

Indian Opinion

No. 12—Vol. XXV.

Friday, March 25th, 1927.

Registered at the G.P.O. as a Newspaper.
PRICE FOURPENCE.

HONOURABLE COMPROMISE

(BY M. K. GANDHI)

SIR MAHOMED HABIBULLAH and his colleagues are to be congratulated upon having secured a settlement that is honourable to both parties. It is not the best that could be conceived, but it is the best that was possible. I doubt if any other deputation could have done more. The Class Areas Bill, which brought about the Conference and around which the battle raged, is dead and gone. The Right Hon. Srinivasa Sastri, who when the deputation sailed for South Africa was of all members the most communicative, and had warned us not to expect much, did not conceal at the end of the labours of the Conference his satisfaction at the result. A perusal of the settlement warrants the satisfaction.

But like all compromises this one is not without its danger points. The dropping of the Class Areas Bill is balanced by repatriation, re-emerging as re-emigration. If the name is more dignified, it is also more dangerous. Repatriation could only be to India. Re-emigration can be to any country. The following sentence in the settlement clearly points out to that interpretation:—'The Union Government therefore will organise a scheme of assisted emigration to India or other countries where the Western standards are not required.' This assisted emigration to other countries I hold to be dangerous, for there is no knowing what may happen to the poor ignorant men going to an unknown land, where they would be utter strangers. Such countries as would take them would only be either Fiji or British Guiana. Neither has a good name in India. It is decidedly a disadvantage to have been party to assisted emigration to any other part of the world.

The good point about this assisted emigration is that whereas before the settlement the repatriates lost their domicile, the re-emigrants now retain it and lose it only if they absent themselves so long as to warrant the inference that there is no intention on their part to return to South Africa. How many assisted emigrants can hope to refund the assistance in money they might have received or how many can hope to return with their families is a different question. The non-forfeiture clause is clearly designed not so much to guarantee a substantial right as not to hurt national self-respect.

The annexure, containing a summary of 'conclusions reached by the Round Table Conference on the Indian question in South Africa', is a remarkable document betraying in every paragraph a heroic attempt to reconcile conflicting interests and sentiments. The industrious reader will have no difficulty in discovering hopeful paragraphs. I shall therefore content myself with drawing attention to a paragraph that is fraught with grave danger. The Union Government is 'to take special steps under the Public Health Act for an investigation into the sanitary and housing conditions in and around

Durban, which will include the question of the limitation of sale of municipal lands subject to restrictive conditions.' I do not know what is aimed at in this paragraph, but my suspecting mind—and my suspicion is based upon previous bitter experience of interpretations, warranted and unwarranted, that a strong party places upon agreements with a weak party to the latter's disadvantage—conjures up all kinds of frightful consequences arising from this proposed committee and limitation. Already the Durban Corporation has been invested with powers which it has utilised for the suppression of its Indian citizens. So far as I know a committee can bring to light nothing that is not known to the Corporation or the Government. The appointment of an advisory committee of Indians may be simple padding. The Health Committee may bring in a hysterical report, as a previous committee to my knowledge has done, and limitations may be put upon the purchase of municipal lands by Indians which may cramp the Indian community residing in Durban. Nor do I like the paragraph which seems to imply that provincial Governments are at liberty to take any action they might against the Indian settlers without reference to the Central Government.

But the compromise is acceptable in spite of the dangers referred to by me, not so much for what has been achieved as for the almost sudden transformation of the atmosphere in South Africa from one of remorseless hostility towards Indians to that of a generous toleration and from complete social ostracism to that of admission of Indians to social functions. Mr. Andrews sends me a glowing account of the utmost cordiality with which the Indian members of the Deputation were received alike by the Government and the people, how local Indians were able to gain entry to the most fashionable hotel in Cape Town without any let or hindrance and how the Europeans in South Africa were flocking to him to know all about the Indian deputation and the Indian question. If this atmosphere of good will and sociability is kept up and encouraged, the settlement can be used as a solid foundation for erecting a beautiful temple of freedom for the Indian settlers in South Africa. But the success of the settlement very largely depends upon the selection of the Consul or the Commissioner who will be selected to represent the Government of India. He must be a person of eminence, great ability and strength, and in my opinion, he must be an Indian. The very fact of his being an Indian will strike the imagination of the European population and raise the Indian settlers in European estimation. He will reach the heart of Indians in a way no Englishman, not even perhaps Mr. Andrews, can, and if a man can be selected who will command the equal esteem of the Union Government we need not fear the future. Such a man in my

