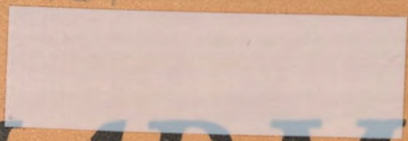


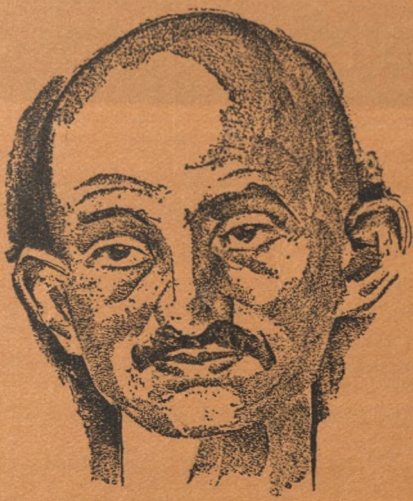
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DHARMA

A Journal of
ALL-WORLD GANDHI FELLOWSHIP



WOODRUFF
Mahatma Gandhi

Articles by

Rabindranath Tagore, Dr. Annie Besant, Romain Rolland, Sir John Woodroffe, Heywood Broun, Webb Miller, Negley Farson, Aurobindo Ghose, Sherwood Eddy, George Slocombe, A. J. Muste and Mahatma Gandhi.

MAHATMA GANDHI

By Dwight Bradley

Clad in a loin-cloth, poor, with empty hands,
Confronting Empire, unperturbed he stands,
A self-deluded Hindu! How absurd!
Great Britain can destroy him with a word.
Great Britain can destroy him? So it can!
Imperial Rome once crucified a Man.
Rome once destroyed a "self-deluded" Jew,
Who, dying, said—"They know not what they do."
The "self-deluded" Jew whom Rome despised,
Later, by Rome, was apotheosized.
Mahatma! Saint! With all great souls allied!
Condemned today—tomorrow justified.

—The Christian Century.

THE DHARMA MANDALA

The inaugural meeting of The Dharma Mandala was held in America at Carnegie Hall in New York on June 23rd, 1928, and in England at the Grotrian Hall in London on November 11th, 1928. Since then several public meetings were organized very successfully in London and New York and were highly appreciated by the large congregation. The weekly service is held every Monday evening.

Endorsers in India include—

His Holiness Shri Shankaracharya

Dr. Kurtkoti of Bombay;

Swami Gnanananda of Benares;

The Maharajah Sir Pradyot Coomar Tagore
of Bengal;

Shrijut Jugal Kishor Birla of Calcutta.

Extracts from "The Times of India," February 4, 1929.

"A public meeting was held at Girgaum, Bombay, on Thursday night, January 31st, under the presidentship of His Holiness Shri Shankaracharya Dr. Kurtkoti to inaugurate a home and a foreign mission to propagate the Vedic Dharma.

Miss Alma L. Lissberger

Secretary

1285 Fifth Avenue, New York City, U. S. A.

12 Palmer Street, London, S. W. 1, England

Kedarnath Das Gupta

Sevaka (Servant)

D H A R M A

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All orders, correspondence and remittances should be made to the Manager "Dharma," 1285 Fifth Avenue, New York City, telephone: UNiversity 2778, or 12 Palmer St., London S W. 1, England,

D H A R M A

A SEMI-ANNUAL JOURNAL

EDITED BY KEDAR NATH DAS GUPTA

Vol. I. No. 1

July-December, 1930.

*All communications should be addressed to the Editor,
1285 Fifth Avenue, New York, U. S. A. or 12 Palmer
Street, London S. W. 1, England.*

"Hinduism is not a missionary religion. There is a place in it for the worship of all the prophets of the world. It tells everyone to adore God according to his proper faith or Dharma and thus to live in peace with all religions."—Mahatma Gandhi.

PART I—GENERAL

OURSELVES

We call our magazine "DHARMA."

"Dharma is that which promotes spiritual growth and evolution and leads to the realization of the unsurpassable Good, the Supreme Worth."

What is Dharma is explained in this number by eminent thinkers and writers of the East and the West.

"Dharma" is the organ of the ALL-WORLD GANDHI FELLOWSHIP whose aim is to promote Dharma by cultivating in individual and collective life the doctrines of Dharma, such as Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (self-control), Aparigraha (non-acquisition). That we—ourselves, may hold these five principles as a sacred trust to apply them whenever and wherever we meet the need—and quietly influence our environment by this supreme test of the power of the Divine forces surging within us.

Our journal will contain short articles relating to Dharma by famous writers and thinkers. All of them will not be original articles, some will be from published works of distinguished writers of the past and the present, periodicals and newspapers, which have a bearing on Dharma and All-World Gandhi Fellowship.

Our new magazine will make a special effort to bring to the West the noblest and best of India where Dharma originated and found its fulfillment in all faiths of all countries. It will endeavor to be non-sectarian and non-political.

The progress of Mahatma Gandhi's spiritual battle for peace and freedom—non-violent passive resistance campaign—will be especially recorded in this journal.

India has been represented in many ways, still such representations are far from complete. It will be our aim to present India from India's own point of view—that sees the Divine everywhere.

"There sounded a voice" says Rabindranath Tagore, "in the ancient forest-shade of India proclaiming the presence of a soul in the burning flame, in the flowing water, in the breathing of life of all creatures, in the undying spirit of Man. Those men who awoke in the world's early surprise of light were free and strong and fearless, crossing the barriers of things in joy and meeting the One in the heart of the All."

"Dharma" will appear twice yearly, in July and January. Annual subscription is \$1.00 including postage. Single copies fifty cents.

—Editor.

THE DHARMA MANDALA

1. This Society is called DHARMA MANDALA—Association for the cultivation of Dharma.

(a) "Dharma is that which promotes spiritual growth and evolution and leads to the realization of the unsurpassable Good, the Supreme Worth." (*Yato 'bhyudaya-nihshreyasa-siddhih sa Dharmah.*)¹

(b) Dharma is Religion as spiritual endeavor without the necessary acceptance of a religious 'creed.'

(c) Dharma is practical Philosophy which satisfies reason and enables Man to attain full Self-realization, divine perfection and unconditional spiritual Freedom while still living on earth.

(d) Dharma is in complete harmony with Science insofar as Science is ascertained truth, not mere speculation.

2. The objects of the Dharma Mandala are:

(a) To promote life's onward march and uttermost fulfilment by the realization of the Supreme End of all human endeavor (**parama-purushartha**).

(b) To meet the spiritual requirements of those that are dissatisfied with dogmatic forms of religion and religious 'creeds'.

(c) To meet the spiritual needs of Hindus outside of India, including followers of Aryan Paths such as the Vedic, the Puranic and the Tantric, as well as the Jaina, the Buddhist, the Sikh, the Brahma and any others originating from Aryan life and thought.

(d) To bring about a better mutual understanding, sympathy and co-operation between the Aryan forms of Dharma and all other endeavors for the spiritual advancement of Man.

3. The means to be pursued for the carrying out of the aforesaid objects shall be religious services, rites, ceremonies, social and religious plays, fairs and festivals, spiritual instruction and guidance of a special and personal kind and other practices of Dharma; as well as all forms of educational activity conducive to Dharma and to the growth of mutual understanding, sympathy and co-operation among aspirants to spiritual development in all races of mankind.

4. The membership of the Dharma Mandala is open to anyone in sympathy with its objects.

5. No one is required to renounce his particular form of religion to be a member.

(1) Literally, "Dharma is that from which there results a 'going forward and upward', (viz., in the scale of life), and the realization of That than which there is nothing better, greater and more worthwhile, meaning thereby absolute spiritual freedom (**moksha**) from every kind of limitation, sorrow and suffering. Another definition is: **chodana-Lakshano 'rtho Dharmah**—Dharma is that Quest for Worth (**artha**) which is characterized (**lakshana**) by a commanding urge to go forward along the right path (**chodana**). Etymologically Dharma is what 'upholds' the universe and everything in it as their inner 'framework' which, from the standpoint of the Hindu Aryan, is an order of moral and spiritual principles and values centering in Truth that abides forever.

All-World Gandhi Fellowship

PURPOSE

The object of the ALL-WORLD GANDHI FELLOWSHIP is to cultivate in individual and collective life the doctrines of AHIMSA (non-violence) and SATYAGRAHA (soul-force) for the promotion of peace and happiness of the world.

METHOD

The methods consist in putting into practice to the best of one's powers, the following five rules (Yama) which Mahatma Gandhi prescribes for the members of Satyagrah Ashram:—

1. **Satya**—the vow of truth. It is not enough not to resort ordinarily to untruth. No deception may be practiced even for the good of the country. Truth may require opposition to parents and elders.
2. **Ahimsa**—the vow of non-violence. It is not enough not to take the life of any living being. One may not even hurt those whom he believes to be unjust; he may not be angry with them, he must love them. Oppose tyranny but never hurt the tyrant. Conquer him by love. Suffer punishment even unto death for disobeying his will. Sacrifice and willing suffering is the spirit of Ahimsa. **Fearlessness** is essential to follow Ahimsa.
3. **Asteya**—the vow of non-stealing. It is not enough not to steal what is commonly considered other men's property. It is theft if we use articles which we do not really need.
4. **Brahmacharya**—the vow of self-control. It is not enough not to look upon woman with a lustful eye. Animal passions must be controlled, so that they will not be moved even in thought.

The control of the palate. Regulate and purify the diet. Leave off such foods as may tend to stimulate animal passions or are otherwise unnecessary.

5. **Aparigraha**—the vow of non-acquisition. It is not enough not to be acquisitive but it is necessary not to keep

anything which may not be absolutely necessary for our bodily wants. Think constantly of simplifying life.

Etymology

SATYAGRAHA. Satya, just right; Agraha, attempt, effort. Hence, Satyagraha, a just effort, in the sense of meaning non-acceptation of or resistance to injustice. Gandhi defines it, November 5, 1919, as meaning "holding on to truth, hence, truth-force." And he adds, "I have also defined it as love-force or soul-force."

AHIMSA (non-violence) means to abstain from all violence against the lives, person and property of adversaries. When we come to analyse what constitutes Ahimsa we find at once that it is not merely a negative virtue; it involves the positive doing of good quite as much as the negative refusal to do harm. Ahimsa does not mean meek submission to the will of the evil doer but the putting of one's whole soul against the will of the tyrant. Only with awareness of soul-force can non-resistant strength be developed.

MEMBERSHIP

Membership involves no financial responsibility beyond the payment of \$1.00 as an initiation fee, and a voluntary yearly contribution which is left entirely to member's own discretion to pay whenever and whatever they can afford, for which they will receive a copy of the quarterly journal "Dharma," the organ of the ALL-WORLD GANDHI FELLOWSHIP. It will keep the members informed how the Movement is progressing.

APPLICATION FOR MEMBERSHIP

The Application for the Fellowship shall be made to Miss Alma L. Lissberger, Secretary-Treasurer, 1285 Fifth Avenue, New York City. Telephone, University 2778

MAHATMA GANDHI'S OWN STATEMENT

The Vow of Truth

Not simply as we ordinarily understand it, not truth which merely answers the saying, 'Honesty is the best policy', implying that if it is not the best policy we may depart from it. Here Truth as it is conceived means that we may have to rule our life by this law of Truth at any cost; and in order to satisfy the definition I have drawn upon the celebrated illustration of the life of Prahlad. For the sake of Truth he dared to oppose his own father; and he defended himself, not by paying his father back in his own coin. Rather, in defence of Truth as he knew it, he was prepared to die without caring to return the blows that he had received from his father, or from those who were charged with his father's instructions. Not only that, he would not in any way even parry the blows; on the contrary, with a smile on his lips, he underwent the innumerable tortures to which he was subjected, with the result that at last Truth rose triumphant. Not that he suffered the tortures because he knew that some day or other in his very lifetime he would be able to demonstrate the infallibility of the Law of Truth. That fact was there; but if he had died in the midst of tortures he would still have adhered to Truth. That is the Truth which I would like to follow. In our Ashram we make it a rule that we must say 'No' when we mean No, regardless of consequences.

Doctrine of Ahimsa

Literally speaking, Ahimsa means 'non-killing'. But to me it has a world of meaning, and takes me into realms much higher, infinitely higher. It really means that you may not offend anybody; you may not harbour an uncharitable thought, even in connection with one who may consider himself to be your enemy. To one who follows this doctrine there is no room for an enemy. But there may be people who consider themselves to be his enemies. So it is held that we may not harbour an evil thought even in connection with such persons. If we return blow for blow we depart from the doctrine of Ahimsa. But I go farther. If we resent a friend's action, or the so-called enemy's action, we still fall short of this doctrine. But when I say we should not resent, I do not say that we should acquiesce:

by the word 'resenting' I mean wishing that some harm should be done to the enemy; or that he should be put out of the way, not even by any action of ours, but by the action of somebody else, or say, by divine agency. If we harbour even this thought we depart from this doctrine of Non-violence. Those who join the Ashram have literally to accept that meaning.

This does not mean that we practice that doctrine in its entirety. Far from it. It is an ideal which we have to reach, and it is an ideal to be reached even at this very moment, if we are capable of doing so. But it is not a proposition in Geometry; it is not even like solving difficult problems in higher mathematics—it is infinitely more difficult. Many of us have burnt the midnight oil in solving those problems. But if you want to follow out this doctrine you will have to do much more than burn the midnight oil. You will have to pass many a sleepless night, and go through many a mental torture, before you can even be within measurable distance of this goal. It is the goal and nothing less than that, which you and I have to reach, if we want to understand what a religious life means.

A man who believes in the efficacy of this doctrine finds in the ultimate stage, when he is about to reach the goal, the whole world at his feet. If you express your love—Ahimsa—in such a manner that it impresses itself indelibly upon your so-called enemy, he must return that love. Under this rule there is no room for organized assassinations, or for murders openly committed, or for any violence for the sake of your country, and even for guarding the honor of precious ones that may be under your charge. After all, that would be a poor defence of their honour. This doctrine tells us that we may guard the honour of those under our charge by delivering our own lives into the hands of the man who would commit the sacrilege. And that requires far greater courage than delivering of blows. If you do not retaliate, but stand your ground between your charge and the opponent, simply receiving the blows without retaliating, what happens? I give you my promise that the whole of his violence will be expended on you, and your friend will be left unscathed. Under this plan of life there is no conception of patriotism which justifies such wars as you witness today in Europe.

GANDHI

Mary Siegrist

Who is it walks across the world today?
 A Christ or Buddha on the common way—
 This man of peace through whom all India draws
 Breathlessly near to the eternal will?
 Hush, what if on our earth is born again
 A leader who shall conquer by the sign
 Of one who went strange ways in Nazareth?

Who is it sits within his prison cell
 The while his spirit goes astride the world?
 This age-fulfilling one through whom speak out
 The Vedas and Upanishads—who went
 Naked and hungry forth to find the place
 Where human woe is deepest and to feel
 The bitterest grief of India's tragic land?
 Whose is this peace that challenges a world,
 That calls divine resistance to a will
 No man upholds? Whose is this voice
 Through whom the Orient comes articulate?
 Whose love is this that is an unsheathed sword
 To pierce the body of hypocrisy?
 Whose silence this that calls across the world?

In this strange leader are all races met;
 In his heart East and West are one immortally
 Through him love sounds her clarion endlessly
 To millions prostrate who have lain age-long
 Beneath the oppressor's heel—unwearied saint
 Who gives them back the ancient memory
 Of a great dawn, a lost inheritance.

* * * * *

In his deep prison there in India
 Somehow abreast with sun and sky he waits.
 What if again a Christ is crucified
 By some reluctant Pilate—if again
 The blind enact their old Gethsemane?

* * * * *

Tread softly, world, perhaps a Christ leads on
Today in India.

"Gandhi" is reprinted by the kind permission of its author, Mary Siegrist, from her volume "You That Come After" Harold Vinal, Publisher, 1927.

PATRIOTISM

By Mahatma Gandhi

I am wedded to India because I believe absolutely that she has a mission for the world . . . My religion has no geographical limits. I have a living faith in it which will transcend even my love for India herself.

For me, patriotism is the same as humanity. I am patriotic because I am human and humane. My patriotism is not exclusive. I will not hurt England or Germany to serve India. Imperialism has no place in my scheme of life. A patriot is so much less a patriot if he is a lukewarm humanitarian.

DHARMA

By Annie Besant

When the nations of the earth were sent forth one after the other, a special work was given by God to each, the word which each was to say to the world, the peculiar word from the Eternal which each one was to speak. As we glance over the history of nations, we can hear resounding from the collective mouth of the people this word, spoken out in action, the contribution of that nation to the ideal and perfect humanity. To Egypt in old days, the word was Religion; to Persia the word was Purity; to Chaldea the word was Science; to Greece the word was Beauty; to Rome the word was Law; and to India, the eldest-born of His children, to India He gave a word that summed up the whole in one, the word DHARMA. That is the word of India to the world.

But we cannot speak this word, so full of meaning, so vast in its out-reaching force, without making our obeisance at the feet of him who is the greatest embodiment of Dharma that the world has ever seen—Bhishma, the son of Ganga, the mightiest incarnation of Duty who was lying on his bed of arrows on the field of Kurukshetra, there holding Death at bay, until the right hour should strike.

To him, in the midst of that bitter anguish, came the words from One whose lips were the lips of God, and He released him from the burning fever, and He gave him bodily rest and clearness of mind and quietness of the inner man, and then He bade him teach to the world what Dharma is—he whose whole life had taught it, who had not swerved from the path of righteousness, who, whether as son, or prince, or statesman, or warrior, had always trodden the narrow path. He was asked for teaching by those who were around him, and Vasudeva bade him speak of Dharma, because he was fit to teach.

