

EVERY INDIAN YOUTH SHOULD KNOW

All About
THE NATIONAL FLAG



सिंधी विश्व तिरंगा प्यारा
उंचा रहे हमारा !!

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A NATIONAL YOUTH PUALICATION

As. 4.

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Dedicated

to

All those who

Sacrificed & Suffered

in Defence of

the Honour

of

THE INDIAN NATIONAL FLAG.

All About

THE NATIONAL FLAG

During the stormy days of anti-partition agitation in Bengal, the question of having a flag for our country, first engaged the attention of our leaders. It was during this agitation in 1907, a flag was designed,* and used as the National Flag. But it failed to catch the imagination of the people and whatever popularity it enjoyed during those days, faded away when the anti-partition agitation succeeded in unsettling the 'settled fact'. Again in 1915, during the Home Rule agitation, a new flag was designed* and it won the love and respect of the people so long as the agitation was in full-swing. When the agitation died down, the flag also quietly disappeared. The reasons for the disappearance of both these flags are not far to seek. Both the anti-partition and the Home Rule agitations were not sufficiently country-wide and millions of our countrymen living in villages were untouched by these agitations. Moreover the Indian National Congress, the premier political organisation of our country, had

See Appendix.

adopted neither of these flags, officially or unofficially, as the flag of our country. With the advent of Mahatma Gandhi on the political arena of our country, things began to take a different shape. From the cities and big towns, the Congress spread to smaller towns and villages and soon became a mass organisation. The necessity of a flag for our country was keenly felt by the people, and Gandhiji who is always quick to feel the pulse of the nation recognized the necessity of a flag, and explaining its need wrote in the "Young India" of 13th April 1921 as under:—

"A flag is a necessity for all nations. Millions have died for it. It is no doubt a kind of idolatry which it would be a sin to destroy. For a flag represents an ideal. The unfurling of the Union Jack evolves in the English heart, sentiments whose strength it is difficult to measure; the stars and stripes mean a world to the Americans.

"It will be necessary for us Indians to recognize a common flag to live and die for. Mr. P. Venkayya of the National College, Masulipatam has for some years placed before the public a suggestive booklet describing the flags of the other nations and offering designs for an Indian National Flag. But whilst I

have always admired the persistent zeal with which Mr. Venkayya prosecuted the cause of a National Flag, at every session of the Congress for the past four years, he was never able to enthuse me; and in his designs I saw nothing to stir the nation to its depths. It was reserved for a Punjabee to make a suggestion that at once arrested attention. It was Lala Hansraj of Jullunder who, in discussing the possibilities of the spinning wheel, suggested that it should find a place on our Swaraj Flag. I could not help admiring the originality of the suggestion. At Bezwada, I asked Mr. Venkayya to give me a design containing a spinning wheel on a red (Hindu colour) and green (Muslim colour) background. His enthusiastic spirit enabled me to possess a flag in three hours. It was just a little late for presentation to the A. I. C. C. I am glad it was so. On mature consideration I saw that the background should represent the other religions also. Hindu-Muslim unity is not an exclusive term, it is an inclusive term, symbolic of the unity of all faiths domiciled in India. If Hindus and Muslims can tolerate each other, they are together bound to tolerate all other faiths. The unity is not a menace to the other faiths represented in India or to the world. So I suggest that the background should be white and green

and red. The white portion is intended to represent all other faiths. The weakest numerically occupy the first place, the Islamic colour comes next; the Hindu colour red comes last, the idea being that the strongest should act as a shield to the weakest. The white colour, moreover, represents purity and peace. Our National Flag must mean that or nothing. And to represent the equality of the least of us with the best, an equal part is assigned to all the three colours in the design.

"But India as a nation can live and die only for the spinning wheel. Every woman will tell the curious that with the disappearance of the spinning wheel, vanished India's happiness and prosperity. The womanhood and the masses of India have been awakened as never before at the call of the spinning wheel. The masses recognize in it the giver of life. The spinning wheel is as much a necessity of Indian life as air and water are. The spinning wheel is the most natural, as it is the most important common factor of national life. Through it, we inform the whole world the we are determined, so far as our food and clothing are concerned, to be totally independent of the rest of it. Those who believe with me will make haste to introduce the spinning wheel in their home and possess a national flag of the design suggested by me.

