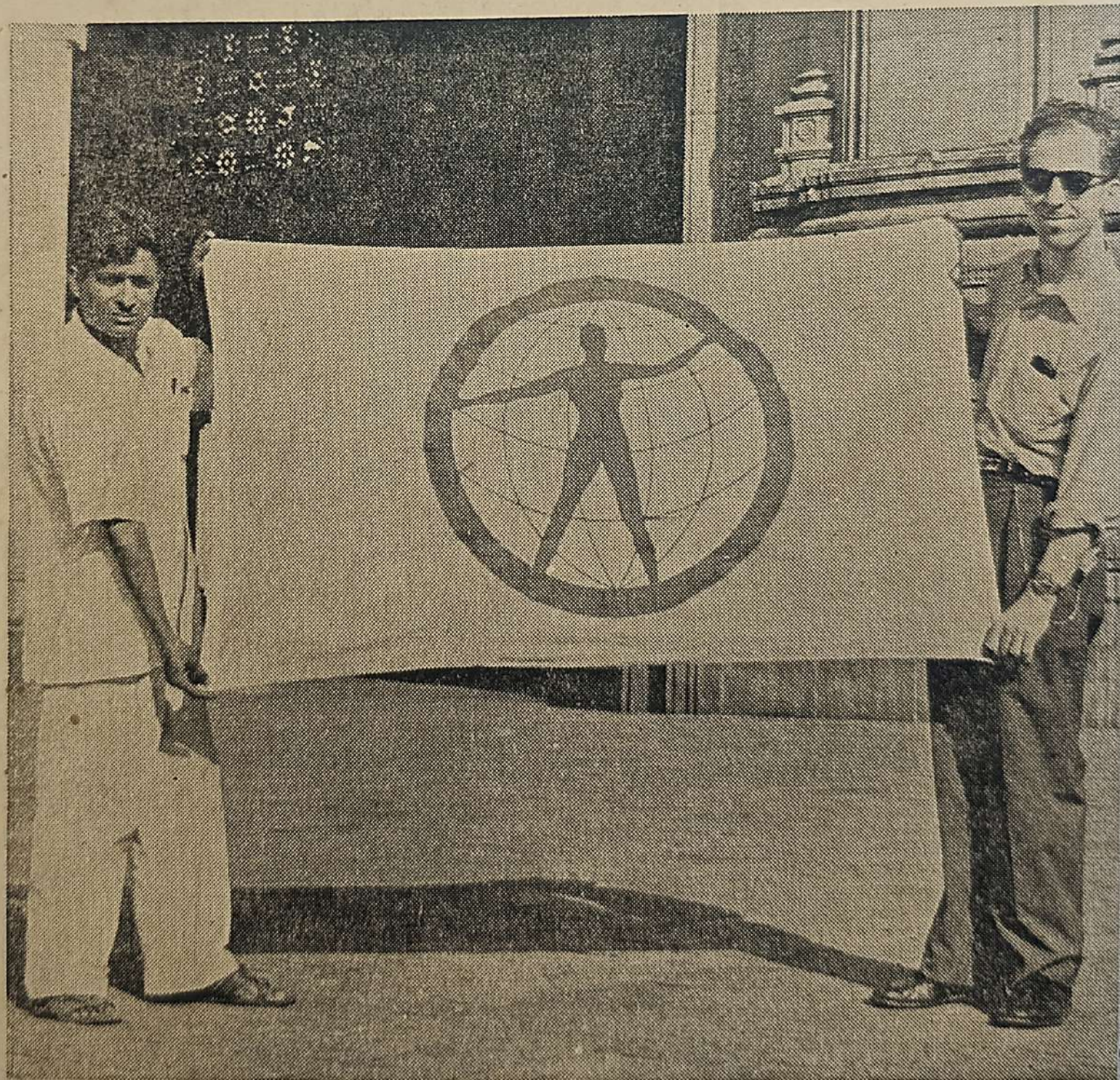


May, 1956

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VALUES



World Unity and World Citizenship

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VALUES is devoted to integrating human understanding unitively, impartially and globally in the interests of the general good.

NEXT MONTH'S TOPIC
THE NEGATIVE WAY

Published monthly for the Gurukula Publishing House, Kaggalipura P. O., Bangalore District (South), India, and Edited by John Spiers. Printed by Kalyan Printers Ltd., 12, Jayachamaraja Road, Bangalore 2. Yearly Subscription: India, Pakistan and Ceylon Rs. 6; the rest of Asia and Africa Rs. 9; Europe and Australia 18 sh. America \$3.75

Editorial

HAVE you ever travelled beyond your state frontiers? Migrant birds, butterflies and locusts and, of course VIPs excepted, you know you come slap-bang up against a confused, depersonalized, inhuman, mechanical conditioned fear-world hitherto undreamed of. It is a realm built entirely of paper, square miles of it, which nobody has yet fully explored. It is the home of officialdom, of stacks of filed documents, of tons of red-tape, dossiers, records and photographs, of roomsful of health, bank, incometax and police certificates, and of incredible, innumerable irritating questionnaires to be filled in triplicate in every national language on earth. You are in a world extending from superiorly bland career diplomatic despots to uniformed customs and police probbers. Your passport and visas are more important than your humanity. It is a world without reason, governed by hatred and fear of freedom to travel. A girl in her teens with a rubber stamp stands between you and your nature-given right to move freely on this nature-given good earth. As soon as you want to leave one country and go to another you are under suspicion and in the hands of the paper-world inquisitors. Hardened criminals and the obviously rich move through this world with ease. Agencies or high-up friends make "all arrangements." But if you are a simple nobody or anybody who has to count your pennies, the tyranny is there. Worse if you are an irregular person, maybe a philosopher, a struggling artist, maybe a young roving person in search of adventure who wants to see the world, maybe a widow with children. How much worse for you if you happen to be stateless!

Wisdom: What has philosophy got to say about such a silly, cruel situation? Wisdom is not concerned with action as such. But wisdom *can* say what is wrong. Wisdom can say what is better or best in any given situation. Wisdom teaches that the world should be viewed unitively if we are to be sane, normal and happy. Every wisdom literature insists on this. The genuine Guru in India has always been a Jagat-Guru, a World-Teacher. For example, Narayana Guru's famous motto is: "Of one ideal or God, of one aspiration or faith and of one caste or kind is man." His words: "Don't think and speak of caste" is another follow-up of the

same line of contemplative thinking in terms of actualities here. It was reported recently that these last words of his would be used for franking all stamps in India. That is a straw in the great wind of commonsense.

