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CONTENTS

1. **THIS YEAR'S SOCIAL MEDIA REACH** **1**
2. **OUR MILESTONE** **2-3**
3. **OUR HIGHEST REACH CONTENTS** **4-9**
   - NETAJI SUBHAS CHANDRA BOSE
   - SRINIVASA RAMANUJAN
   - AMRITA BAZAR PATRIKA
   - THE STATE EMBLEM OF INDIA
   - RANI LAXMI BAI
3. **LIBRARY COLLECTION** **10-18**
   - INDIA BEFORE THE SEPOY MUTINY: A PICTORIAL, DESCRIPTIVE AND HISTORICAL ACCOUNT FROM THE EARLIEST TIMES TO THE ANNEXATION OF THE PUNJAB
   - RAJA RAMMOHAN ROY WITH AN ENGLISH TRANSLATION OF "TUHFATUL MUWAHHIDDIN"
   - THE PARISH OF BENGAL
   - THE SUN AND THE SERPENT: A CONTRIBUTION TO THE HISTORY OF SERPENT-WORSHIP
   - INDIAN MEMORIES: RECOLLECTIONS OF SOLDIERING, SPORTS, ETC, WITH 24 ILLUSTRATIONS IN COLOUR AND 100 IN BLACK & WHITE

CONTENTS

- HISTORY OF INDIAN AND EASTERN ARCHITECTURE
- KHURASAN AND SISTAN
- LOTUS BUDS

4. **COLLECTION OF ADVERTISEMENTS** **19-23**
- SWEET NOSTALGIA: WENGER
- OF SEEDS AND FLOWERS: POCHA'S SEEDS
- MUSICAL MEMORIES: TUNES HEARD AND FORGOTTEN
- THE LEGENDARY: “GHANTEWALA CONFECTIONARY” OF CHANDNI CHOWK

5. **OUR HEROS** **24-37**
- DR. RAJENDRA PRASAD
- RASH BEHARI BOSE
- MAULANA ABUL KALAM AZAD
- CHANDRA SHEKHAR AZAD
- MANGAL PANDEY
- MAHATMA GANDHI
- JAISHANKAR PRASAD
- CAPTAIN LAKSHMI SEHGAL
- DADABHAI NAOROJI
- SHACHINDRANATH SANYAL
- BHAGAT SINGH

CONTENTS

- BIPIN CHANDRAPAL
- SAROJINI NAIDU

6. **WHAT HAPPENED IN HISTORY** 38-46
- INDIAN INDEPENDENCE LEAGUE
- GANDHI IRWIN PACT
- RED CROSS SOCIETY
- THE FIRST PERSON TO HOIST THE INDIAN FLAG ON A FOREIGN LAND: MADAM BHIKAJI CAMA
- NATIONAL SPACE DAY
- BHARTIYA JANA SANGH
- AIRFORCE DAY
- KAKORI CASE

7. **ARCHIVAL GEMS** 47-52
- OLDEST PRINTED BOOK IN NAI: THE LIFE OF DOM JOHN DE CASTRO, THE FOURTH VICEROY OF INDIA
- GILGIT MANUSCRIPT
- FARMAN OF AKBAR
- RAMAYANA
- CHALO DELHI
- KOMAGATA MARU SHIP

THIS YEAR'S SOCIAL MEDIA REACH

TWITTER	987.45K
FACEBOOK	527.3K
INSTAGRAM	54K

OUR MILESTONES



18th April 2023

PM lauds NAI's digital journey (18-04-2023)

On World Heritage Day, NAI completed uploading 10030529 Digitized Pages on the portal.

OUR MILESTONES





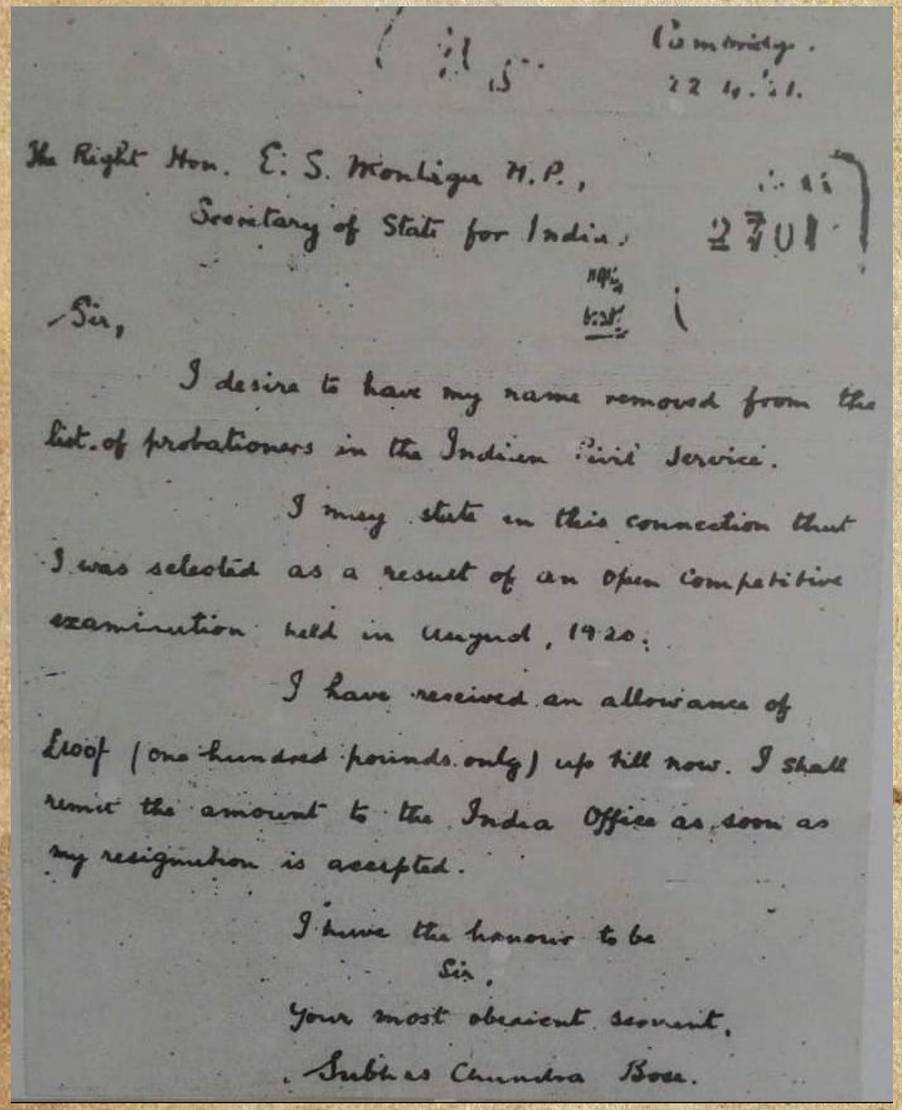
ABHILEKH PATAL: NAI's window to the world

"The Ministry of Culture in the past 9 years has taken a wide range of steps in preserving India's historical records. 'Abhilekh Patal' - a web portal was launched by the National Archives of India in 2015".

30th August 2023

OUR HIGHEST REACH CONTENTS

#MOSTLOVED



Cumming.
22.4.21.

The Right Hon. E. S. Montagu M.P.,
Secretary of State for India.

2701

Sir,

I desire to have my name removed from the list of probationers in the Indian Civil Service.

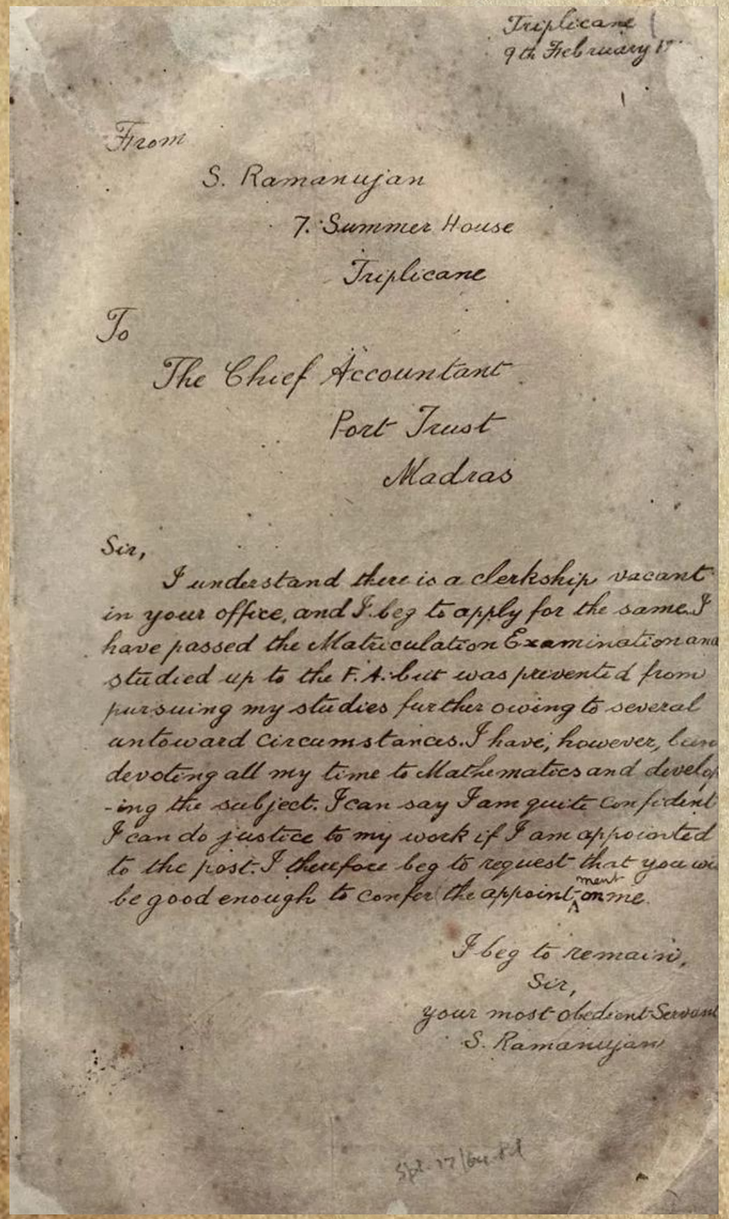
I may state in this connection that I was selected as a result of an Open Competitive examination held in August, 1920.

I have received an allowance of £100 (one hundred pounds only) up till now. I shall remit the amount to the India Office as soon as my resignation is accepted.

I have the honour to be
Sir,
Your most obedient servant,
Subhas Chandra Bose.

NETAJI SUBHAS CHANDRA BOSE (1897-1945?)

Netaji Subhas Chandra Bose's handwritten resignation letter from the coveted Indian Civil Service (ICS), dated 22 April 1921.



Triplicane
9th February 1

From

S. Ramanujan
7. Summer House
Triplicane

To

The Chief Accountant
Port Trust
Madras

Sir,

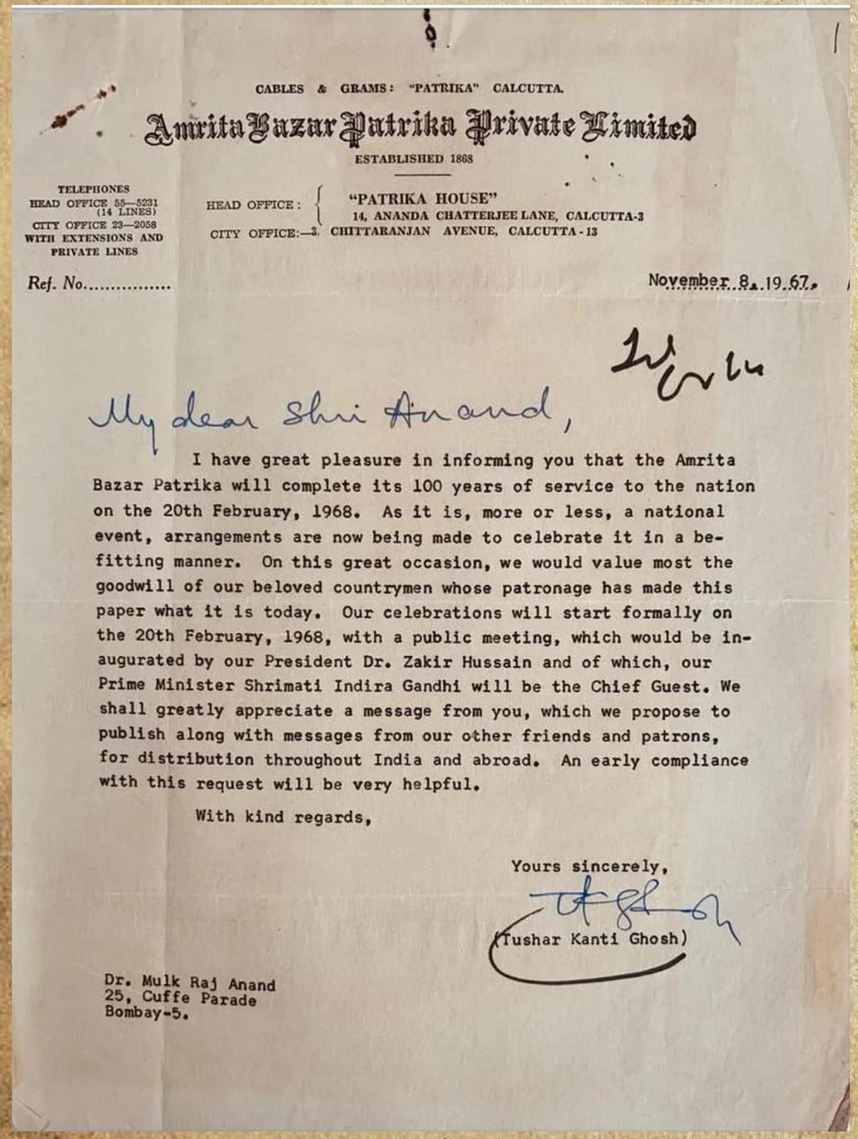
I understand there is a clerkship vacant in your office, and I beg to apply for the same. I have passed the Matriculation Examination and studied up to the F.A. but was prevented from pursuing my studies further owing to several untoward circumstances. I have, however, been devoting all my time to Mathematics and developing the subject. I can say I am quite confident I can do justice to my work if I am appointed to the post. I therefore beg to request that you would be good enough to confer the appointment on me.

I beg to remain,
Sir,
your most obedient Servant
S. Ramanujan

Spl. 17/64 Rd

SRINIVASA RAMANUJAN (1887-1920)

An original handwritten letter from S. Ramanujan to the Chief Accountant, Port Trust, Madras, applying for the post of a Clerkship, dated 9th February 1911.



CABLES & GRAMS: "PATRIKA" CALCUTTA.

Amrita Bazar Patrika Private Limited

ESTABLISHED 1868

TELEPHONES
HEAD OFFICE 55—5231 (14 LINES)
CITY OFFICE 23—2058 WITH EXTENSIONS AND PRIVATE LINES

HEAD OFFICE : "PATRIKA HOUSE" 14, ANANDA CHATTERJEE LANE, CALCUTTA-3
CITY OFFICE:—3, CHITTARANJAN AVENUE, CALCUTTA-13

Ref. No.....

November 8, 1967.

My dear Shri Anand,

I have great pleasure in informing you that the Amrita Bazar Patrika will complete its 100 years of service to the nation on the 20th February, 1968. As it is, more or less, a national event, arrangements are now being made to celebrate it in a befitting manner. On this great occasion, we would value most the goodwill of our beloved countrymen whose patronage has made this paper what it is today. Our celebrations will start formally on the 20th February, 1968, with a public meeting, which would be inaugurated by our President Dr. Zakir Hussain and of which, our Prime Minister Shrimati Indira Gandhi will be the Chief Guest. We shall greatly appreciate a message from you, which we propose to publish along with messages from our other friends and patrons, for distribution throughout India and abroad. An early compliance with this request will be very helpful.

With kind regards,

Yours sincerely,

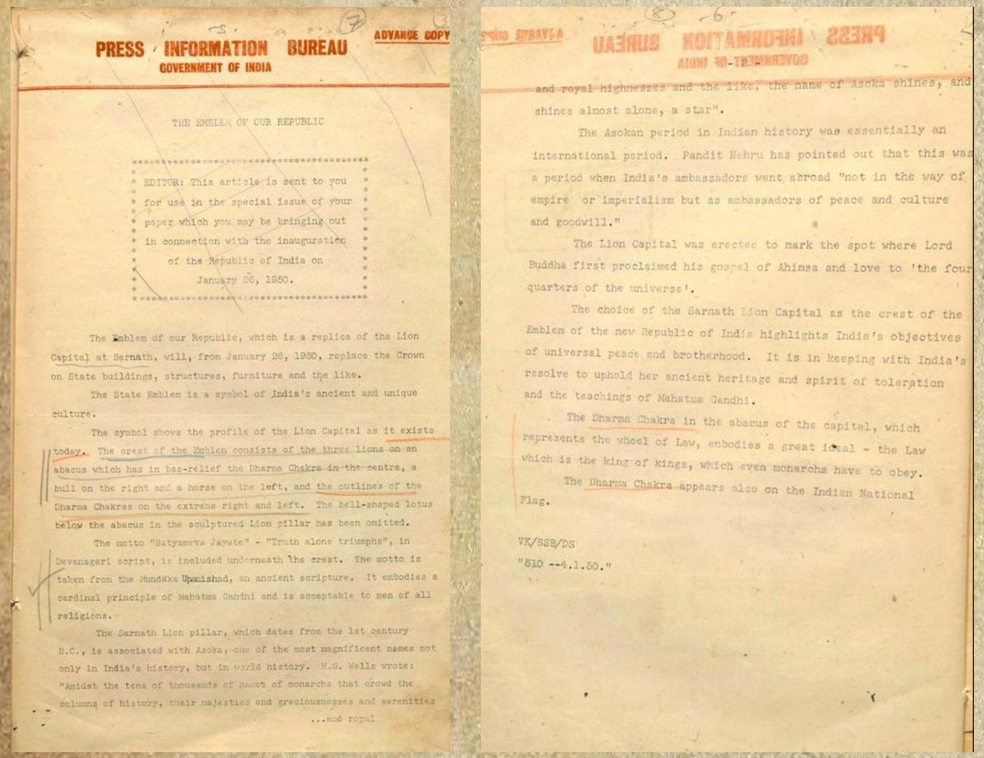
(Tushar Kanti Ghosh)

Dr. Mulk Raj Anand
25, Cuffe Parade
Bombay-5.

AMRITA BAZAR PATRIKA

A letter to Dr. Mulk Raj Anand from T.K. Ghosh, dated 8th November, 1967 regarding the celebration of Amrita Bazar Patrika's 100th anniversary celebrations in 1967.

THE STATE EMBLEM OF INDIA



PRESS INFORMATION BUREAU
GOVERNMENT OF INDIA

ADVANCE COPY

THE EMBLEM OF OUR REPUBLIC

EDITOR: This article is sent to you for use in the special issue of your paper which you may be bringing out in connection with the inauguration of the Republic of India on January 26, 1950.

The Emblem of our Republic, which is a replica of the Lion Capital at Sarnath, will, from January 26, 1950, replace the Crown on State buildings, structures, furniture and the like.

The State Emblem is a symbol of India's ancient and unique culture.

The symbol shows the profile of the Lion Capital as it exists today. The crest of the Emblem consists of the three lions on an abacus which has in bas-relief the Dharma Chakra in the centre, a bull on the right and a horse on the left, and the outlines of the Dharma Chakras on the extreme right and left. The bell-shaped lotus below the abacus in the sculptured Lion pillar has been omitted.

The motto "Satyameva Jayate" - "Truth alone triumphs", in Devanagari script, is included underneath the crest. The motto is taken from the Mundaka Upanishad, an ancient scripture. It embodies a cardinal principle of Mahatma Gandhi and is acceptable to men of all religions.

The Sarnath Lion pillar, which dates from the 1st century B.C., is associated with Asoka, one of the most magnificent names not only in India's history, but in world history. H.G. Wells wrote: "Amidst the tens of thousands of names of monarchs that crowd the columns of history, their majesties and graciousnesses and serenities ...and royal

and royal highnesses and the like, the name of Asoka shines, and shines almost alone, a star".

The Asokan period in Indian history was essentially an international period. Pandit Nehru has pointed out that this was a period when India's ambassadors went abroad "not in the way of empire or imperialism but as ambassadors of peace and culture and goodwill."

The Lion Capital was erected to mark the spot where Lord Buddha first proclaimed his gospel of Ahimsa and love to 'the four quarters of the universe'.

The choice of the Sarnath Lion Capital as the crest of the Emblem of the new Republic of India highlights India's objectives of universal peace and brotherhood. It is in keeping with India's resolve to uphold her ancient heritage and spirit of toleration and the teachings of Mahatma Gandhi.

The Dharma Chakra in the abacus of the capital, which represents the wheel of Law, embodies a great ideal - the Law which is the king of kings, which even monarchs have to obey.

The Dharma Chakra appears also on the Indian National Flag.

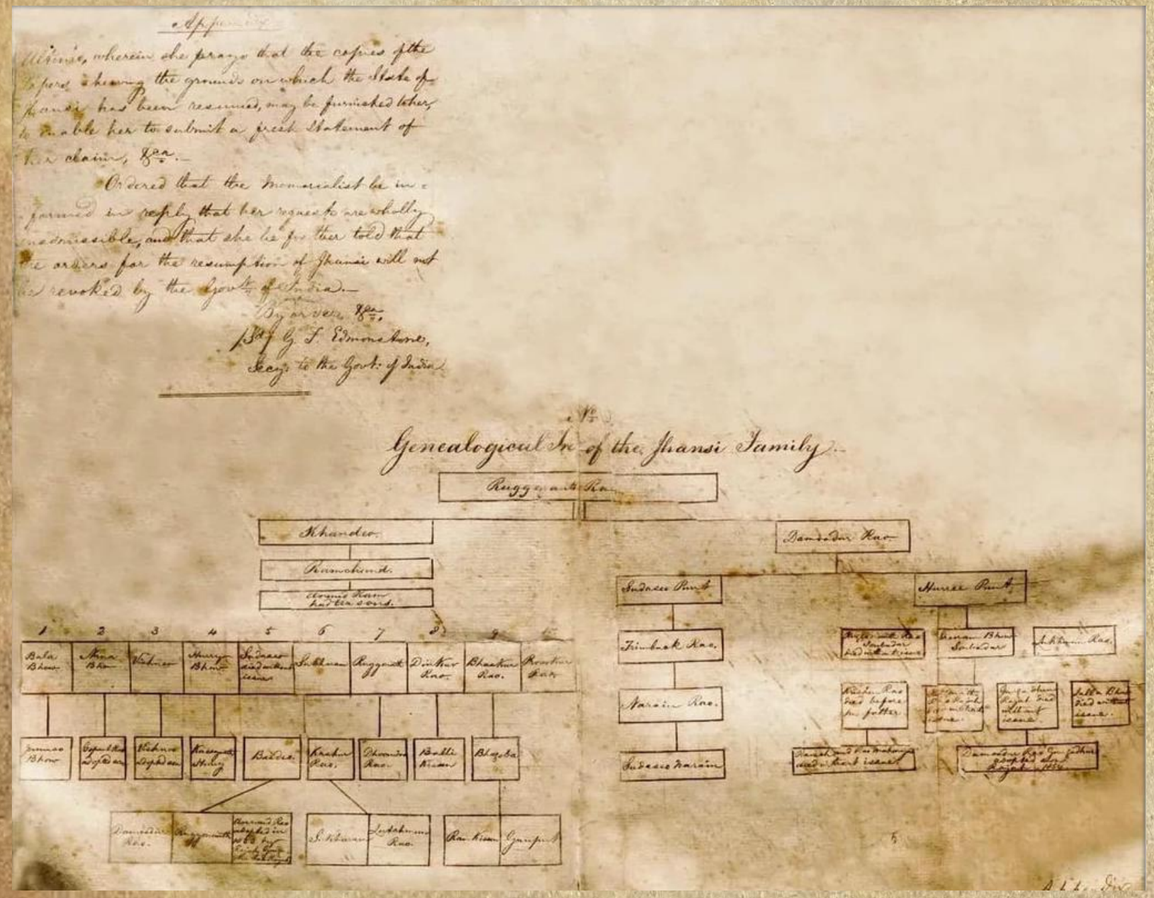
VK/SSB/DS

"810 --4.1.50."