"It follows that the flag must be made of khaddar, for it is through coarse cloth alone we can make India independent of foreign markets for her cloth. I would advise all religious organisations, if they agree with my argument, to weave into their religious flags, a miniature National Flag in the upper left-hand corner. The regulation size of the Flag should contain the drawing of a full-sized spinning wheel."

When Gandhiji was about to advise the Congress to adopt the flag suggested by him as the National Flag, the Sikh League of the Punjab passed a resolution demanding the inclusion of their black colour in the proposed National Flag. Gandhiji objected to this demand on several grounds which he clearly set forth in his following reply to the Sikh League.

"The Sikh friends are needlessly agitated over the colours in the proposed National Flag. They want the black colour also to be inserted on the ground of their military importance. Apart from the merits, their agitation has no point, as the Flag has not even come before the A. I. C. C. for discussion or decision. And in view of their objection, I do not propose to bring it up before the committee at all, as long as I have failed

to convince them of the unreasonableness of the demand. The white includes all other colours. To ask for special prominence is tantamount to a refusal to merge in the two numerically great communities. I would have had only one colour, if there had been no quarrel between the Hindus and the Mussalmans. The Sikhs never had any difference with the Hindus and their quarrel with the Mussalmans was of the same type as that of the Hindus. **It is a dangerous thing to emphasise our differences or distinctions. We must seek our points of contact.** I am aware of the difficulties of the Sikh Nationalists. The Government agents in the Sikh camp are making all kinds of mischievous suggestions to breed dissensions. And they are naturally afraid. The best thing is not to worry. If they attempt to set right every grievance manufactured against Hindus or Mussalmans or against Non-cooperation movement in general, they will find that they will have no platform to stand upon. Whether they are few or many, Sikh Nationalists must know their own mind and stand unmoved by any thing said by their detractors."

As stated by Gandhiji in his reply to the Sikh League, he did not bring the Flag question before the All India Congress Committee. But all the same, as

the flag was proposed by no less a person than Mahatma Gandhi who was then, as well as now, almost the Indian National Congress itself, it gained quick popularity and was being increasingly used at all Congress meetings and other National gatherings. Though originally Gandhiji had given a communal significance to the colours of the Flag, in order to placate the Muslim sentiment, he himself believed it to be an emblem of peace, truth and non-violence. He gave it to us **“Believing that we had so far recovered the instinct of freedom and sacrifice as to suffer cheerfully unto death when called upon to defend it”**. Now what does a National Flag symbolize? It symbolizes the nation's collective honour. A nation deserves a Flag only when the people constituting that nation are prepared to die in defence of it **“All National Flags are emblems of the national readiness for sacrifice”**. The Union Jack of England, the Stars and Stripes of the United States of America, the Swastika of Germany, the Rising Sun of Japan are all similar concrete emblems of the national readiness to suffer on the part of the respective nations. And the Flag of our nation must also show the same readiness on our part to fight, and die if necessary, for the freedom and honour of our country. There is no meaning in having a flag,

if it is only to treat it as a piece of beautiful coloured rag, fit for decoration purposes. Men, women, and even children must be ever ready to defend its honour. The Flag that Gandhiji presented to the nation found thousands of people to defend its honour. The first great fight for the Flag took place at Nagpur and is known as Nagpur Flag Satyagraha.

It arose from the Police objecting to a procession carrying the National Flag, proceeding in the direction of the Civil lines of the City, by the Promulgation of Section 144, on the 1st May 1923. The volunteers insisted on their right to carry the Flag where they willed. They were arrested and sentenced. The first girl volunteer to be arrested in connection with the Satyagraha was one Subhadra Devi. She was a young girl studying in a Government School at Allahabad. When the Non-co-operation call was given by the Congress, she left the school and joined the Benares Theosophical school, which too, she found did not suit her ideas, and left. Later on she was arrested at Nagpur while marching alone and proudly, with the National Flag in her hands. Following her arrest, at a public meeting held in Nagpur on 31st May 1923, Rajaji in a memorable speech, stressed the importance of the Flag Satyagraha and severely condemned the action of the

Government in arresting single volunteers with flags and thus deliberately prostituting their own laws. He exhorted the audience to give its wholehearted support to the Flag Satyagraha campaign. The following are some of the relevant extracts from Rajaji's speech.

