The period from 1920 to 1947 had been described as the Gandhian Era in Indian Politics. During this period, Gandhi spoke the final word on behalf of the Indian National Congress in negotiating with the British Government for constitutional reforms, and for chalking out a programme for the national movement. Mahatma Gandhi led the national freedom struggle against the British rule. The most unique thing about this struggle was that it was completely non-violent. The political career of Gandhi started in South Africa where he launched a Civil Disobedience Movement against the maltreatment meted out to Asian settlers. In 1916, he returned to India and took up the leadership of National Freedom Struggle. After the death of freedom fighter and congress leader Bal Gangadhar Tilak on August, 1920, Gandhi became virtually the sole navigator of the ship of the congress.1 Gandhi had whole heartedly supported the British during the 1st World War (1914-1919). The end of war, however, did not bring the promised freedom for India. So Gandhiji launched many movements to force the British to concede India its Independence. The well known being: Non Co-operation Movement (1920), Civil Disobedience Movement (1930) and Quit India Movement (1942).

Mahatma Gandhi was not only a great leader, but a saint and a great social reformer also. He was pious, truthful and religious. He believed in simple living and high thinking. Everybody who came in contact with him was so deeply influenced by his personality. He was a Champion of democracy and was deadly opposed to dictatorial rule. Gandhi showed India and the World the path of truth and non-violence. He believed that it was truth alone that prevailed in the end. Gandhi believed that real India lived in more than five lakhs villages uplift. According to him India's real emancipation depended on Swadeshi i.e. boycott of foreign goods, use of khadi encouragement to village and cotton industries.

Gandhi began to work day and night for the freedom of his country. He and his brave followers went to jail again and again, and suffered terrible hardships. Thousands of them were starved, beaten, and ill-treated and killed, but they remained true to their master. At last his noble efforts bore fruit and on August 15 1947, India
became free and independent. Gandhi defeated the mighty British empire not with swords or guns, but by means of strange and utterly new weapons of truth and Ahimsa. He worked all through his life for Hindu-Muslim Unity and the abolition of untouchability. Gandhi worked hard for the upliftment of the Harijans, the name given by him to the untouchables. Gandhi declared untouchability a sin against god and man. Gandhi wrote his famous autobiography under the title 'My Experiments with Truth'. Gandhi always stood for communal harmony, but he himself was shot dead by a religious fanatic Nathuram Godse on 30th January, 1948. The whole World mourned his death. Someone had quipped: "If they had not thrown Gandhi out of the train in South Africa, the English would not have too much trouble from him."

Gandhi, the young Attorney, vowed to oppose such unfair treatment through non-cooperation and other nonviolent means. Gandhi's ultimate search was for righteous conduct. The means are more important than the end, he maintained; with the right means, desired ends will follow. In time, he was proven right—almost always. His struggles and actions were but external manifestations of his struggle to evolve his own value system. He was the maker of Modern India.

**Gandhi’s Tour of Andhra Prior to Non-Co Operation**

The Andhras trace their history to the Vedic age. According to Aitareya Brahmana of the Rig Veda, the people of Andhra left north India and settled in south India. Starting with Satavahanas in the third century B.C., various Andhra dynasties Ikhsvaku, Pallavas, Eastern Chalukyas, Kakatiyas, Vijayanagar and Qutb Shahs played a prominent part in the history of India in general and of the Deccan in particular up to the 16th century when the last great Andhra ruler namely the ruler of Vijayanagar was defeated by the Bahamani Sultans of the Deccan in 1565. From the year 1800 onwards the areas known as the Northern Circars and Ceded districts of the Andhra became a part of the Madras Presidency while remaining Telugu speaking area remained under the control of the Nizam.

In an effort to gain an independent state based on linguistic differences and to protect the interests of the Telugu-speaking people of Madras State, Potti Sreeramulu
As Madras became a bone of contention, in 1949 a JVP committee report stated: "Andhra Province could be formed provided the Andhras give up their claim on the city of Madras (now Chennai)." After Potti Sreeramulu's death, the Telugu-speaking areas, i.e., Andhra State, was carved out of Madras State on 1 October 1953, with Kurnool as its capital city. Besides, the state of Hyderabad was forcibly joined to the Republic of India with Operation Polo in 1948. On the basis of a gentlemen's agreement of 1 November 1956, the State Re-organisation Act formed Andhra Pradesh by merging Andhra State with the Telugu-speaking areas of the already existing Hyderabad State.

In Andhra, people made splendid responses to the call of Mahatma Gandhi, for the liberation of the country through the adoption of non-violence, non-cooperation and Civil Disobedience. In other words, the freedom movement in Andhra was studded with episodes which at times wrung admiration from the people and leaders of the whole country. Women also unhesitatingly marched abreast with men to face trouble and tribulations. Gandhi's guidelines were meticulously followed by the people of Andhra, and under him the freedom movement became a mass movement.

Before entering into the political scene, the Mahatma visited Madras in 1896 in connection with a campaign against the racist policies of the British regime in South Africa. On 26 October 1896, Gandhi addressed at "Pachchayapalli Hall" in Madras. The meeting was presided over by the then Telugu prominent leader and the 1891 Indian National Congress president P. Anandacharyulu and other prominent leaders like Subramanya Ayyar, Sankar Narayan, and N. Subramanyam.

On his political mentor, Gokhale's advice Mahatma Gandhi travelled throughout the country to see and understand its problems first hand. On April 1915, he visited Chennai and delivered speeches. He also visited various districts of the state to understand the problems faced by the people. On 26 October 1896, Gandhi addressed at "Pachchayapalli Hall" in Madras. The meeting was presided over by the then Telugu prominent leader and the 1891 Indian National Congress president P. Anandacharyulu and other prominent leaders like Subramanya Ayyar, Sankar Narayan, and N. Subramanyam.
Gandhi along with his wife Kasturba, visited Madras and Nellore town. Mahatma received an enthusiastic reception at Madras by Annie Besant, B.S. Sharma and other prominent leaders participated. After addressing several meetings in Madras, Mahatma Gandhi proceeded to Nellore to attend the Madras Provincial Conference held from 4-5 May 1915. Several Telugu leaders like Deshabhakta Konda Venkatappayya, Nyapathi Subbarao, Mocharla Ramachandra Rao, and Pattabhi Ramireddy were introduced to Mahatma.

The next visit of Mahatma Gandhi to Madras in February 1916 created great enthusiasm among the people particularly the students. Mahatma addressed the students of the city under the auspices of the YMCA (Young Men’s Christian Association). In the course of his lecture he dwelt on various topics like ashramam life, truth and non-violence, promotion of Swadeshi, role of students in politics and eradication of untouchability. The students of Victoria hostel presented an address of welcome to him. As expected, Mahatma Gandhi’s visits to the south especially erstwhile Madras Presidency, people for the first time celebrated Mahatma’s birthday on 2nd October 1914 in the Gokhale Hall. Andhra leaders like Kashinadhuni Nageswara Rao the editor of Andhra Patrika, the Telugu daily which popularized Gandhian ideology in Andhra participated. Another noteworthy feature was the participation of women in the proceedings of the day.

In May 1915, Mahatma Gandhi started on the banks of the river Sabarmati near Ahmadabad an Ashram or Hermitage on the line of the phoenix settlement in South Africa. The Ashram exerted profound influence all over the country. In Andhra several ashrams were started on the Sabarmati model at places like Pallipadu (Nellore District), Sitanagaram (East Godavari District) and other places. On 1st June 1915 in Chebrole of Guntur District a library “Gandhi Saraswati Nilayam” was started by the followers of Gandhi who attended the Madras conference. This meeting made T. Prakasam a prominent leader in Andhra. Mahatma Gandhi again visited Madras on 18th March 1919 and gave a call for country-wide hartal to be started on 6th April 1919 against the Rowlatt bill. There was a splendid response all over the country. Mahatma Gandhi recorded in his Autobiography that “the whole of India from one
end to the other, towns as well as villages, observed a complete **hartal** on that day it was most wonderful spectacle”.\(^{11}\) Gandhiji’s call for Satyagraha acted as a clarion call among the Andhra people. Even before Gandhi arrived at Vijayawada, a meeting was held at Madras beach under the chairmanship of Tanguturi Prakasam Pantulu and the great women leader Mrs Sarojini Naidu, who addressed this meeting and participated in freedom struggle.\(^ {12}\) In the course of his tour Gandhi visited Vijayawada. Gandhi, though suffering from exhaustion he addressed a mammoth meeting at the Rammohan library. His talk was translated into Telugu by Ayyadevara Kaleswara Rao.\(^ {13}\) This meeting makes the emergence of Ayyadevara Kaleswara Rao as a great follower of Mahatma Gandhi. The people of Andhra were greatly inspired by the enthusiastic speeches of Gandhiji which profound impact on them. It was proved that the Andhra people largely participated in the forth- coming **hartal** led by Gandhi on 6\(^ {th}\) April 1919 against Rowlett Act.\(^ {14}\)