humble opinion is Mr. Srinivasa Sastri. I cannot conclude this hasty survey of the settlement without placing on record my deepest conviction that the happy result is predominantly due to the ceaseless and prayerful labours of that godly self-effacing Englishman, Charlie Andrews.—*Young India*.

Indo-Union Agreement

Commenting on the Indo-Union Agreement *The Leader* (Allahabad) states that the result of the Round Table Conference is to be approved and welcomed, and that all parties who had a share in making it possible should be congratulated and thanked. Foremost among them are the Indians of South Africa, but for whose persistent patriotism and prolonged sacrifices, our country's name would have been shamed. All credit, all honour to them; more strength to their elbow. Mr. Andrews, the members of the Habibullah and Paddison deputations, the Governments of India and South Africa, have all deserved well of India in this connection, and we thank and congratulate them all. We should further acknowledge the improved attitude of the Europeans in South Africa, without which the Government of the Union would have been powerless to show moderation or goodwill.

We pray that this settlement may mark the opening of a new and brighter chapter in the history of the South African Indian problem, and that our highly deserving but much harassed countrymen settled in that country may not have to suffer any more humiliations. And we hope that on the foundation now laid will in the years to come be built the edifice of the free and full recognition, in law and in fact, of the equal civic and political status of Indians with all other subjects of the King-Emperor.

Dadabhai Naoroji

The bronze statue of the late Dadabhai Naoroji, which was unveiled by His Excellency the Governor of Bombay on February 6th, and the speeches made on the occasion are a fitting though somewhat belated tribute to the memory of the distinguished patriot, who rendered unforgettable services in the cause of the social, economic and political uplift of his countrymen. The statue, which has been erected at a centrally situated spot in Bombay, opposite the Flora Fountain, is in a seated posture and bears a remarkable likeness to the Grand Old Man of India. It is gratifying to know that it is the work of Mr. Talim, a well-known Indian sculptor. The inscription on the front panel of the pedestal of the statue is as follows: "Dadabhai Naoroji, first Indian Member of Parliament 1892-95. Revered and Beloved of the country, the Grand Old Man of India, born 5th September 1825, died 17th June 1917." The side panels of the pedestal are also emblematic of Dadabhai's work. On one of them is portrayed a scene of the House of Commons in session, with Mr. Gladstone addressing the House and Dadabhai and other great Parliamentarians of the time occupying the front benches. The other panel symbolises Dadabhai's work in the cause of female education. The inscription on this panel is: "Mothers really build a nation" and portrays Dadabhai leading a group of Indian women and girls to a house of learning. Sir Dinshaw Wacha, as Chairman of the Memorial Committee, in requesting His Excellency to unveil the statue, made an illuminating speech, which gave a true insight into the life-work of the great patriot. He described Dadabhai as a towering light, shedding its beneficent radiance and spreading its vivifying influence in every nook and corner of the country. Dadabhai embodied in his person, patience, perseverance, righteousness and justice. He served his

country with a sacrifice and singleness of purpose which, it may be rightly said without exaggeration, was rare. In short, he was a truly great man, said Sir Dinshaw, "who took no thought of ought save Right and Truth. Men of his type and character flourish, as the poet says, only once in an age like the secular aloe tree, leaving behind a great name in History." His Excellency Sir Leslie Wilson also paid a fine tribute to the memory of Dadabhai whose life may be said to be itself "an epitome of the history of Indian constitutional reform during the second half of the nineteenth century." He aptly described him as a citizen of India or better still as a citizen of the Empire and showed how extensive was his field of work. "He did not work" said His Excellency, "for the Parsi community only, of which he was such a prominent member, or for Bombay only, the city which is proud to claim him as one of her most distinguished sons, but he worked for the benefit of all classes and creeds in India, and for the welfare of this great country as a whole. Indeed, I think I may go further than this, and say that I believe that his work will prove, in the end, to have been for the lasting benefit of the British Empire; for while he was prepared to criticise severely those features of the administration which he believed to be faulty, and to express his disapproval of those factors in the relations between Great Britain and India, which he regarded as unsatisfactory, his object was not merely to criticise or to disapprove, but to improve." We trust the statue will serve to remind thousands of Bombay's citizens who will be able to see it every day of the patriotic services of the Grand Old Man of India.