“A sever struggle is going on in your city and a resolution of the A. I. C. C. has called the attention of the whole country to it. Some friends think that this is not a big matter at all, and that it does not matter much, if a few men carry a bit of cloth and are arrested for it. Is it a matter of doubt whether the National Flag struggle is important or not? You can judge from the fact that the officers of the Great British Government are present at this spot from morning till night for this insignificant struggle. Why do they waste their precious time in waiting for these ignorant volunteers to come with this little piece of tri-coloured khaddar? Why don't they let the volunteers pass with their flag, but wait patiently at the spot, as if they have been ordered by us to do so? I have been seeing this struggle yesterday and to-day. As I was watching, I was thinking in my mind how these big officers who know the value of their time were waiting there for our seemingly unimportant battle. If I had

asked them to come to a cinema or theatre, would they have come? But for all the high salaries they receive from the Government, they think it sufficient work to wait and take up the volunteers we send.

“It is, therefore, clear that though some of us have not understood the seriousness of the struggle, at least the Government Officers know it. Do not imagine that they waste their time for mere pleasure. They do it under the orders of the Government. So the great white Government thinks it important. These white people and their Government know what a flag is, and how a cloud no bigger than a man's hand can grow into a huge flood in a moment. They therefore think it worth while to put officers on thousands of rupees on duty, to wait in the hot sun for batch after batch of our volunteers carrying this National Flag against the Government order. They understand that **the whole battle of Swaraj consists just in this, viz, whether the orders of the Foreign Government will be implicitly obeyed through fear, or obeyed and disobeyed according to our own will.** So long as we obeyed them as if they were unalterable laws of nature, we were slaves, but once we determined that we shall obey or disobey at will we became free.

"The Government have enacted laws; but have been grossly prostituting them. In abusing these laws, they have come to face a greater law, viz., the will of the people. The abuse of law has become so great throughout the country that it is high time people put forth their united will against it and ignore these orders. How many instances do you want me to quote, where they have deliberately misused Section 144 against the letter and spirit of the Law? So far we have submitted to these illegitimate orders and prohibitions, and disobedience has been exceptional. **I assure you and the Government that if we only stand up for justice and truth and disobey these orders, the Government will have to yield to the superior will of the people.** I tell you that every Province and every individual has got a right to resist this prostitution of the law. Prostitution is a strong word, but it is not strong enough to explain what I am trying to describe to you. What is the meaning of arresting a single individual with a flag? Is a single individual a procession? Is this law or prostitution of law? Surely one man or woman carrying a flag cannot be a procession. I cannot believe, in spite of a hundred Magistrates swearing it that a single individual carrying this flag is likely to lead my friend, the Europeans, living on the other side of the

road, to break the peace. Any European resident of Nagpur may be put in witness box, and I know he will declare he will not commit such a silly act. Yet it is on the basis of this presumption that the order has been passed. This I say is prostitution of law.

"The secret is that the Government do not like the combination of three colours in this flag. If an individual, Christian, or Parsee carried a white flag, a Hindu, a red flag, a Mussalman, a green flag, the Government would not have interfered. If these Hindus, Chistians, Jews and Mussalmans fought with each other on the way, it might have given added pleasure to the Government. But if all these colours are put together in a flag, then there is great danger to the British Empire; so they have tried to abuse the little law they long ago passed for different purposes, confuse the people and fight the volunteers.

"Some people question the correctness of calling this the National Flag. The Government recognise the flag and fight it. The Flag is a symbol for battle and when the enemy recognises it, it becomes the Flag. If you look at the sign, you will see what sort of little

we propose to give. You do not find on our flag, a tiger, a lion, or unicorn, but only a Charkha. It represents industry and good will, and our new weapon against brute-force. The Government would not have minded, if we had put the sign of a gun on it, as they have bigger guns. But the Charkha represents thirty crores of Charkhas, and they cannot resist its force. I hope, therefore, that you will carry on the battle, till this abuse of law is stopped."

"‡ The Nagpur Flag Satyagraha soon developed into a movement earning the blessing of the Congress Working Committee and later on of the A. I. C. C. held on the 8th, 9th and 10th of July 1923 at Nagpur. The Committee resolved to give assistance to the Nagpur Satyagraha Committee in carrying the campaign to a successful issue, and further called upon the country to observe next Gandhi Day* as a Flag Day. The Provincial Committee was asked to organize flag

‡ 'History of the Indian National Congress' by Dr. Pattabhi Sitaramayya.