In response to the call given by Mahatma Gandhi, on 6\(^ {th}\) April 1919 a **hartal** was observed all over Andhra in a befitting and peaceful manner. April 6\(^ {th}\) was observed as a day of national mourning and humiliation.\(^ {15}\) Community bathing in the morning followed by ‘Sankeerthan’ parties marching in the streets singing devotional and patriotic songs, holding mammoth meeting in the evening and passive resolutions against black Act. Meetings and demonstrations were held at places like Vijayawada, Rajahmundry, Narasapur, Chittoor, Nellore, Guntur and Visakhapatnam.\(^ {16}\) There was a ryots meeting at Kolavennu of Vijayawada taluk to protest against the Act.\(^ {17}\) While the Satyagraha passed peacefully in Andhra, there was unrest in Punjab on the arrest of Dr. Satyapal and Kitchlew. Gandhi was arrested and he withdrew the **hartal** on the apprehension that the struggle might take violent turn. While conditions were so, a meeting was held on 13\(^ {th}\) April at Jallianvalabagh in Amritsar to protest against the arrest of Punjab leaders. General Dyer came there and ordered the troops to fire till the ammunition was exhausted. 380 people were killed and 1500 people were wounded. The Punjab atrocities sent a shrill of horror throughout Andhra. Meetings were held condemning the atrocities of the British Government all over Andhra.\(^ {18}\) Andhra leaders like Konda Venkatappayya, Tanguturi Prakasam Pantulu,
K.V.R Swami deeply condemning the ban on the Mahatma Gandhi visit to Delhi and the Punjab.\textsuperscript{19}

**Mahatma Gandhi tour of Andhra during Non-cooperation**

The non-violent Non-Co-operation inaugurated by Mahatma Gandhi on 1 August, 1920, was a unique event in Indian History. Never before the country witnessed such awakening, activity, unity and determined effort on the part of the people. The movement was formally inaugurated on 1 August, 1920 until the Khilafat and Punjab wrongs were righted and Swaraj was established by peaceful means\textsuperscript{20}. (The day, on which the prominent national leader Lokamanya Tilak died). The resolutions were reaffirmed at the AICC Nagpur session under the presidency of the Vijayaraghava Chariar from Madras.\textsuperscript{21} Immediately after the Nagpur session, Mahatma Gandhi made an extensive tour of the country in order to popularize the Non-cooperation movement. Another interesting fact that emerged from the Nagpur session was the abilities of Mahatma Gandhi to discuss the likely impact of his programme on different regions of the country. Mahatma rightly guessed that the emotional people of Andhra would support his call for Satyagraha strongly unlike the calculating Tamils. So he made Konda Venkatappayya the member of the Congress Working Committee and some time it’s General Secretary\textsuperscript{22}. From 1920 onwards Andhra became an important centre of Gandhian experiments. Another unique feature was women like Duvvuru Subbamma, Ponaka Kanakamma and Unnava Lakshmi Bayamma excelled men propagandist by their ability in swaying the masses.\textsuperscript{23} The nationalist call by Mahatma Gandhi for the non co operation against the formidable government had its echo in Andhra. The spirit of it began to show itself in the region in various forms. People of Andhra readily believed that their Messiah who would lead the country into freedom in the course of a year or two. Konda Venkatappayya and Tanguturi Prakasam Pantulu carried away by public expectations and fell in line with Gandhi. The Telugu press did its best to bolster the image of Mahatma and gave wide publicity to his call of Non- Cooperation and reminded its readers of the necessity of boycotting the elections for the Legislative Council. As a result a large section of the electorate abstained from voting. Following
the Gandhiji’s call, the lawyers gave up their practice in the courts, one of them was Ayyadevara KaleswaraRao and the students discontinued their studies.

It was when Andhra was agog with the Non-co operation movement that the Congress decided to hold the AICC session at Vijayawada. The Working Committee that met in Vijayawada from 31st March to 1 April, 1921, was of a very momentous nature where important decisions were taken. It is an unique event in Andhra history, and Andhra, first time to host to the conclave of the national leaders. Konda Venkatappayya, Gollapudi SitaramayyaSastri met Mahatma Gandhi and Kasturba at Poori and invited them to Vijayawada. On the way, Mahatma Gandhi addressed at places like Barampuram, Viziayanagaram, Rajahmundry and Anakapalli railway stations. People were exulted with eloquence of Mahatma Gandhi. Hearing about the coming of Mahatma Gandhi along with Kasturba, and other prominent national leaders like Vallabhbhai Patel, Jawaharlal Nehru, Motilal Nehru, Lala Lajpat Rai, Deshbandhu Chittranjan Das etc, people from all over Andhra went in thousands to Vijayawada. In spite of poor communication facilities people trucked the long distances on foot or in bullock carts to attend the session, which looked more of a ‘mela’ or religious festival than of a political gathering to discuss the serious issues confronting the nation. To get over their fatigue, visitors use to sing national ballads on their way. It was during this particular session that the ‘Kesari Samajam’ of Rajahmundry went to greet Gandhiji with the song “Dandalu Dandalu Bharatamata” on their lips while on their way, and other groups from Ramachandrapuram sang songs like “Mamubrova Mahini Velasitivi Mahatma Gandhi” and “Mahatma Gandhi Darshaname Pavanam”. The AICC session was held at Vijayawada, what is now called, Gandhinagar, where then there were no houses but only with some thorny bushes. The vast gathering of nearly two lakhs people who came mainly to have a glimpse of the ‘Mahatma’ became unmanageable and stampede was feared. But thanks to the splendid work done by ‘Ramadandu’, the volunteers’ corps of Andhra Ratna Duggirala Gopalakrishnayya, the situation was saved. Addepalli Ramaseshayya Chetty was the president of the reception committee. Kalluri Subbarao of Hindupur in Anantapur district participated not only at Vijayawada
AICC session but also acted as a volunteer. The other Rayalaseema prominent leaders like M.Anantasayanam Iyenger, Neelam Chinnappa Reddy, Tarimella Subbareddy, N.Sankar Reddy and others attended the AICC at Vijayawada. This session had great impact on the progress of the freedom struggle in Rayalaseema.  

The Madras government rightly guessed the impact of Gandhiji’s Visit thus:

“The expected visit of Gandhi and the congress leaders to Vijayawada can hardly fail to give impetus to the movement in that part of the Presidency.”

People returned to their places with the message of non-violence, non-co operation and spread it among those who had not the fortune to attend the Vijayawada session.

**Gandhiji’s tour of Andhra during AICC Session**

Soon after the conclusion of the AICC session at Vijayawada, Gandhi accompanied by Deshabhakta Konda Venkatappayya undertook a tour of Andhra. His tour promoted the khaddar programme and intensified the struggle against the foreign rule. Mahatma Gandhi visited some of the coastal districts and addressed meetings at Kakinada, Rajahmundry, Eluru, Machilipatnam, Guntur, Vetapalem, Bapatla, Chirala, Nellore and other places. Mahatma Gandhi appealed to the gathering the significance of Khaddar, Hindu Muslim unity, anti untouchbility, anti drinking campaign and promotion of Hindi language. While on his tour, Gandhi visited Chirala on 6th April on the requisition of Andhra Ratna Duggirala Gopalakrishnayya, where a municipality was forced upon people in 1919 , and the people led a protest under the leadership of Duggirala Gopalakrishnayya. Gandhi advised its people to continue the no tax campaign. In a non-violent manner and face all its consequences like prosecution, imprisonment, sale of their movables etc, or a mass exodus from the town which would result in the disappearance of Chirala Municipality. The people had chosen the second alternative. Almost all people of
the town 15000 in number marched across the scorching sands, and Chirala became deserted. After the arrest of Duggirala Gopalakrishnayya the morale of the Chirala people was badly affected. And no other leader came forward to lead the movement. When in February 1922 the non-cooperation movement was suspended after the Chauri-Chaura, the no tax campaign died out.

Wherever Gandhi went people came forward with their contribution to Tilak swaraj fund and women parted with their costly clothing, gifted away their gold armaments to the Swaraj fund and took to Khaddar and spinning. The first woman who came forward to donate all her jewellery, to discard foreign clothes and wear Khaddar was Maganti Annapoornamma. In another incident Yanomi Purnatilakam, a lady belonging to the professional dancing community (Devadashi) left her profession and dedicated her life to the cause of the nation. In response to the call of Mahatma Gandhi, some of the women like Duvvuru Subbamma, Ponaka Kanakamma and Unnava Lakshmibhayamma excelled the men propagandist in their ability in swaying the masses. The women, gave whole hearted support to the anti drinking campaign since they suffered most from drunken brawls of their husbands and sons.

In September-October 1921, Mahatma Gandhi undertook again a tour of Rayalaseema, accompanied by KondaVenkatappayya, ShoukatAli and others. Several towns in Rayalaseema, Tirupati, Cuddapah, Tadipatri, Kurnool and Bellary (Then it was a part of Rayalaseema) were included in his tour. This major programme was arranged by Gadicherla Harisarvatham Rao, then the Secretary of Andhra Provincial Congress Committee. Gandhiji’s tour of Rayalaseema began with his arrival at Chittoor at 5 am on 28th September 1921. The warmth of seven thousand people welcomed him and his associates. The function hosted by the town’s municipality lasted for 10 minutes, for both the people and their leader realized the importance of the time available. Gandhi then proceeded to Tirupati, a temple town in Chittoor, on the same day and attracted similar attention of the local leader and the people, both Hindu and Muslims. The volunteer’s looking offer the calm at the meeting attended by sixteen to twenty thousand people, were headed by VenkataRao
and Mohammed Osman Sahib and other prominent citizens of the town. Gandhi then proceeded to Rajampeta, where Gandhi delivered a speech on Swadeshi, spinning and removal of untouchability, and the local Vysyas felicitated Mahatma Gandhi. Then Gandhi left for Cuddapah. The 28th of September was a red letter day in the annals of Cuddapah town on account of the Gandhiji’s visit. Gandhiji, accompanied by Maulana Subhani Azad, arrived at 4.40 pm and they were given a warm welcome by the Cuddapah people, both the leaders were taken in procession to the meeting place. A huge gathering of masses attended the meeting and most of the people wore popular white Khaddar dress and Gandhi caps. Gadicherla Harisarvothama Rao translated Gandhiji’s speech into Telugu.

