

ence may, perhaps, be very slightly noticeable. But separate small aggregations not forming a fairly large mass are undoubtedly powerless—their powers are certainly *nil*. . . .

It is in this position that I, an anarchist, find myself. But even parties of far greater numbers in Russia at the present moment are in a very similar position.

I will even go farther; the governing party itself is in the same position. It no longer governs, it is being carried along by the current which it helped to create but which is now already a thousand times stronger than the party itself. . . .

What is then to be done?

We are experiencing a revolution which has advanced not at all along those ways which we had prepared for it, but which we had no time to prepare sufficiently. What is to be done now?

To prevent the revolution? Absurd!

Too late. The revolution will advance in its own way, in the direction of the least resistance, without paying the least attention to our efforts.

At the present moment the Russian revolution is in the following position. It is perpetrating horrors. It is ruining the whole country. In its mad fury it is annihilating human lives. That is why it is a revolution and not a peaceful progress, because it is destroying without regarding what it destroys and whither it goes.

And we are powerless for the present to direct it into another channel, until such time as it will have played itself out. It must wear itself out.

And then? *Then—inevitably will come a reaction*. Such is the law of history, and it is easy to understand why this cannot be otherwise. People imagine that we can change the form of development of a revolution. That is a childish illusion. A revolution is such a force that its growth cannot be changed. *And a reaction is absolutely inevitable*, just as a hollow in the water is inevitable after every wave, as weakness is inevitable in a human being after a period of feverish activity.

Therefore the only thing we can do is to use our energy to lessen the fury and force of the oncoming reaction.

But of what can our efforts consist?

To modify the passions—on one as on the other side? Who is likely to listen to us? Even if there exist such diplomats as can do anything in this role, the time for their *début* has not yet come; neither the one nor the other side is as yet disposed to listen to them. I see one thing; we must gather together people *who will be capable of undertaking constructive work in each and every party after the revolution has worn itself out*. (Italics Kropotkin's.)

MOHANDAS K. GANDHI

“Satyagraha (Noncoöperation)”

From Speech at Madras

AUGUST 12, 1920

In south India, Gandhi addressed Hindus and Muslims on the practice of *satyagraha*, or, as translated in this speech, “noncoöperation.” (See note to Gandhi's Ahmedabad Speech, p. 239)

SOURCE: Mahatma Gandhi, *Freedom's Battle* (Madras: Ganesh & Co., 1921), 207–231.

Satyagraha (Noncoöperation)

What is this noncoöperation, about which you have heard much, and why do we want to offer this noncoöperation? I wish to go for the time being into the why. There are two things before this country: the first and the foremost in the Khilafat question. On this the heart of the Mussalmans of India has become lacerated. British pledges given after the greatest deliberation by the Prime Minister of England in the name of the English nation, have been dragged into the mire. The promises given to Moslem India on the strength of which, the consideration that was expected by the British nation was exacted, have been broken, and the great religion of Islam has been placed in danger. The Mussalmans hold—and I venture to think they rightly hold—that so long as British promises remain unfulfilled, so long is it impossible for them to tender wholehearted fealty and loyalty to the British connection; and if it is to be a choice for a devout Mussalman between loyalty to the British connection and loyalty to his Code and Prophet, he will not require a second to make his choice,—and he has declared his choice. The Mussalmans say frankly openly and honourably to the whole world that if the British Ministers and the British nation do not fulfil the pledges

given to them and do not wish to regard with respect the sentiments of 70 millions of the inhabitants of India who profess the faith of Islam, it will be impossible for them to retain Islamic loyalty. It is a question, then for the rest of the Indian population to consider whether they want to perform a neighbourly duty by their Mussalman countrymen, and if they do, they have an opportunity of a lifetime which will not occur for another hundred years, to show their good-will, fellowship and friendship and to prove what they have been saying for all these long years that the Mussalman is the brother of the Hindu. If the Hindu regards that before the connection with the British nation comes his natural connection with his Moslem brother, then I say to you that if you find that the Moslem claim is just, that it is based upon real sentiment, and that at its back ground is this great religious feeling, you cannot do otherwise than help the Mussalman through and through, so long as their cause remains just, and the means for attaining the end remains equally just, honourable and free from harm to India. These are the plain conditions which the Indian Mussalmans have accepted; and it was when they saw that they could accept the proffered aid of the Hindus, that they could always justify the cause and the means before the whole world, that they decided to accept the proffered hand of fellowship. It is then for the Hindus and Mahomedans to offer a united front to the whole of the Christian powers of Europe and tell them that weak as India is, India has still got the capacity of preserving her self-respect, she still knows how to die for her religion and for her self-respect.

