

"All human beings  
are subject to decay  
and when fate summons,  
Monarchs must  
obey."

—Dryden.

# OPINION

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## TOM MBOYA WANTS ASSURANCE THAT KENYA NOT GOING WAY OF CAF OR S.A.

**T**HE African is going to fight for his rightful position in the society and government of this country no matter what stands in the way. The presence of 50,000 Europeans in this country does not alter the fact that 6 million Africans have the same aspirations as people in other parts of the world."

These are a few of the many extracts which received loud applause in the course of Mr. Tom Mboya's hour-long speech at the African Social Centre recently.

The meeting, held under the auspices of the Mombasa African Democratic Union was attended by over 1,000 Africans with many others standing within and outside the hall.

This was the first meeting of its type in Mombasa when the platform was shared jointly by the African and European Members. Mr. C. G. Usher the European Elected Member for Mombasa presented to the audience the European point of view with regard to the Lennox Boyd proposals while the Hon. Ronald Ngala and the Hon. Tom Mboya gave the African point of view.

Mr. Usher who first spoke in Swahili and later in English received a patient hearing and concluded his speech with these words: "Be patient, be cool, use your judgment; remember the only way for civilised

people is to get together and talk about their differences."

**'No'**

Mr. Usher was followed by Mr. Ronald Ngala who, wearing his beaded cap, spoke in Swahili. The entire audience stood up as one man to say "NO" twice when Mr. Ngala asked in the course of his speech:

"Do you accept the Lennox Boyd Plan? and is it true that as stated by the Colonial Secretary that 8 African Elected members are not representative of public opinion?"

Mr. Ngala examined several aspects of the Lennox Boyd Plan and described it as "a trap." The Plan, he said, if accepted, is to remain in operation for 10 years and we cannot undertake to accept it for that period. There will not be any further increase in elective African seats for ten

years and if there is any increase it will be in the selective seats in the same proportion as has been laid down for all races.

**It's Pity**

Mr. Tom Mboya, wearing the beaded cap and the fur gown recently presented to him by the Masais, was accorded loud applause as he came before the microphone to address the meeting.

Speaking first in English he delivered a mild rebuke to the Asians and the Europeans when he said that it was a pity that people who claim this country as their home do not understand Swahili. It is not extraordinary when you walk round streets to see Asians and Europeans particularly Europeans who hardly understand our language. And yet some of these people are constantly reminding Africans of their need to be civilised instead of them adapting themselves to the African country, African language, African ways and customs.

"I would rather be back in the trees playing with monkeys than be a slave to someone else," he declared.

After saying that Africans have their customs, traditions and social structure,

### Paton Demands Compensation For Released

**W**E are extremely glad to hear the news of the release of 61 people accused of treason. We appreciate the mixed feelings however, of those who have been released and who naturally are concerned for those who have not.

I personally feel abundantly justified in having been a sponsor of the Treason Defence Fund. I wish to point out that while the money needed for maintenance will be decreased, that required for defence will not be reduced at all. We are glad to think that 61 people have already been released as a result of adequate defence.

I beg to point out that the Preparatory Examination must have cost the 61 people already released a sum gauged most conservatively at £25,000.

I intend to see that urgent representations are made to the authorities to grant compensation to those who have been released.

(Continued on page 4)

# OPINION

FRIDAY, 10TH JANUARY, 1958

Comment On Men And Events

## "New Age" And Congress Criticism

By JORDAN K. NGUBANE

### Case Against The 61?

THE release of 61 men and women who had been thrown into prison on allegations of treason and conspiracy, among other charges, reveals once more that there is something very gravely wrong with the Government's entire conception of Law and its purpose.

Towards the end of 1956 about 156 people were dragged from their homes or jobs and arrested for complicity in a capital crime. Law-abiding citizens on both sides of the colour line assumed that before the issue of warrants of arrest the attorney-general had satisfied himself, on the evidence placed before him by the Police, that a crime had been or was being committed. The law was to have followed its course and in time the suspects would come before a magistrate and be formally committed for trial, if there was sufficient evidence to show that they had planned to subvert the authority of the State.

If the discharged had been freed by the magistrate presiding at the inquiry, there would still have been justified criticism of the way in which innocent men and women had been deprived their liberty and almost ruined in inquiries which have dragged on now for about a year. But for these people to find themselves suddenly freed even before appearance before the presiding magistrate raises a fundamental issue. It underlines the fact that in South Africa Law is no longer the expression of the will of responsible voting citizens; it is an instrument of oppression. Law is being used, less to preserve order and peace and more to intimidate the opponents of the Nazibotics and to crush opposition to apartheid.

This can have only one effect: to throw the Law into disrepute.

Against this background, Mr. Alan Paton's demand that the State should pay compensation to the men and women who were wrongfully arrested, illegally detained and in many cases ruined financially deserves the strong support of all right-thinking people. Democracy must raise its voice, most powerfully, from every side of the colour line, including the Churches, to ensure that justice is done to innocent men and women who have suffered persecution when they had committed no wrong, on the State's own showing.

