

LEGENDS

BY NICHOLAS ROERICH

(Address to the Youth)

Prof. Zelinski of the Warsaw University came to the conclusion in his interesting work about the ancient myths that the heroes of these myths are not only legendary figures, but really existed. To the very same conclusion came also many other authors, thus overthrowing the materialistic direction of the past century, which sometimes even tried to prove that even historical figures were also but myths. Thus the French scholar Senard tried to prove that Buddha never existed and was nothing else but a solar myth. Likewise attempts were made to deny even the existence of Christ overlooking that we have proofs very close to the epoch of His existence and besides there was also found the Roman inscription with the edict against the first Christians in Syria, so very close to the time of the great manifestation. In this fight between those who acknowledge and those who deny, is evident a trait of universal psychology. In this it is instructive to see how the denying ones are gradually defeated and those defending heroism, truth and reality find support in the very facts themselves.

Besides, those who appeared as dreamers about heroes and myths, suddenly appear as realists, whereas the denying sceptics gradually occupy the places of dreamers who trusted slander or a counterfeited source. Thus, slowly but certainly the wheel of evolution turns, carrying with it the revelation of the forgotten truth.

Let us look back and see how quickly

and easily humanity forgets even the recent events and personalities. Only recently such personalities as Paracelsus, Thomas Vaughan were listed in Encyclopedias even as impostors. But then the just have assumed to read their works and found instead of the proclaimed charlatans, profound scholars from whose discoveries humanity benefited. I remember how in my childhood I was fascinated with the book by Gaston Tissandier *The Martyrs of Science*. Those who perished as a holocaust, in tortures and on the scaffold are regarded now as great scientists. But the false scepticism continues its work and instead of those martyrs it hastens to create different ones in order thus in a sure way to honour them by monuments and celebrations.

For the last years a social manifestation is obvious which sometimes gives us the hope that perhaps even the time is at hand when the harmful negation will be bridled and will occupy its deserved place.

People became desirous to read biographies. Truly even here the sceptics try not to give in. They will tell you with a shrug of their shoulders, "How can we be sure about the true impulses of the actions of the portrayed personalities? or "How can we be certain what were the casualties which created the events which marked the life of the portrayed heroes?" or "How can we be certain of the non-partiality of the biographer?"

Let these remarks even be true to a certain extent. Let us allot a certain

part to the personal mood of the biographer. But nevertheless the collection of historical documents offers us just the same milestones of true reality. Likewise up till recently were chronicles considered to be inadequate documents not worthy of serious consideration. But a detailed study of documents and finds contemporary to these chronicles have shown that chronicles deserve much more esteem than it usually was supposed. Certainly one has also to hope that humanity will not neglect entire centuries before paying attention to outstanding manifestations.

Reading biographies, humanity will learn also to write them. Of course it is erroneous to think that heroes could be attributed only to antiquity. The synthesis of our era will likewise crystallize its heroes and we may hope that the holocausts, prisons and executions will cease to be the attributes of these great souls.

Having ascertained that the gods of antiquity were heroic personalities imprinted upon the memory of the peoples, we shall affirm ourselves in the knowledge that in our days individuality and personality are likewise laying their hand upon the rudder of humanity. Ascertaining the existence of such personalities, we shall learn as did the ancients, to accompany them by a positive rendering of their lives. We must not forget that in future these life-descriptions shall reach the schools as torches of history. Hence let our youth not only like to read biographies, but also learn to write them or rather to discern which of the manifestations of their contemporaries shall become history.

Reading legends the youth shall also learn to dream. And this is a great capacity, to know how to dream filling one's heart with the best fires. With

these fires of the heart the youth will learn also to discriminate where is the truth. No calculations shall provide the truth—it is but the language of the heart which knows where this great truth abides, which in spite of all leads humanity upward.

Legends, are they not the collection of best flowers? About the small, the insignificant, humanity does not create legends. Often even in seemingly negative legends is contained a great part of reverence to power. In any case, each legend contains something unusual. And does not this unusualness lead us beyond the twilight of the mechanical standard. With this machine-like standard, evolution is not built. But the legend which liberates us beyond the limits of the everyday's oppressing routine refreshes our trend of thoughts and permits to merge into new depths of knowledge with an eternally unextinguishable youthful ardour.

Ask a great mathematician, a great physicist, a great biologist, a great astronomer, whether he knows to dream? I do not even mention artists, musicians, poets, for their entire being is composed out of the capacity to dream. And a great scientist when truly great and when not confused by the presence of a witness, will tell you how beautifully he knows to soar in dreams and how many of his discoveries have at their foundation not only calculations but exactly a dream.

We have remembered then that legends are not abstraction, but usually reality itself. We also remembered that dreams are not signs of illiteracy but are qualifications of refined souls. Let us then encourage in our youth the striving to the calling and creative legend and together with the youth remaining young pay tribute to the dream as to the leading and uplifting

medium of our regeneration and perfection.

Striving, Hierarchy, Infinity and Beauty—only under these milestones we progress indisputably. Everything of which consists the activity of our Societies must be applied in life immediately. Paying tribute to the

dream we shall not become “dreamers.”

Let it be the dream of a Creator. In this dream will be no intoxication, nor vascillation but the immutable knowledge gathered in the depths of our spirit. And first of all we shall remember that the word “Culture” signifies Cult-Ur,—cult of Light.

CHILD-GARDEN SCHOOLS FOR INDIA

BY SISTER NIVEDITA

The main idea of the Kindergarten system, as this was formulated and arranged by Fröbel, early in the nineteenth century, lies in the two-fold principle enumerated by Pestalozzi: *Knowledge comes by sensation, abstract thought by concrete experience; and the child in its development follows the race.* These two conceptions, working together, account for the manifold toys and occupations included in the Kindergarten, and account also for the not less interesting and important feature of the Kindergarten game. Behind both principles alike, lies the perception of a deeper truth still, namely that education is to be determined by the nature of the educated, rather than by the thing taught.

To be initiated into child-study, to be enabled to observe the child for himself, is a more valuable accomplishment to the teacher than any of the special subjects in which he may be proficient.

Like all great psychological discoveries, Fröbel's theory of education seeks continually for new expression. It is never to be considered as fixed or identified with its outer form.

The discoverer was himself a German, and local characteristics have adhered

in a peculiar degree to his creation. The German Kindergarten was built up by observation of the German play of German children. It was equipped with German materials impressed with German taste. It expresses a German mode of thought, and in some respects bears the stamp and limitations of the age which gave it birth. If we are ever to have an Indian Kindergarten, all these elements must be correspondingly Indianised. It must be the result of the observation of Indian childhood, and must reflect Indian life and express Indian ideals.

Before such a system can come into being, however, we must be in a position to grasp the main outlines of the Kindergarten, or child-garden-school, as it is known in Europe, and to deduce from these the principles that are essential and universal in their application. For this, nothing could be more necessary than a brief synopsis of the Kindergarten as it stands.

Fröbel saw that the play of children was full of significance. By it the child enters into relationships with the external world and with his fellows, which in their totality, will constitute his character and personality. By play, again,