

# INDIAN OPINION

Founded by  
MAHATMA GANDHI  
IN 1903

No. 40.—Vol. XXXVII.

Friday, October 6th, 1939.

Registered at the G.P.O. as a Newspaper.  
Price Fourpence.

## NOTES AND NEWS

### Gandhiji Appeals To Britain

**A** REUTER'S message from Simla dated Friday, September 29, states:—Mahatma Gandhi in a statement justifying the stand of the Congress Party in regard to the war, appealed to British statesmen to ensure that India's status as an independent country would be as much assured as that of Great Britain at the end of the war. Gandhiji, it is understood, urged the Working Committee of the Congress to decide to render unconditionally the necessary assistance to Britain, and that should the British Government fail in their duty towards India, the latter should fight it out in a non-violent spirit when the war was over. The Committee, however, felt that the country had not sufficiently imbibed the spirit of non-violence and that the British Government's past dealings with the people of India at home as well as abroad were not such as to win for them the confidence of India.

### India Still Negotiating

Negotiations in regard to India's participation in the European War are still proceeding between the Viceroy and the leaders of India. During the week Lord Linlithgow had lengthy interviews with Mahatma Gandhi and other leaders of the Congress War sub-committee.

### In Praise Of Prohibition

The following interesting letter addressed to Mahatma Gandhi appears in *Harjan* September 9:—

My dear Mahatma Gandhi:

May I express to you the most sincere congratulations of the officers of the World League Against Alcoholism upon the great achievements toward prohibition in India, in which you have played so significantly prominent a part. The World League Against Alcoholism is anxious to be of all assistance possible to you and the friends of prohibition in India during this crucial time which you will face for the next few years, when the opponents of prohibition will do everything they can to discredit the policy in the hope of turning the tide toward some repeal

provision. We shall be glad to send certain periodical and other literature dealing with the various phases of the question growing out of the American experiment, and we desire as well to be of any assistance possible in furnishing other information to leaders who would be interested and could make helpful use of such material. Will you kindly advise us as to how we may co-operate with you in the most constructive and helpful way? I am having sent to you a number of pieces of literature, and I am having sent from my office in Washington other samples of posters and tracts. We are also having your name placed on the mailing list to receive the American Issue, and also the Voice of the Board of Temperance of the Methodist Church. With gratitude and thanksgiving for the remarkable service to the cause of righteousness which you have rendered through the years, and are still continuing to render, and with the hope that your life and energy may be spared for many years to come, I am, Cordially yours,

ERNEST H. CHERRINGTON,  
General Secretary.

Westerville, U.S.A.

### Transvaal Nationalist Party

Congress

The Transvaal Nationalist Party Congress met in Pretoria on Tuesday September 26. Mr. J. G. Strydom set out some of the principles that would constitute the reunion of Afrikanerdom as a result of the split caused in the United Party. These were, for example, the Nationalist Party's attitude towards republicanism, the Jewish problem and the segregation of non-Europeans. Included among the resolutions passed by the Congress were on the Asiatic question calling for stringent measures for the segregation of Asiatics and the limitation of Asiatic trading licences.

### Boksburg Asiatic Bazaar

The Boksburg Town Council on Wednesday September 27, agreed that steps be taken for the declaration of the Asiatic Bazaar No. 2 as a slum, in terms of the Slums Act, and that the disestablishment of the Boksburg North

location should be carried out immediately and that the occupants should be given notice to vacate their premises. In support of the recommendation dealing with the Asiatic Bazaar No. 2 the medical officer of health, Dr. Brink, in a report which was submitted to the Council, points out that the premises in this area are all constructed of wood and iron and very dilapidated. Many seem to have been built originally for the purpose of stables or outhouses. Many of the roofs leaked and the ventilation was bad in most of the buildings. The sanitation generally in the area was most unsatisfactory and the streets had not been properly levelled off or even demarcated. In many buildings there was overcrowding. He recommended that the area be declared a slum, that the owners be finally notified to demolish the premises within three months of the completion of the municipal housing scheme for Asiatics, and that the Council obtain the funds for that immediately. He also recommended that owners be given permission to lease land and erect buildings on their own account on land where the Council proposed to erect houses under this scheme. In support of the recommendation that the Boksburg North location be disestablished, the Public Health and Native Affairs Committee reported that houses being erected under the sub-economic housing scheme to provide accommodation for the natives Boksburg North were almost ready for occupation. When these natives had been transferred to the new houses there would still be a surplus of 12 huts and 222 rooms.

### Our Supplements

Two supplements are issued with the present issue. One is the draft constitution of the Natal Indian Association with which it is proposed to amalgamate the two political bodies the Natal Indian Congress and the Colonial

Born and Settlers' Indian Association. The draft constitution is to be submitted for adoption at the meeting to be held on Sunday, October 8, at the Indian Sports Ground. The other supplement is a circular referring to the formation of a Society of Servants in South Africa. The circular, speaks for

itself. The reader is asked to read it and understand it and to act according to the dictates of his conscience. The objects laid down by the Society are laudable and if such a Society could be brought into being as a living institution it would no doubt be a blessing to humanity.

will be serving also the State.

