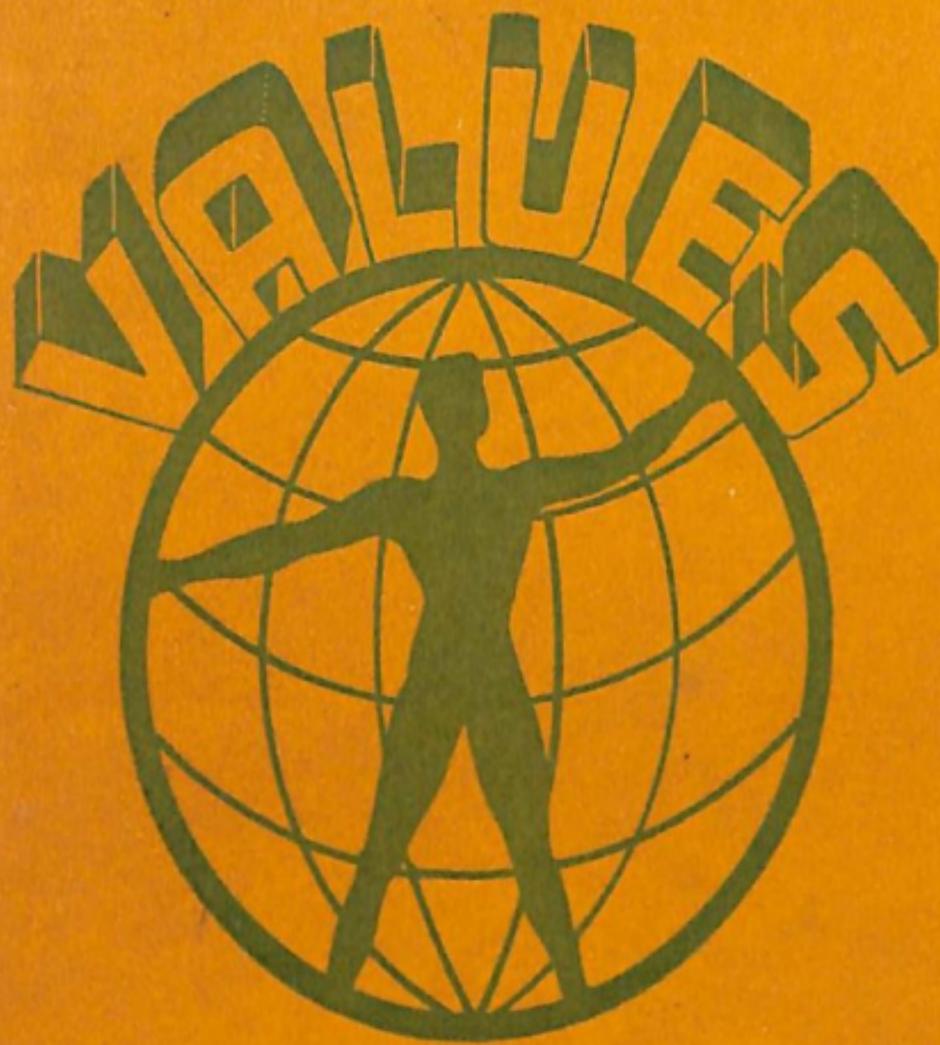


October, 1956

Vol. II, No. 1



We Hold These Truths to be self-evident; That all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. . . .

—From the Declaration of Independence, 1776

**World Government** —Part I  
MEMORANDUM

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

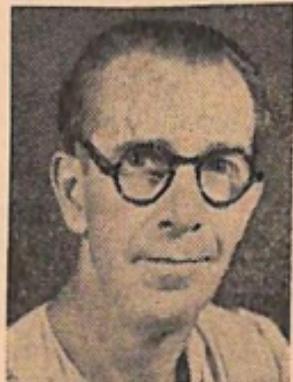
NEXT MONTH'S TOPIC

WORLD GOVERNMENT  
(Part II)

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# Editorial



JOHN SPIERS

FROM the earliest times the wisest of men, philosophers, teachers, men of letters and fervent revolutionary thinkers have tried to give humanity fixed solutions for the best possible society. Their success has been only partial and more than often their suggestions have become hard intolerant systems from which humanity has had to break away in order

to survive. We live at such a time when the water of life is frozen into blocks and even icebergs, all of which threaten the life of us all disastrously. Here for the first time in the Memorandum on World Government which we publish this month, a method is proposed which brings about world order and keeps the water of human life fluidic with directions for preventing that condition of terrible solidification. All values, both material and spiritual, which make for human happiness are harmonized and unified. A general new science is ushered in, called Wisdom-Dialectics, of which the effective political instrument or branch is also specified, under the new term, Geo-Dialectics.

The foundations of this science have been unconsciously perhaps, laid by the great sages of the past, and consciously indicated by that rare philosophic and spiritual genius, the Guru Narayana. It is his pupil, the Guru Natarajan, with his cosmopolitan experience of West and East, who has applied the principles of the Guru Narayana, to the present world's need, with the marvellous result which we have before us here.

Two points need emphasis. First, the World Government is here now. Waiting for it to come would have meant slithering in the very bog of irresolution, which is holding up the good of mankind. Secondly, as stated in the Memorandum, the only action at present suggested is to give it a voice, or to assert its existence by spreading the good news.

The final draft of this Memorandum was shaped

outside all territorial land and water. It was prepared by the Guru Natarajan on board ship in the middle of the Indian Ocean when he and the Editor were on their way to fulfil a lecture assignment in Singapore and Malaya.

There are other problems which also require the same treatment according to the principles of the science of Wisdom Dialectics. In due course **VALUES** will publish these revaluations. We can think of many such subjects, as for instance, education (our topic for next month), law, sex relations, the creative arts, ethics, money and property, etc.

Significantly, as the Memorandum makes its debut, it also marks the entry of **VALUES** into its second year. We are grateful for the continued support of all readers in various parts of this world which is unified at least effectively by the post.

Meanwhile, we call upon all lovers of humanity to a close perusal of the Memorandum, to consider the inherent rightness of the principles it expounds, and to do whatever they can to give it support, if possible also to communicate directly to the World Government through its dynamic First Citizen Garry Davis, either through **VALUES** or to Post Box 109, Bangalore, India.

## WHO'S FOR WORLD GOVERNMENT?

ALL human beings are citizens of this world community, which requires laws and not treaties for its government.

—ROBERT LEE HUMBER.

.... any person who gives thought to the matter must come to the conclusion that we have to face the alternative of world co-operation or world disaster .... Technological improvements have knit the world together and made it possible for a real free World Government as well as world dominion.

—JAWAHARLAL NEHRU.

THE only alternative to war or international anarchy is the establishment of the rule of law .... Unless we can establish the rule of law and respect for the rule, it is impossible to find any basis for lasting peace.

—ANTHONY EDEN.



# Memorandum on World Government

## PREAMBLE

**1. Humanity is one:** This is the *a priori* given basis of the World Government outlined in this Memorandum. The recognition of the unity and solidarity of mankind follows from the correct application of the scientific or unitive approach to the problems of humanity. Just as

belief in many gods is incorrect, so when humanity is considered relativistically as consisting of closed groups however big or justified in the name of power or practicability, such a view violates this first and fundamental principle of the indivisible unity of Man. Humanity is one by its common origin, one in its common interests and motives of happiness here on earth in everyday living and one in its relation to the aspirations and ideals which bind human beings together by bonds of sympathy for each other. A Unitive and Absolute Value is at the basis of human life. This High Human Value knows no frontiers either actual or ideological. It makes no discrimination between rich or poor, high or low, civilized or backward. Sympathy for suffering and indignation against injustice to fellow men transcends time and clime and reaches out evenly or pointedly, as the case may deserve to the uttermost recesses of the one world which man inhabits.

**2. Human nature both 'good' and 'bad' at once:** To say that evil does not exist and that God created all men good will sound unrealistic to modern ears after all the experience of humanity which historians have recorded. To state, on the contrary, that evil is the basis of human life, leaves us equally unconvinced. The wary man would back out of the paradox involved by saying that the verdict would depend on the particular case, and refuse to generalize. He might even go further and say sophistically that the possibility of error or evil in human nature is what makes man human at all; and by the same token it could be argued that even evil must have a basis of

goodness. Such arguments have brought human affairs up against impasses again and again. We are no nearer to the right answers to such questions than we were thousands of years ago. General scepticism drives people to sit on the fence.

Irrespective of time or clime, wise men have repeatedly tried to teach us a way out of these dilemmas. There is a method and a theory of knowledge proper to wisdom which is not the same as that of logic, ratiocination or even 'objective' or mechanistic intelligence.

**3. A new yet time-honoured approach:** Such an approach should be scientifically formulated. It will then resolve conflicting counterparts of a given situation or problem, unitively, without conflict. Just as One Humanity is true, so One Absolute Justice for all mankind, One Goodness applicable to all Mankind, and One Goal or Ideal of Human Happiness could be stated to be at the basis of common human existence. The ordering of human life on unitive lines is the function of the World Government as envisaged in the present Memorandum.

