APPENDIX—III

GANDHI'S APPRECIATION OF BHAWIANI CONFERENCE, 1920

My experiences are becoming so much enriched by every tour that it is difficult for me to cope with them, and give the results to the reader. I must, therefore, content myself with adding to the stock on the necessity of discipline and organisation. I have dealt with our experience upto the journey to Cawnpore. I was reading our approach to Cawnpore—the Cawnpore of Maulana Hasrat Mohini and Dr. Murari Lal. They are both great workers. The arrangements at the station were perfect. A large crowd awaited us at the Station. But the discipline observed was so good that we were able to make our way through two solid rows of men without a single member moving before we had taken our seats in the cars. What might have meant a waste of thirty minutes was finished within five. The procession was happily abandoned. The programme was as business-like, as the people were at the Station. We reached at about 8 O'Clock, we had only a day at our disposal, but during that time there Mr. Frarier Hund of "Chicago Tribune", a visit to the widow's home, opening of national Gujarati School,

1. Yung India, 27 October 1920

2. Maulana Hasrat Mohani (1878-1951); Political & Social Worker. Popularised Swadeshi among Muslims; audacity & uncompromising devotion to his ideas brought him into conflict with the powerful personalities of his age; member of the Constituent Assembly.
a meeting of Gujarati ladies (a crowded ladies meeting),
opening of a national arbitration Court, an open air meeting,
and finally private chats with visitors. Actually this was
finished without any underrush and Oprah. There was, at
first, a little confusion at the open air meeting. It was discov­
ered that no previous instructions were given to the volunteers.
But after a little effort, there too perfect silence regained,
and the audience listened to three speeches, amid perfect silence.
It is my conviction that as soon as we have organised and
disciplined ourselves, Swaraj Will be established. An organised
refusal to be rules by any foreign power is all that is needed
in a country like ours. Lucknow was a contrast. There was
utter confusion at the Sation and a seething mass of humanity.
It was a demonstration of un-disciplined love, all were pressing
forward to get at us. Not one of them realised that it was an
impossible task. At least I refused to move unless the crowd
had regained self-Control. In a few minutes the crowd understood
what I had to say, and made way for us. There was a trying
procession. We were all priviledge\_d to stay with Maulana Abdul
Bari Saheb.³ He had engaged a Brahmin cook and made special
arrangements for the Hindu of the party. The reader may recall
that it was here that Maulana Zafar-ul-Mulk a cultured Mnsalman
of bilemles character was arrested. It was not for from Lucknow
that Mr. Wiltonghly was murdered. There was, at night, a vast
meeting. The crowed listened with wrapt attention. I wish

³. Abdul Bari (1878-1926): Politician, Founder of Jamiat-
Ulema-I-Hind; organised Anjuman-i-Khuddam-i-Kabah, 1914;
founded Madrass-i-Nizamia & Feringhi Mahal at Lucknow;
favoured cooperation with the Indian National Congress;
opposed Rowlatt Act.
I wish I had time and space to give the gist of the speeches. We all referred to the Kheri murder and showed how it had taken place inspite of the Vigilance of Khilafat Committee, and how it had infused the cause of Khilafat by creating unnecessary alarm and covering the local Committee with suspicion. I am sorry to have to note that the leaders were conspicuous of their absence. They think that the movement of non-cooperation is harmful. Time alone will show. We must be patient with them. They belong to all nation, all will march with it as soon as their distrust is dispelled.

I must reluctantly omit the stirring events of Amritsar and Lahore hasten to Bhiwani. At Amritsar there was a huge but unorganised crowd at the Station. We evaded it by alighting at another platform. The demonstration at Lahore we evaded by motoring there. The night journey to Bhiwani was perfectly restless. Crowds insisted on darshan. One man suggested that Mahatmas need no rest and that it was their duty to give darshan. Some were really angry that we all stolidly refused to move out of our beds. Another remarked that we must be highly considerates not to respect the wishes of the people and get up to give darshan. At length tired and sleepless we reached Bhiwani. Probably fifty thousand people had gathered from surrounding villages. I was, therefore, afraid that we would be crushed to atoms. But to my agreeable surprise, I found perfect order there. There was no rush or noisy bustly at the station. All kept their respective places. The procession
was comfortable, managed inspite of dense through order observed, and the pandal was still more striking. It was a huge artistic but non-prestigious structure. There was not a single chair not even for the President. Distinguished visitors were seated on a substantial and commodious platform erected in the midst of the Pandal. Although there was accommodation for 12,000 people. The Pandal appeared to be roomy. The approaches were wide. The ground was excavated to scope towards the centre. All, therefore, had a perfect view of the centre. The only suggestion I have to make is that a semi circle is a better arrangement. There should be no seats at the back of the platform. The single arrangements, referred to in these columns of inverted as it, therefore, better from an acoustic standpoint.

Let Bhiwani and Hyderabad (Singh) presents a lesson to the approaching Congress. The reception Committee will save a few thousand ruppes and much space if they will dispense with chair whether on the platform or below. We must care more and more for the masses and their leaders. We the educated, few, hope to control them only through the leaders of the masses, who are simple as the masses themselves. It is cruel to impose chairs on the many, because the few seem to want them. I hope too, that the Nagpur volunteers will be trained from now for their respective duties so that we may have perfect arrangements regarding every little detail.