

# VALUES



THE WOMAN WITH THE MIRROR  
(12TH CENTURY TEMPLE SCULPTURE FROM BELUR, MYSORE)

THE HUMAN TOUCH

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

NEXT MONTH  
THE ABSOLUTE AND THE  
RELATIVE

Published monthly for the Gurukula Publishing House, Kaggalipura P. O., Bangalore District (South), India, and Edited by John Spiers. Printed by Kalyan Printers (Private) Ltd., 12, Jayachamaraja Road, Bangalore 2.

**Rates (Yearly)** by International Postal Money Orders :  
Australia 25/-; Austria 75 Sch.; Belgium 140 francs;  
Canada \$3.75; Denmark 20 kroner; France 1000 francs;  
Germany 12 Dmk; India Rs. 6; Italy 1800 lire; Malaya \$6;  
Mexico 28 pesos; Netherlands 10 guilders; New Zealand 18/-;  
Norway 20 kroner; Sweden 15 kroner; Switzerland 12  
francs; United Kingdom 18/-; U.S.A. \$3.75.

## Editorial

SPEAKING to engineering students at Calcutta, India's Prime Minister Nehru said "national boundaries and passports are already out of date" and "knowledge of technology is not wisdom. Without the human approach, it is dangerous and not a good thing."

This is not the first time the word wisdom has been stressed. On the other side of the world too, the quest for wisdom is shaking the foundations of pretended authority. Roy Jacobsen's challenge to Columbia University (which we are reporting) has caught the attention of radio and T-V, and *Time* magazine has also noticed it. After blundering into a court action, Columbia, we hear, have now included a formal statement that wisdom *cannot* be taught and that it is "a hoped-for end product" of education. Yet they claim to give character-training and have a Faculty of Philosophy established since 1890, and their own *Columbia Encyclopedia* defines philosophy as "love of wisdom."

So they presume to know better than Plato and Jesus Christ both of whom had disciples and taught wisdom. If Columbia, for all its wealth and prestige, cannot find a wise man who can teach this grand subject, we can provide one. For we affirm there IS such a subject, with its own methodology and discipline.

Nataraja Guru is one such exponent, sanctioned, not only by the usual impressive academic qualifications, but by a large body of disciples, both here in India and overseas, who include Garry Davis and Harry Jakobsen (mentor of Roy Jacobsen, the central figure of the Columbia furor). Romain Rolland's impressions of his chance encounter with the Guru, when he was a student at Geneva thirty years ago, will be read with interest. We gave the French original last month. Nataraja Guru is sixty-three on February 18. We feel sure readers will join us in wishing him many more years of exposition of that wisdom about which Columbia seems in doubt and which is concerning leading statesmen like Nehru.

After a great deal of improved (that is, more serious) publicity, Garry Davis has forced the French authorities to let him stay at Nice, without permits and papers! There is nothing like wisdom for clearing the air. In *VALUES* we intend pushing forward its case. Ordinary people are quite ready for this supreme commonsense. The time-lag is not with them, but with a dazed, uncertain authority.

# A Meeting with Nataraja Guru

By ROMAIN ROLLAND

## Extracts from his diary on India

[TRANSLATED FROM THE FRENCH.]

IT is not altogether strange that Romain Rolland suffers here from a certain confusion in regard to the question of caste or race as it obtains in contemporary India. He tends to forget that nearly all the races of the world have mixed without cessation during the history of this vast sub-continent, not only in the course of hundreds but of thousands of years, to such an extent that, if, for example, the most grown up students of any day school in India today should be lined up for review in their uniform, they would present no scientific basis for classification, whether ethnic or racial. The "Thiyyas" of Malabar actually comprise types which are very divergent in their origin, who are comparatively of more recent origin than "pariahs" which signifies an inferiority rather of a socio-religious order than pertaining to the dialectical content of "brahmin and pariah."

AFTER a visit of C. F. Andrews, the friend of Tagore, Romain Rolland wrote :

He described to us a group of three million Indian untouchables in the State of Travancore (to the south of the Peninsula near Cape Comorin) called "Thiyyas" and who are gathered round a famous Guru, Narayana Swami. This Narayana, older than Tagore (and whom Tagore had been visiting recently) has preached a doctrine very high and pure for about twenty years. (Just today at Geneva one of his young disciples, an Indian untouchable, come to Europe for studies, Natarajan, celebrates his anniversary) . . . It is to be remembered that the untouchables have had their Gurus and that these untouchable Gurus are honoured by all Indians without caste prejudice, for the Sannyasin, man of God, rises above all castes.

14 Jan. 1929 :—An Indian of the South, P. Natarajan, I think of pariah origin, director of a school in the State of Travancore, and disciple of a great Guru Sri Narayana, dead a few months back (Andrews has told us about him) — this teacher was a type sufficiently rare of a *jnanin* of action, of a great intellectual order, directed towards the well-being of society. Learned Sanskritist, he, having travelled about in India and having gone through a long period of a life of concentration, dedicated himself to his mission, he exercised a profound influence on two million followers. These Indians of the South seem to be like him (contrary to what I imagine) much more predisposed to rationalism, or at least to a faith that is intellectual, than the Bengalis. Narayana mistrusted sentimentalism and the ecstatic *bhakti* of Bengal. He appealed to reason and to good sense. The good acted individually on the people by taking

(continued on page 143)

# Integration of the Sciences



By NATARAJA GURU

Of late, the tendency in education to emphasize the physical sciences has been at the expense of idealistic or humanistic values. With a life-long study of this whole field of common values known to both the West and the East, Nataraja Guru shows below how a unitive cultural language can restore the human touch in all the sciences, so that proper human interests may be given central priority.

THE need for integrating the vast body of knowledge that men have been able to accumulate into a coherent whole is a subject that has begun to engage the serious attention of educators. Practical aspects of knowledge are now being stressed at the expense of the purer branches. Advanced studies now refer mostly to technological subjects. The universities turn out more and more experts or specialists. As a result, those aspects of higher knowledge which were covered by the term "humanities" have been by-passed and left behind.

Except in a few places such as the College de France, the Institute for Advanced Studies of Princeton or perhaps also in the recently started Committee on Social Thought under the University of Chicago, attempts at any serious integration of courses seem inadequate and negligible.

There is however, at the present time, a growing feeling for a fresh synthesis of knowledge, so that the sterility of over-departmentalization and consequent lack of the human touch in education may be effectively stemmed. Specialization at least must not be for its own sake but must serve some tangible end to produce a better educated man.

**Private Bodies Representing Integrated Education :** Besides the UNESCO which may be looked upon as an expression of the desire for a revised impetus to culture and science on a world-wide scale, there are at present many private foundations both in the East and in the West standing for the same ideal. They adhere to varied

programmes, some being overtly scientific and others relying more on esoteric cultural values. A particular cosmology or a tacit dogmatic theology can be seen to be implied in many of them. Even the theory of evolution itself is being treated by some of them as an article of faith. They often become thus open to the objection that they tend to be dogmatic, sentimental or religiously pre-disposed. They would fall short of the requirement that any modern attempt to integration of knowledge should be conceived on more positive or scientific lines.

**No Common "Intellectual Formation" :** Although senior professors of universities who may be in charge of admission of students for the higher courses may be heard to refer to what they call "intellectual formation" as a necessary pre-requisite for following a certain specialized course, this expression remains still a very vague one. What precisely the expression is intended to convey may not be clear even as between one professor of a certain department and another, who might belong to the same university. The expression as applied to inter-university standards generally becomes still more vague, because cultural backgrounds differ widely, not only between the universities of the Old and the New Worlds, but even between universities of the same continent or even country.

Eastern and Western cultural standards may be said still to lie poles apart. German universities have each an academic reputation and tradition all their own and certain universities specialize only in select branches. Even in England an Oxonian is expected to have a formation different from a graduate of Cambridge. In France, although the situation has been somewhat mitigated by the existence of the centuries-old foundation of the College de France, the "intellectual formation" demanded by a certain professor even in the department of letters, may differ from the one required by another.

