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DEDICATED TO MY- BROTHER

J. B. S.



## PREFACE.

### ANGLO-INDIAN & DOMICILED EUROPEAN ASSOCIATION,

ALL-INDIA AND BURMA.

CENTRAL OFFICE,

28, THEATRE ROAD,

*Calcutta, 1928.*

**Should any evidence be wanting of an awakening in the Domiciled European and Anglo-Indian Community, it is the desire prevalent to-day in a very marked degree, to learn more of itself, its past history, its problems, its handicaps and obstacles, the labours of its leaders and the place it should occupy in the new orientation of India. For this reason any book on Anglo-Indian matters is welcome and I feel that this little work of Mrs. Wilson's will find its place among the few books of merit written on the Community,**

and receive ready support. We may not all agree with some of the opinions expressed by Mrs. Wilson, but, her book should not on this account be valued any the less, as these are obviously an honest and frank expression of her opinions. The chapter on the "Anglo-Indian as a Sportsman" is to be particularly commended, proving as it does, with facts and figures, the ready aptitude of the Community for all kinds of Sport and the leading role it has played in India and the East. The phenomenal success the Community has achieved, out of all proportion to its numbers in all fields of Sport will, no doubt, be a revelation to many. Comparisons are said to be odious, but, in Sport they have the merit at least of being stimulating. The authoress has every reason to offer this particular chapter as a gift to those critics both European and Indian, especially to the Army Department, who appear to take delight in charging the Anglo-Indian with lack of grit, pluck, backbone and consider him physically inferior to the British soldier for enlistment in the Army. I heartily congratulate Mrs. Wilson on **her**

book and commend many of her view-points to the very serious consideration of the Community. Indeed a very pleasant and profitable hour might be spent reading this very interesting and instructive little book.

H. A. J. GIDNEY,  
*Lt.-Col, M.L.A., I.M.S.*  
*(Retd.), J.P.*

CALCUTTA,  
*3rd February, 1928.*



## INTRODUCTION.

The object of these few pages is to prove that a power, higher than can be cognised by the unthinking or superficial observer, decrees that the time has not yet come for India to be severed from the British Empire. This view to my thinking is proved, and in fact is beautifully illustrated by the rapid yet steady increase and rise of the Domiciled European and Anglo-Indian Community in India. Included in this must be considered the Christianised Indian Community numbering already over four and a half millions, and which will certainly go on increasing, till Christianity becomes the dominant religion of the land.

When Bishop Heber sang his inspired hymn in the year 1820, did he dream how its prophecy would literally come to be fulfilled !

From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from error's chain.

What though the spicy breezes  
Blow soft o'er Ceylon's isle,

Though every prospect pleases  
 And only man is vile,  
 In vain with lavish kindness,  
 The gifts of God are strewn,  
 The heathen in his blindness  
 Bows down to wood and stone.  
 Can we whose souls are lighted  
 With wisdom from on high,  
 Can we to men benighted  
 The lamp of life deny ?  
 Salvation ! oh, salvation J  
 The joyful sound proclaim,  
 Till each remotest nation  
 Has leam'd Messiah's name.

There are those who may scoff or deem it insolence that the Anglo-Indian should presume to appropriate to himself the prophecy and sentiments expressed in these verses, or include his unrecognised community as fulfilling this high mission and destiny, but at least five million Indian Christians and Anglo-Indians, will add a fervent Amen to this prayer, and will testify to the suitability and truth of its application. Has not our Fatherland, England, disowned and disinherited us in India, socially, politically, and one may say in religion, by decreeing that there shall henceforward be no more " Church of England " either in Prayer Book, nor represented by imported clergy! Is it not claimed of us

that we shall form, and establish our own "Indian Church," and supply our ministers of religion, teachers, and preachers in future ? Who, in years past has already done so, albeit in unrecognised and unacknowledged ways and numbers ? Anglo-Indians have worked as missionaries and in missions in various capacities more than is known generally or realised, but now is the time for the fact to be published and acknowledged by the world at large, not for self-aggrandisement, but to fulfil prophecy and their high destiny.

M. B. W.

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- II. Various Classes of the Community.
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## CHAPTER I.

### General and Historical.

THESE pages are devoted entirely to the discussion of the past, present, and future of the great, though seemingly unrecognised Domiciled European and Anglo-Indian race, as such, and as it bears on Empire building in India.

The fact is becoming daily more evident that we are being established here, slowly but surely, and our quickly increasing forces clamour for recognition as a distinctive class and race of white people. I use the term "white," advisedly and deliberately. With all the mental, (mora), physical and political aspects of the case, we claim to be *white* people, quite as much as Americans and Australians claim to be white people. Education, manners, customs, speech, and above all religion, proclaim us to be nothing more or less. We have not been Christianised, but are born and bred Christian as our birthright, and it is the white races which primarily represent Christianity.

Respectable families of Anglo-Indians are now permanently settled here in every walk of life and branch of business barring that of the purely agricultural. Agriculturalists there are, but these are generally retired individuals, eking out a living on a scanty Govern\*

ment pension, or railway bonus, by purchasing or leasing land, and buying farming experience at hard cost and all too unnecessary drudgery.

We have Anglo-Indian ministers of the Church, barristers, and doctors with the highest obtainable degrees, magistrates, engineers of the toremost European training and standard of skill and excellence, both civil and mechanical, educationists, merchants, station-masters, engine drivers, firemen, clerks, policemen, soldiers, sailors, miners, surveyors, musicians, tea and coffee planters, zemindars, and last but not least nurses in Indian and European hospitals, both in India and abroad.

The exception to this universality of the Anglo-Indian viz., that he has not tilled the land nor earned his living purely as a farmer, is merely a condition which time and the pressing force of circumstances is fast tending to eliminate. In certain localities he is already fixed as a " settler." For instance in a small tract of land in the Mysore State, donated to the Anglo-Indian Community for agricultural purposes by the Mysore Government, with official headquarters in the civil and military station of Bangalore, some seventy odd Domiciled European and Anglo-Indian settlers have existed **in fluctuating fashion**, for the past forty years. Fruit and **poultry** farming, crop raising, fuel supplying tracts, **and even intensive culture** such as potato crops, are expe-

rimented with. Indeed of late years, a certain retired railwayman has successfully run a supply store and bakery, ousting rival Indian competition, which is as it should be in what is intended to be an experimental and purely A. I. settlement. Lack of capital and funds to create a permanent and regularly dependable water supply are causes which retard the full development and success of this promising settlement.

Whitefield, named after its original founder, Mr. White, a worthy president of the Mysore and Coorg A. I. and D. E. Asstn., with its salubrious climate, and the attraction to poor settlers of the much appreciated boon of exemption from all taxes, should be ten times the success that it is.

Adjoining tracts named after other ambitious and devoted presidents of the same Asstn., such as Sausman, Glen Gordon, Duckworth, have temporarily been abandoned for lack of support, but they also "call us to deliver" our land and community "from errors chain." Who will rise as a Moses amongst us and lead on to victory against the Philistines of apathy, sloth, mental inertia and disunity which threaten to retard and disrupt a virile community that only requires the genius and force of a single-minded Leader to carry us on "from Victory unto Victory."

Truly we already possess that invincible principle in the Christianity which is our heaven born right and

might, but still withal we lack a Joshua to lead us into the Promised Land of dominion and self-government.

In odd tracts of this wealthy and tolerant State of Mysore, certain Anglo-Indians and Domiciled Europeans are holders of grants of land claimed by them as Mysorians, and donated by a generous Indian Prince in reward for service with Mysore Imperial troops in British support during the great European War. Indeed, I could name one instance in which such a holder has been enabled to place his sons in the select, and hence much coveted ranks of the Royal Engineers of Woolwich, serving in India, and other sons as successful planters in the Straits and other distant parts of the globe. Is there any limit to the heights to which the A. I. and D. E. Community can rise, given fair fight and no favour!

The second object of these pages is to bring to the notice of Indian Statesmen, and particularly the Statesmen of England, our position in India, and the immediate necessity for its clear defining, so that they may declare their policy towards us in specified and precise terms ; then alone can we see and know what we have to contend with, and take straightforward yet forcible steps to safeguard our very existence as a white race in a coloured non Christian country.

To the knotty question, are we Indians, we reply that we are, in the sense that India is now our, homeland

and we intend, (because we are forced by circumstances and indissoluble ties), to remain here for good and all, taking the latter terms in their fullest signification.

It is not for evil that we are fixed here, but to work out a high mission and destiny service to the world while incidentally to ourselves as well. By many it is suggested that we should emigrate on account of our present economic distress. Let those who may, or can try it, by all means do so, but we can no more emigrate as a whole than can other Indians. Our interests are bound up with India. Our forefathers, to many generations back, lie buried here in the countless graveyards scattered throughout the length and breadth and inmost recesses of India.

The third object of this written record of our race is to prove beyond question or cavil that white by birth, and domicile, we are Indian, yet by manners, custom, speech, education and above all our Christian religion, we form a separate and distinctive white race as compared with the indigenous Indian.

We are as separate from the Bengali, or any other class of indigenous Indian, as is a Punjabi or a Burman, though a certain provincial accent may testify **to the particular** province in which we may have been reared, and more particularly is **this distinction noticeable between those from the North as compared with others from the South of India** ; yet as a class or race, we are

**spread** all over India from Cape Comorin to the Himalayas in the extreme North, and to any eastward or westward boundary of the world that may be named, for we are not confined to this country alone but have made our way into and held our own in every known quarter of the globe. This is no idle nor unchallenged boast. Sheer consideration of those who have succeeded in working oil the undeserved ban of Anglo-Indian, by entering the lists as European pure and simple, prevents me from stating names and positions and achievements of countless numbers from our unknown ranks. It is characteristic of us as a race, the manner in which we have extended our forces and numbers throughout India and Burma, albeit unrecognised and unclassified skill.

As a very logical sequence, in fact as the only reasonable position possible, our officially recognised leader and president, Col. Gidney, has suggested and worked to establish an All-India and Burma Association working for the social, political, moral and intellectual welfare and recognition of our community as a whole. Yet opposition to this very necessary move comes inexplicably and disastrously from within our own rank and file.

It is advisable that the so called European Association should also co-operate, and join up with this **All-India** body, which is imperial, empire wide in its objects **and workings**. This point will be discussed later on in **the chapter** on politics.

The fourth object with which this booklet is written is to offer suggestions to its readers for the future welfare of our community, as also to place before its thinking members all facts necessary for consideration, for our desperate need is that of united action, and there are many obscure but important details which require elucidation and early settlement, as much in our own thinking, as in that of our rulers and administrators. For example, there is the question and issue of our getting on to the land ; still more a burning question is that of raising an Anglo-Indian Regiment, to replace one of the overseas, or an Indian Unit, as a step towards the ultimate Indianisation of the Army.

There is also another, and I may say culminating object, to be represented in writing these pages. Great Britain's work in India is not done, nor is it drawing to a close. As events unfold, her call to duty seems more clear and strong, her work more majestic, her goal nearer the sublime, for the evengelisation of India must go on apace.

It is the domiciled European and Anglo-Indian who must continue to fill an ever increasing part in this noble work. Let us for a moment realize that only about sixty years ago "Suttee" was an unchallenged and unquestioned rite in India, and that the caste system held the lower casts down with a rod of iron. Now, where does Mr. Gandhi, an admittedly orthodox

Hindu, obtain his ideas against untouchability, except from the Bible? It is interesting for an observer these days to walk into the Hindu and Muslim refreshment rooms at Delhi Railway Station. In the Hindu rooms will be seen many an Anglo-Indian seated side by side with a modern Hindu enjoying a plate of curry and rice. Compare this with the belief of contamination, not so long ago, if the mere shadow of a Feringhee or Christian, should fall across the path of the devout or fanatical worshippers of their myriads of gods.

Enter the Medical College Hospital, Calcutta, and look around. Hundreds of Anglo-Indian nurses will be seen attending to Indians, regardless of caste or creed, or colour. Is not this in itself an object-lesson to the Indian? Does it not prove that our presence here is not only justified but actually essential, and must of necessity always be so? "The poor ye have with you always", "Thou shalt love thy neighbour as thyself" are the teachings of the Messiah, and these teachings, are accepted by the Christian races, and must prevail.

There is no section of the Indian population more British, and staunch to the best interests of the Empire, than the Anglo-Indian. It would be unreasonable for them to be otherwise, and still more for critics to doubt or cast aspersions on their loyalty. To whom can this direct descendant of European forefathers attach himself if not to the dominant factor of the dominant race of a civilised world? If no higher motive can be conceived

i)

of than that of self-interest and the instinct of self-preservation alone, than which there is none greater humanly recognised, this would perforce compel us to cling with might and main to the European Nation for support; but greater and more compelling than both these elements is the sacred indissoluble tie of a Christian religion and faith, and education.

