

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. 45.—Vol. XXXVII.

Friday, November 24th, 1939.

Registered at the G.P.O. as a Newspaper.
Price: FOUR PENCE.

INDIA ON THE THRESHOLD OF FREEDOM

THE latest political moves in India are pregnant with profound possibilities and far-reaching consequences both for the 380 millions of Indian people who constitute more than two-thirds of the total population of the British Empire, including Great Britain and the Dominions, and for the millions of oppressed and exploited people throughout the world.

A statement issued by the working committee of the Indian National Congress (immediately after Britain's entry into the war) said, "the Congress takes a grave view of the action of the British Government in declaring India a belligerent country, limiting the power of the Indian provincial governments without the consent of Indian opinion." "Indian sympathy is entirely on the side of democracy and freedom," added the statement, "but she is not able to associate herself for the present when freedom is denied to her and even the present limited freedom is taken away." It further asked the British Government for "a definition of the British war aims and of Britain's attitude towards India."

Viceroy's Promise

The Viceroy of India, Lord Linlithgow's statement issued as a white paper in London, made in reply to the Congress request, promised a review of the Constitution at the end of the War and declared that the British Government was prepared to consider the 1935 Constitution as open to modification in the light of Indian views.

A more blatantly naive attempt to delude Indian opinion could not be imagined. As was naturally expected it caused great disappointment in India. Mahatma Gandhi aptly expressed the opinion of India when he commented on the Viceroy's statement as follows:—"As far as I can see Congress will be no party to the declaration, nor can India of the Congress conception be a partner with Britain in her war with Hitler. The declaration shows clearly that there will be no democracy for India if Britain can prevent it."

The proposals by the Viceroy were rejected by the Congress, and it decided



By

DR. Y. M. DADOO,

Leader of the Nationalist Group
of the Transvaal Indian Congress



that all the Congress Ministries in the provinces should resign as a protest. The Madras Government has already tendered its resignation and the other Congress Ministries are expected to follow suit in the coming week.

A debate on India took place in the House of Commons on October 26, initiated on behalf of the Labour Party by Mr. Wedgwood-Benn, a former secretary for India in the Labour Government. He described the White paper as "a clumsy document." Sir Samuel Hoare, the Home Secretary, speaking for the Government, freely indulged himself in the usual British ruling class diatribes and showed himself up as an expert in the advocacy and prosecution of the Imperialist policy of divide and rule. He went so far as to issue a veiled threat in the event that India dared to tread the path of non-co-operation. His words were, "There remained the alternative of non-co-operation by which the Congress would go its own way and the British Government and minorities would go theirs. If it came to this issue we here would have no choice..... The King Emperor's Government must be carried on..... Only non-co-operation will stop this swift and steady progress."

Re-birth Of Indian Nation

The trend of events makes it abundantly clear that sooner or later a militant struggle by the half-starving millions of Indians, to free themselves from the brutal clutches of Imperialism, is positively inevitable. We are witnessing the closing scenes of a vital chapter in the momentous history of India, a chapter marking the re-birth of the Indian Nation fighting for its freedom.

This chapter began with the advent of Gandhiji, fresh and confident after his successful passive resistance movement in South Africa, into the arena of Indian politics and he infused a new

spirit in the liberation movement of the Indian people—an event of great historical value to the Indian masses. Before his active participation in Indian politics, the Indian National Congress during its 35 years of existence was merely used as a platform to air the grievances and further the interests of Indian Bourgeois society.

In the second decade of the 19th century the British Government introduced modern education in India so as to supply an ever-increasing demand for clerks and other employees (a demand on a far larger scale than could be supplied from England) required by the Government and commercial firms. From then on the Indian bourgeoisie grew rapidly capturing the legal, teaching, medical and other professions and gradually accumulated wealth.

This class first invested money in land and later on in industries, as also did the middle-man, who by the end of the eighties of the last century formed a formidable and rich trading and mercantile class. By that time a large amount of capital was invested in cotton and jute mills, inter-provincial commerce and banking houses, in saving banks and joint stock companies.

In the first decade of this century the Indian capitalists were consolidating their positions in the industrial fields, new industries were established, existing ones were extended and modernised. To preserve the monopoly of foreign capital in the building of railways and transport facilities and the textile productions of Lancashire mills, the British Government adopted the policy of heavily taxing the young Indian industries and of handicapping Indian capitalism. This policy of restricting the advance of the Indian Bourgeoisie forced them into a political struggle. History has repeatedly shown that when a section of the oppressed people makes any effort to assert and establish its capitalist ambitions it is inextricably drawn into a conflict with the Imperialist interests of the oppressor and this consequently forces it to wage a struggle for liberation against the oppressor.

(Continued on page 433)

Indian Opinion

FRIDAY, NOVEMBER 24TH, 1939

Swami Bhawani Dayal's Statement

SWAMIBHAWANI DAYAL has made a statement explaining his attitude in regard to the amalgamation of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association under the name of the Natal Indian Association. The statement has been circulated throughout South Africa and, we have no doubt, India too, in the form of a pamphlet. It has come to many as a painful surprise in view of the fact that, unlike others who openly opposed the unity move, Swami Bhawani Dayal all along pretended sympathy and support in Mr. Sorabjee Rustomjee's activities in regard to uniting the two rival bodies in Natal. It would appear that Swami Bhawani Dayal has allowed himself to fall a ready tool in the hands of those who are out to create mischief. His statement betrays hypocrisy, inconsistency and pretended ignorance which ill-behoves a Sannyasi. We do not wish to make a secret of the fact that we have been thoroughly disappointed with Swami Bhawani Dayal, more so, because he is known as a Sannyasi, for his partiality towards unrighteousness. A Sannyasi is supposed to be above pettiness but we are sorry to have to say that, that is one of the things over which Swami Bhawani Dayal has not yet succeeded in gaining mastery. The salient points in his statement are that Mr. Sorabjee Rustomjee made a solemn pledge that the Congress name would, under no circumstances, be changed and that he had now gone against his word; that the unity formula was sent to Swami Bhawani Dayal not for consultation but merely as information has been taken humbrage over; that though Mr. Rustomjee may be prepared to violate his solemn pledge Swami Bhawani Dayal would not give up his conviction; that the very word "Congress" is more dear to him than life itself; that hundreds of members complained to him that the election and formula was forced upon them without any consideration of their protests and feelings; that his heart is shattered to see the discord and dissensions which have resulted from this "farce of a unity move."

One thing appears quite clear from the statement and that is, that the name "Congress" is worth more to Swami Bhawani Dayal than anything else—a pure and simple idol worship which is wholly opposed to the creed of Arya Samajists as well as Sannyasis. And yet, of course, Swami Bhawani Dayal advises his people that they

should not be influenced by malice or resentment and that the good of the community should be their first consideration. If this be so, as indeed it is, then the name should not be made a fetish of. It is the cause that is greater than the name. Swami Bhawani Dayal, who claims to have had deep love for the Congress name from the year 1906, has, evidently, conveniently forgotten that it was Mahatma Gandhi, under whose leadership he was working in the year 1918, who formed the Natal Indian Association in place of the Congress owing to the circumstances prevailing at the time. He deemed it advisable to do so for the good of the community, and it was the Natal Indian Association that was left by him as a legacy for the Natal Indians when he left the shores of South Africa. To those who are animated by a sincere desire to see unity in the community and serve the cause of the community, the name Natal Indian Association should, therefore, be as sacred as the Congress.

It would be audacious on our part to attempt to preach a sermon to Swami Bhawani Dayal on the sacredness of vows but we cannot help saying this much, that the sacredness of a vow exists only if there was a sacred motive behind it when the vow was taken. There is surely no sacredness in a vow if the purpose for which it is taken is evil. Such a vow can and must be revoked. Mr. Sorabjee Rustomjee has, therefore, done nothing wrong in deciding to abandon his sheer obstinacy over the change of name for the much higher principle of unity and the harmonious working for the cause of the community. Mr. Sorabjee Rustomjee's attitude in this connection has indeed been more honest than those who always professed to be all for unity and yet exposed Mr. Rustomjee to ridicule as being the only person creating a hitch in bringing about unity and using him as a shield to protect themselves.