* Mahatma Gandhi was sentenced to six years Simple imprisonment on 18th March 1922, and the nation observed the 18th of every month that followed as Gandhi Day till Gandhi was released in 1924.

processions and public display of the flag by the people. By this time, Seth Jamnalal Bajaj also had been arrested in connection with this Satyagraha movement. That was really why the A. I. C. C. met at Nagpur, and the Committee appropriately congratulated Sethji on his incarceration and 'assured him of its whole-hearted support of the said campaign'. Sethji's car was attached for realizing the fine of Rs. 3000/- imposed upon him; but the car would not sell at Nagpur; so it was taken to Kathiawar for sale."

It may interest the readers to know why it was taken all the way to Kathiawar. Kathiawar is a part of our country studded with small Indian States. The Princes of these and other Indian States, as somebody put it admirably, are Britain's 'fifth column' in India. They are ever ready to do their master's biddings, and buying of a car that would not sell in British India, would be the easiest thing for them to do, especially when it involved the prestige of their master.

To continue our narrative, "†Numerous were the sufferings of the prisoners in the Nagpur Satyagraha

† 'History of the Indian National Congress' by Dr. Pattabhi Sitaramayya.

who came from all the Provinces of the country in response to the call of the Working Committee and the A. I. C. C. to support the campaign at Nagpur. The Nagpur Satyagraha soon developed into an All-India movement and Sjt. Vallabhabhai J. Patel was asked to be in charge of it as from the 10th July. Volunteers were being sent from several parts of India; some Congress Committees appealed for funds. The Working Committee met at Vizagapatam early in August and recorded its grateful appreciation of the help rendered by Sjt. Vithalbai Patel in the conduct of the Nagpur Satyagraha and requested him to guide the movement along with his brother. Virtually, the Patel brothers were looking after the campaign and to them is due the credit for bringing it to an honourable termination. Government's contention was that the processionists should apply for permission. Congress claimed the right to proceed along any public road without let or hindrance. A vigorous campaign was contemplated and the public were taken into confidence by Vallabhabhai who cleared all misunderstandings and proclaimed the time and route of the march for the 18th. The prohibitory section was there, in fact it had just been renewed, but on the 18th the flag procession was allowed to pass. Later, a controversy arose out of

this, Anglo-Indian papers claiming victory for the Government on the allegation that the Congress had applied for permission, and the Congress rightly contending that it never did so. This is not the only struggle in which a settlement has given rise to different comments by the opponents of the National Movement. Suffice it to say that the Delhi Congress offered its 'hearty-congratulations to the organizer of the Flag Satyagraha movement at Nagpur and the volunteers for having by their heroic sacrifice and suffering, upheld the honour of the country by carrying the fight to a successful finish'. Thus ended the great Nagpur Flag Satyagraha."

The Nagpur Flag Satyagraha served one very useful purpose. It popularised the Flag more than anything else could have done. The sacrifices and sufferings cheerfully undergone by the volunteers from all over India in defence of the honour of the flag enhanced its sanctity and popularity. Even people who were opposed to the Congress began to recognize it as the National Flag. Commenting upon its growing importance Gandhiji wrote in *the Young India* under:—

The more the National Flag is gaining in importance, the nicer become the questions that are

being raised about its colours, size, the Charakha symbol etc. It should be remembered that National flag has become national only by convention and not by any Congress resolution. With the growing consciousness, Congressmen have begun to dislike the communal meaning that as inventor of the design, I gave to the colours on the Flag. A correspondent some days ago sent me a cutting describing a new meaning, a lady gave to the colours. So far as I recall her speech, red was suggestive of bravery, green of calmness and white of purity. I have no hesitation in accepting this meaning in the place of mine. When we have achieved heart unity, there is no doubt that we shall be ashamed of recalling things which had no use but to please the warring elements in the nation. When we are really united, we shall never need to remember our differences; we shall want to forget them as soon as we can. **But we shall always need to cultivate and treasure the virtues of bravery, calmness, and purity.** This new meaning therefore should set at rest all differences about colour. As for the spinning wheel, I shall be glad to find any body objecting to the wheel which means energy which binds the poor and the rich, and which ever reminds Congressmen that in anything that they may do, they dare not forget the masses."