Nationality a form of caste: After all, what is nationality itself but caste thinking in a unitive world? It is the division of our unitive humanity into compartments. This splitting up, the feeling of being superior to all others is what marks the caste error. Nations are just that, caste obstacles in a world obviously one. And how can nations remove the caste error known as nationality? Even if nations unite together and still claim their sovereign rights they cannot do it. Hence the fatuity of the United Nations. The word "nations" there is itself a stigma. Caste as such is thus a *universal* phenomenon, irrational, tribal, instinctive, and mean thinking, let it take what form it may. Life is one and we err grievously when we forget this simple *a priori* fact. In power to breed, in anatomy and physiology we are one species, of one kind. To deny this is to be absurd. Let us face this and if we want to be wise, be sane and not absurd. If we are not wise, we suffer from our own wrong thinking, and rivalry and ultimately war is the result. If we want to be happy and healthy we must renounce absurdity and wrong thinking. What action as such we take is incidental to the primal contemplative principle of having reason given its foremost place in our lives. That is the finality of all wise men on the subject.

The world needs to listen to its wise men. We say this boldly and yet humbly. A wise man claims nothing but his humanity. He claims no power, no wealth, no property. Such a man stands above the fray of action. He needs neutrality if he is to throw the light of pure reason on all relative situations and to advise when his advice is sought. To try to solve problems by experimental action, is unreasonable and unnecessary. Man's pure reason which contemplates the universal, the unitive, the global, must come first. That is the secret

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which "men of action" do not seem to see. To have such trusted wisdom Guides whose sole function is advisory, is the only safeguard to such notions as world government.

Garry Davis : Mr. Garry Davis, whose story and ideals we are featuring this month, is a man of 34 who has voluntarily, courageously and with all the impetuous generosity of idealistic youth, taken this problem of caste, nationality and consequent disunity by the horns. And he won't let go to the manifest discomfort of the political and bureaucratic defenders of this absurd caste system of nationalism. Only a tiny part of his story is told here. He has a whole book ready awaiting a publisher. It is a fantastic but real story, which appeals to all idealists—"and how" as the Americans would say! He has legally renounced and denounced the whole framework of nationality imposed by his regional society (the U.S.A.) on himself. Like a modern avatar he

WORLD GOVT.—CERTAINLY!

ULTIMATELY, I am quite sure that the only form of government that should come in the world is some form of world government. There are many difficulties in the way at present and it may take time, but certainly we should aim at it.

—JAWAHARLAL NEHRU

has at once focussed on himself the supreme glory of the "mondialized" or universal Man and at the same time accepted all the trials and hardships facing the man who disclaims allegiance to a separate country. He is the man without papers, the man without a place to lay his head, the man whose legal status and veritable existence society denies, the man who has at last exposed the whole absurd framework of the accepted relativist world of caste and nation. When we think of him impartially, we can almost recall those words of one wise man two thousand years ago who said "The fowls of the air have nests, the foxes have holes, but the son of man hath nowhere to lay his head." The all out or absolutist thinker is a nuisance in a human-made caste-supporting society of innumerable divisions guarded by atomic weapons and steel-strong defences made of paper. Garry Davis is called both a crackpot and a hero. We think

he is basically both sane and rational. His own story is clear enough, logical, legal and concise. This is no freak madman, no starry-eyed Utopian. But read and judge for yourself.

Sita and Valmiki : With fearless exactitude this "World Citizen" (NOT "self-styled" as the headlines usually say) has managed to travel through the formidable "paper curtains." In his present attitude he has the full support of an absolutist philosophy which is familiar to the world's great contemplative seers and Gurus. They too have all renounced the narrow forms of society. It is practically their first taste of emancipation. They suffer civic death when they don the yellow robe. They too move in a free world. In ancient India (it is related in the *Uttara Ramayana*) the closed society of Ram-Rajya expelled or made "stateless" the Raja Rama's innocent wife Sita. Who gave her sanctuary? None else than Valmiki, the Guru living in his forest home or Gurukula. We mention this because Garry Davis is in India, and with that tradition long established in India, of giving recognition to the man of declared renunciation, it should be easy for all our Indian readers to understand and appreciate the identical relation that has occurred by Mr. Davis stepping into the sanctuary of another and modern Gurukula today.

Principle and practice : Whenever any situation festers and becomes dangerous to the general health of humanity because of considering only the relative values involved, the wisdom-value that is absolute and general must be applied if the situation is to be solved so that reason, justice and general happiness can prevail. That is wisdom. That is the advice of those models of wisdom called Gurus in India. Whether people accept it or not is quite another matter. If people are foolish, laws cannot make them reasonable or good. All action means force of some sort. Wisdom is always distinct from action. Wisdom lies in pure understanding. Everyone cannot and we may even say should not be a Garry Davis *in action*. His action is the right way for him. It is his *dharma* in the exact terminology of Indian wisdom-science. His "politics" may be compared to the sun that rises neutrally on all life, on a global humanity, without national distinctions. In this manner we can all support the philosophical correctness of his attitude, while leaving to the legalists the problems arising out of his unique status or activities. He is a man of unitive insight in a violent world of harsh legalities and absurdities. He is world unity personi-

World Citizenship

By GURU NATARAJAN



Guru Natarajan.

THE notion of world citizenship springs from the *a priori* verity of the absolute unity and solidarity of the human kind. Humanity is one fraternity established on fellowship, justice and fairness to all without the artificial and superficial barriers that society, religion or philosophy

are constantly setting up, separating man from brother man whether in the name of concrete or ideological distinctions that arise from the instinctive nature of man's own makeup. Man often becomes his own enemy through lack of wisdom-teaching. Human happiness, which is the common goal of all, is to be won by countering these conflicting or separatist tendencies. Unitive understanding and universal brotherhood are corollaries of a good life understood contemplatively in the light of sound human commonsense which has to be necessarily though tacitly based on what is called wisdom or the Science of the Absolute. The notion or way of the Absolute is the scientific basis of all religions and when understood as the supreme Value in life expresses itself in a generous and kindly attitude towards all fellow creatures. The man who lives according to the unitive contemplative way of the Absolute becomes himself admirable, laudable or even adorable. Such a man, for example, was the Guru Narayana who formulated the motto of "One Kind, One Faith, and One God or Supreme Goal of happiness for Mankind."

fied. Above all, he is affiliated to wisdom and Guruhood. This is something that is to us most important of all, for there are few such, as few really in India as anywhere else. It is an honour to India and to the South of that geographical entity to have him (for a long time let us hope) in its midst. In India both her men of wisdom and her enlightened leaders such as Nehru and Radhakrishnan who have openly avowed their approval of his ideals, can understand and support him sympathetically. We are proud to be able to devote an entire issue of this magazine to his story and to the unitive value to which he is dedicated.

Tragedy of Relativist Rules : Mankind suffers as much through artificial political frontiers as through closed or static ideologies. The politics of the present day has become a surrogate of religion and instead of tribal fetishisms or idolatry we have the waving or worship of national flags in the name of a patriotism that is still closed and static in its character. Much human blood has been shed for relativist patriotism and is likely to be shed on a more disastrous scale hereafter.

