

# Indian Opinion

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## NOTES AND NEWS

THE New Year brought sadness and bereavement to the homes of many Indians in Durban through the sad drowning fatality at Isipingo. A report of the unfortunate occurrence appears in another column. The Rev. Arthur French, M.A., who lost his life in a noble attempt to save the lives of the Indian boys under his care, had firmly established himself in the hearts of the St. Aidan's Congregation and a wide circle of Indians and Europeans. Sadness is the first feeling, but it gives place to admiration at the selflessness of the noble sacrifice.

No less admirable was the brave attempt at rescue by the Indian youths, Aidan Gabriel Abraham and Victor Samuel who also lost their lives in trying to save their friend. Mention should also be made of the brave though unsuccessful efforts of Emmanuel Sigamoney and Issac Abraham to rescue their drowning comrades.

We extend heartfelt sympathy to the bereaved relatives and the congregation of St. Aidan's Church. The tragedy leaves one stunned by its suddenness, and makes us realise how "in the midst of life we are in death." But, as the sharpness of the pain wears off, the beautiful example of self sacrificing comradeship between a European and Indians and among the Indian boys themselves will remain a sweet and lasting memory to us all.

The Secretary of the Transvaal British Indian Association has received the following communication, dated the 22nd December, 1919, from the Department of the Interior, Pretoria:—

"With reference to your letter of the 20th ultimo addressed to the Private Secretary to the Prime Minister, on the subject of the terms of reference to the proposed Commission, I have to inform you that Ministers have now decided to widen the scope of the Commission and accordingly in addition to the trading question, the Commission will enquire and report upon the question of the ownership of land. In this connection I am to add that the deputation representing the Indian Government before the Commission in an advisory capacity will include an Indian member, i.e. a non-official Indian will accompany Sir Benjamin Robertson."

The following are the names of those elected at a public meeting held in Rawat's Bioscope to constitute the reception committee to welcome and assist Mr. Andrews on arrival:—Mr. O. H. A. Jhavari, chairman; Messrs. A. H. Kazi and Lazarus Gabriel (hon. secretaries); Messrs. S. Emamally and V. Lawrence (hon. treasurers); with Messrs. Parsee Rustomjee, M. S. Randerree, R. B. Chetty, E. M. Paruk, V. S. C. Pather, B. E. Sigamoney, M. B. Naik, Albert Christopher, Mahomed Ebrahim, C. V. Pillay, Leo. R. Gopaul, G. H. Miankhan, D. M. Seedat, Ismail Bayat and Beetsee Maharaj as members.

The Markets Committee of the Durban Town Council have made a number of recommendations to the

Council concerning the Indian Market. One of these is: "That the Stallholders at the Indian Market be notified that as and from the 1st January, 1920, licenses in respect of the businesses carried on by them at the Indian Market must be taken out in the same manner as businesses in other parts of the Borough."

It is also recommended that notice be given to the stallholders that the stalls will be put up to public competition on the bonus system. We note that the same system is to be adopted in the European market.

In regard to provision for gardeners who are compelled to sell in the street, it is suggested that a number of squatters' stalls be left vacant for these people.

There are in all 23 points raised by the Indian Market Stallholders' and Squatters' Association to which replies have been given, some satisfactory but others quite the reverse.

As a result of the publication of the recommendations of the Markets Committee, the stall holders and squatters at the Indian Market visited the Municipal Buildings in full force on Monday afternoon at 2 o'clock with the intention of waiting upon the Town Council, where the recommendations of the Market Committee with reference to the new regulations were to be submitted. The Mayor met the deputationists, numbering about 300, and they were introduced by the ex-Mayor, Mr. J. H. Nicolson.

The Mayor promised that he would have the regulations referred back to the Market Committee for further consideration, and he asked the deputationists to appoint a smaller deputation to wait upon the Market Committee later on.

A further telegram from Mr. C. F. Andrews states that he will sail from Mombasa by the *Karoo* about the 12th inst. Evidently the situation in East Africa is one needing serious investigation; and, as the South African Commission of Enquiry is not yet appointed, Mr. Andrews is taking advantage of the delay to go thoroughly into the East African question.

The All-India Khilafat Conference which met on the 24th November under the presidency of Mr. Gandhi passed the following resolution with regard to participation in the celebration of peace:

This meeting of Muslim and non-Muslim representatives of India convened to consider the Khilafat question is of opinion that inasmuch as the Khilafat question which is a part of the Peace programme and affects the vital interests of the eight crores of Musalmans of India and is, therefore, a National question, is still unsettled, it is not possible for Indians to participate in the forthcoming celebrations, and further respectfully requests His Excellency the Viceroy of India to postpone the celebration of peace pending a satisfactory and honourable settlement of the Khilafat question.

There is disposition in certain quarters, says the *A. B. Patrika* to treat the Punjab question as a "merely domestic question" in resolution to the Peace Celebrations which are stated to be a matter of Imperial concern. This is the view of no less a person than Mr. Gandhi whose opinion of any matter is entitled to the highest respect. But with all deference to him, we venture to doubt the correctness of his views. The Punjab question is a domestic question in the sense that the Punjab is a part and parcel of the British Empire. But as far as the moral issues are concerned, we think, the Punjab affair is not only simply an Imperial but a world question.