Though Gandhiji readily accepted the new interpretation of the colours of the Flag, several Congressmen in their speeches and writings continued to give the old interpretations of the three colours. The Sikhs who form a powerful minority continued to show their resentment against this interpretation and instead of demanding a different authoritative interpretation, demanded that a colour acceptable to them be incorporated in the flag. They moved this matter at the Lahore Session of the Congress which was presided over by Pandit Jawaharlal Nehru. But as the Congress was about to launch a great mass movement for the liberation of the country from the British yoke, the question of changing the flag was shelved for the time being and the fight for freedom was carried on under the same old flag. In this great fight of 1930, once again our people had to defend the honour of the Flag; and in doing so several were killed, hundreds were maimed for life and thousands sacrificed their all earthly possessions and suffered imprisonment. The following incident which occurred in Assam and which Pandit Jawaharlal Nehru describes in his book 'The Story of India' is worth recording here.

"In Sylhet also many Nagas from the surrounding hills came to visit me with greetings and gifts. And

from them and others I heard a story which India ought to know and to cherish. It was the story of a young woman of their tribe belonging to the Koboï clan in the Naga Hills. She was of the priestly class and she had the unique opportunity among her people to receive some education in a mission school, where she reached the ninth or tenth class. Gindallo was her name and she was about nineteen, six years ago,* when civil disobedience blazed over the length and breadth of India. News of Gandhi and the Congress reached her in her hill abode and found an echo in her heart. She dreamed of freedom for her people and an ending of the galling restrictions they suffered from and she raised the Banner of Independence and called her people to rally round it. Perhaps she thought rather prematurely, that the British Empire was fading out. **But that Empire still functioned effectively and aggressively and took vengeance on her and her people. Many villages were burnt and destroyed and this heroic girl was captured and sentenced to transportation for life. And now she is in some dark cell in Assam, wasting her bright young womanhood in dark cells and solitude. Six years she has been there.**

* Pandit Jawaharlal Nehru toured Assam in 1936.

What torment and suppression of spirit they have brought her, who in the pride of youth dared to challenge an Empire! She can roam no more in the hill country through the forest glades, or sing in the fresh crisp air of the mountains. This wild young thing sits cabined in darkness, with a few yards, may be, of space in the day time, eating her fiery heart in desolation and confinement. And India does not even know of this brave child of her hills, with the free spirit of the mountains in her. But her own people remember their Gindallo Rani and think of her with love and pride. And a day will come when India also will remember her and cherish her, and bring her out of her prison cell.

“Darkness had set in and my tour was approaching its appointed end, And I thought of Gandallo, the Rani, sitting in her prison cell. What thoughts were hers, what regrets, what dreams!”

The Civil Disobedience movement of 1930 ended in a partial victory for the Congress, with the signing of the Gandhi Irwin Pact in March 1931, but not so the controversy over the colours of the National Flag. The question about the colours of the Flag was once raised by the Sikhs at the Karachi Session of the Congress in 1931 and it could not be shelved any more.

*“It demanded the attention of the Executive, as the General Congress could not possibly address itself ~~to~~ hand to changes of a detailed nature, such as were involved in the Sikh demand. Accordingly the new Working Committee which met on the 1st and 2nd April, 1931 at Harachandnagar, Karachi, resolved to appoint a Committee for examining objections taken to the existing colours as having been conceived on communal basis and recommending a flag for the acceptance of the Congress. The Committee was authorised to take evidence and send up its report before July 1931.

“The report of the National Flag Committee was considered and it was resolved that the National Flag shall be **three coloured horizontally arranged as before, but the colours shall be saffron, white and green in the order stated here, from top to bottom with the spinning wheel in the centre of the white stripe; the colours standing for qualities, not communities. The saffron shall represent Courage and Sacrifice, white, Peace and Truth, and green shall represent Faith and Chivalry and the**

spinning wheel, the Hope of the masses, The proportion of the flag should be as three to two. The new flag was required to be hoisted on 30th August, the last Sunday of the month which was to be celebrated as the Flag Day”.

With the passing of this resolution, ended the great controversy over the colours of the National Flag. As the colours were authoritatively deprived of their original communal significance, the Sikhs could raise no more objections to the colours. Thus India for the first time in her recent history possessed a truly National-Flag of her own, a flag with the official sanction of the great Indian National Congress. Since then to this day, this flag has been used as the National Flag of India.