Mysterious is the path of action; mysterious, because morality is not, as the simple-minded think, one and the same for all; because it varies with the Dharma of the individual. What is right for one is wrong for another. And what is wrong for one is right for another. Morality is an individual thing, and it depends upon the Dharma of the man who is acting, and not upon what is sometimes called "absolute right and wrong." There is nothing absolute in a conditioned universe. And right and wrong are relative, and must be judged in relation to the individual and his duties. Thus the greatest of all teachers said with regard to Dharma—and this will guide us in our tangled path—"better one's own Dharma, though destitute of merit, than the well-executed Dharma of another—better death in the discharge of one's own Dharma; the Dharma of another is full of danger. He who doeth the Karma laid down by his own nature incurreth not sin."

See how the two words Dharma and Karma are interchanged. Let me give you first a partial definition of Dharma. Dharma is the inner nature, which has reached in each man a certain stage of development and unfolding. It is this inner nature which moulds the outer life, which is expressed by thoughts, words, and actions,—the inner nature which is born into the environment suited for its further growth. The first idea to grasp is that Dharma is not an outer thing, like the law, or righteousness, or religion, or justice. It is the law of the unfolding life, which moulds all outside it to the expression of itself.

DHARMA

By Rabindranath Tagore

The Sanskrit word Dharma, which is usually translated into English as religion, has a deeper meaning in our language. Dharma is the inner nature, the essence, the implicit truth, of all things. Dharma is the ultimate purpose that is working in our self. When any wrong is done we say that Dharma is violated, meaning that the lie has been given to our true nature.

But this Dharma, which is the truth in us, is not apparent because it is inherent. So much so, that it has been held that sinfulness is the nature of man, and only by the special grace of God can a particular person be saved. This is like saying that the nature of the seed is to remain enfolded within its shell, and it is only by some special miracle that it can be grown into a tree. But do we not know that the appearance of the seed contradicts its true nature? When you submit it to chemical analysis you may find in it carbon and protein and a good many other things, but not the idea of a branching tree. Only when the tree begins to take shape do you come to see its Dharma, and then you can affirm without doubt that the seed which has been wasted and allowed to rot in the ground has been thwarted in its Dharma, in the fulfilment of its true nature. In the history of humanity we have known the living seed in us to sprout. We have seen the great purpose in us taking shape in the lives of our greatest men, and have felt certain that though there are numerous individual lives that seem ineffectual, still it is not their Dharma to remain barren; but it is for them to burst their cover and transform themselves into a vigorous spiritual shoot, growing up into the air and light, and branching out in all directions. The freedom of the seed is in the attainment of its Dharma, its nature and destiny of becoming a tree; it is the non-accompaniment which is its prison. The sacrifice by which a thing attains its fulfilment is not a sacrifice which ends in death; it is the casting off of bonds which wins freedom.

When we know the highest ideal of freedom which a man has, we know his Dharma, the essence of his nature, the real meaning of his self. At first sight it seems that man counts that as freedom by which he gets unbounded opportunities of self gratification and self-aggrandisement. But surely this is not borne out by history. Our revelatory men have always been those who have lived the life of self-sacrifice. The higher nature in man always seeks for something which transcends itself and yet is its deepest truth; which claims all its sacrifice, yet makes this sacrifice its own recompense. This is man's Dharma, man's religion, and man's self is the vessel which is to carry this sacrifice to the altar.

We can look at our self in its two different aspects. The self which displays itself, and the self which transcends itself and thereby reveals its own meaning. To display itself it tries to be big, to stand upon the pedestal of its accumulations, and to retain everything to itself. To reveal itself it gives up everything it has, thus becoming perfect like a flower that has blossomed out from the bud, pouring from its chalice of beauty all its sweetness.

From Sadhana (MacMillan & Co.)

RELIGION

By Sir John Woodroffe

As in the case of the terms "Civilization" and "Progress," so very varying and sometimes vague notions are held as to the meaning of the word "Religion." In its fundamental sense Religion is the recognition that the world is an Order or Cosmos of which each man is a part and to which he stands in a definitely established relation; together with action based on and consistent with such recognition and in harmony with the whole cosmic activity. The religious man is thus he who feels that he is bound in varying ways to all being; just as the irreligious man is he who egoistically considers everything from the standpoint of his limited self and its interests, without regard for his fellows or the world at large. The essentially irreligious character of such an attitude is shown by the fact that if

it were adopted by all it would lead to the negation of Cosmos that is Chaos. For the same reason all religions are agreed in condemning selfishness and in holding that in its widest sense it is the root of all sin and crime (Adharma). These acts are wrong conduct on the part of the individual limited self (Jiva) productive of suffering. The Vedanta goes further, holding that all ignorant notion (Avidya) of such a self, whether issuing in good or bad action leading to happiness or pain, binds to the world of birth and death (Sangsara). According to the ideas here discussed, this Order or Cosmos, that is existence according to Dharma the Universal Law, is not conceived as arbitrarily produced and governed by some merely extra-cosmic God. The order or Dharma is inherent in, and manifested by, all beings and denotes their true nature and qualities; in fact that which constitutes them what they are. Morality is the true nature of man. The general Dharma (Samanya Dharma) is thus the universal law, just as the particular Dharma (Vishesa Dharma) varies with, and is peculiar to, each class of being.

To this general concept the common faith of India adds others. The universe is held to be rooted in desire for enjoyment in the world of form; that is desire which seeks for itself the fruits of its actions. Desire manifests in action (Karma) which may be either good (Dharma) or bad (Adharma). Desire governed by Dharma is legitimate on the path of worldly enjoyment (Pravritti Marga). Man's three ends are then Law (Dharma), Desire (Kama), and the Means (Artha) by which lawful desires may be given effect. These are known as the Trivarga of the Purushartha. But desire should be controlled lest it stray into sin; and so that man may become more and more the master of himself. Those who seek the fourth Purushartha or liberation (Moksha) and are on the path of Renunciation (Nivritta Marga) generally live lives of increasing asceticism. Both kinds of action bind the individual soul (Jiva) to the world of forms: and necessarily so, because those souls which desire embodied life get it, whether its activity in such life be good or bad. But whilst

action with *æ*sire (Sakama Karma) whether good or bad binds to the universe of forms which as such are the worlds of birth and death; yet there is this difference between the two that good action leads to happiness and bad action to suffering; not merely, if at all, in this birth, but (since the soul survives physical death) in future states of happiness and suffering and in future births on earth. For, according to views accepted throughout India, the soul is not born once only but many times both in the past and future; the conditions under which it manifests on earth being (according to the general law of cause or effect) the result of actions (Karma) of previous births; just as present actions are the cause of conditions in future births. These multiple reincarnations are called Sangsara or 'Wandering' in the Worlds of birth and death. The law of Karma is the law of action according to which man has made himself and what he is and makes himself what he will be; being thus the master of his destiny in the Sangsara and having the power to transcend it. The world, as being limited, is transitory and liable to suffering. There is, however, a state of eternal blissful unchanging Peace beyond all words and understanding called Liberation or Moksha or Nirvana, which is known as the fourth end and aim of man (Purushartha). This can be realized by the practice of morality, acquisition of purity of mind through spiritual discipline (Sadhana), and by direct knowledge (Aparoksha Jnana). There is thus a moral law (Dharma) which, in its essentials is the same as that held by all other peoples. Man is enjoined to follow that law; the sanction of morality being ensuing sorrow and happiness and the necessity of right action as a preliminary condition of direct and Eternal Spiritual Experience (Moksha). The universe thus exists for a moral purpose, namely as providing a field upon which man suffers and enjoys the fruit of his actions and wherein man may attain his supreme end which is liberation from the suffering worlds of form (Moksha) and thus the attainment of eternal bliss. True civilization consists in the upholding of Dharma as the individual and general good and the fostering of spiritual progress so that, with justice to all beings, the immediate and ultimate ends of Humanity may be attained.

THE LAWS OF THOUGHT

By Aurobindo Ghose

Thought builds the universe. The mind alone is real. All that is seen is but a dream. There is such a thing as the conscious holding of a thought. When this is done, all that opposes it, or seems contradictory to it, gradually melts away, and we wonder what has become of it, or why we were at one time under its illusion.

Anything may be achieved by thought. Death, disease, poverty, humiliation, any or all of these may be overcome. The one thought, "I am the strong! I am the strong!" earnestly held, calmly, confidently, unwaveringly and yet silently asserted, is enough. In the presence of one strong thought, all of a contrary opinion or partly so become apologetic, and seek to defend themselves, or to explain why they cannot quite agree.

Immense batteries may be made, by numbers of people uniting together to think a given thought. If a group of men and women could agree to give, say ten minutes every evening, at the oncoming of darkness, to thinking a single thought, "We are one. We are one. Nothing can prevail against us to make us think we are divided. For we are one. The East and West are one and all antagonisms amongst us are illusion," the power that would be generated can hardly be measured.

This force ought always to be used in constructive forms. We ought always to devote it to what are called positive ends. We ought never to use it for hatred or jealousy or anger, but always in love and faith, and for the upbuilding of something. Even when evil is to be destroyed or a lie overcome, we must think of the truth that is to be revealed or the good to be done, and not the evil or falsehood.

The use of mental powers for directly destructive ends has always been regarded as accursed. It is what the West calls black magic, and certainly recoils upon the user in very terrible ways. A large beneficence should distinguish the man who knows the power of his own thought.

He should not, indeed, assert two conflicting goods at the same time. But out of all that is possible, he should select that which, for reasons that he apprehends, is most admirable and desirable, and concentrate upon it. As this emerges into facts, he will find that all that opposes it is automatically banished and destroyed. The confusion of wishing this and that in opposite directions, is the ordinary way of the ordinary world. This way represents a clearing and rationalizing of the ground, it means a dealing scientifically with our own desires in such a way as to make them realizable by the world about us.

The less selfish the thing we wish for, the greater and keener will be the accumulated and multiplied power of our thought battery. Our thought must be clear and ordered. When this is done, we shall see, to our surprise, that it has become creative. The world without begins to reflect the world within. Men and women become incarnated ideas.

APPRECIATIONS OF INDIA AND HER CULTURE

BY WORLD LEADERS:

SIR JOHN WOODROFFE

English author and orientalist

“India is not a mere geographical expression nor a mere congeries of people, who happen to be on this particular part of the Earth’s surface, but who might as well have been elsewhere. India is an Idea. It is a particular Shakti, the Bharata Shakti, distinguished from all others by her own peculiar nature and qualities. No home is a truly Indian Home, which is not Her expression. The basis of all culture and the maker of all nationality is Religion. This is the root and trunk of the great Tree of Life with many branches, amongst which the chief are those of Philosophy and Art, of Knowledge and Beauty. May the great and wonderful antique life of India be re-born in the forms of today.”

DR. RABINDRANATH TAGORE*Indian Poet and Philosopher*

"India has her renaissance. She is preparing to make her contribution to the world of the future. In the past she produced her great culture, and in the present she has an equally important contribution to make to the culture of the New World which is emerging from the wreckage of the Old."

SIR WILLIAM JONES*British Sanskritist*

"It is impossible to read the Vedant or the many fine compositions in illustration of it, without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

VICTOR COUSIN*French Historian*

"When we read with attention the poetical and philosophical monuments of the East, above all those of India, which are beginning to spread in Europe, we discover there many a truth and truths so profound and which make such contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophies of the East and to see in this cradle of the human race the native land of the highest philosophy."

FRIEDRICH SCHLEGEL*German Philosopher*

"Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full blood of heavenly glory of the noon-day sun, faltering and feeble and ever ready to be extinguished. The Divine origin of man is continually inculcated to stimulate his efforts to return, to animate him in the struggle and incite him to consider a re-union and re-corporation with Divinity as the one primary object of every action and exertion."

SCHOPENHAUER*German Sage*

“In the whole world there is no study so beneficial and so elevating as the Upanishada. It has been the solace of my life, it will be the solace of my death.”

PROFESSOR MAX MULLER*Eminent Orientalist of Oxford*

“If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention of even those who have studied Plato and Kant—I should point to India.”

STANLEY BALDWIN*Former Prime Minister of England*

Far away in time in the dawn of the State the greatest race of the many races then emerging from prehistoric mists was the great Aryan race. When that race left the country which it occupied in the western part of Central Asia one great branch moved west, and in the course of their wanderings they founded the states of Athens and Sparta; they founded Rome; they made Europe, and in the veins of the principal nations of Europe flows the blood of their Aryan forefathers. The speech of the Aryans which they brought with them has spread throughout Europe. It has spread to America. It has spread to the Dominions beyond the seas. At the same time one branch went south, and they crossed the Himalayas. They went into the Punjab and they spread through India, and as an historic fact ages ago there stood side by side in their ancestral land the ancestors of the English people and the ancestors of the Rajputs and the Brahmins.

YOGA:
or
COMMUNION WITH GOD

By Keshub Chunder Sen

What does Yoga literally mean? Union. The English word which makes the nearest approach to it is Communion. The created soul, in its worldly and sinful condition, lives separate and estranged from the Supreme Soul. A reconciliation is needed; nay, more than mere reconciliation. A harmonious union is sought and realized. This union with Deity is the real secret of Hindu Yoga. It is spiritual unification; it is a consciousness of two in one; duality in unity. To the philosophical and thoughtful Hindu, this is the highest heaven. He pants for no other salvation; he seeks no other mukti or deliverance. Separation, disunion, estrangement, a sense of distinction, duality, the pride of ego, this is to him the root of all sin and suffering; and the only heaven he aspires to is conscious union and oneness with Deity. He is ever struggling and striving to attain this blessed condition of divine humanity. Once in possession of it, he is above all sorrow and distraction, sin and impurity, and he feels all is serene and tranquil within. All his devotions and prayers, his rites and ceremonies, his meditations and his self-denials are but means and methods which help him on to this heaven of peace.

PRACTICAL APPLICATION OF VEDANTA

Compiled from an address given by Sir John Woodroffe

Mere talk about Vedanta is nothing but a high form of amusement. If more than this is to be achieved, definite Sadhana is necessary. In the grand opening chapter of the Kularnava Tantra it is said: "In this world are countless masses of beings suffering all manner of pain. Old age is waiting like a tigress. Life ebbs away as it were water from out a broken pot. Disease kills like enemies. Prosperity is but a dream; youth is like a flower. Life is seen and is gone like lightning. The body is but a bubble of

water. How then can one know this and yet remain content? The Jivatma passes through lakhs of existences, yet only as man can he obtain the truth. It is with great difficulty that one is born as man. Therefore is he a self-killer who, having obtained such excellent birth, does not know what is for his good. Some there be who, having drunk the wine of delusion, are lost in worldly pursuits, who reckon not the flight of time and are moved not at the sight of suffering. There are others who have tumbled in the deep well of the Six Philosophies—idle disputants tossed on the bewildering ocean of the Vedas and Shastras. They study day and night and learn words. Some again, overpowered by conceit, talk of Unmani though not in any way realizing it. Mere words and talk cannot dispel the delusion of the wandering. Darkness is not dispelled by the mention of the word "lamp." What then is there to do? The Shastras are many, life is short and there are a million obstacles. Therefore should their essence be mastered just as the Hangsa separates the milk from the water with which it has been mixed.

It then says that knowledge alone can gain liberation. But what is this knowledge and how may it be got? Knowledge in the Shastric sense is actual immediate experience (Sakshatkara), not the mere reading about it in books however divine, and however useful as a preliminary such study may be.

How can we gain it? The answer is, by Sadhana—a term which comes from the root "to exert." It is necessary to exert oneself according to certain disciplines which the various religions of the world provide for their adherents. Much shallow talk takes place on the subject of ritual. It is quite true that some overlook the fact that it is merely a means to an end. But it is a necessary means all the same.

I am not concerned to discuss the merits or the reverse of these various forms of rituals and Sadhana. But the Agama teaches an important lesson, the value of which all

must admit, namely: mere talk about Religion and its truths will achieve nothing spiritual. There must be action (Kriya). Definite means must be adopted if the truth is to be realized. The Vedanta is not spoken of as a mere speculation as Western Orientalists describe it to be. It claims to be based on experience. The Agamas say that if you follow their direction you will gain Siddhi (Realization).

"The Agama is," as a friend of mine well put it, "a practical philosophy," adding, "What the intellectual world wants most today is this sort of philosophy—a philosophy which not merely argues but experiments." He rightly points out that the latest tendency in modern Western philosophy is to rest upon intuition.

Intuition, however, has to be led into higher and higher possibilities by means of Sadhana, which is merely the gradual unfolding of the Spirit's vast latest magazine of power, enjoyment, and vision which every one possesses in himself. All that exists is here. There is no need to throw one's eyes into the heavens for it. The Vishvasara Tantra says "What is here is there: what is not here is nowhere." As I have said, I am not here concerned with the truth or expediency of any particular religion or method (a question which each must decide for himself), but to point out that the principle is fully sound, namely, that Religion is and is based on spiritual experience, and if you wish to gain such experience it is not enough to talk about or have a vague wish for it, but you must adopt some definite means well calculated to produce it. The claim of the Agama is that it provides such means and is thus a practical application of the teaching of the Vedanta. The watchword of every Tantrik is Kriya—to be up and doing.

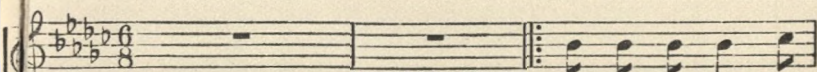
LEGENDS FROM THE MAHABHARATA

When Bhishma was a young boy, his widowed father, the sovereign of the land, fell in love with a beautiful maiden who was a fisherman's daughter. The fisherman was very proud and refused to give his daughter in marriage out of her proper rank, but he agreed at last to consent on one condition, that the son of his daughter should be made heir to the throne. That could not be as Bhishma, being the eldest son, was the heir apparent. The king understood what it meant, and withdrew his suit, but sad at heart. Courtiers marked his change, so the son Bhishma went straight to the fisherman and asked the hand of his daughter for his father. The fisherman repeated his objections and conditions. Thereupon, Bhishma said, "Then I shall never marry, and there will be no child of mine to claim the throne." His father was pleased to get his heart's desire, but he felt a sudden awe of the unselfishness of his own son, and named him for the first time Bhishma, "The Terrible," and gave him a boon that death himself should never approach him without his own consent. The blessing of parents creates destiny and it was proved so, long after in the battlefield of Kurukshetra.

