

way, holding meetings and calling upon the men to refuse to work and to die rather than live as slaves, and at the call of these women, thousands laid down their tools and went on strike. I think it may safely be said that, but for the early work of these brave women, during the middle of last year, the wonderful response to the call of honour and country might never have taken place. About six weeks after the Transvaal women left, they also were arrested, and a similar sentence to that passed upon the women of Natal was passed upon them, and they were forcibly vaccinated. So these brave women were shut away from life, but the fight now so splendidly begun went on.

A few days after the release of these last women, two gave birth to children, and another, a young girl of about twenty, passed away, and a third hovered between life and death for months, but the goal was

won. To-day, all these women are back in their homes and are busy in the usual routine of an Indian woman's life. There is absolutely none of the pride of heroism about them. They are the same patient, dutiful women that India has produced for centuries; yet they endured the publicity, and no one who does not know India can understand how terrible to the Indian woman such publicity is. They endured the physical hardship, the mental sorrow, the heartache; for nearly all who did not take young children with them left young ones at home, endured hunger strikes, because they were deprived of fat to eat and sandals to put on—endured it all without hardness or bitterness. India has many things to be proud of, but of none more than the part the Indian women of South Africa took in the uplifting and recognition of a people here despised.

Indians and their Employers.

Mr. Gandhi's Speech at Verulam.



ONE of the most important gatherings held just before Mr. Gandhi left South Africa was the great meeting of indentured Indians and employers at Verulam. In his address, Mr. Gandhi took pains to make the position under the Relief Act absolutely clear to the Indian labourers, and addressed a few earnest words at the close to the European employers of the neighbourhood.

He asked his countrymen to understand that it was wrong for them to consider that the relief that had been obtained had been obtained because he had gone to gaol, or his wife, or those who were immediately near and dear to him. It was because *they* had had the good sense and courage to give up their own lives and to sacrifice themselves, and in these circumstances he had also to tell them that many causes led to that relief, and one of these was certainly also the most valuable and unstinted assistance rendered by Mr. Marshall Campbell of Mount Edgecombe. He thought that their thanks and his thanks were due to him for the magnificent work that he did in the Senate whilst the Bill was passing through it. They would now not have to pay the £3 Tax, and the arrears would also be remitted. That did not mean that they were free from their present indentures. They were bound to go through their present indentures faithfully and honestly, but, when those indentures terminated, they were just as free as any other free Indian, and they were entitled, if they would go to the Protector's office, to the same discharge certificate as was granted to those who came before 1895, under Law 25 of 1891. They were not bound to re-indenture nor to return to India. The discharge certificates would be issued to

them free of charge. If they wanted, after having gone to India, to return, they could only do so after they had lived for full three years in the Province as free men after serving their indentures. If any of them wished to have assistance for going to India, they could obtain it from the Government if they did not wish to return from India. If, therefore, they wanted to return from India, they would fight shy of that assistance which was given to them by the Government, but would find their own money or borrow it from friends. If they re-indentured, they could come under the same law, namely, Law 25 of 1891. His own advice to them was not to re-indenture, but by all means to serve their present masters under the common law of the country. If ever occasion arose, which he hoped would never happen, they now knew what it was possible for them to do. But he wanted to remind them of this one thing, that Victoria County, as also the other Districts of Natal, had not been so free from violence on their own part as the Newcastle District had been. He did not care that provocation had been offered to them or how much they had retaliated with their sticks or with stones, or had burned the sugar cane—that was not Passive Resistance, and, if he had been in their midst, he would have repudiated them entirely and allowed his own head to be broken rather than permit them to use a single stick against their opponents. And he wanted them to believe him when he told them that Passive Resistance pure and simple was an infinitely finer weapon than all the sticks and gunpowder put together. They might strike work, but they might compel nobody else to strike work, and, if, as a result of their strike, they were sentenced to be imprisoned, whipped, or to both, they must suffer

even unto death—that was Passive Resistance, nothing else. Nothing else, and nothing less than that, would satisfy the requirements of Passive Resistance. If, therefore, he was indentured to Mr. Marshall Campbell, or Mr. Sanders, or any friends about there, and if he found that he was being persecuted or not receiving justice, in their case he would not even go to the Protector, he would sit tight and say, "My master, I want justice or I won't work. Give me food if you want to, water if you want to; otherwise, I sit here hungry and thirsty," and he assured them that the hardest, stoniest heart would be melted. Therefore, let that sink deeply into themselves, that whenever they were afraid of any injury being done to them all, that was the sovereign remedy and that alone was the most effective remedy. If they wanted advice and guidance, and many of them had complained that he was going away, and that his advice would not be at their disposal, all he could suggest to them was that, although he was going away, Phoenix was not leaving, and, therefore, if they had any difficulty for which they did not wish to pay Mr. Langston or other lawyers, they should go to Phoenix and ask Mr. West or Mr. Chhaganlal Gandhi what was to be done in a particular case. If Mr. West or Mr. Chhaganlal could help them, they would do so free of charge, and if they could not they would send them to Mr. Langston or his other brothers in the law, and he had no doubt that, if they went to Mr. Langston with a certificate from Mr. West that they were too poor, he would render them assistance free of charge. But, if they were called upon to sign any document whatsoever, his advice to them was not to sign it unless they went to Phoenix and got advice. If Phoenix ever failed them and wanted a farthing from them, then they should shun Phoenix.