The world is being filled with more and more displaced persons, refugees and those who have no right to earn a livelihood because of lack of "papers" or passports. Immigration, or emigration laws divide the world like tariff walls. Rules have become stricter than ever and doleful is the tale of the suffering of innocent children, women and men in the name of rules that are mechanistically closed down on them. A displaced family waiting indefinitely for its papers to be put right by authorities at passport offices is a sorry but common enough sight which must open the eyes of the common man to the need for some sort of revision of rules. The Nansen passport under the League of Nations after 1918 did make an effort in this direction and the measure of success and help it yielded has been an encouragement and a consolation. But this was shortlived.

One World : The *time is now ripe* to make a bolder effort than before. The conception of one world is coming to the forefront and important members of parliament not to speak of the ever idealistic youth of every nation dreams of the day when all people will learn to live as members of one great family. In the wisdom context we have the maxim of the brotherhood of man preached for centuries, nay millenia. The motto of Liberty, Equality, and Fraternity is only an expression of Advaita (non-duality) as applied to the practical world situation. The United Nations itself is based on this principle and there is nothing illegal, disloyal or unpatriotic in the idea of a World Government, Federation, or Citizenship. If people are suspicious in this matter, it is the duty of educated men to help them to understand the problem in its proper perspective in the present-day world of internationalism and unity.

The Case of Garry Davis : The volume of pent up feeling that is present in the world today can be judged by the response to a simple event that took place at the end of

the Second World War in France. A young pilot of an American bomber plane, faced with the question of loyalty in an ever-tightening world community, renounced his national status as a U.S. citizen and declared himself for world citizenship. Facing then the real difficulties of the stateless person, he tried to surmount them through the intervention of the United Nations which was having its session in Paris though on its own international territory.

But this organisation though committed to the idea of world citizenship in principle according to its Charter proved incapable of meeting the problem that faced the young bomber pilot who had loyally served his own nation according to his own ideas of patriotism at that time. His relativist love of his own country came strikingly in contrast with his larger loyalty to the human kind to which he felt he owed a greater duty. Thus it was that a sensitive idealist young man, Garry Davis, was ushered into world politics against his own wishes as the First World Citizen. The natural events that followed the emergence of the World Citizen makes an interesting and important page in the recent history of man.

Since that date, (Sept. 12, 1948) Garry Davis has become a name to conjure with. The Gavroches on the pavements of Paris followed him. Hundreds of thousands of letters were received by him and he had to address crowds standing on bridges between frontiers or other odd international strips or territories facing the multitudes as a veritable Messiah of the idea of world citizenship. His name was in the headlines and was purposely mentioned in wall posters of different political parties including the leftist ones when they wanted to attract crowds to meetings. As many as 1000 organizations were soon formed in different parts of Europe which owed their inspiration to the emergence of Garry Davis as a World Citizen. Thus was fame and greatness thrust on a highly sensitive youthful spirit of our times.

The Link with Indian Wisdom : Garry Davis has now lived a life of continued incarceration, sacrifice and suffering in the name of this idea that is as dear to him as his own life. His adventures in World Citizenship for over seven years now form a chapter in itself which must be left for himself to tell us in detail. It has now culminated in his pilgrimage to India in which he has at last succeeded after three separate attempts which were foiled by the thick shadow of official opacity.

The Gurukula welcomes the First World Citizen, not as a freak, but as a lover of the human race to whom all love and respect is due. He symbolizes in himself the practical culmination of certain ideals for which the wisdom of the Gurus of India has tacitly stood during the years of its existence in its own South Indian home. The mechanistic West has failed to receive this prodigal son of mankind. The living dialectics of South Indian spirituality will now receive him with open arms into its fold of contemplative wisdom-seekers where he can rest and revive his physical and spiritual strength. The wisdom of the Guru which he earnestly seeks shall nourish and console his ever-seeking spirit and it is the hope of the Gurukula that the sympathetic understanding he so sadly missed in other countries will be available to him in this country which claims now the non-violent way of a Gandhi and the positive neutrality of a Nehru.

Garry Davis could be a living example of the best aspects of world politics of the present day if properly understood and used by understanding leaders. Through him the Indian contemplative tradition of which every Indian is so wont to be proud gets a chance of contacting and influencing the flow of the larger world events without merely remaining an impotent pet idea dear only to dreamers and unrealistic escapists. Side by side with three unitive ideas of "One Kind, One Religion, and One God," One World Citizenship thus gains a natural place and status in the programme of the Greater Gurukula Movement with its centre now established in Bangalore under the direction of John Spiers of Scotland (the Editor of *Values*) who is at present an Indian Citizen.

We welcome Garry Davis into the Gurukula.

IS WORLD GOVERNMENT SO CRAZY?

INDIA'S Moscow Embassy costs Rs. 2,000,000 per annum. All food is flown in from Sweden (rouble exchange is prohibitive). All countries have similar expenses. There are 78 sovereign nations, all with embassies or consulate representation in each other's country. That totals 6,084 offices large or small. If each costs only one quarter of what India's in Moscow costs (and this is a small one with about 20 people), the total bill to the world public is Rs. 3,042,000,000 (\$676,000,000 or £225,333,332). And this doesn't include the smaller consulates and "information" offices, etc!

A Letter from India

GARRY DAVIS

*Dear fellow World
Citizen,*



Photo, Bruno, Hollywood

Fraternal greetings to you wherever you are in our world community. I write from South India, that land of traditional meditative outlook, where I have been welcomed and made to feel fully at home by all with whom I have come in contact. Even the beggars smile at me!

It will be eight years on May 25 that I have been a stateless person and a declared World Citizen. Since that time, world citizenship has come

down from the Olympian heights of abstract idealism to the plains of commonsense and reality. We all over the world are trying to *be* World Citizens in our thoughts and actions, and to give our actual citizenship on this global level a legal and judicial framework. This in turn has led to numerous organizations devoted to world citizenship, some of which are listed elsewhere in this issue.

But how many differing opinions there are about this concept! I myself have been through many evolutions concerning its definitions. At first, way back in 1947, directly after the war, I considered world citizenship strictly mechanistically, that is, as an instrument solely to bring about a world government based on the federal principle.

Then some friends in France said world citizenship was

solely an economic tool; others, philosophically inclined, said it had to do only with the meaning behind a world brotherhood; others, religiously inclined, said no, it was simply another term for a world brotherhood. Some considered it only a means to fight Communism or to fight Capitalism, or to fight law itself. In fact world citizenship seemed to be a universal solvent, palatable to all tastes, a sort of empty vessel into which each and every personal desire could be righteously poured.

The world citizenship "movement" thus became compartmented, some belonging to the "mondialists," others subscribing to the pacifist world citizen cult, still others concentrating their energies on the plan to hold a peoples' world assembly for the purpose of elaborating a world constitution for mankind. Then there were World Citizen anarchists, World Citizen socialists, World Citizen parliamentarians who grouped themselves into the Parliamentarians for World Government led by Henry Osborne, British Labour M.P. But there was a vast majority who merely wanted to declare themselves as *de facto* World Citizens without at the same time renouncing their own nationality or joining a particular organization. Mainly for this uncommitted, unorganized group spread throughout the world, the Registry of World Citizens was initiated in 1949.