In that battle he was fighting so valiantly that there was no hope for his opponents. Long ago he had promised them that he would never refuse them counsel though an enemy he may be and they now approached him to redeem his promise, and asked him how they could kill him. Bhishma said, "It is true that none may hope to slay me if I do not wish it, but there are certain things before which I lay down my arms. Before those who are afraid, before those who are weak from wounds and illness, before those who seek my mercy and before women. His opponents took the hint and brought a woman in the chariot of their general. That general shot arrow after arrow at Bhishma but when Bhishma took aim his eyes fell on the woman. He stopped and put back his arrow to its quiver. Darts clustered thicker and thicker on his body till he lay on a bed of arrows, but the time was inauspicious for his

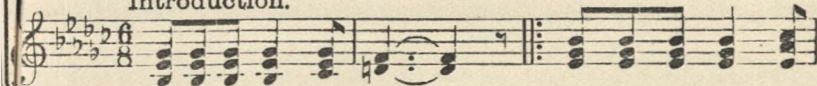
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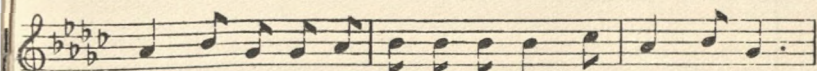


1. I - shk me te - re
2. Ai - sho - na - sha - te

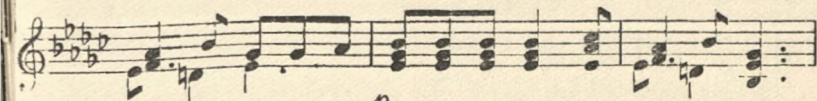
Introduction.



Andante. cres - - - cen - - - do. *p*



ko - he-gham a - he i - shk me te - re ko - he-gham
zin - da - gi a - he ai - sho - na - sha - te zin - da - gi



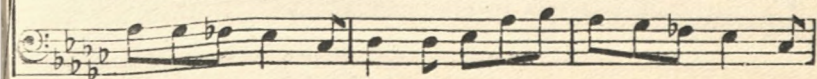
p



sar par li - ya jo ho so ho a - he sar - par li - ya jo
cho - ra - di - ya io ho so ho a - he cho - ra - di - ya io



cres - - - cen - - - do. diminuendo. cres - - - cen - - - do.



1st time. *2nd time.*

ho so ho. ho so ho.

dim-in-u-en-do. p ad lib.

A - kla ke ma - dra - se se - uth i - shk ke mai -

cres - - - - - cen - - - - - do. p

1st time. *2nd time.* *rit.*

- - de..... me ja..... de..... me ja.....

dim-in-u-en-do. rit.

Ja - me pha - na - e - be - khu - di ' a - he

ja - me pha - na - e - be - khu - di ab - to pi - ya jo
p *cres - - - cen - - - do.*

ho so ho a - he ab - to pi - ya jo ho so ho.
dim - in - u - en - do. cres. rit. dim.

THE SIMPLICITY OF HINDU PLAYS

By Kedar Nath Das Gupta

In the West civilization has become more and more complex, while in the East it has remained simple and unostentatious wherever it has been able to remain itself. This fact is clearly seen in the production of dramas of India, where plays are produced, often in the open air with the actors surrounded by the audience seated on the ground. There is no scenery, and limelight and footlights are not found necessary. Because in India a feast is served on plantain leaves it becomes possible to invite the whole world into the home. This is the same with regard to the festival of the drama which should be for all people, and not merely for those who are able to afford the elaborate and complex extravagance of the modern theatre.

In the ancient Hindu treatises on the dramatic art there is a description of the stage, but no mention of scenery. The necessity for scenery was regarded by the Hindu dramatists as a confession of the poverty of mind both of the author of the drama and also of the spectators, whose imagination was thus over-stimulated by external means. These dramatists refused to acknowledge that histrionic art is dependent, on the art of painting or any other art. "Like a true wife who wants none other than her own husband, a good play wants none other than the understanding mind." A deep blue cloth can hardly represent the vastness and grandeur of the sea, if the audience have no imagination of their own.

In Hindu plays there is not so great a gulf separating the stage from the audience. The business of interpretation and enjoyment is carried out by both in a spirit of cooperation. The spirit of the play, which is the real thing is showered from player to spectator, and from spectator to player in a very carnival of delight.

PART II — INDIA'S FIGHT FOR SELF-RULE

WHAT IS HAPPENING IN INDIA?

By Sherwood Eddy

Mid-India, December 15, 1929.

Dear Friends:

Two scenes will always remain indelibly stamped upon my mind from this visit to India. The first will be the picture of Mahatma Gandhi sitting cross-legged at his spinning wheel, like a Francis of Assisi suddenly plunged into the twentieth century, calmly discussing for India the course of action taken by Washington, Jefferson and Patrick Henry in the American Colonies in 1776, as contrasted with the alternative of a gradual evolution like Canada into Dominion Status. In either case, whether for independence or Dominion Status, Mr. Gandhi's own leadership will be non-violent.

The second scene I am sure to remember will be the fifteen thousand delegates and attendants at the Indian National Congress at Lahore, at the opening of the New Year 1930, impassioned, aflame with patriotic loyalty, deciding after heated debate whether they shall adopt a policy of cooperation or non-cooperation, for Dominion Status or Independence as India stands at the parting of the ways. This Congress will be a microcosm of divided India with its eight principal religions, some 222 different languages, 2300 separate castes and sub-castes in the one-fifth of the human race peopling this sub-continent.

To understand the situation in India today we must recognize the significance of the various elements that compose it. (1) There is first of all the strange figure of Gandhi himself, perhaps the most unique man in the world, seeming at first sight a frail, almost toothless old man and mystic saint, yet the very incarnate soul of India, quietly unalterably determined that his country shall be free. Gentle as a little child, yet he is as hard to move as a mountain, once his mind is made up. He is the centre and pivot of the Congress and of the whole situation today. He alone can unite the Nationalists or lead the masses.

(2) There is the Indian National Congress, a voluntary organization representing the politically-minded, educated leaders of the country, chiefly nationalists who unite their efforts for political self-determination and for needed social reforms. In addition to the 15,000 who assemble at the annual Congress, there are over a hundred thousand men educated in English, their only common language, who can be counted upon for leadership in their various communities. As I have met these leaders throughout India, I am convinced that they can produce a group of men equal to the British or American cabinets in intellectual ability, and often in integrity of character. India's two greatest dangers, however, will be widespread bribery and corruption which already exists among lower officials, and communal divisions between religions and castes.

(3) The third and chief element in the situation is plodding, poverty-stricken masses of this teeming population, more than nine-tenths of whom are illiterate. With only an acre of arable land per capita for the whole population and 125,000 landless casual workers, where the average income is eight cents a day, or \$27.75 a year, India is the poorest country in the world. Millions of these people will follow Mr. Gandhi, in any campaign he seriously promotes, but it is more than an open question as to how far he will have a united India behind him in a movement for civil disobedience at the present time.

(4) The seventy million Moslems constitute one-fifth of the population. They come of a fighting race, backward in education. The majority of their educated leaders desire Dominion Status or some form of self-government for India that shall safeguard their own interests in all the provinces, and give them one-third of the seats in the National Assembly. In spite of the bitter feud between Moslems and Hindus in the past, fomented by the fatal system of communal electorates, their trusted leaders believe they can unite with Hindus in self-government, protecting the legitimate interests of each community as have the French and English in Canada.

(5) The Native States, containing more than a fifth

of the population, constitute a difficult problem. The people of most of them are far behind those of British India in Education and civil liberties, often with autocratic, irresponsible and extravagant rulers. If they are left out of the newly-constituted India they may honeycomb the country with disloyal "Irelands." If they are brought in they will form a possible reactionary and divisive force, but the difficulty is not insuperable.

(6) The Youth Leagues of India are for the most part patriotic but inexperienced, irresponsible and radical in their outlook, demanding complete independence by any means, violent or non-violent. In any struggle they will doubtless break out in crimes of violence. They do not look to the non-violent Gandhi but to Jawaharlal Nehru, the president of the Congress, for leadership, and although not represented in the Congress, the pressure of their demands will be felt. With them on the left we may reckon on many of the forces of organized labor in the Trade Union Movement. Only a small fraction of the sixteen millions in industrial pursuits and the one and a half million laborers in factories are organized. Among certain railway and factory unions, especially in Western India, communist organizers have been at work and underpaid, ignorant workers in a country so desperately poor as India are likely to furnish fruitful soil for Russian propaganda and methods of violence. Youth, Communist labor and a few intellectuals thus constitute the extreme violent left wing of the nationalist movement.

The Viceroy, Lord Irwin, by his announcement of November 1, 1929, proposing a Round Table Conference to discuss the new constitution and promising ultimate Dominion Status for India, for a time united all liberal public opinion behind him. But the debates in the British Parliament destroyed much of the new faith and hope he had evoked. The Indian leaders responded to the Viceroy's announcement in their Delhi manifesto with four demands—complete amnesty for all political prisoners; the Round Table Conference convened to draw up a new Constitution for Dominion Status; members of the Indian National Con-

gress to have predominant representation at this Conference; and a change of heart manifested by the Government in a greater measure of conciliation and preparation for full Dominion Status. Mr. Gandhi, representing the majority of the Congress leaders, quietly but firmly demands the fulfilment of the above four conditions by Dec. 31st, 1929. If this is not done, and early Dominion Status assured, then "the Congress will organize a campaign of non-violent non-cooperation by advising the country to refuse taxation and in such other manner as may be decided upon." This was the resolution of the Congress adopted last year at Calcutta, which they expect to fall back upon if their demands are not met. As an alternative Mr. Gandhi would accept a personal assurance from the Prime Minister, through the Viceroy, that the British Government would promise full Dominion Status at the Round Table Conference, staking the political life of the Labor Government upon its fulfilment.

After interviewing both men, it seems to me that at present the Viceroy and Mr. Gandhi are so far apart politically that even if they meet in conference, as now proposed, agreement or reconciliation seems impossible. The Labor Government and the Viceroy are perhaps powerless to grant these conditions, while Gandhi and the Indian leaders feel equally powerless to satisfy the demands of the Congress with anything less. The situation is, therefore, grave and serious in the extreme. Ready or unready, divided or united, the inalienable demand for liberty is as deep among millions in India today as it was in the American Colonies in 1776, or in Canada when she was demanding complete self-government.

To help you interpret for yourself the present situation may I describe more fully our interview with Mr. Gandhi, and then tell you in brief of the position taken by the Congress at Lahore?

I shall always remember Gandhi at his spinning wheel with the warm light of the Indian sun falling upon him as he sat upon the floor of his simple room and talked with us quietly of the approaching crisis in India's history. His

bodily presence, like that of the Apostle Paul or of Socrates, is at first sight weak and unprepossessing; a small, emaciated figure, weighing less than a hundred pounds, bearing the marks of days of fasting, of five imprisonments, and of long hours of work, beginning daily with his hour of prayer at four every morning. Three times he has been beaten by mobs and once left prone in the gutter as one dead. He has a round, close-cropped head, large ears, a rather long nose, a quiet, pensive face, save when it lights in a smile or ripples with laughter as it so often does. But this only reveals his few remaining front teeth. It is characteristic of the man that he makes use of artificial dentistry at meal time for practical purposes, but will have no "false" teeth for the sake of appearance between times.

After three days spent in his Ashram or social settlement, he impressed us as the most childlike, the most transparent, the most lovable of men. His whole character is centered in his unique passion for truth and reality. His autobiography reveals the most inflexibly honest man of our times. His principle of "satyagraha," meaning truth-force or soulforce as opposed to brute force, leads logically to "ahimsa" meaning non-killing, non-injury and non-violence to any living being. This is embodied in his character as love, sympathy and identification with all human suffering. He believes that moral suasion or love, and love alone, is sufficient to meet every situation in life. This in turn leads to non-possession or poverty, whereby one shall not keep for himself anything which he does not really need. This results in the progressive simplification of life. His utterly selfless humility and shyness are strangely coupled with quiet boldness. It is difficult to realize that this frail man was once silent and timid before all strangers, a dumb failure in his first law case, a confessed "coward" afraid to sleep in the dark, yet now is perhaps the most fearless man in the world. His description of the former Indian leader Gokhale might be applied with even more truth to himself: "Pure as crystal, gentle as a lamb, brave as a lion and chivalrous to a fault. He was and remains for me the most perfect man on the political

field." He is a saint strayed into politics who is working in the spiritual, social and political spheres as one undivided whole of life.

If he is not a "mahatma" or great soul we never saw one. Yet the word is not permitted in his Ashram and it is painful and humiliating to him to have it used. One sees his humanity and his humor breaking sunshine through the lowering clouds of fierce criticism and controversy when he answers the questions of his critics in passages like the following: "Are you really a Mahatma? If so, will you define the word?" "Not being acquainted with one, I cannot give any definition." "Did you ever tell your followers that you are not one?" "The more I repudiate, the more it is used." "Is it a fact that formerly you traveled third class in railway trains and now you travel in special trains and first class carriages?" "Alas! the correspondent is correctly informed. The Mahatma-ship is responsible for the special trains, and the earthly cause for the degradation to the second class. You think I am on an eminence. I assure you that I am not aware of that. I am, however, on the top of a volcano, which I am trying to turn into hard incombustible rock. It may erupt at any moment before I have succeeded. That unfortunately has always been a possible fate for a reformer."

When we arrived at the Ashram we were met at the train by an employer, and a labor leader who, under Gandhi's influence, had renounced his comfortable circumstances to identify himself with the cause of the unorganized and exploited mill hands in the seventy mills of Gandhi's city. At meal time we sat on the floor with the hundred and fifty inmates of the Ashram beside another employer who had already given away about a half a million dollars, or half his wealth, and was devoting all his time to Gandhi's crusades. On all sides we see the remarkable influence of this man, both in the changed lives in the Ashram itself and throughout India.

Our day in the Ashram begins with morning prayer at four A. M. for half an hour. Out under the stars of the

Indian sky on the river bank, sitting in the clean sand, it is a moving experience to hear the prayers and hymns of this reverent religious worship. After a bath, exercise and study comes the first of the three daily meals, all sitting upon the floor eating their simple fare. Gandhi slips in last and sits with the children. His three daily meals consist of one bowl of curds with an equal amount of fruit, oranges and sweet limes. He eats no bread or vegetables in his present frail state, and he never ate meat in his life, save with guilty conscience as a Hindu schoolboy. After breakfast his day is occupied by correspondence and endless interviews, including some bodily labor, consisting for him of an hour at his spinning wheel while he continues his interviews. This spinning is for him almost a sacrament. He longs that the impoverished farmers, with a third of their time spent in enforced idleness, shall recapture the lost cotton trade which he believes Britain killed with a seventy per cent duty on Indian fabrics. If they can make their own homespun in idle hours they can save the annual drain of \$200,000,000 for Manchester cotton goods, etc., from abroad. To him, this spinning for the farmer spells bread, character and final freedom from an enervating foreign rule. After supper and the hour of evening prayer, Mr. Gandhi reclines on his cot out under the stars and answers our questions in an informal discussion about God, about prayer, about guidance and how far his actions may be controlled by God's Spirit. Sitting there in the moonlight, you forget that he is a Hindu, you forget his frail body, you sit reverently and begrudge the limits of his time and strength after seventeen hours of work, as you commune with a truly "great soul" in touch with God and more closely identified with suffering humanity than any man of our time.

An Ashram was originally a forest dwelling where an ancient Rishi (or seer) trained his disciples. This company of a hundred and fifty men, women and children, is one of two such social centers where Mr. Gandhi is training workers for the service of the country. Like his own life, the Ashram is based upon truth, love, and chastity (or the ob-

servance of continence or celibacy both for married and unmarried who are solely devoted to the service of the country, although normal married life is expected for those not thus called to special service.) This implies the control of the palate or "eating only for sustaining the body and keeping it a fit instrument for service," together with poverty or the non-possession of anything one does not really need for the simple life. The service for all in training includes spinning, manual labor even the most menial, the removal of untouchability from the depressed outcasts, sanitation, agriculture, national education in character, etc., etc.

Gandhi has received greater devotion than any man in India since the time of Gautama Buddha, some twenty-five centuries ago. He has aroused new hope and a sense of human worth in many of the sixty million untouchables and outcasts and he has done more to break down the evils of the caste system among the 220,000,000 Hindus than any man in history. He has given to a war-torn world the hope of a new way of passive resistance; he has perhaps made possible the substitution of a moral equivalent for war; and for revolution a non-violent means that may prove more effective than the age-long custom of destruction and bloodshed as a means of obtaining liberty. If he should succeed he conceivably might demonstrate the moral power of vicarious sacrifice and the spiritual application of the Sermon on the Mount to practical politics as more potent than all the guns of Prussian militarism, than all the ships of Britain or all the dollars of America. In him India has found her soul, has found a voice. Deeply wounded in spirit from the suffering of what she regards as indignity and humiliation at the hands of the ruling race, India is as determined to be free as were the Colonists of America in 1776. Probably the Lahore National Congress on January 1, 1930 will determine whether, with faith in the offer of Great Britain through the Viceroy, these two peoples will go forward together in what may prove to be the greatest instance of voluntary cooperation in history, in the peaceful transition of a nation from tutelage to freedom; or,

whether India will become one vast and growing embittered Ireland fighting for her liberties with any weapons that may come into her empty hands.

This I am writing before I start north to attend the National Congress at Lahore, thirty-three after I attended my first Congress here in 1896. This vast sub-continent has moved since then. It is a new generation and a new India today. I shall complete this letter by a brief code message by a cable at the close of the Congress early in January.