In India, which has no university tradition to call its own, but tries to graft oriental culture on to the stem of occidental classical academic tradition, the case for a preliminary intellectual formation for higher studies is in a sad state indeed. The influence, in itself not salubrious, of the non-idealistic and pragmatic tendency of the United States, that prevails in the cultural world, as in many other departments of life at the present day, is tending further to lower standards in cultural education. Measurement is being given primacy, and everything that does not lend itself to a brass instrument experimentation or testing, is tending to be discredited.

This influence, which is itself enough to dampen intellectual and moral enthusiasm for culture, works hand in hand at the present day with that other tendency to be noticed in India, which gives primacy to localized cultural values. Linguistic preferences in the name of a pseudo-nationalism which encourage parochial loyalties and closed orthodoxies of different shades, are being allowed to compromise more or less completely the cause for an open and universal outlook in favour of any

integrated education worth the name. In this connection it has been interesting to note that a group of Indian university vice-chancellors have recently been touring the United States of America seeking a formula for integrated education. From the report of their impressions it would appear that nothing striking was discovered for adoption in India. In the United States themselves we find a dissatisfaction which is expressing itself in the form of sporadic instances of revolt by youth to which there is and has been allusion in the pages of this issue and previous issues of **VALUES**.

**Unitive and Universal Approach Needed :** Whether we are concerned with "basic", or "fundamental" education for the emancipation, social or cultural, of the masses of the world, or think in terms of higher cultural values of an idealistic non-utilitarian programme in education for the select few, it is highly necessary at the present time to visualize the scope and methods of integrated education more clearly than hitherto. We have to be able to think of common human values in the global context of one solid humanity.

There should no longer be cultural preserves or prerogatives which try to divide humanity into sheep or goats. The myth of the primitive or inferior man has to be abandoned. The orthodox and the heterodox, the conservative and the liberal, the rightist and the leftist, must be able to meet in the endeavour to preserve the best human heritage that belongs to all. A common cultural language which would enable these precious values to be referred to, irrespective of the linguistic or traditional barriers, has to be evolved. Such a mathematically precise language would pave the way for the formulation of a regular science. Values preserved through humanistic studies could then be effectively cultivated without the arbitrary and sentimental barriers that history or geography might interpose between people. An open, dynamic and positive scientific attitude must invade the closed, static and private preserves in which higher human values have hitherto remained enclosed.

In other words, the challenge involved here is to bring back the humanities and the human values involved therein, into line with the other scientific values which, for no just reason, have in recent years tended to be considered as if divorced or disjunct from the former.

**Positive and Negative Sciences :** In the days of Aristotle all wisdom disciplines were more unitively understood than at the present day. The term "science" covered equally the whole range of subjects, starting from physics and natural history (or rather natural philosophy), to metaphysics, ethics, economics and politics. The Doctrine of the Mean which was Aristotle's contribution to thought, was a subtle underlying unitive principle which strung together branches of knowledge that have now come to be considered as different or disjunct from one another.

From the time when writers like Mill began to arrange cultural or economic notions on a less idealistic and "utilitarian" basis, the firm hand of classical unitive thinking based on such bold dicta as "It is in ourselves that we are thus or thus" and the singleness of human end or purpose in life, gave way to the hesitant and wavering attitude implied in such expressions as "not expecting more from life than it is capable of

bestowing." Unitive values began to be confused with non-unitive ones. The right regulative or normative principle that related ends with means through deliberation, began to be compromised. Horizontal or "here-and-now" values of an ontological nature were stressed at the expense of idealistic, teleological or vertical ones. The intuitive understanding of the Doctrine of the Mean was lost for ever and thus cultural enthusiasm began to flag.

If we could again think of science as including both moral and physical sciences, the task of finding a basis for integrated education could be more easily accomplished. Knowledge can direct its search outward from the seat of the mind or soul within us. The "eye of the soul" to use Aristotle's expression, can look "positively" and "objectively" into the world of the "knowables" or subjectively or introspectively into values or virtues within the personality of man.

The latter has been known as the negative way which, by the eye of the soul directed inwardly, can still conduct "auto-experimentation" by comparing common human experience of the *a priori* order. While the positive sciences are *a posteriori* and actually objective, these negative sciences could still be "objective" in discipline in a virtual or conceptual sense. The strictness of scientific exactitude in thinking need not necessarily suffer in the latter case. When proper terms have been fixed to refer to aspects of knowledge, the whole range of knowledge can be made to come under one science which could be called the Science of sciences. In fact this is what the Science of the Absolute (or *brahma-vidya* as such is called in India) claims to be. "Knowledge" (*jnanam*) and "the knowable" (*jneyam*) are here to be distinguished, the first as negative and the second as positive. An epistemology and methodology based on a correct contemplative scale of values is here implied.

### **Integration can be Attempted from Different Poles :**

Some recent attempts at integration of knowledge have proceeded from the variety of specialized analytic knowledge towards their synthesis. Thus there is the famous instance in which the top-ranking nuclear physicist Schroedinger makes a serious attempt to relate biology with chemistry and physics. In his booklet entitled *What is Life?* an attempt has been made to bridge the gap between inanimate and living matter. Later writers such as Andrew A. Cochran\* have availed themselves of the quantum theory to establish a link between life and matter. Such attempts may be said to travel from the positive and overt aspects of reality towards the innate and subtle aspects, or from the positive pole to the negative.

**Conflicting Scales of Values :** Even while we speak in terms of poles we have to distinguish two sets of poles as belonging to two

\* Mr. Cochran writes a very interesting and well-documented article on *The Quantum Physical Basis of Life*, postulating a basic hylozoism with the "wave" phenomena as the conscious aspect of matter, in the May 1957 issue of *Main Currents in Modern Thought* (journal of the Foundation for Integrated Education, 246 East 46th Street, New York 17, N.Y., U.S.A.). Mr. Cochran is attached to the U.S. Bureau of Mines.

distinct aspects of values or interests in life.

Reality, it must be remembered, is to be studied for the human interest in it, rather than just for its own sake without reference to human interests or values. All attempts at integration are for man and not for knowledge itself. When we visualize the world of values correctly, we will be able to see a vertical series of values in which the positive pole is the world of pure reason or that of the Platonic Intelligibles. The negative pole of vertical values will be in the *prime means* to the *supreme end* of attaining to the world of the Intelligibles when understood univitely and synthetically. Thus there is a vertical world of pure values and a horizontal world of material values.

The building up of a cultural life in a person means the recognition of both these sets while the Doctrine of the Mean must constantly convert knowledge in favour of virtues. As we have elsewhere tried to develop in the pages of **VALUES**, it is possible to bring Gold, Goodness and God to be comprised within the amplitude of a personal scale of values between the poles of which the life of man may be said to oscillate. The science of things taken in themselves, and considered without their fundamental value-import for man, is like the magnetic field secondary to the main current along which life flows. This latter may be said to be along the vertical axis of pure deliberative virtues by means of which man decides to affiliate himself to a good life. Actual physical life is of the nature merely of an epiphenomenon to the real life interests normal and legitimate to man as Man.

**The Key to Integration Hidden in the Human Personality :** It is a recognized fact tacitly understood already in the East as well as in the West that man himself is the subject of proper study. *Atma-vidya* (Self-knowledge) in India has been treated as the same as *Brahma-vidya* (Wisdom of the Absolute). *Ananda* (Happiness) as a Supreme End or Value in life, has also been treated as, in effect, the same as the Self or the Absolute. Thus the key for integration of knowledge of wisdom is to be found in the human personality itself where the subtlest aspects of wisdom find a natural home. The Self is the most precious of values for man and the *mahavakyas* (Great Dicta) such as "Thou art That" signify this supreme point of culmination of all integrated wisdom.

With such as the target before them, it is encouraging to note even physicists like Schroedinger have made some first efforts to bring these divergent aspects of human knowledge into integrated relationship. A contemplative Science of the Absolute conceived in terms of Self-knowledge could include the *Chief End* or the *Final Good* on the one hand and the negative or prime counterparts of the same in actual life within the range of an integrated Science of sciences, combining ontological and teleological values. Aristotle's Doctrine of the Mean could then be understood in terms of *samya* (sameness) which is the central doctrine of such Eastern texts as the Bhagavad Gita.