I myself gradually become more concerned with the definition of this universal solvency than I was with any particular aspect of the movement. I am fully aware that you and I are real and true brothers, two leaves from the same tree, two waves from the one ocean, whether you be French, German, Indian, Arab, Russian, American, white, black, yellow, rich or poor, Catholic or Jew or Mohammedan, Hindu, or Buddhist. What difference? You are my blood brother because the same red blood flows through you as me; your heart-beat is synchronized with mine, and you are born of woman's womb. But more, we stem from one source as the leaves stem from one tree, or the waves from one ocean. But what then is this source? What is its nature? Once discovered, world citizenship then would have that cohesive base, that unifying principle by which we all would recognize our common humanity and so devise the commonsense rules to live in peace and harmony with each other. Once discovered, inequalities would fade into insignificance, injustice would have no place in Man's affairs, our collective body would be properly

fed from the bounty of Mother Earth, and the awareness of our unlimited primal essence would give us personal happiness.

Without this underlying principle, fully and openly known to all, world citizenship and its various aspects become like jealous and warring States, each exclusive and all claiming universality.

And so, after many strange and wonderful adventures during which I have made many enduring friendships throughout the world, I have come to Mother India to seek the answer to this question of a guiding principle.

I have claimed Dr. P. Natarajan as my personal Guru or Teacher in this regard.

My Western education included no such wisdom teacher and it is perhaps a revelation of a general confusion in the energetic West to confess this lack. I believe young people all over the world in fact are seeking real guidance based on positive values and rarely finding them among their parents, teachers, or religious leaders. Blind belief is asked for, where youth wants wisdom. Today's political and religious leaders for the most part are themselves inheritors of the dualistic social standards, and so cannot teach the younger generation the straight-line, honest, absolutist thinking required for today's problems.

My gratitude to Dr. Natarajan for his personal self-sacrifice and dedication to the principle of Guruhood cannot be measured in words. His personal attention and kindness to me, his keen insight into human nature, his profound understanding of that unitive value which is the essence of world citizenship plus his vast erudition and unique ability to teach this wisdom value obliges to incline traditionally before him as a sishya or disciple calling him my Teacher. I owe a

'THIS DAMNED BUSINESS OF PASSPORTS!'

—SAYS THE MAN WHO STARTED IT ALL
THIS damned business of passports and visas and customs has been the only wearisome part of our tour. I little thought what a Frankenstein I was creating when I originated the present passport system at Athens in 1916.

—COMPTON MACKENZIE
(writing in *All Over the Place; Fifty Thousand Miles by Sea, Air, Road and Rail*, Chatto and Windus, 1948, P. 54.)

debt of gratitude also to John Spiers, editor of *VALUES*, close friend and disciple also of Dr. Natarajan, editor of his book, *Word of the Guru*, Scotsman, of vast generous heart and rare writing skill, an absolutist in his own right, who has dedicated his life to wisdom and its teaching through his particular medium. That he is dedicating this issue to World Unity and has promised to give continued space to news of world citizenship throughout the world is further evidence of his universal nature.

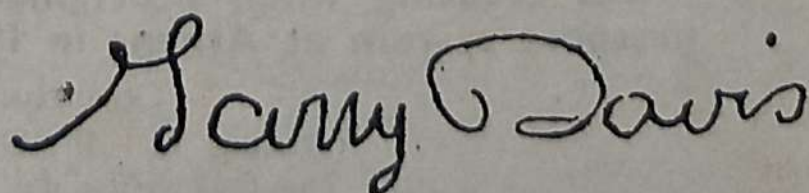
Then I want to thank the Indian Government for allowing me into India on my World Passport. It is the first formal recognition by any sovereign nation of my *de facto* world citizenship status. It is my hope that World Passports will become universal in use and acceptance, not only by stateless persons such as myself, but by nationals as well. India's new national status is unique in the world mainly due to its policy of positive neutralism, enunciated by Prime Minister Nehru. A World Citizen is also a positive neutralist which is another way of saying, a worldminded human being. On these terms, I hereby adopt India and hope that India will adopt me, thus certifying as to our mutual universality and oneness.

Write to me personally c/o Values about your experiences with the idea of one world. Send me your newspaper or newsletter if you belong to a world citizen or mondialist organization. I shall be writing a world citizen column every month in these pages and will include all "one world" news as space permits, *VALUES* has the true world outlook being universal, impartial, and unitive in its philosophy. If you are truly one-worldminded, this is your magazine.

In closing this first letter to you in these pages, I want to extend once again my heartfelt greetings from this wonderful India. Would that my entire world community possessed the contented meditative calm which is India's precious heritage and particularly in its southern region.

With best wishes for success in your endeavours to make our world a better and happier place in which to live, and with kindest personal regards, I am as always

Yours fraternally in one world,

A handwritten signature in dark ink, reading "Nancy Davis". The script is fluid and cursive, with a large, stylized initial 'N'.

World Citizen

Who is Garry Davis?

GARRY DAVIS was born at Bar Harbour, Maine, U.S.A., July 28, 1921. His mother and father are both living. His father, Meyer Davis, is a noted "society" orchestra leader with offices in New York City, Philadelphia, and Washington, D.C. His mother is a composer. He has two sisters, Virginia and Marjorie; Virginia is a singer, Marjorie a housewife married to an Iranian chemical engineer. One brother, Buddy, was killed at Salerno during the invasion of Italy in World War II; another brother, Emery, is presently with the Detroit Symphony orchestra as clarinetist.

Davis attended private schools in Philadelphia, studied dramatics at the Carnegie Institute of Technology, Pittsburgh, Pa. Starting a theatrical career on Broadway in 1942, he played with Danny Kaye in "Let's Face It!" He enlisted in the Air Force, became a bomber pilot and was based in England in 1944. On his seventh mission over Peenemunde, Germany, his four-engined B-17, "Calamity Jane", was severely damaged; two engines were put out of action due to flak. Davis crashlanded in Sweden, where he and his crew were interned.

After three months, Davis escaped from Sweden to England, was returned to the United States, where he served for eight months as a pilot instructor before being mustered out with an honorable discharge.

For a short time he went back to his theatrical career, appearing in "Three To Make Ready" with Ray Bolger, but shortly gave it up to work full time for peace and world government.

Renunciation of Nationality: Through Cord Meyer Jr.'s book *Peace or Anarchy* and Emery Reeves' *Anatomy of Peace*, he became associated with United World Federalists, organizing chapters in New York City, but felt all the while that "a man shouldn't have to join an organization to declare his loyalty to his humankind and peace within his world community." Davis believed something should be done to relate the idea of a unified world dramatically with the individual.

He sailed for France in May, 1948 and on the 25th of May, took the Oath of Renunciation of U.S. nationality given by the U.S. Vice-Consul at the Paris Embassy. (This oath is allowed by the Nationality Act of 1940 passed by the U.S. Congress of that year.) Thus Davis became a stateless person. He declared to the press that he considered himself an actual citizen of the world.

