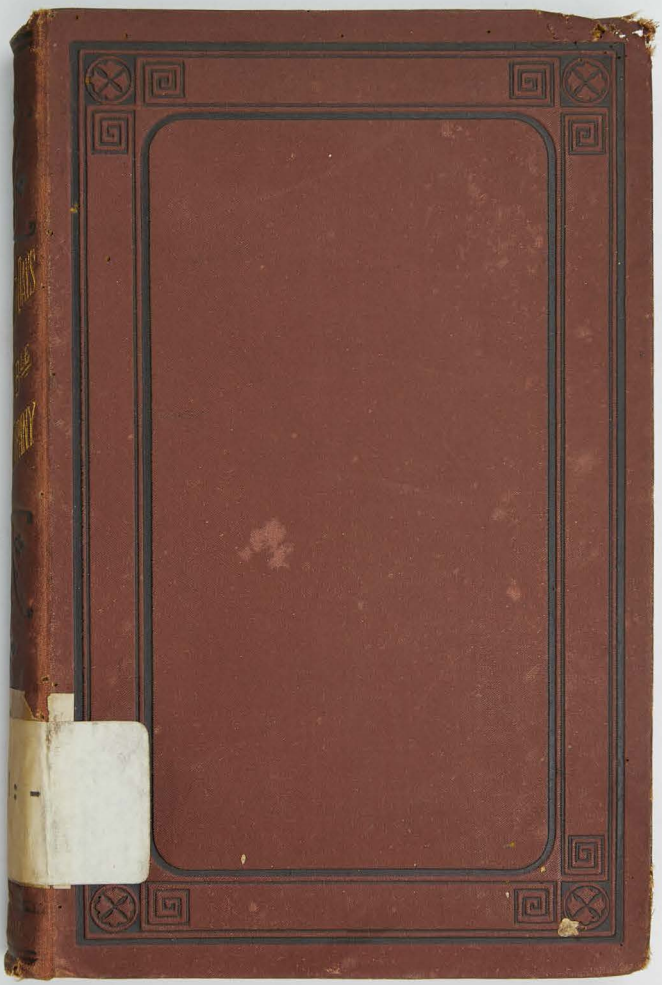

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ILLUSTRATING

MANNERS AND CUSTOMS O
IN INDIA

DURING THE RULE OF T
COMPANY, FROM 1600

WITH BRIEF NOTICE

PLACES AND PEOPLE OF
&c., &c., &c.

VOL. II.

Compiled from newspapers and
by W. H. Carey

PRINTED AT THE ARGUS
1882.

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VAN
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THE GOOD OLD DAYS

OF

HONORABLE JOHN COMPANY;

BEING

CURIOUS REMINISCENCES

ILLUSTRATING

MANNERS AND CUSTOMS OF THE BRITISH IN INDIA

DURING THE RULE OF THE EAST INDIA COMPANY, FROM 1600 TO 1858;

WITH BRIEF NOTICES OF

PLACES AND PEOPLE OF THOSE TIMES, &c., &c., &c.

VOL. II.

Compiled from newspapers and other publications by W. H. Carey.

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Simla, November 1882.

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PREFACE.

Our thanks are due to the Indian Press which, without exception, have noticed favorably the first volume of this work. We trust that our second will meet with the same reception. Considerable delay has occurred in its issue, owing to the non-arrival of the covers from England, which were ordered six months ago.

The Compiler.

Simla, November 1882.

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PERPUSTAKAAN NASIONAL

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OPINIONS OF THE PRESS ON VOLUME I.

From the Calcutta Englishman.

"The Good Old Days of Honorable John Company, from 1600 to 1858, compiled from newspapers and other publications by W. H. Carey," is the title of a work which has come to us from the Argus Press of Simla. This volume is the first of three, the other two not yet being published, devoted to "curious reminiscences illustrating the manners and customs of the British in India, with brief notes of the places and people of those times." The volume under notice is chiefly taken up with Calcutta, though not altogether so, and contains a very full account of the streets, the places of note, amusements, the press, Calcutta before, after, and during the siege, sanitation, law and justice, and numerous other matters, all of which are of considerable interest. A number of advertisements are given, all of them more or less characteristic. * * * *

We have confined ourselves almost entirely to the advertisements. The book abounds with curious facts of all sorts, and ought to have a ready and wide sale amongst all who have any interest in India.

From the India Railway Service Gazette (Allahabad.)

We have received the first volume of "The Good Old Days of Honorable John Company," compiled by W. H. Carey, Simla. It is a very interesting book indeed, full of interesting information. We learn from its pages that No. 5, Court House Lane, Calcutta, which said lane led into Radha Bazaar, was for sale in 1795, and was recommended because it stood within a garden, and was free from dust and noise. This is now one of the busiest and noisiest parts of Calcutta.

We shall take an early opportunity of selecting a few extracts for publication in our columns, meanwhile we recommend it to our readers for perusal. The publisher's address is W. H. Carey, Argus Press, Simla.

From the Civil and Military Gazette (Sindh).

"*The Good Old Days of Hon'ble John Company*"—by W. H. Carey, Simla (1st Vol.)

The author in the outset affably admits the contents of his work to be "compiled from newspapers and other publications," it being the result of researches extending over several years through files of old newspapers and hundreds of volumes of scarce works on India. We have no doub

Mr. Carey has had ample opportunity for compilation in his elevated "Capuan retreat," and the result of his labour is the disentombing and reproduction of incidents and curious reminiscences aptly illustrating the customs and manners of Anglo Indians in the "Good old days" when the East India Company held its sway. Judging from the volume before us, the work ought to prove very valuable for reference. Taking the Chapter on the Calcutta Press, for instance,—Chapter XV. Vol. I—we find an admirable account given therein anent the early endeavours and enterprises in Journalism and Light Literature—English and Vernacular—with some "statistics of the Press in India between 1780 and 1833." These and the "fugitive notices," with which the chapter winds up, can be referred to in the present day with peculiar interest. On the whole, we cannot but congratulate Mr. Carey on this the first portion of his compilation which must have cost him considerable trouble in the turning up of dusty and time worn tomes. We fancy it must, however, be unto him 'a labour of love,' inasmuch as it tends to perpetuate "the good old days" and ever to be revered memory of the "Honorable, glorious and grand John Company" from 1600 to 1858. Of course until Vols. II and III come to hand, we cannot treat upon the work at length, or as a whole. But judging from the volume before us, we should say that no library in India ought to be without a copy thereof. It is to be hoped that the third volume will contain a general index in order to facilitate ready reference to the different parts of the work. Subscribers may have their names registered on application to Mr. Carey, Commercial Rooms, Simla.

From the Indian Daily News (Calcutta).

The *Good Old Days of Honorable John Company* is the title of a book just published by Mr. W. H. Carey at Simla. It has been compiled, as he tells us, from newspapers and other publications, which few other people know where to find; and though the work was first taken up as an amusement during leisure hours, it must, before its conclusion, have involved no small amount of real labour. The first five chapters are historical, and give a cursory view of the operations of the East India Company up to the year 1756, when Calcutta was besieged by Suraj-ood-dowlah, who then ruled Bengal. Many curious facts are, however, related which will not be easily found elsewhere. The remainder of the book deals mainly with life in Calcutta during the last century, and is full of amusing anecdotes some of which are calculated to test the credence of a confiding reader. Life in those days was clearly far less civilised than it is now; there seems to have been less energy, far

less work, and much more show. The business of matrimony, on which shiploads of young ladies used to embark from their native land, is represented in a very unfavourable light. As each company arrived, the civil and military officers of the town gave a general entertainment, to which every one at all resembling a gentleman was allowed to come. The speculative ladies knew this was their last chance, and all determined to look and dance as divinely as possible. But the husbands picked up were generally men ruined in health and temper, so that newly-married wives were not long in looking out for the next mortality that would carry off their husbands, that they might return to England, and enjoy a widowhood of affluence and independence. In the matter of dress, fashion seems to have been much the same as it is now, but the mosquitoes of those days must have resembled snipe if the following statement is strictly correct. Lord Valentia writing to his friends in England in the year 1804 says:—"To be secure from the attacks of mosquitoes it is the custom to wear within doors, if one stays any time, whether for meals or any other purpose, *pasteboard round the legs.*" Sodawater was introduced into Calcutta in the year 1812, and was sold at Rs. 14 per dozen, two rupees being allowed for the returned bottles. Bengal rum was, however, advertised at from twelve annas to one rupee per gallon. And yet, it is said, that the costly *arrack* which sailors can purchase now-a-days, is poisonous. Hanging-punkahs were invented by a Government clerk towards the close of last century. These are only two or three selections made at random from a large and miscellaneous stock of notes on amusements, law and justice, military matters, a griffin's experiences, and numerous other subjects. They will convey a fair idea of the character of the book—a book which, if taken up at any odd moment and opened at any odd page, will lay before the reader some curious reminiscence, illustrating the manners and customs of the people of Calcutta during the rule of the East India Company.

From the Express, (Lucknow.)

INDIA'S GOOD OLD TIMES.—Mr. W. H. Carey of Simla—a lineal descendant of the great Dr. Carey of Serampore fame—has really done good service to the present generation of Anglo-Indians, by compiling his very interesting and curious reminiscences of the India of John Company's day—when the Pagoda tree was in perennial bloom, and the 'good old times' had a substantial existence of which we who live in the latter part of the 19th century have but a very faint conception. Some years ago we noticed the official publication entitled *Selections from Calcutta Gazettes* of the closing years of the 18th and early period of the

present century, and these "Gazettes" are wonderfully interesting—taking us back, as they do, to the time when the Great French Revolution was in its infancy, carrying us on to the stirring events of the Consulate and the Empire down to Waterloo,—and in a series of these "selections" now before us all the politics of Europe are equally discussed with those matters of lesser moment in social and public life, which kept the "ditchers" amused in the days of Warren Hastings and the earlier Proconsuls who built up the British Empire in India. But Mr. Carey delves deeper still into Anglo-Indian booklore and tradition, and has managed to produce a volume of unsurpassed interest —equally instructive and amusing. In those rather remote times, the 'servants' of the Company did a good deal of trading on their own account. Passengers in the Company's ships going home were in the habit of taking with them a very large amount of 'trading stock,' which they passed as baggage; this came to the notice of the Court of Directors, who found on investigation, that in one vessel lately arrived, "the space occupied by the passengers' baggage amounted to *sixty-three tons*." * * * * *

These records of "the good old days of Honorable John Company" are wonderfully interesting and should attract public attention. The first volume only has yet been published, and this is to be followed by two others; we should be delighted to reproduce many of the ludicrous and quaint old customs disinterred from folios and newspapers of those times by the industrious compiler, but this would be manifestly unfair to Mr. Carey. We have no hesitation, however, in recommending the work to our readers, and are sure they will vastly enjoy the peep at old time manners and customs, which are in such a convenient form arranged for their especial behoof by our antiquarian author.

From the Asian (Calcutta).

To all interested in the manners and customs of our predecessors in India, from 1600 to 1858, or during the reign of the Honorable John Company, we can cordially recommend a work just published by Mr. W. H. Carey of the Argus Press at Simla, compiled by him from newspapers and other publications, and called 'The Good Old Days of Honorable John Company." The good old doctrines that "all men are alike in their passions and feelings," and "am I not a man and a brother," receive some confirmation in these pages, wherein we find accounts of the manners and customs, as well as the business and pleasures, of our European predecessors in Calcutta. In our opinion it also affords some confirmation of Darwin's development theory, for at the fear of offending the *laudatoris temporis acti* we must

say that our present manners and customs show considerable improvement over those of our predecessors in India. The work deals more or less at length with subjects of all sorts. The author tells us: "With friends of the past we visit spots once of note in the City of Palaces, and in some stations in the upper provinces. We join with them the masque, the ball, the convivial gatherings of those days. We take part in quaint sayings and conversation of the old and the puerilities of the young. We see around us men whose names have passed down as heirlooms to posterity, and whose good deeds live in the memory of the present generation; and others whose names indeed have passed to their children, but whose memory is alone marked by pompous mausoleums in the old Park Street Cemetery in Calcutta. In imagination the morning gazette comes in with our early breakfast, and we pour over the accounts, printed in old-fashioned type, of wars, revolutions, riots, elopements, divorces, &c. We take our stand among the men of the Turf. We hear the betting around the Race Stand, among men in health and vigor, who are staking, as it were, their very existence on the chances of the running. We turn and wend our way to the counting house, and there are witness to the betting of another class of speculators, the exporters of indigo, sugars, silks, and other Indian goods, who have staked their all in shiploads of one or more of these articles, and are now in doubt and uncertainty as to what might be the state of the market in England on the arrival of their ventures. The people in India gambled in lotteries then; the Press was gagged and unable to offer an independent opinion. Adventurers were not allowed to land without a permit from the Honorable Court in Leadenhall Street; and those who had licenses were not permitted to go more then ten miles distant from Calcutta, without another permit."

In our limited space it is impossible for us even to touch upon all the variety of subjects just mentioned, so we purpose to confine ourselves to only a few of his remarks on amusements and racing. * * * *

Here we must take leave of our author, but we cordially recommend any one who wants a book wherewith to pass a pleasant day to purchase a copy.

From the Civil and Military Gazette (Lahore).

* * * It is in illustration of the history, manners, and customs of that ancient India, which is still so modern, that Mr. W. H. Carey, of Simla, has published the first of a series of three volumes entitled—"The Good Old Days of Honorable John Company, being curious reminiscences, illustrating manners and customs of the British in India

during the rule of the East India Company, from 1600 to 1858, with brief notices of places and people of those times." It may be objected that a collection of extracts from contemporary newspapers, pamphlets, &c., can scarcely be described with propriety as "curious reminiscences," but that is perhaps more Mr. Carey's business than ours; and it is undeniable that this Indian Scrap-book promises to be of unusual fulness and interest. Mr. Carey's four first chapters consist of a rapid sketch of European adventure in India, till about the middle of the eighteenth century, when his work becomes more that of the scissors than of the pen, and is composed of extracts, advertisements, and other fragments, classified under various headings. The compiler modestly says he does not aspire to be considered a historian, nor does he indulge in reflections or generalisations, but the unassuming character of his work in no way detracts from its value. * * *

We hope to return to Mr. Carey's interesting book, and to give a few samples of his collections. It would be ungracious to criticise very closely a work offered in so modest and sincere a spirit; but its value would be increased by more careful classification, and a fuller index. Thus, under "scientific and useful" appears a heterogeneous enumeration of pamphlets and books, on languages, law, belles-letters, almanacs, directories, maps, and army lists. Care has been taken to give as far as possible the date of each extract; and it is to be hoped that the succeeding volumes, which will doubtless show the great and wholesome change that came over the Anglo-Indian community, will display the same accuracy.

From the Pioneer, (Allahabad.)

This work is an Olla Podrida of more or less interesting matter, the materials being, as the author says, gathered together during researches of several years from files of old newspapers and volumes of old works on India. The paragraphs thus collected have, by the aid of paste and scissors, been thrown into a rough and rude form, the only arrangement being in chapters relating to the most miscellaneous subjects, arranged apparently anyhow, and without any particular regard to dates. The author, or rather compiler, proceeds by "leaps and bounds" backwards and forwards through the centuries, so that epochs and subjects become considerably mixed in the mind of the reader after perusing a few pages. As the present issue is only volume I, and as we are threatened in a kind of appendix with volumes II and III, we hope that Mr. Carey may be induced in the succeeding volumes to sort his materials in something like chronological order, and to arrange the subjects according to some kind of plan, so that there

may be some connection between them, one thing naturally leading to another. In spite of these defects the forgiving reader cannot fail to find in the 292 pages of volume I a great many curious paragraphs, and his interest will be roused in a number of odd incidents and strange particulars relating to the old days of Anglo-India.

From a Correspondent of the Delhi Gazette.

Mr. W. H. Carey, a grandson of the celebrated Doctor Carey of the Serampore mission, has just issued from the press, the first volume of an excellent work under the title of "Good Old Days of Hon'ble John Company." Apart from the contents being highly interesting to the general reader, many portions give the book the character of a work of ready reference, on matters connected with the olden time in particular, besides being replete with information both varied and versatile, and in numerous instances quite quaint in their nature. Mr. Carey deserves great credit for his indefatigable exertions in producing such a work, evincing so much patience and perseverance in its compilation, involving, as it must have done, the necessity of wading through many a mass of papers, and the perusal of a great number of books, in order to arrive at and derive, the vast amount of information and interesting reading the volume contains.

CHAPTER I.

OVERLAND ROUTE.

In the present day a propensity to visit England, even by persons born and bred in India, is much greater than that which existed in the old times. Occasionally we meet with an old Indian, who has never set his foot on British soil since he arrived in India; but this class of men is becoming rapidly extinct. The comfort, the rapidity, the security and the cheapness of the passage, particularly since the opening of the Suez canal, tempt many to undertake it, who when a ship was five or six months on its way, and an indifferent cabin cost £ 500, would have prolonged their residence in India, till wealth enabled, or health compelled, the worn-out old Indian to retire finally from the scene of his labors. Mr. Forbes in his "Oriental Memoirs" says:—"The captains of the homeward bound Indiamen demand eight thousand rupees (£ 1000) for the passage of a single person, and fifteen thousand for that of a gentleman and his wife."

The proper method of making the passage between Bombay and the Persian Gulf and Red Sea at different periods of the year is, says an old authority, to take advantage of the monsoons. This passage to India is the most ancient on record. Long before the discovery of the magnet, we are told that the uniform steadiness of the monsoon in this sea, answered the purpose of the compass to the inhabitants of these parts, who fearlessly ran across to the Malabar coast in their primitive ships, guided by its direction, and returned in the same manner, at particular periods of the year.

The majority of our readers will doubtless be familiar with that strange episode in the history of the Madras Presidency, when the Governor, Lord Pigot, was placed in confinement by his own council. They may not be equally aware of the fact that both parties attempted to avoid the loss of time attendant upon a voyage round the Cape by despatching trusty messengers up the Red Sea and across Egypt. The following particulars of the journey of one of these parties, as far as Cosseir, we obtain from the *Pioneer*.

Lord Pigot made use of the friendly services of Mr. Eyles Irwin, apparently "a writer" in the employ of the East India Company, while the "rebel Government," as Mr. Irwin designates the Opposition, sent off Captain Dibdin and another gentleman. The latter were the more fortunate. Although obliged by contrary winds to land at Tor, near the mouth of the Gulf of Suez, they succeeded in obtaining camels to carry them in safety to Suez; and being unencumbered with personal effects, they escaped molestation at the hands alike of Turks and Arabs. Not so Mr. Eyles Irwin.

His experiences while striving to hasten homewards with Lord Pigot's private despatches he describes with wearisome minuteness in a quarto volume, published by J. Dodsley, and purporting to consist of a series of letters addressed to a lady, with the becoming motto, *Infandum, Regina jubes renovare dolorem*. From first to last he was unfortunate. It was not until the 42nd day out from Madras that the snow *Adventure*, Captain Bacon, carrying eight 3-pounders besides swivels, sighted Socotra on the 31st March; nor was it until the 9th April that she ran through the Straits of Babelmandel. Though the voyage from Mocha usually occupied only three weeks, the *Adventure* took eight weeks, and this delay was the primary cause of all the subsequent mishaps which befell Mr. Irwin and his travelling companions—Major Henry Alexander, Mr. Anthony Hammond, and a certain Lieutenant, whose name is generously withheld for reasons which will shortly appear.

Some years previously an East Indiaman was accustomed to call at Mocha once every year for a cargo of coffee; but in 1777 the fragrant berry was conveyed to Bombay in country bottoms. The business of the port, indeed, was entirely "transacted by Buniah or Gentoo merchants;" while the only representative of Europe was an English gentleman named Horseley. At Mocha Captain Bacon landed a lakh and a half of rupees, worth at that time £20,000, being an offering to the mosque at Mecca from the impecunious Nabob of the Carnatic, who also provided for the gratuitous passage of two or three pilgrims every year for the sake of their prayers on his behalf. As these pilgrims were for the most part an unclean, mutinous, troublesome set of devotees, few ship-captains cared to be encumbered with them, and consequently the Nabob found himself obliged, notwithstanding his pecuniary difficulties, to maintain a vessel for the sole purpose of conveying those idle ragamuffins to and fro.

"Having taken on board fresh supplies of wood, water, and other necessaries, the *Adventure* set sail for Suez on the

6th April. At that season the wind in those parts blows pretty steadily from the northward, and thus, after much patient tacking, the daily progress varied from ten to twenty miles. By the 7th of May, however, the snow was off Yambo, situated in 24° 10′ N. and about 150 leagues from Suez; but became so hopelessly involved in a net-work of reefs, that the captain was compelled to anchor for the night, in the hope of obtaining an experienced pilot to guide him clear of all further risk.

"This was the first European ship that had ever visited that port; but it was known that the Vizier had exhibited much thoughtful kindness to Captain Adams of the *Aurora*, which had lately been wrecked upon that dangerous coast. On this occasion, also, the Vizier appeared anxious to do all in his power to aid his helpless visitors, who accepted his pressing invitation to land and enjoy his hospitality.

"Nothing could exceed the suavity of his manner. He at once sent for the two chief pilots; but they, being taught their part beforehand, positively refused to undertake the responsibility of piloting so large a ship up the Gulf of Suez in the teeth of adverse winds.

"Captain Bacon then asked for a pilot to take his ship back to Jeddah, and for a boat to convey his passengers to Suez. This request was at once granted, but, as it was becoming late, the little party were recommended to remain on shore for the night in the house of a courteous Sheikh. To this they readily assented; but were somewhat startled on being informed that they could not leave the port until instructions had been received from the Xerif of Mecca. A guard was then placed on the land-side of their house, and they were soon afterwards joined by the sailors left in charge of the boat, which was removed out of the way.

"The captain thereupon wrote to his chief mate to weigh or slip anchor and run down to Jeddah for assistance. This note was read to the Vizier by the interpreter as being an order to bring the ship into the port, and was accordingly sent off by an Arab messenger.

"By that time dinner was served, and, notwithstanding their troubles, they contrived to dispose of a large dishful of stewed mutton, garnished with raw onions, using their fingers as knives and forks, and flat cakes for plates, which also they devoured. The chief officer meanwhile shook out his sails and was preparing to weigh anchor, when the cable parted, and the vessel drifted towards a reef from which she was saved with much difficulty. Captain Bacon next day persuaded the Vizier to send off the "mariners" to the ship, as

though the crew on board were too weak to manage her. A boatful of armed Arabs, however, accompanied the sailors, but were not allowed to go on board.

"The Vizier then threw off the mask entirely, and summoning two Arab chiefs of the neighbourhood, opened a heavy musketry fire upon the *Adventure*. Mr. Irwin congratulates his friends and himself upon the rare prudence of the mate, who forcibly prevented his crew from discharging a broadside into their assailants, though he admits that the fort was such a tumble-down structure that it could easily have been knocked to pieces. But in those days the death of a Mussulman at the hands of Christians usually led to fearful reprisals—for the Moslem was still a name of terror. At the same time it is not impossible that a resolute attitude would have brought the Vizier to his senses, especially if a few of those 3-pounders came whizzing past his own ears.

"Be that as it may, the officer's forbearance brought about an agreement to which the Vizier and three Arabs of distinction swore by their beards, the former strengthening his affirmation by the present of a handkerchief, on which it is remarked that "pledges of this nature among the Orientals amount to the most serious engagements."

"When the firing began, Mr. Irwin was tranquilly reading Thompson's *Seasons*, and had just come to "the sublime hymn which crowns that delightful work," when a band of armed ruffians rushed into the room with their matches alight, apparently with the intention of massacring the English captives if their shipmates returned the fire of the Arabs. Mr. Irwin nevertheless remained unmoved, his soul being elevated by the perusal of the aforesaid hymn.

"The *Adventure* was brought within the harbour, and all the guns and muskets were landed and locked up. The Englishmen were then allowed to return on board, and it is satisfactory to know that they were able to procure delicious fish and abundance of fruit and vegetables at low rates. They were also permitted to walk through the town attended by a guard to protect them from ill-treatment by the howling and yelling mob that followed at their heels.

"After undergoing much insult and annoyance, the English passengers were at length provided with an open boat professedly to take them to Suez, for which they were charged the monstrous sum of 650 dollars paid in advance, besides having to lay in their own stores of food and water. Captain Bacon is acknowledged to have acted in 'a very genteel manner' in putting numberless creature-comforts in the boat; and it is added that the commanders of country ships

considered themselves sufficiently re-paid for 'entertaining' their passengers by the pleasure received from the company of the latter.

"It was not until the 10th June that they got out of Yambo harbour in the miserable boat to which they gave the appropriate name of *The Imposition*. For some days, however, they made scarcely any progress, closely hugging the shore and mooring themselves to a reef as either sun or fair wind went down.

"The snow *Adventure* found her way back to Jeddah but not without submitting to grievous exaction. In the meantime the *Imposition* slowly moved in a northerly direction until she was well up the Gulf of Akaba, when her head was put about, and she made right across to the western coast of the Red Sea. It was then discovered that the Vizier knew perfectly well that this boat was only bound to Cosseir, and that the run up the Gulf of Akaba was intended to make the Englishmen believe that they were going up the Gulf of Suez. The Arab boatmen never imagined that they would notice the difference of the sun's position when the northerly course was changed for one to the west, and then to the south. Even when the anchor was dropped on the 9th July at Cosseir, they were assured that they had arrived at Suez.

"For a month they had been exposed to the fierce heat of the sun by day and to heavy dews by night; whereas in the ordinary course they would have reached that wretched hamlet in a few days at the charge of a few dollars. Here they were detained on various pretexts until the 28th, fleeced and cheated on all sides."

The scheme for cutting a canal through the Isthmus of Suez seems to have been entertained by the French, so far back as the year 1798, for we find the following extract taken from an English paper, in a *Calcutta Gazette* of the 13th September 1798:—"The gigantic plan of aggrandisement which the French have formed in the eastern part of Europe and Asia, begins to develope itself. Their project is clearly to get possession of the Greek islands, which may serve them as a nursery for seamen at least for the navigation of the Mediterranean and the Levant, to receive permission to attempt again the ancient plan of opening a canal into the Red Sea, from which they are not to be deterred by the failure of every former enterprize of the kind. The improved state of engineering gives them hopes that they will conquer every obstacle that nature has opposed to this design, and the grandeur of the object will be flattering to the character of

the people. If they succeed they will open to themselves a navigation to the East, by a course so much shorter than the present, and will have such a demand for sugar in Egypt, and on the coasts of all the seas of which they will have the monopoly, that their commerce must receive an enormous addition."

The following singular voyage is reported as having been made by the Company's cruiser *Panther*, Captain Speak. The vessel sailed from Bombay on the 9th March of the previous year, 1797, with a packet for the Honorable Company, to Suez. Her long absence made every one suppose that the vessel had been lost. The *Panther* reached Mocha on the 30th March, and Suez on the 5th May. At Suez the despatch of the packet was delayed till the 19th May, and she reached Cairo on the 24th. Captain Speak continued at Suez until the 3rd September, when no return packet from England having arrived, he left for Mocha, which he reached on the 16th, and on the 21st worked through the Straits of Babelmandel. The season was now so far advanced that he found great obstruction in making any progress to the eastward, insomuch that after navigating ten days upon the coast of Arabia, he was compelled to return to Mocha, where he arrived on the 10th November. Here he remained for three months; when encouraged by the wind coming round to the northwest, he once more weighed anchor on the 6th February for India, and arrived at Bombay on the 6th of April; having been more than *thirteen months* doing what is now done in *thirteen* days!

The Government had had in contemplation a project of a more frequent and regular communication with Europe through Bussorah, which was on the 1st of January of the year 1798 carried into effect. A certain number of packet boats were placed on this service, one to leave Bombay every month, and for the accommodation of individual correspondence, private letters of certain dimensions and under the following restrictions, were admitted into the packet upon the payment of postage which would be considered extravagant in our day:—(1) "No letter shall exceed in length four inches, in breadth two inches, nor be sealed with wax. (2) All letters shall be sent to the secretary of Government, with a note specifying the writer, and with the writer's name signed under the address, to be countersigned by the secretary previous to deposit in the packet, as a warrant of permission. (3) Postage shall be paid on delivery of the letter, at the rate of ten rupees a single letter, weighing one quarter of a rupee; for letters weighing half a rupee, fifteen rupees; and

for those weighing one rupee, twenty rupees." Two mails were transmitted by each despatch, one of which was sent via Aleppo, the other via Bagdad.

"Five and thirty years ago," says Mrs. Fay, writing in 1815, "it was the fate of the author to undertake a journey overland to India, in company with her husband, the late Anthony Fay, Esq., who having been called to the bar by the honorable society of Lincoln's Inn, had formed the resolution of practising in the courts of Calcutta." They travelled through France, and over the Alps to Italy, whence embarking at Leghorn they sailed to Alexandria in Egypt. Having visited some of the curiosities in this interesting country, and made a short stay at Grand Cairo, they pursued their journey across the desert, to Suez, after passing down the Red Sea. The ship in which they sailed touched at Calicut, where they were seized by the officers of Hyder Ali, and for fifteen weeks endured all the hardships and privations of a rigorous imprisonment. Thence they effected their escape and were fortunate to reach Madras. This was in the year 1779-80. From Madras the Fays went to Calcutta.

Mrs. Fay, who published an account of her travels overland from England to India, died at Calcutta in 1817, at an advanced age. She had been superintending the printing of the first portion of her literary labors just before her death. She had not then exhausted her journal, but her death interrupted the further publication.

In the year 1817, the British rule in Hindostan was very slightly established. The Peishwah still held court at Poonah, and the Pindaries ranged and robbed round Hyderabad. Therefore when Lieutenant Colonel Fitzclarence (afterwards Lieutenant General Lord Frederick) was ordered by the Governor to convey despatches home, the task was not only a difficult but also a dangerous one.

The disturbed state of the country offered him little choice of routes, if he went by Hyderabad and Goa to Bombay, where one of the H. E. I. C. ships was waiting to convey him up the Red Sea to Suez, there was the chance of being either maimed or murdered by those unscrupulous marauders, the Pindaries; and should he take the other way, by Nagpoor, through the dominions of the Nizam and the Peishwah, to Poonah, and thence to Bombay, there was a chance of passing the remainder of his days in a dungeon, if he fell into the hands of any of the sirdars of their respective highnesses. The latter route was, however, at last selected by Colonel Fitzclarence, and on the 17th December 1817, he left the British camp with the despatches.

The Rajah of Nagpoor having broken faith with our Government, it was determined to give him a lesson, and a division of our army, under General Hardyman, was ordered to move on the Rajah's capital. To this force Colonel Fitzclarence attached himself, and therefore had the opportunity of being present at the battle of Jubbulpore. This and the capture of Holkar, and the surrender of the Rajah Appa Sahib to the Resident, facilitated Colonel Fitzclarence's advance, and in less than a month after he had quitted the camp he found himself in Nagpoor.

To give an idea of the difficulties which were likely to beset Colonel Fitzclarence on his journey, it will be only necessary to give an account of the order his escort kept on the line of march. An advance of twenty irregular cavalry preceded his elephant, and a detachment of fifty regular cavalry immediately followed it. In the rear marched one hundred and fifty irregular horse and a company of infantry, the whole being brought up by thirty additional horse and twenty veteran sepoys, while flank patrols of the Nizam's cavalry protected the column on the right and left.

"Feeling his way slowly through the country, the next place of note where we find our traveller and his party is Aurungabad.

"Colonel Fitzclarence next visited the fortress of Dowlutabad, which was considered to be the strongest fortress in India. Built upon a rock 500 feet high, the sides of which one-third of the way up are scarped like a wall; below it is surrounded by four lines of walls, and a ditch seventeen yards wide.

"Having at last safely reached Poonah, the party there halted for a few days previous to marching to Bombay. Mr. Elphinstone was our resident there at that time.

"The road from Poonah to Bombay being a perfectly safe one the perils and dangers now were all passed, and Colonel Fitzclarence and his party enjoyed the beautiful country through which they journeyed, visited the Karlee Caves, and enjoyed a day's sport on the top of the Ghauts at Kandalla. Descended the Bhore Ghaut—no easy feat in those days, —without an accident, and reached Bombay all safe and well.

"From Bombay, after tedious passages, they reached Cosseir where they landed. On applying to the Effendi for an escort, the colonel was promptly supplied with two Turkish soldiers, an Arab and a negro, and an interpreter named Mahumed, for whose fidelity the unfortunate Effendi of

Cosseir was guarantee, he having been made to thoroughly understand that should the interpreter desert from the party, the Pacha would cut off his the Effendi's, head.