### THE COMMISSION

THE Government's official reply to the British Indian Association regarding the terms of reference of the Commission of Enquiry into the Indian question sets at rest any question of the Commission considering any but the trading and land questions. Mr. Malah's promise to go into "the whole Indian question" must now be regarded as an indiscretion on the part of an acting minister. The Commission, then, resolves itself into an official inquiry into the objection brought by certain European rival traders and land owners to the very presence in this country of Indians in any other capacity than that of servants. We are to be put on our trial as to our fitness to trade outside a location or to own land at all. The question as to how the Indian community is to act merely on the defensive with any expectation of success is one that will naturally cause apprehension by serious thinking people. We have no desire to prejudice the position by giving expression to our disappointment and dissatisfaction at the terms of reference, especially as Mr. Andrews will arrive here shortly. He comes at the wish of Mr. Gandhi, and authorised by the Indian Citizenship Association of Bombay. His wide experience of Indian questions throughout the British Empire, and his personal knowledge of the situation here, places him in the very best position as an investigator and adviser. We shall do well to postpone any action or decision regarding the Commission until Mr. Andrews has had the opportunity of seeing exactly what the position is in consultation with the Indian leaders. Those who believe that the Commission is too restricted, and that the inevitable result must be damaging to the Indians' status will be well advised to place their views before Mr. Andrews and their brethren. Any hasty step might do great harm. If, after the most careful thought, the decision should be arrived at that the terms of reference and the scope of the Commission are too limited, and that therefore, the community, by giving evidence, would suffer, we are quite prepared to agree that the Indian community should abstain from offering evidence. But we do not advise such a drastic step without the fullest consideration in consultation with Mr. Andrews. If, on the other hand, it is thought advisable to tender evidence before the Commission, the community should unitedly join in giving the fullest information possible. In order that Mr. Andrews may not be forced to make public speeches on arrival here, concerning the situation, we would advise that, for the present, all receptions (which will, we have no doubt, be most hearty), will be purely communal gatherings. We are sure that Mr. Andrews will appreciate this, and it will greatly facilitate the work of investigation which he has so willingly undertaken at great sacrifice for our welfare.

### SEND-OFF TO MR. ANDREWS

#### MR. GANDHI'S TRIBUTE TO MR. ANDREWS

Lahore, Nov. 15.—After full seven months, for the first time, there was a public meeting at the Bradlaugh Hall this afternoon to bid farewell to Mr. C. F. Andrews on the eve of his departure to South Africa to work for the Indian cause in South Africa. The Hon. Pandit Madan Mohan Malaviya, presided. Although admission to the Hall was by tickets, the Hall was packed to its fullest capacity. On the platform were many prominent leaders among whom were: Mr. Gandhi, Mr. C. F. Andrews, Pandit Motilal Nehru, Pandit Jhavarilal Nehru, Mr. C. R. Das and others. Nearly 500 ladies were present inside the hall and several hundreds went back owing to want of room.

Several leaders received ovations from the audience as they entered the hall and took their seats. Pandit Malaviya opened the proceedings with a short speech in the course of which he referred to the services rendered by Mr. Gandhi, the late Mr. Gokhale, and Mr. Andrews for Indians in South Africa. The Pandit then paid tribute to the selfless services rendered by Mr. Andrews to the Indians in South Africa, India and elsewhere and said that another trouble had risen in South Africa over the Asiatic Trading Act and Mr. Andrews was once more proceeding to help Indians there.

#### MR. GANDHI'S TRIBUTE

Mr. Gandhi who on rising received tremendous ovation said that Mr. Andrews was his own brother, his real brother. His disinterested services to India proved that if certain Europeans were oppressive there were other Europeans who were good, just and humane. His life proved that they should not yield to injustice. They had thought, said Mr. Gandhi that they would be able to tender evidence before the Hunter Committee but could not do so because they could not bow their heads before injustice. Proceeding, Mr. Gandhi said that Mr. Andrews had done more real service to India than many Indians.

With these words, Mr. Gandhi placed the following resolution before the meeting:—

"That this meeting of the Citizens of Lahore hereby places on record its sense of grateful appreciation of the very valuable services rendered to the Punjab in its hour of distress by Mr. C. F. Andrews and wishes him success in his humanitarian Mission to South Africa."

#### MR. DAS IN SUPPORT

Mr. C. R. Das in supporting the resolution said he was glad he had the opportunity of testifying his gratitude to Mr. Andrews on behalf of Bengal. They wanted more Englishmen of the type of Mr. Andrews. Their nationalism, Mr. Das said, was not based on hatred but they insisted on their rights to form their system of Government to develop themselves.

#### WOMEN'S GRATITUDE

Shrimati Karam Devi in a short speech expressed her deep gratitude on behalf of the women of Lahore to Mr. Andrews for his services to India and the Punjab in her hour of distress.

The following speech was delivered by Mr. C. F. Andrews in reply:—

Brothers, Sisters and fellow workers,—It is a very difficult thing to say good-bye after months of such close and intimate fellowship in work as we have had together, both in Delhi and in the Punjab. My words will therefore be few. Except for matters of immediate practical urgency, I have kept my lips sealed on all controversial points, both on the platform and in the press, during the time I have been personally working.