The scene before him that morning would not easily fade from his memory, even though the distance between him and them might be great. He prayed that God might help them in all the troubles that might be in store for them, and that their conduct might be such that God might find it possible to help them. And to the European friends living in this country he wished to tender his thanks, and he wished also to ask them to forgive him if they had ever considered that during that awful time he was instrumental in bringing about any retaliation at all on the part of his countrymen. He wished to give them this assurance that he had no part or parcel in it, and that, so

far as he knew, not a single leading Indian had asked the men to retaliate. There were times in a man's life when he lost his senses, his self-control, and under a sense of irritation, fancied or real, began to retaliate when the brute nature in him rose, and he only went by the law of "might is right," or the law of retaliation—a tooth for a tooth. If his countrymen had done so, whether under a real sense of wrong or fancied, let them forgive him and let them keep a kind corner in their hearts; and, if there were any employers of indentured labour there present who would take that humble request to them, he did ask them not to think always selfishly, though he knew it was most difficult to eradicate self, and let them consider these indentured Indians not merely as cattle which they had to deal with, but as human beings with the same fine feelings, the same fine sentiments as themselves. Let them credit them to the fullest extent with their weaknesses, as also at least with the possibility of all the virtues. Would they not then treat their Indian employes even as brothers? It was not enough that they were well treated as they well treated their cattle. It was not enough that they looked upon them with a kindly eye merely; but it was necessary that employers should have a much broader view of their own position, that they should think of their employes as fellow human beings and not as Asiatics who had nothing in common with them who were Europeans, and they would also respond to every attention that might be given to them. Then they would have an intelligent interest not merely in the material or physical well-being of their men, but in their moral well-being. They would look after their morality, after their children, after their education, after their sanitation, and, if they were herding together in such a manner that they could not but indulge in hideous immorality, that they would themselves recoil with horror from the very imagination that the men who were for the time being under their control should indulge in these things because they had been placed in these surroundings. Let them not consider that because these men were drawn from the lowest strata of society that they were beyond reclamation. No, they would respond to every moral pressure that might be brought to bear upon them, and they will certainly realise the moral height that it is possible for every human being, no matter who he is, no matter what tinge of colour his skin possesses.



Messages of Congratulation.

THE VICEROY :

In connection with the settlement of the Indian difficulty in South Africa, the following message was sent to the Viceroy of India by Mr. Gokhale:—

"Indian community in South Africa desire me to act as their spokesman and convey to your Excellency their humble and heartfelt thanks for your great help and courageous advocacy, which have greatly facilitated settlement."

Lord Hardinge sent the following reply:—

"I thank you sincerely for your message from Indian community in South Africa. I did no more than my duty in giving expression to deep feelings of India last November. The generous settlement secured through wise and patriotic action of Union Government is greatly appreciated in India, and will, I am confident, conduce to the happiness and prosperity of our Indian fellow-subjects in South Africa."

LORD AMPHILL :

The following cablegram was received from Lord Ampthill by the British Indian Association:—

"Warmest congratulations to all concerned. Settlement is honourable to all, after a long struggle, manfully pursued, and is bound to ensure mutual respect and friendship in future."



MR. HOSKEN :

Mr. William Hosken, Chairman of the European Committee of Sympathisers in Johannesburg, cabled from London as follows:—

"Heartly congratulations on the outcome of a struggle marked by so much courage, endurance, and high principle."



MESSRS. ANDREWS AND PEARSON :

From India the Rev. C. F. Andrews and Mr. W. W. Pearson sent jointly the following message:—

"We join with you in heartfelt thanksgiving for the successful issue of the struggle, we rejoice with you for the successful issue of the struggle, and pray that peace may now be firmly established on a righteous foundation. Love to all our dear friends who have done so nobly and won so noble a victory."

Then and Now !

"Peace hath her victories,
No less renown'd than war."—*Millon*.

As an indication of the degree in which the public conscience has been influenced by the Passive Resistance Movement, we publish the following remarkable contrast of views held by prominent South African Statesmen at the beginning and at the end of the historic struggle:—

If his (General Botha's) party were returned to power they would undertake to drive the coolies out of the country within four years. He suggested the means to that end to be expropriation of their interests in the country by means of arbitration.—General Botha, in an election address at Standerton, January, 1907.

"The Asiatic cancer, which has already eaten so deeply into the vitals of South Africa ought to be resolutely eradicated."—General Smuts in a letter to Mr. R. Tatham, October, 1906.

The class which had vested rights here could not be interfered with anyway. . . . He well remembered how from the very first they had experienced difficulties in the Transvaal concerning the Indian question. It had been quite impossible for any Parliament to say in an off-hand manner, "Put all these people out of the country, we do not want them here." Only by paying millions of pounds in compensation could they have done anything like that, and even then the matter would not have been settled.—General Botha, in the House of Assembly, June, 1914.

The Minister of Finance (General Smuts) moved the second reading of the Indians Relief Bill. He requested Members to approach such a thorny and difficult question in a non-controversial spirit. The House were now in a position to finally settle the Indian problem on a satisfactory basis, the recommendations of the Solomon Commission, which enquired into the grievances of Indians, having been accepted by the Indian Government, and also . . . by the Indian community.—In the House of Assembly, June, 1914.

The Colonial-born Indian: The Settlement and His Future.

By A. CHRISTOPHER.