But that will not be enough. Mr. Paton rightly pointed out that the discharge of these people shows how vitally important it is that the suspects should be helped to get the best defence possible. We should like to endorse this very strongly and to urge all our readers, in this country and overseas, to redouble their efforts to

(Continued on next page)

IN the issue of December 20 last year Mr. Lionel Forman, editor of "New Age" attempted to show that some of remarks on the tide of criticism of present trends in the ANC were not founded.

His first point is that the number of letters published represent the sum total of letters received which were critical of the ANC. Nowhere in my articles to which he attempts to reply did I raise the issue of the volume of critical letters. My charge, which he has not attempted to refute, is that there is so much anti-Left criticism in the ANC that letters expressing this feeling have appeared in "New Age." The relevant fact is that such letters do appear at all—and not whether or not they are many. The charge, therefore, remains.

It is a well-known technique of the Left to answer charges by smearing the accuser. I did not expect "New Age's" editor to sink to these discredited tactics. He accuses me of trying to divide the liberation movement; of sowing suspicion against those standing for trial.

It is a familiar tactic of "New Age" to brand any critic of the Left in the ANC either as an Africanist, racialist or disreputable of unity. For this reason, I am not impressed by the attempt to try and give me a bad name. The fact remains that I regard the predominant influence of the Left in the ANC as a positive menace. I am a member of the ANC and it is my right to raise my voice in protest against policies which might land us in trouble. I am not going to be silenced by smear campaigns in protesting.

I protest against the manoeuvre whereby the African National Congress, representing the majority of the people of South Africa, has been converted into a mere branch of the so-called Congress movement; I protest against the heavily Leftist sympathies of the Congress Movement; I protest also against the way in which the Leftists have sown dissension in the ranks of the ANC with the result today that it is weaker where it should be strong. I see in all this an attempt to use the numbers of the African people to advance ends which I do not regard as in the best interests of the African people themselves. If to point to these errors; if to protest against humiliation for the Afri-

can people is to split the liberation movement, then there is something fundamentally wrong with it. Is that unity possible only where the self-respect of the African is treated with contempt? If this is the condition, I am afraid it is time the African people knew the whole truth.

I am surprised to find that a trained and experienced journalist like Mr. Forman cannot distinguish between reportage of a fact and interpretation. In my articles I merely reported the fact that there were trends inside the ANC which regarded the leaders of the ANC as the "Drill Hall" gang; I reported also, the fact that certain Leftist-inclined people had written cruelly uncomplimentary things against Luthuli himself. I expected Mr. Forman to deny that these things ever happened. My inference, from these facts, was that there was serious trouble in the ANC. To use these established facts to come to this reasonable conclusion is to attempt to split the ANC.

It is becoming an established practice that certain people should not want a word of criticism levelled against the Left or the ANC. But those who have the real interests of the ANC at heart will realise that there is something wrong even with Mr. Lionel Forman's attempt to intimidate me (by smears) into saying all is well in the ANC.

Every informed South African knows by now that I am hostile to the Freedom Charter because it introduces the principle of nationalisation in Congress policy. This is done very skilfully—to prepare opinion for real Marxism. I regard the Freedom Charter as the thin edge of the Marxist wedge. I propose to fight it, as I have done in the past.

Mr. Forman also accuses me of sowing mistrust between the ANC in Natal and the Natal Indian Congress. I find all these charges very, very peculiar. The Acting President-General of the ANC came into my house, at a very critical moment in the Alexandra boycott and asked me for help, which I freely gave. Later, he informed me that the Natal Africans wanted to stage a

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## Press Review

# Afrikaans Press On Non-European Demands

### "In His Place"

"SAREL," columnist of the "Nataler," said in a preview of the Day of the Covenant:

"We Afrikaners today are dealing with something of which we had no experience (in the days of the Voortrekkers). The greatest danger threatening us today is the awakening of the non-White world... But many Afrikaners have scarcely thought about that danger while they are apparently in no position even to form a notion of the extent of the danger lying ahead: If this is not so, why do we get so many good, solid Afrikaners who facetiously say that 'we just have to keep the Kaffir in his place' and then close their eyes to what is happening in the world?"

### Warning

The "Transvaler" endorsed Dr. Geyer's warning that it was inevitable that the non-Whites in South Africa would gain political rights, and, like a number of other papers, stressed that it was a matter calling for "cool understanding and not blind emotion."

Unless the political rights were granted in a framework of territorial separation, the White man would head for his own downfall.

"It is precisely for this reason that it is so regrettable that so many Whites refuse to take account of this fact and seek to close their eyes to reality.

"The time to grant the Native political rights in his own territory before a catastrophe occurs is rapidly becoming shorter.

"When will all whites awaken to this realisation so that steps can be taken with greater decisiveness to accomplish the necessary separation between white and non-white?"

### Wrong Education

The "Burger" summed-up the many speeches made on the Day of the Covenant by saying that compliance with the demands they made would require "people of a moral and intellectual toughness, of a flexibility and adaptability, of a vision and wisdom which is not abundant around us. Nor does it require such people here and there, but great numbers of them, enough to determine the course of South Africa..."

