

Indian Opinion

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NOTES AND NEWS

AT an election meeting at Mid-Illovo Mr. J. S. Marwick, M.L.A., was asked what Mr. Sastri's precise position was, and how he came to be appointed. Mr. Marwick in reply briefly outlined the origin and scope of the agreement between the Government of India and the Union Government and Mr. Sastri's position as High Commissioner. He emphasised that the Pact Government was entirely responsible for the agreement, the South African Party not having been represented at the Capetown conference. When Gen. Smuts surrendered office he had a Bill before Parliament which aimed at Asiatic residential and trading separation in the towns, and the restriction of land purchase by Asiatics. The Pact Government agreement was an experiment to solve the question by voluntary repatriation, but it allowed the persons going to India three years within which to decide whether to relinquish their South African domicile or not, whereas under the S. A. Party regime they were required to surrender their domicile upon sailing for India.

During his electioneering speech at Bethal (Transvaal) the Minister of Justice (Mr. Tielmann Roos) was asked questions about the Prime Minister's apology for the uproar at Mr. Sastri's meeting at Klerksdorp. Mr. Roos is reported to have explained that it was impossible for him to make a statement on the Sastri incident as the matter was *sub judice*. "Can't you make a personal statement?" asked a member of the audience. "It is difficult to divorce one's personal from one's public view," added Mr. Roos. "It is a difficult matter and I am sure that not one of us will approve of uproar at public meetings."

Addressing another public meeting at Standerton, Mr. Roos in reply to a question put to him as to whether he was in favour of the Indian condonation scheme said:—"I am in favour of it, as I think it will give us greater power to deal with those who do not avail themselves of the offer of condonation."

Mr. D. S. Chetty, the hon. Secretary of the Colonial-Born Indian Association has sent the following information to the Natal Indian Congress in response to an inquiry made by the latter:—

"The Association is not and never has been amalgamated with the body known as the South African Indian Federation, nor has that body made any overtures in that direction and no correspondence has passed between them. A mandate from the association has never been given to S. P. Nicholas to speak on its behalf, nor has a mandate been given to any one else. Mr. John L. Roberts is not an official of the association. There are no Gujeratis or Mahomedans in the Association. The condonation scheme was discussed at the last committee meeting of the Association held on January 12, 1927. The answer to the final question which was 'has any person been deputed from your Association to attend the conference that is being convened by the federation?' is 'No, the statement that S. P. Nicholas represents the Natal Colonial-Born Indian Association

came as a surprise to me. He has neither the mandate nor the power to speak on behalf of the Association.'"

THE MOCK CONFERENCE

THE mock South African Indian Conference of the so-called Federation concluded its sittings last Tuesday. The unrepresentative character of that Conference can be clearly seen from the type of representatives from the different Provinces who attended the Conference as delegates. But it was proved beyond question by the innumerable messages from representative bodies and influential persons throughout the Union that were received by the *Natal Mercury* and the *Natal Advertiser* disowning it. "The messages are so bulky," wrote the *Advertiser*, "that it is impossible to print them in their entirety. From the unanimous and cordial note of confidence they sound in the work of Mr. Sastri, it is apparent that the fear once entertained by the official body—the Indian Congress—that the Government would be influenced by the agitation, has passed." But did we ever doubt that the community was not with the real South African Indian Congress who was faithfully and sincerely serving its true interests under the guidance of Mahatma Gandhi and Mr. Sastri? The day the community loses confidence in that body it will either mean that those holding its reins are demoralised or the community is demoralised. Woe be the day when such a state of affairs comes to pass.

Among the first resolution passed by this Conference of malcontents was to ask the Government not to recognise the South African Indian Congress but to recognise the Federation as representing the Indians of South Africa in future. We little expect the Government will take notice of this resolution. In another resolution they have condemned the condonation scheme and

asked for exemption permits to be granted to illegal entrants. They seem to be rather extravagant in their demand for exemption permits for illegal entrants, and time will prove as to whether those who have accepted the scheme are the gainers or those that have condemned and rejected it.

The next resolution was to condemn the assisted emigration scheme. They say it is detrimental to the best interests of the community. If so, the remedy lies in the hands of the community; not in condemning the scheme which is purely a voluntary one. If the community does not wish to avail itself of the opportunity given under the scheme, it need not.