6



THE writer purposes to view "the settlement" born of the Passive Resistance Movement initiated by that great Indian leader, Mr. Gandhi, and brought to a head by the unparalleled event in the life of the Indian Community in South Africa, huge strike demonstration by which assumed the form of a thousands of Indian labourers and others—(these have now become matters of history)—and, incidentally, to consider an aspect or two of the future of the Colonial-born Indian. It is but fair to preface the introduction with the qualification that whilst Mr. Gandhi has declared "the settlement" to constitute the Magna Charta of the Indians in South Africa, he has been careful to add that it would give the Indians a breathing space of time, thereby leaving it to be inferred that, as the Magna Charta signed by King John at Runnymede was but the beginning of what to-day are the liberties, privileges, and responsibilities of the Briton, so from the endeavours of the Indian Community following upon "the settlement," yelet the Magna Charta of South African Indians by Mr. Gandhi, must come the eventual complete recognition of the Indian in the life of the State here. But to speak of the redress in a fuller or lesser measure of Indian grievances as a settlement of the Indian Question is a misnomer, and can but be true in a restricted sense. The abolition of that iniquitous tax of £3 on ex-indentured Indian immigrants is a settlement, and its effect especially upon the future Indian population will be tremendous and for the good. The legislation upon the marriage question is as much as can be reasonably expected in a country like South Africa, particularly when it is remembered that some provision has been made for the safeguarding of plural wives where such already exist. The removal of the racial bar is a matter of paramount importance to the future of Indians. The just administration of the laws of the country has been promised. Regulations have been framed under the Indians' Relief Act, but so short a time has elapsed since these things have happened that it would be speculative to express dogmatic views upon the details of "the settlement." But the restoration of the right of South African-born Indians to enter the Cape Colony is in a sense a settlement, though it carries with it the reservation, that in the event of that Province being "flooded" with Indians born in the other Provinces, that that right may be administratively withdrawn. Whether such a reservation was expressed or not, it is in the power of the Legislature to do whatsoever it wills, and where, as in human affairs, there is ever change,

there can be no finality, though the settlement of a question at the time it is effected and so long as no developments take place therein, may be viewed as final. This observation on the changes to which man is ever subject is especially applicable to the Colonial-born Indian, who, it has been admitted from the statesman, the Public Commission economist, to the veriest scribbler in the dailies of the country, is a problem in himself, and the solution of this problem will be the end of what is known locally as the Indian Question. The Hon. Mr. Gokhale, when here, advised Colonial-born Indians to seek their own salvation, as to them this land was their home, however much they might look to India as their motherland. Patriotic they might be, and there can be no doubt that they are, but immediately they were concerned with the affairs of South Africa, and their efforts should be directed to their acceptance in its polity; but this phase of the question is so vast that it permits not a cursory discussion here. Mr. Gandhi, on the eve of his departure from South Africa, was emphatic in his advice that, as the salvation of the Indian Community was in the hands of the Colonial-born Indians, if they who had come to this country were to cut themselves away from them, they would surely be driving a nail into their coffin. These expressions are worthy of remark. They suggest that with the stoppage of Indian immigration—free, restricted or conditional—and with the elimination of the India-born Indian by the hand of death or by return to India, gradually, in the course of a number of years, the entire character of the future Indian population here would be South African. To the South African-born Indian, then, must they, who would solve the Indian Question, turn, and in him they will find material worthy of a part in the structure of South Africa. He is in a state of transition from the East to the West, and, if it were possible that the virtues of the Occident and the Orient could be blended in him, then the prediction of Kipling, that the East and the West will never meet, will have been falsified. And there is hope for the Colonial-born Indian, given the opportunities of trade, calling, occupation and freedom of locomotion, with facilities for academic, technical, agricultural, and industrial education, that he will hold his own; but his condition will be cribbed, cabined and confined, so long as the proverbial barriers remain in the country with a Union which cannot for ever keep the Indians born in South Africa from realising their oneness of interests and aspirations in life; and this must happen sooner than most people would expect, as the Colonial-born Indian must, by the force of his circumstances and environment, become more and more anglicised. If, though the Jew, than whom none is more tenacious of the language, religion, customs, traditions and

history of his nation, he anglicised and yet remain a Jew, it is probable that the Indian may become anglicised and yet be not denationalised. Evidences of this are not wanting, for, with the absorption of much that is English, such as, for instance, certain sports, there goes along with these their national games, and this process is noticeable in almost everything connected with them. But at the same time, the attractions of the West appear to be gaining in strength, and the risk of the Colonial-born Indian eventually in the course of generations losing his power to withstand them even partially is very great indeed. The position, however, is not hopeless, if the communication that existed between India and South Africa by the immigration and emigration of Indians is restored, in any case for the present, by the organisation of a means by which Colonial-born Indian boys and girls may spend some years of their life in India, learning as much as is possible during those years of something of India, its wealth of intellectual and spiritual knowledge, its greatness and its resources, past and present, and, if he or she dare, peep into its future.

And this leads one to consider the means by which the Colonial-born Indian, irrespective of sex—for the education of the girls, the mothers of the nation, is as important as that for the boys—may live and study in India, and the means that suggest themselves are scholarships tenable in India, enabling the student to return from thence the better qualified to earn, and learned in the lore of India to serve his community in a distant land and be patriotic to the country of his fathers. Education doled out to the Colonial-born Indian leaves much to be desired. Mr. Gandhi has already indicated his willingness to assist in the education of Colonial-born Indians in India, and may not the Colonial-born Indian ask the nation-builders of India: Have we not a place in the structure of the national edifice you contemplate, and will you not assist us, so that we may assist you in your patriotic work?

FORCE NOT AN ATTRIBUTE OF GOD.

"What was and is the offence of the Cross?" asked Dean Inge in St. Paul's Cathedral. "Evil is to be overcome by goodness, not by resistance."

"It is said that when Clovis, the war-like Frankish king, first heard the story of the Crucifixion, he exclaimed in generous heat, 'If I and my Franks had been there, we would have rescued him.' But Christ would not rescue Himself.

"There is a very striking sentence in the Epistle to Diognetus, an early Christian document of the second century. It runs simply, 'Force is not an attribute of God.'"

"And how completely and persistently it has been ignored in later history! The Church began to govern by force, by violence, even before force and violence had ceased to be exercised against itself. The mischief, of course, was not in establishing a Church order, with disciplinary powers, but in consecrating violence as an instrument for doing God's work. Our Lord called this 'worshipping the Devil,' and it has, in fact, produced the most gigantic crimes in history."

THE COMING BROTHERHOOD.

There shall come from out this noise of strife and groaning

A broader and a juster brotherhood;

A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time when each shall to another
Be as Christ would have him, brother unto brother.