The undeniable fact of this deep-rooted loyalty is in itself sufficient cause for the problem to attract the earnest and deep consideration of the Statesmen of India and of Britain in particular.

According to the Reforms Act we are Statutory Natives of India, and hence Indianisation, that much misunderstood term, should not affect us. Nay, threaten what may, we affirm that it cannot. Unfortunately for us. in the first welter of clashing opinions and interpretations, this outstanding fact has not been grasped, and Anglo-Indians are suffering the injustice and nightmare of being thrown out of employment on the plea of Indianisation, when as a matter of fact we are by birth and domicile already "Indian". When will it be recognised that every appointment given to an Anglo-Indian is a forward step towards direct Indianisation !

The term Anglo-Indian is of interesting origin. In the seventeenth and eighteenth centuries and in the days of the East India Company the term was undoubtedly employed equally for the Scotchman or

Englishman settled in the country and adopting Indian manners and customs, particularly in the matter of food and sometimes in costume, and more especially in cases where some had married Indian wives. It is said the veteran Sir David Ochterlony greatly shocked the good Bishop Heber in 1823 by appearing in a ehoga and turban, and squatting like a Raja in a divan, while attendants hovered around him with fans made of peacock's gorgeous and royal feathers.

Conditions since then have completely changed. In every town of India are to be found domiciled Europeans and Anglo Indians, neither conforming to Indian habits nor customs of dress and living, but upholding modern and up-to date European fashions and habits of dress, food, deportment and habitation, forming distinct little colonies side by side with the immense and varied Indian population. These miniature colonies are like stars on the firmament of Mother India, and beacon lights to the latter. It is very marked and noticeable that in all the larger towns the Anglo-Indians congregate in separate and compact little settlements of their own more or less.

In 1823 there were no steamships and only a few Europeans were scattered about India, generally being merchants or adventurers. Up to the early part of the nineteenth century the Anglo-Indian was practically a " Rara avis," in fact he was only a subject for a little

banter or satire, as shown in some of Thackeray's works. He is now a living and palpable entity, daily coming more and more into the limelight. These early settlers being few and far between, and there being no white women in the country at that time, many of them married Indian wives, and thus originated the many Anglo-Indian families who have coloured blood in their veins. Many Anglo-Indian families even to-day, can directly trace their descent back to these early European settlers. On the other hand, there are now numerous Anglo-Indian families settled in India without any admixture of coloured blood, and this is the dominant type of Anglo-Indian as will be explained later on. It is estimated that at the time of the mutiny there were not more than a couple of thousand in the country. In the Lucknow Residency not more than three or four hundred Anglo-Indians were locked up, including a batch of boys from La Martiniere School, Lucknow, who held one of the posts in the defence. The writer's own father was a boy of nine or ten years at the time, and often related and described lurid events to which he was eye-witness, on the sacred Ganges in Bengal.

It was an Anglo-Indian, Mr. Kavanagh, who volunteered to go through the Indian mutineer's lines and successfully carried a message to Sir Colin Campbell or General Havelock, knowing as he did the language so thoroughly that even his accent did not betray **him**,

disguised as an Indian as he was. Eventually his heroic action brought about the relief of Lucknow. One of the last of these Anglo-Indian mutiny veterans was Mr. Hilton of Lucknow who passed away only in the year 1923.

Compared with the estimated number of three to four thousand Anglo-Indians throughout India at the time of the mutiny, at present they total no less than two hundred thousand. The census of 1920 gave the number as 1,21,000, but this figure is obviously insufficient as is well known to our educated classes. In the next twenty years or so these numbers will increase almost in geometrical progression.

After the mutiny of 1857 British interests in India began to awaken. Established government was formed and the Imperial services were regularly recruited from England. More important than all, to our history, was the fact that British garrisons were posted all over India. As far as the origin of our community is concerned, this to us is the most prominent outcome of the mutiny, and it is well for both Indians and Europeans to realise this, for it is these garrisons that have mainly been instrumental in giving birth to our community.

Large steamship companies then began their passenger services to meet the ever-increasing rush of Europeans to the East and farther East. This rush has not yet abated in the smallest degree, and every year the

P. and O. and B. I. S. N. Companies are adding larger and faster passenger vessels to their fleets, which it is not difficult to foresee, will very soon be further accelerated by a fleet of aeroplanes and airships, and then the link with India will be complete. The City, French, and Italian lines are likewise increasing, and the Americans are yearly paying more attention to India, and their annual tourist ships are quite well known.

Railway lines began to be laid out after the mutiny, the jute trade in Calcutta became thriving, and large irrigation works were found necessary and begun in all the Provinces of India. This enormous amount of work required British capital and enterprise.

Naturally with British garrisons spread all over the country, with British railways spreading, and increasing numbers of British officials and merchants spending the best part of their lives in the country, a certain number of mixed-marriages took place. Englishmen, Scotchmen and Irishmen of pure and mixed descent began to settle in greater numbers in this enchanting country which has since become their own country by adoption and domicile.

This now, therefore, is the meaning of the term Domiciled European and Anglo-Indian. Nothing so very opprobrious and despicable as usage and lack of understanding appear to have rendered the so far vaguely applied names. It is well for British Statesman to

realize that the term Anglo-Indian applies to persons of both *pure*, and mixed European descent, who have now perforce made India their homeland. Even amongst our own people, and leaders of our community, ideas are confused on the point and it appears to be thought that Anglo-Indians are those with coloured blood as distinct from others who may be of fair complexion. *This is utterly erroneous.* There are thousands of Anglo-Indian families in India at present without any "pigmentary handicap." as Lt.-Col. Oidney, the able President-in-Chief of our Associations expresses it, and what is more to the point, this is the best type of Anglo-Indian because it is the type that will ultimately evolve and become fixed, just as the Americans and Australians now claim to have no mixed blood but are considered a white race. There was a certain amount of miscegenation at the start, as explained before, but this is steadily being removed. The decent Anglo-Indian families, with coloured blood, strive instinctively and all they can to remove the handicap, by inter-marrying again with pure Europeans or pure blooded Anglo-Indians. This tendency is only too well recognised amongst Anglo-Indians themselves, and does not need any further comment. It is a natural instinct and tendency, and why should it be strange that the white thought, manifested in the white strain, predominates. The attention of our worthy President and other leaders is specially drawn to this point which at times they appear to overlook.

It is the pure blooded Anglo-Indians who **will** eventually\* be leaders of the community, and it is to this type that all the best families will aspire and win.

In other words according to the Reforms Act, the permanent population of European descent are now classed as Statutory Natives of India for political purposes. This is the correct position as explained by the Anglo-Indian Association, London, and further corroborated by our President-in-Chief in India. Without this definition of our political status we would not be entitled to any appointments under the Government, hence it is our safeguard and salvation in the scheme of Indianisation. It means a big mental fight to get our community to understand these conditions and the sense of and force of the situation, for the reason that any connection with the term " Indian " has always been considered a ban and a handicap heretofore; but it is high time we were educated on this point, and in its actual meaning, and with the necessity for its application, which is the further mission of this little pamphlet.

It was only as recently as 1900 i.e., twenty-six years ago, that Calcutta folk began to take the matter up seriously, and the Anglo-Indian Association, an Imperial body, was formed. The time has but recently been officially recognised, and for the past two decades or so the community has combined sufficiently to elect its own President. Since the Reforms Act our representatives

have been nominated to each of the Provincial Councils, and our present President-in-Chief is a nominated member of the Imperial Legislative Assembly.

Our first President was Mr. W. E. Madge, and after him Mr. J. H. Abbott, V. D. of Jhansi, and at the present time Lt.-Col. Gidney, M. L. A., fills this responsible and important post. It would be interesting if the two latter gentlemen would tabulate their views and experienced for the benefit of future leaders.

As far as can be ascertained both the latter made efforts to raise an Anglo-Indian Battalion, and both so far have failed. There is not the least doubt that within a few years this Battalion will of necessity come into existence. Both Presidents have worked hard to get the Anglo-Indian on the land but here also there has been little success.

Mr. J. H. Abbott was a practical and shrewd President, and will be remembered by posterity for his patriotism in the South African War, and also in the Great War, when he raised an Anglo-Indian Battery out of the residue of the Anglo-Indians who had not been absorbed in the I. A. R. O., that War time Corps of honoured memory, and in other units throughout the **world**. Mr. Abbott is himself a Zemindar of no mean standing, and he has attempted to start a colony for **Anglo-Indians** in a tract of land granted by **Government** and named **Abbott Mount** accordingly in **Almore**

District, United Provinces. It stands to his credit that he has also helped numerous Anglo-Indians to go in for contracting and house building in Jhansi district with signal success, and he himself is a large liouse proprietor at Jhansi.

Lt; Col. Gidney, M. L. A., has done an inestimable amount of good work for the i\»mmunity in various spheres of activity. His culminating success in leading a deputation to England in the face of untold opposition, and most difficult of all from various A. I. Associations, bodies existing to function separately and apart from the All-India and Burma one, is an ever memorable achievement. The main object of. this deputation was to represent specifically our disabled condition under misinterpretations of ludianisation, to the Secretary of State, and to certain members of Parliament. This small pamphlet does not permit of his endless and indefatigable efforts being enumerated or mentioned in detail. Suffice it to state that in laying bare the necessity for us to be openly declared statutory natives of India, through the invaluable assistance of the Anglo-Indian Association, London, which spared no pains to explain the situation in England and India, he has proved to the very root our position, and proved that Indianisation cannot, and must not, preclude us from holding any Government or Railway appointments, nor yet any in the Army.

We should realise that he secured for us an assurance from the then Viceroy, Lord Reading, to the effect that the Anglo-Indian community could rest assured that in the execution of the policy of Indianisation on Railways their interests would receive the most careful consideration, and would stand in no danger of being overlooked. Members of the I. M. I), throughout India will attest to his courageous and effective fight in securing their rights. His name is a household word in the I. M. T). Great patience and persistence on his part have at last set going the All-India and Burma Association which should strengthen our position enormously. Here again, Home of our so-called leaders with a perversity that is difficult to fathom, have started a Federal Association, in opposition.

At least three hundred A. I. nurses owe it to Col. Gidney directly that they have been placed in the Indian Army to serve, and three hundred more in Government of India Departments as typists and stenographers.

It would not take long to have Col. Gidney's and our most sanguine hopes of raising an Anglo-Indian unit realised, if only the Indian Government would realize what an incalculable saving it would result in, both in men and money to Indian finances, particularly if there were several A. I. Regiments to substitute for those from overseas. The unnecessary cost of bringing regiments out from England, and returning them at

intervals, besides medical charges and conditions till the English soldiers become acclimatised, could all be avoided. Then there is the consideration that the Anglo-Indian soldier could afford to serve on 25 percent, less pay than the Englishman, here in his own country. The reason is simple, for he can make a rupee go further than can a British soldier dealing with people and conditions utterly foreign to him.

Anglo-Indian women can well boast that they have had the honour of being "officially" enlisted in the Indian Army, even though merely as nurses, before their men folk. The word "officially" is specially significant for in actual practice there are already hundreds of Anglo-Indians in the Army. This can be verified by referring to the Principals of the three Royal Military Schools at Sanawar, Murree, and Lovedale in the Nilgiris respectively. Every year each of these three institutions drafts many of their ex-pupils into the Army if they are of fair complexion.

A reference further to Rev, Dr. Graham of Kalimpong will prove the same, except that the Kalimpong pupils have gone one better, for many of them have entered the Royal Navy, still others have settled in Tasmania and New Zealand as colonists. The only place where the Anglo-Indian appears to be denied his rights *officially* is in the very land of his adoption—**India.**

However, this is mainly due to the fact that British Statesmen are not fully cognisant of existing circumstances and conditions in this respect, and European officials in India have not yet taken a correct attitude towards this important community. Time must eventually right these matters.

Each census, at this period of the community's history, shows an increase in numerical strength, and this is a steady result since the days of the mutiny. Circumstances point to a still more rapid increase in the future. At the present time about one-half of our people trace their origin to the British soldier. Garrisons in India are recruited for periods of seven to twelve years, and the lonely soldier soon begins to fraternise with his Anglo-Indian brothers and sisters, particularly the latter, and it is a common occurrence to see marriages, and happy successful ones at that, resulting from such companionships. Usually the Anglo-Indian girl is well educated and much in advance of the soldier in this respect. She possesses good looks and a style that is apparently only too attractive to soldiers and officers alike, for though, the percentage of such mixed-marriages may be lower in the commissioned ranks than amongst the non-commissioned, they are still frequent enough to be calculated on as a natural source of increase in the ranks of Anglo-Indians.

Further than this, once the British soldier marries in India he almost invariably elects to settle down

here. His children find employment in the country, his wife usually, but certainly not always, objects to go to England where she expects to be more of a menial than would ever be possible or expected of her in her natural environment, where even a Tommy's wife can command her own cycle, and very often her own conveyance for business purposes or recreation.