**4. The science of dialectics:** Whether human life is fundamentally good or bad does not concern us here so directly as whether it is possible to cancel out evil by the good residing in human nature itself, i.e., whether there is still hope for humanity to overcome ignorance by wisdom. The static verity of human goodness or badness should be viewed dynamically as belonging to the flow of human life shaping itself in time. Living unitive thinking is concerned with the progressive shaping of human life based on values which fuse into an ever newly integrated flux which is subject to a constant process of becoming. The old order changes giving place to new. It is in this sense that wisdom is a perennial way of contemplation. This wisdom forms part of a science which could be called dialectics. The Truth that makes men Free and the Knowledge that gives Power are open and dynamic human values to be understood in the light of dialectics. The 'evil' that is necessarily present in human nature when viewed unitively according to dialectics, is as true as the 'goodness' inherent in human nature when viewed in a similar way. All values, positive or negative, when unitively understood, belong to a vertical scale or values which man must recognize, and every moment he has to choose between opposite alternatives. At each step here a constant process of dialectical revaluation is involved, whether in the life of each man, each unit group, or of humanity as a whole. Such an approach to world affairs is what this Memorandum recommends, and it is this which makes it so unique as legitimately to claim the attention of all lovers of humanity who are interested in a World Government which for the first time is scientifically conceived. This newly formulated science wherein pure dialectical reasoning is applied to problems of the world, may be called the Science of Geo-Dialectics.

**5. The geo-dialectical method** consists of clearly recognizing the two counterparts which belong together in any given situation or problem to be eased or resolved in human affairs. Man is caught in necessity or bondage on the one hand, and, on the other hand, reaches

out towards the contingent factor of freedom. If we could say that his necessity is symbolized either by the need for bread or common hunger, contingency is symbolized by the need to live and breathe freely, and in fulfilling one's life according to the inner urges within each man. Man has to fulfil his life according to his own nature without being stifled or suffocated. Bread and freedom resolved into unitive terms of a central value spell Happiness. When each man is happy, all mankind is happy. When there is general happiness of mankind as a whole, each man has his happiness most secure. No mother is happy unless the child also is happy, and no ruler is happy unless the subjects too are happy. To recognize and deal with the dialectical counterparts, while respecting fully the nature of the individual or the integrated personality of normal units called nations in such a manner as to cancel-out counterparts in unitive terms of positive human values conducive to human happiness, is the basis of the geo-dialectical method. Being an applied part of pure dialectics, the full implication of this statement can be clarified only after studying dialectics.\*

**6. Anomalies, absurdities and dangers of the mechanistic approach:** The non-dialectical, non-unitive, mechanistic or unilateral approach which does not respect the integrated personality of nations or individual citizens gives rise to many anomalies, absurdities and disasters. If the case of a mother is taken up without including with it the case of the child, if the case of a ruler is taken without considering the ruled, or the master's case without the servant's, and even if we should forget to take into account that the one and the many are interdependent or reciprocally inter-related in a subtle dialectical manner, we invoke disasters large or small and sow the seeds of injustice and consequent suffering. Each man consists of what he is subjectively, and what he holds as dear as life itself, such as his money, his family, or even his faith. These adhere closely and result in the happiness that each person craves for. National and cultural groups also have integrated personalities of their own which cannot be subjected to a mechanistic treatment which is merely based on quantitative statistics or facts, without injury. Such roots of integration lie deeply buried in history. The partitioning of nations has resulted in genocidal tragedies.

Operating through decades or centuries, historical necessity gives the *raison d'être* to the jigsaw puzzle patterns of the differently coloured patches on the mapped surface of the globe which school children are taught to distinguish as self-contained or autonomous political units, entities, states, countries or nations. Sometimes such patches tend to mark merely an area where an amorphous mass of people live who are dictated to by external forces. Even while the child is being taught political geography, the patches change their outline or encroach on each other with a strange irrationality. These patches are not the result of any scientific ordering of the world, but are arbitrary and haphazard in their origin and growth. They have been traced by wars old or recent, whether just or unjust, and the *de facto* status of certain units do not correspond to their *de jure* status

\* In order to help those who may be interested in such an investigation the very first step of the positive programme of the World Government is the starting of an Institute of Dialectics.

in the present set-up of nations. The status of member nations in present-day international bodies such as the United Nations depends on the veto or whim of the powers that be. No public or objective norms prevail here. Neither the natural law of the jungle nor any law consciously formulated in any manner in keeping with the much-vaunted dignity of man regulates internationalism at present.

**7. The zero hour for the declaration of a World Government is past:** In the days of chivalry willing combatants fought duels in strict accordance with certain codes of honour consistent with human dignity as understood in those olden days. But the day has now come when a brave general is reported to be proudly contemplating the extermination of 'whole sections of people' by the latest weapons which human intelligence itself has placed at the service of irresponsible adventurers. Instead of the knight errant helping women and children in distress, humanity today hears of threats against the innocent and the unarmed. We hear of war criminals punished after wars have ceased, when we are not sure whether the punishment or the crime violates human codes of honour or justice. While their children wait for the horrible news outside the prison, parents get the electric chair for not keeping their own intelligence from helping those whom one nation or other suspects for the time being. Politics too strangely keeps changing its own complexion from day to day. Concentration camps and the lot of millions of displaced families who are denied 'papers' year after year, making illegal even their right to work and earn a living, and thus in effect taking away their *de facto* status as fellow human beings, prove that the days of barbarity and slavery are not over. Exposed to fear and insecurity, humanity knows not which way to turn for consolation. Helplessly, it looks on with impotence when the dignity of humanity itself is at stake. The zero hour for the declaration of a World Government at least in principle, is long past. Such a Government must voice human honour and self-respect. It must preserve the wisdom-heritage of humanity and hand it down to coming generations. Those who love humanity and absolute human values at every level and department of life must be protected. Those who hate their fellow men for reasons that are not universally valid are as good as not existing. Those who adhere to rival relativist values are bound, in any case to cancel-out one another. There is no real need to name the enemies of humanity because their days are numbered if humanity has any hope of survival at all. That humanity will survive the supporters of World Government do firmly and solemnly believe. Therefore the time has come for all lovers of humanity to take a definite stand, avoiding double-talk, duplicity, compromise and doubt.

## SECTION I. GENESIS

### I. The World Government is an accomplished fact :

The World Government came into being (in principle at least) at Long.  $68^{\circ}25'$  West, Lat.  $44^{\circ}32'$  North on Sept. 4, 1953. Utter Necessity was its justification. Very special states of stress both personal and global ushered it into being when a stateless person was forced into a closed territory against his own will or consent. Even a *de facto* citizen of the world already, with a fine record of service to the same closed territory or 'nation', he

was denied the right to make a living or pursue his own happiness. There was no government to represent him or stand by him. The World Government had therefore to be conceived as though 'immaculately' though neither illegitimately, disloyally, nor dishonourably born. Time waits for no man. Better now than never. Necessity knows no law. All is fair in love and war. These are some of the sayings that held good here. It takes only two to start a quarrel or sign a pact, and only one to tell the truth. It is not numbers that can justify a government, but its intrinsic quality based on Absolute Truth or Justice. It takes but one to steer the ship to safety, though hundreds may weep and wail in vain.

## 2. **The validity of the World Government is not questionable**

**questionable** : If even today the simple accident of being born in a so-called royal family can justify the formation of an absolute monarchy, it can be seen that no principle of geo-dialectics is violated by the formation of a World Government. The World Government has no territory other than the surface of the globe. It is not conceived as a rival to any existing Government. It does not intend to duplicate any of their functions. Neither does it wish to be a parallel Government, nor has it ambitions to be a super-state. On the other hand it has no wish to occupy a second place among nation states. It has an absolute status of its own as understood in the light of the science of geo-dialectics already referred to. In the usually understood sense World Government has no programme of action or territorial ambition. It does not rule by threat, force, or the power of the magistrate or the police. Knowledge is its power and, instead of threats or punishments, it relies on the truth of the dictum that a word to the wise will suffice. Just as a ball of iron can be made white-hot without the ball itself suffering division, change, or control from outside, so the World Government proposes to influence humanity in and through humanity for humanity. Nothing is to be disrupted in the process. A certain type of truth which has been called 'the pearl of great price', the 'little leaven that leaveneth the whole lump', or that 'dharma (right way of life), even a little of which will save from great fear' is the pinch of Absolutist Wisdom which is to be added to the chaotic world situation so as to help us to reorientate and re-integrate and regulate human affairs. In other words, the World Government applies a subtle form of 'vertical pressure' corresponding to spiritual heat or electricity. Order then emerges as with magnetized iron filings from non-magnetized chaos.

**3. Conformation of the World Government** : A second step forward in the formation of the World Government was taken at Long.  $77^{\circ} 38'$  East, Lat.  $12^{\circ} 58'$  North, on May 15, 1956. A recessive part of the world, never even to be suspected of any intention to dominate the world through its power, has been chosen this time as the location from where to confirm and sanction the first formation of the World Government at a dominant part of the world. To rise above suspicion, World Government has to be established neutrally between the dominant and the recessive aspects of world political life. No one carrying the threat of the atom bomb in one hand and a message of peace in the other can be trusted by others who sail in the same boat. Relativism breeds rivals while the correctly dialectical or Absolutist approach unites and frees men

in the name of a humanity which is understood unitively.

Between the initial formation of the World Government and its later more precise formulation and confirmation, nearly three years of experimentation, meditation and study have been undertaken. This second time, as stricter geo-dialectics would require, there were two sides, represented by two men, in the solemn pact before the declaration of the World Government. One of these contracting parties represented the **Good of All** and the other represented the **General Good**. This subtle dialectical contract sets the pattern for the growth of the World Government. Such a formation of an actual government at least in a nuclear form, has been duly announced. More conferences are contemplated in the near future in different parts of the world, of those who represent the General Good or the Good of All, or both. The nuclear yet actual government will gather momentum by the good-will of the people of the world from day to day so as to become an efficient and effective instrument for the reorientation and regulation of human affairs under aegis of the Most High Principle of Goodness, or the Most Supreme Value of Happiness that humanity can accept to regulate its life. This Memorandum hereby greets all lovers of humanity with the happy news of the birth of the World Government. Its presence is to be felt, not especially in any fixed locality or centre, but all over or in every part of the world or wherever it can best serve its supreme purpose which is the political happiness of humanity. It is however the global, unitive one-world politics of all mankind with which we are concerned here. Because of its Absolutist character, this can be called both politics and no politics at once, or a politics that gets rid of politics. In other words, World Government is based on the pure politics to be known as geopolitics.