On his arrival at Khenna, Colonel Fitzclarence visited the temple at Dendara. Having learnt that Mr. Salt, the celebrated traveller, had just left Thebes and was going to remain at Sciout, he followed him down the Nile in the hopes of overtaking him, but in this expectation the colonel was disappointed. His boat was slow and leaky, while the banks of the river abounded with "crawling crocodiles, scorpions and insolent Turks," and to add to all these discomforts, provisions were scarce.

On reaching Cairo, Colonel Fitzclarence at last encountered Mr. Salt, with whom was the renowned Signor Belzoni, who but a few years before had performed as an acrobat in most towns in England. The colonel now proceeded by the same route, the river, to Alexandria, where the plague was raging, the horrors of which he vividly describes. On his voyage up the Mediterranean he was accompanied by two Princes of Morocco, who had been on a pilgrimage to Mecca.

On the 14th of June 1818, he landed at Falmouth, having performed his overland journey in six months and six days. The duplicates of the despatches he carried having arrived fourteen days before him.

It is hardly possible to think of a sailing vessel going round the Cape getting to England quicker than an express messenger going by the way of Egypt!

A meeting was held in Calcutta at the Town Hall, on the 5th November 1823, to discuss the feasibility of establishing a communication with Great Britain, by means of steam navigation, via the Mediterranean, Isthmus of Suez, and the Red Sea. Lieutenant Johnston of the Royal Navy proposed a scheme for running two vessels on the Mediterranean and two on the Red Sea. The meeting decided to encourage the scheme by offering a premium or bonus, to those who should first establish such communication on a permanent footing. Subscriptions were set on foot to obtain a sufficient sum for such a bonus, and Rs. 30,000 were at once subscribed before the meeting broke up.

It was resolved at the meeting to offer a premium or bonus of £ 10,000 to the first company or society that should bring out a steam vessel and establish the communication between India and Great Britain, leaving the route open to their choice.

Up to 1825 no attempt whatever had been made to perform a voyage to India by steam, still less to perform it within a specified and shorter time than had ever been heard of before; in fact, no attempt had been made to steam half the distance, still less to go round the "Cape of Storms," nor to the West Indies, nor to America nor the Mediterranean, nor even to cross the Bay of Biscay, before the experiment of the *Enterprize* (in 1826) to reach Calcutta in seventy days, a period commonly allowed for a voyage to the Cape, about half the distance. The *Enterprize* had been built and fitted for sea, with a view to the prize of Rs. 10,000 offered by the society in Calcutta to the first steamer which should perform the voyage to that presidency within seventy days.

The *Enterprize* was a vessel of 500 tons measurement, fitted with two engines of 60 horse power each, and three masts, with a very large lug sail on the mainmast. Captain Johnson, who commanded her, was a lieutenant in the Navy, a man of talent, pleasant manners, and of an amiable disposition.

On going down channel it was discovered that the engines were not of sufficient power for the size of the vessel, and hence, in order to make tolerable headway against wind and tide, it was necessary to keep up what is commonly called high pressure. This almost caused the destruction of the vessel, for when off Dungenness, it was found that the coals which, from the want of sufficient stowage accommodation, had been packed around and on the top of the boiler, on becoming heated had ignited, and it was with great difficulty that the flames could be extinguished.

In crossing the Bay of Biscay the steamer met with a gale of wind and a heavy sea, when she behaved well, though her engines were lamentably deficient in power. Whilst advancing to the southward an unfortunate mistake was committed in approaching so near the African coast as to lose the benefit of the north-east trade wind, which would have enabled her to sail within a few degrees of the Line, instead of steaming, as she did all the distance through a calm; and thereby creating such an excessive expenditure of fuel, as obliged her captain to put into the Island of St Thomas, on the Line, for a fresh supply. Here a quantity of wood for fuel was taken on board, as no coal could be procured. The consumption of wood was so much greater than that of coal would have been, that it was soon apparent that the vessel would again run short of fuel, she was therefore sailed till within sight of Table Bay, when she steamed into the harbour to the astonishment of every one at Cape Town. In conse-

quence of these unforeseen difficulties the length of the voyage, instead of thirty had been fifty-four days.

If we contrast this performance with the voyages now advertised in "Bradshaw," at the single port of Southampton alone, we shall find that, wonderful as Captain Johnston's voyage was in 1826, the growth of steam power upon the ocean is far more surprising.

Three centuries back, the intercourse between Europe and the rich countries in the East was carried on overland. When the art of navigation improved, and the Portuguese doubled the Stormy Cape, the old route to India became obsolete, and its valuable products were conveyed to the western world by a journey of some thousand leagues across the pathless deep. A further improvement in the means of communication between remote countries began gradually to supersede the passage to India by the Cape of Good Hope, and to reopen the antiquated channel of intercourse between the eastern and western world. The scheme of establishing a communication by means of steam vessels through the Mediterranean, and a land journey through Egypt, was realized by two enterprizing individuals, entirely unconnected with each other—Mr. T. F. Waghorn, of the East India Company's pilot service, and Mr. J. W. Taylor, the agent, we believe, of some speculating capitalists in England, and brother of the resident at Bagdad.

About the autumn of 1826, Mr. Thomas Waghorn, agitated for a direct communication between England and India by means of swift-going steam vessels to carry the mails. The vessels, he proposed, were "to be built after the model of the Leith smacks, of 200 or 220 tons, and to be provided with two 25 horse power engines; their masts to be so constructed as to lower down on deck in case of head winds, and the funnel also to be lowered at pleasure." They were to carry no passengers nor live stock, all available space being occupied by coal, which it was expected they would be able to carry sufficient for fifty days' consumption. It was anticipated that "seventy days from the vessel leaving the Thames, she would be seen in the Hooghly." Waghorn died before he saw all his visions carried out, but he was the true pioneer of the attempts which were shortly afterwards made by himself and others in hastening the conveyance of the mails, through Egypt, and thus establishing what is now called the overland route.

In 1827 the now celebrated Captain Waghorn turned his attention towards India, *via* Suez, and in the same year a steamer was built in Bombay and named the *Hugh Lindsay* which made the first passage from Bombay to Suez in 1830.

A general meeting of the subscribers to the fund for the encouragement of steam navigation between Great Britain and India was held at the Town Hall, Calcutta, on the 17th January 1827. Captain Johnston of the *Enterprize* was thanked for the prominent, zealous and active part which he had taken in the establishment of steam communication with England, and a sum of 20,000 rupees was voted him as a remuneration.

Mr. Waghorn left London on the 28th October 1829, crossed from Dover to Boulogne, and reached Trieste, *via* Paris and Milan, on the 8th November, a distance of 1,242 miles performed by land (except in crossing the Channel), in eleven days. He was upwards of sixteen days in going by sea, in a sailing vessel, from Trieste to Alexandria, a distance of 1,265 miles; and he reached Suez, distant 255 miles from Alexandria, in 14½ days, arriving there on the 8th December. He waited a day at Suez, in expectation of the steamer *Enterprize*, which he understood had sailed from Bombay to that port; left on the 9th, and on the 23rd got to Jeddah, 660 miles, in a native boat, where he was delayed eighteen days before he could get a conveyance to Bombay. Mr. Waghorn's experiment, therefore, ought to be judged of by his journey as far as Suez; and it will then appear that he accomplished 2,762 miles in 33⅞ days, exclusive of stoppages, or 40½ days, stoppages included.

Mr. Taylor set off from London seven days before Mr. Waghorn, *viz.* on the 21st October 1829, reached Calais the same day, and Marseilles on the 28th. He sailed for Malta the same day, and arrived at Alexandria on the 8th November, in eighteen days from London, earlier by seven days than Mr. Waghorn. He departed from Alexandria on the 28th November, and reached Suez in nine days, that is five days quicker than Mr. Waghorn performed the journey; the whole time he consumed in actually travelling from London to Suez was only twenty-seven days. He quitted Suez on the 9th December, and arrived at Bombay on the 22nd March, performing the journey from London to Bombay (exclusive of stoppages) in forty-six days. This gentleman calculated that the passage from London to the Malabar coast might be accomplished in thirty-eight days, or the complete transit to India in about six weeks, provided steam-vessels were stationed in the Red Sea and the Mediterranean, a facility which it was the object of Mr. Taylor and the persons with whom he was connected to secure, by a regular establishment of such vessels, to navigate both seas.

In the year 1830 sailing packets were discontinued as mail packets to the Mediterranean, when the *Meteor* government steamer left Falmouth for the first time on the 5th of February with the mails for that sea, and returned to Falmouth after a voyage of forty-seven days, being only one quarter of the time usually occupied by sailing packets on the same route. Notwithstanding this important step on the road to India, it still required a period of five years to arrange and smooth down all the difficulties that stood in the way of a rapid transit to the East by way of Suez; but in February 1835, the route was opened, the *Hugh Lindsay* coming from Bombay to Suez down the Red Sea to meet the mails and passengers from England, *via* Alexandria.

It had for some time been a favorite object of Sir John Malcolm, the Governor of Bombay, to establish a steam conveyance for despatches between that port and England. A vessel called the *Hugh Lindsay*, of 400 tons burthen, with two engines of 80 horse power each, was accordingly built for this purpose, at an expense of £40,000. Though constructed upon such a costly scale, yet the unaccountable blunder was committed, of her not having capacity to carry more than six days coal; when it was impossible she could reach the Arabian coast from India in less than eight or ten days. If everything however, had been properly managed the mails might have reached Alexandria in twenty-three days; thence to Malta would have occupied four days more; thence to Marseilles four days; thence to England five days; total from Bombay to London only thirty-six days! As it was, the *Hugh Lindsay*, commanded by Captain Wilson, reached Suez after a voyage of thirty-three days, having lost twelve days in the ports of Aden, Mocha, Jeddah and Cosseir, being detained in getting supplies of coal on board at those places. The letters sent by this vessel, after all, reached England in less time than any which had ever been received before from India. Colonel Campbell was the only passenger by the vessel. One additional cause for her slow rate of travelling was that she was so deep in the water that her wheels could hardly revolve. She was the first steam vessel that had ever navigated the Red Sea.

Lieutenant Low gives an account of this trip to Suez from Bombay:—"On the 20th of March 1830, the Hon. Company's steamer *Hugh Lindsay* sailed from Bombay on her great experimental voyage, commanded by Commander John Wilson. The gallant officer performed the trip with signal success, and, when the disadvantages under which he laboured are taken into consideration, the achievement

may be regarded as one of the most remarkable on record. This will be readily conceded when we consider the conditions of the experiment. The *Hugh Lindsay* was a steamer of only 411 tons, with two eighty-horse power engines, built to carry five and a half days' consumption of coal, and drawing eleven and a-half feet of water, while she was required to perform a voyage of 3,000 miles, of which 1,641 were across the Indian Ocean to the first coaling station at Aden. To enable her to effect this long flight, she took on board sufficient coal for eleven days, for which purpose more than two-thirds of the space abaft, intended for accommodation, and also half of the forehold, were filled with coals; this, together with stores and provisions for the voyage to Suez and back, no less a distance than 6,000 miles increased her draught of water to thirteen and a-half feet; and it is certain her safety would have been seriously imperilled had she encountered bad weather. Previous to undertaking the voyage, a collier brig, laden with 600 tons of coal, under convoy of the *Thetis*, had been despatched to the Red Sea, so that a supply was ready stored at Aden, Jeddah and Suez. The experiment was a triumphant success; Aden was reached on the 31st of March, the whole distance having been covered *under steam alone*, and the *Hugh Lindsay* arrived with only six hours' consumption of coal in her bunkers. Commander Wilson called at Mocha to deliver despatches and at Jeddah for coal, and arrived at Suez on the 22nd of April, having been thirty-two days and sixteen hours, including stoppages."

The great advance made in steam navigation has dwarfed this feat; but still Wilson, who had sacrificed the command of a sloop-of-war to fit out the *Hugh Lindsay*, deserved all the praise bestowed upon him.

But what was travelling "overland" even in 1842? Von Orlich gives us a long description of the discomforts of the passage, particularly the crossing from Alexandria to Suez. There was no canal then. The passenger was landed at Alexandria on the 16th July, he then embarked in a boat on the Mahmoudi Canal, the work of Mehemet Ali, about 84 miles long, fifty paces broad and about six feet deep. The boat was drawn by four horses. In this conveyance he reached Atfeh, where a small steamer, the *Lotus*, of 32-horse power, was ready on the Nile to receive him, and which conveyed him to Cairo, a voyage of 120 miles. Thence there was the journey through the desert. A two-wheeled cart, covered with a linen awning, and drawn by four horses, was the mode of transit, a not very pleasant one with the

thermometer at 93° and only a linen awning over-head. The distance thus travelled was over sixty miles. At length Suez is reached, and a large boat conveys the fatigued passenger to the war steamer *Berenice*, the sun beating on his head at 96° Fahr. The journey having occupied till the 21st, or about six days! what is now accomplished by rail in a few hours.

CHAPTER II.

EDUCATION.

EDUCATION IN ITS INFANCY.

LET us turn to a spot, now much changed from its pristine desolate appearance, and long known by the name of Cooly Bazar. The pretty church, and the little white mansions, which now adorn the spot, were not then (in the latter part of the last century) to be seen. Small bungalows, like so many mounds of straw, broke the level prospect of the situation, and were the habitations of invalid soldiers, who had fought at Seringapatam, or helped to drive the enemy from the plains of Plassey. Living upon a rupee a day, these old pensioners smoked and walked, and smoked and slept their time away. One more learned, perchance, than the rest opened a school and while the modest widow taught but the elements of knowledge in the barracks of Fort William, the more ambitious pensioner proposed to take them higher up the hill of learning. "Let us contemplate him seated in an old fashioned chair with his legs" (we are quoting the words of a writer in the *Calcutta Review*) "resting on a cane morah. A long pipe, his most constant companion, projects from his mouth. A pair of loose pyjamahs and a *charkanah* banian keep him within the pale of society, and preserve him *cool* in the trying hot season of this climate. A rattan—his sceptre—is in his hand; and the boys are seated on stools, or little morahs, before his pedagogue majesty. They have already read *three* chapters of the Bible, and have got over the proper names without much spelling; they have written their copies—small, round, text and large hands; they have repeated a column of Entick's Dictionary with only two mistakes; and are now employed in working Compound Division, and soon expect to arrive at the Rule of Three. Some of the lads' eyes are red with weeping, and others expect to have a taste of the *ferula*. The partner of the pensioner's days is seated on a low Dinapore matronly chair, picking vegetables, and preparing the ingredients for the coming dinner. It strikes 12 o'clock; and the schoolmaster shakes himself. Presently the boys bestir themselves; and for the day the school is broken up." Such were the schools,

which soon after the establishment of British supremacy in the East, were formed for the instruction of youth of both sexes. They were looked upon simply as sources of revenue, and hence every individual in straitened circumstances—the broken-down soldier, the bankrupt merchant and the ruined spendthrift—set up a day school, which might serve as a kind of *corps de reserve*, until something better turned up. As British supremacy began to extend, and the increasing demands of war and commerce caused an influx of Europeans into this land, greater efforts and on a larger scale, were made to extend the benefits of education and to elevate its tone.

PRIVATE SCHOOLS.

In consequence of the increased demand for education, many enterprizing individuals began to feel that schools would make capital speculations. Mr. Archer was the first to establish a school for boys before the year 1800. His great success attracted others to the same field; and two institutions speedily took the lead—Mr. Farrell's Seminary, and the Durrumtollah Academy, conducted by Mr. Drummond. There was also a school conducted by Mr. Halifax, another by Mr. Lindstedt and a third by Mr. Draper. Annual examinations were first held by Mr. Drummond, and the first examination of this kind gave the death-blow to the rival seminary of Mr. Farrell's. Besides the institutions which we have already mentioned there was one by the Rev. Dr. Yates for boys, and another by Mrs. Lawson for girls. The earliest school for young ladies was that of Mrs. Pitts; and soon after many others were established, among which Mrs. Durrell's seminary enjoyed the most extensive support.

In April 1792, Mrs. Copeland started a young ladies' school in "the house nearly opposite to Mr. Nicholas Charles' Europe Shop, where she proposes boarding and educating young ladies in reading, writing and needle-work."

We learn from an advertisement of Mr. George Furly, on the 23rd May 1793, who was about to establish an "academy" "on the Burying Ground Road," what the rates for education were at that time:—First class 30 Rs. per month for board, lodging and education. Second class 40 Rs. Third class 64 Rs.

"ACADEMY.—The Reverend Mr. Holmes proposes opening an academy in Calcutta, for the instruction of youth, in the different branches of useful education. No. 74, Cossytullah Street. 16th December 1795."

"W. GAYNARD, Accountant, begs leave to inform the Public, that he intends to open an ACADEMY, at his house,

No. 11 Meredith's Buildings, for a few young gentlemen of the age of fourteen or upwards, (who may be intended for the mercantile line of life)—to instruct them in a perfect knowledge of Decimal Calculations, also to compleat their education in the Italian method of Bookkeeping, by a process, using the weights, measures and coins of the different markets of India. For particulars enquire of W. Gaynard, at his house aforesaid. Accounts and estates of copartnership adjusted and settled as usual." (1795.)

On the 1st May 1800, a school was opened at the Mission House, Serampore; terms for boarders, 30 Rupees per month, with tuition in Latin, Greek, Hebrew, Persian or Sungscrit Rs. 35. "Particular attention will be paid to the correct pronunciation of the English language. A Persian and Sungscrit Munshi will be employed. Letters addressed to Mr. Carey, will be immediately attended to." This is the first intimation we have in the Calcutta papers of the location of the Baptist Missionaries at the Danish settlement of Serampore.

Here is the first instance that we have found of the establishment of a school, for the instruction of European children, in the upper provinces. Mrs. Middleton advertises on the 21st March 1799, "having taken a house in an airy, healthy and agreeable situation at Dinapore," where she purposed "keeping a school for the tuition of such young gentlemen and ladies as parents and guardians may think proper to commit to her charge." Her charges were two gold mohurs per month for boarders, and eight rupees for day scholars.

[Advt.] "John Stansberrow begs leave to inform the Public in general, that he proposes keeping a school for the purpose of educating children, male and female, upon the most reasonable terms. He will instruct them in reading, writing, and arithmetick. The girls will be taught needle-work and lacemaking. The terms are as follows:—

For boys, per month	...	... Rs. 25
For girls, ditto ...	...	... „ 30
For day scholars ...	...	... „ 16

"He lives in a commodious garden at Mirzapoor, near Colonel Hampton's gardens. As he means to pay the greatest attention and pains to their education and good morals, he will only take 12 boys and 12 girls, and flatters himself that he will give satisfaction to the parents and guardians of such children as he may be favored with the charge of."

Mr. Thornhill advertises (in 1802) that "encouraged by

the liberal and increasing patronage of the public" to his academy, he had taken the house and garden in Durrumtollah street lately occupied by H. T. Travers, Esq. which from its size and situation is particularly well suited for the purpose of an academy." We believe this was the same building as that in which Mr. Drummond so long had his school, and the compound of which is now a bazar.

Mr. L. Schnabel advertises (1802) that he "will give instructions on the pianoforte, at the *moderate* rate of fifty rupees per month."

Charles Lewis Vogel set up, in 1803, a school at Chinsurah, for the education of children of both sexes, the girls being under the care of Mrs. Vogel. The terms were very moderate for those times. For general education Sa Rs. 25; with clothes, medicine, &c., Sa Rs. 35; for instruction in Persian 8 Rs. extra, and dancing 10 Rs. extra per month.

We find in a notice of sale in 1809, a house in *Great* Durrumtollah Road, that it was situated opposite to "Mr. Statham's Academy." This gentleman afterwards removed his school to Howrah where it was long the scholastic residence of many of those who afterwards rose high in the services and held important posts. Mr. Statham wrote a work called Reminiscences of India.

Mr. Frederick Lindstedt, who had for some years previous been carrying on a seminary for boys in the Circular Road, received a partner of the name of Mr. Ord, in 1821, and the school was then carried on in their joint names. This school still exists, though under different management, and the course of education is entirely changed.

NATIONAL INSTITUTIONS.

The British in Calcutta early felt the necessity of those institutions, which were flourishing in their native land, and which being the offspring of benevolence, serve in a great measure to alleviate distress and relieve poverty, to check crime and improve society. Actuated by these views, Major General Kilpatrick in August 1782 circulated a proposal for the establishment of an Orphan Society, and in the March following the Society was formed, under the name of the Military Orphan Society, for the maintenance of the children of officers dying in indigent circumstances. The society had two schools, the Upper and the Lower Orphan Schools; the former contained the children of officers, the latter of soldiers. These schools were divided into two departments, for boys and girls respectively, and the education

imparted was of a practical nature, designed to qualify the children for the situations they were likely to occupy in India.

The school was located first at Howrah, but about 1790, the premises at Kidderpore were taken. The front or ball room of the spacious building, which was so long the girls' school, calls to mind the state of society in those days, when European ladies were afraid to come out to India. The school was a sort of harbor of refuge for bachelors in want of wives. Balls were given expressly for the purpose of securing matrimonial engagements for the pupils. Persons in want of wives frequently made their selection of an evening. Officers in the upper provinces sometimes travelled a distance of 500 miles to obtain a wife in this way.

From an account of the receipts and disbursements of the Upper and Lower Orphan Schools at Kidderpore, we learn that both the institutions, which had but just been housed in buildings of their own, were, in 1795, in a very flourishing condition. The income of the "Officers Fund," together with the previous year's balance, was Rs. 4,02,873-1-5, and the disbursements Rs. 3,32,033-6-6, which included the half of the cost of the Orphan House and premises, and also furniture, amounting to Rs. 34,303. The "Soldiers Fund" showed an income, with previous year's balance of Rs. 1,13,688-13-7, and an expenditure of Rs. 56,659-10-4.

Of the success, which attended the establishment of the Press attached to the Military Orphan Society, it is sufficient to state that on its transfer to the Government in 1863, after half a century of operations, it had contributed, under the head of "Press profits," above twelve lakhs of rupees to the income of the Society.

The upper school in 1846, and the lower somewhat later, were given up, and the few remaining children placed in other institutions.

The year 1821 saw the establishment of the European Female Orphan Asylum, an institution which reflects the highest honor on the community, by whom it was established, and on whose support it still depends. The destitute condition of the offspring of European soldiers, who if they fortunately escaped the dangers of infancy, were notwithstanding exposed to the corrupting influence of scenes of profligacy attracted the kind and sympathizing notice of the Rev. Mr. Thomason, who appealed to the public, and his appeal was cordially responded to both by officers and soldiers, and the government bestowed a monthly donation of 200 rupees. A house and grounds in Circular Road were purchased for Rs.

37,000 ; and this Asylum has proved a blessing to the offspring of the European soldiery.

PUBLIC CLASS SCHOOLS.

About the year 1820 people began to be painfully convinced that private schools did not answer the great purposes of national education. New views were being entertained by individuals and a new system was required—men perceived the necessity of attending to the moral and religious education of children.

The Parental Academy, through the influence and exertions of Mr. John Miller Ricketts, was established on the 1st March 1823. The Calcutta Grammar School was established in June of the same year, owing to a dispute among the original members of the Parental Academy committee, which led to a separation of efforts. On the establishment of these schools, Mr. Drummond's Academy very sensibly declined; until it was merged in the Verulam Academy, conducted by Mr. Masters, which was in its turn given up, when Mr. M. was appointed to fill the office of the head master of La Martiniere. To the Parental Academy must be given the tribute of having raised the tone of Christian education in Calcutta, and directed attention to the importance of the study of the History of India, and of the vernaculars. This institution still continues its usefulness under the name of the Doveton College.

The Calcutta High School was founded on the 4th June 1830; and under its first rector, the Rev. Mr. McQueen, it flourished. However it was eventually laid in its grave; and on its ruins Saint Paul's School was established in the year 1847.

On the 2nd April 1821, the Armenian community established the Armenian Philanthropic Institution for the benefit of their youth. This school existed till 1849, when it gave place to a rival school, designated St. Sanduct's Seminary.

On the 31st March 1830, it was determined in the Supreme Court that the bequests of General Martine for the Lucknow Charity should be devoted to the erection at Lucknow of an institution to be named "La Martiniere," the ground for which had been purchased three years before.

The La Martiniere in Calcutta was founded on the 1st March 1836, from the funds left by Major General Claude Martine. It is both a charitable as well as a public boarding school.

About the year 1834 the Roman Catholic community established St. Xavier's College for the tuition of their youth. This college flourished till the departure of the Jesuits in 1847, when St. John's College was founded in its stead.

The Free School is on the site of a house which was occupied by Mr. Justice Le Maitre, one of the judges in Impey's time. This institution was engrafted on the Old Charity School, founded in 1742, and settled in "the garden house near the Jaun Bazar, 1795." The purchase and repair of the premises cost Rs. 56,800. The public subscriptions towards the formation of the charity, amounted to Rs. 26,082, of which Earl Cornwallis gave Rs. 2000. The Free School at this period (1792,) was located in "the second house to the southward of the Mission Church."

We find in a later part of the same year a scheme put forth for a Free School Lottery for the benefit of the institution. The number of children then in the school was—On the foundation, males 54, females 23; male day scholars 53, female 11. Males put out as apprentices 38, females 11. Males educated and returned to their friends, including day scholars, 105, females 65.

CHARITABLE INSTITUTIONS.

About the end of the year 1747, a charity fund was instituted for giving board and education to indigent Christian children. Besides subscriptions, it enjoyed an endowment, which grew out of the "restitution money received for pulling down the English church by the Moors at the capture of Calcutta in 1756." To this amount was subsequently added a legacy of Rs. 7000 bequeathed by Mr. Constantine; and this sum was still further increased by the public spirit of Mr. Bourchier and the liberality of the Government. Mr. B., afterwards Governor of Bombay, was once Master Attendant at Calcutta; he was a merchant and most successful in his pursuits. At this period there was no particular house in which the mayor and aldermen of the city could meet for the transaction of business; to remedy this want, Mr. Bourchier built the Old Court House, which was much enlarged by several additions in the year 1765. He gave the building to the Company, on condition that Government should pay 4000 Arcot rupees per annum to support a charity school and for other benevolent purposes. The Government consented to pay 800 rupees per mensem to these charitable purposes. And when the ruinous state of the building rendered its demolition necessary, the Government continued their monthly grant as hitherto.

In the lapse of time the old charity school became quite inadequate to the demand for education; and in consequence of the necessity for providing instruction for the offspring of the poor, the Free School Society was established on the 21st December 1789, and its management placed in the hands of a Patron (the Governor General), the Select Vestry and a few other governors. On the 14th April 1800 the Charity School and Free School Society amalgamated, and the Free School institution was the result,—a school which may be considered as the parent of all educational and benevolent institutions in this land.

The Baptist Missionaries early observed that in Calcutta, the children of many persons bearing the Christian name, were totally debarred by poverty from obtaining any proper education whatever, and were in a state of ignorance, if possible, greater than that of their Hindoo and Musulman neighbours. A piece of ground was purchased and a school house erected in the Bow Bazar. This institution was called the "Benevolent Institution." Although the primary object of the institution was the instruction of destitute Christian children, it was soon found necessary to extend its advantages to every class; and the children of Europeans, Portuguese, Armenians, Mugs, Chinese, Hindoos, Musulmans, natives of Sumatra, Mozambique and Abyssinia were received. So great was the encouragement given to the institution, that a school for girls was added, and within two years after the commencement, above three hundred boys and a hundred girls were admitted to the benefits of the school. The above Institution was founded in 1819.

FORT WILLIAM COLLEGE.

The scheme of the Calcutta College was conceived in wisdom, admirably calculated to awaken the energies of the young servants of the Company, who were to diffuse the blessings of British rule over the vast and populous provinces of Hindostan, and to imbue their minds with sound and extensive knowledge, as well in the languages of the people they were to govern, as in the laws they were called to administer. To the accomplished statesman and gifted scholar the Marquis Wellesley was India indebted for the establishment of that college. Under no administration of our Indian affairs was so much done for the encouragement of oriental learning among the servants of the state, or for its general diffusion by the publication of valuable works, as during the rule of that great man. An assemblage of the ablest professors and teachers in every branch of instruction that was to be imparted, gave life and energy to the system.

The College of Fort William was instituted on the 18th August 1800, and the first officers of the institution were as follows:

Rev. David Brown, Provost.
Rev. Claudius Buchanan, A. B., Vice Provost.

Professorships.

Arabic Language and Mahomedan Law, Lieutenant John Baillie.

Persian Language and Literature. { Lieutenant Colonel William Kirkpatrick, Francis Gladwin, and Neil Benj. Edmonstone, Esq.

Hindustanee Language ...John Gilchrist, Esq.
Regulations and Laws, &c. ...Geo. Hilaro Barlow, Esq.
Greek, Latin and English classics Rev. Claudius Buchanan.

The names of Colebrooke, Gladwin, Harington, Gilchrist, Edmonstone, Baillie, Lockett, Lumsden, Hunter, Buchanan, Carey and Barlow, all of whom in various branches of tuition, discharged the duties of professors, will vouch the excellence of the instruction imparted, and the advantages enjoyed by the students in that establishment, which, notwithstanding it has ceased to exist, yet continues its beneficial influence by the many standard works of eastern literature and education which issued formerly under its patronage from the press, and by the important services rendered by those who had been trained within its walls.

Lectures commenced to be delivered at the College of Fort William on the 24th November 1800, in the Arabic, Persian and Hindostanee languages. The Public Library in connection with the college was also founded at the same time.

On the 6th February 1802, the anniversary of the commencement of the first term of the College of Fort William, the distribution of prizes and honorary rewards, adjudged at the second examination of 1801, took place at the college. The Hon'ble the Acting Visitor, in the absence of the Most Noble the Patron and Founder of the College, then in a distant quarter of the British Empire in India, addressed the students on the occasion, and distributed the rewards. "The disputations" were the following:—(1) An academical institution in India is advantageous to the Natives and the British nation. (2) The Asiatics are capable of as high a degree of civilization as Europeans; and (3) The Hindostanee language is the most generally useful in India.

The Government on the 8th February 1812 resolved that a reward of 5000 Rupees be given to such of the Com-

pany's Civil servants, as might after leaving the College of Fort William, attain a certain degree of proficiency in the Arabic and Sanscrit languages; this offer was however withdrawn in a letter from the Court of Directors, dated 22nd July 1814, and on the 30th May 1815, in the stead of pecuniary rewards it was resolved to bestow a *Degree of Honor* on any of the civil servants, who should, after leaving the College of Fort William, attain high proficiency in either of those languages.

The college was abolished in 1828, and the Writers' Buildings no longer used for the residence of the young writers on their arrival in Calcutta. A saving of Rs. 1,70,000 per annum was thus effected. The young civilians were henceforth sent at once to their appointed stations, where moonshees were provided for instructing them in the native languages.

MISSION SCHOOLS.

The first school established by the clergy for the children of indigent Christians was that by the Rev. Mr. Kiernander, on the premises of the Old or Mission Church on the 1st December 1758; here some children were wholly maintained, while others were only educated.

The first missionary school was founded in Dinagepore, by Dr. Carey, in 1794; the number of scholars in about three years was forty. A number of schools in that district and others adjacent, were subsequently founded and maintained for twenty or thirty years. By 1817, a hundred and fifteen schools were formed by the Baptist missionaries of Serampore, the greater part of which were within thirty miles of Calcutta, and at which above ten thousand scholars were instructed.

Bishop's College was founded in 1820, by the Incorporated Society for the Propagation of the Gospel in Foreign Parts at the instance of Bishop Middleton; its object was to train native Christians for mission work.

Through the exertions of Bishop Middleton, the boy's school connected with St. James' Church was established in the year 1823, under the auspices of the Committee of the Society for Promoting Christian Knowledge, and continues to this day under their direction. The girls' school was established in 1830, under the patronage of Lady Bentinck.

The Church Missionary school was established in 1820, for the education of indigent Hindoo children.

In the Government Gazette of 27th July 1829, we see the prospectus of a proposed "College" in Calcutta, for the

education of Christian youth, and in connection with the Church of England.

The year 1821 was remarkable for the exertions of the Ladies' Society for Native Female Education in Calcutta and its vicinity. Miss Cooke, better known as Mrs. Wilson, arrived in that year and commenced her devoted labors.