Another resolution asks that the domiciled Indians be acknowledged and embraced as nationals. That is embodied in the Capetown Agreement which they have condemned.

A prominent associate of the Federationists threatened to leave the Conference if he were not permitted to dissociate himself from the attacks made on Mr. Sastri. "Mr. Sastri has rendered service," he said, "to the Indian people with which the services of those who attack him cannot be compared. The sun will have to rise in the West before Mr. Sastri betrays the Indian cause." We are amazed at the inconsistency of this person who speaks so highly about Mr. Sastri and yet associates himself with a body of men who have openly declared their reason for forming themselves into a separate body to be that they have been betrayed by Mr. Sastri and by the Congress. Have they not breathed that in every word they have uttered?

Well we have said enough. We can only hope that good sense may prevail upon these misguided countrymen of ours. But we know we are hoping against hopes. For those whom even Mahatma Gandhi in his time had found hard nuts to crack and who have never since improved can now be little expected to improve. Let not the community, however, be wavering and be misled by these people. It can rest assured that it is on safer and surer grounds under the banner of Mr. Sastri and the Congress than anyone else.

A Cawnpore message states:—The next U. P. Provincial Political Conference will be held at Jhansi on Oct. 20 and the following days.

THE SILVER WEDDING

ELSEWHERE in this issue is published an appeal addressed by His Honour the Administrator in connection with the creation of a fund to commemorate the silver wedding of His Excellency the Governor-General and Her Royal Highness Princess Alice, Countess of Athlone, which takes place on Feb. 10 next. We have no doubt the Indian community will join most heartily the other sections of the population in commemorating the happy occasion and thus avail themselves of the opportunity of giving a fitting expression of their love and affection for His Excellency and Her Royal Highness. The fund which has opened as from Monday Oct. 1, will remain open until Nov. 15. Subscriptions which are acceptable in silver of any denomination—in sixpences, shillings, or multiples of shillings may be sent to any one of the local committees or the Central Committees formed in each Province, or direct to the Hon. Treasurer Mr. W. Powell Morgan, Provincial Auditor, P.O. Box 388, Maritzburg. Those who desire may also send their subscriptions to INDIAN OPINION, Phoenix, in whose columns they will be announced.

The Silver Wedding Fund

The Administrator of Natal appeals as follows:—
"It is with confidence that I appeal to the people of Natal for their support in connection with the creation of a fund to commemorate the Silver Wedding of H. E. the Governor-General and H.R.H. Princess Alice, Countess of Athlone, which will take place on the 10th February next.

"The idea of enabling the people of South Africa to participate in showing their affection for His Excellency and Her Royal Highness, on their silver wedding, has the cordial support of the Honourable the Prime Minister, and it is at General Hertzog's suggestion that I have formed a Central Committee consisting of the Honourable the Judge-President (Sir John Dove-Wilson), the Mayors of Pietermaritzburg and Durban, Mrs. Jansen, Mr. C. F. Clarkson, M.P.C., and Mr. R. J. Kingston Russel. We in Natal have a special regard for His Excellency, who spent some years in the Province, and I am sure that the people, irrespective of race, will welcome the opportunity to commemorate in a fitting way their love and affection for His Excellency and Her Royal Highness.

"It is proposed to mark the happy occasion by the establishment of a Silver Fund, and that subscriptions should be in silver of any denomination, as contributors may wish. It is the desire of the Committee that as many people as possible may subscribe; and donations of one shilling will be as much appreciated as larger contributions.

"The Committee has decided to seek the co-operation of the various local authorities, Magistrates, educat-

ional authorities and the press, and I leave the matter in the hands of the people, who I am sure will support enthusiastically the opportunity afforded them of identifying themselves with the happiness of His Excellency and Her Royal Highness on their memorable anniversary.

Contributions may be sent to any one of the Local Committees, to those newspapers who agree to open lists of subscriptions, or direct to the Hon. Treasurer, Mr. W. Powell Morgan, R. A. P., Provincial Auditor, P. O. Box 388, Pietermaritzburg.

(Sgd.) H. GORDON WATSON.

Administrator of the Province of Natal.