—*Gujarati*.

Rabindranath Tagore and the Far East

(BY C. F. ANDREWS)

(Reprinted from the "South African Nation")

In the year 1916, during some of the darkest days of the late war, when victory and defeat swayed backward and forward across the plains of Europe on both the eastern and western fronts, I was called upon to travel with the poet, Rabindranath Tagore, on his first visit to the Far East. Again, in the year 1924, he asked me to accompany him; and I was able to compare the changes which had taken place and to get at first hand his impressions and reactions.

Since, during these visits, Rabindranath Tagore was the distinguished guest of the intellectual leaders and the men of artistic genius, and also was taken into counsel by the greatest statesmen, I had exceptional opportunities of studying the real mind of the Far East at first hand. None of that reserve was shown which hides the true mental outlook from Europeans. Indeed, it would be difficult to obtain a more open expression of opinion than that which I was able to gather in company with the Indian poet. It is necessary to make this point plain at the outset, because it is the strongest credential I have of having received an understanding impression. It is also true that there is a "mind" of the East—just as there is a "mind" of the West. On that account, in my own case, a manhood spent wholly in Asia, a period which has now reached its twenty-fourth year, has given me a clear outlook upon the Eastern horizon, which needs only to be readjusted as one passes from India to China, and from China to Japan.

When I visited China, in 1916, in a crushed and prostrate condition, Early in the previous year

the Japanese Minister at Peking had suddenly presented Yuan-shi-kai with the infamous twenty-one demands. They represented, in the midst of the war then being waged, an attempt on the part of Japan to force a Protectorate upon China. The ultimatum to Serbia, which precipitated the war in Europe, was obviously the model on which Japan took action. China, in her utter helplessness, was obliged to give way. The only weapon was that of passive resistance. China prepared herself to use that last weapon in order to avoid the impending doom of subjection to Japan. She has been using it ever since and is using it against Europe to-day.

When the Indian poet arrived in Japan, in 1916, everything possible was done to gain from him his approval of Japan's career of conquest, as the dominant protector of Asia. But students from different countries approached him, who were idealists, and averse from the "blood and iron" policy of modern Japan. His whole heart went with them and the glamour of his reception, almost as a royal guest, did not lead him astray. He saw also sights which filled him with horror—little children of five and six years old strutting to and fro, to school and back, in military uniform; the schools themselves decorated with blood-stained trophies of the Russo-Japanese War; the new ports of Kobe, Yokohama and Nagasaki belching smoke and bristling with hideous corrugated iron sheds in the midst of beautiful Japan; an iron military discipline everywhere enforced and eating into the soul of the nation.

While I was with him, day by day, it was easy to see how increasingly horrified he became. He found himself entangled, as it were, in a net—compelled to speak in public, and yet determined not to "prophecy smooth things." His essential moral courage came to his rescue—as it did last year in Europe when he was compelled to speak the truth about Fascism, after having been made royally welcome in Italy as the guest of Mussolini. In Japan, as later in Europe, when the time came to speak at last, he lashed out quite fearlessly. Indignation barbed with pointed utterance every word he wrote. The book of lectures, called "Nationalism," was the result. The world has obtained this document as one of its living possessions, wrought out of the agony of the war.

These lectures on Nationalism struck not merely at Japan. They struck at Japan's teacher in frightfulness—Europe. For while expressing, in the most full and generous terms, the East's gratitude to the West for its magnificent search after scientific truth, he scorched the West with the fire of the poet's wrath for being the first to infect Japan herself with the poisonous doctrines of militarism as a chief means of national aggrandisement.