The Central School, of which the foundation was laid in May 1826, was the following year completed and Mrs. Wilson, the pioneer of female education among the natives, took charge of it. She had before this collected about 600 scholars at the different schools in Calcutta.

In the year 1830, the General Assembly's Institution was established by Dr. Duff, for the education of natives; and in 1837, the building which adorns the east side of Cornwallis square was finished. The success of this institution has been unprecedented. It gave a tone to native education.

In the year 1843, the great separation took place in the Church of Scotland, and Dr. Duff and his colleagues left the premises of the General Assembly's Institution and immediately established the Free Church Institution, in Neemtollah, which is conducted on the same principles, and has been attended with the same success as the General Assembly's Institution.

The Serampore College was founded in 1818. This institution was for the education of Asiatic Christian and other youth.

Of Mrs. Wilson's Native Orphan School in 1837, the Hon'ble Miss Eden thus writes:—"She has collected 160 of these children; many of them lost their parents in the famine some years ago; many are deserted children. She showed me one little fat lump, about five years old, that was picked up at three months old, just as two dogs had begun to eat it; the mother was starving, and had exposed it on the river side. She brings the children up as Christians, and marries them to native converts when they are 15 years old."

GOVERNMENT COLLEGES.

By the Act of 53rd Geo. III, cap. 155, the East India Company was empowered to appropriate under certain conditions from the territorial revenue, the sum of a lakh of rupees annually "to the revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India." It does not appear, however, that the Government was enabled to act with special reference to this per-

mission until several years later; nevertheless the encouragement of learning though not systematically pursued had not been disregarded even long before the enactment above quoted was passed. Mr. Hastings founded the Madrissa, or Mahomedan College in Calcutta in the year 1780, and in 1794, at the recommendation of Mr. Duncan, a college was endowed at Benares for the cultivation of Hindoo literature. But in the year 1811, the decay of science and literature among the natives of India, became the subject of the peculiar consideration of the Government, and it was then resolved to found two new Hindoo colleges in the districts of Nuddeah and Tirhoot, for the expenses of which it was designed to allot the annual sum of 25,000 rupees. Various difficulties, however, having obstructed the execution of this intention, it was ultimately abandoned, and a different plan adopted. The Government came to the determination of forming a collegiate establishment at the Presidency.

A Hindoo College, under the designation of the Government Sanscrit College, was the outcome of this resolution. It was founded on a footing similar to that already established at Benares; a sum of 25,000 rupees, (afterwards increased to 30,000) was to be annually granted for the support of the institution, and the superintendence of it was to be vested in a committee to be named by the Government. A sum of about a lakh and twenty thousand rupees was allotted by Government for the cost of buildings and the purchase of ground. The spot chosen was in an extensive square then lately formed in a central part of the city, and the first stone of the edifice was laid on the 25th of February 1821 with masonic honors.

The Madrissa or old Mahomedan College, for the study of the Arabic and Persian languages and of Mohamedan law, owes its origin to Mr. Hastings, who in the year 1780, provided a building at his own expense and at whose recommendation the Government assigned lands of the estimated value of 29,000 rupees per annum for the support of the institution. The object of the founder to produce from this seminary well qualified officers for the courts of justice was never attained to the extent of his expectations.

The building occupied by the Madrissa having fallen out of repair, and being located in an unhealthy spot, it was resolved to construct a building in a more suitable situation. A sum of nearly a lakh and a half was given for the erection of an edifice very similar in plan to that of the Sanscrit College, on a site in a quarter of the town called Colinga. The foundation stone of the new structure was laid on the 15th July 1824, with the usual ceremonies of Free Masonry.

In Calcutta Mr. Sherburn established a school, which claims for its children some distinguished men, among whom the late Babu Dwarkanath Tagore and the Hon'ble Rajah Romanath Tagore may be mentioned. It was then evident that the Hindus had commenced shaking off their *quasi* religious prejudice against English education, and manifested an eagerness to receive its benefits, when communicated in accordance with those principles of reason, discretion and good faith, which the Government uniformly promulgated.

In the year 1815 soon after the renewal of the Company's charter, a few friends, among whom was Mr. Hare, met together in Rammohun Roy's house, and the conversation turned on the most fitting means for the destruction of superstition and the elevation of the native mind and character. Various proposals were made, but Mr. Hare went to work practically, and drew up a circular for the institution of the Hindoo College, or as it was at first called "The Mahavidyalya" or great seat of learning. He had the cordial and able assistance of Sir Edward Hyde East, then Chief Justice. Public meetings were held, and a committee was formed to carry out the idea. On the 20th January 1817, the school was opened in a house in Chitpore Road, hired for the purpose. Between this and 1823, the school was moved from house to house, and its supporters began to fall off. Mr. Hare alone stood firm: but even he at last saw no other means of averting the dissolution of the scheme, than an appeal to Government to come forward to the rescue. It had already been resolved to establish a Sanscrit College in 1821, and when the question of a building for the new institution came to be entertained by the Government in 1823, happily for the Hindoo College, it was agreed to locate them both under the same roof.

The Hindoo College was established as before remarked in 1821. The object of the institution as described in the printed rules published in 1822 was to "instruct the sons of the Hindoos in the European and Asiatic languages and sciences." Though it was proposed to teach English, Persian and Sanscrit and Bengali, yet the first place in importance was assigned to English. In truth the college was founded for the purpose of supplying the growing demand for English education. Sanscrit was discontinued at an early period. The Persian class was abolished in 1841. The only languages which have since been taught are English and Bengali.

The education of the females of India also came under consideration. In 1849 Mr. Bethune, then President of the Council of Education, founded a school for the especial instruc-

tion of the female children of natives of wealth and rank. And by means of funds bequeathed by him at his death, which occurred in 1851, an institution was erected in Cornwallis square for the purpose. The Bethune Native Female School was opened on the 7th May 1849.

Several other minor institutions have been started, as the Oriental Seminary, the Indian Free School, the Indian Academy, Seals' Free College, the Patriotic College, and others. They were the offspring of learned and philanthropic bodies of native gentlemen, and have done much good. Some of the above have passed away, but many still exist, and others have taken the place of those institutions which have gone.

In 1855 the Hindoo College was recognised and transformed into the Presidency College, in accordance with the spirit of the despatch of Sir Charles Wood, and the decided opinion of Lord Dalhousie, who deprecated its constitution as the unseemly association of a collegiate institute with a dame's school. Chairs for moral and mental philosophy, logic, natural history, astronomy, natural philosophy, and geology were established. A separate department for the study of jurisprudence and law was also organised, and has proved most popular. A department of civil engineering was also established on the abolition of the Civil Engineering College.

In 1857 the Calcutta University was established on the model of the University of London, and was incorporated by Act II of that year.

Education seems to have already made great progress among the natives in Calcutta, some of the richest of the Hindoo community having set up schools for the instruction of native youth in the English language. There were in February 1827, under the control of the School Society about 2000 pupils attending the different schools. The minds of the most respectable members of the native community seemed to have become fully alive to the importance of intellectual improvement, and individuals of distinguished rank, affluence and attainments, readily afforded their countenance to the scheme of education.

A school was built by Lord Auckland at Barrackpore in 1837 for native children.

SCHOOL SOCIETY.

The Calcutta School Society was instituted on the 1st September 1818, for the purpose of "assisting and improving existing institutions, and preparing select pupils of distinguished talents by superior instruction before becoming

teachers and instructors." It established two regular or, as they were termed, "normal schools," rather to improve by serving as models than to supersede the existing institutions of the country. They were designed to educate children of parents unable to pay for their instruction. Both the Tuntuneah and the Chaupatollah schools were attended with remarkable success. The former was situated in Cornwallis Street, nearly opposite the temple of Kalee, and consisted of a Bengali and English department. The latter was held in the house afterwards occupied by Babu Bhoobun Mohu Mitter's school, and which was entirely an English school. The two schools were amalgamated at the end of 1834. The amalgamated school was known as David Hare's School.

EDUCATION IN THE UPPER PROVINCES.

Until of late years the progress of education in upper India, under the auspices of the several local governments, had been languid and inconsiderable. It received its first great impulse, as a general system, from the hand of the late Mr. Thomason, who obtained permission to establish a government school in every tehsildaree within eight districts in Hindostan. The measure was attended with such signal success, that in 1853 the Government of India directed that the system of vernacular education should be extended to the whole of the North-Western provinces, the Punjab, and in Bombay and Madras.

The Futtehgurh Orphan Asylum owes its origin to the calamitous effects of the famine of 1837-38, when hundreds of poor children, bereft of parents and left destitute of support, were rescued from want and misery by the exertions of a generous and humane officer, and located in a separate dwelling, where they received all the nurture and attention which the most affectionate solicitude could suggest. In October 1838, a similar institution at Futtehpore—formed simultaneously with the one at Futtehgurh, was broken up. The orphans were then divided—some were sent to the Church missionaries at Benares, and forty-eight were made over to the Rev. Mr. Wilson, who brought them on to Futtehgurh, where the number was increased to 95. With a view to render the institution a self-supporting one, the missionaries, in 1839, introduced the manufacture of carpets, such as are made at Mirzapore, and it is extremely gratifying to learn that so great was the patronage which the industrious orphans met with, that their sources in this department of their industry were "not equal to the demand." To this they added the business of tent-making in 1844—

"chiefly to secure employment and maintenance for the rising colony of married orphans." From 1844 to the close of 1846, tents to the comparatively enormous value of 60,672 Rs. were furnished to the Indian public by the asylum.

During the latter part of the year 1856, the subject of native female education began to be practically carried out in the Agra and Muttra districts, by the establishment of several schools in those districts. And from the success which attended these efforts it was soon evident that among the more respectable of the Hindoos the objection to sending their female children to a school, presided over by a teacher of their own selection, was gradually removed.

In June 1856 fourteen schools were established in Agra, containing 207 girls. In August and September 32 more female schools were established in the Agra district. They contained 612 Hindoo and 15 Mussulman pupils, belonging to the most respectable classes of the native community. In September 53 more female schools were established in the Agra district. The attendance at these institutions was 988, of whom seven were Mussulman and the remainder Hindoos. In October of the same year three schools were established in zillah Muttra, containing 50 pupils, 19 of whom were of the Bramin and 28 of the Buniah caste. In the following month more schools were started; they contained 31 Hindoo pupils. During the last quarter of 1856 three female schools were established in the Mynpoorie district. The largest of these institutions contained 32 girls, all the daughters of respectable Mahomedans. The other two were attended by Hindoo girls only.

PERPUSTAKAAN NASIONAL

CHAPTER III.

SCIENTIFIC AND OTHER ASSOCIATIONS.

BETHUNE SOCIETY.

THE Bethune Society was established on the 11th December 1851, to promote among the educated natives of Bengal a taste for literary and scientific pursuits, and to encourage a freer intellectual intercourse than can be accomplished by other means in the existing state of native society. The meetings of the society are held monthly during the cold season at the Theatre of the Medical College, at which discourses of literary, scientific, or social subjects are delivered.

ASIATIC SOCIETY OF BENGAL.

The Asiatic Society of Bengal was founded on the 15th January 1784, by the illustrious lawyer, linguist and naturalist, Sir William Jones. The Governor General, Warren Hastings, having declined the offer of the chair, the founder of the society was elected its president, an office which he continued to fill for upwards of ten years. The aims of the infant society were humble enough. Weekly evening meetings were held in the grand jury room for the perusal and discussion of papers on the history, antiquities, arts, science and literature of Asia, and a selection of these papers was from time to time published as the *Asiatic Researches*. These meetings were afterwards held monthly, and then once every three months.

Henry Thomas Colebrooke was elected president in 1806, and again the society exhibited symptoms of life and youthful vigor. The Court of Directors encouraged the society by a grant of Rs. 500 per mensem; and two years later subscriptions were raised to the amount of Rs. 24,000, with which the society's present house was erected, the site having been granted by Government in 1805. It had previously been used as a manége. In 1814 the society determined on the formation of a museum "for the reception of all articles that may tend to illustrate oriental manners and history, or to elucidate the peculiarities of nature or art in the East."

In 1829, Captain Herbert commenced the publication of a monthly periodical entitled *Gleanings in Science*, chiefly intended to contain extracts from European scientific literature, with such original papers as might be forthcoming. The project was thoroughly successful. James Prinsep succeeded Captain Herbert as editor, and on the 7th March 1832, the name of the publication was changed to that of *Journal of the Asiatic Society of Bengal*, and was edited by the secretary of the society. On Mr. Henry Prinsep's return to Europe in 1838, it was transferred to his successor Mr. Henry Torrens, on whose resignation in 1843 it was adopted by the society as its own publication.

The museum had in the mean time attained such vast proportions that it was found necessary to appoint a paid curator in 1835, and a grant was obtained from Government of 200 rupees a month to its support.

In January 1841, the Government determined to found in Calcutta a "Museum of Economic Geology of India," by the aid of which it was expected important discoveries would be made relative to the mining and agricultural wealth of the country. The first specimens of coal and ores from England were placed in the society's rooms, and a curator was appointed to this department. The museum remained and grew in the society's custody for fifteen years. At length in July 1856, the Government resolved to remove it, and to establish an independent geological museum, theoretical as well as practical, in connection with the Geological Survey. At the same time the society was requested to transfer its own geological and palæontological collections to the new museum. The society refused to give up their collections, and a long correspondence ensued which ended in the whole of the papers on the subject being transmitted to the Secretary of State. The result was that in 1862, the Government declared itself prepared to carry out the project of an Imperial Museum "for the collection and exhibition of specimens of natural history in all its branches, and of other objects of interest, physical, economical, and historical." The transfer of the society's collections then took place.

The society continues to work well and its labors are still as useful as ever, but it is beyond the scope of this work to notice them further. Indeed that we might complete a history of the society we have already gone beyond the time (1858) when the reign of John Company ceased.

AGRICULTURAL AND HORTICULTURAL SOCIETY.

The Agricultural and Horticultural Society was founded on the 14th September 1820, by the eminent Baptist

Missionary, Dr. Carey. Commencing by small degrees, it has gradually been extending its operations—and now numbers upwards of 500 members resident in various parts of the country, from the Punjab to the Madras and Bombay Presidencies. Its rooms in the Metcalfe Hall contain a small museum abounding in specimens of woods, oils, dyeing and tanning substances, besides other rare productions of the country. There is also a library which, though not large, embraces many valuable works of a character most useful alike to the new comer and the older resident, who may be in pursuit of knowledge connected with the teeming riches of this vast empire. In the large hall or meeting-room, there are busts of Dr. Carey, the founder, of Dwarkanauth Tagore, and of Dr. Wallich, for many years the Superintendent of the Royal Botanic Garden, a vice-president, and most zealous member of the society.

MISCELLANEOUS.

The Calcutta Medical and Physical Society was instituted in March 1823. Dr. James Hare was the first president and Dr. Adam, secretary. The society's *Journal* was published for many years under the editorship of Drs. Grant, Corbyn and others.

The Bombay Literary Society was founded by Sir James Mackintosh in 1804.

The Literary Society of Madras owed its origin to the exertions of Sir John Newbolt and Mr. B. C. Babington.

There was a "Phrenological Society" in Calcutta in 1825. It was established in March of that year and had for its president Dr. Clarke Abel, and Dr. J. Grant as vice. The object of this society was "to investigate phrenology by means of meetings at which phrenological discussions may take place, and communications be made, and by the collection of phrenological works, skulls, casts, &c., and every kind of phrenological document and illustration."

We have accounts of a Free Masons' Lodge in Calcutta as early as 1744. In 1789 they gave at the Old Court House a ball and supper to the members of the Company's Service in Calcutta. They seem to have had a local habitation and a name in the city from the days of Charnock.

On St. John's day 1811, the members of the Masonic Lodges of Calcutta and Fort William, accompanied by a number of other brethren not attached to any lodge at the Presidency, assembled at Moore's Rooms, whence they moved in procession to St. John's Church, preceded by the band of H. M's 24th Regiment. On their arrival at the church an

excellent sermon, suited to the occasion, was preached by the Rev. Mr. Ward. This is the first notice we have seen of such a procession. It shows that the Masonic fraternity were becoming a large and influential body in Calcutta and other parts of India.

There were three Lodges of Freemasons in Calcutta, which walked in procession on St. John's Day, in 1812, to St. John's Church—the "Star in the East," "True Friendship," and the "Marine Lodge." The text chosen by the Rev. Mr. Ward was—"For we have seen the Star in the East, and have come to worship him."

From the order of procession on the occasion of the celebration of the anniversary of St. Andrew, in 1815, we learn what masonic lodges then existed in Calcutta. They were (1) Lodge Courage with Humanity; (2) Aurora Lodge; (3) Oriental Star; (4) Moira Lodge; (5) Marine Lodge; (6) Humility with Fortitude; (7) True Friendship; (8) Industry and Perseverance; and (9) The Grand Lodge.

The above procession assembled at Moore's Rooms and thence walked to the site of the proposed new church of St. Andrew, near the Writer's Buildings, on the 30th November 1815. The foundation stone of which church was laid by Mr. A. Seton.

The Masonic Lodges in Calcutta in 1819 were—(1) Courage with Humanity; (2) Aurora Lodge; (3) Moira Lodge; (4) Marine Lodge; (5) Humility with Fortitude; (6) True Friendship; (7) Industry and Perseverance; (8) Star in the East and (9) Provincial Grand Lodge.

A proposal for the establishment of the Calcutta Bethel Union Society was made in September 1823. The object of the society was the benefit of seafaring men visiting the port of Calcutta. A pinnace was purchased and fitted up for divine service on Sabbaths.

The building of a Public "Exchange" was proposed in 1784, for the town of Calcutta by Mr. Watts, in the following advertisement:—"Merchants and gentlemen of Bengal, who may be inclined to encourage so useful a plan as the building a public edifice of Exchange, in the Town of Calcutta, are requested to honour Mr. Watts with their names and opinion. A plan and elevation of the structure intended, may be seen at the Agency Office.

"*N. B.*—Mr. Watts professes Independence by Labour. He has no connection whatever with other persons or other plans (if any there be) of a similar kind; and as he has not been honoured with any communications, gentlemen cannot

complain of infidelity. Subscriptions are optional. If the present should not fill, the building will still be erected. Its necessity in these times is evident, and the utility in a commercial town speaks for itself."

Another proposal was made in May 1817, by the merchants in Calcutta, to build a Public Exchange "such as other commercial cities are provided with, and which the progressive enlargement of the trade of this port seems to render daily more requisite." And an application was made to Government for permission to erect the building "upon the vacant spot of ground between the Honorable Company's present Bankshall and the river, as that situation would afford a combination of advantages not to be found elsewhere." Government readily acceded to the request.

In January 1814, was established at Madras "the Highland Society of Madras," a branch of the Highland Society at home. The objects of the society are thus stated —(1) The restoration of the Highland dress; (2) The preservation of the ancient music of the Highlands; (3) The promoting of the cultivation of the Celtic language; (4) The rescuing from oblivion the valuable remains of Celtic Literature; (5) The establishment of public institutions, as Gaelic schools, a Caledonian Asylum for the children of Highland soldiers, and a Gaelic chapel in London; (7) The keeping up the martial spirit, and rewarding the gallant achievements of Highland corps; (8) The promoting the agricultural improvement and the general welfare of the northern parts of the kingdom.

A correspondent of the Government Gazette of the 15th April 1819, says—"Calcutta is likely to be more distinguished for its clubs than its masonic institutions. The *Tea* club is expected to suit the public taste to a Tea. Several supplementary regulations have been adopted, and among them the most judicious is, that 'The member who slops the table, or spilleth the hot beverage in his neighbor's lap, shall forfeit two annas.' Another club has started, under the mysterious denomination of *Obscure*, and as the *Lunatics* meet at the full of the moon, it is probable that the *Obscures* will meet at the *change*, contented to remain in a sort of eclipse."

CHAPTER IV.

BENEVOLENT AND RETIRING FUNDS.

LORD CLIVE'S FUND.

JAFFIER Ally Khan, Nawab of Moorshedabad, having at his death, bequeathed five lakhs of rupees to the first Lord Clive, his Lordship transferred the legacy to the East India Company for the purpose of establishing a fund for granting pensions to European commissioned and warrant officers and soldiers, superannuated or worn out in the service of the Company, and to their widows. The Court of Directors engaged to allow in perpetuity, interest on the above sum, at the rate of eight per cent., and to be trustees of the fund. The Nawab Syfoo-Dowlah subsequently presented a donation of three lakhs of rupees, which was received by the Court on the same terms, and an accumulation of interest due by it being added, the resources of the fund, at the period of its being regularly formed and brought into operation on the 6th April 1770, were about ten lakhs of rupees. The rates of pension were—per annum for Colonel £ 228-2-6; Lieutenant Colonel £ 182-10-0; Major £ 136-17-6; Captain, Surgeon and Commissary £ 91-5-0; Lieutenant, Assistant Surgeon and Deputy Commissary £ 45-12-6; Ensign £ 36-10-0; Conductor of Ordnance £ 36-10-0. Their widows one half of the above, to continue during their widowhood. Sergeants of Artillery received a pension of ninepence a day, or one shilling if they had lost a limb; privates received sixpence, and ninepence if deprived of a limb. All other non-commissioned officers and privates received fourpence three farthings a day.

MARINE PENSION FUND.

So far back as the year 1783, previous to the new organization of the Pilot service, the Government was in the practice of granting pensions to disabled or superannuated members and to their widows and families, from a fund, arising from certain collections appropriated for its support, to which also the members of the Pilot service contributed a portion of thir earnings. When the service was placed on fixed allowances, these contributions ceased, and the disburse-

ments on the part of the Government in excess of the proceeds of the allotted funds, amounting to a considerable sum, which was annually increasing, the Government signified their resolution to grant no further pensions to the widows and families of members of the Pilot service. These latter were at the same time invited to contribute an adequate portion of their allowances, towards defraying the expense in question, under an arrangement for that purpose to be adopted by Government. The members of the Pilot service at once engaged to contribute to a liberal extent, and a new scheme of pensions was formed from these combined sources. The service contributed as follows:—Branch Pilot 40 rupees; a master 20 rupees; 1st mate 10 rupees, and 2nd mate or volunteer 4 rupees monthly. Their widows receiving 100, 50, 30 and 15 rupees a month respectively, and orphan boys 12 and girls 14 up to ten years and 20 rupees monthly up to 21 years of age or till married.

CHARITABLE FUND FOR THE RELIEF OF DISTRESSED EUROPEANS AND OTHERS.

At a meeting of the Select Vestry of St. Johns, on the 26th June 1800, it was resolved that a permanent fund should be formed for the relief of distressed Europeans and others, out of the collections made in the church, on the three festivals of Christmas, Easter and Whitsuntide. Relief began at once to be afforded, but in 1806 it was found that these collections by themselves were not sufficient to meet the demands for relief. In that year the Government came to the help of the fund, in the form of a monthly donation of 800 rupees.

In connection with this fund are other funds for eleemosynary purposes, arising from legacies which the testators devised should be managed by the Select Vestry. These legacies are General Martine's, Mr. Weston's and Mr. John Barretto's. General Martine left 50,000 rupees, the interest of which was to be distributed among the poor of Calcutta. Mr. Charles Weston bequeathed the sum of one lakh of rupees, the interest of which was to be applied "to the assistance and relief of families and individuals laboring under the pressing miseries of poverty, hunger, disease, or other painful misfortunes and distresses, for ever." Mr. Barretto left 5,700 rupees for the benefit of the poor. These united charities, combined with the monthly donation of Government, the sacramental collections and the ample contributions made at the various churches in Calcutta at Christmas and Easter, the annual amount averaged about 15,000 rupees, which enabled the Vestry to afford relief to above 8000 persons.

CIVIL FUND.

This fund was established on the 1st October 1804. The immediate objects of the fund are to provide for the maintenance of the widows and children of such of the subscribers to it as may not, at their demise, leave property sufficient for the subsistence and education of their families, and also to assist in maintaining any of the subscribers themselves, who may be compelled by sickness or infirmity to return to Europe, for the recovery of their health, without an adequate pecuniary provision for their support. The Court of Directors gave an annual donation of £ 2500 towards the funds of the institution. The contributions payable by members were ten rupees a month for every thousand rupees received as to salary, up to 4000 rupees; over that amount the contribution was 50 rupees a month. The pension to the widow is 300 rupees a month if she remain in India, or £ 300 per annum if she reside in Europe. Children receive from 30 to 50 rupees a month as they advance in age, for their maintenance and education, or from £ 30 to 80 per annum in Europe.

QUEEN'S MILITARY WIDOWS' FUND.

Towards the end of the year 1818, the outline of a plan was officially circulated by order of the Marquis Hastings, then Commander-in-Chief in India, to the officers of the King's regiments in this country for "the formation of a General Military Fund for the purpose of sending home in comfort and respectability the families of deceased officers in His Majesty's regiments serving in India, who may have been left destitute, and of preventing the painful and degrading practice of appealing to the public for subscriptions on such occasions, and also of providing relief in such cases as may require it, until they can be conveniently sent home." The details of the plan having been arranged the fund was established in 1820, and its provisions came into immediate operation. In 1823 the Government added an annual donation of 6000 rupees to its funds. Every officer in the service has to contribute a small monthly sum towards the support of the fund. The widow of every officer is entitled to draw maintenance allowance previous to embarkation, passage money for herself and children, and travelling expenses for herself and children after her arrival, from any part of the United Kingdom to the place where she may wish to reside. After this relief, all further assistance from the fund ceases.

BENGAL MILITARY WIDOWS' FUND.

The Bengal Military Widows' Fund, which was established on the 5th August 1805, published a statement of its position in March 1808, from which it would appear that the

fund was already in a prosperous condition. The number of widows maintained by the fund were—in India fifteen with pensions amounting in the total to Rs. 3492-10-8 per month; and in England eight widows with pensions of £ 1312 per annum.

At a meeting of the managers of the Bengal Military Widows' Fund, held on 14th February 1811, it was resolved to augment the pensions of widows as follows:—

Lt. Col's. widow from	Rs.	53	5	4	to Rs.	68	10	8 per month.
Major's do	„	42	10	8	„	55	0	0 „
Captain's do	„	32	0	0	„	41	5	4 „
Subaltern's do	„	21	5	4	„	27	8	0 „

The Bengal Mariners' Widows' Fund was established on the 25th August 1819.

CHAPTER V.

MEDICAL INSTITUTIONS.

PRESIDENCY GENERAL HOSPITAL.

THE premises now denominated the General Hospital, were in their original state occupied as a garden house by an individual, from whom they were purchased by the Government in the year 1768, and converted into an hospital. The hospital affords accommodation and medical treatment to Europeans belonging to Her Majesty's civil, military and naval services, and to seamen belonging to private and foreign ships, and also to European paupers. All Europeans of whatever class are admitted. To those who can afford to defray their own expenses, a charge of one rupee a day is made for attendance and accommodation. The management of the hospital is in the hands of a surgeon and two assistant surgeons in the service. The latter residing on the premises.

NATIVE HOSPITAL.

The Native Hospital owes its origin to a suggestion of the Rev. John Owen, a chaplain. The want of a hospital or institution for the relief of persons suffering from accidents being severely felt by the native inhabitants of Calcutta in general, and more particularly by the laboring part of them, a plan for establishing such an institution as was calculated to afford the necessary relief was published, and met with the general encouragement of the settlement. A meeting was held at La Gallais' Tavern on the 27th September 1792, when the amount of subscription was found to reach the sum of Rs. 12,100; and the Government "had been pleased to signify their intention, that surgeons shall be appointed from among the Company's servants to do duty at the hospital, which it has been resolved to establish." In the following year the subscriptions amounted to 54,000 rupees. Of this Lord Cornwallis gave Rs. 3000, each member of council Rs. 4500, and the Nawab Vizier Rs. 3000. The Government supplemented the private subscriptions with a monthly contribution of 600 rupees, and medicines, &c., from the Company's Dispensary. The hospital was opened for the

reception of patients on the 1st September 1794, in a hired house. Premises in "the open and airy road of Durrumtollah" were afterwards purchased. At that time there were only three or four houses in that road.

On the 16th September 1798, four years after its establishment, we have an account of the operations of the Native Hospital during the previous year:—The number of house patients was 209, out-patients 464; out of which number 523 had been relieved and discharged; 36 had died; and 57 remained under treatment.

MISCELLANEOUS.

A native hospital was established at Benares in July 1811. It was liberally supported by the heads of the native population, and soon gained great popularity. In the second year of its existence, it showed a balance to credit of over 8000 rupees, besides value of buildings and money invested in Company's paper to the amount of over Rs. 14,000.

A "Nautical Asylum for the relief of distressed members, (subscribers to the institution,) their widows and children," was formed on the 13th January 1798, and work commenced at "the house adjoining Messrs. Ord and Knox's, in Tank Square." W. F. Hair was the first secretary.

The Calcutta Lying-in Hospital, Park Street, Chowringhee, established under the auspices of the Right Hon'ble the Countess of Loudoun and Moira, was opened for reception of patients on the 12th June 1814. Applications for admission to be made to Messrs. Cheese or Luxmoore, Fort William.

The practice of vaccine inoculation was introduced into Bengal towards the end of the year 1802, by the instrumentality of Dr. Anderson, of Madras. A notification having been published in the several native languages respecting the advantages of the discovery, and the requisite preliminary enquiries and experiments been instituted, a Superintendent General of Vaccination at the Presidency and subordinate vaccinators at several of the principal cities in the interior, were appointed. Though a good example was set by some personages of the highest rank, both Hindoos and Mohamedans, at native courts, the progress of vaccination among the natives was very slow. An aversion to innovation, combined with a bigotted spirit of fatalism influenced the natives, and it was not till the Government made it compulsory that the people underwent the operation of inoculation.

The principal inhabitants of Calcutta and its dependencies, having some time previous resolved to present Dr. Edward Jenner, with a testimonial of their gratitude for the benefit which the settlement, in common with the rest of mankind, had derived from his inestimable discovery of a preventive of the small pox, transmitted to the doctor on the 17th May 1806, bills drawn on the Court of Directors to the amount of £ 3000 sterling, and a promise of £ 1000 more as soon as the remainder of the subscriptions had been realized.

A case is reported, in the *Government Gazette* of the 19th December 1816, of a person born blind having received sight by the means of a surgical operation, performed by Dr. Luxmoore, who removed a cataract which was the cause of the blindness.

PERPUSTAKAAN NASIONAL

CHAPTER VI.

THE NATIVE ARMY.

THE name sepoy is derived, says Heber, from "sip," the bow and arrow, which were originally in almost universal use by the native soldiers of India in offensive warfare.

Our first native regiments were raised before 1756, in the Madras presidency, at the time when England and France were contending there for supreme dominion. In those days the sepoys were few in number and were used as a kind of reserve to the English forces in the field. By degrees, they proved themselves worthy of a more prominent place on the battle field, and were soon entrusted with the post of danger in the front. It is a matter of history how they fought at Madura; how well they behaved in the defence of Arcot; how they crossed bayonets at Cuddalore with some of the best troops of France.

After the affair of the Black Hole at Calcutta, Clive determined to raise sepoy regiments for Bengal; and these showed at Plassey and on other battle fields that they were in no respect inferior to their Madras brethren.

For a period of forty years, from 1756 to 1796, the native army in India remained as it was when first raised. The English officers were but five in number; a great deal of the subsidiary authority being vested in the native officers. In 1796 a change for the better was inaugurated throughout the Company's troops. The British adventurer, or soldier of fortune, who had worked his way to India, no one knew how, and had taken service under the Company, because he could not otherwise go through the process of what was called shaking the pagoda tree, gradually left the Indian army, and was replaced by a different class of men, more or less educated at home for their Indian career. Cadetships in the Company's service were looked upon as an excellent provision for younger sons. The pension system was introduced; officers rose in the service by seniority; the sepoy regiments were numbered. Each regiment consisted of two battalions; and something like an *esprit de corps* prevailed throughout the service.

"Great events from little causes spring." A droll affair occurred at Arcot during the celebration of the Mohurrum (1792). In those days silversmiths were not allowed to wear slippers. At the procession of a "Chitty," one man of the "Left Hand Caste" made his appearance in a pair of *yellow slippers*. Perhaps the color made the offence still more *striking*. A man of the "right hand caste" ordered him to take off the slippers, but this he indignantly refused to do, adding that if he did he would place them on his (the right hand man's) head. The insult was taken up by the whole country. The castes began to assemble their forces, several skirmishes with cudjels took place, and one carpenter's skull was fractured. They then began to collect matchlocks, pikes, &c., and a serious disturbance was the consequence, wherein several lives were lost and many received severe wounds which proved fatal in many cases,—all as the result of wearing a pair of slippers.