Mr. Sastri In Rhodesia

Bulawayo Indians' Welcome

The Rt. Hon. V. S. S. Sastri, P. C. Agent for India in the Union of South Africa, on his first visit to Rhodesia, gave an eloquent address at the Jewish Guild Hall, Bulawayo, where a meeting was held under the auspices of the Rhodesian British India Association.

The Mayor of Bulawayo (Councillor H. B. Ellenbogen) on behalf of Rhodesian people generally heartily welcomed Mr. Sastri. He referred to the fact that when Mr. Sastri first visited South Africa he had done so with the idea that his stay would be for the period of a year only; but the Union Government had found him such a valuable man that it had prevailed on him to remain for a further 12 months. (Applause.)

Mr. K. R. Vashee, president of the Rhodesian British India Association (Bulawayo Branch) read an address of welcome. "We are honoured that you have visited us," it ran, "for your great work in the interests of education and reform is well known as well as is your association with the Imperial Conference and the League of Nations, and we recognise the services you have rendered in removal of disabilities from the Indian community in Australia, New Zealand and Canada. We desire to express our appreciation of the efforts you have made on behalf of the Indians in Kenya Colony and in the Union of South Africa. Your endeavours have been directed towards constitutional reform, and we realise that whatever alteration of our lot may be achieved in the future, it must be achieved through constitutional channels.

"That you have undertaken to inquire personally into the status of Indians in Southern Rhodesia has filled us with hope. The problems in Southern Rhodesia are not so involved and difficult as those which have arisen in the Union of South Africa. We are a young colony and the Government of Southern Rhodesia has in the main treated British Indians with justice and respect in accordance with the guiding principle laid down by this Colony's illustrious founder, Cecil John Rhodes, of 'equal rights to all civilised persons.' It is true that there still exists a few vexatious regulations affecting us, but we continue to hope that these will gradually disappear.

"We trust that your stay in Southern Rhodesia will be a particularly happy one. We live in a country full of natural beauties which yearly attract more and more visitors, and we can assure you that you will receive from all members of our community the heartiest and most friendly welcome." (Applause.)

Mr. Sastri Explains

"I am very grateful indeed to have been received in Bulawayo with so much warmth of feeling." Mr.

Sastri began. "I did not expect that I should have to take part in a function of this sort, but my countrymen, in the exuberance of their enthusiasm, have assigned to me the task of speaking here.

"The address that has been read is so full of friendly and kindly feeling that it is not very pleasant on my part to find fault with it, but it includes a sentiment which I must take an early opportunity of refuting. It contains the statement that I have agreed to inquire personally into the status of the Indian community in this province. I must have been very sleepy or absent-minded when I made that promise, but I do not recollect having done any such thing.

"It is impossible for me, the accredited agent of the Government of India to the Government of the Union of South Africa to do anything officially for another part of Africa. I notice that the Mayor of this place also has a very comprehensive way of referring to things. More than once he spoke of me as the representative of the Indian Government in this country. Mr. Mayor, I have nothing to do with Southern Rhodesia; neither did I know that the Indians living in this Colony had any complaints to make of the way in which they are treated. I had always had the opinion that Southern Rhodesia's treatment of the Indian community actually domiciled here left nothing to be desired. (Applause).

"Not only does the expression 'British subject' have some meaning in Southern Rhodesia; but you seem also faithfully to interpret the principle that in this province there are to be no differences whatever amongst civilised people. I take it, therefore; that our being British subjects in Southern Rhodesia is a qualification and not a disability as it is in certain other Dominions. If that is so, my brethren here have no right to quarrel with the restriction on further Indian immigration. That has been found necessary in nearly every Dominion.

"It is not a very pleasant thing for Indians to contemplate that they are considered undesirable in any way, but when they are so treated, we must remember that it is in virtue of an understanding arrived at some time ago to which India itself was a party, whereby it is the right of every self-governing part of the British Commonwealth to regulate the composition and character of its population. Exactly the same right has been conferred on India; who may, if she wishes, exclude anyone resident within the Empire from her territory. I do not say that at any future time she will exercise that privilege, but she may not justly complain if the other parts of the Commonwealth should find it necessary for the preservation of its own civilisation and standards of living to bring this power into force.

