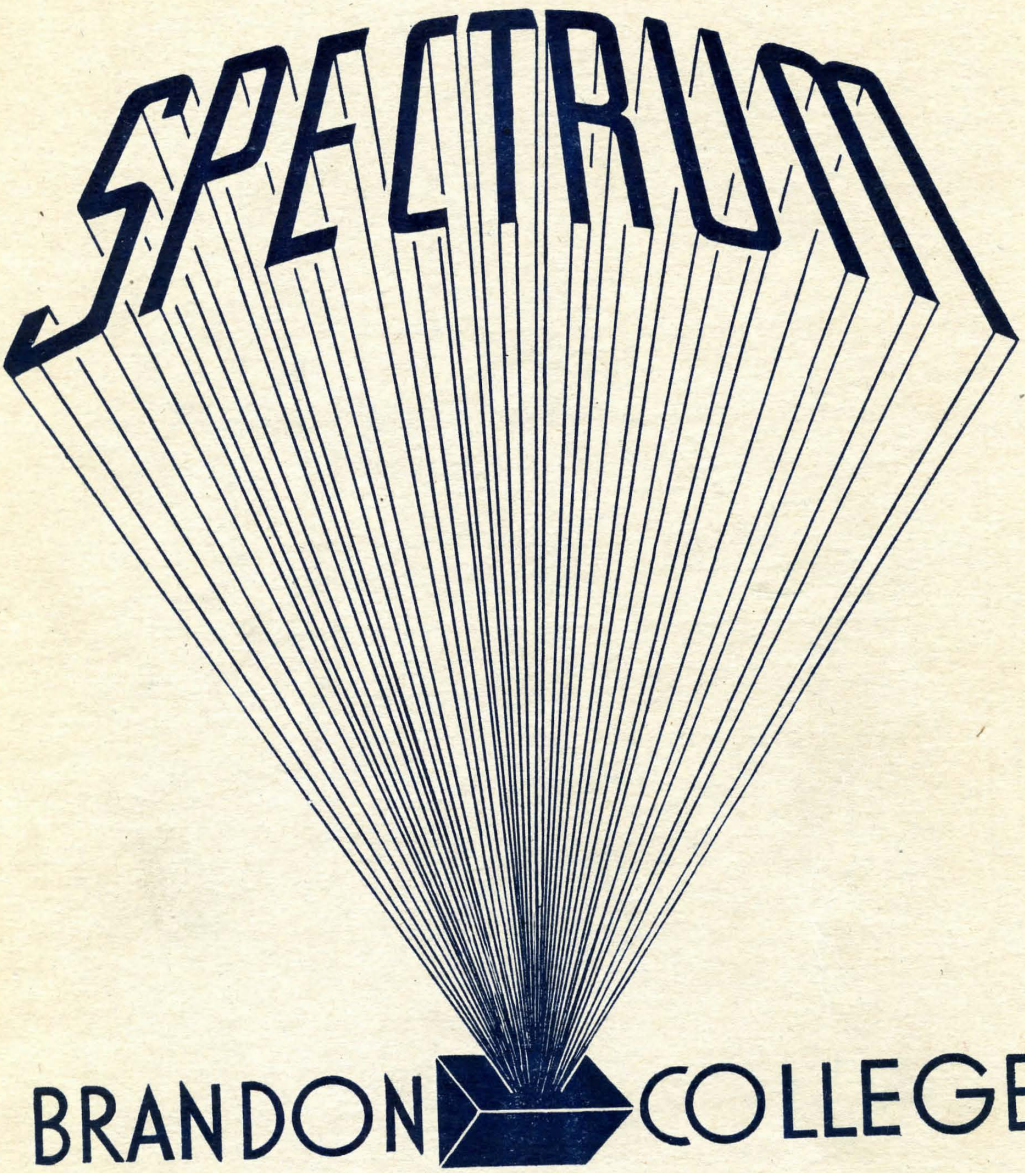
THE SPECTRUM



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EDITORIAL

The reader will, I think, ascertain from the contents of this magazine, that students of Brandon College are seeking Something—what, they can only dimly perceive. It is the purpose of the Spectrum to provide an outlet for creative writing which in itself will clarify and give substance to that Something for which the writer searches. It is also the earnest desire of the editors of the Spectrum that its articles and stories will prove stimulating and informative reading, reading that will be not only interesting but also thought-provoking, reading that will appeal to both the Arts and the Science student..

