

A CHINESE PHILOSOPHER IN OUR MIDST

BY
WILCOX ARNOLD

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The Pick of the Bookshelf
"THE GREAT TO BE"

By WILCOX ARNOLD

Price 1/6

EXTRACTS from some letters received :—

(1) Major Jones, Editor of Economic Supplement, *Morning Post*—" . . . your charming little work."

(2) "The philosophy expounded by that great intellectual character, Old Chang, is wonderful, and I am sure would teach us all a useful lesson. The accompanying little stories are most charming, and the episodes depicted are delightful in the extreme."

(3) ". . . I am very much taken by the Russian proverbs you give, and with the Chinese stories and folklore with which your book is enriched. . . ."

(4) ". . . your little book which I have read and found most interesting. It is extremely well written, and the object is arrived at by means of a well-thought-out climax. . . ."

(5) "I was entranced with your little story 'The Great to be.' The manner in which you have depicted the machinations and optopial proclivities of the dragon is most enthralling. . . ."

(6) "It is wonderful, Doctor!!"
"Spread the Gospel, Rather!!"

(7) "I have read your two little books with great pleasure. Any scheme for freeing our young men from the degrading tyranny of dependence upon the dole, and give them back their self-respect and manhood must always have my warm support."

(8) ". . . Your two little books with their vivid descriptions of Chinese life. I shall value them greatly and add them to our library. China is one of the puzzles of the world."

EXTRACTS from *Times* Literary Supplement—

LITERARY

"THE GREAT TO BE." By Wilcox Arnold. 1/6

Visions which appear to Andrew Blair, through people whom he knows, the great Power behind the infinite wisdom of the early philosophers makes itself known in his subconscious mind.

- (1) The great colonising trek North of the Chinese.
- (2) Prettv Hsi Liu (Slender Willow).
- (3) The spirit screen and its symbolism.
- (4) Chang the philosopher.

All leading up to the revelation of things as the old philosopher sees them.

Of the new earth, where age-old ideals have taken concrete shape.

. . . to outline the purpose of the Great Will seen by the mystics of ancient China to be behind all effort, human and divine.

The author has put Chinese characters for Shang Ti, or Lord of Heaven, On the title page, and his conception of the Great Will which is to re-create a weary, worn out world, accords as closely as many a learned dissertation with the Chinese idea of the Supreme Lord.

UNITED INDIA AND INDIAN STATES (Delhi)

This booklet of 50 pages comes from one who has carefully acquainted himself with the wisdom of the Chinese philosophers of old and their teaching which is still directly or indirectly guiding and governing the life and activities of the people of a country inhabited by more than a fifth of the whole human race.

Andrew Blair.—We are introduced to him at the end of 18 years' sojourn in Eastern Land, drifted to N.W. Mongolia, which was the culminating point of a geological survey of the rich mineral lands and ancient mine workings.

Some of the most important events in his contact with this vast Empire are in the form of episodes recorded in the seven succeeding chapters:—

He has wonderful vision of "The Great to Be." The spirit screen which was once familiar to him lifts him through ethereal regions to the vast domain of a magnificent palace nestling under stupendous clouds resembling lofty mountains.

The dragon on the screen, he sees again in the magnificent celestial hall, and Chang the philosopher meets him there and reveals to him the mysteries of "The Great to Be," solving the great problems which engage the attention of contending philosophers on earth. He shows him the changes that have gone on, towards continued progress on earth, during the past epochs—the first of 1,000 years, the second 5,000 years, next two of 10,000 years, and of 100,000 years. The history of these epochs shows that "the whole world is one large family, and when peace, trustfulness, love and diligence prevail, there is no room for dissension"; and the final goal is the perfection of the terrestrial sphere according to the Divine Will, for its transformation into a New Earth. The book though small is arresting, and contains ample food for thought.

J. S. M.

*The Bayswater, Paddington, Kensington, Hammersmith
and West and North-West London Chronicle.*

"THE GREAT TO BE"

The wonderful revelation that life goes on in perpetuity, completing the worlds, or planets, of the solar system, and those that are beyond, of which we present-day mortals know nothing. Most interesting folklore and philosophy make this charming little work stand out as one of the shining lights in new publications.

It has been widely reviewed by experts, so that very little is left for us to say.

It however contains many object lessons, which should be known by everyone; and the episodes contained in the several chapters will grip the readers, giving them a most enjoyable account of the various transitions through which this old weary world is to pass.

"The Great to Be," by Wilcox Arnold, 1s. 6d.

. 9599 .

A CHINESE PHILOSOPHER
IN OUR MIDST

A 9599

CHINESE PHILOSOPHER
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A
PSYCHO-DIALOGUE
IN TWO SCENES

By
WILCOX ARNOLD

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PREFACE

THE Author begs to state that the only apology he feels called upon to offer for this humble work of his, is that it seems to be greatly overdue. At the same time the Author begs here to assure any of the readers who may not see eye-to-eye with him in controversial matters that he has not had the very slightest intention of hurting anyone's feelings.

"*Opinions sont libre*"—everyone to his own opinion is, and always will be, I hope, the maxim.

INTRODUCTION, PRELUDE AND PROLOGUE

ANDREW: The intention originally was to write a brief essay on the Honourable Homeland of the Principal character of this dialogue, the Venerable Chinese Sage, Old Chang, the Philosopher; but since writing these lines a magazine has come into my possession, which contains all I had to say on the subject—has taken the words out of my mouth, so to speak.

THE AXIOM BEING: Truth propounded by two or more, gains credulity and acceptance accordingly, that remaining so, I propose to give here the very article verbatim. It is by the pen of Edward Carpenter, in his work, *Towards Democracy*. Let the Audience, i.e., the readers, judge, and be convinced:—*Towards Democracy*.

CHINA

Far in the interior of China.

Along low-lying plains and great river-valleys, and by

lake-sides, and far away into hilly and even mountainous regions.

Behold ! an immense population, rooted in the land, rooted in the clan and the family.

The most productive and stable on the whole earth.

A garden one might say—a land of rich and *recherché* crops, of rice, and tea and silk and sugar and cotton and oranges. Do you see it?—stretching away endlessly over river-lines and lakes, and the gentle undulations of the lowlands, and up the escarpments of the higher hills ;

The innumerable patchwork of cultivation—the poignant verdure of the young rice ; the sombre green of the orange grooves ; the lines of tea-shrubs, well hoed, and showing the bare earth beneath ; the pollard mulberries ; the plots of cotton and maize, and wheat and yarn and clover ;

The little brown and green-tiled cottages, with spreading recurved eaves ; the clumps of feathery bamboo, or of sugar-canes ;

The endless silver threads of irrigation canals and ditches, skirting the hills for scores and hundreds of miles, tier above tier, and serpentine down to the lower slopes and plains.

The accumulated result, *these*, of centuries of ingenious industry, and of innumerable public and private benefactions, continued from age to age.

The grand canal of the Delta-plain extending, a thronged water-way, for six hundred miles, with sails of junks and bank-side villages innumerable ;

The chain-pumps worked by buffaloes or men, for throwing the water up slopes and hill-sides, from tier to tier, from channel to channel ;

The endless rills and cascades flowing down again, into pockets and hollows of verdure, and on fields of steep and plain ;

The bits of rock and wild wood left here and there, with the angles of Buddhist temples projecting from among the trees ;

The azalea and rhododendron bushes, and the wild deer and the pheasants unharmed ;

The sounds of music and the gong—the Sin-fa sung at eventide—and the air of contentment and peace pervading ;

A garden you might call the land, for its wealth of crops and flowers ;

A town almost for population.

A population denser, on a large scale, than anywhere else on earth—

Five- or six-acre holdings, elbowing each other, with lesser and larger, continuously over immense tracts, and running to plentiful market centres ;

A country of few roads, but of innumerable foot-paths and waterways.

Here, rooted in the land, rooted in the family,

Each family clinging to its own portion of ancestral earth, each off-shoot of the family desiring nothing so much as to secure its own patrimonial field,

Each member of the family answerable primarily to the family-assembly for his misdeeds or defalcations ;

All bound together in the common worship of ancestors, and in reverence for the past and its sanctioned beliefs and accumulated prejudices and superstitions ;

With many ancient, wise, simple customs, and ordinances coming down from remote centuries and the time of Confucius,

The vast population abides—the most stable and the most productive in the world.

And Government touches it but lightly—can touch it but lightly.

With its few officials its scanty taxation (about half a crown per head) and with the extensive administration

of justice and affairs by the clan and the family little scope is left for Government.

The great equalised mass-population pursues its even and accustomed way, nor pays attention to edicts and foreign treaties, unless these commend themselves independently ;

Pays readier respect in such matters to the edicts and utterances of its literary men, and the deliberations of the Academy.

And religious theorizing touches it but lightly—can touch it but lightly.