The Marquis Cornwallis issued an order dated the 27th June 1793, in the following words:—"No non-commissioned officer, sepoy or lascar, going upon leave of absence, is to be allowed to take his coat with him."

We have another on the same date, with reference to sepoys being used as peons by officers:—"Orderly sepoys or lascars are on no account to be made use of as peons or harcarrahs, by attending on an officer when he goes abroad, or being employed on any private business. They are allowed to officers commanding stations, detachments and corps, and to public officers for the purpose of conveying and circulating orders, and to be confined to that duty alone. When officers, whether staff or others, have occasion to go on public duty to the parades, or to places where they may require their orderlies, they may send them on or desire them to follow, so as to meet them at any appointed place: but they are not to let them run before their palanquins or horses, or at any time mix with their suaree servants."

The Governor of Madras on the 26th May 1800 issued the following singular order, in reference to the exemplary conduct of a faithful and distinguished native officer, who died a prisoner at Seringapatam:—"The Right Hon'ble the Governor in Council has deemed himself fortunate in discovering the near connexions of Commandant Syed Ibrahim, who have survived the long captivity and death of that faithful, honourable and distinguished officer. It will be in the recollection of the army that Syed Ibrahim commanded the Tanjore cavalry in the year 1781, was made prisoner during that year, was repeatedly invited by the late Tippoo Sultan

to accept service in Mysore, under the most brilliant promises, and under repeated recommendation of his fellow prisoners, the British officers, until their release in 1784; that after the release of the British officers, Syed Ibrahim commandant was removed to the Fort of Cowly Droog, where he suffered the hardships of a rigorous confinement and unwholesome food, intended to have produced that acquiescence which the Sultan's invitations had failed to procure. His Lordship therefore experiences the most cordial gratification in pointing out to the native troops of this establishment, the memorable example of attachment and fortitude exhibited by Syed Ibrahim in resisting the earnest solicitations, in supporting the oppressive cruelty of the late Sultan, and in finally *laying down his life as a sacrifice to the duties of fidelity and honor*. In order to manifest his respect for the long services, the exemplary virtue, and the impregnable fidelity of Syed Ibrahim, the Governor in Council is pleased to order and direct that the amount of *his pay* as commandant of cavalry, being fifty-two pagodas and twenty-one fanams per month, shall be conferred as a pension for life on his sister, who left her home in the Carnatic to share his misfortunes in captivity, and who was subsequently wounded in the storm of Seringapatam. In order also to perpetuate His Lordship's sense of Syed's truth and attachment to the Company's service, the Governor in Council has ordered a tomb to be erected to his memory in Cowly Droog, with an establishment of two lamps and a fakir, for the service of the tomb, according to the rites of his religion."

By an order by the Governor in Council, dated 18th August 1809, Soobadar Saik Hossain, 1st Battalion 6th Regiment Native Infantry, is rewarded for his length of service and general good conduct, with the gift of a palanquin, and an allowance of twenty star pagodas per mensem "to maintain this equipage in adequate style."

His Majesty's birthday was celebrated in a very unusual manner by the 1st Battalion 2nd Native Infantry. While on their march on the Bombay coast, the commanding officer, resolving that, if the day could not be celebrated with the sumptuous banquet or the festive dance, it should at least be commemorated as circumstances permitted, pulled a bough from a tree, stuck it in his hat, told the battalion the reason, and invited the officers and men to do the same, halting for the purpose. In a moment it was done, and the column moved on like "Birnam wood to Dunsinane," the sepoys, of their own accord, testifying their loyalty by three hearty Bombay *dings* in lieu of British cheers.

By an order dated 19th March 1827, the punishment of flogging in the native army was abolished, except for certain crimes. The order runs as follows:—"The Commander-in-Chief is satisfied from the quiet and orderly habits of the native soldiers, that it can very seldom be necessary to inflict on them the punishment of flogging, while it may be almost entirely abolished with great advantage to their character and feelings. His Excellency is therefore pleased to direct, that no native soldier shall in future, be sentenced to corporal punishment, unless for the crime of stealing, marauding, or gross insubordination, where the individuals are deemed unworthy to continue in the ranks of the army."

A corps of Golundauze was formed on the 15th October 1827. The battalion consisted of eight companies of the following strength:—1 colonel or lieutenant colonel commandant, 1 lieutenant colonel, 1 major, 5 captains, 10 Lieutenants, 5 second lieutenants; and each company had 1 subadar, 2 jemadars, 6 havildars, 6 naiques and 70 privates, being the establishment allowed for the corps of Golundauze at Madras. The battalion of Golundauze of six companies, which had been raised the previous year, formed the basis of the new corps. In Bengal there were two battalions of Golundauze and in Bombay and Madras one each.

A set of standing orders for the Native Infantry of Bengal was first printed, and copies supplied to every regiment from the Adjutant General's Office, by an order dated the 1st September 1828.

The Right Hon'ble the Governor in Council directs that the following regulation, with reference to the substitution of the cat of nine tails for the rattan, be published in general orders by Government, with reference to the provisions of art. 6, sec. xii, of the Articles of War for the native troops:—

A. D. 1828.—*Regulation VIII.* "A Regulation for abolishing the use of the rattan as an instrument of punishment, and for substituting in lieu the cat of nine tails. Passed by the Governor in Council of Fort St. George, on the 29th April 1828.

"I. Whereas it has been found that stripes with a rattan are a very unequal mode of punishment, varying with the size of the instrument and the strength of the person using it, and occasioning serious bodily injury, far beyond the intention of the law; therefore the Governor in Council has enacted this regulation, to be in force from the date of its promulgation.

"II. The use of the rattan as an instrument of punishment is abolished.

"III. Henceforward, persons who under any regulation heretofore in force, would have been sentenced to receive stripes with a rattan, shall in lieu thereof be sentenced to receive lashes with a cat of nine tails.

"IV. Five lashes with a cat of nine tails shall be considered equivalent to one stroke of a rattan.

"V. The cat of nine tails to be used shall be invariably supplied from the stores of government; and no other cat of nine tails shall be used but such as shall be so supplied, nor shall any additional knot be tied, nor any new material introduced, nor any alteration made in any cat of nine tails in use, by way of repair or on any pretence whatever; and any native officer offending herein shall be liable to be fined at the discretion of the criminal judge or magistrate, to whichsoever he may be subordinate."

In consideration of the long and faithful services of Subadar Mahomed Surwar, formerly of the 1st regiment of Light Cavalry, the government were pleased, under date the 20th June 1809, to "present him with a palankeen, and an allowance of seventy rupees per mensem, for the maintenance of that equipage, as a mark of their approbation of his services, and further to reward them by directing that the amount of his pay should be continued as a pension for life to his nearest heir on his decease." This liberal pension was after some years increased, and he was also "presented with a horse and horse allowance of forty-two rupees per mensem."

The Madras *Government Gazette* (1826) contains an account of the presentation of a sword and horse to Subadar Major Mahomed Ghouse, on public parade, in addition to sixty cawnies of land for three lives, a palankeen, and an allowance of twenty pagodas per month for his own life and that of his nearest heir. The sword bore the following inscription:

"Presented by the Government of Fort St. George to Subadar Major Mahomed Ghouse, of the Hon'ble the Governor's Body Guard, in testimony of its approbation of the zealous, faithful, and active services of that officer during a period of forty-five years, and for his prompt and gallant conduct in defending the Most Noble the Marquis Cornwallis from a desperate attack upon his life, by a party of Mysore horse, in camp near Bangalore, in the year 1791."

The government conferred a further mark of their approbation on Subadar Major Mahomed Ghouse. In addi-

tion to the rewards already assigned him, for his long, zealous, and faithful service, by granting him the privilege of using the *nobat* in the Company's territories, together with the honorary symbols of that privilege, and its appropriate establishment :—

"On the 22nd October 1828 the ceremony of conferring the nobut took place, at the Government Gardens. The Governor's body guard, with the garrison band, the Commander-in-Chief's escort, and a considerable body of troops, European and native, under the command of Lieut. Col. Oglander, H. M's. 26th regiment, attended. The Governor, accompanied by the Commander-in-Chief, and the other members of council, the general staff of the army, &c., and in presence of a splendid assembly, in the hall of the banquetting room (crowds of natives occupying the grounds, bridge, and opposite bank of the river), proceeded to the terrace in front of the banquetting room, when the Subadar Major was conducted by Mr. Clive, the chief secretary, and Major Harris, the town major, through the square of troops, and up the stairs of the grand entrance, to the Governor, who rose to receive him, and advancing a few paces, addressed him. (Speech omitted.)

"Mr. Lushington then read the General Order in Persian a language rendered more familiar to Mahomed Ghouse from his residence with Sir J. Malcolm in Persia.

"Two small silver drums the insignia of the honor, richly ornamented with scarlet velvet and gold fringe, were then handed to the chief secretary and the town major, by whom they were placed on the shoulders of Mahomed Ghouse, and in that position were gently tapped two or three times by the Governor and the Commander-in-Chief with silver drum-sticks prepared for the occasion : an honorary dress was next brought by an attendant on silver salvers, and delivered to Mahomed Ghouse by the Governor; and then a medal, with an appropriate inscription, was by the Commander-in-Chief placed on the neck of the Subadar. The bands then struck up a martial air, and the Governor, Commander-in-Chief, members of council, and others, shook hands with Mahomed Ghouse, congratulating him on the occasion. The gallant veteran also received the additional gratification of a salutation in the eastern style from Major General Sir John Doveton, with whom he had served in several campaigns against the enemy. A *feu-de-joie* was then fired, and the Subadar having descended the steps and mounted a superbly caparisoned horse, rode a short distance round and amongst the assembled crowds, and then returned and placed himself

in the centre of the square, while the troops marched past and saluted the Governor.

"This native veteran had served forty-seven years in the army of the Company. The first distinguished instance of his prompt and steady gallantry was in defending the person of Lord Cornwallis, in the war of 1791. His firm attachment to the Government was conspicuous in the active part which he took in 1806; and he has since continued to perform all the duties of a gallant, obedient, and faithful soldier."

The first mention made of a British subsidiary force at Hyderabad was that under Colonel Smith, in 1766, which co-operated with Nizam Ali against Hyder; but in consequence of some difference which subsequently occurred it was withdrawn, hostilities commenced, and the Nizam's army was defeated by Colonel Smith at Trincomalee.

In 1788, a treaty was concluded with the Nizam by Lord Cornwallis, in consequence of which a subsidiary force was again placed at his disposal; and in the campaign against Tippoo, in 1791, the British were joined by a body of troops under Secunder Jah, the then Nizam. This alliance was again broken off on Sir John Shore refusing to assist His Highness when attacked by the Mahrâttas, on which occasion he had recourse to General Raymond.

The British force at Hyderabad was established on nearly its present footing in 1798, when the Resident, Captain Kirkpatrick, by the instructions of Marquis Wellesley, laid before the Nizam the plan of an alliance, offensive and defensive, by which he was to be guaranteed from the attacks of all his enemies, and a subsidiary force established near his capital, on the condition, however, of the immediate disbanding of the corps under French command. A force consisting of six battalions, and a body of artillery, under Colonel Roberts, accordingly arrived at Hyderabad, when seeing that the Nizam still hesitated to fulfil that part of the treaty relating to the disbanding of the troops, Colonel Roberts cut short all discussion by marching up to the French cantonment, which he surrounded, when 14,000 men of which it was composed, dreading at once an encounter with the English, and dissatisfied on account of the arrears due to them, mutinied against their officers and laid down their arms.

Since this time a British force has always been maintained at Hyderabad. Although this force is in immediate charge of the officer in command at Hyderabad, it is under

the control of the Resident, who can order it out when he deems fit.

THE GOORKHAS.

In the fourteenth century a tribe of Rajpoots, expelling the former Tibetan possessors, established themselves in a broad, fertile valley, lying between the lower or southern and the northern range of the Himalayas. They soon adopted the religion of Hindostan; became brave, reliant and enterprising, and, while gallantly defending their northern frontier from various enemies, undertook the great but fruitless enterprise of conquering China. At the beginning of this century Lord Minto, the Governor-General, found them invading the districts of Bootwul and Seoraj, in Oude; and, on our resisting, they attacked and murdered in cold blood a police force in May 1814. Lord Moira, the next Governor, took strong measures against them, and sent on their western frontier 6,000 soldiers, on the east 3,500, and also two central columns to move on the capital, Khatmandoo; in all 22,000 men and 60 guns were employed in the campaign; but the enemy was agile and valiant. At Kalungah General Gillespie lost many officers and men, and was shot through the heart. At the second assault 680 soldiers fell in the breach, and not till he had reduced his garrison of six hundred to seventy, did the Goorkha Chief abandon this fort. At other points Generals Martindell and Ochterlony were foiled. The active mountaineers took from General Marlay two whole detachments, with guns and stores, and General Wood was repulsed in an attack on the stockaded position of Jeetpoor.

So the campaign of 1814-15 ended disastrously for the English; their reputation for invincibility received a rude check; the impressible nationalities of India transferred their admiration from the men of the sea to the men of the hills; and another series of defeats would have had the effect of bringing into the field against us the great forces of the Mahrattas and Pindarees. But in the spring of 1815, Ochterlony carried every Goorkha position in the west as far as the fort of Malown, which soon surrendered, and Gardiner occupied the lofty district of Almorah. The Council of the Goorkhas would now have made peace and received a Resident, but the fiery Ameer Singh and his sons urged on the war. The Ghowrea Ghat pass was rendered impregnable; but over another rugged ascent Ochterlony led his troops, turned the flank of the hostile position, advanced on Mukwanpore, within fifty miles of the capital, and had carried its outworks, when the enemy made peace, March 2, 1816.

Since then these people, notwithstanding many temptations to the contrary, have ever maintained amity with perfect fidelity. The direct advantages of the war were the mountain provinces of Kumaon and Gurhwal; but a greater benefit was the early and effectual detachment of such brave tribes from the machinations of the unstable and perfidious princes of India. In the mutiny they did us "knights' service;" among other exploits they defeated a large body of the rebels at Azimgurh, September 2, 1857, and at the close of the year Jung Bahadur of Nepaul, with ten thousand of this soldiery, assisted in quenching with blood what was left of the desperation of the Sepoys. There are no better fighting men in the East, and among the numerous races that owe allegiance to the Empress of India, there are none on whose devotion she could rely with greater confidence.

MILITARY CAMPS.

An abler pen is requisite to give an accurate description of the *cortege* that followed troops on a march in the olden times. "The rear guard are awaiting the removal of the camp, some with folded arms, a perfect illustration of the spirit of patience; others smoking a consolatory pipe; a few crouching round the expiring embers of the nocturnal fires. A chorus of horrid gurgling sounds, proceed from the throats of camels indignant at the heavy burdens imposed upon them; some laden with grain and supplies for the camp; others with a formidable amount of baggage. Tents of various sorts, shapes and sizes; tables, large, small, round, square and oblong; sofas, good, bad, and indifferent; chairs which had evidently passed through the ordeal of many previous marches, some bereft of arms, others destitute of legs, and not a few minus a seat. Dilapidated chests of drawers, and every imaginable variety of trunk, box, bag and basket, &c., capable of receiving odds and ends, utilities and rubbish, the omnium gatherum of a marching regiment; herds of buffaloes, bullocks, and ponies, bearing their share of the common burden, and laden also with the culinary apparatus of the camp. Hackeries, weighed down with a heavy cargo of goods; hanghy wallahs or bearers of boxes called petarrahs, for carrying refreshment, and suspended by ropes to each end of a broad bamboo borne over the shoulders; troops of grasscutters, with their wretched tattoos, or ponies; syces or grooms, and other useful appendages to a cavalry corps; the dhobees or washermen of the regiment; and a dingy looking tribe of bheesties or water carriers, adorned with mushks or skins in which the water is conveyed, slung over their shoulders. In addition to these a train of servants, attendant on their masters; and the bazar people, interspersed

with the camp equipage. In India when troops are ordered to march, every requisite article of consumption accompanies the army or detachment moving, as the villages or small towns furnish a very insufficient supply for the numerous train; grain, oxen, sheep, goats, poultry—in fact all things under the head of provisions—must be procurable in the camp bazar, which is a most amusing and motley assemblage. The camp followers very far exceed the number of fighting men."

Hall in his work "Scenes in a Soldier's Life," published in 1848, gives us a sketch of an Indian army on the line of march. "It materially differs," says he, "from that of one in England, where the soldier, surrounded by countrymen and friends, halts at some town the same day, weary enough, I dare say; still there is a billet, a bed, and a comfortable meal, although he has often a long way to go ere he finds out his resting place. However, the march in the field proves a very different scene. Picture the bustle, confusion, and excitement of an army on the march, being preceded by the skirmishers and advance guards, accompanied by the Quartermaster General, who, in the most systematic manner, on the arrival at the destined encampment, proceeds to calculate the relative distances required for each corps and department, and allots it to the parties attached from each regiment, for their further division. They form practical arrangements, measure the necessary distance for each individual and tent, marking the spot, and awaiting the arrival, which quickly follows. The main body reaches the ground, and each corps marches at once to its quarters. The individual to the site of his palace for the day. Shortly comes the numerous train of baggage carried by camels, elephants, mules, horses, asses, bullocks, carts, &c. &c., many thousands in number, and followers far exceeding the number of troops. The tent and its baggage arrive together and all is prepared to "pitch camp." A signal is given, and as if it were by magic, a town, a fort, and a strong hold is formed in a few minutes. Guards are mounted, pickets arranged, and sentries placed, and all is quiet and settled for the day. The commissariat proceeds to kill the cattle, and issue the provisions. The baggage cattle are all sent out to graze under strong guards. The bazars (one to each corps) open their stores of merchandize, and expose it for sale. The authorities at the head are engaged in the arrangement of the objects in view; emissaries are sent out; chiefs are received and negotiated with for the supply of provisions; the weary soldier, after smoothing down for his domestic comfort his parlour of twenty-one inches by six feet, lulled by the aid of that re-

freshing genius, sleep, beguiles the long dreary hours of the day, filled with anxiety, and overpowered oftentimes with the intense heat, rendered more so by the trifling protection under canvas. At length comes the night, and every precaution having been taken, all is prepared for a fresh start; the cattle are placed in front of their to-morrow's load, each soul dissolves into that earthly heaven, which soon relieves the mind from the world's anxiety and care; at the dead of night is heard the trampling of the patrols carefully visiting the guards and pickets, and the reliefs cautiously challenged by the watching sentries. And shortly after midnight are heard the shrill trumpets and bugles arousing the tired soldier from the midst of perhaps dreams of the happy hours of boyhood and home. The sound carries with it a volume of directions; and in a few minutes all is again confusion yet regularity is there,—all on tip-toe of bustle,—yet all is steady, and each at his place. The camp appears as one blaze of fire from the darkness of the night, and bushes of piles of brushwood collected, being fired to give light to enable the packing and loading to be carried on; and should you stray a dozen yards perchance it will take you half an hour to find your place again. And I have often seen, from the dream of the sleeper to the movement off the ground of more than 20,000 souls and cattle, not more than half an hour elapse. Long ere day dawns, all are again on the march; the keen morning air striking chilly through the wearied soldier, disturbed from refreshing sleep, and forced to trudge along an unknown path; all passes on in silence, nothing is heard, save the neighing of horses, and the heavy measured tread of the moving mass of men; line after line of connected camels and cattle move on, carefully guarded and guided by the troops and followers, each eye heavy from broken rest, and looking anxiously for the opening of the distant horizon to admit the day and distribute the welcome rays of the sun, which at first are pleasant in the extreme, but ere a few hours are passed, become even more oppressive than the midnight air. All this it is which has so much astonished the natives of distant lands and placed our system at the top of the tree."

The following will give our readers an idea of what was considered a first rate military camp entertainment, in 1792:—"About 76 persons sat down each day (for three days) to a table abundantly furnished, with a well chosen variety of the best viands, and as ample a supply of fruit and vegetables, as if we had been within a mile of Leadenhall market. Horse racing gave an appetite for breakfast; and cricket, trap ball, cockfighting and ninepins occupied the

other hours, which were not employed at the festive board. Dinner was served at 3 o'clock and the *bottle* sat with the sun. Every person cheerful, not one intoxicated—the light of the moon was sufficient for the sport of the Roundabout, of which almost every one partook by turns till 8 o'clock, when each retired to his tent or *bungaloe*." This took place at Saloor Pettah, on the 4th September 1792, and gives a picture of how our grandfathers managed such things as public dinners in those days. Dinner at 3—and Round-abouts at 7!!

CHAPTER VII.

THE PRESS OF THE UPPER PROVINCES.

THE English press of the Upper Provinces dates as far back as 1822; and the native press we believe is of considerably shorter existence. Both European and Native have, however, within this period risen to such importance in the statistics of India, that we think a brief sketch of the past and present state of the European press in those provinces will not be uninteresting.

The first printing press set up was at Cawnpore by Mr. Samuel Greenway, who was succeeded by his son, Mr. W. Greenway, in 1822. The *Cawnpore Advertiser* was published there. Subsequently, in 1828, another newspaper was attempted at this press under the title of the *Omnibus*, but it lived only through a few numbers. It was a small and not very sightly quarto sheet, and from the first give no promise of protracted existence. The Calcutta papers were then the only organs of intelligence in the Upper Provinces, and heavy as were the rates of subscription and postage, there were few persons who did not contrive to see some one of the daily papers. Politics and Home news were then discussed and commented on with a great deal more earnestness than they are at the present day, notwithstanding that the news was six or seven months old; the increased rate of transit seems to have affected the public taste the contrary way, and European intelligence at the present day holds but a secondary place in the minds of the European community, while the importance of events in India during the last forty-five years have forced into greater notice local subjects obtained for it, what it should always have occupied, the primary place of interest in the minds of the governing body.

An offshoot from the Cawnpore press was established at Meerut in 1830, and in 1831 the *Meerut Observer*, was published at that press. This journal had for some time previously, (from 1827 we believe) been carried on in manuscript. It was edited by Capt. H. Tuckett, of the 11th Light Dragoons; he was assisted by Capt. N. Campbell of the

Horse Artillery, who wrote nearly all the articles on military affairs which appeared in that spirited little journal. The military measures of Lord Wm. Bentinck were keenly opposed in Capt. Campbell's articles, and though seemingly unnoticed for a time by the head of the Government, an opportunity which presented itself afterwards was seized, whereby the arm of power was wielded, and Capt. Campbell felt its blow. For a dispute with his commanding officer, for which, though in the wrong, he would have been amply punished by a reprimand, Capt. Campbell was removed from his troop. The world saw and judged the cause. Subsequently the *Observer* was edited by Lieut. Hutchins, Mr. Whiffen and others. It afterwards fell into the hands of Mr. H. Cope, then a man of great promise, and subsequently the editor of the *Delhi Gazette* and still later of the *Lahore Chronicle*. The press also changed proprietorship and became the property of Mr. Cope. The *Meerut Universal Magazine*, or as it was familiarly called *Mum*, was commenced at the *Observer* press in 1835. It was a monthly magazine, and spiritedly conducted for some time, but ceased to exist in 1837. Mr. Lang afterwards endeavoured to resuscitate the magazine, but after two attempts abandoned the undertaking.

Colonel (then Capt.) Pew, Dr. Ranken and Mr. John Taylor, all residents of Delhi, joined by a few European and native gentlemen, considered the imperial locality quite as likely to afford profitable work, and extensive circulation to a paper as Meerut and Agra, and soon after the birth of the *Agra Ukbar*, the *Delhi Gazette* was ushered into the world, in 1833. It remained for several years in a fluctuating condition, edited alternately by Capt. Pew, Mr. Hollings, and Col. R. Wilson, then of the Palace Guards, and others; when the Afghanistan campaign gave it an impetus as rapid as it was profitable, and by the commencement of the year 1846, under the editorial management of Mr. Cope, it had attained as a half weekly a circulation of 1892, exceeding that of any other paper in India.

Besides the presses at Cawnpore and Meerut, Mr. W. Greenway had an establishment at Agra (in 1838) where he set up a paper, called *Greenway's Agra Journal*, which was very respectably conducted for the time it lasted. This press was also employed in the publication of vernacular school books in the Hindoostanee language.

The sensation caused by the appearance of the *Meerut Observer* induced Dr. John Henderson to start a press at Agra in 1831, whence issued the first number of the *Agra*

Ukbar in 1832, as a native paper in the Persian character; his chief object being to give a correct report of the cases tried in the civil and criminal courts. A few months' trial showed that the experiment was not likely to succeed; but he was not a man to be put down by trifles, and so he converted the paper into an English one in November of that year. Its exterior was poor indeed, and until Mr. Henry Tandy became editor, it was in rather a sickly state. The talents and wit of that gentleman soon gave it a place among the leading journals of India, and he was moreover well supported by the members of the civil service in all parts of the country. His death in 1840 was the signal for the decline of the paper. Two relations of his, Messrs. A. and P. Saunders, succeeded him in the editorial chair; but both soon followed him to the grave; neither of them possessed a tithe of the talent of Mr. Tandy. The press was then sold to Mr. Grisenthwaite. Blunders, actions for libel and other tokens of a sinking journal at last wrecked the *Ukbar*, and the entire establishment fell into the possession of the Agra and U. S. Bank, to whom the proprietors were at the time under pecuniary obligations. Capt. MacGregor, the secretary, ever energetic and active where the interests of his employers were concerned, would not allow the press to remain unprofitable, and brought out the *Agra Chronicle*, which he kept alive till the press was purchased by the proprietor of the *Delhi Gazette*; the *Agra Messenger*, published by the press under the editorial management of Mr. Mawson at the Agra press, was not an indifferent substitute for the well conducted *Agra Ukbar*; it however flourished as a branch paper of the *Delhi Gazette* till the mutiny of 1857, when on the destruction of the materials of the *Delhi Gazette* press at Delhi, it took the name of the Delhi paper. The press was removed to Delhi in 1859, and subsequently to Agra, where it continues to be published.

In 1850 or 51, a magazine of great promise under the title of *Saunders' Magazine* was started at Delhi at the *Gazette* press; it had an existence of about two years. Men of great talent were liberally paid to be contributors to its pages, but notwithstanding it was found an unprofitable concern and was discontinued. At the same time but at a different station, Agra, *Ledlie's Miscellany* sprang up, and soon obtained great excellence and support. This magazine afterwards passed into the hands of Mr. Gibbons of the *Mofussilite* press, and after a short existence was discontinued.

At Delhi besides the *Gazette* there was printed for some time before the mutiny and afterwards till about 1864, a

monthly journal under the name of the *Delhi Sketch Book*, changed afterwards to *the Delhi Punch*, under the parentage of Mr. Wagentreiber. This as its name denoted was a humorous publication. It possessed much merit, the illustrations were good, though its letter press was indifferent.

Besides the *Messenger* there was a press in the vicinity of Agra, which rose out of the anxious wish of the missionaries of the Church Mission to make the Secundra Orphan School useful to the public as well as to its inmates. It was started under the management of Mr. W. Greenway. The establishment was soon, owing to the unremitting care of its missionary managers, in a flourishing condition, and was extensively patronised by the Government of the N. W. Provinces. Mr. Longden was then Superintendent. The *Agra Government Gazette*, the reports of the sudder and zillah courts, and in fact all the Government work was done at the Secundra press. During the mutiny this press was destroyed by the mutineers. It was however resuscitated at Allahabad in 1858 under Government patronage, and subsequently transferred to the Government. It is now called the official press and all the Government work is done at it. The operations of this press are very extensive and embrace type-casting, sterreotyping, binding and machine printing.

At Agra, previous to the mutiny, a religious monthly paper was published under the title of the *Secundra Messenger*. This was for a time extinguished during the stirring events of 1857, but was revived at Lahore in 1861.

After the removal of the *Observer* press, Meerut continued "benighted" for a period of several years, when Mr. Lang established the *Mofussilite* press on an extensive scale in 1846. The *Mofussilite* had been started in Calcutta as a literary weekly paper and had gained considerable favor with the public as a journal of great merit and capacity. It began its career in the mofussil just previous to a time of great excitement and interest, when the existing journals of the N. W. Provinces were clutched at (we cannot use a better word) with avidity by all classes of readers, in consequence of the important intelligence they contained regarding Afghanistan, Persia, Scinde and particularly the Punjab. This last mentioned portion of India was then on the eve of a revolution, and its approach was looked upon by all as inevitable. The *Mofussilite* was started as a newspaper of the same size as the *Delhi*, and the ability and vivacity which were displayed in the writings of the editor, soon placed his journal high in the scale of mofussil journalism. The press was removed to Agra in 1853 or 1854, where it continued

till 1860, when it returned to its original station at Meerut. Throughout the mutiny the *Mofussilite* was published in the Agra Fort and was an useful organ for disseminating official information. Since Mr. Lang's death, and even for some time before, the journal had lost a great deal of its former vigor and respectability. It was afterwards purchased by the proprietors of the *Civil and Military Gazette*, and was merged in that publication.

At Meerut, in addition to the *Mofussilite*, there was started in 1840 an advertising medium under the title of the *Delhi Advertiser*. This was afterwards in 1852 enlarged and made into a newspaper by its proprietor Mr. Copping of the Delhi Bank. In the following year it was still further enlarged and became the *Indian Times*, and was printed till 1856 when the press was seized and sold. From its ruins Mr. David, the enterprizing dawk gharrie proprietor, raised a job press which continued in active operation till the proprietor's demise.

At Allahabad Messrs. Greenway had a branch of the Cawnpore establishment, which was opened for business in 1836. From this press was issued the *Central Free Press* journal, the career of which was suddenly brought to a close by the entire destruction by fire of the press bungalow in 1837.

The American Presbyterian missionaries have been most active in extending the advantages of printing establishments in the upper provinces. They had extensive presses at Mirzapore, Allahabad, and Loodiana. The last named press which had been established in September 1836, was destroyed by fire in 1847, but speedily placed on an efficient footing by the liberality chiefly of the British public. During the mutiny it again suffered; some of the rabble managed to break in and destroy a great portion of the material, which was however replaced by a fine inflicted by the officials on the destroyers. At the second named station, Allahabad, the missionaries established a press in 1839, and went so far as to add type founding to their other operations. They devoted their exertions chiefly to the printing of works required by them in their sacred vocation, and have done much towards fixing the character of Hindee, Goormookhee, and Devanagree letters. This press was partially destroyed by the mutineers in 1857; it has since been resuscitated and made over to some native converts, to be worked by them for the benefit of the mission.

At Mirzapore the Church Missionary Society have a press for the work of the mission. At this press is published a small monthly newspaper called the *Khavar-i-Hind* or *Friend of India*, in English and Romanized Hindi. The

journal has generally an illustration of some missionary subject, or a portrait of an Indian celebrity.

In 1847 or 1848 Colonel Pew, and some others interested in the local bank, established a press at Benares, and started a newspaper called the *Benares Recorder*. The paper was continued about two years, but could never be said to be in a flourishing condition.

At Benares, after the dissolution of the *Recorder* press, Dr. Lazarus opened a small press in 1849, principally for printing the labels of his Medical Hall. By degrees this press extended its operations till now it is one of the completest of English and vernacular presses in India. It has its sterreotyping, type founding, binding, ruling and machine printing.

In 1848 the Mirzapore press published a magazine with the title of the *Benares Magazine*, under the editorial management of some of the missionaries of the Church Mission and of Dr. Ballantyne, then the Principal of the College. This publication was discontinued in 1849.

The Hills used to boast of three presses. One was established by Mr. Mackinnon of the Brewery at Mussoorie, in 1859 or 1860. From this press issued a weekly paper called *The Hills*, conducted for some time by Capt. Begbie, and then by Mr. Mackinnon, Junior. In consequence of the demise of the latter gentleman, the press was sold to Mr. G. Taylor, who carried on the paper for some time, but it was eventually given up. At Simla Dr. McGregor established a press, and published a weekly paper in 1849 called the *Mountain Monitor*, which lived but a short time, and did little credit to its parent. That gentleman also tried a medical and literary periodical, which ran on an irregular course for a few numbers, and of which little can be said that is favorable. This press was afterwards, in 1850, sold to the Lawrence Asylum at Sonawar, and is now employed to teach the lads of that refuge the rudiments of printing. Another press was started at Simla under the direction of Mr. Charde, at which the *Simla Advertiser* in English, and the *Simla News* in Oordoo and English, were published. Besides this there have been two or three attempts to start a good newspaper; one by Mr. Jephson in 1853, when the *Military Gazette* appeared, but this only existed a very short time. Mr. Moore in 1863 brought out the *Himmalayan Star*, which also had but a short existence.

