

Indian Opinion

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NOTES AND NEWS

HERE are some more instances of black and white justice in this country :—

A native, charged at the First Criminal Court with refusing to set his master's table, unfolded a table of ill-treatment to Mr. H. B. Wallace. He stated that he had been ill-treated by his employer. He had been purposely burnt with a hot kettle by his mistress, who resides at Athlone House, while he was washing at the sink in the kitchen. He was assaulted, according to his statement, by his master, and then locked in his room until the police were called in. He was fined 10s. with the option of seven days' hard labour, for refusing to obey his master's order.

Paul Jacobus Frederick Roos a dipping inspector of Thornville Junction, was charged before the Magistrate at Maritzburg on three counts of criminal injuria, in that he made immoral suggestion to a certain Native female. He was convicted on all three counts and sentenced to four months imprisonment with hard labour. He appealed against the Magistrate's decision, and the Court held that there was no reason to interfere with the verdict, but although it could not be said that the offence was not a serious one, having regard to all the circumstances and the serious consequences of the conviction, the case would be met by imposing a fine of 50s. on count one and 50s. on counts two and three taken together, with the alternative of 15 days' imprisonment with hard labour in default of payment of each fine.

Compare this with the above sentence and also with the sentence of an Indian who is doing six years in addition to receiving eight strokes for insulting European women.

Any comment on our part would be superfluous.

The South African Party members are at present busy trying to get the Country's vote in their favour. In comparing the S. A. P. policy in regard to the Asiatic question with that of the Pact Government Sir Thos. Watt, M. L. A. is reported to have stated at Newcastle recently :—

"The policy of the Smuts Government in connection with the Indian question was one of repatriation and trading in a limited area, went on Sir Thomas. He contended that this would have lessened the existing evil. The Pact Government's policy, however, was one of repatriation with increased financial assistance, better education—to which he did not object—and proposals to amend the licensing laws. All in Parliament agreed to this without knowledge or comment, and the result was that greater security had been given to the Indians." Whether knowingly or unknowingly Sir Thos. Watt has made an admission that the policy of South African Party was a severer one as compared to that of the Nationalist Party.

Sir Charles Coghlan, Prime Minister of South Rhodesia died at Salisbury at 8.15 on Sunday night following a sudden attack of cerebral haemorrhage

from which he never recovered consciousness. Sir Charles was born at Kingwilliamstown on June 24, 1863. He became the first Premier of Southern Rhodesia after the granting of self-government. He was recognised as the outstanding personality of Rhodesian politics and his death is regarded as a severe blow to the country. The Indian community of South Africa generally and of Rhodesia particularly will join the country in the expression of its deepest sympathy in the loss of a most prominent figure from the political field of South Africa.

Chetty, a laundryman, who was recently convicted by the City Magistrate of carrying on a laundry business without a licence and was cautioned and discharged had appealed to the Supreme Court on the ground that no licence for a laundry business was issuable by the Municipality, and that Section 8 of Ordinance 26 of 1925 did not authorise the issue of such licence, and if it did then it was ultra vires as being repugnant to Act 32 of 1925. Mr. Janion appeared for the appellant. The Court allowed the appeal, and set aside the decision of the Magistrate, the Judge-President (Sir John Dove-Wilson) stating that in terms of Section 11 of Act 46 of 1925 as amended it was clearly incompetent for the Borough to exact any licence from the appellant.

It is reported by the Protector of Indian Immigrants that there is at present a much larger number of applications for return to India than has been the case formerly. The steamer *Umvulosi*, which sailed from Durban on Saturday (20th instant), carried 214 but 500 were ready to sail if the ship had had accommodation. At present the department has 700 applications from Indians for repatriation, and full ship loads will sail on September 20 and October 20 from Durban.

We are requested to announce that the Indian Child Welfare Society have opened their centre at 137 Victoria Street, Durban, where the Doctor and members of the Society will be in attendance daily from 8 a. m. to 10 a. m.

The Secretaries of the Indian Social Service Committee announce that a lecture on INSECTS AND DISEASES, will be given under the auspices of the above body by Dr. F. G. Cawston, at the M. K. Gandhi Library, 140 Queen Street, Durban, on Tuesday next the 6th September, 1927, at 5 30. p. m. and after the lecture the usual business of the above Committee will be proceeded with. All are welcome.