Established on the bedrock of actual life, and on the living unity and community of present, past, and future generations,

Each man stands bound already, and by the most powerful ties, to the social body—nor needs the dreams and promises of Heaven to reassure him.

All are bound to the Earth.

Rendering back to it as a sacred duty every atom that the Earth supplies to them (not insensately sending it in sewers to the sea).

By the way of abject common sense they have sought the gates of Paradise—and, too, found on human soil their City Celestial !

And this is an outline of the nation which the Western nations would fain remodel on their own lines—

The pyramids standing on their own apexes wanting to overturn the pyramid which rests four-square on its base !

But China remembers too well the time when it, too, endured the absurdities of monopolized Land and Capital, of private property in water and other necessaries of glaring wealth and poverty, and the practical enslavement of one man by another ;

It remembers even yet the discomfort of standing on its own apex,

And oddly enough has no intention of returning to those times.

“Behold and harken! We ring up the Curtain.”

A CHINESE PHILOSOPHER IN OUR MIDST

SCENE I.

Interior of a bed-sitting-room in a private hotel, or boarding-house, W.C. District, London.

CHANG, the principal character: Dressed in flowing Chinese silk robe; trousers drawn together around the ankles; white Chinese cotton socks, and black velvet shoes: seated at a small table with cover and some books thereon. Rises as ANDREW BLAIR, the second character, enters; places his palms together in Buddhist fashion; then advances and shakes hands.

"Ta lao Yeh chih fan, ma? Tai Wën chên shih fa la!"
(How do you do, Great One? The most learned sage must feel tired!)

These few words were reverently uttered by Andrew Blair, on his resumed meeting with Old Chang, the wise and venerable Chinese scholar, at the modest hostel in which the sage had engaged a room for his sojourn in London.

CHANG (quietly): No, I am not too fatigued; my brain, if not my body, still retains the energy and virility of youth.

ANDREW: On visiting the old or Inner City of London, did the honourable gentleman find it quite so wonderful as we, and most European foreigners, do?

CHANG: There were in that place many wonders.

This (wistfully) the greatest wonder, maybe, was from where those millions of mouths, who seem to be engaged solely in producing figures and documents, manage to obtain the essentials of life? Your countryside does not appear to be very prosperous, or even tilled in many cases.—How does it warrant the food to so many non-producers?

BLAIR: You are right, Wise One, but I fear you would not understand, however I tried to explain. You see, Old Prophet, we buy nearly all our food from outside countries by barter and exchange; and those you saw were mostly the clerks and account-keepers who note down and see that the business transactions are faithfully carried through.

CHANG: It seems to my humble understanding to be a stupendous waste of human energy. Better would it be if they were producing your food and thus making you independent as a nation.

ANDREW: Of course, I must admit that the balance is against us; but you see, Great Sage, if we actually tilled all our available arable lands, the sustenance of London alone would be quite impossible. In the good days when we fed ourselves, the population amounted to some three of four million souls. To-day Greater London claims about thirteen million mouths.

CHANG: Then observe nature's law, and spread yourselves over the earth. I hear you possess vast colonial lands, with rich virgin forest thereon. Why then, do you not obey the ordained Mandate: "As the people increase, so must the spread over the soil be correspondingly increased?" Those who do not obey must perish. There is no second chance in nature's inexorable law.

Surely the great aim in this life should be to own, tend, and care for a plot of land, however small, so that one may have independence, and be able to raise one's own food. Then, when harvest be reaped, you are

able to look upon the fruits of your own exertion, and commune with, and render thanks to, the Lord of Heaven, Who has thus blest your toil. This is unmistakably nobler than all other occupation—even than receiving a fixed salary, probably somewhat grudgingly doled out by an employer.

Each and every of the children of the Almighty Father, the Great Unknown, inherits the claim to land settlement, according to specific requirement. It is the purpose of their existence.

Again, your young manhood spend much time in the sports fields. Why do they not obtain better health, vigour and manual exercise by working the soil; a royal sport designed for all with investment attached thereto?

And what about your declining years?—I can only look upon you as a nation of infants, which should be educated in past history and philosophy. For, although you have been endowed with special attainments, the test is their application to good or evil. How have you withstood this? Not to have used your colonial possessions to their best advantage is bad in the first magnitude. The Supreme Will is that all fertile lands are primarily for food supply and habitation—all other requirements must follow. The standards of occupation for the people, other than the Governors, should be: 1st, agriculture; 2nd, manufacture of essentials, i.e., food, clothing, houses, medical comforts, etc.; 3rd, refinements and luxury. Should this order be reversed or changed in any material way, sufferings will ensue.

ANDREW: When coal with its high calorific values was discovered and became known, it was greatly sought after and commanded good prices. This soon led to the abandonment of agriculture in the neighbouring areas, as it was not considered sufficiently attractive against the quick prosperity-producing properties of coal-digging and mining. Increased smelting and

casting resulted from its greater power of combustion. The discovery of steam ensued; and its applied effect upon mechanical engines brought about railways. Heavy industries followed in sequence.

Neighbouring countries heard the news, and competitive orders flowed into these islands for our coal, materials, and machine goods. Mechanism replaced handwork in looming, weaving and spinning. Our fabrics captured the markets against the hand-woven materials mostly manufactured in the houses. I relate this, my worthy friend and philosopher, merely to shew that there apparently was a cause for the quick rush from agriculture to industry. This latter became so frenzied, that it has been styled 'The great Industrial era.' It, however, appears to have had an unedifying effect upon the greater numbers engaged therein. Riotous living seems eventually to have replaced the quiet country home-life; camps, crowded tenements, squalor, drink and misery to have become rife, together with gambling, usury, sweating—anything in the competitive struggle to get rich quick. In consequence of this, the wealth (MONEY) accumulated in the hands of the few influential and sharp ones, instead of being spread over the many, as hitherto; and thus discontent, envy, malice, hatred, soon crept into the breasts of the unfortunate ones.

Numbers of foreigners left their native lands, and flocked here to join in the scramble for riches. Crowding, congestion, and huddling together in shelters and tenement-dwellings, kept pace with industrial expansion: this soon began to create disease and pestilence, and so led to enforced enactments, regulations and laws, with their consequent impositions, rates and taxes to meet the cost of performance. These, again, became irksome to a people used to a healthy, open, country life, free from restriction and monetary exactions; and with that, resentment, antagonism and doctrinaire preaching

began to be apparent on all sides, the handicapped and less fortunate ones in the struggle, meanwhile sinking lower and lower in the depths of degradation and poverty. Poor-law Institutions, kitchens, shelters, became inadequate to cope with the demands upon them, and deaths from exposure and starvation sometimes resulted.

Police forces had to be augmented and set up ostensibly to preserve law and order, but it would seem more to guard the wealth.

CHANG : This is a dreadful picture !

ANDREW : Yes ! It is painted somewhat lurid in colour, to cause it to stand out in greater relief.

CHANG : Did your philosophers not teach you that any mad rush and excess of industry over and above the actual needs and requirements of the soil and habitation in comfort, would soon kill itself, and that the fall back upon neglected land must be harder felt, than if you had kept up your food supply, and augmented only to comfort and ease by industry ? Mother Earth continues ever providing. Minerals terminate, and produce a shortage that is keenly felt, if brought about by increased exploitation. It seems to me, that you should at once settle your excess population, or unemployed members, on the neighbouring colonial lands you have acquired for this specific purpose. Do they comprise rock and swamp incapable of raising your food requirements ?

ANDREW : No ! The eastern belt of Canada, extending from North Labrador to South Nova Scotia, contains some of the finest young virgin forest in the world, fertile in the highest degree. In it are many millions of acres which could be made the best food-producing soil, capable of not only supplying our present needs, but keeping us going throughout the ages of our existence. Mixed crops—oats, potatoes, barley, turnips, etc., etc.—which cost us some £140,000,000 annually,

could be cultivated here, and marketed at half this cost.

With a climate similar to Great Britain, but more sunshine, which means a quicker vegetation growth, natural gas exists in abundance to aid the settler and his household. This furnishes power for threshing, etc., and heat for domestic purposes at a very nominal cost per unit—a clean clear beautiful light like electricity.

The land is easily cleared. A small tractor or motor could pull away the trees, roots and all, over a twenty-acre holding in something like one day. An acre of this responsive soil should be able to feed a family, if carefully cultivated, tended and managed.

CHANG: Is this great country of which you speak left untended, so that the vegetation runs wild and destroys itself in the struggle to exist, thus creating poisonous weeds and plants which tend to destroy animal life?

ANDREW: No, not entirely; it would seem that a goodly portion of the better class acreage is reserved for pulp-paper production.

CHANG: This to me is a sin. Cannot plenty of pulp for paper be obtained from the jungles of India, Africa, South America, etc., that would even be more readily worked up? It seems to me that the young clinging vegetation could be had in abundance from these parts, and more easily converted into pulp.