Mr. Sastri then dwelt lengthily upon the present conditions in India and declared that the destiny of India lay, for good or for evil, within the British Commonwealth.—Extracted from the *Bulawayo Chronicle*.

In the course of an address delivered by him on the occasion of the centenary of the Brahma Samaj at Ahmedabad Mahatma Gandhi said, at one time there was a danger of Christianity preponderating in the Brahma Samaj, but it was rescued by Maharishi Devendranath Tagore. The services of the Tagore family to the spiritual life of Bengal, India and the world were great. He advised the youth not to forget religion in a land where the masses were saturated with religion, though sometimes in a perverted form. In Bardoli also Mr. Vallabhbhai Patel had succeeded because he touched the religious chord. If a collection of his speeches delivered in Bardoli could be made, they would be found to be deeply religious. To the people of Bardoli one lakh of rupees of land revenue, was nothing, but to them breaking a pledge was everything.

'The Star' On The Indian Question

The *Star* (Johannesburg) dated Sept. 21, has the following editorial:—

The appointment of an Agent-General for India in the Union has, from the Indians' point of view, and to a great extent from that of South Africa, proved a decided success. Of what has been gained by the Indian there is the clearest evidence in what is known as the "uplift" clause in the Indian Agreement, which is interpreted to mean that the past opinion of the Indian in South Africa held by the Government, and for that matter by the European population, should be modified in a most definite way. The present Government has been imbued with a spirit of compromise in all its negotiations with Indians. It has caused India itself to be visited by a responsible Minister of the Crown, by members of the Legislative Assembly and by the principal officials administering the Acts appertaining to Asiatics, and it endeavours to understand the Asiatic question and the difficulties surrounding it. Its tolerance is reflected in the general administration of the Immigration Laws, and particularly in the recent condonation afforded to Indians who entered the country surreptitiously—an act whose generosity is perhaps hardly realised by the Minister himself, and in regard to which a certain amount of criticism would be excusable. For the condonation scheme does not affect a mere handful of Indians as might be supposed but probably a very large number indeed; and even fair-minded people who objected to Indians who are rightfully in the country, many of them actually having been born here, being harried by legislation or otherwise, might well have questioned the wisdom of the general amnesty to those who came in illegally.

It hardly needed some unpleasant recent events to raise doubts whether the official attitude appealed to all the white population. In parts of the country where Indian competition is severe the argument that the treatment now in force accords with Christian and humanitarian principles is not readily appreciated by the Europeans—South Africans have their prejudices, and the most liberally minded amongst us must confess that in a country like this "colour" prejudice is very strong indeed and has to be reckoned with in practical politics. In view of these facts, it is all the more remarkable that such different and improved relationship has come into being between the Union Government and the Indians since the advent of the Right Hon. V. S. S. Sastri, whose name has been so much before the public during the week. That the changed aspect is due to his personality and learning cannot be denied. The political impression that this one man has made on officialdom in South Africa can hardly be exaggerated; he is a statesman of the first rank in the British Empire, whose unique training and natural gifts command respect wherever he may be. He embodies a phase of Indian life that is otherwise not represented here. It is true that we have had men of the stamp of Mr. Gandhi, but although a section of the Indians venerated him and some were even inclined to defy him, the fact remains that he was regarded by most of them in the light of a political agitator, though a sincere one. Others of even more importance like Mr. Gokhale and Sir Mahomed Habibullah have visited our shores, but they left little or no impression, and beyond the temporary interest created, they came and went very much as do distinguished persons from any other country, European or otherwise. Religious leaders, too, come and go, and we have even had one recognised Indian writer in the poetical Mrs. Naidu.