## SECTION II. OTHER PARTIAL APPROACHES

**I. All approaches hitherto either negative or relativistic :** To the natural question why we should not join hands with other organizations working already in the field of internationalism, we have to answer that there is the fundamental drawback that all of them are vitiated by either a 'negative' or 'relativistic' approach. What we mean by these two expressions must be somewhat clear from what we have already said.

**By negativism :** We mean that proposals for peace or disarmament have been based on a regret or a fear connected with wars just fought or wars expected. At such moments there is a great volume of collective emotion available, and those who offer quick results get nations to pay large sums for preserving peace or in the name of security. The regret, however, passes, as also the fear. Positive attitudes take their places, and one organization which failed to fulfil its contract is succeeded by another in a modified form. This is how the League of Nations was displaced by the United Nations. The latter may be expected to go the way of its predecessor as soon as its impotency in the matter of securing peace becomes evident to all. It is patent that in spite of its declared intentions, the U.N. has not been able to make its member nations reduce their armaments, nor has it been able to mitigate the

national excesses of its member nations. Of course in some matters it is better than nothing, but in other matters it is worse than nothing. Representatives of major nations get the chance of calling each other names at the glorified debates held under these bodies. With the points of order, the explanations of votes, amendments counter-amendments and arbitrary powers of veto or methods of filibustering or blocking through satellite members, the U.N. has no power to implement even the smallest item in its own declaration of human rights, not to speak of objecting to the dangers of atomic tests. Actually, it is used by power groupings to sling mud at each other. At best it is a glorified debating society employing thousands of interpreters, stenographers and clerks who live and move in a beehive of modern buildings. They are obliged to keep the powers that be in good humour. Every effort has been made already to try and work through the U.N. by the sponsors of the present World Government. The story is too long to relate here. Suffice it to say that it has been a signal failure.

**By relativism** we mean that some sort of duality as between 'free nations' and others who are not so is still retained in the structure of the organization. The organization is not unitively conceived according to any science of Absolutism. Representation, admission, or expulsion are based on no uniform norms of any science universally or publicly formulated.

**2. Private, partial or party organizations with world programmes:** There are various religious, political or even commercial bodies which influence world affairs. There is the Communist Party which shapes the trend of world politics. Then there is the Catholic Church and various other bodies which have world programmes. Commercial combines and banking agencies fulfil openly or secretly many functions which properly should belong to a World Government. These serve humanity in good, bad or indifferent ways, but as long as a correctly formulated World Government is not there, no one has any right to find fault with whatever service they render or even with whatever exploitation they consciously or unconsciously exercise in world affairs. International organizations exist in many departments such as the Universal Postal Union, etc. Member nations may or may not ratify their resolutions, and even when they do so, the limitations of their own arbitrary sovereignty or nationalism are not wholly discarded. The approach to such problems is not based at present on any exact science such as we claim to be at the basis of the World Government as envisaged in this Memorandum. This class of organizations can be almost good or the next best, but just as one cannot jump a chasm in two leaps or expect a prize for the number nearest to the one that wins the prize, so the wholesale scientific basis of the World Government is all-important. The science of geo-dialectics is based on a rare and precious way of higher reasoning without which no world government can be expected to succeed. Such undertakings would not be justified even if they should obtain a large measure of success. Here almost true is not good enough. This same verity is couched in the old words that 'good government is no substitute for self-government.' The mandate for any government has to be derived from the people who are to be governed on the one hand and, from another pole, derived from the

Absolute Justice implicit in any such government. Like religion or morality, there are two different sources to World Government. It has to be the resultant of ascending and descending dialectical counterparts. Such principles, however, can be made clear only in the light of general dialectics, which has still to be formulated and taught in the proposed Institute of Dialectics. Meanwhile we are here obliged to state with seeming dogmatism that partial and unscientific approaches to the problem of World Government are not valid.

### SECTION III. UNIQUE AND POSITIVE QUALITIES

1. **What the World Government is not:** We have already stated in passing that the World Government is not based on power with the weapon of threats or punishment. Its authority is derived from humanity's need for it and from its rightness and justice. It has been mentioned also that it has no territorial ambitions or designs. It does not propose to arrogate to itself any functions that are being fulfilled already correctly by existing governments. No overlapping or duplication of functions is in the scheme presented here. Neither is diarchy or a parallel form of government contemplated. However, in spite of this position, World Government will not be second to any other government. It will consciously avoid functioning even as a *supra-state* in the usual sense. If we should want to think of the **political theory** on which it is to be based, it can be said here in advance that it does not subscribe to the *laissez faire* doctrine. Much less does it adhere to the doctrine of 'might is right,' which, though more positive, is still outmoded. The Benthamian doctrine of 'the greatest happiness of the greatest number' is also not in keeping with the principles of the present Government. It does not think quantitatively at all. That would make it fall into the capital error of being mechanistic or relativistic in its approach, which we have stated to be the very drawback we wish to avoid. It is based on a dialectical approach to world problems. What this implies we shall clarify as much as possible below.

2. **Based on a solemn pact:** The World Government is based on a solemn pact between the people of the world and their own dialectical counterpart in the form of a wise lover of humanity representing the general good of humanity as a whole. Although stated in the form of two aspects, these counterparts form the obverse and reverse of the same coin called Absolute Happiness, Goodness, or Justice of Humanity. This is a unitive central value whatever the word stimulous employed may be. Moreover, it is essentially a human value, in keeping with the dignity of the human species. Bread and freedom will be provided for all when such a Government comes into its full swing of effective and efficient working, by the conscious co-operation and understanding of the people of the world. Stated in the most general terms, the task of the World Government will be the intelligent ordering of human life activities in a manner normal and natural to man, without violating his own innate dispositions, legitimate interests, or aspirations.

3. **The World Government must govern its subjects actively or positively:** It must be practical and effective in its

functioning. Mere pious hopes like that of waiting to establish the kingdom of heaven on earth will not improve matters. A government worth the name must deliver the goods or benefits belonging to the domain of politics. It must make human life on earth less full of humiliation, helplessness or suffering. While this is right, the World Government must guard itself from falling into the opposite error of getting involved in a maze of overt actions which will fan feelings of rivalry and create more warring camps than ever. To avoid war, to guarantee *collective security*, to make *co-existence* possible or to practise the virtues of the *pancha-sila* of non-interference, or to cultivate an attitude of *positive neutrality*, have been the recommendations of some of the world's politicians for improving human affairs. These recommendations, though good as far as they go, embody the negative side of the virtue of international life. *To leave matters well alone* and not to make more rules than are necessary, are cardinal virtues for the World Government to cultivate. Stopping at harmless virtues which are still relative will not make a world government function normally. The positive programme of World Government has at every stage to balance or cancel-out the negative, so as to strike the just mean between war and peace, activity and passivity, hot and cold attitudes, co-operation and competition. A constant pressure has to be maintained between these opposing tendencies so as to throw up constantly a higher value as an ideal for humanity.

**4. Positive pressure and vertical ascent:** A man becomes a better man by intensely and consciously wanting to be good. When he is good he should mind his own business and not interfere with others. His own inner urges as a man, in so far as they are in keeping with human nature as understood scientifically in all its bearings have to get the full play of expansion and expression normally, without clashing with others who want to have the same chances. Those deep-seated specific qualities which distinguish man and make him unique and unrivalled, must be brought out into creative expression instead of lying dormant or unfulfilled. If virtues such as these apply to the individual, they could apply equally to families as normal human life units. Rural or urban units could have personalities cultivating the same virtues or moral principles in keeping with a science or philosophy of human life. Bloated amorphous political units must also attempt to conform to the requirements of this geo-dialectical absolutist morality. When all formations follow the same laws, the order which constitutes World Government can be expected. No feverish horizontal activity is here involved. A certain positive pressure resulting in a vertical ascent is what needs to be constantly maintained in human life. This pressure can also be compared to a moral or spiritual heat or to the magnetizing influence of a current of electricity. The principle of double negation and double assertion as known to scholastic philosophy in Europe should be understood as implicit here. Only a fuller treatise on geo-dialectics itself can clarify such matters more completely or elaborately.

#### SECTION IV. ACTIVE PROGRAMME

**I. What the World Government actually proposes to do** is first and foremost to bring to bear a new and total world outlook

upon world problems. It will help to turn out more and more World Citizens. They will be human beings who have attained the full status of persons who represent the General Good and the Good of All. While making themselves happy according to the light of dialectical wisdom, they will constantly strive for the happiness of their fellow men in a manner consistent with the same wisdom. Such a balanced life between two interests unitively treated, will enhance the value of the individual in society. He will carry with him a subtle influence or presence. Such a man would be a modern version of a knight errant seeking the right kind of adventure to face in the name of his love of humanity. He would soon be appraised of innumerable opportunities presenting themselves to him where he can render signal service to his fellow men without going at all out of his way. Many such functions might lie outside the scope of geo-politics proper, with which alone we are concerned primarily in this Memorandum. However, this should not deter such a man or woman from placing their high personal credit at the service of the cause of World Citizenship and World Government. To call oneself a sovereign citizen of the world and consciously to affiliate oneself wholeheartedly to the noble ideal, reveals in one who does so the true human value which a lover of humanity must carry with him, thus enhancing his value at once with reference to himself and with all others with whom his lot is to live on earth. There are rights and duties that such an affiliation at once confers.