The result is that Tommy settles down to a comparatively comfortable life out here, from choice, and it is my private opinion that every such man should be compulsorily included in the Auxiliary Forces and no distinction made between him and the so-called Anglo-Indians of Indian birth and upbringing, for purposes of inland defence. Such material, in the Auxiliary Force, or in an Anglo-Indian Regiment would provide just the training and stiffening or smartening element necessary, while the Anglo-Indian is still young as a military man. If this step were taken officially it would serve the double purpose of affording protection to women, children, and families that are otherwise left in a sorry plight sometimes.

Through men marrying "off the strength," and also owing to several other circumstances, young and ignorant girls are often left stranded all too unwillingly but none the less effectively by these marriages, and this condition would be obviated if both parties understood that immediately a mixed-marriage took place, it would automatically include the soldier in the ranks of the

country of his adoption, unless specified distinctly otherwise by the parties contracting such a union, at the time of the marriage.

The military authorities, and others too, for the matter of that, would do well to note, that considering the percentage of soldier origin of the Anglo-Indian, it is only natural that his martial instincts should be well developed. This is evident also from the extraordinary aptitude shown by the race for all branches of sport, and from their intense desire to raise an Anglo-Indian Regiment, minority community though they may be accounted to be. With such marked ability for shooting and soldiering as they demonstrably possess, they cannot be long in obtaining their object. It will only be history repeating itself, for already there have been many distinguished Anglo-Indian soldiers. They joined the Old Volunteer Corps with alacrity, and heartily enjoyed soldiering of any type. During the Great War they were conscripted to the last man, and voluntarily in most cases, in fact conscription was accepted as a matter of course under the circumstances.

Let the inquirer who is interested in such questions search the lists of the three military schools in India formerly referred to, and he will be surprised to learn perhaps that each institution comprises over six hundred boys and girls, all of military origin, and truly belonging to the category of Anglo-Indian. Such long waiting lists have these schools got, that instances such as my

brother's nieces having to bide over a full year before they could gain admission, are of common occurrence. Education is not compulsory, but is the natural demand of an educated and even cultured class of people, such as the average Anglo-Indian community is. Picture to yourself, kind reader, this long waiting list of the SOILS and daughters of soldier men and women, who have served their King and country in a coloured and non-Christian land, actually having to beg their way to receiving a much coveted education, and why, mainly for lack of funds ! Funds either to send them to their Fatherland England, where they could be instructed -and provided with a technical training in a profession that would at least qualify them to earn a living wage, and compete with the indigenus Indian who can live comfortably on Rs. 10 per mensem to every Rs. 50 equally required by the moderate, temperate, and modest necessities of his white brother, the Anglo-Indian. Will not the public of our British Isles and the wealthy classes of India respond to such a call "the cry of the little ones " ?

The Kalimpong schools are only another living example of the pitiable state that many Anglo-Indian children are saved from ; Britain is directly responsible for our position, and what is more we are necessary to the Empire if it is to continue here. On the 7th July, 1927, Earl Winterton, Sir Michael O'Dwyer, General MacMunn, Sir Lewis Dare, Sir Godfrey Fell, Sir-Geoffrey Clarke, Sir Robert Holland, Mr. S. Pitcher,

M. P., and Lt.-Col. Applin, M. P., were among the guests at a luncheon given by the Anglo-Indian Association at Veeraswamy's Restaurant, London. Mr. Kuming presiding said that while the community desired to live amicably on terms of mutual respect with their Indian brethren, they had some apprehensions regarding the future, and asked that in connection with the Statutory Commission, steps should be taken to safeguard their interests.

*Sir Michael O'Dwyer said that the civil development of India would not be possible without Anglo-Indians. Their past silence was no longer maintainable amid the political changes in which those who shouted loudest were most likely to be heard. If they did not raise their voices judgment would go against them by default. He warmly supported their plea, not for special privileges, but that their interest should not be neglected in the impending change. These pregnant words spoken by one in authority and who understands the question thoroughly should be broadcast amongst Anglo-Indians, and British and Indian Statesmen alike. If these facts were only jmt forward forcibly and influentially to and by our kinsfolk in England, I feel sure that the British Parliament would order the instant fortnation of a Commission to inquire into the many important detailh governing this delicate and intricate problem.—It is impossible and absurd for things to go on in the present haphazard fashion.*

The Reforms Act will be revised in 1929 and it is obviously the duty of the Government of India to institute a searching inquiry into the matter, so that this minority community, so-called, may not be overlooked.

Considering still the various sources of possible and probable increase to this race, let me now point out a second root of expansion. Thousands of Englishmen and other Europeans are yearly flocking to India to find openings as traders and planters, and to work in the enormous industrial development that is taking place. There is no limit to the possible and ultimate result of this wide industrial movement in India, nor its effect on the markets of the world. Indian labour is by far the cheapest. Jute factories are working up wealthy concerns, the steel industry is only in its infancy, the coal trade is going up enormously, and who will deny that India's coal supply will soon be a factor to be considered as one of the main fuel producers of the world. It remains a matter of natural unfoldment for oil to be discovered in its vast tracts. But to revert to the main point at issue, ail or the greater part of the Europeans engaged in these industries and ventures, must eventually settle in the country where all their ties and interests gradually tend to bind them. They will marry Anglo-Indian girls to a large extent, for even the covenanted European hands in various leading European firms do this. The community is so widespread and well-established now, that even if there were no

further admixture of fresh European blood, they would go on increasing by inter-marriage, and this is in fact the main source of increase, for they are a virile, moral, and prolific race.

There is still further a fourth reason for expectation of expansion of our people, which is becoming more apparent as the link between India and Europe extends. There are numbers of Indians, hundreds in fact, who\* have married European wives. The children of such unions are invariably Christians, and they almost always develop the European style of living. What can they be termed but Anglo-Indians, and what is more to the point, these children rarely revert to the Indian by inter-marriage. They deliberately and instinctively mate with Europeans or fair Anglo-Indians. If this custom of Indians marrying European wives becomes increasingly prevalent, the rate of increase, of the Anglo-Indian, in one of its aspects will be incalculable. A striking point is that these marriages are for the most part contracted by Indians who have visited or resided in England, and who are men of high education and position, social and official. The High Commissioner for India Sir A. C. Chatterjee, a distinguished scholar **and** member of the I. C. S., has a European wife. Some of the ruling Princes of India have married Europeans. It must consequently be admitted that there is every reason to hold the view that this race must now **perman-**

ently exist in India and become a recognised factor in the rise or fall of the British Empire. It therefore behoves both British and Indian Statesmen to seriously study the subject.

## CHAPTER II.

### Various classes of the Community.

From the first chapter will be recognised the different sources giving rise to the Anglo-Indian community, and that though there are three distinct branches, each is linked up with the other, and all are descended commonly from European ancestors.

Lt.-Col. Gidney in one of his letters to the *Statesman* divided Anglo-Indians into three classes (*a*) the genuine Anglo-Indian : this class whether white, yellow, brown, boldly declares itself and is not ashamed to be known as Anglo-Indian, always remembering that it is the pure white strain which will eventually preponderate. They cannot indeed feel proud of mixed ancestry, for the very reason that the white man who is responsible for it now turns on him as a pariah and seeks to treat him as such. Nor indeed can he feel proud to claim as his motherland a country composed of teeming millions of Indians who also, in turn, consider him some sort of a despicable half caste, and, as such, inferior to all other people whether white or black. Yet in spite of these handicaps the Anglo-Indian is proud of himself, of all the proud qualities he is conscious of possessing ; be his ancestry what it may, he knows that he has

taken the best out of all and is capable of proving it to the world given a fair chance and no favour.

(6) The would-be Anglo-Indian: In this class is included Indian Christians who, to better their position in life (a dubious advantage to-day), and also to suit their convenience have, by some means or other, changed their Indian to European names. This class appears to have so swamped the genuine article, particularly in the South of India which is the stronghold of Roman Catholicism and which is the chief culprit as regards baptizing Indian converts with Christian names and surnames in some mysterious manner, that the Anglo-Indian Associations are faced with the hitherto unsolved problem of differentiating amongst these and eliminating them from their recognised lists.

(c) The would not be Anglo-Indian, or as he has been called, the Albino Anglo-Indian: This class includes those Anglo-Indians who are undoubtedly of mixed parentage but who, having escaped the pigmentary handicap, and possessing a white skin, spend their lives denying their Anglo-Indian origin, call themselves Europeans, and as such, are traitors not only to the fathers and mothers who gave them birth, but to their own community.

Some fathers of mixed origin, marrying the unmixed white woman, produce offspring untainted by colour, as far as the skin goes, and these often desire and do

claim to be European, keeping the coloured father in the background, and he, rather than spoil his girls' chances of marriage with white men, will obliterate himself, feeling no shame in doing so. Thus the stigma of and prejudice of race and colour works its wicked will and encourages deceit and false shame, poisoning the mentality of an otherwise upright race at its very root, and who will measure the effect of this dishonest practice on its future progeny. These fortunate, or unfortunate European Anglo-Indians, soon learn to look down on the coloured Anglo-Indian, their own coloured relatives, and even on the Domiciled European, when they marry the pure white themselves.

(d) The Domiciled European is not in this category, for although he is, along with the Anglo-Indian, recognized as a member of the Domiciled Community, yet he is not of mixed parentage, and therefore is not a genuine "Anglo-Indian," in other words, Lt. Col. Gidney here makes a mistake in thinking that *all* Anglo-Indians have mixed blood. Certainly not. *The best Anglo-Indian families are of pure white blood, and the whole community is tending to the pure white strain.*

The above classification, to my thinking leads to much confusion, and needs to be cleared up in the way I shall endeavour to put forward in the next pages.

The community as it now exists may be clearly classified as follows:

(i) The Domiciled European *i.e.*, the man or woman from Europe, born, bred, and educated there, who has yet made his home in India and settled here. Countless British soldiers, since the year 1857 onwards have done this, and their progeny is now in this country—some with unmixed parentage, but many with mixed, and much mixed !

These Domiciled Europeans have generally married Anglo-Indian wives, and in the early part of last century as well as at present often married Indian women, as there were none or very few pure white Anglo-Indian girls available in earlier days, and in present times a man often finds it cheaper to settle down with an Indian help meet in some Indian or pure white quarter. These people acquire landed property or permanent business connections in India, and thus become Anglo-Indian by adoption, though not strictly speaking so by birth or blood.

(ii) The second class of Anglo-Indian consists of those of pure white or European blood who have been born, and bred in this country for repeated generations. This is the true and best type of Anglo-Indian, and these may be mistaken sometimes for the Albino Anglo-Indian, or the white skinned Anglo-Indian of mixed parentage who seeks to identify himself with the pure blood Anglo-Indian and call himself European, though the unmixed Indian born type is none the less sinning in this respect, posing as « European. These both alike

are the would-not-be Anglo-Indian, but with the present state of affairs, throwing open all civil appointments to Indians, and declared Anglo-Indians, this class will sooner or later throw up their ridiculous attitude, and be compelled to join its true ranks of its own accord.

(iii) The third class, and by far the most numerous, are those of mixed descent whose members are equally white skinned and coloured, in the same family more or less, or else are all equally tinted. Some, though few, may be so far coloured as to be indistinguishable from an Indian pure and simple, while the white type of this class is not distinguishable from the European except by talk, style and local education. These Albinos, so-called, or Europeans self styled, deceive nobody but themselves. Still, for all these mixtures and anomalies, it is wonderful or perhaps I would say only natural how the white strain predominates. There is very little, if any, miscegenation now-a-days between these coloured types of Anglo-Indians and the full blooded Indian. In fact hundreds of these coloured girls or men will not marry unless they can secure white mates, and more especially is this the case with the girls who are bent on securing European husbands. *Consequently there is a general tendency for the coloured element in the population to work back to its original white.*

Needless to say that atavism produces occasional tragedies, when a very dark or almost black child is

born to parents apparently both white. Such tragedies have occurred in well known Pouth African families. The white strain still is dominant to such an extent that even when both parents are distinctly coloured, the children tend to be white or less coloured, though there seems to be a limit to the bleaching process unless fresh white blood is introduced. Most Anglo-Indians in India know and have experienced the proof of these facts, and it is pretty evident that most are trying to work back to the pure white category.

Just so far as they fail to realise this necessity, and aim at this end, they will go down the scale and gradually merge into the Indian population.

There is a decidedly strong sentiment amongst the coloured Anglo-Indian for racial purity, and thus, what might easily have been, a stupendous problem for this community is gradually solving itself, and in another century the majority of Anglo-Indians will be of pure blood, even though coloured to some degree as needs must be in a vast country like India. In America and Australia the white population has kept so strictly apart that the white is a distinct race, aborigines are actually dying out, while in India the aborigines have reached a high state of civilization. Many of them are of pure Aryan descent, and thus the problem is more complicated.