Swami Bhawani Dayal seems to forget that he has dual responsibility over his shoulders. Firstly as a public worker and secondly as a Sannyasi, and he should be particularly careful about the accuracy of his facts. He refers in his statement to the dispute among the Congress workers over the colonisation issue and speaks of a mass meeting convened by certain Congressmen to consider whether or not it would be desirable to participate in the colonisation inquiry. Both sections of the Congressmen, he states, reasonably advanced the arguments in favour of or against participation and the meeting ended in confusion. The fact was that the meeting of 900 with only 9 dissentients voted against participating

in the inquiry, and this voice of the people was ignored by the Congress. But what we wish to particularly note of these words of Swami Bhawani Dayal is: "But it was my desire to refrain from active participation in that internal quarrel as the other section also consisted of my co-workers and life-long friends." And yet he admits he succumbed to persuasions to throw in his lot actively and unreservedly in working against his own kith and kin. "But I stood against them only on a matter of principle" says he. What a notion about "principle?" Principle of holding on to the carcass of the Congress from which the soul of unity has been killed! Swami Bhawani Dayal further admits of his unholy alliance with Mr. Kajee at one time in agreeing that there should be no election of the Natal Indian Congress or annual conference of the South African Indian Congress. No wonder the Congress has been working unconstitutionally and it reflects no credit upon Swami Bhawani Dayal or upon the fair name of Sannyasi for being a party to such unconstitutional methods.

Swami Bhawani Dayal describes in his statement yet another change of front on his part. "After careful consideration I came to the conclusion," he states, "that I should retire if the community wished to discard the Congress and proceed with the formation of a new organisation. I notified my decision to my co-workers."

He did not stick long to his decision for Mr. Kajee cabled him informing him that the annual and special general meeting would be held on August 27, and so he immediately tried to catch the boat from India but, unfortunately for him, the boat was commandeered by the military authorities and he was obliged to wait for the next boat.

So Swami Bhawani Dayal tried on several occasions to dissociate himself with what he considered to be evil but the evil had the better of him on every occasion. And now once again he has succumbed to the persuasions of some of his associates in forming an unholy alliance to wreck unity.

Swami Bhawani Dayal talks of the hundreds who have approached him and who are crying over the Congress name. Why does he not think of the thousands whose vital interests are at stake. Swami Bhawani Dayal at one breath calls unity a farce and expresses his horror and makes false accusations against those who have worked for unity, as having been animated by a desire to settle old scores and to achieve personal ends at any price. And with the same breathe tells the people not to be influenced by malice or resentment and to bear in mind that *the good of the community should be their first consideration.*

Where is his consistency? If his accusations are applicable to anyone they are applicable to those few who are dissatisfied with unity having been achieved and would far rather still have the Congress in their own hands without unity. The time now is not to cry over the name but to make the newly formed Association a strong and living organization and to concentrate all our energies in working for the common good of the whole community.

INDIA ON THE THRESHOLD OF FREEDOM]

[Continued from front page

The political struggle gave rise to the Indian National Congress, which held its first session in 1882 under the presidentship of Mr. W. C. Bannerji, a rich lawyer who had invested his savings in commercial and industrial enterprises.

In the year 1905, there also arose an economic conflict between the British Government and the rich land-holding class with regard to revenue. In pursuance of its policy of financial enrichment the British Government proposed to partition Bengal so as to participate in the increased land values of the richer half of the province. This led to a bitter struggle and the landlord and capitalist class succeeded in unifying and directing their struggle against a common foe, i.e. British Imperialism.

Minto-Morley Reforms

To force the repeal of the partition of Bengal the 1905 session of the Congress declared a boycott of English goods. Indian lawyers, merchants and intellectuals united to use the economic weapon of boycott in order to enforce their demands. The Government tried to suppress the movement but failed. Feelings were so embittered that the Government in 1909 conceded to the Indian bourgeoisie nominal share in the administration of the country by the introduction of the Minto-Morley reforms. The Government also repealed the Act for the partitioning of Bengal in the year 1911, but these concessions failed to calm the feeling of bitterness engendered in the minds of the Indians and the struggle for the overthrow of British Imperialism continued. Side by side with this struggle, as the years rolled on, the machinery of exploitation of the peasants and the workers set in motion by Indian Feudalism and accelerated by British Imperialism and Indian Capitalism, continued at a rapid rate. Poverty and starvation, disease and undernourishment became rampant among the peasantry and the working class. The ever increasing misery of the masses turned the temper of the Indian people into a great volcano of discontent and unrest.

A New Conception

It was during this period of mass upheaval that Mahatma Gandhi came on to the political scene. He gave a new meaning and a new conception to the struggle of the half-starving, armless people against the bureaucratic and tyrannical methods of the British Imperialist Government. He preached to the people the gospel of non-violent non-co-operation to obtain Purna Swaraj (self government), giving it a semi-religious outlook and the people, who understood no other effective weapon, followed Mahatma Gandhi.

Up and down the country from Cape Comorin to the Himalayas and from Karachi to Calcutta, in hundreds and thousands of villages, men and women, literate and illiterate, began to formulate a consciousness, a reflection in their minds of their own miserable and wretched conditions and the cause of this terrible catastrophe; they began to gleam through the mist of ignorance the horrid monster that was sapping the blood and the vitality of the Indian Nation, namely, British Imperialism. An urge to liberate themselves from this tyranny passed through the length and breadth of the huge sub-continent and Gandhiji stood towering on the political horizon as the symbol of liberation.

The Indian bourgeoisie were not slow in grasping the opportunity that was afforded to them of strengthening their class interest and so rallied round the liberation movement.

A bitter struggle ensued between the Congress and the British Government and in spite of many retreats, compromises and even gross betrayals of the masses by the leaders of the Congress, the Congress as the mass organisation succeeded in wresting certain reforms from the British Government. For the first time under the Government of India Act, 1935, responsible governments were established in the provinces. The Congress accepted these reforms.

Strategy Of Revolution

The strategy of revolution teaches us that if a revolutionary movement succeeds in obtaining certain reforms by its militant action and sacrifice, such reforms and concessions should be accepted with the specific purpose of pushing forward the whole movement with greater vigour and organisation till final victory is won. But the Indian National Congress, by the very fact that it is dominated by bourgeois interests, has played a chauvinistic role in the political struggle for emancipation.

The reforms of 1935 should have been utilized as a stepping stone towards the goal of independence. The Congress on the plank of a revolutionary programme was able to assume power in seven of the eleven provincial governments with absolute majorities and succeeded in two other provinces to form coalition ministries.

Though the Congress ministries have been able to afford some relief to the hard-hit peasants and have partially succeeded in introducing measures for the betterment of existing conditions, the fact remains that the High Command of the Congress is in the hands of the Rightists who are directing the energy of the mass organisation into the wrong channels of opportunism.

No earnest effort had been made by the Congress Ministries to eradicate the

root cause of the evils of Indian society. On the other hand they used the weapons of repression without compunction to suppress the rising but nevertheless just indignation and legitimate demands of the workers for a living wage and for an amelioration in their conditions.

Indian Penal Code

Those very sections of the Indian Penal Code which were so strenuously condemned by the Congress were complacently used by Congress Ministries to break up strikes led by workers in various Textile centres. The political moves initiated by Sjt Subhas Chandra Bose to demand independence from Britain within a period of six months failing which the Congress should conduct a country-wide mass civil disobedience movement, were also frustrated by the solid opposition of the Rightists to prosecute such a militant programme. The Rightist group had managed to gain such a stronghold over the Congress that under the pretext of "discipline" they were not only able to oust Sjt. Subhas Bose from the presidentship but also to relegate him to the common status of ordinary member. But despite these setbacks, Bose succeeded in gaining wide sympathy for his Forward-Block programme.

These were the conditions obtaining in political India immediately prior to the declaration of war made on Germany conjointly by Britain and France on the 3rd of September, 1939.

The Gandhi Era

To sum up, the Gandhi era has been marked with many noteworthy events, the most important being the following:

(a) Assumption of Mass Character by the liberation movement.

