

# SOME OF THE GOOD AND THE BAD IN GANDHIISM

BY R. A. HUME

**M**K. GANDHI is an idealist of most simple habits, who practices what he preaches. He intensely loves his native land, and is ready to undergo anything for what he believes will be good for his country. He clearly sees some of the injury which has befallen some interests in India through contact with the materialism of the West. He is a deeply religious man, and has been considerably influenced by the teachings of the Lord Jesus Christ. Some of these teachings are refraining from returning evil for evil, and love for all men, even for enemies.

He has an intense hatred of all intoxicating liquors. By ardent advocacy of various temperance efforts, stimulated considerably by political motives, he has, at least temporarily, and I hope permanently, immensely lessened the drinking of such liquors. His special temperance method was getting many persons to stand in front of or very near to liquor shops to deter people from going into those shops. Sometimes these picketers would snatch away and smash bottles of liquor which had been bought.

Mr. Gandhi intensely desires to promote simplicity of life among all sections of his countrymen. One chief item in his programme is to try to get every single family, rich or poor, educated or uneducated, to have a primitive hand spinning-wheel in the home, and every one daily to spend some time in spinning plain cloth! He thinks this would very largely lead to discarding the use of foreign cloth. He urges the disuse of all sorts of foreign articles. He desires what he calls "national education," in which purely Indian methods would be followed.

But there are some bad things about Gandhiism. While Mr. Gandhi has influence over men, he has a strangely inadequate understanding of human nature. Absolute and universal abstention from violence is the chief item in his teaching. But he often indulges in very violent language, yet strangely imagines that violent language by voice and in print can be used by himself and his associates without unavoidably resulting in violent actions by many people who do not have self-control.

Till lately there was a very large amount of good feeling and friendly intercourse between most Indians and most Europeans. But Mr. Gandhi's language in gatherings and in the press against what he calls "the Satanic Government" and his extravagant claim that the treatment by very many Europeans of very many Indians is practically treating them as slaves has suddenly created hatred in Indians in the place of much former friendliness.

Another bad element in Mr. Gandhi's influence and activities is the introduc-

कर्मधीर महात्मा मोहनदास करमचंद गांधी.

M. K. GANDHI. Born 1869. महात्मा गांधी.

**I**t was in response to inquiries from America that Dr. Hume wrote from India the accompanying estimate of the activities of the Nationalist leader, Mohandas Karamchand Gandhi.

Robert Allen Hume, D.D., was born in Bombay, the son of American missionaries. He is a graduate of Yale College. He has been a missionary himself since 1874 and has identified himself with all the interests of his native land.

In a letter accompanying this article Dr. Hume's son, Professor Robert E. Hume, of the Union Theological Seminary, New York City, writes to *The Outlook*: "My father was the only American to be summoned by Mr. Montagu, when he was Secretary of State for India, and Lord Chelmsford, when he was Viceroy of India, to offer testimony and suggestions for the British administration of India. Not only has he been trusted by the English, but he has also been sent to the Indian National Congress as the representative of an India electorate. Accordingly he has been actively and sympathetically engaged in forwarding the progress of India from both sides of the English-Indian relationship."

Inclosed in his letter Professor Hume sent a picture post-card which has been widely used in India. It is a reproduction of a portrait of Mr. Gandhi bearing the inscription reproduced herewith. The first line is in the Sanskrit character, the mother of all the Aryan dialects of modern India. It may be translated as follows: "The efficient champion, the great soul (Mahatma) Mohandas Karamchand Gandhi." And the two words at the right-hand side in the second line are in the Gujarati language, meaning Mahatma Gandhi.

Concerning this Professor Hume writes: "Etymologically 'Mahatma' means 'Great Soul,' and is an epithet occurring several times in the sacred scriptures of Hinduism to designate a 'mighty being' (Chandogya Upanishad, 4.3.6), or a highly honored person (Katha Upanishad, 1.16), or a person regarded as very holy, saintly, perfected (Svetasvatara Upanishad, 6.23). But the preponderant usage in the Upanishads is to designate the Supreme Soul, the Supreme Being, the great Cosmic Soul. There is thus even in the appellation which is now being used for Gandhi an approach, from the line of superb appreciation of his person, to the veneration of him as almost divine. Verily, India is more ready than is America probably to receive an incarnation of adorable deity.