Then Mahatma Gandhi left for Tadipatri (Anantapur district) on 29 September 1921, Gadicherla Harisarvothama Rao and Konda Venkatappayya accompanied him on the tour. At 5:30 in the morning Tadipatri, a small town in the Anantapur district, could witness a spectacle of fifty thousand people from the same town and surrounding villages. This indicates the zeal with which the masses were bubbling. In the same forenoon of the day, the leader covered two engagements, one, a meeting on the riverbed of the Pinakini, passing by the town, and another, a meeting arranged by the ladies of the town. An address on behalf of the ladies was read and presented to the leader by Smt. Kamalamma, wife of the local Congress Secretary, K. Srinivasacharlu. Forty thousand people of all classes were fed at Tadipatri town on this day, which suggests the magnitude with which the arrival of a national leader was treated and to what extent the people were aroused to the nationalist cause. The artists from Nosam of Kurnool district utilised the occasion and exhibited their art pieces, which included paintings on Khaddar cloth. The leader took interest in the exhibition and appreciated the skills of the Kurnool artists, particularly those coming from the panchama segment. In the afternoon of the same day, Gandhiji and his associates preceded to Kurnool.

While Gandhiji was on his way to Kurnool, people in large numbers gathered at the railway stations at Gooty and Dronachalam. In spite of midnight of 29-30 September, people at Dranachalam station demanded to have a dharshan.
( beholding) of Gandhiji. But Konda Venkatappayya addressed the gathering that Mahatma Gandhi was fast asleep and it would not be good on their part to disturb him. However he told the people, as the wish of the Gandhiji that by wearing Khaddar clothes all should adopt Swadeshi, the source of getting independence for the country, give up all expensive fairs and festivals and work with calm.

Mahatma Gandhi reached Kurnool town on Friday the 30 September 1921. Madam Venkayya Sresti took the leader to his house and presented a purse of Rs 1,116 with all reverence and respect. People arrived from different places to town and welcome him enthusiastically. Along with Gandhi, Moulana Abdul Khader Azad Subhani, Konda Venkatappayya and other prominent leaders also visited Kurnool. Gandhiji wanted that there should no procession or demonstration. Hence the people decorated the main streets with festoons, welcome arches with “May gods protect Mahatma Gandhi” etc, on the banks of the sacred Tungabhadra river. The Khilafat and Congress volunteers managed the crowd to a perfect peace without the help of the police. Mahatma Gandhi addressed the gathering, of 25,000 people. After the prayers of Hindus and Muslims, Gadicherla Harisarvathama Rao presented Khaddar dress to Gandhiji. Later the chairman of Kurnool Municipal Council presented an address printed on Swadeshi paper. Mahatma Gandhi reiterated the use of Khaddar, Hindu-Muslim unity, and abandonment of drinking, gambling as well as prostitution. Gandhiji and Subhani stressed in their speeches the need of the Hindu-Muslim unity. Besides, Gandhi dwelt at length on the issue of untouchability and the need to work for its eradication. A Swadeshi box containing an address of the people, with silver toy moving Charkha attractively mounted on, was gifted to Mahatma Gandhi. Gandhiji appreciated and auctioned charkha for 450 Rupees, which was donated to Khilafat and Tilak Swaraj Fund.

Mahatma Gandhi on his way to Madras on 1925 March, to attend Vykom Satyagraha, offered a glimpse to people at Guntakal railway station but did not address.
Gandhi tour of Andhra on Khaddar Promotion

Mahatma Gandhi undertook a tour again in Andhra and Rayalaseema region for about six weeks with the avowed intention of collecting the khaddar fund. Gandhi visited 319 villages\(^{48}\), and promoted not only Khaddar movement but also intensified the struggle against the foreign rule. In his six week’s tour from April 6 to May 21, 1929, he visited several towns in Krishna, West and East Godavari, Vishakhapatnam, Guntur, Nellore, Cuddapah, Chittoor and large number of villages were included in his tour. Mahatma Gandhi and his wife Kasturba left for Vijayawada. Konda Venkatappayya accompanied them. Mahatma Gandhi addressed various places in West Krishna district, like Jagga yapeta, Nandigama and reached Vijayawada on 10\(^{th}\) April 1929. K. Nageswara Rao Pantulu took them to his house. Mahatma Gandhi’s tour of East Krishna district started from Uyyuru on 11th April 1929, Pattabhi Sitaramayya, Mutnuru Krishnarao, Cherukavada Venkata Narasimhulu accompanied him. People all over Krishna district attended Gandhiji’s meetings hilariously and donated Rs 53,921 for Khaddar fund. Then Mahatma Gandhi proceeded to Guntur district on April 17 where he visited many places, people donated voluntarily Rs 18,863 for khaddar fund. \(^{50}\) Then Mahatma entered West Godavari district on April 23. During his tour in West Godavari district, Smt. Yelamanchali Satyavatamma, a widow daughter of Garapati Subbaya of Naidugudem, voluntarily presented her ornaments valued at Rupees 1400, and expressed her willingness to stay at Sabarmati ashram, Mahatma welcomed her desire. \(^{51}\) Then Mahatma Gandhi covered Visakhapatnam, and East Godavari districts, and then proceeded to Nellore. He visited Pinakini Satyagraha ashramam, at Pallipadu on the banks of the Penna. The Pinakini Satyagraha ashramam is a living memory of Mahatma Gandhi’s association with Nellore. It has made a significant contribution to the Freedom Struggle lead by Gandhiji. It is the first of its kind in Andhra Pradesh and stands second only to Gandhiji’s ashramam at Sabarmati at the national level. The Ashramam was founded by Dighumurti Hanumantha Rao, member of the Servants of India Society, Chathurvedhula Venkata Krishna, and
Mahatma Gandhi visited Rayalaseema from 14th May to 22nd May 1929 accompanied by Kasturba. Chittoor, Anantapur, Cuddapah and Kurnool districts witnessed a rising enthusiasm in the people. They joined freedom movement. Gandhi entered Chittoor district on 15th May 1929 and addressed at various places like Tirupati, Punganur, Puttur and Madanapalli, and then proceeded to Kadiri of Anantapur district. He covered Kadiri, Darmavaram, Anantapur and Tadipatri. At Anantapur, Ameeruddin Sahib, the Municipal Chairman, organized all preparation to the meeting. Gandhi addressed especially the women and said there can be no Ramarajya without Sita. People of Anantapur participated enthusiastically and donated khaddar funds. Then Gandhi reached Kondapuram of Cuddapah (Kadapa) district on May 17th 1929. He addressed the gatherings at Kondapuram and proceeded to Muddanur at 8:30pm and addressed the gathering. Tatireddy Narasimha Reddy, Taluk Board Chairman, Syam Aiyer and Vankadhara Venkatasubbaiah collected and presented Rs 216 to the Mahatma. Then Gandhi proceeded to Chilamkur, Niduzuvvi and reached Yerraguntla at 10:15 pm by motor vehicle. Venkatareddy a local leader in Yerraguntla presented a purse of Rs1, 116, with all reverence and respect.


Mahatma Gandhi reached Pattikonda of Kurnool district on 21st May 1929. At Pattikonda Gandhi was received by D. Sanjeeva Reddy, president of Pattikonda taluk
board. The editor of *Aindravathi*, Vanam Shankara Sharma contributed Rs1116 to the Khaddar fund. T.Venkata Narasaiah, P.Bozar Reddy, and others also contributed amount to the khaddar fund. At the public meetings Mahatma appealed to the people to discard foreign cloth and promote khaddar. Besides, Gandhi spoke on prohibition, untouchbility, upliftment of women and Hindu-Muslim unity. The Andhra people looked at Gandhi with great veneration and devotion. An amount about two lakh rupees and seventy thousand was collected during his tour. 56 Inspired by the spectacles of the meetings they grew up in enthusiasm and prepared to sacrifice their enter mite at the call of the country. Consequently, mass participation became a practice rather than an exception in the movement from that time onwards. 57

**Impact of Civil Disobedience Movement in Andhra**

In the interval between the Non-co operation movement and Salt Satyagraha the people of Andhra devoted themselves to constructive work-especially the development of Khaddar, and the uplift of the Harijans. The Salt Satyagraha movement led by Mahatma Gandhi was another important phase of the Indian National Movement. During the Civil Disobedience Movement, the people of Andhra showed the highest forms of heroism and self sacrifice. The movement therefore shook the whole Andhra province. Its ordinary features consisted of progressions, mass meetings, *hartals*, singing of national songs and defiance of prohibitory orders.58 Deshabhakta Konda Venkatappayya was appointed the Dictator for the entire Andhra province to carry on Salt Satyagraha Movement. A *shibiram* was also established in each district in Andhra. The Civil Disobedience Movement started with the defiance of salt tax laws at various places where people gathered to manufacture contraband salt. *Shibirams* were located at different centres of coastal districts like, Sitanagaram Ashram (East Godavari), Eluru National College (West Godavari), Vijayawada, Machilipatnam (Krishna), Guntur, Pallipadu Ashram (Nellore), Vizayanagaram, and for the Ceded district at Bellary, and for the Madras city at ‘Vedavanam’ the residence of Tanguturi Prakasam Pantulu.59 The people manufactured contraband salt braving the lathi-charge of the police and the other
forms of brutality perpetrated on them. The Andhra people especially women raided on salt depots, and carrying the message of Swaraj from village to village.