#### NECESSITY OF PLAIN SPEAKING

But now that I am leaving for South Africa, and shall not be returning for at least four months, I do not think it would be honest to go away silently without any statement at all. I wish to go at once to the main

issues and I think I can put my own position briefly in the following manner:—

**COWARDLY AND BRUTAL**

I hold as strongly as possible, that no provocation whatever can excuse the cowardly and brutal murders of Englishmen by the mob which occurred at Amritsar and elsewhere, nor the burning of the holy places of the Christian religion. Most cowardly and dastardly of all, I regard the murderous attack on Miss Sherwood, who was loved by every Indian who knew her and who was a true follower and disciple of the gentle Saviour Christ.

**MASSACRE OF JALIANWALA**

But just as I condemn without one single word of palliation on or excuse, these acts, so all the more utterly and entirely do I condemn the cold and calculated massacre of the Jalianwala Bagh. The massacre of Glencoe in English History is no greater a blot on the fair name of my country, than the massacre at Amritsar. I am not speaking from idle rumour. I have gone into every single detail with all care and thoroughness that a personal investigation could command, and it remains to me an unspeakable, indefensible, unpardonable, and inexcusable disgrace.

**THE CRUELITIES**

I am obliged to go on from that incident to what followed under martial law. I have seen with my own eyes very many who have endured the crawling order, the stripping of their persons naked in public under compulsion, men who had to grovel on their bellies in the dust, men who underwent public flogging, and a hundred other desecrations of man's image, which according to our Christian scriptures is made in the likeness of God.

**RUTHLESS EMASCULATION OF MANHOOD**

This ruthless and deliberate emasculation of manhood by the brute force of the military and police, appear to me no less an indelible stain on the fair honour of my country than the massacre at Jalianwala itself. These are the very few words which I have felt compelled as an Englishman to say, with regard to the culminating acts of disturbance.

Every day that I have been working side by side with my Indian fellow workers, the deep sense of the wrong done has come home to me, and each act has been in very truth an act of penance, of atonement. When in Lahore, I have gone out each morning to watch the sun rise over the great eucalyptus trees in the public gardens and I have walked there all alone trying to collect my thoughts for the day's work, and this morning there came to me out of the stormy time I have been passing through, these words from my own scriptures.

**WORDS OF CHRIST**

"He maketh his sun to rise upon the just and upon the unjust also. Be ye therefore, perfect even as your father in Heaven is perfect." These were the very words of Christ, my Master, when he taught his disciples that forgiveness was the final thing in life, not vengeance, love was the end, not hate. The same word was uttered long before in India itself by Buddha who came to save and help mankind. It was this alone which has given hope to me on this last day in Lahore, before my voyage out.

"He maketh his sun to rise upon the just and unjust." Be ye therefore perfect even as your Father in Heaven is perfect." We must probe down to the depth the wounds that have been made in order to draw out all the evil from them.

**VISIONS OF A BRIGHTER FUTURE**

I would urge you as you go forward, and face all the deeds of evil which have been done, not to dwell merely upon vengeance, but rather upon forgiveness; not to linger in the dark night of hate, but to come out into the glorious sunshine of God's love.

Rs. 2,000 was collected by sale of tickets at the meeting at the Bradlaugh Hall and the money was

handed to Mr. Andrews who accepted it and said he would give half of it to the Shantiniketan at Bolepur and half to Indians in Fiji. Mr. Andrews left for Delhi en route for South Africa. A hearty send-off was given at the Railway Station when Pandit Malaviya and others were present.—*Bombay Chronicle*.

**INDIA AND EAST AFRICA**

**MR. ANDREWS ON NEED OF CLOSER RELATIONS**

Mr. C. F. Andrews writes to the *Bombay Chronicle* from Goa:—

The more I think over the matter, the more clear it is to me that the connexion between the East Coast of Africa and the Bombay Presidency (including Karachi) will be a prominent one in the near future. The two coasts—the western coast of India and the East Coast of Africa,—face one another across the sea. The climate is very nearly the same and there has been already a linking-up of the two coast-lines in the history of the past. It is of vital importance to India—especially to Western India—to keep an open door and to gain the fullest rights of citizenship all along the coast.

India must not come as a beggar to obtain these rights, she has indefeasible justice on her side to demand them. Furthermore, it is certain that if the East African coast line is to be developed at all it is far more likely to be developed through Indian merchants and Indian traders than in any other way. Now that German East Africa has passed out of German hands, the whole coast line with only the gap of Portuguese East Africa is now within the hands of imperial citizenship.

I do not myself, at present, favour the scheme which Sir Theodore Morrison has put forward of administering German East Africa directly from India. This is not unlikely to prove illusory while at the same time it may be used against Indians as a very potent lever to turn them out of Natal, etc. The utmost care must be taken not to relinquish any of our present rights, but rather to extend them.

It seems to me most probable that the best solution will be that British and German East Africa, should come under one administration and should be developed as one area. The need of population in this area will be very great indeed, and as it is only some ten days distant from India, it seems almost certain that Indians from the West Coast will pass over there in large numbers.