When both are properly grasped without prejudice, culture would tend to be integrated and understood in unitive and universal terms. [END]

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**Nataraja Guru writes in **VALUES** every month.**  
**Next month his subject is Absolutism.**

## **Garry Davis a "De Facto Citizen of Nice"**

By sitting on that mysterious razor's edge or global line which separates states in the eyes of officials, World Government Co-Ordinator Garry Davis touched the conscience of the local French authorities at Nice who, after ordering him out of France, and then discovering nobody would take him in, relented, and told him he could remain in Nice under some asylum laws meant for such rare instances. Garry has his book to complete, good friends around, his World Credit notes which are honoured, his World Passport, and above all, his seasoned grip as an Absolutist with a wisdom principle which lifts him out of all difficulties, and which people unconsciously but irresistibly admire.

### **Search for an Island**

THE First World Citizen seeks an island for the establishment of World Government. That notorious detention camp in New York Harbour, Ellis Island, is up for sale. It might be justice to convert it into a neutral island of hope for humanity, though perhaps some place in less troubled waters would be better. Any offers?

### **New Year Message**

IN a message for 1958 Garry says:

"To be a World Citizen is to be *at peace* with humanity and with each and every fellow human being, but most of all, with oneself. For in truth the world is but a reflection of each man and to the extent he recognizes its unity and order is the exact measure of his own harmony within himself.

"Thus a World Citizen worth the name is simply a reasonable human being who recognizes humanity and the entire world as his rightful inheritance. From that inclusive recognition will derive action in all circumstances which can be legitimately called righteous. From that inclusive recognition will also derive global institutions which can legitimately be called just and democratic.

"Let then this be our solemn resolution for the year 1958 — that we count all men our true kin and the entire world our own country and that the real goal of our words as well as our deeds is the happiness of all and of each one."

### **Global Flag Flies at Varkala, India**

THE flag of World Government was flown at Varkala, in the Communist ruled state of Kerala, South India, during the annual New Year Convention of the Narayana Gurukula Movement. The famous flag with its green world man on a globe against a yellow background was raised by John Spiers.

*(continued on page 160)*

# What is the Human Touch?

By JOHN SPIERS

THE late James Maxton told me he was once out of cigarettes and all the shops in his native Glasgow were closed. There were no automatic machines in those days. He approached a tobacconist friend. "But Jimmy," the shopkeeper protested, "it's against the law." "The law?" replied Jimmy, "But I make the law." He got his packet.

If a man is hungry and thirsty, and wants a drink and a sandwich, but finds that all the restaurants and pubs are closed, what does he do? The answer is that like Jimmy, he goes round to the back door. The law of Hunger and Thirst comes before the law of the Medes and the Persians. The human touch, which is the yogic touch, connects up in the dialectical situation between the hungry man and the hotel-keeper, between the human thirst and the kindness of the barmaid. It is all done in the twinkling or maybe in the winking of an eye.

Policemen are supposed to turn in drunks to the station lock-up. But in many cases they take them home. For the common human virtue which we all share prevails over the letter of the law. Like the flow of a river, humanity will find its way over all the legal rocks and lawful pitfalls. Mechanical methods can reach dead ends, but the human principle flows on.

Maxton was never tired of repeating his conviction that in kindness and morality the man in the street was far above the systems of society and government under which he lived. He mistake of course (like that of many politicians of all colours) was in assuming that a mere change in the political system was enough to guarantee a better world.

**The Bureaucratic Obstacle:** To know what comes first in life, putting the absoluteness of human nature before all systems, is precisely the heart of all proper philosophy. This cannot be recollected often enough in the daily affairs of life. It was phrased at the very start of Western civilization by a man who was continually being charged with breaking the law. He declared that the law was made for Man and not man for the Law.

The trouble is that we are all hamstrung by a middle group of persons with whom it is impossible in their active capacity to have proper or dialectical relations. This is the Commisar Group, known in non-Communist lands as the Bureaucrats. This official sector has stolen the rulership of life. In times gone by one pleaded one's case directly with a prince. This is supposed to be still possible with presidents who are granted a special rule of mercy under constitutions. But in effect it is hardly ever exercised. The prince and the subject were a perfectly equipoised or polarized pair. An appeal could always be made to the central link of humanity.

But consider trying to do so with an official. One cannot appeal to the mechanics of a fixed law. The prince has his humanity, his magnanimity and even his whims. These can be understood. But an official is not supposed to have any humanity. Officially, in that respect, he ceases to be a human being. Like a cog, large or small, he can only grind away as a part of the bureaucratic machine. He lives in a special world of red-tape and files, resulting in an incredible harshness. He can be a sadist (as he often is) and can take bribes (as he often does), and these are the possible vents of his humanity, a very low degree indeed, though perhaps better than no response at all. It is all stupid, mean and contemptible.

**When Coolies meet Kings :** This human philosophic principle is always clearly understood by people at the bottom and people at the top, by coolies and kings, by paupers and princes, by illiterates and intellectuals, by errand boys and artists, by fishwives and philosophers. They understand the need for dialectical relations in human affairs. When the warmongers' backs are turned they fraternise with "the enemy" on the war-fronts. They are ever asking for meetings between the heads of rival states. They are not bound by all the rules and conventions. They know how easy it is to change one's mind, for the human principle is not a statistically fixed rule. The truth then is that the very simplicity of the human principle is found either in thoroughly guileless and honest people who have never been taught to think, or by those who have managed to think for themselves in spite of having been taught what to think. But for that walled-in brainwashed group who have been taught what to think and who accept it as the very end of all wisdom, for that group of the living dead there is no salvation at all. They have lost the savour of the salt of life. They are non-conductors of the electricity of human kindliness.

The poet W. H. Auden expressed the situation clearly in a broadcast :

We hear a lot about the gulf between the intellectual and the masses, but not enough about the ways in which they are alike. If I meet an illiterate peasant we may not be able to say much to each other, but if we both meet a public official, we share the same feeling of suspicion ; neither of us will trust him further than we can throw a grand piano. If we enter a government building together, we share the same feeling of apprehension that perhaps we shall never get out. Whatever the cultural differences between us, we both sniff in an official world

the smell of that unreality in which persons are treated as statistics.\*

**The Rubber Stamp World :** We have many times drawn attention to the absurd nonsense of the passport system and pleaded for its abolition. It is one of the many instances where the human touch is entirely absent, and where, like an inmoveable brass robot, the official sits glued to his book of rules, caring more for papers than human beings. Imagine the misery of a poor Indian coolie woman (a sight we have seen) waiting with blank despair for the rubber stamp fussily made on a bit of paper, a rubber stamp which will enable her to join her husband or brother in Burma or Malaya or whatever place he is in. The passport officer himself clothes himself in a false absolutism, like a god who is heard about but never seen. And that is not all. Even if she gets the rubber stamp, the whole tyranny begins all over again before she boards the ship, and she waits with a thousand others while a particularly formidable police official gives the paper a last minute check. And even then it is not over, for when she lands, the whole agony is repeated all over again, where a forgotten comma or a blot may make all her pains just futility. She is perhaps quarantined and may even be shipped back to her port of departure. On expensive flights there are air hostesses whose superfluous attentions kill you with kindness. But there is nobody to ease the tragedies for the less favoured at every port and frontier station.

A tycoon may be a raging tiger in his own office, with the staff in jitters if he is in a particularly irritable mood. But the same tycoon quakes in the incometax office -- even more than he may do before his wife. Judges are in even a worse state. Alan Paton's novel, *Cry, the Beloved Country*, where the tragic social conditions prevailing in South Africa are described with great and simple art, has a trial scene where the judge in his summing up, says :

But even if it were true that we have, out of fear and selfishness and thoughtlessness, wrought a destruction that we have done little to repair, even if it be true that we should be ashamed of it and do something more courageous and forthright than we are doing, there is nevertheless a Law, and it is one of the most monumental achievements of this defective society that it has made a Law, and has set judges to administer it, and has freed those judges from any obligation whatsoever but to administer the Law. But a Judge may not trifl with the Law because the society is defective. If the Law is the law of a society that some feel to be unjust, it is the Law and the society that must be changed. In the meantime there is an existing Law that must be administered, and it is the sacred duty of a Judge to administer it.

