

Visit of Mr. Gandhi to 15 Manchester Square at the invitation of the Indian student - Miss Jacobs. Mr. Gandhi arrived at 8.15 ~~xxxxxxxx~~ accompanied by 2 Indian attendants and later Miss Slade also arrived having been sent for by Mr. Gandhi as soon as he arrived at Manchester Square because he thought it was a pity for her to miss ~~xxxx~~ the opportunity of seeing such a gathering.

At the outset he announced his willingness to answer any questions anybody would like to ask, in reply to which M ~~xxxx~~ said that what the company would be glad to hear would be the object of his mission and ~~xx~~ what he hoped to gain by ~~xxx~~ his visit to England.

Mr. Gandhi then proceeded to explain that his mission was to achieve the best for everyone by means of non-violence; that the need for reform was due to the poverty of the masses of the Indian peoples, poverty which he attributed partly to the foreign rule which drained the riches of the country. As an example of this he pointed out that the Viceroy's palace was magnificent beyond necessity and there was nothing in common between it and the mud huts lived in by the country folk. That in England Buckingham Palace was of course magnificent but it had a much closer relation to the houses in the East End of the poor people than the Viceroy's palace had to the mud huts of the Indian folk. That he therefore considered how reform could be carried out and there were 3 ways:-

- a. by violence
- b. by appeal
- c. by mission of love and non-violence

that the second had proved of no avail, that the first was against all his tenets and one in which women could not take a share because whatever other nations might feel in such matters India had not yet reached the point of asking her women to fight for her and cause bloodshed. He had therefore decided that it should be by mission of non-violence or as called in India 'Reform by purification' or self-abnegation - to this end women could be largely used and they had been used for 3 main pieces of work:- to draw the Indians from drink, to draw the Indians from drugs and to prevent the use of foreign and machine made cloth in place of homespun cloth of the Indian villages. This in short was his mission to improve unemployment throughout the Indian masses by the installation everywhere of the spinning wheel, to eradicate the misery and poverty caused by drink and drug taking. That if this ideal state of things could be achieved for India it would be a lesson for the world as a whole especially to England who was now suffering so much from unemployment due mainly to foreign goods in the country and to machine made goods. That in his opinion human nature was depraved by accepting the dole and that everyone grew - as he said one or two inches higher by working honestly with his hands or brains for even one dry crust. To the same end his reform included reform of education on the lines of agriculture and spinning; that the children in the villages should be taught to follow the trades of their forefathers and to start at an early age. He ~~xxxxxx~~ ^{spoke} very strongly against the degradation of the dole, against the expenditure of regal pomp and instances as an ideal state the time when England and India should govern in India side by side on absolute equality.

In reply to questions asked he stated that in his ideal state the output from the spinning wheel would not be more than was required by the people. They should spin for their needs and for those around them and not make it as part of their object to have a larger output to sell to other countries; that it was unemployment and the consequent lack of necessities of life in so many of the villages of India which had made him realise the necessity for a reformed life by which every village could supply itself with necessities and be self supporting and thereby lead a dignified life; that in his opinion it was not a retrospective reform by doing away with the product of scientific investigation for past years because he regarded a science which made the human machinery of no avail as retrograde in itself. That his scheme did include certain housing reforms in the towns but not so much in the villages. His idea in drawing a contrast between the villager's hut and the Viceroy's palace was more against the Viceroy's place than against the mud hut - rather he would prefer that the Viceroy should live in a hut or a glorified mud hut if you would, but a hut suitable for the needs of the country. He contended that large sums of money had to be spent to make a palace on English lines in Delhi suitable to be dwelt in in a country like India whereas ^{the} normal type of dwelling of the country, ~~x~~ as a mud hut largely open to the air, was a type proved to be most suitable for that land. The mud walls for ensuring coolness etc. He stated that he knew he was a visionary; that he had absolute faith that if his reforms could be carried out India would be saved.

In reply to questions that if foreign rule was removed the factions of Indians among themselves would be all the greater, he replied that this might be so but they would fight it out among themselves and peace would be established once and for all.