There shall come a time when brotherhood grows stronger

Than the narrow bounds which now distract the world;

When the cannon roar and trumpets blare no longer,
And the ironclads rust and the battle-flags are furled;

When the bars of creed and speech and race, which sever,

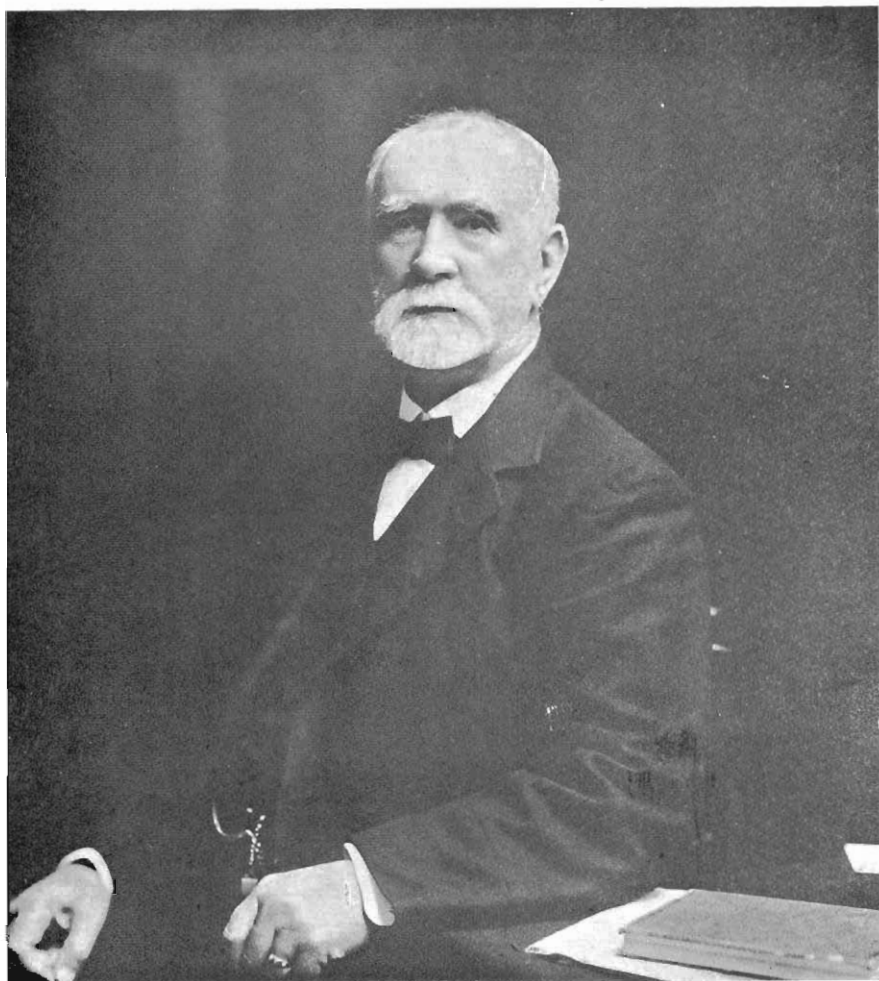
Shall be fused in one humanity for ever.

—SIR LEWIS MORRIS.



EDITOR'S NOTE.—The Editor desires to thank all those who have helped in the issue of the "Golden Number," either by writing articles, lending or presenting photographs, or in other ways.





THE LATE SIR DAVID HUNTER, K.C.M.G.



Mr. Ahmed Mahomed Cachalia,
chairman of the Transvaal British Indian Association, one of the staunchest Passive Resistance leaders. He served periods of imprisonment and allowed himself to be made insolvent rather than violate his oath, subsequently paying his creditors Twenty shillings in the Pound.

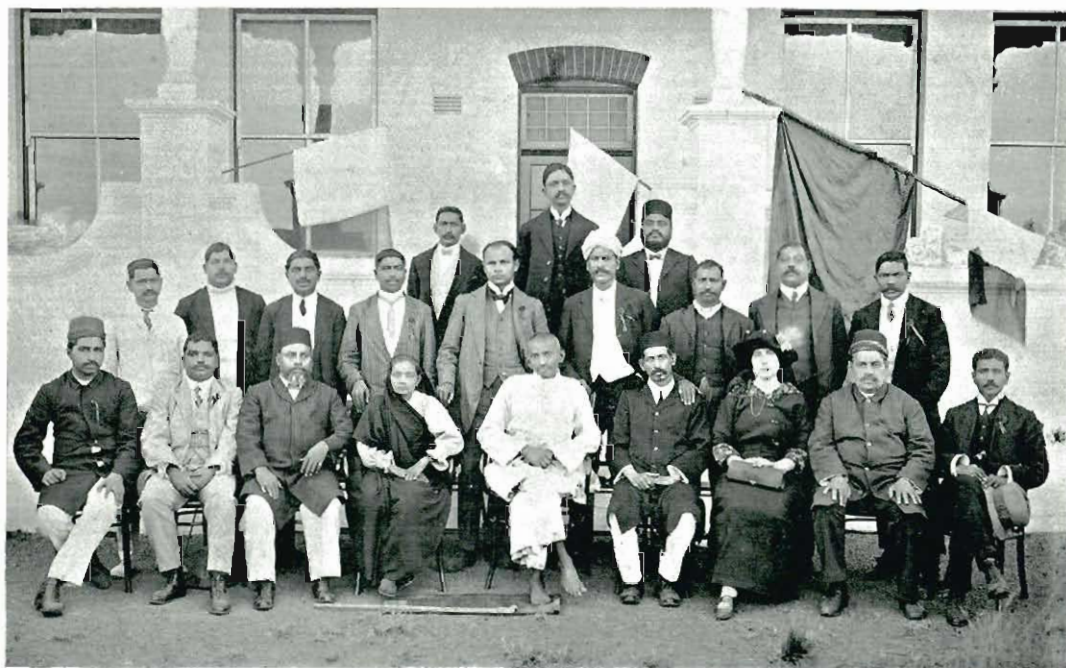


Photo by]

The last photograph of Mr. & Mrs. Gandhi in Durban along with several friends.