Dr. Maurice Peters son of Mr. A. A. Peters of Maritzburg has returned from England where he had been to qualify himself in medicine. We welcome Dr. Peters and hope his labours will stand him in good stead in this land of his birth.

EAST AFRICAN FEDERATION

INDIA is perturbed over the Special Commission of enquiry to go into the question of the federation of East and Central Africa. The Commission has been officially announced in a White Paper issued by His Majesty's Government who have declared that "they adhere to underlying principles of the White Paper of 1923 both in regard to the political status and other rights of British Indian residents in Kenya." The question of the federation has arisen out of the discussions between the Secretary of State for the Colonies and the representatives of the territories in British Central and East Africa who attended the recent Colonial Conference. The reason why this Commission is viewed with fear is that in the event of East Africa being federated and Tanganyika, a mandated territory, coming under the control of the Whites the lot of some 15,000 Indians who are in the midst of a few Whites is likely to be reduced on a par with that of the Kenya Indians who are by no means enjoying a happy lot. As it is, the British officials administering the mandate have been none too favourable to the claims of Indians. The immigration laws in the colony are in process of being so shaped as to discourage the flow of Indians into the place. Other difficulties are also imposed to arrest the prosperity of the trading community. A federation of East Africa is thus likely, rather than to improve the conditions of Indians, to strengthen the hands of the enemies of the rights and aspirations of the Indian communities.

The assurance given by His Majesty's Government of their desire to adhere to the underlying principles of the White Paper of 1923 is no solace to the Indian community for that White Paper in itself was far from improving the lot of Indians in Kenya. On the contrary it reduced the Indian community from a position of equality with the Whites in every respect to one of inferiority. The whites, a mere handful compared with the number of Indians, were given eleven seats on the Council as against the five allotted to Indians; a communal franchise was imposed on them, various restrictions were sought to be placed on the immigration of Indians, the best lands in the country were earmarked for whites, and in numerous other ways, the White Paper sought to reduce the

Indians to a position of helotry. The Government of India at first emphatically protested against it but being overawed by His Majesty's Government they eventually accepted it with the reservation that they would re-open the question when a suitable opportunity arose. Now while this question is yet unsettled there comes the bomb-shell of a federation of East Africa and it naturally causes great anxiety to Indians who have reason to believe from past experiences that such a federation while making the White man's position sound will absolutely weaken the position of the Indian and also of the voiceless Native population.

This step in the direction of conferring the boon of self-government upon the East African territories only reminds us the words of Lamine Singhor, the Negro Delegate from Central Africa at the Congress of Oppressed Nationalities held at Brussels last February, that "it is a lie that slavery has been abolished. It has only been modernized." How true it will be when the black men will be sold by the British Government to East Africa as they have been sold to the Union of South Africa! But this is beside the point. The point at issue is whether this is not an opportune time for the Indian Government to re-open the Kenya Indian question and get it settled once for all before the proposed federation takes place? The people of India have voiced their feelings on the matter in unmistakable terms and it remains now to be seen how Lord Irwin's Government responds.

Communal Strifes In India

Viceroy's Speech In The Assembly

A CONFERENCE SUGGESTED

A Renter's message from Simla dated August 29, states :

The Assembly was crowded this afternoon when the Viceroy (Lord Irwin) delivered an important speech on the communal question. He emphasised at the outset that within 18 months communal strife had been responsible for between 250 and 300 deaths and injuries to over 2,500 persons. There was much in Indian social life that cried out for remedy and reform, but the task would be sorely handicapped as long as the country was distracted and torn by the present animosities. India desired to win self-government, and it was Great Britain's task to guide her to this end. They were both vitally confronted by the necessity of laying the spectre besetting the path of their common hopes. His hopes of agreement between the communities had been disappointed, although he was pleased to see recent indications of fresh efforts to bring together Hindus and Moslems. Lord Irwin said that if it were represented to him by responsible leaders of the great communities that

they thought a useful purpose might be served by his convening a conference with the object of frankly facing the causes of these miserable differences, and then in a spirit of determined goodwill of considering whether any practical solution or mitigation of them could be found, he would welcome it as evidence of a firm resolve to leave no way unsearched that might disclose means of rescuing India from her present unhappy state. And if these representations were made by those occupying such a position in their communities as would permit him to assume that those communities would accept and abide by any decisions at which they might arrive on their behalf, then, by allying himself with them and such other leaders of public thought, as might be willing to assist, he would gladly throw his whole energies into his honourable quest. (Loud cheers.)