That is the Khilafat in a nut-shell; but you have also got the Punjab. The Punjab has wounded the heart of India as no other question has for the past century. I do not exclude from my calculation the Mutiny of 1857. Whatever hardships India had to suffer during the Mutiny, the insult that was attempted to be offered to her during the passage of the Rowlatt legislation and that which was offered after its passage were unparalleled in Indian history. It is because you want justice from the British nation in connection with the Punjab atrocities you have to devise, ways and means as to how you can get this justice. The House of Commons, the House of Lords, Mr. Montagu, the Viceroy of India, every one of them know what the feeling of India is on this Khilafat question and on that of the Punjab; the debates in both the Houses of Parliament, the action of Mr. Montagu and that of the Viceroy have demonstrated to you completely that they are not willing to give the justice which is India's due and which she demands. I suggest that our leaders have got to find a way out of this great difficulty and unless we have made ourselves even with the British rulers in India and unless we have gained a measure of self-respect at the hands of the British rulers

in India, no connection, and no friendly intercourse is possible between them and ourselves. I, therefore, venture to suggest this beautiful and unanswerable method of noncoöperation.

I have been told that noncoöperation is unconstitutional. I venture to deny that it is unconstitutional. On the contrary, I hold that noncoöperation is a just and religious doctrine; it is the inherent right of every human being and it is perfectly constitutional. A great lover of the British Empire has said that under the British constitution even a successful rebellion is perfectly constitutional and he quotes historical instances, which I cannot deny, in support of his claim. I do not claim any constitutionality for a rebellion successful or otherwise, so long as that rebellion means in the ordinary sense of the term, what it does mean, namely wresting justice by violent means. On the contrary, I have said it repeatedly to my countrymen that violence whatever end it may serve in Europe, will never serve us in India. My brother and friend Shaukat Ali believes in methods of violence; and if it was in his power to draw the sword against the British Empire, I know that he has got the courage of a man and he has got also the wisdom to see that he should offer that battle to the British Empire. But because he recognises as a true soldier that means of violence are not open to India, he sides with me accepting my humble assistance and pledges his word that so long as I am with him and so long as he believes in the doctrine, so long will he not harbour even the idea of violence against any single Englishman or any single man on earth. I am here to tell you that he has been as true as his word and has kept it religiously. I am here to bear witness that he has been following out this plan of non-violent noncoöperation to the very letter and I am asking India to follow this non-violent noncoöperation. I tell you that there is not a better soldier living in our ranks in British India than Shaukat Ali. When the time for the drawing of the sword comes, if it ever comes, you will find him drawing that sword and you will find me retiring to the jungles of Hindustan. As soon as India accepts the doctrine of the sword, my life as an Indian is finished. It is because I believe in a mission special to India and it is because I believe that the ancients of India after centuries of experience have found out that the true thing for any human being on earth is not justice based on violence but justice based on sacrifice of self, justice based on Yagna and Kurbanî,—I cling to that doctrine and I shall cling to it for ever,—it is for that reason I tell you that whilst my friend believes also in the doctrine of violence and has adopted the doctrine of non-violence as a weapon of the weak, I believe in the doctrine of non-violence as a weapon of the strongest. I believe that a man is the strongest soldier for daring to die unarmed with his

breast bare before the enemy. So much for the non-violent part of non-coöperation. I, therefore, venture to suggest to my learned countrymen that so long as the doctrine of noncoöperation remains non-violent, so long there is nothing unconstitutional in that doctrine.

