

# New India

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## VITAL PROBLEMS OF PRODUCTION—III

### Dollar Loan and Export Drive Necessary

It is not merely enough that India's Government should formulate at once their requirements-schedule, present it to the United States, and ask for a dollar loan. It is also essential that the new planning machinery such as a Planning Commission should address itself to the three other allied problems which give cause for considerable anxiety about India's economic health at the present juncture.

During the last five years the annual balance of payments position has gone completely out of gear. For years on end before 1939, India maintained a net favourable balance of trade of the order of Rs. 50 crores. Today, the "payments in" due to India's exports are lagging behind the "payments out" on account of India's imports, and recent months have seen a deficit both on the sterling and the dollar balances of payments.

#### FOOD POLICY

Some of the critics of the present food policy of the Government have, for instance, made a point that India has not got the necessary foreign exchange to buy imported food grains. It is well to remember in this connection that year in and year out India imported a million and a half tons of rice from Burma and paid about Rs. 37 crores every year for these rice imports. During the War, India hardly imported anything like this quantity from outside and only during 1946 and 1947 the total food grain imports from abroad amounted to a figure roughly over two million tons.

Quantitatively, the imports are not much larger than pre-war imports; but their cost has gone up to about Rs. 100 crores for the simple reason that food grain prices all the world over have risen three or four times over the pre-war prices. If the prices of imported food grains have risen, it is equally true that the prices of India's export commodities such as tea, coffee, jute, cotton, etc., have gone up by 200 or 300 per cent.

#### CAUSE OF DEFICIT

The real cause why a deficit has developed in the international balances of payments is that the total volume of exports from India has undergone a sharp reduction during the post-war years. Raw cotton, raw and manufactured jute, unmanufactured tobacco, mica, manganese, tea, coffee and hides and skins constituted the staple exports of

India. As a result of the price and the export policy and the increase in the internal demand, the total exports of all these commodities have greatly been reduced. The exports of cotton and jute are perhaps 50 per cent. of the pre-war level. India exported something like 800,000 tons oilseeds in pre-war years, as against about 100,000 tons in 1946.

#### NEED OF EXPORT DRIVE

India must and will have to take a dollar loan of the order of 300 million dollars for developmental purposes. As an integral part of such a policy India must organize an export drive, so that not only her annual balances of payments can be balanced, but she can develop a surplus in order to repay the interest charges and capital against the foreign loans. Such a policy will require an immediate review of the desirability or otherwise of the restriction of cotton and jute acreages adopted during the war.

It is stated that as a result of the 'grow more food' campaign, India's cotton acreage has been reduced from 24 million to 14 million. If a reduction of 10 million acres in the cotton area has resulted in a proportionate increase in the production of food grains, such a policy can have some justification. It has, however, been a common experience that the provinces concerned, such as Bombay, the C.P. and Madras, where the short-staple cotton area is supposed to have been diverted to food grains, are hardly in a position to show a proportionate increase in the production of *bajra* and *jowar*. On the other hand, these provinces are coming up with larger food import requirements year after year.

#### COTTON ACREAGE

If this policy has merely led to a reduction in the cotton crop without a compensatory increase in food production, then it is time that the Government reviewed the position and sanctioned the sowing up of cotton up to the pre-war acreage, and also directed the Agriculture Departments to concentrate on raising production of food grains and cash crops by raising yields per acre, instead of securing this end through a programme of crop restriction. This would secure sufficient cotton for India's expanding cloth needs and would leave a surplus for export to produce the necessary foreign exchange either to buy food or other commodities.



A real export drive will require a review of every single commodity and speedy action on reports regarding the opening up of new markets for the staple export commodities. For instance, the military authorities in Japan are said to have revived the Japanese textile industry. It was stated before the war that the Japanese textile machinery was suited to the use of short-staple cotton rather than long-staple cotton. Since Japan is at present under American military occupation, the Japanese are reported to be importing large quantities of large-staple cotton. An immediate approach ought to be made to the authorities concerned about the possibility of supplying a larger quantity of short-staple cotton from India, which incidentally may fetch dollars.