Very sincerely yours,

SHERWOOD EDDY.

P. S. By Cable Jan. 4th. After long discussion the National Congress at Lahore decided to fall back upon the resolution adopted at Calcutta. Mr. Gandhi and the leaders of the Congress were not satisfied either that their four demands had been met, or that the Government really intended to grant India Dominion Status at the Round Table Conference. He has, therefore, taken his stand with quiet determination and with the backing of the majority of the Congress to carry out his campaign for non-violent, non-cooperation and civil disobedience. This will mean tension, strife and trouble developing in various parts of India, and the beginning of a moral fight to a finish with the British Government for India's freedom. Mr. Gandhi has now fulfilled his warning that if Dominion Status were not promised or as good as granted by December 31, he would join forces with the Independence party of the left wing. This is serious indeed and ominous for the future.

Footnote: India's passive battle with England, the campaign of non-violent "civil-disobedience," has begun. Mahatma Gandhi with a band of patriotic followers, is marching to the sea to make salt and thus to violate the law of government salt monopoly.

Editor,

IT SEEMS TO ME

By Heywood Broun

It is curious that such scant sympathy should be shown for Mahatma Gandhi in the American press. Indeed, I am shocked to find the Indian leader largely regarded hereabouts as a comic figure.

For instance, I find one of my newspaper idols, H. I. Phillips, writing a column in which the man's arrest is treated as a joke. And the point of the burlesque lies in the not to be denied fact that Gandhi courted arrest and welcomed it. He is quoted by Mr. Phillips as greeting the police and crying, "This is very splendid of you. You want me to go with you at once, I hope."

Now, this would all be very funny if it were not for the disturbing analogy which comes at once to mind. How can that analogy be kept out of mind by any citizen of this unofficially Christian land? It is customary for a very considerable proportion of Americans to profess admiration for the teachings of Jesus Christ. A few even pretend to follow them. However, there is a disposition to admit that the rule of life is extremely difficult, and most of us are frank enough to confess the extent of the gap between our professions and our practice.

After Nineteen Centuries

But here, in the year 1930, there lives in a far off land a leader who is actually putting one of the vital phases of Christianity to the test. It seems to me that in the past he has been able to show that non-resistance is a practical weapon and a powerful one. I think he will be able to show this increasingly. Gandhi in jail, or even Gandhi dead, may prove to be a greater threat to the British empire than the little man who walked out into the ocean to make salt in defiance of the imperial decree.

It is strange that so few of us have been kindled by the heroism of an individual setting his determination and his will against the power of bayonets and battalions. It is my belief that armies cannot prevail against such a man. An idea can break down every brigade which is mustered against it. So it has been from the beginning. So it will be again.

We forget, of course, the previous instances of this fact, because they have been set before us in colored glass, which is not the warmest medium of communication. But here, upon the front pages of the daily papers, walks a man as current as Herbert Hoover or Babe Ruth, and he has invoked in this day of the cable and the telegraph and the radio the power of an ancient and respected rule. A rule largely honored in the breach, I will admit.

But to me it seems as if Gandhi's campaign might serve almost as a test of the validity of Christian philosophy. The attack of scientists upon religion has largely taken the form of questioning rather than downright denial. "Where are your proofs?" they have asked, and answer has been difficult for any save those who believe in the literal and entire divine inspiration of the Bible.

Beyond the Laboratory.

I am not that sort of Christian, even though I do not feel that laboratory truth is the only form of verity. As yet, in many fields of human experience, intangibles exist too subtle for the nicest scales or the most powerful microscope. Still, I welcome additional scope for truly scientific observation. I would rather look for my proofs to something which is happening at the moment than go to records of past events, however sanctified.

And it seems to me that Mahatma Gandhi has brought the doctrine of non-resistance into the laboratory. It may fail through the folly of his own followers. There is in my mind no doubt that England can put down armed rebellion. Machine guns can prevail against a multitude armed with sticks and knives and stones. Those same guns cannot quell those who march with full hearts and with empty hands.

Almost fantastically feeble is the faith of many a Christian in the doctrine of non-resistance. Only the other day I argued with a man who called himself devout about the question of pacifism. He said:—"Look here! One doesn't need to be craven in order to be a Christian. Turning the other cheek merely means that you should be slow to anger. After you've turned the other cheek and the other fellow keeps on plaguing you the thing to do is to watch for an opening and let him have it."

This was never my idea of the meaning of Christ's teaching, but it was so interpreted by many Christian clergymen during the war. Noting the fierceness of Christian prejudice during the present state of unemployment, I have felt at times that possibly the only way to be a devout Christian would be to become a good Jew. Likewise, if the Christian world fails to give support to Gandhi in his campaign of non-resistant civil disobedience Buddhism may loom up as the door for those who accept the full spirit of Christ's repudiation of violence. After all, at the time of his arrest he did not say to the one who would defend him with a sword, "Strike yet again."

Room Enough for All.

But my own special enthusiasm for Gandhi, which rises out of a sort of mysticism, need not be limited to approval on religious grounds. Since when did America turn away from any who fought in freedom's cause? And just what answer will Ramsay MacDonald make to the Socialists and the Liberals of the world when they ask him why the blood of Indians has been shed when they came asking for liberty? The problem of Indian freedom is complex and difficult, but, at least, some start could be made here and now.

The Communists have tried to make capital out of the Indian situation, but somewhat unfairly, for in his own land Gandhi has had nothing but bitter opposition from the left wingers, who considered his non-resistant campaign weak and him a mollycoddle.

After all, the Reds seem intent upon bigger and more important issues. For instance, they have recorded one of the major triumphs of May Day as follows:—"There were also cartoons of Mayor Walker, Police Commissioner Whalen and others. One particularly clever cartoon of Whalen showed him all dolled up and with a sign, 'Bargain Day at Wanamaker's.' Whalen saw the cartoon and went red in the face."

Note, then, as the sum total of Communism's American conquests the face of Grover Whalen.

—New York Telegram, May 7, 1930.

GANDHI THE NON-RESISTANT

By Henry Raymond Mussey

Mahatma Gandhi has joined battle with the British Empire for the soul of India. Against this contemporary Goliath, mightiest empire of our day, armed with the resources of science, organization, wealth, and all the enginery of war, there stands forth the slight figure of one single man clad in a loin-cloth, without arms, without wealth, without any of the accouterments of power. On what does this mystical madman rely as he goes forth to the unequal combat? With what strange weapon does the Mahatma fight?

The term "passive resistance" (said Gandhi fifteen years ago, at the end of his long and astonishingly successful campaigns in South Africa) does not fit into the activity of the Indian community during the past eight years. Its equivalent in the vernacular rendered into English, means truth-force. I think Tolstoy also called it soul-force, or love-force, and so it is. Carried out to its utmost limit this force is independent of pecuniary or other material assistance. Violence is the negation of this great spiritual force, which can only be cultivated or wielded by those who will entirely eschew violence. . . .

It is impossible for those who consider themselves to be weak to apply this force. Only those who realize that there is something in man which is superior to the brute nature in him, and that the latter always yields to it, can effectively be passive resisters. This force is to violence what light is to darkness.

In politics its use is based upon the immutable maxim that government of the people is possible only so long as they consent either consciously or unconsciously to be governed.

As he puts it in another passage:

The pathway of Ahimsa (non-violence)—that is, of love—has often to be trodden all alone. . . .

The current (and in my opinion mistaken) view of Ahimsa has drugged our conscience and rendered us insensible to a host of other and more insidious forms of violence, like harsh words, harsh judgments, ill-will, anger, spite, and lust of cruelty; it has made us forget that there may be far more violence in the slow torture of men and animals, the starvation and exploitation to which they are subjected out of selfish greed, the wanton humiliation and oppression of the weak, and the killing of their self-respect that we witness all around us today than in the benevolent taking of life.

Strange words these in our Western ears, and stranger deeds. "Soul-force," the weapon of the humbly strong. Facing the whole British power, Gandhi declares:

My confidence is unshaken that if a single Satyagrahi holds out to the end victory is absolutely certain. That is the beauty of Satyagraha (truth-force, soul-force). It comes up to us. We have not to go out in search for it. There is a virtue inherent in the principle itself.

Clearly enough, we put it negatively, imperfectly, when we call it non-violence, passive resistance, for it has the positive power of truth, of love, impregnable to all attacks because it fears nothing, not even death.

We view the operation of this force with wonder, for our progress has been in the control of material things, and our reliance has been on such control. Yet we have not lacked our own prophets and seers. One who is not without honor among us has said: "Resist not evil." "Love your enemies, bless them that curse you, do good to them that hate you." Even in our own land Emerson proclaimed the power of non-violence again and again. Most arresting of all to Americans today, because of their strange connection with present events in India, are the words of the Liberator, William Lloyd Garrison, who, aflame with passion for breaking the chains of the slave, put non-violence at the very basis of his practical activity.

Another motto we have chosen (says he) is "Universal Emancipation." . . . Henceforth we shall use it in its widest latitude—the emancipation of our whole race from the dominion of man, from the thralldom of self, from the government of brute force, from the bondage of sin, and the bringing it under the dominion of God, the control of an inward spirit, the government of the law of love.

Tolstoy testifies to Garrison's powerful influence on him, coming, as he says, in the spring of his awakening to true life. He says of this great American:

The principle of non-resistance to evil by violence, which consists in the substitution of persuasion for brute force, can only be accepted voluntarily, and in whatever measure it is freely accepted by men and applied to life—i.e., according to the measure in which people renounce violence and establish their relations upon rational persuasion—only in that measure is true progress in the life of men accomplished. . . . Garrison was the first to proclaim this principle as a rule for the organization of the life of men. . . . Therefore Garrison will forever remain one of the greatest reformers and promoters of true human progress.

Thus the great Russian non-resistant, who passed on the torch Garrison had lighted.

Gandhi in turn confesses his debt to Tolstoy. "The Kingdom of God Is Within You," he says, gave permanent form to his own ideal. Of his resulting South African campaigns, C. F. Andrews says:

He was the first to organize corporate moral resistance and to obtain at last in South Africa, through rigid discipline, a firmly united community ready to go to any lengths of suffering as a body for the sake of conscience. Perhaps it would be true to say that since the days of the early Christian church no such effective acts of passive resistance have been organized as those which Mahatma Gandhi inspired.

That victory won, Gandhi returned to his own country and continued the struggle against oppression and injustice, at first, working as a loyal subject of the British Empire, then, after the black horror of Amritsar had convinced him that the Empire in India was an evil thing, throwing his whole life and thought to direct the invincible power of non-violence against that Empire by the dangerous method of non-cooperation. Few Americans there are, perhaps, who realize that the present conflict, which is likely to be the greatest of all, is the ninth that Gandhi has waged in these fifteen years, and always with the single weapon of non-violence, truth-force. "My non-cooperation has its root," he says, "not in hatred but in love It will be a non-violent fight, it will be clean, it will be truthful."

Mistakes he has made a plenty, and none more ready to admit them than he. He tells of the great struggle against the Rowlatt Act: "Therein our inherent shortcomings came to the surface. . . . I had to confess my Himalayan blunder"—he had been ignorant that the masses were certain to become violent if left to themselves! The non-cooperation campaign in 1921 was wrecked in its non-resistant aspect by the terrible outbreak of violence among his followers at Bombay and their butchery of the police at Chauri Chaura. Immediately he made a vow to fast till the violence in Bombay should cease, and called off the non-cooperation movement at the height of its power.

The drastic reversal of practically the whole of the aggressive program (he said) may be politically unsound and unwise, but there is no doubt that it is religiously sound, and I venture to assure the doubters that the country will have gained by my humiliation and confession of error.

What an act of faith to undertake to teach the three hundred millions of a veritable continent by personal example the meaning of non-violence, the power of love!

Then came that strange, magnificent scene at his trial:

I wish to indorse all the blame that the learned Advocate General has thrown on my shoulders in connection with the Bombay, Madras, and Chauri Chaura occurrences. . . It is impossible for me to dissociate myself from the diabolical crime of Chauri Chaura or the mad outrages of Bombay. . . I knew that I was playing with fire. I ran the risk, and if I were set free, I should still do the same. . . Non-violence is the first article of my faith. . . But I had to make my choice, I had either to submit to a system which I considered had done an irreparable harm to my country or incur the risk of the mad fury of my people breaking forth when they understood the truth from my lips. I know that my people have sometimes gone mad. I am deeply sorry for it. . . But I hold it to be a virtue to be disaffected toward a government which in its totality has done more harm to India than any previous system. . . .

I believe that I have rendered a service to India and England by showing in non-cooperation the way out of the unnatural state in which both are living. . . But in the past non-cooperation has been deliberately expressed in violence to the evil-doer. I am endeavoring to show my countrymen that violent non-cooperation only multiplies evil, and that as evil can only be sustained by violence, withdrawal of support of evil requires complete abstention from violence.

Non-violence implies voluntary submission to the penalty for non-cooperation with evil. I am here, therefore, to invite and submit cheerfully to the highest penalty that can be inflicted on me for what in law is a deliberate crime, and what appears to me to be the highest duty of a citizen.

Such is Gandhi, the non-resistant. Today, after further years of self-discipline, experience, and training of his followers, he has once more matched forces with the British Empire. Where will the victory rest?

—The Nation.

THE TERRIBLE MEEK

What Gandhi has started in India profoundly concerns the whole world. The technique of non-resistance, to which he has already resorted nine times, challenges the entire social order based on force. Only a few years ago an American diplomat leaving for his post in China declared that his was a hopeless mission; the cause of the Allies and the United States as to extraterritoriality and other matters was lost because the Chinese were using in this case the "most dangerous weapon in the world, non-resistance." Nothing makes your modern diplomat so wild as to tell him that if he attacks you, you will not shoot back; he knows that that strikes his weapons to the ground. He has built up a preposterous world of armaments and ships and colonies, extraterritorial rights and spheres of influence, all based upon his ability to impose his will by his own troops or natives in his pay. He seeks to subdue the blacks in South Africa, the Moroccans, the Algerians. He has been getting away with it for centuries—always in the name of Christ Jesus and the Holy Word.

Now the whole miserable business of governing "inferior" races and exploiting them for "their own good" is rudely defied by an unhandsome, undersized man, naked but for a loin-cloth, who seeks nothing for himself, no material power, no office, no wealth; who dares to defy the greatest of colonial empires and is actually stirring it upon its foundations. They have ventured to arrest him at last. But they tremble lest anything happen to the Terrible Meek who sits within their jail. Here is the dispatch which tells of the treatment of this state criminal:

A fully furnished wing in the Yeravda prison, where he can meditate, spin, take exercise, and read without disturbance, has been allotted to him. A special cook has been provided for him and he will receive ten dollars a week from the government for his personal expenses.

In addition a special board of three English physicians has been appointed to watch his health daily. His jailers know full well that if anything happens to him while he is in their custody all India will rise. They do not even dare to charge him with a crime, but are holding him un-

der a statute 103 years old which permits them to intern in prison anybody whose activities seem to threaten the state.

A nice business for an Anglo-Saxon democracy which is only an intruder in India to engage in? An especially nice business for a Labor Government whose head was himself an execrated pacifist during the World War, with the conduct of which he refused to ally himself in any way? Yes, from this aspect the plight of Ramsay MacDonald is nothing less than tragic. This, like the failure of the naval conference, was the risk he ran when he took office and made himself responsible for the conduct of Indian affairs and the management of England's army and navy. We agree with the criticism that it would have been far better if Mr. MacDonald had worked out a solution for India's problems before plunging into the disarmament conference; at the very time he was most needed in the India Office, Wedgewood Benn, its Cabinet head, was drawn off for the endless bickerings of the naval discussions. We are sincerely sorry for Mr. MacDonald. His is now an almost hopeless position. He has had to yield in the arrest of Gandhi; how long will it be before he is sanctioning the dispatch of more British troops to India, he who brought about the return of some of the British troops sent to China? If he yields dominion status now, his political foes at home will accuse him of weakening before conditions which "call for a stern hand." If he does not grant dominion status, he faces years of unrest, of bloodshed and rebellion. For this issue will not down until, like American slavery, it is settled aright, with the peoples of India in control of their own land—for better or worse. There is only one thing Mr. MacDonald should do; move at once for dominion status, accept Parliamentary defeat, and rely upon the justice of the British people and the progress of events to bring him back to office as the pro-Boers came back triumphantly in 1906. Instead we have the postponement until October 20 of the proposed conference on dominion status.

What in this hour shall be the attitude of American liberals? With all sympathy for MacDonald and his Government they must continue to urge that the natives of India be given back their country, to rise or fall as they decide. Let it be known whether the Simon Commission has found for dominion status or not. The report appears to have been finished for a month; it is still being printed. Dominion status for India is but another test of our faith in democracy; whether we believe in autocratic good government—though we deny that the British government in India has always been good—or bad self-government. We cannot see how anybody who believes in American institutions and the principles underlying them can hesitate. India has just as much right to take over its own government today as the Americans had in 1776. It is not for us, nor for the British either, to sit in judgment upon the fitness of these people to rule themselves, or to prophesy what the future may hold in store for them.

Meanwhile, blood flows freely, and there are those who are saying that this is the inevitable outcome of non-resistance. Nothing of the kind. But the masses will strike back when sufficiently provoked, as at Sholapur—we take these facts from a press cable of May 8 (*italics ours*):

A district magistrate was summoned. He warned them to disperse. Instead, the crowd, increasing in numbers every minute, refused and the police were ordered to open fire.

There was here no native act of violence before there were 27 natives killed and 100 wounded.

As for the Terrible Meek whose personal power has set all these forces in motion, he is beyond the reach of his jailers because his spirit soars above theirs; because he is serenely happy to be again behind the bars; because his conscience is clear, his course of life and action open and frank; because his soul is buttressed by a noble, an unconquerable, and an imperishable truth. He well knows that if he dies now it will not matter. Liberty is under way. Its progress is irresistible. And whether he is alive or dead, Gandhi's soul will go marching on.