The speech made a marked impression in Indian circles.

Rabindranath on the Chinese Expedition

The following views of Dr. Rabindranath Tagore on the Chinese expedition has appeared in *Unity of Chicago*:

I have always felt very keenly on the subject of China and have never failed to express my condemnation of the policy that is being pursued there. The present expedition of the English against China is a crime against humanity, and to our utter shame India is being used as a pawn in the game.

The perpetrators of this tyranny that is doing havoc in China always keep themselves behind, while the Indians, who are being used as tools in carrying out their nefarious designs, have to come in direct contact with the Chinese people. The result is that all their resentment and hatred are directed against the Indians, so much so that they call us demons. It is not an unfamiliar sight in China to see the Indian policeman pulling the Chinese by the hair and kicking him down for no apparent reasons. What wonder is there that we should be characterized by that title! It was Indian soldiers who had helped England to wrest Hong Kong from China, and many a scar of their dealing disfigures the far breast of our neighbour, the China who once treasured within her heart the foot-prints of Buddha, the China of I-Tsing and Huen-Tsang.

This is the tragedy of the present helpless plight of India. Enslaved as we are to our utter shame, we are being used as instruments for forging fetters for other people. In a crusade against justice, freedom and morality where the English are the aggressors, India is being dragged into the field against her will. It is a loathsome insult to our manhood, and to add to this the calumny and condemnation which should justly go over matters wholly fall to our share.

And what has India to gain by allowing such a huge waste of money and man-power? By fighting for a cause which is so disreputable, her sons cannot claim to be recognised as heroes; nor does it help her in the least to shake off the yoke of foreign domination that sits heavy upon her. That is why India is regarded by other Asiatic Powers as a menace to their freedom. The vast resources at her disposal are the very ground of their apprehension and so long as the disposal of these resources lies beyond her own control, they will be always looking upon her with an eye of suspicion and sneer.

The result is that India is fast losing that respect which was only hers as the greatest spiritual ambassador in Asia. It is she who has for ages supplied the spiritual nourishment to China and other Asiatic countries and sent out emissaries to preach the gospel of love and unity. But in the hour of China's peril, the fallen people of India now go there as the harbinger of political repression: the age-long affini-

ty that tradition has built up at once crumble down to pieces. Can anything be more deplorable? 77

We are being repeatedly reminded by the British statesmen that England is fighting on the defensive in China. But who gave the offence, may I ask? Who attempted to thrust opium down the throat of the whole population of China at the point of the bayonet and penalised their noncompliance by taking possession of their country? Why was Hong Kong wrested away from the Chinese people by force? It was China's weakness that made her submit at that time, and if a powerful China now demands the restoration of what was once her own, surely a long possession by force cannot be urged by the English as a justification for retaining an ill-gotten property. It was the English who took up the original offensive, and they should not now take shelter under the false cry of a defensive campaign. It is China that is really on the defensive.

Let the English indulge in the free exercise of their arbitrary will within India, but let them not compel us to participate in the colossal crime against humanity in China. Let them desist from the unholy exploitation of the helplessness of a people in order to rob other peoples of their heritage. Let loose your engine of "law and order" to work with unabated vigour, but for God's sake leave us alone to drink the cup of our humiliation within the four corners of this land and not make an exhibition of it before the world.

War clouds hover to-day over the sky of humanity. The cry resounds in the West and Asia doth prepare weapons in her armouries of which the target is to be the heart of Europe and nests are being built on the shores of the Pacific for the ravaging vulture-ships of England. True, Japan of farthest East is already awake. China in her turn is being roused at the sound of robbers breaking through her walls. It may be that this gigantic nation will be able to shake off the weakness of repeated blood-letting and of the fumes of opium, and become self-conscious. And of course, those who have been engaged in rifling her pockets will be bound to look on this as a menace to Europe.