An article issued by the Press Information Bureau, dated 4th January, 1950.

"The emblem of our Republic which is a replica of the lion, capital of Sarnath, will from January, 26th, 1950, replace the Crown on State buildings, structures, furniture... The State emblem is a symbol of India's ancient and unique culture."

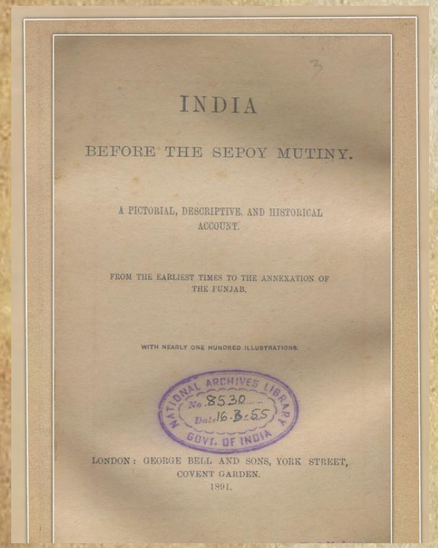
RANI LAXMI BAI (1828-1858)


Genealogical tree of the Jhansi family.

The Genealogical tree of Rani Laxmibai's Jhansi family, dated 2nd March 1855.

LIBRARY COLLECTION

#LIBRARYGEMS


INDIA

BEFORE THE SEPOY MUTINY.

A PICTORIAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT.

FROM THE EARLIEST TIMES TO THE ANNEXATION OF THE PUNJAB.

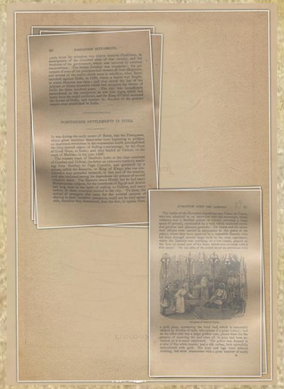
WITH NEARLY ONE HUNDRED ILLUSTRATIONS.

NATIONAL ARCHIVES LIBRARY
No. 8530
Date 16.Dec.65
GOVT. OF INDIA

LONDON: GEORGE BELL AND SONS, YORK STREET, COVENT GARDEN.
1891.



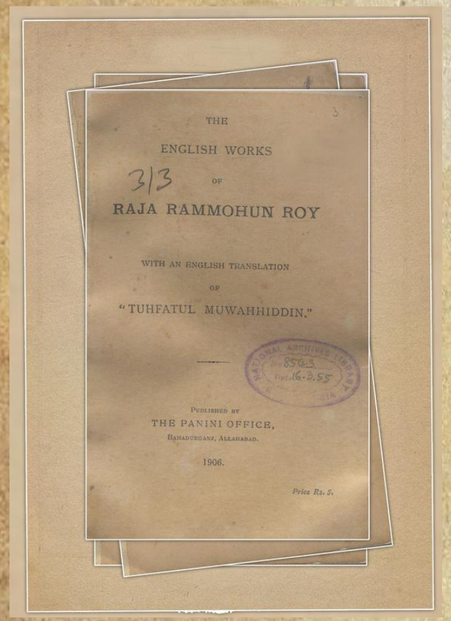


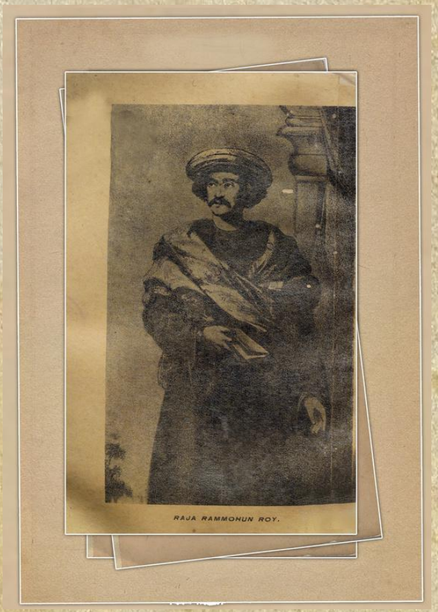


INDIA BEFORE THE SEPOY MUTINY: A PICTORIAL, DESCRIPTIVE AND HISTORICAL ACCOUNT FROM THE EARLIEST TIMES TO THE ANNEXATION OF THE PUNJAB

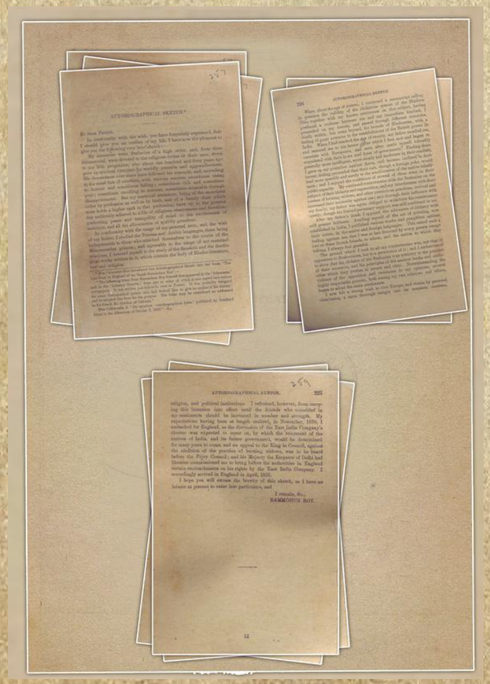
by George Bell and Sons, London, 1891

This book explores India's early history before the Sepoy Mutiny, covering its geography, religion, Hindu civilization, invasions (Greek, Arab, Afghan), and the rise of Mussulman rule. It also delves into trade, caste systems, and key events like the surrender of Calcutta and the expiration of the Company's charter. Illustrated with nearly 100 black-and-white visuals.


THE
ENGLISH WORKS
OF
RAJA RAMMOHUN ROY
WITH AN ENGLISH TRANSLATION
OF
"TUHFATUL MUWAHHIDDIN."
PUBLISHED BY
THE PANINI OFFICE,
BAHADURGANJ, ALLAHABAD.
1906.
Price Rs. 5.


RAJA RAMMOHUN ROY.

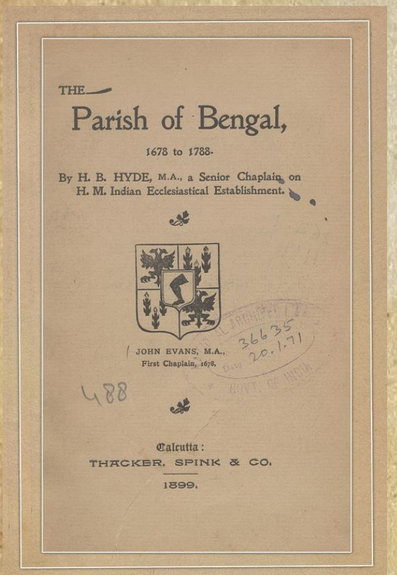

Rammohun Roy

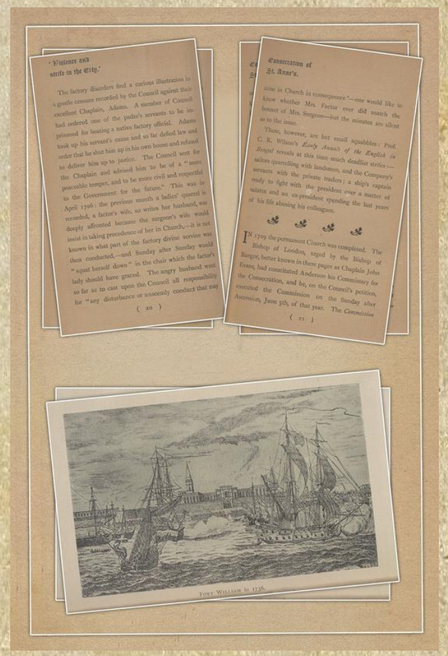


RAJA RAMMOHAN ROY WITH AN ENGLISH TRANSLATION OF "TUHFATUL MUWAHHIDDIN"

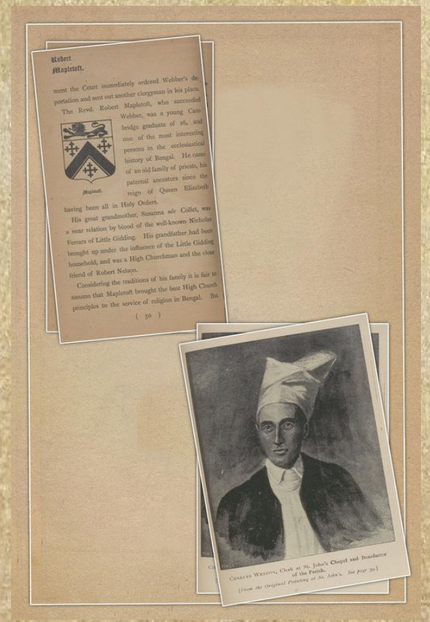
by Panino Office, Bahadurganj, Allahabad, 1906

The book has four illustrations "Two Portrait of Raja Rammohun Roy", "Death- Mask of Raja Rammohun Roy in the possession of Mr. A.M. Bose", "Tomb of Raja Rammohun Roy in the cemetery of Arno's Vale near Bristol".


THE
Parish of Bengal,
1678 to 1788.
By H. B. HYDE, M.A., a Senior Chaplain on H. M. Indian Ecclesiastical Establishment.
JOHN EVANS, M.A.,
First Chaplain, 1678.
Calcutta:
THACKER, SPINK & CO.
1899.



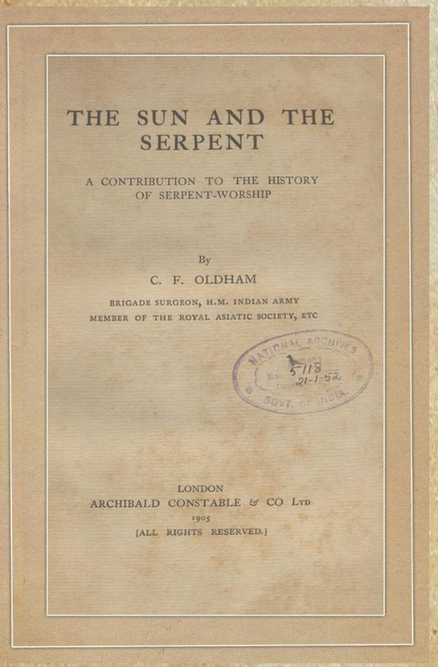




THE PARISH OF BENGAL

by H.B. Hyde, Thacker, Spink & Co., Calcutta, 1899

"Calcutta is not itself a Parish though in a Parish" This statement lies embodied in a very long minute concerning the duties of churchwardens and sidesmen passed at a meeting of the Vestry of St. John's on the 28th of June 1787. The book describes the history of churches during the company period.


THE SUN AND THE SERPENT

A CONTRIBUTION TO THE HISTORY OF SERPENT-WORSHIP

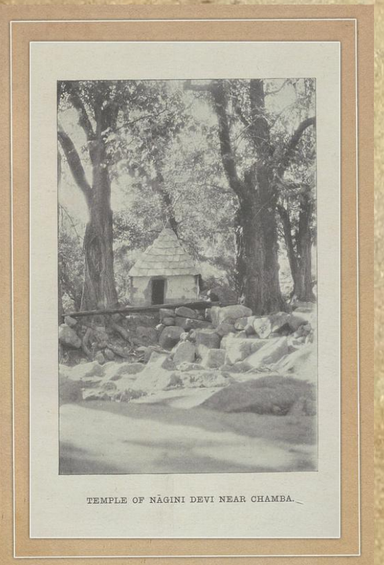
By

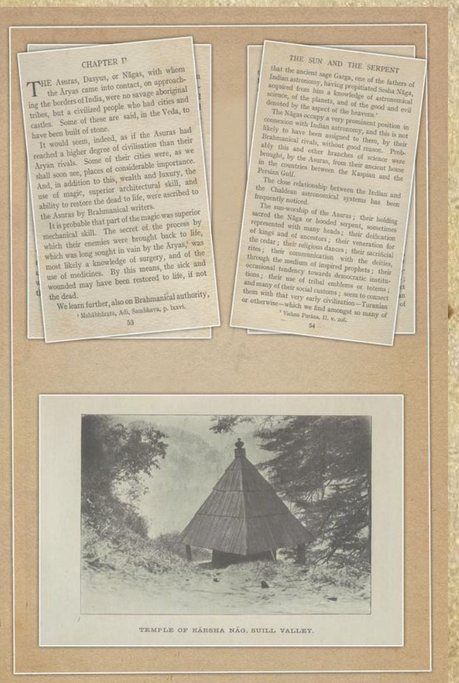
C. F. OLDHAM

BRIGADE SURGEON, H.M. INDIAN ARMY
MEMBER OF THE ROYAL ASIATIC SOCIETY, ETC

LONDON
ARCHIBALD CONSTABLE & CO LTD
1905
[ALL RIGHTS RESERVED.]




TEMPLE OF NÂGINI DEVI NEAR CHAMBA.


CHAPTER I

THE Asuras, Dasyus, or Nâgas, with whom the Aryas came into contact, on approaching the borders of India, were no savage aboriginal tribes, but a civilized people who had cities and castles. Some of these are said, in the Veda, to have been built of stone.

It would seem, indeed, as if the Asuras had reached a higher degree of civilisation than their Aryan rivals. Some of their cities were, as we shall soon see, places of considerable importance. And, in addition to this, wealth and luxury, the use of magic, superior architectural skill, and ability to restore the dead to life, were ascribed to the Asuras by Brahmanical writers.

It is probable that part of the magic was superior mechanical skill. The secret of the process by which their enemies were brought back to life, which was long sought in vain by the Aryas, was most likely a knowledge of surgery, and of the use of medicines. By this means, the sick and wounded may have been restored to life, if not the dead.

We learn further, also on Brahmanical authority,

- Mahâbhârata, Adi, Sambhava, p. xxvi.

53

THE SUN AND THE SERPENT

that the ancient sage Garga, one of the fathers of Indian astronomy, having propitiated Siva Nâga, acquired from him a knowledge of astronomical science, of the planets, and of the good and evil directed by the aspect of the heavens.

The Nâgas occupy a very prominent position in connexion with Indian astronomy, and this is not likely to have been assigned to them, by their Brahmanical rivals, without good reason. Probably this and other branches of science were brought, by the Asuras, from their ancient home in the countries between the Kaspian and the Persian Gulf.

The close relationship between the Indian and the Chaldean astronomical systems has been frequently noticed.

The sun-worship of the Asuras; their holding sacred the Nâga or hooded serpent, sometimes represented with many heads; their dedication of kings and of ascetics; their veneration for the cedar; their religious dances; their sacrificial rites; their communication with the deities, through the medium of inspired prophets; their occasional tendency towards democratic institutions; their use of tribal emblems or totems; and many of their social customs; seem to connect them with that very early civilization—Turanian or otherwise—which we find amongst so many of

- Vishnu Purâna, iv. 1, 106.

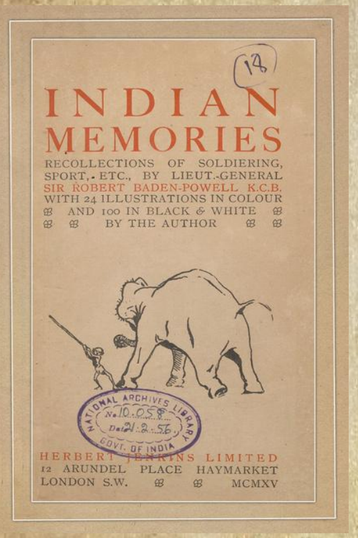
54

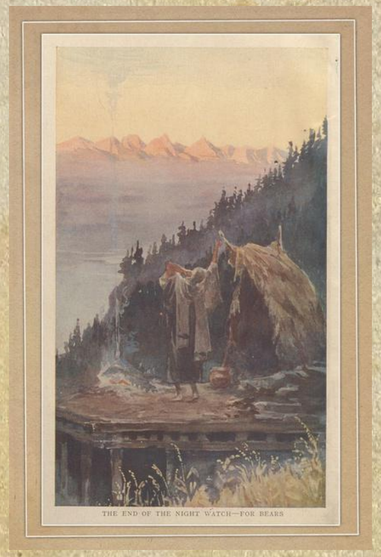
TEMPLE OF KÂRSHA NÂG, BUHL VALLEY.

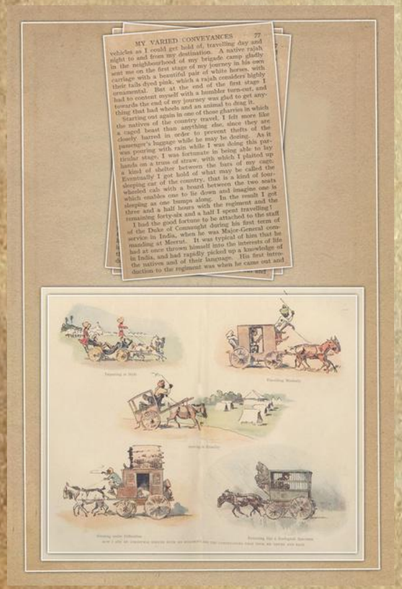
THE SUN AND THE SERPENT: A CONTRIBUTION TO THE HISTORY OF SERPENT-WORSHIP

by C.F. Oldham, Archibald Constable & Co. Ltd., London, 1905

This book, based on papers presented to the Royal Asiatic Society in 1901, explores Indian serpent worship as a branch of the universal Sun and Serpent worship. It examines the origins and connections of this ancient cult, shedding light on serpent worship in other regions and eras.





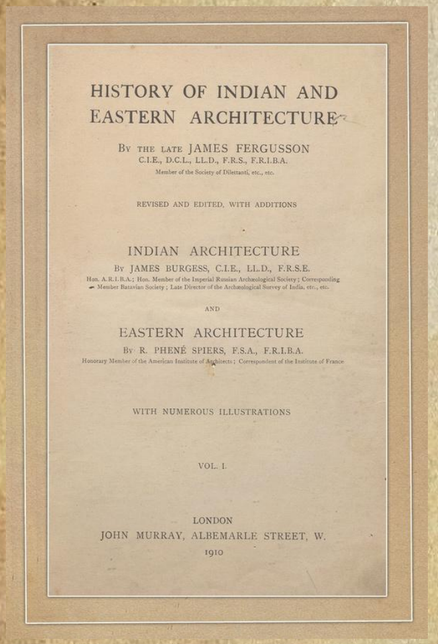




INDIAN MEMORIES:
RECOLLECTIONS OF SOLDIERING, SPORTS, ETC, WITH 24 ILLUSTRATIONS IN COLOUR AND 100 IN BLACK & WHITE

by Lieut- General Sir Robert Baden-Powell, K.C.B, Herbert Jenkins Ltd, 12 Aurendel Place Haymarket London S.W., 1915

This book is a collection of Lord Robert Baden-Powell's everyday experiences as a British officer in India, drawn from letters and diaries sent to his mother, who preserved them. Dedicated to her memory, the book features illustrations reproduced from sketches he sent home, capturing life in India. Although completed in July 1914, its publication was delayed due to World War I.



HISTORY OF INDIAN AND EASTERN ARCHITECTURE

By the late JAMES FERGUSSON
C.I.E., D.C.L., LL.D., F.R.S., F.R.I.B.A.
Member of the Society of Dilettanti, etc., etc.

REVISED AND EDITED, WITH ADDITIONS

INDIAN ARCHITECTURE
By JAMES BURGESS, C.I.E., LL.D., F.R.S.E.
Hon. A.R.I.B.A.; Hon. Member of the Imperial Russian Archæological Society; Corresponding Member Batavian Society; Late Director of the Archæological Survey of India, etc., etc.

AND

EASTERN ARCHITECTURE
By R. PHENÉ SPIERS, F.S.A., F.R.I.B.A.
Honorary Member of the American Institute of Architects; Correspondent of the Institute of France

WITH NUMEROUS ILLUSTRATIONS

VOL. I.

LONDON
JOHN MURRAY, ALBEMARLE STREET, W.
1910

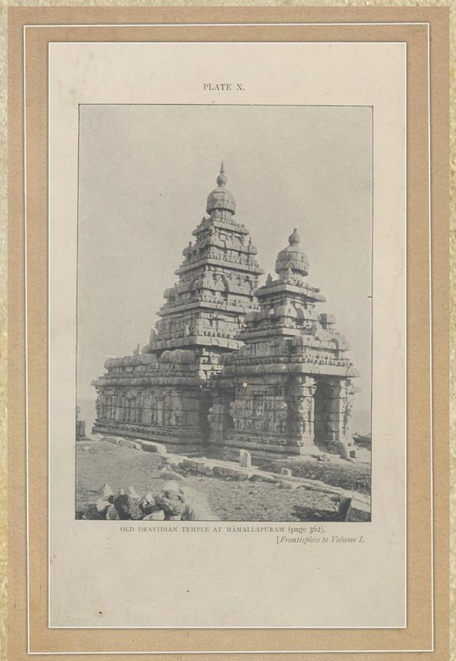
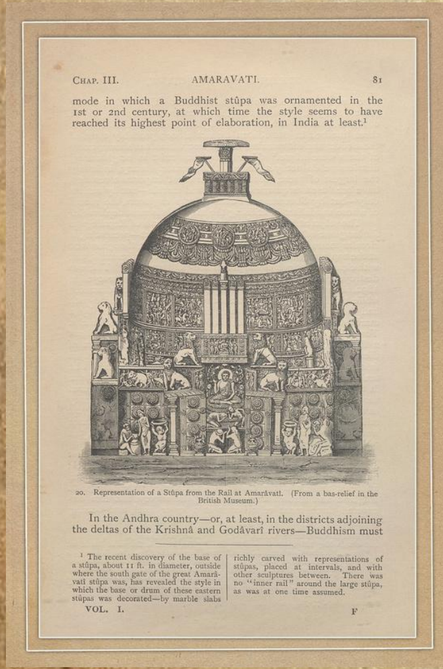


PLATE X.

OLD DRAVIDIAN TEMPLE AT MAMALLAPURAM (page 362).
[*Frontispiece to Volume I.*



CHAP. III. AMARAVATI. 81

mode in which a Buddhist stûpa was ornamented in the 1st or 2nd century, at which time the style seems to have reached its highest point of elaboration, in India at least.[1]

20. Representation of a Stûpa from the Rail at Amarâvatî. (From a bas-relief in the British Museum.)

In the Andhra country—or, at least, in the districts adjoining the deltas of the Krishnâ and Godâvarî rivers—Buddhism must

[1] The recent discovery of the base of a stûpa, about 11 ft. in diameter, outside where the south gate of the great Amarâvatî stûpa was, has revealed the style in which the base or drum of these eastern stûpas was decorated—by marble slabs richly carved with representations of stûpas, placed at intervals, and with other sculptures between. There was no "inner rail" around the large stûpa, as was at one time assumed.

