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No. 20

Notes

'A Cry in the Wilderness'

I take the following passage with slight changes from a communication in my file:

"Protection of indigenous cloth by exclusion of foreign cloth and foreign yarn from the country"—this is vague and gives room for suspicion. The starving millions living in the villages cannot be fed by the Indian mills. For the last four months the demand for Khadi has been going down steadily and that for mill-cloth is increasing. The reason is that Congress organisations are supporting the Indian mill-manufacture. Gandhiji's cry of boycott through Khadi is a cry in the wilderness. Therefore the real position of the Congress with regard to Khadi must be made clear."

I have had a similar complaint from other sources too. There is no doubt that the Congressman think that because the Congress is having help from and dealings with mill-owners, Congressmen are free to use mill-manufactures in the place of Khadi or at least to use either optionally. Such however is certainly not the case. The Congress policy in this matter remains unchanged. The Congress expects every one under its influence to use handspun and handwoven Khadi to the exclusion of all other cloth. Any laxity in this observance is not only bound to harm Khadi and therefore the villages but it is also bound to harm boycott of foreign cloth. It will be found that in the end the boycott will be possible only through Khadi. The success hitherto obtained is due to Khadi. This is not to say that the indigenous mills have played no part in the campaign against foreign cloth. But it is contended that the mills came in when the owners realised that Khadi was doing it, that Khadi had shown the way, that Khadi had brought about the psychological change. What is however the most important to remember is that boycott of foreign cloth will not be worth the tremendous energy that has been put into it if it was designed merely to stimulate the dividends of a few hundred thousand shareholders. It is a national necessity only because through Khadi the crores of money saved through boycott of foreign cloth will be distributed among the millions of villagers. It is therefore necessary for men and women belonging to the Congress not to slacken their effort for Khadi.

Rumoured American Visit

An American friend says in the course of a letter dated 6th April that,

"Within the last two years, I have twice crossed India, from East to West—from North to South. The first time I met the Soul of India, in silence, over a spinning wheel. The second time I was of those who welcomed that Soul's release from prison."

"I do not claim to know India; but I pay homage to her spiritual strength—the victory which shall overcome the world."

"This evening an Associated Press despatch from New Delhi, as given in the *Boston Transcript*, reports that Mahatma Gandhi is considering a visit to the United States etc."

"The people of the United States would assuredly accord him a royal welcome, whether he came as a private citizen or the representative of a great movement. Many a humble home—like my own—many a home of wealth would feel honoured by his presence."

"Yet, I doubt the spiritual wisdom of such a visit. The Soul of India has greater tasks than can be performed through physical presence in the United States at this time. For the sake of India, for the sake of the West, continue to work through the power of the Spirit—it is omnipotent."

Whether I represent the soul of India or not is a debatable point. But with reference to the American visit I have felt exactly like my correspondent. The work in India, if it has any spiritual value, will affect America and every other country outside India far more than the physical presence. Indeed when the Spirit is free the physical case often becomes a hindrance rather than a help. The invisible effect of the Spirit free must be a million times greater than that of the spirit limited by the earthly tabernacle. Much therefore as I should love to visit America, the voice within warns me against feeding the wish. Happily other friends like Rev. Holms, Mr. Kerby Page, Dr. Sherwood Eddy, Dr. Ward sent me a cable about the same time the above letter was posted warning me against the visit. They thought that I would be exploited without serving the cause at the present juncture. I feel sure that these friends are right. Those friends therefore who have been pressing me to go to America would

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please excuse me till the time is ripe, if it ever is for me to go to their great country. Meantime let them dispel, if they will, the ignorance and the misrepresentations that prevail in abundance about Indian affairs in their land.

M. K. G.

What is Satyagraha

Friends, I have so far placed before you a general idea of Satyagraha. I know there can be nothing new for you in all that I have said so far. Gandhiji himself has often explained his idea of Satyagraha for the past forty years. A patient scholar may profitably collect all his various disquisitions on Satyagraha and write a scientific treatise. But I have taken the humbler and perhaps the easier path, and put before you what I know as Gandhiji's method of Satyagraha and the main ideas underlying it. It now remains for me to analyse the way in which he applied the method of Satyagraha in his own life.