There is yet another aspect which is worth considering. We have only just celebrated Mahatma Gandhi's seventy-first birthday. In doing so the speakers at last Monday's meeting referred to the teachings which Gandhiji had imparted to the world not merely by words but by his practical life and said, very rightly, that it was not sufficient that we sang his praises but that it would please his soul only if we tried but a little to follow in his footsteps. In this connection it should be remembered that Indians in South Africa were perhaps more than anyone else indebted to Mahatma Gandhi, for had he not spent twenty of his most valuable years of life in their service? Even to-day in spite of his multifarious other engagements his anxious thoughts are with us and he has repeatedly tried to impress upon us the necessity of standing united in this country as Indians first and Indians last. It is from this point of view too that we should make every possible effort to achieve unity in our ranks.

We have had to say some hard things in these columns to those of our brethren who have been trying to put impediments in the way of those who are working for unity. We have done so in all sincerity and with the best interests of the whole community at heart. We appeal to our brethren once again in the name of everything that stands for righteousness to forget self and lend their whole moral and material support in achieving unity in our ranks and in maintaining it. It will be the duty of every Indian to offer his or her contribution to the success of next Sunday's meeting on which will very largely depend the future well-being of the Indian community of South Africa.

## Indian Opinion

FRIDAY, OCTOBER 6TH, 1939

### Next Sunday's Meeting

THE joint meeting of the members of the Natal Indian Congress and the Colonial Born and Settlers Indian Association, as amalgamated under the name of Natal Indian Association, to be held on the Indian Sports Ground at Currie's Fountain, on Sunday next, October 8, will be an important event in the history of Indians in Natal. The long-drawn battle between the Congress leaders and the leaders of the Colonial Born and Settlers Indian Association, it is hoped, will end and Indians in Natal will once again work under one political organisation and speak with one voice. We had made suggestions on several occasions that the time had come when we should bury the hatchet and stand united to fight our common enemy which was threatening our very existence in this country. Our words, however, had fallen on deaf ears.

Sir Radhakrishnan's visit to South Africa, short though it was, did not only provide an intellectual treat to the Indians and the Europeans of South Africa but it was a blessing in disguise because was his appeal for unity that touched the hearts of some of the leaders of both the organisations, and continuous efforts have been made in that direction ever since, and the stage has now reached when unity is about to be achieved. Last Monday was perhaps

the first occasion since the cleavage took place when the leaders of the Congress and the Colonial Born and Settlers Indian Association had sat on the same platform to celebrate the birthday of Mahatma Gandhi. It was, of course, a non-political occasion, but there was a time when it was almost impossible to bring the two sections together even on purely social occasions. Let us hope that that augurs well for the future.

We sincerely hope that the few of our brethren who may still be dissatisfied with the present turn of events and may not be desirous to see unity in our ranks will look at the question not from the narrow selfish point of view but from the broad point of view of the common interests of the whole Indian community and also from the point of view of the part we have to play as a section of the people of South Africa in the present state of national emergency caused by the War in Europe. We have always claimed to be a law-abiding people but we can be of little value to the State if we are divided and fighting among ourselves. Even to be loyal citizens of South Africa it was essential that we stood united. By being united on this occasion, therefore, we will not only be serving our own cause but we

# THE PARAMOUNT POWER IN INDIA

## PEN-PICTURE BY AN AMERICAN JOURNALIST

**MR. FREDERICK T. BIRCHALL** of the *New York Times*, who visited India in March last to study the political situation, has given a pen-picture of Gandhiji in *The Times* which is reproduced below:—

India, exclusive of Burma, holds approximately 380,000,000 souls—perhaps more. For all of these, Hindu and Moslem, Sikh, Parsee and European alike, one name commands the utmost respect. That name is Gandhi, the Mahatma (holy man) of Hinduism. Here, is a name to conjure with.

Theoretically and superficially, the British Viceroy, Lord Linlithgow, rules India in the name of the King-Emperor. Sentries stand at his palace gates; and escort of lancers accompanies his carriage when he drives in state; at his official functions court dress is obligatory as at Buckingham Palace itself, for his also is a court with its doings, its visitors and its journeyings chronicled daily in the newspapers in a court circular under the royal coat of arms.

But the real paramount power, should he ever care to exercise it, is held by an old man in a white cotton dhoti and woollen blanket who sits on a palm-leaf mat on the porch of a mansion or a cottage, wherever he happens to be, surrounded by a little group of disciples, musing upon life in general and India's problems in particular and judging both according to his own simple but shrewd philosophy.

Mahatma Gandhi is now 71 years old. His life is as simple as his dress. His daily fare is dried fruit, a little rice and goat's milk. His day begins with prayer and ends with it. Once a week he has a "silence day" in which he speaks to nobody, no matter how urgent the demand. He meditates, communing with the Higher Authority.