*Spathe-cutting* was the most dangerous phase of the movement as it brought the ordinary riot into active opposition to Government. Simultaneously with picketing of foreign cloth and toddy shops in West Godavari district, there was an outbreak of *spathe* and tree-cutting which became a common feature particularly in June, 1930 and continued up to July and spasmodically thereafter. At first the *Spathe-cutters* courted publicity and there was no difficulty in detecting the cases and getting evidences. Latterly the damage was done furtively and detection became difficult or impossible and latterly there were cases in which it was clear that the cutting was the work of renters. Altogether 116 persons were prosecuted for Spathe-cutting. In Guntur district, the *Spathe*-cutters in Nidabrole and Chebrole were very promptly prosecuted and punished with substantial fines and terms of imprisonment, which must have acted as a deterrent in many villages. Most of the other cases for unlawful assembly and mischief were disposed of in May, 1930. The palmyara tapping finished by the end May, so the loss to renters was not so great as was expected. They were immediately allowed to apply to the excise officers for fresh trees, free of tree-tax and if the trees belonged to government, free of moturpha. They were not encouraged to expect remission of rents and none was actually given. This activity spread quickly not only in Guntur district but also in the Nellore and Krishna districts.

Commenting on this *Spathe*-cutting, the collector of Guntur district in his confidential report to the Chief Secretary to Government of Madras wrote, “The most effective leader of the movement in Guntur was Gollapudi Sitarama Sastri. He had organized the first cutting of the *spathes* of the toddy trees which became one of the most prominent new forms of activity. The speciality of this that it can be represented as a measure of social reform and more than anything else, it brought the ryots direct into conflict with the Government”. Towards the end of May, 1930 picketing of liquor shops began to make in a rather half-hearted and at first non-violent fashion in East Godavari district of Andhra. Later on in June it was carried on persistently at
Eluru and Palakollu with occasional demonstrations elsewhere. Instances of forcible picketing of liquor shops now began to occur at Eluru and elsewhere. In such cases the picketers were arrested and prosecuted. Altogether there were 18 cases involving 97 persons in which violence or breach of peace arose out of picketing and all these were prosecuted immediately. Altogether there were 28 cases involving 129 persons prosecuted for picketing. Some of the liquor shops at Eluru lost their revenue considerably and had to be given remission.\(^{63}\) Boycott of liquor and the consequent picketing of shops and that of the Andhra Christian College at Guntur were small manifestations which gave some trouble to the Government.\(^{64}\)

Another feature of the Civil Disobedience Movement was the cutting of telegraph wires. The telegraph line was cut for some on the Peravali-Tanuku road on the night of 24 May in West Godavari district. For a short time there was considerable fear of the railway line or other telegraph lines on railway or canals being cut. Therefore special arrangements were made for police patrols at eight centres on the railway line\(^{65}\). Besides, several village officers resigned. The first among them was Ponangi Rao, the karnam of Eluru in Godavari district, followed by the karnams of Challapalli, Koniki, Veerabhadrapura, Yalamanchipadu, Shrotriam and many others.\(^{66}\) In Andhra, some of the local bodies like the Municipal Councils of Guntur, Chirala, Peddapuram, Tenali, Nellore, Kakinada and Rajahmundry and some of the Local Boards like the East Godavari district Board, Anantapur district Board and Ramachandrapuram Taluk Board expressed their sympathy towards the movement. Some of them hoisted over their buildings the national flag; some issued instructions to their employees to wear khaddar and conduct propaganda in favour of its use; some prescribed the singing of national songs as a part of daily programme of work in their schools; some organized processions of students carrying national flags; some passed resolutions condemning the arrest of political leaders and the repressive measures of British Government. Thus in every way they openly supported the Civil Disobedience Movement.\(^{67}\)

Since Rayalaseema does not have the facility of a coast or perennial rivers, there was a token or symbolic form of the agitation. Kalluri Subbarao played
a leading role in the Salt Satyagraha in the Rayalaseema. The activists used to smuggle salt water from the neighboring coastal districts of Nellore and Guntur (which had the area of the Krishna district also in it), mix it with water of some of the wells, boil such water and have certain quantities of salt. There was a little activity, though, in Rayalaseema during the Salt Satyagraha with the moderate manufacturing of salt and selling it clandestinely, sometimes braving the arrest by the police of the day whenever caught by the latter. The Rayalaseema Political Conference was held at Vontimitta in Cuddapah district under the presidentship of Kalluri Subbarao on 12th April, 1930 and it passed a resolution forming a sub-committee with Parasurama Rao of Nandaluru (Cuddapah district), Kalluri Subbarao of Hindupur, K.Subramanyam (Cuddapah), C. Subramanyam (Nandyal) and M. Sreenivasacharyulu (Tirupati) to encourage Salt Satyagraha, picketing liquor shops, foreign goods shops and promotion of Khaddar and swadeshi goods.

The arrest of Mahatma Gandhi intensified the movement throughout Rayalaseema, hartals and protest meetings were organized all over the region. There was one attempt to break the forest law in Cuddapah under the leadership of K.Subramaniam from 16 August, 1930. Rajus joined the movement but the conviction of the first batch of offenders under the ordinary law discouraged any further attempt, there were also threats of forest Satyagraha in Guntur and Ganjam, but in neither district did they materialize. One of the main features of the Salt Satyagraha was the participation of women in their thousands. Many women were sent to jail, prominent among them being Smt. Bharati Devi Ranga, Vallabhaneni Sitamalakshmamma, Digumurti Janakamma and Khammampati Manikyamba. Manikyamba went to jail with her six-month-old baby.

**Gandhi’s Harijan Tour**

While the struggle was going on, the British Prime Minister announced on 17 August 1932, his decision regarding the Communal question, known as the Communal Award. In fact, it was an order of the British government imposing a scheme of representation. In this Award separate electorates were allowed not only to
Muslim but extended to Sicks, Indian Christians, Anglo-Indians and Europeans. Besides Labour, Commerce, Industry, Landlords and Universities were given separate constituencies and fixed seats. The Europeans were given special weightage. But the most novel feature of the Award was the creation of special constituencies in which the Depressed Classes were entitled to vote. In fact, the Depressed classes were given two votes—one in general constituency and the other in special one. Obviously, the Award gave rise to a storm of protest in different quarters, especially, Hindus. It was patently partial to the minorities, especially Europeans but unfair to Hindus, the majority community. It was an attempt to perpetuate division based on castes and creeds in India. Further the Award aimed at the disruption of the Hindu community by giving separate representation to the Depressed Classes, although Dr. Ambedkar, their leader, was not opposed to it. To, Gandhi, in particular, the Award was a great jolt, for he had already warned that he would resist with his life, if the British government introduced separate electorate for the Depressed Classes. The Congress opposed the British policy of divide and rule. Consequently, though the Congress disagreeing with the communal award, it decided neither to accept it nor to reject it. But the effort to separate the Depressed Classes from the rest of Hindus by treating them as separate political entities was vehemently opposed by all the nationalists. Gandhi, in Yeravada jail at the time, in particular, reacted very strongly. He saw the award as an attack on Indian unity and nationalism, harmful to both to the Hinduism and the Depressed Classes, for it provided no answers to socially degraded position of the latter. Once the Depressed Classes were treated as a separate community, the question of abolishing untouchability would not arise, and the work of Hindu social reform in this respect would come to a halt.

On the day following the announcement of the communal award Gandhi wrote a letter to the British Prime Minister Ramsey MacDonald, that he decided to go on a fast unto death and “the fast will cease if during its progress the British government, of its own motion or under pressure of public opinion, revise their decision and withdraw their scheme of communal electorates for the Depressed Classes, whose representatives should be elected by the general electorate under the
common franchise, no matter how wide it is”. 77 The national leaders including Andhra people were not deterred by this. In Andhra, Harijan meetings were held at all importance places like Nellore, Guntur, Ellore, Rajahmundry, Kakinada, Machilipatnam and Gudivada, in favour of joint electorates, the only exceptions being the meetings held in Gudivada and one or two other places. 78 Among the Harijan leaders who took an active part in them were BirapoguSubbayya (Nellore), Mangalagiri Raghava Das, Paravasthu Das (Krishna), GangadharSiva (Rayalaseema), Deveendrudu (Ellore) and KusumaDharmayya (Rajahmundry). 79 On September 18th in response to the special appeal by Pandit Malaviya and C.Rajaji. Public meetings were held all over Andhra at which grave concern was expressed at the impending fast of Gandhiji and resolutions were passed advocating joint electorate. 80 Mahatma Gandhi went on fast unto death on 20th 1932. In Andhra the day was observed as a day of fast and prayer. There were hartals and suspension of all daily work. Many leaders like Unnava Lakshminarayana undertook a sympathetic fast 81. And many took a vow that they would not observe untouchability any longer. Harijans were allowed to draw water from private and public wells in many towns and in some they were admitted into temples 82. In the mealtime, to save Mahatma’s life, the Hindu leaders met him in Poona and concluded an agreement on 25th September 1932, known as the Poona Pact. The Poona Pact provided the Depressed Classes would forego the separate electorate and in quid pro-quo would have 148 reserved seats in place of 71, as provided in the Communal Award. The terms of the Poona Pact were cabled to the British Premier on September 25th. The Premier accepted them and modified this Award accordingly. On September 26, Gandhiji broke his fast to the relief of the whole country. 83 Thus was averted a threat to a permanent split in the Hindu Community. 84

Mahatma Gandhi, for nearly two years e gave up all other pre-occupations and carried on a whirlwind campaign against untouchability. After his release from prison, nearly nine months from 7th November 1933 to 29th July 1934, Mahatma Gandhi conducted an intensive “Harijan tour” of the country travelling over 20,000 kilometers by train, cars, bullock cart, and on foot, collecting money for the recently
founded Harijan Sewak Sangh, propagating the removal of untouchability in all its forms and practices, and urging social workers to leave all and go to the villages for the social, economic, cultural and political uplift of the Harijans. In the course of his Harijan campaign, Gandhiji undertook two major facts on 8 May and 16 August 1933 to convince his followers of the importance of the issue and the seriousness of his effort. ‘They must either remove untouchability or remove me from their midst’. He justified these facts as answers to his ‘inner voice’, which, he said, could also be described as ‘dictates of reason’. These facts created consternation in the ranks of the nationalists, throwing many of them into an emotional crisis. The fast of 8 May 1933 was opposed even by Kasturba, his wife. As the hour of the fast approached, Miraben sent a telegram; ‘Ba wishes me to say she is greatly shocked. Feels the decision very wrong but you have not listened to any others and so will not hear her. She sends her heartfelt prayers’. Gandhiji’s reply was characteristic; ‘Tell Ba her father imposed on her a companion whose weight would have killed any other woman. I treasure her love. She must remain courageous to the end’. Throughout Gandhiji’s Harijan campaign, he was attacked by orthodox and social reactionaries. They met him with black flag demonstrations and disrupted his meetings. They brought out scurrilous and inflammatory leaflets against him, putting fantastic utterances in his mouth. They accused him of attacking Hinduism. They publicly burnt his portraits. On 25 June 1934, at Poona, a bomb was thrown on a car believed to be carrying Gandhiji, injuring its seven occupants. The protesters offered the Government full support against the Congress and the Civil Disobedience Movement if it would not support the anti-untouchability campaign. The Government obliged by defeating the Temple Entry Bill in the Legislative Assembly in August 1934.