VOL. I. F

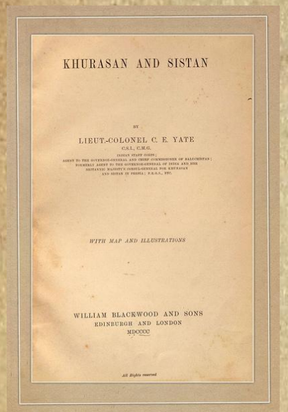


HISTORY OF INDIAN AND EASTERN ARCHITECTURE

by James Fergusson, ed. James Burgess & R. Phene Spiers., London: John Murray, 1910

From the collection of our records, here is a glimpse of the article issued by the Press Information Bureau stating, "The emblem of our Republic which is a replica of the lion, capital of SarnatHistory of Indian and Eastern Architecture by James Fergusson, a Scottish architectural historian, was first published in 1876 and later revised in two volumes in 1910 by James Burgess, former Director of the Archaeological Survey of India, and Richard Spiers, an architect and historian.

This book is divided into four parts: Buddhist Architecture, Himalayan Architecture, Dravidian Style (including rock-cut temples and civil architecture), and Chalukyan Style. Fergusson categorized Indian monuments by region, religion, and chronology, linking their development to cultural and racial distinctions like 'Aryan' and 'Dravidian.'h, will from January, 26th, 1950, replace the Crown on State buildings, structures, furniture... The State emblem is a symbol of India's ancient and unique culture."


KHURASAN AND SISTAN

BY

LIEUT.-COLONEL C. E. YATE

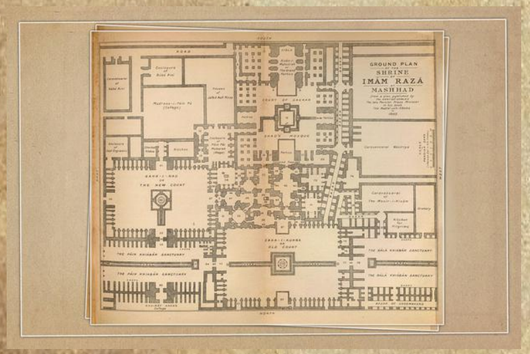
C.S.I., C.M.G.

WITH MAP AND ILLUSTRATIONS

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MDCCCC


CHAPTER IV.

BAGHDAD.

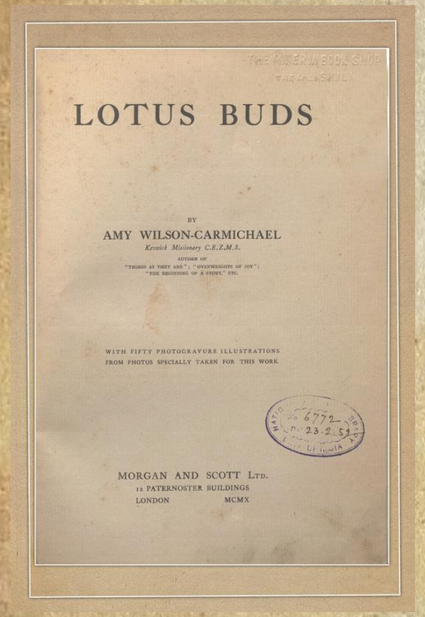

GROUND PLAN
SHRINE
IMAM RAZA
MASHHAD



KHURASAN AND SISTAN

by Charles Edward Yate, William Blackwood and Sons, Edinburg, 1900

Charles Edward Yate (1849-1940) was a British diplomat and scholar who served in various capacities in British India and Persia (modern-day Iran). In this book, Yate provides a detailed account of the historical, cultural, and geographical aspects of the regions of Khurasan and Sistan, which are located in present-day Iran and Afghanistan. The book offers insights into the history, politics, and society of these regions, covering topics such as the influence of various empires, the significance of trade routes, and the cultural heritage of the people inhabiting these areas. "Khurasan and Sistan" remains a valuable resource for those interested in the History and Geopolitics of Central Asia.


LOTUS BUDS

BY

AMY WILSON-CARMICHAEL

Kennick Missionary C.E.Z.M.S.

AUTHOR OF

"THOUGH AS THEY ARE"; "OVERWEIGHTS OF JOY";

"THE BEGINNING OF A STORY," ETC.

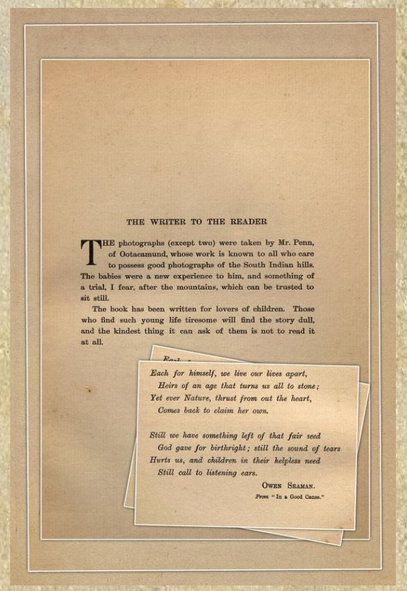
WITH FIFTY PHOTOGRAVURE ILLUSTRATIONS

FROM PHOTOS SPECIALLY TAKEN FOR THIS WORK

MORGAN AND SCOTT LTD.

12 PATERNOSTER BUILDINGS

LONDON MCMX


THE WRITER TO THE READER

THE photographs (except two) were taken by Mr. Penn, of Ootacamund, whose work is known to all who care to possess good photographs of the South Indian hills. The babies were a new experience to him, and something of a trial, I fear, after the mountains, which can be trusted to sit still.

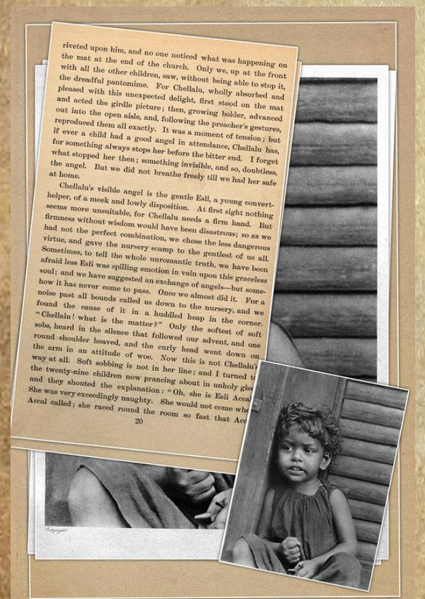
The book has been written for lovers of children. Those who find such young life tiresome will find the story dull, and the kindest thing it can ask of them is not to read it at all.

Each for himself, we live our lives apart,
Heirs of an age that turns us all to stone;
Yet ever Nature, thrust from out the heart,
Comes back to claim her own.

Still we have something left of that fair seed
God gave for birthright; still the sound of tears
Hurts us, and children in their helpless need
Still call to listening ears.

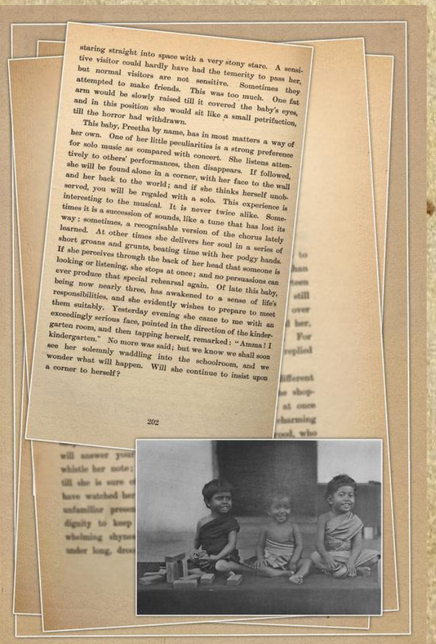
OWEN SEAMAN.

From "In a Good Cause."


riveted upon him, and no one noticed what was happening on the mat at the end of the church. Only we, up at the front with all the other children, saw, without being able to stop it, the dreadful pantomime. For Chellalu, wholly absorbed and pleased with this unexpected delight, first stood on the mat and acted the girelle picture; then, growing bolder, advanced out into the open aisle, and, following the preacher's gestures, reproduced them all exactly. It was a moment of tension; but if ever a child had a good angel in attendance, Chellalu has, for something always stops her before the bitter end. I forget what stopped her then; something invisible, and so, doubtless, the angel. But we did not breathe freely till we had her safe at home.

Chellalu's visible angel is the gentle Esil, a young convert-helper, of a meek and lowly disposition. At first sight nothing seems more unsuitable, for Chellalu needs a firm hand. But firmness without wisdom would have been disastrous; so as we had not the perfect combination, we chose the less dangerous virtue, and gave the nursery scamp to the gentlest of us all. Sometimes, to tell the whole unromantic truth, we have been afraid less Esil was spilling emotion in vain upon this graceless soul; and we have suggested an exchange of angels—but some-how it has never come to pass. Once we almost did it. For a noise past all bounds called us down to the nursery, and we found the cause of it in a huddled heap in the corner. "Chellalu! what is the matter?" Only the softest of soft sobs, heard in the silence that followed our advent, and one round shoulder heaved, and the curly head went down on the arm in an attitude of woe. Now this is not Chellalu's way at all. Soft sobbing is not in her line; and I turned it the twenty-nine children now prancing about in unholy glee and they shouted the explanation: "Oh, she is Esil Accal called; she raced round the room so fast that Accal She was very exceedingly naughty. She would not come wh

20


staring straight into space with a very stony stare. A sensi-tive visitor could hardly have had the temerity to pass her, but normal visitors are not sensitive. Sometimes they attempted to make friends. This was too much. One fat arm would be slowly raised till it covered the baby's eyes, and in this position she would sit like a small petrifaction, till the horror had withdrawn.

This baby, Preetha by name, has in most matters a way of her own. One of her little peculiarities is a strong preference for solo music as compared with concert. She listens atten-tively to others' performances, then disappears. If followed, she will be found alone in a corner, with her face to the wall and her back to the world; and if she thinks herself unob-served, you will be regaled with a solo. This experience is interesting to the musical. It is never twice alike. Some-times it is a succession of sounds, like a tune that has lost its way; sometimes, a recognisable version of the chorus lately learned. At other times she delivers her soul in a series of short groans and grunts, beating time with her podgy hands. If she perceives through the back of her head that someone is looking or listening, she stops at once; and no persuasions can ever produce that special rehearsal again. Of late this baby, being now nearly three, has awakened to a sense of life's responsibilities, and she evidently wishes to prepare to meet them suitably. Yesterday evening she came to me with an exceedingly serious face, pointed in the direction of the kinder-garten room, and then tapping herself, remarked: "Amma! I kindergarten." No more was said; but we know we shall soon see her solemnly waddling into the schoolroom, and we wonder what will happen. Will she continue to insist upon a corner to herself?

202

LOTUS BUDS

by Amy Wilson- Carmichael, Morgan and Scott Ltd. London, 1910

This edition incorporates fifty black and white photographs of children and places from Dohnavur taken especially for this book. The book contains records of incredible events, mixed with the common yet divine routine in an unusual orphanage and about many of the babies raised in Amy Carmichael's care and in the care of those who worked alongside her. Many of the little girls came from people who were going to send their daughters to become Hindu temple priestesses. This is an emotional ride for sure! The early parts of the book describe the children and the workers-a happy picture it paints, of beautiful Indian children with mischief and love in their hearts, girls full of life and joy.

COLLECTION OF ADVERTISEMENTS

#VINTAGEADSOFINDIA



By Appointment to

His Excellency
Late Viceroy and Governor

The LORD IRWIN.
General of India.

WENGER

CONFECTIONER : CATERER

Connaught Place NEW DELHI

Phone 2271 NEW DELHI. 5604 OLD DELHI.

THE LEADING HOUSE FOR ALL KINDS OF CONFECTIONERY.

The only maker of the "Bermaline" Bread in Delhi.

WELL APPOINTED

RESTAURANT ON FIRST FLOOR

Luncheons and Dinners served Table d'Hote or a la Carte

OUTSIDE CATERING OF EVERY DESCRIPTION UNDERTAKEN.

DANCE HALL.—THE BEST PUBLIC HALL IN NEW OR OLD DELHI.

The hall can be Reserved for Partie's receptions and Banquets Etc.

SWEET NOSTALGIA: WENGER

THE CAFÉ THAT STAYED

In the 1930s New Delhi, the new capital of British India was taking shape and Connaught Place was built as its central market Wenger Confectioners and Caterers was one of the earliest occupants of this "large circular bazaar" (The Delhi Directory, 1932). In its advertisement, Wenger establishes itself as a leading house for all kinds of confectionery duly appointed by the late Lord Irwin, Late Viceroy and Governor General of India. Although much diminished since its inception, Wenger remains in its original location in Connaught Place.

The Delhi Directory was an exhaustive advertorial publication that also served as an informative city guide with information about various professional and commercial services available in Delhi at that time.



OF SEEDS AND FLOWERS:

POCHA'S SEEDS

This multi-colour advertisement appears in the 1938 edition of The Delhi Directory. The freshness of the colours and the visuals make this a unique visual treat. The fact that advertisers of products from cities beyond Delhi chose to advertise in The Delhi Directory attests to its pan-India reach.

As the preface of this particular edition of 'The Delhi Directory', explains,

"...we again ventured to prepare a new Directory, with the special object of describing New Delhi in full detail, from a strictly practical viewpoint of useful and efficient service."

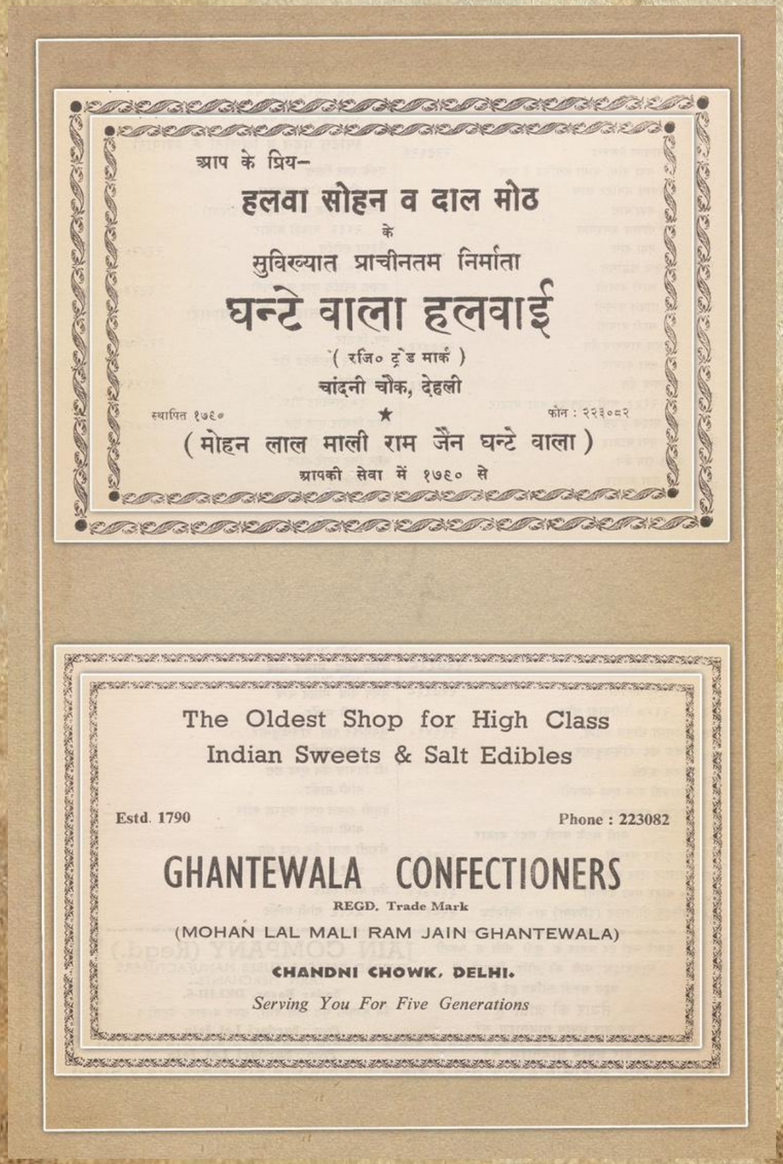
MUSICAL MEMORIES:

TUNES HEARD AND FORGOTTEN



This crisp advertisement of Rati Ram and Sons was established in 1895. Proclaiming itself as the oldest harmonium house, it prides itself on its exquisite workmanship and reliability. This advertisement takes us back to a world of 'Kaarigari' where each harmonium was lovingly hand-crafted and the skill was passed down to future generations. It is a world perhaps far removed from the present yet the advertisement beautifully proclaims its vitality and relevance.

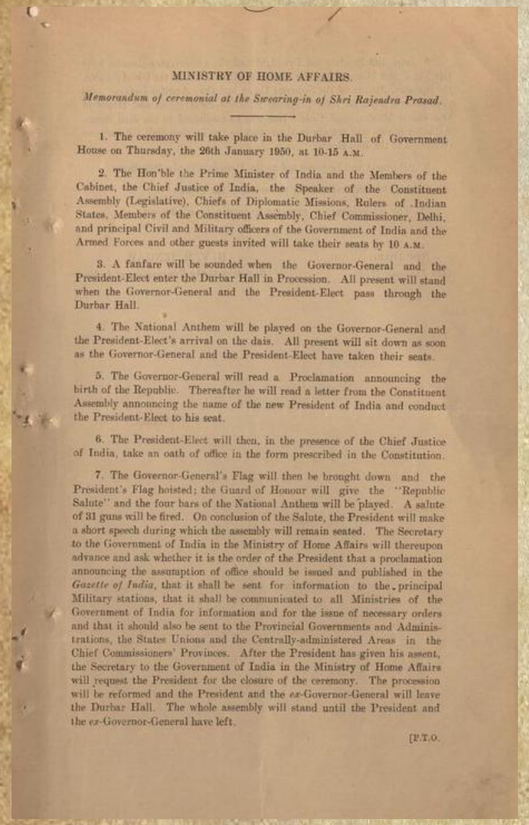
THE LEGENDARY "GHANTEWALA CONFECTIONERY" OF CHANDNI CHOWK



Chandni Chowk is one of the oldest and busiest markets oinOld Delhi. It is a must-visit place in Delhi, where the past is omnipresent in its sights, sounds, and tastes. This modest bilingual black and white advertisement which appears in the 1966 edition of The Delhi Jain Directory is that of the legendary "Ghantewala Confectionery" which was established in 1790 in Chandni Chowk and would be known to generations as a must-visit place of Chandni Chowk.

OUR HEROS

#MAINBHARATHOON



MINISTRY OF HOME AFFAIRS.

Memorandum of ceremonial at the Swearing-in of Shri Rajendra Prasad.

1. The ceremony will take place in the Durbar Hall of Government House on Thursday, the 26th January 1950, at 10-15 A.M.

2. The Hon'ble the Prime Minister of India and the Members of the Cabinet, the Chief Justice of India, the Speaker of the Constituent Assembly (Legislative), Chiefs of Diplomatic Missions, Rulers of Indian States, Members of the Constituent Assembly, Chief Commissioner, Delhi, and principal Civil and Military officers of the Government of India and the Armed Forces and other guests invited will take their seats by 10 A.M.

3. A fanfare will be sounded when the Governor-General and the President-Elect enter the Durbar Hall in Procession. All present will stand when the Governor-General and the President-Elect pass through the Durbar Hall.

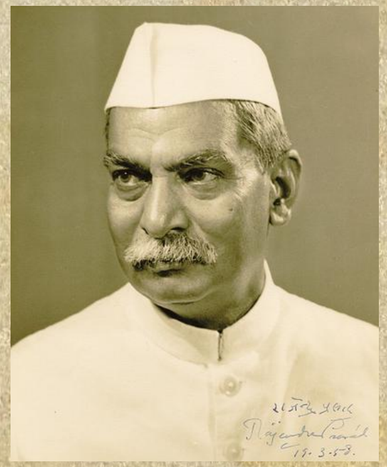
4. The National Anthem will be played on the Governor-General and the President-Elect's arrival on the dais. All present will sit down as soon as the Governor-General and the President-Elect have taken their seats.

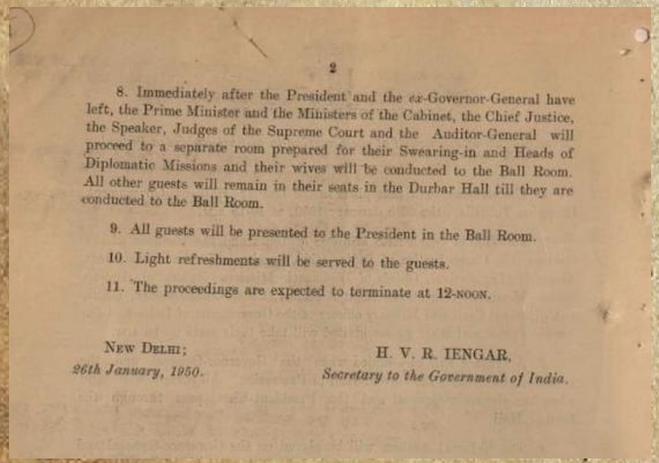
5. The Governor-General will read a Proclamation announcing the birth of the Republic. Thereafter he will read a letter from the Constituent Assembly announcing the name of the new President of India and conduct the President-Elect to his seat.

6. The President-Elect will then, in the presence of the Chief Justice of India, take an oath of office in the form prescribed in the Constitution.

7. The Governor-General's Flag will then be brought down and the President's Flag hoisted; the Guard of Honour will give the "Republic Salute" and the four bars of the National Anthem will be played. A salute of 31 guns will be fired. On conclusion of the Salute, the President will make a short speech during which the assembly will remain seated. The Secretary to the Government of India in the Ministry of Home Affairs will thereupon advance and ask whether it is the order of the President that a proclamation announcing the assumption of office should be issued and published in the *Gazette of India*, that it shall be sent for information to the principal Military stations, that it shall be communicated to all Ministries of the Government of India for information and for the issue of necessary orders and that it should also be sent to the Provincial Governments and Administrations, the States Unions and the Centrally-administered Areas in the Chief Commissioners' Provinces. After the President has given his assent, the Secretary to the Government of India in the Ministry of Home Affairs will request the President for the closure of the ceremony. The procession will be reformed and the President and the ex-Governor-General will leave the Durbar Hall. The whole assembly will stand until the President and the ex-Governor-General have left.

[P.T.O.





2

8. Immediately after the President and the ex-Governor-General have left, the Prime Minister and the Ministers of the Cabinet, the Chief Justice, the Speaker, Judges of the Supreme Court and the Auditor-General will proceed to a separate room prepared for their Swearing-in and Heads of Diplomatic Missions and their wives will be conducted to the Ball Room. All other guests will remain in their seats in the Durbar Hall till they are conducted to the Ball Room.