He advises, but never commands. His gospel is non-violence and his sole weapon is penance inflicted upon himself. Confronted with a grave public worry or a grave problem of disobedience among his followers, he imposes upon himself a fast until it is adjusted. It is announced, if need be, as a "fast unto death," but he is never permitted to die. The Viceroy hurries from wherever he may be, and the worry is adjusted; or the rebels surrender. No one in India dare face the consequences of letting Gandhiji die. He is the greatest power in this vast country; because for him India's teeming masses are ready to make any sacrifice. At his word millions are prepared to give up goods, liberty, even life itself. No one else has that power, or the vital appeal that creates it.

I was in Delhi waiting for Gandhiji to find an opportunity to give me a long-promised interview. As I travelled about he had always been somewhere else, but finally I had reached his temporary abiding place. While waiting I took occasion to attend a meeting of the Chamber of Princes to see the Maharajahs, where, under the presidency of His Excellency the Viceroy, they kept their own fast-fading State while considering the problem of their own passing. With me was a fellow journalist, veteran of the pen in many countries, who knows his India well. I had marvelled at the chamber's ceremonial, its adherence to tradition, its seeming permanence despite the impending doom written upon its walls in letters of flame for any seeing eye to behold. Then we talked of Gandhiji.

"Believe me," said my hard-boiled companion, "if that old man should come into this chamber at this moment, there is scarcely one of these high-born magnificoes who wouldn't hasten to kiss his feet, opposed as he is to everything they stand for."

That is Gandhiji's power in India. To the western world that knows him only through his pictures and from newspaper dispatches telling of his fasts, his pilgrimages, his strange life in his little self-constituted monastery at Wardha, he may seem variously a shrewd politician, a freak, or a charlatan, according to the mental inclination of the appraiser. Here he is a national force—perhaps the greatest.

### His Great Appeal

A few days later I had my interview with the Mahatma. When I talked with him I began to realise his great appeal. This was a personality. To see him it had been necessary to get up at 5 o'clock in the morning and to drive breakfastless a few miles to where he was staying. To one who finds it difficult to overcome the late rising habits of forty years of daily journalism this in itself was a disagreeable experience. I was not at all happy about it. But from the moment of my encounter with India's sage prophet all that was forgotten.

If anybody ever had good reason for suing his photographers for libel, surely that person is Gandhiji. Not that the photographers are malicious or that their cameras lie. The libel is inherent in the shortcomings of the photographic art. The camera records physical characteristics. In the Mahatma's case it emphasises the shaven head, the large outstanding ears, the thin brown face and wide toothless mouth. It shows the frail figure in the shapeless

white dhoti and thick grey shawl. And it misses the real Gandhiji completely.

One looks into the Mahatma's eyes, which have in them the steadiness and also the shyness of the recluse, and instinct tells one: This is a good man. One notes his gentle smile, and instinct says: This is also a kind man, with charity to all and malice to none. The soft voice, the considered, careful speech accentuate these impressions. They breathe sincerity and truthfulness. The camera cannot record that.

It is inevitable that one begins a conversation with Gandhiji by liking him. It is equally inevitable that as the conversation proceeds any fair-minded person cannot be otherwise than impressed with his mental honesty, his utter selflessness. He even thinks aloud, so that one follows the processes of his mind.

Gandhiji would not answer the main questions I had framed, questions which went to the heart of the Indian problem. Gently but firmly he declined to say what attitude he would advise his followers to take toward British participation in a European war, should war be forced upon democracy. Or whether he would be willing to accept Indian independence within the framework of the British Commonwealth of Nations or insist that it should be outside that framework and complete. Both were difficult to answer at this time, he said gently; anyway, as to the second question he had not made up his mind.

### Message For The World

I did not persist, but tried something else. And that again was a question which political sense told him was unwise to answer, so he parried again. And finally I found something which touched the seer and leader in this strange product of oriental mysticism and new world conditions and which did bring a response. I asked if he hadn't some message for the world, some thought that would carry beyond India and help the cause of peace. That tempted him. He was silent, and then he began to think aloud.

He did have such a thought and he could put it into a message; but should he? In his view the idea he had was truth and wisdom embodied, but the hard materialistic outside world wouldn't think so. That world would probably laugh at his thought and at him. Was it worth-while to become "again a laughing-stock," as he had been before? Was it? Well, laughter, after all, was wholesome. Why not? He would try it.

Reaching the decision, he instantly dictated the message. It was simply that he wished Mr. Chamberlain, in conferring with other democratic powers, would begin by proposing that all should resort to simultaneous disarmament. He was as "certain as I am sitting here" that this would move Hitler to disarmament.

### The Other Side

Here was the other side of Gandhiji, the holy man who believes in inherent human good-will and brotherliness triumphing over the shrewd politician who has seen such beliefs so often negated and trampled upon. As he mused aloud before delivering the message one could see his alert mind covering the certain consequences it would evoke—the cynical laughter, the burlesque, the cartoons and the jokes. But laughter was wholesome. And it was right to say it. Therefore send it out.

"Wouldn't that be a miracle?" I asked him. But he could see only the possible benefits. Laughter was wholesome and he didn't mind being laughed at; so—

"Perhaps," said the Mahatma, "but it would save the world from the butchery that seems to be impending."