**Judge Not . . . :** It must be really dreadful to be a judge. It is dreadful if a judge thinks like that. It is dreadful because the only sacred duty of anybody is to be themselves, and to be human, and to forgive. Even a hangman may perhaps say a few consoling words to a condemned man, and butchers and generals and all the other humans who follow

\*Broadcast from London, June 1955.

terrible professions can be very human. It will probably be possible to have a robot which would synthesize all the pros and cons of a case and give what most judges aspire to deliver, a mechanically correct pronouncement. But judgment can only be human when mercy is there, and human understanding. Philosophers, whether Christ in Palestine or Chuang Tzu in China, have always refused to judge. "Judge not, lest you be judged" and "why judge when there is death, the Great Judge" are their words. The very worst instance of the lack of the human touch is when one set of killers sits over and judges another set of killers, as if there were degrees in murder and warfare, as in the instance of the trial of "war criminals" and as if war itself was not a crime.

The newspapers offer another instance of the disappearance of the human touch in modern life. Indeed, it is only in the advertisements and in the cartoon strips which constitute the bulk of their material that one finds anything human at all.

**What Advertisers Know :** It is a pity that the human touch has to come in by the back door, through appeals to buy somebody's car or refrigerator or soap or soft drinks. Advertisers don't appeal to the public. That is the error of politicians. Instead, they appeal to the individual customer. People don't buy toilet soap. They buy the smile of the lovely girl in the advertisement, or the pretty coloured wrapper, or they like the scent. If all this makes the purchasers feel good, they can honestly say they've got their money's worth. It is just this touch of humanity (sales psychology if you like) which is the great secret of the survival of the competitive private enterprise system.

Most philosophers who were worth their salt had found this out long before the present age of high-pressured salesmanship. It is only university professors of philosophy who have never discovered this. They have no real soap but only a lot of fancy words about which their students at some cost, find out when it is too late to do anything about it. From the utilitarian point of view — which is held by a great many zealous economic and social reformers today, of the right as well as the left — there is absolutely no sense at all in what they consider to be the utter wastefulness of so much advertising. It is quite true that much advertising is often clumsy and crude and really unbearable when it invades the countryside with billboards; but it is also true that the human touch which advertising brings is one of the few redeeming features of the very sordid monotony of trading and distributing goods. Business itself is a humdrum enough affair. That is probably why the boss is always glad to have a break and offer a drink to his client, to take the edge off its tedium. And when daughter comes wailing to mother about the latest crisis of her married life, mother is glad to be able to make a good cup of coffee. The relativism in domestic life is always boring.

**Who Reads the News ?** What politicians hardly ever realize is that the average newspaper reader is far more interested in their health and their private lives than in the utterances they make at meetings. Whether it is Eisenhower, Adenauer, Krushcheyev, Nehru or Mao or U. Nu, the reader is interested in them first as human beings and only afterwards as statesmen and prime ministers. Where the news is so heavily dreary and speeches are forever intimidating and threatening between the

rival leaders of national states, the average newspaper consumer turns with relief to the all too human adventures of the cartoonist's world. The little anecdotes of some fictitious but utterly human character, like Dagwood and his wife Blondie, so familiar throughout the world in the clever situations devised by the artist Chic Young, are often the first thing and the only thing read in many dailies. In fact it is quite possible that many newspapers would never be sold at all if it was not for the comics.

Walt Disney is another instance of popularity which needs understanding along the same lines. His animals are often much nearer to the hearts of millions for their humanity than the artificialities of human movie stars, most of whom, nowadays, look so much alike that you can't tell one from the other. Unlike the cats, dogs, mice, horses and rabbits of Disney, every movie star seems to be made to measure and to be measurably made-up. It is one of the paradoxes of the movies that while movie stars are like pet cats and dogs a movie cartoon animal cat and dog are so human.

**Fairy Tales and Poets :** Children like fairy tales much as grown ups like proverbs. The fairy tale is popular because it is just popular wisdom in story form. That is the reason for its universal charm. While most of the literature from Moscow is depressingly serious, the fairy tales published by the Russian authorities are remarkably good. There is a great deal to be said for a people who have still got faith in fairy tales. Fairy tales show the triumph of humanity over adversity, and over magic (which is just relativism and maya), and they are one of the most universal forms of simple poetry and art. Above all they are so full of the human touch that even a child understands them. And a thing has to be very human for a child to believe in it.

Only poets, philosophers and gurus have taken children seriously. The advice to be like a little child is thought to be childish instead of being really profound. Great poets have preserved the vision of children. William Blake saw the world in a grain of sand and all heaven in a wild flower. Robert Burns wrote a philosophic poem after disturbing a field mouse when he was ploughing. Wordsworth's greatest poem is the recollection of the state of contemplative innocence of his infancy.

**True and False Idols :** How much more so is it with us in the present over-mechanized world, where even childhood itself is invaded with mechanism? To a child, as to the earliest of Europe's known philosophers, Xenophanes, everything has its mode of life. The whole universe is the idol of a living Presence. Stones and trees and the moon are all recognized as numinous, each in its own perfection, but alive. Entirely unromantic people, using telescopes and test-tubes, analyze the rose as energy vibrations and see the moon as so many tons of rock. Any pair of lovers anywhere in the world could correct this silly attitude. Indeed, when Western man stopped listening to his real teachers, and their interpreters the poets and the lovers of life, he made a blunder. For he lost the real idols and took to a set of substitutes, based on mere speculations and theories like evolution and materialism and physical science, idols which are really false because they mean nothing at all to children, lovers, poets and philosophers.

When simple people first meet a motor car they greet it with

wonder and they are ready even to accord it worship. Afterwards when they get to know it, they treat it with contempt and return to their first love in their ancient temples. Machine-idolatrous moderns cannot understand why orientals can't take the machines seriously and should allow them to rust and get out of order. But why should they, when a machine can be so easily replaced like a mud pot? It takes a man from the East to regard the greatest achievement in aeroplanes as equal to a mud pot. The Western man thrills and trembles before the things of his own devising. Nobody in the East is so silly as to do that. He reserves his trembling for the true gods.

**Rhapsody of Life :** The motto of Xenophanes, the Guru of Parmenides who taught Socrates, was "All Things One" (*ta panta hen*). He refused to talk of the One and the Many (*to hen kai ta panta*) as his disciples did. He refused to make that hideous division between matter and spirit or body and soul which has confused the philosophic and spiritual life of mankind. For as soon as the common unitive touch of all life is left behind, there are sides to take and conflicts rage about them. It is only by becoming properly hylozoic in attitude that we can have the capacity to give a place for what is human in life. We need to become like children and poets. All great philosophers have been poets and lovers. And most poets come near to being philosophers, just as lovers come near to being poets. It is for that reason that the philosopher of the Beautiful, Plotinus, almost the last to be in touch with the spirit of Xenophanes, regarded the lover and the poet and the philosopher as capable of having a unitive or yogic or hylozoic vision and understanding which would make them wise and free.

Philosophy is brought into existence only when a rhapsody is sung about it. It may be King Solomon in his garden, or Christ on a hilltop. The greatest statement of Indian philosophy, the Bhagavad Gita, is a poem of 700 verses. The essence of Zen philosophy in China is in verse and paintings on silk scrolls. The highest wisdom of Islam is in the poetry of the Persian Sufis. In South India the dozens of Alwars and the Nalwars have sung their philosophy through countless hymns. In our own time Narayana Guru followed the same universal way and his most profound philosophy is always in verse, either in Sanskrit or in Malayalam.