One of the most serious factors to be considered will be the question of the great shire-Highlands, with Nairobi as Capital, where the climate is altogether temperate. It does not appear at all possible to me at present to make this off as an area which still be held by Europeans alone. But I shall study this question very carefully on the spot.

From the point of view of trade and commerce there is no question that East Africa will be more and more of primary importance to Bombay. The supply of cloth from the Bombay Cotton Mills, as well as of countless other articles, will certainly increase in the near future. The Agricultural Country of East Africa, with its plentiful rainfall along the coasts, is very fertile and productive, and it should be quite possible to form there a second 'India' across the sea where Indian families might go backwards and forwards just as from Madras Presidency they go backwards and forwards across the Bay of Bengal to Penang and the Straits Settlements and to Burma. The poverty of India will never be overcome unless this overseas trade, which is waiting for development, is taken up by the merchants and citizens of the Western Cities of India.

One further advantage will come from this over-seas trade and migration. It will break down much of the rigid convention which now binds India and prevents her inner progress. Nothing can overcome the stagnation of the past better than the fresh current of sea-air! Let us become once more, as in the past, a sea-going people.

## THE IRON HEEL AT LAHORE

## EVIDENCE BEFORE PUNJAB COMMISSION

Giving evidence before the Punjab Commission General Dyer said:—

The charge of administration was made over to him by the Deputy Commissioner in writing. It had been printed as an appendix to his report and was signed by Mr. Irving. Witness did not know under what law it was done or whether there was any civil law. All that he knew was it was made over to him and he assumed the responsibility, law or no law, said he, in effect. He thought he was competent to do so. No warrants were issued under civil authority. Under military authority one could be arrested. He gave no warrant before the arrest, no allegations were made, against those people. When the police told him some persons had taken part in the riot, he said: "Arrest them." They were probably handcuffed and probably marched through the city he could not say.

## FIRING WITHOUT WARNING

When witness heard of the meeting he did not think of warning. On the contrary he organised his troops. He did not put up posters. The situation was very serious and there was no time to trifle. Witness had made up his mind to open fire immediately he got to the place. The time had come when he could delay no longer. If he had delayed he should have been court-martialled.

If necessity arose he should have used armoured cars, but they could not be taken because the passage was narrow. If the opening was wide enough witness would have taken them and ordered them to open fire straight.

Sir Chimanlal Setalvad asked him whether his idea was to strike them.

Witness said his idea was they were rebels. He must not treat them with gloves on. He was going to give them a lesson. Witness thought he was doing the right thing by the *British Raj*.

Sir Chimanlal Setalvad asked him if he thought the *British Raj* was in danger. "No," said the witness. The *British Raj* was a mighty thing. His object in firing was to avoid more bloodshed. It was a merciful act. No, it never occurred to him at the time he was doing a great disservice to the *British Raj* driving discontent deep under-ground. The people ought to be thankful to him for doing it, he continued, and saving many lives by the merciful act.

## DID A D—D LOT OF GOOD

"Any man with an idea of justice in his head will appreciate I was doing a damned lot of good to those fellows." The firing at Jaillianwalla was carried out according to regulations. Many people, it was true, were lying flat on the ground to save themselves. His men fired, wherever they were directed. Had he not once been Musketry Instructor? witness asked himself aloud. He thought people upright were better targets.

It was not his job to take measures for relief. Hospitals were open for them and there were dispensaries too. They did not apply to him for help. They were afraid of being implicated as having been there.

His action was approved by the Punjab Government. Yes, he got a wire to that effect. It read: "Your action correct—and Lieut. Governor approves." Witness' Brigade Major must have previously wired the news of his action.

## THE SALAMING ORDER

As regards the salaming order, witness, rambled a great deal. Questioned by Sir Chimanlal Setalvad he said under martial law every man salams the officer commanding. The people ought to know they had to salam. No proclamation was issued but every Indian knew he ought to salam. No doubt there were large numbers of uneducated people unaccustomed to martial law, but they understood salaming all right. They

salamed their Maharajahs and leaders. India was a place for salaming. They ought to salam.

On Sir Chimanlal Setalvad asking witness whether they ought to salam every British Officer, witness must have felt very uncomfortable. He immediately modified his tone and said he did not mean it absolutely. Witness even parenthetically admitted there might be Indian officers superior to British Officers. Witness then added it would have been just as well other officers ought to be salamed. He thought under martial law they must salute their superiors.

## "ARRESTED FOR IMPERTINENCE"

Asked regarding the arrests, witness said they were not made actually for not salaming. When witness called and questioned people they did not salam him. They were impertinent and so they were arrested. He instanced the case of a man, who when called up and questioned, told him he did not know how to salam. He did not know if the arrested people were kept in custody for ten days. Those who did not salam and were arrested for impertinence were by the same accident sent to that street and made to crawl through it. These were unconnected with the Sherwood case. "It was by accident. Yes" muttered witness.

## "NO HARM"

Sir Chimanlal Setalvad asked witness if as he admitted in his report the city was a pattern of law and order after the 13th where was the need for continuing the martial law? Witness thought there was no harm. It was justly administered.