[R. Bhagwan,



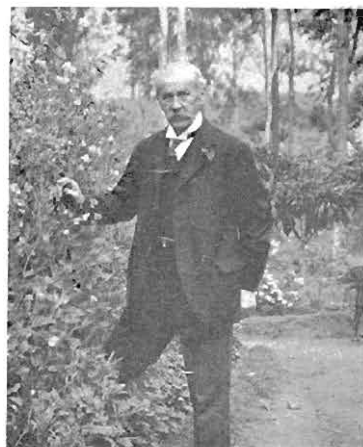
H. H. the Aga Khan,
who presided over the Bombay mass
meeting on the South African
question.



Mr. Omar Hajee Amod Jhaveri,
joint secretary, Natal Indian Asso-
ciation, who in many public
capacities during the struggle rend-
ered great service to the Community.



Mr. H. M. Meyler, M.L.A.
whose whole-hearted advocacy
of the repeal of the £3 tax
has endeared him to the
Indian Community.



The late Mr. T. R. Haddon,
a member of the European
Committee of sympathisers in
Johannesburg.



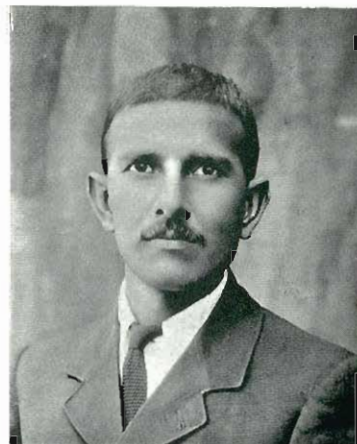
Mr. Vere Stent,
Editor of "Pretoria News" who has
consistently advocated the Indian
cause. Presided at the Pretoria
farewell meeting to Mr. Gandhi.



Mr. A. H. West,
joint manager of the Phoenix Settlement
and "Indian Opinion." He was arrested
(but subsequently released) during the
strike whilst succouring indentured lab-
ourers who had fled to Phoenix for
protection from neighbouring estates



Miss Ada West,
(Devi Behn) who acted both at Tolstoy
Farm and at Phoenix as "Sister" to
the children sent there for training.



Mr. Maganlal K. Gandhi,
one of the pioneer Settlers at Phoenix
who sacrificed his strong desire to
suffer imprisonment in order to attend
to the duties of Home and the Press.

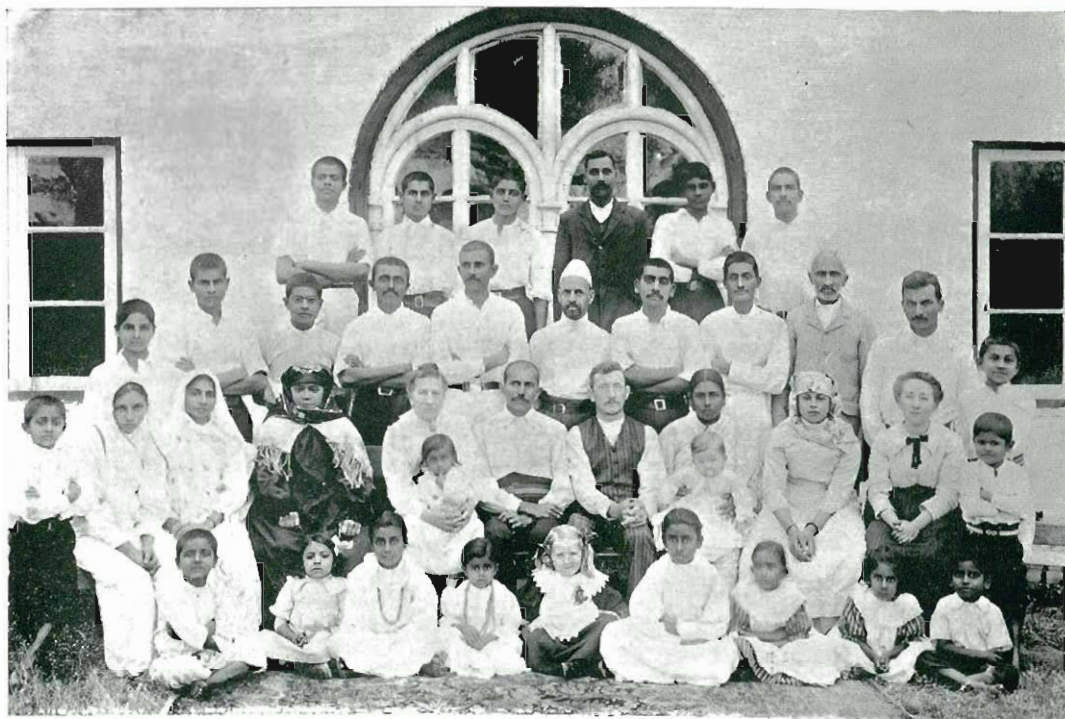
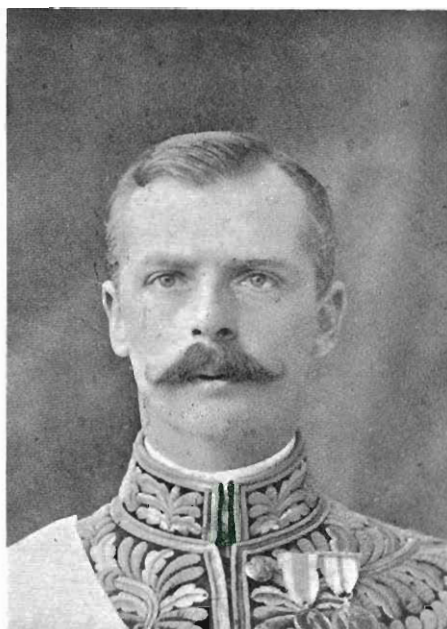