On a third occasion, as I can very vividly remember, the poet's *saeva indignatio* broke through the bounds of his peaceful retirement and religious meditation. This time it was against Great Britain for the ruthlessness of Amritsar, in the year 1919. I was with him during those days, when the news of the massacre in Jallianwala Bagh by General Dyer came trickling through. Night and day alike he was in an agony of mental suffering. Relief only came with that tremendous letter—one of the masterpieces of English literature—in which he resigned his knighthood as a protest against the wrong done to humanity by such a deed of bloody reprisal. Characteristically enough, he was the very first later on to protest

against any memorial being raised at Jallianwala Bagh by his own Indian countrymen, which should keep fresh the record of the massacre, and so perpetuate hate among the nations of mankind.

Rabindranath Tagore cannot be called a pacifist in the same sense that Mahatma Gandhi is rightly called by that name. He believes that force has its own very limited sphere in human life as it is lived on the lower plane to-day. But he is essentially a lover of freedom; his fundamental belief is this; that moral freedom and physical compulsion are incompatible inter-relations. He is not a nationalist, where nationalism means a larger selfishness, a forceful rising to power, by crushing down the weak and helpless. But he is a lover of the soil of his own country, with a devotion that is akin to worship; and his sweetest songs have been sung about the villages and rivers and rain-clouds of Bengal. He is heart-sick and home-sick whenever he leaves his own native land. Each journey that he makes abroad is an exile hard to be borne. Of all the great thinkers who have visited China and Japan, his name is likely to be longest remembered, because he loved the people of these two countries so dearly that he dared to tell them the truth.

A Visit to Mariannahill

(BY C. F. ANDREWS)

[The following article was written by me for the *Southern Cross* after a visit to Mariannahill, the famous Trappist Monastery, in company with Mr. J. W. Kendall of Northdene.—C.F.A.]

Ever since I came to South Africa—even from my first visit from India in 1913-1914—it had been my own special wish to go to Mariannahill Monastery, yet circumstances prevented me until quite recently.

Late on a very wet night I reached Northdene by a slow train from Maritzburg and was received at the station by Mr. Kendall—who most kindly made all the arrangements. I spent the night at his house and motored early next morning to Mariannahill. Mr. Coghlan had graciously come over from Durban to accompany me.

First of all, we went to the Monastery itself and were present at Mass. It was deeply moving to watch the silent monks coming in, one by one, till all had assembled, and the divine service had begun. Some of the monks were very aged indeed. The singing was wonderful, the voices in antiphon rang out,

V. Dominus vobiscum.

R. Et cum spiritu tuo.

All through the next week the chanting of those words by the monks rang through my head and found an echo in my heart. I found myself, in moments of silence, repeating them to myself:

Dominus vobiscum.

Then the refrain would echo in my mind, and I could see the monks as they repeated the words:

Et cum spiritu tuo.

They brought back the memory of the whole of that solemn service, in which the outer world was left behind and the inner veil of the Divine Mystery itself was pierced.

I longed to linger a while in the Monastery Church, after the Office was over, but I had been told by my host that we were to go on from thence to the Cathedral. Mass there would be High Mass, at which the native Zulus and other Bantu races from all the country round would assemble. We went out of the Monastery gates, past the Bishop's house, and on a slightly rising ground opposite we entered the crowded Cathedral.

It was a wonderful joy to me, that day, to kneel side by side with those of another race in closest Christian fellowship and join in the celebration of the Divine Mystery itself along with them. Their voices were singularly melodious, and I was told that at the great festivals, not only is the Cathedral itself thronged—as it was that Sunday—but also the doors and porches and verandahs, and even the road outside.

Before we went away we saw the resting place of those who had departed in the Faith, their bodies laid to rest with a simple iron cross to mark their graves, one by one. The large number of these simple crosses was significant of the sacrifice that had been rendered in the warfare of the King of Kings:

Vexilla Regis prodeunt!