—The Nation.

GANDHI INTERVIEWED IN JAIL

By George Slocombe

Special Cable to the New York Times.

POONA, May 20—I have had two conversations with Mahatma Gandhi in prison. He is confined as a state prisoner in the central Yerovda jail several miles outside of Poona.

It is one of the oldest prisons in India. Its exterior quaintly Victorian, but inside its high wall are a number of low cell blocks, one of which is reserved for Mr. Gandhi. Both political and ordinary prisoners are confined there but Mr. Gandhi receives certain privileges.

Until I saw him he had seen no visitor from the outside world.

My conversation with the Mahatma took place in the presence of three British officials: Major Doyle, Inspector General of Prisons; Major Martin, the prison superintendent, and Mr. Gould, the district magistrate. With all three the prisoner appeared to be on excellent terms.

Mr. Gandhi's cell door opens onto a wide veranda. His spinning wheel occupies a prominent position in his cell. Among the books at his bedside I noticed a well-thumbed copy of Bunyan's "Pilgrim's Progress," the work of another famous prisoner.

From the cool darkness, in which he spends his days in meditation, the man revered as a saint in India by millions of his countrymen emerged to greet me with a shy smile.

During our interview, which took place on the shaded veranda, the Mahatma abandoned the cross-legged posture in which he is familiar to hundreds of millions and sat on a cane chair. Otherwise he was as the world knows him—bare except for a loin cloth, brown and emaciated like an anchorite of the desert, but well and even cheerful.

Only the spectacles on the mild shining eyes, the mouth with its queer toothless smile and a childish trick of dropping the sandal from one foot as he sat with one leg crossed rendered the apostolic figure human.

Two things seemed to me as clear as crystal during the four hours I spent with him—his burning love and his burning hate. He loves India as he loves all mankind. He hates the British domination in India as he hates evil.

The British in India are to him oppressors, the source of all maladministration and suffering, yet he has no personal hatred for the British or for any one.

He has a warm regard for the Viceroy, Lord Irwin. He has treasured friends in England. There are even many things in British history, British character and the British commonwealth that he admires. Once India is free Great Britain, I suspect, will have no warmer friend than Mr. Gandhi.

Our conversation began with a general exchange of ideas on the British-Indian policies. I then asked him to explain frankly what he meant by "independence." Did he demand independence as ultimately implied in Dominion status or did he insist on separation from the British commonwealth?

"I have always heard," he replied, "that in England Dominion status is understood to mean independence, but by Indian authorities it is not so understood. Therefore, when independence is resisted we naturally ask for independence in contradistinction to Dominion status."

When I asked him if he thought that Canada and South Africa were not in all essential respects independent, he acknowledged that they were. "But we are not offered a status like theirs," he added.

I asked if he had calculated the perils involved in his campaign of civil disobedience. He replied he had.

"I have taken what has been called a mad risk," he remarked, "but it is a justifiable risk. No great end has been achieved without incurring danger." Nevertheless, he said he was gravely alarmed by the violence said to have been committed at Sholapur. He was grieved at the death of the two policemen killed there, but he was convinced the violence had not come from civil resisters. He said they had been ordered to suffer everything, even violence, without resistance.

I asked if he thought that in a struggle between law breakers and the authorities the government could a knowledge defeat.

Mr. Gandhi smiled. "I am an optimist," he said. "In forty years of struggle I have frequently been told I was attempting the impossible, but invariably I have proved the contrary."

Nevertheless, he did not refuse to negotiate, he pointed out, adding: "My life has been nothing but a record of settlements."

Mr. Gandhi declared that, if the government was earnest in its desire to satisfy India, it should grant the eleven points demanded in his last letter to the Viceroy. "I can only judge the tree by its fruits," he repeated over and over again. "Until we get satisfaction, we shall fight on until the end and give our lives, if need be, in the cause of Indian freedom."

"We shall fill all the jails of India with our passive resisters and breakers of the salt laws, and we shall make administration impossible by our opposition."

Mr. Gandhi admitted, however, that even in the remote event of a victory negotiation would still be necessary and he was prepared to do anything to avoid bloodshed and suffering if the essential cause of Indian nationalism did not lose thereby.

From our subsequent conversation I gathered that even at this critical hour a settlement is possible and that Mr. Gandhi was prepared to recommend to his Congress the suspension of the civil disobedience movement and cooperation in the round-table conference which will meet in London Oct. 20 on the following terms:

First—The terms of reference to the round-table conference shall include the framing of a Constitution giving India the substance of independence.

Second—Satisfaction shall be granted to Mr. Gandhi's demands for the repeal of the salt tax, for the prohibition of liquor and for a ban on foreign cloth.

Third—Amnesty shall be accorded to prisoners con

victed of political offences, to coincide with the end of the civil disobedience campaign.

Fourth—The remaining seven points raised in Mr. Gandhi's letter to the viceroy shall be left for future discussion.

I believe the British Indian Government will court disaster if it persists in the tragic error of regarding Mr. Gandhi and his Congress as a negligible political force in India.

Mr. Gandhi's cooperation alone can make the round-table conference a reality. Is the government prepared to make an honorable peace with him?

Negotiation is still possible. After my two meetings with Mr. Gandhi in prison, I am convinced that conciliation will be met by conciliation, but that violence on either side will never compel surrender.

GLEANINGS

Ramsay MacDonald M. P.

On October 17, 1927, Mr. Ramsay MacDonald wrote in the London Daily Herald that further tutelage of India for self-rule was useless, and that India should receive independence at once:

The moral justification that has always been made for the existence of our Empire among subject peoples has been that we are training them for self-government. The most typical of that is our Indian Empire. A thousand and one reasons are given for a little more tutelage. . . . Now plain, practical common sense should come to our rescue. Nobody can imagine that any harm will come from independence. Let independence be granted.

George Lansbury M. P.

As far back as 1920 Mr. George Lansbury thus echoed some famous words of Richard Cobden:

There are more than three hundred million people in India; there are forty million of us English in the British Isles. We claim to know what is good for those people better than they do themselves. Was there ever impudence more colossal? Because our skin happens to be white we claim more brains than those whose skin has been browned by the sun. Whenever I look at Indians I feel ashamed of myself.

The Nation, June 1930.

Wedgewood Benn M. P.

Wedgewood Benn, Secretary of State for India, said in the House of Commons on May 26, 1930.

"We look forward to the day when Indian liberty will be enlarged to permit India to take her place as a full and self-governing dominion."

The Secretary expressed hope that the idealism of the Indian and British people would yet make possible an "ultimate rebirth of mutual understanding and strength."

A. Fenner Brockway M. P.

Interviewed by Raymond Gram Swing

London, May 14—"If I had a free hand," said Mr. Brockway, "I should not wait for the Simon report. It is far too late for that report to have any influence toward saving the situation. I should at once make the declaration that the policy of the British Government was to give complete self-government to India. I should declare amnesty to all political prisoners, for the prisons still hold men sentenced during the trouble of 1915, and during the martial law in force in 1919.

"I should call then a round-table conference in London as soon as it could be held and demand that this conference work on details of the transition period from today's status of British rule to the promised status of self-government. I should make that transition a period of five to ten years. I should devise a transition which worked automatically. At one stage the Indians would take over the control of their army, at another the control of the civic service, and so on."

New York Evening Post, May 14th.

Dhan Gopal Mukerji

Dhan Gopal Mukerji, Indian author, returned on the French liner Rochambeau yesterday after spending several weeks in India in the centres of passive resistance to British rule.

The world cannot know what is happening in India, where "human beings are being shot down as pigeons," Mr. Mukerji declared, adding that in six months the world

would really know what happened in Peshawar. A statement which the Indian writer issued on his arrival here follows in part:

"I visited many peasant groups with the president of India's national congress, Pandit Jawaharlal Nehru, in order to find out how they felt and thought. Almost all the peasants of the United Provinces, Behar and Bengal, numbering about 40,000,000 souls, are for total civil disobedience.

"Every group is organizing itself for non-violent resistance to the tax collectors. Resistance against the tax is the third move of the resistance groups. Unless something unforeseen happens in the meantime to upset the prearranged plans, the coming tax strife in India will be a dramatic spectacle. The astonishing part of the situation is that every peasant society is arranging its program in an open and above-board manner, showing conclusively that the nation is no longer afraid. Our people are healed of the disease of fear. This healing we owe to Mahatma Gandhi."—New York Times, June 3, 1930.

Rabindranath Tagore.

In an address on the situation in India to the yearly meeting of the Society of Friends, London.

India is being ruled by a complicated machine. The mechanics who drive it have a long training in power, but no tradition of human sympathy, which is superfluous in a workshop. They are incapable of understanding the living India owing to the natural mentality of bureaucracy, which simplifies the task and manages an alien race from a distance through various switches and handles and wheels and hardly ever through human touch. It produces perfect results so long as the subject race meekly behaves like dead material yielding to the machine-made law and order, offering no resistance when exploited.

In the meanwhile Europe's own quickening touch has gradually awakened the dormant life of India. But the machine manufactured over a century ago, in its stolid

indifference still ignores it, and in a blind insensitive efficiency tries to make mince-meat of the newly risen humanity of India, for alas! it knows nothing better. The expert in the engine-room is indignant to find that the time-honored system does no longer produce law and order, and he becomes more and more red in the face and dangerously furious.

What Mahatma tried to do was to request the expert not to identify himself completely with the machine but to remember that he is also a man.

In its relation to the Eastern peoples the aspect of Western character which has come uppermost is not only insulting to us but to the West itself. Nothing could have been more unfortunate in the history of man than this. For all meetings of men should reveal some great truth which is worthy of a permanent memorial, such as, for instance, had been the case of India's meeting with China in the ancient time.

The Bombay Presidency government has officially announced in regard to Sholapur:

"Nearly all the rumors of hideous brutalities by the mob which have been freely circulated are without foundation. It is not true that policemen were tied together and burned alive, or that one had his eyes gouged out, nor is there any suspicion whatever that two were thrown into a well. It is hoped that all the missing policemen will yet be found." The Nation, June 18, 1930.

Bombay, May 24 (AP).—Yesterday's parade, in which an estimated 200,000 persons participated, was regarded here as not a spontaneous mob manifestation but as a carefully organized demonstration of civil disobedience in its strictly non-violent character, sponsored by twenty-eight commercial corporations.

These corporations represented wealthy merchants, mill owners, cotton brokers and professional men who had arranged that it should be kept peaceful through control by All-India National Congress volunteers. These were said to have checked isolated attempts at disorder which might have led to rioting. —New York Times.

Leading Liberals of America Appeal to Their Own Citizens On Behalf of India

To an American public concerned for peace and convinced that true and enduring peace can only rest upon international goodwill and progressive removal of deep-seated grievances in the minds of all peoples, present events in India have, we are convinced, a profound significance which we have not fully appreciated.

It is a new thing in history when a people 330 million strong strive for internal unity and freedom from the yoke of foreign rule by non-violent methods under the leadership of a saint.

Rarely have peoples stood at the cross-roads with fairer opportunity to decide their direction. The old way of violent revolt or violent repression leads to war, to the perpetuation of hate and the encouragement of despair. Gandhi and the Indians who stand with him offer the world a new revolution not only in the end sought but in the method which in the long run affects the worth of any end. We Americans are without direct power or direct responsibility in the matter. But in our little world we cannot look unmoved upon this crisis. We have not only a right but a duty to put the imponderable power of public opinion behind an urgent plea to the Indian people to persist in the non-violent paths in which they have chosen to lead mankind and to the British Government to justify our confidence in its zeal and capacity as the pioneer of peace by agreement and goodwill.

Signed by:—John Dewey, Professor, Columbia University, New York; Oswald Garrison Villard, Editor, "The Nation," New York; and others.

American Sympathy For India

Before the Senate had settled down to business yesterday, a resolution was introduced by Senator Blaine, of Wisconsin, which doubtless will attract widespread attention, especially in Great Britain, Egypt and India. It will be discussed on the Senate floor about the time the London naval conference gets underway, and may be par-

ticularly noted by Prime Minister MacDonal, whose campaign pledges so closely conform to the purpose which Senator Blaine apparently has in view.

The Blaine resolution asks the Senate to pledge its constitutional support to the President of the United States "whenever he may deem it proper to recognize the sovereignty and independence of India," and "recommend early recognitions thereof."

Mr. Blaine links the resolution with the coming naval conference. An army of 250,000 is required to keep 300,000,000 people in subjection, he contends, and this army requires a navy to serve and protect it. If the need for the army could be dispensed with, the need for the requisite naval protection would disappear, in the opinion of the Senator of Wisconsin.

On many occasions Congress has formerly extended its sympathy to foreign peoples struggling for their independence. It is the historic attitude of the United States. Americans believe that world peace must be based upon liberty and justice in order to endure. Mr. Blaine's resolution may fail of adoption, but it unquestionably reflects the sentiments of the American people.

—Washington Post, January 7, 1930.

A Cablegram for Reconciliation

One hundred and two American clergymen, led by the Rev. Dr. John Haynes Holmes sent the following cablegram to Prime Minister Ramsay MacDonal on May 1, 1930:

"In the interest of India, Britain and the world, we beg you to seek the way to amicable settlement with Gandhi and his people. As ministers of religion who cherish the principles of democracy, freedom and brotherhood which you represent, and who believe in the spiritual ideal which Gandhi sublimely embodies, we refuse to believe that you and Gandhi cannot work together. We look to you, who hold power and authority in this crisis, to avert the tragedy of a conflict which would mean catastrophe for Britain, India and mankind."

SIGNED BY

- Rabbi SAMUEL J. ABRAMS, Brookline, Mass.
 Dr. PETER AINSLIE, Baltimore, Md.
 GEORGE REID ANDREWS, N. Y.
 THEODORE ANDREWS, Dover, N. J.
 Dr. HERBERT E. BENTON, Philadelphia.
 JULIUS A. BEWER, New York.
 WILLIAM H. BRIDGE, New York.
 FRED L. BROWNLEE, New York
 VINCENT G. BURNS, Palisades, N. J.
 C. H. BUTLER, Washington, D. C.
 EDMUND B. CHAFFEE, New York.
 RUSSELL J. CLINCHY, New York.
 CHARLES A. COBURN, New York.
 FRANKLIN D. COGSWELL, N. Y.
 PAUL COTTON, New York.
 Dr. E. LE ROY DAKIN, Milwaukee.
 DALE DE WITT, Yonkers.
 Dr. ALBERT C. DIEFFENBACH, Boston.
 GEORGE W. DOW, Washington.
 PAUL DU BOIS, New York.
 CHARLES E. DUNN, New York.
 CHRISTOPHER R. ELIOT, Cambridge, Mass.
 PHILIP P. ELLIOTT, New York.
 ALAN M. FAIRBANK, New York.
 EDWIN FAIRLEY, New York.
 NEWTON C. FETTER, Cambridge, Mass.
 Rabbi WILLIAM FINESHRIBER, Pa.
 Rabbi MITCHELL SALEM FISHER, New York.
 Dr. DANIEL J. FLEMING, New York.
 MARY HANFORD FORD, New York.
 Dr. FRANK C. FOSTER, New York.
 LAWRENCE H. FRENCH, Teaneck, N. J.
 Rabbi ISRAEL GOLDSTEIN, New York.
 Rabbi SIDNEY E. GOLDSTEIN, New York.
 FRED FIELD GOODSSELL, New York.
 AMY BLANCHE GREENE, New York.
 GEORGE C. O. HAAS, New York.
 WESLEY H. HAGER, New York.
 CAMERON P. HALL, New York.
 NEWMAN W. HESS, New York.
 GEORGE W. HINMAN, New York.
 Dr. FENWICKE L. HOLMES, New York.
 JOHN HAYNES HOLMES, New York.
 CLARENCE V. HOWELL, New York.
 WALTER ISHER, Boston.
 FRANCIS JONES, Boston, Mass.
 WALTER D. KNIGHT, New York.
 Dr. JACOB KOHN, New York.
 LEON ROSSER LAND, New York.
 BENSON Y. LANDIS, New York.
 Dr. JOHN HOWLAND LATHROP, Brooklyn.
 Dr. HORACE H. LEAVITT, B'klyn.
 Dr. ROBERT G. LEETCH, Baltimore.
 HENRY SMITH LEIPER, New York.
 MOSES R. LOVELL, Washington.
 SIDNEY LOVETT, Boston.
 Rabbi ALEXANDER LYONS, B'klyn.
 A. MEREDITH MacCOLL, New York.
 DAVID A. MacLENNAN, Baltimore.
 DAVID A. MacLENNAN, Hyde Park, Mass.
 Mgr. WILLIAM F. MCGINNIS, B'klyn.
 GEORGE MAIR, New York.
 SHIBLEY D. MALOUF, Arlington, Mass.
 J. B. MATTHEWS, New York.
 Dr. JOHN HOWARD MELISH, B'klyn.
 CHARLES C. MERRILL, New York.
 GEORGE MIND, New York.
 ARTHUR P. MOOR, New York.
 A. J. MUSTE, Katonah, N. J.
 Dr. ROBERT NORWOOD, New York.
 FRANK OLMSTEAD, New York.
 VILLA FAULKNER PAGE, New York.
 GEORGE L. PAINE, Boston.
 Dr. JASON NOBLE PIERCE, Washington.
 HENRY W. PINKHAM, Newton Centre, Mass.
 FLORENCE E. QUINLAN, New York.
 F. C. REYNOLDS, Washington, D. C.
 HERBERT D. RUGG, New York.
 GALEN RUSSELL, New York.
 PAUL C. SCHEIRER, New York.
 ANNE SEESHOLTZ, New York.
 WILLIAM P. SHRIVER, New York.
 Rabbi ABRAM SIMON, Washington, D. C.
 Dr. MINOT SIMONS, New York.
 F. TREDWELL SMITH, New York.
 H. B. SMITH, Washington, D. C.
 GEORGE H. SPENCER, Cambridge, Mass.
 Dr. SYDNEY STRONG, New York.
 F. RAYMOND STURTEVANT, Baltimore.
 WENDELL THOMAS, New York.
 BEULAH E. THOMPSON, New York.
 W. GALLOWAY TYSON, Philadelphia.
 GROVER C. WALTERS, Tacony, Pa.
 Dr. HARRY F. WARD, New York.
 CHARLES C. WEBBER, New York.
 Dr. FRANCIS M. WETHERILL, Germantown, Pa.
 ELIOT WHITE, New York.
 WAYNE WHITE, New York.
 THERESA L. WILSON, New York.
 Dr. STEPHEN S. WISE, New York.
 Rabbi LOUIS WOLSEY, Philadelphia.
 Miss WINIFRED WYGAL, New York.