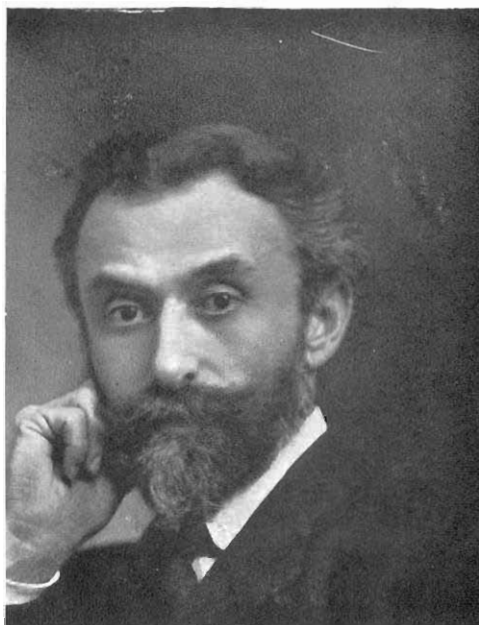
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An interesting group of Phoenix Settlers with their wives and families together with some of the students.

[B. Gabriel



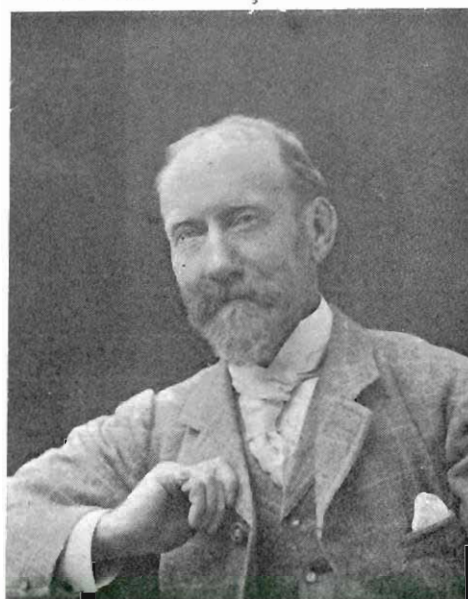
The Right Hon. Lord Amthill, P.C., G.C.S.I., G.C.I.E.
Ex-Viceroy of India and Governor of Madras, President of
the South Africa British Indian Committee, London.



Mr. Ratan J. Tata,
the philanthropic and patriotic Indian donor of
three munificent contributions to the Passive
Resistance Fund.



Rt. Hon. Syed Ameer Ali, P.C.,
Judge of the Privy Council, Chairman of the London
Committee of the All-India Moslem League, and a
member of the London Committee.



Sir Wm. Wedderburn, Bart.,
a staunch advocate of the South African Indian
cause, and a true friend of India.



Mr. Parsee Rustomjee ("Kakaji") the "Grand Old Passive Resister" of South Africa



The Hon. Dadabhai Naoroji, India's "G.O.M." whose heart has throughout been with the Passive Resisters



Sir Wm. Bull, M.P., Solicitor to the London Committee



Sir Chas. Bruce, G.C.M.G., a prominent member of the South Africa British Indian Committee



Mr. Hajee Dawad Mahomed, President, Natal Indian Association, spent twelve months in prison as a Passive Resister



Mr. Gokaldas P. Gandhi, who led a party of Passive Resisters from Tongaat district





Senator W. P. Schreiner,
who fought strenuously for
justice to the Indian
Community.



Mr. Theo. L. Schreiner, M.L.A.
an eloquent spokesman in the
Assembly on behalf of Indians.



Mr. John X. Merriman, M.L.A.
a consistent champion of
fairplay to Indians.



Olive Schreiner,
the celebrated author, whose sympathies
were with the Passive Resisters.

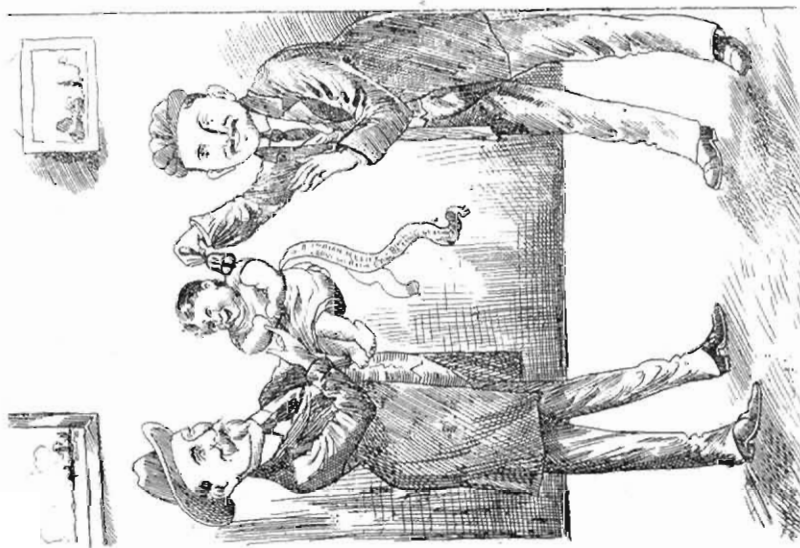


Lady Chandavarkar,
a prominent member of the Bombay
Indian Women's Organisation who
assisted so greatly during the struggle.



Unveiling of the Valiama Memorial by Mrs. Chas. Phillips, at Johannesburg. July 15, 1914.