Throughout his fast, Harijan work and Harijan tour, Gandhiji stressed on certain themes. One was the degree of oppression practiced on the Harijans; in fact, day after day he put forward a damning indictment of Hindu society; ‘Socially they are lepers. Economically they are worse. Religiously they are denied entrance to places we miscall houses of God. They are denied the use, on the same terms as
Hindus, of public roads, public schools, public hospitals, public wells, public taps, public parks and the like … They are relegated for their residence to the worst quarters of cities and villages where they get no social services’. A second theme was that of the ‘root and branch removal of untouchability’. Symbolic or rather the entering wedge in this respect was to be throwing open of all temples of Harijans.

Gandhiji’s entire campaign was based on the grounds of humanism and reason. But he also argued that untouchability, as practiced at present, had no sanction in the Hindu Shastras. But even if this was not so, the Harijan worker should not feel daunted. Truth could not be confined within the covers of a book. The Shastras should be ignored if they went against human dignity. Gandhiji was not in favour of mixing up the issue of the removal of untouchability with the issues of inter-dining and inter-marriage. Restriction on the latter should certainly go, for ‘dining and marriage restrictions stunt Hindu society’. But they were also practiced by caste Hindus among themselves as also the Harijans among themselves. The present all-India campaign, he said, had to be directed against the disabilities which were specific to the Harijans. Similarly, he distinguished between the abolition of caste system and the abolition of untouchability. He disagreed with Dr. Ambedkar when the latter asserted that ‘the outcaste is a by-product of the caste system. There will be outcastes as long as there are castes. And nothing can emancipate the outcaste except the destruction of the caste system. On the contrary, Gandhiji said that whatever the ‘limitations and defects’ of the Varnashram, ‘there is nothing sinful about it, as there is about untouchability’. He believed that purged of untouchability, itself a product of ‘the distinction of high and low’ and not of the caste system, this system could function in a manner that would make each caste ‘complementary of the other and none inferior or superior to any other’. In any case, he said, both the believers and the critics of the Varna system should join hands in fighting untouchability, for opposition to the latter was common to both.

Gandhiji’s Harijan campaign included a programme of internal reform by Harijans: promotion of education, cleanliness and hygiene, giving up the eating of carrion and beef, giving up liquor and the abolition of untouchability among
themselves. But it did not include a militant struggle by the Harijans themselves through *Satyagraha*, breaking of caste taboos, mass demonstrations, picketing, and other forms of protests. At the same time, he was aware that his Harijan movement ‘must cause daily increasing awakening among the Harijans’ and that in time ‘whether the *savarna* Hindus like it or not, the Harijans would make good their position’. 89

Mahatma Gandhi repeatedly stressed that the Harijan movement was not a political movement but a movement to purify Hinduism and Hindu society. But he was also aware that the movement ‘will produce great political consequences;’ just as untouchability poisoned ‘our entire social and political fabric’. In fact, not only did Harijan work, along with other items of constructive work, enable the Congress cadre to keep busy in its non-mass movement phases, it also gradually carried the message of nationalism to the Harijans, who also happened to be agricultural labourers in most parts of the country, leading to their increasing participation in the national as well as peasant movements. The Harijan movement of Mahatma Gandhi irked many. He was even charged with harming the power and prestige of the Congress, though unconsciously, by directing its activities towards the Harijan movement. Since Mahatma Gandhi had not founded the Congress, some of his critics argued, he should not be allowed to lord over it. 90 

In the course of his tour he came to Andhra on December 16, 1933. He visited some places in Andhra, and propagated harijan uplift. Mahatma held sixty meetings and gave lectures on untouchability, khaddar and collected donations for Harijan Welfare Fund. Gandhiji addressed more than 6 lakh people and nearly 15 lakh people had the glimpse of Mahatma. The amount collected for harijan Welfare Fund was Rs 59,177 by cash and Rs 9,250 worth of gold.91

Mahatma Gandhi arrived Vijayawada on December 16, 1933, and addressed many public meetings like Edupugallu, Gavarnarpeta, Gudivada, and Chellapalli. Konda Venkatappayya, Kashinathuni Nageswara Rao, Maharshi Bulusu Sambamurthy, Maganti Bapineedu and Durgabhai Deshmukh accompanied him. Then Gandhiji visited Machilipatnam and covered it. Then he left for Madras. Udugula RamaRao a freedom fighter from Kanchakodur village of Gudur mandal in
Krishna district had accompanied Mahatma during Machilipatnam visit. RamaRao expressed his feelings during interview “like many who joined the freedom struggle in Andhra, I too punished the prison life. Mahatma Gandhi’s visit has added fuel to our movement. Later he was also awarded jail life during the quit India movement.  

Gandhi came to Guntur on 23 December 1933, Mohammed Ghouse Bhegh Sahib, Municipal Chairman of Chirala, followed him during the entire tour of Guntur. Mahatma Gandhi addressed at Swarajya Mydanam, where over 30,000 people, including about five thousand women attended. Konda Venkatappayya translated Gandhi’s speech into Telugu. Then Mahatma visited Chebrolu, Munipalli, Manchala, Vellaturu, Ponnuru, Nidubrolu, and Tallapalem. Deshabhakta and Acharya Ranga accompanied him. Mahatma Gandhi inaugurated Airport at Kavuru, founded by T.Basavaiah Chowdary and Gollapudi Sitarama Sastri. Mahatma then proceeded to East Godavari on 24 December 1933, where Bulusu Sambamurthy received him with great reception. Mahatma covered Peddapuram, Rajahmundry and Sitanagaram. Gandhi took rest in Sitanagaram ashram, where Meera ben offered prayer. Harijans were allowed into temples in SeetaRamalayam at Vangalapudi and Viashnavalayam in Sitanagaram. Besides Dr. Subramanyam started a Harijan ashram in Sitanagaram. Then Mahatma entered Tenali in West Godavari district by motor vehicle on 26 December. Gandhiji addressed Harijans in Palakollu and Bhimavaram. People attended in large number. On the same day Mahatma Gandhi addressed at Eluru at 5.00pm when more than 15000 people gathered. Later, Gandhi was felicitated by local Municipal Staff and District Taluk Board. Some amount was also collected for Harijan fund. Gandhi and Meera Ben entered Vishakhapatnam on 28 December on Madras mail. Tenneti Viswanatham accompanied him. Mahatma Gandhi visited Harijanwada and they were given permission to local Ramamandir. Gandhi attended a special meeting conducted by women. Then the Mahatma addressed a huge gathering at seashore. Tenneti Viswanatham translated Mahatma’s message into Telugu. Gandhi spoke on untouchability and upliftment of Harijans. The people looked at Gandhi with great veneration and devotion. Mahatma auctioned dental boxes presented by Municipal staff and Yuvajana Samithi, for Rs 55.
Sarveswara Sastri who bought a silver plate on auction, presented by Tenneti Viswanatham.\textsuperscript{98} Mahatma visited Bhimunipatnam and then proceeded to Vizianagaram on 28\textsuperscript{th} December. At 6.00 pm a meeting was held at Victoria Diamond Jubilee Park. A vast gathering of more than 40,000 people attended to have a glimpse of Mahatma. The situation became unmanageable, but thanks to the Assistant Superindent of Police Homes who controlled the situation.\textsuperscript{99} The Mahatma was pleased on the dais by K.Tatachari, and K.Rangachari Municipal Chairman. He addressed the gathering and Tenneti Viswanatham translated Gandhiji’s speech into Telugu. People voluntarily donated their ornaments and valuable goods. Gandhi was mesmerized by the charity of 8 year old daughter of M.Rangacharyulu, who gave up her bangles. Mahatma distributed 400 pairs of clothes to the harijans, which were collected during Mahatmas visit. After completion of meeting, Gandhi inaugurated a Khaddar Branch at All India Goods Exhibition.\textsuperscript{100} Then Mahatma proceeded to Anakapalli by Maharaja’s Rolls Roys car, and took rest in the Bunglow of Grandhi HanumanthaRao. The Mahatma addressed the gathering, and the local people presented Rs 516, and the people of Chodavaram presented Rs58 for Harijan fund, more than Rs 8000 were collected in Vishakhapatnam and people participated in large number.