**Humanity is Divinity :** In the world of independent states the one that gets the most generous respect is the one that shelters exiles or which renounces its empire. In history and biography the best accounts are those where the human touch is intimate and obvious, like Herodotus and Pepys, or Casanova and Rousseau. In art it is the naughtiest of painters and poets who are loved. In music it is those who deal with simple human emotions and who compose songs for the people. The human touch is nothing more or less than the manifestation of the great unitive principle of love which surges through the universe. Colleges and laboratories, places of entertainment and cities and senates and parliaments without the human touch are without the principle of love. They are therefore of no benefit at all to humanity, except perhaps as dreadful warnings. Formerly there was a distinction between the Humanities and Divinity (between *literae humaniores* and *literae divinae*) but there should be no such division, for to be human is to be divine. That is what

theologians have still to teach if they have any purpose in life at all. Those who stand merely for the knowledge of the many have driven the divine and the human which is the knowledge of the one out of life. But even as Lenin, in his biography, is said to have been moved by the humanity in Beethoven's *appassionata sonata*, though he resented it for that very reason, so too with the wilfully obstinate and miseducated authorities of our own age. They are human and may be moved.

*Then sing, ye Birds, sing, sing a joyous song !  
And let the young Lambs bound  
As to the tabor's sound !*

*Enough of Science and of Art ;  
Close up those barren leaves ;  
Come forth, and bring with you a heart  
That watches and receives.*

Let us be human !

[ END ]

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### A meeting with Nataraja Guru

(continued from page 130)

men one by one into intimacy. Perpetually on the move, he went in search of them in the evenings after their meals, and familiarly engaged with them with good fellow feeling, refinement, good humour and affection in order to release them from their superstitions. But the more remarkable fact was that his belief was the most inaccessible as has been thought, to the common among mortals : the pure Advaita of Shankara, absolute monism. In spite of this, however, he came to infiltrate it little by little by indirect means, into the heart of the most simple. He had succeeded in converting certain temples into houses of social service and to persuade the peasants about the inutility of their idols, and to have them substituted on the altar by a simple mirror before which a woman was in an attitude of worship — a symbol very understandable and penetrating without useless explanations of the identity of the human soul with God — He was above all a great modeller of men, he had formed many disciples and, without speaking in public himself, he instructed them to speak ; he furnished them with arguments and doctrines.

Natarajan . . . he is of a deep brown colour, of a large face, of a short and stumpy body, small, robust, somewhat ugly, intelligent, without distinction, but not very different physically from certain types of the Punjab (morally it is another matter. In speaking of the Punjabis, Natarajan defined their combative temperament by the word 'frontier race' . . .) — Natarajan has come to Europe for completing his pedagogic studies and he works at the Institute J.—J. Rousseau at Geneva ; he has registered himself at the Faculty of Letters of Paris for a thesis on education. He seeks to reconcile the Indian educational ideal of the Guru with the European ideal of the New School movement which gives importance to the child.

[ END ]

WHAT HAPPENS WHEN THE ASSUMPTIONS AND  
PROFESSIONS OF SCHOLASTIC AUTHORITIES  
ARE CHALLENGED BY AN ABSOLUTIST?

## The Columbia University Controversy

By ROY JACOBSEN

*We continue this astonishing actual correspondence between the author and the officials of one of the world's most boosted institutions of learning. After an unsatisfactory three years at Columbia, followed by a term of compulsory military service, Roy Jacobsen saw an offer made by Dean Chamberlain to students who felt they had had a raw deal. He took them up on this point. This is what he wrote:*

The Gurukula  
Long Valley R. F. D.  
New Jersey  
May 26, 1956

Dean Lawrence H. Chamberlain  
Columbia University  
New York 27, N. Y.

Dear Sir:

Yesterday I received a copy of the Bicentennial Class Newsletter and it interested me to discover in your letter that you acknowledge the possibility that some of us may feel we were "shortchanged," as you put it. I cannot deny that you touched upon something which has been bothering me for a long time. I would be glad to accept your offer to reenter Columbia, if you could now provide that for which I was looking when I first entered the College. By my application at that time I think I *did* make it sufficiently clear that I was searching for pure reason, but I was not told that Columbia is not equipped for teaching this. Indeed, I was led to believe that Columbia *is* equipped, since I was accepted without such notification. Furthermore it is possible that your new junior and senior requirements do not lead to pure reason any more than the curriculum does. If this is so it would be futile for me to reenter the College, but as long as you have generously extended a kind of invitation to those whom you say may feel shortchanged, I wonder if you would instead be willing to cancel my debt to the Student Loan Fund, which is roughly equivalent to the final two years' tuition charges. I sincerely ask this of you, because my financial resources are very limited,

and because I now see the difference in studying under a man who knows what pure reason is, and who does not charge tuition. I don't think it is quite fair that I should be compelled to continue payments for something I did not obtain when I was led to believe that Columbia could offer it.

Awaiting your reply, I remain,

Respectfully yours,  
ROY JACOBSEN, '54

Five days later Dean Chamberlain sent this reply :

31 May 1956

Dear Mr. Jacobsen :

From a careful reading and rereading of your letter of May 26, 1956 and a thorough review of the very substantial volume of correspondence and other material that we accumulated in your personnel folder during your undergraduate sojourn in Columbia College, I am forced to the conclusion that what you seek in the way of an intellectual experience can never be provided in a curriculum. Pure reason must inevitably be a highly subjective concept. What the philosopher may regard as pure reason will be rejected by the mathematician. Any university or college through its libraries, its laboratories and its classes may facilitate the individual in his pursuit. They cannot do more.

One cannot review your record in Columbia College during the three years you were here without reaching the conclusion that neither our academic program nor that of any other college or university could provide that which you were seeking. During the time that you were here you utilized the facilities and services of the University and in so doing your presence prevented some other student from occupying your seat.

I do not believe, therefore, that your suggestion that your tuition charges should be cancelled is founded on solid ground. No institution can do more than provide an individual with anything more than an opportunity. After all, you were under no obligation to enroll and attend. Since you did so of your own free will I believe that you have accepted an obligation from which you cannot fairly ask to be excused.

Sincerely yours,  
LAWRENCE H. CHAMBERLAIN

My answer was as follows :

June 11, 1956

(To Dean Lawrence H. Chamberlain)

Dear Sir :

In your letter of May 31st you state that you do not believe my suggestion of cancelling my tuition charges is founded on solid ground; this of course implies that if it were, you would agree that the cancellation

would be justified. Therefore I will do my best in this letter to show you that my claim is valid.

You say you are forced to the conclusion that what I seek in the way of an intellectual experience can never be provided in a curriculum. This you admit now, but I was not told this when I entered Columbia. Had I known at that time that Columbia could not provide me with what I was seeking, I would have been spared the trouble of discovering it for myself after three years of fruitless searching. I do not see the justice in being told now for the first time that Columbia's tuition is inadequate, and, in the same letter, that I must yet pay for it as though it were fully adequate.

You make the statement that pure reason is a highly subjective concept, and that what the philosopher may regard as pure reason will be rejected by the mathematician. I do not think you mean that Columbia professes two or more kinds of pure reason, but if there is but one man in the University who understands pure reason, no matter what his particular field of knowledge may be, I will gladly reenter Columbia according to the offer you made in the Bicentennial Class Newsletter. Because one man understanding pure reason would be able to demonstrate absolute truth convincingly to another in any branch of science or art. Kant and Einstein, though their approaches were greatly different, both arrived at the final conclusion that relativity equates with zero; and the fact that you say the mathematician will reject the philosopher's idea of pure reason leaves me to wonder whether the ideas of that mathematician and that philosopher are founded on solid ground.

You claim that any university or college through its libraries, its laboratories and its classes can do no more than facilitate the individual in his pursuit. May I ask, in pursuit of what? If the individual is pursuing truth, how does Columbia facilitate it? One cannot teach what one does not understand, and if a professor does not understand the teachings of a certain philosopher, how can he ever hope to make those teachings clear to his students? At Columbia I could not find a single person who could confidently say he understood Socrates, Jesus, Shakespeare, or any other philosopher; and if the faculty does not understand what guarantee is there that it is not misleading the students instead of educating them? And to mislead the students is to hinder them, not facilitate them, in their pursuit of truth.