Moslems Join Non-resisters

A mile-long procession of Moslems paraded the streets here tonight to demonstrate their sympathy toward the civil resistance movement of Mahatma Gandhi.

The paraders later assembled on the Maiden Esplanade and unanimously adopted a resolution supporting the pro-

gram inaugurated by the All-Indian National Congress.

The resolution appealed to the Moslems to participate in satyagraha, or civil resistance, and to boycott British goods.

It also declared that, as long as the Congress and the Moslem Council did not support the proposed London round-table conference, no Moslem should attend it as a representative of his people.

MAHATMA GANDHI'S LETTER TO THE VICEROY

The following is the full text of Mahatma Gandhi's second letter to the Viceroy, drafted on the eve of his arrest:—

Dear Friend,

God willing, it is my intention on . . . to set out for Dharsana and reach there with my companions and demand possession of the salt works.

The public have been told that Dharsana is private property. This is mere camouflage. It is as effectively under Government control as the Viceroy's House. Not a pinch of salt can be removed without the previous sanction of the authorities.

Three Ways

It is possible for you to prevent this 'raid', as it has been playfully and mischievously called, in three ways:

(1) By removing the Salt Tax; (2) by arresting me and my party, unless the country can, as I hope it will, replace everyone taken away; and (3) by sheer goondaism, unless every head broken is replaced, as I hope it will be.

It is not without hesitation that the step has been decided upon. I had hoped the Government will fight civil resisters in a civilized manner. I could have had nothing to say if, in dealing with civil resisters, Government had satisfied itself with applying the ordinary process of law.

"Savage" Treatment

Instead, whilst all known leaders have been dealt with more or less according to legal formality, the rank

and file have been often savagely and, in some cases, even indecently assaulted.

Had there been only isolated cases, they might have been overlooked, but accounts have come to me from Bengal, Bihar, Utkal, the United Provinces, Delhi and Bombay, confirming the experiences of Gujarath, of which I have ample evidence at my disposal.

In Karachi, Peshawar and Madras the firing would appear to have been unprovoked and unnecessary. Bones have been broken for the purpose of making volunteers give up to Government valueless, to volunteers precious, salt.

A Flag Incident

At Mathura, the Assistant Magistrate is said to have snatched the National Flag from a ten-year-old boy. The crowd that demanded the restoration of the flag, thus illegally seized, is reported to have been mercilessly beaten back. That the flag was subsequently restored, betrayed a guilty conscience.

In Bengal there seem to have been only few prosecutions and assaults about salt, but unthinkable cruelties are said to have been practised in the act of snatching the flags from volunteers.

Non-Violent Crowds

Paddy fields are reported to have been burnt, eatables forcibly taken. A vegetable market in Gujarath has been raided, because the dealers would not sell vegetables to officials.

These acts have taken place in front of crowds who, for the sake of the Congress mandate, have submitted without retaliating.

I ask you to believe the accounts given by men pledged to truth. Repudiation even by high officials has, as in the case of Bardoli, often proved false.

Officials, I regret to have to say, have not hesitated to publish falsehoods even during the last five weeks.

Government Propaganda

I take the following samples from Government notices issued from the Collectors' offices in Gujarath:—

(1) Adults use five pounds of salt per year. Therefore they pay three annas per year as tax. If Government remove the monopoly, people will have to pay higher prices and in addition, make good to Government the loss sustained by the removal of the monopoly. The salt you take from the seashore is not eatable. Therefore, Government destroys it. (2) Mr. Gandhi says Government has destroyed hand-spinning in this country, whereas everybody knows this is not true, because throughout the country there is not a village where hand-spinning of cotton is not going on. Moreover, in every province cotton-spinners are shown superior methods and are provided with better instruments at less price and are thus helped by Government. (3) Out of every five rupees of debt that the Government has incurred, four rupees have been beneficially spent.

I have taken these three sets of statements from three different leaflets. I want to suggest that every one of these statements is demonstrably false.

Salt Tax Figures

The daily consumption of salt by an adult is three times the amount stated and therefore the poll tax—that the Salt Tax undoubtedly is—is at least nine annas per head per year and all this tax is levied from man, woman, child and domestic cattle, irrespective of age and health.

It is a wicked falsehood to say that every village has a spinning wheel and that the spinning movement is, in any shape or form, encouraged or supported by Government.

Financiers can better dispose of the falsehood that four out of every five rupees of the Public Debt is used for the benefit of the people.

But these falsehoods are mere samples of what people know is going on in an every-day contact with Government.

Official Inactivities

Now for instances of official inactivities: Liquor dealers have assaulted pickets admitted by officials to have been peaceful and sold liquor in contravention of the

regulations. Officials have taken no notice either of the assaults or of the illegal sales of liquor. As to the assaults, though they are known to everybody, they may take refuge under the plea that they have received no complaints.

And now you have sprung upon the country the Press Ordinance surpassing any hitherto known in India. You have found a short-cut through the Law's delay in the matter of the trial of Bhagat Singh and others by doing away with the ordinary procedure. Is it any wonder if I call these official activities and inactivities a veiled form of martial law? Yet this is only the fifth week of the struggle.

Before, then, the reign of terrorism that has just begun overwhelms India, I feel I must take a bolder step and, if possible, divert your wrath in a cleaner, if more drastic, channel. You may not know the things that I have described. You may not even believe in them. I can but invite your serious attention to them.

Anyway, I feel that it would be cowardly on my part not to invite you to disclose to the full the leonine paws of authority, so that people who are suffering tortures and destruction of their property may not feel that I, who had perhaps been the chief party in inspiring them to the action that has brought to light the Government in its true colours, had left any stone unturned to work the Satyagraha programme as fully as it was possible under the given circumstances. For, according to the science of Satyagraha, the greater the repression and lawlessness on the part of authorities, the greater should be the suffering courted by the victims. Success is the result of suffering of the extremest character, voluntarily undergone.

Conquest of Violence

I know the dangers attendant upon the method adopted by me. But the country is not likely to mistake my meaning.

I say what I mean and think—and I have been saying for the last 15 years in India and outside for 20 years more and repeat now—that the only way to conquer violence is through non-violence, pure and undefiled. I have

said also that every violent act, word and even thought interferes with the progress of non-violent action.

If in spite of such repeated warnings, people will resort to violence, I must disown responsibility, save such as inevitably attaches to a human being for the acts of every other human being.

But the question of responsibility apart, I dare not postpone action on any cause whatsoever, if non-violence is the force that the seers of the world have claimed it to be, and if I am not to believe my own extensive experience of its working; but I would fain avoid a further step.

Abolish the Tax

I would, therefore, ask you to remove the tax which so many of your illustrious countrymen have condemned in unmeasured terms and which, as you could not have failed to observe, has evoked universal protest and resentment expressed in Civil Disobedience. You may condemn Civil Disobedience as much as you like. Will you prefer violent revolt to Civil Disobedience? If you say, as you have said, that Civil Disobedience must end in violence, history will pronounce the verdict that the British Government, not bearing, because not understanding, non-violence goaded human nature to violence which it could understand and deal with. But in spite of goading, I shall hope God will give the people of India wisdom and strength to withstand every temptation and provocation to violence. If, therefore, you cannot see your way to remove the Salt Act and remove the prohibition of private salt-making, I must reluctantly commence the march adumbrated, in the opening paragraph of my letter.

I am,

Your sincere friend,
(Sd.) M. K. GANDHI

The Daily Herald, the Labor organ, today quotes Prime Minister Ramsay MacDonald's dictum of 1927: "India must be in the Empire on equal terms. The time has come for us to take that step."

INDIA AND ENGLAND

Rabindranath Tagore's View of the Problem.

The poet Rabindranath Tagore, who has come from India to England to deliver the Hibbert Lectures at Manchester College, Oxford, has given to a special correspondent of the "Manchester Guardian" a statement on the position in India. Mr. Tagore said:—

"When I was young we were all full of admiration for Europe, with its high civilization and its vast scientific progress, and especially for England, which had brought this civilization to our own doors. We had come to know England through her glorious literature, which had brought a new inspiration into our young lives. The English authors whose books and poems we studied, were full of love for humanity, justice, and freedom.

"This great literary tradition had come down from the Revolution period. We felt its power in Wordsworth's sonnets about human liberty. We gloried in it even in the immature productions of Shelley, written in the enthusiasm of his own youth, when he declared against the tyranny of priestcrafts and preached the overthrow of all despotisms through the power of suffering bravely endured.

"All this fired our own youthful imaginations. We believed with all our simple faith that even if we rebelled against foreign rule we should have the sympathy of the West. We felt that England was on our side in wishing us to gain our freedom.

"But during the interval that followed there came a rude awakening as to our actual relations. We found them at last to be those of force rather than freedom. This not only disturbed in a great measure our youthful dream; it also began to shatter our high ideal concerning our English rulers themselves. We came to know at close quarters the Western mentality in its unscrupulous aspect of exploitation, and it revolted us more and more. During the present century, and especially since the European War, this evil seems to have grown still worse, and our bitterness of heart has increased.

Europe's Moral Prestige Gone.

"Those who live in England, away from the East, have now got to recognize that Europe has completely lost her former moral prestige in Asia. She is no longer regarded as the champion throughout the world of fair dealing and the exponent of high principle, but rather as the upholder of Western race supremacy and the exploiter of those outside her own borders.

"For Europe it is, in actual fact, a great moral defeat that has happened. Even though Asia is still physically weak and unable to protect herself from aggression where her vital interests are menaced, nevertheless she can now afford to look down on Europe where before she looked up.

"This new strained mental attitude carries with it tragic possibilities of long-continued conflict. The European nations, dimly realizing the danger of this growing alienation, still only think of artificial readjustments through various mechanical means. They merely talk of possibilities of the big Powers themselves combining for united action, forgetful of the fact that these very Powers are daily destroying world peace, for in their racial pride they altogether ignore the East. They do not realize that their blindness of arrogance and insistence on their own superiority must sooner or later involve both hemispheres in ruin.

A Way to Better Understanding.

"In face of all this, which has become more and more apparent to me as I have grown old, I have often been asked in England to offer my opinion about what should be done at the present juncture when things have become so critical. My answer has always been that I do not believe in any external remedy where inner relations have been so deeply affected. For this reason, I cannot truly point to any short cut to win relief, or any easy remedy to heal the deep-seated disease. What is most needed is rather a radical change of mind and will and heart.

"What I really believe in is a meeting between the best minds of the East and the West in order to come to

a frank and honourable understanding. If once such an open channel of communication (could be cut whereby sincere thought might flow freely between us, unobstructed by mutual jealousy and suspicion and unimpeded by self-interest and racial pride, then a reconciliation might be bridged over.

"Meanwhile let it be clearly understood in the West that we who are born in the East still acknowledge in our heart of hearts the greatness of the European civilization. Even when in our weakness and humiliation we aggressively try to deny this we still inwardly accept it. The younger generation of the East, in spite of its bitterness of soul, is eager to learn from the West, and to assimilate the best that Europe has to offer. Even in our futile attempts to sever our connection with the West, while we struggle for political freedom, we are really paying the West the highest compliment we can offer. For we acknowledge in the very act of striving for liberty the noble character of the Western education which has roused us from our slumbers. We tacitly admit that it was the literature of the West which inspired us with a courageous love of freedom and aroused us to proclaim our independence.

Appeal for Conciliation

"The comparative immunity which we enjoyed in the past, together with large powers of freedom of speech—all this quickened our courage and kept us free within. It should therefore be the anxious care as well as the proud privilege of Britain to maintain and foster the encouragement of that freedom. In spite of the trouble in which we are all involved at the present moment, England has to show herself broad-minded, upright, and conciliatory in her dealings with India to-day.

"For it must be clearly understood in England that complications have now arisen which can never be done away with by repression and by a violent display of physical power. They can only be cured by some real greatness of heart which will attract in its turn a genuine spirit of co-operation from our side. Those who have ex-

perience of bureaucratic and irresponsible Governments can easily understand how the repressive measures which are being undertaken today, culminating in martial law at Sholapur, are bound to react upon our own people, for fear and panic always make a Government in power harsh and vindictive. Instances of this are well known in human history, and what is happening to-day in India is not likely to be an exception to the general rule.

“Though much news has been suppressed, still information keeps trickling through from those who are reaching England by sea from India. They tell us how cruel and arbitrary is the punishment that is being meted out even to those who have been entirely inoffensive. These actions are called by high-sounding names, such as ‘upholding law and order,’ when they are themselves the worst breaches of the law of humanity, which is greater than any other.”

The White Caps at Sholapur

“As a slight indication of the contemptuous violence which is being exercised under the cover of martial law we are told by press cables from India how the military go about the streets of Sholapur with sticks, flicking off the white caps of those who wear such a headdress in honour of Mahatma Gandhi. The physical suffering may be slight, but the insult will be deeply resented by millions who hold Mahatma Gandhi’s name in reverence. If such violent actions continue these proud people will have to pay the penalty later, for the mute cry of the defenceless and weak cannot be ignored.

“The time will come when reparation will have to be made. Therefore I trust and hope that the best minds of England will feel ashamed of every form of tyrannical action, just as we ourselves have been ashamed at the violence which has broken out on our side. We must on no account, if we can help it, find ourselves involved in a vicious circle wherein one violence leads on to another, for that in the end can only result in further bitterness and estrangement.”—The Manchester Guardian Weekly.

MACDONALD'S INDIA POLICY

By A. J. Muste

Attacking the British Labor Government for its use of force in India, A. J. Muste, chairman of the Conference for Progressive Labor Action, in a statement issued yesterday characterized Premier MacDonald's countenancing repressive measures as "breakdown of an outstanding personality which leaves his friends powerless to say a word in his defense."

"The arrest of Mahatma Gandhi by a government of India which is, in the last analysis, responsible to the British Cabinet, headed by J. Ramsay MacDonald, is one of the major tragedies of our era," the statement reads.

"It represents a tragic failure for the British Labor party. When all allowance is made for the numerous complexities in the Indian situation, it still remains true that there has been an utter lack of vigor, imagination and originality in Ramsay MacDonald's handling of a situation with which he is supposed to have a very special acquaintance. To arrest Gandhi on a statute of 1827, and to put him in jail without a trial, is the logical culmination of this woeful lack of policy. It is not clear that even a Tory Government could have handled the situation more inefficiently and shamefully. Infinitely better if the British Labor Cabinet had concentrated its attention on working out a sound labor peace policy in India rather than on the sham naval limitation conference which absorbed so much of the world's time with such meager results.

"If the British Labor Cabinet, without a clear majority in Parliament, is in a position where it cannot act otherwise, then it would be much better to say that frankly and resign than to become a party to bloodshed for the maintenance of British imperialism and the defeat of the aspirations of the people of India for independence.

"For Ramsay MacDonald, who a dozen years ago was hunted by mobs through British cities for his opposition to war, now to throw a great fellow-pacifist into jail and to countenance violent measures for breaking up a campaign of non-violence, marks the breakdown of an outstanding personality which leaves his friends powerless to say a word in his defense."—N. Y. Times, May 8, 1930.

THE SIMON REPORT

By Syud Hossain

The report of the Simon Commission is already an academic document, and the reasons for making it have become obsolete in view of the developments of the last few months. The report itself says that it has not taken cognizance of recent events in India, and it is precisely these developments that have marked the break between the Nationalists in India and the British to an unprecedented degree.

A year and a half ago the Indian National Congress gave its ultimatum to the British Government that unless dominion status were granted within one year the congress would declare for absolute independence, to be inaugurated by a campaign of civil disobedience. The time limit of this ultimatum expired in January, and in the last session of the congress, held in December, 1929, a formal resolution was adopted declaring separation from Great Britain and independence to be the goal of Indian national policy.

This had never happened before. In the entire British connection with Indian no group of Indian opinion had declared for separation, the demand having always been for home rule or dominion status. Mahatma Gandhi, as Chairman of the War Council, merely attempted to apply his own method of civil disobedience in the carrying out of the congress aims.

As far as the Simon Commission report is concerned, it is purely academic. There is no one in India of Nationalist calibre who is going to have anything to do with it, as Indians have already declared for civil disobedience as preliminary to the attainment of independence.

Army Requires Half Revenues

Even the moderates and liberals, as well as pro-British Indians, have come forward and declared that the Simon Commission report not only fails to bring the goal of dominion status nearer but, on the contrary, it is a carefully devised attempt to make British control of India more stringent, far reaching and vigorous. The proof of this lies in the following facts:

1. Under the Simon Commission recommendation the British Viceroy and Governor General is given absolute authority to override the powers of the so-called National Federal Assembly.

2. British Governors of Provinces similarly are to have absolute overruling jurisdiction as against the Provincial Legislatures.

3. The military budget, which has been a bone of bitter contention (Indians charging the British with using up more than 50 per cent. of the national revenues on their Army of Occupation), has been removed from the jurisdiction of the Legislative Assembly and will be passed by the British Viceroy by certification.

4. There is reaffirmation of continued British control of the Indian Army and of the continued existence of large numbers of British officers in the personnel of the higher ranks, whereas the whole demand of India for years has been for the Indianization in control and higher personnel of the army.

