

Indian Opinion

No. 41—Vol. XXVII.

Friday, October 11th, 1929.

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

NOTES AND NEWS

AT the Municipal Association Conference held at Vereeniging (Transvaal) the executive committee reported that a letter received from the Secretary of the Interior stated the Government did not propose to deal with the question of segregating the races in the municipal areas on the lines laid down in the Class Areas Bill. On the recommendation of the executive the conference is reported to have agreed that further steps in this matter should be taken, urging that the present unsatisfactory state of the law with regard to Indians residing and trading in European localities in urban areas should not be allowed to continue.

The Secretaries of the Natal Indian Congress advise us that the affiliation of the Indian Boy Scout Troops to the Durban Branch of the B.S.A. is settled and the latter has written to the Congress to nominate two of its members who with two members of the Natal Indian Teachers' Society will confer with the sub-committee of the B.S.A. namely, Messrs. J. H. Nicolson O.B.E., F. P. Rowell and J. D. Glaister to discuss the details of the formation of the Indian Boy Scout Association. The Secretaries of the N.I.C. make an appeal to the I. B. Scouts not to appear in Scout uniform in public pending the formation and affiliation of the troops of Indian Boy Scouts.

An Executive meeting of the South African Indian Congress will take place in Johannesburg at the office of Mr. S. M. Desai, on Saturday the 19th October, 1929, at 2 p.m. to consider and transact the following business:—1. Minutes, 2. Correspondence, 3. S.A.I.C. Review, 4. S.A.I.C. Trust Deed, 5. Congress Resolutions, 6. Transvaal licence question, 7. Condonation, 8. Educated Entrants, 9. re Ali Brothers, 10. Finance, 11. Date of forthcoming Conference at Capetown, 12. General.

Foreign Cloth Boycott Committee in India states:
In India—

Mills, Railways and Total Industrial works of all kinds give work to ... 15 lakhs
Handloom works provide work to ... 20 "
People depending on agriculture ... 2,290 "

An agricultural family which has a spinning wheel in its home adds 12 to 28 per cent. to its previous income. Spinning adds substantially to the slender income of the poor peasant though it may seem to you but a few pice per day.

Spinners go ten miles distance to Khadi depots to get cotton slivers for spinning and to deliver their yarn;

WHY?

They go because to them the additional income is valuable

FOR

When an average American earns Rs. 3-0-0 per day
And an average Austrian " 2-4-0 "
An Englishman " 2-0-0 " "
And a Canadian " 1-12-0 " "
Mother India lives on One Anna Seven Pies a day
which amounts to a little more than a penny.

WORKERS' CONTINUATION CLASSES

THE Natal Indian Workers' Congress have recently organised workers' continuation classes. The classes are held on Mondays, Wednesdays and Fridays for two hours on each day at the Tamil Institute, Cross Street, Durban, and are attended by men employed in various industries most of whom are living out of town. The classes have become so popular and the eagerness of the labouring class to educate themselves is so great that within a short period the attendance has risen to 165 and is still rapidly increasing. Several elderly men, we understand, who did not know how to read or write at all are now making good progress.

This is but another proof of the fact that Indians have the desire and the ability to rise if only they were given a fair opportunity.

Moreover this is a fine example of self-help. No assistance of any kind is yet had from the authorities. Representations have been made to the authorities for accommodation and grant which, we understand, are still under consideration.

No substantial step in the direction of uplifting the resident Indian population and not allowing it to lag behind other sections of the population in accordance with the Capetown Agreement has yet been taken by the Government. In view of the above fact and the revelations made by the Education Enquiry Commission the apathy of the Indians to respond cannot reasonably be given as the cause for the Government not moving. Indians are enthusiastic enough but they find it difficult to make the Government respond.

The Late Mrs. Kapitan

The very sad and sudden death of Mrs. Kapitan the beloved wife of Mr. R. K. Kapitan of the Balcony Tea Room, Grey Street, Durban, took place yesterday (Thursday) morning after a very short illness. Mrs. Kapitan was suffering from asthma for some time and having got her usual periodical attack she was bedridden since last Monday from which as Providence would have it she was never able to rise.