It was most unfortunate that Satyagraha was in its initial stages confused with passive resistance. The passive resister used no weapons of war for the simple reason that he possessed none. The orthodox passive resister has no objection to utilising destructive weapons. Passive resistance, therefore, is admittedly a weapon of the weak. The Indians in South Africa among whom the first experiment on a mass scale was made were both unarmed and numerically weak. They were for the most part uneducated. Satyagraha, therefore, could not but be regarded as the outcome of the necessity of the situation. Satyagraha was, therefore, taken to be but an Indian name for the passive resistance movement inaugurated in Europe. Satyagraha had to battle, therefore, with misunderstanding and opposition from its very inception. A railway strike of the white employees in South Africa gave Gandhiji his first opportunity of proving to the authorities that his opposition was not based on ill-will, that Satyagraha really arose out of the imperative call of love to do good to those that hurt you.

Even as a boy Gandhiji had learnt the moral saying of a poet,

॥ अवगुण केडे गुण करे ते जगमा जीस्यो सही ॥

'He truly succeeds in life who renders good in return for evil. He is the real Conqueror.'

Now, the unique element in Gandhiji's life consists in this that he always tries to live what he believes. This drives him to intense thought and cogitation on the one hand and it gives him an abiding inward peace on the other. This intensity and this peace are responsible for the rapid development and complete accord of his thought and life. Life in India has been based, for thousands of years, on a recognition that Truth manifests itself in an infinite variety of forms. Intolerance, therefore, is foreign to the Hindu view of life. The Hindu has an instinctive sense for the realisation of unity in all variety. It is natural therefore, for him to accept the equality of status for all the different views of life. Acceptance, and not mere sufferance, is the Hindu response to the various outlooks and inlooks evolved by man in different climes and ages. The Hindu, therefore, is as ill-disposed to disturb the faith of his neighbour as

he is to give up his own. This does not arise out of any indifference or cynicism, but is the result of a higher understanding. He does not care for a mere exchange of labels or mechanical allegiance to a doctrine. He believes in the intensity of a life lived for the realisation of an ideal.

Fortunately for Gandhiji he came early in life in contact with a variety of religions and races. He had to conform to different standards of life. He had to live in the midst of different degrees of culture. He had to find his way out of the violent impact of the West with the East. His simple earnestness and his extraordinary intensity turned all these difficulties into so many opportunities, and he gradually evolved his philosophy of life based on his instinctive and inborn devotion to Truth. He once said to me that everything good that he has is the result of patient cultivation, but his devotion to Truth is instinctive, and that he never had to struggle to cultivate it. He went to England with the same spirit of Truth and humility and learnt there more than his teachers imagined. An inscrutable destiny took him to South Africa. It looked as if it was a mere chance coincidence, but there he found a unique opportunity of meeting the East and the West on neutral ground. The Hindu, the Musalman, the Parsi, the Christian, the Jew, at one time or other, formed members of his family there. It was thus in the clime of the Southern Cross that Gandhiji reconstructed a united India, breathing the spirit of universal brotherhood and sisterhood. It was in South Africa that Gandhiji received the early shocks of man's hatred to man. He could experience there in his own life the biggest problems of the world today. He was fired with the noble ambition of triumphing over every misunderstanding, utmost self-seeking and racial prejudice. And this he achieved not through sermons and books but through a life of service and sacrifice, through Satyagraha.

Gandhiji is essentially a man of action. He applies himself to the solution of every problem with all the energy that he can command and he evolves his thoughts as he works. It is this situation that shows him the way.

But the man of action is always misunderstood. Action is a language that cannot equivocate and yet, it causes misunderstanding. But the remedy lies in action itself. Action believes in persuasion through challenge. It forces attention. It disturbs the inertia of the age.

And what was it that Gandhiji saw in South Africa? Indians were brought over to supply labour to white colonists under conditions bordering on slavery. The people of India knew very little about it. There was nobody of their own to look after their interests. The Government of India has never been an Indian Government. Gandhiji saw that indentured labour was nothing short of a denial of humanity. He therefore stood against it with all his might. Colour prejudice was another evil. This is a disease which Europe has developed during the past century. The white man was abroad to exploit the world. He must therefore add insult to injury. He must treat with contempt those whom he exploits and injures. Gandhiji had to apply his newly-discovered science called Satyagraha to these two crying evils. He fought for full nine years before he could make himself understood. He did not

lose a single opportunity of co-operating with the white population there and serving them in the hour of their need. He generously forgave personal injury. But he tapped all the resources of law to get his countrymen's wrongs redressed and ultimately discovered that even law can become a scientific and highly organised method of exploitation. The only course left was direct action. But it must be non-violent.