(b) The introduction and the success of the non-violent non-co-operation movement in the early stages of the struggle for liberation.

(c) The gradual progressive nature of the Nationalist movement. The progressive nature of the Nationalist movement can be ascribed to the historic role Pandit Jawaharlal has played in this movement. His wide knowledge and deep understanding of the struggle of the proletariat in many lands, his deep sympathy for the Soviet Union, and his sane and logical outlook in international affairs together with his mighty influence over the masses of India succeeded in restraining the Congress to a great extent from becoming a narrow, reactionary organisation. He has infused a Socialistic outlook in the struggle for emancipation.

(d) A fault of the Congress had been in allowing the successful maintenance of bourgeois influence over the policy of the Congress and the Nationalist movement as a whole.

(e) The emergence of the "Forward Bloc" under the leadership of Sjt. Subhas Chandra Bose for the pursuance of a militant struggle.

(f) The spread and consolidation of the militant and mass organisation of the peasants, the Kishan Sabhas and the growing agitation and demands for better conditions by the workers.

(g) The intense effort by the communalist organisations, the Muslim League and the Hindu Mahasabha, to revive communal bitterness and hatred. The semblance of power possessed by both these reactionary bodies has been deliberately fostered by the Imperialist power in strict accordance with its policy of preventing unity among the different sections of its subject people. The ignorance, illiteracy and superstitious beliefs of the people have been surreptitiously exploited in the name of religion by the die-hard Communalist leaders, to serve their own ends. But the liquidation of this canker from the body-politic of India shall largely depend on the liquidation of British Imperialism.

(h) Emergence of women in the public and political life of the country. This event has revolutionised the foundations of the social lives of the people.

(i) The fear of Gandhiji that despite the partial success of non-violence in the early stages, it is bound to be superseded by the force of violence during the progress of the struggle. And, therefore, this apprehension in embarking on mass movements.

At a moment when the Congress Ministries in the different provinces were

settling down to ameliorate the conditions of the people to the limit allowed by the framework of the Act of 1935, when the Wardha Educational Scheme was taking shape to tackle the problem of illiteracy and when the power of the Rightist group of the Congress which did not believe in revolutionary action was trying to hold its own against the progressive and logical policy of the Leftist group, the Viceroy's and the British Government's untimely and jingoist declarations have upset the whole Indian political apple-cart.

Unhappily for the Rightists, these statements leave no room to accommodate their extreme sense of opportunism and conciliation in the rising tide of the struggle for political freedom and the demand for the institution of democratic rights.

Vacillation And Compromise

The recent action of the Congress indicates that for the present, at any rate, it proposes to "go into the wilderness." What its future action shall be has not yet been defined by the Congress leaders. It seems probable that the Congress action shall depend on the next move of the British Government, and, of course, the political conditions in India itself. It is not outside the bounds of possibility that a 'compromise' might yet be found out of the impasse if the British Government is amenable to such a policy. The history of the Congress has always been one of vacillation and compromise.

Revolutionary Ideas

But for the masses a new chapter awaits to be written. It may well be the chapter of the "rising tide of mili-

tancy." The proletariat, the workers and peasants, suffering as they are from intense misery and poverty and a dismal life, are becoming conscious of their sad plight and are developing revolutionary ideas which shall lead them forward, undeterred by setbacks and the opportunist role of some of their leaders, to a period of intense revolutionary activity in their struggle against the yoke of British Imperialism and Indian capitalism. The rank-and-file of the Congress shall demand the linking up of the economic demands of the masses with an uncompromising struggle for national independence. Once revolutionary ideas have spread it will not be possible to hold down the masses for any length of time.

Revolutionary leaders have an uphill fight. They have to face the combined power of British Imperialists, Indian capitalists, landlords and communalists who are holding down the masses by means of force. But the revolutionary movement has its source of strength in the work of the trade unions, kisan sabhas, youth leagues and other similar organisations. If the day-to-day struggle of the workers and peasants is intensified, if revolutionary ideas are sufficiently permeated into the minds of the masses and if the fight for the national liberation is carried on in a progressive manner, the day may not be distant when India shall attain complete independence, complete independence not only from British Imperialism, but also from a system which makes the exploitation of man by man possible. A new order ensuring peace, security and happiness for all shall prevail. Then India shall really be free. To-day India is on the threshold.

A TWENTIETH CENTURY SANNYASI

GLIMPSE OF LIFE FROM THE SPIRITUAL HEIGHTS OF BHA WANI-BHAWAN

ONE imagines a Sannyasi to be an ascetic who has renounced all the worldly things for a life of abstinence, meditation and severe self-discipline, seeking unity with the Creator. But not so with a modern Sannyasi. He is a creature totally different from all his fellow-creatures of the Sannyasi Kingdom of the past ages. It seems that the Sannyasi kingdom has been through an evolutionary phase peculiarly its own and that in this twentieth century of ours it has succeeded in placing an altogether new conception on the ethics and practice of Sannyasism. It may well be called neo-Sannyasism. Here is what the author of the book under review "Bhawani Dayal Sannyasi" has to say about it: "The Sannyasis of olden times were content to transform them-

~~~~~

By "CRITICUS"

~~~~~

selves into recluses, to flee far from the maddening crowd, to live a life from the rest of mankind. Not so is the case, however, with our modern Sannyasis like Swami Bhawani Dayal, the keystone of whose philosophy is to live among and for mankind...Swami Bhawani Dayal deserves to be congratulated for the new conception he brings to bear upon the meaning of Sannyasi."

To Swami Bhawani Dayal goes the signal honour of being the first and foremost exponent of the cult of neo-Sannyasism—a cult which seeks to combine the rather inassimilable forces of

ascetism with that of the materialistic world.

The author says in regard to Swamiji that "he is not that type of Sannyasi who shuns the world and its battle. He is a Sannyasi dedicated to the service of his fellow-beings and in that capacity, the honour of being a Commissioner of Oaths will prove an advantage to him in helping poor Indians." Well, well, it is just the old, old story of six of the one and half-a-dozen of the other.

The biographer is a young man Prem Narain Agrawal, M.A., and it appears that he undertook to write the life story of Bhawani Dayal Sannyasi whom, by the way, the author calls one of the founders of Greater India, on behalf of the Indian Colonial Association ostensibly with the purpose that it should be,

in the words expressed by Babu Rajen Prasad, the President of the Indian National Congress, in an 'appreciation' which appears as a sort of introduction to the present volume, "an inspiration to the youth in moulding their lives."

Whether the book succeeds in being an inspiration is a question which could well be left to the gentle reader to answer after he has perused through the pages of this volume.

The author laboriously tries to give us a glimpse of the life of the central figure as viewed from the lofty spiritual heights of Bhawani-Bhawan—the plane of selfless service and wholehearted devotion to the cause of his country and countrymen.

That Swamiji has rendered invaluable services to the Indian community in the Union not even the most sceptical of readers can doubt. That Swamiji is the first South African Indian to have attained the spiritual heights of Sannyasi no one can deny. That Swamiji has, by his learning, made a place for himself in the annals of Hindi literature is a patent fact.

The story of these achievements, as it is unfurled, should encourage the mind of the youthful reader to make determined efforts to contribute his share to the general weal of humanity.

But, most unfortunately, the biogra-

pher does not succeed in maintaining this high level—at times he pitifully descends to the lowest plane of vanity and superficiality and tragically drags down the hero (Swamiji) with him. Let us follow the author through the chapter headed: "Honoured in the Union." "In 1934, H. R. H. Prince George (now Duke of Kent) paid a visit to the Union. The Durban Corporation accorded a civic reception in which nine prominent Indians were invited. Swami Bhawani Dayal was one of them. After the formalities had been concluded a number of citizens including Swamiji, were personally presented to His Royal Highness. The Natal Indian Congress gave a banquet in honour of Prince George... Swamiji was seated at the Prince's table along with other prominent citizens. At the conclusion he was introduced by Kunwar Sir Maharaj Singh and the Swamiji had occasion to have a chat with the Prince..." The chapter is concluded thus: ".....For the first time in the history of South Africa, the Governor-General invited a dozen Indians to the annual garden party; among them Swami Bhawani Dayal was one."

