

# INDIAN OPINION

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## MAHATMA GANDHI

“THE greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul from age to age in its search for truth and goodness. Those who take part in this adventure of the soul secure an enduring place in the history of human culture. Time has discredited heroes as easily as it has forgotten everyone else; but the saints remain. The greatness of Gandhi is more in his holy living than in his heroic struggles, in his insistence on the creative power of the soul and its life-giving quality at a time when the destructive forces seem to be in the ascendant.”

—SIR. S. RADHAKRISHNAN.

### Indian Opinion

FRIDAY, 5TH OCTOBER, 1945

### Long Live Gandhiji

MUCH is the silent prayer throughout the world wherever there are Indians. His Birthday fell on Tuesday and Indians celebrated the occasion in a spirit of reverent thankfulness that God's grace he lives to work for the Swaraj of his country and the Swaraj of individual.

the attainment of independence for India and teaching millions of an beings who make one fifth of the population of the world is the thing of freedom for a nation which is under a tyrannical rule: not able to stand and act on its own merit. And towards that end Gandhiji has consecrated his life, body and soul. He does not believe that man can be of service without God. This realisation has been put into practice in his own life. He follows the path of the soul and

uses Soul Force in all his endeavours. He does not demand of anyone that he



or she must follow him. He practises what he says. The people follow him to suffer with him the sanctions of foreign overlords on the principle to render unto Caesar what is Caesar's and unto God what is God's. This, Indians in South Africa did where he first practised with them the principles of Soul Force.

On his return to India he continued with those principles. Nothing has made him waver. His unbounded belief in the soul and his love of humanity uphold him.

India has now become a world question. Gandhiji has become a world figure. India will not now take a place among the camp followers in the polity of Nations. In San Francisco she took her place among the Nations of the world and her representatives played no mean part in that Conference. General Smuts who is among the great men of the world did not hesitate to speak in the highest terms of Sir Ramaswami Mudaliar as chairman of the Social and Economic Conference which was a part of the San Francisco Conference. Many before Sir Ramaswami have proved that they are second to none in the world.

In the way of National India obstacles have arisen. But she will rise above them. Meantime there are the elections in India. The

Indian National Congress will go all out working as it always does on a National platform. There will be some advance on the present position in the right direction if after the elections follow a Constituent Assembly set up for the purpose of framing a constitution for India.

It is unfortunate that owing to difference of opinion Wavell's proposal for an Interim Government failed though Congress was ready to participate in it and Mahatma Gandhi was on the spot with the Congress representatives.

In South Africa where Mahatma Gandhi is still loved by thousands who believe in him, his name is used by many in various ways.

The Natal Indian Congress which was formed just two years ago is described as the Natal Indian Congress founded by Mahatma Gandhi whereas the Natal Indian Congress founded by him was boycotted by him in its last days and after his departure from this country it was interdicted and so it remains to this day.

But those who have the management of the Natal Indian Congress are not acting in the spirit of Mahatma Gandhi. He would make it possible for everyone to attend the annual general meeting and perchance if some did not treat him too kindly he would return good for evil. If those who are using his name in connection with this Congress will do something

to shew that his name has a significance, a message for Indians, the Congress will not be in travail as it is at present.

In the Transvaal where he also wrought for Indians it would help in the coming elections of the Transvaal Indian Congress, if those who believe in him will act in his spirit.

Indians can never forget in their thoughts or when speaking of Mahatma Gandhi his life companion and helper Kasturba Gandhi who is no more on this earth.

In Transvaal a Kasturba

Fund was started and some £7,000 was collected. More money has to be collected.

The Committee was representative of Indians there.

It should be made a South African Committee. The object was a worthy one—

To shew she was not forgotten in South Africa—And

at Phoenix their home, the dream of Mahatma Gandhi,

her name was to be symbolised in some useful and

necessary institution and in this and other ways Phoenix

may remain for ever the centre from which emanated

the principles and practice of Soul Force.

prerequisite of the desired new order and, regardless of the truth that a state can be no better than the men and women who constitute it, pins his faith to formal changes and legislative prohibitions. (The story of prohibition in the U.S.A. perhaps furnishes as good an answer as any to the latter view).