The "Burger," however, added: "We do not see them. Not among the adults, not in the universities, not in the schools. We do not see great numbers of people who are equipped for the most serious crisis of Western civilisation, let alone our own civilisation in South Africa... Our intellectual and spiritual forces are too few merely to keep all the enterprises in our country running properly. No reserves of heart and intellect are available for the adjustments and revolutions which our thinkers see rushing down at us. Our children are educated to fit into a definite social and economic structure, not to

By

I. P. INCHBOLD

adapt themselves to a world which can and will assume new forms during their lifetime... We are engaged in bringing up people for a comparatively carefree existence in a comparatively static community. The truth is that the problems and crises which our thinkers see descending upon us will definitely not remain a mere intellectual worry for this generation, but can become its daily bread and water."

### Term "African"

The use of the term "African" particularly by the "Rand Daily Mail," has aroused resentment in a section of the Nationalist Press.

The Minister of Transport, Mr. B. J. Schoeman, criticised "African" in his Day of the Covenant speech.

Since then, there has been reference to it in the correspondence and editorial columns of the "Transvaler."

One correspondent wrote sarcastically of "a new race in our midst," and asked whether the nomenclature was the result of the recent multi-racial conference. He concluded that this "is again the old story of the little finger and the whole hand. What the old Boers called a Kaffir, became, to avoid so-called insult, Native—and now he is an 'African.' I wonder what the next step will be."

### Under Suspicion

A leading article suggested that the use of the term was

part of an "accentuated campaign by the liberalists to gain the favour of certain Natives and to bring under suspicion the apartheid policy of our country not well, our country and not just one particular government. The campaign is calculated to prepare the way for what can result in nothing but a fundamental revolution—to transfer the authority ultimately to the non-Europeans. It will be the end of White supremacy and also certainly the end of civilisation in South Africa."

It was evidence, said the "Transvaler," of the "biting enmity of everything Afrikaans and National, but more than that: also of everything essentially South Africa." It added: "Aspiring liberalism cannot be put down by legislation." The answer was "a public opinion which makes itself firmly felt against every assault on the existing order—even if it is merely such a significant prick as the new name 'African.'"

After this article had appeared, a letter-writer suggested that the word African was thought out by Communists and is now being emulated by the Liberalists... We all know the meaning of the word Afrikaner, but overseas no distinction will be made between African and Afrikaner, or else the one will merely be regarded as a translation of the other."

### "Little People"

But another writer criticised the "little people among us" and added: "As far as is known, the word 'African' has long been used in the English papers. What is wrong with it?"

He pointed out that, after all, the desire of the people concerned to be known as "Africans" also had something to do with the matter. If they felt that "the word 'African' endows them with a kind of enhanced status, why should we humiliate them by calling them 'Kaffirs'?" It is unnecessary."

## Why A Firm Line In Ghana

THE Ghana Government must use "an iron hand in purging the country of undesirables," Mr. Aaron Ofori Atta, said during a Christmas visit to Port Harcourt.

This was essential to ensure the internal security and smooth running of the Government at this initial stage of independence, he said.

He was speaking at a reception given by the Port Harcourt Ghana Union on Christmas Day, while spending the Christmas holiday on a cargo ship with the Minister of the Interior, Mr. Krobo Edusei.

Mr. Ofori Atta added: "The work we are doing in our country today is not easy. It is the beginning of a struggle for the complete emancipation of Ghana, and we are satisfied that what we are doing is in the best interest of our great nation."

He said that the Ghana Government would support any plan that would bring about the ultimate union of West African countries into one strong body—SAPA-Reuters.

## Case Against The 61?

(Continued from previous page)

raise funds for the treason suspects. What is being defended, as the discharges have shown, is not one form of ideology as against another. It is the right of the citizen to a fair trial that Mr. Paton, the Bishop of Johannesburg and other trustees of the Treason Trials Defence Fund, uphold. And how right they are and how wrong the State can be is shown clearly by the fact that because first-class lawyers were obtained, more than a third of the suspects have been discharged without even a formal appearance before a magistrate.

Now is not the time to go into a number of questions raised by the release of the President-General and Acting Secretary-General of the ANC while other key officers remain detained. For the moment we can only protest against the treatment meted to the 61.

# Tom Mboya Wants Assurance That Kenya Not Going Way Of CAF Or S.A.

Mr. Mboya asked the audience not to be ashamed of being African. There is a lot to be proud of in being Black.

He then went on to pose before the audience the main theme of his speech: The future of this country.

"For the last 50 years it has never occurred to Europeans that the African can take a stand, can take decisions and can be firm. Indeed it never occurred to them that we have convictions of our own. Unfortunately there are among the Africans people who, because of inferiority complex believe, when told by Europeans, that Africans cannot do this and cannot do that.

"But," went on the Speaker, "the moment you believe that you can do certain things do them. There is nothing which Europeans can do and the Black man cannot do. All the African needs is equal opportunity and suitable facilities to develop his talents."