In all European struggles against tyranny, the idea is to recover for the people as much power as is possible from the hands of tyrants. In India, we were indifferent as to who governed us so long as the Government was according to the ideals and wishes of the people. If the king went wrong the people asserted their will and forced the king to yield to their wishes. It was direct action but it was the direct action of people that were content to remain as subjects. They did not desire a share in the Government. But they had to have social solidarity and vigilance. With these assured, a people can assert its will and bend the mightiest Government. Gandhiji gave to these a new orientation.

With Gandhiji every external action creates an inward change. His work on behalf of the Indians in the ambulance corps in South Africa showed him the necessity of Brahmacharya. He felt that public life must be a life of self-control and self-depial.

It was in South Africa that he tackled the knottiest problem of India—the Hindu-Muslim problem. As a Satyagrahi he discovered that Hindu-Muslim solidarity was essential for the proper functioning of Indian society. Social intercourse and mutual faith and trust could alone insure this. We find Gandhiji making friends with Musalmans, Parsis and Christians. This was not a political move. It was a law of his being. It was the imperative duty enjoined by Hinduism as he understood it. He was to look upon all people with the eyes of friendship. मित्रस्य चक्षुषा सर्वान् भूतानि समीक्षन्ताम् ।

It was in South Africa that he realized the idea of the equality of religions.

His Satyagraha thus gradually worked itself out in a life of dedication. His German friend, Mr. Kellenbach opened a Tolstoy Farm for him and he himself established a colony at Phoenix. The primary inspiration behind these colonies were no doubt the writings of Tolstoy and Ruskin but the spirit behind Gandhiji's experiments is essentially his own. It is, in the words of Gokhale, the high water mark of Indian ideals. We thus see the gradual evolution of the Satyagraha Ashram. Every phase and every item of the Ashram life is a result of a gradual evolution. It is in response to a need felt and a struggle gone through.

Gandhiji thus prepared himself for the mighty task before him in the small laboratory in South Africa, and then returned to India. His first act, even before he put his foot on the Indian soil was to help the Empire in its sorest need. But that was as an ambulance worker, his spirit as a Satyagrahi can best be understood by understanding the motive behind the recruitment for soldiers in the Kheda District. He, a votary of non-violence and a believer in universal brotherhood was prepared to help

the British Government in carrying on world-wide war. He hated all war. Personally it was impossible for him to Kill any sentient being and yet he saw that it was impossible for us to avoid taking part in the war so long as we remained within the Empire. We were indirectly helping the war already. We believed in war. Why not then do it consciously and directly. He stepped into the shoes of the people. This action raised an amount of controversy and there are people who feel even to-day that it was a lapse on the part of Gandhiji, that it was a temporary triumph of nationalism over his universalism. His subsequent life perhaps shows that for him at any rate it was no lapse.

After a close study of the Indian situation for a year Gandhiji delivered his message at Hyderabad (Sind). He said that India must cultivate three things:

Fearlessness, Swadesthi, and Ahimsa (Non-violence).

Gandhiji had seen the demoralizing effect of the terrorist methods. The revolutionary may be capable of the utmost daring. Personally he may be fearless but his secret methods and the spirit of hatred and violence were not calculated to add to the strength of the nation.

The message was to be lived in Champaran. The Satyagraha in Champaran was a new age for its poor peasants. His co-workers there had to revise their ideas of agitation and public work. The Satyagraha in Kheda was another instance. Gradually, Gandhiji won the people to his side and infused hope in a despairing nation. The nation slowly began to realize that there was an effective substitute for violence as a remedy against wrongs. Man has believed in violence for thousands of years but the mass of mankind is incapable of sustained violence.

During the Kheda Struggle came the great war. During the war great hopes were raised. After the war came the disillusionment. The infamous Rowlatt Act intensified it. Events followed in rapid succession. 1920 saw the birth of non-violent non-cooperation which culminated in 1930 in the now historic Dandi March and the fierce civil disobedience. Who will deny that it was on the whole a great triumph of mass non-violence?

(Concluded)

To Subscribers

Subscribers whose subscriptions have expired are requested to send in their subscriptions without further delay. Individual subscribers were recently informed by personal intimation of the expiry of their subscriptions as also the extension of 8 months granted in cases where it had not been possible to send the cyclostyled copy of *Young India* during the civil disobedience period. For the present we continue to send *Young India* even to those subscribers whose subscriptions expired as far back as 30-5-30. Now we request them to renew their subscriptions before 15th May, failing which their copy of *Young India* will be stopped.

We trust that subscribers will realise the inevitable difficulties created by the abnormal circumstances of last year and help the management by sending in their subscriptions without any delay.