“Food is the essential element: all other must follow, not precede.” It is ordained that the best soils of Mother Earth must be held primarily to succour the human family.

ANDREW: Well, old venerable, and respected Prophet, you have struck the key-note: melody will follow and run sweetly and smoothly in jubilant tones, when the deserving poor and needy ones are helped to settlement on this soil.

CHANG: Here is a chance in life—a job worthy of the toiler—to raise one’s food in independence. What could be more honourable or commendable to the

Great Creator, than using to the best advantage His Great Legacy, the Soil, of which you are meant to be the inheritor by Divine Gift.—It was the first job at Creation, and will be the last.

(Amen! sang Andrew Blair, *sotto voce*.)

ROADS AND COMMUNICATIONS

ANDREW: The great learned one has, no doubt, observed our enormous traffic, and the very grave and difficult problem it represents? Especially in the City of London, one cannot fail to notice that the stream of vehicles and pedestrians flows almost constant and ceaseless the whole day long.

CHANG: Your highways and public connecting links with all counties and towns are, as far as I have observed, all that could be expected. In your cities, however, I venture to think that you have gone a little too far in regulation, and in the wrong direction.

ANDREW: I do not quite follow you, Wise Counsellor, unless you refer to the Underground Railways, and mean that such communications are not to be desired? However, I believe that plans are afoot to provide overhead ways and even aerial service stations, if found necessary, to cope with the ever-increasing congestion that takes place at many points during the business hours.

CHANG: I beg to believe that this is not the remedy; but would only aggravate the case. Poison-gases are at present fouling your atmosphere; and if you contaminate the air still further by overhead exhausts, I can only feel pity for those who are compelled to live and travel in it. They, the people, must assuredly suffer in health, and die at an early age.

ANDREW : But how, Old revered gentleman, are we to cope with this very troublesome business ?

CHANG : There is only one right way and that is, if I may suggest, to regulate your business hours on the principle of the endless chain, which, as you know, delivers a little at a time over a given period. By way of illustration, let us take, for example, the London Inner City, and imagine it divided up into four sectional areas. These we might call A, B, C, D. All the business houses, shops, etc., in Sectional Area A should start their work at say 7 a.m. Then Area B should begin at 8 a.m., C at 9 a.m., and D at 10 a.m. Next, assuming an 8-hour working-day, Area A would close work at, say, 3 p.m., Area B at 4 p.m., Area C at 5 p.m., and Area D at 6 p.m. This to operate for a period of one week. The next week B would start at 7 a.m., C at 8 a.m., D at 9 a.m. and A at 10 a.m.

You would then have one-fourth the present ingoing traffic operating from say 6 to 7 a.m. ; one-fourth from 7 to 8 a.m. ; one-fourth from 8 to 9 a.m. ; and the remaining one-fourth from 9 to 10 a.m. Returning from work, one-fourth the out-going traffic would be dealt with between, say, 3 and 4 p.m. ; one-fourth between 4 and 5 p.m. ; one-fourth between 5 and 6 p.m. ; and the remaining one-fourth between 6 and 7 p.m. Your railways, buses, carrying vehicles, etc., would soon arrange themselves to this new order, and rush or hustle would be prevented. Improvement would appear at the very beginning—a marked diminution in the terrific toll of death and maimed, through accident, peace of mind to all those concerned, both in the conveyance, the route directors, or police, and the travelling public, and less repairs required for fair wear and tear, or otherwise. Freak schemes for airways, overhead or underground ways, could be ruled out as "not required." Of course, I do think that it would be necessary to make any influential or vested interest minority subordinate

to the welfare of the whole. Probably contract hunters would not quite relish such a simple and far-reaching solution to your gigantic traffic problem. But the citizen who endures the ills and disabilities of the existing system, with its constant dislocations, breakdowns, rush, clambering, strap-hanging, etc., and lastly, to repeat again, the ghastly calamities that daily ensue—how would he view the change?

ANDREW BLAIR: Prodigious!!! Wonderful!!! I am indeed moved, *Ta lao yeh* (Great Old Gentleman). Just to think of the taking away of signalling apparatus and paraphernalia, street painting, and one-way traffic stunting; maybe, resumption of the direct and shortest routes; eventually the saving us from the prospect of lack of sunshine, and vitiated air, by eliminating overhead schemes with their sweet music of propelling machinery—not unlike the dulcet tones that emanate from the navy's drill in excavating the roadway; and finally—what! . . . Ah, yes!—the possible cheapening of fares!—I beg to repeat Prodigious! Marvellous!! *Ta kuan Wên Chên* (Great Official Lord, experienced and learned.)

RELIGION

ANDREW BLAIR: In my mind's eye there is a vista, a picture, that always takes shape when I contemplate upon the Great Unknown. Again I see it—Lan Chau, in the Chih Li Province of North China. The River Lan (Lan Ho) carrying along its placid waters. The time is early dawn on a soft morning in late summer. Kaleidoscopic rayons from the sun's refraction penetrate the stream at many points, causing a fairy-like movement that enchants the senses. There is the highway nestling

under the mountainside, and winding its graceful route along the toe, verging on the river-bank. Above can be seen the crest of the high-peaked mountain hill, with the beautiful temple standing thereon. I remember when I stood near, gazing with admiration and wonderment. The fruit orchards in the valley were yielding their luscious harvests. A painted partridge heralded a warning to his mates, and the hen-bird ran to protect her chicks. In the distance were some wild swan sailing majestically downstream, ever and anon raising their graceful long necks, and opening their throats to the love-song of their kind. A brace of teal rose on the wing, and took flight. I used my field-glasses and saw the *bonza* (priest) perched up there, away from all disturbing elements, performing his devotions in front of the entrance to the temple-shrine. Four Peking white duck came over, and, circling above the priest, flew around thrice, ascending, now descending; then turning, they made toward the waterway. Meanwhile the holy man solemnly, and immovably, continued with his devotions.

CHANG (in gentle tone): "I remember: you saw and understood: the Supreme Presence: the Divine Law: Nature's guidance to the productive beauty of Mother Earth: then enlightenment came upon you: Nature had revealed the Buddha in all this mysterious life and observance."

ANDREW: Yes, my worthy brother and friend. The revelation: the snow-white mantle that enshrouds and protects the soul, guarding it from evil spirits, made me know that elevation lay within me.

CHANG: Yes, yes! Let us talk on religion. A delicate subject with the Occident, so I am told, that has led to many warring factions and persecutions. Should I transgress in any material way, I beg you correct and guide me.

As you know, in my humble Homeland we are quite

free from bigotry; it being no unusual thing for a Taoist and Buddhist priest to share the same temple. This harmony and toleration is often looked upon by foreigners as indifference to spiritual welfare. It, however, is not so, but instead, the considered conduct of the superior life, being fulfilled more in accordance with the instincts of humanity. Creeds with us are blended, and render a sweeter flavour. It must not be forgotten that Confucianism and Taosim have been established for about twenty-four centuries. Indeed, the former was compiled and codified by the Master from the very ancient philosophies extending over a period of some three thousand years B.C. It ought, then, to be readily grasped why we people place all our faith in them. They teach that "Shang Ti," the Supreme Lord of Heaven, is the Greatest Overlord of all; and that sects are only so many different ways, means, or paths, that lead onward to the same end, the Paradise or Celestial Domain of the Great Creator, Shang Ti. When this is understood, then, surely, it is not to be wondered at why we keep ourselves as much as possible to the religion of our illustrious ancestors, looming out from the greatest antiquity!

The various religious orders living together in brotherly concord does not seem to be appreciated by the occidental mind: but how can bickering, squabbling and recriminations be considered as signs of a true faith, in reverent spirit, of religion?—Am I transgressing?

ANDREW: No, no, *Ta lao yeh* (Grand Old Gentleman!)—such outspoken thought is permissible at all times.

CHANG: You possess many very beautiful temples—or I should rather have said cathedrals and churches—in this great and elegant city of yours. The glorious edifices of St. Paul's and Westminster Abbey contain much to be admired; and they must remind you of many great and gallant deeds nobly achieved. These tombs and tablets of your illustrious ancestors are

worthy of the most profound reverence. Outside of these I have found many quiet and secluded beauty spots, where Nature's way may be contemplated and the Great Presence felt.