The present Thomason College Press at Roorkee was commenced at Meerut in 1848; it was afterwards removed to Simla, and employed in printing the results obtained at the Magnetic Observatory there. In 1850 it was taken to Umballa, where it continued till January 1852, when it was transferred to the college. It is a Government press, and its work consists chiefly of elementary and other works in connection with the college and the Government. It has a department for lithography, and also one for wood engraving, and some of the finest specimens of work in each of these branches are produced at this press.

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CHAPTER VIII.

IMMORALITY.

DRUNKENNESS, gambling and profane swearing were almost universally practised. The public journals testify to the absence of "decency and propriety of behaviour" in social life. In December 1780, one of them complains that "Europeans of all ranks" ordinarily made Christmas festivities a "plea for absolute drunkenness and obscenity of conversation, &c., that is, while they were able to articulate at all;" and urged that respectable men ought not to subject their wives to such impure and injurious associations. Another paper, in 1788, complained of "a very general depravity of conversation and manners, both in mixed and male societies," such as he "hoped, for the honor of human nature, was not the case in other countries."

The following "caution" appears in the advertising columns of the *Calcutta Gazette* of the 23rd February 1797:—"A certain person who made her appearance amongst the company in the auditory on the first night of performance, is desired to take notice that in future she will not be permitted to remain in the house should she be so ill advised as to repeat her visit.—Theatre, Wheler Place."

As an evidence of the morality of the day, we insert an advertisement of a house for sale by the auctioneers, Faria, Williams and Hohler, in 1803:—"A garden house and ground, situate at Taltolah Bazar, which to any gentleman about to leave India, who may be solicitous to provide for an Hindoostanee female friend, will be found a most desirable purchase," &c.

If drunkenness was introduced amongst the natives of Bengal through the influence of European example, that effect was produced very early. The oldest prints complain loudly of the number of arrack shops every where set up, and of the difficulty of obtaining domestic servants, whose sobriety could be relied upon.

Nearly all the unmarried Europeans—and few were married in those days— lived in acknowledged concubinage

with native women. In 1810, a work, called *The East Indian Vade Mecum*, was published by Captain Thomas Williamson. It was intended to contain a compendium of information valuable to persons about to settle in India, and was dedicated to the Honorable Court of Directors of the East India Company, as designed particularly to be a guide to young gentlemen in their service. In this work concubinage is regarded as a matter of ordinary necessity, and advice is given as to the female establishment a young man should set up, its proper cost, &c. The impossibility of marriage with English women is shown, by the declaration that an English lady could not be landed in India, "under respectable circumstances throughout, for less than £500;" and the connexions recommended are justified by the statement that "the number of European women to be found in Bengal and its dependencies cannot amount to two hundred and fifty; while the European male inhabitants of respectability, including military officers, may be taken at about four thousand."

A very curious trial is reported as having come off in the Calcutta Supreme Court in February 1793. This was a suit in equity for an injunction against a bond, given as alleged by Mr. Yates the complainant to the late Mr. Woolley, on an illegal and void consideration. It appeared that Messrs. Yates and Woolley had been members of a club, formerly held at Selby's Tavern, called the *Every Day Club*. Some time in the year 1793, Mr. Yates, who had dined at Mr. Woolley's, went in the evening to the club rather intoxicated, and found there Mr. Woolley, Major Conran and some other members. Woolley claimed a knowledge of Yates, and asserted he had seen him at Madras, and particularly that he had dined with him at Sir Thomas Rumbold's; this was denied by Yates, and after some controversy on the subject a wager was proposed and at length agreed to. The terms were 1000 gold mohurs, that Woolley had not seen Yates at Madras at the time mentioned; this was written down and signed by Yates, and witnessed by some gentlemen then present; but so little attention was given to the signed paper, that the document was either torn up or drowned in streams of claret; however it subsequently appeared that Woolley had seen Yates at Madras, and claimed the wager; at the same time commencing an action to recover the bet from Yates. Yates satisfied Woolley by signing a bond for 1000 gold mohurs, and after Woolley's death his executor, Balfour, proceeded against Yates for the amount of the bond. Yates instituted the present suit to have the bond delivered up and cancelled, considering that the absurd wager was contracted while the parties were all more or less intoxicated

and incapable of reasoning or judging what they were doing, the court decreed the prayer of plaintiff and the bond was cancelled.

A caution appears in the papers, dated Bandel, 10th November 1804:—"Every person present at Bandel church while divine service is performing, from the 15th to the 24th current, are requested to behave with every due respect as in their own churches; on the contrary, they shall be compelled to quit the temple immediately, without attending the quality of person."

Religion was at a low ebb in Calcutta during the last century. Even in high quarters there was not only no respect to outward religious observances, but there was a want of even common morality. It was reckoned unfashionable to attend church on Sundays. Half a dozen palankeens or carriages (in 1790) were sufficient to convey all the persons who attended St. John's Church. There was only one service, and frequently after that service those who were present proceeded from the church to some native nautch.

An anecdote is recorded of Lord Wellesley when travelling up-country. He halted for a Sunday at a civil station where he asked the Judge to read the church service. But he was informed there would be some difficulty, as there was not a bible in the station.

It would appear that the confraternity in charge of the "Blessed Lady of Rozary of Bandel," were not above doing a bit of trade occasionally in the usury line. In June 1804 we see an advertisement put forth, where they announce that Captain Grenier, having borrowed a certain sum of money from the priestly body of that church, for which he had mortgaged some jewels to the amount of Rs. 1200,—and "who not paying any interest thereon up to the present time, although being repeatedly called for to discharge both the principal and interest due from him"—the Escrivener announces that he will sell the jewels by auction, and if they do not realize the sum of principal and interest, that Captain Grenier, "his heirs, executors, administrators and assigns" will be held responsible to make good the amount.

The creatures, who sometimes set themselves up as teachers of morality, and inserted flaming advertisements of the scholastic and moral education they would afford to all children, male and female, entrusted to their charge, must have been of a very low stamp indeed, if we are to judge of the class from a single instance given in a trial held in the Supreme Court of Calcutta on the 10th June 1807. "A

schoolmistress was brought up on a charge of "prostituting one of her scholars for money." The result of the trial was the "acquittal of the person indicted, from the indictment being erroneously laid; however the Chief Justice made a most serious address to the offender, stating the great infamy of her conduct, and the scandalous abuse of the character she had assumed—the mistress of a public school."

"How to sell an investment of Europe Goods to the best advantage." Such is the startling heading put to an advertisement in the *Calcutta Gazette* of the 6th September 1798. And the mode of procedure is thus detailed:—"Send your invoice book to the different shopkeepers, to enable them to make their calculations. Invite them to make proposals in writing, declaring upon your word and honor that you will not communicate their offers—promise one whom you may find would give a *very high price*, in order to oblige his friends and customers, that you may not sell without a reference to him, and in case you should be told that you may probably have an offer which will preclude all others, viz. an offer to give one or two per cent. more than any of the proposals mentioned, you must assert in the most solemn manner that you will not receive such a one. Be very particular and pointed in this, or no direct offers will be made you. When you have seen all the proposals, you must send your banyan, with a verbal message to the person you may think most desirous of buying, (even if he be already the best bidder by five per cent.) and tell him to amend his offer; this will bring five per cent. more, and having worked him up to the highest, you must take care to let the offer be known—some person who has been laying by will then come forward and offer you two per cent. more. Should the party who had made the previous offer accuse you of breaking your word and honor, by communicating it, you must lay the blame on the banyan, and say you did not mean to do wrong." This is either a *hit* at some knavish transaction which had lately taken place, or is a skit against the system then pursued in houses of business, particularly auction and commission agencies. It is well that the advertiser did not put his name to the notice.

CHAPTER IX.

THE POLICE.

ONE of the first orders is one requiring and commanding "all captains and masters of Portuguese ships and other vessels, to prevent their people from coming on shore before the hour of seven in the morning, or from remaining in the town after the hour of five in the evening," under the penalty of being kept in "strict custody and to suffer such other punishment as the circumstances under which they may be apprehended shall merit."

The following Police notice appears (in 1789) about breaking in horses on the public roads:—"Notice is hereby given that no horses will be allowed to be broke in upon the Esplanade or on the great roads leading across it after the 20th day of this month; it is therefore requested that gentlemen may take the trouble of explaining this regulation to their servants, that they carry their horses to the less frequented roads of Calcutta."

In consequence of their dissatisfaction at some Police regulations, respecting the number and fare of teekah palankeens and bearers, all the Calcutta teekah bearers struck work, and continued so for four days, from 22nd to 26th of May 1827, at the end of which time however, they began to think better of it and returned to their occupation.

Amongst other *improvements* from Europe, which had been introduced at the metropolis of British India, was the art of picking pockets. A correspondent in a Calcutta paper states, that "ready money being the order of the day," he went to Tulloh's auction with a pocket book containing a bank note for twenty rupees, which was abstracted by a person in the crowd. On complaining to the auctioneer the latter consoled him by stating that a similar thing had happened to another gentleman a few days before, who had lost a bank note of 200 rupees; and a person present added his mite of consolation by assuring the complainant that he had had his pocket picked at Leyburn's, another auctioneer's, of a bank note of 150 rupees!

The Police, under date the 8th December 1791, issued peremptory orders "that no retailers of spirituous and fermented liquors or intoxicating drugs will be allowed to keep their shops open for the sale of such drugs or liquors after sunset."

"Whereas various applications have of late" (so runs a proclamation, dated the 18th November 1791,) "been made to the Superintendent of the Police by individuals (in consequence of the difficulty which they experienced in procuring silver coin,) to compel the shroffs to furnish silver in exchange for gold coin, and to punish them if they attempt in this exchange to value the gold mohur at less than what appears to have been its former market price, viz., one arcot and fifteen sicca rupees; and whereas coercive measures, instead of alleviating, have a necessary tendency to increase the difficulty complained of: the Governor General in Council has therefore determined that in future the sale of gold and silver coin shall be as free and unrestrained in every respect as the sale of gold and silver bullion; and that the gold coin which shall be offered for sale in exchange for silver, or the silver coin which shall be offered for sale in exchange for gold, shall be considered, in effect, as bullion, and the exchangeable value or price of each determined by the course of trade in the same manner as the price of every other commodity that comes into the market."

Mr. Edward Holland, formerly of the Council of Madras, and a few days Acting Governor, was apprehended in February 1791, in consequence of an order from Government, by an officer and a party of sepoys, and sent on board the *Rodney* Indiaman to be conveyed as a prisoner to England.

A Police notice appears in 1793, stating that "the Governor General in Council has been pleased to appropriate that piece of ground at the north-east corner of the Esplanade which is railed in for the use of the public, to serve as a walk, or place of resort for led horses, all persons are therefore requested to direct their *syces* to lead their horses for exercise within this enclosure."

A Police order was issued on the 13th May 1800, notifying that from that date "no person whatsoever will be permitted to cover or thatch any messuage, dwelling house, shop, shed, building or edifice, within the limits of the town of Calcutta, with mats, straw, grass, or other substance or materials of a like combustible nature." It was also ordered as a further preventive to fires, that from that date "no straw of the kind used for thatching houses will be suffered to be brought into the town of Calcutta, or bamboos

or gurran sticks, mats, or other materials, of a like combustible nature, allowed to be collected together in any large quantity within the limits of the said town." All depots of such materials then existing were ordered to be removed within fifteen days, and all thatched buildings were ordered to be removed or re-covered with more substantial and less inflammable roofing by the 1st of the following November.

Here is a strange advertisement, which we copy from the *Calcutta Gazette* of April 1806:—"If the young savage who had lately the cruelty to knock down and trample on his aged father, a respectable man, does not instantly quit his father's house, a few friends of the old gentleman's are determined to take the proper steps for his immediate ejectment; and the writer of this engages to exhibit him, by name, to the contempt and indignation of the whole settlement. This hint it is hoped, will be sufficient." No name is attached to the advertisement.

Garrison orders by the Right Hon'ble the Governor General, 11th May 1813.—"No persons having dogs with them are to be allowed to come upon the Respondentia Walk or that part of the Esplanade; and the sentries have received orders accordingly."

On the 29th November 1809, the magistrate of the city issued a notice relative to the watering of the roads and streets; the residents were called upon to contribute for such roads as they wished to have watered. This was another move in the right direction to add to the comfort of the inhabitants.

Brahminee bulls, which had during a long period infested the streets of Calcutta, to the imminent danger of the inhabitants, were ordered in August 1815, to be expelled the city, and were sent over the river to the Howrah side. Several years afterwards, when the prejudices of the natives were not so much taken into consideration, these animals were utilized by being yoked to the municipal conservancy carts, where they were made to do duty instead of contract animals.

The following advertisement appears under date "Public Office," 31st March 1795:—"Notice is hereby given, that a reward of two annas per head will be given for every pariah dog that may be killed within the boundary of Calcutta, between the 6th of April and the 1st of June next. It is requested that gentlemen will not permit their dogs to run loose about the streets during that period.—*George Oddy, Scavenger.*"

The slope of the glacis and the level of the Esplanade of Fort William, having been injured by the passage of several carriages, and roads having been made over the turf in various places, it was ordered that "in future no wheel carriage of any description, excepting such as belong to the Governor General, the Chief Justice, the Commander-in-Chief, the Judges of the Supreme Court, or the Members of Council, will be permitted to pass over the turf of the Esplanade, from the great road leading from Calcutta to Sherman's Bridge, to that part of the glacis or esplanade situated between the Chowringhee gate sorties and the river. A chain of sentries has been posted for the purpose of enforcing this order."

In the *Calcutta Gazette* of the 1st September is the following:—"*Fort William, 31st August, 1792.*—Whereas the Governor General in Council has received information that several evil-minded persons have entered into combinations for the purpose of extorting money, and have in many instances actually extorted money from several merchants and others in Calcutta, by arresting or threatening to arrest them under forged and pretended writs and warrants, and by making affidavits before the Judges of the Supreme Court, and therein swearing to pretended and fictitious debts, and by making false accusations before the said Judges or the Grand Juries of this settlement in order to procure writs and warrants against such merchants and others from whom such money is intended to be extorted, and by virtue of such writs or warrants to hold the said merchants, and others to special bail, or for want of such bail to have them committed to prison; and whereas the Governor General in Council is extremely desirous to suppress an evil so grievous to the natives, and so injurious to trade; His Lordship has therefore been pleased to determine, and proclamation is accordingly hereby made, that every person so offending shall be prosecuted by the Company's law officers and at the Company's expense with the utmost rigour. All persons aggrieved by such offenders are hereby directed to give information against them to the Superintendent of the Police, who will cause such offenders to be forthwith carried before one of His Majesty's Judges of the Supreme Court, or Justices of the Peace for this settlement, in order to their being dealt with according to law. (Signed) E. Hay, *Secretary to the Government.*"

CHAPTER X.

SLAVERY.

THE Portuguese in the last century were the propagators of the slavery system, as the ruins of many fine places in the Sunderbunds testify. As late as 1760 the neighborhood of Akra and Budge Budge was infested by slave ships, belonging to Mugs and Portuguese. The *East India Chronicle* for 1758 gives the following statement, showing the origin of this slave system:—"February 1717.—The Mugs carried off from the most southern parts of Bengal 1800 men, women and children. In ten days they arrived at Arracan, and were conducted before the sovereign, who chose the handicraftsmen, about one-fourth of the number, as his slaves. The remainder were returned to the captors with ropes about their necks to market, and sold according to their strength, from 20 to 70 rupees each. They were by their purchasers sent to cultivate the land, and had fifteen seers of rice each allowed for their monthly support. Almost three-fourths of the inhabitants of Arracan are said to be natives of Bengal or descendants."

The slave trade, formerly carried on by Muscat, from Zanzibar to Scinde, in Hubshys and Abyssinians, was so considerable, that 600 young people, of whom three-fourths were girls, were imported into Kurrachee every year; Georgians were occasionally imported for the harems of the rich. The price of an Abyssinian girl was sometimes as high as 250 rupees; boys were sold at from 60 to 100 rupees. The slave trade was entirely abolished after Scinde came under British rule.

Slaves were regularly purchased and registered in the kucherry or court house, and in 1752 we find each slave paid a duty of four rupees and four annas to the East India Company for such registry.

Slavery was at one time very prevalent in Calcutta, as advertisements in the papers of 1780 and later show. Here are a few notices of slave servants:—

"*Wanted*.—Two Coffees, who can play well on the French Horn, and are otherwise handy and useful about a

house, relative to the business of a consumer, or that of a cook; they must not be fond of liquor. Any person or persons having such to dispose of will be treated with by applying to the printer."

"*Wanted.*—A Coffree slave boy; any person desirous of disposing of such a boy, and can warrant him a faithful and honest servant, will please to apply to the printer."

"*To be sold.*—Two French Horn men, who dress hair and shave; and wait at table."

"*Strayed.*—From the service of his mistress, a slave boy, aged 20 years or thereabouts; pretty white, or colour of rusty; tall and slender; broad between the cheek bones and marked with the small pox. It is requested that no one, after the publication of this, will employ him, as a writer or in any other capacity; and any person or persons, who will apprehend him and give notice thereof to the printer of this paper, shall be rewarded for their trouble."

"*To be sold.* A fine Coffree boy, that understands the business of a butler, kidmutgar and cooking. Price four hundred sicca rupees. Any gentleman wanting such a servant, may see him, and be informed of further particulars, by applying to the printer."

"*Strayed.*—From the house of Mr. Robert Duncan in the China Bazar, on Thursday last, a Coffree boy, about 22 years old, named Inday; whoever brings back the same shall receive the reward of one gold mohur."

"*Slave Boys run away.*—On the fifteenth of October last, two slave boys (with the letters V. D. marked on each of their right arms, above the elbow, named Sam and Tom, about eleven years of age, and exactly of a size,) ran away, with a great quantity of plate, &c., &c. This is to request, if they offer their service to any gentlemen, they will be so kind as to examine their arms, keep them confined, and inform the owner. A reward of one hundred sicca rupees will be given to any black man, to apprehend and deliver them up. J. H. Valentin Dubious, Lieutenant. Chunar, *November 5, 1784.*"

"*Eloped.*—On Monday last, a slave boy about fourteen years old, sallow complexion, broad lips, very knock-kneed, walks in a lounging manner, hair behind long and bushy, had on when he eloped the dress of a kistmutgar, speaks good English, has rather an effeminate voice, went by the name of Tom; it is suspected that he has stolen many things. Whoever will give information, so that he may be apprehended, to Mr. Purkis, at No. 51, Cossitollah, shall be handsomely rewarded, if required. Whoever harbours the said slave boy

after this notice will be prosecuted according to law.—*Calcutta, 6th March 1789.*"

"On Saturday morning ran away from the house lately occupied by the Rev. Mr. Blanchard, two Malay slave boys, after having taken with them a gold watch with a gold chain and seals, a gold snuff box, silver shoe and stone knee buckles, a purse consisting of about 40 ducatoons, and another 9 gold mohurs and several small monies, several pieces of Europe silks and velvets, and many more things, amounting to about 3,000 or 4,000 rupees. As these boys are supposed to have gone on board of a ship, it is herewith earnestly requested of all commanders of ships and vessels not to detain them, but give immediate notice of them to Mr. Motte. A reward of 300 sicca rupees will be given to any one who will bring these boys, or can with certainty point out their abode."

A strange advertisement appears for the recovery of a slave boy, named Dindarah, aged about fifteen years. The lad must have been harshly used, as he is said to have been "marked on the back and arms with the scars of a number of small burns;" he had beside, at the time of his escape, "an iron ring on one leg." The gentleman who advertises for the slave does not give his name, but states that he is living at No. 1, Larkin's Lane, evidently some sea captain. A reward of fifty sicca rupees was offered for the recovery of the missing boy. Slavery must have been winked at by the authorities, or such a public transaction as this would never have been passed over without punishment.

"*Eloped*—A Malay slave boy, about five feet five inches high, his hair rather long, but not tied, speaks a little English; he went off in a pair of white long trousers and a shirt, without any waistcoat, hat or shoes on. It is supposed he is either gone to Calcutta, or lies concealed in Calcapore, or some adjacent place, as he is a perfect stranger to the road, only having been in Bengal four months. Whoever will deliver him to the printer of this paper, shall be amply rewarded for their trouble. Gentlemen are earnestly requested to detain him, should he offer himself as a servant, and send him as above. His name is Wilks."

During the last century the generality of Europeans in Calcutta kept slave boys to wait on them at table. Slavery was a recognized institution, and as the following advertisement, taken from a Calcutta paper of 1781, shows, the trade was openly carried on even by persons holding holy orders:—

"To be sold by private sale: Two Coffree boys, who play remarkably well on the French horn; about eighteen years of age; belonging to a Portuguese Padrie lately deceased. For particulars enquire of the Vicar of the Portuguese Church."

The most numerous class of slaves, were Bengalees, who had been sold in childhood by their parents in times of scarcity. Sir William Jones, in a charge to the Grand Jury at Calcutta, in 1785, described the miseries of slavery existing at that period, even in the metropolis of British India—"I am assured from evidence which, though not all judicially taken, has the strongest hold on my belief, that the condition of slaves within our jurisdiction is, beyond imagination, deplorable; and that cruelties are daily practised on them, chiefly on those of the tenderest age and the weaker sex, which, if it would not give me pain to repeat and you to hear, yet for the honour of human nature I should forbear to particularize. If I except the English from this censure, it is not through partial affection to my own countrymen, but because my information relates chiefly to people of other nations, who likewise call themselves Christians. Hardly a man or a woman exists in a corner of this populous town, who hath not at least one slave child either purchased at a trifling price, or saved perhaps from a death that might have been fortunate, for a life that seldom fails of being miserable. Many of you, I presume, have seen *large boats filled with such children, coming down the river for open sale at Calcutta.* Nor can you be ignorant that most of them were stolen from their parents, or bought, perhaps, for a measure of rice in a time of scarcity."

Selling natives and exporting them from the country as slaves to other parts of India not within British dominions, seem to have been common, for it was deemed necessary to issue a stringent order by the Government prohibiting such traffic in future:—"*Proclamation, dated 27th July 1789.*—Whereas information, the truth of which cannot be doubted, has been received by the Governor General in Council, that many natives, and some Europeans, in opposition to the laws and ordinances of this country, and the dictates of humanity, have been for a long time in the practice of purchasing or collecting natives of both sexes, children as well as adults, for the purpose of exporting them for sale as slaves in different parts of India or elsewhere; and whereas the Governor General in Council is determined to exert to the utmost extent of the power and authority vested in him, in order to prevent such practices in future, and to deter, by the most exemplary punishment, those persons who are not to be otherwise restrained from committing the offence; His Lordship hereby declares that all and every person or persons subject to the jurisdiction of the Supreme Court, or in any respect to the authority of this Government, who shall, in future, be concerned directly or indirectly in the above

mentioned inhuman and detestable traffic, shall be prosecuted with the utmost rigour in the Supreme Court at the expense of the Company; and if a British-born subject, shall be forthwith ordered to Europe, or if such person or persons be not subject to the court's jurisdiction, he or they, upon information being given to the magistrate of the place or district in which the offence shall have been committed, shall be apprehended by him, and kept in confinement, to be dealt with according to the laws of the country. And that no one may plead ignorance hereof, the superintendents of the Police for the town of Calcutta, and the magistrates of adauluts in the several parts of the country, are hereby required to give immediate notice of this Proclamation, in such manner as shall render the knowledge of it universal to persons of all descriptions, and to repeat the same on the first day of January in every year. They are further directed to pay the strictest attention to the regulations contained in it, and to take the most active steps in their power to enforce them. And that all persons offending against this Proclamation may be brought to punishment for the same, and the unhappy sufferers rescued from the misery, a reward of one hundred sicca rupees is hereby offered for the discovery of every such offender, to be paid on his conviction before the Supreme Court of Judicature; or before the magistrate of the district; and of fifty rupees for the person of either sex who shall be delivered from slavery or illegal confinement in consequence of such discovery. The money will be paid to the informer or informers on their application to the Secretary of Government, and on presenting to him a certificate of the conviction of the person or persons committing the offence of which such informer or informers made discovery. * * * * * And the Master Attendant is hereby directed to give notice to all the native pilots, that, if they should pilot out any vessel having on board natives of this description, knowing or believing them to be such, the privilege of piloting will be taken from them for ever, and their names and offence registered. And that no one may plead ignorance of this order, it is hereby directed that it be placed constantly in view at the Bankshall in the English and country languages."

From the many prohibitory regulations of the Bengal Government and the co-operation of the Foreign settlements, it was hoped that the detestable traffic of transporting children from the provinces as slaves had been entirely abolished; but not so, for we find that a Telingah vessel was, at the close of May 1791, stopped near Ingelee, and seven

and twenty unfortunate wretches, boys and girls of different ages, were found on board.

Some persons proceeding from India to England having been guilty of selling or otherwise disposing of several free inhabitants of the Indian provinces, as slaves at St. Helena, an advertisement was put forth, in 1794, by the Government of India, proclaiming such practice to be a criminal offence, and as such would be visited with the most rigorous punishment. It was also notified that in order to prevent the sale or disposal in other lands of free natives of India, all persons, in whose service natives should embark from Bengal for England, would be required "to give good and sufficient security against such natives being sold or given away as slaves, at St. Helena, or at any other place or settlement during the voyage to Europe."

When the indignation of the British Parliament was directed against slavery in the West Indies, the Calcutta newspapers declared that "the barbarous and wanton acts of more than savage cruelty daily exercised upon slaves of both sexes in and about Calcutta by the native Portuguese," made it most desirable that the system of bondage in the East also should be brought under the restraints of the legislature.

Native dancing women are the "luxury of large towns," says Sir John Malcolm; and those who have seen them—and who in India has not—must have been struck with the graceful motion of their bodies in the mazes of the dance, so fascinating to the native, so disgusting to the well-bred European. "The motion so soft and gliding as to be scarcely perceptible, and as remote as can be imagined from even the most languid measures of the danseuses of Europe. The feet of the performers bare, their ancles adorned with bracelets, valuable according to the celebrity and consequent means of the wearer. A constant gesture of the hands accompanies the motion of the feet, and so great a pliability of the former member is acquired by habit, that the wrist is frequently bent in the course of the performance, until the back of the hand becomes parallel with the arm. The creeping motion of the body is varied by frequent starts, as the action of the poem recited becomes more vehement, and by a rotary motion, in which the glittering drapery assumes a fanlike, horizontal position, which is maintained by dint of practice, as long as these evolutions are continued. Considering the place which women occupy in the scale of society among Eastern nations, it is not surprizing that the subject matter of the songs and the dramatic monologue kept up during the

dance, is the quarrel of the favorite sultana of the zenanah with her lord, in which her anger, jealousy, despair, are first portrayed, and subsequently the most seductive blandishments, to allure the passion, which, she fears, is weakened. On this the grand efforts of the singer are bestowed, and perhaps alternate jealousy and love are hardly ever better portrayed than by the dark flashing eyes, and unrestrained passion, of an Indian nautch girl. The dancers are all slaves, condemned to a life of toil for the profit of others; female children and grown up young women are bought by all ranks. Among the Rajpoot chiefs, these slaves are very numerous, as also in the houses of the principal Brahmins. Numbers date their condition from a famine or scarcity, when men sell their children for bread; and others are stolen from their parents by brinjarries or grain carriers. Female slaves, in almost every instance, are sold to prostitution. Some, it is true, rise to be favorite mistresses of their masters, and enjoy both power and luxury, whilst others are raised by the success of their sons; but these are exceptions. Female slaves in this condition are not permitted to marry. Sometimes they are cruelly treated, but not generally."

CHAPTER XI.

DUELLING.

DUELS must, from their very nature, have been the oldest species of combats, and it is a mistake to suppose that they were not known to the ancients; for we find in Plutarch that on one occasion, during the Indian expedition, Hephœstion and Craterus drew their swords on each other and fought, till separated by Alexander himself; but as a practice, sanctioned by law and custom, duelling can be traced no farther back than the judicial combats of the Germans. These combats were however only a species of ordeal, as it was supposed that God from being the Ruler of the Universe would take the innocent under his especial protection, and bring the cause of truth to light. These appeals to the judgment of God were conducted according to very positive rules which were most strictly enforced. From Germany the practice spread rapidly all over Europe. Soon after the invention of fire arms, pistols became a favorite weapon for deciding private quarrels, till the Emperor Maximilian put a stop to the practice, by directing that such arms were to be employed only against the enemy.

Duelling seems to have been so common in Calcutta that persons in the highest ranks of society were not free from it. Major Browne had the boldness to challenge Sir John Macpherson to fight. Sir John was then Governor General of India. The duel was fought. The cause of the quarrel may be gleaned partially from a despatch of the Court of Directors, dated 28th March 1788:—"Having read and deliberately considered a publication which appeared in the newspapers entitled 'Narrative relative to the duel between Sir John Macpherson and Major James Browne,' &c., we came to the following resolution, viz. That the apology required from Sir John Macpherson by Major Browne shows that the offence taken by Major Browne arose from an act of Sir John Macpherson in his station of Governor General of Bengal, and not in his private capacity, the apology stating that the paragraph which gave the offence appeared in the Calcutta Gazette, by the authority of the

Government, at the head of which he (Sir John) then was as Governor General of Bengal. That the calling upon any person acting in the character of the Governor General of Bengal, or Governor of either of the Company's other presidencies, or as a Councillor, or in any other station, in respect of an official act, in the way Sir John Macpherson has been called upon, is highly improper, tends to a subversion of due subordination, may be highly injurious to the Company's service, and ought not to be suffered; more especially as this Court is ready at all times to hear the complaints, and give redress to any of their servants, who either wilfully, or by mistake, may have been injured by their superiors."

The mess-table, unfortunately, afforded too frequent occasions for the exchange of shots, and brother officers have thence risen to avenge some fancied insult, under unnatural excitement, by calling out their former friends; and although the shots may, in many instances, fall harmless, yet they too frequently prove, if not fatal, greatly injurious to the sufferer's future health, happiness, and prospects in life.

Another source of frequent duels was the betting system carried to so great an extent amongst the officers in the Indian army, as well as civilians holding distinguished appointments, that no one could have resided long in India without being aware of the extravagant pitch to which this species of gambling was formerly carried. Thousands of rupees exchanged hands on the most trivial occasions, for instance, the turn-up of a card; the number of natives, male or female, who shall pass the window in a given time: in fact, on the most frivolous matters. It was to be deplored that more rational sources of amusement, during the long sultry day of an Indian climate, could not have been found, to prevent the encouragement of gambling to so frightful an extent.

Much may be said in extenuation of this baneful way of "killing time," when the want of society in India, especially that of females—the best and natural check upon such unintellectual indulgences—is taken into consideration. At many stations, the officers of the regiment were the only Europeans to be met with, and the want of society at such places, caused time not only, in fact, to drag heavily, but it was so much felt, that many fell into the grosser habits of drinking, in order to create excitement for a time, which, once commenced, required to be continued, and thus too often brought many a brave fellow, who in more active service would have been an honour to his country and friends, to an untimely grave, perhaps, by the hand of the duellist, the sad result of an intemperate brawl.

Whatever may have been a soldier's ideas of duelling, and how much soever he may have abhorred the practice, yet it was considered better for him at once to quit the service than refuse a challenge. A man who would not go out was scouted not only at the mess-table, and by the officers of his own corps; but posted as a coward throughout the service—a consequence few men were prepared to encounter. If an officer was ever so cautious, he could hardly pass through the service, especially during his early career, without being subjected to a challenge, grounded on some supposed insult or other, and which, being accepted, too often terminated fatally to one party, and left the survivor to spend the remainder of his days with the consciousness of having sent a fellow creature prematurely to his grave. Some even gloried in having "killed their man," and thus adding a degree of terror to their names, and being considered men of tried courage, have been falsely flattered, by such a distinction, rather to court than shun cause for challenge. But, on the other hand, many there were who, had it been possible, would gladly have recalled the unfortunate events.

The result was, the gallant major, who had fought the enemies of his country on the plains of Waterloo, fell mortally wounded. In the morning a report was circulated through the cantonment that Major T——was no more. The general understanding amongst the troops was that he had fallen a victim to that ready apology for all sudden deaths,—the cholera. The fact was, however, well known to all the officers of his regiment.