The remains were cremated at the Umgeni crematorium at 2 p.m. the ceremony being attended by a large number of friends and relatives including officials of the Natal and the South African Indian Congress.

The late Mrs. Kapitan was of a cheerful disposition and her very hospitable nature had won for her the love and esteem of a large number of friends. She was very energetic and was an immense source of help to her dear husband in establishing his present flourishing business.

Mr. Kapitan had only just recovered, though not completely, from the shock of the brutal assault recently committed on him by some miscreants but it was, as it were, only to receive a greater shock.

Though there is consolation in the fact that Mrs. Kapitan is now free the grief to her sorrowing husband and ten children whom she leaves behind—the eldest being twenty years of age and the youngest about eighteen months—is indeed extremely great.

Our heartfelt sympathy goes out to Mr. Kapitan and members of his family in their very sad bereavement.

Departure Of Pandit Bhawani Dayal

Farewell Meetings

A farewell meeting in honour of Pandit Bhawani Dayal was held last Sunday at the Parsee Rustonjee Hall under the auspices of the Natal Indian Congress.

There was a large gathering including representatives from Maritzburg, Ladysmith, Newcastle, Dannhauser and other places.

Mr. Sorabjee Rustonjee the president of the Congress was in the chair and paid a glowing tribute to the useful services of Pandit Bhawani Dayal and wished him every success in his new field of work.

Pandit Bhawani Dayal was then garlanded by the chairman on behalf of the Congress.

Mr. O. H. A. Jhaveri garlanded Pandit Bhawani Dayal on behalf of the M. K. Gandhi Library and referred to the useful services he had rendered to that institution.

Among other speakers were Advocate A. Christopher, Advocate J. W. Godfrey, Mr. R. B. Maharaj of Maritzburg, Mr. Ragnath Singh of Ladysmith, Mr. A. H. Kazee, Mr. Rooknoodeen, Mr. A. T. Kajee, Mr. P. R. Pather, Mr. B. M. Patel, Mr. M. B. Naik, Mr. S. L. Singh and others all of whom spoke in eulogistic terms of the services of Pandit Bhawani Dayal and wished him success in his future work.

Pandit Bhawani Dayal who was greeted with applause on rising to reply said he was going to India to work for her freedom under the leadership of Pandit Jawaharlal Nehru and he wished for the day when he would either be able to see India a free country or that he himself would be freed from this world in the act of service for the Motherland. That

was his ambition and should the day come when India were free he would certainly return to this country by the first available boat to convey the good news.

He said he would also do all he could to assist our cause in this country through the overseas section of the Indian National Congress.

He thanked the Congress and those present for the high tribute paid him and said that he considered himself nothing more than a soldier and was always willing to do what little he could for his countrymen.

Other Meetings

On Saturday Pandit Bhawani Dayal was given a farewell reception by the Arya Samaj at the Tamil Institute and on Sunday afternoon just before the Congress function the Arya Pratinidhi Sabha held a meeting in his honour at the same place. Both the functions were well attended.

At The Wharf

Pandit Bhawani Dayal went on board at 8 p.m. Advocate A. Christopher on behalf of the South African Indian Congress garlanded him in the midst of a large gathering assembled to bid him farewell.

Closer Union In East Africa

Outline Of Sir Samuel Wilson's Scheme

A Reuter's message from London dated Oct. 4 states:—

Sir Samuel Wilson's report on East Africa has been published. The report outlines a scheme for the closer union of Kenya, Tanganyika and Uganda which it believes, with the exception of Indian communities, would be generally welcome in those territories.

The report proposes that a High Commissioner be appointed as the King's representative ranking as senior to the three Governors, and exercising complete control, legislative and administrative, over Customs, railways, posts and telegraphs, defence and fundamental research, the High Commissioner to be president of a central council consisting of three officials from central headquarters, and seven from each of the territories, whose powers would be limited to transferred subjects with other matters left to the local legislatures.