#### TOBACCO AND JUTE

Similarly, the United Kingdom has recently prohibited completely the imports of Virginia tobacco. Before the war, there was a growing market for Indian leaf tobacco in the United Kingdom. Opportunities of this type ought to be seized without any delay to step up the exports and increase foreign exchange earnings. Similar reviews of the raw materials position both from the standpoint of requirements of the industry and the needs of foreign trade must be made in regard to every commodity.

It is clear as daylight that, for some years to come, Eastern Pakistan's raw jute will have to flow to factories in Calcutta. In the event of jute factories being established in Eastern Pakistan, a certain portion of the raw material may not be available to what has been the second largest industry in India. The raw jute supply position requires immediate consideration with a view to exploring the possibilities of expanding production in the jute-growing area of Western Bengal, Bihar and Assam.

India's balance of payments position may make it necessary that India should develop her textile and sugar production to a level where she can export certain quantities of these manufactured goods.

#### NEED OF SURVEYS

Apart from the review of production-possibilities of agricultural raw materials and the export drive, the Planning Commission should organize rapid surveys of essential raw material availabilities, such as coal, aluminium and petroleum deposits. In this work, a foreign economic mission specially invited from a country like America may prove of great value. The action taken by the free Egyptian Government in asking for an American military mission to modernize the defences of Egypt should provide an example to India of what can and ought to be done to strengthen the fabric of India's economic and political life.

The difficulties of the Indian Government are real and great. The common man in India has suffered long and waits in hope that something may be done and done quickly to alleviate

his sufferings. The four-month freedom can be preserved and expanded only if no time is lost in building up the full potential economic strength of the country so that the nation can stand any challenge from within or from outside.

#### GOVERNMENT'S RESPONSIBILITY

The picture of India today which vividly strikes a foreign observer is the picture of an ancient goddess, lying prostrate on the soil, weak and emaciated through the oppression of centuries, but with a gleam of hope and determination in her eyes, to rise to the pedestal which is her due. The task of raising the goddess to the pedestal where she can shine forth in her full strength, growth and development calls for immediate action to secure the help and assistance necessary to strengthen the foundations of India's economic and political life.

The sands of time are running fast. Great and urgent as are the other tasks on the hands of the Government, the entire future of India as a Free Nation depends on the energy, speed, despatch and realism with which India's leaders act and address themselves to the task of building up a strong, organized and powerful nation.

Will they do first things first?

—The Hindustan Times.

### New India

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### ANOTHER CRUCIFIXION

Gandhiji has passed away. Just as we were about to come out from the press with this issue, NEW INDIA heard the tragic news of his assassination. The incredible has happened. The dastardly act deserves to be universally condemned. The dark news has driven India—nay, the whole world—into deepest sorrow and despair, for he was the Father of the Nation, and the friend, philosopher and guide of countless millions here and abroad. A great and noble Son of India and a real Servant and Lover of Humanity, Gandhiji has been snatched away from us at a time when he was most needed. He has died a martyr to the great cause of Brotherhood, Universal Love, and Service of Humanity without any distinction of race, creed, colour or sex.

The unexpected and the tragic event has not only plunged India in deep sorrow, but it has roused the sympathy of the entire world towards Mother India in this, her darkest hour of distress. A born spiritual leader, destiny threw Gandhiji in India's struggle for Freedom, to which he brought his own technique and means of achievement. To the spiritual thought of the world and to the application of such thought to the problems of life everywhere, Gandhiji has made unique and invaluable contribution that will go down to posterity. The legacy of his life and teachings is imperishable. India and the world will cherish most grateful memory of him for all time to come, but that love and gratitude will be of little avail if not translated into achievement of real heart unity by every true Indian so that India may Resurrect from this Crucifixion as a strong and United Nation for the Peace and Happiness of this unhappy world. —G. R. V.

### A RE-STATEMENT

What is our policy in communal matters?