The remains of the major were consigned to the grave with the usual military honours, without further investigation, though not without the sincere regrets of his brother officers for his untimely end.

The following is a circumstantial account of an "affair of honor," which is only one of hundreds of a similar kind, which were of such frequent occurrence in all parts of India:—

"The — regiment of Foot was quartered at Vellore, when the tragical occurrence took place which deprived poor Captain Bull of his existence. He was yet only in his early manhood, beloved by all who knew him, and much respected in the Hussar regiment, which he quitted in exchange for a company in the — regiment in India, which he had joined only a few months. At Vellore, he found a set of officers, chiefly Irish, and by no means favorable specimens of that country, either in its virtues or its failings. He felt, therefore, as was natural, little or no inclination to associate with them farther than military duty required. The mess of the

regiment was convivial and expensive; and Captain Bull having been affianced to a young lady who was coming to India, had the strongest and most laudable motives for living economically. He therefore intimated, but in terms of politeness, his disinclination to join the mess, stating his expectation of being shortly married, and the consequent increase of expense which he was so soon to incur. But the majority of the mess, the Irish part of it in particular, with the confusion of head incident to those who are resolved to quarrel, interpreted his refusal into a personal affront. It was then unanimously agreed amongst nine officers present that they should draw lots which of them was to call Captain Bull out. The lot fell upon a Lieutenant Sandys, who in the name of himself and his brother officers, sent the challenge, which Bull had too much spirit to decline, though determined, as he told his second, not to fire, having no personal injury to redress. They went out, Sandys fired, and Captain Bull fell. The systematic cowardice of the plot, and the untimely fate of so excellent a young man, strongly agitated the feelings of all. Sandys and Yeaman, a Lieutenant in the same regiment, his second, were brought down to the Presidency, and tried at the ensuing sessions for wilful murder. The grass-cutters and the horse-keepers, who had observed them going out together and returning, and a water-bearer, who had actually seen the duel, were somewhat at a loss to identify Sandys and Yeamen, and the prisoners had, moreover, the advantage of a jury of Madras shopkeepers, who, serving the different regiments with stores, had, on former occasions, acquitted officers under similar charges, and aggravated as the present case was, probably felt a like indisposition to convict. They were acquitted, therefore, but against the strong and pointed directions of the Judge, Sir Henry Gwillim, who told the jury, that it would be trifling with his own oath not to tell them that it was a case of foul and deliberate murder. They deliberated, or pretended to deliberate, for half-an-hour; and during this time, the Judge, who could not imagine that any other verdict could be brought in than that of "Guilty," had already laid his black cap upon his notebook, prepared to pass the sentence of the law upon them, and which, as he told the prisoners, it was his intention to have carried into effect. "You have had," said he, addressing them with great solemnity, "a narrow escape, and too merciful a Jury. If they can, let them reconcile their verdict to God and their consciences. For my part, I assure you, had the verdict been what the facts of the case so fully warranted, that in 24 hours you should both of you have been cold and unconscious corpses—as cold and unconscious as that of the poor young man whom, by wicked conspiracy and a wicked deed, you drove out

of existence. Be gone, repent of your sins. You are men of blood, and that blood cries up to Heaven against you." Sandys and Yeaman were afterwards tried by a court-martial, found guilty of the conspiracy against the life of Captain Bull, and broke. The sentence was confirmed by the King, with an additional clause, declaring them "incapable for ever of again serving His Majesty."

Duels had been so common, during the previous two years, some resulting fatally, that we suppose the authorities had determined to make an example of the next party who sent a challenge; this we infer from Mr. Cuthbert Fenwick having been found guilty of a misdemeanor (at the sessions of 1791) for sending a challenge to William Lakins, Esq.; he was fined 2000 rupees, sentenced to one month's imprisonment, and to give security for his good behavior for two years; himself in a sum of 10,000 rupees, and two securities each of 5,000 rupees.

At the sessions in the Bombay Court on the 26th May 1804, a principal and his second in a duel were put on their trial for murder. The particulars of the case are not reported, nor the names of the parties given. After a long and patient investigation, the jury returned a verdict of *not guilty*. We are here informed that the law had been exerted in putting down the practice of duelling, but without effect.

That duelling was contrary to the military code of laws, may be ascertained by a perusal of the Articles of War made by His Majesty for the better government of the Forces; the 2nd and 5th articles of the 7th section of which, for the year 1827, state as follows:—

"Art. 2. No officer, non-commissioned officer, or soldier, shall presume to give or send a challenge to any other officer, non-commissioned officer, or soldier, to fight a duel, upon pain, if a commissioned officer, of being cashiered; if a non-commissioned officer or soldier, of suffering corporal punishment or imprisonment, at the discretion of a court martial."

"Art. 5. Whatsoever officer, non-commissioned officer, or soldier, shall upbraid another for refusing a challenge, shall himself be punished as challenger, and we hereby acquit and discharge all officers and soldiers of any disgrace or opinion of disadvantage which might arise from their having refused to accept of challenges, as they will only have acted in obedience to our orders, and done their duty as good soldiers, who subject themselves to discipline."

This did not have the effect of reducing the number of duels, and both the military and naval records show numerous instances in which valuable lives were sacrificed to the false idea of honor and the practice of duelling.

The history of the change in public opinion and the usages of the army and navy, which has taken place since 1840, is not generally known; and is worth noting. Some fatal duels in England made one or two Christian men resolve to try and stem the evil. Many of the best officers in the services considered it hopeless and impracticable. There would be no protection for man's honor, &c. At a private meeting held on the 31st May 1841, the following resolution was adopted, on the motion of Sir Robert Harry Inglis, Bart. M. P.:—"We, the undersigned, hereby form ourselves into an association for the purpose of considering the best means of preventing, under the blessing of Almighty God, the crime of duelling. And we request Captain Henry Hope and Mr. William Dugmore to summon us together whenever it may appear to be desirable for the above object."

On the 12th February 1842, at a general meeting held at the "British Hotel," Cockspur Street, London, Rear Admiral Hawkes in the chair, a large number of noblemen, officers and civilians formed themselves into an "Association for the Discouragement of Duelling." In August 1843, this society presented a memorial to Her Majesty, pointing out and deploring "the evils arising from duelling, and praying that Her Majesty would be pleased to take the subject into her gracious consideration, with a view to the adoption of means to secure its suppression." Three hundred and sixty gentlemen joined in this memorial. It was most graciously received and within a twelvemonth, the Articles of War were formally amended, prescribing a simple and reasonable course for the adjustment of differences, and acquitting of "disgrace or opinion of disadvantage all officers, who being willing to make or accept such redress, refuse to accept challenges, as they will only have acted as is suitable to the character of honorable men, and have done their duty as good soldiers who subject themselves to discipline." Any officer sending, accepting or conveying a challenge was made liable to be cashiered; and seconds in a duel to be punished proportionately.

Similar orders were issued to the navy. And the "Association for the Discouragement of Duelling" in their fourth report (1850) stated that the Amended Articles of War had been firmly administered by the authorities, "in the few instances which afterwards occurred of officers acting in violation of them." The change thus effected in the services has been so complete, that the practice of duelling is now nearly forgotten, but those who have passed their lives in the army can look back at it with wonder and thankfulness.

CHAPTER XII.

POSTAL.

YE who grumble at the present rates of overland postage, carefully note what our grandfathers had to pay in 1793 for their letters from and to the mother country. Private letters or packages transmitted to Europe by the Company's ships were thus charged:—"Every private letter or package which weighs more than two ounces to be taxed with the payment of four sicca rupees; every one exceeding three ounces, nine sicca rupees; exceeding four ounces, sixteen rupees; and so on," the rates being formed of the squares of the number of ounces which they exceeded in weight. Mr. Richard Ahmuty, the Head Assistant in the Public Department, was appointed to undertake the duty of seeing to the postage of letters and packets, and was ordered to attend "at his office, in one of the lower appartments at the Council house, for ten days previous to the day fixed for the despatch of a packet, Sundays excepted, between the hours of 10 in the morning and 4 in the afternoon; and again between the hours of 7 and 9 in the evening," for this purpose.

On the 20th February 1795, an official advertisement appears with reference to the transmission through the post of Company's bonds or promissory notes from one part of the country to another. This may be said to be the first instance where the system of registration was adopted by the post office, in order to secure the safety of the documents in transit. The bonds or notes were to be "tendered in an unsealed envelope, addressed to the person to whom they are to be forwarded," and at the receiving post office, they were entered in a register to be kept for that purpose, in which full particulars of the document were to be stated. On the completion of the entry in the register book, the envelope was sealed in the presence of the sender or his agent and an "authenticated extract from the register" was given to him if he required such.

The postal authorities on the 3rd March 1795, published a table of rates of postage, which had been authorised by

Government, for letters to the interior. We shall take a few of the rates for the information of the grumblers of the present day :—

Calcutta to	Letters Weighing							
	¼ Tolahs.		¼ to ¾ Tolahs.		¾ to 1¼ Tolahs		1¼ to 5¼ Tolahs.	
	R.	A.	R.	A.	R.	A.	R.	A.
Benares ...	0	7	0	14	1	5	1	12
Patna ...	0	5	0	10	0	15	1	4
Barrackpore ...	0	1	0	2	0	3	0	4
Rajmahl ...	0	3	0	6	0	9	0	12
Mongheer ...	0	4	0	8	0	12	1	0
Chittagong ...	0	6	0	12	1	2	1	8
Madras ...	1	2½	2	5	3	7½	4	10
Hydrabad ...	0	12	1	8	2	4	3	0
Poonah ...	1	4	2	8	3	12	5	0
Bombay ...	1	9	3	2	4	11	6	4
Dacca ...	0	3	0	6	0	9	0	12
Diamond Point ...	0	2	0	4	0	6	0	8
Coxe's Island ...	0	4	0	8	0	12	1	0

All letters from Europe delivered in Calcutta to pay eight annas each, if not exceeding twelve sicca weight, and one rupee if above that weight. This of course was in addition to the transmission postage which had been prepaid in England.

We see a notice of the early despatch of the Honorable Company's ship *Kent* to Europe, and all heads of offices are instructed to "send to the Secretary's office all books and papers intended for the Honorable Court of Directors by that conveyance."

As an evidence of the insecurity of the post, or rather of the curiosity-itching fingers of the officials connected with the postal department, we give the following "card," as it appeared in a *Calcutta Gazette* of the 30th June 1791 :—

"Several gentlemen who have paid very heavily for the postage of large packets from Madras, would be much obliged to the secretary, or any gentleman in the public office, who, on opening the packets of ships touching at Madras, would take out the large packets of newspapers, magazines, &c., for Bengal, and instead of forwarding them by dawk, send them round by the first sea conveyance."

"For the use of public offices," so runs an advertisement in a *Gazette* of the 21st May 1795—"this day is pub-

lished price eight rupees—a Map of the Post roads through Bengal, Behar, Orisa, Oude, Allahabad, Agra and Delhi; with the rates of postage from Calcutta. Compiled from the most correct Surveys, and the latest Post Office Regulations, by A. Upjohn. To be had of Mr. A. Upjohn, at Syaldah—of Messrs. Dring, Cleland and Co.—and at the Europe shop."

The dawk boat containing the Calcutta letters despatched to Boglepoor and Monghyr on the 8th November 1795, was upset, and the letters all lost. A list of both mails is published and discloses to us the amount of correspondence that was customary in those days of excessive postage. There were *four* private and *four* service letters for Boglepoor, besides one copy of the *Morning Post* and twelve magazines. To Monghyr there were *three* private and *two* service letters and eight magazines.

On the 26th July 1798, the system of franking public letters came generally into use; only a few officers had hitherto had the privilege of sending their letters on the public service free, now *all* departments and official superiors were included in the list. Another privilege was accorded during the present year. All letters from Europe for privates or non-commissioned officers in both the military services, and all letters from them to Europe, were transmitted free of postage.

"The Hon'ble Company's Bearers," meaning the newly organized palankeen dawk, were stationed on the new road to Patna and Benares, on the 1st of November 1801.

Communication by water having been established between Diamond Point to the shipping at Coxe's Island, during the season that the Company's ships were lying there, the public were informed, in 1795 that "in consequence thereof an additional postage of two annas will be charged on all letters which may be sent or received by this conveyance."

Until within the last forty years the communication between England and India was both slow and irregular. The establishment of a line of steam vessels, reducing the distance by three-fourths, and conveying not only mails, but passengers, to and fro in less than a month, has increased in an enormous degree the number of newspapers and letters between the two countries. In former years a letter was four, five, six—perhaps seven months on its way. "We are now," wrote Sir James Mackintosh in 1805, "within five days of six months from the date of our last London paper;" and again in 1811, "seven months from the date of the last

London news." If an answer were received within the year, the letter writer thought himself fortunate. This was disheartening and repelling. Correspondence even between intimate friends and dear relatives, soon flagged; fell off by degrees; and ere long ceased altogether. The establishment of a regular steam communication between the two countries has remedied all this, and made every Englishman and Englishwoman, in every part of India, a periodical letter writer.

A "Royal Mail" service, under the sanction of Government, was established by Mr. Bacon, to run between Calcutta and Diamond Harbour, every morning and evening from the respective mail offices in Calcutta and at Diamond Harbour, "as soon as the road to Diamond Harbour is finished." There were to be "relays of horses at every eight miles on the road for the purpose of expediting the mails in performing the distance of thirty-two miles in four hours." The coaches to carry four inside and six outside passengers.

The same proprietor advertises another service of a like nature between Calcutta and Barrackpore, to run every evening from Calcutta and morning from Barrackpore, the coach carrying six inside and eight outside passengers.

A notice of the 1st April 1800, states that the General Post office was to be removed on the 4th to "the house in the Bow Bazar next door to that commonly known by the name of the Old Harmonic."

An advertisement appears in the *Gazette* of the 27th May 1813, intimating that the following rates will be charged on letters to England via Bagdad, Smyrna and Malta:—

10	Rs. on a letter weighing			$\frac{1}{4}$	tola or under.	
15	"	"	"	$\frac{1}{2}$	"	"
20	"	"	"	1	"	"

Coir rope suspension bridges were first used in 1823 to facilitate the passage of the mails over mountain torrents in the Rajmahl Hills. Public mails were, before this frequently detained from ten to twenty hours on the banks of hill torrents in the rains, until the waters had subsided.

An official notification from the post office, Calcutta, announces (May 1828) that a "parcel of letters had lately been discovered in a box, having been mislaid since the years 1812, 21, 22, 23, and 24, through the negligence of one of the clerks." A happy condition our postal system must have been in in those days.

When we contrast our postal organisation now with what it was even forty years ago, it will be seen at a glance how much its enormous development is due to the reform carried out by Sir Rowland Hill. It seems difficult to believe that even within the history of the present reign, the rates for transmission of letters through these islands were regulated according to the distance conveyed, the charges being in some cases so prohibitory that a large proportion of the letters could not be taken in by those to whom they were addressed, it being optional in those days to pay the postage at either end. And as, forty years ago, money was of more value than it is now, the payment of tenpence or a shilling for a letter was a very expensive luxury, and often an impossible one. Sir Rowland Hill's proposition for an uniform penny postage throughout the United Kingdom was a startling innovation at the time it was made, but four decades have amply demonstrated its wisdom; and now, in his maturer years, and long after he had retired from a position he so well filled, the City of London paid him in the traditionary gold box of the value of a hundred guineas, a compliment which is valued even by Emperors and Kings, and by all the most illustrious of our own countrymen.

PERPUSTAKAAN NASIONAL

CHAPTER XIII.

TRAVELLING IN INDIA.

THE following are the rates of travelling by palkee dawk from Calcutta to the places noted, showing the high rate charged in those days,—a trip to Benares costing over seven hundred rupees:—

From Calcutta to	Miles.	Bearers.	With one Bangy.	Additional Bangy.	Total.
					R. A.
Chandernagore, Ghyretty	18 0	...	22 8	2 0	24 8
Chinsura, Hooghly, or Fanshawarreah ...	34 0	...	42 8	3 12	46 4
Mirzapoor ..	55 7	55 0	70 0	5 0	75 0
Burrampoor ...	116 0				
Calcapoor ...	117 0				
Cossimbazar ...	116 2	118 0	147 8	12 0	159 8
Moidapoor ...	117 0				
Moorshedabad ...	124 0				
Moraudbaug ...	...				
Sootie ...	153 6	151 0	192 8	15 8	208 0
Rejamahal ..	190 7	191 0	238 12	19 0	257 12
Boglepoor ..	263 0	263 0	328 12	25 0	354 12
Monghyr ..	300 6	301 0	376 4	30 0	406 4
Patna ..	400 0	400 0	500 0	40 0	540 0
Runkipoor ...	400 6				
Dinapoor ..	410 0	410 0	512 8	41 0	553 8
Buxar ...	492 0	492 0	615 12	49 0	664 12
Benares ...	566 0	566 0	707 8	56 8	764 0

The Grand Trunk Road, which stretches from Calcutta to Lahore, was commenced in 1833, soon after the Act under which the post office is governed came into operation, but was of very inconsiderable length till some time after, when it was extended from Allahabad to Delhi and Meerut; thus far it remained till 1852, when it was continued to Kurnal and Umballa in one direction; and to Ferozepore and Lahore in the other.

It was a metalled or macadamised road, "smooth as a bowling green," and cost about £ 1000 a mile. Besides the halting grounds for troops, serais were erected at convenient intervals, and dawk bungalows established, where travellers

found board and lodging for man and beast. For the protection of the road guard houses with two policemen at each were placed at every two miles.

The Government Bullock Train was commenced in October 1845, between Benares and Delhi, Meerut, Agra, &c. On the 1st of May 1847, it was extended to Umballa. At the beginning of 1849 it was carried forward to Loodiana, and on the 1st of March 1850, to Jullunder and shortly after to Lahore.

The road from Calcutta to Barrackpore was opened to the public on the 26th July 1805.

On the 22nd March 1796, the Post Master General publishes the rates of dawk travelling upon "the new road from Calcutta to Benares and Patna." These rates will appear strange to travellers of the present day, but such prevailed up to the year 1850, in April of which year the first horse dawk was established by Tunti Mull, afterwards Messrs. Greenway and Co., to run from Calcutta to Cawnpore. The palkee dawk rates were—

"From Calcutta to Benares ...	Sa. Rs.	500
From Calcutta to Patna ...	"	400

And from the above to the intermediate stations on the new road, at the rate of one rupee two annas per mile or two rupees four annas per coss."

Mail carts were first brought into use by Mr. Smith of Meerut, between that station and Delhi. In November 1841, the Government followed the good example set, by having carts between Allyghur and Cawnpore. In March 1842, (or within five months) they were extended to Mynpoorie; in May of the same year to Allyghur. In January 1844 the system was carried on from Allyghur to Delhi, and from Allyghur to Meerut in February 1845. In May of that year Agra was admitted to its benefits; while in the following month this mode of conveying the mail was extended eastward between Benares and Allahabad. Before January 1846, the mail for Agra was brought upwards to Allyghur; in that month the acuteness of the angle was amazingly reduced by the establishment of a direct communication between Nowgong and Agra. The mail carts were next carried on to Saharunpore, then to Umballa, and Loodiana, subsequently to Lahore, Mooltan, &c. and at the same time downwards to Calcutta.

Somewhat before 1842, though travelling by palankeen dawk was the most general, some travellers preferred the palankeen carriage on the grand trunk road. These carriages

were not horsed as they were afterwards, but drawn by coolies; and dawk bungalows or rest houses were placed at every twenty miles on the road from Agra to Calcutta, at which the traveller found accommodation and attendance. A plain dish of fowl curry and rice, or perhaps a leg of mutton and potatoes were the only eatables obtainable; necessaries, such as tea, sugar, wine and bread the traveller was obliged to take with him, or obtain from some hospitable European neighboring resident. It is wonderful in the present day to call to remembrance the liberal hospitality that was extended to travellers, though unaccompanied by letters of recommendation, and often perfect strangers to the residents on the line of route. One writer, in 1843, states:—"Everywhere you find the most hearty welcome, and the most hospitable reception. The longer the guest is pleased to remain, the greater is the satisfaction which he gives to the host." Truly the hospitality of our ancestors must have been exercised to greater extent than it is at the present day.

The system of conveying passengers by palkee carriages and trucks was first established between Cawnpore and Allahabad in May 1843, and extended to Allyghur in November of the same year; Delhi was included in June 1845, Agra and Meerut about the same time; the Nowgong line not being, however, ready till January 1846.

A writer gives the following description of dawk travelling in 1843 from Delhi to Agra, a distance of 137 miles, and for which he had to pay 140 rupees:—"I engaged eight bearers to carry my palankeen. Besides these I had four banghy burdars, men who are each obliged to carry forty pound weight, in small wooden or tin boxes, called petarrahs, with the help of a long bamboo resting on the shoulder, and two masalchies or torch bearers. From Delhi to Agra there are twelve stages, the longest fourteen, the shortest ten miles. An express acquaints the postmasters beforehand of the approach of travellers, so that the new bearers are always found ready. When we approached a new stage all the bearers set up a shrill cry to announce that they were coming. The torch bearer runs by the side of the palankeen, occasionally feeding his cotton torch with oil, which he carries with him in a wooden bottle, or a bamboo. At every change of bearers the relieved men invariably petition for *bukshish*, and if they do not receive something the new men annoy the traveller by jolting him or doing their duty lazily. It may be easily conceived that travelling in this mode is not the most pleasant, however luxurious it may appear to be."

In March 1850, Tunti Mull, a wealthy native, who had for two years before run a carriage between Lucknow and Cawnpore, together with some European gentlemen, under the style of the Inland Transit Company, started horse carriage dawks from Calcutta to Cawnpore. In the following year this company's operations extended to Meerut, Delhi and Agra. From Meerut another private company, carried on the communication, by means of two-wheeled springed carriages drawn by bullocks as far as Umballa; and thence at the close of 1851, another private company continued the transit by palankeen carriages drawn by bullocks up to Lahore.

Few, we fancy, look back with feelings of unmixed pleasure to a dawk gharree journey, in which the bumping and swinging of the carriage had never its monotony disturbed save by the bustle consequent on a change of ponies. Collisions, break-downs, jibbings, dust, heat or cold, were all experienced on a dawk journey, yet, despite the comforts of the rail, to the Indian traveller there is often a *soupcon* of regret for the old dawk gharree, when he takes his ticket and settles himself down in his railway carriage. It is probably only a sentiment, the feeling of an old acquaintance—with whom possibly we disagreed when he was with us—having passed away. But the old method of travelling had its advantages. Absolute punctuality was not necessary; the gharree came into your compound, was loaded up, and you took your seat at your own door when the impulse seized you. Did you wish to stay with a friend for an hour by the way, or break your journey by a rest in a road dawk bungalow, you were at liberty to do so. The dawk journey and that by railway presented similar points of difference to those existing between life in Europe and existence in Asia. The latter has many drawbacks, many shortcomings but it has also more freedom than has the former, and, therefore, it is, we say, that the Anglo Indian feels some regretful pang as he sees the old rumbling dawk gharrees going over slowly to the majority, and numbered with the "have beens."

In April 1850, "covered parcel vans," with accommodation for four passengers each, were started by the Government to run between Benares, Meerut, Agra, and Delhi. Seven miles per hour was the rate of travelling and one anna a mile the charge for passengers. By means of this mode of transit the distance between Delhi and Benares (458 miles,) was accomplished by a traveller in a comfortable carriage, in less than five days, for rupees 28 and 10 annas!

The subject of railway communication in India, was first laid before the Supreme Government by Mr. Rowland Stephenson in 1843. In 1849, the Company engaged in a contract with the East India Railway Company for the construction of a line to the north western provinces. The line from Calcutta to Raneegunge, a distance of 120 miles, was opened on the 3rd February 1855. The line from Allahabad to Cawnpore was opened in the following year. Since which numerous lines have been opened. At the time when the mutiny broke out Cawnpore was the terminus. It is not our province to notice events after the transfer of the Government from the East India Company to the Queen, or we might enter largely on this subject.

Lady Falkland witnessed the opening of the Bombay railway line, "at which Asia, stationary for thousands of years, was at last startled from its propriety. Thousands on thousands came to see that wonder of wonders. The whistle of the engine as it dashed on its glorious course was thought to be the voice of a demon. The bride riding to the temple, the corpse borne to the river or to the pile, were alike arrested by the spectacle. Only a fragment of the line was completed, extending a few miles from Bombay, but it was enough to indicate the beginning of a new era and the dawn of a mighty change. Even the wild beasts of the forest seemed to have a full perception of the good time coming; and monkeys, jackals, and tigers, which had maintained their ground from the days of the flood, retreated before the rushing engine. But it struck down a still greater obstacle to civilization, to progress, to moral and social advancement, in the old, radical, monster clog of caste. At their first meeting it wrenched from Juggernaut this gem of his crown. A noble of high caste wished to ride in a carriage by himself, but a railroad levels distinctions as completely as the grave, and finding his request would not be complied with, my Lord Pundit was obliged to sit cheek-by-jowl with a Weyd and a Bunjara. Here was a fact from which we might draw a moral. The castes, it is clear, exist by our indulgence, by our avowed sanction. Let us withdraw the prop and the whole rotten edifice will tumble to the ground, and with its fall the long thraldom of the Hindoo mind will terminate."

When railways were originally talked about, one of the first questions of course asked was, will they pay? The answer to that question chiefly turned on another. Will the native take to travelling by rail? You can seldom tell what they will do, because so many motives influence them, which an Englishman really cannot comprehend. Dislike to what-

ever is new, suspicion, ignorance, caste prejudices,—all in turn exert a power which baffle every anticipation of one who simply reasons. The two great things to secure native traffic are fares so low that it would be cheaper to ride than to walk, and the careful avoidance of accidents.

Both these results have been secured. The third class fare is less than a halfpenny a mile. Thousands of men from the upper provinces on their way to Calcutta soon learned that at Ranegunge there was this wonderful "English machine," which would carry them the remainder of their journey for one rupee fourteen annas. Instead of travelling for five weary days on the road they would get to their journey's end in about seven hours, and all the while—delightful state to the Hindoo—do nothing but sit! The cheapness and the ease combined afforded attractions which have made railway travelling decidedly popular wherever it exists. Happily, too, nothing has occurred to produce the suspicion that great danger prevails on railways. A single "dreadful accident" might have created a panic which for years would have operated most prejudicially; but few accidents have occurred, and these have not been of an alarming nature.

PERPUSTAKAAN NASIONAL

CHAPTER XIV.

LOTTERIES.

At the popular festivals of the German and the Swiss, in the fifteenth and sixteenth centuries, a lottery invariably formed one of the chief attractions. A Swiss antiquarian tells us that the people always found their way to the so-called "Gluckstopf" (Pot of Good Luck) or "Gluckshafen" (Haven of Happiness), which was set up in a central spot, and was sure to draw an eager crowd around it. He thinks that in this modest "Lucky Pot" we may discern the parent of the modern lottery. We read of one in Basel in 1471, and in Zurich in 1472, after which it was repeated each year at the famous Zurich shooting festival. It was known in Zurich as the "Breitopf" (Baby's Pap Potj). More than a century later, in 1576, the Zurichers carried their own "Breitopf" to Strasburg, and issued some thousands of lots. The drawing is said to have lasted for fourteen days. In 1467 we find a "Gluckstopf" in Munich, and another in 1470 at Augsburg. The legal institution of the "Gluckshafen" became so mischievous in its effects that it was abolished by law in the year 1585. "The people from all parts," observes Wurstisen, in his chronicle for that year, "gave themselves up with too much devotion to this game, and it was therefore prohibited for all future time." It appears that the first hint of those primitive German lotteries was given by the Italian merchants, who used to set up lotteries of their wares at the annual fairs and markets in central and northern Europe.

Down to the first years of the fourth George or thereabouts, the views entertained of gambling by the generality of Englishmen were materially different from those entertained at present. The vice was hardly recognised as a vice, but was rather declaimed against as an imprudence. The Government of the day virtually patronised gambling in the form of the state lotteries, which for nearly a couple of centuries were made to yield a considerable revenue to the crown. The lotteries consisted of all sorts of schemes, the disposal of art collections, diamonds, jewellery, land, houses,

life assurances, annuities, &c. &c. most of the schemes however set forth lists of money prizes, varying from twenty pounds to 40,000. We give below a copy of one of the tickets:—

"LOTTERY for 1791. No. 13 *m* 584.

THE BEARER of this TICKET will be entitled to such *beneficial chance* as shall belong thereto in the LOTTERY to be drawn by virtue and in pursuance of an *act* passed in the thirty-first year of His present *Majesty's* Reign.

T. Thompson."

In the papers before us we see several notices of the lottery mania in England and on the continent, and India was by no means free from the excitement.

The Calcutta Lottery appears to have been commenced in 1784. We learn that "the demand for tickets is astonishingly great," and that the "wheels are making by Nicholls and Howat, upon the same construction as those used for the state lotteries in England."

The plan for building an "Exchange" in Calcutta was started in September 1789, and a "lottery" proposed. Strange that for almost every laudable, charitable, scientific or educational project, lotteries were considered the *sine qua non* in those days. The papers are full of schemes of this sort, and it is surprising how almost every one, in all ranks of society, invested in these gambling affairs. Even the chaplains did not think speculating in them as anything wrong.

On the 31st May 1792, a meeting was held at Le Gallais' Tavern, when it was determined to raise subscriptions for the erection of a "public building for the general accommodation of the settlement." This we suppose was the future Town Hall of Calcutta. At the same time a Masonic lottery is advertised, the profits from which were to be devoted to the erection of a building for the use of lodges of "Free Masons, Bucks or other societies, assemblies, balls, concerts, or as a public exchange." The lottery consisted of 8000 tickets at 100 rupees each. It would appear that the two schemes must have amalgamated, for we read in a subsequent notice that "the building should be constructed in the manner best adapted to the climate; and contain a spacious ball room, concert room, dining rooms, card rooms, dressing rooms, and other convenient and necessary apartments, keeping in view the *accommodation of the Masonic Lottery.*" Subscriptions on the 28th June amounted to Rs. 12,000, and shortly after to Rs. 21,724. At the same time there was a lottery got up for the benefit of the funds of the proposed Town Hall; it

numbered 5000 tickets at 60 sicca rupees each, of which 1331 were prizes, amounting to three lakhs of rupees, and 3669 blanks.

"The Calcutta Town Hall Lottery for 1805" is advertised "under the sanction and patronage of His Excellency the Most Hon'ble the Governor General in Council." The lottery was for *five lakhs* of sicca rupees. There were one thousand prizes and four thousand blanks. In the scheme we are informed that "as the profits arising from the present lottery will be inadequate to the purpose of completing the public edifice proposed to be constructed, a lottery will be offered annually to the public, under the same sanction and superintendence, until the requisite funds shall have been provided."

The third Calcutta Town Hall Lottery for 1807 is advertised to be drawn on the 26th January before "George Dowdeswell, Esq. Commissioner of the Day."

The *fourth* Calcutta Town Hall Lottery for 1807 is advertised. The amount to be drawn was *seven lakhs and fifty thousand* sicca rupees; and the whole affair was "under the sanction and patronage of the Honorable the Governor General in Council." Of the whole amount, Rs. 6,60,000 were to go for prizes, and 15,000 to the charges of the lottery; leaving a nice little balance of Rs. 75,000 to the fund for the construction of the Town Hall of Calcutta.

The first "Lottery for the Improvement of the City of Calcutta, established by the Right Honorable the Governor General in Council, and conducted by the Superintendent, under the immediate directions of Commissioners appointed by Government," is advertised in the Calcutta Gazette on the 2nd February 1809. The prizes were very considerable, the highest being one lakh of rupees, another 50,000, and so on; the total sum allowed for prizes being three lakhs, and 2,32,800 for blanks; the surplus after the payment of all expenses being devoted to the repair of roads, the formation of public squares, the conservancy of the town, the erection of public buildings, &c. But this lottery became subject to frauds, and the loss of tickets, which gave great dissatisfaction. The largest prizes were invariably kept out of the wheel till the last day's drawing, in order to induce the public to purchase tickets. In a paper of the 19th December we see advertised that the following capital prizes were still in the wheel:—one of 1,00,000 Rs.; one of 50,000; two of 20,000; two of 10,000; one of 5000; and seven of 1000; and this after several drawings had taken place. Besides which there was more than one instance when the two largest prizes were said to have fallen to *unsold* tickets.