(iv) There is now a fourth and peculiar class of Anglo-Indian. A fair number of pure Indians have

married European wives. The offspring of these unions are almost invariably brought up as Europeans, and are, of course, Christian. This form of miscegenation is, in Upper India, confined almost entirely to the higher classes of Indian society though in Southern India it is not uncommon to see Baits and Arabs, non-official tradesmen, and others, married to white or Anglo-Indian wives. In Hyderabad (Deccan) there are at least forty Zemindars married to English women.

In Northern India or Bengal a census of these marriages would assuredly prove 75 per cent, of these unions to be contracted by barristers who have lived or been partly educated in Europe. Many of the Ruling Princes have contracted such mixed alliances, with English women more especially. Many of them have English women in their employ, and more often than not, these also marry Indians. It is uncommon for Anglo-Indian girls to unite with Indians, except in Southern India, where owing to wholesale Christianisation of Indians, the distinction between genuine Anglo-Indians and Christianized Indians is so fine as to be almost indistinguishable or undefinable, more of this sort miscegenation naturally does take place.

Yet, even in these cases, it is remarkable how the children of these mixed marriages incline towards the white or higher strain of colour.

Only a few years ago the daughter of an Indian Ruling Prince by a European was divorced by a British officer, and not long 'back the son of the same Ruling Prince was divorced by his European wife. This unsavoury detail is only mentioned to show where the responsibility lies for the origin of the despised race of the Anglo-Indian, and if opprobrium attaches to the name, let it rest where the responsibility lies and not on the innocent victims, the offspring of the European alliances. It is to our credit that we have risen superior to the shame, and reproduced in ourselves more of the highest than the lowest qualities of human parenthood, and why? Simply because we are Christians and a moral race, and not an illegitimate one, as is mistakenly supposed by those unthinking or misinformed people who know nothing about the facts.

The much argued point and anomalous position of the Indian Christian, the "would-be-Anglo-Indian," who adopts European names and dress, has been satisfactorily dealt with by the Reforms Act, for the Indian Christian has nothing to gain by posing with borrowed plumes as Anglo-Indian, since both are equally classed now as "Statutory Natives of India."

The higher grade, self-respecting Indian Christian retains his national costume and forms a distinctive community. All the Indian lady students of Thoburn and Woodstock College, Mussoorie, maintain their

national dress, and look ever so much more natural and graceful in Oriental colours and outline than in European clothes, which those that adopt them, wear with such little taste and aptitude for assimilation that they are only a butt for ill-mannered or ill natural jokes from all classes.

It will be seen from the foregoing that the pure blooded, and coloured Anglo-Indians, together form a distinctive community with a tendency to return steadily to the white strain. This problem will work itself out till there is a recognised white population in India, and it is the obvious duty of our leaders to see that this people is not overlooked in the next; Reforms Act to be drafted in 1929.

It is providential that Col. Gidney's Deputation to England this year has brought the matter to official notice and our community must unitedly hope that he lives to see the early consummation of the hope with which he has worked to such good purpose.

To further this it behoves every true domiciled European and Anglo-Indian to come forward and support the Anglo-Indian Association with membership.

If such minority communities as the Sikhs, Jains, Marwaris, also the Parsis of Bombay, and Goans of Goa, can form and be recognised distinctively, why not the Anglo-Indian also?

It is not more leaders but more followers that is the crying need of the times and our people.

## CHAPTER III .

### **The Anglo-Indian as a Sportsman.**

It is only to be expected that the Anglo-Indian proper and par-excellence should be a sportsman considering the large percentage of the race that is descended directly from the soldier class. He does excel too, in all kinds of sport and athletics, and this is an unquestioned and universally accepted fact. Every bit as much as the British soldier prides himself on his keenness and excellence on the sporting field can his brother Anglo-Indian boast the same, and why not, if heredity speaks or counts for anything in human experience !

Perhaps it will open the eyes of many a critic to read the following impressive facts. Take hockey for instance. It may easily be reckoned as the international game, being played, and that to perfection in all the Hill Schools, in preference to other games, though football and cricket run a close second. The best specimens of Anglo-Indian boyhood **and** manhood are naturally to be found in the Hill Schools. These lads **are** later on compelled by force of circumstances and occupation to spend their lives in the plains **and** forests of **India, and their vigorous young manhood is attested to by the long list of Government Pensioners, and still competent**

workers out of Government employ, at the advanced age of 60 and 70 and over. Can it be doubted that such lads grow to form the back-bone of all working Departments wherever fortune leads them! At all events they are the back-bone of their sport teams which are the recorded winners of the hockey championships held through the length and breadth of India. With unflinching regularity their success may be traced year after year.

First take Bengal.

1924. Hockey League Champions in Calcutta ranked as follows :

1st Xaverians.

3rd Customs.

Rangers

Telegraph

B. E. College

follow in close succession, and they are purely Anglo-Indian teams.

Further statistics show that in the twenty years 1905-1924, the Hockey League Championship has been won by Anglo-Indian teams for 17 years, thus only in three years did other teams wrest the distinction from them *e. g.* Calcutta in 1907 and Greer Sporting Team in 1919 and 1923, and even then Anglo-Indian teams were the runners up.

1905-06	winners	Sibpur College.
1908	„	Sibpur College.
1909-10	„	Customs.
1911	„	Sibpur College.
1912-13	„	Customs.
1914-17	„	Rangers.

During this period S. Smart, a brother of the writer, and Cody were at the zenith of their prowess. The above are all eminently Anglo-Indian teams. Does it strike the reader as extraordinary considering the class of teams that competed invariably with these local boys for honours ? It will be counted still more remarkable if it is considered that; in Calcutta according to the census there are only about 13,000 odd Anglo-Indians 4tll told, and the rest of the population numbers nearly a million. From this small circle for selection the Anglo-Indian produces so many sporting teams and all in the very first rank of hockey players.

Nor is this superiority confined only to Bengal. It is in existence all over India. Take Naini Tal, the summer capital of the United Provinces. In 1923 St. Joseph's College were winners of both the Hockey and Football Cups, and in the latter Tournament they scored full points, not even losing a single goal. Every year, without exception, at Naini Tal one of the Anglo-Indian Schools has been the winner of these **annual tournaments.**

Mussoorie is the biggest centre of Anglo-Indian Schools, Darjeeling running it close. In these two stations it is quite impossible for any other but the school teams to have a look in with a tournament in hockey or football.

In 1924 at Mussoorie, St. George's College 'A' and 'B', football teams scored a signal success in fighting their way into the finals of the Tapsell Football tournament. In the finals the 'A' team by way of recreation, turned out in fancy dress. There was at least one "Viking" promenading the flats and the 'A' team beat their 'B' team to the tune of five goals to nil.

Now turn to Southern India and there also history repeats itself. On the 19th May 1923 the final game of the Agha Khan Hockey Tournament was played at Bombay between the Poona Rangers and the Bengali Y. M. A., Lucknow before a large crowd. This Lucknow team was a selected Indian team chosen from all the best talent available at Lucknow and round about, and in the course of the five games they had played in the tournament scored 25 goals while none had been recorded against them, and yet the Poona Rangers, a purely Anglo-Indian combination, won the cup by the only goal scored in the match—This also was no fluke victory. Year after year Anglo-Indian teams have lifted the Agha Khan Cup—on 25th April 1924 the B. B. & C. I. Railway team, purely Anglo-Indian, again defeated the

Bengali Y. M. A., Lucknow by three goals to one, In 1926 in the Agha Khan Tournament the finals was between the Customs 'A' and Christ Church Old Boys, Jubbulpore, when the Customs brought back the ashes to Bombay after eight years by defeating the Christ Church Boys by the only goal scored in the match. The goal itself was a piece of sheer luck, and the match was witnessed by a record crowd, and the general opinion was that the better team lost. In this case the finals was between two Anglo-Indian teams, and the rest nowhere—

Now take the All-India Hockey Tourney, played for in February 1923, at Meerut in the U. P. The Saharanpore Rovers, an Anglo-Indian Railway team, in the aemi-finals beat the 'C Mule Depot by 8 goals to J. In the other match the B. B. & C. I. Ry. team, still entirely Anglo-Indian, beat the "Signals" by no less than 9-0. Here we see two A. T. teams putting in the shade two Military teams, beating them hands down, and in two matches the Anglo-Indians scored seventeen goata against one.

It seems a bit ludicrous, after this, to question the capability of the Anglo-Indian as a sportsman. Yet my main point must be borne in mind, that the object in collecting and summarising these facts and figures is no vidgar boastfulness, but to prove to a thinking public our proved ancestry and hertage, giving us the right to

claim and put forward for recognition our capabilities through proved achievement

Shall we consider hockey in the Punjab. Every one interested in such matters knows that the 1st Battalion North Western Ry. Regiment, are the acknowledged champions. Not only this, but the runners up for the last three years in this tournament has been the Punjab Rifles, another Anglo-Indian team. In one of the matches of the All-India Hockey Tournament played at Delhi on the 13th March 1923, the North Western Railway Regiment beat 'K' Battery Royal Horse Artillery by 10 goals to nil. In this tournament numerous other military teams went down hopelessly before the North Western team. The finals were played on 19th March 1923 at Delhi before His Excellency Lord Reading between the North Western Ry. team, and the Punjab Rifles both of which are purely Anglo-Indian teams. So here again, in the Punjab, the Anglo-Indian claims the championship.

The most striking part of the above results is the fact that the last census showed the Anglo-Indian population of the whole of the Punjab to be 4,177 persons. This of course includes women, children, and old people. Yet we fail not in producing numerous teams, proven the superiors of opposing British Regimental and purely Indian teams, and these picked and selected from about six or seven hundred young soldiers. The Railway teams are picked from barely seventy or eighty

young guards, firemen, mechanics, or even ticket collectors. As for the Indian teams they have literally millions for selection. Even the above remarks do not adequately define the immense superiority of Anglo-Indian teams. It is commonly known that in the All India Hockey Tournament described in these pages, in one of the matches the Telegraph Club actually all but drew with the formidable N. W. R. team, the results being 1-2 in favour of the latter.

Now the Telegraph team is chosen from about forty or fifty young Anglo-Indian Telegraphists who may happen to be stationed at the time at Delhi, not a regular and practised combination obviously either; hence it follows these few Anglo-Indian lads, collected at haphazard, can field a team to beat Regimental teams. These are all hard facts and cannot fail to be convincing.

The Beighton Cup at Calcutta has also been almost invariably won by Anglo-Indian teams such as the Rangers, Customs, Sibpur, and St. Xavier's. This superiority of the Anglo-Indian is by no means waning, and is not due to any luck, for only in 1926 some person conceived the idea of sending an Indian Army team to New Zealand. This team was selected from about fifty battalions of India's warriors, and from about five hundred British officers, serving in these Regiments.

They Were Selected and specially trained, and in one of their test matches they met the North Western Railway team, and were actually beaten, and the N. W. R. lads, chosen from a few guards, firemen, and apprentices, enjoy the proud distinction that they beat the pick of the whole Indian Army backed by their British officers. Is not this result anything short of astounding 'i Who, after being informed of these absolute facts and figures would be so nonsensical as to attempt to argue that the Anglo-Indian is not physically fit for military service? The truth is that they are pre-eminently fitted for it, and who will deny that we inherit this great aptitude for manly games from our soldier ancestors, The British soldier is a fine hardy specimen of manhood, and through his progeny in India his reputation survives. Why is the Englishman not proud to recognise and uphold this obvious and creditable fact? *Why seek to ignore and belittle the race that is a credit to his oivn in reality.*

To return to some interesting statistics. In 1926 the Punjab also got up a representative eleven in hockey, composed three-fourths of Anglo-Indians. They were trained to play together, and the Indian Army played a test match with them, and were easily and thoroughly beaten by eight goals to four. Strange to say that this Punjab team was itself beaten by the Customs team of Calcutta, the latter being also an Anglo-Indian team.

In this particular it is interesting to note the composition of the Punjab representative team and that of Bengal.

*Bengal Team.**Punjab.**Goal*

Samuel—Rangers (A.I.)

B. Disney (A.I.)

*Backs.*

Mac. Innes (Calcutta F.C., (E)

Boodrie (A.I.)

Cotton—E. B. R. (A.I)

E. Disney (A.I.)

*Halves.*

E. Ford—Xaverians (A.I.)

Pique (A.I.)

Minto—Customs (A.I.)

Pcnniger (A.I.)

Robson—Xaverians (A.I.)

Nawaz Khan (Ind.)

*Forwards.*

Martin—Xaverians (A.I.)

Hamid Khan (Ind.)

Shaukat Ali—Customs (Ind.)

Ritchie (E.).

Hosie—CM. F.C. (E)

Wells (A.I.).

DeefolhfcS—Xaverians (A.L)

H. Thoy (A.I.)

Byrne—Customs (A.I.)