## AS IT HAPPENED IN SOUTH AFRICA

## BUT NOT IN PUNJAB

*Young India* writes:—The Rubican has been crossed. The Government have found it impossible to accede to the request of the All-India Congress Sub-Committee "for the 'temporary' release on 'adequate security' of the principal Punjab leaders." Now this request was eminently moderate, as it could not have been otherwise proceeding as it did from the Hon. Pandit Madan Mohan Malaviyaji. It is, too late in the day to expatiate on the paramount necessity for the release of the leaders. It should be as clear as daylight to all. It is a misfortune that Government's vision is too much blurred by considerations of prestige to see it. The Hon. Pandit Malaviyaji rightly cited the precedent of the Solomon Committee in his letter to Lord Hunter, for it is the duty of the Hunter Committee to see to it that for their enquiry to be real and not a farce, the fullest freedom should be given to the public to present their case.

It may not be out of place here to contrast the procedure adopted by this Committee with that of the Solomon Committee. Messrs. Gandhi, Kallenbach and Polak were in Pretoria Jail when the Commission began its sittings in November 1913. Sir William Solomon, eminent jurist that he was, instinctively saw the steps that were necessary to be taken before his Commission proceeded on its enquiry. On the first day of the sittings he stated—no repeated requests had to be made to him to do so—that "it would be to the advantage of interested parties, and of assistance to the Commission if the former were represented by counsel." He next stated that the Government of India if they desired to appear before the Commission they might do so. And the last and the most important of his statements was that "with a view to enabling the inquiry to be as thorough as possible the Commission had recommended to the Government that inasmuch the strike of Indians in Natal was at an end, Messrs. Gandhi, Polak, Kallenbach and any other strike leaders at present in gaol should be immediately released." Of these Mr. Gandhi had then still to serve a period of over ten months. But they were *immediately* and *unconditionally* released." It will be noticed that the request for the

release of the leaders did not proceed from the community, the Commission acted on their own initiative, and that none of the released leaders were anxious that they should be released as all of them declared on the day of their release that they preferred the peace of the prison. It will also be noticed that the leaders were in jail for admitted breaches of the law; while here it is the people who are pressing for the release of the leaders, who, the public unmistakably feel, have been most wrongly incarcerated. Whereas the leaders in South Africa had to give no recognisances even for full freedom. Government here are unable to set the leaders free even "temporarily for the purpose of the inquiry," and on adequate security. No contrast could be more painfully complete.

Nothing could be more, impolitic than the refusal of the pre-eminently moderate request of the Sub-Committee, and the Government will have none but themselves to thank, if they fail to justify themselves in the eyes of the world.

## INDIAN VERNACULAR

### AS THE MEDIA OF EDUCATION

We learn from the *Commonweal* that on a recent Sunday evening, Mr. C. R. Reddy, Director General of Education in Mysore, delivered a most valuable lecture on the use of the vernaculars as media of instruction. Mr. Justice Seshagiri Iyer was in the chair. In the course of his address the lecturer said:

The most natural way of educating people was educating them through their mother-tongue. In no country except India would a question as to the media of education require to be discussed. In this country owing to various accidents of the situation and owing to forces of conservatism, they had to prove the obvious and to demonstrate an axiom. Viewed either from the point of view of the effect the present system of education had on the development of individual student, or viewed from the point of view of the development of social efficiency, the present system had defects. Nobody had yet denied the fact that having to learn through a foreign medium had a cramping effect on the learner. From an educational point there could be no greater evil than a cramping of understanding. The purpose of education was to give knowledge, and there could be no severer condemnation of a system which ignored the primary purpose and which instead of making the grasp of knowledge its goal makes education in words and phrases its chief object. Any system which postponed the great purpose of education, viz., the acquisition of real knowledge must be condemned as bad in principle. Looking at its social effects, they had this system of education for sixty or seventy years, and he was thankful that he was not old enough to have seen its inception and all the ravages it had wrought in its time. They had hardly touched the fringe of the population, and even amongst those who were called literates, how many were there who had a real understanding? How many had shown that assimilation and the vitality which made for growth of new knowledge? They had been repeating words and phrases. The whole Nation had been converted into an echo instead of being a voice.

As soon as the expressions "vernaculars the media of instruction" was mentioned, people ran to the conclusion that they wished to banish English out of the country. On the other hand, English was necessary for them to keep up an intimate cultural contact with the West. In this country they wanted some language to serve as a medium of communication between different parts and both purposes were served by a single agency, and he would be a venturesome person who would be dispensing with English. As regards the educational ground that there were no textbooks in vernaculars, people who made that statement must be living fifty years behind the times.

## A SAD FATALITY

### REV. FRENCH AND THREE INDIAN BOYS DROWNED AT ISIPINGO

On new year's Day, one of the most distressing drowning fatalities recorded in Durban district for many years, occurred at Isipingo resulting in the death of the Rev. Arthur French, M.A., the European priest-in-charge of St. Aidan's Indian Church, Durban, and three Indian Boys, members of his Church Lads' Brigade, namely: Paul Joseph (15), Aidan Gabriel Abraham (13), and Victor Samuel (16).