The effect of all these visits, however, has been

of little or no consequence. This is not so when we come to consider Mr. Sastri's mission. The official agreement concluded through him was a veritable triumph, but it is as nothing compared with subsequent manner in which he succeeded in introducing a spirit of good will in all his negotiations—a spirit almost unknown in the past. To Mr. Sastri must go the honour of first having attempted to define the legal condition of the Indian and his relationship to the European element. It is to his credit and to the credit of the Government that this agreement is being honoured both in word and in spirit. But this appears to have been only the beginning of his work. Having accomplished this he is proceeding by means of public speeches, lectures and articles in the Press to attempt to alter European opinion or rather European prejudices, not by anything in the nature of Oriental methods, but in a friendly spirit and by logical argument. He tells us what is lacking in our practice of Christianity, and in well chosen and inoffensive language asks us to supply the want. What then will be the outcome of his sojourn here? That it will have the effect of materially modifying the general view in regard to Indians cannot for one moment be doubted, because in this respect his policy has already succeeded in official quarters, and it is only a matter of time for the public to become similarly swayed. The current outburst of feeling at Klerksdorp—with which we do not propose to deal here except as an incident in a very interesting situation—was obviously caused by fear of the change which has already advanced so far as to have almost revolutionised the "Indian question" in South Africa—which is not the same thing as saying it has solved all its human problems.

Mahatma Gandhi's Birthday Celebration

Mahatma Gandhi's sixtieth birthday was celebrated last Tuesday night (October 2,) at the Parsee Rustonjee Hall, Queen Street, Durban, under the joint auspices of the Natal Indian Congress and the Kathiawar Arya Mandal.

Mahatma Gandhi's portrait was placed on the platform decorated with flowers and illuminated with coloured lights.

There was a large audience present.

After opening remarks from the chairman, Mr. Sorabjee Rustonjee, who was supported by Mr. Lodhia, chairman of the Kathiawar Arya Mandal, Mr. A. Christopher delivered a lengthy speech in which he dwelt upon the good qualities of Mahatma Gandhi and the great principles for which he is living, and feelingly urged upon the audience that the only way to celebrate Mahatma Gandhi's birthday was to abide by his principles of truth and firmness. He told his hearers that having placed their trust in the Congress, whose officials were guided by Mahatma Gandhi and Mr. Sastri who was sent by Mahatma Gandhi and who were trying faithfully to serve the true interests of the community, it was their duty to stand by the Congress and not to be wavering and to go astray like a flock of sheep. If they doubted the integrity of Mr. Sastri and could not respect one who commands the respect of the whole world they were certainly not fit to possess the rights for which they were fighting, said the speaker.

Among the other speakers were Messrs. V. Lawrence, Lodhia, B. M. Patel, M. B. Naik, A. H. Kazi all of whom paid a glowing tribute to Mahatma Gandhi.

The pupils of Mr. Gosalia's School sang in praise of Mahatma Gandhi during the proceedings which

concluded with three hearty cheers for Mahatma Gandhi and Mr. Sastri.

Indian Social Service Committee

The following resolution was passed by the above Committee on the 2nd inst:—

"That this Meeting of the Indian Social Service Committee, hereby respectfully offers to Mahatma Gandhi, its sincere and prayerful congratulations on his sixtieth Birthday and heartily joins other members of the Indian community in this country and in India, in the celebration of it today and prays to Almighty God that He may shower upon him his choicest blessings for length of days, health and many years of useful and noble services to his countrymen."

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter XXIX.

DOMESTIC SATYAGRAHA

My first experience of jail life was in 1908. I saw that some of the regulations that the prisoners had to observe were such as should be voluntarily observed by a *brahmachari*, one desiring to practise self-restraint. Such, for instance, was the regulation requiring the last meal to be finished before sunset. Neither the Indian nor the African prisoners were allowed tea or coffee. They could add salt to the cooked food if they wanted, but they might not have anything for the mere satisfaction of the palate. When I asked the jail medical officer to give us curry powder, and to let us add salt to the food whilst it was cooking, he said: "You are not here for satisfying your palate. From the point of view of health, curry powder is not necessary, and it makes no difference whether you add salt during or after cooking."

Ultimately, these restrictions were modified though not without much difficulty, but both were wholesome rules of self-restraint. Inhibitions imposed from without rarely succeed, but when they are self-imposed, they have a decidedly salutary effect. So, immediately after release from jail, I imposed on myself the two rules. I stopped taking tea as far as possible and finished my last meal before sunset also so far as possible. Both these now require no effort in the observance.

