
My dear Joseph,

You can better imagine than I can describe my joy at receiving your letter, and especially your letter to Jenny. I shall try to have your letter delivered to her. But let me say two things in connection with that letter.

My first was not a fact unto death in its literal sense. The Roman Catholic priest, who is a visitor to this prison, knew me, and when I was on the eve of taking that step, he came over to me in his kindly manner just to say one word, and he said how he drew the distinction between suicide and a sacrifice. A suicide carried with it a certainty of destruction. A sacrifice meant risking life, the greater the risk, the greater the sacrifice. But there should be nothing beyond risk. I had no hesitation in agreeing with the distinction, and my act being conditional, was not a fact amounting to suicide, but it was a fact involving the greatest risk, but still a risk and no more.

You will be interested to know that some of my Roman Catholic friends have detected so flaw in that fact. Of course, in Hinduism some few extreme classes there are in which ending of life is peremptory, but these need not consider at present. There is general agreement between Hinduism and other faiths that suicide is a sin.

Now, about the Second Vocation. Here again I can agree with you whole-heartedly when you say that the voice of God can never counsel or sanction sin. Encouragement to sin can only come from the devil. But the real difficulty comes in when the question of sin itself is debatable. These who would consider a partial fact to be sin would naturally reject the claim that it was prompted by God. Hence it was, that in answer to a question I said that whilst I self-defence and for the sake of truth which I worship I was bound to say what I believed. My claim was not to be accepted as part of argument in determining relevant questions. The case was found to make that claim wholly beside the point. Whether the claim for the voice of God was well or ill made was decided after the claimant’s death, and the result accordingly shows it may even be difficult. Apart from the danger of hypocrisy there is the still greater danger of self-deception to which mankind is prone, and it is possible for self-deceived people to attain behind their claim that the voice of God was a moment some might be wholly wrong. These are final difficulties which will remain to the end of time, but if the truth is to make any progress, then self-deceived people must also be allowed full play.

Finally comes the question of confession. You may not know that I have some very valued Roman Catholic friends also. I am in the habit of picking up knowledge more from personal contact than from printed texts. These friends have not yet been able to clearly define the function of confession and the Confessor. For instance, what is one to confess who has no consciousness of guilt, and when there is I can understand a confession grating abomination, but can be also guide the future acts of the penitent? In the place of the Confessor, Mothers have all my life striving to find one, as long as I can pass all my burdens & concerns merely at will. But then such self-inflicted implicit limit was reached and is not a mechanical act, and
having got the spirit of obedience instinctively within me.
I would be satisfied by nothing less than tendering complete
obedience. But it seems to me that it is not given to all
to find the true Guru in this short span of life. But it
is given to all to make that diligent search, and it may
be that that very search is its own reward, and that it
keeps him in possession of peace and joy everlasting. Any-
way, you will accept my testimony that ceaseless search
has not only given me such joy and peace, but has protected
me from conscious error.

I thank you for copying for me that extract from
'Imitation of Christ'. I read that book in one single sitting,
I think, in the year 1940 or 1945, and a friend, only a few
months ago, sent me another copy.

With our love to all of you.

Yours sincerely,

George Joseph, Esq., M.A.,
Barister-at-law,
"Mill View",
Endorsa.
George Joseph’s Letter to S. Srinivasa Iyengar
dated 28th May 1927

Kocherilurum,
Mysore, May 28, 1927.

My dear Srinivasa Iyengar,

I was not able to meet you in Bombay after
the meeting of the A.I.O.C., because I had to catch the train for
Poonamallee route to Bangalore along the extra gauge route. Before I had
quite got to Bangalore the tumult over the Working Committee’s
decision about the Congress Party in Madras was raised. I know you
meant well in accepting Ramamurti’s amendment and in view of the
Working Committee’s refusal to accept Gurushanmud’s notion, it was
clear to everybody that the reference to that Committee near the end of
the whole letter and that Gopal Iyengar in agreeing to the amendment had
committed suicide. But it was equally clear to us who were in the
body of the Committee that the resolution if pressed would have been
lost and that your coming to the help of Ramamurti was quite an unnecessary
piece of good work and that it was bad tactics. Anyway I felt so, as
also Guruswami, Bala Sundaram and Mr. V. V. Prakasam.
A straight decision was arrived at and the Working Committee has to bear
the strain of having played a trick. On this matter, the average
man who has discussed the question with me, and the averaging butt in
the usual unscientific one, feel that the Y.O.C. has not been fair,
and has been too prompt and clever ( Franklin) and has gone a long way.