Manager, *Young India*

Young India

Danger Looming

(By M. K. GANDHI)

The public know little of what took place in Karachi the other day. A half-cracked man like me by name Gajadhar Shau from Central Provinces but as little known there as in Karachi took it into his head that he could establish Swaraj in a few days. He collected all the unemployed and other labourers, promising them two rupees per day and delivered an ultimatum to the merchants and monied men that they should stop export and import business, stop the manufacture of mill-cloth, collect one crore rupees in a fortnight and utilize it for giving employment to all who were in need at a level wage of two rupees per day through the spinning wheel and the like. Meetings were held and fierce resolutions were passed. Keys of safes were demanded. The indefatigable Mayor of Karachi met the men and in a lucid moment Sjt. Gajadhar said he would stop his activity if I disapproved of it. This was good enough for Sjt. Jamsheer Mehta and his friends and Sjt. Gajadhar who by this time had become a Mahatma came to me as also later Sjts. Sidhwa and Isherdas. I recognised in Sjt. Gajadhar an old correspondent who always tried my and my co-workers' patience by sending long letters and even wires. We became friends on sight. I had to give him nearly two hours I could scarcely spare. The upshot of it all was that he promised to stop his activity though I did not carry conviction to him. Whether he will carry out his promise remains to be seen. Even if he does not, the workers of Karachi will be able to deal effectively with any crisis that may arise.

But the incident of Karachi is a portent. If the acts of Congressmen are not firm and absolutely correct, there is every danger of the Congress and all other healthy activities being swallowed up by the onrushing floods for want of the necessary embankment of discipline. Storms and floods there always will be. But discipline is to disorder what bulwarks and embankments are to storms and floods.

The awakening of the masses hitherto drugged into sleep by ignorance and despotism can easily prove their own undoing together with a wreckage of the social structure. The attempt of the Congress is to re-form the social structure, remove abuses and at the same time help the masses to occupy the position of which they have been long deprived.

Behind the crazy demand of Sjt. Gajadhar Shau there was a substratum of truth. Unemployment there undoubtedly was and still is in Karachi as elsewhere, as throughout the 7,00,000 villages of India. No society can long endure that harbours or creates an army of unemployed. There is something wrong in such society. There must therefore be some occupation always available for those who will work. The Karachi scheme asked for employment through the charkha. Unfortunately the author knew no more perhaps about the charkha than the name. But I do believe that in

its extensive meaning so as to include all the cotton processes from picking to weaving and washing, colouring and tailoring, it does provide permanent and unlimited occupation for the city-dwellers as well as the villagers. This does not exclude other occupations. But this one thing may be adopted anywhere and everywhere.

One thing we must rigidly guard against and that is free kitchens. Free kitchens are a dangerous institution designed to manufacture paupers. Public kitchens may be run wherever they are a felt want. Every one can work for a meal and be sure of getting a cheap clean meal in healthy surroundings. It is necessary for us to learn that it is a sin to give a free meal to one who is fit to do any remunerative work at all.

'No Change of Heart'

(By M. K. GANDHI)

This heading has no reference to change of heart among the rulers. It refers to absence of change of heart among ourselves according to the following impeachment of a Sindhi correspondent.

"Our womenfolk who had discarded the wearing of foreign cloth in C. D. Movement are now openly once again purchasing Japan, Switzerland and English fancy cloth, as it is cheap, attractive and can be had without any difficulty in cloth markets and also from the importing houses from stocks they have in hand. The result is that the male members of their families in these hard times have to incur extra expenses for their new purchases in addition to what they have already spent on *Desi Savrees* etc. only a few months back, when Boycott movement started, and those Swadeshi clothes are being locked up for the next boycott weather. Further, it will be news to you that the very volunteers who were picketing foreign cloth shops of merchants in C. D. movement are begging the very merchants to give them employment, as there is no work left for them to earn their livelihood. I have read the translation of your article in *Young India* of the 23rd April on "Foreign cloth and other British goods." But such articles of yours can never appeal to an Englishman, as long as he finds that no sooner the Congress activities grow less active than the demand for foreign cloth crops up immediately. This clearly indicates that there has been no real change of heart in the Indian people and that the old love for foreign cloth is still alive in them. The reasons are not far off to seek. They are dear price of Swadeshi cloth and Khaddar and lull in the Congress work due to Gandhi-Irwin pact. You have been praising your Gujarat for the great sacrifices it has made for the country during the last C. D. movement. No doubt Gujaratis in general have done better than other communities and the part played by them is indeed laudable. But what about the millions of rupees which your Gujarat has pocketed during this movement? What if some of the mill-owners gave you few lakhs for Congress work or sent one or two members of their families in prison to enjoy jail life in "A" class? Are they not being compensated by the profits they are making from their mills and pray at whose cost? Let Charity