As it would, if miracles do happen, and the particular miracle could come true. But my mind went back to Germany's marching millions, to the newly achieved stupendous might of the Reich, to the hardships that have been undergone in achieving it and the confidence existing there that by dint of that might there can be wrought world domination out of which Nazism and Germany can wrest all their hearts' desires.

And then, coming back to the present, there was before me this simple and sincere old man who has never known such adversaries, but has waged his little wars against kinder and more considerate antagonists over whom such weaknesses as civil disobedience and fasting for a moral issue have always prevailed.

And already the frail body, still weak from the long fast, had tired and the alert mind had remembered the many things it had to take up that day, apart from settling Europe's problems.

"Isn't that enough for one morning?" said Gandhiji.

### Indian Reaction

Gandhiji's suggested peace solution will probably have been forgotten in the rush of events by the time this article is printed. But to complete the picture let me record the effect of its publication in India.

It was necessary to have the dispatch containing the Mahatma's message typewritten before committing its cable-ese to the mercies of the Indian telegraphers, so I carried it to friends of an Indian news agency organisation and there borrowed a typewriter and operator.

As I was leaving, my friend, the English manager, came to me. Couldn't he have the privilege of sending it out with proper credit after *The Times* had used it? There was no good reason why not. So I consented to leave a copy with him for use after a proper period, and in a two days' journey across India forgot all about the matter.

But on the third day there stood in the doorway of my hotel in Calcutta a

vendor of evening newspapers displaying a contents bill.

"Mr. Gandhi's solution of European tangle," screamed the page-wide heading, and under it the Mahatma's picture hastily resurrected from stock. It was typical of Indian journalism that the editor hadn't liked the harshness of the noun in Gandhiji's characterization of "the butchery that seems to be impending" and had changed it to "trouble" thereby blunting the point of the Mahatma's argument, and that in filling out the cable-ese some of my own observations had been incorrectly attributed to him. But otherwise his message was all there.

And it was a sensation. People rushed to buy the paper and formed groups all over the tea-room discussing the Mahatma with pride and joy. And the Indian conclusion was unanimous: No war. Gandhiji had spoken. He had found the way out. The next morning's Indian newspapers indicated the same conclusion.

For the vast subcontinent that is India is parochial despite its size and knows nothing of distant Europe and its more violent and terrifying problems. That perhaps is why the greater section of the Hindu population believes with all its heart that alone and defenseless, save for Gandhiji's weapons of civil disobedience and self-immolation, it can face a covetous world in arms and remain scatheless and unappropriated. The lessons of Austria, Czecho-Slovakia and Memel are lost on that India.

And Gandhiji, Mahatma and dreamer, is its prophet and sage. Basically, he may be perhaps more shrewd and he is more facile in adapting himself to new emergencies. But he is an old man.

## WHICH PATH?

### DEMOCRACY, FASCISM AND COMMUNISM

INTEREST in foreign politics, especially European politics, has been created all over the country during the last few years. Even remote villages have heard of China, Abyssinia, Czecho-slovakia and Spain. Pandit Jawaharlal Nehru and the Congress Socialists have been mainly responsible for this valuable public education. To the extent this has broadened the outlook of our workers, it has been undoubtedly good. At the same time it has had two effects which are not so desirable. There has been a tendency to believe and to propagate the belief that independence depends on international events more than on the organised efforts of the Indian people. Though it might not have been intended, the perpetual talk of the coming of the second world war and the opportunities which it would

By  
Mr. K. SANTANAM, M.L.A.  
In "The Hindustan Times"

offer to India for her own emancipation has had a paralysing and fatalistic effect. That is not, however, the theme of this article. I want to deal with the second effect.

#### A. Scientific Spirit

The interpretation of the events in Europe during the last ten years has been so prejudiced and unscientific as to incapacitate many of our workers for objective thinking. The main purpose of study of international affairs should be to bring to bear on our national

affairs a scientific spirit which can be cultivated only by reflection on past history or events happening in other countries which do not directly involve our own participation. This purpose has been defeated largely by the determination to force events to fall in with preconceived theories and the belief that they have an immediate and direct effect on our own national fortunes. In this article, I wish to give what, in my opinion, is a fuller and a more complete interpretation of European events than what has been usually offered. I shall leave out China, as I believe that, in spite of many similarities with Fascist aggression, the Japanese campaign has several distinctive features. I do not want to be misunderstood as suggesting that it is, on that account, less revolting. But my

object in this article is not to distribute praise or blame, but only to understand.

### Post-war Developments

The main post-war developments in Europe in their order of importance are (1) The Russian Revolution, (2) the Nazi and Fascist Revolutions in Germany and Italy, (3) the military aggressions of the Fascist powers, (4) the weakness of Britain and France, and (5) the perilous plight of democracy in general. The Russian Revolution was the success of the doctrine of class-war. The Fascist revolutions were its defeats. It is open to anyone to hold the view that the former was progressive and the latter reactionary. But it has to be recognised that both were achieved and have been maintained by the use of overwhelming and often indiscriminate use of force. Nor can it be denied that there has been and there is likely to be no civil liberties in either system, for both depend for their existence on the universal and unanimous acceptance of a creed. There can be no proper understanding of the immediate course of events or their ultimate outcome without a true comprehension of the two creeds.