* * * * *

Within my humble knowledge of the human family, it occurs to me that the time has come for a new Universal Religion, or, more truly, a revival of the Ancient and Primitive worship—something that will satisfy the heart, and link the people together as members of the Heavenly Father's earthly children. I think I can vision this in the doctrine of "Zen." It was this that manifested itself to you at Lan Chau; and it is this, alone, that can teach the mind and awaken the soul in moments of reflexion and devotion. It is also the nearest approach to the study of the great Laws of Nature which lead to communion with the Great Unknown. Primitive mankind must have felt the Presence pervade all, and direct the natural Laws. It was only when superior knowledge was asserted, but misdirected, that profession ousted faith, and mercenary motives crept in. Temples were erected, costly raiment and sacrifices instituted, and ceremonial performances carried out; and to meet the cost of all these, levies were made, under the guise of contribution. The higher the grant, the more the privilege and claim to those outside the priesthood, or chosen few, on Nirvana after this brief mortal span. Thus mankind became misguided and bewildered, and lapsed into religious apathy, under the assumption that he could now leave his salvation in the hands, and to the care, of others—in short, to those who professed, and claimed, to know the true path to the Celestial Home. When illness overtook him, man believed that a few words of a doctrine and some observances were all that he needed to cleanse his guilt and let him die as an innocent. He did not know or was not taught, that in pleasurable indulgence, taken in moderation, there was

no transgression. The cardinal crimes are the sins, and these are tabulated by the sages in the anejects, canons, and commandments.

I believe that the humblest toiler in the field knows more of, and has more communion with, the Great Giver, than the most exalted pontiff of a Church.

Does he not gaze in wonderment at the miracles that constantly impose themselves upon his attention? Yes! He ponders—these are not of the hand of man: they came from God to serve His specific purpose.

The sun—how it gives off light, warmth, and life itself! The Planets intended for human habitation, and work—the task of perfecting them to Divine satisfaction. Were not the gifts of Superior Wisdom and comprehension endowed upon us, to enable us to discriminate and fulfil this destiny?

He, the toiler, next meditates upon the lesser and more earthly creations: huge lofty mountains—these are not purposeless. Do they not divide the waters, casting them down their watershed into rivers that convey them to the inhabited regions? These marvellous phenomena spring upon this, maybe, simple rustic again and again; and his inmost thoughts are directed to try to fathom the hidden forces that lie behind. But all he learns are the old truths. How, indeed, could we live without this Heavenly aid—Nature constantly, in each daily round, depicting the Buddha, and enlightenment, in all its miraculous phases? . . .

RESPONSIBILITY

The truism here is, that religion forms a divine law which controls human conduct. Its first introduction was probably an inspiration of man to better himself

and his neighbours ; and so he set himself to preaching some code of punishments that come after death, if lawless or dissolute lives are led. This, in itself, would, he believed, help to bring about a good morality, with consequent industriousness amongst the colony, or other community of peoples. Having succeeded, the preacher thereof would be sought after for advice, not only on what should be done in order to ensure that no punishment came after life was spent, but also on everyday conduct, and even mundane affairs embracing productivity. The calls upon the first crusader would become incessant, and he would feel obliged to drop his other occupations and attend to this good work—naturally being compelled to levy fees, or donations ; and so on, until a sort of clergy or priesthood was the outcome. Then certain ceremonies or rules would be introduced and shrines or temples built. For the performance of sacred rites, perhaps, before temples were contemplated, suitable spots would be selected and ordained—old trees, large unusual stone, or rock, formations, etc., these, as altars, no doubt, would be consecrated. This ceremony of consecration might be so spectacular as to cause the laity to attribute mysticism to the clerics. They would then look upon them as astrologers, healers, and dispensers of settlement in disputes.

This would probably make the chosen rulers consult, and look to them before issuing decrees or proclamations.

Underlying all this, however, is the grand effort to bring about the sense of responsibility, without which no earthly estate of mankind can succeed, or exist for any great length of time.

It is responsibility that forces human conduct through natural channels. The child owes it to the parent, just as the parent owed it to the child. So it goes on, outside the family circle, and on to the chiefs and rulers ; while they, again, must be made to feel that they are responsible to some Higher Power for their acts of government in

the well-being of the people or subjects committed to their care or charge. They are forced to ask themselves, "Who selected me or signalled me out from amongst the many? The subject might elect them to the post, but was there not some High Unseen Power that granted them the wisdom, fitness, and capability for such high position?"

The Ruler then ponders, and naturally gazes above, or heavenwards, in awe and appeal.

The revelation there, would at once convince him; and, in consultation with his clerics, would establish the law of his responsibility, and judgment, on himself for his stewardship.

GOVERNMENT

ANDREW: The learned one has no doubt something to say in respect to our political machinery, electioneering, and democracy. I feel that these, at least, will receive your commendation and approval, if not congratulation?

CHANG: To congratulate is to render tribute and admire. All states, nations, or other collective bodies of the human race elect to be governed by some instrument of Authority. The constitution of this rests in a great measure upon the race of people—their temperament, customs, habits, and the mentality and climatic conditions prevailing.

Your great Parliamentary System, with its lofty ideals, aims and aspirations, roused the people, and caused them to cling to it, and see in it. The grandest conception of a benevolent and genuine regard for their welfare.

It has been on trial now over a good space of time, and outside nations have emulated its doctrines. The question, as it appears to me, is, have these beautiful

expectations been realized, or have they even matured towards realization? Are they not some Utopian vision that snares the senses, and then deceives as successfully as the mirage. Are they not an alluring dream, haunting the imagination, and goading effort along the wrong lines altogether? As an outside observer and humble critic, it appears to me that the machine has outshone its utility. Contentment and satisfaction are the tests.

We cannot afford to experiment with humanity—the span of life is too short. It cannot even be truly said that it is our own. In any case it is barely one molecule in the sands of eternity.

Democracy—Government of the people, by the people, for the people—Liberty, Freedom! These are charming and sweet-sounding terms and phrases: but are they possible of attainment? Man's mission is not to try to overcome the natural laws, but to work in harmony with them.

After all, we should strive for, and seek, no more than an abundance of the essentials of life, and some of the luxuries for those who have qualified and deserve them. A great Chinese sage, Kwan Tzi, many centuries ago—long before Europe awoke—laid down this same axiom; and, he added, that the more the rich buy luxuries, the more the poor lose necessities. That is as true to-day as it was then; and is only one of the fundamental principles of Nature's economic law, to which we shall be dragged back—and are now being drawn in spite of our efforts to resist, and live on false standards, and in a fool's paradise of artificiality, the collapse of which will cause us the greater fall, and more acute suffering.

If we attend to Nature, Nature will respond and attend on us. When Nature is interfered with or interrupted in her Divine Work, wrath ensues, and we are stricken, or perish altogether.

I remember once hearing, during discussion, a foreign

gentleman of a country which had adopted your parliamentary procedure, remark, that on entering the grand edifice to listen to debate, he was much struck by what he then saw and heard. He went on to say that, if a candelabra and an orchestra were installed in the Parliament Hall, he could liken this finely garnished and decorated house to the Opéra Comique—the acting also being very similar.

Taking on a more serious tone of voice, he proceeded to say that what seemed mere trivialities, compared to the burning problems that were weighing down the State, occupied most of the discussion. He also observed that a by no means small part of the valuable time was spent on International affairs that seemed to him of little importance.

There are two sides here that can never be cemented together. One is Internationalism, the other, Nationalism. They are antitheses, and whoever stands for the one must naturally act against the other. The future fight, then, will be Nationalism or Imperialism versus Internationalism. The side that wins will live: the other must perish.

Let me say here, that you seem to have produced many gallant and eminent statesmen in the short history of your national life. The building up of an Empire such as yours could be possible only by wise and brave men over a long period of time: but do not lose sight of the fact that fools can destroy it in a very short space.

After the great world struggle for supremacy—or was it not to gain the moon?—there appear to have been many claimants to the glorious and victorious win through.—I, as a humble outsider and onlooker, cannot grasp the word “win.” To win is to gain an advantage, and this, again, must be reflected in prosperity. Stagnant industrialism, hordes of workless, a colossal burden of taxation—would it not be more in reality to call this “disillusionment”?

I have been to many distant lands, observing and learning. Taking it, that there is no real unalloyed happiness to be found in this life, there can, however, be contentment and entire satisfaction.

I have known of such—in a state measuring about three times the size of England. There dwell a people law-abiding, contented, and relatively happy. The Ruler is an old learned gentleman, clean of life, careful of mind, compassionate, and withal benevolent of heart. He is looked up to by his faithful subjects as a father, not as a King, or Prince. Does he not take the blame and responsibility for any calamity that befalls them? There has not been a national catastrophe in their history without an edict following, placing the fault upon his own shoulders.

To enter this state or kingdom, the highest credentials are required, and the closest investigations made. Evil-doers, inquisitive propagandists, mercenary exploiters, and their spleen, are thus kept out. Once, however, your passport be sanctioned, the hospitality extended is supreme. You can go about wherever you wish, enquire into all institutions, and obtain interviews with the officials and chief administrators, at will.