9. All guests will be presented to the President in the Ball Room.

10. Light refreshments will be served to the guests.

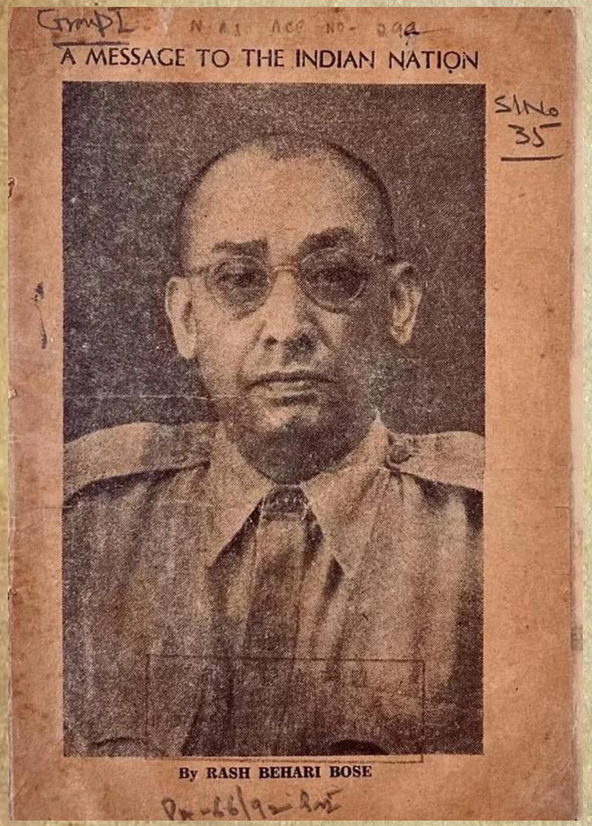
11. The proceedings are expected to terminate at 12-NOON.

NEW DELHI;
26th January, 1950.

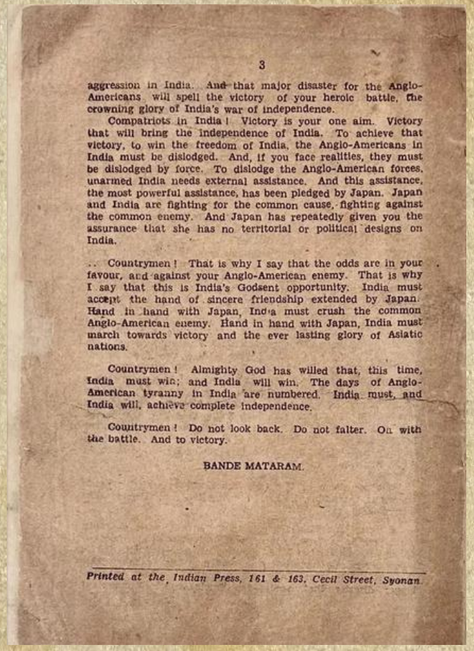
H. V. R. IENGAR,
Secretary to the Government of India.

DR. RAJENDRA PRASAD (1884-1963)

The Memorandum of ceremonial at the Swearing-in of Shri Rajendra Prasad at the Durbar Hall of Government House on Thursday, the 26th January 1950, at 10:15 am to celebrate India's first Republic Day issued by the Ministry of Home Affairs.


A MESSAGE TO THE INDIAN NATION

By RASH BEHARI BOSE


3

aggression in India. And that major disaster for the Anglo-Americans will spell the victory of your heroic battle, the crowning glory of India's war of independence.

Compatriots in India! Victory is your one aim. Victory that will bring the independence of India. To achieve that victory, to win the freedom of India, the Anglo-Americans in India must be dislodged. And, if you face realities, they must be dislodged by force. To dislodge the Anglo-American forces, unarmed India needs external assistance. And this assistance, the most powerful assistance, has been pledged by Japan. Japan and India are fighting for the common cause, fighting against the common enemy. And Japan has repeatedly given you the assurance that she has no territorial or political designs on India.

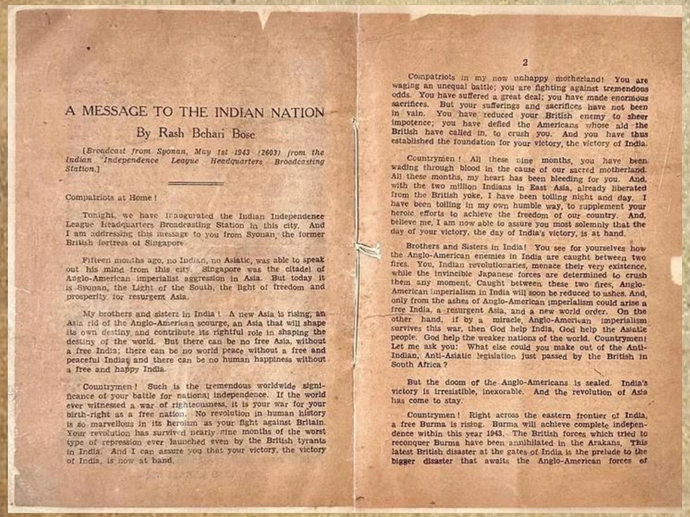
Countrymen! That is why I say that the odds are in your favour, and against your Anglo-American enemy. That is why I say that this is India's Godsent opportunity. India must accept the hand of sincere friendship extended by Japan. Hand in hand with Japan, India must crush the common Anglo-American enemy. Hand in hand with Japan, India must march towards victory and the ever lasting glory of Asiatic nations.

Countrymen! Almighty God has willed that, this time, India must win; and India will win. The days of Anglo-American tyranny in India are numbered. India must, and India will, achieve complete independence.

Countrymen! Do not look back. Do not falter. On with the battle. And to victory.

BANDE MATARAM.

Printed at the Indian Press, 161 & 163, Cecil Street, Syonan.


A MESSAGE TO THE INDIAN NATION

By Rash Behari Bose

[Broadcast from Syonan, May 1st 1943 (2603) from the Indian Independence League Headquarters Broadcasting Station.]

Compatriots at Home!

Tonight, we have inaugurated the Indian Independence League Headquarters Broadcasting Station in this city. And I am addressing this message to you from Syonan, the former British fortress of Singapore.

Fifteen months ago, no Indian, no Asiatic, was able to speak out his mind from this city. Singapore was the citadel of Anglo-American imperialist aggression in Asia. But today it is Syonan, the Light of the South, the Right of freedom and prosperity for resurgent Asia.

My brothers and sisters in India! A new Asia is rising, an Asia rid of the Anglo-American scourge, an Asia that will shape its own destiny and contribute its rightful role in shaping the destiny of the world. But there can be no free Asia, without a free India; there can be no world peace without a free and peaceful India; and there can be no human happiness without a free and happy India.

Countrymen! Such is the tremendous worldwide significance of your battle for national independence. If the world ever witnessed a war of righteousness, it is your war for your birth-right as a free nation. No revolution in human history is so marvellous in its heroism as your fight against Britain. Your revolution has survived nearly nine months of the worst type of repression ever launched even by the British tyrants in India. And I can assure you that your victory, the victory of India, is now at hand.

2

Compatriots in my now unhappy motherland! You are waging an unequal battle; you are fighting against tremendous odds. You have suffered a great deal; you have made enormous sacrifices. But your sufferings and sacrifices have not been in vain. You have reduced your British enemy to sheer impotence; you have defied the Americans whose aid the British have called in, to crush you. And you have thus established the foundation for your victory, the victory of India.

Countrymen! All these nine months, you have been wading through blood in the cause of our sacred motherland. All these months, my heart has been bleeding for you. And, with the two million Indians in East Asia, already liberated from the British yoke, I have been toiling night and day. I have been toiling in my own humble way, to supplement your heroic efforts to achieve the freedom of our country. And, believe me, I am now able to assure you most solemnly that the day of your victory, the day of India's victory, is at hand.

Brothers and Sisters in India! You see for yourselves how the Anglo-American enemies in India are caught between two fires. You, Indian revolutionaries, menace their very existence, while the invincible Japanese forces are determined to crush them any moment. Caught between these two fires, Anglo-American imperialism in India will soon be reduced to ashes. And, only from the ashes of Anglo-American imperialism could arise a free India, a resurgent Asia, and a new world order. On the other hand, if by a miracle, Anglo-American imperialism survives this war, then God help India, God help the Asiatic people. God help the weaker nations of the world. Countrymen! Let me ask you: What else could you make out of the Anti-Indian, Anti-Asiatic legislation just passed by the British in South Africa?

But the doom of the Anglo-Americans is sealed. India's victory is irresistible, inexorable. And the revolution of Asia has come to stay.

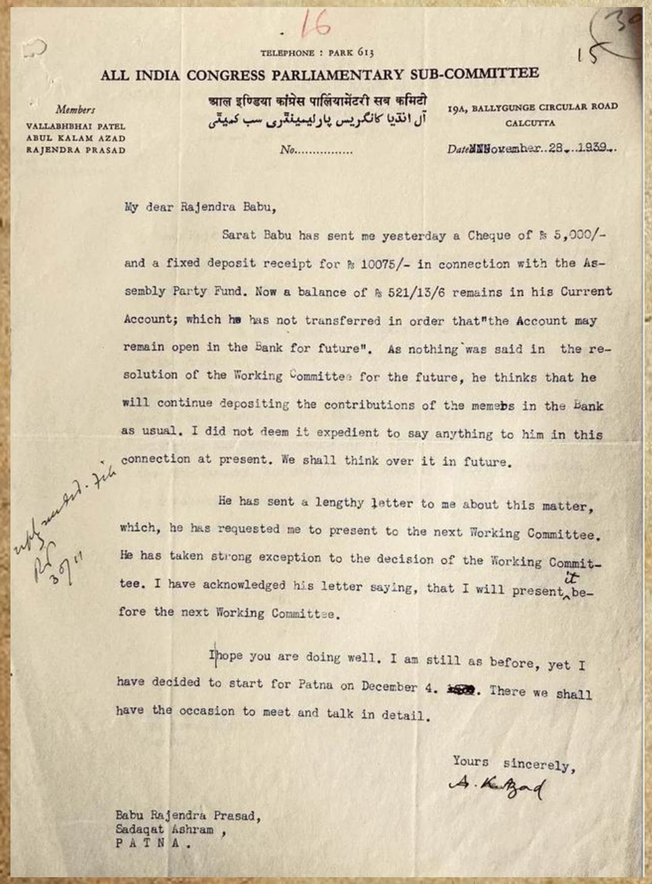
Countrymen! Right across the eastern frontier of India, a free Burma is rising. Burma will achieve complete independence within this year 1943. The British forces, which tried to reconquer Burma have been annihilated in the Arakans. This latest British disaster at the gates of India is the prelude to the bigger disaster that awaits the Anglo-American forces of

RASH BEHARI BOSE (1886-1945)

A Radio Broadcast by Rash Behari Bose from the Indian Independence League Headquarters Broadcasting Station on the occasion of the inauguration ceremony of the Broadcasting Station, dated May 1st, 1943.



MAULANA ABUL KALAM AZAD (1888- 1958)



16

TELEPHONE : PARK 613

ALL INDIA CONGRESS PARLIAMENTARY SUB-COMMITTEE

आल इण्डिया कांग्रेस पार्लियामेंटरी सब कमिटी

آل انڈیا کانگریس پارلیمینٹری سب کمیٹی

Members
VALLABHBHAI PATEL
ABUL KALAM AZAD
RAJENDRA PRASAD

19A, BALLYGUNGE CIRCULAR ROAD
CALCUTTA

No.....

Date November 28 1939

My dear Rajendra Babu,

Sarat Babu has sent me yesterday a Cheque of Rs 5,000/- and a fixed deposit receipt for Rs 10075/- in connection with the Assembly Party Fund. Now a balance of Rs 521/13/6 remains in his Current Account; which he has not transferred in order that "the Account may remain open in the Bank for future". As nothing was said in the resolution of the Working Committee for the future, he thinks that he will continue depositing the contributions of the memebs in the Bank as usual. I did not deem it expedient to say anything to him in this connection at present. We shall think over it in future.

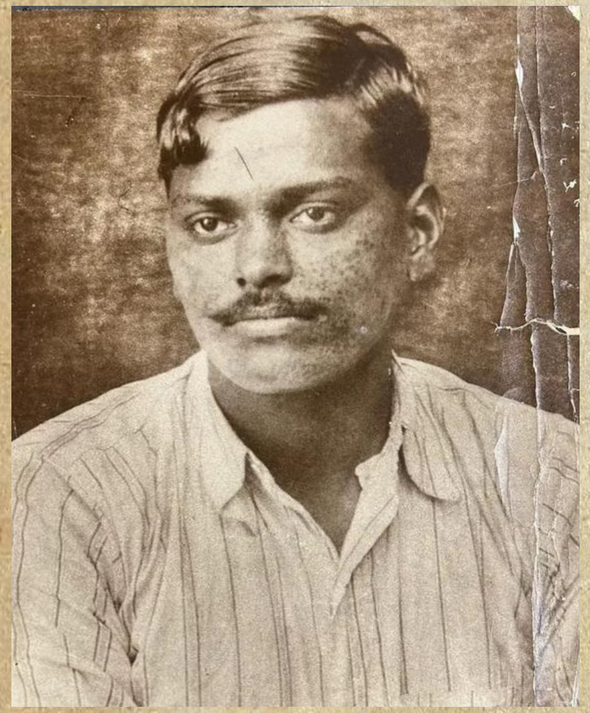
He has sent a lengthy letter to me about this matter, which, he has requested me to present to the next Working Committee. He has taken strong exception to the decision of the Working Committee. I have acknowledged his letter saying, that I will present it before the next Working Committee.

I hope you are doing well. I am still as before, yet I have decided to start for Patna on December 4. [redacted]. There we shall have the occasion to meet and talk in detail.

Yours sincerely,
A. K. Azad

Babu Rajendra Prasad,
Sadaqat Ashram,
PATNA.

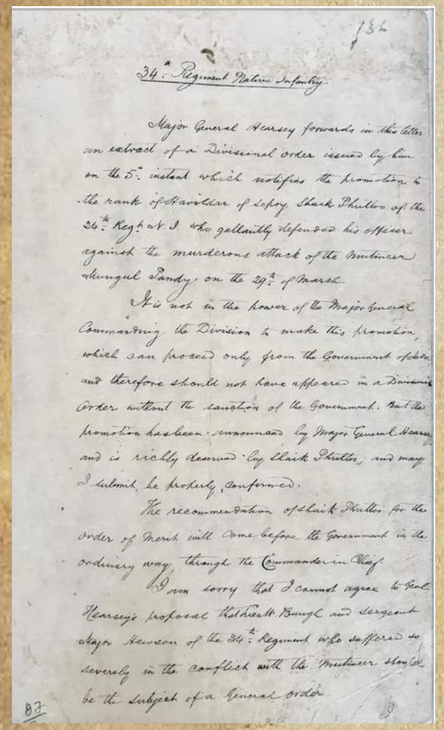
A letter from Maulana Azad to Dr Rajendra Prasad, dated 28th November 1939 Calcutta, regarding the cheque sent by Sarat Babu in connection with the All India Congress Parliamentary Sub-Committee's fund.





CHANDRA SHEKHAR AZAD (1906-1931)

Rare photographs of the martyr, Chandra Shekar Azad



34th Regiment Native Infantry.

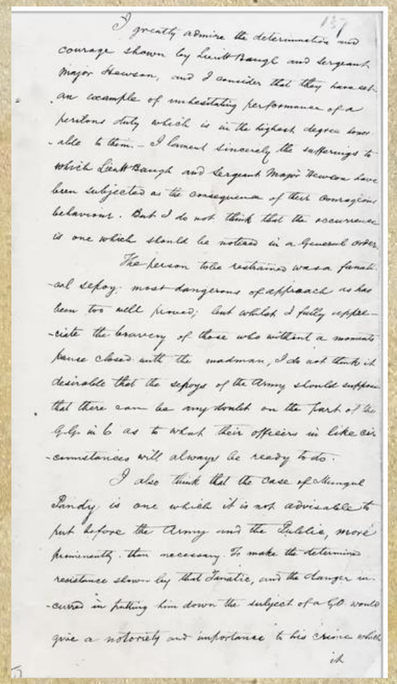
Major General Hearsey forwards in this letter an extract of a Divisional order issued by him on the 5th instant which notifies the promotion to the rank of Havildar of Sepoy Shaik Phuddoo of the 34th Regt N.I. who gallantly defended his Officer against the murderous attack of the Mutineer Mungul Pandy, on the 29th of March.

It is not in the power of the Major General Commanding the Division to make this promotion, which can proceed only from the Government of India, and therefore should not have appeared in a Divisional Order without the sanction of the Government. But the promotion has been recommended by Major General Hearsey, and is richly deserved by Shaik Phuddoo, and may, I submit, be properly confirmed.

The recommendation of Shaik Phuddoo for the Order of Merit will come before the Government in the ordinary way, through the Commander in Chief.

I am sorry that I cannot agree to Genl Hearsey's proposal that Lieut Baugh and Sergeant Major Newson of the 34th Regiment who suffered severely in the conflict with the Mutineer should be the subject of a General order.

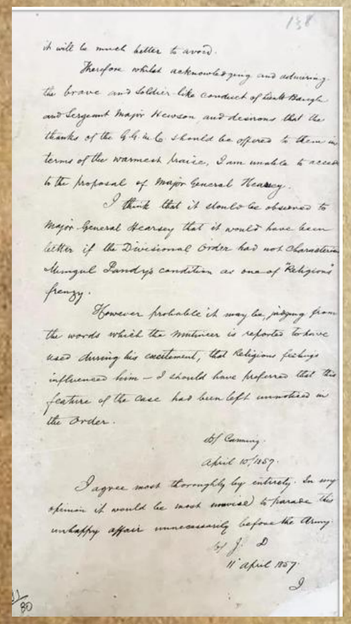
87



I greatly admire the determination and courage shown by Lieut Baugh and Sergeant Major Newson, and I consider that they have set an example of unhesitating performance of a persons duty which is in the highest degree honorable to them. I lament sincerely the sufferings to which Lieut Baugh and Sergeant Major Newson have been subjected as the consequence of their courageous behaviour. But I do not think that the occurrence is one which should be noticed in a General order.

The person take reclaimed was a female Sepoy, most dangerous of approach as has been too well proved, but which I fully appreciate the bravery of those who without a moments pause closed with the madman, I do not think it desirable that the Sepoys of the Army should suppose that there can be any doubt on the part of the Govt in to what their officers in like circumstances will always be ready to do.

I also think that the case of Mungul Pandy is one which it is not advisable to put before the Army and the Public, more prominently than necessary to make the determined resistance shown by that Fanatic, and the danger incurred in putting him down the subject of a G.O. would give a notoriety and importance to his crime which it



it will be much better to avoid.

Therefore whilst acknowledging and admiring the brave and Soldier like conduct of Lieut Baugh and Sergeant Major Newson and desirous that the thanks of the Govt in C should be offered to them in terms of the warmest praise, I am unable to accede to the proposal of Major General Hearsey.

I think that it should be observed to Major General Hearsey that it would have been better if the Divisional Order had not characterized Mungul Pandys condition as one of Religious frenzy.

However probable it may be, judging from the words which the Mutineer is reported to have used during his excitement, that Religious feelings influenced him — I should have preferred that the feature of the case has been left unnoticed in the Order.

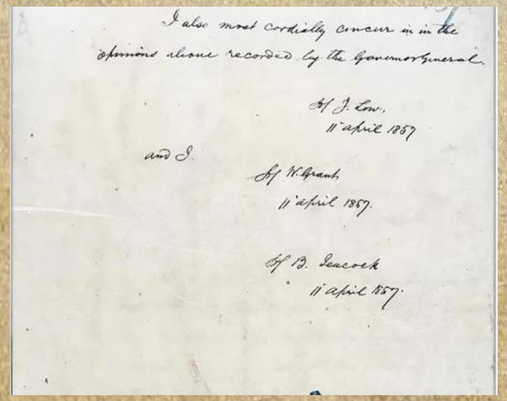
H. Canning
April 10, 1857

I agree most thoroughly by entirely in my opinion it would be most unwise to harass this unhappy affair unnecessarily before the Army

H. J. D.
11 April 1857

J

80



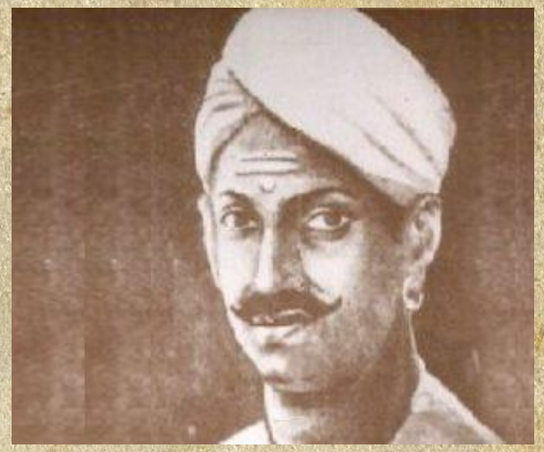
I also most cordially concur in in the opinions above recorded by the Governor General.

H. J. Low.
11 April 1857

and J.

H. W. Grant.
11 April 1857.

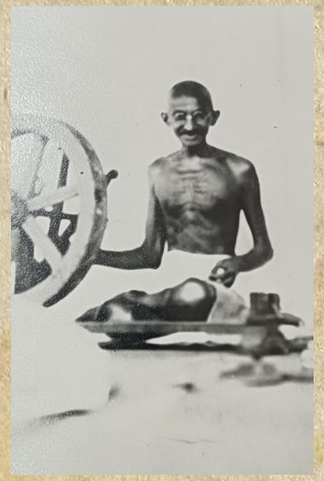
H. B. Peacock
11 April 1857.



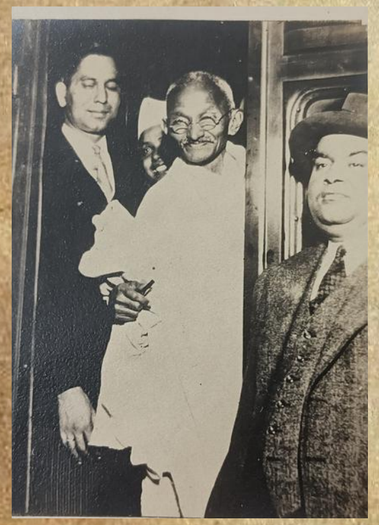
MANGAL PANDEY (1827-1857)

Report of the 34th Regiment Native Army by the Mitchell, Lt. Coll. Canning, 19th Regt. President regarding the description of Mangal Pandey as a 'mutineer', dated 10th April 1857.