Sir Samuel Wilson concludes by emphasising the value of having a high official with a co-ordinating influence over the work of the three Administrations, also from the purely economic point of view of centralising the essential services.

He declares that the Governor of Uganda and the Acting Governor of Kenya were of opinion that the scheme should be put into operation at an early date while the Governor of Tanganyika preferred a postponement until a Native policy had been formulated.

Dealing with the position of the Indians, Sir Samuel Wilson believed they can be induced to accept nomination to the Councils if assured the door to a common electoral is not shut. As regards Kenya he recommends that the Government should use its best offices to bring the Indians and Europeans together.

Lord Passfield has made a statement emphasising that his Majesty's Government, concurrently with consideration of Sir Samuel Wilson's report, to which they in no way are committed, is giving close attention to the recommendations of the Hilton-Young Commission on such matters as the relations between Natives and immigrant communities.

The Indian In Natal

As Seen By A European

The following article above the signature A. P. Ledebour appears in *The South African Review* of September 27—

I often wonder whether it is possible for a European to thoroughly understand the Indian, or for that matter any Orientals, be they in Natal or any other part of the world. Their fatalism, the influence religion has over their actions and ideals, and their different outlook on life morally, socially and materially, all tend to make one wonder if it is really possible to correctly classify their character to the extent of being able to point to one's handiwork afterwards, and declare it to be a correct example. In few other Oriental races is their such a divergence in character construction when viewed as a whole, and among few others too does "caste" form so great a factor in the material, the spiritual, and the general everyday life of a community.

Amongst the Natal Indians, this "caste" bar, has of necessity, become slack, but even so, it is still recognised as being the standard by which Indian "society" is largely governed.

In order to understand how this "caste" bar exists and operates, it is as well to briefly state the origin of the Indian influx into Natal, and to enumerate and roughly classify the various activities of the people.

Arrival Of The Indian

The first importation of the Indian labourer into Natal, was in 1860, and for several years, further importations were made, all being absorbed into the various agricultural operations in existence in the then Colony, under contracts that enforced their employment as labourers until the expiry of their indentures. Amongst these labourers, or "coolies" as they were called, were men of varying religious creeds, tribes, and occupations, some of whom had an intimate knowledge not only of agriculture, but also of machinery. It was natural that, in these circumstances, they were employed in those branches of labour in which they were likely to be of advantage to their employers.

The termination of their indentures saw the Colony with an Indian population comprised of mechanics, field labourers, domestic servants and artisans of all descriptions, besides, of course, the Indian "dhoby" or laundry-man. This active and diversely occupied population naturally brought about a state of affairs in itself not altogether harmonious, and lawyers became a necessity; their advent created the need for clerks but the circle was not yet complete.

Trading has ever been a strong point in the Natal character, and the Mussulman entered the pre-forthwith. The Indian's life in Natal with the almost enactment of the enforcement of caste restrictions as he returned to India, soon created a change in social status, and led up to the present position wherein a man of low caste can enter a trade or occupation on an equal footing with one of a higher caste. It is often said that environment creates social status to a very great extent, and it seems to be applicable in this case, for a survey of the occupations and the social life of the Natal Indian will prove this.

The Indian Farmer

Let us start with the farmer class, and glance at them in their natural surroundings. Just out of town, but not far enough away to be at an inconvenient distance from market, we come upon numerous "shanties" made of iron, set in perhaps

ten acres of land; father, dressed in his oldest pair of trousers, is busy hoeing the lands, or reaping the crops that are to be transported to market the following day; mother is busy preparing the evening meal while the rest of the family is occupied in washing or assisting to put the final touches to the next days goods for the market. There is an atmosphere of industry everywhere, for even grandpa is not idle; he is enjoying some betel-nut and a chew of tobacco, whilst there is time.

Early next day the rumble of carts, and the roar of an engine, notify that a new day has been begun, and if we are interested enough to follow, we will come to the market place itself, see for ourselves the multitudinous variety of goods displayed before us, and hear the voice of the auctioneer calling for bids.