We are only too well aware that one person's thought cannot be thrust on another unless the recipient is first prepared and ready to receive. It was Kahlil Gibran who said "No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge." The Spectrum can help create the atmosphere and plant the seeds out of which greater wisdom may grow. Let it be your testing ground.

Is Religion the Answer?

Dialogue: Mr. Ecclesiasticus with Mr. Scepticus.

—by MARY ANN ENGLISH and LOUIS GROOT

Mr. Ecclesiasticus: We hear a lot these days about the evils of the world, but it is surprising how little we hear about a cure for the the evils of the world I believe that religion is that cure.

Mr. Scepticus: And just what do you mean by religion?

By religion, I mean belief in the superhuman controlling power of a personal God and belief in the necessity for obedience to such a God.

How do you think that religion can remedy the world's ills?

I think that religion will lead people to a fuller life, first as individuals and then as nations We know that the great problems of the world start because of the dissatisfaction of people with their lot and with leaders taking advantage of that dissatisfaction.

Then do you offer religion as a spiritual anaesthetic to dull the senses of the downtrodden and to blind them to their misfortunes?

No, I mean just the opposite I don't believe that religion should anaesthetize, although I am willing to admit that it has often done so in the past.

But if it has done so in the past how are you going to make sure that it will change its character in the future?

Because religion in the past has been too much concerned with other-worldliness, and not enough with the affairs of this world The religion I am talking about will be vitally concerned with the things of this world

And is it your idea that ultimately the world will have but one religion?

Yes; only so, I believe, can the world be saved.

Then how do you propose to achieve this unity? Do you plan to liquidate the Moslems and the Hindus and the others?

Certainly not by force, if that is what you mean. I propose simply that we propagate true religion with all the earnestness at our command—with all the earnestness that we are now applying to the prosecution of the war. Thus shall we ultimately conquer the world—not by the power of arms, but by the persuasion of a great idea In conquering the world, we shall have the world.

In my opinion to advocate such a program—one single religion for all peoples of the world—is to advocate the abolition of free thought. But even if you are morally justified in inculcating your perfect religion how can it, in any practical way, solve our present problems?

Because I believe that the God whom I claim to worship is a benevolent God and since I have said that I believe that religion necessarly includes obedience to the God worshipped, I believe that the acceptance of such a religion would result in a kind and sympathetic outlook by each individual upon his fellowmen, and consequently in a better relationship between men.

Yes, but just because you create kindness you do not necessarily create intelligence Every day we see evidence of the tragedies wrought by "good" intentions

But intelligence, or as I should prefer to call it, wisdom, would be just exactly the result of the religion I suggest. The world at present is full of knowledge but what it lacks is the wisdom to use it.

Granted that this ideal religion

might increase the store of wisdom in the world, but surely it in itself is an unachievable goal. Would we not be closer to the solution if we accepted a more practical substitute?

I am not so sure about this religion being an unachievable goal, but let us hear what you would suggest as a more practical substitute.

First of all, economic reform, I think, would alleviate a good part if not the major part, of human suffering . And how little religion has done along this line in the past!

Is it not true also that economic reform is very slow? How long is it since the first economic reformer began to clamour for the bettering of the working man's condition?

You seem to fail to take into consideration the immense progress which has come about since "the first economic reformer began to clamour for the bettering of the working man's condition." Are you not of the opinion that the masses of the people are considerably better off today than they were a hundred years ago? What has religion done in the last hundred years for human advancement?