We stand for communal tolerance, freedom for each community to live its life in its own way, to develop its culture, and follow its own methods of worship without molestation from others.

More than this, we stand for communal brotherhood, the hearty appreciation of the fine points in each other's faith and culture, and co-operation between the communities in all matters that equally affect their welfare.

We stand for the complete abolition of all communal labels and distinctions in the field of politics and administration, so that the question whether a man is Hindu or Muslim, Christian or Anglo-Indian, does not arise and is not asked, except for protection of social or religious usage.

Hence no communal representation in legislatures or in the making of appointments, but an active policy of providing men and women of *all* communities with facilities for education and obtaining suitable employment.

When a crime is committed, be it by a Hindu or, a Muslim, it is the same crime and must be equally denounced; the victim is equally the object of our sympathy. We do not grieve less when a Muslim is killed or hurt than when a Hindu or Sikh suffers such a fate. We are sternly against the doctrine of retaliation and the policy of making innocent members of a community suffer for the misdeeds of others who happen to be their compatriots.

India does not belong to the Hindus; it belongs to all communities. The Government does not belong to the majority community. We would go so far as to advise and advocate that any one who aspires to be a member of a Legislature or is called to a place in a Government ought to be asked to take a solemn oath that he will impartially protect, help and encourage all men and women of whatever community, and will, in his dealings with them, forget all differences of community and religion. Further, for, say, a period of ten years, until such differences cease to exist for State and administrative purposes, no one in a joint electorate or constituency—communal electorates are out of the question—should be declared elected unless he polls a specified percentage of the votes of other communities represented in any considerable numbers in that electorate or constituency.

As far as possible, Government should not encourage the exclusion of any community from institutions established for purposes common to all communities, taking care not to deprive any community of liberty to advance its culture by methods which it considers to be right and necessary.

If the Union of Pakistan and India is ever to come about, it should come out of the free choice of their peoples, including the majority and minority communities, and out of the conviction that they can live more happily as a single State or Dominion than as two. —N. SRI RAM,



### THREE EPOCH-MAKING BROADCASTS

The Prime Minister, Pandit Jawaharlal Nehru, in a broadcast on the night of Friday, January 30, referring to Gandhiji said: "We must hold together and all our petty troubles, difficulties and conflicts must be ended in the face of this great disaster.

"The best prayer that we could offer him and his memory is to take a pledge to dedicate ourselves to the truth and to the cause for which this great countryman of ours lived and for which he has died."

The Prime Minister, in a voice quivering with emotion, said: "Friends and comrades, the light has gone out of our lives and there is darkness everywhere. I do not know what to tell you and how to say it. Our beloved leader, Bapu, as we called him, the father of the nation, is no more. Perhaps I am wrong to say that. Nevertheless, we will not see him again as we have seen him for these many years. We will not run to him for advice and seek solace from him and that is a terrible blow not to me only but to millions and millions in this country. And it is a little difficult to soften the blow by any advice that I or anyone else can give you.

#### "NO ORDINARY LIGHT"

"The light has gone out, I said, and yet I was wrong. For the light that shone in this country was no ordinary light. The light that has illumined this country for these many years will illumine this country for many more years and a thousand years later that light will still be seen in this country and the world will see it, and it will give solace to innumerable hearts. For that light represented something more than the immediate present; it represented the living truth—the eternal truths, reminding us of the right path, drawing us from error, taking this ancient country to freedom.

"All this has happened when there was so much more for him to do. We could never think that he was unnecessary or that he had done his task. But now, particularly, when we are faced with so many difficulties, his not being with us is a blow most terrible to bear.

#### "ENOUGH OF POISON"

"A mad man has put an end to his life, for I can only call him mad who did it, and yet there has been enough of poison spread in this country during the past years and months and this poison has had effect on people's minds. We must face this poison, we must root out this poison and we must face all the perils that encompass us and face them not madly or badly but rather in the way that our beloved teacher taught us to face them. The first thing to remember now is that no one of us dare misbehave because we are angry. We have to behave like strong and determined people, determined to face all the perils that surround us, determined to carry out the mandate that our great teacher and our great

leader has given us, remembering always that if, as I believe, his spirit looks upon us and sees us, nothing would displease his soul so much as to see that we have indulged in any small behaviour or any violence.