Anglo-Indians

Dr. H. W. B. Moreno writes:

"There is a good deal of discussion, and you are rightly taking a prominent part, as to the welding of the various communal interests in India in order to advance the future status of the country. One hears a good deal, especially, of the Hindu-Muslim Settlement; one, however, hears little of the part Anglo-Indians will play in this All-Party Settlement so much talked of. Knowing as I do from personal conversation with you, of the deep and abiding interest you take in the Anglo-Indian community as one of the permanent communities settled in India, I make bold to write to you. All that my community should seek from you is that their legitimate interests be not overlooked. By this time I know the Anglo-Indians have realised that they are one with their sister communities in India, although they may preserve their own traditions. In order to clear the ground in the light of recent movements for the inauguration of a new Constitution for India in which all minorities shall find their rightful place, I write to you inviting your frank opinion as to the position the Anglo-Indian community will hold along with the other communities, the leaders of whom you have met and to whom you have already expressed your views."

I can only say that every community would be on a par with every other under the Swaraj Constitution. I invite the attention of all the minorities concerned to the Fundamental Rights Resolution of the Congress. So far as the Working Committee could, it took care to see that the rights of minorities were fully secured under that resolution. That resolution is now before the Congress Committee with a view to strengthening it. All those who have useful suggestions should send them to the Committee for consideration.

But I know that this is not what Dr. Moreno wants. He wants to know where the Anglo-Indians will come in specifically. My answer is they would come in where their merit would take them. There would most decidedly be nothing to prevent them from occupying the highest position that any other Indian may be capable of occupying. The fact however is that the Anglo-Indians as a class have occupied or attempted to occupy the position of rulers. They have not as a class taken part in the national movement. They have isolated themselves in their favoured position. Under Swaraj there will be no favoured position for anybody. Hence like the Englishmen whose cry for equality means retention of favoured position the Anglo-Indians may feel aggrieved that they would be at a disadvantage under Swaraj if they did not have the present favoured position guaranteed.

I hope however that Dr. Moreno has no such favouritism in view. If I know him correctly, I expect he seeks information about the submerged Anglo-Indians. Of them I can say with confidence that I should be surprised if they did not in common with the submerged of the other communities find themselves in a better position than they are in today. Any way, there are enough Congressmen who are pledged to the abolition of all unjust privileges, all unnatural inequalities. If the condition of the masses is found to undergo

begin at home but let it not be with the robbings of neighbours' home. I am a cloth broker in Karachi and write from experience."

I believe that the complaint about foreign cloth is substantially correct. There is not in the cities at least that real change of taste such that the people will not touch foreign cloth whether it comes from England, Japan, France or elsewhere. Though the intellect admits the desirability of abjuring foreign cloth, the heart yearns after the fineries which only come from foreign countries. Love of self predominates over love of the country or rather love of the semi-starved millions.

Picketing of foreign cloth shops has but a limited use. The real thing is the education of the masses in these matters. Better even than education is the example of workers and better still is teaching the people how to produce cheap Khadi through self-spinning. In practice all the three methods will go together. There must be therefore imparting to the people a knowledge of the economics of boycott through Khadi. People should know from well-chosen illustrations how Khadi can bring and has brought prosperity to the villages. People should come in touch with sincere workers who are habitual wearers of Khadi and should be enabled to know how to prepare their own Khadi in their own villages. Congress workers should therefore have a competent knowledge of the boycott and Khadi literature, they must be honest wearers of Khadi and they must know the cotton processes sufficiently so as to be able to instruct those who would know how to gin, card, spin or even weave.

Those therefore who realise that boycott of foreign cloth and manufacture and use of Khadi are permanent institutions of the highest economic value will welcome the Settlement which enables them to know how far the people have been converted to the national ideal. Our real strength must lie in the people doing in normal times the things they did in abnormal times under the severe pressure of public opinion or worse.

One word as to the mills. I have no tender spot in me for our mills. They are well able to take care of themselves. They have still many limitations to overcome. They have not yet put the national interest before that of the agents, owners and shareholders. But after having said all this I would like the correspondent to test the truth of the fact that they have striven this time to respond to the national call be it to ever so small an extent. And this apart from the financial aid they might have given to the movement. I should count that help of no import, if they did not regulate prices and production. I believe that they made an honest attempt in that direction.