The leaders of these economic reform movements have been religious leaders. Think of the leaders in the abolition of slavery."

But the very fact that these religious men worked for economic reform shows that they considered religion to be insufficient in itself.

The point I want to stress is that the springs for those reformers lay in the religious beliefs of these men and women.

Then how do you account for the fact that so many religious groups have actually hindered human progress? What about the Greek Orthodox Church in Russia before the Communist Revolution? What about the reactionary Hindu religion so rigid that it will accept no change?

These religions have not concerned themselves with the practical problems of life, and I think that, if religon is to be effective at all, it must take these practical problems into consideration.

You admit, then, that religion by itself can not possibly be regarded as a cure-all?

That is it exactly. Mere religion belief is not enough. It must result in action and must be accompanied by education.

And also it should be emphasized that economic reforms, whether through religious groups or not, are necessary.

We are agreed, then, Mr. Specticus, that religion is a force resulting in progress only when it works through the media of social, economic and political reforms.

Is Science an Art?

Since Science is in the throes of development in Brandon College, in Canada, and in the world, we who are privileged to be among the first Science graduates from our Alma Mater must ponder deeply over this matter, of our relationship to and attitude toward our chosen vocation.

What do the Sciences mean to the average students of today? Does Science offer to them only a means to a very attractive end in today's technical world? I think we have lost the entire point of our University education if we graduate without realizing in part at least, the role science should and could play for us in the development of our characters, our ideals, and our general outlook on life.

Does our study of science in any way help or hinder our groping for a true religious faith? Scientists too often become atheists—not because they want to disbelieve but because too limited a training, too narrow an outlook block their vision of a spiritual world which cannot be pinned down by definite laws and hypotheses. "If we cannot explain God rationally," they say, "as we can explain why x squared plus y squared equals 4 is the equation of a circle, then we cannot believe that there is a God." If science is doing this for us, we are not appreciating its full value. Granted that scientists are essentially realists, or, perhaps I should say because scientists are essentially realists, they should be more acutely aware of the fact that scientific laws and instruments cannot explain such matters which are entirely of the soul.

If we believe then, that the explanation of God and the universe does not lie in the "ken' of scientific research, are we to believe that scientific knowledge detracts from rather than enhances our belief in a Divine Creator? I think not. The more extensive our study of science becomes, the more we come to realize that our universe could only have been planned by a Divine Being, a Master Mind who endows us with intellects that

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Ontario Summer 1943

—by DESMOND PACEY

Centred here, the eye survey
A slowly ripening field of hay
Deliberately
A bumble bee
Hovers over
A purple clover

The mind, however,,
Has a longer tether—
Sees
Beyond the trees
Beyond the clover
Over, over,
To where, above the sleeping town
The screaming bomber hurtles down—
Bee with a deadlier sting!

New Library Books

The Book of Canadian Poetry

By A. J. M. Smith (Ed); 452 p,p,; Toronto, Gage.

Most Brandon College students would admit only a scant knowledge of Canadian poetry, principaly because we have been exposed to comparatively little of it. Because of this, any new anthology is welcome and fulfills a need. This one particularly so because it is so good. the editor, one feels, has achieved the wellnigh impossibe task of doing justice to all of the contributary streams to Canadian poetry since its late eighteenh-century beginings. The book gives a sense of adequacy and fullness, in place of the meagreness of the usual Canadian anthology. Gratifying are the comparatively generous selections from contemporary poets, and the absence of the customary over-emphasis on the school of Roberts and Carmen. There is rather a more adequate representation of voices which have perhaps greater value for the present day, such as E.J. Pratt and Earle Birney. The latter has ten pages, including David, Anglo-Saxon Street and Hands.