I ask further, is it unconstitutional for me to say to the British Government "I refuse to serve you"? Is it unconstitutional for our worthy Chairman to return with every respect all the titles that he has ever held from the Government? Is it unconstitutional for any parent to withdraw his children from a Government or aided school? Is it unconstitutional for a lawyer to say "I shall no longer support the arm of the law so long as that arm of law is used not to raise me but to debase me"? Is it unconstitutional for a civil servant or for a judge to say, "I refuse to serve a Government which does not wish to respect the wishes of the whole people"? I ask, is it unconstitutional for a policeman or for a soldier to tender his resignation when he knows that he is called to serve a Government which traduces its own countrymen? Is it unconstitutional for me to go to the "krishan," to the agriculturist, and say to him "it is not wise for you to pay any taxes, if these taxes are used by the Government not to raise you but to weaken you"? I hold and I venture to submit, that there is nothing unconstitutional in it. What is more, I have done every one of these things in my life and nobody has questioned the constitutional character of it. I was in Kaira working in the midst of 7 lakhs of agriculturists. They had all suspended the payment of taxes and the whole of India was at one with me. Nobody considered that it was unconstitutional. I submit that in the whole plan of non-coöperation, there is nothing unconstitutional. But I do venture to suggest that it will be highly unconstitutional in the midst of this unconstitutional Government,—in the midst of a nation which has built up its magnificent constitution,—for the people of India to become weak and to crawl on their belly—it will be highly unconstitutional for the people of India to pocket every insult that is offered to them; it is highly unconstitutional for the 70 millions of Mahomedans of India to submit to a violent wrong done to their religion; it is highly unconstitutional for the whole of India to sit still and coöperate with an unjust Government which has trodden under its feet the honour of the Punjab. I say to my countrymen so long as you have a sense of honour and so long as you wish to remain the decendants and defenders of the noble traditions that have been handed to you for generations after generations, it is unconstitutional for you not to noncoöperate and unconstitutional for you to coöperate with a Government which has become so unjust as our Government has become. I am not anti-English; I am not anti-British; I am not anti any Government; but I am anti-untruth—anti-humbug and anti-injustice. So long as the Government

spells injustice, it may regard me as its enemy, implacable enemy. I had hoped at the Congress at Amritsar—I am speaking God's truth before you—when I pleaded on bended knees before some of you for coöperation with the Government. I had full hope that the British Ministers who are wise, as a rule, would placate the Mussalman sentiment, that they would do full justice in the matter of the Punjab atrocities; and therefore, I said:—let us return good-will to the hand of fellowship that has been extended to us, which I then believed was extended to us through the Royal proclamation. It was on that account that I pleaded for coöperation. But to-day that faith having gone and obliterated by the acts of the British Ministers, I am here to plead not for futile obstruction in the Legislative Council but for real substantial non-coöperation which would paralyse the mightiest Government on earth. That is what I stand for to-day. Until we have wrung Justice, and until we have wrung our self-respect from unwilling hands and from unwilling pens there can be no coöperation. Our Shastras say and I say so with the greatest deference to all the greatest religious preceptors of India but without fear of contradiction, that our Shastras teach us that there shall be no coöperation between injustice and justice, between an unjust man and a justice-loving man, between truth and untruth. Coöperation is a duty only so long as Government protects your honour, and noncoöperation is an equal duty when the Government instead of protecting robs you of your honour. That is the doctrine of noncoöperation.