The minister recently formed the Church Lads' Brigade in connection with his church, and only a little over a week ago they left Durban for Isipingo on their first camp outing. Every morning and afternoon it was their custom after drill, to go to the Umbogintwini River for a bath under the superintendence of Mr. French, as usual on this afternoon the boys were enjoying their dip in the river when the fatality occurred.

Eleven of the boys were on a raft composed of the trunk of a tree and sailing towards the shore. When just a few yards from the shore two or three of the boys dived and swam ashore. This action caused the raft to go backwards.

#### GAVE HIS LIFE FOR THE LADS

Paul Joseph, who was slightly lame, jumped into the water and found himself in difficulties. Aidan Gabriel Abraham at once rushed to the aid of the drowning lad, but failed to reach him, and sank at once. Two other boys, Emmanuel Sigamoney and Isaac Abraham, also attempted to save Paul, but failed in their efforts. Victor Samuel, who was on the raft, next jumped to the rescue and he also got into difficulties. At this moment Mr. French, who was on shore, observed the predicament of his boys and, without the slightest hesitation, he dived, fully clad, into the water to save Victor who appeared to be in the greatest danger. The current proved too much for the rev. gentleman, and he shouted to Victor to cling on to him. The boy caught him by the neck and both at once sank. They re-appeared on the surface for a few seconds and then finally disappeared.

The other boys clung to the raft and managed to paddle themselves to the shore in safety.

The bodies of the minister and the boy Paul were taken out of the water by Mr. Cecil Platt, proprietor of the sugar mill at Isipingo, and several other Europeans. The bodies of Aidan and Victor have not yet been recovered.

The Rev. Mr. French, who may truly be said to have given his life for the Indian lads, had taken charge of St. Aidan's Church, Durban, since last Good Friday, after having served through the Mesopotamia campaign as chaplain to the Indian forces. He was greatly loved by his congregation, and was very enthusiastic in training the boys. His coming to St. Aidan's, Durban, resulted in a great revival in the work. He was a man full of energy, and only quite recently, through his instrumentality, an Indian Y.M.C.A. was formed.

#### THE FUNERAL

Amid every manifestation of general mourning the remains of the late Rev. Arthur French, were interred in the Church of England Cemetery West Street, on Saturday afternoon. The interment was preceded by a lengthy and impressive service in St. Aidan's Church conducted by the Bishop of Natal. The funeral procession was headed by a crucifix bearer and the surpliced choir followed by a large number of clergymen representing all denominations and including Canon O'Connor Fenton, Canon M. O. Hodson, Capt. the Rev. George H. P. Jacques and the Rev. Henry Cotton.

There were two hearses, one bearing the remains of the deceased clergyman and the other that of the Indian boy, Paul Joseph, one of the victims of the tragedy. Both hearses were covered with beautiful floral tributes.

Father Fairbourn and the Rev. C. M. C. Bone walked in front of the hearses. The Mayor of Durban (Mr. T. Burman, M.B.E., M.P.C.) was among those present at the funeral.

The procession from the Church to the Cemetery was fully half a mile in length and did not reach the graveside until about 6 o'clock.

The bodies of the other two Indian boys, Aidas Gabriel Abraham and Victor Samuel, were recovered from Umbogintwini River on Saturday and interred in Durban on Sunday afternoon. There was a great concourse of mourners, the procession from the Church to the Cemetery being almost as big as that of the preceding afternoon.

#### A PRESS TRIBUTE

The *Natal Advertiser*, in the course of an editorial on the tragedy, says:—

Those who were privileged to know the Rev. Arthur French will be in agreement that—to quote words used in a far different connection and of a very different type of man—"nothing in his life became him like the leaving it." He had the innate chivalry of the Christian to whom all mankind is a field for effort and sacrifice, and whose gospel is perpetual succour to those who stand in need. He was of a type to whom Europeans in Natal owe a great debt: for he held the standard of white civilisation high and honourably among the Asiatics, so that many unconsciously respected our race because he was so fine an example of it. That he gave his life for three Indian lads is, after all, less a matter of regret than of pride to those who refuse to accept the last heart-beat as the end of everything. Men such as he are like Paul in that they can exclaim "I die daily": for to them their career is nobly sustained sacrifice on behalf of others. To him, then, yesterday's climax was less a tragedy than a euthanasia—an epic ending that many for whom life has long since lost its blandishments might envy him. In this assurance there is less for mourning than for pride in the deathless splendour of his unavailing sacrifice.

