



**CALCUTTA LANDMARK** . . . the principal Jain Garden Temple in Calcutta stands in ornate contrast to the rag-a-muffin Indian children on the streets adjacent. Press-Herald columnist Larry Macaray today sums up some of the impressions he gained while on a world tour this summer.

## ... Let's Go

By LARRY MACARAY

Now that some time has passed since my return from countries around the world, I have had the opportunity to think about what I saw. By the very nature of their occurrences, new and exciting experiences can be so overpowering and impressive that it takes many recollections to clearly understand their relative importance.

The overwhelming amount of unfamiliar happenings that occur during one's travels seem to pile up—one upon another—until time is the only thing that can separate or unravel them into a reasonable sense of order. Certainly it is true that there is much enjoyment in the preparation for a trip—more enjoyment during the trip—but the spreading out of these experiences later can be the most fun.

AS I WROTE in a previous article from India—I remember that Calcutta was indeed "the black hole of creation," that the lizards were running around my room in Banaras, that the Taj Mahal in Agra was breathtaking by moon-

## Extension Lectures Announced

Why has there been a decline in political participation by the citizens of our country? Possible answers to this question were raised by Dr. Francis M. Carney, associate professor of political science at the University of California, at a special University Extension lecture series titled "The American Experience," which began Monday at North High School.

Dr. Carney explored the decline in quantity and quality of political participation in the United States and offered possible ways in which citizens can participate more effectively in safeguarding a healthy democracy.

IN FIVE subsequent lectures, through Nov. 30, Sister Mary Jean, associate professor of political science at Immaculate Heart College; Joseph Boskin, associate professor of history at USC; Rodman W. Paul, professor of history at California Institute of Technology; George E. Mowry, professor of history at UCLA, and Donald B. Meyer, professor of history at UCLA, will all lecture on the intellectual, religious and cultural themes of the present day.

light, and that New Delhi was more of what I expected India to be like.

Those thoughts have not changed—but what I learned of Indian religion has led me to understand their fighting with Pakistan.

**HUMAN SUFFERING** is always sad to see. Some people suffer because they don't have an automobile to drive, others suffer because they don't have enough food to eat, others suffer because they don't have social rights equal to others—the list is endless. Yet, as we know and understand it, we think that solutions to these problems are possible, even during our lifetimes.

What I saw and understand of the extensive human suffering in India leads me to believe that there is no chance for economic or social progress there—at least not in the next three hundred years. Their differences over religion and their blind dogmatic adherence to strange cults leaves no room for tolerance of others' views. There are no losers in India—only winners!

One of the oldest and strangest religions in India is called Jainism. Its leaders claim that it is so old that its existence is related to eternity. That's old! I went through the main Jain Garden Temple in Calcutta and that was an experience. Scores of half-naked children clung to us as we made our way to the temple through a narrow, crowded street.

**IT IS FORBIDDEN** to wear shoes into the Temple I thought quite a while before I took off my shoes and left them outside the Temple. I knew my size would fit many poor Indians—so we left one group outside to guard. Built in 1867, this Temple is reputed to be in one of the prettiest gardens in the city—and in Calcutta that's not much.

Jain means a victor—one who has conquered his lower nature and realized the sublime. There are many periods of development that must be passed through in order to achieve the highest order. It gets so involved and so far out in left-field that it's difficult to keep track of what the religion really is trying to do. There are not too many followers—but enough to keep it going.

It is so ironic that they say, "If we adopt its principles even in everyday life, we can establish much harmony and eradicate totally death, destruction, and blood-thirstiness from the world."

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