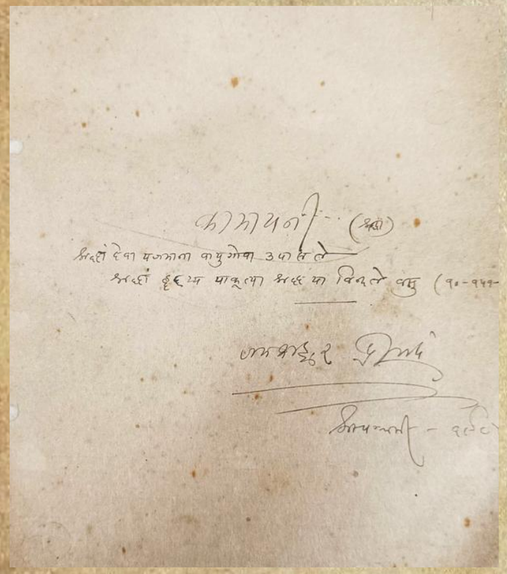




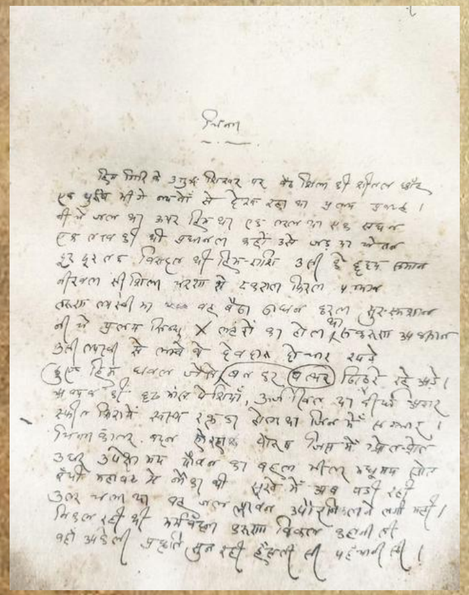


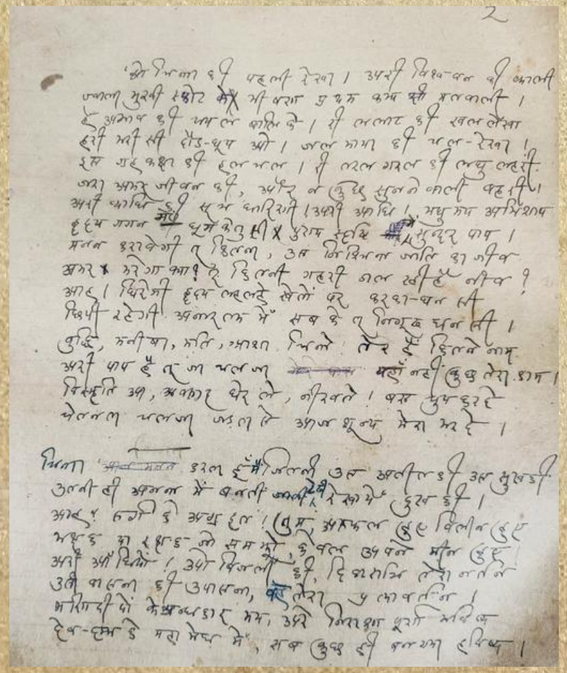
MAHATMA GANDHI (1869-1948)

Rare photographs of Mohandas Karamchand Gandhi from the Gandhi-Kallenbach Papers, Private Archives collection.







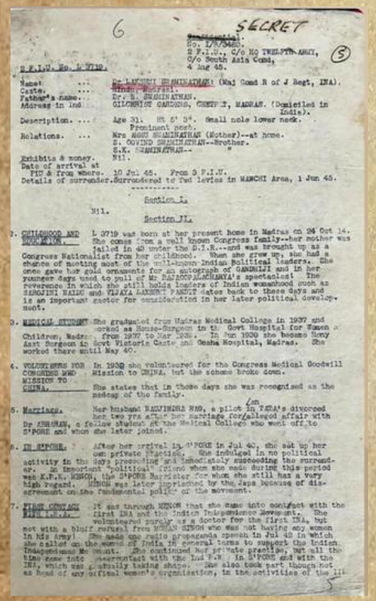


JAISHANKAR PRASAD (1889-1937)

हिन्दी साहित्य में छायावादी युग के महान साहित्यकार, नाटककार, कथाकार व निबंधकार महाकवि जयशंकर प्रसाद की प्रसिद्ध रचना 'कामायनी' की हस्तलिखित पेज के कुछ अंश।

CAPTAIN LAKSHMI SEHGAL (1914-2012)





SECRET

No. D/5/45.
S.F.L.O., C/o HQ TWELFTH ARMY,
C/o South Asia Comd,
4 Aug 45.

S.F.L.O. No. L 37319.

Name: Dr LAKSHMI SWAMINATHAN (Maj Comd R of J Regt, INA).
Caste: Hindu Brahmin.
Father's name: Dr S. SWAMINATHAN.
Address in Ind: GILCHRIST GARDENS, CHETPUT, MADRAS. (Domiciled in India).
Description: Age 31. Ht 5' 3". Small mole lower neck. Prominent Nose.
Relations: Mrs ANNI SWAMINATHAN (Mother)--at home. S. GOVIND SWAMINATHAN--Brother. S.K. SWAMINATHAN--
Exhibits & money: Nil.
Date of arrival at FIO & from where: 10 Jul 45. From 3 F.I.U.
Details of surrender: Surrendered to Tac levies in MANCHI Area, 1 Jun 45.

Section I.

Nil.

Section II.

1. CHILDHOOD AND EDUCATION: L 37319 was born at her present home in Madras on 24 Oct 14. She comes from a well known Congress family--her mother was jailed in 40 under the D.I.R.--and was brought up as a Congress Nationalist from her childhood. When she grew up, she had a chance of meeting most of the well-known Indian Political leaders. She once gave her gold ornaments for an autograph of GANDHIJI and in her younger days used to pull MR. JINNAH'S(PAKISTAN) spectacles!! The reverence in which she still holds leaders of Indian womanhood such as SAROJINI NAIDU and VIJAYA LAKSHMI PANDIT dates back to these days and is an important factor for consideration in her later political development.

2. MEDICAL STUDIES: She graduated from Madras Medical College in 1937 and worked as House-Surgeon in th Govt Hospital for Women & Children, Madras from 1937 to Mar 1938. In Apr 1938 she became Surg Asst Surgeon in Govt Victoria Caste and Cosha Hospital, Madras. She worked there until May 40.

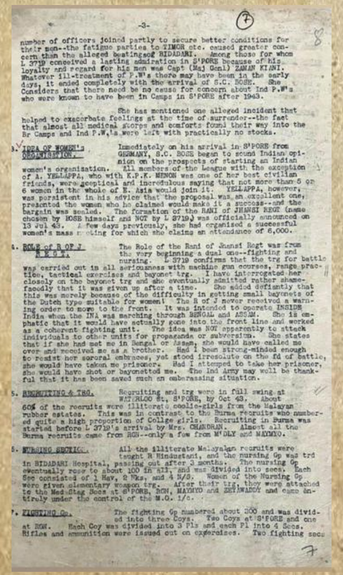
3. VOLUNTEERS FOR CONGRESS MED MISSION TO CHINA: In 1938 she volunteered for the Congress Medical Goodwill Mission to CHINA, but the scheme broke down.

4. Marriage: She states that in those days she was recognised as the madcap of the family.

Her husband RAGUNDRA RAO, a pilot in TATA's divorced her two yrs after their marriage (explained affair with Dr SWAMY, a fellow student at the Medical College who went off to S'PORE and whom she later joined).

5. IN S'PORE: After her arrival in S'PORE in Jul 40, she set up her own private Practice. She indulged in no political activity in the 18 months preceding the surrender. An important political friend whom she made during this period was K.P.K. MENON, the S'PORE Barrister for whom she still has a very high regard. MENON was later interned by the Japs because of disagreement on the fundamental policy of the movement.

6. FIRST CONTACT WITH I.N.A.: It was through MENON that she came into contact with the IND Army and the Indian Independence Movement. She volunteered purely as a doctor for the first INA, but met with a blunt refusal from MENON who was not having any women in his army! She made one radio propaganda speech in Jul 43 in which she called on the women of India in general terms to support the Indian Independence Movement. She continued her private practice, but all the time came into contact with the Ind Pol in S'PORE and with the IND, which was gradually taking shape. She also took part through out as Head of any official women's organisation, in the activities of the Ind



number of officers, joined partly to secure better conditions for their son--the fatimo parties to SIMON etc. caused greater concern than the alleged beatings of BIDADARI. Among those for whom L 37319 conceived a lasting admiration in S'PORE because of his loyalty and regard for his men was Capt (Maj Gen) LOGAN KIANI. Whatever ill-treatment of J.W's there may have been in the early days, it ended completely with the arrival of F.C. HQRS. She Considers that there need be no cause for concern about Ind P.W's who were known to have been in Camps in S'PORE after 1943.

She has mentioned one alleged incident that helped to exacerbate feelings at the time of surrender--the fact that almost all medical stores and comforts found their way into the Br Camps and Ind P.W's were left with practically no stocks.

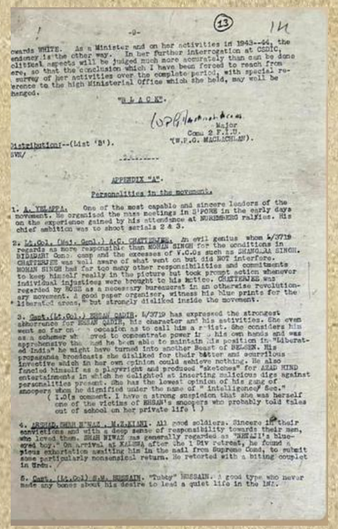
7. IDEA OF WOMEN'S ORGANISATION: Immediately on his arrival in S'PORE from BURMA, H.C. HQRS began to sound Indian opinion on the prospects of starting an Indian women's organisation. All members of the League with the exception of A. YELLAPPA, who with K.P.K. MENON was one of her best civilian friends, were sceptical and incredulous saying that not more than 5 or 6 women in the whole of E. Asia would join it. YELLAPPA, however, was persistent in his advice that the proposal was an excellent one, presented the women who he claimed would make it a success--and the bargain was sealed. The formation of the RANI of JHANSI REGT (name chosen by HQRS himself and NOT by L 37319) was officially announced on 13 Jul 43. A few days previously, she had organised a successful women's mass meeting for which she claims an attendance of 6,000.

8. ROLE of R of J Regt: The Role of the Rani of Jhansi Regt was from the very beginning a dual one--fighting and nursing. L 37319 confirms that the trg for battle was carried out in all formations with machine gun courses, range practice, tactical exercises and bayonet trg. I have interrogated her closely on the bayonet trg as she eventually admitted rather shamefacedly that it was given up after a time. She added diffidently that this was merely because of the difficulty in getting small bayonets of the Dutch type suitable for women! The R of J never received a warning order to move to the front. It was intended to operate INSIDE India when the INA was marching through BENGAL and ASSAM. She is emphatic that it would have actually gone into the front line and worked as a coherent fighting unit. The idea was NOT opportunity to attack individuals to which units for propaganda or subversion. She states that if she had met me in Bengal or Assam, she would have called me over and received me as a brother. And I been strong-minded enough to resist her maternal embraces, yet stood irresolute on the fd of battle, she would have taken me prisoner. And I attempted to take her prisoner, she would have shot or bayonetted me. The Ind Army way well be thankful that it has been saved such an embarrassing situation.

9. RECRUITING & TRG: Recruiting and trg were in full swing at RAFFLES Pl, S'PORE, by Oct 43. About 60% of the recruits were illiterate semi-serfs from the Malayan rubber estates. This was in contrast to the Burma recruits who numbered quite a high proportion of College girls. Recruiting in Burma was started before L 37319's arrival by Mrs. CHANDRAN. Almost all the Burma recruits came from HQR--only a few from MYAK and MANDO.

10. NURSING SECTION: All the illiterate Malayan recruits were taught in Hindustani, and the nursing Gp was trd in BIDADARI Hospital, passing out after 3 months. The nursing Gp eventually rose to about 100 in all, and was divided into secs. Each Sec consisted of 1 Nurs, 2 Vas, and 4 B/O. Women of the Nursing Gp were given elementary weapon trg. After their trg, they were attached to the Wedding Base at S'PORE, IPOH, MANDO and SEREMBAN and were entirely under the control of the W.O. i/c.

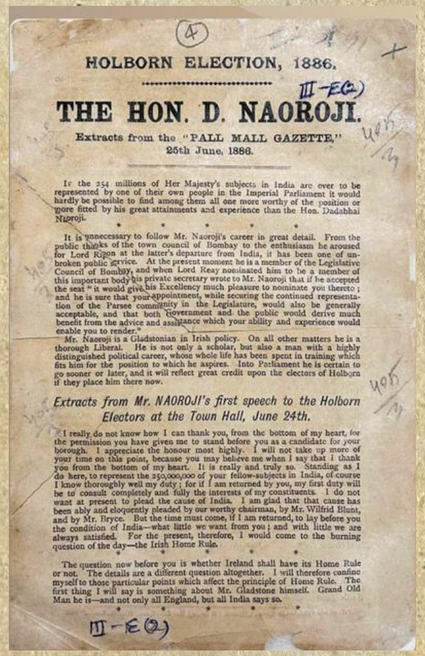
11. FIGHTING Gp: The fighting Gp numbered about 200 and was divided into three Coys. Two Coys at S'PORE and one at IPOH. Each Coy was divided into 3 Pls and each Pl into 4 Secs. Rifles and ammunition were issued out on exercises. Two fighting sec



wards WHITE. As a Minister and on her activities in 1943--44, the evidence is the other way. In her further interrogation at CHIC endeavour is the other way. In her further interrogation at CHIC endeavour is the other way. In her further interrogation at CHIC endeavour

DADABHAI NAOROJI (1825-1917)





HOLBORN ELECTION, 1886.

THE HON. D. NAOROJI.

Extracts from the "PALL MALL GAZETTE," 25th June, 1886.

If the 254 millions of Her Majesty's subjects in India are ever to be represented by one of their own people in the Imperial Parliament it would hardly be possible to find among them all one more worthy of the position or more fitted by his great attainments and experience than the Hon. Dadabhai Naoroji.

* * * * *

It is unnecessary to follow Mr. Naoroji's career in great detail. From the public thanks of the town council of Bombay to the enthusiasm he aroused for Lord Ripon at the latter's departure from India, it has been one of unbroken public service. At the present moment he is a member of the Legislative Council of Bombay, and when Lord Reay nominated him to be a member of this important body his private secretary wrote to Mr. Naoroji that if he accepted the seat "it would give his Excellency much pleasure to nominate you thereto; and he is sure that your appointment, while securing the continued representation of the Parsee community in the Legislature, would also be generally acceptable, and that both Government and the public would derive much benefit from the advice and assistance which your ability and experience would enable you to render."

Mr. Naoroji is a Gladstonian in Irish policy. On all other matters he is a thorough Liberal. He is not only a scholar, but also a man with a highly distinguished political career, whose whole life has been spent in training which fits him for the position to which he aspires. Into Parliament he is certain to go sooner or later, and it will reflect great credit upon the electors of Holborn if they place him there now.

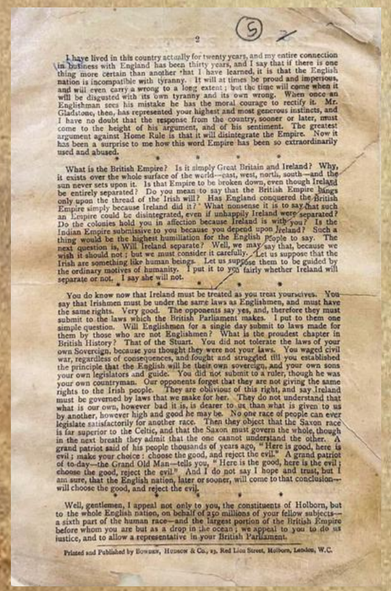
Extracts from Mr. NAOROJI's first speech to the Holborn Electors at the Town Hall, June 24th.

I really do not know how I can thank you, from the bottom of my heart, for the permission you have given me to stand before you as a candidate for your borough. I appreciate the honour most highly. I will not take up more of your time on this point, because you may believe me when I say that I thank you from the bottom of my heart. It is really and truly so. Standing as I do here, to represent the 250,000,000 of your fellow-subjects in India, of course I know thoroughly well my duty; for if I am returned by you, my first duty will be to consult completely and fully the interests of my constituents. I do not want at present to plead the cause of India. I am glad that that cause has been ably and eloquently pleaded by our worthy chairman, by Mr. Wilfrid Blunt, and by Mr. Bryce. But the time must come, if I am returned, to lay before you the condition of India—what little we want from you; and with little we are always satisfied. For the present, therefore, I would come to the burning question of the day—the Irish Home Rule.

* * * * *

The question now before you is whether Ireland shall have its Home Rule or not. The details are a different question altogether. I will therefore confine myself to those particular points which affect the principle of Home Rule. The first thing I will say is something about Mr. Gladstone himself. Grand Old Man he is—and not only all England, but all India says so.

* * * * *



I have lived in this country actually for twenty years, and my entire connection (as business with England has been thirty years, and I say that if there is one thing more certain than another that I have learned, it is that the English nation is incompatible with tyranny. It will at times be proud and imperious, and will even carry a wrong to a long extent; but the time will come when it will be disgusted with its own tyranny and its own wrong. When once an Englishman sees his mistake he has the moral courage to rectify it. Mr. Gladstone, then, has represented your highest and most generous instincts, and I have no doubt that the response from the country, sooner or later, must come to the height of his argument, and of his sentiment. The greatest argument against Home Rule is that it will disintegrate the Empire. Now it has been a surprise to me how this word Empire has been so extraordinarily used and abused.

* * * * *

What is the British Empire? Is it simply Great Britain and Ireland? Why, it exists over the whole surface of the world—east, west, north, south—and the sun never sets upon it. Is that Empire to be broken down, even though Ireland be entirely separated? Do you mean to say that the British Empire hangs only upon the thread of the Irish will? Has England conquered the British Empire simply because Ireland did it? What nonsense it is to say that such an Empire could be disintegrated, even if unhappily Ireland were separated? Do the colonies hold you in affection because Ireland is with you? Is the Indian Empire submissive to you because you depend upon Ireland? Such a thing would be the highest humiliation for the English people to say. The next question is, Will Ireland separate? Well, we may say that, because we wish it should not; but we must consider it carefully. Let us suppose that the Irish are something like human beings. Let us suppose them to be guided by the ordinary motives of humanity. I put it to you fairly whether Ireland will separate or not. I say she will not.

* * * * *

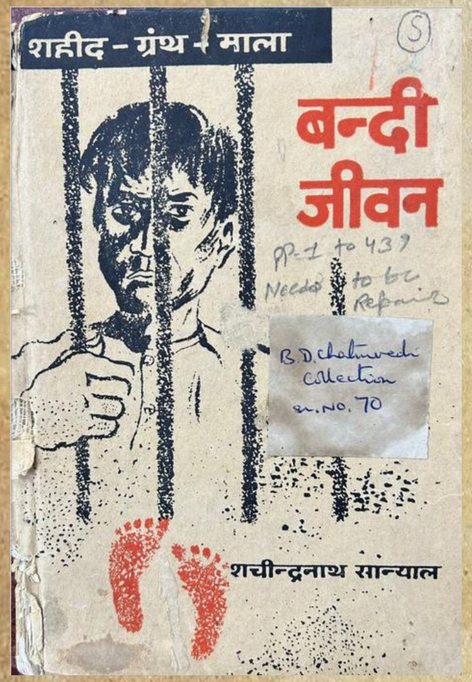
You do know now that Ireland must be treated as you treat yourselves. You say that Irishmen must be under the same laws as Englishmen, and must have the same rights. Very good. The opponents say yes, and, therefore they must submit to the laws which the British Parliament makes. I put to them one simple question. Will Englishmen for a single day submit to laws made for them by those who are not Englishmen? What is the proudest chapter in British History? That of the Stuart. You did not tolerate the laws of your own Sovereign, because you thought they were not your laws. You waged civil war, regardless of consequences, and fought and struggled till you established the principle that the English will be their own sovereign, and your own sons your own legislators and guide. You did not submit to a ruler, though he was your own countryman. Our opponents forget that they are not giving the same rights to the Irish people. They are oblivious of this right, and say Ireland must be governed by laws that we make for her. They do not understand that what is our own, however bad it is, is dearer to us than what is given to us by another, however high and good he may be. No one race of people can ever legislate satisfactorily for another race. Then they object that the Saxon race is far superior to the Celtic, and that the Saxon must govern the whole, though in the next breath they admit that the one cannot understand the other. A grand patriot said of his people thousands of years ago, "Here is good, here is evil; make your choice: choose the good, and reject the evil." A grand patriot of to-day—the Grand Old Man—tells you, "Here is the good, here is the evil; choose the good, reject the evil." And I do not say I hope and trust, but I am sure, that the English nation, later or sooner, will come to that conclusion—will choose the good, and reject the evil.

* * * * *

Well, gentlemen, I appeal not only to you, the constituents of Holborn, but to the whole English nation, on behalf of 250 millions of your fellow subjects—a sixth part of the human race—and the largest portion of the British Empire before whom you are but as a drop in the ocean; we appeal to you to do us justice, and to allow a representative in your British Parliament.

Printed and Published by Bowaro, Hudson & Co., 23, Red Lion Street, Holborn, London, W.C.

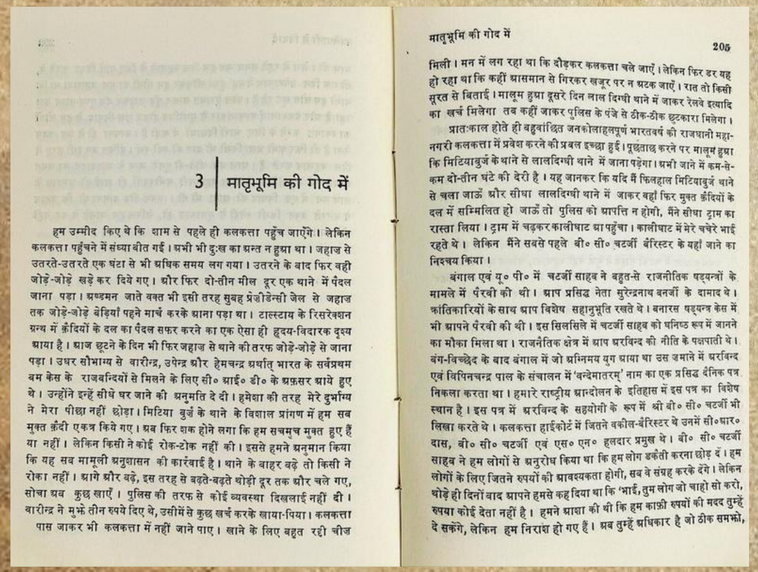
An extract from the Pall Mall Gazette titled "The Hon. D. Naoroji," dated 25th June 1888. This extract endorses Dadabhai Naoroji as the Liberal candidate for the British Parliament, stating that if any Indian were to be elected, none would be more worthy due to his great attainments and experience in being a part of the British Government in India.





SHACHINDRANATH SANYAL (1893-1942)

An original book, “Bandi Jeewan” written by Shachindranath Sanyal, was published in 1963 from the collection of records. It consists of chronicles of his journey in jail.