5. In the entire Simon Commission report, even the phrase "Dominion Status" has not once been used, which is a sufficient indication of the spirit in which the commission approached its work.—The World, June 29, 1930.

SOCIALIST INTERNATIONALISM

In a very humble spirit and without any sense at all of moral superiority can any American Socialist or progressive presume to speak his mind on the progress or lack of progress of the Labor government in England. Our first business is with our own job. Yet because we are internationalists and because the success of the British Labor Government and of the political method to which it is committed means so much to us and to the whole world for the future of Socialism we are justified in expressing our concern about the Labor Government's success in domestic affairs and in dealing with India.

Surely the Labor Government cannot believe that the long delayed Simon report, now that it has appeared, offers a solution. Yet the Labor Government has in advance

given a kind of endorsement of the report by including Labor members of the commission in the Cabinet. Let us grant that the report is a sincere piece of work, that it states facts which must be considered and makes suggestions which may have merit. Let us grant that the situation in India and the chaos in China prove that there is no potent magic in nationalism automatically to set things right. The time has passed when we can debate "What is the best government for India." It will not take much more to make British Government impossible. Already it rests on sheer force. We are faced with the bitter fact that English party, which has been so critical of dictatorship in Russia or Italy, is compelled to use a dictatorship in India involving more overt force than Mussolini is compelled to employ. Not in Russia or Italy are the police at present often called upon to beat with bamboo clubs hundreds of non-resisting citizens. Yet this scene, with all the moral horror it involves, has been repeated not once but many times in India, as newspaper correspondents have revealed in moving terms.

It will not do to say these are but temporary measures for a passing emergency. It will not do to say that Labor stands for dominion home rule sometimes. It is poor comfort to be clubbed by a policeman of a government which means that you shall be free if you live long enough. Moreover, it must be added that there is nothing in the Simon report prepared by a Commission which contained no Indian representative and was extensively boycotted by the Indians, a report denounced now by all classes of Indian opinion, which promises real progress toward dominion home rule. In some ways it is a step backward. According to George Slocombe, even the Indian liberals and moderates are increasingly discouraged about the forthcoming London conference.

The situation is clearly out of line with British Labor's own declaration on India and with the moral claims of Socialism. Its continuance represents a dangerous bankruptcy of intelligence and imagination. We all want the success of the British Labor Government. But that suc-

cess may mean losing office by loyalty to Socialist principles in an emergency rather than keeping office by ignoring them.

Each day's delay makes the situation worse. Gandhi and the National Congress announced their program clearly a year before they put it into effect and months before Labor came to office. Even after the first of the year negotiations with Gandhi would have been possible. Mr. Slocombe suggests that they are still possible. Certainly the difficulties in the way are less than the difficulties of continuance of the present situation. The only hope would seem to be to call a conference to frame a constitution for a dominion status with the proviso that England will declare a political amnesty as evidence of good faith and the Indian delegates will agree to proper proposals for the representation and protection of minorities. By negotiation a way might be found to avoid whatever dangers lurk in too sudden changes. A British Labor Government might fall if it proposed such a program—or a better one—but it would win a great victory for Socialist internationalism. We believe that this fact is recognized by increasing numbers of our British comrades.

Editorial, "New Leader", June 28, 1930.

SATYAGRAHA

As described by Romain Rolland

The last words of Gandhi's "Ethical Religion" are a quotation from the New Testament,¹ and he claims that the revelation of passive resistance came to him after reading the Sermon on the Mount in 1893.² When the

1. "Seek the Kingdom of God and His righteousness and all these things shall be added unto you."

2. "Young India," February 25, 1920.

clergyman asked him, in surprise, if he had not found the same message in Hindu scriptures, Gandhi replied that while he has found inspiration and guidance in the Bhagavad Gita, which he reveres and admires, the secret of passive resistance was made clear to him through the New Testament. A great joy welled up in him, he says, when the revelation came to him, and again when the Gita confirmed this revelation. Gandhi also says that Tolstoi's ideal, that the kingdom of God is within us, helped him mold his own faith into a real doctrine.

Swaraj can only be attained by soul-force. This is India's real weapon, the invincible weapon of love and truth. Gandhi expresses it by the term Satyagraha, which he defines as truth-force and love-force. Gandhi's genius revealed itself when, by the preaching of this gospel, he revealed to his people their real nature and their hidden strength.

Gandhi used the word Satyagraha in South Africa to explain the difference between his ideal and that of passive resistance. Particular stress must be laid on the difference between these two movements. Nothing is more false than to call Gandhi's campaign a movement of passive resistance. No one has a greater horror of passivity than this tireless fighter, who is one of the most heroic incarnations of a man who resists. The soul of his movement is active resistance—resistance which finds outlet, not in violence, but in the active force of love, faith and sacrifice. This threefold energy is expressed in the word Satyagraha.

But Gandhi does not doubt India's endurance. In February, 1919, he decided to start the Satyagraha movement, whose efficacy has already been tested, during the agrarian revolt in 1918.

To begin with, therefore, the Satyagraha campaign takes the form of constitutional opposition to the Government. It is a respectful appeal for certain urgent reforms. The Government is guilty of passing an unjust

law. The Satyagrahi, who are law-abiding people, will disobey this law deliberately, because they consider it unjust. If their attitude does not convince the Government of the necessity of repealing the law, they will extend their disobedience to other laws, and eventually they may cease all cooperation with the Government. But how different is the meaning which India gives to this word from that which we in the West give to it! Such extraordinary religious heroism as is contained in it!

As the Satyagrahi are not allowed to use violence in advancing their cause (the idea being that the adversary, too, is sincere, since what seems truth to one person may seem untruth to another, while violence never carries conviction), they must rely solely on the love-force that radiates from their faith and on their willingness to accept suffering and sacrifice joyously, freely.¹ This constitutes irresistible propaganda. With it the cross of Christ and his little flock conquered the Roman Empire.

His principle of Ahimsa (non-violence) has been inscribed in the spirit of India for more than two thousand years. Mahavira, Buddha, and the cult of Vishnu have made it the substance of millions of souls. Gandhi has merely transfused heroic blood into it. He called upon the great shadows, the forces of the past, plunged in mortal lethargy, and at the sound of his voice they came to life. In him they found themselves. Gandhi is more than a word; he is an example. He incarnates the spirit of his people. Blessed the man who is a people, his people, entombed, and then resuscitated in him! But such resurrections are never haphazard. If the spirit of India now surges forth from temples and forests, it is because it holds the message for which the world is sighing.

"Our object," Gandhi has said, "is friendship with the whole world. Non-violence has come to men, and it will remain. It is the annunciation of peace on earth."

¹ Those joining the Satyagraha movement had to promise to disobey the laws declared by the Satyagraha committee to be unjust, to follow in the path of truth, and to abstain from all violence against the lives, persons, or property of their adversaries.

FREEDOM FOR ALL HUMANITY

By Rabindranath Tagore

I hope this spirit of sacrifice will grow, and also the will to suffer. . . This is real liberty. Nothing is higher, not even national independence. The West has an unshakable belief in force and material wealth; therefore no matter how much it cries for peace and disarmament, its ferocity will cry still louder. . . We, in India, must show the world what this truth is which not only makes disarmament possible but transmutes it into strength. The fact that moral force is a stronger power than brute force will be proved by an unarmed people. The evolution of life shows that it has gradually cast off its formidable armature of scales and carapaces and a monstrous quantity of flesh until man was evolved who conquered brute force. The day will come when a weak, noble man absolutely unarmed will prove that the meek shall inherit the earth. It is logical that Mahatma Gandhi, weak of body and without material resources, shall prove the unconquerable strength of the meek and the humble hidden in the heart of the outraged and destitute humanity of India. India's destiny is bound up in Narayana and not in Narayani-sena, in soul force and not muscle. It must uplift human history, transport it from the confused valley of material struggles to the high plateaux of spiritual battles. Although we may delude ourselves through phrases acquired from the vocabulary of the West, Swaraj, home rule, is not really our goal. Our battle is a spiritual battle, a fight for humanity. We must emancipate man from the meshes he has woven around him, free him from the organizations of national selfishness. We must persuade the butterfly that the freedom of the sky is better than the shelter of the cocoon.

* * * * *

If we can defy the powerful, the rich, the armed, by showing the world the power of the immortal spirit, the castle of the giant Flesh will crumble into nothingness. And then man will find real Swaraj. We, the miserable outcasts of the Orient, we must conquer freedom for all humanity.

From "Mahatma Gandhi" by Emma S. Bullard.

By Courtesy of the Century Co.

PART III — SOUL-FORCE CAMPAIGN

SATYAGRAHI NON-VIOLENT RESISTERS

By Webb Miller

United Press Staff Correspondent

An eye-witness description of the manner in which the passive resisters permitted police to beat them without even raising their hands to ward off the blows.

The British government sent its military forces to the base of the passive resistance campaign on May 21, 1930, evacuating the Satyagrahis from their camp near the Dharasana salt works and occupying Dharasana itself.

Cablegram from Surat District May 21—Prayers said as white clad volunteers knelt in the moonlight and an impassioned speech by the poetess-leader, Mrs. Sarojini Naidu, opened the mass attack of 2,500 independence demonstrators today (yesterday) on the Dharasana salt works.

The poetess, wearing a rough, homespun robe and soft slippers, but no stockings, exhorted her followers to the raid in which 260 of them were injured and which brought about her own arrest.

"Although Gandhi's body is in prison, his soul goes with you," she cried in an impassioned voice as she sent the volunteers to the attack.

Start Ghostly March

The cry of "Gandhi kai jai" (long live Gandhi) answered her from the dark ranks of volunteers huddled together in the dim light of early morning.

As she finished speaking, and after other leaders had added words of encouragement, the volunteers formed into columns, with their leaders carrying ropes and wire cutters. They advanced slowly for half a mile—a ghostly procession—toward the salt works.

Heaps of glistening salt, surrounded by the twisted barbed wire entanglements erected by police, were the objective of the brief march. About 400 native Surat police in khaki shorts and turbans stood inside and outside the entanglements. Several British officers directed the police, who had orders to prevent the assembly of more than five persons in the entire area.

Police Armed with Lathis

The police clutched their lathis (long sticks) and about twenty-five of them revealed their rifles as the volunteers approached.

The column reached the salt works at 6:30 A.M. There were a few cheers and then the leaders who had ropes attempted to lasso the posts holding up the barbed wire, intending to uproot them.

The police ran up and demanded that they disperse. The volunteers refused, continuing their efforts to reach the salt piles by wading through deep ditches of dirty water and morasses of mud which surrounded the salt pans.

Refuse to Resist Blows

Police charged, swinging their lathis and belaboring the raiders on all sides. The volunteers made no resistance. As the police swung lustily with their sticks the natives simply dropped in their tracks. The United Press correspondent, less than 100 yards away, could hear the dull impacts of clubs against bodies.

The watching crowds gasped, or sometimes cheered, as the volunteers crumpled before the police without even raising their arms to ward off the blows. With almost unbelievable meekness they submitted to the clubbing and were carried away by their comrades, who had collected a score of stretchers.

Injured Borne Away

The stretcher bearers had crude red crosses of cloth pinned on their breasts. They waded into the ditches and carried off the injured as fast as they fell or were hurled into the mud.

At one time there were eighteen stretchers being borne away to a temporary hospital camp, some of the casualties bleeding profusely and others with fractured arms or wrists, or with bruises and internal injuries suffered when police jabbed them in the stomachs with clubs.

As the attacks continued and the police still fought them off, stretcher bearers were overworked. Other volunteers joined, using blankets as stretchers for the injured, who were falling so fast that the volunteers established a clearing station a hundred yards from the pans.

I counted forty-two injured lying on the muddy ground and a few others who were unconscious and writhing with pain.

100 Engaged in First Aid

After the first mass attack was broken up the volunteers, in bands of two or three or alone, attempted to force their way through the entrances to the barbed-wire entanglements.

Police threatened them with lathis and finally were forced to beat them. Many of the injured who fell into the deep ditches remained stretched there until the stretcher bearers arrived. More than one hundred persons were engaged in bearing away the injured by 8 A.M.

After police had driven the raiders back leaders altered their tactics and started stretching themselves on the ground or sitting in front of the police as closely as they could press to the entanglements or the police ranks. They were warned repeatedly by police who then struck the men sitting in front of them. The volunteers who were hit simply reeled over on the ground—without making a cry or an effort to defend themselves.

They seemed to regard their wounds as a trophy.

Police also altered their tactics and started dragging the volunteers about 100 yards away to the edge of the ditch, where I stood. Some of the volunteers were hurled bodily into the ditch, splashing mud on every one nearby. The men who were so treated did not make a sound, but submitted without protest or resistance.

Sometimes police became angered and in a few instances they kicked men who were sitting before the entanglements. The crowd of volunteers massed a short distance away and taunted the police, although their leaders implored them to remain silent.

Mrs. Naidu Directs Raid

Mrs. Naidu directed operations from a point near the front of the struggle. She commented briefly on the raid and promised to make a statement after it was over. A few minutes later a police official, accompanied by three police armed with lathis, approached and placed her under arrest.

She slowly picked her way across the ditches toward the barbed wire enclosure, followed by the police and

was imprisoned with Manilal Gandhi, son of the Mahatma, and other leaders.

Shortly after noon about twenty Surat police with rifles took a position on a knoll while a contingent of lathi-bearing police advanced across the field, driving back the volunteers. The action was without violence, although the beating of volunteers was renewed later.

Patel Visits Camp

Many of the volunteers were college students or clerks from all parts of Gujerat. Many spoke English. I was the only American correspondent at Dharasana and they talked freely to me, but I was refused automobile transportation by native drivers because I wore foreign clothes, which have been boycotted.

V J. Patel, one of the most prominent independence leaders, and successor to Mrs. Naidu, visited the camp at noon. The natives rushed to kiss his feet.

"All hope of reconciling India with the British Empire is gone forever," he said as he watched the raiding.

STOICISM OF INDIA VOLUNTEERS

DURING DHARASANA SALT RAIDS

AMAZES AMERICAN WRITER

By WEBB MILLER,

United Press Staff Correspondent.

Miller, in Delayed Dispatch, Gives First Hand Account of Conflict in Which Hundreds of Unresisting Followers of Ghandi Were Beaten, at Least One So Badly He Died.

(Editor's Note:—Herewith is a picture by an American reporter of what actually happened at the Dharasana salt raid, near Bombay, on May 21, when hundreds of native volunteers were beaten in their passive approach to the salt pans. It was written by Webb Miller, European news manager of the United Press, who witnessed it during his tour of India to investigate conditions there. Miller's cabled account of the affair, filed at the time, was withheld by censorship. The following complete story was sent by mail.

DHARASANA CAMP, Surat District, Bombay Presidency, May 22 (by Mail).—Amazing scenes were witnessed yesterday, when more than 2,500 Gandhi "volunteers" ad-

vanced against the salt pans here in defiance of police regulations.

The official government version of the raid, issued today, stated that "from Congress sources it is estimated 170 sustained injuries, but only three or four were seriously hurt."

About noon yesterday I visited the temporary hospital in the Congress Camp, and counted more than two hundred injured lying in rows on the ground. I verified by personal observation that they were suffering injuries. Today even the British owned newspapers give the total number as 320.

Most of them were only lightly injured, some were bleeding from head wounds and some had fractures of wrists and arms. The great majority had contusions from blows of lathis, or long rods, carried by the police. A few had internal injuries resulting from jabs and punches in the abdomen with lathis. One volunteer has since died. For some time after I visited the hospital lines of stretcher bearers continued to bring injured.

A Baffling Scene

The scene at Dharasana during the raid was astonishing and baffling to the Western mind accustomed to see violence met by violence, to expect a blow to be returned and a fight result. During the morning, I saw and heard hundreds of blows inflicted by the police, but saw not a single blow returned by the volunteers. So far as I could observe the volunteers implicitly obeyed Gandhi's creed of non-violence. In no case did I see a volunteer even raise an arm to deflect the blows from lathis. There were no outcries from the beaten Swarajists, only groans after they had submitted to their beating.

Obviously it was the purpose of the volunteers to force the police to beat them. The police were placed in a difficult position by the refusal to disperse and the action of volunteers in continually pressing closer to the salt pans.

Many times I saw the police vainly threaten the advancing volunteers with upraised lathis. Upon their determined refusal to recede the lathi would fall upon the unresisting

body, the volunteer would fall bleeding or bruised and be carried away in a stretcher. Waiting volunteers on the outskirts of the pans, often rushed and congratulated the beaten volunteer as he was carried off the field. It was apparent that most of the injured gloried in their injuries. One leader was heard to say, "These men have done a great work for India today. They are martyrs to the cause."

Police Are Reluctant

Much of the time the stolid native Surat police seemed reluctant to strike. It was noticeable that when the officers were occupied on other parts of the line the police slackened only to resume threatening and beating when the officers appeared again. I saw many instances of the volunteers pleading with the police to join them.

At other times the police became angered, whereupon the beating would be done earnestly. During several of these incidents I saw the native police deliberately kick lying or sitting volunteers who refused to disperse. And I saw several instances where the police viciously jabbed sitting volunteers in the abdomen with the butt end of their lathi.

After the failure of the early attempts to lasso the barbed wire entanglements and pull them down, which resulted in many of the beatings sustained by volunteers, the Swarajists adopted a passive attitude of pressing as closely to the entrances as possible and sitting in groups in front of the police or lying on the ground. When they ignored orders to disperse the police stood over them with lathis and sometimes during minutes made motions of striking. The volunteers sat silently and finally the police were forced to strike. Usually only a few blows were inflicted upon each man except when the police became angered.

Change in Tactics

About 9 A.M. the officials apparently changed their tactics and instructed the police to drag the sitting and lying volunteers away from the pans. During a half hour, groups of two and four police seized volunteers and slowly dragged them by legs and arms over the ground and

dropped them about 100 yards away. Frequently the volunteers would arise and press forward again.