#### A GREAT DISASTER

"So we must not do that. But that does not mean that we should be weak but rather that we should, in strength and in unity, face all the troubles that are in front of us. We must hold together and all our petty troubles and difficulties and conflicts must be ended in the face of this great disaster. A great disaster is a symbol to us to remember all the big things of life and forget the small things, of which we have thought too much. In his death he has reminded us of the big things of life, that living truth, and if we remember that, then it will be well with India."

Giving the programme for the morrow, the Prime Minister said: "It was proposed by some friends that Mahatmaji's body should be embalmed for a few days to enable millions of people to pay their last homage to him. But it was his wish, repeatedly expressed, that no such thing should happen, that this should not be done, that he was entirely opposed to any embalming of his body, and so we decided that we must follow his wishes in this matter, however much others might have wished otherwise. And so the cremation will take place tomorrow in Delhi City by the side of the Jumna river. Tomorrow forenoon, about half past eleven, the bier will be taken out at Birla House and it will follow a prescribed route and go to the Jumna river. The cremation will take place there at about 4 p.m. The place and route will be announced by radio and the press.

People in Delhi who wish to pay their last homage should gather along this route. I will not advise too many of them to come to Birla House, but rather to gather on both sides of this long route from Birla House to the Jumna river. And I trust that they will remain there in silence without any demonstrations. That is the best way and the most fitting way to pay homage to this great soul. Also, tomorrow should be a day of fasting and prayer for all of us. Those who live elsewhere out of Delhi and in other parts of India will, no doubt, also take such part as they can in this last homage. For them also let this be a day of fasting and prayer. And at the appointed time for cremation, that is 4 p. m. tomorrow, they should go to the river or to the sea and offer prayers there. And while we pray, the greatest prayer that we can offer is to take a pledge to dedicate ourselves to the truth and to the cause for which this great countryman of ours lived and for which he has died. That is the best prayer that we can offer him and his memory. That is the best prayer that we can offer to India and ourselves. *Jai Hind.*"

### A MATTER OF GRIEF AND SHAME

Broadcasting after the Prime Minister, Sardar Vallabhbhai Patel feelingly referred to his last meeting with Mahatma Gandhi. He said: "My heart is full of grief and sorrow. I do not know

what to say to you. What happened today is a matter of grief and shame.

"I went to see Mahatmaji today at four o'clock in the afternoon and was with him for



an hour. At five he took out his watch and told me that it was time for his prayers, and as he walked towards the prayer ground, I left Birla House for my place. As soon as I arrived at my house, I was given the ghastly news.

"Going back to Birla House immediately, I saw him after the tragedy. His face still had the same calm and serene expression. Already kindness and forgiveness were written on his face."

The Deputy Prime Minister said that of late Gandhiji had been dissatisfied with the state of affairs in the country. The fast which he undertook recently had been the result of that. "How it would have been if he had laid down his life during that fast! But he had work to do and he survived it. A bomb was thrown on him by a misguided youth the other day and he escaped that also, but today his life could not be spared for us." The occasion today, Sardar Patel continued, was for grief and not anger. Anger was sure to make them forget the great things which Gandhiji had been teaching all his life. "We did not take his advice during his life and

let it not be said that we did not follow him even after his death. That will be a great blot on our name."

Whatever they felt, they must not forget that now was the test for them. They must stand firmly and solidly without any division in their ranks. The burden which of late India had been called upon to bear was a tremendous one. It would have broken their backs if they had not had the support of that great man. That support was now gone.

"But Gandhiji will still be with us always, because his teachings and noble ideals will be before us. Tomorrow at 4 p.m., his body will turn into ashes, but his soul will be with us for all time to come because it is eternal", he said.