From the book, too, one is enabled to form an idea of the development of Canadian poetry from its beginnings in Indian poetry and French Canadian folk songs. Its early connection with the eighteenth century Neo-Clasical in England can be seen in the poetry of Oliver Goldsmith—grandnephew and namesake of the famous poet—who in 1825 published The Rising Village as a sequel to the Deserted Village. The poem, though not particularly distinguished, makes interesting reading.

The quality of the verse in the book is patchy; often it is homely and unpretentious, for example the verse of W.H. Drummond. But this implies no derogation, and does not lessen our interest. As the editor points out in his excellent critical introduction: "it is when our poets have gathered their singing robes about them to hymn the mysteries of life . . . that they have tended to become a little tiresome." Altogether an enlightening and informative book, to be "read with pleasure and edification."

The Golden Bough

By Sir James G. Frazer, MacMillan, 751 p p.

In any list of the ten most important books of his century, this volume would certainly find a place. To read it is to have opened before the mind new and fascinating vistas of thought, for it is one of those rare books which have the capacity at once to say much and suggest more.

The book is subtitled "A Study in Magic and Religion"—in other words, it is a survey of man's efforts through the ages to come to terms with the world in which he lives, to establish a satisfactory relationship with the non- human and the superhuman in his environment. Its most suggestive revelation is the basic similarity existing between the customs rites, and beliefs of men in all times and all places In the most primitive the most remote, societies we can discern at least in outline many of the culture-patterns of the most civilized and most familiar.

Students should find especial interest in Frazer's discussion of the relations between magic, science, and religion. "The analogy between the magical and the scientific conceptions of the world," he writes, "is close. In both of them the succession of events is assumed to be perfectly regular and certain, being determined by immutable laws . . . "Magic, however, is based upon the illegitimate, science upon the legitimate, application of the principle of association: thus magic is "the bastard sister of science" Religion, on the other hand, differs from both in that it regards the world as governed, not by immutable laws, but by a God or gods whom it is man's duty and interest to propitiate and conciliate.

Richly stored with ideas and with curious examples of primitive culture, this book is a rare feast for the reader.

Toward the Freedom

The Autobiography of Jawaharlal Nehru, John Day, 449 p p.

Among the myriad problems facing the world today there is none more baffling nor more pressing than that of the future of India. For a full understanding of the Indian situation, this book is imperative reading. Nehru, with the possible exception of Gandhi, has done more than any other man to advance the cause of Indian independence, and his autobiography is a magnificent record of his struggles and of his passionate convictions Whatever one's personal attitude to the future of India may be, one cannot but be impressed by the sincerity, the earnestness, the love of liberty, the intellectual grasp, the fairness, the missionary zeal, which the leader of the All-India Congress Party here reveals on every page.

There is nothing equivocal about Nehru's position; he is no trimmer. "We want," he says forthrightly, "independence and not Dominion or any other status. . . . We want to be completely free with no reservations or exceptions, except such as we ourselves approve, in common with others, in order to join a Federation of Nations, or a new World Order If this new World Order or Federation does not come in the near future, we should like to be cosely associated in a federation with our neighbors—China, Burma, Ceylon, Afghanistan, Persia. We are prepared to take risks and face dangers. We do not want the so-called protection of the British Army or Navy. We shall shift for ourselves"

As that paragraph suggests, this is not the work of a narrow nationalist but of a man with the international vision our time so direly needs.

Towards An Abiding Peace

By R M. MacIver, New York; The MacMillan Co., 1943, 195 p.p.

If there is no virtue in writing nothing that is new, then I fear that very little virtue is to be found in this book of Professor MacIver's. The volume voice essentially the same socio-political approach to a lasting peace that has been evidenced in the writings of most of the internationalists of the past two decades. The necessity for outlawing war (and the rules of war) as an unduly expensive instrument of international policy; the need of replacing the present anarchic international system of sovereign states by a democratically constituted, supra-national body posses-

sing full power of legal sanction; the evil of vengeful peace treaties (and vengeful attitude that promote them)—all these are familiar grist for the mill of the international idealist.