### Hysteria And Counter

The communistic creed is religious and universal. Its goal is the complete elimination of the possessive instinct and the transformation of every individual human being into a rational and self-acting individual. But, in one important and vital respect, it differs from every other religion. It believes that the possessive instinct and the institutions and classes based upon that instinct have to be forcibly uprooted before any real progress can be made. It was inevitable that such a doctrine should secure delirious support from the disinherited, arouse implacable hostility from the possessing classes and evoke the feelings of doubt and dismay in the minds of all those in between. When the Russian Revolution took place the war was still on and the post-war exhaustion produced an apparent lull. But hysteria was producing counter-hysteria. Fascism has no meaning or significance except as the violent reaction against the growth of communism. Against the communist utopia, it aroused the primitive feelings of group self-preservation. It fought the idea of class-war with the apotheosis of the nation. It fought the tendency to social disintegration with brutal militarism.

### Reason At A Discount

In this medley of primeval passions, rationalism was naturally at a discount and as rationalism is the sheet-anchor of democracy, all democracies in Europe have been and are in a vacillating and uncomfortable position. It should also be remembered that the standard of life of the people of Europe, democratic or Fascist, depends upon the ex-

ploitation of the coloured peoples of Asia and Africa and it is perhaps the consciousness of this fact which made the communist parties in Germany and other countries unwilling to take the plunge like the Fascist parties which sought to save the fruits of past exploitation.

### Disintegration

It is necessary to realise the immediate and expected future effects of the two creeds. Communism seeks present disintegration in the hope of a higher integration in the future. Fascist nationalism seeks to prevent disintegration at any cost. While the former can exalt and convert common men into heroes, the latter makes men fight with their back to the wall. It is noteworthy that even Stalin in fighting the anarchist and disintegrating tendencies inherent in the complete acceptance of the com-

## Our Special Annual Number

**O**UR Special Annual Number will be published this year as usual during the Deepavali festivals. Readers are requested to send articles of interest, poems, topical cartoons, pictures etc., which will be much appreciated. Those who wish to send advertisements for the Special Number are requested to send them before Oct. 15 together with their cheque. The advertisement rates are as follows: Full page £5, half page £2 10s, quarter page £1 5s.

Editor "INDIAN OPINION."

munist creed, he has actually adopted a nationalist policy and tried to check the perfervid internationalists. Humanity is such a huge and variegated mass that any attempt on the part of any country or group to emancipate the entire world, forcibly and at one stroke, must be a foolish adventure. Luckily for the world Russia has given up her dream of the continuous world revolution, at least for the present. Otherwise, every country will be forced to choose between Communism and Fascism and democracy will have to give up the ghost.

### Military Aggression

The military aggressions of the Fascist powers are due to two causes. There is still widespread fear in every country that the communist menace has not disappeared. The dictators are fully exploiting it. It is also a patent economic fact that no mere socialists reconstruction can give to any European nation the average stan-

dard of life which the exploitation of weaker races gives. Communism got a real chance in Russia owing to the vast resources which remained unexploited. Communism could hardly give to Germany much more than what the capitalist regime gives; for, against the saving from better distribution, would have to be set the wealth which German capitalists and traders now bring from outside. Hitler's and Mussolini's attempt to increase this source of income is natural and the military hegemony which they are trying to establish is as much due to economic causes as to the need of keeping national vanity at a high pitch.

### Weakness Of Democracies

I now come to the last and for India the most important phenomenon of European politics, viz., the weakness of the democracies before the Fascist menace. The real strength of a democracy is the belief that no group will upset the constitution by force or will take such drastic steps as will drive any powerful group to do so. This belief has been shaken everywhere and the frightful pace at which the nations are arming is not calculated to restore it. When Communists or Fascists in any country speak of democracy or civil liberty, it only means that they are not strong enough to upset both. Paradoxically enough, any attempt at forcible suppression of either weakens democracy. It is only if the people of a country as a whole voluntarily abjure the use of force and their independence is not threatened by a neighbour that democracy can be confident of itself or be at ease. In the modern world, only the U.S.A., among the great powers, is in this happy position. Imperialist Britain and France are torn by internal schisms and surrounded by external dangers and are seeking to buy peace at any price. Those who condemn them forget that a war would result probably in the disappearance of even the present democratic institutions in those countries.

### Moral For India

What is the moral for India? It is that the slogan of Communism open or disguised, is incompatible with democracy. That slogan is bound to give rise to the counter slogan of Fascism. The attempt to suppress either by force will hinder the cause of democracy. If India seeks democracy and rational evolution of her future, she must do so by a stern refusal to flirt, directly or indirectly, with violence or any gospel which contemplates its political use now or in the future. Any compromise on this issue will not only paralyse her progressive forces from within but also bring about a firm coalition of all the reactionary forces in Britain and India.