Now, ideals such for example as the reign of Peace on Earth, living by the Golden Rule, or a democracy of the Carpenter or Bellamy pattern cannot be reduced to practice and must remain dreams as long as the hard materialistic shell of man's little personality—"I" remains unbroken. Self-preservation is the first law of Nature and as long as 'self' signifies first and foremost to any one of us the personality—"I" of personal ambitions, worldly riches, place and power he will by every possible means fight to preserve that self and to feed it and magnify it at all costs. And what is true of the individual

man, no less true of class and nations.

The way of man's real growth of the fulfilment of his purpose in the universal scheme is what is called "renunciation." The lower must die so that the higher be born and live. Nothing is truer than that "Men may rise on stepping stones of their dead selves to higher things."

The truth of truths to be grasped and held fast to for the establishment of a true democracy and a real peace among men is the Fatherhood of God and the spiritual brotherly relationship of all mankind which needs to be cemented into a brotherhood. With the realisation of this as substantive truth and not merely idle speculation rivalries, hates and antagonisms must inevitably make way in favour of the recognition of a community of purpose and interest.

Without it being realised, the same old clashes of interests must continue to produce the same deplorable consequences.

## WHAT IS DEMOCRACY?

By L. W. RITCH

"Men laugh and joke till the feast is o'er

Then comes the reckoning and they laugh no more."

VOLUMES have been written exposing the sins both of commission and omission of the so called democracies between 1919 and 1939, and which contributed to, and made almost inevitable the second World War. Out of the 'whys' and 'wherefore's' arrived at by the several critics, in the course of their analyses, one in particular stands out in boldest relief. The presence of too much "Mock" in our professed "Democracy, too much insincerity, too much pretence, too much make-believe, too much deception, too little regard for truth in responsible quarters.

Now, democracy is, rightly, an order or system of society, the basic spirit or principle of which is the recognition of the claim of the human beings who constitute it to equality of opportunity to evolve, that is bring out, the best that is in each for the benefit and advantage of the whole of which each is part. Nor, in a true democracy is the individuality of the individual suppressed or discouraged. Individual growth is promoted and its fruits, its achievements, devoted to advancement of the general well-being. The individual grows through the opportunities and encouragement available; the community shares the progress the individual makes. Vested interests, sectional advantages, class privileges, religious racial and colour prejudices would not under a true democracy be per-

mitted to override its basic principle as above defined.

And that basic principle will be seen to have its root in the recognition of the right of every human being to impartial treatment at the hands of his fellow human beings by reason alone of his membership of the human family. "I am a Man, a fellow human being, therefore I have the inherent right to every opportunity to evolve the highest of my potentialities—to grow to the utmost of my possibilities—both as an individual and in dutiful service to the greater whole of which I am part."

This Declaration of Rights (with its complement of Duties) implies nothing else than the recognition, by its constituent members, of a family tie such as unites the members of a domestic family by reason of their acknowledged relationship.

Democracy, so interpreted incorporates the spirit of the ideal of a Brotherhood of Mankind and suggests the answer to the age old question "Am I my brother's Keeper?"

Have the self-styled democracies measured up to such requisites? And if not, why not? To the first question there can be but one answer—an emphatic "No." The "practical" politician has no patience with what he is pleased to stigmatise as the "doctrinaire" in politics. The heavenly manna of idealism makes no appeal to him; it is flavourless; the flesh pots of Egypt are his meat. The "practical" reformer not infrequently scoffs at the suggestion of "change of heart" as a necessary

## PANDIT NEHRU'S PLAN

Pandit Jawaharlal Nehru, former President of the Indian National Congress and a member of the Congress Working Committee, announced in Bombay his plan for a free India. It includes the state ownership of key industries, the state control of important industries, the re-organisation of the land system by the abolition of Zamindari (individual tenure of land) and the introduction of large co-operative farms. He said there was no conflict between large-scale industrialisation and cottage industries. If the wealth of India was to be raised large-scale industrialisation was necessary, but there would be sufficient scope for the full development of India's village industries. The state control of textile industries would be necessary in the interests of the handloom industry.