I have been told that I should have waited for the declaration of the special Congress which is the mouthpiece of the whole nation. I know that it is the mouthpiece of the whole nation. If it was for me, individual Gandhi, to wait, I would have waited for eternity. But I had in my hands a sacred trust. I was advising my Mussalman countrymen and for the time being I hold their honour in my hands. I dare not ask them to wait for any verdict but the verdict of their own Conscience. Do you suppose that Mussalmans can eat their own words, can withdraw from the honourable position they have taken up? If perchance—and God forbid that it should happen—the Special Congress decides against them, I would still advise my countrymen, the Mussalmans to stand single handed and fight rather than yield to the attempted dishonour to their religion. It is therefore given to the Mussalmans to go to the Congress on bended knees and plead for support. But support or no support, it was not possible for them to wait for the Congress to give them the lead. They had to choose between futile violence, drawing of the naked sword and peaceful non-violent but effective noncoöperation, and they have made their choice. I venture further to say to you

that if there is any body of men who feel as I do, the sacred character of noncoöperation, it is for you and me not to wait for the Congress but to act and to make it impossible for the Congress to give any other verdict. After all what is the Congress? The Congress is the collected voice of individuals who form it, and if the individuals go to the Congress with a united voice, that will be the verdict you will gain from the Congress. But if we go to the Congress with no opinion because we have none or because we are afraid to express it, then naturally we await the verdict of the Congress. To those who are unable to make up their mind I say, by all means wait. But for those who have seen the clear light as they see the lights in front of them, for them to wait is a sin. The Congress does not expect you to wait but it expects you to act so that the Congress can gauge properly the national feeling. So much for the Congress.

Among the details of noncoöperation I have placed in the foremost rank the boycott of the councils. Friends have quarrelled with me for the use of the word boycott, because I have disapproved—as I disapprove even now—boycott of British goods or any goods for that matter. But there, boycott has its own meaning and here boycott has its own meaning. I not only do not disapprove but approve of the boycott of the councils that are going to be formed next year. And why do I do it? The people—the masses,—require from us, the leaders, a clear lead. They do not want any equivocation from us. The suggestion that we should seek election and then refuse to take the oath of allegiance, would only make the nation distrust the leaders. It is not a clear lead to the nation. So I say to you, my countrymen, not to fall into this trap. We shall sell our country by adopting the method of seeking election and then not taking the oath of allegiance. We may find it difficult, and I frankly confess to you that I have not that trust in so many Indians making that declaration and standing by it. To-day I suggest to those who honestly hold the view—*viz.* that we should seek election and then refuse to take the oath of allegiance—I suggest to them that they will fall into a trap which they are preparing for themselves and for the nation. That is my view. I hold that if we want to give the nation the clearest possible lead, and if we want not to play with this great nation we must make it clear to this nation that we cannot take any favours, no matter, how great they may be so long as those favours are accompanied by an injustice a double wrong done to India not yet redressed. The first indispensable thing before we can receive any favours from them is that they should redress this double wrong. There is a Greek proverb which used to say “Beware of the Greek but especially beware of them when they bring gifts to you.” To-day from those ministers who are bent upon perpetu-

ating the wrong to Islam and to the Punjab, I say we cannot accept gifts but we should be doubly careful lest we may not fall into the trap that they may have devised. I therefore suggest that we must not coquet with the council and must not have anything whatsoever to do with them. I am told that if we, who represent the national sentiment do not seek election, the Moderates who do not represent that sentiment will. I do not agree. I do not know what the Moderates represent and I do not know what the Nationalists represent. I know that there are good sheep and black sheep amongst the Moderates. I know that there are good sheep and black sheep amongst the Nationalists. I know that many Moderates hold honestly the view that it is a sin to resort to noncoöperation. I respectfully agree to differ from them. I do say to them also that they will fall into a trap which they will have devised if they seek election. But that does not affect my situation. If I feel in my heart of hearts that I ought not to go to the councils I ought at least to abide by this decision and it does not matter if ninety-nine other countrymen seek election. That is the only way in which public work can be done, and public opinion can be built. That is the only way in which reforms can be achieved and religion can be conserved. If it is a question of religious honour, whether I am one or among many I must stand upon my doctrine. Even if I should die in the attempt, it is worth dying for, than that I should live and deny my own doctrine. I suggest that it will be wrong on the part of any one to seek election to these Councils. If once we feel that we cannot coöperate with this Government, we have to commence from the top. We are the natural leaders of the people and we have acquired the right and the power to go to the nation and speak to it with the voice of noncoöperation. I therefore do suggest that it is inconsistent with noncoöperation to seek election to the Councils on any terms whatsoever.