The thought of that great mediæval hymn came to me; for I had seen photographs of battlefields in the late War, where rows of simple iron crosses marked each soldier's grave. And here, in a nobler warfare, on behalf of the Prince of Peace, were the graves of those who had fallen in the fight with no less suffering and sacrifice, and with no less courage and daring of spirit. Nay, the suffering, the sacrifice, the daring of soul, had been far greater. For they represented a life-long struggle, not the impetuous courage of a single brief campaign. They represented also an infinitely greater moral victory—a victory not won by killing other people, but by redeeming souls whom Christ our Lord came down into the world to save.

Then I turned to the graves on the other side of the pathway, where the Sisters were laid to rest. We could see the Abbey near, and the nuns were walking along the paths. Their life of pure devotion would go on from one day of worship to another, till they fall asleep in Christ. Their calm, the peace, the beauty of the place, in the midst of the hills and almost in sight of the sea, entered into my very being. My heart was too full to speak.

When we came back to the Monastery gates, a Brother was waiting for us at the Refectory. He insisted on our taking a light meal before we returned on our way. The wonderful face of the first Abbot looked down on us from the wall. Truly a soldier-monk, in the highest sense of the words, he seemed as he looked down upon us. A great ruler he must have been, ready first to sacrifice himself before he called for sacrifice from others. Yet, withal, there was a tenderness in his stern, ascetic features which spoke of love for little children and reverence for the sweet beauties of God's natural creation.

As we went back, we passed through the cultivated land, where the monks had made "the wilderness to blossom as a rose." With a heart full of deep thankfulness and gratitude to God, I came at last to Northdene, there to find the Indian community of the neighbourhood already assembled in the courtyard of my kindly host to meet me.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

PART II.

Chapter XVII

SETTLED IN NATAL

Seth Haji Mahomed Haji Dada was regarded as the foremost leader of the Indian community in Natal in 1893. Financially Seth Abdulla Haji Adam was the chief among them, but he and others always gave the first place to Seth Haji Mahomed in public affairs. A meeting was therefore held under his presidentship at the house of Abdulla Seth, at which it was resolved to offer opposition to the Franchise Bill.

Volunteers were enrolled. Natal-born Indians, that is mostly Christian Indian youths, had been invited to attend this meeting. Mr. Paul, the Durban Court Interpreter, and Mr. Subhan Godfrey, Headmaster of a Mission School, were present, and it was they who were responsible for bringing together at the meeting a good number of Christian youths. All these enrolled themselves as volunteers.

Many of the local merchants were of course enrolled, noteworthy among them being Seths Dawad Mahomed, Mahomed Cassim Kauruddin, Adamji Miankhan, A. Kolandavelu Pillay, C. Lachhiram, Rangaswami Padiachi, and Amod Jiva. Parsi Rustomjee was certainly there. From among the clerks were Messrs. Manekji, Joshi, Narsiram, and others, employees of Dada Abdulla and Co., and other big firms. They were all agreeably surprised to find themselves taking a share in public work. To be invited thus to take part was a new experience in their lives. In face of the calamity that had overtaken the community, all distinctions such as high and low, small and great, master and servant, Hindus, Mussalmans, Parsis, Christians, Gujaratis, Madrasis, Sindhis, etc., were forgotten. All were alike the children and servants of the motherland.

THE PETITION TO THE ASSEMBLY

The Bill had already passed, or was about to pass, its second reading. In the speeches on the occasion, the fact that Indians had expressed no opposition to the stringent Bill was urged as proof of their unfitness for the franchise.

I explained the situation to the meeting. The first thing we did was to despatch a telegram to the Speaker of the Assembly requesting him to postpone further discussion of the Bill. A similar telegram was sent to the Premier, Sir John Robinson, and another to Mr. Escombe, as a friend of Dada Abdulla's. The Speaker promptly replied that discussion of the Bill would be postponed for two days. This gladdened our hearts.