# Things In General

## Mahatma Gandhi's Birthday

### Celebrations

A PUBLIC meeting, under the joint auspices of the Natal Indian Congress and the Kathiawad Arya Mandal, was held at the Parsee-Rustomjee Hall, on Monday October 2, to celebrate the seventy-first birthday of Mahatma Gandhi. The hall was full to capacity. A large number of women also was present. Mr. Sorabjee Rustomjee as president of the Congress and Mr. P. G. Desai as president of the Kathiawad Arya Mandal presided. Speeches, eulogising the great work done and the noble sacrifices made by Mahatma Gandhi for humanity, were made by Messrs. Sorabjee Rustomjee, P. G. Desai, A. Christopher, B. M. Patel, O. H. A. Jhaveri, Rev. W. H. Satchell, S. R. Naideo, M. B. Naik, P. R. Pather, P. S. Aiyar, A. S. Kajee, P. B. Singh, V. Lawrence, T. M. Naicker, Satya Dev, A. E. Shaikh and Ashwin Choudree. Musical performance was provided by the children of Mr. N. N. Desai's private vernacular school and the well-known blind singer Mr. Spider. The meeting, which lasted for two hours, commencing at 5.30 p.m., after being served with refreshments, dispersed with three hearty cheers for Mahatma Gandhi.

### The Verulam Hindu Temple

The 71st birthday celebration of Mahatma Gandhi was held at the Shree Gopallal Hindu Temple Hall, Verulam, on October 2. Mr. Choonilal Raghavjee presided. Among the speakers were Messrs. S. R. Maharaj, S. M. Singh, N. Raghavjee, L. Rajcoomar and E. Fowler. It was decided to send a cable to Mahatmaji congratulating him and wishing him long life on behalf of the Shree Gopallal Hindu Temple officials and members.

### Congratulations From All-Over

#### The World

The English and Indian Press and people all over the world, including Lord Halifax and Professor Einstein, have paid warm tributes to Gandhiji on the occasion of his 71st birthday on October 2.

### Control Over Profits

The National Supplies Control Board has issued a statement for general information dealing with traders' profits on goods. The statement reads: "With regard to Section 5 (2) of the National

Emergency Regulations, the National Board: (a) Will not consider a profit in respect of sale of any goods after the 31st day of the month of August, 1920, as unjust, if it can be established to the satisfaction of the board by any trader that such profit is based on the average cost of such goods on hand and the replacement cost of the same quantity of similar goods, provided, however, that such profit does not exceed the profit in proportion to the cost which was ordinarily included in the market price of like goods which prevailed at the place during the said month. (b) Will permit traders to cost goods bought under bills of ex-

## BHULABHAI DESAI

### HIS SPEECHES

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change at the estimated rate of exchange likely to prevail at due date of such bills, provided it is satisfied that the estimate is reasonable."

### Kenya Astatics To Register

A Reuter's message from Nairobi states: The Kenya Government has called for returns of all British Indians and Arabs between the ages of 18 and 45.

—:0:—

## Obituary

### Death Of Mr. Moonshi Goolam Rasool

It is with profound regret that we have to record the very sad news of the death of Mr. Moonshi Goolam Rasool, which took place on Wednesday September 27, as a result of a motor accident, about thirty miles from Pietersburg. Mr. Rasool, accompanied by his family, was on his way to Bokaburg. The car in which they were travelling swerved to make room for another car and on

taking back to the road, the right rear-wheel burst causing the car to skid and summersaulted three times. Mr. Rasool was flung out through the door and was killed almost instantly. His wife Jamida Rasool and his son Mahomed Goolam Rasool were seriously injured. There were eight persons in the car. Mr. Goolam Rasool was a South African born Indian and settled down in Pietersburg, Transvaal, since the beginning of 1908. He was an accountant and a general agent and held an influential position in the Indian community of Pietersburg and had won the affection and respect of all. He was indeed the life and soul of Pietersburg. He was a public-spirited man and any person going to Pietersburg for any public work always looked to Mr. Rasool for help which he at all times gave willingly at much personal sacrifice, and success was certain whenever he handled any matter. Mr. Rasool's death is a personal loss to us as he had rendered very useful services to our representatives whenever they had occasion to visit Pietersburg in connection with the work of INDIAN OPINION. Only two months ago Mr. Rasool lost one of his sons who had passed his Matric at the Sastri College and was about to leave for Europe for further studies. In the sad death of Mr. Moonshi Goolam Rasool, Pietersburg Indians have lost one of their ablest and most enthusiastic public worker. Our profound sympathy goes out to the sorrowing widow Mrs. Jamida Rasool, eldest son Mahomed Rasool and all members of the family.

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## VISHWAROOP TEMPLE AND DHARAMSALA

The annual general meeting of the Vishwaroop Temple and Dharamsala (Tongaat) will be held at the Gokhale Memorial Hall, on Sunday, October 15, at 2 p.m.

Agenda:—Minutes, secretary's report, treasurer's report, constitution, election of officials, general.

Note: Only registered members shall be entitled to participate in the meeting. The membership fee is 2/6 and enrolment forms are obtainable from the office of the secretary, Main Road, Tongaat.