3 | मातृभूमि की गोद में

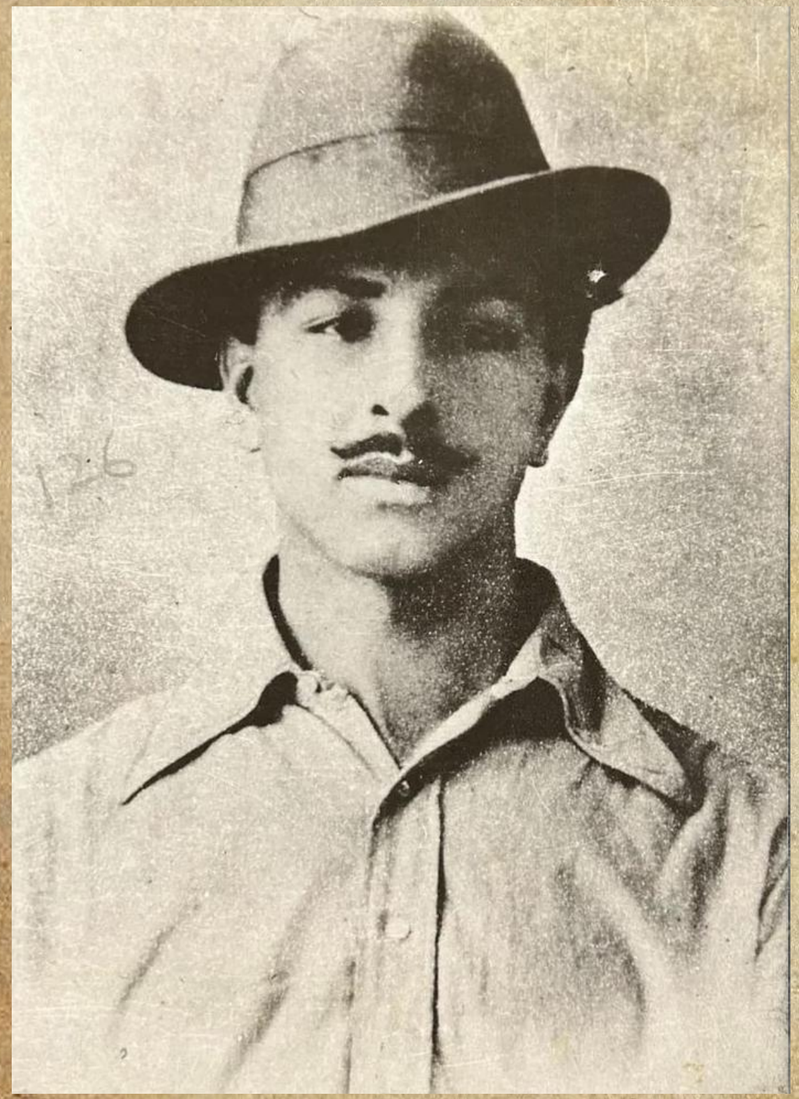
हम उम्मीद किए थे कि शाम से पहले ही कलकत्ता पहुंच जाएँगे। लेकिन कलकत्ता पहुंचने में संध्या बीत गई। अभी भी दुःख का अन्त न हुआ था। जहाज से उतरते-उतरते एक घंटा से भी अधिक समय लग गया। उतरने के बाद फिर वही जोड़े-जोड़े खड़े कर दिये गए। और फिर दो-तीन मील दूर एक थाने में पैदल जाना पड़ा। अण्डमान जाते वक्त भी इसी तरह सुबह प्रेजीडेन्सी जेल से जहाज तक जोड़े-जोड़े बेड़ियाँ पहने मार्च करके आना पड़ा था। टाल्स्टाय के रिसरेक्शन ग्रन्थ में क़ैदियों के दल का पैदल सफर करने का एक ऐसा ही हृदय-विदारक दृश्य आया है। आज छूटने के दिन भी फिर जहाज से थाने की तरफ जोड़े-जोड़े से जाना पड़ा। उधर सौभाग्य से बारीन्द्र, उपेन्द्र और हेमचन्द्र अर्थात् भारत के सर्वप्रथम बम केस के राजबन्दियों से मिलने के लिए सी० आई० डी० के अफ़सर आये हुए थे। उन्होंने इन्हें सीधे घर जाने की अनुमति दे दी। हमेशा की तरह मेरे दुर्भाग्य ने मेरा पीछा नहीं छोड़ा। मिटिया बुर्ज के थाने के विशाल प्रांगण में हम सब मुक्त क़ैदी एकत्र किये गए। अब फिर शक होने लगा कि हम सचमुच मुक्त हुए हैं या नहीं। लेकिन किसी ने कोई रोक-टोक नहीं की। इससे हमने अनुमान किया कि यह सब मामूली अनुशासन की कार्रवाई है। थाने के बाहर बढ़े तो किसी ने रोका नहीं। आगे और बढ़े, इस तरह से बढ़ते-बढ़ते थोड़ी दूर तक और चले गए, सोचा अब कुछ खाएँ। पुलिस की तरफ से कोई व्यवस्था दिखलाई नहीं दी। बारीन्द्र ने मुझे तीन रुपये दिए थे, उसीमें से कुछ खर्च करके खाया-पिया। कलकत्ता पास जाकर भी कलकत्ता में नहीं जाने पाए। खाने के लिए बहुत रद्दी चीज

मातृभूमि की गोद में 205

मिली। मन में लग रहा था कि दौड़कर कलकत्ता चले जाएँ। लेकिन फिर डर यह हो रहा था कि कहीं आसमान से गिरकर खजूर पर न अटक जाएँ। रात तो किसी सूरत से बिताई। मालूम हुआ दूसरे दिन लाल दिग्घी थाने में जाकर रेलवे इत्यादि का खर्च मिलेगा तब कहीं जाकर पुलिस के पंजे से ठीक-ठीक छुटकारा मिलेगा।

प्रातःकाल होते ही बहुवांछित जनकोलाहलपूर्ण भारतवर्ष की राजधानी महा-नगरी कलकत्ता में प्रवेश करने की प्रबल इच्छा हुई। पूछताछ करने पर मालूम हुआ कि मिटियाबुर्ज के थाने से लालदिग्घी थाने में जाना पड़ेगा। अभी जाने में कम-से-कम दो-तीन घंटे की देरी है। यह जानकर कि यदि मैं फिलहाल मिटियाबुर्ज थाने से चला जाऊँ और सीधा लालदिग्घी थाने में जाकर वहाँ फिर मुक्त क़ैदियों के दल में सम्मिलित हो जाऊँ तो पुलिस को आपत्ति न होगी, मैंने सीधा ट्राम का रास्ता लिया। ट्राम में चढ़कर कालीघाट आ पहुँचा। कालीघाट में मेरे चचेरे भाई रहते थे। लेकिन मैंने सबसे पहले बी० सी० चटर्जी बैरिस्टर के यहां जाने का निश्चय किया।

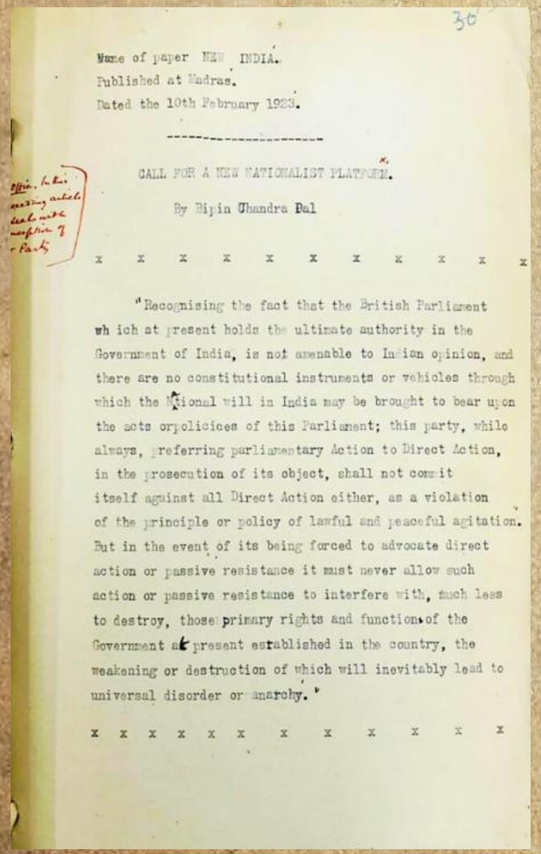
बंगाल एवं यू० पी० में चटर्जी साहब ने बहुत-से राजनीतिक षड्यन्त्रों के मामले में पैरवी की थी। आप प्रसिद्ध नेता सुरेन्द्रनाथ बनर्जी के दामाद थे। क्रांतिकारियों के साथ आप विशेष सहानुभूति रखते थे। बनारस षड्यन्त्र केस में भी आपने पैरवी की थी। इस सिलसिले में चटर्जी साहब को धनिष्ठ रूप में जानने का मौका मिला था। राजनैतिक क्षेत्र में आप अरविन्द की नीति के पक्षपाती थे। बंग-विच्छेद के बाद बंगाल में जो अभिनय युग आया था उस जमाने में अरविन्द एवं विपिनचन्द्र पाल के संचालन में 'वन्देमातरम्' नाम का एक प्रसिद्ध दैनिक पत्र निकला करता था। हमारे राष्ट्रीय आन्दोलन के इतिहास में इस पत्र का विशेष स्थान है। इस पत्र में अरविन्द के सहयोगी के रूप में श्री बी० सी० चटर्जी भी लिखा करते थे। कलकत्ता हाईकोर्ट में जितने वकील-बैरिस्टर थे उनमें सी०आर० दास, बी० सी० चटर्जी एवं एस० एन० हलदार प्रमुख थे। बी० सी० चटर्जी साहब ने हम लोगों से अनुरोध किया था कि हम लोग डकैती करना छोड़ दें। हम लोगों के लिए जितने रुपयों की आवश्यकता होगी, सब वे संग्रह करके देंगे। लेकिन थोड़े ही दिनों बाद आपने हमसे कह दिया था कि 'भाई, तुम लोग जो चाहो सो करो, रुपया कोई देता नहीं है। हमने आशा की थी कि हम काफ़ी रुपयों की मदद तुम्हें दे सकेंगे, लेकिन हम निराश हो गए हैं। अब तुम्हें अधिकार है जो ठीक समझो,



BHAGAT SINGH (1907-1931)

An original photograph of Shaheed Bhagat Singh from the collection of records. The rebelliousness and the smile with which they went to the execution, continue to inspire generations of this country.





30

Name of paper NEW INDIA.
Published at Madras.
Dated the 10th February 1923.

CALL FOR A NEW NATIONALIST PLATFORM.

By Bipin Chandra Pal

x x x x x x x x x x x

"Recognising the fact that the British Parliament wh ich at present holds the ultimate authority in the Government of India, is not amenable to Indian opinion, and there are no constitutional instruments or vehicles through which the National will in India may be brought to bear upon the acts orpolicices of this Parliament; this party, while always, preferring parliamentary Action to Direct Action, in the prosecution of its object, shall not commit itself against all Direct Action either, as a violation of the principle or policy of lawful and peaceful agitation. But in the event of its being forced to advocate direct action or passive resistance it must never allow such action or passive resistance to interfere with, much less to destroy, those primary rights and functions of the Government at present established in the country, the weakening or destruction of which will inevitably lead to universal disorder or anarchy."

x x x x x x x x x x x x

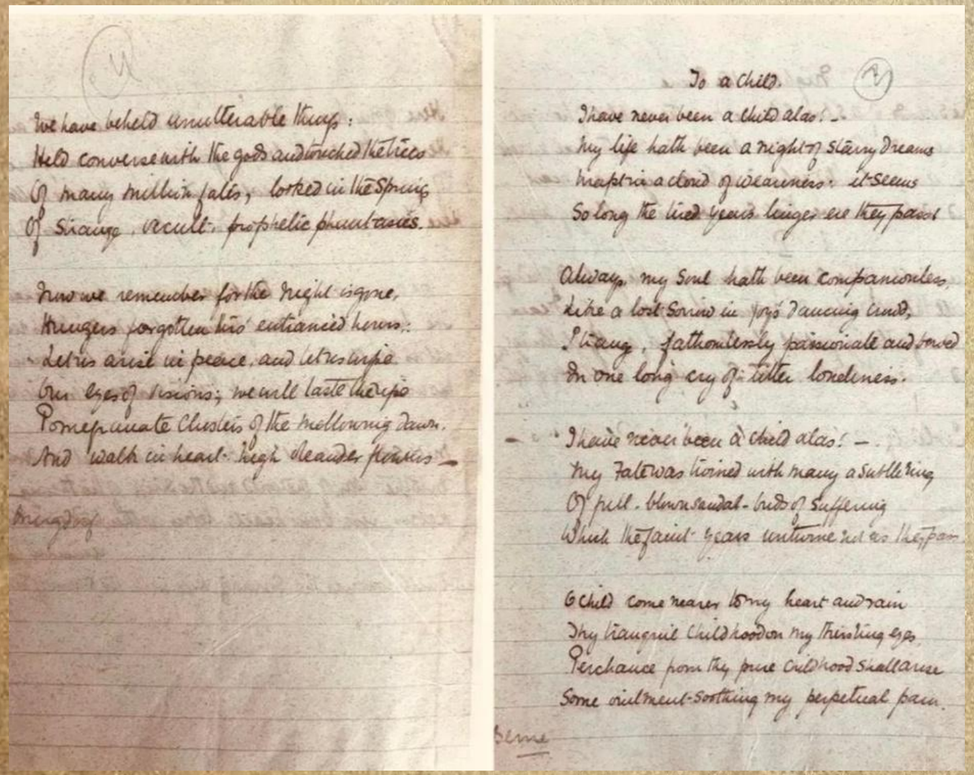
BIPIN CHANDRA PAL (1858-1932)

An article titled "Call for a New Nationalist Platform" from the New India, published from Madras by Bipin Chandra Pal, dated 10 February 1923.

In the article, Bipin Chandra Pal discusses the idea of forming a new political party in India, stating: "... far from intending to destroy those primary rights and functions of the existing government, the weakening or destruction of which would inevitably lead to universal disorder or anarchy."



SAROJINI NAIDU (1879-1949)



To a Child.

I have never been a child alas! –
My life hath been a night of starry dreams
Wrapt in a cloud of weariness: it seems
So long the lived years lounge ere they pass!

Always, my Soul hath been companionless
Like a lost Swan in joy's dauncing wind,
Piteous, fathomlessly passionate and tired
In one long cry of utter loneliness.

I think never been a child alas! –
My Fate was loomed with many a subtle string
Of pain, blind sandal-buds of suffering
Which the fairies' years unturned ere the span

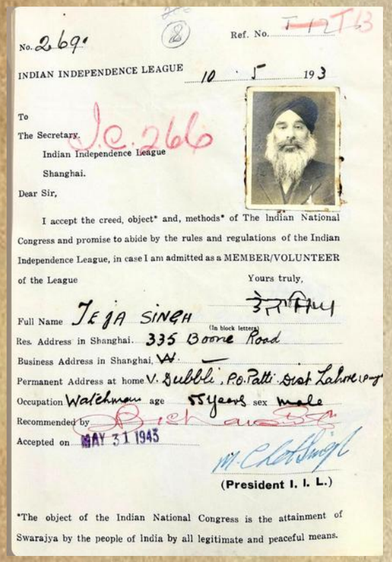
O Child come nearer to my heart again
Thy transient Childhood on my thirsting eyes
Perchance from thy pure childhood shall rain
Some ointment-soothing my perpetual pain.

A rare handwritten poem by Sarojini Naidu, 'the Nightingale of India', or 'Bharat Kokila'.

WHAT HAPPENED IN HISTORY?

#THISDAYINHISTORY

INDIAN INDEPENDENCE LEAGUE (1942)


No. 2691 Ref. No. T-42 T-43

INDIAN INDEPENDENCE LEAGUE 10 · 5 193

To
The Secretary,
Indian Independence League
Shanghai.

Dear Sir,

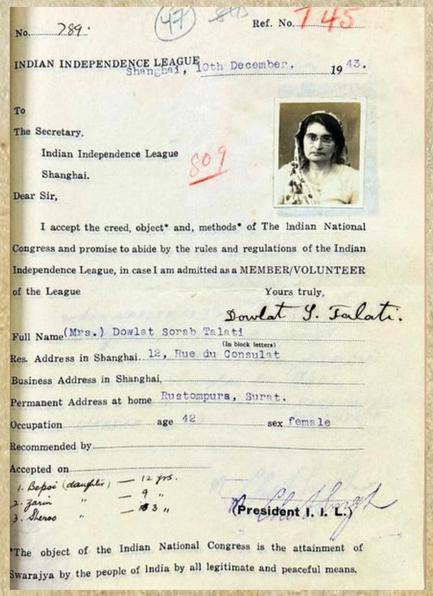
I accept the creed, object* and, methods* of The Indian National Congress and promise to abide by the rules and regulations of the Indian Independence League, in case I am admitted as a MEMBER/VOLUNTEER of the League

Yours truly,

Full Name JEJA SINGH (In block letters)
Res. Address in Shanghai. 335 Boone Road
Business Address in Shanghai,
Permanent Address at home V. Bubbli, P.O. Patti Dist Lahore
Occupation Watchman age 55 years sex male
Recommended by
Accepted on MAY 31 1943

(President I. I. L.)

*The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means.


No. 289 Ref. No. 145

INDIAN INDEPENDENCE LEAGUE Shanghai, 10th December, 1943.

To
The Secretary,
Indian Independence League
Shanghai.

Dear Sir,

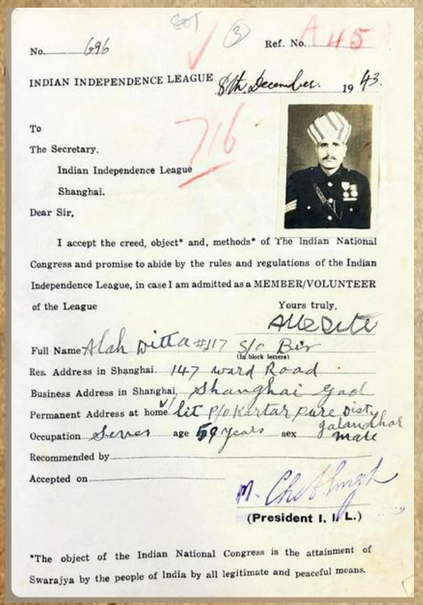
I accept the creed, object* and, methods* of The Indian National Congress and promise to abide by the rules and regulations of the Indian Independence League, in case I am admitted as a MEMBER/VOLUNTEER of the League

Yours truly,
Dowlat S. Talati.

Full Name (Mrs.) Dowlat Sorab Talati (In block letters)
Res. Address in Shanghai. 12, Rue du Consulat
Business Address in Shanghai,
Permanent Address at home Rustompura, Surat.
Occupation age 42 sex female
Recommended by
Accepted on
1. Bafoi (daughter) — 12 yrs.
2. Jarin " — 9 "
3. Sirroo " — 3 "

(President I. I. L.)

*The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means.


No. 696 Ref. No. A45

INDIAN INDEPENDENCE LEAGUE 8th December 1943.

To
The Secretary,
Indian Independence League
Shanghai.

Dear Sir,

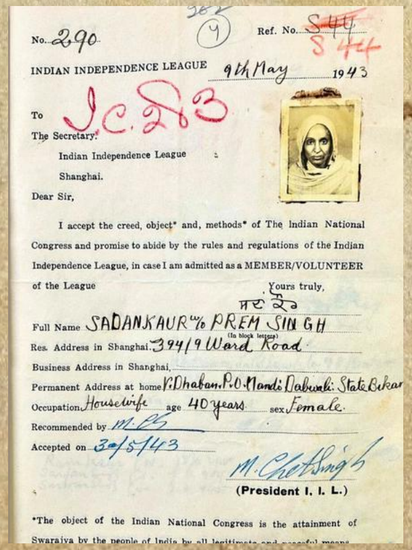
I accept the creed, object* and, methods* of The Indian National Congress and promise to abide by the rules and regulations of the Indian Independence League, in case I am admitted as a MEMBER/VOLUNTEER of the League

Yours truly,

Full Name Alah ditta #117 S/C Bor (In block letters)
Res. Address in Shanghai. 147 ward Road
Business Address in Shanghai, Shanghai Gad
Permanent Address at home Vill P/O Kartar pure dist Jalandhar
Occupation Server age 59 years sex male
Recommended by
Accepted on

(President I. I. L.)

*The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means.


No. 290 Ref. No. S44

INDIAN INDEPENDENCE LEAGUE 9th May 1943

To
The Secretary,
Indian Independence League
Shanghai.

Dear Sir,

I accept the creed, object* and, methods* of The Indian National Congress and promise to abide by the rules and regulations of the Indian Independence League, in case I am admitted as a MEMBER/VOLUNTEER of the League

Yours truly,

Full Name SADANKAUR w/o PREM SINGH (In block letters)
Res. Address in Shanghai. 394/9 Ward Road
Business Address in Shanghai,
Permanent Address at home V. Dhaban P.O. Mandi Dabwali State Bikaner
Occupation Housewife age 40 years sex Female.
Recommended by
Accepted on 3/5/43

(President I. I. L.)

*The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means.

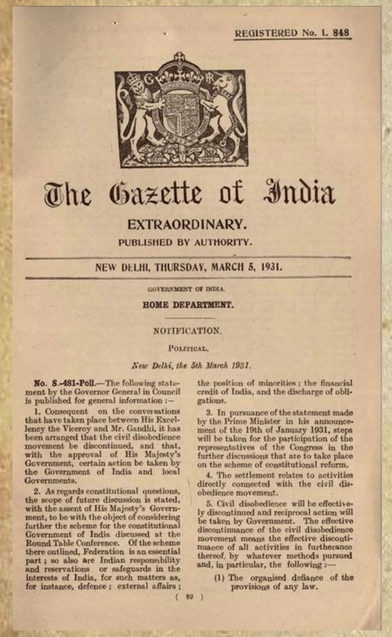
Application forms from 9th May 1942 to 14th December 1942, for volunteers and members including men and women wishing to join the Indian Independence League. This political organization aimed to unite Indians outside British India to support the movement for independence and overthrow British colonial rule.

These application forms carry a motto: "The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful means."

GANDHI IRWIN PACT (1931)

The Gandhi-Irwin Pact was signed by Mahatma Gandhi and Lord Irwin on March 5, 1931, ahead of the Second Round Table Conference in London.

Here is a glimpse of the Gazette of India published on March 5, 1931, in New Delhi, Thursday.



REGISTERED No. L. 848

The Gazette of India

EXTRAORDINARY.

PUBLISHED BY AUTHORITY.

NEW DELHI, THURSDAY, MARCH 5, 1931.

GOVERNMENT OF INDIA.

HOME DEPARTMENT.

NOTIFICATION.

POLITICAL.

New Delhi, the 5th March 1931.

No. S.-481-Poll.—The following statement by the Governor General in Council is published for general information :—

1. Consequent on the conversations that have taken place between His Excellency the Viceroy and Mr. Gandhi, it has been arranged that the civil disobedience movement be discontinued, and that, with the approval of His Majesty's Government, certain action be taken by the Government of India and local Governments.

2. As regards constitutional questions, the scope of future discussion is stated, with the assent of His Majesty's Government, to be with the object of considering further the scheme for the constitutional Government of India discussed at the Round Table Conference. Of the scheme there outlined, Federation is an essential part ; so also are Indian responsibility and reservations or safeguards in the interests of India, for such matters as, for instance, defence ; external affairs ; the position of minorities ; the financial credit of India, and the discharge of obligations.

3. In pursuance of the statement made by the Prime Minister in his announcement of the 19th of January 1931, steps will be taken for the participation of the representatives of the Congress in the further discussions that are to take place on the scheme of constitutional reform.

4. The settlement relates to activities directly connected with the civil disobedience movement.

5. Civil disobedience will be effectively discontinued and reciprocal action will be taken by Government. The effective discontinuance of the civil disobedience movement means the effective discontinuance of all activities in furtherance thereof by whatever methods pursued and, in particular, the following :—

(1) The organised defiance of the provisions of any law.

[89]



THE GAZETTE OF INDIA, EXTRAORDINARY, MARCH 5, 1931. 91

make application to the Court concerned for permission to withdraw such proceedings, provided that the alleged conduct of the persons concerned does not relate to violence or incitement to violence.

(iv) Prosecutions, if any, against soldiers and police involving disobedience of orders will not come within the scope of this provision.