Drink Evil in India

Message to Forthcoming International Congress

A message from Amritsar states:—

Mr. L. Nandlal, Secretary of the local Temperance Society had been invited by the World League against Alcoholism to represent India at the forthcoming International Congress of the League, which takes place at Winona Lake.

In reply, Mr. Nandlal has expressed his inability to make use of the kind invitation, and in a message which he has sent them, says:

"India wants total prohibition. Our religious, social, climatic, economic and political conditions are quite different from those of other countries. As regards the drink question, a poor country like ours does not so much care for the 19½ crores of excise revenue, as it does for the disastrous consequences of the drink habit, carrying with it constant pain, agony, penury and misery. India is crying for prohibition from all corners. The Provincial Legislatures have presented their united demand for it, but unfortunately, owing to the peculiar circumstances of our country, we have not been able to achieve the desired goal. You will, however, convey to the World Congress that India stands for total prohibition, and also convey our greetings to the representatives of the different countries who will assemble at Winona Lake to save humanity from the drink evil. We have set our hopes high on your noble efforts

A Betrayal

What on the face of it appears an innocent announcement, viz. that of the appointment of a Commission to investigate the possibility of federating East African countries, carries with it an entire reversal of the policy of Trusteeship for the Native Races which was declared with such a fanfare of trumpets in 1923. On the narrower question of a co-ordination of administrative and economic policy among the Governments of Eastern and Central Africa little need be said: these countries are already co-operating to a certain extent in respect of transport, posts and customs administration, scientific research, &c., and a closer co-operation than at present is desirable in every way. But it becomes quite a different question when, as at present, under the guise of administrative co-operation, a political union is sought to be achieved on the basis of wider powers being conferred upon the white Colonists.

The White Paper of 1923, grossly unjust as it was to Indians, embodied what may fairly be called a Charter of the African peoples; but the new White Paper, recently issued, which announces the Commission, undoes all that the earlier Paper had done. For the 1923 White Paper declared that "in the administration of Kenya (and the same principle was understood to apply to other Crown Colonies) His Majesty's Government regard themselves as exercising a trust on behalf of the African population, and," what is more to the point, that "they are unable to delegate or share this trust, the object of which may be defined as the protection and advancement of the native races." Further, the Paper declared that "as in the Uganda Protectorate, so in the Kenya Colony, the principle of trusteeship for the natives, no less than in the mandated territory of Tanganyika, is unassailable. This paramount duty of trusteeship will continue, as in the past, to be carried out under the Secretary of State for the Colonies by the agents of the Imperial Government and by them alone." The White Paper fully recognised that if the interests of the aboriginal inhabitants were to be fully protected, the political power must rest solely in the hands of Government; that the immigrant races, from whom the natives were to be protected, must not be allowed to participate in it; that if there were constituted any representative bodies their function should consist exclusively in voicing the grievances of the different classes of people, without any one class being allowed to share the responsibility for the final decision. Thus "His Majesty's Government cannot but regard the grant of responsible self-government as out of the question within any period of time which need now be taken into consideration. "They ruled out self-government or even the grant of a non-official majority, because they were persuaded that it would militate against the chief aim of their policy, viz. "the unfettered exercise of their trusteeship for the native races" and they laid down that the enlargement of the elective white element will depend upon subsequent developments, "especially in regard to African representation." Thus the Government at that time very rightly came to the conclusion (a) that the natives require to be protected at the hands of the settler communities, and therefore the latter must not be allowed to lord it over the natives; (b) that other communities also have a right to ask that their interests shall be safeguarded and for this purpose they can lay claim to a certain amount of representation on advisory bodies, but this representation must be strictly limited and incapable of increase in future except in proportion to the growth in the capacity of native races to return their own representatives. This was a perfectly sound policy, but the White Paper now issued makes a complete reversal in all these points.