Speaking to Indian and foreign press representatives, Pandit Jawaharlal Nehru said in India we want rapid progress. I do not know what will happen to India unless there is rapid progress in her economic development. I have come to the conclusion that there must be socialistic planning. Heavy industries should be owned by the state together with mineral resources. It was likely there could be a measure of control to ensure there would be no excesses. The only conflict would be between heavy and cottage industries. I do not see how we can raise the standard of life on a big scale—and big-scale in-

dustrialisation is necessary—without control to avoid overlapping and the conflict of these two industries, he said. Pandit Nehru said he thought the textile industry must be controlled to prevent its conflicting with state policy on cottage industries. Referring to co-operative farming, he said that the problem was different from that of establishing such farms in the Soviet Union because conditions were different and they would have to advise a great deal of persuasion to establish such farms. Without much effort there could be co-operative farms and cultivation on much of the one-third of India's land that was not cultivated. Asked what he wanted the Viceroy to do about the constitutional problem, Pandit Nehru replied, "It should be perfectly clear that the British Government propose to talk out of the picture and that that they are determined to do that. The attitude of Congress to the British Labour Government would depend on circumstances. Obviously one does not know what these circumstances, he said. India was in a good bargaining position because it was important to the world which way India sided. She would go with those who showed her help towards the attainment of her freedom.—Sapa-Reuters.

# THE SPIRIT OF INDIA

By JAWAHARLAL NEHRU

THE little man of poor physique had something of steel in him, something rock-like which did not yield to physical powers, however great they might be. And in spite of his unimpressive features, his loin cloth and bare body, there was a royalty and a kingliness in him which compelled a willing obeisance from others. Consciously and deliberately meek and humble, yet he was of power and authority, and he knew it, and at times he was imperious enough, issuing commands which had to be obeyed. His calm, deep eyes would hold one and gently probe into the depths; his voice clear and limpid, would purr its way into the heart and evoke an emotional response. Whether his audience consisted of one person or a thousand, the charm of magnetism of the man passed on to it, and each one had a feeling of communion with the speaker. This feeling had little to do with the mind, though the appeal to the mind was not wholly ignored. But mind and reason definitely had second place.

This process of "spell-binding" was not brought about by oratory or the hypnotism of silken phrases. The language was always simple and to the point and seldom was an unnecessary word used. It was the utter sincerity of the man and his personality that gripped. He gave the impression of tremendous inner reserves of power. Perhaps also it was a tradition that had grown up about him which helped in creating a suitable atmosphere. A stranger, ignorant of this tradition and not in harmony with the surroundings, would probably not have been touched by that spell, or, at any rate, not to the same extent. And yet one of the most remarkable things about Gandhiji was, and is, his capacity to win over, or at least to disarm, his opponents.

Gandhiji had little sense of beauty or artistry in man-made objects, though he admired natural beauty. The Taj Mahal was for him an embodiment of forced labour and little more. His sense of smell was feeble. And yet in his own way he had discovered the art of living and had made of his life an artistic whole. Every gesture had meaning and grace, without a false touch. There were no rough edges or sharp corners about him, no trace of vulgarity or commonness, in which, unhappily, our middle classes excel. Having found an inner peace, he radiated it to others and marched through life's tortuous ways with firm and undaunted step.

Gandhiji had pleaded for the adoption of the way of non-

violence, of peaceful non-cooperation, with all the eloquence and persuasive power which he so abundantly possessed. His language had been simple and unadorned, his voice and appearance cool and clear and devoid of all emotion, but behind that outward covering of ice there was a heat of a blazing

his services to India, how vast they they had been. He had instilled courage and manhood in her people, and discipline and endurance, and the power of joyful sacrifice for a cause, and, with all his humility, pride. Courage is the one sure foundation of character, he had said, without courage there is no



MAHATMA GANDHI

fire and concentrated passion, and the words he uttered wined their way to the innermost recesses of our minds and hearts, and created a strange ferment there. The way he pointed was hard and difficult, but it was a brave path, and it seemed to lead to the promised land of freedom.