What could not be achieved during his lifetime may, Sardar Patel hoped, be fulfilled now. This ghastly tragedy may startle the conscience of the youngmen of India and make them alive to their duty. "Do not lose heart. Stand together and complete the work started by Mahatma Gandhi," he concluded.

### A STATEMENT FROM 10, DOWNING ST.

The following announcement has been issued from No. 10, Downing Street:

The tragic news of Mahatma Gandhi's death has come to H.M.G. as a profound shock. No man has played a greater part in his country's history. Throughout his long life he strove for peace and condemned the resort to violence. His loss will be mourned by countless thousands in all walks of life in every country of the world. His moral and spiritual leadership has been an inspiring example in a distracted and troubled

age and Britain will share India's great grief at his calamity.

During the last months of his life he exerted with success his powerful influence to restrain communal bitterness and to promote the co-operation of all Indians for the common good. It is the earnest hope of the British Government in the U. K. that his example will be followed and that his moral influence will continue still to guide men in the paths of peace.

### BROADCAST BY THE BRITISH PRIME MINISTER

Mr. Attlee, British Prime Minister, broadcasting tonight said: "Everyone will have learnt with profound horror of the brutal murder of Mr. Gandhi. I know that I am expressing the views of the British people in offering to his fellow countrymen our deep sympathy in the loss of their greatest citizen."

"Mahatma Gandhi, as he was known in India, was one of the outstanding figures in the world today, but he seemed to belong to a different period of history."

"Living a life of extreme asceticism, he was revered as a divinely inspired saint by millions of his fellow countrymen. His influence extended beyond the range of his co-religionists and, in a country deeply driven by communal dissensions, he had an appeal for all Indians."

"For a quarter of a century, this one man has been the major factor in every consideration of the Indian problem."

"He had become the expression of the aspirations of the Indian people for independence but he was not just a nationalist."

"He represented, it is true, the opposition of Indians to being ruled by another race but also expressed a revulsion of the East against the West. He himself was in revolt against Western material-

ism and sought for a return to a simpler state of society."

"But his most distinctive doctrine was that of non-violence. He believed in a method of passive resistance to those forces which he considered wrong."

"He opposed those who sought to achieve their ends by violence and when, as too often happened, his campaigns for Indian freedom resulted in loss of life owing to the undisciplined action of those who professed to follow him he was deeply grieved."

"The sincerity and devotion with which he pursued his objectives are beyond all doubt."

"In the latter months of his life, when communal strife was marring the freedom which India had obtained, his threat to fast to death resulted in the cessation of violence in Bengal and again recently brought about a change in the atmosphere."

"He had besides, a hatred of injustice and strove earnestly on behalf of the poor, especially of the depressed classes in India."

"The hand of the murderer has struck him down and a voice which pleaded for peace and brotherhood has been silenced, but I am certain that his spirit will continue to animate his fellow countrymen and will plead for peace and concord."



In a cable to Pandit Nehru, Prime Minister of India, Mr Attlee said :

'News of the death of Mr Gandhi by violence has just reached me. I have as yet no particulars of the circumstances.

"I hasten, on behalf of the United Kingdom Government, to express to you and to your colleagues our profound distress on the tragedy. The loss of his unique personality will be received with sorrow not only in this country but in all parts of the world.

"We, all of us here, are deeply grieved at the passing of this great servant of humanity."

Dr. Radhakrishnan, Spalding Professor of Eastern Religions at Oxford University, on hearing the news said: "I am shocked beyond

words at this fatal attack on Gandhiji. The incredible, the inconceivable, has happened. That this purest, most elevating, most inspiring man of our age should have suffered by a madman's anger shows that we have not improved since the days of Socrates, who had to drink hemlock, or Jesus who was put on the cross.

"Mahatma Gandhi, the lonely symbol of a vanishing past, is no more. We have killed his body, but the light in him, which is from the divine flame of truth and love, cannot be put out.