The sellers are not long in reaching the market, and soon everything is sold, and nothing remains but to follow and see where the goods have been taken. We have in the meantime had our introduction to the trader in one of the spheres of his activity, but, nevertheless, we find his interest just as absorbing elsewhere, for not far away we come upon a street where every shop is stacked full of the things that are most likely to attract the attention of the passing public.

In The Retail Stores

Indians dressed in European garb are busy behind the counters, whilst the proprietor, capped by a fez, is keeping a watchful eye on the proceedings, and attending to the enquiries of his clerks and others.

As we watch, we see enter a neatly dressed Indian who appears to us to be of a different profession to the others; we are correct in our surmise, for the newcomer is a lawyer, or may be a land and estate agent, intent on gaining the attention of the busy trader.

Unlike the trader however, he does not wear the distinguishing fez that denotes his calling, but is dressed in ordinary European garb. In him we see the third stage of our story, for he is not a member of any particular tribe, but has created his own position through his personal ability; there is no caste law that forbids him from occupying himself as he does, and pride of position soon does the rest, and keeps him free from the social calls of his less fortunate relations.

Very often, he is the proud possessor of a car, and if we care to follow him, we will see him enter one that is driven by an Indian chauffeur who to us is the embodiment of the fourth stage in our view of the life of an Indian in Natal. He belongs to the mechanic or engineering class.

So far we have seen little or nothing of the Indian women. The reason is that they are seldom seen in the open street, unless they belong to the farming community, and the Natal-born Moslem woman seldom leaves her home unless she is heavily veiled. Caste and custom are recognised and observed by the womenfolk according to the standards and decrees of their ancient laws to a far greater extent than these decrees are recognised by the men.

The Indian Character

But a word about the average Indian's character. He is by nature an assiduous worker and keen to appreciate values. He is quick-witted and sympathetic to outside influences that may mean his material advancement in the country of his adoption. He is, too, a great reader, and is discriminating in the choice of his literature, besides being a keen student of the daily newspaper.

The Indian woman is more difficult to define. She is, she always was, the "Toiler" of the family, be she of whatever social caste. Her tongue is an extremely active and dangerous weapon—but that is nothing is strange—yet, with her quick temper, she mixes a philosophy that suggests a patient carrying of her burden in life; she too is

quick-witted, an excellent and thrifty housekeeper, and a good mother to her children.

Last, but not the least in every Indian community, there is the beggar. No community is free from this cog in the wheel of life, for he is the symbol of the creed that "the poor we have always with us." Besides, a holy man to most Indians, and to give to him is to ensure a life in the Hereafter.

Religious Beliefs

When one enters upon a discussion of the spiritual side of Indian life one opens up a field that has no boundary, for one has only to realise that the Eastern is essentially a mystic in order to see that the subject is limitless.

Amongst the Natal Indians we find followers of Mahomed, Buddha, and Christ, as well as followers of later forms of thought, such as theosophy, anthropathism and various others, each sect again dividing itself up into what can for convenience sake be called subsidiary sects. It is however to those teachings that embody the spectacular in their forms of religious ritual that the Indian here is most attracted, for, prior to his acceptance of Western ideals, his own particular religion based its theories of spiritual thought on the strict observance of a given form of ritualistic expression.

We have recently observed in Natal the fire-walking ritual of the Hindu sect, and the penance of the sinner who subjected himself to the custom of having hundreds of pins stuck into his body in order that he might be "cleaned." Another point that is worthy of observance in the spiritual life of the Indian is the fact that he is in most cases a fatalist, but this can be easily understood if one remembers the intense mysticism of his mental make-up.

Exorcising A Bad Spirit

I remember well an occasion in my youth when staying on an estate in Natal for my holidays, I was a witness to a religious practice that showed up this side of his character. An Indian woman was said to be suffering from the attentions of a certain "bad spirit," and in order to free herself from its attention she was compelled to carry for some distance, a large boulder that later took two of us to move. She easily accomplished this feat, and was then taken to a tree where she had a strand of her hair securely nailed to its trunk; when she had freed herself and left the strand of hair on the tree she was supposed to be free of the further attentions of the bad spirit but when it was discovered later that the strand had but remained on the tree trunk a few hours, her consternation was pitiful to watch.