There came, however, an occasion which compelled me to give up salt altogether which I did for an unbroken period of ten years. I had read in some books on vegetarianism that salt was not a necessary article of diet for man, that, on the contrary, saltless diet was better for the health. I had deduced that a *brahmachari* benefitted by a saltless diet. I had read and realised that the weak-bodied should avoid pulses. I was very fond of them. Now it happened that Kasturbai, who had a brief respite after the operation, had again begun getting hæmorrhage, and the malady seemed to be obstinate. Hydropathic treatment by itself did not answer. Kasturbai had not much faith in my remedies though she did not resist them. She certainly did not ask for outside help. So, when all my remedies had failed, I entreated her to give up salt and pulses. She would not agree, however much I pleaded with her, supporting myself with authorities. At last, she challenged me saying that even I could not give up

these articles if I was advised to do so. I was pained and equally delighted, delighted that I got an opportunity to shower my love on her. I said to her: "You are mistaken. If I was ailing and the doctor advised me to give up these or any other articles, I should unhesitatingly do so. But there? Without any medical advice, I give up salt and pulses for one year, whether you do so or not."

She was rudely shocked and exclaimed in deep sorrow: "Pray, forgive me. Knowing you, I should not have provoked you. I promise to abstain from these things, but for heaven's sake, take back your vow. This is too hard on me."

"It is very good for you to give up these articles. I have not the slightest doubt that you will be all the better without them. As for me, I cannot retract a vow seriously taken. And it is sure to benefit me, for all restraint, whatever prompts it, it is wholesome for man. You will therefore leave me alone. It will be a test for me, and a moral support to you in carrying out your resolve."

She gave me up. "You are too obstinate. You will listen to none," she said, and sought relief in tears.

I would like to count this incident as an instance of Satyagraha, and as one of the sweetest recollections of my life.

After this, Kasturbai began to pick up quickly—whether as a result of the saltless and pulseless diet or of the other consequent changes in it, whether as a result of my strict vigilance in exacting observance of the other rules of life, or as an effect of the mental exhilaration produced by the incident, and if so to what extent, I cannot say. But she rallied quickly, hæmorrhage completely stopped, and I added somewhat to my reputation as a quack.

As for me, I was all the better for the new denials. I never craved for the things I had left, the year sped away, and I found the senses to be more subdued than ever. The experiment stimulated the inclination for self-restraint, and I continued the abstention from the articles until long after I returned to India. Only once I happened to take both the articles whilst I was in London in 1914. But of that occasion, and as to how I resumed both, I shall speak in a later chapter.

I have tried the experiment of a saltless and pulseless diet on many of my co-workers, and with good results in South Africa. Medically, there may be two opinions as to the value of a saltless and pulseless diet, but, morally, I have no doubt that all self-denial is good for the soul. The diet of a man of self-restraint must be different from that of a man of pleasure just as their ways of life are different. Aspirants after *brahmacharya* often defeat their own end by adopting courses suited to a life of pleasure.

Chapter XXX.

TOWARDS SELF-RESTRAINT

I have described in the last chapter how Kasturbai's illness was instrumental in bringing about some changes in my diet. At a later stage, more changes were introduced for the sake of supporting 'brahmacharya.'

The first of these was the giving up of milk. It was from Raychandbhai that I first learnt that milk stimulated animal passion. Books on vegetarianism strengthened the idea, but so long as I had not taken the 'brahmacharya' vow, I could not make up my mind to give up milk. I had long realised that milk was not necessary for keeping the body, but it was not easy to give it up. As the necessity for

Fame to the ambitious is like salt water to the thirsty;—the more one gets, the more one wants.—
Huxley

There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

avoiding milk in the interests of self-restraint was growing upon me, I happened to come across some literature from Calcutta describing the tortures to which cows and buffaloes were subjected by their keepers. I discussed it with Mr. Kallenbach.

Though I have introduced Mr. Kallenbach to the readers of the 'History of Satyagrah in South Africa,' and referred to him in a previous chapter, I think it necessary to say something more about him here. We met quite by accident. He was a friend of Mr. Khan's, as the latter had discovered a vein of other-worldliness deep down him, he introduced him to me. When I came to know him I was startled at his love of luxury and extravagance. But at our very first meeting, he asked searching questions concerning matters of religion. We incidentally talked of Gautama Buddha's renunciation. Our acquaintance soon ripened into very close friendship, so much so that we thought alike, and he was convinced that he must carry out in his life the changes I was making in mine. When we met, he was single, and was expending Rs. 1,200 monthly on himself, over and above house-rent. Now, he reduced himself to such simplicity that his expenses came to Rs. 120 per month. Since the breaking up of my household and my first release from jail, we began to live together. It was a fairly hard life that we led.