What a wonderful man was Gandhiji, with his amazing and almost irresistible charm and subtle power over people. His writings and his sayings conveyed little enough impression of the man behind; his personality was far bigger than they would lead one to think. And

morality, no religion, no love. "One cannot follow truth or love so long as one is subject to fear. With all his horrors of violence, he had told us that "cowardice is a thing even more hateful than violence." And "discipline is the pledge and guarantee that a man means business." There is no deliverance and no hope without sacrifice, discipline, and self-control. Mere sacrifice without discipline will be unavailing. Words only and pious phrases perhaps, rather platitudinous, but there was power behind the words, and India knew that this little man meant business.

He came to represent India to an amazing degree to express

the very spirit of the ancient and tortured land. Almost he was India, and his very failings were Indian failings. A slight to him was hardly a personal matter, it was an insult to the Nation; and Viceroys and others who indulged in these disdainful gestures little realised what a dangerous crop they were sowing. I remember how hurt I was when I first learnt that the Pope had refused an interview to Gandhiji when he was returning from the Round Table Conference in December 1931.

People who do not know Gandhiji personally and have only read his writings are apt to think that he is a priestly type, extremely puritanical, long-faced, Calvinistic and a kill-joy, something like the "priests in black gowns walking their rounds." But his writings do him an injustice; he is far greater than what he writes and it is not quite fair to quote what he has written and criticise it. He is the very opposite of the Calvinistic priestly type. His smile delightful, his laughter infectious, and he radiates light-heartedness. There is something child-like about him which is full of charm. When he enters a room he brings a breath of fresh air with him which lightens the atmosphere.

He represents the peasant masses of India; he is the quintessence of the conscious and subconscious will of those millions. It is perhaps something more than representation; for he is the idealised personification of those vast millions. Of course, he is not the average peasant. A man of the keenest intellect, of fine feeling and good taste, wide vision; very human, and yet essentially the ascetic who has suppressed his passions and emotions, sublimated them and directed them in spiritual channels; a tremendous personality, drawing people to him like a magnet, and calling out fierce loyalties and attachments—all this so utterly unlike and beyond a peasant. And yet withal he is the great peasant with a peasant's outlook on affairs, and with a peasant's blindness to some aspects of life. But India is peasant India, and so he knows his India well and reacts to her lightest tremors, and gauges a situation accurately and almost instinctively, and has a knack of acting at the psychological moment.

What a problem and a puzzle he has been not only to the British Government but to his own people and his closest associates? Perhaps in every other country he would be out of place today, but India still seems to understand; or at least appreciate the

prophetic religious type of man, talking of sin and salvation and non-violence. Indian mythology is full of stories of great ascetics, who, by the rigour of their sacrifices and self-imposed penance, built up a "mountain of merit" which threatened the dominion of some of the lesser Gods and upset the established order. These myths have often come to my mind when I have watched the amazing energy and inner power of Gandhiji coming out of some inexhaustible spiritual reservoir. He was obviously not of the world's ordinary coinage; he was minted of a different and rare variety, and often the unknown stared at us through his eyes.

India, even urban India, even the new industrial India, had the impress of the peasant upon her, and it was natural enough for her to make this son of hers, so like her and yet so unlike, an idol and a beloved leader. He revived ancient and half-forgotten memories, and gave her glimpses of her own soul. Crushed in the dark misery of the present, she had tried to find relief in helpless muttering and in vague dreams of the past and the future, but he came and gave hope to her mind and strength to her much-battered body, and the future became an alluring vision. Two-faced like Janus, she looked both backwards into the past and forward into the future, and tried to combine the two.