There is a certain clarity of writing, and a realism of approach that does give the volume a value, however. The discussions of the price of peace, and the recognition of the apparent weakness of existing democratic governments are a healthy sign of clear thinking. A recognition of the time consuming nature of peace planning and the necessity for a certain process of trial-and-error mark Mr. MacIver apart from many of the more rash peace planners.

However, it appears to me that the most vital problems of international planning have either been ignored or inadequately answered. In the matter of re-educating the Nazi masses, I doubt if Mr. MacIver's faith in brotherly love offers sufficient basis for a concrete program. Moreover, it would appear that in solving the largest of the post-war problems—that of maintenance of investment at full employment—the avenue of approach in our laissez-faire society, in the absence of more concrete suggestions from the internationalists, will be along lines of nationalism that will likely pre-clude the international economic order MacIver envisions.

Is Science an Art?

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we may discover little by little the mighty scientific, social and spiritual laws of the universe. Failing this, what else is the purpose of life? If God is manifest anywhere, He is manifest in the scientific realm, if we in our haste to acquire much technical knowledge, do not ignore Him.

Does our outlook on science, then, lead us to atheism or firm religious faith? We can only answer this for ourselves.

The attitude of the modern world to science is perhaps what is most likely to lead us astray from seeing as our ultimate goal a mastery of the sciences whereby we are made aware of the connection and intertwining of science with our fundamental concepts of morals and religion. The growth of the industrial world has led the modern youth to think of science in terms of dazzling neon signs and fascinating automatic labor-saving devices. I do not mean to belittle the efforts of the modern scientists, for it is to them we owe the debt of the ease and grace of our living conditions, but rather I wish to emphasize the fact that we must be constantly aware that science holds much more for its followers than mere technical knowledge.

When we graduate, then, let us each go into his chosen work, using the mechanical skill he has gained, but being fully conscious of the fact that science in its broader sense is, as its Latin derivation implies, knowledge—knowledge coordinated, arranged, systematized and broadened into fields of greater scope than those covered by mere formulae and mechanics.

Science is then truly an art, in that it joins and coordinates the laws of the physical world about us with our religious and moral beliefs.

I. J. D.

Interlude

—by **RENE BOUX**

I feel
the presence
of the night about me.

I vague'y grasp
to find it but my hand
is carressed by a breeze
which mocks the reason
that would strive
to touch
that which is nought
but essence and
abstract·

But still remains
a baffled urge,
half-blushing
at the taunt,
half-wondering
if aught were there
or just the wind·

The cheated senses,
the presence which they felt
having vanished in the dark,
retire in perplexity
to brood.

The noiseless night
unruffled and serene,
tells nought
of what has passed,
and the soft winds
rustle through the trees
their subtle accents
whispering of
delusion.

The Pilospher Looks at the Future

—by J. R. H. FORRESTER

Too often the most regrettable characteristic of civilization is also the feature which is most distinctive of it. It is a commonplace that the distinguishing feature of our civilization is the discrepancy between its wisdom and its power. Science has conferred tremendous powers upon man, and he uses those powers in ways which suggest the maniac. One is inclined to wonder whether the "abnormal" which psychiatry investigates is not actually the "normal."

Consider the disconcerting consequences of our vaunted achievements. Has not the panacea which men sought in technilogical advance turned out, rather to be a curse? Is it not the case that machines which one might have thought would make work less burdensome have only made it more prosaic? Facilities for international communciation have never been better, but international relations have never been worse. The resources of learning are used to patch together a man who has been blown to pieces by other resources of learning so that still other resources of learning may blow him to pieces again. The aeroplane has made possible public murder on a scale hitherto undreamed of.