No newspapers are allowed here to disturb the tranquil mind. Correspondents, reporters and other writers-up of so-called information are strictly tabooed. There is, however, on the other hand, a Government Bulletin issued daily, setting forth the actions, policies, and intentions of the rulers, forecasts of the weather, and the most propitious times of year for sowing, reaping, and harvesting of crops. Supply and demand fluctuation, and all changes in costs thereof, are most carefully laid down. No reference whatsoever is made to neighbouring or foreign countries, so long as peace and friendship prevail. Outside peoples are deemed to know exactly what conditions best suit their purpose; and are left alone to define their own methods and forms of administration, in their own particular way.

To squander one's time—the precious moments of which once lost never return—in dog-races, horse-races, prize-puzzles, and contests, would be to lay oneself open to contempt and ridicule. Are not animals man's assistants? Do they not need rest after toil? Have they not earned their keep and rest? Is there not so much more worthy of attention in the brief span of mortal life? Yet, the inhabitants of this land are brave and manly. They indulge in wrestling and other feats of strength and skill; but only as a recreation—never as a business.

No trusts, financial amalgamations or large commercial pools would be tolerated here. Do not such things lead to the wealth getting into the hands of the few against the many?

Large areas, or acreage holdings, are not allowed. Enough to support the unit, which is the family circle, is apportioned out, consistent with inequalities of soil, husbandman and husbandry. This brings contentment, satisfaction, and relative happiness in its train.

This family group is also the unit of government; and the head thereof, i.e., the father has his responsibility to those over him, i.e., the officials, accordingly. Is it not altruistic?—and also a fundamental principle, that, if the family be well governed, so will the state?

Responsibility is therefore carried onwards, and upwards, through the administrative channels, till it reaches the aged ruler himself, who gladly shoulders the full burden, and gives an account for his actions to the Supreme Lord of Heaven.

The corollary is then: that no satisfactory state can long exist without a religion; which, in other words, is the accounting to a Higher Power for the actions of the Rulers and the ruled. A check is thus put on tyranny or oppression, and rulers ponder before they sanction harsh, or undue, enactments.

Thus, it would appear as if a single ruler, with a few

trusty, wise, and capable counsellors, is able to get through more administrative business than the cumbersome Parliamentary machinery that some countries have adopted.

I might add here that the condition named Democracy, appears to me to have led to no good result; i.e., in respect of bringing prosperity, contentment, satisfaction, and relative happiness to the greater numbers, i.e., the people. Chaos and confusion seem rife in the countries that practise it. Crime, murder, banditry, blackmail, illicit trafficking, also seem to have increased in ratio to so-called freedom, or liberty licence. The unreality of it all would appear to be in the multifarious petty restrictions, dictations, minority movements, etc., that exist and bind the citizen hand and foot. One seems even to be dictated to by the very walls one has to pass by—EAT THIS! DRINK THAT! BUY THIS! etc.—although it is well known that Nature's law does not admit of all eating and drinking the same article: it would not go round, and the cost would be prohibitive. The old proverb says, "Man, know thyself!" And, "One man's meat is another's poison." This is Nature's philosophy in a nutshell.

Law-abiding citizens of a state are in the majority, and these do not fear authority. On the other hand, evil-doers, crooks, cranks seem to be always clamouring for more liberty, which is, after all, only licence to them.

The most ideal aim to focus is that of keeping the wealth spread over the greatest numbers; and the more this can be brought about, the more contentment and satisfaction will be observed on all sides, and the less all the other evils and disabilities will become. Universal taxation is not, however, the way to achieve this with success. Curtailment of Exploitation, Land Holding, Trusts, Groups, Middle men, gives to each individual the scope to work out his own happiness to his own bent.

Constructive improvement to the betterment of all is Socialism of the right type: and I think it is more to be brought about by single authority, than otherwise.

ANDREW: King John became a socialist when he signed the Great Charter (Magna Charter) in A.D. 1215. His Barons, who coerced him, were socialists before him—and so it comes down to us.

Honourable, strict, and equitable Authority with the people knowing their responsibility, the officials taking their fair share, and the Rulers assuming and gladly shouldering the whole—who could expect more?

I suppose the chief danger in universal taxation as a leveller, socially, would lie in penalizing the thrifty ones of moderate means—mulcting their hard-earned savings, to provide social services mostly to benefit non-thrifty ones and idlers who readily part with what they can get, and thus forming a channel, or gutter, through which the money finds its way into the hands of those who supplied the particular social service.

Of course, it could be put forward that, if the Government assumed control of all agriculture and industry, it would then resolve itself in one gigantic trust or co-operative control amalgamation, and thus be in a position to keep out exploitation and level society, more or less.

CHANG: This was tried in my humble Homeland, but failed. First. Most of the multitudinous and multifarious official posts eventually become sinecures for the relations, dependents and friends of the incumbents.

Secondly. The operating State machinery becomes too unwieldy, and ceases to function correctly.

Thirdly. It will be found impossible to keep corruption from creeping in or showing its evil head.

MISCELLANY

CHANG : Under this heading I will relate, as briefly as I can, my lowly observations on matters concerning your great national affairs, when, and as, they occur to my unworthy mind.

Before I begin, however, there are some axioms and precepts I should like to expound. They relate not only to my preceding remarks, but also to what will follow.

“Do not dwell at length and waste words on matters of no consequence: Take in hand at once the serious problems, for when these are overcome, the others will solve themselves.”

It is the uncertainty and irregularity of all we see around us, that we have impressed upon our minds the certainty of a Great Creation as the Beginning. The why and wherefore are here beyond our ken. Were we permitted to know, then our egoistic assumptions would lead us to think we had knowledge approaching an equality with His, the Great Unknown's.

“The Divine order of life: Live to die, as you must die to live again.”

Some ask, why is there wretchedness and suffering, if a Divine Benevolent Father exists? The answer is: These are placed beyond our comprehension; but are destined to be the corrective to strive for purity and salvation:

There must be light and shade to award appreciation. Sweet would become insipid, without the salts and bitters coming between. Joy could not be, without sorrow to relieve it. Laughter demands weeping and worry to be enjoyed.

Rank and Title, Fame and Renown : these vanish into the mysterious future, urged along by Old Man Time. No halt, breathing space—ever onward to the goal in the game of life. What do we mortals know of this? Do we even play the game fairly without fouling? One thing, however, is brought to our notice, and that is the eternity of work, the labour we were suitably created for.

“An acre of reclaimed land may have a colossal future and extension: First, the food supplier and homestead; next, fields and hamlet; then village, town, city, ever growing with toil, brains, skill, ability, genius! A magnificent monument by which future generations may judge.”

The Master K'ung (Confucius) said:

“Heaven created all men having their duties and the means of performing them (Hsi King).

“While you are not able to serve men, how can you serve the gods?

“While you do not know about life, how can you comprehend death?

“When you are labouring for others, let it be with the same zeal as if it were for yourself.

“The superior man thinks of virtue; the small man thinks of comfort.

“The superior man has dignified ease, without pride; the mean man has pride, without dignified ease.

“What the superior seeks is in himself; what the mean man seeks is in others.

“The superior man has nine things which are with him subjects of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to his ears, he wishes to hear distinctly. As to his countenance, he is anxious that it should be benign. In regard to his demeanour, he is anxious that it be respectful. In regard to his speech, that it be sincere. In conducting business, he is anxious that he should be

reverently careful. In regard to matters of doubt, he is anxious to question others. When he is angry, he thinks of the difficulties his anger may involve him in. When he sees he may acquire gain, he thinks of righteousness."

"To see what is right, and not to do it, is want of courage.

Hold truth and sincerity as first principles."

It has not been my lot to see a divine being; could I behold a princely man, I should be satisfied.

The cultivation of the individual depends on the right education of the mind. When the mind is not present, we look, but we do not see; we hear, and we do not understand; we eat, and we do not know the taste of what we eat.

Wisdom, benevolence and fortitude—these three are the universal virtues. The means by which they are practised is another matter.

Some are born with a knowledge of these duties; others acquire them as the result of painful experience. But the knowledge being possessed, it comes to one and the same thing.

"They who know the truth are not equal to those who love it, and they who love it are not equal to those who find delight in it.

"According to the nature of man, government is the greatest thing for him.

"When right principles prevail in the State, there will be no discussion among the common people.

"To govern means to make right. If you lead the people uprightly, who will dare not to be upright?

"Where rulers love justice, the people respond readily with service.

"The acts of a wise ruler are for ages a law to the Empire; his words are for ages a lesson to the Empire.

"Go before the people with your example, and spare yourself not in their affairs.

"He who exercises government by means of his virtue, may be likened to the polar-star, which keeps its place, and all the stars turn toward it.

"When a country is well governed, poverty and a mean condition are something to be ashamed of.

"When a country is misgoverned, riches and honours are something to be ashamed of.

"A man may be thoroughly happy, even though he have naught but his arm for a pillow, rice for food, and water to drink; but riches and honours procured unjustly bring no happiness to the possessor, but are as fleeting clouds.

"The wise have no doubts, the virtuous no sorrows, the brave no fears."