Many of us had cut adrift from this peasant outlook, and the old ways of thought and custom and religion had become alien to us. We called ourselves moderns, and thought in terms of "progress" and industrialisation and a higher standard of living and collectivisation. We considered the peasant's viewpoint reactionary, and some, and a growing number, looked with favour towards socialism and communism. How came we to associate ourselves with Gandhiji politically, and to become, in many instances, his devoted followers? The question is hard to answer, and to one who does not know Gandhiji no answer is likely to satisfy. Personality is an indefinable thing, a strange force that has power over the souls of men, and he possesses this in ample measure, and to all who come to him he often appears in a different aspect. He attracted people, but it was ultimately intellectual conviction that brought them to him, and kept them there. They did not agree with his philosophy of life, or even with many of his ideals. Often they did not understand him. But the action that he proposed was something tangible which could be under-

stood and appreciated intellectually. Any action would have been welcome after the long tradition of inaction which our spineless politics had nurtured; brave and effective action with an ethical halo about it had an irresistible appeal, both to the intellect and emotions. Step by step he convinced us of the rightness of the action, and we went with him, although we did not accept his philosophy. To divorce

the action from the thought underlying it was not perhaps a proper procedure and was bound to lead to mental conflict and trouble later. Vaguely we hoped that Gandhiji, being essentially a man of action and very sensitive to changing conditions, would advance along the line that seemed to us to be right. And in any event the road he was following was the right one thus far.

## WHY WE REVERE GANDHIJI

By K. HAZAREESINGH

THE reverential homage which we all pay to Gandhiji is such a unique thing that sometimes foreigners find it difficult to grasp its significance. They think that this is partly due to our innate disposition of extolling the virtues of our people or to our habits of indulging in hero-worship. The reason for this manifestation of universal love, to the greatest man of our time, is however quite different. We revere Gandhiji because through him we catch a glimpse of the India, which perchance we see in our dreams. We love him, as by his living example we get a better appreciation of those values in Indian civilisation which have secured the permanence of our culture. We give him our hearts because he is our great hope, that in a world which is growing more and more sordid, he may yet prevent us from falling into the precipice, from which there can be no escape.

I sincerely believe that our future lies in our clinging to the great ideals, of which Mahatma Gandhi is an embodiment. I have seen western civilisation in all its setting. There is much in it to commend itself to us. But Gandhiji is right to object to the introduction into our society of those elements in the civilisation of the West which are incompatible with the great traditions of our race. It is wrong however to believe that we need to be tutored by the rising genius of the occident because of the bankruptcy of our own system. There is nothing fundamentally wrong with the basic principles of our philosophy. We have fallen because we have taken a different path from that which has been chalked out for us; we were left behind because we failed to understand the spirit of our cultural legacy. We became the laughing stock of the world

through our own fault. We allowed ourselves to be duped by the false prophets who betrayed the trust which society had placed in them.

I have not had the privilege of meeting Gandhiji, though he was good enough some years ago to send me his blessings. There are millions all over the world who know him only by his name, and yet their love for him is so intense. Where lies the secret of this world-wide popularity? Edward Thompson, who knows him so well, has the answer in a nutshell. "He has pity and love for every race and most of all for the poor and the oppressed. I met many people in England who had the advantage of meeting Gandhiji and whether they were university dons or humble operatives, they all had a warm affection for him. I should like however to record a conversation which I had with a group of factory workers in Lancashire. They had spoken to Gandhiji when he paid them a visit on his last trip to Great Britain. "Do you come from the land of Mahatma, Sir?" enquired one of my friends. "Yes I do," I replied.

"We will never forget the kind words," my friend continued, "which Mahatma Gandhi spoke to us. After we had listened to him, he went on, with an emotional touch in his voice, we felt that he was one of our great people. The Mahatma is a very good man. We all like him so much." The rest of the company nodded assent. They all enquired about his health.

I am sure Gandhiji would have been delighted to hear these words falling from the lips of this humble man; they came indeed from the depths of his heart. Such a tribute, I know, would mean more to him than the paeons of princes or the odes of poets. What struck me most in their moving re-

ference was the spontaneity with which they spoke of Gandhiji as in their own minds he was the symbol of India for which they had every sympathy. And Gandhiji was in Lancashire after the proclamation of the ban on textile goods which were mostly manufactured in that area. In such circumstances one could have expected bitterness from these people but their hearts were so full of love for him.