Growth Of Western Ideas

Amongst the better educated, the attention of doctors of European training, and the Western ideas of health, are becoming more universally adopted, bringing with them a broader outlook on European standards of living in general. In this particular respect the development of the Indian is merely a matter of time and environment, his social life under modern conditions of housing, etc., being one of the main factors working in its favour.

Coupled to the advancement in this particular direction and assisting greatly in its furtherance, is the interest being taken generally in sport. It is a usual occurrence now to see members of the Indian community engaged in perfecting themselves in the art of playing football, hockey, cricket, golf and various other sports; matches and tours are organised and carried out between local clubs, and others in various towns, and this again is having the effect of lifting up the Indian, who belongs to the farming class, to something like the level of appreciation of European standards that is manifest to those living in the towns.

The Indian Drama

But though the Indian has accepted and adopted

our sports and many of our amusements, though he has popularised the picture-palace and the theatre, the musical attractions and the literary meetings to almost as great an extent as we have, he has not neglected to continue to support his own forms of theoretical and musical amusement. Should one be interested in such matters, and care to go to the trouble of ascertaining where he holds them, it is possible to attend an Indian theatre and witness, as I have done, the enactment of an Indian play, based usually on some ancient legend, and having as actors those of the local Indian community who have time and ability, to make a success of the undertaking. At such time one is enabled to see congregated together all the various social grades of the Natal Indian, who comprise the sect that own the legend being enacted as being of their particular teaching, though here, too, one will see the forces of Western civilisation manifested, in that amongst the audience there will be present those who have accepted a Western religion, and therefore do not absolutely accept the moral teaching of what they are witnessing. The music at these theatrical productions is usually of the pure Indian variety, reminiscent of the music of the East.

In their activities in the world of music and the theatres, there is yet one custom that has not been, and perhaps never will be, changed. Under no circumstances is the Indian woman allowed to sit in the same seats as those the men occupy. Every theatre or hall is so arranged that the men folk sit in one part, and the women folk in another. This ancient custom appears only to apply to apply to places of amusement, for in their outdoor life both sexes mix as freely as do the European.

The Future

It would be almost safe to state that in the near future the life of the Indian community of Natal is likely to see yet more far-reaching changes that will bring it more into line with modern needs. The brief synopsis that I have given will have shown that since the days in which they first arrived on the shores of Africa, they have changed their own ancient customs to suit their new environment, yet have not lost all their racial beliefs.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XXXII.

II. THAT MEMORABLE WEEK!

So I went to the Commissioner. Mr. Griffith's office. All about the passage leading to the office I saw soldiers armed with bayonets as though for military action. The verandah was all astir. When I was admitted to the office, I saw Mr. Bowring sitting with Mr. Griffith.

I described to the Commissioner the scenes I had witnessed. He replied briefly: "I did not want the procession to proceed to the Fort as a disturbance was inevitable there. And as I saw that the people would not listen to persuasion, I could not help ordering the mounted police to charge through the crowd."

'But,' said I, you know what the consequences must be. The horses were bound to trample on the people. I think it was quite unnecessary to send that contingent of mounted men.'

'You cannot judge that,' said Mr. Griffith. 'We police officers know better than you the effect of your teaching on the people. If we do not start with drastic measures, the situation would pass out

of our hands. I tell you that the people are sure to go out of your control. Disobedience of law quickly appeal to them, it is beyond them to understand the duty of keeping peaceful. I have no doubt about your intentions, but the people will not understand them. They will follow their natural instinct.'

'It is there that I join issue with you,' I replied. 'The people are not by nature violent but peaceful.'

And thus we argued at length. Ultimately, Mr. Griffith said 'But suppose you are convinced that your teaching has lost on the people, what would you do ?

'I should suspend civil disobedience if I was so convinced.'