The French Government permitted the young idealist to remain in France until the expiration of the visa on which he had entered the country although this visa was affixed on the U.S. passport he had given in at the US Embassy at the time of his renunciation. It expired August 19th, 1948. His permit was later extended to September 11th at his request because he wanted to attend the World Federalist Conference at Luxembourg starting September 12th.

Applying for papers to enter Luxembourg, he was refused. He was then given a *Refus de Sejour* by the French Government and told to be out of France by Sept. 12th or face imprisonment. As he had no travel papers, he could not legally enter any other country. Therefore not wishing to enter another country illegally where he would also face imprisonment, yet facing imprisonment if he remained in France, he turned in desperation to the United Nations whose conference site at the Palais de Chaillot was declared "International Territory" on Sept. 8, 1948.

On U.N. Territory at Paris: Arriving at this "International Territory" on the morning of September 12th, he legally "left" France. The United Nations Secretariat, having no legislative, judicial or executive authority of its own, was powerless to remove him. He spent the first night in a sleeping bag on the steps of the Palais de Chaillot restaurant and shared the workers' breakfast the next morning. The world press was centered in Paris for the coming session and carried Davis' story throughout the world. He was here recognized as the First World Citizen by press and public alike.

Since he was living on "International Territory" and since there was no law governing this "territory", he logically petitioned the Secretary-General, Mr. Trygve Lie for such law stating that he was representing not only himself but all humanity. His petition asked therefore that the law be international or global in character. And since the only method by which law could be legislated by the United Nations was through a complete revision of its Charter to give it legislative authority, his petition called for a review conference of the U.N. for such purpose.

He remained for six days on the "International Territory" trying to force the U.N. to a decision as to his and mankind's legal status. For the common people of the world, it was a transparent exposure of the U.N.'s impotence since it was unable either to remove him legally or to give him recognition as a World Citizen, legally.

On the sixth day, during which he put up a tent so as to have some privacy, he was forcibly removed by the French Police, at the request of the U.N. Secretariat to the French Ministry of the Interior. Davis was taken to Paris Police Headquarters where he was offered an "honorary identity paper." He refused wanting no special privileges and stating that he was illegally in France brought there against his will and could still only live on the U.N. territory. Would they please return him? He was subsequently released without the paper and thus became the first man in post-war France to be given official recognition as living outside the French law which requires all residents whether citizen or not to possess valid identity papers. To the average Frenchman therefore, and to people all over Europe, he represented a world free from restricting papers and frontiers.

Speech to U.N. General Assembly: On October 22, Garry Davis gave a press conference at which he introduced a group of well-known French intellectuals and writers who proclaimed themselves in complete agreement with his ideals and were ready to support his actions. They

formed a Conseil de Solidarite for this purpose. Some of these men were: Albert Camus, Claude Bourdet, Andre Breton, Emmanuel Mounier, Prof. Giraud, Martin Chauffier, Vercors, George Altman, Jean Helion, and Sarrazac-Soulage. Not present, but having already proclaimed themselves willing to support Davis were Jean-Paul Sartre, Richard Wright, and Andre Gide.

On November 19th, Davis tried to address the U.N. General Assembly from the balcony of their meeting hall, but was hustled out before he could speak more than a few words. Lt.-Col. Robert Sarrazac-Soulage, well-known leader in the French Resistance, continued the speech from another part of the balcony. The full text of the balcony speech follows:

Mr. Chairman and Delegates, I interrupt in the name of the people of the world not represented here. Though my words may go unheeded, our common need for world law and order can no longer be disregarded. We, the people, want the peace which only a world government can give. The sovereign states you represent divide us and lead us to the abyss of total war. I call upon you to deceive us no longer by this illusion of political authority. I call upon you to convene forthwith a World Constitutional Assembly to raise the standard around which all men can gather, the standard of true peace, of One Government for One World. And if you fail us in this...stand aside, for a Peoples' World Assembly will arise from our ranks to create such a government. Nothing less will meet our need.

Meetings, Support, Appeals: On December 3rd, a public meeting was held by Davis' new Council of Solidarity in the Salle Pleyel, Paris concert hall. 3,000 people jammed into a hall built for 2,500, and police estimated another 2,000 people waited outside in the rain. Davis



DISCUSSING A WORLD POLICE FORCE WITH
FRENCH POLICEMEN

received an ovation when he appeared. The meeting adopted a declaration to be referred to the U.N. General Assembly:

1. Have you a plan for organizing peace, and if so, what is it?
2. If you have no plan, would you be willing to say so?
3. If your anxiety is the same as ours, have you the right to disregard Garry Davis' declaration of November 19th?
4. Will you extend your session for a week, or at least one day, to discuss these questions, and will you make the session public and broadcast it by radio to the world?

On December 4th Davis, accompanied by Col. Sarrazac, Maurice Cosyn, head of the Belgium World Government movement, and Patrick Armstrong, Secretary for the British Crusade for World Government, delivered to the U.N. the Salle Pleyel Declaration plus a resolution from England in support of the balcony speech signed by the following:

Sir John Boyd-Orr, Sir Adrian Boult, Henry Usborne (M.P.), E. Millington (M.P.), G. Cooper (M.P.), G. Haden Guest (M.P.), C. S. Ganley (M.P.), Edith A. Wills (M.P.), John A. Rankin (M.P.), A. Stubbs (M.P.), A. R. Palmer (M.P.), Percy Shurmer (M.P.), W. F. Vernon (M.P.), Jean Mann (M.P.), Rhys Davies (M.P.), T. Scollan (M.P.), Peter Freeman (M.P.), Leah Manning (M.P.), Lord Farrington, Lord Darwen, C. F. Grey (M.P.), C. M. R. Rogers (M.P.), W. Roges (Member, National Council, Crusade for World Government), Prof. Albert Einstein and Prof. Albert Rehberg (Member, Danish Academy of Science) sent telegrams of support.

On December 6th, Davis had a private audience with Dr. Herbert Evatt, President of the General Assembly, and discussed the principles of world government and world citizenship. Dr. Evatt was friendly and sympathetic and proposed to distribute to all the U.N. delegates the Salle Pleyel Declaration and the British resolution of support.

On December 9th, another public meeting was held, this time at the Velodrome d'Hiver, an estimated 15,000 attending. Dr. Evatt sent a letter to Davis just before this meeting explaining that it would not be possible "for the General Assembly to give formal and special consideration to your views and declarations." Davis read part of this letter in his speech at the Vel. d'Hiv. Dr. Evatt also pointed out that neither the U.N. nor its General Assembly was empowered to make the peace, saying that this was the responsibility of the "Great Powers", but only to *maintain* it once made. He admitted however that the Great Powers were bringing to the U.N. those very problems such as disarmament, atomic power, Korea, the Italian colonies, etc. whose resolution was only within the legitimate province of these Powers, thus revealing clearly their impotence to resolve them alone. Careful to point out that he was only expressing his personal view, Evatt concluded: "Every man of goodwill will sympathize with the broad objective of your movement, deeply sharing the desire for peace of all the peoples of the world. For myself I would go further and readily agree with the ultimate objective of world federation and world citizenship."