India needs the help of science to develop her vast potentialities. She needs the energy of the atomic bomb to increase the wealth of the country, to fight diseases which are rampant; she also requires the scientific mind to fall in line with other modern nations eager to profit by the spread of knowledge. But Gandhiji rightly thinks that science must not enslave the soul of India, hence his distrust of so many things which to us seem to have positive values. The fears of Mahatma Gandhi have not been altogether baseless. Yet we must not despair.

In an age when the destructive genius of man is in its flowering period, it would appear there is very little hope for the message of Love to be heard and appreciated everywhere. But if we make a deeper analysis of what is happening around us it will not require a philosophical mind to discover that Love can still conquer the forces of Evil. It is the supreme endeavour of Gandhiji to prove to a cynical world that the happiness of mankind can be secured by preaching the gospel of the fraternity of man. And we who are privileged to follow his teachings cannot but be grateful to him that he should open our eyes to the pitfalls which lie in our way, and by his labours and sacrifice bring about the salvation of the Motherland.

### VEDIC DEEPAWALI CHEER COMMITTEE APPEAL—1945

Thousands of poor families may not celebrate Deepawali for want of help.

Will you not assist in enlightening their darkened homes by generously contributing to this appeal?

The Committee requires £5,000 to fulfil its ambitious scheme.

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Send your Contributions to:  
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# GANDHI AND CHINA

By PROF. TAN YUN-SHAN In "The Indian Review"

BY the Indian people, Gandhiji is regarded as a Mahatma; by the western people, he is regarded as an Indian saint or ascetic; but by the Chinese people, he is regarded as a living Buddha or a Maha Bodhisattva.

There is no doubt that Gandhi commands the deepest love and profoundest veneration of the Chinese people. The Chinese people respect and revere the late Gurudeva Tagore and Mahatma Gandhi just as the late Dr. Sun Yat-Sen and Generalissimo Chiang Kai-Shek. The Chinese people love Gandhiji even more than the Indians. For in India we still very often hear this or that criticism on Gandhiji or this or that complaint against him. In China, we have only love and veneration for him and our love and veneration are absolutely pure and unadulterated.

But we Chinese people love Gandhiji not merely for his world-wide fame; nor do we respect him merely for his great religious and social influence on the mass of the Indian people; neither do we only revere him for his half-century-long political movement. The Chinese people have not got the snobbishness of extolling any worldly name or fame nor do they have the habit of adoring any worldly influence or power. We love, respect and revere Gandhiji only for his great personality, excellent character, noble spirit, lofty ideals, perfect morality and after all his illustrious virtue.

Why do the Chinese people love, respect and revere Gandhiji so much? Because what Gandhiji represents or interprets is the best of Indian culture which is very similar to the culture of China. In China there was an ancient saint called Mo-Tsu whose doctrine of 'Chine-Ai' or 'Love-All' and 'Fei Kung' or 'Non Aggression' is exactly like Gandhiji's principle of 'Ahimsa' or 'Non-Violence.' Gandhiji's spirit of self-sacrifice is also exactly like Mo-Tsu's. It was said that Mo-Tsu would grind himself from the top of his head to the bottom of his feet if it would be beneficial to the world.

To the Chinese Buddhists, Gandhiji is the living Ti-Tsang or Ksitigarbha of India today, one of the group of the eight Dhyani-Bodhistvas whose role is to save all the creatures between the Nirvana of Sakyamuni Buddha and the advent of Maitreya, as described in a Mahayana Buddhist scripture, It

is mentioned in that scripture that Ksitigarbha vowed that if there is one left in hell not being emancipated he will not attain his Buddha-hood and that until all creatures have been saved he would not have his own salvation. Now what Gandhiji is doing for the Harijans is exactly

what Ksitigarbha vowed to do for those in hell.

Today, when the world is plunged into brutal power and sinking into the fathomless sea of lust, of gain and conquest, we want Gandhiji's gospel of love, peace and sacrifice. Long live Gandhiji!