"When will the world be safe for its saints? May the two Dominions, may the whole world, learn that if we are not to slide into the abyss of violence, cruelty and chaos, there is no other way than that for which Mahatma Gandhi has lived and died."

## GANDHI THE MAN

BY ONE WHO KNEW HIM

Mahatma Gandhi's work as the architect of India's freedom, as the saviour of the Harijans, as the messenger of Hindu-Muslim amity, as "Daridranarayan" (the unfailing friend of the poor and the down-trodden)—indeed as a servant of India and of humanity—is well known. History will doubtless record his life's work in letters of gold.

But it is not many who know Gandhi the man. To those comparatively few who were privileged to know him intimately, the personal attributes of this great little man—"mickey mouse" as Srimati Sarojini Devi used to call him affectionately—were perhaps the richest aspects of his life. The charm that his presence radiated will long linger as a cherished memory in those who came into close contact with him.

I had known him intimately for over 15 years. I had seen him at work, at play—with children. I had watched him speak, write, think, brood, joke and walk. Never once had I seen him ruffled; never once did his self-composure or peace ('Shanti' as we call it in India) deserted him. He once confessed to me that he had conquered many things, but not irritability. I for one seldom saw him irritated. There was an aroma of peace and goodness around him, investing him with a halo of saintliness. You came away from him, ennobled, if not purified.

He was transparently honest; there is nothing that put one wrong with him except untruthfulness. You could not foist a fib on him and get away with it, though he forgave readily if one showed genuine repentance. Indeed it was one of his faults that the prodigal son became more endeared to him than he who kept the straight and narrow path.

### METICULOUS

Tolerant to a fault, he was ever ready to see the other man's viewpoint. Even on fundamental principles, which he enshrined in his heart as a creed of life after deep meditation and long experience, he was ready to recognise the possibility of another righteous course. The freedom of conscience which he claimed for himself he was ever willing to accord to the dissident.

For a man who was the embodiment of unorthodoxy and unconventionalism it was somewhat strange to find Mahatma Gandhi as one of the most correct men. Very meticulous, he paid great attention to details. He abhorred slovenliness in any form. Once he spent full five minutes in searching for the correct English word to express a delicate idea. On another occasion he sent his secretariat aflutter ascertaining the proper method of addressing George Abell, Lord Wavell's Secretary.

His personal cleanliness, adherence to a well-thought-out routine in daily life and strict punctuality were qualities which many of us will do well to follow in our lives. At Rajkot he had an appointment with the Resident at 2 p. m. The chauffeur was not to be found. Staff in hand, he set out walking in the midday sun of mid-March. The driver of a hackney cart offered him a ride. The Mahatma said, "I have not a bean on me." Walking a mile and a half, he kept his appointment.

He was a great walker. Wiry and tall, perhaps a trifle bent by age, he walked with a spring in his gait, using his long staff for support. His daily walk was with him a ritual. While pacing up and down a lawn, he leant on his grand-daughter or his niece, chatting and smiling away the while.

### A CHILD

In his private life, as in his public activities, he did what he asked others to do. He cleaned utensils, washed clothes and did fatigue duty. If he asked you to spin daily he did it himself without fail. Latterly he acquired the knack of spinning with both hands.

This great 79-year-old man was in some respects a child. He had the purity of child's heart, laughed and slept like a child. He had the sharpness of a child's intellect and powers of assimilation. Like a boy at school he learnt languages and acquired more than a smattering knowledge of most Indian tongues and scripts.

His sense of economy in everything was highly developed. He detested waste of anything—time, energy and material. Years before the wartime



drive to save paper he wrote on the reverse of hand-bills and used envelopes and newspaper-wrappers. Where others used ten words he used one and more than achieved the effect.

Like his dress and habits, his writings and speeches were simplicity itself. He set a new standard of simple and direct writing which became his style, eagerly striven to be copied by the multitude. "Nonviolence," "Himalayan blunder," "Quit India," "leonine violence"—these are some of the typical expressions created by him which are now current coin.