S. D. MAHARAJ, Chairman,  
V. P. DESAI, Hon. Secretary,  
KANDHAI, Treasurer.

# The Sporting World

## Sam China Tournament

**N**ATAL, by its win on Saturday in the deciding match against Transvaal, has retained the Sam China Cup. Both these centres were equal in the log with three wins, and according to reports from Capetown, Natal played an extremely good game to emerge victors by three goals to one. The tournament is played biennially, and from the year 1924 Natal has sustained only one defeat.

## Indian Soccer Tournament

A Johannesburg critic writes:—The standard of soccer in the Cape Province has been closely followed by soccer enthusiasts in the Transvaal. The recent results in the South African Sam China Cup competition at Capetown indicate some very weak points in that neither of the centres of the Cape Province has made any progress since the past tournaments. Such poor display particularly by the Cape centres opens for a fair criticism by the public that the South African Indian Football Association has not done justice to its spectators. It has not made an effort to improve the standard of the game to make it more impressive on an important event such as the South African Indian soccer tournament which, after all, is staged only once every two

years. Except for the Natal Province and possibly Transvaal there is very little attraction. It would be in the interests of the South African Soccer Board and its affiliated centres, that such tournaments in future are arranged to take place in centres like Natal or Transvaal where the population of the Indian community is greater and much more important. This suggestion may well be approved and accepted by the Board's officials both from an economic and financial standpoint.

## Durban Indian Camera Club

The third annual general meeting of the Durban Indian Camera Club was held at 72, Cathedral Road, Durban recently. The president's report explained the aims and objects of the camera club organised in South Africa among non-Europeans. Both the secretary and treasurer emphasised the fact that there was vast improvement from the very inception of the club. Special thanks are due to members and friends of the Durban Camera Club for the material support and constant guidance. The following new officials were elected for the ensuing year: Patrons: Messrs. Andrew Goldie of the Durban Camera Club, and Romesh Dutt of the Bombay Pictorialists Society; President: Mr. R.

Harry Jithoo, Secretary: Mr. O. M. Naidoo, Treasurer: Mr. M. Cassim.

## Seaman Chetty Joins The Army

Latest news from England is that Seaman Chetty, who recently journeyed there and was unable to return to South Africa in view of the International situation, has joined the Army while his wife has also linked up with a women's military unit. In view of this the bantam-weight South African title is unlikely to be defended by Chetty within the year although on Saturday P. M. Pillay and Young Veeran will meet in a 10 round contest to decide who is the legitimate contender for the title. Both are in splendid fettle, and should they produce the boxing and fighting form displayed during their last meeting, a grand fight is promised. Supporting this contest are two good preliminary bouts and included in the programme are two wrestling contests, one between a pair of heavy-weights, Puckree Pillay and Ahmed Khan. For some considerable time this pair have been hankering for the chance of a match in public and this occasion should satisfy the desire of each. Rugbeer Maharaj will oppose V. Hero Barry in a wrestling contest scheduled to go six rounds. With a fine mixed programme of boxing and wrestling an exciting evening is assured.

# NOTICE

## Amalgamation Of The Natal Indian Congress AND THE Colonial Born And Settlers Indian Association UNDER THE NAME OF Natal Indian Association.

A joint meeting of the members of the above organisations together with the newly enrolled members will be held on the Indian Recreation Grounds, Currie's Fountain, Durban, on Sunday, October 8, 1939, at 10.30 a.m.

### BUSINESS:

- (1) Adoption of Constitution of the Natal Indian Association as approved by both the organisations.
- (2) Election of Officials.

**N.B.**—Any Indian who is not a member of either of the above organisations may become a member of the amalgamated body, the Natal Indian Association, by enrolling as a member of such organisation subject to payment of a subscription of 1/- with such enrolment, with Mr. A. Christopher, Baker Street, Durban, or with Mr. V. S. C. Pather, Foundry Lane, Durban.

SORABJEE RUSTOMJEE,  
President.

ASHWIN CHOWDREE,  
A. E. SHAIKH,  
Jt. hon. Secretaries.

KOOFIE MURRIE,  
P. D. HARGOVAN,  
Jt. hon. Treasurers  
Natal Indian Congress.

A. CHRISTOPHER,  
President.

S. L. SINGH,  
P. R. PATHER,  
D. S. CHETTY,  
Jt. hon. Secretaries.

P. G. NAICKER,  
M. JOHN,  
Jt. hon. Treasurers  
C. B. & S. I. Association.

# Doings In India

## Pandit Nehru On War

**P**ANDIT JAWAHARLAL NEHRU, in a newspaper interview at Rangoon, stated that he had repeatedly said that India was not out for bargaining or for taking advantage of the difficult position of Britain in order to snatch some political concessions. In the struggle between democracy and freedom versus Fascism and aggression India cannot suffer the victory of Fascism and aggression and all her resources of men and material must be thrown on the side of those fighting for freedom and democracy. India is definitely against imperialism, declared Pandit Nehru, whether it is democratic imperialism of the British or the Fascist imperialism of Germany. Let her remember that the old order is gone for good; it cannot be revived. This war is going to change the face of the world and in that India must play her full part by throwing herself and all her resources in the struggle on the side of democracy and freedom and be a factor in the new world. "We must not," declared Pandit Nehru, "look at this struggle from a narrow national viewpoint, but must subject it to our mental examination from a wider and broader outlook of international implication and from the viewpoint of evolution of the new world order and with that the freedom of India which can neither be ignored nor delayed any longer. Pandit Nehru concluded his interview by appealing to all public workers in India to drop all petty jealousies and rise to the occasion as one man for not only India's freedom but for the principles of freedom and liberty of the whole international world.

