(continued from previous page)

It is fundamental to the good of the community.

To co-ordinate the many cultural activities

And obliterating inequalities of opportunity,

To provide a common basis for proclivities,

Which has led us to the inevitable conviction

That at last, whenever we recover from the storm, The removal of all administrative

restriction

Is a necessary precondition of reform. The appropriate authorities for all localities.

Bearing in mind the principles of sociology

In respect of economic potentialities, Which is merely a matter of expert methodology,

Should facilitate the essential consideration

Of whatever influence or aspect they may deem

To be a unit capable of integration Within the content of a statutory

And in order that the system may be nationalised,

And nothing militate against its generality

The relationship of institutions should be rationalised,

On a plan to be determined in totality. And attention then should tend to

be directed. To the implementing of a regulative

sphere. Where every idiosyncracy is intersec-

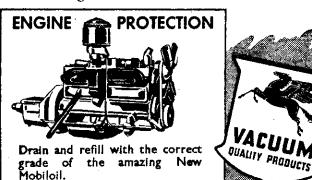
And all the differentiations disappear.

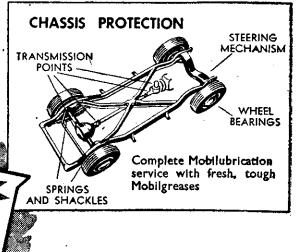
I should tell you that not long ago I put this blithe and happy tour de force into the hands of the purely optical reader, a leading educationist. He read it through, carefully though swiftly, and gave it back to me, remarking that he agreed, he thought, with its main points, and thought it was a powerful statement of its position.

Talking of idiosyncracies being intersected and differentiations disappearing, carve out this from quite another world of discourse from a very ambitious, much-discussed work in contemporary philosophy. I quote: "The oriental artist is dealing with the purely aesthetic object in its aesthetic immediacy, as merely a less definite association of continuum." I hope you feel as I do when you read this sort of optical composition. I cannot help feeling that somehow I am becoming that oriental artist myself, that I, too, am dealing with merely a less definite association of differentiations in an otherwise indefinite indeterminate continuum. Continuum indeed; this sort of writing does continue: it goes on without mercy, but I must not. I will only say this—I don't know why it should be educators and other experts on human nature who are so often so inhumane to their readers. I suppose Francis Bacon might throw some light upon it where he says: "the true atheist is he whose hands are cauterised by holy things."



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