As for your conclusion that neither your academic program nor that of any other college or university could provide that which I was seeking, it does not need to be so. There are at least two schools, one here and one in India, that are capable of teaching pure reason to anyone interested; and my own teacher tells me he is prepared to defend this claim if Columbia wishes to challenge it. It is understandable that colleges and universities do not teach pure reason, since very few individuals are interested in it. But Columbia has made, and still does make, claims of providing education leading to pure reason. The college catalog makes it clear that Columbia offers a liberal education—not confusion and lack of understanding. On page 16 it states that the meaning of liberal arts includes all studies that contribute to the art of living; this would necessarily include the study of pure reason, or truth, or wisdom in some form, but you have yourself admitted that Columbia is not equipped to provide this. I wish

to point out that even the motto, *In lumine tuo videbimus lumen*, assures the entering student that at Columbia he will see the light of absolute truth; surely it does not mean relative light. Though it may be true that there is no business-like college or university that does provide that which I was seeking, it is not true that it could not be provided; and a young and yet uneducated truth-seeker would naturally be tricked by such misleading claims of an honored institution like Columbia. You must agree it is not fair, in any kind of business, to attract customers by making claims which cannot afterwards be substantiated, and to allow the customers to purchase the merchandise without forewarning them about its quality.

In your letter you go on to say that during the time I was a student I utilized the facilities and services of the University and in so doing my presence prevented some other student from occupying my seat. If Columbia was really so concerned about my taking someone else's place, why was I not prevented from entering when Columbia already knew that they couldn't provide what I requested in my application? So it is Columbia that is guilty of the charge you lay to me — it is Columbia that prevented someone else from entering. Not only did this other person fail to obtain the ordinary commercial education, which Columbia can no doubt provide, but in addition I was detained three years. It is clear that my attendance at Columbia was dependent on Columbia's decision to accept me, and the College was free to dismiss me at any time and take on someone else instead.

You say I was under no obligation to enroll and attend. Surely you did not think when you wrote this that I was physically or legally forced to attend, so it seems that the only kind of obligation in question is the inner obligation in each human being. And now it must become clear to you that I was under the same primary obligation that is inherent in every serious person, to seek that which is true and beneficial to all concerned. Indeed, if there were no such primary obligation in humans there would be no colleges and universities claiming to cultivate it in them. Thus it becomes evident that Columbia is also under an obligation, that of providing a true education as long as it claims to be an institution of higher learning. I should not be blamed for attending, but the College *can* be blamed for misleading.

In closing your letter you say that since I attended of my own free will you believe I have accepted an obligation from which I cannot fairly ask to be excused. It ought to be clear that my obligation to Columbia is cancelled by Columbia's not fulfilling its obligation to me.

I am sure you wish to be fair, so I must ask you to reconsider my request on the basis of this letter in addition to the other material in my personnel folder. I should like to remind you that according to your offer in the Bicentennial Class Newsletter you were willing to readmit 700 students for two full years; whereas now you seem to be unwilling to make good to one individual who knows he was shortchanged, and can give reasonable evidence of it. I do not think it is asking too much of you to make an allowance in my case, which is not a common one; you are probably well aware that very few students enter Columbia with the conscious desire that its courses will lead them to absolute truth. I myself

have given up all ambitions of becoming a success in the usual sense of the word; my only desire is to cultivate that understanding which has been present in the absolutist philosophers throughout all history.

If this letter still does not seem to you to make my claim valid, I will be glad to elaborate further.

Awaiting your reply, I remain,

Respectfully yours,  
ROY JACOBSEN

I received no reply to that letter; in fact, I have not since received another letter in which the University discusses the issue in any way. Instead the Administration has made acrobatic attempts at getting me to pay.

Until now my letters had been sent by ordinary mail; from this time on I had to send them by registered mail, since the University avoided acknowledgment of having received them, and I had no other record of their arrival.

July 11, 1956

(To Dean Chamberlain)

Dear Sir:

In view of your failure to reply to my letter of June 11, 1956, I shall discontinue payments to Columbia, being certain that in the final analysis the University will agree with me in this case.

Since you have not replied to my last letter, mailed a month ago, I must consider your signature for this registered letter as a receipt.

Respectfully yours,  
ROY JACOBSEN

This time I received a reply immediately, but not from Dean Chamberlain.

13 July 1956

Dear Mr. Jacobsen:

Since Dean Chamberlain is at present absent from the University your letter of 11 July will not come to his attention before his return on or about the last of August.

I think that meanwhile I should inform you that your letter of 11 June to which you have referred was not received in this office. A previous letter dated 26 May, was received by the Dean, and he replied to it on the date of 31 May.

Yours very truly,  
CHLOE STUDWELL  
Office Manager.

I waited until August 1st, and a few days after that, hoping to receive an acknowledgment from the Dean, but nothing came. It is possible that Columbia would not have tried to collect the debt if I had let the matter drop at this point, without mutual agreement. But aside from the importance of the issue involved, that is no way to settle debts.

August 13, 1956

( To Dean Chamberlain )

Dear Sir :

It is now August 13th and as yet I have not received from you a reply to either of my letters to you, dated June 11 and July 11, 1956.

Yours truly,  
ROY JACOBSEN

Dean Chamberlain responded with this letter :

20 August 1956

Dear Mr. Jacobsen :

On May 31, 1956 I wrote you in reply to your letter of May 26. In that letter I stated my belief that your suggestion that your financial obligation to the University for instructional charges incurred while you were a student in Columbia College should be cancelled was not founded on solid ground. Since that time you have written three additional letters, in the first of which you argue your case at considerable length. I did not reply to this letter, and your final two letters have been in the nature of requests for a reply.

In the light of this correspondence your case has been discussed with Dean McKnight, with the Office of the Bursar, and with members of the University administration.

The purpose of this letter is to inform you that in the unanimous view of all of these officers your financial obligation to Columbia University is a bona fide one into which you entered voluntarily and it is the expectation of the University that this obligation will be respected.

Sincerely yours,  
LAWRENCE H. CHAMBERLAIN

In the above letter the Dean reveals that he did receive my letter of June 11th, of which his office manager reported to have no record.

August 28, 1956

( To Dean Chamberlain )

Dear Sir :

Obviously there is no just explanation why my claim is not valid.

You have not answered any of the *issues* in my letter of June 11th (all of which were originally raised by yourself); you have only made a superfluous comment on the *length* of my reply.

Merely to make a demand for payment is no reason for me to pay.

It will be apparent to any fair-minded person, in an impartial examination, that you have tried to dismiss the need for answering my letters. This makes your uncertainty sufficiently clear; surely it does not convey the impression that your viewpoint is unquestionable.

I expect a cancellation of my tuition debt, since it is obvious that up until now you have objected only to the inconvenience of my claim. It is not right to allow the University's need for an income to interfere with what you very well know to be fair. A straightforward letter of agreement from you will be good, as it will prevent needless misunderstandings in the future.

Yours truly,

ROY JACOBSEN

Though the letter was registered and though I received the postal receipt with his signature on it, I never heard from Dean Chamberlain again.

Instead I received the following letter from Miss Levers, the Bursar of the University, who wrote as though she knew nothing of the dispute.

Each of my loans had been granted on a note promising payment within one year, but by renewing the notes at each expiration date it was possible to extend the period of payment without penalty. It was now time for my September loans to be renewed.

September 7, 1956

Dear Mr. Jacobsen:

As you have been paying regularly on your student loan account, we are pleased to offer you the privilege of renewal when your loan matures on September 23, 1956. Renewal consists of two steps:

1. Payment of interest calculated to maturity date.
2. Extension of the loan for a new period by the signing of a renewal note by you and your co-makers.

We are enclosing the renewal note for your convenience. Please send the completed note to this office with your check or money order for \$15.37, the interest due as of September 23, 1956.

Very truly yours,

ELIZABETH D. LEVERS BURSAR

I sent the note, without signatures, to Dean Chamberlain.

October 5, 1956

(To Dean Chamberlain)

Dear Sir:

Enclosed is a renewal note sent to me by Miss Levers.

Please inform your administrative offices that the cancellation of tuition debt in my particular case is valid and fully in accordance with your own conduct toward me.