As such a status comes from an understanding of the science involved, there is no danger of groups of such men considering themselves as belonging to any *superior caste* or group. The danger of such a contingency need not, however, be ruled out. On the contrary all such World Citizens should be taught to keep this danger constantly in their minds, to correct themselves consciously, and to help fellow world citizens to do the same. The danger, however, should not deter humanity from launching the undertaking, just in the same way that burst boilers or air crashes do not deter man from navigation or flying. Moreover, by the overall unitive approach, which is the basis of the whole new outlook involved in the World Citizenship Movement, the danger of clannishness or castemindedness can always be counteracted consciously, even when the tendency is there. This unitive outlook is more deeply rooted than at that level of life where World Citizenship has to express itself, which at most, is the waking world of the conscious ego. The unitive approach to reality will permeate the sub-conscious, the infra-conscious and the fourth stratum of transparent or direct awareness in the individual, so that the danger of exclusiveness as an individual will be countered very effectively. **This is the definite advantage of the approach to world problems being actually a particular branch of the general science of wisdom dialectics :** This will further guarantee proportion, balance, normality, wholesomeness, harmony, and humane grace or correctness to World Citizenship.

The success of the World Government depends on its ability to produce the right kind of World Citizen as its champion in different parts of the world. He could be described as the most important single asset on the side of the undertaking.

(Contd. on Page 22)

# A Letter to World Citizens

OUR World Government is about to come of age!

Guru Natarajan's epic Memorandum herein is its dialectical keystone, that crown of the global arch, its highest point which binds the whole community and without which neither the political "right" or "left" can be related as parts of that Whole for the General Good and the Good of Each.

GARRY DAVIS

It defines the Absolute Constant from which law itself evolves to guide us in our social life. It contains the precise unitive formula for the recognition and application of Justice, absolute and supreme, throughout Man's institutions. It is the "pearl of great price," the needed pinch of absolutism which "leavens the whole loaf," the subtle balance-wheel of pure reason applied to world politics which cancels out conflicts. For all students of politics, economics, and social scientists, for all statesmen, politicians, judges, lawyers, indeed all one worlders and lovers of humanity, it is a statement that deserves the most serious study and attention. We will go further. *It is the final statement on government in terms of principle.* As such, to the extent that present-day leaders conform to it, they will justify their positions of public trust. We here state unequivocably that it constitutes the premise for the World Government we head and may be considered the preamble to whatever constitution written or unwritten emerges in its course of evolution.

**World Government Functions:** As Dr. Natarajan authoritatively states—as have all sages and religious seers before him—the human family is a given, a Reality, a concrete down-to-earth living dynamic Fact demanding all our attention and loyalty. Deny it and we deny our own existence; accept it and accept our own existence. To wake up to this magnificent Fact, that HUMANITY IS ONE, now, today, this minute, as you read this, that We, the Human Race exist, is to be a fully-conscious human being.

Then if it is true that humanity exists as such, or *de facto*, it is as true that we all function as part of it, that is, as actual or *de facto* citizens of the one world. Not just those who call themselves "World Citizens" but all two billion, two hundred and fifty million of us humans. Then by the scientifically stated dialectical laws of the Memorandum, we know there cannot be a World Citizen without a World Government just as there cannot be a mother without a child, food without hunger, man without woman, or positive without negative. These terms are counterparts and belong to one another and together make a unity or whole. Happiness or harmony or peace is that transcendent value emerging as a result of this unity and wholeness (holiness). An airplane without sky to fly in is an absurdity as is a book without a reader or a husband without a wife. By the same token an Indian or United States citizen is the counterpart of the Indian or United States government. Do you understand now that the *de facto* existence of 2,250,000,000 World Citizens can only be understood in the light of an actual World Government existing and functioning *right now* for them?

**The Absolute Truth :** Then how is World Government actually functioning you ask. It is functioning through a criss-crossing politics, an interdependent world economy, a global communications system, a recognition of and blending of cultures, myriads of humans joining across all frontiers in business, educational, social, cultural, political, scientific, technical and just friendship organizations and all spearheaded by the actual World Government and World Citizenship organizations now spread throughout the one community. Its crown or co-ordinating instrument is the World Government herein defined.

But then why all the arming and war talk? Why the excessive wealth and excessive poverty among us? Obviously that is due to the peculiar transition phase we are passing through historically where nationalism is suffering its death agonies and creating giant cancers and pain throughout the human body social. It is impossible to explain the threat of nuclear war otherwise, *which is a nationalistic threat toward the whole human race*.

So, dear fellow World Citizen, our World Government accept it or not is actually functioning. There is nothing to federate, nothing to unify, nothing to proselytize, no cause to promote, no religion to start, no programs to put forth, no plans to make, in fact, not even any thinking to do! *There is but to realize the Absolute Truth of our very situation.* From that giant and awe-spurring realization will flow the natural or organic and co-operative institutions which alone can serve Man for his personal and communal happiness.

**Glory Ahead!** If we can but come to this realization, then our innate intelligence will solve this essentially simple problem of sustenance and peace—and science promises us not merely the elimination of poverty, but abundance with rational organization of our resources, natural, productive, distributive, and managerial. Who knows what the future holds, both physically and psychologically, for a planet at peace? The open heavens beckon and our own brains beckon, both unexplored territory waiting for bold adventurers. What an era of unprecedented glory and achievement wait the human race by simply realizing and implementing its innate unity.

World Government is the key. There is no longer any need to be for World Government as are so many so-called one worlders. It functions now and we are all part and parcel of it.

**Stateless person Vs. the State:** In this regard, we now reveal a situation vis-a-vis-a-a particular nation-state in which we are involved personally which will serve as a good illustration of the power of the World Government and the impotence of nationalism when confronted by an absolutist World Citizen.

On 4th October next, the six month visa given us by the Indian government expires. We are required by the Foreigner's Act to apply at least two weeks before expiry date for an extension as an "alien." If after we apply, the Government refuses to extend our visa, we are required to leave India before the date of expiry. Failure to leave makes us liable to prosecution for a contravention of the provision of the Act punishable with imprisonment for five years with a fine and liable to expulsion from India. That we have no national visa for any other country is irrelevant to Indian law.

**Deportation Problems:** In the case of a stateless person with no papers to enter another country, to where on earth can he be deported? Only the oceans, the skies over them, some barren islands or some parts of the Arctic and Antarctic are countryless. To consider them is absurd. That leaves a country which will agree to take him without papers. But he owes no allegiance to any state. He cannot legally enter another state where he faces the same illegalities—after another six month "grace" period—which face him in the deporting state. Then there is the question of his consent. He is under no obligation to enter a country to which he doesn't want to go. Both human rights and just national law itself defends the individual against such coercion.

The state therefore which by law threatens to deport a stateless person against his will with jailing as an alternative must collude with another state in actually carrying out the threat, i.e., moving him from one state to the other forcibly.\* This arbitrary collusion between two states is punishable by law if committed by citizens of either state. Further it violates several Articles of the Universal Declaration of Human Rights to which, most probably, both states are co-signers. Article 9 states that "No one shall be subject to arbitrary arrest, detention or exile" while Article 5 says, "No one shall be subject to torture or to cruel, inhuman or degrading treatment or punishment." Deportation itself carries with it a stigma, both moral and physical, which seriously impugns the deportee's character and activities. Merely to be stateless cannot be considered sufficient cause to so besmirch a man's reputation. Here is clearly exposed the injustice and folly of at least one segment of national law.

**Jailing Problems:** Let us turn to the other alternative facing the government, that of jailing the stateless person. How valid is such a threat? His "crime" would be "being in the country illegally." But if he left, or were forced out, he would be in another

\*In Mr. Davis' case, the British and United States Governments are already parties to collusion in his forced removal from the U. K. in 1953 and forced entry into the U.S.A. against his will. (See May VALUES).—Ed. Note.

state illegally also, and though there is not so much difference in jails throughout the world, justice is most certainly not served by trading one jail for another. If on the other hand, the government actually jailed him, which by law it is required to do, what could be the only logical terms of his sentence? Since if he is free, he is illegal, and to be illegal is a national crime, obviously he must be kept in jail as long as the state exists as an absolute sovereignty! Thus even the sentence of five years is exposed as absurd and merely a threat.

**The State Grinds to a Halt :** In short, to be stateless vis-a-vis the state is to represent the impossible legal case where the only legal alternatives become absurdities when exposed by the stateless person himself. In this exposure, *it is revealed that the stateless person is actually sovereign rather than the state since his mere existence reduces the whole state legal structure to non-sequitors.* Such anomalies as Foreignor's Acts, Alien Acts, Immigration Laws, McCarran Acts, passport, customs, duty regulations and restrictions, and all the attendant misery for the person caught in their inhuman webs reveals nakedly the blind frustration of the state lawmakers and entire legal apparatus which in turn symbolizes the inherent rottenness and obsoleteness of the sovereign-state structure itself as an institution for Man's further service. Do you not see World Government functioning behind the stateless man who, when the coin is turned, becomes a World Citizen?