The following are Gandhiji's comments on the decision of the National Flag Committee:—

“It should be remembered, that the white, green and red tri-coloured flag was never authoritatively adopted by the Congress. It was conceived by me, and I had certainly given it a communal meaning. It was intended to represent Communal Unity. Sikhs protested and demanded their colour. Consequently a committee was appointed. It collected valuable

evidence and made useful recommendations. And now we have a flag, which has been authoritatively robbed of any communal meaning assigned to each colour. The red has been replaced by saffron colour and is put first purely from the artistic stand-point. White has been put between saffron and green in order to heighten the effect, and to show off the whole flag to advantage. The wheel is to be shown on the white strip in blue black. There can be no doubt that this is an improvement. It is a matter of great joy that the wheel has been retained as the hope of the masses. It has proved itself as such. Wherever it has gone, it has brought happiness, and banished pauperism. It is now the duty of the Congress workers to explain the meaning of the National Flag, and let me hope, that we shall translate the full meaning into our own lives. No doubt it will be defended with our lives, **but the true defence will consist in assimilating the qualities represented by the colours and giving the spinning wheel a place in every home.** Then we shall need no picketing of foreign cloth. If we will die for the flag, let us first learn to live for it."

But in spite of all these clear instructions about the size of the flag, the order of its colours and the

meanings attached to these colours, and the position of the Charkha on the Flag, we still come across people who either through ignorance or through indifference, prepare and use or sell as National Flags, flags which differ from the National Flag in several respects. Some people in their excessive love and admiration for Gandhiji imprint on the Flag, a likeness of Gandhiji. Little do these people realize that a National Flag ceases to be National and loses all its sanctity, if it does not confirm to the standard specifications. Here is what Gandhiji has to say on the point:—

“A national flag would lose all its value if it did not strictly confirm to the standard laid down. Even in the matter of ordinary articles we like to satisfy ourselves as to their size, shape, colour etc., before we go in for them. How much more so must it be, then, with our National Flag, for which we are pledged to live and die? **The National Flag Symbolizes a nation's self-respect and dignity, its ideals and aspirations.** It must therefore, be capable of easy identification like coins. **Only the strictest conformity to the specifications can invest it with the desired sanctity.** It should hurt our sense of National pride and self-respect to use a flag that is slip-

shod or slovenly made. How can a flag that is a mere clout and is dyed anyhow evoke the feelings of deep reverence that one associates with a national flag?"

The following comments by Gandhiji on the misuse of the Flag will be read with interest :—

"As the author of the idea of a National Flag and its make-up which in essence the present flag represents, I have felt grieved how the flag has been often abused and how it has even been used to cover violence. The Flag has been designed to represent non-violence expressed through real communal unity and non-violent labour which the lowliest and the highest can easily undertake. Moreover the National Flag, if it is a symbol of non-violence, it must also mean humility. The dignity of the flag cannot be lowered by yielding to a single objector at a non-congress meeting. **Its dignity will be lowered when it is hauled down for fear of the power we want to oust.** The dignity will be still more lowered when we exhibit it at meetings or on Congress offices though we have no living faith in communal unity and the spinning wheel with all its implications. Since the flag is not a religious symbol, in religious processions, or temples or

religious gatherings, it has no place. Everything has its value when it is in its place. It has none when it is out of its place.”

It will be of interest to know how the last Sunday of every month has come to be known as the Flag Day. Due to the indefatigable efforts of Dr. N. S. Hardikar, a volunteer organization called the Hindustan Seva Dal was started, and later on it was recognised as the central volunteer organization of the Congress. It succeeded beyond expectation in organizing a National Flag Day every month. **At Calcutta, in 1928, the Congress decided that the National Flag be hoisted all over the country at 8 A. M. on the last Sunday of every month.** The monthly unfurling became very popular. Several buildings and many municipalities had it unfurled with solemn ceremony. But in 1930-31 and 1932-33 and again in 1942-43, the police interfered with this ceremony and our men and women had to face lathi charges and suffer imprisonment in defence of our Cherished Flag. **Another sacred occasion when the National Flag is hoisted publicly is the Independence Day** which has been observed regularly on the 26th January of every year,

ever since the Lahore Session of the Congress held in December, 1929. On this day millions of people all over the country have stood under this Flag and have solemnly taken the Independence Pledge. Four more important occasions on which the Flag hoisting ceremony is performed in public and with all due solemnity are, the 13th of April, a day dedicated to the sacred memory of all those innocent men, women and children who were mercilessly shot dead at Jallianwalla Bagh by General Dyer and his men; the 1st of August, the day on which the great Lokamanya passed away; the 9th of August, the day on which the British Government in India let loose their hounds of repression on an unarmed and non-violent nation that rose in indignant protest against its high-handed action in arresting the accredited leaders of the Nation, only a few hours after the passing of what is now known as the 'Quit India' resolution, and the 2nd of October, the day on which Mahatma Gandhi was born.