No doubt the Paper declares that His Majesty's Government "adhere to the underlying principles of the White Paper," but when it comes to deal with specific principles it infringes every one of them. As shown above the earlier White Paper emphasised the fact that the exercise of native trusteeship should not be devolved upon the settlers, for the simple reason that it is with the interests of these that native interests are likely to clash. But the new White Paper says that "while these responsibilities of trusteeship must, for some considerable time, rest mainly on the agents of the Imperial Government, they desire to associate more closely in this high and honorable task those who as colonists or residents have identified their interests with the prosperity of the country." Thus in terms is the policy laid down four years ago now repudiated. Again, "the administration of the East and Central African territories is based on the exercise of a trust by His Majesty's Government on behalf of the African population, and while they may be *now* prepared to associate with themselves in that trust the members of the resident immigrant communities they will still ensure that that principle will be observed." Here Government admit that a change is being made in the policy that was followed so far, but they claim that the change will be such as not prejudice the protection of the natives. How this is to be done the White Paper does not explain. The very structure of the sentence shows that His Majesty's Government are conscious of the fact that natives cannot be protected from exploitation by the stronger races by entrusting the task of protection to these races themselves; they know that it is not the best means of saving a lamb to remit it to the tender mercies of the wolf, but somehow they think that these incompatibles can be reconciled and the Europeans may *now* be invited to share in the duty of—protecting the blacks from the whites. In fact His Majesty's Government have now persuaded themselves that the inevitable conflict between the interests of the two races can only be avoided by making the oppressor the guardian of the oppressed, for, says the White Paper, the whites' "claim to share progressively the responsibilities cannot be limited to representation of their own community's interests; and, if clashes between these interests and those of the vast native populations are to be avoided, their share in the trusteeship for the progress and welfare of the natives must be developed." If only the whites become the protectors of the blacks, the latter will be safe from all outside trouble. This of course is true in a sense, for the blacks anticipate trouble from no other quarter than that of the whites.

This is not a mere verbal quibble. When the White Paper of 1923 was published the whites took this very objection to it. They said, "Native interests are of course a sacred trust. But this is no new policy. We, the settlers, have always looked upon ourselves as trustees for the natives. It is we who are the trustees and not the Government; we are at least the major partners in this trust." His Majesty's Government pretended to adhere to the White Paper for some time, but they have now given in to the settlers quietly and it is sheerly disingenuous on their part now to claim that they still adhere to the White Paper. Again they definitely give up the position taken up in the earlier White Paper that the settlers' representation on the elective bodies cannot be increased until the natives are able to send their own representatives. Now there is no thought of giving the right of electing their own representatives to the natives, and yet the possibility of increasing the white representation and giving it further powers is definitely foreshadowed. This is a complete betrayal on the part of His Majesty's Government. The settler communities require to be held in check, and we are quite pre-

pared to have the restrictions imposed upon Indians as well as Europeans, though it is the Europeans who are marked in this new orientation of policy for relaxation from control and conferment of privileges.—*The Servant of India.*

Death of Egyptian Premier

Local Indians Sympathise

The Johannesburg Young Muslim Reform Association has cabled the following message to Cairo :—

"Transvaal Muslims deeply mourn the untimely and lamented loss of the greatest national patriot for Egypt's emancipation and independence. Pray convey our sincere condolence to the Egyptian nation and the bereaved family. Allah grant peace to the deceased's soul."

The following cable has been sent to the chairman of the National Party at Cairo by the Mahomedan congregation at Pretoria :—

All Muslims offer their sincerest condolences to his relatives and friends on the death of Zaghlul Pasha, the saviour of Egyptian rights and national institutions."

The executive of the South African Indian Congress, which met last week in Durban passed a motion of sympathy and regret at the death of the Egyptian ex-Premier, Zaghlul Pasha.

Pundit Bhawani Dayal's Home

For Indian Emigrants

Pundit Bhawani Dayal has established a Pravasi Bhavan at his village Bahuara, in Thana Karagahar, Pargana Sasaram in the District of Shahabad (Arrah) in Behar. The Bhavan is a two-storeyed building. The lower story has been occupied by the Dookhan Pathasala and the upper by the Dayal Library. Mr. A. Dookhan of Durban had donated £200 for the spread of education, the school was therefore named after him to perpetuate his memory.

The opening ceremony of the Bhavan was performed on July 2nd, 1926 by Babu Rajendra Prasad who in declaring the Bhavan open congratulated Pundit Bhawani Dayal for founding the Bhavan and expressed the hope that the institution would be able to do much good to the people.