'What do you men ? You told Mr. Bowring that you would proceed to the Punjab the moment you were released.'

'Ye, I wanted to do so by the next available train. But its out of the question to-day.'

If you will be patient, the conviction is sure to grow on you. Do you know what is happening in Ahmedabad and what has happened in Amritsar ? People have everywhere gone nearly mad. In fact, I am not yet in possession of all the facts. The telegraph wires have been cut in some places. I put it to you that the responsibility for all these disturbances lies on you.'

'I assure you, I should readily take it upon myself wherever I discover it. But I should be deeply pained and surprised if I found that there were disturbances in Ahmedabad. I cannot answer for Amritsar. I have never been there, no one knows me there. But even about the Punjab, I know this certainly that, had not the Punjab Government prevented my entry into the Punjab, I should have been considerably helpful in keeping the peace there. By preventing me, they gave the people unnecessary provocation.'

And so we argued on and on. It was impossible for us to agree. I told him that I intended to address a meeting on Chowpati and to ask the people to keep the peace, and took leave of him. The meeting was held on the Chowpati sands. I spoke at length on the duty of non-violence and on the limitations of Satyagraha, and said: Satyagraha is essentially a weapon of the truthful. A Satyagrahi is pledged to non-violence, and unless people observe it in thought, word and deed, I cannot offer mass Satyagraha.'

Anasayaben too had received news of disturbances in Ahmedabad. Some one had spread a rumour that she also had been arrested. The mill hands had gone mad over her rumoured arrest, struck work and committed acts of violence, and a sergeant had been done to death.

I proceeded to Ahmedabad. I learnt that an attempt had been made to pull up the rails near the Nadiad railway station, that a Government officer had been murdered in Virangam, and that Ahmedabad was under martial law. The people were terror-stricken. They had indulged in acts of violence and were being made to pay for them with interest.

A police officer was waiting at the station to escort me to Mr. Pratt, the Commissioner. I found him in a state of rage. I spoke to him gently, and expressed my regret for the disturbances. I suggested that martial law was unnecessary and declared my readiness to co-operate in all efforts to restore peace. I asked for permission to hold a public meeting on the grounds of the Sabarmati Ashram. The proposal appealed to him, and the meeting was held, I think, on the 13th of April, and martial law was withdrawn the same day or the day after. Addressing the meeting, I tried to bring home to the people the sense of their wrong, de-

clared a penitential fast of three days for myself, and appealed to the people to go on a similar fast for a day and suggested to those who had been guilty of acts of violence to confess their guilt.

'I saw my duty as clear as daylight. It was unbearable for me to find that the labourers amongst whom I had spent a good deal of my time, whom I had served and from whom I had expected better things, had taken part in the riots, and I felt I was a sharer in their guilt.

Just as I suggested to the people to confess their guilt, I suggested to the Government to condone the crimes. Neither accepted my suggestion.

The late Sir Ramanbhai and other citizens of Ahmedabad came to me with an appeal to suspend Satyagraha. The appeal was needless, for I had already made up my mind to suspend Satyagraha so long as the people had not learnt the lesson of peace. The friends went away happy.

There were, however, others who were unhappy over the decision. They felt that if I expected peace everywhere and regarded it as a condition precedent to launching Satyagraha, mass Satyagraha would be an impossibility. I was sorry to disagree with them. If those, amongst whom I worked, and whom I expected to be prepared for non-violence and self-suffering, could not be non-violent, Satyagraha was certainly impossible. I was firmly of the opinion that those, who wanted to lead the people to Satyagraha, ought to be able to keep the people within the limited non-violence expected of them. I hold the same opinion even to-day.

South African Indian Congress PUBLIC NOTICE

The attention of the Indian community is drawn to the fact that where legitimate complaints exist in regard to Railway and Postal services, they are asked to lodge such complaints in writing with the Provincial Congresses or District Congresses in which they are resident or with the South African Indian Congress direct, when such complaints will be taken up with the Department concerned.