Much however has yet to be done by them. They have not yet frankly recognised the premier place Khadi has in national economy. They have not yet organised the foreign cloth merchants for change of their trade to Swadeshi, they have not yet learnt the inestimable value of regarding themselves as trustees for the whole nation including the mill-hands. But this change will come if the Congressmen will play the game. Conversion, not coercion must be the aim.

rapid improvement under Swaraj, the Anglo-Indian poor must share it to the fullest extent possible. The Congress aims at Swaraj for the whole nation and not a section. And it will fight on till that end is achieved. I therefore invite all the minorities to join the national movement and to hasten the advent of the happy day. Let it not also be said of any of them that in the hour of the nation's trial, they stood aside and came in to enjoy their share of the happiness. They will get the share but they will not relish it even as a man who has not toiled for his meal cannot enjoy it though it is placed before him.

M. K. G.

The Allahabad Congress Hospital An Appeal

In June last year Pandit Motilal Nehru visited Bombay and saw the good work that the Congress hospital was doing there. He was impressed by this and, on his return to Allahabad, he expressed a desire that a similar hospital be started in Allahabad also. Soon after, he was arrested and sentenced to imprisonment, but even in his absence efforts were made to carry out his wishes. Largely owing to the generosity of friends in Bombay, some funds and material were collected for the proposed hospital. On Pandit Motilal's discharge from prison, the hospital was formally started in a wing of Swaraj Bhawan. He nominated a committee consisting of the signatories to this appeal for collecting and controlling the funds, and a managing committee for the hospital consisting of the three signatories and Dr. R. N. Banerji and Dr. Jairaj Behari of Allahabad. The hospital has been functioning now for over six months and has done good work both in the indoor and outdoor departments.

The limited funds collected have now been exhausted and the committee had to consider whether it should continue the hospital or not. On the advice of Mahatma Gandhi and other friends it has been decided to continue it. It was felt that it would be unfortunate if the good work which the hospital was carrying on should be discontinued, and further that it was likely that special demands may be made on the hospital in the future. The committee and the friends consulted also felt that they should carry out Pandit Motilal's wishes in the matter.

This appeal for financial assistance is therefore being issued in the hope that there will be a generous response to it. The question of having a permanent hospital in Swaraj Bhawan has not been decided yet. But the committee would like to have sufficient funds for the carrying on of the hospital for at least three years. The estimated expenditure on the hospital, if it is run on its present limited scale, is rupees one thousand a month.

Besides serving a useful purpose the hospital is carrying out the deceased's wishes. But it is not intended to take the place of any national memorial which may be raised to him. The larger question of a memorial has not been raised yet as the leaders felt that the energy of the nation should not, at present, be diverted from the national struggle and in any case it could only be taken up by an all India committee of a far more representative character.

Donations should be sent to Pandit Mohanlal Nehru, Treasurer, Congress Hospital, Swaraj Bhawan, Allahabad.

**Kamala Nehru
Mohanlal Nehru
Ramakant Malaviya**

May 11th, 1931

[I hope that the foregoing appeal will receive a quick response from the public. It has been purposely not signed by any except those who are connected with the management of the hospital, because it is not to be in any way considered as a national memorial. But the appeal is not the less important on that account. Thirty-six thousand rupees to carry out a wish of Pandit Motilal Nehru is a paltry sum. I hope, therefore, that there will be no delay and no hesitation in responding to the appeal made by Shrimati Kamala Nehru and her co-signatories. The reader should know that from the commencement of the hospital she has been its soul. The public may wonder why the appeal treats the hospital as a temporary thing. The idea is to watch how the institution works and by actual experience to know what will be the real need. Moreover, whilst everything is in the melting pot, it was thought that the wisest course would be for the time being to be satisfied with meeting the daily need.

M. K. G.]

For the Dandi Pilgrims

All the fellow pilgrims who undertook the march to Dandi on 12th March 1930 being scattered all over and not being in constant touch with me, it is necessary to remind them through these columns that they are still under the same discipline and vows that they took before beginning the march and after. They are therefore expected to keep an accurate diary of the day's work from day to day, to attend to the two prayers, to keep their wants as low as possible and therefore to keep their diet as simple as possible and to do the daily sacrificial spinning. Those who are living in villages can conduct village schools, teaching the children in addition to a knowledge of the three R's, handspinning and other processes of cotton, insisting on their attending to personal hygiene and village games and athletics, doing village cleaning themselves, seeking at the same time the assistance of the villagers and their children and collecting and tabulating all the necessary information about the villagers. The workers would also find out those using foreign cloth and intoxicating drinks and drugs and try to wean them from both by paying them friendly visits and otherwise creating public opinion in the villages in these matters. They will wherever possible and necessary organise peaceful picketing. Of course they would seek to remove unreachability. The workers should send to Sjt. Chhaganlal Joshi a report every month of their work including an abstract from their diary. Needless to say they are expected to keep an accurate account of every pice they may spend and receive.