His simple but scientific diet, plain living and high thinking, supreme selflessness and resignation to the will of his Maker indeed sustained his life: but more than this, his sense of humour contributed to his longevity as it enabled him to render unceasing service to mankind from 3 in the morning till 10 at night, sleeping to order and walking thoroughly refreshed. Ever ready to spot and enjoy a joke, he was himself the master of jokes. His laughter only heightened his serenity. He laughed through life; he smiles in death.

—*The Times of India.*

## A DEAN, A NOVELIST AND A PHILOSOPHER

BY DR. RANJEE G. SHAHANI

(Author of "An Indian Pilgrimage" and "Shakespeare Through Indian Eyes")

I dare say you have heard of Dr. W. R. Matthews, Dean of St. Paul's Cathedral, London. If not, you should know something about him.

Looked at from my point of view, he is a remarkable man. Theologian, scholar, thinker, author of many books on a variety of subjects, he is also a connoisseur of character. It is not easy to find a parallel to him in these times. But what impressed me most about him is a union of vitality and wisdom. By vitality I do not mean mere energy, but an inward consciousness of his true relations to cosmos and to men; and by wisdom I do not mean his learning of dialectical subtlety, but his capacity to give the value of valuations.

The more often I meet Dr. Matthews, the more I admire him. He is a man who does not believe in quibblings, verbal or mental. He says exactly what he knows to be the truth. For instance, on one occasion we discussed Bertrand Russell. "He is", said Dr. Matthews, "more respected by the outside world, especially by the Continentals, than by us. We think of him as too clever by half. I do not suppose he has ever felt the eternal within himself. And what, I may ask you, is thinking without spiritual awareness? Intellectual gymnastics".

Another time we talked of Professor G. E. Moore. "He is very subtle", said Dr. Matthews. "He thinks he has refuted Berkeley; the fact is that he has misunderstood the good Bishop".

### POWER OF FAITH

I once showed Dr. Matthews some Saivite and Vaishnavite lyrics. He read them and said: "They are wonderful". Then, after a meditative pause, he asked: "Do your countrymen still possess such burning faith in the eternal?"

I nodded in the affirmative.

"Then nothing can corrupt the soul of India. We in the West lack faith, and most of our ills spring from that. But, World War II has shown the limitations of science; we are at last realising that to defy man is to destroy him. He cannot know everything through the intellect, which is a marvellous tool, but a tool worth no more than the men who use it. The quality of life—that is everything".

Dr. Matthews is one of those rare men who say what they think and do what they feel. His wife, whom I have the pleasure and privilege of

knowing, is a distinguished person in her own right. She has written some extremely fine novels; but of these I am not at liberty to speak—as yet; they are published under a pseudonym. Mrs. Matthews is vivacious, humorous, kindly and of course, a perfect hostess. I enjoyed the tea she gave me, but I enjoyed still more the long talk I had with her. She can sum up a character or a situation in a few crisp words.

Dr. Matthews once expressed a desire to make acquaintance with David Leslie Murray who was then the editor of "The Times Literary Supplement". I arranged the meeting between the two. The talk during lunch, I remember, was scintillating; but I am not going to report it. I wish to speak of D. L. Murray.

### STUDENT OF INDIAN PHILOSOPHY

Murray is, as you may know, a distinguished novelist who also happens to be a best-seller. If you have not read "Regency", "Enter Three Witches", "Folly Bridge" and the recent one, "Leading Lady", please do; they will fascinate you. These are not anaemic books where clever phrase-making hides poverty of thought and feeling. Now here you have living and growing characters, dramatic situations and a style that adapts itself perfectly to the various strains in the theme. Murray could not be dull even if he tried. He fills whatever he touches with movement and colour.

Murray has not yet written the book that he wishes to write. This, I may tell you in confidence is a novel round about the subject of reincarnation. But Murray is in no hurry: the whole thing must come to him as naturally as leaves to a tree.