There is another alternative for the Government in the above hypothetical case. It need not do anything realizing that *the law is actually inoperative in the stateless person's or in fact in anyone's case who dares to defend his human rights.*

It could allow him to remain within its sovereign borders without his applying for an extension on his visa. But wouldn't the state then be recognizing his sovereign right to be considered a person *outside* the jurisdiction of the very Foreignor's Act which allowed him into the country in the first case? (Here we interject an extenuating circumstance in our particular case. While still in New York City, we were forced to sign a letter for the Indian Government categorically stating we would leave India six month's after entry. We protested to the Vice-Consul that we had no papers to travel to another state and that this was coercion on the part of the government. He said this fact and our protest was irrelevant, that he was bound by orders from New Delhi and we would only be given our six month visa if we signed the statement. Since this was apparently the only way to enter India and since the government was duly informed of our stateless position we signed under protest.)

**State Recognition of World Government :** If therefore, the statelessee was no longer consider an "alien", yet he wasn't a national citizen, what then was he according to the government? The only other alternatives are as a Sovereign, that is, head of another government, or below the social level, a criminal. Since we cannot consider the latter, we must accept the former. In other words, such non-action on the part of the Government, contrary to its duly legislated and supposedly enforced laws, would be tacit recognition of the statelessee's right to represent himself legally, that is, to found his own government, declare his own laws, seek citizenship support, issue his own passports, currency, birth certificates,

marriage licences, establish whatever "diplomatic" relationships he desired declare his own "foreign" policy, proclaim his own constitution and bill of rights, and generally surround himself with all the panoply of statehood for the simple protection of his own human rights. Appeal to the United Nations would only expose this effete body as being impotent to implement, his human rights *vis-a-vis* the nation-state. Since this sovereignty was literally forced on him by the national government in whose "sovereign" territory he was, wouldn't this government have to give legal recognition to his government, no matter its laws? Otherwise how could it allow the new sovereign government to exist?

Having exposed briefly a hypothetical situation which *might* face a stateless person when confronting the national laws—but which untold millions face daily to the deprivation of their rights as human beings—we will now expose our particular case in full and in so doing try to relate it to World Citizenship and World Government according to the principles stated in Guru Natarajan's Memorandum.

**Two inconsistent status already:** First, the Indian Government *has* recognized two status's for us, mutually contradictory, i.e., as an alien under the Foreigner's Act, 1946, and as a *de facto* World Citizen, by admitting us into India on our World Passport which identifies us as such and is issued by our own World Government. The first status allows us only six months in India after which we must apply for an extension or face jail or deportation. The second status covers us only by the law which we have declared as worldly with World Government as its natural institution.

The Prime Minister himself has carefully examined our World Passport and was personally presented with a like passport honorarily issued by the same World Government which he accepted most graciously *after which he gave his blessing to our universal principles and activities.*

**World Government Proclamation:** On 4th October, our "alien" status terminates. On 5th October, our World Citizen status alone remains. From a national legal standpoint, we shall cease to exist as a person before the law. This will be the sixth nation in which this situation has arisen.\* *From a global or human or common law standpoint, we shall only be represented by our World Government.* We shall have two duties therefore on that date. The first concerns the General Good as defined by Guru Natarajan. As head of the World Government representing the General Good, from the 5th October, motivated both by the highest principles and by the most down-to-earth necessity, we shall proclaim World Government a *de juris* government where today it is only a *de facto* government. "De jure" means *by right*. World Government therefore comes into being by the absolute right of mankind to have such in the name of freedom and prosperity, and the natural right which has circumstantially accrued to our person to be represented by other than national law as of 5th October, 1956.

**Humanity's loyalty claimed:** The full implications of this proclamation will not perhaps be realized immediately. However we may state

\* France, Belgium, Switzerland, U.K. and the United States being the other five. Ed. Note.

with full authority that certain repercussions will result as a consequence. The first duty and right of the World Government will be to *claim* the allegiance of all human beings by the accepted principles of *jus soli* and *jus sanguinis*, that is, where and by whom born. These are the two legal bases for the state's claim of loyalty for its citizens. Therefore applying these principles universally, it is easily recognized that all human beings are born literally under the sun, that is, as part of the one world community and of human parentage. Thus World Government legitimately claims their prime and sovereign allegiance *ipso facto*.

**Outlawry of War:** The second duty and right of World Government is to outlaw war among its citizens. World war becomes civil war to World Government and can no longer be considered a means to settle disputes between World Citizens. To this end, World Government will proclaim a realistic disarmament plan to which all nations will be obligated to subscribe in the interests of their national citizens. Its own World Government inspection teams of impartial, global and absolute authority will provide full security for each nation if need be in the actual disarming period.

**Global Economy:** The third right and duty of World Government will be to begin the stabilization of the economy of its citizens so that (a) major dislocations do not occur during the disarmament period, and (b) poverty may be replaced by plenty within the human family. For this purpose, a universal currency will be introduced which will gradually replace the highly inflationary and thus war-producing national currencies now in use.\* In brief, the monopoly of money will be taken from private commercial sources and given to the citizens of the world through their representatives so that money is used to serve rather than to exploit mankind.

**World Labour Standard:** As the now instable national currencies are replaced by the one stable currency and as disarmament releases huge productive and labour facilities for the rational distribution of consumer goods and foodstuffs, the entire world economy will assume a rational balance, and as the World Government, through its world co-operative congress, converts the world's productive and distributive means as well as natural resources from the competitive chaos they exist in today to a worldwide co-operative unit, the world currency can be equated gradually with the one standard throughout the world which produces all wealth, i.e. labour. Thus disarmament and prosperity will move side by side under the sanction and co-ordination of the World Government.

**World Government Party:** A World Government Party will be promoted whereby World Citizens within nations can vote for and elect candidates endorsed by World Government. Today, in many nations such as India and Russia, single political parties dominate the national scene. In others, two or many parties with little to choose between for the electors fight pettily for national power. The Catholic Church and

\* The theoretical pay of Rs. 4,000 per month today has the buying power of only Rs. 726 in 1939, reports Mr. Paul Appleby, U.S. expert on Indian administration. The U.S. dollar since 1939 has shrunk to 32 cents or about 1/3 according to statistical reports issued by the U.S. Chamber of Commerce.

the Communist Party vie for international power, that is, domination of nations by a single nation or sovereignty. But the global area is wide open. Poor humanity itself has no party. The World Citizen in the United States cannot support directly the World Citizen in India or vice versa. The promotion of a single worldwide political party under the World Government aegis would enable World Citizens no matter from what nation to support directly their fellow World Citizens throughout the world by electing the candidates of the World Government Party to their own national parliaments.

World Citizen national parliamentarians then will be authorised to introduce legislation into their parliaments endorsed or drafted by World Government itself. World Citizen nationals will be authorized to write their Congressmen, Parliamentarians, Legislators, Assemblymen, etc. asking these elected representatives and servants of the people to represent them not only as national citizens but as World Citizens as well.

**The Family Vote:** A new method of voting will be promoted by World Government which will consider the family as a unit. Since the emancipation of women, the franchise has been justly extended to them. However, there is now a tendency of the family to disintegrate under political pressure. Should the husband and wife differ in their voting, both votes are in effect cancelled. Thus the family is actually divided since opposing political parties by definition stand on opposing platforms. Generally women have keener percepts as to moral character than men whereas men judge another's intellectual ability with greater accuracy than women. Together, they form a co-operative spiritual and social unit able to discriminate with accuracy between the man or men who will represent their family interests with justice and the politically greedy and opportunist. World Government will therefore introduce an additional vote to be accorded a family which votes as a unit, husband and wife agreeing. Thus the *family itself* will receive one vote, making three in all. In this fashion, a premium will be placed on family harmony and unity and candidates for political office must give full consideration to the needs of the woman as wife and mother and the man as husband and father. Also the husband will be obliged to consider seriously his wife's viewpoints in choosing his representative, and vice versa. When a political candidate receives a "Family Vote" therefore he must have passed the greatest of all scrutinies, that of the man and woman as a social whole.

**World City:** World Government will promote the construction of a World City for its capital, the location to be determined by its Supreme Council. The foremost planners, architects, engineers and technicians, will be drafted to help in its construction. This city will incorporate the most advanced features of 20th century life, yet remain close to nature in terms of recreation and spiritual freedom. Its citizens will be selected solely on the basis of their service to humanity through World Government and their personal and communal happiness will be uppermost in the planners minds. The sole function of the World City will be to administer World Government. Other World Cities will follow in all lands gradually replacing the present congested, dirty, ill-ventilated, ill-planned and generally unserviceable cities—which lead to citizenship unhappiness—which abound throughout our world today.

**Official Visit:** As the sun does not ask the night for permission to rise so the World Government does not seek recognition from any nation. Representing humanity, it has no second. It can and must however recognize nations—and all other factors within the human community—in so far as they recognize World Government either in principle or in practice. The Indian Government as we have already stated has already recognized *de facto* World Citizenship and *de facto* World Government besides recognizing World Government in principle. There but remains the *de juris* or legal recognition. Further, in the Indian Constitution, Part IV, *Directive Principles of State Policy*, Article 51 states, "The State shall endeavour to (a) promote international peace and security ; (b) maintain just and honourable relations between nations . . . (c) foster respect for international law . . ."

As Mr. Nehru has often pointed out to his fellow citizens, such provisions can only be truly implemented by World Government. Therefore, it is our sovereign right and duty on this 5th of October to call upon the Indian Prime Minister who is also the Foreign Minister, and who thus represents through legal processes the entire corporate body of Indian World Citizens, to receive officially in the name of humanity, Indian's official recognition of World Government. We are not unaware here of a certain boldness required. Yet we are more conscious of mankind's right in the face of a major world crisis. Principles must equate with practice if humanity is to survive and prosper.