I have suggested another difficult matter, *viz.*, that the lawyers should suspend their practice. How should I do otherwise knowing so well how the Government had always been able to retain this power through the instrumentality of lawyers. It is perfectly true that it is the lawyers of to-day who are leading us, who are fighting the country's battles, but when it comes to a matter of action against the Government, when it comes to a matter of paralysing the activity of the Government I know that the Government always look to the lawyers, however fine fighters they may have been, to preserve their dignity and their self-respect. I therefore suggest to my lawyer friends that it is their duty to suspend their practice and to show to the Government that they will no longer retain their offices, because lawyers are considered to be honorary officers of the courts and therefore subject to their disciplinary jurisdiction. They

must no longer retain these honorary offices if they want to withdraw coöperation from Government. But what will happen to law and order? We shall evolve law and order through the instrumentality of these very lawyers. We shall promote arbitration courts and dispense justice, pure, simple, home-made justice, swadeshi justice to our countrymen. That is what suspension of practice means.

I have suggested yet another difficulty—to withdraw our children from the Government schools and to ask collegiate students to withdraw from the College and to empty Government aided schools. How could I do otherwise? I want to gauge the national sentiment. I want to know whether the Mahomedans feel deeply. If they feel deeply they will understand in the twinkling of an eye, that it is not right for them to receive schooling from a Government in which they have lost all faith; and which they do not trust at all. How can I, if I do not want to help this Government, receive any help from that Government. I think that the schools and colleges are factories for making clerks and Government servants. I would not help this great factory for manufacturing clerks and servants if I want to withdraw coöperation from that Government. Look at it from any point of view you like. It is not possible for you to send your children to the schools and still believe in the doctrine of noncoöperation.

I have gone further. I have suggested that our title holders should give up their titles. How can they hold on to the titles and honours bestowed by this Government? They were at one time badges of honour when we believed that national honour was safe in their hands. But now they are no longer badges of honour but badges of dishonour and disgrace when we really believe that we cannot get justice from this Government. Every title holder holds his titles and honours as trustee for the nation and in this first step in the withdrawal of coöperation from the Government they should surrender their titles without a moment's consideration. I suggest to my Mahomedan countrymen that if they fail in this primary duty they will certainly fail in noncoöperation unless the masses themselves reject the classes and take up noncoöperation in their own hands and are able to fight that battle even as the men of the French Revolution were able to take the reins of Government in their own hands leaving aside the leaders and marched to the banner of victory. I want no revolution. I want ordered progress. I want no disordered order. I want no chaos. I want real order to be evolved out of this chaos which is misrepresented to me as order. If it is order established by a tyrant in order to get hold of the tyrannical reins of Government I say that it is no order for me but it is disorder. I

want to evolve justice out of this injustice. Therefore I suggest to you the passive noncoöperation. If we would only realise the secret of this peaceful and infallible doctrine you will know and you will find that you will not want to use even an angry word when they lift the sword at you and you will not want even to lift your little finger, let alone a stick or a sword.

You may consider that I have spoken these words in anger because I have considered the ways of this Government immoral, unjust, debasing and untruthful. I use these adjectives with the greatest deliberation. I have used them for my own true brother with whom I was engaged in a battle of noncoöperation for full 13 years and although the ashes cover the remains of my brother I tell you that I used to tell him that he was unjust when his plans were based upon immoral foundation. I used to tell him that he did not stand for truth. There was no anger in me. I told him this home truth because I loved him. In the same manner, I tell the British people that I love them, and that I want their association but I want that association on conditions well defined. I want my self-respect and I want my absolute equality with them. If I cannot gain that equality from the British people, I do not want that British connection. If I have to let the British people go and import temporary disorder and dislocation of national business, I will favour that disorder and dislocation than that I should have injustice from the hands of a great nation such as the British nation. You will find that by the time the whole chapter is closed that the successors of Mr. Montagu will give me the credit for having rendered the most distinguished service that I have yet rendered to the Empire, in having offered this noncoöperation and in having suggested the boycott; not of His Royal Highness the Prince of Wales, but of boycott of a visit engineered by the Government in order to tighten its hold on the national neck. I will not allow it even if I stand alone, if I cannot persuade this nation not to welcome that visit but will boycott that visit with all the power at my command. It is for that reason I stand before you and implore you to offer this religious battle, but it is not a battle offered to you by a visionary or a saint. I deny being a visionary. I do not accept the claim of saintliness. I am of the earth, earthy, a common gardener man as much as any one of you, probably much more than you are. I am prone to as many weaknesses as you are. But I have seen the world. I have lived in the world with my eyes open. I have gone through the most fiery ordeals that have fallen to the lot of man. I have gone through this discipline. I have understood the secret of my own sacred Hinduism. I have learnt the lesson that noncoöperation is the duty not merely of the saint but it is the duty of every ordinary citizen, who not knowing