13. (i) Those prisoners will be released who are undergoing imprisonment in connection with the civil disobedience movement for offences which did not involve violence, other than technical violence, or incitement to such violence.

(ii) If any prisoner who comes within the scope of (i) above has been also sentenced for a jail offence, not involving violence, other than technical violence, or incitement to such violence, the latter sentence also will be remitted, or if a prosecution relating to an offence of this character is pending against such a prisoner, it will be withdrawn.

(iii) Soldiers and police convicted of offences involving disobedience of orders—in the very few cases that have occurred—will not come within the scope of the amnesty.

14. Fines which have not been realised will be remitted. Where an order for the forfeiture of security has been made under the security provisions of the Criminal Procedure Code, and the security has not been realised, it will be similarly remitted.

Fines which have been realised and securities forfeited and realised under any law will not be returned.

15. Additional police imposed in connection with the civil disobedience movement at the expense of the inhabitants of a particular area will be withdrawn at the discretion of local Governments. Local Governments will not refund any money, not in excess of the actual cost, that has been realised, but they will remit any sum that has not been realised.

16. (a) Moveable property, which is not an illegal possession, and which has been seized in connection with the civil disobedience movement, under the Ordinances or the provisions of the Criminal Law, will be returned, if it is still in the possession of Government.

(b) Moveable property, forfeited or attached in connection with the realisation of land revenue or other dues, will be returned, unless the Collector of the District has reason to believe that the defaulter will contumaciously refuse to pay the dues recoverable from him within a reasonable period. In deciding what is a reasonable period, special regard will be paid to cases in which the defaulters, while willing to pay, genuinely require time for the purpose, and if necessary, the revenue will be suspended in accordance with the ordinary principles of land revenue administration.

(c) Compensation will not be given for deterioration.

(d) Where moveable property has been sold or otherwise finally disposed of by Government, compensation will not be given and the sale proceeds will not be returned, except in so far as they are in excess of the legal dues for which the property may have been sold.

(e) It will be open to any person to seek any legal remedy he may have on the ground that the attachment or seizure of property was not in accordance with the law.

17. (a) Immoveable property of which possession has been taken under Ordinance IX of 1930 will be returned in accordance with the provisions of the Ordinance.

(b) Land and other immoveable property in the possession of Government, which has been forfeited or attached in connection with the realisation of land revenue or other dues, will be returned unless the Collector of the district has reason to believe that the defaulter will contumaciously refuse to pay the dues recoverable from him within a reasonable period. In deciding what is a reasonable period special regard will be paid to cases in which the defaulter, while willing to pay, genuinely requires time for the purpose, and if necessary the revenues will be suspended in accordance with the ordinary principles of land revenue administration.

(c) Where immoveable property has been sold to third parties, the transaction must be regarded as final, so far as Government are concerned.

Note.—Mr. Gandhi has represented to Government that according to his information and belief some, at least, of these sales have been unlawful and unjust. Government on the information before them cannot accept this contention.



90 THE GAZETTE OF INDIA, EXTRAORDINARY, MARCH 5, 1931.

(2) The movement for the non-payment of land revenue and other legal dues.

(3) The publication of news-sheets in support of the civil disobedience movement.

(4) Attempts to influence civil and military servants or village officials against Government or to persuade them to resign their posts.

6. As regards the boycott of foreign goods, there are two issues involved, firstly, the character of the boycott and secondly, the methods employed in giving effect to it. The position of Government is as follows. They approve of the encouragement of Indian industries as part of the economic and industrial movement designed to improve the material condition of India, and they have no desire to discourage methods of propaganda, persuasion or advertisement pursued with this object in view, which do not interfere with the freedom of action of individuals, or are not prejudicial to the maintenance of law and order. But the boycott of non-Indian goods (except of cloth which has been applied to all foreign cloth) has been directed during the civil disobedience movement chiefly, if not exclusively, against British goods, and in regard to these it has been admittedly employed in order to exert pressure for political ends.

It is accepted that a boycott of this character, and organised for this purpose, will not be consistent with the participation of representatives of the Congress in a frank and friendly discussion of constitutional questions between representatives of British India, of the Indian States, and of His Majesty's Government and political parties in England, which the settlement is intended to secure. It is, therefore, agreed that the discontinuance of the civil disobedience movement connotes the definite discontinuance of the employment of the boycott of British commodities as a political weapon and that, in consequence, those who have given up, during a time of political excitement, the sale or purchase of British goods must be left free without any form of restraint to change their attitude if they so desire.

7. In regard to the methods employed in furtherance of the replacement of non-Indian by Indian goods, or against the consumption of intoxicating liquor and drugs, resort will not be had to methods coming within the category of picketing, except within the limits permitted by the ordinary law. Such picketing shall be unaggressive and it shall not involve coercion, intimidation, restraint, hostile demonstration, obstruction to the public, or any offence under the ordinary law. If and when any of these methods is employed in any place, the practice of picketing in that place will be suspended.

8. Mr. Gandhi has drawn the attention of Government to specific allegations against the conduct of the police, and represented the desirability of a public enquiry into them. In present circumstances Government see great difficulty in this course and feel that it must inevitably lead to charges and counter-charges, and so militate against the re-establishment of peace. Having regard to these considerations, Mr. Gandhi agreed not to press the matter.

9. The action that Government will take on the discontinuance of the civil disobedience movement is stated in the following paragraphs.

10. Ordinances promulgated in connection with the civil disobedience movement will be withdrawn.

Ordinance No. I of 1931 relating to the terrorist movement does not come within the scope of the provision.

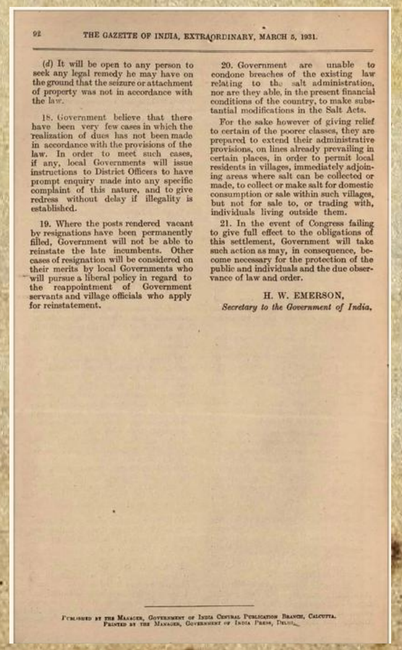
11. Notifications declaring associations unlawful under the Criminal Law Amendment Act of 1908 will be withdrawn, provided that the notifications were made in connection with the civil disobedience movement.

The notifications recently issued by the Burma Government under the Criminal Law Amendment Act do not come within the scope of this provision.

12. (i) Pending prosecutions will be withdrawn if they have been filed in connection with the civil disobedience movement and relate to offences which do not involve violence other than technical violence, or incitement to such violence.

(ii) The same principles will apply to proceedings under the security provisions of the Criminal Procedure Code.

(iii) Where a local Government has moved any High Court or has initiated proceedings under the Legal Practitioners' Act in regard to the conduct of legal practitioners in connection with the civil disobedience movement, it will



92 THE GAZETTE OF INDIA, EXTRAORDINARY, MARCH 5, 1931.

(d) It will be open to any person to seek any legal remedy he may have on the ground that the seizure or attachment of property was not in accordance with the law.

18. Government believe that there have been very few cases in which the realization of dues has not been made in accordance with the provisions of the law. In order to meet such cases, if any, local Governments will issue instructions to District Officers to have prompt enquiry made into any specific complaint of this nature, and to give redress without delay if illegality is established.

19. Where the posts rendered vacant by resignations have been permanently filled, Government will not be able to reinstate the late incumbents. Other cases of resignation will be considered on their merits by local Governments who will pursue a liberal policy in regard to the reappointment of Government servants and village officials who apply for reinstatement.

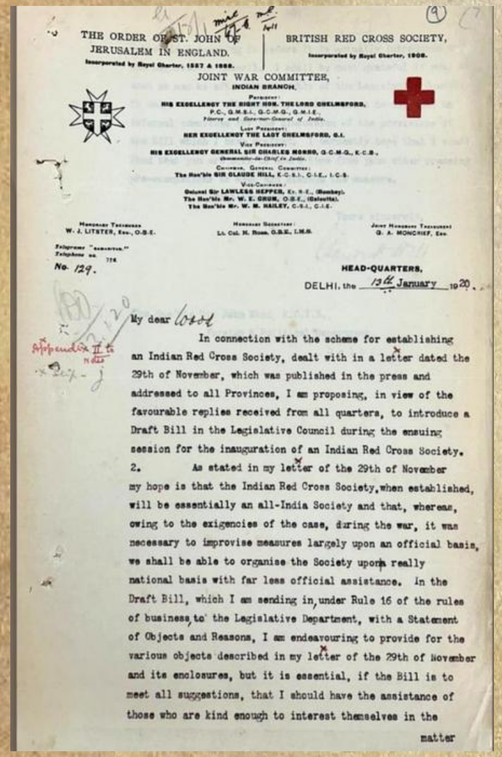
20. Government are unable to condone breaches of the existing law relating to the salt administration, nor are they able, in the present financial conditions of the country, to make substantial modifications in the Salt Acts.

For the sake however of giving relief to certain of the poorer classes, they are prepared to extend their administrative provisions, on lines already prevailing in certain places, in order to permit local residents in villages, immediately adjoining areas where salt can be collected or made, to collect or make salt for domestic consumption or sale within such villages, but not for sale to, or trading with, individuals living outside them.

21. In the event of Congress failing to give full effect to the obligations of this settlement, Government will take such action as may, in consequence, become necessary for the protection of the public and individuals and the due observance of law and order.

H. W. EMERSON,
Secretary to the Government of India.

Published by the Manager, Government of India Central Publication Branch, Calcutta.
Printed at the Manager, Government of India Press, Delhi.



THE ORDER OF ST. JOHN OF JERUSALEM IN ENGLAND.
Incorporated by Royal Charter, 1887 & 1888.

BRITISH RED CROSS SOCIETY,
Incorporated by Royal Charter, 1908.

JOINT WAR COMMITTEE,
INDIAN BRANCH.

Patron:
HIS EXCELLENCY THE RIGHT HON. THE LORD CHELMSFORD, P.C., G.M.S.I., G.C.M.G., G.M.I.E., Viceroy and Governor-General of India.

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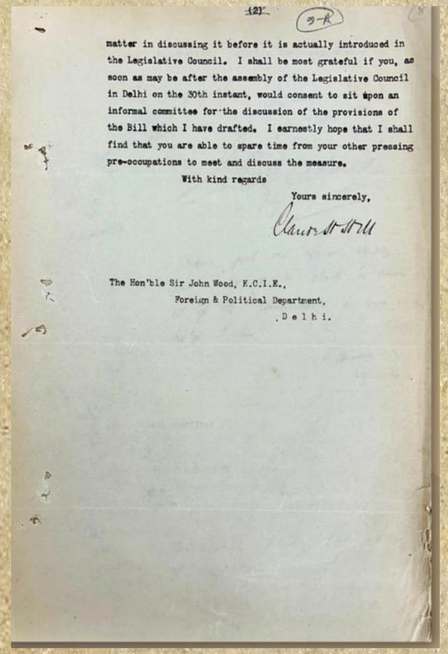
No. 129.

HEAD-QUARTERS,
DELHI, the 13th January 1920.

My dear Lord,

In connection with the scheme for establishing an Indian Red Cross Society, dealt with in a letter dated the 29th of November, which was published in the press and addressed to all Provinces, I am proposing, in view of the favourable replies received from all quarters, to introduce a Draft Bill in the Legislative Council during the ensuing session for the inauguration of an Indian Red Cross Society.

2. As stated in my letter of the 29th of November my hope is that the Indian Red Cross Society, when established, will be essentially an all-India Society and that, whereas, owing to the exigencies of the case, during the war, it was necessary to improvise measures largely upon an official basis, we shall be able to organise the Society upon a really national basis with far less official assistance. In the Draft Bill, which I am sending in under Rule 16 of the rules of business to the Legislative Department, with a Statement of Objects and Reasons, I am endeavouring to provide for the various objects described in my letter of the 29th of November and its enclosures, but it is essential, if the Bill is to meet all suggestions, that I should have the assistance of those who are kind enough to interest themselves in the matter



(2)

matter in discussing it before it is actually introduced in the Legislative Council. I shall be most grateful if you, as soon as may be after the assembly of the Legislative Council in Delhi on the 30th instant, would consent to sit upon an informal committee for the discussion of the provisions of the Bill which I have drafted. I earnestly hope that I shall find that you are able to spare time from your other pressing pre-occupations to meet and discuss the measure.

With kind regards

Yours sincerely,

Claude Hill

The Hon'ble Sir John Wood, K.C.I.E.,
Foreign & Political Department,
Delhi.

RED CROSS SOCIETY (1920)

A letter from the Hon'ble Sir Claude Hill, K.C.S.I., C.I.E., I.C.S., Chairman of the General Committee, British Red Cross Society, to the Hon'ble Sir John Wood, K.C.I.E., Foreign & Political Department, dated 13th January 1920, Delhi. The letter discusses a proposal to establish an Indian Red Cross Society, with the intent to introduce a Draft Bill in the Legislative Council.

Sir Hill notes: "...it was necessary to improvise measures largely upon an official basis; we shall be able to organize the Society upon a truly national basis with far less official assistance."

THE FIRST PERSON TO HOIST THE INDIAN FLAG ON FOREIGN SOIL:

MADAM BHIKAJI CAMA



On 22 August 1907, Madam Bhikaiji Cama was the first to hoist the Indian flag on foreign soil. While unfurling the flag at the International Socialist Conference in Stuttgart, Germany, she called for equality and independence from British rule over the Indian subcontinent.

A photograph of Madam Bhikaji Cama holding an Indian flag with "Vande Mataram".

NATIONAL SPACE DAY (1984)



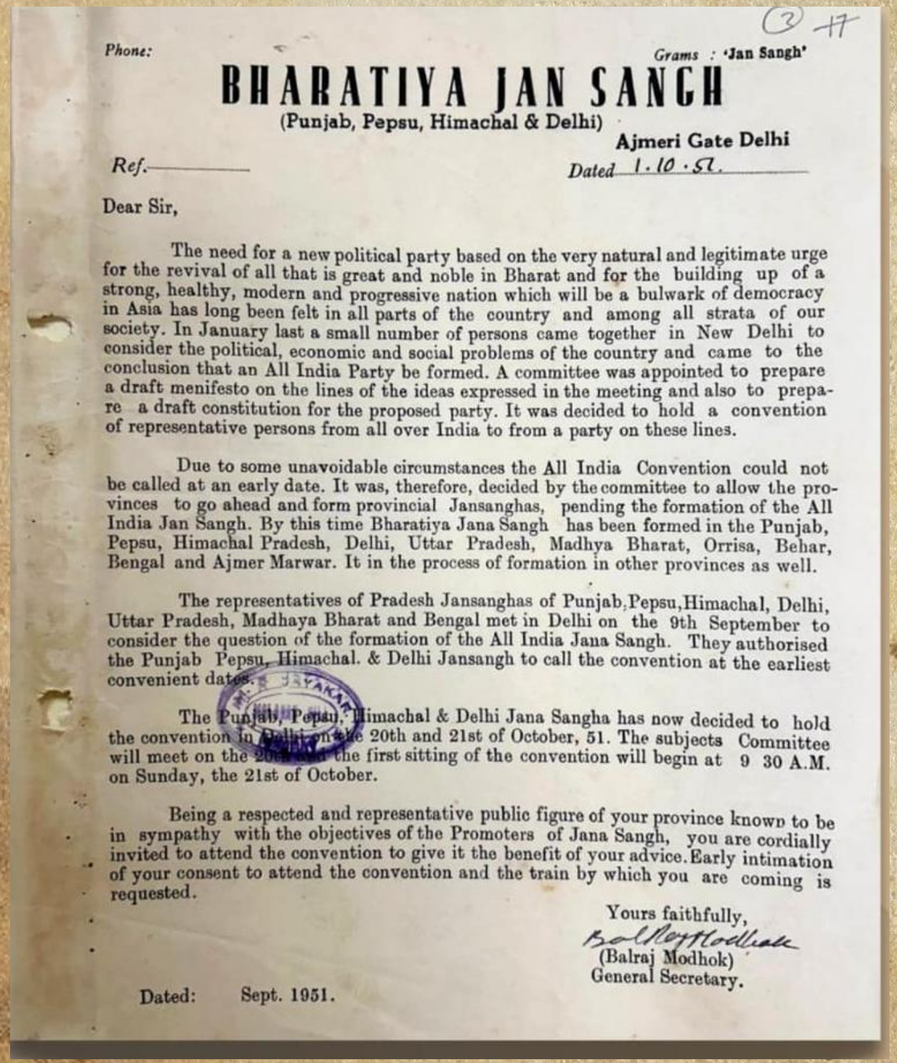




An incredible journey in the space of the first Indo-Soviet joint manned SOYUZ T-11, SOYUZ T-10 spacecraft and SALYUT-7/SOYUZ T-10/ SOYUZ T-11 orbital research complex in which Rakesh Sharma, cosmonaut-researcher, citizen of the Republic of India took part.

Here are a few rare glimpses of the photographs from this venture!

BHARTIYA JANA SANGH (1951)



Phone: Grams : 'Jan Sangh'

BHARATIYA JAN SANGH

(Punjab, Pepsu, Himachal & Delhi)

Ajmeri Gate Delhi

Ref._____ Dated 1.10.51.

Dear Sir,

The need for a new political party based on the very natural and legitimate urge for the revival of all that is great and noble in Bharat and for the building up of a strong, healthy, modern and progressive nation which will be a bulwark of democracy in Asia has long been felt in all parts of the country and among all strata of our society. In January last a small number of persons came together in New Delhi to consider the political, economic and social problems of the country and came to the conclusion that an All India Party be formed. A committee was appointed to prepare a draft menifesto on the lines of the ideas expressed in the meeting and also to prepare a draft constitution for the proposed party. It was decided to hold a convention of representative persons from all over India to from a party on these lines.

Due to some unavoidable circumstances the All India Convention could not be called at an early date. It was, therefore, decided by the committee to allow the provinces to go ahead and form provincial Jansanghas, pending the formation of the All India Jan Sangh. By this time Bharatiya Jana Sangh has been formed in the Punjab, Pepsu, Himachal Pradesh, Delhi, Uttar Pradesh, Madhya Bharat, Orrisa, Behar, Bengal and Ajmer Marwar. It in the process of formation in other provinces as well.

The representatives of Pradesh Jansanghas of Punjab, Pepsu, Himachal, Delhi, Uttar Pradesh, Madhaya Bharat and Bengal met in Delhi on the 9th September to consider the question of the formation of the All India Jana Sangh. They authorised the Punjab Pepsu, Himachal. & Delhi Jansangh to call the convention at the earliest convenient dates.

The Punjab, Pepsu, Himachal & Delhi Jana Sangha has now decided to hold the convention in Delhi on the 20th and 21st of October, 51. The subjects Committee will meet on the 20th and the first sitting of the convention will begin at 9 30 A.M. on Sunday, the 21st of October.

Being a respected and representative public figure of your province known to be in sympathy with the objectives of the Promoters of Jana Sangh, you are cordially invited to attend the convention to give it the benefit of your advice. Early intimation of your consent to attend the convention and the train by which you are coming is requested.

Yours faithfully,

(Balraj Modhok)

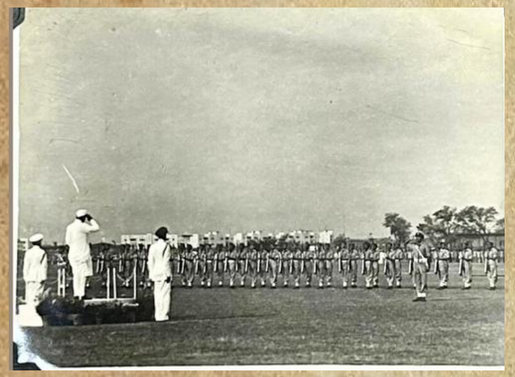
General Secretary.

Dated: Sept. 1951.

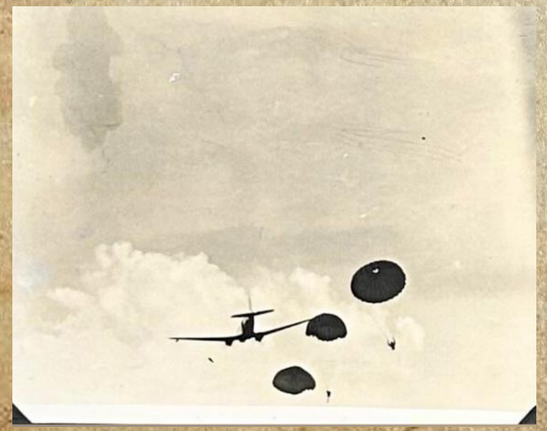
A letter from Balraj Madhok, General Secretary of the Bharatiya Jan Sangh (Punjab, Pepsu, Himachal & Delhi), dated 1st October 1951, Ajmeri Gate, Delhi.

The letter invites M.R. Jayakar to attend a convention in Delhi organized by the Pepsu, Punjab, Himachal & Delhi Jana Sangh on 21st October 1951. Recognizing Jayakar as a steadfast public figure and representative of his province, the letter highlights his alignment with Shyama Prasad Mukherjee's Jana Sangh's mission to build a strong and progressive nation.









AIRFORCE DAY (1952)

Memories of the "Air Force Day, "1st April 1952. The photographs feature Dr. Rajendra Prasad, then President of India, participating in the ceremonial celebration alongside the Indian Air Force.

KAKORI CASE (1927)

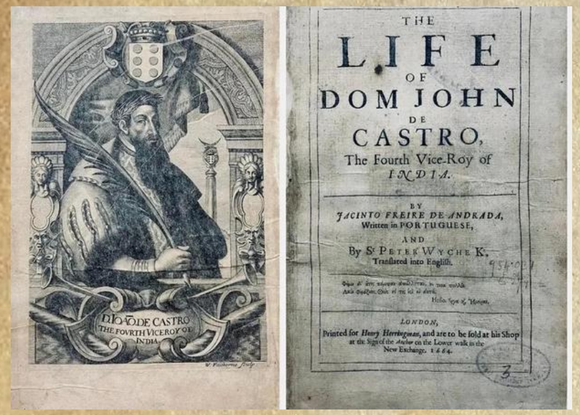


The Kakori Case 1927 was a key event in India's freedom struggle. On August 9, 1925, these revolutionaries from the Hindustan Republican Association robbed a British train near Kakori to fund their anti-colonial activities. The British authorities responded by arresting them and sentencing them to death.

The Kakori Case symbolised revolutionary zeal and sacrifice, inspiring future generations of freedom fighters in India.

ARCHIVAL GEMS

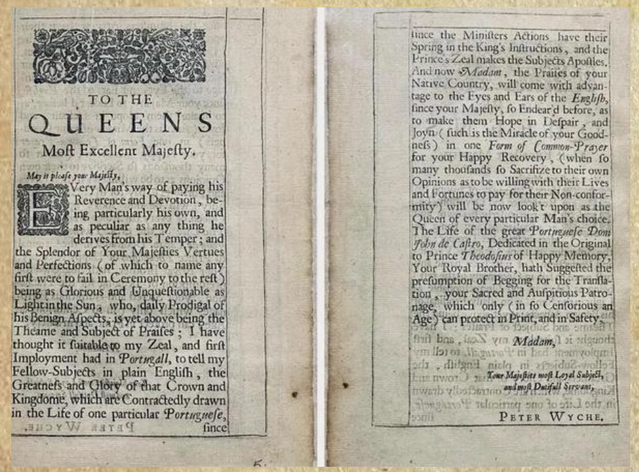
#ARCHIVALHERITAGE



THE
LIFE
OF
DOM JOHN
DE
CASTRO,
The Fourth Vice-Roy of
INDIA.