## Tagore's Message To Poland

Dr. Rabindranath Tagore sent the following message to the Polish people in their hour of national distress:—"Conscience of the world has been profoundly shocked by the arrogant aggression on the weaker nation like Poland by the Ruler of Germany. He has oppressed the Jews and destroyed the independence of a small nation like Czechoslovakia which demand moral condemnation of the whole world. Through Mahatma Gandhi the voice of India's world condemnation has already been raised. It may not reach the present rulers of Germany but it is being carried on the wings throwing high explosives and on the shells thrown out of the mouths of mighty canons. Purified by the blood-bath which the world is at present undergoing, humanity will emerge stronger and healthier in spirit and instinct so that there should be liberty and freedom for all nations on earth."

## Poland Thanks Mahatma Gandhi

Replying to the cablegram recently sent by Mahatma Gandhi to Poland stating, "Our hearts are with the Polish people who are to-day waging a heroic struggle and sacrificing their all in the cause of honour and justice. What nation would not look upon them with sympathy and admiration?" the Polish President has sent a cablegram to Mahatma Gandhi thanking him for his sympathy and expressing the hope that India will throw her full weight on the side of the nation defending not only her honour and independence but also the freedom of the world against a wicked and wanton aggressor.

## Dr. Tagore On Bengal

While laying the foundation stone of the proposed new Congress House in Calcutta, Dr. Rabindranath Tagore said, "India's first home for the cultivation of national freedom was in this province. In those critical days again, when our leaders were banished behind the jail bars, it was our youth in Bengal who led unhesitatingly flinging themselves in the face of dire calamity. No other part of India can claim a parallel to this. Not that we are judging such events in the light of results or by a standard of permanent beneficence—but we must give full value to the intolerable suffering and to the dauntless sacrifice for the sake of freedom. Hundreds of youthful lives in Bengal have burnt themselves out during long terms of imprisonment. Bengal's lights are dim, we know, for this reason; yet we know that the soil in which they were born will give birth again to heroic sons who will not waste their manhood in destructive work, but harness it to national reconstruction. To-day in this great hall of India we shall lay the foundation of Bengal's prowess, but our strength will not lie in arrogant nationalism, suspicion of friend and foe. We shall seek freedom in many-sided co-operation, valour and beauty, resolute work and creative imagination, devotion to truth as well as self-dedication in public service. May these unite in benediction to our land."

## Dr. Kitchlew On Communal Unity

In the course of his speech at Lahore recently Dr. S. D. Kitchlew, President of the Punjab Provincial Congress Committee, said, "The duty of every true Hindu and a true Muslim at the present moment is to free India. Unless India becomes a free country there

can be no true Hindu or a true Muslim and all talk of this culture or that culture is meaningless. I want to see the tri-colour flying from Ras Kumari to the Himalayas. When that happens we would have achieved our independence. Hindus, Muslims and Sikhs have suffered innumerable sufferings under the tri-colour and I want you to rally round it and be ready for the coming struggle which is to be India's last struggle for independence."

## M. Nur-ud-Din's Appeal To Muslims

"The only honourable course of action for the Mussalmans of India at the present hour is to join the struggle for independence under the Congress flag. If they miss this opportunity under the influence of wrong leadership they will be playing into the hands of the enemies of India's freedom," said Maulana Nur-ud-Din Bihari, a prominent Ulema, in the course of a speech which he delivered at Baghbanpura at a meeting held under the auspices of the Baghbanpura Congress Committee. Maulana Sahib referred to the growing poverty among the people of India—a country which was rich with all that the human beings require. Instead of plenty, poverty was now growing daily and in their land not thousands but lakhs were starving and hundreds dying for want of food. The peasant worked day in and day out and yet could not get enough to feed those dependent upon him. The labourer in spite of his best efforts could hardly get enough to eat. All this, he said, was due to the exploitation of India by Imperialist interests. That exploitation was affecting not only the Hindus or the Mussalmans alone but everybody alike. Hunger and want were writ on the faces of the Mussalmans as well as on the faces of other people. The only way to end this exploitation and to get food for the hungry and clothes for the naked was to establish Swaraj in India. Swaraj would be established not only by mere talks, by holding out empty threats or by making speeches but by our own readiness to suffer for the cause. Those of the Muslim leaders who were preaching the gospel of hatred to their co-religionists and asking them to remain away from other countrymen were doing no service either to their religion or to their community.