One fears that this catalogue of what is spuriously called "honour" would make even the most ardent admirer of

Swamiji turn and twist, a bit uncomfortably, in his chair. It would no doubt appeal to the blustering Colonel Blimps who revel in such inane ballyboó. By God, Sir, what proud privilege! As for the valet of Prince George, he would derive great consolation if he could lay his hands on this book by being informed that he belongs to that select and distinguished company of men who have had the honour of shaking hands with the Prince. For the general reader it will be a mild reminder of the remnants of the slavish mentality which still linger in the minds of some of his Indian countrymen.

If one can overlook these unfortunate lapses, and these are none too many for one's liking, the book does attempt, though rather patchily, to deal with the passive resistance movement started by Mahatma Gandhi, the great Indian strike of 1913, questions of repatriation and colonisation, the non violent war of independence and other matters of general interest to Indian readers.

To sum up, the book has no real worth or merit but is one which may afford some minor pleasures to the members of the band of disciples and admirers of Swami Bhawani Dayal, if they manage to survive the tense moments of discomfort and apprehension.

IMPRESSIONS OF INDIA

It cannot but arrest the attention of any casual visitor to India that the land which flourished in days which fade into the mists of time, as the most civilized and cultured entity in the midst of barbaric humanity, is once again pulsating with a new life and energy, manifesting its latent potentialities in every walk of life, political, social and cultural, and is forging ahead of other great nations in showing the way to peace, progress and happiness. One instinctively feels, and concrete evidence thereto abounds, that modern India is a phenomenon not due to the influx of western traditions, but to the selfless services of an intensely national and typically indigenous organisation, the All-India National Congress, which, under the unparalleled leadership of that Prince of Peace, Mahatma Gandhi, has wrought that marvellous and indelible change in the mental outlook of every Indian, which serves to unite man unto man as brother unto brother. Caste and creed, provincialism and communalism are not impregnable barriers as the western is wont to think; they fall like mushrooms before the onslaughts of progressive India, and cannot stand the test of time. "The old order yieldeth giving place to new."

For the past decade or so, it must have seemed that the Congress was not fully representative of the Indian nation as a

whole. We frequently got a faint echo of the Muslim League's claim to represent all the Mohammedans, and the Hindu Maha Sabha's cry—a cry in the wilderness—that she had all the Hindus within her fold. But the present crisis which hangs menacingly over the world, has proved all too clearly that the All-India National Congress is the one and only organisation which can unequivocally claim to be national and comprehensive of every section of the Indian nation. It also bears ample testimony to the fact that the Congress ministries functioning in nine out of a total of eleven provinces are not a force. They have earned a reputation for efficiency and sincerity which has elicited eulogies from renowned British Statesmen. To adduce a fact, I shall here make mention of the measures taken by the Madras Government which owes not a little to the statesmanship of Sjt. C. Rajagopalachariar, the premier, to eradicate the drink evil. It undoubtedly requires firm conviction and great courage to embark upon such a policy—a policy which means crippling, to a considerable degree, the finance of the country. The success of the prohibition scheme in

By

A. P. NAIDOO.

parts of Madras Presidency was so great that the Bombay Government has followed suit; and its success has to be credited to the enthusiastic response from the people of India.

South African Indians may well take to their advantage a lesson from the recent events in India. The difference of opinion within the ranks of the Congress is well known, and yet Congressmen do not allow these differences to stand in their way in times of crisis.

Our tour in India was a very pleasant one, and my wife and I were constantly reminded of the proverbial hospitality of our fellow countrymen. Bombay, the gateway to India, is a City thrice as big as Johannesburg and here the visitor receives his first impression from its grandeur and the grave atmosphere which envelopes it. Stately buildings in the midst of significant ones—a feature universal in India—are evidence of the revolution under way. One cannot fail to encounter members of all nationalities, and the Parsees may fittingly be called the inheritors of the City of Agra, Delhi, Calcutta, Kashmere and scores of other cities nature in their bosom's vitiges of the greatness of Mughal antiquity. The Taj Mahal symbolic of love and fidelity, ensconced in marble columns, imposes on the foreigner its stately magnificence. The architecture in the north is purely

The architecture in the north is purely

of Graeco-India type with a strong strain of Mughal influence. A type which stands apart from the rest and yet no less beautiful and ornamental is to be found in the South; the cupola is rarely to be met with, but finer workmanship and uniformity where symmetry is required are its outstanding features. The temples at Tanjore, Madura, Rames-

waram, Chidambaram and Tirupati are beautiful specimens; each of them boasts of an ancient history. However magnificent and monumental they may be, one must not be blind to the deplorable fact that these temples, truly representative of Indian architecture, are allowed to mould and decay. Superstition and the concomitant evil of equator disease and

misery reign within their precincts. Modern improvements are resented with frantic zeal, especially by the priests. Such abuses, I am of opinion, cannot be curbed by acts of legislation but only by educating the masses. Let us hope that these monuments which are so eloquent of Indian civilization and culture will not be abandoned to ruin.

NATAL INDIAN ASSOCIATION AMALGAMATION MEETINGS

At Verulam

A MEETING of the Verulam branch of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association was held at the Temple Hall, Verulam, recently. In view of the amalgamation of both the bodies having taken place at the headquarters it was decided that the branch bodies should also do likewise and the following new officials under the new constitution of the Natal Indian Association were elected for the Natal Indian Association Branch at Verulam:—President: Mr. E. C. Motala; vice-presidents: Messrs. G. H. A. Kathrada, R. Talwantsingh, Nathalal Raghavjee, S. Sham and A. Parsuraman; joint hon. secretaries: Messrs. V. Sooban and Ohoonilal Raghavjee; hon. treasurer: S. R. Maharaj; committee: Messrs. C. Kisten, S. Chin, V. Govindsamy, D. V. Moodley, J. V. Stevens, V. Narotam, G. H. Maiter, T. Ramsamy Sirdar, L. Rajkumar, T. C. Motala and S. M. Singh.

At Tongaat

The Tongaat and Districts Branch of the Natal Indian Congress held its general meeting recently when it was decided unanimously to merge into the Natal Indian Association (with which are amalgamated the Natal Indian Congress and the Colonial Born and Settlers' Indian Association). The Congress secretaries presented their report which reflected the activities in which the Congress had been engaging itself. The financial statement reflecting a balance of £9 1s. 1d. was presented by the treasurer. There were about 150 members present and those of the headquarters that attended the meeting were Messrs. Sorabjee Rustomjee, A. Christopher, M. S. Kajee, P. B. Singh, M. M. Gandhi, S. J. Randeria and P. R. Pather. There was a large number of the comrades from Verulam. The following new officials of the Natal Indian Association, Tongaat and Districts Branch, were elected:—Chairman: Mr. V. P. Desai; vice-chairmen: Messrs. S. Mohideen, A. M. Arbee, K. P. Desai, S. T. Naidoo and A. Ohoonoo; secretaries: Messrs. G. Hurbans, F.F.C.S. (Eng.) A.I.B.A. (S.A.) and A. P. Naidoo; treasurer: Mr. M. Hurbans; committee: Messrs. D. S. Khan, M. Yusuf, H. H. Ebrahim, H. A. Ganie, M.

H. Saib, G. V. Naidu, C. Subramani, C. P. Naidoo, E. V. Naidoo, C. R. Naidoo and B. Sebaroth.

Amongst the many speakers were Messrs. A. Christopher, Sorabjee Rustomjee, P. B. Singh, M. M. Gandhi, S. J. Randeria, M. S. Kajee and P. R. Pather.

At Clairwood

A crowded meeting of the members of the Clairwood branches of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association

BHULABHAI DESAI

HIS SPEECHES

Published in book form. Of particular interest to students of Politics, Law, Economics and Commerce.

The Book contains the great leader's lectures on these and other subjects of national interest.

Price: 8s.