It was during this time that we had the discussion about milk. Mr. Kallenbach said, "We constantly talk about the harmful effects of milk. Why then do we not give it up? It is certainly not necessary." I was agreeably surprised at the suggestion—which I warmly welcomed—and both of us pledged ourselves to abjure milk there and then. This was in Tolstoy Farm in the year 1912.

But this denial was not enough to satisfy me. Soon after this, I decided to live on a purely fruit diet, and that too composed of the cheapest fruit possible. Our ambition was to live the life of the poorest people.

The fruit diet turned out to be very convenient too. Cooking was practically done away with. Raw ground-nuts, bananas, dates, lime and olive oil composed our usual diet.

I must here utter a warning for the aspirants of 'brahmacharya.' Though I have made out an intimate connection between diet and 'brahmacharya,' it is certain that mind is the principal thing. A mind consciously unclean cannot be cleansed by fasting. Modifications in diet have no effect on it. The concupiscence of the mind cannot be rooted out except by intense self-examination, surrender to God, and lastly, grace. But there is an intimate connection between the mind and the body, and the carnal mind always lusts for delicacies and luxuries. To obviate this tendency, dietetic restrictions and fasting would appear to be necessary. The carnal mind instead of controlling the senses becomes their slave, and therefore the body needs clean and the least stimulating foods and periodical fasting.

And therefore those who make light of dietetic restrictions and fasting are as much in error as those who stake their all on them. My experience teaches me that for those whose minds are working towards self-restraint, dietetic restrictions and fasting are very helpful. In fact, without their help, concupiscence cannot be completely rooted out of the mind.

Robert Kelly a train attendant charged with aiding two prohibited Indian emigrants to enter the Transvaal by concealing them among the bedding on a train from Delagoa Bay to Pretoria, was found guilty and sentenced to a fine of £25 on three months imprisonment.

Mr. Sastri's Titbits

We cull the following from the *Pretoria News* :—

Quite the best thing of the week, I think, was the remark made by Mr. Sastri after the rumpus at Klerkadorp.

"I was going to speak, when we changed our venue, of another phase of the agreement."

There is a calm Olympian humour about the remark that is worthy of Curzon or Asquith at his best.

Asquith was a man who never took the slightest notice of unseemly interruptions. I have seen his speech interrupted for ten minutes on and during the turbulent suffragette days, and when peace was restored the Prime Minister, as he was then, simply went on where he left off, with the connecting phrase, "As I was saying."

Mr. Sastri's coolness recalls the old Norse legend. Thor takes the hammer and strikes the sleeping Skrymir a blow on the forehead. Skrymir opens his eyes, passes his hand across his forehead, and says, "Did a leaf fall?"

Two Best English Speakers

"It's a curious thing," a man said to me the other day, "that the two best English speakers we have in South Africa are not Englishmen—one is a Dutchman, Hofmeyr, and the other is an Indian, Sastri."

Yet in style about the only thing they have in common is their complete immobility while speaking. Mr. Hofmeyr fastens his eye on one spot and keeps it there almost throughout. Mr. Sastri stands erect facing his audience squarely and turning neither to the right nor to the left. Neither makes use of his hands, which most of our public speakers find an indispensable aid to eloquence.

Mr. Hofmeyr has the easier style—he is fast and free, while Mr. Sastri is slow and deliberate; but Mr. Sastri has the Asquithian gift of compression which goes along with the choice of the inevitable word.

Answers To Correspondents

S. A. ROCHLIN—your article is too lengthy to be published.—Ed. I. O.

Before the Chief Justice and Justices Devadass and Walsh, at the High Court, Madras, Miss Sitā Devadass, daughter of Mr. Justice Devadass, was enrolled as advocate. This was the first time that a lady has been enrolled as advocate in the Madras Presidency. Welcoming her to the bar, the Chief Justice observed that she was a barrister, daughter of a barrister father, and added that it was fit and proper that her father should also be on that occasion a member of the bench. His Lordship wished her a prosperous and successful career.

SHOP FOR SALE

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