Myers believes that religion is also essential for security, purity and perfection here and hereafter and Ethics is the most important branch of axiology as it studies the ideal of good conduct with a view to attain the ultimate aim of human life which is the attainment of highest Good. Like Jung Myers believed that religious experience is not an illusion but a reality. And, religion is not the disintegrating factor in the society but a cohesive force. Sociologists also regard religion as one of the basic factors responsible for the existence, development and cohesion of society. Myers' religious approach was also humanistic. He believed in spiritualistic humanism in tune with Indian idealism. When he found that Bloomsbury celerity was wanting in ethical and spiritual codes he turned his back towards it and in his 'Prince Jail' presented a very subtle satirical picture in the form of 'The pleasance of the Arts' also was not accessible to dull and conventional people; only people with intellectual merit, poetic fire and originality has access to it.

It was fantastic place for all but not for Jali:
"From a distance the pleasance of the Arts had always looked Singularly attractive; and now; on a nearer view, it seemed to Jali that the caprices of Daniyal's taste has justified themselves completely. The effect produced as that of a stage scene - a scene that would suit a gay performance of marionettes. Yes, it was a setting for creatures, half- doll, half god, the exquisite descendants of the figures he has often seen upon rude stages at village fairs." In fact, 'the pleasance of the Arts. has same impression on the minds of both the young and the old, the son and the father. Jali and Amar. For Jali is seemed to be a show of puppets, for Amar and absurd performance of cheap actors. Amar finds it a scandalous place where Daniyal's noisy crowd of actors and artists with their social posturing and meaningless conversation indulged in and performed all sorts of vulgar and immodest acts. Amar found the atmosphere in the camp to be "double-distilled vulgarity." Myer's ethical vision is again reflected in the burning down of the 'Pleasance of the Arts' along with several friends of Prince Daniyal, though the prince has himself escaped and Genevati's end is shown with equal poetic justice and symbolical significance of being thrown before the mad elephant who tramples her to death. Inna Walter says that psychologists call it "the power of libido, as also in India, the caryatid or female procreative power of the universe which is thus symbolically represented. Like unicorns, lions and stags, elephants were used as virginity tests., where the animal killed the girl who was no more a virgin. And that den of vice, Pleasance of the Arts' was burnt down like Sodom and Gomorrah, the 'Cities of the Plain' on whom the Lord, God of Israel rained brimstone and fire from heaven for their vice and folly, in spite of Abraham's plea to spare them (Gen. 19:24-25) Hari khan broke this news to Jali when the latter was on his ways to Daulatpur - the destruction of 'The pleasance of the Arts' and the death of Genevati. Myers tried to relate the important of moral values in man's life. Genevati has to be killed, for the vicious forces must be nipped in the bud. Virtue is a natural feeling, and instinct He held that men were, as a rule, governed by their passions and that a man's character was hardly alterable. It may be possible to pursued a man to clothe his purposes in different but Myers was sure that at heart he would never change. The villain would always be a villain and a good man always good. Men are made of flesh and blood and not of fine phrases and Myers would not blend the facts into conformity with any idealistic theory. He had lost all real interest in the mode of thought and feeling embodied in medieval romance and is radically hostile to sentimentalism of any kind. Myer's ethics serves a useful purpose, and it is due to Myers to note that while he urged the revery of conversions of character, he did not absolutely close the door against its slow perhaps very slow modification. He hated calculated prudence and judged his characters by his impulses rather than by his actions made a clear distinction between the vice that implied a mere lover of pleasure as in the case of Genevati or Lalita and the which applied actual cruelty as in the case of Daniyal. Nature takes her own course - so did Myers believe. Virtue should be rewired vice should be punished. In the Pool of Vishnu he shows the repulsion of evil done by the prince and the emperor. Genevati is killed, the yogini is killed that means the worshipper of goddess Kali is killed . It signifies that blood will take blood. The 'veritable portend' forecasting great upheavals in the royal city of Agra is an instance of the celestial Phenomenon presiding over terrestrial events.

The Guru informs Jali:
"I...was soon carried away into ta desert full of evil phantoms. I reflected that perhaps it was fated that I should never return to Hawa Ghar, or see you and Mohan again. I dreaded this visit to Agra and still more my eventual return home. I could not keep still upon my couch. Sickly smells rose from the ground; the night was stagnant; even a dry hot wind would have been better. Then I saw that the sky itself was uneasy, being streaked by shooting stars. And presently as I stared upwards the night was stagnant; even a dry hot wind would have been better. Then I saw that the sky itself was uneasy, being streaked by shooting stars. And presently as I stared upwards there came a veritable portent. A greenish - yellow globe appeared in the high north, hung motionless there for an ominous moment, and then slid in the direction of Agra." In spite of its coarseness, vulgarity, its triviality and its hidden evil, he found as a contract, the spirit of a Goodman like the Guru shining like a rainbow in the sky otherwise overcast. The Guru explains to the Emperor himself that he should not treat the problem of the succession as one of great public concerning the empire but as a personal problem arising between a father and a son.

Myers comments:
"Very few, indeed, of the great political conflicts that make up so much of 'history' truly touch the welfare of the multitude
who are dragged into he frays. Therefore, it is expected of a
sovereign ruler to follow the dictates of his conscience in
setting the question of the succession. For, Daniyal is more
sophisticated in his appeal to the nobles than Salim. But Salim
should be made to succeed him in spite of his obstinacy and
boorishness. When a man is on his death bed he never tells lies
and returns to his first institutions. Akbar realizes now,
Truth - Reality ultimate: "born in Islam, no priestly caste, no
esoteric knowledge nothing to stand between man and God.
Spirit is the only reality; visible things are only the emblems of
clothing’s of spirit. The material universe itself is only the
emblems or clothing’s of spirit. The material universe itself is
only the vesture or symbol of god. Man is ultimately a spirit
though he wears the wrappings of flesh and in everything the
creates for himself he merely attempts to give body or
expression to though. Since all forms whereby spirit manifests
itself to sense whether outward or in imagination, are clothes,
civilization and everything belonging to it our languages,
literature and arts our social, ethical and political systems, our
philosophies, creeds and rituals are but so many vestments
woven for itself by the shaping spirit of man. All dogmas,
forms and ceremonials are but religious vestments or symbols
expressing man's deepest sense of the divine mystery of the
universe and the hunger for thirst of his soul for God. It
responds to the imperative necessities of his nature that he
moulds for himself these outward emblems of his ideas and
aspirations. Yet they are emblems expressing a reality which is
beyond the categories of good and evil, which are after all,
relative values.

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