Please write to:

"INDIAN OPINION",
Phoenix, Natal.

tion was held at the Krishna Theatre, Clairwood. The meeting was presided over by Mr. S. R. Pather, and amongst those present were Advocate A. Christopher, Messrs. A. S. Kajee, S. Rustomjee, P. R. Pather and S. L. Singh, officials of the Headquarters. It was announced that over 250 new members were enrolled within the last three days at Clairwood. The following resolution was unanimously passed: "That by virtue of the Headquarters of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association having amalgamated under the name of Natal Indian Association, this joint meeting of the members of the Clairwood branches of the aforesaid organisations hereby amalgamate, and that the amalgamated organisation shall hereafter be known as the Natal Indian Association (with which are

amalgamated the Natal Indian Congress and the Colonial Born and Settlers' Indian Association) Clairwood branch. The following officials were elected for the amalgamated organisation: President: Mr. S. R. Pather; vice-presidents: Messrs. T. L. Nancoo, P. M. Pillay, Pavadai R. Pather, M. E. Sigamoney, and S. M. Singh; joint hon. secretaries: Messrs. N. M. Pillay and A. N. Govender; treasurer: Mr. M. S. Badat; committee: Messrs. T. G. Govender, A. M. Pillay, N. P. Dixon, V. A. Pillay, P. M. Harry, S. Gopaul, B. Ramchander, Ismail Baous, R. B. Bhoshun, G. R. John, S. O. Pillay.

Amalgamation Of Stanger Branches Of The Natal Indian Congress And Colonial Born And Settlers' Indian Association

In pursuance of the amalgamation of the headquarters of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association, a meeting of the members of the Stanger branches of the above two organisations will be held at the Stanger Picture Palace, Couper Street, Stanger, on Sunday November 26 at 2.30 p.m., for the purpose of transacting the following business:—

1. Resolution to amalgamate the two branches under the name of the Natal Indian Association.

2. Election of officials of the newly constituted organisation.

Advocate A. Christopher, Messrs. Sorabjee Rustomjee, A. S. Kajee, A. E. Shaikh, P. R. Pather, P. B. Singh, S. L. Singh and other officials from the headquarters will be present.

E. M. MOOLA, } Hon.
N. E. PADAYACHEE, } Secretaries,
A. G. BUX, Hon. Treasurer,
Natal Indian Congress.

P. LUKE, } Hon.
JOHN LUTCHMANSINGH, } Secretaries,
S. ROOPSINGH, Hon. Treasurer,
Colonial Born and Settlers'
Indian Association.

Things In General

Natal Indian Association

MR. A. M. M. LOCKHAT, Advocate A. Christopher, Advocate J. W. Godfrey, Messrs. Sorabjee Rustomjee, A. E. Shaikh, A. S. Kajee, P. R. Pather and P. B. Singh, representing the Natal Indian Association, accompanied by Mr. D. S. Chetty, representing the Railways and Harbours Indian Employees Union, met the Hon. F. C. Sturrock, Minister of Railways and Harbours, at the Marine Hotel on Tuesday afternoon, November 21. The deputation thanked the Minister for opening up the avenue for the employment of more Indians in the Railways and Harbours services, as this would undoubtedly alleviate, to a certain extent the unemployment of Indians. The question of rations to the Indian employees in the service was discussed, and the Minister assured the deputation that the rations will be based on dietetic value. In connection with the erection of the new Railway Station, the Minister said that when the plans are ready the Indian community will be given an opportunity to express its views thereon. The deputation was sympathetically received, and Advocate A. Christopher, who led the deputation, assured the Minister that the Indian community will always co-operate with him in matters affecting Railways and Harbours.

Vishwaroop Temple (Tongaat)

The Vishwaroop Temple and Dharamsala of Tongaat held its annual general meeting on Sunday October 15 at the Gokhale Memorial Hall. The honorary secretary, Mr. V. P. Desai, presented his statement in which the various activities of the institution were embodied. The financial report was presented jointly by Mr. Kandhai (treasurer) and Mr. V. P. Desai (acting treasurer for a portion of the period). A credit balance of £458 11s. 9d. was reflected. There was about 100 persons present.

The following officials were elected for the ensuing year:—Patrons: Messrs. Ramfakir, A. A. Gandhi, A. Jeeawon and S. D. Maharaj; chairman: Mr. R. Kassie; vice-chairmen: Messrs. D. R. Maharaj, Bhagirathi Gosai, Mooner Singh, Badree Gosai and Ramsaroop Timmal; secretaries: Messrs. V. P. Desai and G. Hurbans; treasurer: Mr. K. P. Desai; committee: Messrs. M. Hurbans, Ramdharee Singh, Mohun Singh, N. Hurbans, Seedhai Balla, B. Kassie, Balliram, Sewraj Sirdar, D. Ramnarain Maharaj, Bagwandin Lallkisson and Dhana Singh.

The trustees of the Temple are: Ramfakir, A. Jeeawon, S. D. Maharaj, A. R. Singh, Kandhai R. Kassie and V. H. Soni.

Unity In Hinduism—Lecture

Under the auspices of the Hindu Society of Religion, Tongaat, a very interesting lecture was delivered at the Gokhale Memorial Hall by Mr. P. G. Desai of Durban on "The Idea Of Unity In Hinduism." The chairman of the society, Mr. K. P. Desai presided.

Thiagaraja's Karnatic Music And Tamil School

The second annual variety entertainment of Thiagaraja's Karnatic School was held at the St. Aidan's Hall on Sunday October 15. The hall was packed to its capacity by friends and well-wishers of the school. Majority of the items were performed by the children of the Tamil school, for the betterment of which the concert was held.

The opening ceremony was performed by Mr. C. R. Warriner, president of the Natal Indian Eisteddfod Society, who complimented the principal, Mr. Thavarin on many strides of progress he has made in the Indian Eisteddfod for the past three years of its existence. The audience particularly enjoyed the Girls' Band in which the following artists took part:—Misses Thurmoney J. Moodley, Harmonium; Mulaisuram Thavarin, Sitar; Savathri Govender, Violin; Pathmavathi Naidoo, Thambar; Savathri Pillay, Triangle. Thubla performance by Mr. A. Govinden (Henry) was thoroughly enjoyed.

Hindu Young Men's Association At Glencoe

There was a large attendance at a public meeting convened by Messrs. S. Bagwandeem and J. Gokool at Glencoe recently for the purpose of forming a Hindu Young Men's Association. Mr. Bagwandeem outlined the aims and objects of the proposed association and pointed out that it was the duty of every Hindu to be a member of this association, which among other objects will generally advance the interest of the Hindu community socially, educationally, industrially, religiously and physically. Mr. N. K. Naidoo supported the remarks of Mr. Bagwandeem and assured him of his whole-hearted support. The election of office-bearers resulted as follows:—Patron: Mahatma Gandhi; president: Mr. S. Bagwandeem; vice-presidents: Messrs. N. K. Naidoo, S. Manickum, B. Baharajh Singh, N. G. R. Naidoo and M. R. Naidoo; hon. secretary: Mr. J. Gokool; assistant hon. secretary: Mr. J. R. Singh; hon. treasurer: Mr. Bunwarie Maharaj; auditor: Mr. Suran Manickum; committee: Messrs. H. B. Narandas, N. B. Naidoo, M. Seeban, Manas Narandas and Bansiperead Maharaj.

St. Aidan's Young Men's Club

The 18th annual general meeting of the St. Aidan's Young Men's Club was held recently in the St. Aidan's Boys School Hall, Sydenham, and after the adoption of the annual report submitted by the secretary, Mr. J. Nadesan Naidoo the following officials were elected for the ensuing year: Patron: Mr. C. R. Warriner; president: Mr. S. S. Pillay; vice-president: Mr. H. R. Jithoo; secretary and treasurer: Mr. J. Savabathy Pillay; physical culture instructors: S/Lgr. J. Nadasan Naidoo and S/L.D.O. C. R. Naidoo; committee: Messrs. N. S. Pillay, J. M. Francis, I. S. Bobat, C. R. Naidoo and V. Muthoo.