E. Thoy (A.I.)

So that sixteen players out of 22 were Anglo-Indians, three Europeans, and three Indians.—

Now consider the Central Provinces.—In the Chatham League the Christ Church boys were the champfois in 1926. In this tournament the Christ Church team of

hoys met the Hampshire Regiment and beat them five goals to nil. The result was a foregone conclusion from the start, the Hampshires being out-generalled and out-played by a far superior team. Next let us view the All India, Scindia, Gold Cup. It has been won two ytjars in succession by the magnificent team of the Locomotive Sports Club, Ajmere. This team is recruited from the Anglo-Indian apprentices of the Ajmere workshops, probably about 40 or 50 in number.

In February 1926 the Zamir Cup was played for at Delhi. It is an All India competition, and yet the finals were won by the Delhi Rangers, a team selected from local Anglo-Indians and they beat the Devonshire Regiment, which specialised in hockey, by three goals to nil.

In Madras lately hockey has been claiming chief interest in the realm of sports. The Anglo-Indian Sports Club were the winners in 1923. The other team in the final was the Madras Medical college team. How keen the interest displayed in this game is proved by the thronging spectators, numbering about ten thousand.

There must naturally be hundreds of experienced players amongst Indians to pick from, and yet the Anglo-Indian teams figure in the finals. The Medical College team is selected from about forty or fifty A. I. studentss while the Indian students number many hundreds, but the latter could never field a team so far as to give the Anglo-Indians a good game.

In Southern India hockey is very popular and appears, to figure most prominently amongst sports proclivities,, though in their seasons, football and cricket are much in evidence. In 1025 the Spencer Cup Hockey tournament was won by St. Joseph's College Team, Coonoor.

The British Army Hockey tournament at Bangalore in 1926 was of course won by the M. and S. M. Ry. team, and the runners up were the Eversleigh Boys Club of Madras. Both of these are purely Anglo-Indian teams.

In the Aga Khan tourney of 1920 no less than thirty nine teams competed. 1925 the holders were the B. B. & C. I. Ry. team from Ajmere. This goes to show that the Anglo-Indian teams have to meet severe competition and yet are equal to it. In all parts of India, with such a small field for selection, they can produce teams which invariably beat all comers.

Strange to say football is not equally patronised seemingly by Anglo-Indians, but here also there are many Anglo-Indian teams in the first rank—The Hill Schools are gradually taking to football also, and the results are at once apparent. In the I. F. A. tournament at Calcutta in the year 1927 the Jamalpore Apprentices beat the Royal Sussex Regiment, and were only beaten by one of the finalists by a single goal—In the Durand Cup in 1927 the E. I. Ry. team composed largely of Anglo-Indians entered the finals. In a few years time if the

Railway authorities only took the trouble to get together the best Anglo-Indian players selected from the the whole Railway, they would easily lift the Durand Cup. The Durand Cup has so far only been lifted by British Regimental teams, but it must be remembered that Britain can produce the best teams in the world in Association Football, and weight tells, while Anglo-Indian sporting teams are mainly available only from young lads, from Schools and Colleges or tLeir equivalents, the older men being swallowed up in avocations which preclude the possibility of their joining up in regular teams. The Survey of India, containing the cream and pick of the public schools in India, have all their men buried in the jungles, mountains or other field operating areas, miles away from civilisation during the cold months the main sporting season, and also the Forest, and countless other Government Departments, in which are absorbed the pick and back-bone of the Anglo-Indian <Wirnunity. In Burma however Football is most popular, and the Burman makes an excellent player. Burmans are extremely fast, and seem to possess marked ability in dodging the most tricky players. Anglo-Indians in Burma are noticeably good also, whether through association with the Burman or more opportunity for good football, or a larger field for selection, is difficult to say at this juncture. The Customs of Rangoon, mainly *an* Anglo-Indian team, have frequently been League Champions in Football as *is* well known there—In one

of the triangular matches now played in Burma, between representative teams selected from Burmans, Europeans and Anglo Indians, the latter have once been the winners of the rubber—it would seem that certain countries produce distinctive styles of sportsmen, and the Anglo-Indian possesses the power of assimilation and adaptability in an uncanny degree.

The Australians, as a country, for instance have produced cricketers capable of giving the Mother country, Merry England, a good sound trouncing in their own national game of cricket. The Americans have been able to do the same in Polo, and the New Zealanders in Rugby. In boxing the Americans hold the monopoly as it were. Those who have seen football played in Rangoon will clearly realise that the only teams that would compare with best Burman or Anglo-Burman teams would be perhaps the County teams of England.

The Calcutta Club are the best exponents of Football in Bengal. They once went to Burma and were hopelessly beaten. They appeared to be quite a second rate team when opposed to those produced in Burma. In many matches they could not score a single goal while the Burmans and Anglo-Burmans simply indulged in shooting practice against them. It is the cherished hope of their teams, and particularly of the Customs, to be given the chance by their employers at some early

•date in the near future to man a team to challenge Calcutta in their own stronghold.

It is only of recent years that Anglo-Indians have gone in for boxing. Thirty years ago there was hardly an Anglo-Indian who had ever donned a pair of gloves. The Military tournaments in boxing were contested by British soldiers. There was no such thing as the Volunteers having public contests : For the last ten years or so certain Anglo-Indian Schools have started teaching the art of self-defence to its pupils. Mr. Butcher, M. A., Principal of Philander Smith's College, Naini Tal, has spent his life in A. I. education. He can testify to the fact that at Mussoorie fifteen years ago Anglo Indian boys never went in systematically for boxing. At present there is an annual public schools tournament held at Mussoorie, along with the British Army meeting. In Bombay the B. K S. schools have been encouraging the pasttime. The results are immediately apparent, and they go to show again how well the Anglo-Indian takes to sport and responds to all demands made upon him. Edgar Brighte of Bombay was the champion light weight boxer of India, Milton Kubes is the champion middle weight. Both these can beat almost any soldier in the British Army at their weight. Nor are they exceptions. There is Clary Neil of Jhansi who could also meet the majority of British soldier boxers at his weight, and his

brother Robin Neil of the Calcutta Police, is in the same category.

Milton Kubes is an exceedingly well built and dexterous boxer, and has won some remarkable fights; and so has Edgar Brighte. The latter at the Globe Opera House, Calcutta, in 1925 dispersed of his challenger Wizesingha of Ceylon in four exhilarating rounds, the Sinhalese finishing up across the bottom rope out to the wide. Brighte fought a sound fight, punishing a dangerous opponent and finishing him off like a true workman. It would take some time to describe all the fights that Milton Kubes has had, but it is worthwhile to consider for a moment a few of them. The perfect physique of the successful boxer is his, and he is a welter weight. In August 1926 an interestnig fight took place at the Skating Rink, Bombay, between Kubes (10st. 10lb.) and Gunner Melvin, R. P. A. Kirkee, light heavy weight champion, Western Command (12st. 4lbs.) In spite of the great disparity in weight, and after a strenuous fight, Kubes won the verdict on points. It could not be possible to find an opponent for Kubes in the British Army at his weight except perhaps Segt. Munro who is his equal. Kubes has been beaten on points by Gunboat Jack, but the latter is I believe an American, and can hardly claim an Indian title. Is it worth while after bare faced facts like this to dispute the claim to, and standard of excellence, of the Anglo-Indian in phytrique

and stamina, hence his unquestionable fitness for military service. Arguments to the contrary appear merely ludicrous, or designedly biassed and unfair. It must be borne in mind that Anglo-Indian boxing is only in its infancy, starting little more than fifteen years ago .systematically. I know of two young lads, the Berlie brothers from Bishop Cotton's, Bangalore, who have won their spurs at recent tournaments in Madras, also two-cousins of the writer's, Ralph and Denzil Martin, at Bombay.

Besides the few leading schopls who now teach boxing to the boys, the Auxiliary Force, manned chiefly by Anglo-Indians, has occasional tournaments, so that in the near future it may safely be predicted that some Anglo-Indian boxers of international repute may be forthcoming.

In field sports, such as running, jumping etc. the Anglo-Indian has equally held his own. In the last Olympic games India actually participated, and it is well known now that Terence Pitt, a boy from La Martiniere, Calcutta, and aged only about twenty years, was India's champion for the 100 yards and quarter mile. The writers own nephew Sandy Buchanan from **Rangoon** was one of these selected to **run for** the **440** yards event, but was prevented **from competing** **awing to a college examination.**

When one considers the meagre population, comparatively speaking, of this community, against the teeming millions of Indians, as well as the fact that at least 1,00,000 of these are trained soldiers from warrior classes, who are given all the encouragement possible to go in for sports, while specially instructed in severe physical courses, it will be more fully realized how very marked a superiority the Anglo-Indian possesses. It cannot be too greatly emphasized in support of this argument, that Terence Pitt undoubtedly secured most merit in an international competition. In the 100 metres he was drawn in the same heat as Scholz the American crack, and although at the half distance he was lying last, Pitt made a giant spurt and was only just beaten by ttamer, the Czecho-Slovakian, for second place. Scholz eventually finished second to Abrahams (Britain) in the finals. Pitt was again in Scholz's heat in 200 metres. The American won, the Calcutta man being beaten into third place by Hester (Canada.)

The 400 metres saw Pitt win his first heat by 12 yards from Christie the Canadian champion, and Jamois (France.) In the next heat Pitt was unfortunate in being drawn on the outside and had no one to pace him and had to be content *nth* third place. Pitt who was only 20 years old was the only competitot to run hi three sprint events. The other Indian representatives were awe\* in the hunt. Hall of Calautta took

third place in the heats of the 100 and 200 metres. Pala Singh and Hinge although completing their respective distances were hopelessly beaten by the pace set by the Finns.

It is well known that there have been numerous Anglo-Indians who have carried everything before them in the Presidency Athletic sports in Bengal and Burma, and in all the athletic meetings held throughout India. Norman Pritchard, Deefolhts, Barton are a few of them. Amongst Polo players there are few known Anglo-Indians for the simple reason that the community, generally speaking, is a poor one, mostly Government men of small salaries, and subordinate positions, but the writer's brother in Buima is of recognized standing in the game, while many another recognised player, though A. I. is not classed as such, owing to his having attained to a social status, through a civil or military commissioned position which covers over his true nationality and passes him off for European. Amongst the Anglo-Indians as a community, there is hardly any distinct leisured class, and the majority belong to the middle classes, who though distinctly cultured as compared with those "whites" who pose as middle class people alongside the A. I. out here, while actually of the European working classes, have yet to live close and work hard for a living. Competition with the Indian is a hardship that has to be endured to be understood, and

this is one factor in the problem, as to why the community has not increased as in America and Australia, India is already over populated in most areas, and the Indian labourer is notably the cheapest in the world. For this very reason they are excluded from Australia and South Africa, or rather are not welcomed, and yet the Anglo-Indian has to compete with the Indian as an Indian.

It stands to reason that they will never, accordingly be a very large community, but still there are tracts of land in Southern and Central India, and particularly in Upper Burma, where land settlements by them may come into existence.

In cricket the Anglo-Indian again shows his aptitude for sport. In Bengal cricket is played to a certain extent but is necessarily, in a huge commercial centre, confined to Sunday matches. The players cannot be spared by their firms on week days, and it is to the eternal credit of the Anglo-Indian youth that he can, after the miserable office grind and swelter, turn out to such advantage as he does on the cricket field. There is not yet a single Anglo-Indian professional cricketer in India, and this type must soon evolve. There are many young Anglo-Indian cricketers in Bengal who could easily become professionals. One of the leading teams in Calcutta is the Xaverians a purely Anglo-Indian team—the names of L. V. Carbery, Ainslie, and

Gay Ford are distinguished in cricket circles. It is recognised that one of Calcutta's best bowlers, if not the best, is Gay Ford of the Xaverians.

In the seasons of 1925-26 he captured 164 wickets at a rate of 8-9 runs a piece; and this is a feat any bowler may well envy, considering the standard of cricket at Calcutta at present.

Some of the Hill schools in Darjeeling and in Sana war are now playing cricket regularly, and in Bangalore and Rangoon cricket is also a feature of sports amongst Anglo-Indians. Here again it may safely be prophesied that within a measurable passage of time, opportunity, and experience, Anglo-Indian teams will take their place in the front rank.

From these short notes it will be seen and acknowledged that Anglo-Indians can claim to be the champion hockey players of India—also that they lead in boxing and athletics all round, giving evidence of good form in football besides cricket. So once more let us claim the admission from the world to whom "a grain of proof is worth more than a pound of argument," that being such an approved sportsman, he is eminently fitted for all ranks of military service.

Neither money nor time is stinted in bringing the British Army in India up to a high pitch of efficiency. In Southern India, year after year, the Auxiliary force defeats the British Army in musketry.