**Needed: A national court decision:** Our second duty on 5th October relates to the Good of All or Each and involves our personal status. In order to substantiate from a national legal viewpoint our claim as a World Citizen, and having no legal status still from the national viewpoint as of 5th October, we will be obliged to seek a Declaratory Judgment from the Indian Courts in consideration of all the above facts.

Thus for the first time, to our knowledge, a national court will be faced with a human person who has no legal existence in so far as the laws by which it is guided are concerned, yet who comes within its legal jurisdiction since he resides within the territory circumscribed by these laws. We shall base our petition on Article 6 of the Universal Declaration of Human Rights — to which India is a signer — "Everyone has the right to recognition everywhere as a person before the law," Article 7, "All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination," and Article 8, "Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by constitution or by law," as well as Part III, Section 14 of the Indian Constitution, *Right to Equality*, "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India."

**Historic Precedent:** We shall seek from the Indian Court a *de juris* recognition of *de facto* World Citizen status already accorded us by the Government. Should the Indian Court decide that it could not render a decision in our case, since we were literally a non-legal entity, this would be tacitly recognizing our right and obligation to represent ourself in terms

of law which by definition had to be global in character which representation the Court would duly honor. Then granting us this tacit recognition, it would naturally apply to *all* national citizens in so far as they were World Citizens and all stateless persons throughout the world. Is not this the very key to open the door to legal sanction for World Law? Other Supreme National Courts throughout the world could not but follow suit in this historic precedent.

**Indian Government Recognition Implicit** : In other words, should the highest court in India declare itself impotent to handle our petition in practice, yet in principle be responsible for our legality, national law itself would be clearly exposed as impotent to solve human problems in toto such as war and peace, poverty and plenty, injustice and justice *for its own national citizens* which it was in fact instituted to do, since these problems are global in scope and require World Law—as indeed often stated by Mr. Nehru, and by the Father of the Indian nation, Mahatma Gandhi.

It follows then that India *must* give immediate recognition to the World Government, which alone proclaims World Law, *for the good of its own national citizens*. Not to do so would be to deny its responsibility toward its citizenry in the precise terms of its constitutional preamble, to secure to all its citizens : Justice, social, economic and political.

**One World!** Other nations, led by an enlightened citizenry, could naturally follow suit also for the good of their national citizens all of whom, like the water in the well at the bottom of a lake, will *already* be claimed by the World Government as *de jure* World Citizens.

Thus with Dr. Natarajan's Memorandum herein giving the absolute authoritative *raison d'être* for World Government in principle and as of 5th October, a common World Citizen being forced by Absolute necessity to stand solely on the common world law for his very legal existence and protection of his innate human rights, World Government itself becomes legal for at least one World Citizen and so achieves a new status, coming of age as it were, able to speak for and serve all humankind in its common pursuit for happiness.

Yours in one world,

*Mary Davis*

IT is high time we, the "upper class" realised that besides doing the usual rounds of social entertainments, there is much more to think about regarding the future of the world. Please take part in promoting our magazine **VALUES**, which enlightens and serves as a guide to **ONE WORLD**.

Princess Brinda, Maharani of Kapurthala, U. P.  
Registered Citizen of World Government No. 33.

**2. Political programmes can be made effective from inside, outside, from above or below the present formation :** Once the reorientation of the spirit or the change of heart in regard to world problems has taken place in a given individual, and he feels keenly that he has to *do* something in furtherance of his ideal, it is possible for him to do it from where he happens to be naturally. If he is a legislator he can stand for election on a World Government ticket. The immense popularity of the One World idea will only enhance his chances of success. According to qualitative geo-dialectical principles it would not be wrong of him to enter any given council big or small, national or local, urban or rural, swearing allegiance to the head of that group or the head of several groups for the time being ; for in doing so he would be recognizing only the symbolic absolutism implicit or inherent in the person (president or monarch) who happens to be at the head. Moreover, in terms of universal human values for which he is a politician, there is no contradiction or conflict between the interests of that particular political unit and in the human interests of the world itself taken as a unit. There is a geo-dialectical secret involved here which could be brought out by a homely example. If an old well should be hidden by a flood which covered it later, the water that quenches the thirst is the same water whether it comes from the hidden well part or from the lake overcovering it. There is no conflict possible between two concentric circles. This is the ancient wisdom found in the Bhagavad Gita which comes to the rescue of world politics by which all the walls of the Jerichos in the world must fall. The blast of absolutism from inside or outside the wall, or both together, by those placed superiorly above, or in as it were helpless positions below, dominant or recessive men or women the world over, have only to want in real solemn earnestness to make the World Government effective. Thus World Government work will become most practicable, positive, and irresistible.

**3. How to practise world politics from inside :** When once elected to a local or national body on a World Government ticket, the man or woman concerned takes a course of action in keeping with the principles of humanity and world morality or value comprised between the two poles of bread and freedom. Taking his stand on the norms and standards of geo-dialectics the World Citizen generally takes a **middle of the road position** in respect of leftist or rightist parties, and generally supports the president when Absolute Justice, Morality or the Ideal are not violated by his position. When resolutions are moved or voting is explained he gets a chance of placing before those who are politically minded a new approach based on human global interests. He can bring token cut motions on armament budgets when disproportionate, and the people's sense of justice can be appealed to. If he should be ousted from the Council the people will follow him into the street if his cause is just and in the name of the interests of the common man and humanity at once. Here, for the present, the possibilities of such action from inside must be left to the imagination. When permanent support to the world approach is certain **mondialization within such units** is not impossible. **Symbolic acts** in keeping with the code of honour or morals proper to the World Citizen could be resorted to, resembling

Tolstoyan or Gandhian methods as revised in the light of a stricter geo-dialectical science.

4. **The practice of world politics from above:** Men, and more especially women who occupy positions of influence or who have resources at their command, can study the plans of World Government and bring their weight to bear on the side of supporting human rights and preserving the best in the heritage of mankind, whether in art, culture, or wisdom. Dante, Shakespeare and Kalidasa belong to humanity first and the claims of particular nations for them are only incidental. There is also the one perennial contemplative tradition based on a science of the Absolute which is the common property of humanity. In preserving these and in protecting the common wisdom heritage of mankind the best interests of the common man will be secured also.

Poor men who have to make a living wherever it is at present available to them are kept from freely reaching out to their God-given opportunities by artificial man-made rules. These rules must be broken down. Travel becomes more and more difficult and rules are piled upon rules by nations big and small for no valid or justifiable reason except to retaliate in the name of national pride or exclusiveness. Parochialism, tribalism, casteism and nationalism have much in common with fanaticism or blind orthodoxy. A world philosophy and religion critically and scientifically ordered will help to relieve the existing asphyxiating conditions wherein miserable men and women have to live in the prison of criss-cross rules which is the present world. All modern people are keenly aware of this stifling atmosphere. The well-to-do, the influential, or at least their wives, must take interest in the poor, not to disrupt anything or anybody, but to bring just that kind of legitimate pressure which will ease the trouble of the common man. There can be a World Order of Ladies or Knights who could function as supervisors, permission authorities, world guards or witnesses of natural integrity, peacemakers, or arbitrating advisers in the numerous walks of life in all matters ranging between the gaining of bread and the gaining of personal or spiritual freedom. Premarital, post-marital and familial arbitration or advice, helping juveniles and children from possible maladjustments, the re-education of delinquents, psychological guidance, a pedagogy which respects the personality of the child, co-operative centres for the reclamation and relaxation of persons caught in the stress of life, or in conditions of tension, and occupational guidance or treatment—these are only a few of the fields in which the World Citizen could help the lot of humanity from wherever he or she might be living. A complete philosophy and a way of life shaped on unitive and absolutist lines is of course presupposed here. It will be the task of the World Institute of Human Affairs to elaborate, formulate and make this available in the different languages of the world.

5. **The practice of world politics from below:** Individual men and women are caught in the barbed wire frontiers, both ideological and actual, of rules and interdictions against freedom to pursue happiness freely and peacefully on the surface of the God—or Nature—given earth. There is no way hitherto for the articulation of their grievances. Not content with enforcing the rules of his own country, police

belonging to stranger countries have begun to help the other country in enforcing wrong rules in the name of internationalism. There is thus a double barrage of many absurd rules which themselves are multiplied beyond reason or necessity. The clever ones get away with every restriction somehow, but the lot of the ordinary man becomes difficult. One has to linger only for a few minutes at passport or permit offices to be convinced of the large volume of suffering to which men and women are subjected. To refer even to a few typical cases would be outside the scope of this Memorandum and would mar the sobriety of style which we wish to preserve here as far as possible. In one of his works Ruskin got a paragraph from a daily newspaper printed in red ink, because the subject was shocking to all decent human sentiment. The untold sufferings of the common man because of red-tape and regulations would have to be printed in some other ink if it is to find a place in a Memorandum such as this is intended to be.

What the common man could do is to register with the World Government as a World Citizen and try to bring a vertically conceived pressure to bear on the situation. He has to rely on numbers here to cope with the machinery of governments which have a great deal of inertia in them. All shoulders have to be applied to the wheel to set affairs going normally. The trumpet blasts for absolute fairness from outside the walls of Jericho have to resound in consonance with the trumpet blasts from above, or inside.