Wedding At Sea View

The wedding of Mr. Percy Appleton of Sea View, brother of the well known boxer, Percy Vengan, who is now the physical instructor to the Indian troops in India, and Miss Rajamall Naidoo, daughter of Mr. and Mrs. L. Rajah Naidoo of Short Street, Durban, took place recently at Sea View. The pandal was beautifully decorated for the occasion. The bride wore a lovely sari of white and gold. A large number of guests were present from all parts of Natal. The bride and bridegroom were the recipients of many messages of goodwishes and valuable wedding gifts.

Nizamia Muslim Society

A committee meeting of the Nizamia Muslim Society will be held on Sunday, November 26, at 456, Greyling Street, P. M. Burg. at 3 p.m. The agenda are: Minutes, correspondence re Madressa and general. The treasurer begs to acknowledge with thanks the following donation:—Messrs. Dada Adam £1 1s.; M. A. Vawda £3 3s.; M. M. Amod Pty. £2 2s.; Corcolium Flooring £1 10s.; Charles Brand £2 2s.; M. E. Vawda £1 19s.; Charles Brand & Co. £2 2s.; O. Stewart £1 1s.; The Standard Co-operative Wool & Produce Union £1 1s.; Blumberg & Klienman 10s. 6d.; Monat & Co. 10s. 9d.; Leonard Dingler Ltd. 10s. 6d.; G. M. I. Kaka 15s. Abdul K. Cassim 10s.; E. H. Patel 6s. E. M. Seedat, A. S. Vawda, and Abdul Khan, 2s. 6d. each; A. S. Jasat 11. 6d.; Hajee Bros. £1 1s.; per A. B. Badruddin £4 10s. Eid Boxes: No. 1, £6 5s. 6d.; No. 2, 14s. 3½d.; No. 3, 6s. 3d.; No. 4, 7s.

Mountain Of Wisdom

There is only one way of seeing things rightly, and that is seeing the whole of them.—RUSKIN.

We judge ourselves by what we feel capable of doing, whilst others judge us by what we have already done.

—LONGFELLOW.

The Sporting World

Diwali Sports At Albert Park

ABOUT 8,000 people assembled at the Albert Park, Durban, on Sunday, November 12, to watch the sports which had been arranged by the Hindu Service Battalion to celebrate Diwali. The sports meeting, in which over 500 competitors participated, was well organised and scientifically controlled by the officials concerned. Loud speakers were installed to satisfy the huge crowd gathered round the track; musical items and songs were rendered by the Shri Devi Hindu Youth Club Orchestra and other artists throughout the day. Only two items out of a total of 44 events on the programme were cancelled, these being the 50 yards sprint for veterans and fancy dress cycling events. The Indian folk dance (Kummie) competition was won by the Dravidian School of Warwick Avenue and the Maypole dancing competition by Stree Vinayagar School. Miss R. Chintamoney won the endurance skipping competition and the fancy dress parade for adults was won by Mr. P. R. Singh who appeared as Lord Krishna. At the conclusion of the meeting Mr. T. M. Naicker, the president of the Hindu Service Battalion, presented 161 prizes to the successful competitors.

Children's Gala Day At Tongaat

The Tongaat and Districts Diwali Committee held its Children's Gala Day on Sunday, November 12 at the Tongaat Indian Sports Ground. About 1,500 children and over 500 well-wishers and parents were present. The children were mainly from the following day schools: Tongaat Boys', Tongaat Girls', Fairbreeze and Isnembe. Fifty events were competed for, there being a fair distribution of winners amongst the various schools. Only on a small margin did Isnembe Indian School win the trophy of efficiency in sports. The five-a-side tournament was won by the Fairbreeze Indian School whilst the thrill of the day was provided by the Tongaat Indian Boys' School in the fancy dress parade when 28 fancy persons from this school appeared. The girls in general put up an excellent show and especially those of the Tongaat Girls' School. The judges in the boys' section were Messrs. S. Sham, S. T. Naidoo and V. P. Dasai, and those for the girls' section were Miss Du Toit (Johannesburg), Mrs. M. M. Gandhi, Miss Joshua and Miss Prabhawathie Kasse. The prizes were presented by Mr. M. M. Gandhi who, in the course of his speech, complimented the children for their splendid advance in sports and expressed the hope that the organisers would make the Gala Day an annual feature. The secretary, Mr. G. Hurbans, on behalf of the committee, desires to thank all those

who assisted in making the sports a success and those who graced the occasion with their presence. He also wishes to announce that the Gala Day is to be an annual feature.

At Greytown

On Thursday, November 9, children of all sections of the Indian community assembled at the Indian school ground, Greytown, to participate in the sporting events arranged for them. Children were provided with Diwali packages and refreshments whilst numerous valuable prizes were awarded to all successful competitors in all the events staged for them. Mr. M. Subhan addressed the children on the significance of Diwali whilst Mr. G. Vanmaree distributed the prizes.

Annual Sports At Sea View

The tenth annual sports under the aegis of the County Indian Football Association were held at Sea View on Sunday, November 12, when a record crowd was present and a full day's entertainment was provided. A large number of entrants participated in the various events, and a physical culture display was given by Anammally Pillay's Club. Councillor J. M. Harris and Mrs. Harris graced the occasion with their presence.

Verulam Diwali Sports Union

At the fifth annual general meeting of the above union held recently, the following officials were elected for the current season:—Life Patrons: Messrs. Jutha Jeewa, E. Kistan Das and S. Sham; patrons: Messrs. Choonilal Raghavjee, V. Subban, R. Talwantsingh, T. P. Sham, A. Parsuramen, B. Jutha and Ramesgar Singh; president: Mr. L. Rajcoomar; treasurer: Mr. Nathalal Raghavjee; auditor: Mr. S. M. Singh; vice-presidents: Messrs. S. R. Maharaj, M. G. Juggath, S. M. Singh, V. Govindasamy, O. Kistan, S. Chinsamy, N. Jutha, S. R. Maharaj, B. Sham, M. Juggath, G. Bechoo, V. Raghavjee, T. Rughubar, G. K. Singh, L. M. Singh, D. P. Samuel, S. Ochoono and S. Rampershad; committee: Messrs. O. Raghavjee, V. Subban, S. R. Maharaj, G. Kistan, S. Chinsamy, N. Jutha, M. Juggath, S. R. Maharaj, S. M. Singh, B. Sham and E. P. Juggath; hon. secretary: V. Govindasamy.

Umgeni And District Indian Sports Ground Association

At a meeting of interested Indian sportsmen and ratepayers in the added area of Greenwood Park (in and around Umgeni) held at 61 North Coast Road, Umgeni, the Umgeni and District Ratepayers Sports Grounds Association was formed. It is to be noted that the Durban Corporation has now provided a recreation ground in Sea Cow Lake Road,

which is now in the course of its making. The association hopes to have the grounds ready for the next soccer season. Cricket, tennis and athletics are also its other branches of its activities. Officials for the ensuing year were elected as follows: Patron: His Worship the Mayor of Durban; vice-patrons: Messrs. A. Christopher, E. P. Peter, G. Khan; president: Mr. T. M. Naicker; vice-presidents: Messrs. R. M. Govender, M. A. Moodley, G. K. Singh, K. S. Pillay, G. R. Khan, D. G. Chetty; hon. secretary: Mr. N. Gopaul; assist. hon. secretary: Mr. V. R. Chetty; hon. treasurer: Mr. G. M. Nair; hon. record clerk: Mr. A. G. Moola; hon. auditor: Mr. M. V. Achary. Besides these, three representatives each were elected for each of the various districts to be included in the Association.

Inter-District Indian Cricket Union

The second annual general meeting of the Inter-District Indian Cricket Union was held recently. Mr. R. G. Pillay, the secretary, presented a very able and successful report of the union's activities for the year 1938-39. The meeting was represented by the South Coast, County and Mayville Districts, these being the affiliated bodies. The secretary, on behalf of the union, thanked Mr. P. S. Reddy, the president of the County Indian Cricket Union for having presented the Dr. Rochford-Wade Memorial Shield to the union. The shield was competed by the three affiliated bodies for the first time and was eventually won by the County Indian Cricket Union. Councillor Mr. J. M. Harris, in presenting the shield to the winners, congratulated them on their initial success. The Shell Cup, which was competed by the different clubs of the affiliated bodies, was won by the Dunlop Cricket Club of the South Coast District. The head-quarters of the union will now be transferred to the County District in rotation, the office first being held by the South Coast District. The following officials were elected for the season 1939-40:—Patron: Mr. E. M. Chin; president: Mr. E. Samuels; hon. secretary: Mr. J. Naidoo; hon. treasurer: Mr. M. J. S. Naidoo; hon. auditor: Mr. P. R. Pather.