## Big Shock

The African, Mr. Mboya said, took his first stand through his elected representatives and this came as a big shock to some of our friends. For the first time they have been faced with realities which have made them think "what shall be Kenya tomorrow? This is a question which they have avoided for all these years.

"There are 6 million Africans, 50,000 Europeans and between 150,000 and 200,000 Asians in this country a fact which must not be ignored for selfish purposes."

Since he was born in 1930, Mr. Mboya continued, he has been taught that the best religion for the people is Christianity and the best way of the government is democracy. "That is the lesson that I have learnt and I say today to Europeans that what is good for you is good for us. We are not introducing anything new when we talk of democracy."

## Struggle For Freedom

Referring to statements made by some of the Europeans that the African is not ready for democracy but for Christianity, Mr. Mboya said he wanted to know from Europeans: "When shall we be ready for democracy and who will judge?" The presence in this country, of Europeans Mr. Mboya declared, does not alter the fact that 6 million

(Continued from front page)

Africans have the same aspirations as people in any other part of the world. Here the struggle in Kenya is for freedom, for human rights and equal opportunities in the same way as in other countries.

Mr. Mboya then went on to refer to conditions in South Africa where the pledges given to Africans to take them in the Government of the country were broken and instead apartheid introduced and more recently in Central Africa where the decision of the African Affairs Board has been rejected. He knew that many Europeans say that Kenya is not going to be South Africa, Central Africa or Ghana. He wanted to know from them what is it going to be: Will it be better than Ghana or worse? Will it be better than South Africa or worse? Will it be better than Central Africa or worse—?

## Please Wake Up

After saying that the Africans want to know the destination to which the bus was going before they ride at the invitation of Europeans, Mr. Mboya commented on the European demand for safeguards. He sympathised with the cry for safeguards and thought they were necessary so that the minority can be assured of its position in society. He believed that in asking for minority safeguards, the European community acknowledged the fact that the majority shall rule. If this is not the case, then the Europeans must tell us why they want safeguards and against whom.

"All that we now say to the Europeans is: Please wake up and practice what you preach."

Reminding the audience that the subject of his speech was "What Next," Mr. Mboya said he has so far given the background of his speech, to which he would add: "The African is going to fight for his rightful position in the society and government of this country no matter what stands in the way. We shall get that through unity, determination, and sacrifice because the African knows what it means not to have a voice in the Government of his own country.

"The African," he said, "would also get there because it was a universal struggle and not

an isolated instance in Kenya. I am sure the Europeans know this in their heart but will not say it."

Mr. Mboya concluded: The question is not whether Kenya will be a democracy with one man, one vote but how and when?—"Kenya Daily Mail."

Lower Tagela Government-Aided Indian School—Mr. K. R. Naidoo.

Mandeni Government-Aided Indian School—Mr. A. Thum-badoo.

Marian Government-Aided Indian School—Mr. G. Matthisa.

Radha Roopsingh Government-Aided Indian School—Mr. S. Narasimloo.

Spearman Road Government-Aided Indian School—Mr. Chirkut.

## Vice-Principalship

St. Anthony's Government-Aided Indian School (Pietermaritzburg)—Sister Theresa.

St. Anne's Government-Aided Indian School—Mother Lau-reinne.

Ashram Government-Aided Indian School—Mr. G. Sewpal.

Isipingo Government-Aided Indian School—Mr. K. Ramanna.

Mobeni Government-Aided Indian School—Mr. O. R. Aidan.

Sarasvati Government-Aided Indian School—Mr. P. Ponnau.

South Coast Madressa Government-Aided Indian School—Mr. C. T. Maharaj.

Tongaat Junior Government-Aided Indian School—Mr. P. Kietan.

## Indian Teacher Promotions For 1958

IN a letter to the editor of this journal the Director of Education writes:—The following promotions have been made with effect from 1st January 1958 and are submitted for your information:

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Clare Estate Government-Aided Indian School—Mr. M. D. Govender.

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# The State Of Our Press

(By A Special Correspondent)

THE recent address by a prominent South African editor to the Commonwealth Press Union provides a suitable occasion to take stock of the journalistic situation. On all sides in this country there are sounds of alarm. Mr. Harry Oppenheimer has warned of intimidation tactics likely to be used against the English-language press. Some of these are obvious from time to time in the fierce denunciations of that press by Nationalist politicians and by leader-writers or columnists in the Afrikaans press. Many informed people expect overt action of some sort further to constrain press liberty after the impending publication of the Press Commission's report. They recall that Dr. A. J. R. van Rhijn, now Minister of Economic Affairs, but earlier (at different times) editor of *Die Volksblad* and a member of the Press Commission; once said in Parliament that the report would show "the English Press as the greatest traducer of South Africa", though later he denied any intention of reflecting upon the contents of the forthcoming report.