The National Flag has covered itself in glory in every one of our struggles for freedom. It is the Flag that has filled the youth of the country with a deep

sense of patriotism and has inspired them to hurl defiance at the mighty British Government in India. It is the Flag which has served as a rallying point for all fighters of freedom. It is the Flag which has instilled in us a sense of indomitable courage and a spirit of cheerful sacrifice. It is the Flag which has kept undimmed, our faith in the justness of our cause. It is the Flag which has served to remind us continually of our state of subjection and of our paramount duty to free ourselves from our abject bondage to a foreign power. It is the Flag that has given us an unflinching determination and an unconquerable will to free our country from the clutches of our alien rulers. Above all, it is the Flag which has helped us to hold fast to our hopes of a bright and glorious future for the land of our birth. Our leaders who are fully aware of this, have always attached the greatest importance to the Flag hoisting ceremony in every stage of our struggle. That our so-called rulers are also equally aware of this, is manifest by the determined efforts they have made to suppress the Flag. Invariably the Flag has been the first target of the Government's engines of repression. But the day is not far off when even this powerful Government will have to yield to the united will of four hundred millions, and this Flag of ours,

a flag which represents our courage, our sacrifice, our determination and our faith and aspirations shall fly proudly all over the country and remain there as an emblem of our strength which shall resist all aggression from any quarter.

APPENDIX

In 1905, Madame Cama and a few other Indian patriots gathered in Paris and prepared a tri-coloured flag, the colours being green, saffron and red, all horizontally arranged as in the present National Flag and in the order mentioned above. On the green strip there were eight lotuses; on the saffron strip there were the words 'वन्दे मातरं' and on the red strip, on the extreme left, there was the Sun and on the right, a little away from the centre, there was the crescent. This flag was first hoisted in Berlin in 1905.

The flag used during the Home Rule agitation consisted of five red stripes and four green stripes, all horizontally arranged. On the left-hand top corner, there was a small Union Jack. Just under the Union Jack were seven stars arranged in the order in which they occur in the constellation, 'The Great Bear' or 'Sapta Rishi'.

ध्वज गीत

विजयी विश्व तिरंगा प्यारा
झंडा ऊँचा रहे हमारा ॥ ध्रु० ॥

सदा शक्ति सरसानेवाला
प्रेमसुधा बरसानेवाला
वीरोंको हरषानेवाला

मातृभूमिका तनमन सारा ॥ झंडा० ॥

शान न इसकी जाने पाये
चाहे जान भलेही जाये
विश्व विजय करके दिखलाये

तब होवे प्रण पूर्ण हमारा ॥ झंडा० ॥

**BHARAT MATAKI JAI.
VANDE MATARAM.**

राष्ट्रगीत.

वन्दे मातरम् ॥ धृ०२ ॥

सुजलाम् सुफलाम् मलयजशीतलाम्
शस्यश्यामलाम् मातरम् ॥ वन्दे०२ ॥
शुभ्रज्योत्स्ना-पुलकितयामिनीम्
फुलकुसुमित-द्रुमदल-शोभिनीम्
सुहासिनीं सुमधुर भाषिणीम्
सुखदाम् वरदाम् मातरम् ॥ वन्दे० ॥

Mother I bow thee !

Rich with thy hurrying streams.

Bright with thy orchard gleams,

Cool with thy winds of delight,

Dark fields waving, Mother of Might,

Mother free.

Glory of moonlight dreams.

Over thy branches and lordly streams,

Clad in thy blossoming trees,

Mother, giver of ease,

Laughing low and sweet,

Mother, I kiss thy feet,

Speaker sweet and low !

Mother, to thee I bow.

(From a Translation by Shree Aurobindo Ghose.)