* * * * *

ANDREW: The vast number of theatres, picture palaces or cinemas, and other entertaining institutions in this Metropolis seem to me to be in excess.

Did it strike the honourable gentleman in that way?

CHANG: The theatre and cinema can play a very important rôle in uplifting and educating the audience. Historical plays guide and keep the people in touch with former epochs in your national life: they are then helped to avoid the pitfalls that befell their ancestors when they erred in the duties of citizenship, or patriotic conduct.

Beauties of rural life, and even Urban Edifices will enlighten and elevate the intellect, when depicted correctly and becomingly.

The growth of organic and inorganic matter is instructive and interesting, for it shows the changes that are constantly taking place in this world on which we live; and although these are unobservable, in some cases, by the naked eye, yet they can be proved by instruments. Through this growth, actuated by unanswerable laws, the human lesson is meant to be learned.

It would appear to me that these institutions are almost as important as, if even not more important than, schools and colleges. They could impart knowledge in agriculture, crafts and trades—the needed requirements for good citizenship—and do this in a most interesting manner.

I have not entered anyone of them, personally, so I am unable to dilate on what I have actually seen performed. Outside advertizing—what you call posters—seemed quite enough for my poor, feeble judgment and kept me without.

ANDREW: The learned Philosopher's words about millions of non-producers in our midst, actual essentials of life, non-essentials, relative necessary luxuries, unnecessary luxuries—these have caused me, on reflexion, to think, maybe, that these clerks, secretaries, etc., are part of a system or machine that is returning to us, through their exertion and work, the wherewithal that we consume, although we be uncertain of the source from which there is issue.

CHANG: This is an abstruse economical problem, and deserves close attention. In my humble view, the complexity or abstruseness has been brought about by the many artificial factors which have been introduced into the simple equation: $S + X = A$ —i.e., Sufficiency plus Safety equals Abundance, X here being the factor of safety, or reserve.

Again, numerous others, financiers, brokers, exchanges, etc., etc., etc., have made it necessary to complicate this very simple equation of nature, by introducing factors Y and Z to represent them, and so we have it compounded and abstruse.

By way of illustration, suppose we start at the beginning again, and assume: that A, who grows oats, requires, say, a pair of boots. B makes boots, but his store of oats is low, and so he requires more. C makes bed-quilts, but badly needs a pair of boots. A and C,

we will say, are close neighbours, but B lives at a distance.

Now, Y has interviewed A, B, and C, inspected the quality of their goods, and examined their capacity. He tells A that his friend, he is sure, makes the best boots, and that he can secure him a pair for, say 1 bag of oats (1 cwt.). He also tells C the same story, but places the price at 1 bed-quilt. He next tells B that his friends require boots and that he can sell B's stock at the following prices: $\frac{3}{4}$ cwt. of oats = 1 pair; 2 bed-quilts = 3 pairs boots. B having no time, or ability, to deal, and thinking this a good chance, lets go his 4 pairs of boots to Y, who gives him a guarantee to pay at short notice, with security of some sort, say, a hat, or lien on his furniture. We here see that Y, who produces no boots, no oats, no bed-quilts, comes into possession of $\frac{3}{4}$ cwt. of oats and 1 pair of boots as interest for his "go-between" work. In this way he is enabled to build up a store or depot, where all go to exchange by barter their several productions.

ANDREW: It seems to me that Y, although producing no essentials, is nevertheless a necessary factor to this commerce, and could not be dispensed with, without causing much inconvenience and extra cost to the negotiators.

CHANG: No! That is not how I look at it. Y is carrying on parasitical work only. He can eventually secure great power—fix prices, force fluctuations that disturb, and even cause panic by holding up supply.

You must bear in mind that all bodies of people or communities have some selected or duly elected Government of a kind. Well, Y's assumed office is the duty of a paternal Government. Had the Ruling Authority undertaken this work, there would have been little complexity, and things would have gone on smoothly enough. Y, as you can vision, proceeds along his particular line of business, finding practically no resistance, and is eventually compelled by magnitude to introduce

Z, another non-essential factor, which constitutes store keepers, ledger-clerks, accountants, etc., etc.; and these latter enhance costs, and further burden our equation.

The most pernicious part, however, to my mind, is giving Y the scope to become so rich and powerful, on other people's skill, and wit. This will always bring dissatisfaction, discontent, and uneasiness in its train to any community, as the members thereof soon find out the true state of affairs; and if it is allowed to proceed beyond reasonable limits, we soon find Mr. Y seemingly able to assume control of the Government Machine, instead of being controlled by it.

Of course, the constant factor called Government would swell as population grew. This, however, would only augment that specific essential factor in a very moderate way, and with a sliding scale. The main thing is, the wealth would be spread over the many, instead of being grabbed by the few, and thus bring satisfaction, content, and relative happiness.

In dealing with this question, you might think that I have overlooked old people and children, not at all: these are included in the permanent factor called "Government."

Beasts of burden, domestic, useful animals, are constant factors; domestic pets, menageries, and the like, enter into the non-essential factors.

Professional persons—doctors, lawyers, economists, etc.—would all come in and inflate this intended-to-be-simple law, until it flew out as a tangent to that very circle Nature intended it to be encompassed by, guarded by. . . .

Now swollen to an immensity the dimensions of which let us say, stagger us, as we look at it to-day; and it might only be explained by the above-mentioned professors and economists themselves, it having become quite bewildering to the average citizen.

You, no doubt, are wondering how all this applies specifically. Well, to find a simile, we must make it assimilate. Let us take it, that some such phases of development had place, through growth, in your Great Land.

We will now say that the Early Britons were an industrious, diligent, clever, and confiding people. Enter the Roman Legions, their rear-guard brought up by the usual mercenary followers of those times. These, the Romans Warriors, being conquerors and invaders, the Britons were required to work harder in order to produce the requirements exacted from them. Next, we assume that the mercenaries turn their hand to exploiting these simple folk, camouflaging the word, no doubt, under that of "trade." Silver, lead and tin were being won from the rich lodes that existed; and as these metals were extremely rare, and in some cases unheard of altogether, in Europe, they provided a rich harvest, were greatly sought after, and brought in enormous wealth to the mercenary traders. Eventually Exchanges, Banks, etc., sprang into being, and became powerful; and so much so, that mere notes of hand from them were accepted as monetary value. It would form a very long chronicle to go through the various ramifications, so let it suffice to say, that these appear to be the forerunners of the very powerful combinations, trusts, etc., that are to-day to be found in your midst.

ANDREW: Might I interrupt the Expert Scholar for one moment here?

CHANG: Yes, my worthy friend, by all means.

ANDREW: To my humble mind, those happenings you have mentioned seemed to have brought Britain into the fore-rank of nations, and led to London itself becoming the centre of the World's Finance and Commerce.

CHANG: That is quite right. After the Britons had driven out their invaders, they still carried on the established institutions, thinking, no doubt, that they were

indispensable to the prosperity, or welfare, of the people.

Simple folk, that they were! How could they ever dream that these very institutions would in time cause their very lives to become as artificial as the institutions themselves!—In other words, a commercial machine was created that would grind some to death, and fatten others. Remorseless, silent, but never ceasing in its inexplicable methods to win or obtain the necessaries and luxuries for some forty-five millions of mouths!

The apex of efficiency of this gigantic caucus seems to be reached; and now it is reacting against its former self, because it was set to do more work than it was able to accomplish. It has overgorged itself, and is suffering.

A glittering plaything, no doubt—and remained so until reality seized upon it. But, like the balloon, when punctured, its handsome, symmetrical, but bloated condition, will produce nothing worth while.

Remember here, and remember again: "Evil ways in a State: the system that permits, rather than the unit, is at fault."

ANDREW: Ah! I see!—There is a moral here, and relative to our foregoing conversation.

* * * * *

Every moment, how precious now!

Have I neglected to do the task?

The work was set me, toil and plough—

To complete the job, not to ask.

It would seem that this old world of ours is just the same as it was; but the sufferings some are passing through, I can only look upon as incomprehensible. There must be many evil spirits about, and unless they are subjugated, they will probably devour humanity—leaving, no doubt, a few ordained ones, who will be required to start all over again.

My exalted and elevated guide has pointed out the

way so often, I feel I dare not bring the matter forward again, for fear of exhausting his patience.

CHANG: I divine your mind: those out-of-work millions disturb your thoughts.—I never tire of imparting my humble knowledge to those who seek earnestly.—However, I can see no valid reason for you to exhibit distress. Work for all is at hand, has always been, and will always be, until the Divine Mandate is fulfilled.

I know you will excuse me, when I say that I beg to proceed with this topic in the most practical way I am capable of, in order that the meaning be grasped, and the philosophy that lies behind and backs it up, may be swallowed and digested.