A lottery scheme is put forth in the papers for the purpose of obtaining funds to defray the cost of "a public building for the general convenience of the settlement." This scheme was orginated by the D. P. G. M. of the Provincial Grand Lodge, and soon found favor with the public. The lottery consisted of 8,000 tickets at 100 rupees each, and it was easily filled up, and formed the nucleus of funds sufficient for the new building.

A significant sign of the times was the number of advertisements of lotteries other than those by Government or for the improvement of Calcutta. Of these we notice a singular one by that great Indian delineator of native figures, Mr. T. Daniell, who informs the public that he had just made a tour of the most celebrated cities and places in Upper India, and that he had a large stock of subjects which he would exhibit publicly. In the meantime he throws out a lottery scheme for the speedy sale of his pictures. The scheme was 150 chances at 250 rupees a chance. Each ticket to draw a prize, the highest prize being a picture valued at 1200 rupees and the lowest at 250 rupees.

The following rather novel idea is propounded in an advertisement, in 1794, headed—"To the benevolent, charitable and generous." A gentleman of the name of M'Kenly proposes a lottery on a grand scale, and commences with the following logical reasoning:—"It is a sentiment founded on reason, and generally entertained, that lotteries should not be set on foot, but for some public purpose, or for the relief of people in distress, and laboring under the consequences of their ill fortune." This introduces a scheme for the sale of 10,000 tickets at two gold mohurs each, which would yield a total of 3,20,000 sicca rupees, of which there would be 3361 prizes of the value of Rs. 3,20,000. Ten per cent. of the whole amount of the prizes was to be deducted, which after paying the expenses of the lottery, was to go to the relief of the distressed family. As the ten per cent. would form a very pretty fortune for any one, we think we may put it down that the projector was himself the distressed *pater familias*, or why could he not have stated the names of those needing public aid.

A "Philanthropical Lottery" is advertised on the 3rd December 1795, and an appeal addressed to "The benevolent, charitable and generous public." The lottery is for "the benefit of a family now laboring under very great difficulty and distress, and threatened to be plunged in the greatest misery." The scheme contemplated the sale of 3000 tickets at 50 sicca rupees each, giving a total of one and

half lakh of rupees. Ten per cent. of this was to be deducted from the prizes, which after paying the expenses of the lottery was for the relief of the distressed family. If the lottery filled the family must have become considerably better off than many others who never appealed to the "generous public."

"The proprietor of the Exchange and Public Rooms informs the public (on the 28th March 1799,) that he is under the necessity of relinquishing every future prospect of advantage which he might derive from these rooms, by the pressure of debts contracted in the building. To satisfy a number of claimants who are not in circumstances to afford delay, he is advised to offer the following scheme of a lottery." The value of the Exchange and Public Rooms is set down at 99,400 sicca rupees, which was to form the prize for the 180th ticket drawn; besides which there were 385 money prizes, of the total value of 60,600 rupees. Price of tickets 100 rupees each. Mr. Macdonald was the fortunate owner of the ticket No. 933, which drew the great prize in the Exchange Lottery, whereby he became proprietor of the Exchange Rooms.

[Advt.] "Captain Hearsey presents his compliments to his friends in India, and proposes to dispose of his villa and furniture in England, by lottery in Calcutta. To consist of 401 tickets, at one hundred Calcutta sicca rupees per ticket." This is the preface to an advertisement, dated 1st August 1789. The advertiser must have been dazzled at the numerous announcements in the Calcutta papers of such schemes, and at the easy way in which these schemes were invariably filled.

An elegant diamond, weighing ninety ruttees and valued at Sa. Rs. eighty thousand, is advertised as a lottery scheme, having 800 chances at one hundred rupees each.

A lottery is proposed, (1792,) having 420 tickets at 48 sicca rupees each, "for a most beautiful single stone diamond ring of a prodigious size, weighing at least twenty ruttees, and intrinsically worth Rs. 20,160."

"SCHEME OF A LOTTERY.—Mr. Robert Chapman being desirous of parting with his indigo works situated to the north of the river Hooghly, opposite Calcutta, proposes doing it," by means of a grand lottery consisting of 500 tickets, at Sa. Rs. 200 each.—Total one lakh.

There was another lottery scheme advertised at the same time: "ESTATES IN ENGLAND"—Tickets 1035, at Sa. Rupees 200 each. Three prizes, each a freehold estate, which were situated in Herts and valued respectively, Rs. 1,55,279; Rs. 30,172, and Rs. 21,556.

Tulloh and Co. advertise having received some tickets of "Bowyer's Popular and Interesting History of England Lottery, sanctioned by the British Parliament," which they "are authorized to dispose of at two gold mohurs each; the purchaser of every ticket will be entitled to a beautiful portrait of Lord Nelson or of Admiral Collingwood." We are further informed that the scheme of this lottery "has been sanctioned by parliament for the disposal of the most splendidly embellished books in Europe as well as a gallery of the choicest productions of British art." "The articles which compose it, have cost the proprietors upwards of 130,000 pounds; and consist of publications that have been eagerly sought after to enrich the cabinets of most of the sovereigns in Europe as well as the libraries of the most distinguished amateurs in this and other countries: and that after this lottery is drawn, these beautiful works can never be obtained upon any terms whatever."

[Advt.] "To be raffled for at Messrs. Stewarts, coach-makers.—A new elegant, and fashionable Europe coach, with a set of plated harness for four horses, with postilion saddles, and long spare traces. The coach and harness cost 6,000 rupees. Thirty subscribers at rupees 200 each. Gentlemen wishing to be subscribers, will please to intimate the same to Messrs. Stewarts."

On the 21st September 1822, the twenty-eighth Calcutta Lottery was put up to public sale at the Town Hall, and purchased by Messrs. Blaney and Co. for Rs. 6,11,400.

The first intimation we have of lotteries being looked on with disfavor by the Government of India, is in the following order from the Public Department, dated 20th May 1800:—"Notice is hereby given that the Right Honorable the Governor General in Council has been pleased to prohibit the establishment of any lotteries, the prizes in which are to be made payable in money, without the express permission of His Lordship in Council."

Orders were received from England in the latter part of 1830 by the Supreme Government, to abolish the lottery committee in Calcutta.

CHAPTER XV.

CHARITIES.

It is astonishing how many proposals are advertised in the prints for charitable purposes. Lotteries, works of art, books, &c., &c. Whether the proceeds of such schemes were applied to the objects for which obtained is questionable, as we observe only one or two so noticed in the editorials of the daily press. The Calcutta Lottery, as we have before noticed, had for its particular object, the construction of roads and the improvement of the sanitary state of the city. The "Bengal Lottery for 1793" offered the proceeds from the sale of its tickets, to the proposed object, the hospital then in contemplation, for the relief of natives; but the committee of that institution declined receiving the sum raised, and it was accordingly devoted to the fund for the relief of insolvent debtors; an apparently rich fund at all times, for the managers of it were enabled, by the liberality of the public, to give "Europeans of every description imprisoned for debt, an allowance of Rs 10 a month, to the Portuguese 7, and to the natives 2 rupees each."

Recent accounts from England of an apprehended scarcity of grain, and the consequent distress in which the poor of our native country would be involved, stirred up the charitable and liberal-minded to the necessity and desirability of raising funds for the relief of the sufferers; and a meeting was held at the Exchange on the 16th December 1795, when a committee was appointed to carry out the object of the fund.

A "Charitable Fund" was established on the 26th June 1800 for the relief of distressed Europeans and others, out of the collections made on the three festivals of Christmas, Easter and Whitsuntide. The Governor General became patron of this fund. The objects of the institution are thus stated:—

"To administer relief to those of our own countrymen who may be suffering from poverty in this foreign land. The public are aware of the number of persons of this description in this settlement. Some are thrown into jail for small debts, and others, who were formerly in good circumstances, are

ashamed to make their distress known, and are in danger of perishing for want. And there are many who are able to support themselves, but being destitute of friends, they languish in obscurity without employment; at the same time that this institution will give effectual relief to real distress, it will tend to put a stop to those numerous subscriptions and applications for charity which are constantly circulated through the settlement, and which are often impositions on the humanity of the public. It will be the business of the managers to search out the objects of distress and to enquire carefully into the cases of those who apply for relief, so that the subscribers will have the satisfaction of knowing that their benefactions are well applied." This fund still exists under the name of the "District Charitable Society."

We may judge of the liberal spirit that pervaded the Calcutta community, when called upon to contribute to the alleviation of distress, particularly the relief of Europeans, from the amounts received at the collections at church. On Christmas day 1802, Rs. 2,575 were collected at the new church; and on Easter Day 1803, Rs. 2,050; besides sacramental collections during the year 1803, at the same church, amounting to Rs. 2,592—and these collections were made for a single object, the above mentioned "Charitable Fund for the relief of distressed Europeans and others." The fund was further enriched by a bequest of Rs. 15,000 from the estate of Captain Dodsworth; and Rs. 3278 on account of the late General Martine's legacy to the poor of Calcutta.

What would be thought now of introducing a subscription paper among the members of a hunting party? Yet such was done in 1810. "At a meeting of the Bobbery Hunt on Sunday last (October 21st) the subscription for the orphan children of that most respected and lamented officer, the late Major Samuel Carter, was introduced; when, with a liberality which reflects the highest honor on the members of that society, and which is indeed above all praise, upwards of ten thousand rupees were contributed."

A meeting was held in Calcutta on the 21st November 1793, under the patronage of Sir John Shore, Sir R. Abercromby and others, for raising a fund for the benefit of "the soldiers and seamen belonging to the Bengal Squadron, fitted out for the protection of the trade of British settlements in India, who may be disabled by the service; and also for the relief of the widows and children of such seamen and soldiers who may die or be killed during the service." The subscription paper was headed by Sir John Shore, with a donation of 2000 sicca rupees, followed by that of Sir R. Abercromby for 1500 sicca rupees; Peter Speke, Esq. Rs.

1000; W. Cowper, Esq. Rs. 1000, and then others of Rs. 500 and less; the total subscribed amounting to no less than Sa. Rs. 23,310, within a week of the meeting being held. Those were the days when liberality was displayed among all classes of the European community, particularly when funds were needed on behalf of their suffering fellow countrymen.

Shortly after Major Eyre's arrival at Gwalior in 1843, his sympathies were enlisted on behalf of the Portuguese native Christians, of whom numbers had been thrown out of employ by the disbandment of the Mahratta force, wherein they had served as non-commissioned officers, buglers and drummers, but who had been suddenly reduced, with their families, to destitution. Major Eyre made a strong appeal to the public on their behalf, which met with an immediate response. A sum exceeding £ 600 was received from various parts of India, and, with this amount in hand, Major Eyre conceived and carried out the bold project of establishing a small Christian colony in the valley of Dehra Doon at the base of the Himmalayan range. Lands were purchased and forty families, numbering 120 souls, left Gwalior for the land of promise, under the guidance of Father Felix, a worthy Italian monk of the Franciscan order, who volunteered his services. Contrary to general expectation, those poor men, on arriving at their destination, set to work with a good will at the novel task of building and ploughing. They found all the necessary materials ready prepared. To each family forty beegas (about fourteen acres) of land were assigned, besides a plough and yoke, a pair of bullocks, a cow, two pigs, one sheep and a small stock of fowls. In a wonderfully short space of time a neat little village sprang up, with its church and schoolroom; and Father Felix proved himself just the man to gain all hearts, and to stimulate his flock to exertion. The village was called "The Abode of Christians." For about three years the little colony struggled on. Unfortunately the climate proved less salubrious than was expected. A malarious fever prostrated the strength of the colonists, and a murrain destroyed a large portion of their live stock. Eventually, owing to a continuance of the above causes, the colonists gradually found it more advantageous to transfer themselves to the hills; but the scene of their early labors became in process of time a flourishing tea plantation in other hands. The great object had however been meanwhile gained of permanently rescuing the Christian families from destitution, and the example set of the practicability of forming such colonies led, ere long, to the establishment of another in a more salubrious locality, which it is believed still flourishes.

CHAPTER XVI.

RIVER NAVIGATION.

BUDGEROWS are now extinct. Steamers nearly drove them off the river, and the railroad has extinguished them. But in days previous to steam navigation they were the principal conveyance for officers, and others proceeding to the north western provinces. The budgerow was a heavy boat, of the usual spoon shape below and at the stern; but at the stem, or head it was shaped like an English boat, and not unfrequently there was a figure head, a hideous attempt at an European, with a black hat, a bright blue coat, and a yellow waistcoat. There were two good sized cabins in it—one to sit in and one for sleeping; a closet behind, and a verandah in front. The cabins were nicely planked, and the sides, from about two feet above the deck up to the roof, were a series of venetian windows, that could be lifted and hooked up at pleasure. The roof was flat and formed a promenade in the evening, a place for the crew and servants to sleep at night, an awning being made for their protection by throwing a sail over a spar. There was a lofty mast and a topmast, for a couple of large square sails. Except when a strong favorable breeze was blowing, the budgerow was usually tracked up by a rope about 80 or 100 yards long, at which the crew labored in relays throughout the day, anchoring always at night.

In the "Proceedings" of the Government of the 25th November 1760, we find a bill of expenses incurred in the Governor's travelling to Moorshedabad, as follows; the voyage occupying one month and six days:—

3 budgerows at 3 Rs. a day	...Rs.	216	0	0		
20 hoollucks, 6 oars at 28 Rs. per month	... „	672	0	0		
22 do. 8 do. at 36 do.	... „	890	0	0		
12 do. 10 do. at 40 do.	... „	576	0	0		
2 do. 4 do. at 24 do.	... „	57	0	0		
					2,411	0
Presents given to Nawab's people that waited with fruits, &c.	... „	634	0	0		
To his other servants	... „	1,289	0	0		
					1,923	0

Nuzzur to the Nawab 40 gold mohrs and 60 sicca rupees	...Rs.	674	8	0
To Moorshedabad Vakeel one suit of clothes	... „	257	0	0
Servants' Batty, being 169 men, chobdars, peons, musalchees, soutaburdars, burkundaz, muncoys, sircars and bearers	... „	724	4	0
Bearers' hire from Cossimbazar, paid Mr. Sykes	... „	833	8	0
30 Musalchees' hire	... „	120	0	0
Table expenses for provisions, and wines, going and coming	... „	3,500	0	0
3 pieces of scarlet cloth for musket cases and bearers' clothes	... „	240	12	0
Dammer, oil, messals, &c.	... „	238	8	0
				5657 0

Arcot Rupees 10,922 8

The rates for travelling by the river route to places noted below, and the time occupied in transit will be seen in the following table published in March 1781. The expense attendant on such passages may be calculated by the number of days occupied at the rate per day charged for each description of boat:—

				R.	A.
For a budgerow of	8	dandees,	per day	... 2	0
	10	ditto	ditto	... 2	8
	12	ditto	ditto	... 3	8
	14	ditto	ditto	... 5	0
	16	ditto	ditto	... 6	0
	18	ditto	ditto	... 6	8
	20	ditto	ditto	... 7	0
	22	ditto	ditto	... 7	8
	24	ditto	ditto	... 8	0
For a woollock of	4	ditto	per month	... 22	0
	5	ditto	ditto	... 25	0
	6	ditto	ditto	... 28	0
For a boat of	250	maunds	...	... 29	0
	300	ditto	(7 dandees)	... 34	0
	400	ditto	(8 ditto)	... 40	0
	500	ditto	(10 ditto)	... 59	8

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To go to Burrampore is	...	... 20	days.
Moorshedabad	...	... 25	do.
Rajmahal	...	... 37½	do.
Mongheer	...	... 45	do.
Patna	...	... 60	do.
Benares	...	... 75	do.
Cawnpore	...	... 90	do.
Fyzabad	...	... 105	do.
Maldah	...	... 37½	do.
Rungpore	...	... 52½	do.
Dacca	...	... 37½	do.
Luckpore	...	... 45	do.
Chittagong	...	... 60	do.
Goalpara	...	... 75	do.

Those were the good old days (1792) when country boats were despatched to the "upper stations," filled with goods, for sale at the different stations *en-route*, as far as Cawnpore. Messrs. Davidson and Maxwell used to despatch boats on the 1st and 15th of every month. At a later time and within the memory of the writer, Messrs. Holmes and Allan monopolised the river transport trade. Parties desirous of sending goods by this route were requested to insure such in the *same* boat office by a small extra payment. Those who did insure were certain of the safe arrival of their ventures in three, four or six months after date of despatch; those who did not insure, were equally certain that their goods would never reach their destination, being disposed of by the chuprasee in charge of the boats at the various stations en-route, and only the empty packages delivered to the consignees. Of course such a system could not last, and on the launch of the first "inland" steamer, the transmission of goods by boat ceased.

There were two taverns at the settlement of Serampore, one carried on by Mr. Parr and the other by Mr. Meyers. A trip up the river in cumbrous budgerows and pinnaces on pleasure excursions was a very common custom at the time. Large parties used to proceed as far as Bandel and other stations on the river side, and remain absent from home for days. A wayside inn, like those at Serampore, must therefore have been a treat for the voyagers; and that there should have been found room for two in one settlement, proves that the visitors to Serampore must have been many, and that the town itself was worthy of notice by the dwellers of the City of Palaces. At that time ships of 600 and 800 tons used to lie off the town. Ishera, a distance of only two or three miles from Serampore, seems also to have been a place of great resort, and we find Danish ships of 800 tons making

it their custom to lie off the landing place, till ready for sea, the captain transacting all his duties from on board. It is singular that while the depth of water off Calcutta has so greatly increased of late years, so as to enable steamers of the P. and O. Company and the heaviest men-of-war to be moored abreast the Fort, the depth of the river above the city has materially diminished, and now it would be impossible for a vessel of any size to attempt to pass up to Ishera or Serampore.

Steam was then (1793) unknown in India, and in fact it was only beginning to be used in England in the navigation of vessels on the water. We find the following notice of some experiments then being carried on at home:—"Earl Stanhope's experiments for navigating vessels by the steam engine, without masts or sails, have succeeded so much to his satisfaction on a small scale, that a vessel of 200 tons burthen on this principle, is building under his directions."

Tours were made by the highest in the land in cumbersome budgerows. On the 18th of August 1801, the Governor General having held a Council at Barrackpore, in which he nominated Peter Speke, Esq., to be Vice President in Council and Deputy Governor of Fort William, proceeded in his yacht, attended by his suite, on his progress to the Upper Provinces. The next day he reached Chinsurah; on the 26th Dowdpore, where the Nawab of Bengal, who had come from Moorshedabad to meet His Excellency, paid a state visit to the Governor General. On the 31st Berhampore was reached. On the 3rd September the yacht anchored opposite to the Palace of the Nawab of Bengal at Moorshedabad, to whom and to the Begums His Excellency paid a visit of ceremony. On the 10th Rajmahl was passed; Colgong was reached on the 14th and Bhagulpore on the 16th; Monghyr on the 21st; Patna on the 6th October; Dinapore on the 26th; Buxar on the 5th November; Ghazeepore 10th; Benares on the 15th. On the 3rd December Mirzapore was reached, and Allahabad on the 11th. We have given the dates to show the progress of these Viceregal journeys. It must not be supposed however that the voyage occupied the whole of the time. His Excellency remained for a shorter or longer period at almost every station, the honored guest of the chief civil authorities, holding levees and receiving native chiefs, besides inspecting the troops, &c., during his stay at such stations.

On the 31st March 1807 was launched at Kidderpore the first of the vessels intended to be employed in the navigation of the river. She was named the *John Shore*. But

we have failed to find any account of her performances, or whether she ever attempted the passage to the upper provinces.

The boat built at Lucknow by Mr. W. Trickett, in 1819, for the Nawab, was the first vessel in the upper provinces propelled by steam. It was furnished with an excellent little single engine of 8-horse power from the Butterley Works. This yacht was existing in 1837, and during Lord Auckland's visit to Lucknow, the vessel was decked out in all its beauty for his Lordship's inspection.

The next application of steam power was made by Major Schalch to a dredging boat in 1822; its power was found insufficient, and the *Pluto* was converted into a floating battery in the Arracan expedition. She was afterwards sold, and dismantled, and her hull finally foundered in a gale, in May 1830.

The engine and frame of the *Diana* were carried out by Mr. Robarts to China on speculation, in 1822; thence transferred to Calcutta, where they were purchased by the agency houses and fitted into a new vessel in 1823. She was first employed as a passage boat; then sold to Government for the Rangoon expedition, where she proved very useful. After the conclusion of the war she was used as a tug.

The Calcutta papers notice the introduction of steam vessels on the Hooghly in 1823. "The steam vessel," says the *Calcutta Gazette* of the 14th August, "may now be daily seen in active operation on the Hooghly; and groups of wondering natives, attracted by the novelty of the exhibition, crowd both banks of the river to witness its surprizing manœuvres. We understand that it conveyed a party of gentlemen on Sunday last to Chinsurah, who all expressed themselves highly gratified at the velocity of their progress, which was conjectured to be 6 or 7 knots per hour against the stream, the ease and safety with which it was produced, and the excellence of the cabin accommodation." This vessel was the *Diana*, noticed above.

A report was submitted in 1827 to the Bengal Government respecting the introduction of steam tugs in the river Hooghly. It was proved that the number of days occupied by the Company's ships of the two last seasons, 1825 and 1826, in getting out of the river, and the time required to get them to sea, was in some cases as much as thirty days, and in none less than four, showing an average loss to the Company in the two seasons, or rather the amount that would have been saved had steam tugs been employed, of

Sa. Rs. 22,450. It was accordingly determined to have steam pilot vessels of from 160 to 80-horse power. Previous to this however the little steamer, the *Ganges*, had been in Indian waters, and had excited the most lively curiosity among the natives of Bombay. Her services in the Burmese rivers during the first war with Burmah had been invaluable.

The attention of the Indian community was, by this time, fully alive to the advantages of steam navigation; and many schemes were canvassed for shortening the voyage to and from England, by establishing steam communication, either round the Cape, or through the Mediterranean and the Red Sea. A general meeting in London, in 1822, concurred with Mr. Joliffe in adopting the former route; but Captain Johnston, who was sanguine in preferring the latter, proceeded to Calcutta with a proposal to this effect; after several public meetings, in 1823-4, a large subscription fund was raised, for the encouragement of any attempt by either route, made before the expiration of 1826; with limitations, as to time, of 140 days for the double voyage.

As a candidate for the prize thus held out, the *Enterprize* was the first vessel put in hand; she was intended for the Cape voyage, and was already in progress when Captain Johnston reached England, and was entrusted with her command. She was launched in February 1825, and arrived in the Hooghly in December, after a wearisome voyage of 113 days, 63 under steam and 40 under sail, entirely disappointing the exaggerated expectations of the shareholders and the public. It was a fortunate circumstance for the speculators that the Burmese war was then at its height, and that the Government, having proof of the utility of steamers in the services of the *Diana*, were willing to take the *Enterprize* off their hands at prime cost, retaining also Captain Johnston in command. After 10 or 12 years of good service this vessel was condemned, her engines being put into a new hull built in Calcutta with the same name.

Mr. Taylor, who had seceded from the London Association, was meantime zealously pursuing the Suez scheme, and had launched the first of a series of steam tugs, intended for the Red Sea, in October 1825. The *Emulous* was the model of a smooth-water tug, but was totally unfit to contend with a heavy sea; and it was a work of no small danger to bring her round the Cape, although dismantled of her paddles. She reached Calcutta only in September 1826, a month after the *Juliana*, a vessel of 521 tons, laden with coals, intended as her consort. Nothing could be more unfortunate than the result of Mr. Taylor's projects. The *Juliana* was sent

home under heavy mortgages for repairs, &c. The *Emulous* was forfeited through involvements here and in England. She was too late for the Calcutta Steam Funds, and the whole train of steamers intended to be connected with her was necessarily abandoned. The *Emulous* herself was converted into a ship tug, and became the property of a joint stock company.

The *Falcon*, formerly Lord Yarborough's yacht, had been sent out on speculation, during the Burmese war. She arrived under canvas in March 1826, but not finding a purchaser, was dismantled of her machinery, and converted into an opium barque.

The *Telica* met with no better success as a steam speculation. She first tried Chili, where her supercargo, in a fit of madness, fired a pistol into her magazine, and destroyed the after part of the vessel, with himself and several passengers. She was then consigned to Calcutta (April 1827) and exhibiting great capabilities as a tug, was purchased by Government at Rs. 61,000, and was transferred to Bombay. There she was converted into a pleasure yacht for the Governor.

In 1826, the engineer of the *Diana*, Mr. Anderson, planned and built, at Calcutta, two sister steamers, the *Comet* and the *Firefly*, which plied with passengers between Chinsurah and Calcutta daily, at eight rupees a head.

The *Forbes* was built as a private speculation. She was launched at the new Howrah Dock on the 21st January 1829, designed as a tug for the shipping of the port. By way of experiment she was sent to China, by her owners, Messrs. Mackintosh and Co., in March 1830, towing the *Jamesina* opium trader, and acquitted herself well, as far as regards velocity, making the passage in 38 days, while the *Red Rover*, a fast sailer, was reckoned fortunate on arriving in 43 days. On the whole, however, the sea tug system would not seem to have been conducive either to expedition or economy.

The Bengal Government had paid highly for their two steamers, the *Diana* and the *Enterprize*, but yet the benefits derived from their acquisition, during the Burmese war, were such as to induce a strong recommendation to the Court of Directors to send out engines fitted for two armed vessels. The Court approving the measure, obtained a transfer of two pair of 40-horse engines, then in store at Deptford, and shipped them to India, in 1826. In a separate department, a reference home had also been sanctioned upon the suggestion of Mr. Scott, the Commissioner in Assam, for two pair of boat engines adapted to the navigation of the rapid rivers of that district: hostilities had terminated ere any of the four

arrived, but the plan was prosecuted to completion and early in 1827 were launched four Government steamers, the *Ganges* and *Irrawaddy*, and the *Hooghly* and *Burhampooter*. The *Ganges* and *Irrawaddy* were built upon an English model, as 10 gun brigs of war, by Messrs. Kyd and Co., upon a contract of Rs. 125,000 each. The *Hooghly* and *Burhampooter* were also built by contract, the latter by Messrs. Kyd, the former at the Howrah Dock.

The English had held the country for more than half a century before the subject of navigating its principal rivers by means of steam boats was entertained by her rulers. If we except a partial trip by the *Comet*, in 1826, as high as Malda, beyond which she was unable to stem the strength of the current, the interesting experiment of ascending the great Ganges was not attempted till 1828. The subject had been mooted, but, notwithstanding the impulse given to it by the new Governor General, Lord Bentinck, it had been set down as altogether visionary and likely to lead to disappointment.

The attempt however was made; the little *Hooghly*, a wooden vessel very ill adapted for the purpose, and drawing 3 feet 8 inches of water, was sent up. She started in the height of the freshes of September 1828; the upward voyage occupied 24 days, and the return 14, including two days detention at Benares. The whole passage up and down, 1,613 miles took 300 hours under steam, being an average rate of 4½ miles per hour.

On descending from Allahabad, the *Hooghly* grounded on a sandbank, and was only saved from spending the whole of the dry season there (as was the fate of the *Comet* in the Moorshedabad river, the previous year,) by the fortuitous effect of anchoring her head and stern athwart the current, which forming an eddy round her, by degrees cleared away so much of the sand, as to sheer off the vessel at right angles to the cables, by which she was retained; when once clear, the force of water upon her broadside enabled her to drag her anchors until she again ran into the sand, and this process continued all night until she extricated herself.

Her second expedition in April and May 1829, the hottest and driest months of the year, was attended with infinite fatigue, from the necessity of seeking for channels through the numerous shoals of the dry season. She found an average current of only one mile per hour, but this advantage was lost to her on account of her heavy draught. She got to Benares with difficulty in 21 days, and could not reach Mirzapore for want of water.

The following is a fuller sketch of the experimental trip made by the *Hooghly* steamer to Allahabad:—

"She left Coolie Bazar soon after daylight on the 18th July 1828, stowed with coals on deck and below, to the extent of about 40 tons, at a draught of water exceeding any at which she had been previously tried under steam. On the 11th at noon she passed Berhampore, and on 12th, entered the great river, and anchored at sunset at about 8 miles from the Sooty mouth of the Bhagiretty. Here we understand considerable difficulty was experienced in steering the vessel, owing to the eddies and whirlpools, which at this season are so frequent. The inconvenience was afterwards overcome by using a rudder made on board after the plan of the native boats. Her first supply of coal was taken in at Rajmahl which she reached on the 13th in the evening, leaving it again on the 14th at daylight and arriving on the 20th at Patna, where she remained one day, and having received a fresh supply of coals, proceeded on and arrived a little after noon of the 27th at Benares. Here it was suggested that many of the higher class of natives would be highly gratified by seeing the vessel manœuvre, and she was accordingly steamed up to the western extremity of the city, returned and anchored; the tops of the houses, the minarets, the ghauts, and the whole banks of the river were lined with natives eagerly gazing at the novel spectacle. Many natives of distinction visited the *Hooghly*, and were highly pleased and astonished with the explanations they received as to the power which enabled her, unaided by sails or oars, to make her way against wind and tide, and wrapt in wonder at the extraordinary effects it could produce. The *Hooghly* left Benares on the 28th and arrived at Allahabad on the 1st instant a few hours after daylight. She remained there until the 3rd.

"This day being fixed for her departure several gentlemen repaired on board at daylight to witness a display of her powers. The vessel was got under way and steamed a couple of miles up the Jumna. On her return off the Fort, where she had to wait for her pilot, a message was received from Doorjun Sal expressing his desire to visit the vessel. Having obtained the requisite permission, he came on board accordingly, attended by a guard and accompanied by his son, a smart intelligent lad; they examined the vessel very minutely, asking a great many questions and appearing very much delighted with what they saw and heard.

"On the 3rd at noon, the *Hooghly* left Allahabad under moderate power on her return; but within sight of the Fort

unfortunately took the spit of a sand where she remained, notwithstanding every effort which the skill and energy of the gentleman in charge of her could devise and execute, until the next morning at 2 o'clock, when by the gradually washing away of the sand from under her, (the stream running about 8 knots) she swung to her anchor in deep water, and at 2 in the afternoon was got under way, and proceeded down; on the 5th she anchored at Chunar, having on this day lighted the fires of one boiler only, a plan which was continued until the vessel again entered the Bhagiretty. On the 6th, at 10 A. M., she anchored at Benares where she again became the object of universal curiosity and admiration; she remained here until the 8th, repairing the temporary rudder, and procuring stores and fuel. At daylight (the 8th) a party of ladies and gentlemen of the station visited the vessel, when she again exhibited to the wondering eyes of the assembled multitudes another specimen of her powers in stemming the rapid current of the Ganges, in a trip to the western extremity of the town. At 8 o'clock she proceeded on her return and arrived the same evening at Ghazeepore; leaving that place at daylight of the following morning she arrived off Dinapore at an early hour of the afternoon of the 10th. Here a small supply of coals was taken in, with which she reached Rajmahl on the 14th, having lost several hours in consequence of heavy rain and thick weather obscuring the land. On the 18th, the vessel left Rajmahl and in the evening of that day was at Moorshedabad. On the 16th, she anchored near Culna, and arrived on the 17th at 2 P. M. off Chandpaul Ghaut."

Notwithstanding these failures the Government, or rather Lord William Bentinck, was not disheartened. One result of the attempts which had been made, and that a most important one, was the necessity for lessening the draught of the steamer. Tenders were therefore invited for building passage boats of certain dimensions and draught, and of two descriptions as regards accommodation, one for conveying European soldiers, the other for officers or other passengers. These were to be towed up by detached steamers.

Nothing however was undertaken till 1832 when the first pair of vessels was launched from the dock yard alongside the Mint at Calcutta. These boats were of sheet iron which had been brought out in pieces in a sailing vessel and put together in Calcutta. The first steamer bore the name of the energetic Governor General of the time, the *Lord William Bentinck*.

Though originally established for Government use exclusively, the public were allowed the use of these steamers.

Several private companies soon started into existence, which competed with and passed the Government boats both in celerity and cheapness of passage and freight.

The introduction of railways between Calcutta and Allahabad, and the cheap rates at which both passengers and freight are taken by train, had the effect of reducing the number of steam vessels very rapidly. The Government withdrew and disposed of their vessels, which were purchased by other companies, and are still plying on other rivers.