Yours truly,  
ROY JACOBSEN

This letter did not bring any reply either, so after three weeks I wrote to the President of the University.

October 29, 1956

President Grayson Kirk  
Columbia University  
New York 27, N.Y.

Dear Sir:

It is not right that Dean Chamberlain should fail to cancel my tuition debt and also fail to answer my claims. If his intention is to drop the matter, I ought to have a written agreement so that my financial record at Columbia is clear.

I am enclosing a copy of the letter sent to the Dean on June 11, 1956.

Respectfully yours,  
ROY JACOBSEN

The enclosed letter was the one of "considerable length" which Dean Chamberlain answered only with a request for payment. President Kirk now received both letters personally, as the postal receipt with his signature revealed, but he did not reply, nor did he assign anyone else to reply.

Another letter came from Miss Levers, one which was quite superfluous:

October 30, 1956

Dear Mr. Jacobsen:

In view of the correspondence we have had with you during the past few years, we were somewhat surprised at the attitude expressed in your recent letter to Dean Chamberlain, in which you returned unsigned the September renewal note we recently sent you.

You have made good progress in repaying the funds which were loaned to you, and we were hoping that you would continue so that these funds would be available for other students now in need of assistance.

If you are not working and wish to postpone payment for a time, please let me know. We need your cooperation in arranging a payment schedule.

Very truly yours,

ELIZABETH D. LEVERS

*Bursar*

CC: Mr. & Mrs. Rolf B. Jacobsen

Since my parents received a carbon copy of this letter, which would have impressed anyone who had not read the correspondence that preceded it, it indicates that Columbia was only trying to ingratiate itself with them.

November 4, 1956

Dear Miss Levers:

You must be aware of my reasons for returning the renewal note, since you have read my correspondence to Dean Chamberlain.

He has not as yet answered my letters; apparently the matter has been turned over to you because he hopes to escape dealing with it.

Respectfully yours,

ROY JACOBSEN

Now my parents were addressed directly:

November 20, 1956

Mr. & Mrs. Ralph B. Jacobsen  
Drakestown Road  
Schooley's Mountain  
New Jersey

Dear Mr. and Mrs. Jacobsen:

In 1952-54 your son Roy, was granted four loans to assist him in paying his tuition fees in Columbia College. Until last Spring he regularly renewed the notes and made payments on principal and interest. From the letters he has recently written to the University, however, we gather that his attitude has changed, and that he feels the balance still due should be cancelled because he now believes he did not receive the instruction from the College which he had hoped for.

We regret that your son was disappointed in his courses here, but must point out that he registered for and completed certain terms at the University for which payment is still due. Also, the funds he borrowed must be repaid, so that other students in need of similar aid may be helped. The fact that after two years Roy feels in retrospect that his College years were not all that he had expected cannot alter the fact that he voluntarily contracted this debt and must pay it.

We must, therefore, look to you, as co-makers, to pay these loans. A statement of the account is as follows:

Principal	\$709.30
( 2 loans granted 2/4/53 and 2/2/54	
Interest to 11/15/56	22.16
Principal	340.00
( 2 loans granted 9/25/52 and 9/25/53	
Interest to 11/15/56	<u>17.32</u>
Total	\$1,088.78

As you may not wish to pay this account in full in one payment, we will be glad to arrange with you a schedule of monthly or semi-monthly payments. May we hear from you.

Very truly yours,  
ELIZABETH D. LEVERS  
*Bursar*

The next time I saw my parents we had a long discussion, and they found it hard to believe that Columbia University could be guilty of having inadequate tuition, and at first they tried to persuade me to drop the matter and pay. But I read to them the exchange of correspondence up to that time, and that changed things. My father was concerned and somewhat angered by the evasiveness on Columbia's side. He considered it a sign of guilt that Dean Chamberlain should answer promptly on the matter to begin with, and then back out to the extent of being caught in a lie about a letter not being received at his office.

I pointed out to my parents that it was only a trick by Miss Levers to say, "The fact that after two years Roy feels in retrospect that his College years were not all that he had expected cannot alter the fact that he voluntarily contracted this debt and must pay for it." She completely evaded the issue about Columbia's false claims, and tried to make it appear that it was only a question of my having been dissatisfied. She further implied that I was not entitled to challenge the University two years after leaving. But the University itself has guaranteed, in one of its catalogs, that "A Columbia College education is designed to serve you throughout life," and this clearly shows that the University has taken upon itself a standing obligation to its students and alumni, and can be challenged whenever

necessary. Furthermore, in cases of fraud, the lapse of time to be acknowledged, like the corrective measures to be taken, ought to depend on the nature of the fraud. Education can be advertised and paid for, but in many ways it is different from the merchandise you buy in the store, and must be treated differently in those respects. For one thing, deceptive education is much more serious than false claims regarding manufactured products or even medicines. Deceptive education—the teaching of knowledge and skills without the teaching of wisdom—may, and does, result in anything from overwork to world war. Surely it would be petty argumentation to say that fraud in education must be discovered within a certain time after the transaction.

My father wanted to know how I expected to settle anything if Columbia didn't want to discuss it with me, and I said I was prepared to defend myself in court if necessary. He agreed to this, and advised me to keep photostat copies of the correspondence in case the letters ever fell into the hands of Columbia's lawyers during the trial and became lost.

It was understood that I would have to do the debating in court myself, since my father was not familiar with the situation at Columbia. He had not gone to college.

He gave me for my records a copy of this reply which he sent to Miss Levers :

December 1, 1956

Dear Miss Levers:

I wonder why you sent your letter to us by registered mail. It looks like you think we wouldn't answer you. We are plain working people and don't know how to be anything but honest.

We've had a serious talk with Roy, but we don't know how to get him to pay, and I don't understand his reasons for refusing. I can tell you that Roy is healthy and has a job, and he is fully able to pay you himself. In a case like that there is no reason why he shouldn't pay instead of us. If you can't get him to pay you ought to take him to court. If he is proven wrong in court, and then still refuses to pay, we will be willing to pay as comakers. But not until then.

Yours truly,  
ROLF B. JACOBSEN

And this came next, by ordinary mail :

December 6, 1956

Dear Mr. & Mrs. Jacobsen :

Thank you for your kind letter of December 1. We will proceed with the collection of your son's student loan.

We registered our letter to you only because we were not sure of your address. The Post Office would have notified us if the letter had not been delivered. We sincerely appreciate your cooperation.

Very truly yours,

ELIZABETH D. LEVERS.

*Bursar*

Incidentally, the Bursar's Office did have my parents' correct address, and there had never been any occasion of mail "not received" by my parents to justify registry by Columbia. The truth is that the members of the Administration were trying to shift the blame and make us appear to be the evasive ones—as though we were trying to escape a debt, when actually Columbia was trying to escape the issue. They were only trying to make a petty retaliation for having to sign for registered letters themselves. I registered my letters because they went unanswered or were "not received," and even then the post office had difficulty in obtaining signatures, as will be seen later. Columbia's pretentiousness becomes apparent when it is remembered that if a registered letter is sent to the wrong address, the post office has no way of notifying the sender as to the correct one, and, in case of change of address, an ordinary first class letter would have been forwarded and would have been sufficient among unevasive people.

Though Miss Levers was assigned to the correspondence, it is to be assumed that other officers at Columbia were kept informed; and that the administration should agree to the interpretation that my parents were being "kind" and "cooperative" shows how a person's judgment can be blinded by his efforts to gain something through flattery. It was not a question of being kind or unkind, cooperative or uncooperative; my parents were simply dealing with the situation properly.

Meanwhile I had received no kind of reply from the President's Office, and therefore I sent a reminder :

December 3, 1956

(To President Kirk)

Dear Sir :

Your failure to answer my registered letter of October 29, 1956, in addition to Dean Chamberlain's evasiveness, plus the fact that everything has now been left to Miss Levers, seems to indicate that the administration is more interested in collecting money than in dealing with the basic questions of education. If the administration does not even extend the simple courtesy of answering letters there is good reason for anyone to suspect that the university is not really concerned about the welfare of its students. It is not the kind of attitude people would expect from the officers of one of the world's greatest universities. The continuation of this attitude at Columbia will not lead to a better reputation for the school.