#### UNIQUE RECEPTION TO MR. GANDHI AT AMRITSAR

##### A SIGHT FOR GODS TO SEE

The special correspondent of the *Bombay Chronicle*, writing from Amritsar on the 4th November, says:—

The great business town of Amritsar has been noted for historic reception given to Dadabhoj Naoroji, Gokhale and Malaviya. The welcome accorded to Mahatma Gandhi to-day threatens to make a record. The station platform was crowded and all classes vied to honour the distinguished guest and garlanded him. Mahatmaji escorted by hundreds of men with difficulty reached his carriage accompanied by Mr. Girdharilal, General Secretary Reception Committee, Sardar Nihal Singh, barrister and others. Here surging masses of humanity awaited and claimed to unyoke horses and to drag the Mahatmaji's carriages themselves. They prayed and entreated for long but Mahatmaji would not listen to it and it had to be abandoned. The carriage moved at a snail's pace, for from the railway station for miles and miles throughout the city the streets and routes were packed with dense masses not an inch of space being left vacant. Windows, roofs and balconies were crowded with women and children whose faces and attitude betokened, serene satisfaction at having a sight of Mahatmaji and profound reverence towards him. Scenes inside the city baffle description. Immense crowds of thousands upon thousands walking with the carriage, shouting at the top of their voices Mahatma Gandhi *ki jai* with rail of rose petals from windows and balconies, with presentations of garlands at every step and huge masses with folded hands bowing low in reverence to the man in simple dress. This was a sight for gods and men. Such was the popular demand that flowers and garlands fetched fancy prices.

At Mian Khairdin's Juma Mosque a large concourse of Mahomedan awaited Mahatmaji. He got down and entered the mosque and paid respects and shook hands with all present. At another place Urdu poet pleaded with him as the interpreter of their inmost thoughts to secure release of their prisoners.

At the golden temple, the great Sikh Shrine the scene beggared description. Mahatmaji entered the sacred precincts where huge masses sought his *Darshan* and blocked his passage with folded hands, and it took him an hour to walk a distance of two hundred yards. At the temple he made an offering and was granted *sarapa* (turban of honour) which he wore in the rest of the route. Progress in the city took about five hours. Shouts of Satyapal and Ketchleu *ki jai* were also frequently raised. Ovation to Mahatmaji was as unique as it was popular.

#### INDIAN NATIONAL CONGRESS

##### SUMMARY OF PRESIDENTIAL ADDRESS

Amritsar, Dec. 30.—At the opening of the Indian National Congress, a presidential address of an uncompromising tone was delivered by Mr. Nehru, who declared that the unrest in the Punjab dated from the time when Lord Curzon was Viceroy, while the administration of Sir W. Ibbetson was followed by a period of repression and terrorism down to the time of Sir J. O'Dwyer. The President said that the official admissions before the Hunter Commission showed that there was no justification for the prolonged time martial law was enforced. It was prolonged merely for the purpose of terrorising the people. Sir Jas. O'Dwyer's responsibility has been established beyond doubt. He was incapable of differentiating between a constitutional agitator and an Anarchist. Indians now sought justice at the hands of the British democracy. The Government of India Act only partially met their requirements. Hence it was their duty to make the most of what had been given, and simultaneously to continue to press for what was their due. Mr. Nehru demanded for Indians commissions in the Army and Navy, a satisfactory solution of the Khalifat question, the readjustment of the status of Indians overseas, and permission for Mr. Horniman (editor of the *Bombay Chronicle* and vice-president of the Indian Home Rule movement) to return to India. Mr. Nehru, in concluding, warned the Congress against Western errors, and urged them to cast out their own Eastern evil customs and traditions.—Reuter.

Amritsar, Jan. 4.—The Indian National Congress has passed a resolution expressing thanks for the Royal proclamation, extending a welcome to the Prince of Wales in connection with his projected visit, and protesting against the treatment of Indians in South Africa and East Africa Speakers at the Congress declared that British predominance in Africa was due to Indian peasants.—Reuter.

London, Dec. 30.—Among New Year's honours (says Reuter), the award of the Grand Cross of the British Empire in made to Ranjitsinhji Jam Sahib, of Nawanagar.

#### BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban. We have just received the following books from India. The prices given include cost of postage:—

	Price post free s.	d.
Mr. Gandhi's Speeches and Writings—1896 to 1917	3	3
Mrs. Annie Besant — A Sketch of her Life	0	7
Tales of Mariada Ramap	0	7
The Son-in-Law Abroad	0	7
Maitreyi	0	7