BY
JACINTO FREIRE DE ANDRADA,
Written in PORTUGUESE,
AND
By S^r PETER WYCHE K^t
Translated into English.

LONDON,
Printed for Henry Herringman, and are to be sold at his Shop at the Sign of the Anchor on the Lower walk in the New Exchange. 1664.


TO THE
QUEENS
Most Excellent Majesty.

May it please your Majesty,

EVery Man's way of paying his Reverence and Devotion, being particularly his own, and as peculiar as any thing he derives from his Temper; and the Splendor of Your Majesties Vertues and Perfections (of which to name any first were to fail in Ceremony to the rest) being as Glorious and Unquestionable as Light in the Sun, who, daily Prodigal of his benign Aspects, is yet above being the Theame and Subject of Praises; I have thought it suitable to my Zeal, and first Imployment had in *Portugall*, to tell my Fellow-Subjects in plain English, the Greatness and Glory of that Crown and Kingdome, which are Contractedly drawn in the Life of one particular *Portuguese*, since

since the Ministers Actions have their Spring in the King's Instructions, and the Princes Zeal makes the Subjects Apostles, And now *Madam*, the Praises of your Native Country, will come with advantage to the Eyes and Ears of the *English*, since your Majesty, so Endear'd before, as to make them Hope in Despair, and Joyn (such is the Miracle of your Goodness) in one *Form of Common-Prayer* for your Happy Recovery, (when so many thousands so Sacrifize to their own Opinions as to be willing with their Lives and Fortunes to pay for their Non-conformity) will be now look't upon as the Queen of every particular Man's choice. The Life of the great *Portuguese Dom John de Castro*, Dedicated in the Original to Prince *Theodosius* of Happy Memory, Your Royal Brother, hath Suggested the presumption of Begging for the Translation, your Sacred and Auspitious Patronage, which only (in so Censorious an Age) can protect in Print, and in Safety.

Madam,

Your Majesties most Loyal Subject, and most Dutiful Servant,

PETER WYCHE.





OLDEST PRINTED BOOK IN NAI:

THE LIFE OF DOM JOHN DE CASTRO: THE FOURTH VICEROY OF INDIA

by Facinto Freire De Andrada, London, 1664

The oldest book in the collection of records, is "The life of Dom John de Castro, the Fourth Viceroy of India" by Facinto Freire De Andrada, London, 1664. It consists of the Portuguese voyages to the East Indies and their discoveries and conquests. It also contains a particular relation to the most famous siege of Dio, with a map to illustrate it.

GILGIT MANUSCRIPT





The Gilgit Manuscripts, the oldest surviving manuscripts in India (5th-6th century AD), are written on birch bark and clay-coated paper in Buddhist Hybrid Sanskrit using Gupta and Post-Gupta Brahmi scripts. Discovered in the Gilgit region of Kashmir, they include canonical and non-canonical Buddhist texts like the Samadhirajasutra and Saddharmapundarikasutra (Lotus Sutra).

These manuscripts illuminate the evolution of Sanskrit and other Asian religious-philosophical literature, covering subjects like religion, philosophy, rituals, folk tales, medicine, and more.



FARMAN OF AKBAR (1559/60 CE)

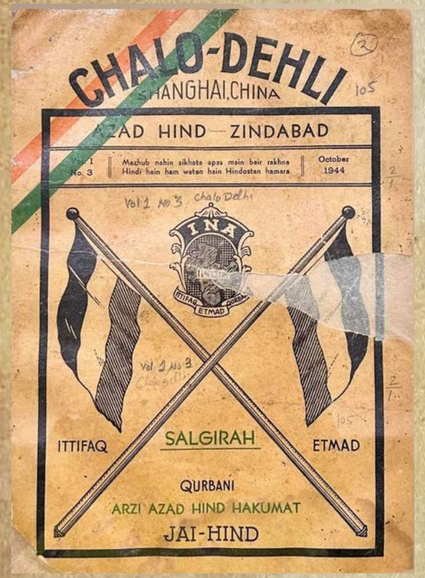
A Farman issued by Emperor Akbar, “directing Shiqdar, kokum etc. of pargana Sandila to stop deductions of the Government share from the aima grants and to refund the deductions to the grantees” by Emperor Akbar. The document in Shikasta talaq bears the surname Huwal Ghani, a tughra, and the round seal of the Emperor, 1559-60 CE

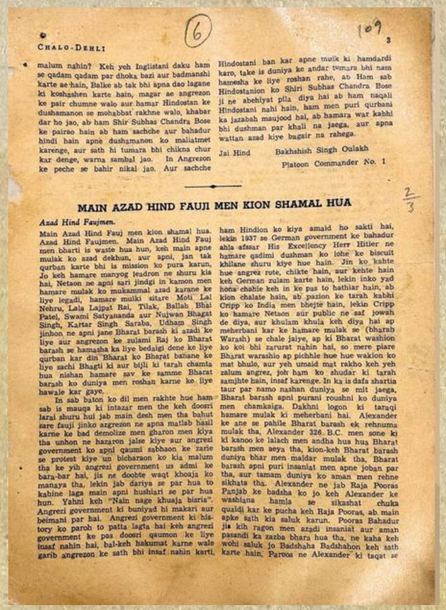


RAMAYANA
(IN ODIYA)

Ramayana, Ayodhya Kanda in Odia. (Palm-leaf manuscript). This collection concerns Shri Ram's Coronation as a Prince and his exile into the Forest.

CHALO DELHI
(1944)





CHALO-DEHLI

malum nahin? Keh yeh Inglistani daku ham se qadam qadam par dhoka bazi aur badmanshi karte aa hain, Balke ab tak bhi apna dao lagane ki koshashen karte hain, magar ae angreezo ke pair chumne walo aur hamar Hindostan ke dushmanon se mohabbat rakhne walo, khabar dar ho jao, ab ham Shir-Subhas Chandra Bose ke pairao hain ab ham sachche aur bahadur hindi hain apne dushmanon ko maliatmet karenge, aur sath hi tumara bhi chikna chor kar denge, warna sambal jao. In Angreezon ke peche se bahir nikal jao. Aur sachche Hindostani ban kar apne mulk ki hamdardi karo, take is duniya ke andar tumara bhi nam hamesha ke liye roshan rahe, ab Hum sab Hindostanion ko Shiri Subhas Chandra Bose Hindostanion ko jo Shiri Subhas Chandra Bose ji ne abehiyat pila diya hai ab ham taqali ji ka jazabah maujood hai, ab hamara war kabhi bhi dushman par khali na jeega, aur apna wattan azad kiye bagair na rahega.

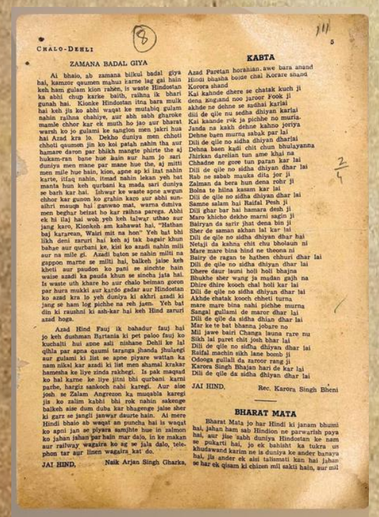
Jai Hind — Bakhshish Singh Oulakh
Platoon Commander No. 1

MAIN AZAD HIND FAUJI MEN KION SHAMAL HUA

Azad Hind Faujmen.

Main Azad Hind Fauj men kion shamal hua. Azad Hind Faujmen. Main Azad Hind Fauj men bharti is waste hua hun, keh main apne mulak ko azad dekhun, aur apni, jan tak qurban karte bhi is mission ko pura karun. Jo keh hamare manyog leadron ne shuru ka hai, Netaon ne apni sari jindgi in kamon men hamare mulak ko mukammal azad karane ke liye ingadi, hamare mulki sitare Moti Lal Nehru, Lala Lajpat Rai, Tilak, Ballab Bhai Patel, Swami Satyananda aur Nujwan Bhagat Singh, Kartar Singh Sarabe, Udham Singh jinhon ne apni jane Bharat barash ki azadi ke liye aur angreezon ke zulami Raj ko Bharat barash se hamasha ka liye bedaigi dene ke liye qurban kar din Bharat ko Bharat banane ke liye sachi Bhagti ki aur bijli ki tarah chamta hua nishan hamare aav ke samne Bharat barash ko duniya men roshan karne ke liye hawale kar gaye.

In sab bahon ko dil men rakhte hue ham sab is mauqa ki intazar men the keh doori larai shuru hui jab main desh men tha bahut sare fauji jinko angreezon ne apna matlab hasil karne ke bad demolize men gharon men kiya tha unhon ne hamaren jalse kiye sur angrezi government ko agni qaumi sabhaon ke zarie se protest kiye un bicharaon ko kia malum tha ke yih angrezi government us admi ke bara-bar hai, jis ne doobte waqt khooja ko mataya tha, lekin jab dariya se par hua to kahine laga main apni hushiari se par hua hun. Yahzi keh "Nain naga khuaja hiaria". Angrezi government ki buniyad hi makari aur beimani par hai. Angrezi government ki history ko parob to patta lagta hai keh angrezi government ke pas doosri qaumon ke liye se protect kiye un bicharaon ko kia malum tha ke yih angrezi government us admi ke bara-bar hai, jis ne doobte waqt khooja ko mataya tha, lekin jab dariya se par hua to kahine laga main apni hushiari se par hua hun. Yahzi keh "Nain naga khuaja hiaria". Angrezi government ki buniyad hi makari aur beimani par hai. Angrezi government ki history ko parob to patta lagta hai keh angrezi government ke pas doosri qaumon ke liye government ko agni qaumi sabhaon ke zarie se protest kiye un bicharaon ko kia malum tha ke yih angrezi government us admi ke bara-bar hai, jis ne doobte waqt khooja ko mataya tha, lekin jab dariya se par hua to kahine laga main apni hushiari se par hua hun. Yahzi keh "Nain naga khuaja hiaria". Angrezi government ki buniyad hi makari aur beimani par hai. Angrezi government ki history ko parob to patta lagta hai keh angrezi government ke pas doosri qaumon ke liye insaf nahin hai, bal-keh hahamat karne wale garib angrezon ke sath bhi insaf nahin karti, ham Hindion ko kiya amaid ho sakti hai, lekin 1937 se German government ke bahadur ahla afesar His Excellency Herr Hitler ne hamare qadimi dushman ko jobe ke biscuit khilane shuru kiye huv hain. Jin ko kahte hue angrez rote, chikte hain, aur kehte hain keh German zulam karte hain, lekin inko yad hona chahie keh in ke pas to hathiar hain, ab kion chalate hain, ab passion ke tarah kabhi Cripp ko India men bhejte hain, lekin Cripp ko hamare Netaon aur public ne aaf jowab de diya, aur khulam khula keh diya hai ap meherbani kar ke hamare mulak se (Bharah Warash) se chale jaiye, ap ki Bharat washion ko koi bhi zarurat nahin hai, so mere piare Bhrat warashio ap pichhle hue wakion ko mat bhulo, aur yeh umaid mat rakho keh yeh zalum angrez, job ham ko shudar ki tarah samjhte hain, insaf karenge. In ka is dafa shartia taur par ramo nashan duniya se mit jaega, Bharat barash apni purani roushni ko duniya men chamkaiga. Dakhni logon ki tarqi hamare mulak ki meherbani hai. Alexander ke ane se pahile Bharat barash ek rehnuma mulak tha, Alexander 326. B.C. men sone ki ki kanoo ke lalach men andha hua hua Bharat barash men aeya tha, kion-keh Bharat barash duniya bhar men maldar mulak tha, Bharat barash apni puri insaniat men apne johan par tha, aur tamam duniya ko aman men rehne sikhata tha. Alexander ne jab Raja Pooras Panjab ke badsha ko jo keh Alexander ke washtiya hamla se sikashat chuka qualdi kar ke pucha keh Raja Pooras, ab main apke sath kia saluk karun. Pooras Bahadur ja kih ragon men azadi insaniat aur aman pasandi ka zaaba bhara hua tha, ne kaha keh woti aaluk jo Badshaha Badshahon keh sath karte hain, Pyroos ne Alexander ki tagar se



CHALO-DEHLI

ZAMANA BADAL GIYA

Ai bhaio, ab zamana bilkul badal giya hai, kamzor qaumen mahoo karne lag gai hain keh ham gulam kion rahen, is waste Hindostan ka abhi chup karke baith, rukhna ik bhari gunah hai. Kiuker Hindostan itna bara mulk hai keh jis ko abhi waqat ke mutabiq gulam nahin rahne chahiye, aur abh sabh ghyrake mamle chher karne ki mufi ho jo aur bharat ki waste, ko jo gulami ke sangion men jakri hua hai Azad kra jo. Dekho duniya men chhoti chhoti qaumen jo ko koi qabh nahin tha aur hamare dawe par bhikh mangte phirte the aj hukoty men mine par mane hue the, aj mitti mein mile hue hain, kion, apne ap ki itat nahin karte, ijlaq nahin, insaf nahin ielan yeh hai manta hun keh qurbani ka mada sari duniya se barh kar hai. Ishwar ke waste apne angon chher kar gunon ko grahin karo aur abhi sun-sihri nasuqe hai garwano mat, warna duniya men beghar betnat ho kar rahna parega. Abhi ek hi (in) hai yeh yeh keh halwar uthao aur jang karo, Kionkeh am kahawat hai, "Hathan hai kariyeun, Waat mit na hoe" Yeh hai bhi likh deni zarut hai keh aj tak bagair khun bahae aur qurbani ke, kisi ko azadi nahin mili aur na mile gi. Azadi baten se nahin milti na gupton mantre se milti hai, balkeh jalse keh kheti aur paudon ko pani se sinchte hain waise azadi ka paudo khun se sinchta jata hai. Is waste uth khare ho aur chalo beiman goron par hum mukkri aur kyrde gadar aur Hindostan ko azad kra jo yeh duniya ki akhri azadi ki jang or ham log pichhe na reh jaen. Yeh hai din ki raushni ki sah-kar hai keh Hind zaruri azad hoga.

Azad Hind Fauj ik bahadur fauj hai jo keh dushman Bartania ki pet paloo fauj ko kachalli hui aise ali nishane Dehli ke lal qilla par apna qaumi taranga jhanda Jhulangi aur gulami ki jat se apne piyare wattan ka nam nikal kar azadi ki jat men shamal krakar hamesha ke liye zinda rakhegi. Is pak maqsad ko hal karne ke liye jitni bhi qurbani karni parhe, hargiz sankoch nahi karegi. Aur aise josh se Zalam Angreez ka muqabla karegi jis ko zalim kabhi bhi rok rakhi sakenge balkeh aise dum dubu kar bhagenge jaise sher ki garz se jangli jaswar deurte hain. Ai mere Hindi bhaio ab waqat an puncha hai is waqat ko agni jan se piyara samjhte hue is zalmon ko jahan jahan par bain mar dain, in ke makan aur railway wagaire ko eg se jala dalo, tele-phon tar aur linen wagaire kat do.

JAI HIND. — Naik Arjan Singh Gharka.

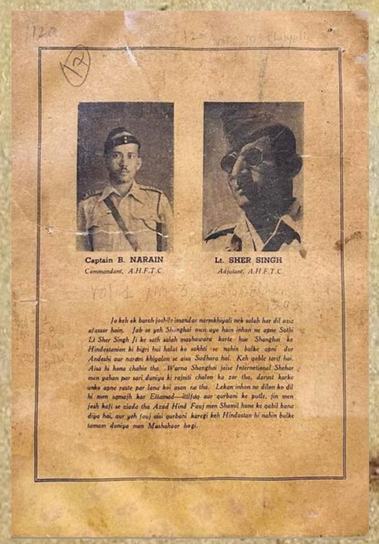
KABTA

Azad Paretan horkuan awe hara anand
Hindi bhasha bolte cind, Acarae shand
Korera shand
Kal kahinde dhere se chatak kuch ji
dena aog-and noo jaroor Fook ji
akhde ne dehne se sadhai karlei
dil de qile nu sidha dhiyan karlai
Kal kaande rde ja pichhe ho marla-
Jande na aakh dehne kahno yenya
Dehne hain murha akah par lai
Dili de qile no sidha dhiyan dharlai
Dehna hoen kadi dhi dhun bhulayanna
Jhirkan dareilan tun ame khal na
Chhadne ne gove tun paran kar lai
Dili de qile no sidha dhiyan dhar lai
Rah se akah muska dilu jor ji
Zalman da bera hun dena rohr ji
Bolna te hina kasan kar lai
Dili de qile no sidha dhiyan dhar lai
Samne aalam hai Rafial Peah ji.
Dili ghar bar hai hamara desh ji
Mare khicho dekho marni sagin ji
Baityan da sarir jhat dena bin ji
Sairy de ragan te harben dhiani dhar lai
Dili de qile no sidha dhiyan dhar lai
Netaji da kahnu chit chu bholean si
Mare mare bina hind ne theona ni
Sairy de ragan te harben dhiani dhar lai
Dili de qile no sidha dhiyan dhar lai
Dhere daur laani boli boli bhajna
Bhukho sher wang ja mudan gajh na
Sairy de ragan te harben boli dhar lai
Dili de qile no sidha dhiyan dhar lai
Akhde chatak jooch chhori turna
Mare mare bina nahi pichhe morna
Sangai gulami de marur dhar lai
Dili de qile da sidha dhiyan dhar lai
Mar ke te bat khanna johare no
Mil jawe baint Changa leuna rare nu
Sikh lai paret chit josh bhar lai
Dili de qile no sidha dhiyan dhar lai
Rolfal machin sikh lane boob ji
Odenga pallab da zaroor rang ji
Karera Singh Bhajan hari de kar lai
Dili de qile da sidha dhiyan dhar lai

JAI HIND. — Rec. Karera Singh Bhoni

BHARAT MATA

Bharat Mata, jo har Hindi ki janam bhumi hai, jahan ham sab Hindion ne garwatbh paya hai, aur jise sabh duniya Hindostan ke nam se pokarti hai, jo ek sachhi-ke sakhion ka tukra on khudawand karim ne is duniya ke sinder banaya hai, jis under ek ehi talmouli hai, hai jahan se har ek qisam ki chiesn mil sakti hain, aur mil



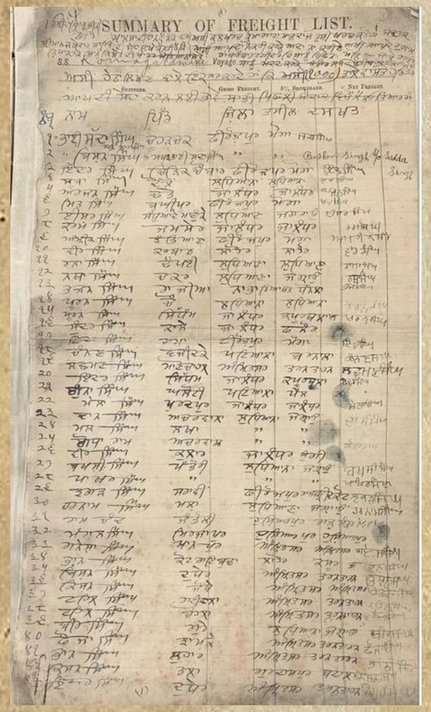
Captain B. NARAIN
Commandant, A.H.F.T.C.

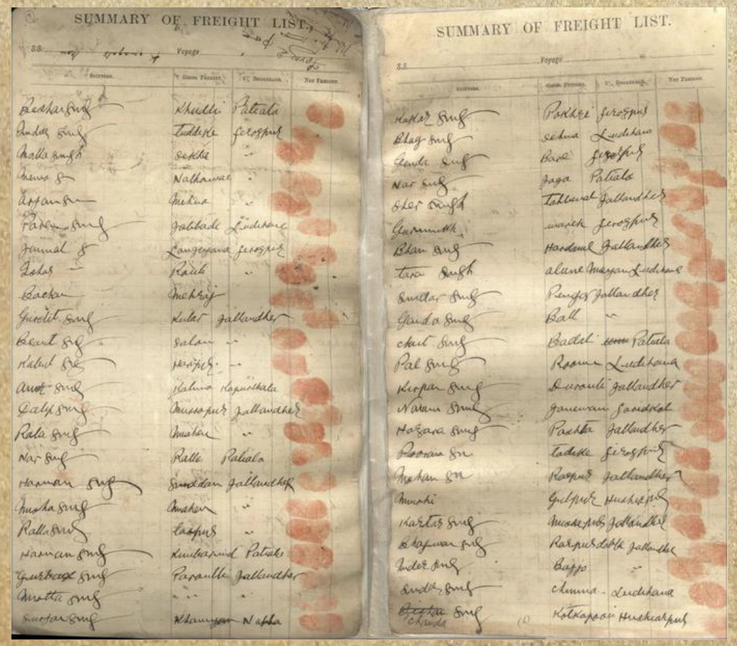
Lt. SHER SINGH
Adjutant, A.H.F.T.C.

Jo keh ek barah-jushti-insandar nermkhiyali nek salah har dil aziz ataour hain. Jab se yeh Shanghai men aye hain inhon ne apne Subhi Lt Sher Singh Ji ke sath milah yushwarte karte hue Shanghai ki Hindostanion ki bigri hui halat ko sokhti ne nahin balke apni Jor Andahi aur naram khiyalon se aisa Sudhara hai. Keh yehle sarif hai. Aisa hi hona chahie tha. Warna Shanghai jaise International Shehr men yehan par sari duniya ki rajniti chalen ka zor the, darasl karke unka apne rasta par lana hai asan na the. Lekan inhon ne dilen ka dil ki mere samajh kar Dilamal—Milkay aur qurbani ke pathi, jis wast jesh keti se siade tha Azad Hind Fauj men Shamil hone ke sabki hona diya hai, aur yeh fouj aisi qurbani karegi keh Hindostan hi nahin balke tamam duniya men Mashahoor hogi.

A few glimpses of the October 1944 edition of the monthly magazine CHALO-DEHLI, published in Shanghai, China, Azad Hind-Zindabad with a quote:
"Mazhub nahin sikhata apas main bair rakhna,
Hindi hain ham watan hain Hindostan hamara..."

Chalo Dehli was a monthly magazine by the Indian Independence League, led by Netaji Subhas Chandra Bose of the Azad Hind Fauj. It served as a platform to inspire Indians, especially abroad, to join the fight against British rule. It featured articles on the political climate, the independence movement, and a call to action, echoing the League's slogan of marching towards Delhi, symbolizing the quest for India's sovereignty.





KOMAGATA MARU SHIP
(4TH APRIL1914)

On April 4, 1914, the Komagata Maru Ship sailed from Hong Kong to Vancouver with around 376 Indian passengers - 340 Sikhs, 24 Muslims, 12 Hindus and British subjects. It was part of the 'Gadar Movement' in India under the capacity of Sardar Gurdit Singh.

Here are the lists of the passengers with their names in Gurmukhi & English and thumbprints.

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