Myers called himself a communist because communism sets out to form a society in which each individual is primus inter pares". He thought that the forms of human society grew out of the country and out of these social forms grew out such higher activities as politics, religion, literature and art. These higher activities are a kind if "superstructure" made possible by social organization and so are bound to defer in their nature from society to society. The exponents of these higher studies tend to constitute professional groups with their own standards and values which cut across class divisions. Before Marx there were great philosophers like Plato and Sir Thomas Moore who were great Utopians. They have pictured the vision of an ideal society which will be free from hunger, want, fear and slavery. But Karl Marx was the first political Philosopher who applied critical analysis to the working of the purely scientific bias. He interpreted the materialistic conception of History. He concluded that each method of production is an advance upon the last stage reached through Centuries of co-operative living. Each mode of production has its counterpart - Feudalism, Monarchy, Bourgeois Capitalism, Imperialism, Socialism and ultimately communism. Each political system is also an advance on the last one. In this manner the inexorable forces of nature point towards the evolution of society into a classless society, governed in its, earlier stages by the slogan of socialism," from each according to his ability, to each according to his needs'. Myers very vehemently detested capitalism which becomes responsible for imperialism in all its ugly forms. He had a sensitive realization of the injustice of the rapacious capitalist society, Myers's novels throw light on social, political and economic organizations of modern age. Yet they have not been used deliberately as means of probating his ideas. Dante's Divine Comedy aims at suppressing Italian nationalism and some of Shakespeare's plays are made tools of Elizabethan imperialism but such was never the purpose of these immortal men of genius. Though Shakespeare's Henry IV and V are weapons for Elizabethan imperialism, their real centre is not prince Hal but, Falstaff and as regards the characterization - Falstaff is the father of Hamlet, and of all Shakespeare's tragic heroes, who, if they illustrate any social moral - the moral, perhaps, that Renaissance princes, supreme, in their little worlds, may go to pieces, in all kinds of terrible ways for lack of a larger social organism to restrain them do so evidently without Shakespeare’s being aware of it. If these works may be called weapons at all, they are weapons in the more general struggle of Modern European man emerging from the Middle Ages and striving to understand his world and himself, a function for which weapon is hardly the right word. of course, pen is mightier than the sword but Myers never uses his pen for this purpose in a conscious manner. Myers's disgust and detestation of the contemporary political scene facilitated the easy creation of his special image. He had passion for social justice and deep concern for the individual. He realized that good society cannot exist without justice. He also came to believe that communism is the only creative force that aims at creating a new social order. The Soviet Union testified this by triumpthing over enormous difficulties and taking great strides towards the new order. The example of Russia was a bright and heartening phenomenon in the dark and dismal world. Marxist vision of Lenin had its completeness much in common with Dante's. And Myers hailed it with 'eclah'. He postulated that unless there comes a spiritual change, mankind shall be carried over a precipice. As such it should free itself from the fetters of dogma and adopt objective outlook of communism. Myers comprehended completely and from his personal experience, how much class distinctions mattered in England.

He observes:

"Class cuts down to the bone. It can be transcended, but not annihilated, in personal relationships.”

He realized that power was so much in the hands of a small restricted group that any hope of human betterment, any possibility of what he regarded as a juster social order would need the liquidation of the upper class. His political allegiance was not unconnected with the view on personal relationships he expressed in The Pool of Vishnu. He concluded that the whole tone and ethos of society need alteration and this could be achieved at a personal level. It is implicit from his letter to stapledon in 1940: "An alteration in the tone and ethos of society is what I think needs to be brought about- which means a change of values. It is a think that can be affected on a small scale and temporarily by a man walking into a room, if he is the right man.”

Again, to Mr.C.F. Meade he wrote: "Persons- what we all should be - not mere specimens of social types.”

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