French Gov't. Support : This meeting was widely reported throughout the world, *Life Magazine* devoting four pages to it. Letters of support and sympathy from over 60 countries and localities began pouring in to Davis at his small hotel on Blvd. Montparnasse where he lived in austerity. The U.N., having refused to consider his now well-supported request, left Paris, December 10th, its last act being to proclaim the Universal Declaration of Human Rights. The reversion of the "International Territory" back to French territory left Davis actually in France but with no territory on which he could claim legality. Since the French Government permitted him to remain in France unmolested, it tacitly recognized his claim to be now a sovereign World Citizen, that is, his own representative, a law unto himself. This was further substantiated by an audience with Mr. Vincent Auriol on December 24th wherein the President of the French Republic extended to Davis his personal welcome and in consideration of his humanitarian work supported so generously by the French people granted him the freedom of French territory.

World Citizens' Registry : On December 25th, a special supplement appeared in *Combat*, Paris daily newspaper, called "Peuple du Monde" wherein Davis announced the setting up of an International Registry of World Citizens where individuals throughout the world could register their declaration of loyalty to their humankind in assuming a *de facto* world citizen status and receive a *de facto* world citizen identity card attesting to this declaration.

Letters in tens of thousands mostly from Europe began arriving the



DAVIS AT PALAIS DE CHAILLOT, PARIS, WITH FIRST WORLD CITIZEN REGISTER, JANUARY 1, 1949.

following Monday in response to the preliminary call for World Citizen registration. A Secretariat to handle them was set up immediately in Davis' hotel. This organization, born of necessity, included from the beginning ten nationalities besides stateless persons: British, French, U.S., German, Dutch, Indo-Chinese, Italian, Spanish, Swedish, and Norwegian.

On January 1st, 1949, Davis issued a New Year's message which was widely diffused in many languages and which began to bring in registrations from all corners of the world. This message began:

"During the coming year, a vast new army will be mobilized to meet the greatest challenge in human history—the challenge of survival itself. Its soldiers will be neither of the 'right' nor of the 'left', but will be World Citizens fighting for a world federal government rising out of no single nation or region, but from the people everywhere." The message ended: "Whether thousands of years of human endeavour will end tragically in a brief but conclusive atomic world war or will lead to an era of peace and prosperity to all mankind depends on us as individuals. Our choice is clear: World Citizenship or World War III. Which do you choose?"

Mondialized Communities: The first week of January, 1949, brought over 50,000 letters from 68 countries. Davis left the administrative work to others, and with Col. Sarrazac made a speaking tour of France speaking at Beziers, Carcassonne, Montpellier, Toulouse, Besancon, Montbelard, many outlying villages, and then Cahors in mid-France, which town registered over 50% of its inhabitants and then adopted the Charter of Mondialization, formulated by Sarrazac, whereby it declared itself a World Town. 230 smaller communities including Figeac surrounding Cahors followed suit. During this tour he made two excursions outside France, both times leaving and entering France without papers of any kind. The first was to address a meeting at Nivelles, Belgium, and the second, at Lausanne, Switzerland. Thus two more nations recognized the World-Man-Without-a-Country.

In May, 1949, Davis announced his retirement from the movement in order "to study the great philosophies of India giving special attention to the life and teachings of Mahatma Gandhi with a view to applying his Satyagraha non-violent techniques to the world political scene." For this purpose he entered temporarily a Gregorian Monastery in Southern France.

Conscientious Objection—Protest and Jail: He was preparing to go to India in September to attend the World Pacifist Meeting at the invitation of Horace Alexander when a young friend, Jean Bernard Moreau, was arrested and put into jail for objecting to being drafted into the French army. Moreau based his refusal not only on moral considerations but on his declaration of *de facto* world citizenship. Davis felt obliged to protest against this arrest and asked President Auriol by letter either to release Moreau or jail him (Davis) stating that Moreau's convictions were his own and thus his liberty meant nothing to him so long as Moreau was incarcerated.



CAMPING IN FRONT OF CHERCHE-MIDI PRISON WHERE WORLD CITIZEN
J. B. MOREAU WAS IMPRISONED FOR BEING A CONSCIENTIOUS
OBJECTOR, SEPTEMBER, 1949.

Receiving no reply, he went to the Cherche-Midi prison where Moreau was imprisoned and remained outside with his sleeping-bag, knapsack and typewriter, his total possessions. He was subsequently arrested and then released after some hours. He returned to the prison and was again arrested. This time the police released him early in the morning. Each time he protested his release telling the police captain that, since Moreau was not being released

also, he would be obliged to return to the prison gate. In the meantime, well-known pacifist leaders were taking Davis' place before the prison and subsequently being arrested and released after some hours by the confused police. Andre Trocme, head of the College Cevenol, Pasteur Theis, and Daniel Parker were three of these. Finally after thirteen arrests and twelve releases, the authorities decided to hold Davis for trial. He was kept at the Prison de la Sante. The specific charge was, oddly enough, being in France without papers!

An Absurd Trial: At his trial, so many well-known French intellectual leaders appeared to protest against this absurd charge, including Albert Camus, Prof. Giraud, Georges Altman, editor of *Franc-Tireur*, Claude Bourdet, editor of *Combat*, Jean Paul Sartre (by telegram) and others, with President Auriol being named as an accomplice to the charge by Altman, that the Judge was faced with a dilemma: if Davis was found guilty, the Government itself was implicated since the Government itself recognized and indeed was responsible for Davis' paperless status in France, and furthermore, what was a proper sentence and what was to be done with him after he had served? If, on the other hand, he was found innocent, it would mean legal recognition of his paperless, i.e. World Citizen status. Davis himself pleaded guilty because as he stated he was trying to turn the issue to conscientious objection rather than to his own unique case.

The Judge took the lesser of two evils, found him guilty as charged, gave him a 13-day sentence, and as he had already spent 13 days in prison awaiting the trial, ordered his release. Davis was subsequently released the next day... without papers!

Episode near Strasbourg: The above in brief was the beginning of the World Citizen Movement. In six months, over 250,000 were registered as *de facto* World Citizens in 68 countries. Branch World Citizen Registries sprung up in fourteen countries. Over 500 World Citizen clubs were active in Germany alone. Konigswinter in Western Germany followed Cahors example and declared itself "mondialized" under the Charter of Mondialization. Davis himself, shortly after his Paris trial, tried to go to Germany in November, 1949, but was stopped by a special police guard mounted at the Kehl Bridge outside Strasbourg. There he pitched a tent and camped for two months until finally the cold damp Rhine river breezes forced him into a Strasbourg hospital with influenza and a general run-down condition.