The first anniversary of the Bhavan was enthusiastically celebrated on April 10th, 1927. On this occasion Pundit Bhawani Dayal was formally admitted into the order of Sanyasis

Almost all the speakers requested the Swami to give up his idea of going back to South Africa and to spend the rest of his life in the service of the motherland. Swamiji, however, replied that since he had not taken leave for ever of his brethren in South Africa, it was necessary for him to go back to them at least once. At the same time he assured the people that he would gladly do his best to serve them provided he remained alive and was fortunate enough to return home.

In the absence of his brother the responsibility of conducting the Pravasi Bhavan falls on Pundit Devi Dayal. He tenders his grateful thanks to all who have shown their sympathy towards the objects of the Bhavan and helped it in various ways and he hopes the same sympathy and help will be extended to the Bhavan in future also.

S. A. Polo Association Inviting India

At a meeting of the South African Polo Association held last week in Maritzburg Mr. Lovel Greene President of the Association opened a discussion on the subject of inviting to South Africa a team from the Army-in-India. Mr. Greene informed the meeting that the idea emanated from his Excellency the Governor-General, who had said that when he was a subaltern in the British Army stationed in Natal there was considerable business in the export of polo ponies to India. Since his return to South Africa he was surprised to learn that this exportation had ceased.

His Excellency said that he considered that efforts should be made to revise that trade in the interest of pony and horsebreeders in South Africa generally, and in Natal particularly. He could imagine no better way to stimulate the breeding industry than by inviting the Government of India to send to South Africa a team of polo players from the Army-in-India. The Governor-General went so far as to arrange for Mr. Andrews to meet the Executive Committee of the South African Polo Association and others interested in horsebreeding.

From the resulting conversations it was generally understood that an invitation to send a team would be most welcome. It was understood that such a team would have the official support of the Government of India, and Mr. Andrews considered that it should be the natural order of things for a South African polo team to visit India in return, say about the year 1929, in which event the South African team would be the guests of the Government of India from the time of their arrival in Bombay.

The Army-in-India team would require to bring about 35 ponies, and the probable expense to the South African Polo Association during the team's tour in South Africa would be about £1,500.

Mr. S. T. Amos seconded the proposal "that an invitation be addressed to the Government of India to send a team."

Mr. E. H. Greene supported the motion, but suggested that a more definite scheme should be submitted to members and some idea of the playing strength of the proposed team be obtained before definitely committing the Association to expense. The matter was then left to a special committee to deal with.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part III.

Chapter VII.

BRAHMACHARYA—I

We now reach a stage in this story when I began seriously to think of taking the *brahmacharya* vow. I had been wedded to a monogamous ideal ever since my marriage, faithfulness to my wife being part of the love of truth. But it was in South Africa that I came to realise the importance of observing *brahmacharya* even in respect to my wife. I cannot definitely say what circumstance or what book it was that set my thoughts in that direction, but I have a recollection that the predominant factor was the influence of Raychandbhai of whom I have already written. I can still recall a conversation that I had with him. On one occasion I spoke to him highly of Mrs. Gladstone's devotion to her husband. I had read somewhere that Mrs. Gladstone insisted on preparing tea for Mr. Gladstone, even in the House of Commons and that this had become a rule in the life of this illustrious couple whose actions were governed by regularity. I spoke of this to the poet and incidentally eulogised conjugal

love. "Which of the two do you prize more?" asked Raychandbhai, "the love of Mrs. Gladstone for her husband as his wife, or her devoted service irrespective of her relation to Mr. Gladstone? Supposing she had been his sister, or his devoted servant, and had ministered to him with the same attention what would you have said? Do we not have instances of such devoted sisters or servants? Supposing you had found the same loving devotion in a male servant, would you have been pleased in the same way as in Mrs. Gladstone's case? Do examine the view-point suggested by me."

Raychandbhai was himself married. I have an impression that at that moment his words sounded harsh, but they gripped me irresistibly. Devotion of a servant was, I felt a thousand times more praiseworthy than of a wife to her husband. There was nothing surprising in the wife's devotion to her husband, as there was an indissoluble bond between them. The devotion was perfectly natural. But it required a special effort to cultivate equal devotion between master and servant. The poet's point of view began gradually to grow upon me.