On 30, December 1933, Gandhi reached Bitragunta in Nellore district. The leaders of Nellore Tikkavarapu Ramireddy, Ponaka Kanakamma and Nagasuri Veeraraghava Sresti warmly welcomed him. Gandhiji covered places in Nellore district like Kavali, Alluru, Gandavaram, Buchireddypalem and Venkatagiri. Harijans were given permission to enter into Sri Krishna temple in Gandavaram. In Buchireddypalem, Smt.Dodda Rukminamma demanded Mahatma’s message. Gandhi responded her demand with “be simple, wear khaddar, spinning of cotton, treat Harijans with equal respect and promote Hindi language”.\textsuperscript{101} Then Mahatma left for Tirupati. Gandhi’s Nellore tour ended with great success. Pandipati Subbareddy a landlord, was appreciated and certified by the Mahatma, who accompanied his entire Nellore tour.\textsuperscript{102} Other prominent leaders Tikkavarapu Rami Reddy, Bezavada Gopalreddy, PonakaKanakamma, L.Subbarao, K.Adisheshiaiah and
N. Veeraraghava Rao also participated, and an amount of Rs 11000 was collected for Harijan fund in Nellore district.

Mahatma Gandhi’s Rayalaseema tour started with Tirupati on 31, December 1933, pre-arrangements were made by Bollina Muniswamy Naidu president of Harijan Seva Sangh. Mahatma Gandhi addressed the gathering at Tirupati Municipal high school on 31, December 1933. People were exulted by Mahatma’s message, and Rs 1000 were collected for Harijan fund. Then he left for Cuddapah. On his way to Cuddapah, Gandhi was warmly welcomed by the people at Shettygunda and Rajampeta railway stations. He reached Cuddapah on 31, December 1933, and took rest at Santiniketan, Pro.Malkani, Bezavada Gopalreddy, Manakuri Sitarami Reddy and L.Subbarami Reddy accompanied him. D.Venkatarami Reddy presented Rs 116 to Mahatma. On 1st and 2nd January 1934, Gandhi spent his time only for letters and to essays on upliftment of Harijans. Meeting was held at Municipal high school; Mahatma Gandhi was invited to the dais by Sayyed Saheb (Municipal Chairman), D.Ramasubba Reddy (District Board) and Dr. Gangadhar (Rayalaseema DepressedClasses Sangh). Gandhi stressed untouchability in his speech. An amount of Rs 1120 was collected for Harijan fund. From there he proceeded to Anantapur district. Mahatma was received by Kalluri Subba Rao at Tadipatri on 3rd June, 1934. Kalluri Subba Rao accompanied Gandhi throughout his tour. Gandhi, then proceeded to Gooty and addressed the villagers of Pedda Oduguru, Ramarajupalli and Timmanacherla. A resident of Pedda Oduguru Chinnappa Reddy offered Gandhi Rs 1116 for Harijan relief fund. Mahatma Gandhi handed it over to Kalluri Subba Rao to start a school for Harijans and with this the school named Kesava Vidya Nilayam was started at Anantapur in memory of Gooty Kesava Pillai. At Pedda Oduguru meeting a drawing master from Tadipatri Municipal high school drew Mahatma’s image on a grain of rice, and Gandhi appreciated him. Then Gandhi proceeded to Guntakal, Uravakonda, and Vajrakarur. Mahatma Gandhi wanted to visit Konakondla, but he was objected to going further by the police. Kalluri Subba Rao convinced the collector Mr. Gality on the grounds that Gandhiji’s visit was motivated for peace. Mahatma was pleased with the efforts
of Kalluri SubbaRao and his appeal to the people collecting from each one rupee for Harijan Relief Fund. Gandhiji also visited Hindupur and Anantapur. The people of Anantapur district gave him a warm and rousing welcome and donated huge sums to the Swaraj fund. Then Mahatma Gandhi left for Mysore. Throughout Gandhi’s tour of almost of the districts of Andhra and Rayalaseema lasted till the first week of January 1934. He championed only for the cause of the Harijans. Everywhere he appealed to the Savarna Hindus to fight the monster of untouchability. Mahatma pleaded with them to render the reparation that was long overdue to their less fortunate brothers. Mahatma did succeed in dispelling to an appreciable extent. The Depressed Classes entertained misgivings about his programme for their uplift. Besides anti-drink campaign was of phenomenal stress in the area after his tour.

From a more long-term point of view, Harijan welfare work by Gandhians must have indirectly helped to spread the message of nationalism down to the lowest and most oppressed sections of rural society, and Harijans in most parts of the country did come to develop a traditional loyalty towards the Congress which would greatly helped the party after independence too. Like other Gandhian mass movements, extension was combined with control, for Gandhi deliberately confined the Harijan campaign to limited social reform (opening of wells, roads, and particularly temples, plus humanitarian works), delinking it from any economic demands (though very many Harijans were agricultural labourers) and also refusing to attack caste as a whole. He advised caution on inter-dining and inter-marriage, and went on defending the original Varnasrama system- with the result that Ambedkar refused a message to the Harijan weekly on the ground that ‘nothing can emancipate the outcaste except the destruction of the caste system’. As with peasant movements, Gandhian Harijan work seems to have been in part a bid to establish hegemony over potentially more radical pressure from below. In Tamilnadu, E.V. Ramaswami Naicker’s Self-Respect Movement advanced rapidly in the early 1930’s, developing a populist style of anti-Brahmin quite distinct from the loyalist and elitist Justice Party. Naicker after a trip to Soviet Union in 1932 built a ‘Stalin hall’ in Coimbatore and opened his journal, Kudi Arasu, to the atheist and socialist writings of the elderly
Communist Singaravelu Chettiar. Though Naicker’s ‘socialism’ proved a passing flirtation, some Self-Respect cadres like P. Jeevanandan did later become Communist leaders. Gandhi encountered an anti-religious mood in Kerala, too, for here the Ezhava caste organization, SNDP-Yogam, had been captured after the death of Gandhian T.K Madhavan in 1930 by leaders like C. Kesavan and K. Aiyappan, radicals who thought temple-entry to be relatively trivial, and who became militant atheist, inspiring many to take the Communist road though never becoming Marxists themselves. In general, however, the Indian Left failed to devote sufficient attention to the complex inter relation of caste and class, and Gandhi surely had a point when he rebuked Narendra Dev on 2 August 1934 for forgetting to mention untouchability in the draft programme of the Congress Socialist Party.109

On June 12th and 13th, 1936 Mahatma Gandhi on his tour from Madras to Wardah, visited Vijayawada. He addressed the gathering at Chirala, and Bapatla, Ayyadevara Kaleswara Rao and Gollapudi Sitarama Sastri and others met him. Gandhiji visited Guntur district on 24th January 1937, for cyclone relief fund. Mahadeva Desai, Pyarelal and Madabhushi Vedanthi accompanied him. While Konda Venkatappayya, Gollapudi Sitarama Sastri and Acharya Ranga were also followed. Gandhi covered various places like Chirala, and Bapatla, Vetapalem, Parachuru and Chilakaluripeta. People had glimpse of Mahatma and presented Rs 890 in cash.110 From there he proceeded to Vijayawada and addressed the gathering. Ayyadevara Kaleswara Rao translated Mahatma’s speech into Telugu.

Response to Quit India Movement

The simple but the powerful slogan of quit India launched the legendary struggle which also became famous by the name of the August Revolution. In this final struggle against colonial rule, the Indian common people demonstrated an unparallel heroism and militancy. Moreover the repression that they faced was the most brutal that had ever been used against the freedom struggle. On May 1942, Gandhi wrote in the Harijan: “Leave India in god’s hand, or in modern parlance, to anarchy. Then all parties will fight one another like dogs, or will, when real
responsibility faces them come, to a reasonable agreement”.

The CWC met in Wardah on 14th July 1942 and formulated the national demand; it calls upon Britain immediately to transfer the power to Indians and quit India.

The failure of the negotiations between the Congress and British premier over the partition of India in the Second World War led to the Quit India movement. Japan bombarded over Indian subcontinent including Andhra. The efforts of China and USA tried to persuade Britain to resolve the deadlock and come to terms with India. But the British Prime Minister, Winston Churchill, turned down that proposal. He publicly declared that he had not “become His Majesty’s first minister to preside over the liquidation of the British Empire”.

The Congress now decided to take active steps to compel the British to accept the Indian demand for independence. The all India Congress Committee met at Bombay on 8 August 1942. It passed the famous ‘Quit India’ Resolution and proposed the starting of a non-violent mass struggle under Gandhi’s leadership to achieve this aim. The resolution declared:...the immediate ending of British rule in India is an urgent necessity, both for the sake if India and for the success of the cause of the United Nations...India, the classic land of modern imperialism has become the crux of the question, for by the freedom of India will Britain and the United Nations be judged, and the peoples of Asia and Africa be filled with hope and enthusiasm. The ending of British rule in this country is thus a vital and immediate issue on which depends the future of the war and the success of freedom and democracy. A free Indian will assure this success by throwing all her great resources in the struggle for freedom and against the aggression of Nazism, Fascism and Imperialism.

Addressing the Congress delegates on the might of 8 August, Gandhi said:

_I...therefore, want freedom immediately this very night, before dawn, if it can be had....Fraud and untruth today are stalking the world ...you may take it from me that I am not going to strike a bargain with the Viceroy for ministries and the like. I am not going to be satisfied with anything short of complete freedom...Here is a mantra a short one that I give you. You may imprint it on your hearts and let every breath of_
yours give expression to it. The mantra is: “Do or Die”. We shall either free India or 
die in the attempt: we shall not live to see the perpetuation of our slavery…”.  

Within hours after the AICC meeting had concluded late on the night of 8th August, 
Gandhi and all the members of the CWC were arrested and hustled away, from 
Bombay in a special train. Gandhi was detained at the Aga khan palace in Poona; the 
other leaders were sent to Ahmednagar fort. This action made the Indians grow in 
anger.