much, not caring to know much but wants to perform his ordinary household functions. The people of Europe teach even their masses, the poor people the doctrine of the sword. But the Rishis of India, those who have held the traditions of India have preached to the masses of India the doctrine, not of the sword, not of violence but of suffering, of self-suffering. And unless you and I am prepared to go through this primary lesson we are not ready even to offer the sword and that is the lesson my brother Shaukat Ali has imbibed to teach and that is why he to-day accepts my advice tendered to him in all prayerfulness and in all humility and says "long live noncoöperation." Please remember that even in England the little children were withdrawn from the schools; and colleges in Cambridge and Oxford were closed. Lawyers had left their desks and were fighting in the trenches. I do not present to you the trenches but I do ask you to go through the sacrifice that the men, women and the brave lads of England went through. Remember that you are offering battle to a nation which is saturated with the spirit of sacrifice whenever the occasion arises. Remember that the little band of Boers offered stubborn resistance to a mighty nation. But their lawyers had left their desks. Their mothers had withdrawn their children from the schools and colleges and the children had become the volunteers of the nation. I have seen them with these naked eyes of mine. I am asking my countrymen in India to follow no other gospel than the gospel of self-sacrifice which precedes every battle. Whether you belong to the school of violence or non-violence you will still have to go through the fire of sacrifice, and of discipline. May God grant you, may God grant our leaders, the wisdom, the courage and the true knowledge to lead the nation to its cherished goal. May God grant the people of India the right path, the true vision and the ability and the courage to follow this path, difficult and yet easy, of sacrifice.

MAO ZEDONG

Manifesto of the Chinese People's Liberation Army

[October 10th Manifesto]

OCTOBER 10, 1947

From 1927 Mao Zedong [Mao Tse-tung] (1893–1976) helped lead the first Chinese Communist military force, the Red Army, later renamed the People's Liberation Army. Mao's Communists had been fighting the nominal Chinese government, led by Chiang Kai-shek's Nationalists, since the early 1930s; after World War II, from 1946 to 1949, the PLA engaged the Nationalist army in a full-scale civil war. This selection, part of the Communists' propaganda campaign, is known as the October 10th Manifesto. "It analyzed the political situation in China . . . raised the slogan 'Overthrow Chiang Kai-shek and liberate all China!' and announced the eight basic policies of the Chinese People's Liberation Army, which were also those of the Communist Party of China," writes an anonymous Chinese editor. On October 1, 1949, after the PLA took Peking, Mao established by declaration the People's Republic of China.

SOURCE: Mao Tse-tung, *Selected Military Writings of Mao Tse-tung*. (Peking: Foreign Languages Press, 1966), 335–340.

October 10th Manifesto

The Chinese People's Liberation Army, having smashed Chiang Kai-shek's offensive, has now launched a large-scale counter-offensive. Our armies on the southern front are advancing on the Yangtse River valley, and our armies on the northern front are advancing on the Chinese Changchun Railway and the Peiping-Liaoning Railway. Wherever our troops go, the enemy flees pell-mell before us and the people give thunderous cheers. The whole situation has fundamentally changed as compared with a year ago.

The aim of our army in this war, as proclaimed time and again to the nation and the world, is the liberation of the Chinese people and of the