Amateurs defeat regulars.—Only this year is recorded a, topping victory in the Bisley Shield competition by our A. I. school boys. Last year the boys from Sanawar Military School carried off the Junior shield, and they were told to return it if they could not show more than 92 points average, as they could consider themselves beaten. But the return message was that they had not only scored these points but reached 93 ! One boy from Sanawar has just passed out of Sandhurst, two are preparing for the finals, and some more are being sent. After all these results and such results can be multiplied ad lib, can there be any but one conclusion! The object of this Chapter is to prove that our great and promising community is more than fitted by birth, physique and nature for a military career ; it is his right, his very due, -and who can fail to admit the truth of this contention or deny him his birthright ?

## CHAPTER IV.

### Political.

*We are Indians first.* India is our birthplace, and our country by domicile, and still more by burial. Are we not attached to the very soil of India, by the interment of almost all we hold dear on earth in this land.

*We are British.* We are of European descent, and we stand or fall by the British Crown.

*We are loyal,* for we stand for the principle that India must remain within the Empire, and form an integral part of that Empire. We will not, because we cannot, flinch one hair's breadth from this principle. Can Gandhi's teeming millions, or the militant Mahomedan idea, dislodge us from this vantage ground—Never, because true Swaraj is our own salvation, and we are bound by this common tie of brotherhood to the Indian, whatever his caste or creed; and above all our birth right is the all-powerful one of Christianity.

*We are Christians,* by birth, race, custom and education. This is our surest bond to our European forefathers and this is why we form a distinct and separate community from the indigenous **Indian**. Who is there, who can, or **will** dispute our loyalty? Who **will** say **that we** are not a **law-abiding**, industrious,

respectable, and important community? On these grounds, we claim an indulgent hearing and brotherly treatment from the very Indians, themselves. On the solid and immovable foundation that our presence in India is beneficial to India, do we stand secure in our claims and protestations, it follows that we must then remain distinctive as a community, retaining our British rights of descent and nationality, yet uniting with the peoples of India in the principles and workings of well ordered, constitutional and progressive Government, and for the retention of India within the British Empire, yet not forgetting our place as a community, holding equal rights with all the people's of India.

Here comes in the call of necessity and stern duty to our own undeclared members of our community. If it depends upon ourselves to safeguard the destiny of our sons and daughters, we must obtain for our race that recognition and security of our position that we stand in imminent need of, and which we are entitled to by all the laws of love, and justice, and mercy.

As a step of wisdom towards obtaining this desirable result, we must nationalise ourselves in the form of a legally recognised and supported Association. Thus we become a distinctive and powerful factor, enabling us **to hold our** own in the face of all seeming odds. **In this way** alone can we secure to ourselves **the respect due to us from** European and Indian and **our**

very own people alike. There are those *renegades* amongst us, as amongst all classes, who belittle our own community, the Uriah Heaps, who cannot be ignored, but remain to be cured of their disloyalty. By the strong combine of one United Association alone can we affect this.

Indianisation holds no feais for us, for are we not proved Indians? Then why delay longer in declaring ourselves! To unite in this one grand Unity is to conquer. No Association, no salvation. Associated by declaration and combination with the European on one hand, and the Indian on the other, and with ourselves and each other in one united whole, we become an irresistible force. Militant in spirit, equally with the Crusader or Saracen foe of ancient days, passively resistant as any Hindus, and still possessed of the combined qualities of all, we "stoop to conquer." *Acknowledge ourselves Indian, unite in our All India and Burma Association, and win.*

Who does not know what burning problems of our race remain to be solved? All the Provincial Associations must work to bring about unions by sinking themselves in one Imperial whole body. How *elm* can we efficiently, grapple with the vital questions ever confronting us under the New Beforms Act? They must be faced immediately, before the Reforms Act is revised in 1929.

Sir William Cary, speaking at the Blue Triangle Club, Calcutta, on 18th April 1924, advised the Anglo-Indian community to remain joined to the European representation. This is the correct and inevitable procedure that will be forced by advancing conditions on all white people in India, and the sooner it is recognised and adopted the better for all in general and for India in particular.

It may be a far off vista for the Domiciled European and Anglo-Indian to join hands with the moderate Indian party, but in the ultimate who will not say that even this has to be, and assuredly must be the goal, and that within a space of 10 to 20 years at the utmost? Flying fleets are already an established fact between Cairo and Karachi. They were not visualized in the realm of possibility ten years ago. It takes little more with mental gymnastics to rise to similar heights in the political line of vision and by leagues or cycles of divine light.

The so called European Association is an obvious misnomer. Domiciled Europeans and Anglo-Indians merely form and represent different sections of one and the same community—in fact about 50 per cent, of the domiciled are related, and closely related, to Anglo-Indians in that this percentage have such wives. Our President needs must take this point up, and represent it for immediate consultation and conference as a basis and

necessity for amalgamation or as an initial step, federation of the two Associations.

The present membership of our Association is a byword and scandal. Since the year 1900 onwards we have been electing our own president in rather haphazard fashion. With sufficient funds we could elect a paid president and small but certain staff. Their sole duty would then be defined, and our Community would be efficiently represented in all its interests and details.

It speaks volumes for our three presidents hitherto that they have voluntarily worked and remained at, in very many respects thankless posts, and outposts of choice. For this one reason alone, every right-minded Anglo Indian, is ready to take off his hat to our present President, Lt. Col. Gidney, who has stuck to his guns for many a long year, and championed our cause—Well may we say, God bless him. The so-called European Association has already a *paid* Secretary. Our unfortunate President has had to sacrifice a lucrative practice as an expert in Ophthalmic surgery, in order to fight the cause of his non-responding people, but his heart in his work and it seems he will never give in.

The European Association should and must if not entirely amalgamate, at least federate in its workinga

with the Anglo Indian body. They should hold round table conferences, and this periodically, and systematically.

There should be confidence and trustful understanding between both bodies and sections to the extent that all matters may be unreservedly discussed and worked conjointly amongst them. We read in the "Statesman" that Mr. Langford James in July 1921 organised a new branch of the European Association at the Gourepore Jute Mills. There is a confusion of ideas here as elsewhere. What was really organised was a branch of the domiciled European and Anglo-Indian Association. If not, then we will soon be speaking of Bengali Europeans, and Punjabi and Burman European Associations. If a European is born, bred and domiciled here, then surely he is no longer and no more European than an Australian or Canadian. Colonel Crawford, the General Secretary of the European Association, India, has written to the writer on this point as follows:—

'At the Annual conference of this Association, it was decided to appoint a Joint Committee of the two Associations to consider whether the interests of the European, the Domiciled European, and the Anglo Indian were looked after effectively by the two Associations. No doubt the question of membership will be discussed but the European Association accepts the definition of "European" given in the Govern-

ment of India Act, which is at present the existing electoral qualification.

"I do not think that there is any proposal that we should change our rules regarding membership as we are all *citizens* of India, and we leave it to individuals to choose for themselves to which Association they desire to belong. Many are members of both and there are many Europeans who support the Anglo-Indian Association. Your plea is for amalgamation, whereas after careful consideration we consider it advisable that the two Associations should be retained and should be self-supporting, co-operating on all possible occasions."

When the European Association amalgamates or works jointly with the Domiciled European or Anglo-Indian Association, we will have a body with vast vested rights in India, and with vast political importance. The writer firmly believes that this amalgamation will certainly be in force within the next decade or two. Our interests and aims are identical in that we equally stand for the main principle that India must remain within the Empire; we equally have our life's work and vested interests in this country; we both have now become Indian in the sense that this is now our home land, and we intend to stay here, and spend our lives here, and to help, guide India in its destinies. We are the true swarajists, and the Indian

extremists must acknowledge that here is a race and community who admittedly belong to this country, and must help to control it, owing to widespread and interlaced interest, who also needs must in their heart of hearts, desire and aim at the true prosperity of India, viz. *that she remain within the Empire.*

We are Indians and yet we are directly opposed to the mistaken Swaraj idea of self-government out of Empire. What have Mr. Gandhi and Pandit Motilal Nehru to say to these facts? India is not a country in the proper sense of the term. It is geographically a continent and contains a heterogenous, uncountable mass of people, differing in language, religion, customs, and physique, and that's about all. A country of one distinctive and dominant race and persuasion it is not. The two predominating coloured race factors, Hindu-Mohammedan, are as far apart as the poles in the main principle that counts for most—viz. Religion. Hence to even mention the possibility of Hindu-Muslim unity to us Anglo-Indians is to put forward a self-evident proposition of absurdity. Consider a few of the differing and distinctive elements such as the Sikhs of the Punjab and the Bengalis of Bengal, fire and water, can they ever be united? Under the wide and tolerant British rule, because Christian in character and nature, it is possible for them to dwell amicably and work side by side without eruptions, but could they unite otherwise? The mild Madrasahs, Telugus, Tamils,

etc., of the Madras Presidency, and the fiery Baluchis of Baluchistan, or Pathans of the frontier province two extremes in physique, language, religion and characteristics? Can you visualise a Pathan element controlling the Brahmin say as a police force, or in some other form of office? It would not be a bad experiment for our Govt, to arrange them so, for the sake of giving the various classes an experience of what their own races count for in this respect, one towards the other. Under the tactful and benign British Government, seeking to eliminate all elements of friction, the Indian has lost sight of their "*latent possibilities*" and fails to recognise the security and peace he owes to the prestige and power of the velvet hand that covers the iron of British rule. There are the rich and consciously powerful Marathas of the South, and the seething, surging Muslims and Hindus of the U. P. What power is it that keeps each in his own appointed place and prevents them working into contact and conflict with each other? can they unite peacefully and harmoniously without the underlying control felt in the presence of a just and wise British Government? With races, castes and creeds diversified in India, as in no European country, can any but a Christian rule harmonise the varying human elements and render it possible to live and let live? India forgets. Thank God a Christian rule has enabled her to forget the latent forces of evil which history records

in tales of carnage and strife, black race against black race.

She fails to realise how her thought has become Christianised by long experience of the beneficence of Christian and civilised rule. How her faith in good has become enlarged, so much so that it has become possible to her to visualise Muslim-Hindu unity and to dream of its immediate fulfilment. But let her be practical. The millenium needs must come, but the time is not yet, nor will it ever be until He come, whose right it is to "overturn, overturn, overturn," or in other words, till the world acknowledges Christianity, This is our high mission in India, the one reason and right of our being here. Until the above\* vision is fulfilled, of a Christian India, well may we *ask* in David's words "why do the heathen rage and the people imagine a vain thing ?" Now as in the times of Clive and Warren Hastings, Christianity, represented by the British Empire, supplies the sole possible bond of union amongst Hindus, Muslims, Sikhs, Bengalis, Burmans, or any other. Where is the use of Mr. Gandhi or other Indian Statesman believing otherwise ?

To make things more humanly complicated there are the Independent Native States such as Hyderabad with its own Nizam, Cooch Bihar with its Maharajah, likewise Patiala State and Gwalior, etc.

Do not the present day Indian politicians themselves\* realize that these independencies would never dream of relinquishing their own safeguard, their direct connection with the British Empire ? Quite recently, comparatively speaking, Sir Purshotam Das., giving evidence for the Committee of Enquiry on the Reforms mentioned that self-government, *within the Empire*, was now unanimously accepted by the public. This being so then it is necessary for British and Indian statesmen alike to encourage our community in every possible way, since we stand for this principle, based on the very fact of our birth and religion. Nature demands that we must and shall stand for this principle.

The Indian londers demand autonomy and responsible Government "ek dum." Extremists want the British |people to walk out of India, and thus dissolve and remove in a' moment the immense fabric of the Indian Government which it has taken two hundred years of solid work to produce and establish. Can any sfene **reasonable** individual contemplate or invite such a catastrophe ? What woidd become of the enormous British Capital sunk in Indian Railways and the various steamship companies. Take the P. and O. **and** the B. I. fleet of steamers, the Clan lines, the City and Anchor **lines**, the Bibby line of Burma. Are they all to be **scrapped** ? **If** the Swarajists really want the British to evacuate, what or who will they substitute ? Ia Mr-

Gandhi going to be the President of the Indian Republic, and are the Native States such as Hyderabad with its Nizam etc. to be subordinate States ? Look further. What would occur in the Frontier Province if British bayonets, tanks and aeroplanes, backed by the British Army, were removed ?

Would not the Amir of Afghanistan be first and foremost amongst the bidders for the vacated post of King-Emperor of India. Would not Turkey or Russia and certainly Japan rush for a look in! If the latter turned her attentions to India the Swarajist would have to hurry up to form a Navy. Have they the faintest hopes of getting one to cope with Japan ? Perhaps in a hundred years; certainly not now. If Turkey or Afghanistan got in what would there be left of politicians such as Mahatmajee and his ilk ? It does not take a long stretch of imagination to forecast a hurried invitation for the return or protection of those "Satanic" rulers, whom they do not seem able to oust, maliciously enough, or fast enough at the present moment.