I submissively repeat and suggest: Take these unemployed persons to the lands we have so often mentioned. Point out the task, and then say, "Here is your job awaiting you. Dig, plough, sow, and reap." Who of them could refuse—dare refuse—work of the highest quality, the most dignified, and with independence, peace and plenty as the wages?

The other day I saw in a magazine an ideal land, some 2,000 miles square, with lakes and waterways constituting Nature's own irrigation scheme. It was only a small piece of a Province. This very land, I learnt, was providing pulp, when, to my mind, it ought to have been delivering much-needed food.

Some half-million deserving ones could, I think, have been accommodated with work and a prosperous future here alone—and this is outside of the land I formerly mentioned. Your vast continent, Canada, could in my humble estimation, carry a population of some three hundred to four hundred million souls, and until it does this, it will not have fulfilled its destiny.

ANDREW: I have heard it said that this world of ours is already overpopulated.

CHANG: No widely-travelled person could make bold enough to utter such words.

My own poor country carries some four hundred million, and there is still room for expansion.

India has three hundred and fifty million, and can provide comfort and plenty for almost double that number.

The Americas, from Canada southwards to Cape Horn, will have to provide for one thousand million and more before they dare raise their mighty head to the Great Architect for approval.

I have not time to deal with the vast continent of Africa, and all the other lands on this noble earth, but they are scarcely scratched or touched in respect of population and destiny.

May I here try to make the word 'destiny' clear to you, as I understand it?

From the beginning man was given a place on this Planet, and his work lay before him. His endowed understanding and wisdom made him superior to all about him, and taught him to make himself as comfortable as he possibly could. He gradually acquired a shelter or lodgement, and land sufficient to raise thereon provisions for himself, family, and domestic animals, if any.—This we will term the small-holding, differing according to nature of soil, water supply, sunshine, and site or position.

Now, although he attributed every success he made to his own toil, it really was the finger of Fate, the destiny—the Divine Mandate that bade him settle down, produce species after his own kind, and carry on his work to the best of his ability.

When this primitive law, or Nature's way, came to be disobeyed by his playing the grab game, i.e., annexing more than he actually needed, the Divine Ordinance decreed that he should eventually bring about his own shame and destruction, and be compelled to start over again and again, until he learnt what lay before him, and obeyed the dictate that required him to use his

mind and strength (body) in the perfecting of the Planet on which his descendants were allowed to dwell, in order that it pass on nearer the heavens (sun) as a completed globe or earth, in a superior state of existence, or minor Nirvana, or Paradise.

Of course, as family life proceeded, extension of holding was permissible, and even diversion of task was allowed. For example, the clothing may have been skins in the first instance—a one-piece garment. But then the female members wove fibres into lengths of cloth; and after that they discovered a means of dividing these one-piece suits into two- or several-piece ones, that fitted better, or gave more warmth.

Again, let us say, the furniture was family-made. Then some member invents and makes something—call it a chair—that supersedes all others; i.e., it is more comfortable, restful and easier to the body when sat upon. He naturally would find himself the pivot of an industry, and compelled to keep at this special work. Demand would grow, and he would most probably have to open a store of sorts, and set up as a specialist in this class of commodity, naming it, say, “chair trade.”

Now, we see trade and commerce started; and as long as it was kept in accordance with the land development it was honourable, commendable, and approved—that is to say, so long as the consumption or demand necessitated the supply.

ANDREW: I see this as the underlying principle that should guide us to-day. But some say that, with more efficiency and greater output, or mass production, we could bring prosperity and absorb our out-of-work members.

CHANG: I suppose in this word ‘efficiency’ you include advertizing also?

ANDREW: Yes, that was in my mind.

CHANG: Then you seem to have already forgotten

the equation, economical, and its non-essential factors. This item is a part of them. The consumer pays for this huge bill. To me, it looks as if it ought to be eliminated altogether, if the ideal aim is universal contentment and satisfaction.

By the way, touching on this subject, I might state here that I have seen your handsome public places, streets, etc., disfigured by posters and bills. On a Sunday especially, when rest from toil brings the mind, or should bring it, to dwell on the beautiful—flowers, scents, perfumes, etc., etc.—one cannot obtain these charming joys, but everywhere are found newspapers and their placards.

Now let us return to your question regarding efficiency and advertizing.

If one nation is able to do this, so can the others; and all nations are naturally called upon to protect their own subjects first. In any case, this competition would defeat its object and ultimately perish. There must be consumers, and the only way to create these is by land settlement. Then you have producers of food, which you need badly, and at the same time consumers of boots, clothes, implements; and, in extension, of roads, beasts of burden, railways, engineers, architects, doctors, dentists, skilled artisans, labourers, etc. Herein lies industrial development, if you will, with prosperity permanent and lasting.

ANDREW: Then, again, some appear to be in favour of elimination of numbers by methods called birth-control and contraception.—Does the learned sage see in this, the remedy?

CHANG: I suggest that all I can see in this, is madness—murder of innocents! There is no mandate for such diabolical work!—As I have already shewn, there is ample room on this Planet for all that are ordained to live thereon; and that being so, how can any mortal advocate the destruction of these ordained souls? Surely

your womenfolk would not stoop to permit this? The only real happiness to them is motherhood, and mother-love centred in their own flesh and blood.

ANDREW: There was an alarming theory propounded some three-fourths of a century ago. It is called the Malthusian Theory, after its author. In substance, it ventured to lay down that as population increases, the earth correspondingly decreases, and that this goes on until there is not sufficient left to live upon: then the fight or struggle for existence begins, and brings about wholesale destruction.

CHANG: A theory is not a truth; and a theory that has no redeeming point in its constitution, never can become a truth. There are some theories that live, but these possess merit and are somewhat feasible. My term for a theory like this would be, devilish, fantastical myth.

Let us try to examine if it could ever hope to be believed in, in any universal sense whatsoever: In the first place, nearly all the people on this earth have a religion of some kind, and believe that life is given and taken away by some Great Power, Unknown and Incomprehensible. He established us, wherever we may be, and provides for us in His Mercy. Then, to have faith in this Malthusian theory, would be tantamount to believing that He brought humanity onto this world for no other purpose than to crush it out in the most horrible fashion. In this case—which of course is absurd—how could we look upon Him as a merciful Saviour?—but rather as some monstrous demon, cruel and murderous.

Again, here comes another aspect. He creates the Planet, and puts life thereon. This is a set purpose, a Divine Will. We may safely take it that life was created thereon, and endowed with sense, to enable it to carry on a scheme of development both in its own form and body and in all around it. That being so, what object could there be in destroying His chosen instruments to the perfection of the Planet, His own Creation?

It would seem that this prohibition of species theory could be boiled down to or advanced as this :

Unless one is affluent, one may not bring into the world too many children—which are real wealth to a nation ; but cats and dogs, etc.—which are already eating us out of house and home—it does not matter how prolifically they are bred. Also, under this curtailment doctrine, some of the future's most noble and eminent people will be denied existence ; and many of this earth's present-day most distinguished geniuses and great personages, in all walks of life, would never have been brought into being at all.

Had diminution been necessary, He could have curtailed in the beginning. It is preposterous even to think that any cruel method would be adopted. Of course, the whole is ludicrous and not to be thought of!—Is He not Perfect? Then all He does is also perfect, and works towards good, not evil.

The individual is to be pitied who imagines that human life is purposeless and happens haphazard, without a destiny or task before it to be fulfilled. It is only on our work that we can expect the Incomprehensible to reward us by rest or Paradise. The brief span of mortality is as nothing compared with the infinite space of immortality that lies before the deserving ones.

An accommodation of, over the ages, say, two thousand million of mankind might complete, probably, half the Divine Task given us—i.e., take up and perfect one-half of the Earth's land surface.

There never has been universal want, and there never will be, so long as we follow realities. Inequalities and irregularities of course, exist ; and before the mandate is universally understood, or perfection realized, many will be crying out, or inclined to cry out, for the moon. These, however, will be swept aside as non-appreciative of Nature's grand gifts.

I should like it to be remembered here the many

other Planets in our Solar System, and the many Solar Systems in the Universe. Surely, no one can claim that these are without purpose? The very fact of a sun body, which is life itself, being essential to each system, would disprove this.

Astronomers have already observed artificial communications, i.e., canals and roads, on the Planet Mars. These constructions could not grow, so they must have been built. I do believe that the day is not far distant when powerful enough instruments will be forthcoming to enable us to visualize human life on this Globe (a perfected world on which life is tranquil and pleasant).

I can only recommend those who favour curtailment of human species by any artificial means whatsoever, to proceed to the Far East, get off the beaten track, and then observe Nature's scheme taking shape in this respect. He will see the toiling millions tilling away at the soil, satisfied and contented, to be left alone to their destiny. Are they not the winners of food—pawns in the ideal game of Universe, obeying Nature's inexorable law according to which nothing is lost, not even themselves; but all returns to whence it came? They have learnt the sublime philosophy, "Waste must bring Want."