He returned to his tent at the Rhine river after his hospitalization only to discover that the citizens of Strasbourg had built for him a tiny one room cabin and there he lived for another month awaiting permission to enter Germany. Sundays would see thousands coming to see him to discuss world citizenship. One day, the cabin caught fire and burnt to the ground, Davis saving nothing but his typewriter and briefcase. It was then he decided to return to the United States for a period of rest and evaluation.

Meeting with Guru Natarajan: It was on the S.S. America that he met Dr. Natarajan, who was also returning from Europe to the U.S. Gurukula in New Jersey. This meeting on the high seas produced in the

young idealist the desire to inquire seriously into the philosophical and psychological background of his global citizenship. Dr. Natarajan recognized in Davis a true wisdom-seeker and invited him to the New Jersey Gurukula to pursue these all-important studies. A friendship sprang up between this latter-day Guru of prehistoric South India and the Western-brought-up seeker which today is deep and meaningful.

Davis returned to his family life in the U.S. temporarily forsaking all political activity in spite of many demands from liberal and veteran organizations there to champion their causes. During the next five years he was successively an actor, a television director, a heavy laborer, a dishwasher, a baker's helper, a machine hand, a factory worker, an executive in an advertising firm on 5th Avenue, a door-to-door salesman, and a junior executive in his father's music business. He married Audrey Peters in 1950 and received a divorce in 1952. There is one child by this marriage. All the while, he was making weekly visits to the Gurukula, 50 miles from New York, at first studying with Dr. Natarajan as his sishya or disciple, then when the Guru left for India, with his disciple, Harry Jakobsen, the present head of the U.S. Gurukula.

Davis realized more and more the necessity for a unitive global philosophy or principle to which world citizenship could be fixed in order that men of differing nationalities, credos, skin colors, traditional backgrounds and temperaments, could realize their common humanity. Without this underlying synthesis based on commonsense, the actual fact of humanity's existence and its planetary home, Davis realized, would remain only a sentimental idea or an abstract intellectual exercise.

Legal Bewilderment in U.K.: In January, 1953, he sailed for India aboard the S.S. United States, having a valid Indian visa and a British transit visa though he had not been able to obtain a re-entry permit to the U.S. before he left. Stepping off in England to appear in the play *Stalag 17*, his transit visa was changed by the British Home Office to a three month labour visa. The play was unsuccessful and on April 12th, Davis applied for an extension of his labour permit to earn his fare to India. Having anticipated a successful run, he had sent his fare money home to his immediate family.

His request for an extension was refused and he was ordered to leave England forthwith. On April, 30th, he appealed to the British Sovereign, Queen Elizabeth, by petition, for the right to work in England claiming such as a common human right as defined by Article 23, Universal Declaration of Human Rights. He was subsequently picked up by British police and sent to St. Pancras hospital for a mental examination. Being released the following day with a clean bill of mental health by one of England's leading psychiatrists, and being still without money or papers, he went directly to Buckingham Palace to await Her Majesty's response. He was then picked up again, charged with vagrancy and imprisoned in Brixton Prison to await trial.

While he awaited trial, British authorities tried by every means to

force Davis to leave England, even threatening him with a year's jail if he refused. Passage for India had even been arranged aboard a P. & O. boat leaving three days after his trial. Davis refused stating he respected law even if the officials didn't and would therefore honour their charge of vagrancy allowing British justice to decide his fate rather than give in to the arbitrary decision of bewildered immigration officials.

Again a judge, this time British, was faced with a dilemma when confronted by World Citizen Davis: if he was judged guilty of vagrancy, British complicity was involved since by law he was not allowed to work; if he was judged innocent, i.e., not a vagrant, then his petition to Her Majesty would have to be honoured thereby giving tacit recognition to his Sovereign World Citizenship in that he was actually non-legal in Great Britain according to laws regarding aliens.

With the Crown involved the British Judge once more chose the lesser of two evils, convicting Davis, sentencing him to one week, and releasing him since he had already served a week. Thus Davis was free in sovereign England without papers just as in France, by virtue of a British court of law!

Illegal Deportation to U.S.A.: When Davis did not sail on the P. & O. boat for India claiming he would not accept charity and was quite willing and able to work for his passage, he was once more picked up by Scotland Yard agents, put back into prison, and charged with being a menace to the public good and so deportable from England. Still the British authorities sought to put him aboard a boat for India, but without Davis' visa in hand, they could not legally do so. Davis when asked would not forfeit this visa claiming that if their charge of deportation was valid, let them then deport him if they could, though, as a stateless person, there was legally no nation to which he could be deported. Further, he protested by petition to the Home Secretary the charge that he was a menace to the public good.

Nine weeks passed, Coronation coming and going, after which Davis was put aboard the S. S. Queen Mary in custody and shipped to the United States. Upon arrival, U.S. Immigration officials admitted to collusion with Great Britain in his case and produced a British document along with the deportation order which stated that Davis was a resident of London, that he desired to travel to the U.S., and on which, pasted under his picture was his signature clipped from a personal letter he had written from Brixton Prison to Dr. Natarajan! Davis protested this document as fraudulent, contradictory to the deportation order, and refused to enter the U.S. voluntarily. The official ordered him into the U.S. regardless and when Davis refused again in the name of his human rights of free choice, called two New York policemen who forcibly deposited him on the pier. Thus Davis was in the United States on July 27, 1953, illegally or non-legally yet fully recognized by U.S. officials. This made the fifth nation to give tacit recognition to his *de facto* World Citizen status, this time, the land of his birth.

Necessity for a Passport: Davis was by now convinced that he must devise his own identity and travel document which conformed both

to the requirements of nations and to his own *de facto* worldly status. Thus the World Passport, through sheer necessity, came into being, originated by a stateless World Citizen whom no nation had the authority or power to identify actually. The initial capital supplied by his sympathetic father, Davis had 1,000 World Passports printed and founded its technical issuing agency, the United World Service Authority, with an office at 270 Park Ave., New York City.

The aim of the UWSA as stated by Davis in a letter to all Embassies, to the United Nations, all travel agency federations, and the Dept. of Justice in Washington, D. C. with an accompanying sample passport and its application form, is to "provide a documentary and technical assistance agency to serve the needs of stateless persons, refugees, and aliens throughout the world." Davis had become fully aware of the difficulties which could arise needlessly simply because a man was not properly identified. But as "properly identified" could mean many things to many nations, he tried at the same time to initiate a uniformity in personal identity and travel documents through the UWSA. His covering letter stated: "The documentary department of the UWSA is designed primarily to bring about in due course a uniformity in personal identification certificates thereby facilitating technical procedures of all natures. The mere centralization of personal identity information for stateless people on a world-wide scale will give protection to the individual as well as to national governments."