At this stage of events, then, it was surely strange to find this prominent South African editor taking as his main theme for his London audience "the frequent misrepresentations of the Union overseas"

It sounded oddly like an echo of Mr. Eric Louw's continuous cantata "Those of us in South Africa, who believe in Commonwealth association and who are in the front line of the war against undemocratic practices," said the editor, "are often seriously embarrassed by the well meant but none-the-less irresponsible actions of our newspaper colleagues in other parts of the Commonwealth. It is, I think, a situation that arises from an incomplete study of all the available facts."

I do not have the complete text of the editor's address and must, therefore, rely on the lengthy summary published in this country. If this does an injustice to the speaker, I apologise in advance. But what I find particularly irksome in the above quotation are the inferences that (a) the South African press is fully committed to the war

against "undemocratic practices" and (b) that it has itself made a complete study of all the available facts." And I shall try to show the only partial truth of these two propositions by citing the same editor in evidence against himself. In doing so, no personal attack is intended. The subject is important precisely because what is under discussion is representative of most of the English (1) daily press. The Afrikaans press suffers all the disabilities mentioned in this article in far greater degree than the English press, and some other less venial ones besides.

Now a little earlier in the report of his speech our editor had referred to the fact that "much of the legislation aimed at restricting the activities of our non-Europeans is virtually unenforced—and is possibly unenforceable." This is a true statement. There is so vast a volume of legislation of this sort that "much of it" is enforced. And it is surely, therefore, wildly misleading for our editor to continue in the light-hearted vein that "life in South Africa is a sort of non-stop obstacle race, with the interesting difference from the ordinary athletic event that the obstacles are without real substance, being composed largely of paper."

Only a white South African could have said that. And it is because one, who should have made "a complete study of all the facts", is capable of such a statement that the British press seriously doubts the ability or the integrity of our English press out here. After all the British press (and the Australian and Canadian as well as American and Continental European press) has sent some very able and experienced reporters to this country. These men and women have probed much further and deeper than most South African journalists are accustomed to do. They have been able to talk, as white South African journalists are not (even if they have the will), to non-whites without inhibition on either side, whether it is at the level of the 2,500 daily victims of the pass laws and influx controls or of non-white political leaders. These reporters know the huge human suffering involved for non whites in these continual humiliations, in the operation of the Group Areas Act, the Prohibition of Interdicts Act, the Native Laws Amendment and Further Amendment Acts, the bans on movement and meetings, enforced apartheid (sometimes to the extent of complete exclusion) at sporting, cul-

tural and artistic events.

If, therefore, a leading editor not only rebukes the overseas press for its "incomplete study of the facts," but then jokingly refers to these constantly met vexations as "paper obstacles", he discredits his own case and that of the English press he fairly represents before he has even begun. In those few words he reveals how, well as it tried, the English press was so imperfectly informed about such important events as the bus boycotts, the Day of Protest on June 26, the dockers' "go slow". For the hard fact is that, with few and partial exceptions, no real contact with the non white majority of our population has been made by our English press—not, at least, good enough for full and confident information to pass and be published. As a small instance of this absence of effective communication, there is the case of a well-known British journalist who recently toured South Africa. At each town he made a point of visiting the local newspaper offices and asking them, among other things, for representative non-white contacts. Occasionally he got one. But more often he was put on to the local "stooges", Advisory Board "good boys", MRA soft-soapsters and other fence-sitters. And nearly all of his really good contacts came to him from introductions outside journalistic circles. By "good" I mean "widely representative" not those who in our opinion constitute moderate leaders."

When, therefore, our editor said in his address that "there are no more severe critics of certain aspects of our life that deserve criticism than some of the South African newspapers (themselves)," he was not deliberately exaggerating or being hypocritical. He simply did not know how profound was his own and his colleagues' ignorance of one half of our South African life. In an article published in the "Manchester Guardian" (and reproduced in his own South African paper with the incredibly smug remark that its publication in England "shows that the British press is not entirely closed to the expression of objective views on South Africa") the same editor wrote: "No newspaper in the world condemns injustice in South Africa with greater severity than the one of which I am editor, and in doing so we represent the views of the great majority of the people of that country; White and Black."

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# UNESCO Prep For A Better Press

A LARGE red brick and white stone house on a tree-lined street in one of Strasbourg's most tranquil residential sections provides the setting for an experiment unique in two fields: education and journalism.

A casual visitor, confronted upon entering 10 rue Schiller with the animated buzz of multi-lingual conversation from groups circulating informally through the cheerful newly-painted corridors, would think he had dropped in at some friendly international club. And he would be largely right, for the International Centre for Advanced Studies in Journalism is more than a "school" or an "institute" in the usual sense.

Although the Centre, which is the first international institute in the world for advanced training in the field of journalistic education, provides an intensive course of lectures, the accent is on informal discussions, personal contacts and the exchange of knowledge and experience by journalists and journalism professors from many countries, both "East" and "West", both industrially developed and economically under-developed. All the participants—and it would be difficult to draw a hard-and-fast distinction between "professors" and "students"—are animated by the awareness of a common professional bond and by a desire to solve common professional problems, regardless of the ideological differences which may divide the countries.

ences which may divide the countries.