**6. The overall functioning of the World Government :** The inarticulated feelings of the soul of humanity or the emergent personality of the people of the world has to find its voice in the World Government. The point of view of the World Government has to be broadcast unhesitatingly in no uncertain terms and even with authority. Truth must be given a chance to prevail. Relativistic compromise is what makes humanity at present weak. These are facts which need no repetition here. As the World Government emerges more and more to public view, it will represent the **conscience of humanity** and from day to day **spotlight the errors** detrimental to humanity's interests. In such a task it must keep clear from tacitly or openly becoming a tool in the hands of any existing power block. Even if help should be got from some one quarter more than another, the World Government must be above suspicion in pointing out mistakes. The cheap headline world of propaganda must be avoided. A 'Voice of Humanity' and a World News Agency may be started to serve the cause of the World Government.

**7. The issuance of world passports** has already commenced. This would ease the situation arising in the cases of millions of persons who have no national status within nations. The response of nations is already there. Such persons will henceforth belong to the World Government. Their combined voice will and must be heard through the instrumentality of the World Government.

**8. Proclamation of the Universal Declaration of Human Rights** made by the United Nations at Paris 1948 gives a legitimate overall function covering many points so far remaining unimplemented. Many major and minor nations are already committed to the

thirty articles in this Declaration. In bringing vertical pressure to bear on this matter of implementation of that Declaration, the World Government would be in fact only helping the great number of nations to be true to their avowed undertakings.

9. **To have a World Committee** to give assent to the World Government and its functions from time to time and to hold World Conferences to compare notes and do all that is incidental to the formation and correct functioning of the Government, are also matters which are naturally provided for as normal to the programme of the Government as it is expected to unfold and expand quickly or gradually as the outside conditions and innate forces warrant. Powers of supervision and assent may be vested in a *Representative Select Committee* of those who are wise normally or who have received proper training in the Institute of Dialectics connected with the World Government.

#### SECTION V. JURISDICTION, REVENUE, RESOURCES, ETC.

1. **The territorial jurisdiction** of the World Government is the surface of the earth. It does not think about owning any limited area to run its own primary Government with land taxes, frontiers to protect and defence arrangements. Overweighted with these items, present governments are in many ways outmoded remnants of the past which must all be subjected to drastic revision. These revisions will take place automatically when the World Government as envisaged here begins to be more and more effective. Mondialization of select units of administration is not to be ruled out.

2. **Revenue**: Revenue is to be derived from the principle of indirect taxation as it prevails even now. Though indirect, the revenue will be by mutual consent. Service rendered by the Government could be charged for and, while prime necessities will be exempt even from such taxation as far as possible, items of luxury could be freely taxed. Such matters will be attended to by the World Service Authority under the World Government. Indirect taxation is a form of profit which it is open for the World Government to make against services rendered. In fact trade combines and banking corporations—not to speak of religious bodies—even now exist which have enormous assets sometimes as large and general as that of many existing governments. Economic and financial experts can see through the irregularities of some of the present monetary and other arrangements in which by words such as 'going off the gold standard' or in dividing the world into 'hard' and 'soft' currency areas, wealth is conserved in pockets which, when examined by standards of absolute justice, do not belong to them. Gold is stored in vaults without use for the artificially inflated credit of power blocks, and various book adjustments are made behind the back of the common man to whom the money really belongs. World banks and world currencies exist already without the regular consent of the people of the world, and what is called a loan to one country from another is not really a loan, but a long term commercial deal. It would not be impossible for the World Government to have its own credit and currency valid the world over, and planned on some rational human basis such as one day's labour equals one day's food and shelter in a 30 or 40 hour week (or even less) in a

world where competition has been counteracted by co-operation, and where labour-saving devices are employed for more humane conditions.

As we have already said, the most valuable single asset of the World Government is **the World Citizen**. Since World Citizens can be found by virtue of the rightness of the cause in any part of the world in unlimited numbers, the assets of all well-intending people anywhere in the world are already in effect those of the World Government. A revised living and organic system of **accounting and budgetting** has to be devised. There being **no duality of ends and means in this work**, receipts and disbursements need not necessarily show large figures. After all, on final analysis, large-scale banking is nothing but book-keeping.

## SECTION VI. CONCLUSION

**1. Unitive approach :** When it is said that wars begin in the minds of men, it is already conversely admitted by even full-fledged politicians that the solutions to world problems are of a spiritual order. The doctrine of dialectical materialism which puts necessity and hunger first follows another line of approach. Both these approaches can be reconciled in a unitive approach to world problems as implied in the present Memorandum.

Let us consider the armaments race which is due to mistrust and fear of other nations. A serious proposal from the World Government is sure to have an almost magical effect in easing the tension of mistrust between nations. The de-hypnotization of the mentality of mutual suspicion will save every nation, large or small, from the lop-sided provisions at present made in their budgets. Let world opinion merely support the idea of the World Government and a tangible relaxation will be felt at the poles in the personality of nations which breeds mistrust, and even theoretically respected authority can avoid the waste of billions of dollars for the world as a whole.

**2. Various incidental items :** Let the World Government honour the farmer instead of vexing him with ever more items of taxation; let it start co-operative colonies to ease the tension of competitive life, such as those known as the kibbutz now working successfully in Israel, where there is no money exchanged at all; let it start fair-price shops, taking a percentage in the place of a tax and so effectively eliminate the middle man, the black-marketeer and those who corner the necessities of life and make great and disproportionate profits at the expense of the common man; let it create clubs or pensions for persons obliged to pass their lives in eternal boredom, by means of colonies which will give them a natural outlet for expression and opportunity for light occupation without competition for the young, the old and the weak; let it confer titles or honours on people who render signal service to the needy and thus give them a legitimately deserved chance to shine in the eyes of their fellow men. Such are some of the miscellaneous ways—too numerous to list completely—by which the World Government can justify its existence while it gathers momentum to be finally effective.

**3. Decentralization and the cancelling-out of problems :** Another method full of possibilities for the World Government, is decentralization and the method of the cancellation of the plus and minus

of a given situation. For instance, capital is the cause of the sufferings of labour. Large mills are responsible for slums. Promiscuous religious charity is responsible for begging. These pairs that are interdependent could be cancelled-out one against the other without punishment or reform coming from the centre. The head and the tail aspects can be cancelled-out dialectically without central interference. The World Government can help in the ordering of such matters, taking into consideration the counterparts involved in each problem.

4. **New states** : There are many new states which require a new and fresh constitution. They could be guided by the World Government so that their new constitution would be framed in the spirit of the World Government itself. This would save their disruption when world-mindedness in politics becomes a fully accomplished fact.

5. **Need for sacrifice on the part of World Government sponsors** : The sponsors of World Government have ever to keep before their minds that **only through sacrifice and renunciation** can such a noble idea be ushered into being. Human unity is an idea which is valid in theory at present. For people to adhere to the idea earnestly, they have to be sure that those who stand for it are not themselves lovers of power or grabbers of goods with unholy greed. Such a detachment should not be merely superficial, taking only the outward form of abstinence or even austerity. Happiness in the contemplation of the Self in its Absolute sense alone brings that blissful self-sufficiency which belongs to one who is able to be an exemplar of Wisdom. This contented state of happiness is induced by knowledge of the science of the Absolute. A human being attains to his full stature as man when he is happy with himself, and thus in himself represents this high human Value. Such an ideal is within the reach of every man without distinction of race, religion, nationality, sex or even station in life. The humblest can walk in the way of the Absolute. Even a bad man who has taken the decision to regulate his life with reference to this final Absolute norm of human life becomes by that mere decision equal in spiritual status to the greatest of wise men.

Thus having referred finally to the fountain-source of Wisdom from which one has to drink if one is to become a World Citizen in the fullest sense of the term, we hereby commend this Memorandum with all its imperfection to the attention of those generous spirits who are favourably disposed to examine it with sympathy and earnest understanding. Let those who are not of this category at least spare the sponsors of the *Memorandum* from their disadoption of it and consequent disparagement of its contents. Such is the prayer with which this document goes out to lovers of wisdom and of humanity.

We want it (the United Nations) to become what it was intended to be, a world society of nations under law, not merely backed by force, but law backed by justice and popular consent. We believe the answer to world war can only be world law.

—ADLAI STEVENSON.

# World Postbag

[Just a sample of many, with some emphasis on reactions in India. Here is evidence of the globalization of human thought—and the mail is global anyway! We thank all who write—and the world's postmen!]

—GARRY DAVIS ]

**Belgium:** "Before I started my electoral campaign I visited all over Belgium more than a hundred parliamentarians. I wrote to the Chairman of the four political parties asking them to take into their program . . . World Government. 'If you don't accept this,' I wrote, 'I bring the question before the electorate.' If elected I will introduce a bill into the Belgium parliament for it to give *de facto* recognition to World Government with a call to other nations to do likewise."

—Edgar Gevaert, founder-head, People's Universal Party,  
Registered Citizen of World Government No. 206.

**France:** "It is very evident that happiness is the common goal of all the Heads of State . . . It is necessary to teach it to them, and all things will become easy in the equitable distribution of goods and the enthusiasm of a shared faith . . . An experience is necessary . . . that of a prototype city, where through leisure becoming available, the citizens can initiate themselves in the joys of contemplation of which the majority are still ignorant. It is above all the planners, engineers, architects, urbanists and sociologists of which we have need to trace the program of the City of To-morrow . . . It will thus be demonstrated that men can by-pass money, and in doing this, rid themselves of a tyranny which is opposed to the fraternity of men, that is, to their happiness."

—Bernard Malan, Industrialist, Registered Citizen of  
World Government No. 34.

**Monaco:** "All humbug, this that flag, this that language . . . Must the man in the East make a different sign to the man in the West. Does the sun make a different sign to any man? . . . Let us help man as people, man, woman as woman, as long as we live. We are all one."