The petition to be presented to the Legislative Assembly was drawn up. Three copies had to be prepared and one extra was needed for the press. It was also proposed to obtain as many signatures to it as possible, and all this work had to be done in the course of a night. The volunteers with a knowledge of English and several others sat up the whole night. Mr. Arthur, an old man, who was known for his calligraphy wrote the principal copy. The rest were written by others to some one's dictation. Five copies were thus got ready simultaneously. Merchant volunteers went out in their own carriages, or carriages whose hire they had paid, to obtain signatures to the Petition. This was accomplished in quick time and the Petition was dispatched. The newspapers published it with favourable comments. It likewise created an impression on the Assembly. It was discussed in the House. Partisans of the Bill offered a defence—an admittedly lame one—in reply

to the arguments advanced in the Petition. The Bill, however, was passed.

We all knew that this was a foregone conclusion, but the agitation had infused new life into the members of the community, and had brought home to them the conviction that the community was one and indivisible and that it was as much their duty to fight for its political rights as for its trading rights.

APPEAL TO THE COLONIAL SECRETARY

Lord Ripon was at this time Secretary of State for the Colonies. It was decided to submit to him a monster petition. This was no small task and could not be done in a day. Volunteers were enlisted and all did their due share of the work.

I took considerable pains over drawing up this petition. I read all the literature available on the subject. My argument centred round a principle and an expedience. I argued that we had a right to the franchise in Natal as we had a kind of franchise in India. I urged that it was expedient to retain it as the Indian population capable of using the franchise was very small.

Ten thousand signatures were obtained in the course of a fortnight. To secure this number of signatures from the whole of the province was no light task especially when we consider that the men were perfect strangers to the work. Specially competent volunteers had to be selected for the work as it had been decided not to take a single signature without the signatory fully understanding the Petition. The villages were scattered at long distances. The work could be done promptly only if a number of workers put their whole heart into it. And this they did. All carried out their allotted task with enthusiasm. But as I am writing these lines, the figures of Seth Dawa! Mthomol, Rustomji, Adamji Miyakhan, and Amod Jiva rise clearly before my mind. They brought in the largest number of signatures. Dawa! Seth kept going about in his carriage the whole day. And it was all a labour of love, not one of them asking for even his pocket expenses. Dada Abdulla's house became at once a caravanserai and a public office. The number of educated friends who helped me, and many others had their food there.

Altogether every helper was put to considerable expense.

The Petition was at last submitted. A thousand copies had been printed for circulation and distribution. It acquainted the Indian public for the first time with conditions in Natal. I sent copies to all the newspapers and publicists I knew.

The *Times of India* in a leading article on the petition strongly supported the Indian demands. Copies were sent to journals and publicists in England representing different parties. The *London Times* supported our claims and we began to entertain hopes of the Bill being vetoed.

PRACTISING AS A BARRISTER

It was now impossible for me to leave Natal. The Indian friends surrounded me on all sides and importuned me to remain there permanently. I expressed my difficulties. I had made up my mind not to stay at public expense. I felt it necessary to set up an independent household. I thought that the house should be good and situated in a good locality. I also had the idea that I could not add to the credit of the community unless I lived in a style usual for barristers. And it seemed to me to be impossible to run such a household with anything less than £300 a year. I therefore decided that I could stay only if the members of the community guaranteed legal work to the extent of that minimum, and I communicated my decision to them.

"But," said they, "we should like you to draw cases and do the public work, and we can easily col-

lect it. Of course this is apart from the fees you must charge for private legal work."

"No, I could not thus charge you for public work," said I. "The work would not involve the exercise on my part of much skill as a barrister. My work would be mainly to make you all work. And how could I charge you for that? And then I should have to appeal to you frequently for funds for the work, and if I were to draw my maintenance from you, I should find myself at a disadvantage in making an appeal for large amounts, and we should ultimately find ourselves at a standstill. And then I want the community to find more than £300 annually for public work."

"But we have now known you for some time and are sure you would not draw anything you do not need. And if we wanted you to stay here, should we not find your expenses?"

"It is your love and present enthusiasm that make you talk like this. How can we be sure that this love and enthusiasm will endure for ever?" "And as your friend and servant, I should occasionally have to say hard things to you. Heaven only knows whether I should then retain your affection. But the fact is that I must not accept any salary for public work. It is enough for me that you should all agree to entrust me with your legal work. Even that may be hard for you. For one thing I am not a white barrister. How can I be sure that the Court will respond to me? Nor can I be sure how I shall fare as a lawyer. So even in giving me retainers you may be running some risk. I should regard even the fact of your giving me retainers as the reward of my public work."