Or consider the failure of man's political wisdom to keep pace with his technological advance which is evinced by the cult of nationalism. Today economic and technical development has reached a stage where some form of international world state is the appropriate political structure. The world is economically and technically a unit, but it is cut across by the boundaries of obsolete states maintained by Greed and Fear, and in the last analysis, by Stupidity.

Thus the very devices which make interdependence and therefore internationalism necessary for the well-being of humanity, are used to promote nationalistic independence with its consequent misery for mankind. So with his infernal combustion engine (as Mr. Churchill calls it) attached to his aeroplanes and his ships and his trucks, man is unhappily engaged in destroying his civilization.

Obviously the blame for this sorry state of affairs cannot be laid at the feet of Science in itself. It lies rather with human kind which uses Science. Now, it is difficult to read history and know whether to be more disgusted or more horrified at the spectacle of misery and wickedness presented. One can only conclude that most human desires which have found collective expression have been evil. They have been aimed at the subjugation of conquered peoples, the exploitation of the downtrodden masses, the persecution of the non-conformists.

Grant, then that the heart of men is at least in part wicked—as Christianity tells us it is—and it is obvious that to increase man's power is to increase his power for wickedness. It is like "doubling" in bridge. You increase the possibilities of both gain and loss. In so far as man is good you increase his power for good; in so far as he is evil you increase his power for evil.

Can anything be done to increase the effectiveness of his urges toward good and to decrease the effectiveness of his instincts for wickedness, or perhaps to sublimate them in some

way? Can one introduce a measure of control into a determination of the relative amounts of good and evil in the universe?

Is there perhaps hope in education? Can education do anything to improve man, to make him better and happier? First, can man be taught? If we believe with Aristotle that reason is the distinctive attribute of man, we believe that he can be reasoned with. We then believe that if only we reason patiently and cogently enough, and for a sufficiently long period, he will eventually see the point and perhaps even do act upon his new understanding.

If man can be taught, what shall we teach him?—Briefly, a lesser amount of 'useful education' and a greater amount of 'useless education.' By useful instruction is meant training in the technologies which he uses to his great harm; and by useless instruction is meant training in such branches of learning as philosophy, literature, sociology, psychology—subjects which purport to study man and perhaps to discover means of controlling and directing him.

It is sometimes held that there are certain ultimate principles or ideals in the universe, namely, Truth, Goodness and Beauty. It might be a function of education to promote closer contact with these ultimates However, I am afraid that if this is education's function it has not been, nor is it likely to be, very successful. Education may acquaint one with the True the Good and the Beautiful. It cannot induce the pursuit of these ideals. As Ovid has it,

"I see the better and approve it; I follow the worse."

Why do I follow the worse? The only answer in the long run is, because that is what I am like. And so I do those things which I ought not to have done and I leave undone those things which I ought to have done.

Is there any help? I cannot see that it may be found in any form of education alone. Education can tell us what should be done; it cannot generate the desire to do what should be done. Perhaps it would seem that the only source from which the strength and ardor necessary to pursue the True, the Good and the Beautiful may be obtained is religion.

Some form of religion, then, which will give vitality and fervour to an educaton calculated to instil insight into moral values is essential Only when man is able to handle the dangerous powers of science in a way which will promote happiness and a good society should he be permitted access to scientific achievement.

The Scientist Looks at the Future

—by J. A. MARTIN

It was very fashionable a few years ago for individuals concerned with the destiny of the human race to lay blame for many of our ills upon the increased power which the discoveries of science have placed in men's hands. It becomes in some quarters fashionable to denounce the scientific investigator for working in his field; to advocate that his activities be curtailed, that his discoveries be supressed. This dangerous tendency in human thought seems to me an echo from the Middle Ages. I hear again the clerics rage against Galileo and there is brought to mind the accounts of unspeakable intolerance of that time.

If you were able to blot from the memory of man those scientific principles which men are applying most wickedly today, which ones would you choose for oblivion? In choosing you must bear in mind that you will also have to forego all the advantages that the appication of the forgotten principles confers I wish to indicate then that the body of scientific knowledge at our disposal cannot be arbitrarily pruned. We would be too likely to find that the very principles and skills we use for evil are the very ones which carry the greatest benefit when properly applied.