Talking of reincarnation reminds me that Murray is a student of philosophy and has a good grasp of Indian thought. In fact, during World War II, he was sent books by and about Aurobindo. These impressed him so much that he honoured me with the request to write the middle page article on the Indian thinker for "The Times Literary Supplement". I had to do my very best to satisfy him.

Murray is tall, well-built, with an eye that seems to take in everything at a glance. Spiritual matters interest him enormously. He is not unmindful of the beauty of the visible scheme. He likes good food, good wines and good talk. Many are the times we have lunched together in the West End of London.



Now Murray is writing scripts for the cinema, and says that sort of thing can hardly be called literature. But, then, he is as severe a judge of his own work as that of others.

#### BOOK ON AUROBINDO

Just now I mentioned Aurobindo. Professor Langley has finished a book recently about him and his philosophy. It will be published by the Royal India Society in the near future. It should prove not only interesting but illuminating.

Professor Langley has exceptional qualities for his task; he knows both Western and Indian thought, is a man of large views, and is not given to facile enthusiasms. And I am told, he

possesses an attractive style. I cannot claim to know him intimately; but I have met him several times. He is a very modest man, and it is a job to make him speak of himself. However, I gathered from a recent talk with him that he is at present editing a book left by a former tutor of his. It deals with the "Function of Reason" or some such abstruse topic.

What can be the function of reason? I should say that it plays the same part in life (both human and animal) as the customs official plays in our commercial affairs. That is, it can examine goods that come from without, but it cannot create them. That is the task of instinct and inspiration.

### THE FUTURE OF KASHMIR

BY W. N. FWER

The Security Council has begun well in its task of dealing with the India-Pakistan quarrel. But over-confidence would be wrong. Feeling still runs high in both Dominions.

The immediate dispute over the State of Kashmir is not a simple one to adjust. Both sides have agreed that the future of Kashmir shall be decided by a plebiscite. But that raises difficult questions. How is Kashmir to be governed until the plebiscite is held? There are, at the moment, two rival "Governments"—one under Sheikh Abdullah, the nationalist leader in Srinagar, and the other the predominantly Muslim "Azad" or Free Kashmir Government with "rebels" and tribesmen.

The French delegate at Lake Success, M. de la Tournelle, suggested that all "invading" troops shall be withdrawn. The Government of India fears a massacre of Hindus if its troops leave, and the "rebels" are not checked. Nor, on the other hand, is there any reason to think that the tribesmen from the North-West Frontier who have joined the "rebels" would obey any order to withdraw—no matter whence it came. For they are not disciplined troops but turbulent mountaineers of the border, whose ancestors have raided the plains and the valleys for centuries and who, for a century or so, defied all efforts of British India to tame them. They had been kept under uneasy control. Now they are testing the new order.

#### COMMON DANGER

The raiding parties are alarming the Western Punjab. They are a menace to Pakistan itself. If they were to get really out of hand they could

be a formidable and dangerous menace to India, Pakistan and Kashmir. One wonders whether, perhaps, the best hope of better relations between India and Pakistan may not be in a realisation in Delhi and Karachi that there is a common danger threatening wide areas of both the Dominions; that, if they are going to enforce peace in the North-West, they must co-operate instead of quarrelling. Already some of the tribal leaders are boasting that before long they will loot Lahore and Amritsar and even Delhi itself.

It would, let me add, be unfair to both India and Pakistan to see the Kashmir dispute and other matters of difference between them except against their true background and of the remarkable achievement in a few months of their independence. Over the whole of the former British India, transfer of power—a revolution—has been effected smoothly and (except in the Punjab for a time) without a breakdown of the administration. And not only the transfer of power from the British, but the difficult operation of partition, has been accomplished or is being accomplished.

"The two Governments," said Mr. Noel-Baker at Lake Success the other day, "faced more disagreements than any other two new Governments had ever faced before in trying to establish their States and administration. Yet they mastered those problems and came very close to full agreement and co-operation on every question."

The record of co-operative achievement needs to be remembered as well as the record of the dispute.