(Confidential)
Combined with the discontent raised by the transaction is a distinct view that the confusion is due to the departure from the Gaushali "resolution. In this aspect, I can only regret that the formula of unity in political action which we very nearly reached at the Taj was not put to the A.I.C.O. I know who it was that came in the way, but if you had been a little firmer, the result would have been different. What is more, all the present about the CoJo would have been avoided. However that may be, it seems to be essential that you should openly and without reservation express yourself in favour of unity in terms of the formula drafted at the Taj. Prakasan and his friends are able to get a hearing only because the position is indeterminate. If the acceptance of office is decided on, Prakasan will fall back on what he calls his formula of full co-operation. Anyway, that line of retreat is open to him and he will not fail to take advantage of it. So what I want you to do is to spend a few days in the Trichinopoly, especially in these districts, explaining and propagandising (you know what I mean) for unity and respect. Yours sincerely,

Srirama Dnyagan.

George.
Appendix III. A. George Joseph’s Letter to C. V. Vijayaraghavachariar, dated 10th November, 1918.
pretending that your unnatural
character is a good deal.

You may remember the old
metaphor about the sheep without a shepherd. The sight
may sometimes be a comfort to
and you will, I trust, allow
the sheep the luxury of feeling
told and greatly admired. If
you will permit me to speak
of the trouble so that only
one half of you, and that the
smaller one, is open I can
be the other half being definitely
of the centre, nervous like that.

An intellectual to jettell an
business over again. This is
presumption, surely. I know,
I am feeling fairly well.

I am not very hopeful
about the old India Council
Committee. They seemed to
out of control making for a nasty,
while we are abject at the
risk. Anyway I shall be
there on the 20th instant. The
rest remains on the knees of

Yours sincerely,

C. V. P. Marwah, Esq.

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Appendix III b. George Joseph’s Letter to C. Vijayaraghavachariar, dated 31st March, 1919

The Riverside
Madura
31. 3. 19

My dear Mr. Vijayaraghavachari,

Thank you for your note.

I wrote my letter a few days ago and have now heard from Mr. D. that I could not go to England this summer, but at least before the Dvijagraha Shukla in June.

I have no doubt that I should do “my bit” by the side of Mr. Sandil and feel sure that he is doing honestly and fairly by
C. Grahame-Wood

Yours truly,

L. E. Scott

The demand for my work in England by my Adams had not been entirely unexpected, as I had always been aware that the demand for my work in England was always increasing. It was a difficult decision, but I felt that it was necessary to make a decision.

February 15th
If you should agree with my public word or two
from you will rally opinion in support of the course I suggest.

The time is short because the Governor will have to make up his
mind and the Securites ring before the month is out.

With all respects,
Yours sincerely,

G. V. V. R. N.
Appendix V. A statement issued by George Joseph regarding the imminent constitutional crisis, dated 13th July 1927.
an electoral pledge not to assume office, i.e., the Congress Party. (The present policy of the Congress is nothing, because they are in a minority now, and if they should ever have a majority in the next Council, the Maha of Faiyaz is subtle and diplomatic enough to ride a comedy and four through the Deimabore Resolution.) Not opinion in Congress circles is coming round to the view that there is no sense in abstention from office. It is well-known that in Bombay when the All-India Congress Committee met in May last, the Maha mistrusts introduced a proposal which in his own words, Congressmen in the various Provinces to form a Ministry if they were so minded. It was very nearly put through, but not quite. The Maha mistrusts will return to the attack, and it is no secret that the President of the Congress is anxious to bring about political unity inside the Congress on the basis of the formula. If the Congress should form a Ministry, the position will be will be regular, and there is the prospect of a stable Government. (Another it will be in coalition with the Independents or not is a detail which need not detain us). Obviously, therefore, it is to the interests of all that a crisis is averted, if it is humanly possible till the Congress can lift the ban. Judging from this point view, the threat of Dissolution will have a two-fold advantage. No one in the present Council wants a dissolution, everyone will look upon it as a colonial disaster. As far as I can judge of it, the financial burden of the last election was enormous; whatever may be said of the Maha mistrusts and indirect agents, the professional men who fought it found it nearly crushing. They will look upon another election as a species of nightmare. If, therefore, it is made clear to the leaders of all the parties that the turning out of the Ministry next month will be followed by a dissolution, I am fairly certain that they will avoid the crisis like a plague. But assume for a moment that there is a crisis, and that immediately it is followed by an election. It will have another result. At the last election, the Congressmen were scattered, pure and simple in opposition; there were none corresponding to the leadership of the Northern Provinces. There were a few; but they formed no party before the elections, and later they joined the group of Independents. The distinction between Indira and other provinces was
determined by one factor, Mr. Srinivasa Venkatar’s attitude and the absence of any one else inside the Congress to suggest any other course. But now I am certain that in case of an election the group of Congress candidates who do not believe in annihilation will form themselves into a party and fight the election on that basis. In that case, there will be a first-class political issue on which I have no doubt as to the result.