### Raised Standards

The Centre opened on October 15, 1957, as an institute of the University of Strasbourg, with the active co-operation of Unesco, following recommendations made in April 1, 1956, by a Unesco-sponsored conference for the establishment of "regional or international centres devoted to raising the standards of training and education of journalists in various parts of the world." The Strasbourg Centre, the first to be set up under these recommendations, aims primarily at training personnel from Europe, Africa and the Middle East. Plans are being discussed for other similar centres, possibly in Asia and Latin America.

The organisation of the Strasbourg Centre reflects, at all levels, a desire to bring working journalists, teachers of journalism and other members of the academic world into mutually fruitful contact. The internationally recruited Administrative Council, headed by the Rector of the University of Strasbourg, consists of professors and journalists in approximately equal number.

This year's "student body", mostly holders of fellowships granted by governments, professional organizations and Unesco, numbers some 200 journalists responsible for the job training, teachers of journalism and university graduates aiming at a career in journalism teaching. They come from France and French overseas territories, from the Federal Republic of Germany, Belgium, Italy, Switzerland, Poland, Czechoslovakia, Yugoslavia, Morocco, Turkey, Israel and Ghana. Next year's participants will include several from the Soviet Union.

### Desire

The recruitment of the tutoring staff, like that of the Administrative Council and fellowship holders, has been inspired by a desire to bring together both practicing

## Germiston Indians Thrown 14 Miles Out

IT IS NOW certain that the Indian community in Germiston will be moved 14 miles away from their present position, to a site in the Heidelberg district.

The Germiston City Council has been trying to obtain ground for its Indian community nearer the city, and recently were offered portions of the farm Vlakplaats by an estate company.

The Non-European Affairs Committee of the Council, which investigated the land, has found it unsuitable, and was to have made a recommendation to this effect on Tuesday night at the monthly meeting of the Council.

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# Better Teachers

ists and teachers of journalism. By the end of the first six-week session (November 23, 1957), some 50 professors, editors and mass communications specialists from the United States and 12 European countries, including the Soviet Union, had dealt, from the standpoint of journalistic education, with such topics as news selection and presentation, the problems of the newspaper editor, legal questions relating to the press, the operation of the news agencies, public opinion, journalism history, special problems regarding radio and television journalism and the raising of the level of reporting. Practical work and special studies, such as a comparative analysis of newspaper content, supplemented the lectures.

But perhaps most important of all, in the view of the Strasbourg group, are the lively, informal "Panel" discussions following the lectures, and the impromptu conversations in and around the Centre's corridors in which ideas are exchanged freely and in which any dividing line between "student" and "professor" is completely erased.

## Unique Examination

A unique form of examination, instituted to test the younger participants for the award of certificates of attendance, illustrates the degree to which international barriers have been removed at the Centre. In the first phase of the examination, covering the early work of the session, the students were each submitted

to individual oral questioning by one of a five-member jury of lecturers—Professor Khudiakov, Dean of the Faculty of Journalism at the University of Moscow; Professor Ralph Nafziger, head of the journalism department of the University of Wisconsin, in the United States; and lecturers from France, Poland and Britain. The five-man international jury then got together to evaluate the respective merits of the students in at "round table" conference which the panel members later warmly praised for the degree of harmony and co-operation shown. Later, at a formal ceremony, Professors Khudiakov and Nafziger also took pains to stress that the Centre's first session has proved how fruitful international contact can be on the professional level.

Indeed, the Centre's Director, Jacques Leaute, a professor of law at the University of Strasbourg and an expert in legal questions affecting the press as well as in criminal law, feels that the aim of fostering international understanding is "just as important as, or perhaps more important than" the Centre's strictly pedagogical goals. M. Leaute points out that, fresh from their stimulating international contacts at Strasbourg, members of the group can help to combat international misunderstanding in their respective countries through the influence they wield as teachers of journalism or, through the newspapers they edit, as moulders of public opinion.—UNESCO.

# Afro-Asian Conference To Have Headquarters In Cairo

NASSER has granted Russia a base in Egypt from which the Communists may capture, direct and finance powerful new anti-Western movements and rebellions throughout Africa, according to the Cairo correspondent of the "New York Times."

This in the eyes of neutral as well as Western diplomats and observers, is the most important result of the big week-long Afro-Asian conference in Cairo.

The meeting of nearly 500 African and Asian delegates agreed to organize a headquarters in Cairo at one for a permanent Afro-Asian "people's solidarity council" with an Egyptian in the chair and Russia and China holding important posts.

Thus, for the first time, world Communism will have a strategic

central base in Africa and the Middle East from which Moscow's disciples may distribute on a vastly expanded scale their propaganda directives and funds to Africans, Arabs and Orientals with whom they made such important contacts during the recent conference.

It is expected that direct and indirect Soviet support will begin soon to emanate from Cairo headquarters to all rebel nationalist and subversive elements who are warring against Western influence in Africa and the Arab world.