## BOMBAY RIOTS

(FROM SAPA-REUTER)

Bombay, Wednesday.

**R**IOTING between Hindus and Moslems broke out here in a predominant Moslem locality late to-night. Casualties are so far estimated at 24. Stray incidents of assault continue to be reported.

Bombay, Thursday.

The police, patrolling Bombay in lorries this morning, were in full control of the situation following last night's Hindu and Moslem rioting. Ten people were killed and 40 injured it is now stated.

The disturbances in Bombay appeared to have subsided and everything was quiet after midnight. It is feared, however, that there may be a new outbreak to-morrow.

Rioting broke out again in Bombay to-day when two hostile groups fought a pitched battle in the Pydhoni area, in the heart of the city. The rioters used bottles, stones, staves and other missiles. Six persons were injured before police reinforcements dispersed the crowd.

Stray cases of assault are reported from other areas of the city. Since the rioting started yesterday 11 people have been killed and 56 injured. These communal disturbances between Hindus and Moslems are the first serious outbreak since 1941. The Bombay City Police Commissioner has banned street assemblies of more than five and has threatened to impose a curfew if the troubles do not stop.

Bombay Friday.

Four platoons of Indian troops were called out to aid the civil authorities in riots in Bombay to-day. Just before dawn a mosque in the densely populated Girgaum quarter was set on fire, but the fire brigade put out the flames before much damage could be done. Troops are standing by at police headquarters in case of further trouble,

Feeling ran high in the disturbed areas this afternoon, and in spite of police vigilance five cases of assault and stabbing in by-lanes were reported. One death resulted. The death roll in the riots, which started on Wednesday, is now 19, and the number of wounded 77. In the police round-up of toughs (locally known as goondas) in the bazaar district, 150 were arrested to-day either for having weapons or for arousing suspicion by their movements.

The Congress leader, Pandit Jawaharlal Nehru, who left Bombay to-day for Allahabad, said "there would be no riots if the Police Commissioner and Superintendents of Police were told that they would be dismissed if communal riots broke out. It is easy in any big city to start a riot if the hooligan element is given free play. It is also easy to create a psychological atmosphere favourable to rioting. The people who suffer at the hands of these hooligans are innocent passers-by. A handful of stabbing experts are the cause of the trouble. They manage to operate in an atmosphere where there is a degree of sympathy for them.

Bombay, Saturday.

The latest total of casualties, officially issued to-day, in the communal riots here since they started on Wednesday night is 25 killed and 112 wounded.

Bombay, Saturday.

Police officials said to-day that the Bombay communal riots, in which 25 have already been killed and 112 wounded, are likely to continue for a fortnight, possibly until after the elections. A curfew has been imposed in the riot areas where business is at a standstill and many shops and stalls have been boarded up. Extra police are patrolling the areas and a de-

tachment of Rajputs are standing by. At different points in the riot areas honorary magistrates have to decide when the disorders reach a point when it is necessary for the police or the troops to open fire.

Bombay, Saturday.

The situation has greatly improved since the imposition last night of a curfew from 10 p.m. 6 a.m. over an area of two square miles and the posting of troops in the disturbed districts. Sir Charles Bristow, adviser to the Governor, went with the Commissioner of Police on a tour of the riots area this morning and found everything quiet. A mosque which caught fire yesterday in the Girgaum quarter outside the riots area was again on fire this morning. The cause is said to be a short circuit in the electric wiring and not incendiarism.

Bombay, Sunday.

After four days and nights of communal disturbances Bombay to-day was almost normal. Only five cases of assault being reported. Police have brought the number of arrests up to 400. Last night a display of firearms by the military stopped a mob of 1,000 who, armed with knives and stones, tried to invade the area of another community to avenge the alleged stabbing of one of their clan.

The situation in the Bombay riot area deteriorated to-night and the curfew area is being extended to four square miles. British troops will be drafted into the area to-morrow. Eighteen cases of assault with two deaths were reported to-day and brought the total casualties in four days to 30 dead and 149 in hospital. To-day's assaults were isolated incidents. Further anti-riot precautions have been taken including a continuous blanket patrol. Extensive outbreaks are feared.