S. R. NAIDOO } *Joint Hon.*
E. M. MALL } *Gen Secretaries.*
S.A.I. Congress.

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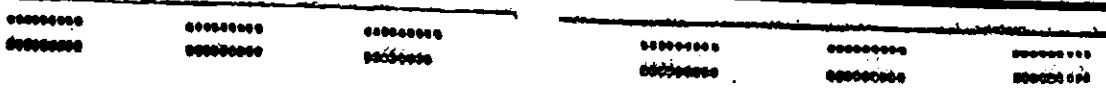
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અંક ૪૧

નોંધ અને સમાચાર

મીસીસ કપિતાનનું અવસાન

ખાલકની ટી રમના માલીક મી. આર. કે. કપિતાનના ધર્મપતિ મીસીસ કપિતાન થોડાજ દિવસની માદગી બોમ્બે અરવારે સવારે પોતાના લીગેપોલ્ડ સ્ટ્રીટમાં સુકામે સ્વર્ગવાસ પામ્યા છે. કંઈક સુદૃઢ મીસીસ કપિતાનને દમનું દરદ હતું અને અમુક અમુક વખતે તે બેર પકડવું હતું. એવીજ રીતે મયા સોમવારથી તે દરદ બેર પકડવાથી તે પથારીવશ થઈ હતી અને ફરી ઉઠવાનું તેમને આટું નીર્માયુજ્ય નહોતું.

સ્વર્ગસ્થના કપિતાની અમરેતીની સમજાન છુમીમાં તેજ દિવસે બપોરે ૨ વાગે દહન ક્રીયા થઈ હતી જે પ્રસંગે મીસવર્ગ અને કુટુંબીજનોની મોટી-હાજરી થઈ હતી. નાટાલ ઇન્ડિઅન કોંગ્રેસ અને સા. આ. ઇન્ડિઅન કોંગ્રેસના કાર્યકર્તાઓએ પણ હાજરી આપી હતી.

સ્વર્ગસ્થ મીસીસ કપિતાન સ્વભાવે ધણાજ આનંદિ હતા અને ધણાજ પ્રેમાળ અને મળતાવડા હોવાથી ખાસ કરી ગુજરાતી સ્ત્રી વર્ગમાં ધણાજ માન ધરાવતા હતાં. ધણાજ ઉચ્ચ હોવાથી મી. કપિતાનને પોતાને હાલનો વેપાર સારા પાયા ઉપર સ્થાપવામાં તે ધણા મદદરૂપ હતાં.

મી. કપિતાન ઉપર ફેટલાક બંધાઓ કરેલા ધાતકી કુમલાને મા તો હજુ પુરો રહ્યા પછી તેટલામાં આ નવો મા પહેલા માને વિસારે મુખી કે જેમાં સખત થઈ પડ્યો છે. જો કે એટલી ખાખતથી કાલિ લઈ સકાય છે ખરી કે સ્વર્ગસ્થ મીસીસ કપિતાન તે આ દુનીયાની બંધાઓથી છુટા થઈ છતાં મી. કપિતાનને અને પોતાની પાછળ મુખી મયેલાં દસ સંતાનો, કે જેઓમાં સઉમી મોટાની વય વીસ વર્ષની અને નહાનાની ટોટલ વર્ષની છે તેમને તે બસલ દુઃખ દઈ ગયા છે.

અમે મી. કપિતાન તથા સ્વર્ગસ્થના કુટુંબીજનો પ્રત્યે તેઓને યજ્ઞેલી મહાન ખોટમાં અતઃકરણથી વિલસેલું ઇચ્છીએ છીએ.