"And verily Gandhi has done something for the promotion of national unity in India that no Christian up to date has done, viz., the bringing together, even temporarily, of two diverse elements—the Mohammedan and the Hindu. But at what cost? The rupturing of East and West more violently than has been done since the Sepoy Mutiny of 1857.

"Gandhi himself, like the whole situation, is most complex. All sides must be brought forth into clear apprehension if the situation is to be saved."

tion and wide use of religious excitement in politics. Almost the chief characteristic of the British administration in India has been absolute abstention from religious partisanship. Ordinarily and naturally, there have been dislike and often strained relations between Mohammedans and Hindus, because polytheism and idolatry are hated by Mohammedans. Religious animosities and riots between Mohammedans and Hindus have been checked and controlled only by the strong arm of the British Government. But because the passing of the British rule is impossible so long as there is religious disharmony between these two principal communities, Mr. Gandhi has brought about a *superficial* harmony between Mohammedans and Hindus in order to promote their joint action in political activities. A very large number of Indian Mohammedans are disturbed over the injury to Turkey resulting from the Great War. They believe that the Sultan of Turkey is the Caliph or chief religious authority for the Mohammedan religion, much as the Pope is in the Roman Catholic religion; and that without the restoration to the Sultan of most of his former

political power he cannot adequately exercise his religious authority. Hence most Indian Mohammedans wrongly claim that the Sultan's limitation of secular power is practically an attack on the Mohammedan religion; and that because the British Home Government is one of the allies which has limited the territory of the Turkish Empire that Government is considerably responsible for an attack on the Mohammedan religion. Hence the hostility of Indian Mohammedans to the British Government in India and in Britain. And the Hindus, who have absolutely no interest in the Mohammedan religion, have under Mr. Gandhi's influence for purely political motives joined the Mohammedans in claiming that the British Government has attacked the Mohammedan religion. This is very unfair and bad in Gandhiism.

Probably the most injurious influence of Gandhiism is its rapid and senseless promotion of lawlessness. Theoretically, Mr. Gandhi does his utmost to teach and to promote lawlessness *only* to the Government. But the spirit of lawlessness to the State unavoidably promotes lawlessness toward parents, teachers, re-

ligious guides, and leaders of every kind. One of the finest elements in all sections of Indian society has always been reverence for parents, teachers, and religious leaders. Multitudes of these elders have recently had their proper and weighty influence undermined and flouted by Mr. Gandhi's appeal to youth to leave schools and colleges connected with Government, whether parents and elders approve or disapprove. The *pax*

*Britannica* has secured order throughout the land. Gandhism tends to make tenants refuse to pay dues even to private landlords. Lawlessness is the worst injury which an individual, a community, or a nation can suffer. Mr. Gandhi has not proposed or been able to arrange how, after destroying the present Government, if this could be done, orderly society could continue in an empire of three hundred and twenty

millions of people of diverse civilizations and religions, of whom only one male in ten and one female in a hundred can read. This is practically the teaching of Nihilism.

The above is an estimate of only *some* of the characteristics of the political teaching and effort of a remarkable man. In my judgment, a reaction against Gandhism has already set in.

Ahmednagar, India.

## THE MIDSUMMER FLOWER PAGEANT

BY EDWARD K. PARKINSON

MAY usually sees the formation of a procession of summer blossoms, but not until the advent of summer do the brilliant, large flowers appear, for the spring flora is always smaller, more delicate, and generally more ephemeral. One must stoop down for the spring flowers; the summer flowers reach up to you. This wonderful pageant, formed in May and augmented in June, moves in stately fashion through July, when wild lilies blaze and tall purple-fringed orchis lift their purple spires; then it moves onward during August over stubbles gay with vervains and willow-herb and meadows fragrant with trumpet-weed. Slowly it files into September along streams flaming with cardinal-flowers and fields gay with goldenrods, until it halts and breaks rank in late October crowned with asters and immortelles. One sometimes wonders if these marvelous summer days are wholly appreciated? All through the winter they are sighed for, and now that they are here let us, by all means, enjoy them.