While these instructions are meant for and binding on the original pilgrims, they may serve as a guide for all the national workers as well in cities as in villages. There will be naturally some changes in the cities. There is no Hindu-Muslim quarrel in the villages but national workers in cities have to add this essential service to the others.

M. K. G.

How they are taught

A correspondent who gives his name and address writes from Wilmington, North Carolina.

"The newspapers tell of your efforts together with many others of your nation for complete independence, which is good in itself, but they also give accounts of Indian life and that show that you lack understanding what freedom really is and upon what it rests in the beginning. A complete copy of the Holy Bible is being sent you under separate cover and when you read this Holy Book you will find that God's first aid after the fall of our first human parents and their expulsion from Paradise was God's gifts of coats of skins of animals to aid them to make an independent living. They already made for themselves aprons of fig-leaves about as much as you personally wear to-day, but God considered that not enough and He made for them coats of skins of animals as a protection from physical changes and so violation of God's Law of Life.

"Now you see how the first parents in their ignorance made inadequate provisions for their own good after they had just lost out of their erroneous effort to obtain full independence from God's Rule.

"Your case is similar. India is trying for independence by her very endeavour from God's Rule as well as from a Christian nation, whereas the greatest enemy of India are the majority of Indians, who neither thoroughly understand God's Holy Will or even her Christian neighbour, England.

"Just as it was an act of charity and goodness on the part of God to provide more ample clothing for the fallen and erring parents of ours, mine as well as yours, so is the endeavour of England and others to provide for India more cloth only as an act of Christian charity and goodness and India should be most eager to accept all the foreign cloth it can get at fair prices as a first means to obtain freedom and peace.

"All races are to-day independent, free and enjoy peace externally as well internally as they live true to this first aid of God.

"Nations, who have violated this law have lost their independence or become extinct and India to-day lacks independence, freedom and peace externally as well as internally because of this very error in everyday life, specially among the children.

"So India should first of all seek ample clothing and education on the Holy Will of God as narrated in Holy Scripture as a base to obtain independence not altogether but in co-operation with God and neighbour as God wants us to live in co-operation like one family with God as our Father, Whom we address daily in our prayer as such.

"So you see Independence, to a degree, must begin with reform in India and much education of the masses on God's Rule of life.

"The greatest enemy of India causing the most oppression and suffering is ignorance on your own part and that of the people, not England.

"So wishing you God's Blessing in your endeavour and labour."

I have made hardly two alterations in the text for easier reading. The correspondent addresses me 'Dear friend in Jesus Christ.' His sincerity is as clear as his ignorance. The reason why I publish the letter is to show how even in the enlightened West people can be mistaught. In this letter there is ignorance of history and if I may venture to say so ignorance even of the Bible. This letter represents teaching of one type.

A correspondent from New York the other day sent me cuttings showing how events in India were misrepresented and misrepresented. The correspondent warned me against being deceived by the attention paid to me by American pressmen here into believing that the whole of America was bubbling with enthusiasm for us. He implied that for one sympathetic message or article there were ninety-nine prejudiced articles or reports belittling every thing Indian.

Reginald Reynolds cites a third variety. He thinks that the English people from their infancy have no chance of knowing the truth about India. False history is dinned into the ears of boys and girls. The table talk too about India is no better. Of this type of teaching we here have also some experience. We know what history we learn in schools and what we have to unlearn by bitter experience. We are taught to imagine the blessings and virtues of British rule, we learn, as we grow, to know the contrary. Our greatest enemy is therefore ignorance spread often wilfully to prejudice us. It is true that we have also to clean our own stables but not in the sense and the manner suggested by the Wilmington correspondent.

M. K. G.

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'Judge Lynch Decides'

A correspondent writes:

"I am taking the liberty of enclosing herewith a small cutting from the *Literary Digest* which will speak for itself. I wonder what you think of the whole shameful affair? I daresay you meet many an American visitor or interviewer who often demand of you a message to their country or invite you to their continent. Would it be too much to ask of you to give them a message to see that such atrocities as lynching of a hapless and coloured race are put a stop to?"