World Passport Acclaimed: Davis then presented the first honorary World Passport to President Eisenhower on May 30, 1954, who accepted it graciously. Honorary World Passports have since been presented to Mrs. Eleanor Roosevelt, violinist Yehudi Menuhin, and French conductor Pierre Monteux. First government to accept the World Passport on a *de facto* basis was the Government of Ecuador. Dr. Jose R. Chiriboga V., Ambassador of Ecuador to U.S.A. stated in a letter of August 5, 1954, to Davis: "Ecuador has always given co-operation and assistance to refugees and stateless persons, by giving them special travel documents which have been accepted by other countries. My Government believes your idea is interesting, and providing all requirements are complied with and security maintained, Ecuador would accept such documents for purposes of being issued instead of a passport."

" In summary, Ecuador accepts your World Passport as a travel document for personal identification."



THE WORLD PASSPORT ON WHICH
GARRY DAVIS TRAVELS

Ourot R. Souvannovong, Ministre Plenipotentiaire and Envoye Extraordinaire of Laos in a letter of Aug. 19, 1954 stated :

"I thank you for these communications (sample passport and forms) which constitute a weighty realization on the part of UWSA to come to the aid of stateless persons and refugees in furnishing them with a means to be identified on a world level. The work of centralization on the other hand undertaken by UWSA is not only of the highest moral importance but also an efficient instrument coming to the aid of the efforts of governments in their legislative task concerning this field of action.

"The Government of Laos welcomes favourably the initiative and is ready to give all desirable attention to it when the necessity arises."

PHILOSOPHERS' ROLE IN ONE WORLD

WE are right in the age of one world, whether we recognize it or not. The modern media of communication and the recent weapons of destruction have brought us together; and it is no longer possible for the peoples of the world to ignore one another. The future of humanity will depend largely on world understanding and on readiness on the part of nations to appreciate and share the experiences and traditions of one another. It is here that the philosopher can play his legitimate role. If anywhere it ought to be easy in the realm of pure ideas to bring about an attitude of sympathy and willingness to learn. The philosophers of the world should take the lead in the re-ordering of men's outlook, in the re-adjustment of their attitude towards one another.

—DR. T. M. P. MAHADEVAN

*Professor, Philosophy, Univ. of Madras ;
speaking at Third Pakistan Philosophical
Congress at Peshawar, April 23, 1956.*

Ahmad Zabarah, Charge d'Affaires ad interim of the Kingdom of Yemen, addressed himself as follows to Davis in a letter of July 28, 1954 :

"This is to acknowledge receipt of your letter of July 15, 1954, which included a world passport and a sample of the application form.

"We really appreciate the value of your enterprise of which we will take advantage whenever it will become necessary to do so."

Recognition by India : Thus armed with a *de facto* identity and travel document of a wordly character yet conforming to all legal requirements of national governments, Davis again approached the Indian Consulate for a visa to visit Dr. Natarajan. In the meantime, he had been forced by

lack of funds and by U.S. State Dept. opposition to close temporarily his New York UWSA office. Mr. Abraham, Indian Vice-Consul in New York received authorization from Delhi that Davis would be given a visa only on the condition he would give the Indian Government a written guarantee to leave India after six months. Though he had no other entry visa from other nations as yet which fact was known to the Indian Government, Davis accepted the condition and presented his World Passport for the visa. Mr. Abraham would not take it upon himself to issue the visa on Davis' passport even though the Consulate had, a year and a half before, issued an Indian visa on a mimeographed affidavit form in lieu of a passport. Davis asked then that his passport be sent on to Delhi for official sanction, and Mr. Abraham complied.

Davis waited a month for a reply. He decided then to accept the Indian visa on the mimeographed affidavit form rather than wait longer. So on March 27, 1956, he accepted the visa and, with the financial help of his father, flew from New York to Bombay on April 4th.

At the Bombay airport, he presented a second World Passport on which he had affixed a photostat of the Indian visa to the entry officials who perused it carefully and then on this very visa page stamped it with the official entry seal.

Garry Davis, the First World Citizen, has now joined Dr. Natarajan at his summer ashram retreat at Fernhill in the Nilgiris. Thus the man representing the principle of global solidarity and one worldness has joined the man representing the principle of non-dualistic wisdom or Brahma-Vidya to make a congruent whole for the benefit of all mankind.

Who is Garry Davis? He is a paradox, everybody and nobody, radical to exclusive thinkers, conservative to universal thinkers, called dreamer and crackpot by some, enlightened and realistic by others, youthful in energy and ageless in spirit, a unique product of 20th century man seeking to represent Man Himself in a day when exclusive societies wage war against one another in the name of humanity. Like us all, Davis is a multiple personality which fades in the white light of universal goodness or human kindness. A fighter for human justice, for fairness to all, a bold spirit often misunderstood, humble before his precious ideal, Garry Davis has now opened a great and new chapter of his life by coming to the quiet but spiritually pregnant world region of South India.

THE world is my country,
All mankind are my brethren,
To do good is my religion,
I believe in one God and no more.

—THOMAS PAINE

INFORMATION ABOUT THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), greatest recent exemplar of the non-dual wisdom of the Absolute, **The Narayana Gurukula** (an institutional Teacher-Disciple succession body) and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement which was founded in 1923 by Dr. P. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

Under the motto "Of one God, one faith and one kind is man," this Movement is intended for all who seek in living terms the wisdom of the Absolute.

Central Office : The Gurukula, Varkala, Travancore, India.

World Centre : The Gurukula, Kaggalipura, Bangalore District, India.

European Centre : Institut Monnier, Versoix, Geneva, Switzerland.

American Centre : The Gurukula, Schooleys Mts., Long Valley, N.J.

The Gurukula Movement is not a socialized religious organization. It stands neutrally above all particular expressions of faith or ideology. It is based on a vertical personal relationship of the individual with the Guru as a living representative of wisdom. Membership of the Yellow Fellowship requires only the acceptance of the following principles and the sending of a token outright gift of one rupee or its equivalent in any currency, along with the signed pledge below.

Principles of Affiliation:

1. Divisions such as caste and nation, attachment to faith or ideology, belief in deity or ideal, should not set up barriers between man and man, but should be understood and acted upon so as to promote integral human solidarity based on freedom, justice and fellowship.

2. A single kindly and generous attitude should be held in respect of all human beings.

3. The line of wisdom-teachers or Gurus of all times and places, of whom the Guru Narayana and his wisdom-successor the Guru Natarajan are true representatives in modern times has a high value for humanity.

4. Guruhood constitutes a moral and spiritual asset leading to the betterment of life and the increasing happiness of one and all.

..... CUT OUT

Pledge of Affiliation to the Gurukula Movement

I accept the principles of affiliation to the Gurukula Movement published in **VALUES** and promise to regulate my life accordingly, as a humble disciple belonging to the Gurukula Movement of which the Yellow Fellowship is an organized expression, and I enclose an unconditional outright gift of one rupee, which will be paid yearly, as an outward token of my sincerity and affiliation.

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OUR COVER this month shows World Citizen Garry Davis exhibiting his World Citizens Flag (colours are yellow, green and white) at the Gateway of India, Bombay, on his arrival in India, April, 1956.