Can we imagine the Swarajists getting their Swaraj—whatever they may mean by it—and putting it into operation somewhere near Mohurram times ! Can they visualise it while towns run riot over tazia frenzies, music before mosque\*, ringing of temple bells, cow killing, and cutting of peepul trees, to mention first a few of the

plausible excuses for race and religious outbursts. A tyrannical Government forcibly restrains these amenities year after year, hence it should be removed forthwith !

One test of unrestrained rioting would surely give the National Congress the good and sure cohesion which is conspicuous by its lack at present, and when the universal cry came, such as in Calcutta, recently, from the Bengali' why doesn't the Government shoot ? what then ? Which side will it shoot down ?

Frontier raids, under the same "Swaraj" would be an interesting feature. British roads and railways have rendered communication with India and Afghanistan more direct and easy, and India is now a fuller prize than in the time of Mahommed Ghazni and others of his kind. Breathes there a man with soul so unreasoning, in the face of these ruminations, to continue conceiving ideas of a purely Indian constitution, not allied to the Empire within the next century ?

The most marked results of the Reforms so far, has been to produce intensely strained relations between Hindus and Muslims, proving once again that even in politics religion reigns supreme and is all pervading. Has the rivalry between these two factions ever been so acute as now, so many years since the inauguration of the reforms *I*

The Anglo-Indian community forms the link between these otherwise disjointed and disunited parties, and

we assert yet again, that it is Providential that we are here.

It is difficult to see how representative Government i.e., Government by the people and for the people, can be carried out except on a communal basis. In England for instance there is one people with a common language. They go to the polls on a single definable base of action or platform. In India the races are so numerous and different that they need must go to the polls on the Muslim, and non-Muslim electorate. Where then does the Anglo-Indian come in? He is neither one or the other, strictly speaking; hence the only reasonable conclusion *if* that we must have our distinct and separate electorate in each Province throughout India. This important point must immediately be brought to the notice of the Government at the revision of the Reforms Act.

The only electorate in the whole of India possessed by the community is in Bengal, or rather Calcutta alone, and in the present Bengal legislative Council we have two elected members, Messrs. MacGuire and McCluskie.

It is true the Government of India have nominated members in all the other Provinces, and they have nominated our President-in-Chief Lt. Col. Gidney, I. M. S., to the Imperial Legislative Assembly, but then it

would be more equitable if each member were elected and not nominated.

For the purposes of the next Reforms Act it would be as well to keep the European Community, as at present understood, separate from the Domiciled and Anglo-Indian community, and this anomaly could be put right in the Reforms Act of 1940. Great changes will have taken place by then in the Indian constitution. The National Congress will perhaps have then found its existence unnecessary, and the eyes of the true Indian opened to the necessity and fact that an India within the Empire is the only workable platform for its true progress and unfoldment on right lines.

As a matter of interesting comparison let us consider the Anglo-Indian alongside the Parsi, politically. The latter have been in India for over ten or twelve centuries, yet we, who have been here only since the time of the mutiny, far out number them, Parsis keep to industrial pursuits and trade—the Anglo-Indian goes in for every thing. The latter has made heroic efforts to get on the land, but the Parsi never attempts this. Take again the nursing profession. There are at least 100 A. I. nurses, to 1 Parsi nurse in India. The Parsis preponderate in Bombay. We are spread broadcast over the Continent. In sports the Parsis play cricket in Bombay and a few other places. The Anglo-Indian takes part in every conceivable kind of sport and in every corner of the globe\*

There is no question but that the Parsi has out done us, so far, in trade, but that is more because, in the security of Government positions we have not really competed for place and power in this line. We are now turning to it more definitely, and with the John's of Agra, and Mr. Abbott of Jhansi, as fore-runners and -examples of success, why cannot the rest of us succeed ?

It is a noticeable condition that Anglo-Indians in Bombay are far less than in Calcutta, and the obvious reason for this is that the Parsis adequately supply the precise kind of labour that the Anglo-Indian does, while able to live at a lower rate; hence the severity of this kind of competition keeps down the ratio of increase of the Anglo-Indian in these parts. In Burma, Rangoon for instance, the conditions are reversed and a steadily increasing rate of A. I. population will be observed.

We read in the papers frequently of such expressions as Madras Europeans, European Association of Bengal-  
 <tc., a palpable confusion of ideas, for as frequently we find members of the same family included as members of the European Association on one hand, and of the Anglo-Indian Association on the other, or else the same member enrolled in both Associations. Obviously the two bodies should eventually amalgamate, though the time may not be ripe yet. Countless Anglo-Indian families still enter their children in the various schools in India as Europeans. People whose parents and grand-

parents have been born and bred in India still pose as pure Europeans. It will take years to rectify this condition.

Since 1900, when Anglo-Indians first began to turn their attention to politics, we have made great strides. Whereas formerly our community was so small and scattered as to be a negligible quantity there are now distinct colonies e.g. Calcutta, Dehra Dun, Mussoorie, Darjeeling, Bangalore, Madras. Ootacamund, in fact in any hill station or cantonments. We are now not only house proprietors, but landholders, and ever on the increase in this respect, and our people have begun to nerve their political rights to such an extent already as to have supported in 1926 a deputation to England, headed by our own main political Leader in India. Sure promise of others to come, with still greater recognition and achievements in the near future.

Among other questions of vital import to our community are those of raising an Anglo-Indian regiment, the trial of Anglo-Indians by a jury of their own countrymen, and the formation of the Indian Navy. Even the minor problem of having separate accommodation in jails for Anglo-Indians is not yet definitely solved or settled\*

It has taken sixty odd years for the A. I. to awaken to the fact that they must combine and co-operate as

one united body or else they will go under. In 1926 the first proper representative Round Table conference was held at Calcutta, where a solemn resolution was actually passed that all existing A. I. and D. E. Associations should sink their separate identities and amalgamate with the All India and Burma Association. A workable basis for the achievement of this desired end has just been enunciated, but owing to local vested interests, and the almost absurd and short sighted policy of certain so-called leaders, the All India Association is not receiving one quarter of the support it should. Truly we need to be educated on Imperial lines, when, for the sake of a handful of members, or a few doubtful local interests, the greatest good to the greatest number is lost sight of and is sacrificed for the lesser. More sympathy with the difficulties on both sides, and an earlier settlement could be effected, had we only a paid travelling Secretary, and a staff at Calcutta to take the matter seriously and devotedly in hand, with organised effort; but here again we fall short of the wider view, and many there are who argue that they fail to see why they should give good money for the upkeep of a Head Quarters Staff when they need every penny at home for local work.

Unfortunately these sophists do not give the money held back from the called for support of a Head Quarters office to the much lauded home needs, and are usually

the first to sit on the fence and throw stones at the administration of the working body at Calcutta.

The second resolution passed at this Round Table conference was excellent as it was significant viz, that this Round Table conference hereby resolves that our policy should be one of close co-operation with the moderate Indians in all things that will tend to the advancement of India, and to the attainment of Dominion self-government, within the Empire, in well measured and constitutional lines, and that we should make it an article of faith to treat the Indians not as inferiors but as equals, and with the respect that we should like them to treat us. The fact that we are now statutory natives of India, is in itself, a reason for the necessity to treat Indians as not only equals but, in one sense, as fellow-countrymen.

There was once a party of Anglo-Indian ladies undergoing treatment at Easauli, and one of the party was a pretty Anglo-Indian nurse from Calcutta. An Indian gentleman, dressed in up to date European fashion came up to make some enquiries. One of the ladies asked who the gentleman was and the nurse replied "oh, he is one of my countrymen, he is a Bengali." This spirit may appear to be over-stretching the mark, since to meet the Indian man as an equal by a white woman, places herself and her brother at a disadvantage as long as the Indian takes the superior

stand of debarring us from equal freedom in intercourse with his woman folk; hence it behoves the Indian to come forward and make equality of treatment more possible of achievement and on fairer grounds. The question is, would the extending of this spirit of equality and brotherhood be equally possible to the Indian who appeared say without the European education, culture and garb? would it be possible towards the Indian in his national attire and surroundings, to the man in the dhooi or loin cloth, the beggar in rags? Only as one is a Christian will this absolute spirit of universal brotherhood be possible, or probable.

It is highly desirable that a Round Table conference between the working bodies of existing European, and A. I. and D. E. Associations, should be held periodically, and that at a very early date, in addition to those points enumerated on a previous page the following should be threshed out:—

- (1) The best method of rendering membership in our Association attractive, in fact irresistible and compulsory.
- (2) How best to obtain College education for our boys and girls. At present competition with the Indian is unfair. He receives free education or else for a fee so small compared with what education costs the A. I. family that

while there are teeming Indians boasting degrees our children cannot afford to attain to them. Also, while we are compelled to produce birth certificates which keep us honestly to the age limit, the Indian is very much to the good on the side of indefiniteness and uncertainty. How can we compete fairly against such long odds ?

- (3) The transfer of European education to the Central Government. It is quite apparent that our Schools spread over all Provinces alike , hence it is the Central Government that should control this Department. Again there is every likelihood of local Legislative Assemblies raising a colour-bar against us, though as a matter of fact we are statutory Natives of India, and though we have an Imperial mission as \ were.
- (4) increase of our numbers and status in the Mercantile Marine.
- (5) Vocational training.
- (6) Plans for encouraging and enabling our community to settle on the land.
- (7) The running of a purely Anglo Indian Banking concern, with co-operative credit and Loan societies. May it be soon that we can hail

and commemorate the real formation of a single united All India and Burma Association, with every available genuine Domiciled European and Anglo Indian enrolled in its membership, and further more with the backing of it by the existing fact of one actual Anglo-Indian Regiment on parade, and the first full and proper settlement of farmers, pure and simple, on the land of India, our motherland, forming a complete link and whole with our fatherland England under our regally simple titled King Emperor—RfInd^ Mataram !!!

## CHAPTER V.

### **Improvements Proposed\***

Revd. O. Younghusband, in England, has published some articles in the press, on the serious condition of the white community in India. He mentions there are 23,000 English boys and girls, and the same number of Anglo-Indian children undergoing education out here. He holds that the majority of the Domiciled Community are immediately attached to the idea of an English and not an Indian nation. From his own experience in giving evidence before Reforms Inquiry Committees, he is convinced that for such Anglo-Indians there is little or no future where they are, hence, he recommends wholesale emigration to the OoJonies. This a gTave mistake. Let those people who find study *i.e.* rigorous application to school studies, and to professional careers, and higher education irksome, leave the country, if they prefer to be labourers, uncultivated, and comparatively uneducated, and driven to solitary waste lands and an existence without the amenities of social and civilized life that they have been born and bred to in their natural homes -and environment; but for those who aim at executive and administrative posts, and professional careers such as mechanics, engineers, and trade, Col. Gidney understands the position better, and takes the correct stand

that we stay here, and stand or fall by the British Empire in India.

Being now Statutory Natives of India politically, we must remain in the country of our birth. It is of importance not only to ourselves that we should do this, but also to the British Empire. And yet we find that the British Parliament is practically ignorant of our existence and is able to ignore us and our problems as of no moment whatever, or very little if at all. Why? Because the Englishman in India is averse to recognising us, our merits, our rights to administration and justice, or equitable treatment, and we are kept in the background by the simple process of deliberately ignoring us. It is our own fault if we submit to being ignored. True we cannot combat this singly. In fact how many fire eaters have fallen to the ground by adopting the unwise course of resenting, and rebelling against the powers that be, departmentally or in some other way, hence being reduced to want and woe if not ignominy in many instances. Yet there is a right and constitutional remedy if we will only wake from our dream of apathy, and fruitless words of complaints, to a right course of action. Our problems that with us, as with Israel of old make us cry out "How long (> Lord" are not so much ai brought up for debate in the Houses of Parliament. This complacency, and non-recognition of their own kinsfolk in India by the

British people, who pride themselves on their justice and fair-mindedness, would be extraordinary if it were not understood from the Anglo-Indian point of view to be explained by fear and jealousy—class rivalry in other words. This studied policy of ignoring us is so noticeable that the clear vision of one man, our necepted leader at the present time, Col. Gidney conceived the wise idea of heading a representative Deputation to England in 192G, for the sole purpose of making a representation of certain aspects of our case to the leaders of the British nation at home. It seems almost incredible that such a necessity should have existed, but let us see. What attitude does the Viceroy, or Secretary of State for India, take in this burning question? So far, we scarcely know. It is up to us to ask them to speak openly, and if they are honestly ignorant of our claims and handicaps, to take up the question of our rights and study it as interestedly or disinterestedly as they would that of the Englishman pure and simple in India, or of the Indian races who force recognition for themselves by clamour and other violent means.

