had been inadequate.

The Mahatma is now charged with misleading the ignorant masses with false promises. Certainly they were misled. But he told them no lies. In his simple idealism, he could have had no intention to deceive. The white heat of his figure forbids such a calumny, and the iteration of that long. equally forbidding, conditional clause disproves it.

The intelligentsia, at any rate, cannot complain that they were mixled. Three months after his nonecolperation scheme was premulgated, Gandhi repeated in Calcutta exactly what manner of discipline the ordeal imposed on them. His disciples had not burgained for these socrifices.

Later, he enjoined abstinence to the point of celibacy. Being a nation of slaves, it is our duty at the present to suspend bringing heirs to our slavery.' And he instructed Indian parenthood as to the practical ways and means for the segregation of the senses.

N/101

It argues a blind instinct of here-worship in the Indian that the word of this picturesque idealist, as he has been called by one of his own countrymen, should have become law. Mahatma Gundhi became a greater autocrat than the Viceroy. For a year or two he was the virtual dictator of the intelligentsia, and issued manifestors and ultimatums to Government. While his noncoolperation propagands was brewing, not one of the hard-headed nationalist leaders, many of them astate business men, dated openly dely his authority. There was more in it than personal magnetism and mahatmahood: Guodhi was indispensable. The saint who had captured the popular imagination was the one person to see the scheme through, not to its Utopian realization, of course, but to the 'preliminary' americal stage, in which the complete stoppage of the administration would paralyze Government and bring it to a standard. So far—that is to say, if one left out pastoralism, idealism, spiritualism, the repentant lion couched beside the convincing lamb—the Mahatma's scheme was emissently practicable. And us far it commended itself to the majority.

Of the payorationaries.

The cynical, of course, are convinced that this is exactly how far Mahatma Gandhi intended it to go; while the more tolerant of his opponents regarded him as not so much a tactician, as a dupe. But the Mahatma was perfectly honest in his optimism, and believed that he was eminently practical. He even claimed that his proposition was based on a mathematical calculation. Swarai he defined as 'a state in which we can maintain our separate existence without the presence of the English." The Indians, he explained, had bound themselves with their own chains; it was easy to cast them off. No government could exist a day without the cooperation of the people. Dissociate yourselves from the natanic administration, and you will bring it to its knees. You 100 **MARKET** Bounder DOM: adiction. self-leaf-Million Co. Security.

In all his talk and speeches, Gandhi comes back to Ahimsa, the Hindu doctrine of the sinfulness of taking life. In his conversation with me, he was very earnest in his efforts to prove that his Sayagyuha movement led to no bloodshed. He maintained that there had been no violence in the Punjah until we opened fire at Amritsar. His Mohammedan allies, he admits, believe in methods of violence, but he associates with them only so long as they pledge themselves to Ahimsa.

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G Thomas

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