In three or four cases the police carried volunteers and bodily heaved them into the deep ditches surrounding the salt pans. At one time my clothes were spotted with mud from the splashes.

I saw several volunteers who were struck with lathis at the edge of ditches fall into the water and lie half submerged on the bank until stretcher bearers fished them out.

Once an excited volunteer near me, in a burst of exaltation, yelled in good English repeatedly to the British Superintendent of Police Robinson of Surat, directing operations from the opposite side of the narrow ditch:—"Here is my breast! Shoot me! Kill me! It is for my country!" He tore his smock open and exposed his bare chest.

Arrested for Talking.

A few minutes later I was standing with an Indian newspaper correspondent when a volunteer approached and opened conversation by asking who I was. Robinson hurried over and arrested the volunteer and sent him to the barbed wire inclosure. Robinson said to me, "This fellow is a bad character."

I explained to Robinson that I was a neutral American correspondent. Just after this a contingent of about twenty-five native police, in khaki shorts and turbans, armed with rifles were drawn up on a knoll in front of where I stood. A group of about fifty lathi police were deployed and under the direction of Robinson commenced a slow advance against the crowds of volunteers who were then about 100 yards from the pans awaiting their turns to advance to the pans in groups.

Robinson instructed the Indian correspondent and me to stand aside from in front of the riflemen. The crowds slowly retreated without clashes. But within a few minutes on the left flank some volunteers refused to move and the beating with lathis recommenced. About a dozen volunteers were struck down in this fracas and carried

away. Although it was occurring more than 100 yards away the thuds of the blows were audible to me and to the crowd.

Struck Man Already Down.

Once I saw a native policeman in anger strike a half submerged volunteer who had already been struck down into a ditch and was clinging to the edge of the bank. This incident caused great excitement among the volunteers who witnessed it.

My reaction to the scenes was of revulsion akin to the emotion one feels when seeing a dumb animal beaten—partly anger, partly humiliation. It was to the description of these reactions that the Bombay censorship authorities objected among other things.

In fairness to the authorities it must be emphasized that the congress volunteers were breaking laws or attempting to break them, and that they repeatedly refused to disperse and attempted to pull down the entanglements with ropes, and that the volunteers seemed to glory in their injuries.

In eighteen years of reporting in twenty-two countries, during which I have witnessed innumerable civil disturbances, riots, street fights and rebellions, I have never witnessed such harrowing scenes as at Dharasana. The Western mind can grasp violence returned by violence, can understand a fight, but is, I found, perplexed and baffled by the sight of men advancing coldly and deliberately and submitting to beating without attempting defense. Sometimes the scenes were so painful that I had to turn away momentarily.

One surprising feature was the discipline of the volunteers. It seemed they were thoroughly imbued with Gandhi's non-violence creed, and the leaders constantly stood in front of the ranks imploring them to remember that Gandhi's soul was with them.

TRUE NON-RESISTERS

By Negley Farson

The following dispatch is the only American eyewitness account of the rioting in Bombay Saturday. It was delayed in transmission.

Men Stand Still as Police Club Them Insensible

Bombay, June 21 (C. D. N.) Heroic, bearded Sikhs, several with blood dripping from their mouths, refusing to move or even to draw their "karpans" (sacred swords) to defend themselves from a shower of lathi blows—

Hindu women and girls dressed in orange robes of sacrifice, flinging themselves on the bridles of horses and imploring mounted police not to strike male Congress volunteers, as they were Hindus themselves—

Stretcher bearers waiting beside little islands of prostrate, unflinching, immovable Satyarahis who had flung themselves on the ground grouped about their women upholding the flag of Swaraj—

These were the scenes on the Maidan Esplanade, Bombay's splendid seafront park, where the six-day deadlock between police and Mahatma Gandhi's followers has broken out in a bewildering, brutal and stupid yet heroic spectacle.

The scene opened at 6 o'clock outside the esplanade. At the police station facing the park some hundreds of yellow-turbaned, blue clad, barelegged Mahratti policemen were leaning on their dreaded bamboo lathis under the command of a score of English Police Sergeants in topees and cotton drill.

At 6:45, marching in good formation down the tree-lined, pleasant boulevard, came the first detachment of volunteers. This was the ambulance unit, mostly boys and young doctors dressed in khaki with Red Cross badges on their arms. They marched past the waiting police without a glance, to the south side of the playing field, where they parked their ambulances and brought out their stretchers.

It was like nurses and orderlies preparing an operating theatre.

At 7 o'clock began to come processions of white-robed volunteers bearing red, green and white banners, singing "We Will Take Swaraj-India, Our Motherland." At the head

of each walked a tiny detachment of women and girls dressed in orange robes, many garlanded with jasmine. They marched steadily on past the policemen and actually lined up behind the stretchers.

They waited there in a long front down the boulevard for the order to march on the field.

I shall not forget the scenes which followed. Dark faced Mahratti policemen in their yellow turbans marched along in column led by English Sergeants across the field toward the waiting crowd. As they neared it police went faster and faster. The Hindus who might be willing to die but dread physical pain, watched them approach with frightened eyes. Then the police broke into a charge.

Police Beat Unresisting Crowds

Many Hindus at once ran, fleeing down the streets — but most stood stock still.

Crash! Whack! Whack! Whack! At last the crowd broke. Only the orange-clad women were left standing beside the prostrate figures of crumpled men. Congress volunteer ambulances clanging bells, stretcher bearers running helter skelter across the field. Whack! Whack! Whack!

A minute's lull and then, with flags flying, another column of volunteers marched onto the vast green field. A column of Mahrattis marched to meet them. They clashed—a clash, a rattle, dull thuds, then the faint hearted ran and again there was the spectacle of the green field dotted with a line of fallen bodies and again the same islands of orange-clad Hindu women holding up the flags of Swaraj.

And here in the centre of one of these islands sat a little knot of men, their heads bowed, submitting to a rain of lathi blows—refusing to move until on a stretcher and completely laid out. And there were stretchers within two feet of the suffering men's feet—waiting for them.

Fighting Sikhs are Calm

Then came a band of fifty Sikhs—and a heroic scene. The Sikhs, as you know, are a fierce fighting brotherhood. As soon as he can raise one, every man wears a beard which he curls around a cord or ties to his ears. The Sikhs also wear their hair long like women and curl it in a top knot

under their turbans. These Sikhs were Akalis of a fanatic religious sect. They wore the karpan, or sacred sword.

With them were fifteen of their young girls and women. The women also wore sacred swords, and although dressed in orange saris like Hindu women, they wore little cotton trousers which reached to their tiny, sandaled feet. They were pretty girls and not so loud voiced and excited as the Hindu ladies. They simply smiled—as if they liked danger—which they do.

One of them had her little baby which she wanted to hold up before the police to dare them to come on. She laughed at me when my remark was translated that it was terrible to drag a child into this.

Coming from all districts as representatives of the fighting Punjab, these Sikhs swore they would not draw their karpans to defend themselves, but they would not leave the field. They did not.

“Never, never, never!” they cried, to the terrific delight of their Hindu brothers in Swaraj. “We will never retreat. We will die, we will die!”

The police hesitated before hitting the Sikhs. They asked their women would they not please, please leave the field.

“No,” said the women, “we will die with our men.”

Mounted Indian policemen who had been galloping across the field whacking heads indiscriminately came to a stymie when they faced the little cluster of blue Akali turbans on the slender Sikh men.

“The Sikhs are brave men—how can we hit them?” It was not fear, but respect.

But the police, determined to try to clear the field, at last rushed around the Sikh women and began to hit the men. I stood within five feet of a Sikh leader as he took the lathi blows. He was a short, heavily muscled man.

The blows came—he stood straight. His turban was knocked off. The long black hair was bared with the round top knot. He closed his eyes as the blows fell—until at last he swayed and fell to the ground.

No other Sikhs had tried to shield him, but now, shouting their defiance, they wiped away the blood streaming

from his mouth. Hysterical Hindus rushed to him bearing cakes of ice to rub the contusions over his eyes. The Sikh gave me a smile—and stood up for more.

And then the police threw up their hands. "You cant go on hitting a blighter when he stands up to you like that."

On the general situation in India this scene cannot fail but have a bad effect . Thousands of Hindus and Moslems were either participants or witnesses of the affair. The hates aroused will further intensify the boycott of British goods, Revolutionary elements find this scene excellent material for their cause, Sikhs are aroused to fury.

The New York World, June 23, 1930.

When the censorship and prejudices have cleared away, I feel sure that it will be found that a large number of the stories of violence were pure fabrications. We know from our war experience what happened in the British and American press in that time of national excitement and crisis. The people of India are more pacific even than the Chinese. Of course, there are some Indians who disagree with Gandhi and believe that violence is an efficient weapon. But they are not the majority. The more recent reports speak of the continued insistence of the Indian leaders upon non-violence, and we have the old war correspondent, Mr. Ashmead-Bartlett, reporting to the Daily Telegraph on May 21 that "the perpetual struggle for the salt pans at Wadala, just outside Bombay, continues, but there has been no violence."

That the whole struggle is predominantly non-violent on the part of Indians, is indicated by the continued desertions of moderates and liberals from the government. Violence by the Independence Party would only have driven these men more strongly to the British side. But the voluntary non-violent suffering by Nationalists for the cause of Indian independence is too much for the moderates to endure. It touches them too deeply, as indeed it must eventually touch all men, including the British themselves. The West understands violence, so the cables are full of stories of violence; but the much greater amount of wholly non-violent resistance is not understood and so does not get reported. But non-violent resistance is the great power that is moving events in India. The Nation, June 18, 1930

THE FEDERATION OF THE HUMAN RACE

By DESABANDHU C. R. DAS

“No nation can live in isolation. Dominion Status, while it affords complete protection to each constituent composing the great Commonwealth of Nations, called the British Empire, secures to each the right to realize itself, develop itself and fulfill itself. . . Therefore it expresses all the elements of Swaraj . . . To me the idea is specially attractive, because of its deep spiritual significance. I believe in world peace, in the ultimate federation of the world . . . The great Commonwealth of Nations called the British Empire—a federation of diverse races, each with its distinct life, distinct civilization, distinct mental outlook—if properly led, is bound to make a lasting contribution to the great problem that awaits statesmen, the problem of knitting the world into the greatest federation the mind can conceive, the federation of the human race.”

VICEROY TELLS INDIA DOMINION IS GOAL

Special Cable to The New York Times.

SIMLA, July 9.—The Viceroy, Lord Irwin, today repeated his pledge of last November that dominion status would be “the natural completion of India’s constitutional growth.” He declared the coming London round-table conference would be free and unfettered to plan India’s future destiny.

Addressing the Indian Legislative Assembly, he called the Simon report “a weighty and constructive contribution to a most difficult problem.” But he insisted it would in no way impair the liberty of action of the conference or alter the meaning of last November’s announcement.

Two roads today lie open—one leading, as I think, to turmoil, disunity, disappointment and shattered hopes; the other guiding those who follow it to the India of our dreams, a proud partner in a free commonwealth of nations, lending and gaining strength by such honorable associations.

“India today has to make her choice. I pray God she may be moved to choose the right.”

N. Y. Times.

THE THREEFOLD MOVEMENT

By Kedar Nath Das Gupta, General Executive

No candid person of any culture, either in the East or West, can fail to see that in mutual understanding and sympathetic cooperation among all the peoples of the world lies hidden the seed germs of a gloriously new evolution for mankind. The past, with its awarded experiences, bitter and bright, and the present, with its gigantic progress; the East with its eager searchings into the mysteries of the soul; the West with its heroic hurry to solve the riddles of material life, and its scientific conquests over the forces of nature—all stand face to face today, needing more than anything else to give and take the warm grip of accepted fellowship.

Whatever the outcome of the negotiations for Peace may be, one thing is certain, the West must know the East and the East must know the West—all people must understand each other.

“The meeting of the East and the West,” says Dr. Rabindranath Tagore, “has remained incomplete because the occasions of it have not been disinterested. The political and commercial adventures carried on by Western races, very often by force and against the interest and wishes of the countries they deal with, have created an unfriendliness which is deeply injurious to both parties. The peril growing out of this unnatural relationship has so long been contemptuously ignored by the West.”

The dark clouds of international distrust are fast gathering on the horizons of East and West. “The next war will be a world war,” predicted Marshal Foch just before his death, “Almost every country will take part in it and the combatants will include not only the manhood but the children and women of each nation.” Somewhat similar predictions have been made by the Ex-Kaiser, Mr. Lloyd George and Mr. Kerensky.

A stupendous responsibility rests upon one and all of us to prevent this terrible disaster. World Peace will come not merely from the conferences of diplomats and statesmen, but from mutual understanding and goodwill among common people like us.

Our responsibility is great. We can meet it when we realize how great we ourselves are. The Hindu Scripture teaches "I am He." Christian and Jewish scriptures also teach, "We are the Children of God." If we really are the children of God, we must build His Kingdom upon Earth.

Improved facilities of communication have brought peoples of far distant lands physically closer than ever before. The time may come with the progress of science when the barriers of distance will vanish, and geographical boundaries will be mere names.

The Threefold Movement is attempting to stimulate a closer unity of mankind by cultural, racial and spiritual understanding. The object of The Threefold Movement—Union of East and West, League of Neighbors, Fellowship of Faiths—is the realization of Peace and Brotherhood, through Understanding and Neighborliness—uniting people of all religions, races, countries, classes and conditions (not merely by preaching but by practice), by building bridges of Mutual Appreciation across the chasms of prejudice.

The Union of East and West was started in London in 1910. It was endorsed by many eminent leaders of opinion—both of East and West, such as Viscount Bryce, Keir Hardie, H. G. Wells, Sir Oliver Lodge, Rabindranath Tagore and Dr. W. A. de Silva. The aim of the movement was that East and West should interpret to each other their best qualities and should promote a cultural unity through the medium of drama, literature, art, music, science and philosophy.

It has been found that stage representation is the most effective means of portraying the life and character of different people. Hundreds of performances of Eastern plays were given by the Union of East and West in England and America with unique success. The "Christian Commonwealth" of London rightly observed: "The great artists bridge the gulf between East and West. All who look forward to the time when the nations of the world will realize that their common humanity unites them far more

than their differences divide them, owe gratitude to the Union of East and West for its production of India's masterpiece, 'Sakuntala.' "

The League of Neighbors was launched in the United States in 1920. It was endorsed by such leaders of American thought as President Wilson, President Harding, Rabbi Wise, Dr. VanDyke and Upton Sinclair. And its object was to interpret Racial or National groups to each other, to get natives to befriend individually "the strangers within their gates," and through neighborly service to develop the much needed new consciousness of human unity.

President Woodrow Wilson wrote in his letter to Charles Frederick Weller, the founder of the League of Neighbors: "You are quite right in thinking that the local community is the fertile seed ground of the national community and the community of nations, and I hope with all my heart that the association you have formed will be successfully copied in many parts of the country."

We need not only the League of Nations, as political units, but also and much more we need a league of men and women—a league of people—a League of Neighbors to cultivate the consciousness of Human Unity, aside from all considerations of class, color, creed and nationality.

The Fellowship of Faiths was started in America in 1924, by the coming together of the Union of East and West and the League of Neighbors. The Fellowship has already been endorsed by Christians of many denominations, by Jews, and by eminent representatives of the other living religions of the world. It brings together, in a spirit of mutual appreciation, the adherents of various religions and promotes spiritual unity by emphasizing those spiritual fundamentals in which all great faiths agree.

It is not the purpose of the Fellowship of Faiths to make all religions into one, or to convert adherents of one faith into another, or to prove the equality, superiority or inferiority of any religions. Our aim is UNITY in variety not Uniformity. The Fellowship of Faiths belongs to all Churches, Synagogues, Temples and Mosques. It aspires to be a continuing or repeated conference through which

adherents of all faiths shall develop not merely tolerance but also Mutual Appreciation.

Appreciation is the keynote of our Movement, for appreciation is the mother of love. To see good in all is our method. We wish to gather roses, not thorns, though both may belong to the same rose bush.

Mutual appreciation of the life, ideals and culture of the East and West will help to bring in the day when Peace and Goodwill shall reign supreme on earth. Then will come the time to bridge the gulf which divides man from man, and to make the world a perfect whole, like a full-blossomed flower, with the nations as its petals, each different from the others with its special mission to fulfill, but all united at the stem of Humanity by the Bond of Love.

The Threefold Movement is based on three fundamentals of Unity. The Fellowship of Faiths aspires to bring out a spiritual unity because behind the religions there is religion. The Union of East and West works for cultural unity because the appeal of great art is not limited by geographical boundaries. The League of Neighbors stands for human unity because there is a universal language of laughter-and-tears. The Threefold Movement is poetically summed-up in the following three couplets:

“One the Spirit that inspires,

All the good in human soul!

One the Light that through the ages

Struggles for its full Control!

One the love that 'mongst the nations

Rests not till it make them whole.”



The Threefold Movement—
 UNION OF EAST AND WEST
 LEAGUE OF NEIGHBORS
 FELLOWSHIP OF FAITHS

Since the Extension Program began in 1929, this Threefold Movement has made great progress. It now has Committees of One Hundred, formed or forming, in fourteen cities of nine countries, namely: New York, Boston, Philadelphia, Washington, Baltimore, Chicago, London, Dublin, Paris, Geneva, The Hague, Berlin, Peking and Calcutta.

In America and Europe, in four years (1924 through 1928) 869 meetings were held—attendance 105,271. In 1929 in New York 45 gatherings were arranged and in London 43 meetings were held including Fellowship of Faiths, presentation of plays, Music of Many Lands, luncheon and tea conferences and Peace Week activities.

“APPRECIATION”—our Quarterly Journal—through short articles by world leaders, keeps our Committee Members, Subscribing Members and others in touch with significant experiences and inspiration from all the world’s great Cultures, Races and Religions.

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DHARMA



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