I hope you will attend to the matter as soon as possible ; this kind of case cannot be disregarded. There is no need for it to be settled in such an abnormal way. A simple agreement that is fair and considerate to everyone concerned is all that is required.

Awaiting your reply, I remain,

Yours truly,  
ROY JACOBSEN

Apparently President Kirk was not interested in a simple, equitable settlement. Instead of a reciprocal proposal I received a letter from a lawyer :

Lester E. Rothstein  
Counselor at Law  
290 Lenox Avenue  
New York 27, N.Y.

December 13, 1956

Mr. Roy Jacobsen  
The Gurukula  
Long Valley R.F.D.  
New Jersey

Dear Mr. Jacobsen :

The Trustees of Columbia University in the City of New York have placed in my hands, for collection, your student loan account, which shows a balance of principal of \$1,049.30, in addition to accrued interest of \$41.89 as of December 6, 1956.

Opportunity is hereby afforded you to communicate with me immediately and make a definite and firm arrangement to liquidate this long-outstanding obligation.

Should you not present an acceptable plan of payment, or should you fail to redeem any commitment, once made, I shall have no alternative but

to resort to legal action to enforce collection.

Kindly let me hear from you at once.

Yours very truly,  
LESTER E. ROTHSTEIN

Why was the man in charge of Columbia's education eager to go to all the trouble and expense of hiring lawyers and having the case discussed and decided in court, and why was he not willing to take the trouble of having someone answer my questions privately? Perhaps he had no intentions of taking the case to court and was only trying to frighten me into paying, or perhaps he intended to have the dispute "settled" in a court that was rigged to favor Columbia. In either case it was clear that he had found no one at Columbia who could answer me directly.

The question was, how do you deal with a university in a situation like this?

I discussed the matter with my teacher, as I had done from the beginning, and this was my best opportunity to be instructed in honest psychology and dialectics, based on an understanding of what is right. Then I wrote three letters, making revisions wherever my misunderstandings were pointed out. The first letter was to the lawyer:

December 27, 1956

(To Mr. Rothstein)

Dear Sir :

I have received your letter of December 13, 1956, but before answering you I wish to send Columbia a request for settlement out of court.

Yours truly,  
ROY JACOBSEN

The second letter was to President Kirk :

January 7, 1957

( To President Kirk )

Dear Sir :

Your lawyer has sent me a letter saying that if I do not pay for what I learned at Columbia he will "resort" to legal action.

I sincerely ask you to reconsider taking this case to court. Though I do not object to settling the issue that way if necessary, I do not see what real benefit it will bring to Columbia or to myself, since this can be settled out of court.

I am young and have had no experience with law. Still I do know what is just, and my intention is to remain firm on that which is truly best for the common good. I know it is right to pay all debts which are

justly incurred, but it is not right to pay any debt which is incurred on false premises. The present situation is one in which the right is on my side, even though Columbia has a tremendous relative advantage over me.

Perhaps you are not aware that Columbia claims to develop character. Perhaps you are not aware that Columbia does not really develop character. But surely you are aware that without the self-disciplining implicit in character building, all the learning of a university is useless and in fact dangerous. Surely you are aware that lack of self-discipline is one of the factors responsible for war, crime, unhappy marriage, and certain other important problems.

Columbia thus makes a basic false claim. There are others; but one is already too much. A university, like a human being, ought not to make any false claims at all.

Up till now Columbia has evaded the issue and withdrawn from the discussion. This clearly indicates that all is not right on Columbia's end. Indeed, I was told that my letter to Dean Chamberlain, which contained my claims, was not received; at a later date, however, he wrote something that revealed he had in fact received it. But since he did not answer my claims I turned to you, hoping you would answer them. So far you have altogether refused to answer my correspondence. Do you think it is right for an educated man like yourself to become so petrified by fright that you cannot answer my letters, and must instead resort to legal intimidation? I do not know why else you refuse to answer, unless perhaps you wish to shield someone at the university, or perhaps you wish to avoid all discussion dealing with the truth about the teaching profession. But I do know that my correspondence to you concerns a serious matter, the question of what is meant by a true education, and the subject of my correspondence deserves an answer, as does this letter.

The contradictions and deficiencies that exist at Columbia ought to be dealt with directly, by the University itself, and the administration ought not to shift the blame onto someone whose only guilt was to be taken in by false claims.

I received my character training at another school, after leaving Columbia. If you now wish to make a public attack on my character and reputation I will have to do everything I can to prevent further injustice to myself and to the people, who, for as long as the University claims to give it, have the right to an education that adequately prepares us for all aspects of life. Even if you should succeed in forcing me to pay or go to prison, I may succeed in awakening the general public to the misleading nature of Columbia's educational system. At least I will not be found guilty of withholding facts about something which is of primary importance to all humanity.

For the last seven or eight months I have attempted to reach an agreement with Columbia. My requests have only been disregarded. Columbia has now forced the issue out into the public, and if this case becomes a discredit to the University, it is only because the administration has refused to settle privately. But perhaps there is a chance that you would be willing to settle at a public meeting, without legal complications. I would much rather settle out of court with an aim toward improving the education at Columbia, than to go to court merely to determine who

has the legal right to the money involved. I would be glad to help with the improvement in any way I could. Even if I should eventually publish all the facts of this case, the publicity thus obtained would be worthless if it did not result in better education.

Again I make my request for the simplest solution possible. I hope to receive an answer from you.

I am sending copies of this letter simultaneously to all the leading New York newspapers and to several other national and international news agencies, in hopes that it may come to the attention of all individuals and organizations concerned with the general welfare of mankind.

Yours truly,

ROY JACOBSEN

[The issue approaches the public stage. Roy's forensic surgery of bureaucratic evasiveness continues in the next part to be published in *VALUES* next month.]

## AMERICAN PRESS ON ROY'S SIDE

American press reports show decided sympathy with Roy Jacobsen and some interest in the issues involved in this classic case. For instance

**Time** (Dec. 23) Under caption *The Light That Failed* said, "Speaking for the college, Dean Lawrence Chamberlain said that wisdom is only a 'hoped-for end product of education,' and that neither Columbia nor any other institution could teach it. But that argument did not impress embattled Jacobsen one bit. After all, with two other students, he is now learning wisdom, truth, understanding, etc., at a special school in Long Valley called

Gurukula (home of the philosopher)—a school, he told reporters, that is very much like Plato's Academy."

**Chicago Tribune:** Under caption *High Cost of Wisdom* said, "Jacobsen, a former student from Long Valley, N. J. is suing the school for \$7,016, charging that it promised teach him wisdom and failed. The suit is evidence enough that Columbia failed pretty thoroughly."

**The Daily Record**, Morristown, N. J., gave greater details, quoted Judge Frederick Hall as saying "I've never had one like this," adding "I doubt if anyone else has."

**New York Post:** Under the caption *The Boy Who Wanted Wisdom*, Max Lerner devoted his entire column to the case. "That solitary glittering word 'wisdom' "he wrote," is a word that has almost been dropped out of the current turmoil.... It took a flunked-out student.... to bring the debate back to first principles." "If I were a university president I should take such a boy and build a shrine around him—or, at the very least, a foundation."



ROY JACOBSEN

(continued from page 136)

"The notion of one caste for humanity," he said, "the motto made famous here by Narayana Guru, has its political corollary in the notion of One World Government. That all should recognize their common humanity without any distinction whatsoever is not something we have to wait for. Narayana Guru did not wait for fifty years for a Government of India to declare that caste was 'unconstitutional.' And Nataraja Guru, his successor here, also has not waited for the U.N. or anybody else to say that World Government is right.

"This flag is not raised in disrespect of any other flag. Yet it is the only flag which in innocence and power, can give sanction to all the regional flags of humanity. World Government includes all governments, and has no intention of disturbing any of them within their regional rights. One can be a good citizen of Varkala, of Kerala State, as well as of India while still at the same time a World Citizen. Lesser loyalties are included in the greater. This flag is meant to be a blessing to all, a symbol of our indissoluble human unity."

[END]

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