The policy of dissolution has thus two advantages.

1) The threat of dissolution will probably avoid a crisis. But it must be made sooner rather than later, and instructions should at once be sent to the Districts asking the electoral officers to get ready for an election in the near future. (2) In case the election takes place, the new Council will, on the balance of parties, yield a stable Ministry.

Nashipuram,
Fadhura, July 13, 1927.
Appendix VII. The Hindustan Times, dated 8th March 1938.

An article titled “Glowing tributes to Late Mr. George Joseph”.
Appendix VIII: Gandhiji’s Letter to George Joseph
dated 12\textsuperscript{th} April 1924.

323. LETTER TO GEORGE JOSEPH
4-30 a.m., Saturday, April 12, 1924

MY DEAR JOSEPH,

The above is the wire sent to you in reply to yours. Fasting in satyagraha has well-defined limits. You cannot fast against a tyrant, for it will be as a piece of violence done to him. You invite penalty from him for disobedience of his orders, but you cannot inflict on yourself penalties when he refuses to punish and renders it impossible for you to disobey his orders so as to compel infliction of penalty. Fasting can only be resorted to against a lover, not to extort rights but to reform him, as when a son fasts for a parent who drinks. My fast at Bombay, and then at Bardoli, was of that character. I fasted to reform those who loved me. But I will not fast to reform, say, General Dyer who not only does not love me, but who regards himself as my enemy. Am I quite clear?

How is Mrs. Joseph?

You must be patient. You are in an Indian State. Therefore, you may wait in deputation on the Dewan and the Maharaja. Get up a monster petition by the orthodox Hindus who may be well-disposed towards the movement. See also those who are opposing. You can support the gentle, direct action in a variety of ways. You have already drawn public attention to the matter by preliminary satyagraha. Above all, see to it that it neither dies nor by impatience becomes violent.

Yours,
BAPU

From a copy: G.W. 5174. Courtesy: Krishnadas

\footnote{1} Puts the preceding item. The telegram and this letter were released to the Associated Press of India the following day.
Appendix IX. Gandhiji’s Letter to Susan Joseph
dated 8th March 1938.

[Handwritten text]
remain a deadly language. Moreover, if possible, now that Joseph is no more in our midst, it

is useless to wait.

April 12, 1842

B. Ford
Appendix X. Gandhiji’s telegram to George Joseph dated 11th April 1924.

Blessings from Bapu

From a photostat of the Gujarati: S.N. 3725

327. TELEGRAM TO GEORGE JOSEPH

[Andheri,
April 11, 1924]

George Joseph
Cochin
Omit fasting but stand or squat in relay3 with quiet submission till arrested.

Gandhi

From a copy: C.W. 5174. Courtesy: Krishnadas
Appendix XI. Gandhiji’s letter to George Joseph dated 6th April 1924.

302. LETTER TO GEORGE JOSEPH

Post Andheri,
April 6, 1924

MY DEAR JOSEPH,

I am delighted you have decided to put Mrs. Joseph under Dr. Rajan's care. He is a skilled physician and I am sure that she will be well looked after under his care.

It would be a splendid thing if you succeed in growing cotton in your district, and if you do not wish to import cotton from the nearest district where it is grown, I would suggest your commencing weaving and importing hand-spun yarn from wherever it is found.

As to Vykom, I think that you should let the Hindus do the work. It is they who have to purify themselves. You can help by your sympathy and by your pen, but not by organizing the movement and certainly not by offering satyagraha. If you refer to the Congress resolution of Nagpur, it calls upon the Hindu members to remove the curse of untouchability. I was surprised to learn from Mr. Andrews that the disease had infected even the Syrian Christians.

With love to yourself and Mrs. Joseph,

Yours sincerely,

SJR. GEORGE JOSEPH
Kuzhuvappuran
Chengannur (Travancore)

From a copy: S.N. 6688

Dr. T. S. S. Rajan
Appendix XII. Nehru’s Letter to George Joseph dated 2\textsuperscript{nd} March 1924.

My dear George,

Your telegram\textsuperscript{2} came as a great disappointment. It has upset all our arrangements and at a critical stage. The Akali situation is developing at a tremendous pace and it is most necessary for a responsible Congress man to remain in constant touch with them. Publicity work in Amritsar is important, but far more important is the constant touch with the Sikh leaders. No Punjabi is suitable for this work and we must find an outsider. Well, I suppose we must face the difficulty. I am so sorry to learn of your wife’s ill-health. I hope it is nothing serious and that she will recover soon. Please convey my regards to her.

Your books are still with me. What shall I do with them?

Yours affly,

Jawaharlal Nehru

2. Joseph had regretted his inability to go to Amritsar because of his wife’s ill-health.
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