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## Asian-African Women's Conference To Be Held In Ceylon

New Delhi, Dec 19.

**A**N Asian-African Women's Conference is to be held at Colombo, Ceylon from the 15th to 24th February, sponsored by women's organisations from five countries:

The convenors are the Women's Welfare League Union of Burma, the Ceylon Women's Conference, the All-India Women's Conference, the Kongress Wanita Indonesia, and the All-Pakistan Women's Association.

The aim of the conference is to meet and discuss some of the basic problems affecting women and children in Asia and Africa in the spirit of the Bandung conference of Asian and African countries which was held in April 1955.

### Franchise For Women

The subjects will include maternity and child welfare; training of health personnel; access of women to educational opportunities; vocational, technical and home-making education; franchise and other rights of women; slavery and traffic in

women and children; labour problems and cultural, social and economic co-operation among women in this region.

Delegates have been invited from independent countries in this region who attended the Bandung conference and others who have since attained freedom; Non-self-governing countries will send observers.

### From East Africa

Those who wish to attend from East Africa are advised to contact Mrs. Avabai B. Wadia, Honorary Organising Secretary, Asian-African Conference of Women, Las Palmas, Gibbs Road, Bombay-6. For accommodation they should write to Mrs. Eleanor de Zoysa, 474 Galle Road, Colombo 3.—ISI.

## 1957 Kalinga Prize Awarded To Bertrand Russell

**T**HE Kalinga Prize for the popularization of science, offered annually by the United Nations Educational, Scientific and Cultural Organization, has been awarded for 1957 to Bertrand Russell, British philosopher, scientist and writer.

Kalinga is the name of a foundation which contributes to the economic development and the social and cultural progress of the Indian state of Orissa. The Kalinga Prize of 1,000 pounds sterling is offered for the purpose of recognition of the work of leading interpreters of science and of a strengthening links between India and scientists of all nations.

The five previous winners of the Kalinga Prize have been Prof. Louis de Broglie (France), 1954; Dr. Julian Huxley (United Kingdom), 1953; Waldemar Kaempffert (United States), 1954; Dr. August Pi Suner (Venezuela), 1955; and Prof. George Gamow (United States), 1956.

Bertrand Russell was born on

18 May 1872 and, in his long career, has written more than 40 books, many of them dealing with philosophy or mathematics. He won the Nobel Prize for literature in 1950. Most of his works have been widely translated. As mathematician and philosopher, he became interested early in interpreting science for general readers; One of his earliest books was his "Essay on the Foundations of Geometry." In 1903 he published "Principles of Mathematics," in 1919 "Introduction to Mathematical Philosophy;" in 1923 "The ABC of Atoms."

Other titles of his works include "The ABC of Relativity," "The Analysis of Matter," "The Prospects of Industrial Civilization;" and a "History of Western Civilization."—UNESCO.

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# The State Of Our Press "New Age" And Congress Criticism

(Continued from page 8)

But he is wrong. Even though his paper has an honourable record of exposing flagrant abuses; even if we put aside from this article the question of the extent to which it is inhibited by limited conceptions of democracy and by the common prejudices of our own white minority of which we are hardly conscious, so accepted are they; it still is not true that the cautious and conservative reformism of his and most other English papers of this country, however preferable to the stark reaction of the Afrikaans press, anywhere near, represents the views of the great majority of the non-white people of this country." That his claim can sincerely be made, and is probably widely believed, itself condemns both our society and our press on one fundamental count.

There were several other passages in the editor's address and "Guardian" article which called for comment. Notably his assurance that the South African press "had surrendered none of its vital and traditional liberties," which contrasted conspicuously with an address by the same speaker to the same audience a few years ago. On the previous occasion he explained how every South African editor was haunted at every stage by fear of serious penalties under the Riotous Assemblies, Suppression of Communism and Criminal Law Amendment Acts, to such an extent

that journalism had become a perilous pastime in South Africa. Perhaps this was a case of "paper obstacles," at least until further action is taken after the publication of the Press Commission's report. And there were pleas for the outside world to "discriminate between the attitude of one section of the people and that of the other, to differentiate between ideological friend and foe" which I read to refer to the relatively minor differences dividing the white sections on colour policy and not to the larger divisions between most whites and most non-whites. There was also the statement that the words of our politicians are worse than their deeds and do more harm. True in a limited sense, but hardly as affects non-whites victimised under the Banishment, Nursing Apartheid and "Church Clause" Acts—and other enforceable or already enforced laws.

But the second and third of these additional points and, in part, the first also derive from that basic and largely unrecognised gap in our South African communications system. If the editor's address to the Commonwealth Press Union serves, even if unintentionally, to focus attention on it, his words will not have been wasted. Nothing is more dangerous to the South African (or any other) press than unawareness of its own shortcomings. And when these have been taken into account, the errors of the British and Commonwealth press in reporting South Africa may be found less grave than was originally supposed.

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(1) By "English" I mean "the English-language papers of South Africa."

By "British" I mean the press of the United Kingdom.