But you mentioned some little while back: Disarmament Committees, Leagues of Nations, World Peace Pacts:

To scrap ships or regiments seems to me to be taking fit men from healthy employ, and transferring them to the unemployed lists. In itself, it is no security for world-wide peace. The burden or cost is always put forward as a weighty argument.¹ But what about the

¹ A nation that provides its own raw materials, machinery, and labour has no financial outlay, so to speak, under this heading, as costs pass from hand to hand within its borders. The operating transactions merely form economic adjustment to advantage, between the State and those engaged therein; whereas money going abroad is loss, and therefore forms dead weight, economically speaking.

cost of Disarmament Committees, Leagues of Nations, Pacts, etc. ? To me, this cost would greatly overshadow and dwarf the other cost. Again, when a ship or regiment is in commission, the taxpayer believes he gets something in return for his money, i.e., security from outside invasion, and for his food supplies.

However, as, to my mind, there is only one sure way to Universal Peace; the above-mentioned subjects appear to require very little detailed discussion.

The economic problem alone could point out the waste they form. They come into the non-essential factors to the equation. Have they not to be maintained by the producers and toilers ?

When a religion, in modified form to suit requirements, has become universal or world-wide—say, on the principles of Zen or Shan, Nature's way, or Buddhism—and a back-to-the-soil crusade is inaugurated and in practice, then, and only then, will brotherly love, kindred spirit, trust, faithfulness, and good-fellowship prevail, bringing universal peace and contentment in its train. Without this, all the institutions that could be set up would accomplish nothing. Is the world not divided into factions against itself, religious and otherwise ? There was peace all round when the nations tended the land, and took pride in the task. You must, then, return to the fold, or put up with the result of disobedience.

ANDREW : It is said that certain Leagues of Youth are going to unite and carry out much-needed reforms, thus bringing everything up to the standard they seem to think desirable.

CHANG : In the eyes of youth everything seems wrong, pleasure and self-indulgence excepted. Mark my words : know life, if you wish to conduct others through it. What does youth know of this ? A mad rush onwards, so long as the goal always leads to so-called enjoyment ! They cry ever, "A short life and a gay one." Im-

moderation, which steadily destroys not only the body but, in advance of this, the nerve centres of the five senses; causing later life to be a burden, when it is meant to be a joy. No person under forty years of age should have a seat in any constitutional body or legislative assembly. How can they know the experience of life, to enable them to pass laws upon it. It matters little how book-learned they may profess to be: the many pitfalls are known only to those who have successfully negotiated them.

Again, youth would want to undo and mould in their own juvenile fashion, without any length of vision for future generations—sufficient for the day, and let tomorrow go hang!

What have they learnt, what do they know of the cant and hypocrisy to be found everywhere?—A fully developed heart and brain are required to judge humanity, and be able to govern it.

To look upon life as one's own mortal span without heed for the race, species, and its relation to eternity, leads nowhere.

To build carefully and correctly is construction; to overthrow is destruction, and can only be excusable when the thing overthrown is absolutely useless or dishonourable. Institutions that possess merit, no matter how minute, should not be upset; otherwise the new growth will be worse and cause endless suffering and misery in its rehabilitation.

The true philosophy of life must be sought from the elders. Respect these, and learn from them, and all will come well.

I will draw this topic to a close by reiterating my remarks regarding the elimination of the non-essential or useless factors in the economic equation.

Now, animals were placed on this earth for the use of man—not man for the use of animals. They can, when used intelligently, help human life to proceed

satisfactorily. When, however, they serve no useful purpose, they are simply pets. Some are apt to think, perhaps, that they can take the place of babies? These pets, I believe, cost much more than babies to maintain. The menagerie animals alone would upkeep a small babies colony, in cost, not to speak of the land they take up.

The thing I want here to appear strikingly clear, is that we seem to be importing more than double what we require in flesh food. This cannot be long borne by any nation, without being felt acutely.

Another question arises, and that is, are these pets not menacingly dangerous to health in their fouling streets, parks, houses, and public places. If so, then, on this count alone, they would appear to call for their entire elimination.

Economists surely feel that these unnecessary burdens are weighing heavily upon us. Remember—work for all, and many times more, exists on this old planet, “Mother Earth”!

The slogan should be, must be, “Waste not, Want not.”

ANDREW : *Shik hao whua Ta Jen !* (Well said, Great Man !)

SCENE II

A hotel, Lancaster Gate, London, W. 2.

The small tea-lounge and smoke-room has a square occasional table in one corner, with tea laid for two.

Andrew greets Chang at the outer door, and conducts him through.

ANDREW: Welcome, my worthy and respected friend! You must require some refreshment after your fatigue in coming all this way to call on my unworthy self, even although it be a farewell visit. (While speaking he leads the old Philosopher to the seat of honour at the head of the small tea-table.)

CHANG (after tea and some small talk regarding the hotel and locality): How dainty and abundant it all was! I have indeed enjoyed myself immensely.

(Andrew next leads the venerable sage across the Bayswater road and into the ornamental gardens.)

ANDREW: Please be seated!

(After a little Chinese ceremony as to who should seat himself first, they seat themselves on one of the benches facing the fountains and ornamental weir.)

CHANG: This is a wonderful spot. How beautiful those jets of water look, playing cascade, and keeping the atmosphere cool and moist. I appreciate this restful and quiet ceremony—"The toils of the Way."

ANDREW: It is poor and insignificant. But how delighted I feel to hear the Great One appreciate!

CHANG: That is an imposing statue over there. Who is the gentleman with the finely-moulded and chiselled

features? He sits there, on that high plinth-platform, in a contemplative mood, with wistful face. The tablet, I suppose, explains?

ANDREW: Oh, yes! that is Dr. Jenner, of vaccination fame.

CHANG: Yes, yes! I remember the name. It is world-wide famous. How proud your nation must be in having produced such a specialist!

Over the lip of that ornate weir basin, I can see in the distance some wild fowl, and amongst them appear to be a few Chinese geese. How they are disporting themselves in the river's edge! With the green sward running up that hillock, and browsing sheep, and flanking trees, they make a most delightful picture.

ANDREW: Yes, it is lovely. And nearby is a very pretty statuette, called "Peter Pan." Would my distinguished guest like to walk round with me and see it?

CHANG: No, no! I feel I cannot leave this peaceful and quiet spot—at least, not just now. Besides, as you know, this is my leave-taking and farewell, with time proceeding apace.

I see between those grand tall trees on the right, what appears to me to be the pointed top of a pillar or column.

ANDREW: Yes, that is a red marble obelisk. It is erected there in memory of "Speke," the famous traveller and explorer of Lake of Victoria Nyanza in Africa.

CHANG: Your honourable country teems with memorials to the illustrious dead. Lakes and waterways are eventual homestead sites for the human family, and should always be known in advance of requirement. How proud your countrymen must feel!

This loveliness and the many beauties around confound my senses, and I long to let myself go into a state of abstraction. Shall we meditate in ecstasy, and enjoy, as we have often done before in some such fairy-like spot, communion, and the supreme eloquence of silence?

(Chang and Andrew now sit deeply in thought.)

The fountains still spray their crystal-like jets in pretty falling curves. The soft humming noise caused by the driving force, and the slight swish of the rippling waters, make a rhythmic and melodious lullaby; and the low, entrancing song lulls and soothes the faculties of our dreamers.

A moor-hen swims rapidly but gracefully to and fro, trying to avoid the spray, and to get to her chick to offer the food she carries in her green beak.

A thrush in the distance breaks in upon the silence with its warbling notes of song. . . .)

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CHANG (opening his eyes): There is the herald! Then, softly of voice: "*Pora mene emoo pora*" (Russian Anglicized, "It is time to go.")

This place is sacred. It gripped and held me enraptured in its marvellous sweetness—the Buddha was everywhere; an altar worthy of the assembly: Zen and the doctrine.

ANDREW: Beyond, and southwards to the west, there lies a small sunk-garden—a profusion of flowers in full scent and bloom. The eye is arrested by the varied hues in their colourful setting. The other sense drinks down the soft perfume and aromatic air. Antique metal tanks form three ornamental fountains, which supply the artificial ponds contained therein.

I stood thereby yesterday in contemplative mood. My mind figured some such place as this put here, not, by a whimsical wish or by a playful accident, dedicated to Nature's beauty, but as a designed altar where communion could be obtained with the Divine Architect, the Holy Buddha.

Just then, as to-day, a bird sent forth its message in melodious song from the tree-top.

"The sermon was preached."

Everywhere in this world the altar is ready, the sermon prepared, the Buddha found.

(Chang and Andrew proceed to the Lancaster Gate Tube Station, when Chang silently takes his leave.)

ANDREW (seeing Chang go): "*Tsai djen, ta lao yeh*"
(We shall meet again, Great Old Gentleman.)—Au revoir !