Tram and bus services through the affected areas were suspended to night after stabbing attacks by rioters on drivers and conductors. This is the first time in the history of Bombay communal disturbances that such assaults have been made. The Transport Workers Organisation instructed drivers and conductors to stop work until police protection can be organised. Tension is mounting to-night.

### TRANSVAAL INDIAN CONGRESS

A bi-annual general meeting will be held on Sunday, 14th October, 1945, at 2.30 p.m. at the Gandhi Hall, Fox Street, Johannesburg.

AGENDA: (1) Election, (2) Constitution.

Z. V. PAREKH,  
Hon. Secretary.

## SAPA-REUTER NEWS

### Nehru Wants Plan For Independence

Bombay, Monday.

INDIA wants a specific plan for independence in the very near future and not vague proposals for next steps, said Pandit Jawaharlal Nehru, leader of the Congress Party, in an interview. Congress would favour plans for a Constituent Assembly only if it was vested with the final power to make decisions and determine its own course, he said. India welcomed the change in the British Government but did not expect Labour to do much more than Mr. Churchill's coalition government. Mr. Attlee's Government will go as far as the people push them. Pandit Nehru said that Indians wanted to meet Britain on an equal footing and Indian plans should not be subject to a British veto.

### Vallabhbhai Patel On Independence

Vallabhbhai Patel, leader of the Congress Committee, said that British Labour had already forgotten all its past promises. In the broadcasts by Lord Wavell and Mr. Attlee, he said, there had been a glaring omission of any mention of Indian independence.

### Died Building The Burma-Siam Railway

New Delhi, Wednesday.

At least 150,000 Indian labourers, most of them from the south of India, died while building the Burma-Siam railway in addition to 16,000 British and Allied prisoners of war, who lost their lives, according to British medical officers.

### Sir C. V. Raman And S.A. Diamonds

Madras, Thursday.

Sixteen selected African diamonds, in their natural state, have been presented to Sir C. V. Raman, a well-known Indian scientist, by a South African Company for scientific investigations. When the investigations are finished the diamonds will become a permanent exhibit in the science museum which is being established at Bangalore under the auspices of the Indian Academy of Sciences. Sir C. V. Raman is conducting experiments on the structure of diamonds.

### Pandit Nehru And Indian Troops

Allahabad, Sunday.

Pandit Jawaharlal Nehru, leader of the Indian National Congress, said today that Indian

troops must not be used to suppress national uprisings of Indonesian or other colonial peoples. We are interested in the freedom of the subject countries of Asia and Africa and we would like to help them to achieve it, he said. It is monstrous that our people and our armed forces should be employed to suppress those for whom we have the greatest sympathy.

### Mahatma Gandhi's 77 Birthday

Under the auspices of the M. K. Gandhi Library and Parsee Rustomjee Hall Committee the seventy-seventh birthday of Mahatma Gandhi was celebrated at the Parsee Rustomjee Hall, Durban, on Tuesday, 2nd October. The hall was packed to capacity. The Rev. A. J. Choonoo presided. A photograph of Mahatma Gandhi was gaily decorated with flowers and illuminated with lights. Amongst the several speakers who wished the Mahatma long life, health and success in his fight for India's Swaraj, were Messrs. A. Christopher, Dr. N. P. Desai, V. Lawrence, S. B. Mehd, A. I. Manjoo, Satya Deva, B. M. Patel and Sorabjee Rustomjee.

Pandit Rishiram briefly outlined the life of Mahatmaji and his fight for freedom. The audience was entertained with music and songs by the pupils from Mr. N. N. Desai's Gujarati School. The meeting terminated with the distribution of sweetmeats and milk to all those present.

There was also later in the evening a meeting held in the Surat Hindu Association Hall convened by the Surat Hindu Association and Kathiawar Hindu Seva Samaj under the joint chairmanship of Mr. M. B. Naik and Dr. N. P. Desai.

### Vedic Deepawali Cheer Committee

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Compere—P. R. Singh Esq.

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