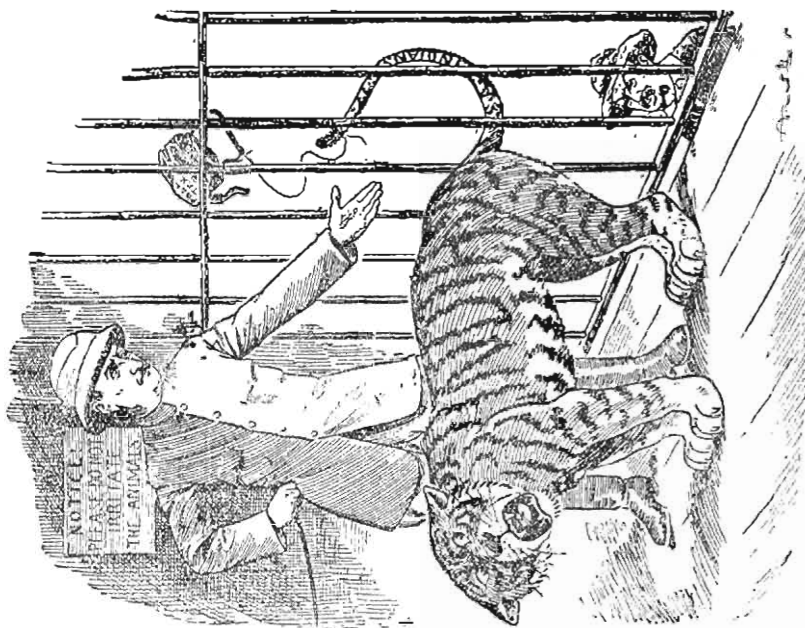
THE BABE OF PEACE.



[From Hindi Punch]

SMUTS—What do you think of the baby?
 GANDHI—Very pleasant. Born with a twig of peace in
 the mouth.

THE TAIL AND THE TIGER.



[From Punch]

VICEROY OF INDIA (TO GENERAL BOTHA): "I'm sure
 you only meant to have a little harmless fun with his tail, but what's
 fun to you may be very annoying to the rest of the tiger."



Mr. Jeewa Mahomed,
of Pretoria, who rendered valuable service
to the Passive Resistance movement.



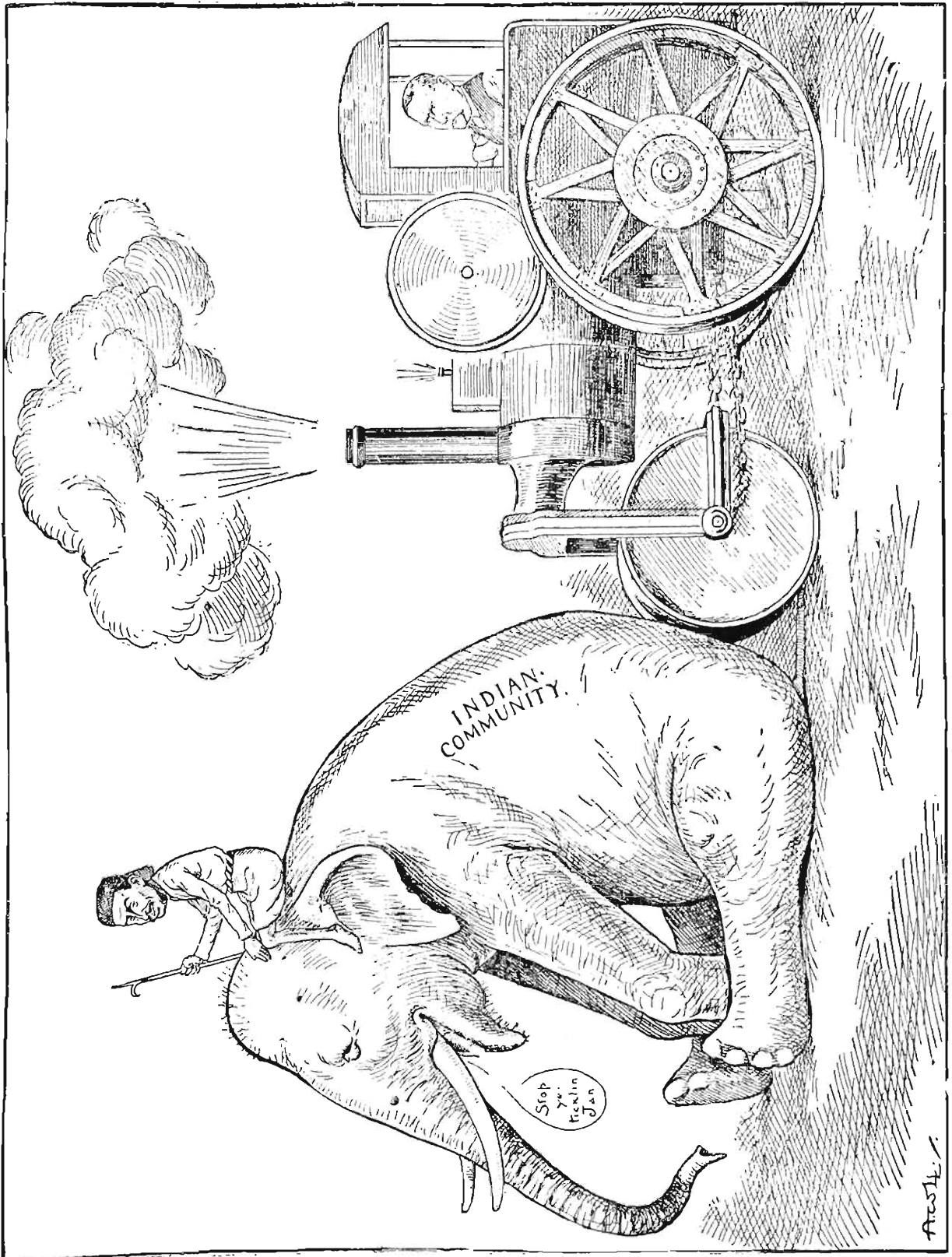
Mrs. D. M. Lazarus,
of Newcastle, who bravely worked for the
comfort of the Indian women and the
strikers.