BOOKS FOR SLAe

Ten Tamil Saints	1	d
For India's Uplift, by Annie Besant	3	7 1/2
Speeches on Indian Questions, by Mr. Montagu	3	3
The Indian Demands, by G. A. Natesan	2	2 1/2
Commentary on the Bhagavad Gita, by R. V. Khedkar	1	1
<b>BIOGRAPHIES OF EMINENT INDIANS:—</b>		
Dadabhai Naoroji, Gopal Krishna Gokhale, Rabindranath Tagore, M. K. Gandhi, Babu Surendranath Banerjee, Budruddin Tyabji, Pundit Madan Mohan Malaviya, The Right Hon. Sayed Amir Ali, H. H. Shri Sayaji Rao Gokhwar, Sir Sayed Ahmed Khan, H. H. the Aga Khan, Swami Rama Tirath, V. Krishnaswami Aiyar, Kristo Das Pal, Dewan C. Raghachari, Rao Bahadur R. N. Mudholkar, W. C. Bonnerjee, A. M. Bose, Behramji M. Malabari, Ravi Varma, Lala Lajpat Rai, Kashinath Trimbak Telang, Swami Dayanand Saraswati, Mrs. Sarojini Naidu, Swami Vivekananda, Toru Dutt, Ishwar Chander Vidyasagar, Sir Salar Jung, V. P. Madhava Rao, D. E. Wacha, Sri Ramakrishna Paramahansa, Sir Pheroze Shah Mehta, Rahimulla Mohamed Sayani, Dr. Rash Behari Ghose, Nawab Mohsin-ul-Mulk, Sir C. Sankaran Nair, Lal Mohun Ghose, Raja Ram Mohan Roy	each	0 7
Peeps at Many Lands, with 12 coloured plates—Ceylon, Siam, Burma, Home Life in India	each	2 10
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Nation Building, by Annie Besant		0 7
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The Story of the Raya and Appaji		0 7
Tales of Komati Wit and Wisdom		0 7
Tales of Tennalirama		0 7
Memoir of the late J. J. Doke		0 3 1/2
The Ethics of Passive Resistance		0 3
Indian Home Rule, by M. K. Gandhi		0 6
<b>FRIENDS OF INDIA SERIES.—</b> Lord Morley, Sir Wm. Wedderburn, Rev. Dr. Miller, Sir Edwin Arnold, Lord Hardinge, Chas. Bradlaugh, Edmund Burke, Lord Minto, Sister Nivedita, Henry Fawcett, John Bright, A. O. Hume, Sir Henry Cotton, Lord Macaulay and Lord Ripon.		
Life of M. K. Gandhi (in Tamil)		1 2
" " " (in Hindi)		1
Mahomed 'The Great Arabian,' by Meredith Townsend		1 3
Stories and Sayings of India, Ceylon and Burma From Colombo to Almora: Lectures by Swami Vivekananda.		1 9
From Colombo to Almora		2 10
Essays in Indian Art, Industry and Education, by E. B. Havell,		2 11
Rabindranath Tagore, a Lecture by the Rev. C. F. Andrews of Delhi delivered at Capetown.		2 4
Hinduism, by Dr. Barnett		1 0
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A Study in Indian Economics by P. Bannerji		4 4
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The Hon. Mr. Gokhale's Tour in South Africa: Special INDIAN OPINION Souvenir.		1 0

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Fields, Factories and Workshops, by Prince Kropotkin	1	9
Upto this Last, " "	1	10
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Bhagavad Gita. Mrs. Besant's Translation		1
Asiatics Registration Amendment Act (1908) in English and Gujarati		3 1/2
Registration Act (1908) Regulations, in English and Gujarati		3 1/2
The Indians of South Africa, by H. S. L. Polak	1	6

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We have the following supplements on set paper for sale at one shilling per dozen, post free—

The Hon. Dadabhai Naoroji, Mr. V. A. Chettiar (Chairman, Tamil Benefit Society of Johannesburg), Mr. Budree (Vice-President of the Transvaal Indian Association), The Late Mr. Narayansamy, South African Indian Stretchers-Bearer Company, Hon. Mr. Gokhale's visit, taken at Heidelberg station, Mr. J. Hans Raj B.A. (Hon. Principal D. A. V. College, Lahore), Mr. Lahore Arya Samaj, Mr. Imam Abdul Kadir Bawa, Mr. Omar Haji Amod Johari, Mr. Joseph Royappa B.A. (A born Graduate Passive Resister), Mr. Royappa (A Hawker), Indian Volunteer Stretcher-Bearer Corps, The Transvaal ladies as passive resisters (Mrs. Sivprasad, Miss Anantjee and Mrs. Somar), Mr. Amcepoodin Fajandar, Mr. Mehtab, Asiatic Ordinance (A Chess play Cartoon) In Great Loyalty (Cartoon), The Late Sir Pheroze Shah Mehta, Mr. J. J. Tata, Mrs. R. M. Sodha, Sir William Wedderburn, Bt., Pioneer Settlers of Tolstoy Farm, The Late Count Leo Tolstoy, The Late Rev. Joseph J. Doke, The Late Mr. S. Nagappan, The Right Hon. Lord Ampthill, G.C.I.E.,—The Triumphal Arch outside Park Station (Mr. Gokhale's Visit), Shri Sanyasi Swami Shankaranand, Mr. Sorabji Shapurji of Adajan, Hanifa Bibi, H. H. The Amir of Afghanistan, Mr. Kallenbach, Mr. Kallenbach as seen walking from the Tolstoy Farm to Johannesburg, Mr. Henry S. L. Polak, Picnic Party at Tolstoy Farm, The Late Mr. M. H. Nazar, Shri Gopal Lal Hindu Temple Verulam, The Late Miss Valliamah Moodaliar, Sons of the Empire (Indian Soldiers), The 60 Indians Deported to India by the Transvaal Government, The Indian Monument in Johannesburg, The Late Mr. Hajee Hooeen Dawad, Indian Merchants who suffered imprisonment at Standerton, Babu Rabindranath Tagore, The late Hon. G. K. Gokhale, C.I.E., Right Hon. Syed Ameer Ali, C.I.E., Sir Benjamin Robertson and Staff, Some of the Addresses presented to The Hon. Mr. Gokhale, Vrededorp Properties, The Late Mr. Abdoola Ladi Adam, Indian Strikers in Durban, (Three Pictures).