The upshot of this discussion was that about 20 merchants gave me retainers for one year for their legal work. Besides this, Dada Abdulla purchased me the necessary furniture in lieu of a purse he had intended to give me on my departure.

Thus I settled in Natal.

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System	2	0
Indian Home Rule, by M. K. Gandhi	1	6
A Book—and its Misnomer	1	0
Asiatics Registration Amendment Act (1908) in English and Gujarati		
Hindu Social Ideals, by P. J. Mehta	2	6
The Indians of South Africa, by H. S. L. Polak (Helots writing Empire and law they are treated)	2	0
Life of M. K. Gandhi (in Tamil)	2	6
The Golden Number of "Indian Opinion"		
Paper covers	2	0
Bound in Cloth	2	6
Speeches on Indian Affairs, by John Morley	3	9
The Hon. Mr. Gokhale's Tour in South Africa: Special INDIAN OPINION Souvenir.	2	6
Essay on Indian Economics, by Mahadev Govind Ranade	3	3
Vaishavite Reformers of India	2	6
M. K. Gandhi and the South African Indian Problem	1	0
Essays on Indian Art, Industry and Education	2	6
Sri Madhwacharya	1	6
Position of the Women in the Vedas		6
Vernaculars as Media of Instruction in Indian Schools and Colleges	1	0
D. dabhai Naoroji's Speeches and Writings	6	0
The Indian Demands, by G. A. Natesan	2	6
Indian Industrial and Economic Problems by Prof. Kale	3	6
Essays on National Idealism, by Dr. Coomaraswamy	2	6
FRIENDS OF INDIA SERIES: Lord Morley, Sir Wm Wedderburn, Rev. Dr. Miller, Sir Edwin Arnold, Edmund Burke, Lord Minto, Henry Fawcett, John Bright, A. O. Hume, Sir Henry Cotton, Lord Macaulay, Lord Ripon, Lord Hardinge		

SOUTH AFRICAN INDIAN CONGRESS

Statement of Receipts and Expenditure for Period 12th Nov. 1925 to 12th Nov. 1926

Receipts:				Expenditure:	
By Balance as per Statement submitted to Conference at Capetown 1925		162	17	5	
NATAL					
" Contribution 1926	150	0	0		
" Levy re Mr. Andrews	50	0	0		
" " " " "	50	0	0		
" " " " "	100	0	0		
" Proportion expenses typing Statement	15	0	0	365	0
" Loan	25	0	0	25	0
TRANSVAAL					
By Levy re Mr. Andrews	100	0	0		
" Paid direct Mr. Andrews	10	0	0	135	0
"	25	0	0		
CAPE					
By On a/c Contribution 1926	21	2	7		
" Levy re Mr. Andrews	25	0	0	46	2
" Cash from Mr. Andrews				9	10
" Cash from Central News Agency of Mr. Andrews					
" Book				8	12
" Balance due to Secretary				109	12
Total				£861	14
				2	
				Total	£861
					14
					2

V. S. C. PATHER and E. M. ALLY, Hon. Treasurers.

I hereby certify that I have this day examined the Account Books and Vouchers reflecting the above accounts and find them to be true and correct.

Durban, 30th November 1926.

SHAPURJI JIVANJI, Hon. Auditor.

Statement of Receipts and Expenditure for Period 12th Nov. 1926 to 4th March 1927

Receipts:				Expenditure:	
NATAL					
By 1927 Contribution	150	0	0		
" Loan from Mr. Andrews	100	0	0		
" Loan from Natal	80	0	0	280	0
" Balance due to Secretary				208	9
Total				£486	9
				2	
				Total	£486
					9
					2
					s

V. S. C. PATHER and E. M. ALLY, Hon. Treasurers.

I hereby certify that I have this day examined the Account Books and Vouchers reflecting the above accounts and find them to be true and correct.

Durban, 4th March 1927.

SHAPURJI JIVANJI, Hon. Auditor.