In this war we observe that medical science is trying to repair the bodies shattered through the good offices of chemical science. But to be completely fair we should note that the medical scientist relies on many of the skills and techniques of the chemical and physical scientist. So the medical man stretches out his hand to the chemist for drugs and medicine to overcome the ravages of disease which arise from causes beyond the control of men.

We observe the spectacle of unemployment previous to this war. In that period a few machines made all the goods our people could afford to buy; it would seem obvious that if there were fewer machines more men would be at work, and hence that the scientist had conferred no favor in promoting technical advance. But it should be noted that the increased use of machinery has, in normal times, permitted a decrease in the working hours, an increase in leisure time and a higher standard of living than at any other period in history. An extension of this process cannot be obtained by curtailing scientific investigation.

Now consider some of the non-technical branches of learning, such as philosophy, literature, history— those things which seek to embellish existence and to fathom the purpose of things. It is, perhaps, precisely a training in these branches of learning which permit dangerous men to move others to their will. By the skilled application of the principles of psychology the Nazi leaders have led the German people and the world to their present predicament. The so-called 'useless' forms of education are themselves dangerous if misused.

There is or should not be, any quarrel between fields of learning. Whatever has the attention of the best minds of the best minds of men can be an instrument for inculcating habits of mind which will fit the individual to deal with current problems.

Then if we are to believe that it is unwise to halt the progress of scientific investigation, what

possibility does man have of establishing rational behavior? It is my belief that he is very likely to to do just that in time. The natural instinct especially in younger people seems to be to expect that the world is growing better. Is this just a result of ignorance? Is our youth just unaware of what a sorry spectacle the behavior of men and nations has presented for so long? Again to what instincts do national leaders appeal when they want the support of youth for any cause? They call a crusade. They appeal for sacrifice, for the establishment of an order in which for all mankind there shall be freedom from want and fear. This is universal. No matter how perverted the aim, does any national leader or government appeal to the people for support in any conflict with anything but the highest and most laudible aims? Yet it is such appeals that wake the greatest response. The regenerative forces are present though perhaps misused.

There is too, in the Anglo-American world, a growing realization that just as the delegation of powers and rights had to be made by individuals to municipal, state, and federal governments, so nations must delegate some of their sovereign powers for the sake of law and order in the world. The concept of world citizenship is becoming recognized and established.

Again, in the various democratic nations engaged in this struggle, an intense interest in social questions has arisen. The old order is being challenged at every turn by young and vigorous political groups whose members have noted the incongruity of behavior of governments when faced with national emergencies. The idleness of machines and the lack of proper distribution of consumer goods because of the breakdown of world economic systems did not meet with the vigorous measures which this war-time economy has so clearly demonstrated should have been employed. The responsibility of the community to those less fortunate is receiving increasing consideration; the responsibility to the community of those with more than the usual privileges is being more clearly discerned.

These forces seem to me an expression of religion at work, the only religion worthy of the name, the religion which goes outside the chapel and the church and concern itself with the social and political problems of a nation and nations; the religion which ignores the differences in creed and doctrine, color and race, and calls all men—**men!**

The Vision

"And lo, as I sat one night outside my villa, pondering on the accomplishments of the creature Man, and the fortitude and earnest zeal with which the youth of our kind were applying themselves to their studies of Logic, Stoicism and Cooperation in our Academics of Learning, I was suddenly transfixed by a ball of burning splendor plunging across the Heavens above. And yea as I gazed fascinated by ye Splendor of the celestial body, methought I heard a Voice commanding, "Come, O Sillicuss, Sage of Salurus, and view the wonders of Posterity·" Yea, I was travelling through Eternity and the years slipped by as grains of sand through an Hour-glass, and I beheld myself in the dim year of One Thousand Nine Hundred and Forty Four·

I straightaway betook myself to ye venerable institutions of learning· And lo, I beheld a marvellous sight. For on being guided to the seat of learning, I beheld a collosal structure of time-honored brick rising above all the domiciles around· And yea, I did enter unto the corridors of the Institute tion and did cast my eyes about me.