The cutting he referred to has the above heading and reads as follows:

"Almost all Maryville—3,000 strong, it is reported turned out for the feast of blood. A strong wind was blowing, and the little school-house, with the Negro bound on the ridgepole, and plentifully soaked with gasoline, made a spectacular blaze. In ten minutes it was over—schoolhouse and Negro were reduced to ashes.

"It was the first lynching of 1931, and Missouri's is the shame, says the *Literary Digest*.

"Several weeks before, at St. Joseph, in the same mid-western State, the Negro had been saved from a mob by a resolute Sheriff displaying a machinegun. But at Maryville there was no trouble—trouble, that is, for the mob. The only casualty was a wrenched back suffered by Sheriff Harve England when he resisted.

"When the mob seized the Negro—then on his way to the court-house for preliminary trial—60 National Guardsmen, mobilised on order of Governor Caulfield, waited in a near-by armoury for a summons for help from the Sheriff. No call for help came.

"Meantime, ample preparations for the funeral pyre had been made. All the furniture had been removed from the school-house, and the Negro, showing remarkable coolness, was made to climb a ladder to the roof. Then a hole was cut in the roof, and through this the Negro was bound to the ridgepole with a ten-foot chain his head hanging down one side of the roof and his feet the other. One of the mob poured gasoline over the prostrate man. Gasoline was then sprinkled inside the building, and all was ready for the match. After the fire the crowd, which had been looking on in silence, walked slowly away.

"Thus was avenged the honour of a 19 year old school teacher who, several weeks before, had been confessedly mistreated and done to death by the Negro on whom the mob wreaked its vengeance."

This does make sad reading. If we had no faith in the ultimate Good, we would lose all hope. I have faith and therefore hope that this lynching will yield place to proper justice. I do not pretend to the influence over American opinion that the correspondent credits me with. But I have no doubt that the people of that continent are fully alive to the evil and are trying their best to remove this blot on American humanity.

M. K. G.

A Comparative Statement of Khadi

Provinces	Production		Sales	
	1930-31	1929-30	1930-31	1929-30
Andhra	3,70,682	2,99,456	3,62,404	3,66,287
Bihar	2,09,982	1,91,293	1,76,001	2,59,851
Bengal	1,26,009*	1,67,343	2,88,495*	3,72,871
Bombay	...	...	3,41,293	2,31,431
Burma	...	...	14,158	16,227
Gujarat & Kathiawar	12,333*	17,086	1,23,960*	1,23,917
Karnatak	1,09,682	37,020	2,20,728	1,83,615
Kashmir	31,572	43,979	72,695	36,944
Maharashtra	66,117	31,652	1,25,858	1,73,061
Punjab	1,48,058	1,11,487	1,27,910	1,23,237
Rajasthan	1,71,689	1,41,342	94,287	84,312
Sind	...	...	31,181*	38,078
Tamil Nad & Kerala	9,75,037	7,41,195	6,78,007*	5,03,115
U.P. & Delhi	3,16,282	3,01,194	3,89,107	3,50,679
Utkal	37,487*	33,320	32,906	51,416
Totals	25,74,930	21,16,267	30,78,990	29,14,241

Note: * Figures incomplete.

The above figures show that there has been above 20% increase in Khadi production during the six months ending 31st March, 1931; while the increase in sales is very small. With the reports complete, the sale figures may show some improvement, but still the sales do not seem to be keeping pace with production. It should also be remembered that the six months ending 31st March, 1931, represent a period when the political struggle was going on, while in the corresponding period of the previous year the atmosphere was different. It is, therefore, difficult to say how far the figures of the last half year represent a permanent increase. The real test figures will be those of the current half year. If the nation has fully understood the value of Khadi and the real significance of the boycott, it will respond by raising the demand for Khadi to the highest level possible in spite of the cessation of the political struggle. From the figures given above it appears that some provinces have already begun to show a certain amount of slackness in sales. The Congress propaganda going on in most provinces will, it is to be hoped, bear fruit in further strengthening the hold of Khadi on the people.

S. G. Banker

CONTENTS

	Page
What is Satyagraha—3	Kalelkar 105
Danger Looming	M. K. Gandhi 107
No Change of Heart	M. K. Gandhi 107
Anglo-Indian	M. K. G. 108
The Allahabad Congress Hospital—an Appeal	109
How they are taught	M. K. G. 110
'Judge Lynch Decides'	M. K. G. 111
NOTES	
'A cry in the Wilderness'	M. K. G. 104
Rumoured American Visit	M. K. G. 104
For the Dandi Pilgrims	M. K. G. 109
A Comparative Statement of Khadi	A. G. Banker 111

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