"It seems," said a well-known garden lover and litterateur writing of the charm of these summer days, "as if nature could not do enough when her appointed time arrives, as if there were no end to her prodigality of bloom and song and color and sunshine—birds singing amid the orchard blossoms, bees plunging into flower cups, meadows smothered with buttercups, swamps golden with marigolds, woods aflame with honeysuckles, fields crimson with clover, bird songs, insect hum, and flower blossoms on every side!" But gardeners, both amateur and professional, are too apt to lose their sense of right perspective; their own little plot of ground becomes too often the whole universe, and they are in great danger of becoming veritable Marthas, troubled over many things. This is all wrong, for, after all, flower gardening should be taken up for pleasure and recreation, and the moment one turns the joy of it into mere drudgery then the whole object of having a garden is gone. A few well-cared-for flowers, a bit of velvety lawn, perhaps a pool, an arbor to rest and take one's ease in, and beyond that what more can one desire in mid-July?

If there should happen to be no pool on the place, by all means concoct one, even if it be only a few kerosene barrels sawed in half and sunk into the ground to their rims, for these, connected by pipes or little stone ditches, make ideal spots for lilies or irises.

As to irises, by the way, a garden without them would not be complete, as they are among the very first large flowers of the garden to appear. To recommend any special variety of them, however, would be superfluous, for they are so numerous and are nearly all so very beautiful; easily grown, thriving in light soil and sunshine, one can rarely have enough of them. If the average gardener would only take the trouble to divide some of these large plants, and thus not only obtain them more abundantly for another year but increase the size of the flowers, he would soon find himself very well supplied with them. The great bearded iris is one of the most effective border plants known, and the cut flowers are also beautiful when arranged with their sword-shaped foliage. The Japanese section of the bed advances in bloom while the bearded iris is in blossom. Naturally a water plant, it should receive abundance of moisture in order to acquire its full development, and whenever possible it should be grown beside some stream or pool.

Another restful plant for the quiet, peaceful garden, and one which requires comparatively little attention except mulching in the autumn, is the peony, including the tree, the herbaceous, and the Chinese varieties, all of which give us one of our most lavish floral displays. Where one cannot grow rhododendrons, these are an excellent substitute in limestone soil, as they are equally floriferous, large-flowered, and varied in coloring. The earliest are the single dark crimson and the double fennel-leaved *Paeonia tenuifolia*, the petals of the latter being a vivid scarlet crimson, one of the most distinct reds of the year, its feathery foliage quite unlike that of any of its tribe. Roses are scarcely finer than some of these fragrant Chinese varieties, notably the *Festiva Maxim*, which is pure white in color, marked with a bright carmine in the center; or

the Marie Calot, with its pale hydrangea-pink flowers with darker shadings in the center; or the Madame de Verneville, which bears beautifully formed flowers with sulphur-white guard petals, and has a compact white center touched with carmine. There is also the La Tulipe, which has large globular flesh-pink blossoms shading to ivory white, the center petals being tipped with carmine; this is also a vigorous grower and a very full bloomer.

Among the standard double peonies, Monsieur Mallet is effective, being rose-color with salmon shadings in the center; Anemone flora Rubra, a dark, rich crimson; Edulis Superba, with violet-rose guard petals and a mauve-rose center with lighter edges—these are all worthy a place in the garden. A few of the old-fashioned peonies which come into bloom from ten days to two weeks ahead of the new sorts should include Mutabilis Alba, blush-white; Mutabilis Rosea, bright rose-pink; and Rubra, a brilliant, glowing crimson.

The azalea is another plant which should be more frequently seen in our midsummer gardens; a garden lover, writing of these flowers, says: "I always rejoice when the azalea blooms, for in it I find a charm presented by no other flower. Its soft tints of buff, sulphur, and primrose, its dazzling shades of apricot, salmon, orange, and vermilion, are always a fresh revelation of color. They have no parallel among flowers, and exist only in opals, sunset skies, and the flush of autumn woods. I admit the rhododendron is magnificent where it can be acclimated; but even in England and on the Continent it is exceeded in gorgeousness by the azalea." Thus the ideal garden, where one may indulge in a sense of rest and freedom from hurry and hard labor, should be a simple affair, easily cared for, and beautiful to look upon. Polonius's advice to his son, in "Hamlet," might be fitly changed somewhat and applied into a wholesome admonition to the enthusiastic garden lover and builder, thus:

Costly thy plants as thy purse can buy,  
But not expressed in fancy; rich, not gaudy;  
For the garden oft proclaims the man.