Then verily was I beset with the signs of enthusiasm portrayed on the countenances of the inhabitants of the place, or 'scholars,' as they are called· One striking feature of their faces is the exceptional size of their mouths· This, as I was later informed, is a direct result of the gargling eery sound which they are accustomed to make, known as a 'howl·'

Inquiring further into the workings of the Institution, I was astonished at the amazing manner in which they do plan and execute certain projects· For their pedagogues do permit them to govern themselves and accomplish their own undertakings· In certain of their organizations they do elect consul and procter and do permit them to assume full responsibility for all projects· These officers must now work single-handed· It is not permissible for them to receive aid for this trial is considered of great value in the building of character· Likewise are these executives the butt of much criticism and disparagement as this is thought good for the soul·

To cite an example of these projects, I find they have a tabloid edited twice a fortnight which was full of the frivolities of misguided youth.'Yea, at times it doth tickle the funny bone and doth cause a smile, yet doth it lack the essentials of good literature as set down by my forebearer, the silver-tongued Marcus Cicero. But in vain do the Editors of this worthy tabloid seek a prophet to inspire the 'scholars' to utilize the tabloid to air their views, not only with regard to their Religious zeal, but also to Questions of the Hour, or to those of lasting significance. Forsooth the students do take such a degree of disinterest in the advancement of this Literary endeavor that the timeworm sagas of accomplishments of the past threaten to become obliterated·

Likewise on every side did I perceive enthusiasm directed not in proper channels, but in the little obligations of their Religion· There upon I did call upon my guide to return me to my villa in Salurus· And lo, I found myself once more in my own progressive age, reflecting on the depth of wisdom and the virtue of Mankind.

Eliot and The Waste Land

Eliot's aim in The Waste Land has been very aptly expressed by F. O. Mathieson, in his book, The Achievement of T.S. Eliot, when he says that Eliot is "probing the implications of certain tragic elements, inherent in the very nature of life." He wishes to show the universality of these tragic elements, to show their working out in as many phases of human experience as he possibly can; in other words he must project an awareness of human experience in its broadest implications. What the poet is aiming at is thus the projection of an all-inclusive human consciousness. To do this he has sacrificed dramatic and narrative unity and has cast the poem in a mode which defies all the unities. The poem, as Eliot has stated in a note, can well be thought of as taking place in the mind of Tiresias, as central spectator of the whole. Tiresias more or less embodies an impersonal consciousness such as Eliot is aiming at, being bi-sexual, immortal, and capable of "fore-suffering all"

The anthropological background of the poem helps in attaining the kind of unity Eliot desires. What is essential in it is the fact that the various myths have a common basis in the search for the mysteries of life and reproduction. This was seized upon by Eliot as a means of suggesting the essential unity of life, the essential equivalence of all human experience. The surface difference's between the customs and beliefs of man are suggested to mask profound resemblances. Eliot infers that the Human Tragedy is much the same wherever we look.

The anthropological background of the poem contrasts sharply and ironically with the contemporary scene, but the modern Waste Land is only made more real by the haunting presence of the medieval

Eliot's device of juxtaposing the past and present through literary borrowings has a similar function. An example is provided in the famous closing lines of "A Game of Chess."

"Goonight Bill. Goonight Lou. Goonight Mag. Goonight

Ta ta. Goonight. Goonight.

Goodnight ladies, good night sweet ladies, goodnight good night."

At first the effect is one of contrast but the implied identification of Lil with Shakepeare's Ophelia suggests the fundamental similarity between the two, both being frustrated in love.