

religion under whose baneful influence he lost the balance of his mind and endeavored to convert his Hindu subjects at the point of the sword. Incidentally I may remark here that it is erroneous for the Canadian press and public to refer to every inhabitant of India as a Hindu. Hindustan means the land of the Hindu, as until the time the Mohamedan invaders pressed their way into India and subjugated it, Hindustan was strictly the land of the Hindu. The term Hindu signifies a votary of Hinduism or one who professes Hinduism.

However, to continue. Maddened with fanaticism, Aurangzeb alienated the sympathies of his Hindu subjects. When he died, Aurangzeb's successor found it hard to keep together the Moslem kingdom. The Moslem Empire was tottering. Religious persecution had given birth to an aggressive spirit in the people. Religious intolerance had made the people assert themselves. The central sovereign at Delhi lost his grip upon the provincial governors. There was rebellion and disorder throughout the length and the breadth of the land. Many usurpers rose. Upstarts had their heyday. India was in such a condition when in 1739 Nadir Shah of Persia swept over it like a whirlwind. This invasion broke down the backbone of the Moslem sovereignty in India. Thenceforward the Moslem sovereign at Delhi became just a puppet—a mere nominal figure head, managed and ruled by his ministers and courtiers, chiefs and chieftains. Numerous lieutenant-governors and governors openly rebelled and established independent principalities, states and kingdoms. Those who remained loyal to the puppet on the throne at Delhi did so in mere name. They were the virtual, the real rulers of the millions who were supposed to be delegated to their charge, in the interest of the Moslem sovereign.

From what I have said it will be easy to realize that confusion, anarchy, civil war, rebellion were the order of the day. India was one seething mass of fermentation, bubbling with disorder and confusion. There was neither law nor order, neither peace nor amity. Everything was hurly-burly and topsy-turvy.

It was at this time and under these circumstances that different European nationalities entered India. They did it for two reasons. The one and the most potent of the two was for aggressive industrial and commercial exploitation of India. The Europeans went to India in order to make money at the expense of the people of India. India to them was the land of gold. Hindustan to their mind's eye appeared fabulously rich. A land of plenty, was the land of the Hindu. Such was their concept. But we people of India are apologetically told to-day that this was only one of the two motives that impelled the Europeans to go to the land of the East Indian. The other motive was to administer the soothing balm to the aching spirits of the heathen Hindu and the benighted Moslem in India. The Christian Europe took its Christianity from the Orient, but felt a compassion and pity for the erring Oriental and wanted to give him peace and hope which the Occidental (but is Christianity Occidental?) religion could give. In a word, it was in the role of the missionary to the heathen that Europe found another avenue to go to India.

Most of you are familiar with the combativeness of early European pioneers in India. They fought and fought and fought. Each struggled to stamp out the other. It was a struggle for existence. The issue meant a great deal to the victor. The English proved victorious in their struggle to retain the suzerainty of India for themselves, because, I believe, they deserved to be victors. They were not beaten out of India because they were the fittest to survive in the keen struggle for existence.

You have heard of the East India Company. It was a Company of commercial people, who took their charter from Queen Elizabeth. But the frictions with other European nationalities and the East Indian chiefs made this commercial company turn into a military organization. What followed is known to the world. A very great part of what is British India to-day was annexed by the East India Company.

In a short address like the present, it is impossible to present a sketch of the conditions as they existed at the time. But from what I have said it can