મ્યુનીસીપાલિટીઓમાં સેક્રેગેશન

મીનીઓમ (કેંસિલ્સ) માં મેલેલી મ્યુનીસીપલ એસો. સીએસનની ડોનર-સ સમક્ષ તેની એકેડેમીક કમીટીએ નક્કી કર્યું હતું કે ક્લાસ-મેરીયાક ખીલમાં સ્થાપિત કરેલા ધાવણે મ્યુનીસીપાલિટીઓમાં વસતી બંતીઓને સેક્રેગ્રેટ કરવા નો સરકાર વિચાર કરવા ધારતી નથી એવી અતલબનો સુલ્હી-પ્રધાનના સેક્રેટરી તરફથી તેને કાગળ મળ્યો છે. આ કારણથી એકેડેમીકની લક્ષમણ અલુહાર ડોનર-એ એ સંબંધમાં આમળ પગલાં લેવાનો ઠરાવ કર્યો છે અને નક્કી છે કે ક્લાસમાં કાગલો હોદીઓને યુરોપીયન લતાઓમાં રહેવા અને

વેપાર કરવા તે છે એ સ્થિતિ અસંતોષકારક છે અને તે અ રહેવા દેવી નહિ જોઈએ.

“ ઇન્ડિઅન ઓપિનીઅન ”
શુક્રવાર, તા. ૧૧ અક્ટોબર ૧૯૨૬

કામદારોને શિક્ષણ

નાટાલ વર્કસ કોમિસ એ નાટાલમાં જુદા જુદા ઉદ્યોગોમાં નોકરી કરતા કામદારોની સંસ્થા કે જેની સ્થાપના ના. શાસ્ત્રીજીના વખતમાં થઈ હતી. એ સંસ્થાએ કેક સુદૃઢ થયાં કામદારોને શિક્ષણ લેવાને સગવડને માટે વર્ષે બે વાર છે જે વર્ષે દર અડવાડીયે સોમવાર, બુધવાર આ શુક્રવારે જે જે ક્લાસ ઉરખન ખાતે ફોલ સ્ટ્રીટની ટેમીત ઇન્સ્ટીટ્યુટના મકાનમાં લેવાય છે. એ વગેરે કામદારોને ઘણાજ પ્રીય થઈ પડ્યા છે અને ઉરખન માં જુદા જુદા કારખાનાઓમાં નોકરી કરત હોદીઓ તેનો લાભ લઈ રહ્યા છે. તેમાંના ધણા ખરા તે ઉરખન શહેરની બહાર રહેનારોના છે તેઓની સંખ્યા કુલકેને હુસ્કે વખતે આજે ૧૬૫ ની થઈ ગઈ છે અને દિનપર દિન વધતીજ ચાલી રહી અમારો સમજવા પ્રમાણે ફેટલાક અધિક વયના પુરુષો જે વાંચતા લખતાં બીલકુલ જાણતાજ નહીં હતાં તેઓ પણ હવે કડપી પ્રગતિ કરી રહ્યા છે. હોદીઓને જે યોગ્ય તક આપવામાં આવે તે તેઓને આગળ વધવાનો ઉમંગ અને આપણને છે તેનો આ ખીજે પુરાવો છે. વળી હાલનું પગલું સ્વાર્વલખનની એક સુદૃઢ દાખલો છે. સરકાર તરફથી એ કાર્યમાં હજુ કોઈ પણ જાતની સહાયતા મળી નથી. જગ્યા લેમજ નાણા મદદને માં સરકારને માગણી કરવામાં આવી છે પરંતુ અમારો સમજવા મુજબ હજુ તેને પ્યાન દેવાઈ રહ્યું છે.

ક્રિપટાઉન એમીસિયોની રૂએ સરકારે હોદી કોમનલિ ઉત્તરિ માટે અને તેને બીજી કોમોની પ્રેમળ ઘસન ઠાતી નહિ રહેવા દેવાને માટે હજુ મુખી એક વ્યવહાર પગલું લીધેલું જણાયું નથી. ઉપલેખ દાખલો બેતાં અને છેલ્લાં એન્યુકેશન ઇન્કવેસ્ટમેન્ટ કમીશન સમક્ષ બહાર પડેલાં લેખાળાં બેતાં તેને દોષા હોદી કોમની મંડલા ઉપર તે હવે મુખી શકાય તેમ નથીજ. હોદીઓનો ઉત્સાહ તે પુરતો છે પરંતુ સરકારને જાણત કરતાં લેન-મુશીબત પડે છે.