The sudden attack by the Government produced an instantaneous reaction 
among the people. In Bombay, as soon as the news of arrests spread, lakhs of people 
flocked to Gowalia Tank where a mass meeting had been scheduled and there were 
clashes with the authorities. There were similar disturbances on 9 August in 
Ahmedabad and Poona. On the 10th, Delhi and many towns in U.P. and Bihar, 
including Kanpur, Allahabad, Varanasi and Patna followed suit with hartals, public 
demonstrations and processions in defiance of the law. The Government responded 
by gagging the press. The National Herald and Harijan ceased publication for the 
entire duration of the struggle, others for shorter periods.

Meanwhile, many provincial and local level leaders who had evaded arrest 
returned to their homes through devious routes and set about organizing resistance. 
As the news spread further in the rural areas, the villagers joined the townsmen in 
recording their protest. For the first six or seven weeks after 9 August, there was a 
tremendous mass upsurge all over the country. People devised a variety of ways of 
expressing their anger. In some places, huge crowds attacked police stations, post 
offices, butcheries (Courts), railway stations and other symbols of Government 
authority. National flags were forcibly hoisted on public buildings in defiance of the 
police. At other places, groups of satyagrahis offered arrest in tehsil or district 
headquarters. Crowds of villagers, often numbering a few hundreds or even a couple 
of thousand, physically removed railway tracks. Elsewhere, small groups of 
individuals blew up bridges and removed tracks, and cut telephone and telegraph 
wires. Students went on strike in schools and colleges all over the country and busied
themselves taking out processions, writing and distributing illegal news-sheets: hundreds of these ‘patrikas’ came out all over the country. They also became couriers for the emerging underground networks. Workers too struck work: in Ahmedabad, the mills were closed for three and a half months, workers in Bombay stayed away from work for over a week following the 9 August arrests, in Jamshedpur there was a strike for thirteen days and workers in Ahmednagar and Poona were active for several months.

The reaction to the arrests was most intense in Bihar and Eastern U.P., where the movement attained the proportions of a rebellion. From about the middle of August, the news reached the rural areas through students and other political activists who fanned out from the towns. Students of the Banaras Hindu University decided to go to the villages to spread the message of Quit India. They raised slogans of ‘Thana jalao’ (Burn the police station), ‘Station phoonk do’ (Burn the railway stations) ‘Angrez bhag gaya’ (English have fled). They hijacked trains and draped them in national flags. In rural areas, the pattern was of large crowds of peasants descending on the nearest tehsil or district town and attacking all symbols of Government authority. There was government firing and repression, but the rebellion only gathered in momentum. For two weeks, Tirhut division in Bihar was totally cut off from the rest of the country and no Government authority existed. Control was lost over Patna for two days after firing at the Secretariat. Eighty percent of the police stations were captured or temporarily evacuated in ten districts of North and Central Bihar.

There were also physical attacks on Europeans. At Fatwa, near Patna, two R.A.F. officers were killed by a crowd at the railway station and their bodies paraded through the town. In Monghyr, the crews of two R.A.F. planes that crashed at Pasraha on 18 August and Ruihar on 30 August were killed by villagers. Particularly important centres of resistance in this phase were Azamgarh, Ballia and Gorakhpur in East U.P. and Gaya, Bhagalpur, Saran, Purnea, Shahabad, Muzaffarpur and Champaran in Bihar.
According to official estimates, in the first week after the arrests of the leaders, 250 railway stations were damaged or destroyed, and over 500 post offices and 150 police stations were attacked. The movement of trains in Bihar and Eastern U.P. was disrupted for many weeks. In Karnataka alone, there were 1600 incidents of cutting of telegraph lines, and twenty-six railway stations and thirty-two post offices were attacked. Unarmed crowds faced police and military firing on 538 occasions and they were also machine-gunned by low-flying aircraft. Repression also took the form of taking hostages from the villages, imposing collective fines running to a total of Rs 90 lakhs (which were often realized on the spot by looting the people’s belongings), whipping of suspects and burning of entire villages whose inhabitants had run away and could not be caught. By the end of 1942, over 60,000 persons had been arrested. Twenty-six thousand people were convicted and 18,000 detained under the Defence of India Rules. Martial law had not been proclaimed, but the army, though nominally working under the orders of the civilian authorities, often did what it wanted to without any reference to the direct officers. The repression was as severe as it could have been under martial law.

The brutal and all-out repression succeeded within a period of six or seven weeks in bringing about a cessation of the mass phase of the struggle. But in the meantime, underground networks were being consolidated in various parts of the country. An all-India underground leadership with prominent members such as Achyut Patwardha, Aruan Asaf Ali, Ram Manohar Lohia, Sucheta Kripalani, Chootubhai Puranik, Biju Patnaik, R.P. Goenka and later, after his escape from jail, Jayaprakash Narayan had also begun to emerge. This leadership saw the role of the underground movement as being that of keeping up popular morale by continuing to provide a line of command and a source of guidance and leadership to activists all over the country. They also collected and distributed money as well as material like bombs, arms, and dynamite to underground groups all over the country. They, however, did not see their role as that of directing the exact pattern of activities at the local level.
Those actually involved in the underground activity may have been few but they received all manner of support from a large variety of people. Businessmen donated generously. Sumati Morarjee, who later became India’s leading woman industrialist, for example, helped Achyut Patwardhan to evade detection by providing him with a different car every day borrowed from her unsuspecting wealthy friends. Others provided hideouts for the underground leaders and activists. Students acted as couriers. Simple villagers helped by refusing information to the police. Pilots and train drivers delivered bombs and other material across the country. Government officials, including those in the police, passed on crucial information about impending arrests. Achyut Patwardhan testifies that one member of the three-man high level official committee formed to track down the Congress underground regularly informed him of the goings on in that committee.  

The pattern of activity of the underground movement was generally that of organizing the disruption of communications by blowing up bridges, cutting telegraph and telephone wires and derailing trains. There were also a few attacks on government and police officials and police informers. Their success in actually disrupting communications may not have been more than that of having nuisance value, but they did succeed in keeping up the spirit of the people in a situation when open mass activity was impossible because of the superior armed might of the state. Dissemination of news was a very important part of the activity, and considerable success was achieved on this score, the most dramatic being the Congress Radio operated clandestinely from different locations in Bombay city, whose broadcast could be heard as far as Madras. Ram Monohar Lohia regularly broadcast on this radio, and the radio continued till November 1942 when it was discovered and confiscated by the police.  

The Quit India movement in India as well as in Andhra was a country-wide movement in which all sections of the people participated. The revolt was spearheaded by the students, workers and the peasants. The people had no guidance; most of the leaders were in prison; and passions were raging high. There were strikes in factories and schools. Police stations, post offices and railway stations which were
considered the symbols of British authorities in the country were attacked, set on fire or wrecked. Leaders from Andhra were very much alive to the dangerous entry of Japan into the war. They feared that it might result in their invasion of their mother land. Pattabhi Sitaramayya foresaw the aggressive moves of Japan. He was emphatic as early as 21st December 1941 in stating that the Indians were to be ready to face it. The nation under a foreign rule may not have the military skill. Such a nation may not have the talent even in negotiating the matters related to the war. The people, constituting such a nation might be believers in non-violence. But the circumstances do not mind whether you are violent or non-violent by nature. Whatever be your creed, one has to sacrifice one’s all for the defence of the country. After the release of the individual satyagrahis, Tanguturi Prakasam Pantulu addressing at the first meeting at the Provincial Congress Committee held on 8th March, 1942 that the danger for the country from someone or other was lurking around and that there was the need for the country to defend itself. Even before the Wardah resolution was announced, the Rayalaseema leaders D.Seetaramaiah of Madanapalle (Chittoor district), Vidwam Viswam and Neelam SanjeevaReddy of Anantapur district clearly expressed that England must give freedom to India. The speakers at the “Chittoor District Friends of Soviet Union and China Conference” held on 7 June 1942 at the Gandhi Maidanam declared that this country needs independence if it were to check effectively the destruction being caused by the Nazis and Japanese through their war. The APCC closely watched the political developments which followed the failure of Cripps Mission and at its meeting held on 19th June, 1942 accepted the resolutions passed by the CWC at Allahabad.

The A.P.C.C issued a confidential circular on 29th July 1942 drafted by Kala Venkata Rao, the General Secretary, even in advance of the AICC, Bombay session. The circular was approved by the CWC as well as the AICC. The Circular was known as the ‘Kurnool Circular’ because only in the Kurnool District Committee office the full text of the circular was available. The Kurnool Circular formulated a six-phase programme to see the Quit India Movement become more effective on the principle of non-violence in tune with the wishes of Mahatma Gandhi. It indicated
clear directions to the people. The six-phase programmes were: 1. Not obeying all kinds of prohibitive orders of the government 2. Government employees resigning their post 3. Fomenting workers’ strikes in railways and factories 4. Picketing the foreign goods and foreign concern Satyagraha (Institutions) 5. Pulling chains to stop trains, and travelling without ticket. 6. Non-payment of taxes, except the Municipal tax. Besides, lawyers giving up their practice, students to leave schools and colleges, the cutting of the telegraph and telephone wires, and hoisting the national flag on the government buildings as a sign of victory were also included in the Circular.

The news of the arrest of the national leaders in Bombay reached several places in India as well as in Andhra on August 9th. Though the government disconnected telephonic wires early before dawn on the 9th, the news spread with wireless speed and threw the Andhra in agony, excitement and bitterness. Meetings, were organized all over Andhra, and severely condemned the action of Government. All categories of people participated “There should be no distinction between a Congressite and a non-congressite. The rule that one should wear khaddar and spin thread is given up”. Though the mass adhered to non-violence lines at initial stage, they were irritated by the policy of terrorism pursued by government and the repressive measures. They began damaging the communications and transport, but there was no loss of life. Even when railways were attacked, passengers were given time and facilities to get down from their compartments.