What then I asked myself, should be my relation with my wife? Did my faithfulness consist in making my wife the instrument of my lust? So long as I was the slave of lust faithfulness was worth nothing. To be fair to my wife, I must say that she was never the temptress. It was therefore the easiest thing for me to take the vow of *brahmacharya*, if only I willed it. It was my weak will or lustful attachment that was the obstacle.

Even after my conscience was roused in the matter I failed twice. I failed, because the motive that actuated the effort was none the highest. My main object was to escape having more children. Whilst in England I had read something about contraceptives. I have already referred to Dr. Allison's birth-control propaganda in the chapter on Vegetarianism. If it had some temporary effect on me, Mr. Hill's opposition to those methods, and his advocacy of internal effort as opposed to outward means, in a word, of self-control, had a far greater effect which in due time came to be abiding. Seeing therefore that I did not desire more children, I began to strive after self-control. There was no end of difficulties in the task. We began to sleep in separate beds. I decided to retire to bed only after the day's work had left me completely exhausted. All these efforts did not seem to bear much fruit, but when I look back upon the past, I feel that the final resolution was the cumulative effect of these unsuccessful efforts.

The final resolution could not be made only as late as 1906. Satyagraha had not been started. I had not the least notion about it. I was practising in Johannesburg at the time of the Zulu Rebellion in Natal which came soon after the Boer War. I felt that I must offer my services to the Natal Government on that occasion. The offer was accepted, as we shall see in another chapter. But the work set me furiously thinking in the direction of self-control and, according to my wont I discussed my thoughts with my co-workers. It became my conviction that procreation and the consequent care of children were inconsistent with public service. I had to break up my household at Johannesburg, to be able to serve during the Rebellion. Within one month after I offered my services, I had to give up the house I had furnished with care. I took my wife and children to Phoenix and led the Indian ambulance corps attached to the Natal forces. During the difficult marches that had to be then performed, the idea flashed upon me that if I wanted to devote myself to the service of the community in this manner, I must relinquish the desire for children and wealth, and must live the life of a *vanaprastha*—of one retired from household cares.

The Rebellion did not occupy me for more than

six weeks, but this brief period proved to be the most valuable part of my life. The importance of vows grew upon me more clearly than ever before. I realised that a vow far from closing the door to real freedom opened it. I had not met with success heretofore, because the will had been lacking, because I had no faith in myself, no faith in the grace of God, and therefore my mind had not been tossed on the boisterous sea of doubt. I realised that in refusing to take a vow man was drawn into temptation and that to be bound by a vow was like a passage from libertinism to a real monogamous marriage. I believe in effort, I do not want to bind myself with vows is the mentality of weakness and betrays a subtle desire for the thing to be avoided. Or where can be the difficulty in making a final decision? I vow to flee from the serpent who, I know will bite me; I do not simply make an effort to flee from him. I know that mere effort may mean certain death. Mere effort means ignorance of the certain fact that the serpent is bound to kill me. The fact therefore that I would rest content with an effort only means that I have not yet clearly realised the necessity of definite action. But supposing my views are changed in the future, how can I bind myself by a vow? Such a doubt often deters us. But that doubt also betrays a lack of clear perception, that a particular thing must be renounced. That is why Nishkulanand has sung: 'Renunciation without disgust is not lasting.' Where therefore the desire is gone, a vow of renunciation is the natural and inevitable fruit.

નેધએ છે

અતરેત્તાં જાણીતી મહીલાના મોહામદ સહીત અરુમ
 સાહેબ પાતાના વતન જતા હોવાથી તેવસુની જગ્યા
 ઉપર એક આરા અર્જુનલી જે બાબકેને ઈની
 તાલીમ આપી શકે એવા માણસની જરૂર છે.
 ફારસી તેમ ઉદુ શિક્ષણ આપનારની વધુ પસંદગી
 કરવામાં આવશે. પગાર તેમ વધુ ખુસાસા મારે
 પણ વહેવાર અથવા રૂબરૂમાં મળે.
 ઇ. આઈ. અસવાત,
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