Pretoria District Indian Cricket Union

The Pretoria District Indian Cricket Union was recently formed and the following officials were elected: Patron: Mr. B. R. Mooloo; president: Mr. M. V. Naidoo; vice-presidents: Messrs. G. Moothoo, R. Mooloo, Sol. Ernest, S. M. Pillay, O. B. Pillay, R. K. Khoja and M. Anthony; hon. secretary: Mr. B. Ramolan; assist. hon. secretary and registrar: Mr. O. Ambalavanan; hon. treasurer: G. Ponsamy. The following clubs were

represented at the meeting: Cambridge C.O., Swaraj C.O., and Fidelity C.O. The union resolved to negotiate with the other centres to form the Transvaal Indian Cricket Union.

Dundee United Cricket Club

At a general meeting of the Dundee United Cricket Club held recently in Glencoe the following office-bearers were elected for the ensuing year: hon. life vice-presidents: Messrs. J. H. David, C. M. Bob. A. Rawat and Fred Kallie; patrons: Messrs. H. Styles, H. W. Maple, E. J. Hickey, S. O. Peer, A. Jamalooddeen, and N. V. Morar; president: S. Manikum; vice-presidents: Messrs. E. M. Hansa, Bob Narrendes, Bunwarie Maharaj, G. H. Peer and A. N. Chinnah; hon. secretary: Mr. M. N. Naicker, assist. hon. secretary: Mr. M. R. Naidoo; hon. auditor: Mr. N. K. Naidoo; captain: Mr. M. C. Peer; vice capt.: Mr. K. Nulliah. The above club has its headquarters in Glencoe for the current season and is affiliated to the Northern Natal Indian Cricket Union, Ladysmith.

Eastern Province Indian Cricket Union

The annual general meeting of the Eastern Province Indian Cricket Union was held at Reddy's Cafe, 128, Walmer Road, Port Elizabeth, when the following office-bearers were elected for the season 1939-40:—Patrons: Messrs. R. G. Telkamdas, S. R. Pather and G. Naidoo;

president: Mr. Jas. Reddy; life vice-presidents: Messrs. G. Doraswami, D. Jossie, M. H. Begg and N. F. Bansda; vice-presidents: Messrs. M. H. Bhattay, P. Daya, R. G. Varma, P. R. Umley, M. S. Nagan, S. R. Naidoo, A. E. Sam, P. S. Vandayar, M. Augustine and Dr. S. V. Appavoo; hon. secretary: Mr. G. Naidu; hon. treasurer: Mr. V. R. Padayacthee; hon. auditor: Mr. G. Doraswami; match secretary: Mr. A. M. Rethenam; fixture and ground committee: Messrs. J. Reddy, P. R. Vandayar and G. Doraswami.

Physical Culture Display

The Durban Indian Surf Life Saving Club, with the co-operation of the Natal Indian Teachers' Society, will hold a monster physical culture display on December 9 at 2.30 p.m. at Currie's Fountain. There will be two competitions, one for the physical culture clubs and the other for the youth with the best developed body. These competitions are open to all Indian clubs and Indian youths in Natal. Clubs and physical culture enthusiasts are requested to take advantage of this facility which is the first of its kind to be held in Natal. This is your only opportunity to demonstrate your club's efficiency in physical culture and to exhibit your beautiful physique to the mass gathering. Physical culturists wishing to compete for the best developed body competition are kindly

requested to send in photographs with their entries as early as possible. Entrance is free. The trophies for the above competitions are on view at Messrs. Britannia Tailors, 109a, Grey Street, Durban.

In addition to the programme, the Natal Indian Teachers' Society have kindly arranged with many Indian schools to give a mass display in Physical Drill. A troupe of girl guides from one of the schools are taking part in the mass drills. Now is the only opportunity for the parents and all others interested in this world-wide movement to witness for themselves how keen the young people of to-morrow are to safeguard their health. Clubs and physical culturists wishing to participate in these competitions are kindly requested to write to the Hon. Secretary, 15 Foundry Lane, Durban, for further particulars.

Ram Nath Biswas

Mr. Ram Nath Biswas, the Indian cyclist who is on a world tour and is at present in the United States, writes to his friends in South Africa that his visit has been quite successful and that he will be now proceeding to Hong Kong from where he will return to India, after eight-years' tour.

WHEN YOU VISIT DURBAN

STAY



AT

THE INDIA LODGE

FOR

Boarding & Lodging.

Personal attention will be given to **SASTRI COLLEGE STUDENTS**

All MODERN conveniences including spring beds with furniture.

For further particulars apply to:

**THE MANAGER,
THE INDIA LODGE,**

69/71, BEATRICE STREET, DURBAN.

W. A. SHEAFFER PEN COMPANY,

Fort Madison, Ia., U.S.A.

PRESENTS



THE
PREMIER LIFETIME
ENSEMBLE
SHEAFFER'S

Fineline

The new SHEAFFER pencil with a permanently sharp point. The first REAL improvement in mechanical pencils in 24 years. For Business and Professional people, for School and Home use —at a price all can afford.

But buy a LIFETIME pen, matched with a FINELINE pencil, it's the finest set of all. And the LIFETIME pen is guaranteed for everlasting service.

I. C. ASHABHAI & CO.,

35 Commissioner Street, Johannesburg, Box 4838. Phone 33-3716.

FINELINE leads, double length, smooth and strong, yet always sharp

FINELINE pencil in Black, Red, Blue, Green and Brown for different colored leads

ઈન્ડિઅન ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૭ મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૨૪ નવેમ્બર ૧૯૩૯

અંક ૪૫.

“ઈન્ડિઅન ઓપિનિઅન”

શુક્રવાર, તા. ૨૪ નવેમ્બર ૧૯૩૯.

સ્વામી ભવાની દયાળુ નિવેદન

નાટાલ ઇન્ડિઅન કોંગ્રેસ અને કોલોનીયલ એસોસિએશનનાં નાટાલ ઇન્ડિઅન એસોસિએશન સાથે થએલાં જોડાણના સંબંધમાં સ્વામી ભવાની દયાળે પોતાની વલણ દર્શાવનાર એક નિવેદન બહાર પાડ્યું છે. નિવેદન આખાં દક્ષિણ આફ્રિકામાં, અને અમારી ખાત્રી છે કે હોલ્ડ-સ્તાનમાં પણ, એક પત્રીકા રૂપે વેચવામાં આવ્યું છે. ઘણા લોકોને એ નિવેદનથી દરદ-ભયું આશ્ચર્ય થયું છે, કેમકે, ખીજાએ જ્યારે એકમની હીલચાલની સામે ખુલ્લો વિરોધ દર્શાવતા આવેલા હતા ત્યારે સ્વામી ભવાની દયાળ નાટાલની બંને હરીફ સંસ્થાઓનું જોડાણ કરવાની મી. સોરાબજી રસ્તમજીની પ્રવૃત્તિઓ પ્રત્યે દિલસોજી અને સહાનુભૂતીનો દેખાવ કરતા આવેલા હતા. સ્વામી ભવાની દયાળ વિદ્યસંવોધીઓના હાથમાં હથીયાર થઇ પડેલાં જણાય છે. તેમનું નિવેદન દલ, અસંગતતા અને અજ્ઞાનતાનો ડોળ વ્યકત કરી રહ્યું છે કે જે એક સંન્યાસીને માટે અણુજાળવી વસ્તુ છે. સ્વામી ભવાની દયાળ પોતાને સંન્યાસી કહેવડાવતા હોવા છતાં ખોટી વસ્તુ પ્રત્યે પક્ષપાત બતાવતા આવેલા છે. અને તેથી અમે તેમનાથી સહંતર નિરાશ થયા છીએ એ વસ્તુ અત્રે છુપાવવા નથી ઇચ્છતા. સંન્યાસીના ધર્મ તુચ્છ વસ્તુઓથી પર રહેવાનો છે પરંતુ અમારે સખેદ જણાવવું પડે છે કે સ્વામી ભવાની દયાળ હજી એ ખોડને છૂટી નથી શક્યા.