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(Continued from page 2)

sympathetic boycott—a view with which I was in sympathy. I pointed out some of the dangers. Later, he came to me again and he was in a most depressed mood. The decision of his committee, to launch the boycott in response to popular clamours for it had been rejected when the co-ordinating committee in Durban, in which the NIG plays a decisive role, turned it down. I could name quite a number of other incidents in which the self-respect of the ANC was not treated with respect due to a respected ally. Some of these incidents I have witnessed myself. Space does not permit.

My intention, in drawing attention to the pressure of which "New Age" has had to take serious note, was certainly not to damage the good name of "New Age," for whose courageous stand against apartheid I have very warm regard. I was merely drawing attention to a development in the ANC which ran counter to "New Age's" policy. I disagree with Mr. Forman, though, when he creates the impression that "New Age" is the true voice of the liberatory movement. Of the Congress Movement, I think it might be; but not of the liberatory movement in its entirety.

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# London Letter

(From Our Own Correspondent)

## Unrest In Uganda

AS 1957 drew to a close there were signs of unrest in two parts of Uganda. Both were concerned with elections to the Legislative Council and are of particular importance in view of the impending first direct elections which the country will hold in a year's time. Recently one of the two Busoga representatives, Mr. D. Luboga, and a Buganda member of the Council, Dr. Muwazi, resigned after protesting that the Council was ignoring the wishes of the African people. Under the terms of the 1955 Buganda agreement (under which the Kabaka was returned) the Buganda Electoral College and the Busoga African District Council were called upon to elect new members. This they refused to do. On December 20 the Buganda Prime Minister, Mr. Kintu, read a strongly worded letter to the Governor, Sir Frederick Crawford. In it he urged the Electoral College to act in the letter and spirit of the 1955 agreement and elect a new member. After Mr. Kintu had read the letter a member moved that the college should resign *en masse*. This motion was defeated, but when the chairman, Mr. Malya Wamala, told members that it was the function of the college to elect a new member, he was accused of being a government paid agent. He threatened to leave the meeting but was prevailed upon to remain, whereupon another member left. The remaining 48 members unanimously reaffirmed their previous decision. The Busoga District Council seems equally firmly resolved not to elect a new member and the next move would appear to be with the Government. The Legislative Council meets on January 13 and it is expected that Sir Frederick Crawford will deal with the Government's intention over the matter in his address on that occasion.

More heartening news came from the meeting of the Busoga African District Council meeting which took place on January 1. After a meeting which lasted many hours the Council agreed to participate in the elections at the end of the year. The voting

was 68 for participation against 19. It remains to be seen whether this decision contradicts the Council's refusal to replace Mr. Luboga in the Legislative Council.

### State Of Emergency Proclaimed In Kumasi

On December 30 the Ghana Ministry of the Interior announced that a local state of emergency had been proclaimed with effect from midnight that night in Kumasi, the capital of Ashanti. The action was taken under the Emergency Powers Act. The Ministry's statement declared: "A situation has developed in Kumasi in which tension between rival factions of the Moslem community threatens a serious breach of the peace. This tension has particularly arisen in connection with the choice of Zerikin Zongo at Kumasi and over arrangements for the formal opening of the new mosque." Zerikin Zongo is the spiritual head of the Moslem community. At the time of writing I have no indication of the course of events since the state of emergency was declared.

### Colour And Sport

On December 23 the "Manchester Guardian" carried an editorial which gave at least tentative support to the idea of a world sporting and cultural boycott of South Africa so long as she persists in practising apartheid in those spheres. Commenting on the euphemisms with which apartheid is so often described by its exponents, the editorial said: "As far as sport is concerned...it is hard to believe that it means anything at present except repression of those who are not white-skinned." It went on to describe the means by which the South African Olympic and Empire Games Association foils attempts to get non-white South Africans to next year's Empire and Commonwealth Games at Cardiff, and the manner in which the South African Government has refused passports to representatives of non-racial table tennis and association football organisations in South Africa who wished to send representatives outside the Union. In particular it seems the footballers' Interna-

tional federation (FIFA) has annoyed the Government supporters by intimating that it would welcome an application for membership from the non-racial association concerned. The editorial quotes one Government paper as saying: "Let FIFA do what it jolly well likes...they cannot force the South African Government to allow mixed representative teams...out of the country. Or insist that an overseas team be allowed to tour the Union and play against non-white teams."

The "Guardian" comments: "In fact no one in his senses believes that FIFA can do these things. At the same time the supporters of sports apartheid cannot force FIFA, or any other international sports association, to lend even indirect support to injustice. It is simply that these bodies have no bars on colour or creed and cannot in good conscience connive at such bars where events under their control take place. The support-

ers of apartheid appear not to understand that colour bars in sport come nearer home to more ordinary people outside South Africa than political bars do—and offend them deeply. Those South Africans who do not want to subscribe to the rules and spirit of these rather pleasant clubs have no need to do so. But it is a crime against personal freedom and dignity that they should prevent others from subscribing and enjoying the benefits."

To all which one can add but a profound "Amen".

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