Revd. Younghusband has spent his life in India, in the study of our people presumably, and the only conclusion he can come to is that we must leave the country of our birth. Is it possible or reasonable for the great mass of our people to do so? After all the

reasons to the contrary put forward in this attempt of mine to elucidate the question, to the majority of us, this is an absurdity, and I say it with all apologies to the Reverend gentleman who is claimed to be an authority on all questions connected with our Community, since he was for many years President of the Association of the Domiciled Community of Northern India.

We must admit at least that the consideration of this point by the nation's leaders in England is long overdue. I would ask that his Excellency the Viceroy himself and the Secretary of State should read this pamphlet and seriously take up the matter, and finally openly declare their policy towards us. Since by the very nature and logic of events we cannot help but go on steadily increasing in numbers, we must necessarily remain bound up with India itself. Each census shows an increase of at least 15 per cent, in our numbers, and if all Anglo-Indians were actually returned as Anglo-Indians and not as Europeans, then the census return of our population would be at once doubled. As long as the Englishman continues to come out and to settle in India so long will we continue to increase. So long as Anglo-Indians visit England, or go there for their education, will they return to India with European wives, and who or what will stem the flow of this stream? Is there any sense in telling us to go in for

wholesale emigration ? One might as well suggest emptying the Indian Ocean of its waters.

Education of a right type and standard is what we urgently need in India. Schools there are by the hundred, but we lack funds. There is not a single Anglo Indian College teaching up to the B. A. standard, or perhaps there may be one or two such colleges—As for Indian colleges there are literally thousands of them. Note the pitiful attempts of our leading Protestant school in S. India, Bishop Cotton Boys' School, Bangalore for instance to raise an Endowment Fund to prepare for eventualities, in case of the Government grant being reduced or entirely stopped. In two years, and even after worthy endeavours by the Warden, Revd. Scipio, M.A. during a recent visit to England, to raise subscriptions, the paltry sum of Rs. 15,000 has not yet been reached, while a similar fund in the Sister Girls' School remains at Rs. 1,000 odd. Is it not scandalous ? Our poor community can barely cope with *the* cost of educating their children, let alone build up a very necessary Fund, such as the inspiration of a devoted spiritual Head has conceived of creating, and who hears or attends to this "cry of the little ones ? " Will not the Government endow or build one single college for Anglo-Indians ? Missions to the Indians, who already get free education and who do not want Christianity, and mostly adopt it only in the casteless classes as a means to an end, are organised and financed from

Europe and America, to the point of housing missionaries and Indians in luxury, compared with the average Government paid Provincial Anglo-Indian, earning a scanty living in the heat and burden of the day. In every cantonment station, railway station, or forest fortress or tea estate there are unrecognised Anglo Indian children, the progeny of passing soldiers, planters, officials and what not. Golden haired, white skinned children, growing up in gutters, feeding on the road sides, trained to beg or even thieve. Who asks after them or stirs a hand to evangelise or rescue them? The parish-priest and his local helpers may do a little, but when will there be any organised rescue from England for these, the direct kith and kin of the proud British race? Strange to say all the schools for European children in India teach for the Senior and Junior Cambridge. This was introduced about 25 years ago and is now useless as far as fitting children for employment goes in after life, and yet the educational authorities persistently carry on this absurd anomaly, instead of affiliating to the local Universities. It stands to plain reason and common sense that if all our schools were affiliated to the local Universities our boys could more easily compete with the Indian. To safeguard the necessary funds for our schools and colleges to be, European education must be made a reserved subject in the \* councils. There is absolutely no other safe\* guard for their security.

The next most important point for debate and endeavour is that of ways and means to enable the Anglo-Indian proper to settle on the land. Why go to Canada, British Columbia, or Australia to do what can be done just as well at home, here, and with less expense and trouble!

It has been proved in the Chapter on sports that the Anglo-Indian does not deteriorate in physique. If he can do the work of a fireman on the railway, as hundreds are known to be doing at the present time, in the very hottest parts of India, there is nothing he cannot stand up to. In the I. F. A. Shield Competition in 1926 the apprentices of the Jamalpur Workshops defeated a Regimental team, the South Wales Borderers by 2 goals to one. and in 1927 the Jamalpar lads defeated the Royal Sussex Regiment, and a team of the E. I. Ry. composed mainly of Anglo-Indians, nearly lifted the Durand Cup, proof surely of the physique and stamina of Anglo-Indian lads. From a selection of 60 to 60 odd Anglo-Indian apprentices a team can be fielded to beat crack British Regiments.

Our leaders have been quick to recognise this quality of strength and endurance and promise, and the efforts of Col. Gidney and Mr. Abbott to get the Anglo-Indian to settle on the land, abortive as most pioneer attempts may seem to be, yet hold high promise of what is possible and probable under better understood, and

more wisely organised methods of colonisation. Much material for this sort of work is wasted by the mistaken method of training adopted at the Kalimpong homes for instance. Domestic work and the ability to carry it out personally is all very well in its way, but can a white boy or girl compete in India with the Indian as a domestic servant? If the object is mainly and only to fit them for service in the Colonies, well and good, let them who can, get out and away from the slur attached to them merely as inmates; but for the rest who happen to be dark skinned and cannot get away? Is it not a species of cruelty to condemn them to life long equality with the Indian menial in India? What self-respect or ambition is left to the soul of a child ground down to the most menial duties and outlook in life, while conscious of all the qualities and birth right of a child of British heritage and birth? This self same material is lost to the community and India through sheer lack of understanding and insight into the glorious possibilities of these poor children, given vocational training, and fitted to be farmers and settlers on the soil of their birth. Most of them also are of planter and agriculturist origin. What more promising and fitting material from which to produce satisfactory -settlers! Mr. Abbott, one of our former Presidents, has made heroic efforts to colonize at Mount Abbott in the Kumaon Hills. He has almost succeeded, but perhaps another twenty years may need to pass, to prove it a complete success.

Why cannot Government come forward and *give* some help ?

In 1925 a great deal of correspondence on this question appeared in the pages of the great Anglo-Indian Daily published at Calcutta, The "Statesman," proving how earnestly many folk in the land are attacking and recognising the importance of the problem.

It was only in June 1925 that five young Anglo-Indians left by the "Maharaja" for Redskin Island in the Andamans, under the leadership of Capt. Ambler. They intend to form a Colony. The men were carefully selected by Capt. Ambler himself and as the Island is reported to offer good products for cultivation, it is expected that the present attempt will be more successful than the previous miscalculated one. Capt. Ambler is a member of a well known family of Bettiah Zamindars and is a retired officer of the Garhwalis.

There are many spots in Assam, and also in Upper Burma, where the Anglo-Indian must and will yet settle on the land as a fanner. In Southern India also there are various delectable spots such as Bangalore and its suburbs, besides the hill stations of Kaity, Coonoor, Ootacamund, Wellington etc., where determined efforts are being put forth, with varying stages of success as an early outcome already. Quite recently a correspondent wrote to say that he had solved the problem of settling

on the land in Kotageri and Coonoor and that hundreds of applicants were seeking for information and particulars from him.

The most interesting part of the correspondence that appeared in the *Stetiesman* was a letter from an Indian landlord from Arrah District, Bengal, signing himself Nirmal Kumar, proprietor, Estate Nand C. Kumar—This Indian gentleman expressed the following sentiments in favour of getting Anglo-Indians on to the land.

<sup>i</sup> If the advice promulgated by your correspondents, and supported by you and Mr. McIntosh is proposed to be given effect to by the Anglo-Indians, and as Mr. McIntosh suggests, any syndicate is formed, I shall be quite willing not only to let about 2,000 bighas (about 1,000 acres) of waste land, I have got in a healthy part of my estate, nine miles away from a Railway Station, on the main line of the E. I. Ry. connected with it by a pucca road, on terms being suitable I shall be willing also to share *in* the financing of the syndicate."

Here we have an enlightened Indian landlord openly offering to help Anglo-Indians on to the land. It is well known to *us* Anglo-Indians that the Indians do not object to us being here, and that they are always ready to fraternise with us. Let the powers that be take careful note of this point. The trouble taken in military circles and others, by Government, to induce a social spirit between its **European and Indian officers and men**

is not necessary in our case, for just as far as we are prepared to receive the Indian socially are they ready to meet us half way, as far as their caste and racial customs permit. There are many of the educated, cultured class, such as Barristers with European wives, who now associate entirely with Anglo-Indians, and to all intents and purposes have cast off their Indian connections,

These being the true facts of the case it behoves the (lovernmeftt of India, from the Viceroy downwards, and all the British Statesmen, to encourage our community in every possible way as the one main and recognised useful link between East and West.

The most important subject now agitating the minds of our leaders is that of raising an Anglo-Indian Regiment to release or replace a British Battalion in this country.

To begin with, several individual Anglo-Indians have already risen to high rank in the Army, and several others have become famous soldiers. Their feats in this direction range from the exploits of the Gardiners and Harseys and the Skinneis of the earliest days of John Company, to those of Sir James Willcocks in the late European War.

Secondly, if Volunteers and the Auxiliary force are a test for a taste and capability for soldiering, the Anglo\* **Indian stands** second to none amongst all the communis

ties of India. Where would the Auxiliary Force be without him ?

The two first volunteers in the late War to bring down Zeppelins were two Bangaloe boys, one being Robinson, V. C. an ex-pupil of Bishop Cotton's. Should this laurel be permitted to lie in oblivion or slurred over ?

As a sportsman it has been conclusively proved that the Anglo-Indian is pre-eminently to the front and if it can be said proverbially that the battle of Waterloo was won on the sporting fields of England, much more markedly does this apply to the position of the Anglo-Indian. About 70 per cent, of the A. I. R. (.) was manned by our men and lads from the Anglo-Indian Schools. The most astonishing fact of the whole farcical position is that there are at present hundreds of Anglo-Indians in the British Army, unclassed as such by them, or the snobs amongst them who pride themselves on being White, with a capital letter, let it be understood.

Doubters or inquirers can satisfy themselves any day by applying to—say the Principal of the Royal Military School, Sanawar, to select one of such centres of education in our midst, to prove how many hundreds of our old boys are row serving in the British Army. Extracts from the Sanawar Magazine might be quoted in support of the above, but why advertise the names of those who have attained to positions of ease **and** secur-

**ity, when doing** BO may inadvertently expose them to slurs and discomforts otherwise avoided?

Considering that it has been proved that at least 50 per cent, of the whole Anglo-Indian community can trace their descent to military connections, it is a stigma and injustice to us to be excluded from the Army, with all our traditions and history, and above all on account of our proven loyalty under all circumstances to the British crown.

This issue has appeared obscure to our people up to this point, but they are now awakening to the fact of their being overlooked and of the force of true arguments in their light and favour, and when they see it sufficiently nothing will stem the current of popular thought and effort to back the comparatively feeble requests and representations on the subject so far put forward.

It is surely a bounden duty on the part of the military authorities, particularly in India, to act on our behalf, and that right quickly.

To prove the acute feelings of our people in this matter let me quote a letter written to the *Statesman* only in 1924 by a school Principal.

"There has been much ink spilled recently on the Anglo-Indian and his question. He is told by his head medicine man to open a shop, to start a farm, to discover a mine, and generally to do next to the impoe-

sible. Money, experience, and a few other utilities are wanted for these enterprises. Yet something must be done and soon if a Christian Government is not going to stand by, and look upon the destruction or absorption of the domiciled community in India. My masters, their fathers fought for you, they were loyal to you, and now you look on and see their descendants qualifying fast to become beggars on your streets, ere they are absorbed and pass away as if they never had an existence. You send out here to India so many British Regiments, you raise so many Indian Regiments, and you are Indianizing the Army. For what? Surely it is for the defence of India. And cannot European and Anglo-Indian boys defend their country? Have they not done it in the past? They certainly are as good as the models that represent the British Army here in India in modern days. Our schools are crowded with fine boys. One, two, three battalions could be got together, officers and men from our schools in India, and from the many deserving boys who are compelled by the 'so-called' axe to remain idle.

How much is spent in sending out a battalion, in overseas allowance and sending it back again? Did Lord Inchape and his merry men look along this avenue for a 'cut'—this money could be spared by having a home battalion. It is a crying shame, and I say shame on the Anglo-Indian community for not metaphorically

taking their leaders by the back of the neck and sending them to oblivion."

It must be considered that these lines were written by a correspondent signing himself "School Principal" and gives an inkling as to how strongly the younger generation feel on the point. Every thing points to the fact that the time has now come for at least one home battalion to be raised as a start. It stands to reason that Government and tax-payers must equally benefit financially by such a step. The constitution of it could be shared equally by Burma and Bengal for half its strength, and the balance could be drawn from the rest of India—This would define our exact position in India once and for all.

Then the next point for our leaders to take up would be to have Anglo-Indian electorates in all the Provinces for the Councils.

But now let me bring this chapter and my say on our problems to a close till publicity proves. whether it is the accepted time or not to represent our case still more fully and forcibly.