તેમના નિવેદનમાંના અમલના મુદ્દા આ છે: મી. સોરાબજી રસ્તમજીએ મંબીર પ્રતિજ્ઞા કરી હતી કે કોંગ્રેસનું નામ કોઇ પણ સંજોગમાં ફેરવી શકાય નહિ અને હવે તેમણે પોતાની પ્રતિજ્ઞાને ભંગ કરેલા છે; યુનીટી ફોરમ્યુલા (એકમનો ઠરાવ) સ્વામી ભવાની દયાળ પર તેમની સાથે મસલત કરવા અર્થે નહિ પણ માત્ર તેમની જણને માટે મોકલવામાં આવ્યો હતો તેનું તેમને દુઃખ લાગ્યું છે; મી. સોરાબજી રસ્તમજી બલે પોતાની પ્રતિજ્ઞાને ભંગ કરવા તૈયાર થયા હોય પરંતુ સ્વામીજી પોતાનો નિશ્ચય ફેરવશે નહિ; “કોંગ્રેસ” નામ સ્વામીજીને પોતાના જન

કરતાં પણ વધારે વહાલું છે; સેંકડો સંન્યાસી તેમને ફરિયાદ કરેલી છે કે યુનિટી અને ફોરમ્યુલા તેઓના વિરોધ અને લાગણીઓનો ખ્યાલ કર્યા વિના તેઓ પર ઠોકરી ખેલાડવામાં આવ્યા હતા; આ “એકમની મળક” થી પરિણામો વિખવાદ થી સ્વામીજીનું હૈયું ચીરાઇ ગયું છે.

નિવેદનપરથી એક વસ્તુ સ્પષ્ટ જણાઇ આવે છે, અને તે એ કે, સ્વામી ભવાની દયાળને ખીજા કશાનાં કરતાં પણ “કોંગ્રેસ” ના નામ માત્રનીજ વધારે કીમત છે. આ નથી મુર્તા પૂજા થઇ કે જે આજ સમોજાઓના તેમજ સંન્યાસીના સિદ્ધાંતથી વિરુદ્ધ છે. પરંતુ ખીજા તરફથી સ્વામી ભવાની દયાળ લોકોને સલાહ આપે છે કે તેઓએ ધર્મ કે દેષભાવથી દોરવાવું નહિ જોઇએ અને કોમના હિતનો સૌથી પ્રથમ વિચાર કરવો જોઇએ. જે આ વસ્તુ ખરી હોય, અને બેશક ખરીજ છે, તે પછી નામને વિષે એટલી બધી મોહાંધતા શાને સાર? નામના કરતાં વધારે મહત્વ તે કોમનું છે. સ્વામી ભવાની દયાળ એવો દાવો કરે છે કે ૧૯૦૬ની સાલથી તેમને કોંગ્રેસના નામને માટે હાંકી આસક્તિ હતી. પરંતુ તેઓ બૂલી ગયેલા જણાય છે કે જે મહાત્મા ગાંધીજીના નેતૃત્વ હેઠળ પોતે કામ કરી રહ્યા હતા તેઓએજ ૧૯૧૩ની સાલમાં એ વખતના સંજોગને અનુસરી કોંગ્રેસને સ્વયં નાટાલ ઇન્ડિઅન એસો-સિએશનની સ્થાપના કરી હતી. કોમના હિતને ખાતર તેમ કરવું તેઓને ઉચિત જણાયું હતું અને દક્ષિણ આફ્રિકાનો કિનારો પોતે છોડી ગયા ત્યારે નાટાલના હાંકી કોમને વારસામાં પણ નાટાલ ઇન્ડિઅન એસોસિએશનજ આપી ગયા હતા એટલે જોએને કોમમાં એકમ જોવાની ખરી ઇચ્છા છે અને કોમનું હિત કરવા મ્હાય છે તેઓને તે કોંગ્રેસના જેટલુંજ નાટાલ ઇન્ડિઅન એસોસિએશનનું નામ પણ પવિત્ર લાગવું જોઇએ.

અમારે પ્રતિજ્ઞાની પવિત્રતા પર સ્વામી ભવાની દયાળને ઉપદેશ દેવાનો પ્રયત્ન કરવો

એ જે કે દુષ્ટતાજ ગણાય છતાં એટલી વસ્તુ તે અમારે કહીજ દેવી જોઇએ કે એક પ્રતિજ્ઞા ની પવિત્રતા જે તે પવિત્ર હેતુથી લેવાયેલી હોય તેજ છે. ખરાબ હેતુથી લેવાયેલી પ્રતિજ્ઞા પવિત્ર ગણાયજ નહિ. એવી પ્રતિજ્ઞા ફેરવી શકાય અને ફેરવવીજ જોઇએ. આથી મી. સોરાબજી રસ્તમજીએ નામ ફેરવવાના સંબંધ માં પોતાની ખોટી જાદ અધકમના અને કોમ ના હિતના કાર્યના વધારે જુન્ય સિદ્ધાંતને ખાતર સજી દેવામાં કશું ખોટું નથી કયું. હકીકત માં આ બાબતમાં જોએ આખો વખત અધકમ ના પક્ષમાં હોવાનો ખોટો ડોળ કરતા હતા અને મી. સોરાબજી રસ્તમજી એક અધકમના માર્ગમાં અડચણ નાખી રહ્યા છે એવું બતાવી તેમની હાંસી કરાવી તેમની પાંખમાં રક્ષણ લઇ રહ્યા હતા તેમના કરતાં મી. સોરાબજી રસ્તમજી ની વલણ વધારે પ્રમાણીક ગણાય.

સ્વામી ભવાની દયાળ એ વસ્તુ બૂલી જતી જણાય છે કે તેમના પર ખેવડી જવાબદારી રહેલી છે. એક તો એક બહેર કાર્યકર્તા તરીકે ની અને ખીજા સંન્યાસી તરીકેની અને તેથી પોતે જે હકીકતો જણાવે તેના ખરા પણાને વીષે તેમણે ખાસ વધારે કાળજી રાખવી જોઇએ. પોતાના નિવેદનમાં તેમણે કોલોનાઇઝેશનનું સવાલપર કોંગ્રેસના કાર્યકર્તાઓમાં પડેલી તકરારની વિષે સુચન કરેલું છે અને જણાવે છે કે અમુક કોંગ્રેસવાદીઓએ કોલોનાઇઝેશનની તપાસ કમીટીમાં સામેલ થવું કે નહિ તેની ચર્ચા કરવા એક માસ મીટીંગ ખોલાવી હતી વધુમાં તેઓ જણાવે છે કે કોંગ્રેસવાદીઓના બંને પક્ષોએ તરફેણ તેમજ વિરુદ્ધમાં પોતાના મતો વાજખીપણે દર્શાવ્યા હતા અને મીટીંગ મડબડાટથી પુરી થઇ હતી. ખરી હકીકત એ છે કે એ મીટીંગમાં હાજર થએલાં ૯૦૦ લોકો એ માત્ર નવજ મંત વિરુદ્ધ ઉકત તપાસ કમીટી માં સામેલ નહિ થવાનો ઠરાવ પસાર કયો હતો પરંતુ એ પ્રજના અવાજને કોંગ્રેસે તુચ્છ-કારી કાઢ્યો હતો. પરંતુ અમે જે ખાસ નોંધ લેવા ઇચ્છીએ છીએ તે તો સ્વામીજીના આ શબ્દોની : “પરંતુ મારી ઇચ્છા તો એ અંદર અંદરની તકરારમાં સક્રીય સામેલગીરીથી દુરજ રહેવાની હતી કેમકે વીરોધી વર્ગમાં પણ