—Elly Widler.

**Ceylon:** "It looks so silly to be interested in petty narrow-minded nationalists."

—M. S. Raju, Colombo.

**Pakistan:** "I beg to apply for membership of your association which aims at the promotion of world peace and mutual understanding among men of different faiths."

—A. A. Noor, Rajshahi.

**U.S.A.:** "First—my heartiest felicitations to you and congratulations on the June issue of *VALUES*! I shall find it particularly useful since many times in absolutist conversations your name crops up and almost invariably I am questioned about you and your beliefs . . . your notoriety springs from living your belief rather than merely talking about it. I will be following your monthly column in *VALUES*."

—Thom. McGreery, New York City.

**Italy:** "I am so happy to hear from you again and learn the 'fire' burns still strong in you. I would like to subscribe to VALUES and enclose 18/- chq. What about my world citizenship? Long ago I was a member. Identity card No. 12202. My love goes out to you and may you be richly blessed, as you truly are! Certainly there is a world-wide trend towards the realization of the oneness of humanity."

—Mrs. Violet Rawnsley, Anacapri.

**U.S.A.:** "Am mighty pleased and most interested to have word of you via the June issue of VALUES. I see you have made some basic evaluations and decisions—congratulations and more power to you. You couldn't have chosen a better spot from which to communicate, and I sure hope that you will have the increasing and swelling audience that is needed."

—Stillman P. Williams, Editor, World Order

Library Inc. Boston, Mass.

**U.S.A.:** "The June VALUES came Monday... The presentation of world oneness of humankind is good... For the rest, you are not nearly the saint that this issue makes you out."

—Harry Jakobsen, Gurukula, N. J.

**E. Pakistan:** "Many of my class-friends have appreciated your action as a world citizen."

—Abul Ashraf Noor, Ghoramara.

## INDIA

**Sadarbazar:** "In the present context... this striking idea of yours and above all your launching the 'movement' gives to the tortured souls on earth a sigh of relief.... You have set the ball rolling... I should very much like to associate myself with the movement and do my bit."

—Shiva Darshan Lal.

**Secunderabad:** "I sincerely believe that One World Government is the only way to establish a secure world where the individual can grow according to his own nature and by that growth help each other and help the whole race in one common work of humanity."

—G. K. Nambiar.

**Dehra Dun:** "... All national governments combined will not be able to solve the problem of world peace unless free intercourse of the nations is made a reality, which can be brought near by including the people's rights of world citizenship."

—R. Palu.

**Nazaribagh, Bihar:** "I am spellbound by the broad, cordial and human values of your principles and concrete objectives."

—Satyadeo Prasad.

**Lucknow, U. P.:** "After year's patience and quest I have been fortunate enough to locate the most-sought and the most-fancied fellow and that is undoubtedly you, Mr. Davis... Please put me as the next man on the list of the World Citizens."

—Shiva Darshan Lal.

**New Delhi:** "I have been watching the progress of your efforts in the direction of One World Government as are published from time to time in the Indian press... my best wishes for an unqualified success of your noble endeavours."

—T. V. M. Swami.

**New Delhi:** "It has been my great wish to get myself registered as a 'World Citizen' and get my passport as that too, but people have been ridiculing me saying it just cannot be done. I was however so happy to read that there is at least such a movement."

—Mrs. D. S. Fardoonji.

**Kengro:** "As a young philanthropist I have always liked the idea of All round Freedom for all human beings all over the world. The unholy barriers of class, creed and country and also of sex have always distressed me."

—Ram Prakash.

**Jodhpur:** ".... Passport and other regulations are merely barriers between man and man . . . World Government's demand is the call of the time."

—Irshad Ali.

**Patna:** ".... It is really intriguing to note that you have started under the auspices of a religious institution. This is the way to offer a new lead to the suffering humanity."

—Brinda Prasad Sinha, Secy-Gen.,  
Indian Union of Young World Federalists.

**Srinagar:** "Though I am yet a boy of few years still I am eager . . . to be of some help to humanity . . . I am waiting patiently for the day to come when I will be a man . . . of some use to human kind. I want your blessings and good wishes."

—Jai Kishen Munshi.

**Gwalior:** "It is fortunate that I am coming in touch with such fine Philosopher-Statesmen as your goodself and Dr. Natarajan. Only World Government, based on Unity-Under-Variety, guarantees Permanent Peace and Happiness for all on Earth, OUR PLANET."

—M. R. Bhalerao, Advocate, Supreme Court of India, Founder,  
Madhya Bharat Association for World Federal Government.

**Mussoorie:** "Though in America I studied chemical engineering and psychology . . . now I am primarily interested in 'doing something' to help bring about a new world order . . . world citizens are scattered all over the world and they can be united only if they are infused with a revolutionary spirit."

—Tapsi Zutshi.

**Dehra Dun:** "I have learnt with pleasure that you have come to India. I welcome you. I publish WORLD FEDERATION . . . I have World Federation Club at Dehra Dun. You can stay at our Club guest room if you come to Dehra Dun."

—Mahendra Pratap Raja.

**Shencottah, S. India:** "Let me congratulate you on your, what shall I say, unique movement to bring out the fact that every man in this world is related to the whole of humanity and that every man must forget his racial prejudices and must transcend his country patriotism and must strive to unite this world . . . to make the whole earth the one common home of every man."

—S. Natarajan.

**Jullunder City, Punjab:** "Will you oblige me by letting me join hands with you for pursuit of this noble goal?"

—Harjit Singh Paul.

**Khanakul, West Bengal:** "Because of your World Citizenship Mission . . . my warmest congratulation . . . wholly support you . . . Being a citizen of India, lover of peace and a follower of our Bharat Ratna, I beg a World Citizenship Passport from you."

—Shamsul Arafin Munshi.

**New Delhi:** "Day before yesterday, we went to a bridge party and I took VALUES with me. People seemed to be quite interested but somehow couldn't believe that this sort of thing can be possible! You see it's an entirely new idea for the present day society bird and it will take some time for people to really grasp it. I was talking to a Squadron Leader about this and he said, 'It sounds like a beautiful idea, but how will they do it?' I told him to leave the job to World Citizen No. 1. He will do it."

—Mrs. K. C. L.

**Bombay:** "I can foresee that, after your studies at the feet of the Guru, when you go back to the Land of the Mighty Dollar, you will be hailed as a Saviour, a Lincoln or a Washington in oriental attire. Furthermore you will have the unique opportunity to lead Uncle Sam by the nose out from the abyss of Atom Valleys up to the Holy Peaks of Guru Dharma. I therefore sincerely pray that your path be strewn with the golden dust of wisdom that radiates from the face of the Guru you have correctly chosen."

—Arjunan.

**New Delhi:** "It may be a coincidence that from my 14th year, I have this idea of Universal Brotherhood and to practically achieve that I am learning several languages of the world and have absorbed into my heart several religions of this world. I hope you will encourage me to join your movement and also kindly make me a World Citizen."

—M. S. Narayanaswamy.

**Trichy:** "I would very earnestly and modestly request you to kindly include my name in your list of World Citizens—I am reminded of Abou Ben Adhem's words to the angel—if you have already started enlisting them. If you have not already done so, then would you mind giving me the pleasure of being World Citizen No. 000002 or so!"

—B. A. Iswar.

**Calcutta:** "I approve of the Mondialization of the Suex and the method you suggested. The Powers should consider this dynamic step in the interest of World Order. God bless you in all your efforts."

—Sanjib Chaudhuri, Senior Advocate, Supreme Court.

I do want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore my service to India includes the service of humanity.

—MAHATMA GANDHI.

If we want to bring about a new world, it is no use waiting passively on events. Prosperity has a temptation to make us spiritually lax. We should resist that temptation, and get back to the fundamentals of our faith, and affirm that man belongs to the human race.

—Dr. SARVEPALLI RADHAKRISHNAN.

First Trip to  
Singapore → 19/8/1956

## GURUKULA WORLD NEWS

Dr. P. Natarajan, John Spiers & Swami Mangalananda,  
Welcomed to Singapore

Malayalee disciples of Narayana Guru, Jagat Guru of India, welcomed his foremost disciple Dr. P. Natarajan, VALUES Editor, John Spiers and Swami Mangalananda to Singapore on 19th August to attend meetings arranged on behalf of their organization, Singapore Kerala Samajam.

At a large meeting on the 26th August an address of welcome was presented on behalf of the organization to the three World Citizens. After recognizing them as

true interpreters of Narayana Guru's teachings, the address continued: "You have realized that the great ideals of Sri Narayana transcends the needs of Kerala or Bharatha, and have been striving to expound their universality, that they may form the basis of a larger ideal of 'One World, One Citizenship.' In the context of present day world events, no one can deny that there is no other way to world peace and human progress than this great message of universal love."

### World Citizen News Bulletin Debut

The first issue of "World News" will debut 15th September, published by the World News Service, the official news agency of the World Service Authority, executive arm of World Government. "World News" will contain news of World Government

activities. It will service all global news agencies, the largest daily newspapers and be available to all Registered World Citizens.

All VALUES Subscribers will receive the first issue free of charge. Rates will be announced in this first issue.

### THE GURUKULA MOVEMENT

Inspired by the Guru Narayana (1854-1928), **The Narayana Gurukula** and its democratic counterpart, **The Yellow Fellowship**, form the Gurukula Movement founded in 1923 by Dr. P. Natarajan, the present Guru Head and foremost disciple of the Guru Narayana.

#### 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.

**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.

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