Some of the prominent leaders in Andhra were taken as detenus during the movement. They were Pattabhi Sitaramayya, Ayyadevara Kaleswara Rao, Tanguturi Prakasam Pantulu, Neelam Sanjeeva Reddy, Maganti Bapineedu, Kasu Brahmananda Reddy, Bezawada Gopal Reddy, Ananthasayanam Iyengar, T. Viswanatham and others. The public representatives were also arrested in this period. They were D. Ramasubba Reddy Madras Legislative Council representing the Cuddapah constituency, Kadapa Kotireddy M.L.A Kalluri SubbaRao M.L.A, Anantapur, G. Venkata Reddy, M.L.A Nandyal and S. Nagappa M.L.A Kurnool.
In Andhra, the people also participated in the revolutionary movement and disrupted the railways and other means of transport and communications. Railway and police stations were raided and other government offices were attacked. There were police repressions and even shootings on various occasions at Guntur, Tenali and other places.

**Tenali Disturbances**

A meeting was held at Tenali on night the night of August 11, 1942 under the leadership of Kalluri Chandramouli, in which speeches were made detailing the incidents in Bombay and exhorting the audience to observe a complete hartal on the following day, and the message was communicated to all the shopkeepers and hotel proprietors. There was consequently a complete hartal on August 12. At 9.00am, a large crowd went to the railway station and demanded that the premises should be closed. As the manager refused their demand, they demolished the booking office and burnt the records and furniture. The crowd also attacked the engine driver and stoned him, upon which he left the train and ran away. The crowd stopped the Puri passenger from Madras and destroyed the signals. At this juncture, with great difficulty the Station Manager sent a message to the police. On receipt of the information, the District Collector and Superintendent of Police arrived with a party of police reserve. Besides, Chintamaneni Sivaramayya, an anti-congress man and Pragya Veeraraghavaiaha a government agent also arrived. On seeing these persons, the crowd got infuriated, thereupon the police opened fire. Six people were killed and eleven injured in this incident. The damage to railway property was Rs 2, 50,000.

**Chirala Railway Station**

On the same day a procession of 500 students marched at the Court of Sub-Magistrate in Chirala and asked him to close the court. After damaging the building of Sub-Register and Sales tax office, the crowd stoned the police station. Then a crowd of 1500 attacked the Railway station and the loss was about a lakh of rupees.
Guntur Firings

On August 13, 1942 a crowd of 2000 consisting mostly of students, gathered at Gandhi Park. The crowd was accused of stone throwing at the police. The police followed them and suddenly opened fire, on account of which two people, died while several were wounded. The firing caused great commotion in the town as there was no justification for it. The Guntur Bar Association passed a strong resolution, deeply condemning the action of the authorities. Educational institutions were closed for a week to prevent the situation from worsening.\textsuperscript{134}

In Rayalaseema, intercepting and snatching the mailbags containing the government correspondence, destruction of culverts of the roads, cutting of telegraph wires and participation in the anti-government activities were part of the Quit India Movement. P.Sitaramayya of the Penikalapadu village in Jammalamadugu taluk (Cuddapah district), and another group of fourteen of the neighboring villages snatched three mailbags from the post-runner at Muddanuru on 15 November, 1942, they were caught by the police and sent to the sub-jail at Jammalamadugu.\textsuperscript{135} Putta Subba Reddy and B.Mall Reddy of Modumeedapalli near Pulivendula (Cuddapah district) were charged with the crime of the postal theft on 17 November1942. Putta SubbaReddy, later he was accused of several charges by the government and issued orders on 14 February 1943 for confinement him in the central jail at Vellore.\textsuperscript{136} Peddaballi BalaYellareddy of Chennur(Cuddapah district), was arrested in connection with the destruction of the cause-way between Khajipeta-Chennur .He suffered 3 months jail term in Vellore central jail and pay a fine of Rs 300.\textsuperscript{137}

Nallaballe Gangi Reddy of Kovaramguttapalli near Pulivendula (Cuddapah district), raided the Balapanuru post-office and dropped post-box into well.\textsuperscript{138}D.N.Reddy, Ramakrishna Reddy, and D.Ramakrishna (Kalva Satyagrahi) accompanied him. They marched from Balapanuru to Pulivendula, where they tried to set on fire the Pulivendula Sub-Register Office, but failed due to police patrolling. Then they were involved in cutting of telephone wires in the Telephone Exchange between Pulivendula- Cuddapah. Gangi Reddy was arrested and awarded three years
term of rigorous imprisonment in Bellary and Vellore central jail.\textsuperscript{139} Chamarthi Subbarama Raju of H.Rachapalli near Railway Kodur (Cuddapah district), participated in the movement and arrested.\textsuperscript{140} Cherukumuri Sreevatsava Niyogi of Chilamattur of Varadayapalem mandal in Chittoor district participated and he was awarded six months of rigorous imprisonment.\textsuperscript{141} Syama Murthy of Muthyalacheruvu of Kadiri taluk in Anantapur district took part in the movement, and awarded nine months punishment in jail.\textsuperscript{142} Udugula RamaRao a freedom fighter from Kanchakodur village of Gudur mandal in Krishna district had accompanied the Father of the nation, Mahatma Gandhi, during his visit to Machilipatnam in the month of December 1933.\textsuperscript{143} Later RamaRao, who participated and played main role in the street dramas during the Quit India Movement, the government took him into custody, but escaped from jail and remained underworld for some time. K.Venkatanarayana, S.Koteswara Rao,Yanam Saheb, Marripalli Chitti, Suresh Raju, Attikotla Joseph, and P.Kanakaiah accompanied him.\textsuperscript{144}

**Students’ Role in the Quit India Movement**

The Andhra students played a very commendable role in the Quit India Movement by trying to bring about an effective boycott of their institutions as a mark of protest against the government’s repressive policies. In fact, the Bhimavaram, and Tenali incidents had their origin in the student movement. Large number of students from college and high school abstained from classes. The college students went on strike in Guntur, P.R College Kakinada, Eluru A.V.N College, Bhimunipatnam, Anantapur, Madanapalli, and Nellore. 15 members were injured due to the lathi-charge made on the students meeting held at Anantapur College on 14 August 1942 in protest against the arrest of prominent leaders.

On the same day the high school students went on strike at places at Penugonda and Hindupur of Anantapur district, and Madanapalli of Chittoor district.\textsuperscript{145} 13 students were arrested and sentenced to various terms of imprisonment in Vizianagaram on 27\textsuperscript{th} August. The government instructed to the college principals to rusticate those students who were found to be irrepressible.\textsuperscript{146} Side by side with this
programme of disruption, the leaders appealed to the gatherings that the struggle should be in a non-violent manner.

**Government Repression**

Besides, lathi-charges and firing on crowds, government adopted the repressive measures like imposing collective fines on villages and districts, and punitive police was stationed in many villages, which took an active part in the struggle. Collective fines were imposed in seven of the ten districts in Andhra. They were Anantapur, Cuddapah, West Godavari, Guntur, Krishna, Kurnool, and Nellore. The highest amount Rs 321681 was collected from Guntur district, while the lowest from Nellore was Rs 500. Thousands went to jail and suffered. But the people continued their activities showing thereby that with or without leaders they were determined to carry on their fight to finish. The mass took to heart Mahatma’s message of “Do or Die”.

By 1944, the quit India movement was considerably slowed down, though the spirit to oppose the British was as strong as ever among the people. The people of Andhra showed their capacity to make any amount of sacrifice, and the role of Andhra in the quit India movement was both great and significant. After 1944 the British realized that it should be impossible for them to retain their hold over the country in the face of mass opposition.

**Mahatma Gandhi’s last tour of Andhra in 1946**

As a part of the freedom struggle, Gandhiji undertook a tour again in Andhra in January 1946. Mahatma reached Waltair (Visakhapatnam) on 20 January 1946. Smt. Annapurna Devi washed his feet. Kalavenkata Rao, Secretary of AP State Congress, Tenneti Viswanatham, Mullapudi Pallam Raju, Kolluri Veerabhadra Rao and others followed him. Gandhi proceeded to Rajahmundry via Nellimarla, Palasa, and Dhoosi railway stations, where the people were festive with the glimpse of the Mahatma. Thousands of people attended the Rajahmundry meeting. Kalavenkata Rao read the Gandhiji’s message in Telugu. Gandhiji proceeded to Vijayawada, where
Konda Venkatappayya met and accompanied him into Ongole district. He visited Tenali, Bapatla, Chirala and reached Nellore. Mahatma Gandhi addressed the gathering in Nellore town. More than one lakh people from all over Nellore district attended his meeting and were inspired by his appearance. Among them 20,000 women enthusiastically participated. Bezawada Gopal Reddy, Bommu Shesa Reddy and other local leaders attended. Kalavenkata Rao translated Gandhi’s speech into Telugu. Then Mahatma left for Madras through Gudur, Sullur Peta.

Gandhi while proceeding to Wardah from Madras, a special train stopped at Vijayawada railway station on February 5, 1946. More than 50,000 people waiting for his glimpse. Moturu Satyanarayana, Gollapudi Sitaram Sastri, Unnava Rajagopal Krishna, Secretary of Hindu Prachar Sangh, Eneni Subramanyam and others attended there. Pithapuram Maharaja offered Rs 10,000 for the khaddar promotion to Gandhiji through Bulusu Sambamurthy. Gandhiji addressed a gathering and left for Wardah. Unnava Rajagopal Krishna accompanied him up to Khajipet. His tours promoted khaddar, women and Harijan uplift, and intensified the struggle against the British Government.
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