Mr. Vali Peerbhai,
who assisted at Volksrust and Charlestown
during the strike.



Mr. A. M. Badat,
of Volksrust, who rendered great service
during the strike.



"The Steam Roller v. The Elephant. (The Elephant 'sat tight'; the Steam Roller exploded.)"—*Sunday Times*.

[Reproduced by kind permission

THE PIONEER PARTY OF THE LAST PHASE OF THE STRUGGLE

Cupposamy Moonlight, V. Govindrajloo, Sivpujan Budree, Revashanker Sodha.



Photo by

Ravijibhai M. Patel, R. Govindoo, Gokuldas Garach, C. K. Gandhi, Maganbhai Patel, Ramdas Gandhi, Solomon Royceppan, H. Kallenbach, M. K. Gandhi, Mrs. M. Doctor, Mrs. Gandhi, Mrs. C. K. Gandhi, Mrs. Maganlal Gandhi, Parsee Rustomjee.

[B. Gabriel



The Late Mr. Gabriel Isaac,
a European who went to gaol at Pinetown
as a Passive Resister whilst in charge of
the temporary camp at New Germany.



The late Mr. J. Dowell Ellis,
Mayor of Johannesburg, who welcomed the Hon.
Mr. Gokhale upon his arrival in the Golden City.



Mr. W. M. Vogl,
a strenuous European sympathiser.



Mr. F. Drummond P. Chaplin, M.L.A.,
the chief Opposition spokesman in favour
of the Indians Relief Bill.



INDIAN COMMISSION OF INQUIRY.

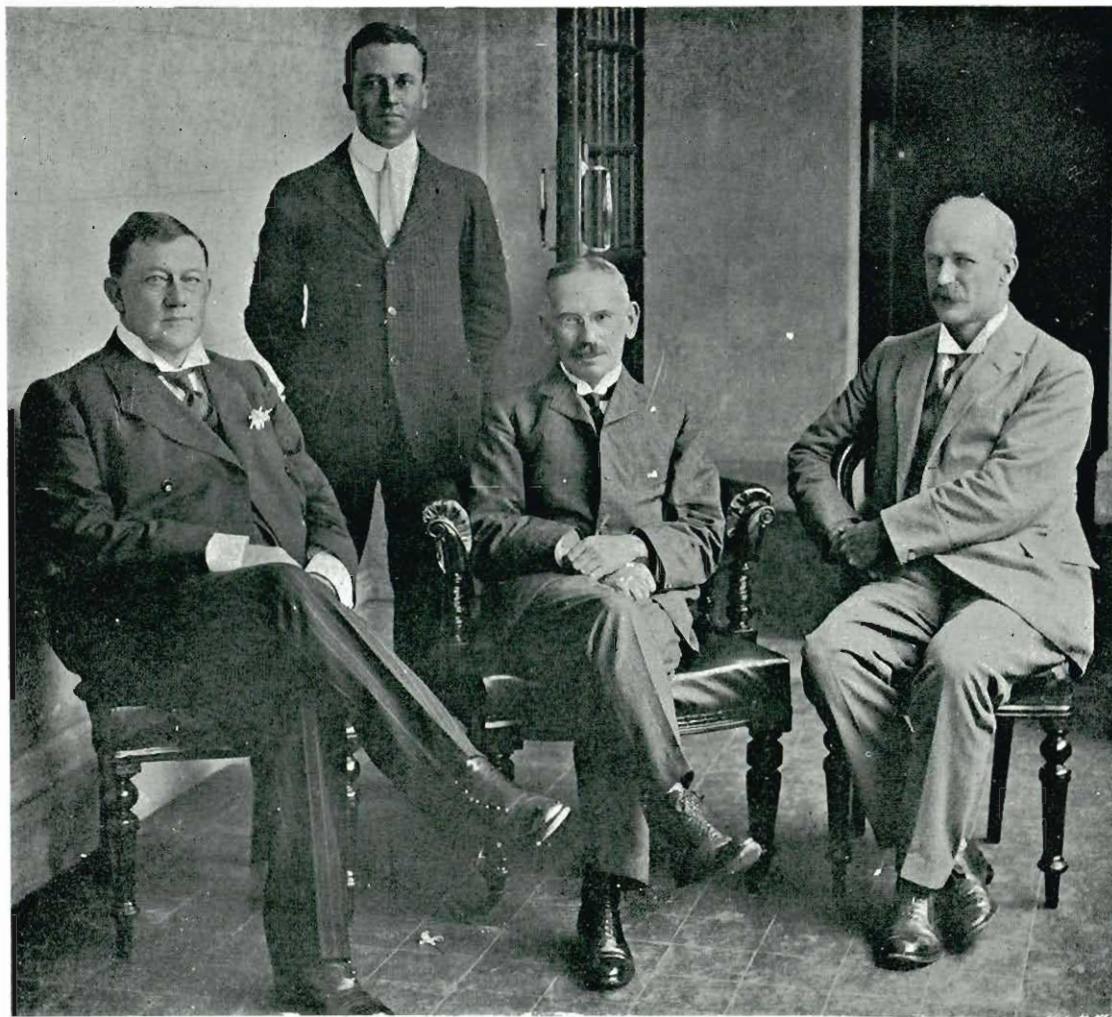


Photo by.]

[A. C. Coyne

In the centre is Sir William Solomon (chairman), with Mr. Ewald Esselen on his right, Mr. J. S. Wylie on his left, and Mr. Adler (secretary) standing.

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