The following vessels were constructed in Kidderpore Government dockyard. They were iron vessels for the navigation of the rivers up-country as far as Allahabad. *Steamers*—Hoorunghotta, in January 1841; Berhampooter in July 1841; Indus in January 1842; Damooda in February 1843; Mahanuddy in March 1843; Lord William Bentinck in April 1845, and Nerbudda in May 1845. *Accommodation and Cargo Boats*—Sutlej in November 1842; Luckia in April 1841; Goomtee in January 1842; Bhagiruttee in August 1845; and Soane in June 1845.

There was built in 1820 or thereabouts, and christened the *Snake*, the first steam vessel on the Indus, or, in fact, on any river in India. She was employed in towing boats and barges, and carrying out the whole of the embarkation of troops, stores, &c., sent from Bombay during the first Burmese war and the expedition to the Persian Gulf from 1823 to 1826. Her services were again similarly utilized in the China war of 1841-42, Burmese war of 1852, Persian war of 1856, Mutiny 1857, China expedition 1859, and she also assisted in the Abyssinian and Malta expeditions. Her engines were designed and built by a Parsee, and were the first ever manufactured in India. How well they were constructed is evidenced by their lasting powers. She was twice wrecked, once in the hurricane of 1837, and again in the cyclone of 1854, when the gunner who was in charge ran her ashore as close as he could, opened the cocks in the bottom of the vessel, and escaped up the funnel, where he sat till rescued. She had carried in her day most of the notabilities that had arrived in India via Bombay; and many of the older citizens remember with pleasure the friendly trips they had taken in this vessel to Elephanta and other places of resort in the harbour, when sailing boats were the only means of transit afloat and steam launches were unknown. She was for long used to give practical instruction on the steam engine to the young middies of the Indian Navy, who had many a lark on board, and frequently nearly brought themselves and *Snake* to an untimely end by their dangerous pranks with the boiler and engine-driver.

CHAPTER XVII.

PROGRESS OF CHRISTIANITY IN INDIA.

THE Syrian or primitive church of *Malayala* Christians acknowledge Saint Thomas for its founder; and from the earliest dawn of christianity in India, the tomb of that apostle has been as much venerated in the East as the tomb of Saint Peter was at Rome. At the end of the ninth century, the shrine of Saint Thomas was visited by the ambassadors of Alfred; and Marco Polo, in the thirteenth century, was shown the spot where the apostle suffered martyrdom on the mount, in the neighborhood of Mailapore, "which was then," he says, "much frequented by Christian and Saracen pilgrims from all parts, but particularly from the pepper coasts of Malabar, in which country there are both Christians and Jews who have a speech by themselves." The Portuguese on their first arrival in Malabar, found there nearly two hundred thousand Christians, the wreck of an unfortunate people, who called themselves Christians of St Thomas. To this day the town of Mailapore, to which the Christians have given the name of St. Thomé, is crowded every year with pilgrims from all parts of India, Armenia and Syria, to kiss the spot where St. Thomas suffered martyrdom and to deposit their offerings.

After having established christianity in Arabia Felix, in the Island of Socotra, the apostle came to India and landed in Cranganore (A. D. 51), where the most powerful sovereign of the Malabar coast then resided. History, both sacred and profane, mentions, that before the birth of Christ, numbers of the inhabitants of Judea had quitted their country and had spread themselves over Egypt, Greece and many of the kingdoms of Asia. St. Thomas having learned that one of these small colonies was settled in the neighbourhood of Cranganore, immediately repaired to the spot which the Jews had chosen for an asylum. He preached to them the gospel and baptised many of their number. This was the cradle of christianity in India. In a short period of time, the seed sown by the apostle became fruitful and spread to many of the cities in the interior. At Paroor there is now standing an ancient Syrian church supposed to be the

oldest in Malabar. Baldœus, the Dutch minister, traveller and historian, says—"On the rocks near the seashore of Conlang (Quilon) stands a stone pillar, erected there (as the inhabitants report) by St. Thomas: I saw this pillar in 1662."

St. Thomas, after having given laws and a government to those infant churches, departed from Malabar and travelled towards the coast of Coromandel. Mailapore, a rich and great city, and at that period the residence of a king, besides being a place of great sanctity, and one much resorted to by the followers of Brahma on pilgrimage to its far-famed temples, was selected by the apostle for the seat of his mission: he proclaimed his Divine Master, and planted in the bosom of that nation, where idolatry reigned triumphant, a people, worshippers of the only true God. The king received baptism, and, after his example, a part of his subjects embraced the gospel. These numerous conversions excited the hatred and jealousy of the Brahmins, who stirred up the multitude, the followers of their great idol, and in their fury they stoned the apostle to death: while one of the Brahmins, perceiving in him some remains of life, pierced the body with a lance.

The church at Mailapore, which the apostle had founded, flourished long; it had its bishops, its priests and its government, like the other apostolic churches; but eventually, the neighboring Hindoo princes, instigated by the Brahmins, attacked the city, and having rendered themselves masters of it, and the provinces dependent on it, the Christians became exposed to persecution, and were destroyed with fire and sword. The survivors fled and spread themselves over the countries of Travancore, Quilon and Cranganore, &c. In the fourth century St. Athanasius, bishop of Alexandria, sent the Christians of Malabar a bishop, Mar Thomas, to rule over the church. The church met with various changes, gradually losing its vigor, until the arrival of the Portuguese in 1500. The Jesuits then established their religion and endeavored to force the Christians to conform to their mode of worship. Much opposition was offered, the Christians were persecuted, their bishops thrown into prison, and their churches usurped by the new comers. The Jesuits were subsequently expelled in 1665, but the church was broken up into factions and divisions, and there was every appearance of its entire dissolution. Until their misfortunes excited the attention of the British authorities at Travancore, in 1815, who sent them three English missionaries, and a college was erected at Kottyam. But the Syrian Christians have never been an united people as they once were. There are still

about fifty-seven churches, and the professors of christianity still number several thousands, but they are very lax in their principles and their worship.

The cathedral at Goa dedicated to St. Catherine, on whose day Goa was taken by Albuquerque, was founded as the first parochial church soon after the conquest, and it became a cathedral in 1630. It is crowded with epitaphs, mostly of the seventeenth century. One is to the memory of Gasper de Leao, first Archbishop of Goa, who died in 1578. This was removed to the cathedral in 1864, from one of the other churches. There too, in the Church of Bom Jesus, which was founded for the Jesuits by Mascarenhas, commander of Cochin and Ormus, who died in 1524, rest the remains of the first and greatest Christian missionary in the East, Francis Xavier, well designated "the Apostle to the Indies." He ended his brief but glorious career far away from them, in the Island of Changerhuen, on the 2nd December 1552, but his body was brought to Goa, some time afterwards and interred first in the Church of St. Paul, whence it was taken and deposited where it now remains.

The chief churches are those of St. Paul, St. Francis, and St. Domingos. That of St. Paul—apparently a Jesuit establishment—was founded in 1601. The churches contain numerous epitaphs of deceased governors, the oldest being that of Luis Falcao, who was killed by a musket shot in 1548. This, however, was originally placed in the church of the Misericordia, within the fort.

The charter, conferred upon the East India Company by William III, in 1698, made careful provision for the spiritual interests of the servants of the Company employed in the East. It expressly stipulated that "in every garrison and superior factory," there should be "set apart a decent and convenient place for divine service only," that one minister should be constantly maintained in every such place; and that every ship of 500 tons and upwards sent by the Company to the East Indies, should carry a chaplain approved by the Archbishop of Canterbury or the Bishop of London. It was further provided that "all such ministers as should be sent to reside in India should be obliged to learn, within one year after their arrival, the Portuguese language, and should also apply themselves to acquire the language of the country where they should reside, the better to instruct the Gentoos, who should be the servants or slaves of the Company or their agents, in the Protestant religion."

The "salary" allowed by the Court of Directors to a chaplain was only £ 50 per annum; but gratuities and various

allowances which "crept in by custom and connivance," very considerably augmented this insignificant stipend. In January 1759, the Court ordered that each chaplain should have a consolidated annual allowance of £ 230. In 1764, an additional 100 rupees monthly was conceded, in consideration of "the great increase of expenses in Calcutta." The presidency chaplains, however, had another source of far greater emolument, in their share in certain monopolies, particularly salt, betelnut and tobacco; and they found means to realize large fortunes. In 1798, it is stated, that of three chaplains retiring from the service, one after twenty-three years' incumbency, was reported to have carried away with him £ 50,000; another after thirteen years, £ 35,000; and the third, after ten years, £25,000. This was true, not not only of Calcutta chaplains, but those of other presidencies. In a letter written in September 1691, by the Rev. Jethro Brideoake, when about to sail as chaplain to Madras, he says—"I am told of those chaplains, who have got very great estates there, whither I am going, and particularly of one Evans, who having been there but a short time, is now coming home worth above £30,000."

It is more than probable that amongst the earliest adventurers of the East India Companies, there were some god-fearing men, who looked with indignant grief upon the cruel idolatries of the land in which they had come to sojourn, and who heartily wished that christianity might supplant and destroy them. But such engagements and circumstances as theirs were very unfavorable to the life of religion in their own souls, as may easily be supposed; and there is reason to fear that the representatives of our native country in the East did but little to show that they came from a land blessed with the pure light and the excellent morality of the gospel of Jesus Christ.

To Frederick IV, King of Denmark, belongs the honor of first sending a Protestant Mission to the East Indies. In the year 1705, Bartholomew Zeigenbalg and Henry Plutscho were sent under his auspices to establish themselves at the Danish settlement of Tranquebar; and subsequently, missions were also conducted at Madras, Cuddalore, and Trichinopoly. Amongst other notices in the reports of these missions, mention is made of the Rev. Mr. Aguiar, who, after living for ten years "as a Protestant missionary at Calcutta, in Bengal, was appointed Portuguese preacher at Colombo, and other places at Ceylon," about the year 1742. In 1758, the mission at Cuddalore was broken up by the French troops under Count Lally, and the missionaries had to retire to

Tranquebar. One of them, the Rev. John Zachariah Kiernander, a native of Sweden, was then invited by Colonel Clive to transfer his labors to Bengal, and to establish a mission in Calcutta. He gladly accepted the invitation, and in September 1758 began operations with all the encouragement Clive could give him, and with the approval of the chaplains. The Governor put at his disposal a house, rent free; and the children sustained by the Charity fund were placed under his instruction. The mission thus inaugurated was conducted by Mr. Kiernander down to the year 1787. His labors were however "confined to the descendants of Europeans," Mr. Kiernander being ignorant of the native language.

The state of Calcutta when Mr. Kiernander arrived in it, was pre-eminently "the living solitude of a city of idolators." Suttee fires were to be seen frequently blazing in the very precincts of Calcutta; fakirs ranged *ad libitum* through the town in a state of complete nudity; there was no chaplain in the city, and the service was read by a merchant who was allowed £ 50 per annum for his services.

Previous to 1709 the Society for Promoting Christian Knowledge found a correspondent in the Rev. S. Briercliffe, chaplain of Calcutta—the *only* chaplain in Bengal at that period. He offered to superintend a school in Calcutta, and mentioned the openings presented by a number of natives, who had been kidnapped by the Portuguese, then carrying on the slave trade extensively in Bengal, and gaining numerous proselytes by first enslaving the natives in order to baptize them.

In 1709 the Society for Promoting Christian Knowledge sent out a circulating library to Calcutta, the first in India: and in 1731 a charity school was opened in Calcutta under its auspices. The pupils in it were clothed in the same manner as the boys of the Blue Coat School in London, and were taught by Padre Aquiere, formerly a Franciscan Friar at Goa.

Mr. Adams, who was once a missionary in connection with the Baptist Missionary Society, but who had been induced by the conversation and arguments used by that extraordinary native, Rammohun Roy, to leave the Society's connection, in 1827 commenced an Unitarian Mission at Calcutta; he had succeeded in raising subscriptions sufficient to maintain a Unitarian missionary, and this year a chapel had been opened for English worship in Calcutta. The new mission went by the name of "The British Indian Unitarian Association," a very comprehensive appellation, but which

appears to have long passed away. Mr. Dall has within the last few years re-established the Unitarian mission with some success.

There was yet another attempt to enter upon evangelistic work in Bengal in the earlier days. The Moravian missionaries, who had accomplished so much in other parts of the world, had a mission also in Bengal. At the request of the Danish Asiatic Company, two Moravians settled near Serampore. A few years later, others resided in Calcutta, where they had a mission house in Park Street, and where one of them, Dr. Charles Frederick Smith, died on the 31st August 1783. No success appears to have resulted from their labors, and on the death and removal of the missionaries the mission was discontinued.

Captain Hamilton, in his "Travels," published in 1727, says—"About fifty yards from Fort William stands the church, built by the pious charity of merchants residing there, and the christian benevolence of seafaring men, whose affairs called them to trade there, but ministers of the gospel being subject to mortality, very often young merchants are obliged to officiate, and have a salary of £ 50 per annum, added to what the Company allow them, for their pains in reading prayers and a sermon on Sundays. In Calcutta, all religions are tolerated but the Presbyterian's, and that they browbeat. The pagans carry their idols in procession through the town. The Roman Catholics have their church to lodge their images in, and the Mohamedans are not discountenanced; but there are no polemics except what are between our high churchmen and our low, or between the Governor's party and other private merchants in points of trade."

On the 16th February 1787, under the auspices of Mr. Charles Grant and Mr. George Udney, Mr. Thomas, who came out as doctor on the "Earl of Oxford," commenced a mission at Calcutta, whence he subsequently removed to Maldah, where, while he was engaged in the manufacture of indigo, he carried on his preaching and other mission work among the natives. In 1792 Mr. Thomas returned to England, disappointed in his expectations. But while at home he was the happy instrument of stirring up christian friends in various parts of England to the necessity of sending a mission to the heathen; and the result of his visit was the establishment of the Baptist Mission, and his returning in company with Mr. Carey in 1793. On the 28th December 1799, the first native convert Krishna Pal, together with Felix Carey, were baptised in the river off Serampore. This event seemed to have created such a rapture and thrill within the

mind of Mr. Thomas, that his reason was for a time unseated. He however was restored, and was enabled to continue his missionary labors at Dinagepore, &c., until 22nd October 1801, when he entered into his rest.

Proposals for translating the Holy Scriptures into Sanscrit, Bengalee, Hindostanee, Persian, Mahratta, Guzeratee, Orissa, Carnata, Tilinga, Burma, Assam, Bhootan, Tibet, Malay and Chinese languages, by subscription, were made by the Serampore missionaries in 1796, and we find the advertisement of these proposals in the papers of 1806.

The first notice of the performance of church service by the English in India, with which we are acquainted, is to be found in Mandelslo's Travels. This writer (whose book was published in 1640.) says that the merchants in Western India met regularly for divine service twice every week and thrice every sabbath.

In May 1798, the Court of Directors addressed a letter to the Governor General of India, in which attention was called to the flagrant profanation of the Lord's day by the officers of Government, and the general neglect of public worship was severely censured:—"We have now before us," wrote the Honorable Court, "a printed horse racing account, by which it appears, that not less than eight matches were run at Chinsurah, in one day, and that on Sunday. We are astonished and shocked at this wide deviation from one of the most distinguished and universal institutions of christianity. We must suppose it to have been so gradual, that transitions from one step to another have been little observed; but the stage at which it is now arrived, if our information be true, must appear to every reasonable person highly discreditable to our Government, and totally incompatible with the religion we profess. We enjoin that all such profanations of the sabbath as have been mentioned be forbidden and prevented; and that divine service be regularly performed, as in England, every Sunday at all the military stations, and all European officers and soldiers, unless hindered by sickness or actual duty, are required punctually to attend, for which such an hour shall be fixed as shall be most suitable to the climate. The chaplains are to be positively ordered to be regular and correct in the performance of their duty: and if any one of them neglect it, or by his conduct bring discredit on his profession, we direct that he be dismissed from our service."

The Governor General in Council on the 9th November 1798, issued a proclamation against the profanation of the

Sabbath by persons from foreign settlements:—"Whereas it has been represented to the Right Honorable the Governor General in Council, that several places in the vicinity of Calcutta and elsewhere within these provinces, are become the ordinary resort of disorderly persons from the foreign settlements on the Sabbath day: and that at such places of public resort, horse races are frequented, and the pernicious practice of gaming prevails to the scandal of the British Government, and to the prejudice of those who are entitled to its protection: and whereas the profanation of the day set apart for the solemn observance of public worship is a practice destructive of the good order and morals of society, and contrary to the duties and ordinances of the Protestant religion, His Lordship in Council hereby orders and directs all magistrates and officers commanding at military stations, to prohibit horse races and all other meetings for the purpose of gaming on the Sabbath day, within the limits of their respective jurisdictions and commands; and if any person or persons shall be guilty of disobedence to such prohibition, the magistrates and officers of the district or station in which such offence shall be committed, are hereby strictly commanded to report the name or names of any person or persons so offending to the Right Honorable the Governor General in Council: and His Lordship in Council hereby declares that the person or persons so offending shall be liable to forfeit the protection of the Honorable the East India Company and to be sent to Europe."

In a pasquinade upon the Calcutta doctors, published in *Hicky's Bengal Gazette* for February 1781, the negligence of the clergy in the performance of their duties seems to be hinted at in the following lines, which formed the last verse:—

"Thus to Pluto's domain, by the vulgar called hell,
Those excellent doctors despatch us pell mell.
In a very few days you're released from all cares,
If the Padrie's asleep, Mr. Oldham reads prayers.
To the grave you're let down with a sweet pleasant thump;
And there you may lie, till you hear the least trump."

Mr. Samuel Oldham was the undertaker of the settlement.

A better feeling seems to have come over the heads of Government and the people generally, a few years after, for we find that in 1815 the King's Birthday happening to fall on a Sunday, the celebration of it took place on the following day, so that the Sunday should not be desecrated with merry making and feasting, when it could so easily be avoided.

The establishment of chaplains in the Bengal presidency was increased on the 15th May 1806, to thirteen chaplains, viz. At Calcutta 3, for the garrison of Fort William 1, to up-country civil stations 2, military stations 4, in Oude 2 and the ceded provinces 1. The salaries of the chaplains were at Fort William and the military stations Rs. 10,000 per annum; in Oude Rs. 12,000. On examining into the allowances drawn by the chaplains the Governor General observed, "with much surprise, that the chaplain at Cawnpore received, in addition to the allowances as such, allowances nearly to a similar amount as acting chaplain to each of the king's regiments of Dragoons stationed there, thus multiplying threefold the allowance intended to serve for the performance of duties applicable to all the troops which should at any time be attached to that station. In like manner one of the chaplains at Calcutta (Mr. Limrick) is called acting chaplain to Her Majesty's 22nd Regiment of Foot, and receives as such Sa. Rs. 1531-12 per month, in addition to the allowances drawn by him as civil chaplain." The Governor General considered "these extra allowances as totally repugnant to the regulations of the service," and ordered "that the chaplains be restricted to the salaries hereinbefore directed," which "salaries are to be in full of all emoluments from the Company."

The Baptist Missionary Society was formed in 1792, at Kettering, in Northamptonshire.

The London Missionary Society was instituted in London in 1796.

The Scottish Missionary Society was almost contemporaneous with the London Missionary Society.

On the 12th April 1799, twenty-five persons, sixteen of them being clergymen and nine laymen, met at the "Castle and Falcon," in Aldersgate Street, London, and there instituted the Church Missionary Society.

The Calcutta Auxiliary Bible Society was founded on the 21st February 1811.

The Calcutta Bible Association followed soon after; its object being to aid the exertions of the Calcutta Auxiliary Bible Society in its labors.

The Calcutta Committee of the Church Missionary Society, afterwards called the Calcutta Auxiliary Church Missionary Society, was formed on the 2nd February 1817.

The Bengal Auxiliary Missionary Society was instituted in December 1817.

The Calcutta Church Missionary Association was founded in September 1823.

The Calcutta School Book Society, which has contributed so much to infuse a healthy tone into native literature, was established on the 1st July 1817, chiefly by the Marchioness of Hastings, who herself prepared and sent to press several elementary works. The Marquis of Hastings gave a donation of Rs. 1000, and a subscription of Rs. 500, to the institution, and patronised it in other ways.

The British and Foreign Bible Society advertise bibles and testaments for sale at the Repository in the Rada Bazar, Calcutta. Among these we observe—Bibles in Bengalee Rs. 24; Testaments in Sanscrit Rs. 12; Orissa Rs. 8; Telinga Gospels Rs. 4; Mahratta Gospels Rs. 4; and Persian Gospels at Rs. 5.

On the 11th March 1812, a fire broke out in the premises belonging to the missionaries at Serampore, which in a few hours, though every exertion was made to stop the progress of the flames, consumed the spacious printing office and its valuable contents. The loss of property was estimated at more than 70,000 rupees. At the period of the fire nine editions of the New Testament were in hand, and five of the Old, a great part of which was destroyed. Many important manuscripts, which had lately been prepared for the press by Dr. Carey, amongst which were a Telinga and a Punjabee grammar, which that laborious orientalist had just completed, and copious materials for a dictionary, in which it was intended to trace the words of the different oriental languages to their Sanscrit or Arabic roots, were also lost in the fire. Thus in one night was destroyed the accumulated labor of years.

The Church Mission at Agra was founded by Rev. D. Corrie in 1812, when he was chaplain at that station.

The Diocesan Committee of the Society for promoting Christian Knowledge was instituted by the Bishop of Calcutta in 1815. The object of the committee was to assist in forwarding the benevolent intentions of "the Society for Promoting Christian Knowledge" in England.

The Church Mission at Benares was founded in 1817 by the Rev. D. Corrie when he was chaplain there.

The Wesleyan Missionary Society was formed in 1817.

On the 22nd September 1830 at a General Court of Proprietors of East India Stock, the question of the connection of the Government with the idolatry of India, and the revenues arising from it, came before the court; and it was

resolved to leave the Government in India unshackled in their efforts to bring about the gradual severance of the Government from the support of idolatry in India.

A plan originating with the Bishop of Calcutta, to obviate the profanation of the Sabbath, which seems to have been very prevalent, excited much controversy at the Bengal presidency. The following form of a declaration was sent by the Bishop, in April 1830, to one of the churches, with a request that it might be read from the pulpit, which was done; it was also read in the dissenting chapels:—

"We, the undersigned, being desirous to express our conviction, that it is our duty as Christians, and will be for our advantage as members of the community, to promote a more exact observance of the Lord's day amongst the inhabitants of Calcutta and its neighbourhood, do hereby declare—

"1. That we will personally in our families, and to the utmost limit of our influence, adopt, and encourage others to adopt, such measures as may tend to establish a decent and orderly observance of the Lord's Day.

"2. That we will, as far as depends upon ourselves, neither employ, nor allow others to employ on our behalf, or in our service, native workmen and artisans in the exercise of their ordinary calling on the Sabbath day.

"3. And further, we will give a preference to those master tradesmen who are willing to adopt this regulation, and to act upon it constantly and unreservedly, in the management of their business.

"4. We will be ready, when it may be deemed expedient, to join in presenting an address to the Right Hon'ble the Governor General in Council, praying that orders may be issued to suspend all labor on public works upon the Lord's Day, as well as all such business in the government offices as can, without embarrassment to the service, be dispensed with."

This project is spoken of in terms of commendation in the *Government Gazette* and the *John Bull*. In the *liberal* papers, however, it met a different fate. The *India Gazette* "strongly deprecates the intolerant spirit which the declaration breathes, and the invidious means by which its promoters seek to accomplish their objects;" whilst the *Bengal Chronicle* asserts that it is "calculated to degrade Christians and christianity itself in the estimate of the heathen by whom we are surrounded; that in principle it is defective; that in its intended operation it would be in-

quisitorial, unjust, and oppressive; and we have some doubt indeed whether any man injured in his trade or profession by it, would not have a legal claim to redress against those who conspired to carry it into effect."

Many years before Dr. Duff set foot in India, Mr. Haldane of Airthrey, a country gentleman, who had all that the world could give to enable a man to enjoy life, sold his estate with the intention of devoting its value to the conveyance of himself and a band of associates to the East; but the traders who had then command of the golden gates imagined that the preaching of the gospel would endanger their gains, and they placed a bar against their entrance. Mr. Haldane, but for this shortsighted selfishness of the East India Company, would have been the founder of the first Scottish Mission in Hindostan. Notwithstanding this rebuff two societies were formed in Edinburgh and Glasgow, in 1796, with the object of carrying gospel light into heathendom. It was not till 1826 that the Church of Scotland entered upon missionary work, and it was not till May 1830, that Dr. Duff landed at Calcutta as the pioneer, and opened a school in which an English education was given on condition that instruction in the Christian religion would be imparted at the same time. The great success that attended the scheme, and the good effects that have resulted from the operations of the institution during the past fifty years, are too well known to need further notice.

CHAPTER XVIII.

OUR EARLIEST VOLUNTEERS.

As early as 1752, the Court of Directors sent out orders for the formation of a Militia. We find the following on this subject in a despatch to the Court, dated 18th September 1752;—"In obedience to your Honors' orders for forming a body of Militia, Captain Commandant George Minchin proposes, as soon as the weather sets in a little more temperate, to fix and appoint proper Sergeants and Corporals out of the military for instructing such of the inhabitants as are unacquainted with the manual exercise, when we shall appoint officers to command them."

In the "Consultations" of the 27th November 1752, we find:—"Several of the inhabitants of this town (Calcutta) having absented themselves from attending the Militia agreeable to an order of Council: *Ordered*—The list of their names to be affixed at the Fort gates, and a notice given in case of their non-attendance in future that they may expect to meet with proper resentment from the Board."

The Militia in Calcutta numbered in 1753 two hundred men.

It would appear that though a Calcutta Militia had been proposed in Calcutta, the project must have collapsed, as the Court write in February 1756:—"We should be glad to know your reasons for not forming a Militia as directed in our letter of the 16th January 1752; and as at this time in particular a regular Militia may be of the greatest importance for the defence of the settlement, you are without delay to cause a plan to be formed for the purpose, and you are to carry the same into execution as far as shall appear useful and practicable." But this precaution was so entirely neglected that when the troubles began, and it became necessary to organize a Militia, there were scarcely any among the Armenians and Portuguese, and few among the Europeans, who knew the right from the wrong end of their muskets. Of the Militia they had at the capture of Calcutta, Holwell states—"One hundred were Armenians and were useless, as were the black boys and slaves, most of whom could not handle a musket."

On the 15th December 1757, the principal inhabitants of Calcutta presented a petition to the Government for permission to "associate ourselves into a corps under the denomination of the Patriot Band, to be commanded by officers elected by ourselves and of our own body, and under our own regulations, without being subject to military laws; and as the intent of this institution is to instruct ourselves in military discipline, and by that acquisition to render ourselves serviceable when occasion requires, we doubt not of your ready compliance and sanction to a design so laudable, and an institution which both reason and experience convince us, may be of the greatest utility when properly supported. * * * * We request that formal commissions may be granted to our officers, empowering them to command the Patriot Band distinct, as is practised in the grenadier companies of all battalions. We likewise request your Honor will supply us with arms and accoutrements, which we presume may be had from the spare arms of those who have died belonging to His Majesty's detachment."

In 1759 the Europeans of Calcutta were all enrolled in the Militia to garrison Calcutta, which enabled the government to send the soldiers into the field against the Dutch who came up the Hooghly with a strong force. Again in 1763 all the regulars were sent away from Calcutta, the Militia doing duty to garrison the place; and on one occasion a body of free merchants and free mariners, not content with standing on the defensive, took the field and marched to Patna. In 1801, there was a European as well as a Portuguese and Armenian Militia.

The Calcutta Militia was formed into companies of the following strength:—4 sergeants, 3 corporals, 1 drummer, 1 fifer, 80 privates. In addition to the sergeants, 4 drill sergeants were attached to the Militia. In order to encourage the Volunteer movement, the Governor General directed that the following extract from a minute recorded by Lieutenant General Sir Eyre Coote, in the Military Department, on the 15th July 1779, be published in Militia orderly books:—

"*European Militia of the Presidency of Fort William.* —The good behaviour and service performed by this honorable and spirited corps last war, makes it unnecessary to say anything further on the advantages which may be reaped from the institution, every attention should therefore be given towards perfecting them in their exercises and evolutions, that their conduct in the day of action may be answerable to the patriotic spirit which has enabled the gentlemen

of this corps voluntarily to embrace the hardships of the soldier's life, and from a just sense of military duty submit to the subordination requisite on service."

In the summer of 1798 when Lord Wellesley arrived in India, he found that his countrymen were thinking more of perils in England than of perils at home, and eager to assist the great movement that was being made for the defence of the British Isles. It was a season of feverish excitement. Threatened with internal revolt and foreign invasion, England stood in an attitude of defence. France, glutted with the blood of her own subjects, was threatening to descend upon our shores with an army of 100,000 men, and was openly aiding Ireland in the work of rebellion. The Alien Bill was revived. The Habeas Corpus Act was suspended. There was an unprecedented demand for money and men. Old taxes were doubled and trebled, and new ones, unheard of before, were being levied upon the people. It was the life struggle of a great nation. The mighty heart of Anglo Indian society was stirred by one emotion of patriotism. Men were ready to sacrifice their fortunes and their lives in behalf of the country which they had quitted in their boyhood. At all the presidencies of India, and at all the great provincial stations, meetings, known as "Patriotic Meetings," were being held, for the purpose of testifying the "fidelity and attachment" of the British inhabitants of India to their "sovereign and constitution," by sending home not only addresses of loyalty and words of encouragement, but voluntary contributions of money to aid in the prosecution of the war. From the chief ruler in Government House to the private soldier in the barracks—every man responded to the call; every man contributed according to his means. That excellent man Jonathan Duncan, Governor of Bombay, contributed 25,000 rupees; most of the European soldiers in the country sent home a month's pay. Lord Wellesley thought that the patriotism of the Anglo Indian residents might be turned to profitable account. "We have resolved," he wrote to the Secret Committee, under date 30th October 1798, "to embody the European Militia of the town of Calcutta, and to form such of your civil servants and others as shall offer their services into a body of cavalry, which may prepare to act on any emergency." And very earnestly these "civil servants and others" responded to the call.

The Volunteer Cavalry of Calcutta,—or as it should be more correctly called, the European Militia Cavalry,—was organised by Colonel Welsh, who on his return to England, was presented in full parade, with a handsome gold handled sword.

A proclamation was issued on the 31st October 1798, as follows:—"Whereas the security and defence of this Presidency require that the Corps of Militia, composed of the inhabitants of the town of Calcutta, should be re-established and embodied under such regulations as the Right Honorable the Governor General in Council shall order and direct, His Lordship in Council, relying on the loyalty and public spirit of the inhabitants of the town of Calcutta, hereby orders and directs all the European, Armenian and Portuguese inhabitants of the said town, to assemble on the Walk between Chandpaul Ghaut and Fort William, to be there duly mustered and enrolled; the Europeans to assemble at the aforesaid place on Wednesday, the 7th, the Armenians on Thursday, the 8th, and the Portuguese on Friday, the 9th of November, at daybreak; and the proper officers are hereby commanded to attend, for the purpose of mustering and enrolling such persons as shall appear and tender their services according to the tenor of this proclamation."

In an order dated the 21st November 1798, we learn that the Armenian and Portuguese inhabitants of Calcutta, who had enrolled themselves, were required to parade on the Respondentia Walk for the purpose of being mustered. This corps seems to have been of considerable strength, for we find a lieutenant colonel, two majors, ten captains and twenty lieutenants appointed for the infantry, two captains and three lieutenants to the cavalry, besides six officers from the Armenian community. At this time there appears to have been some fear of an invasion of the Indian coasts by our "arrogant enemies." The Right Hon'ble Dundas, writing to the Governor General on the subject of the Militia, says—"A successful attack upon our possessions in India, and the overthrow of the British interests there, would be a death wound to every prospect which any civil servant of the Company can entertain. Why then are not they, so far as is consistent with their other avocations and duties, learning to devote some leisure hours in each week, in order to learn the use of arms, and to form themselves into corps, under the authority of the Government, for the purpose of adding to your European strength in India, and preparing themselves, in case of the last extremity, to sacrifice their lives in defence of those interests upon which every thing essential in life must depend? This is an advantage which, in the day of difficulty, no other European nation but ourselves have the means of resorting to."

A Fort Militia was formed at Madras, also, and consisted of two companies.

At Bombay too, a "Bombay Voluntary Association" was constituted. In the early part of February 1799, the corps received its colors from the hand of Mrs. Rivett.

On the 1st June 1799, at a parade of the Madras Fort Militia, the Right Honorable the Governor expressed himself much gratified at the manner in which the corps acquitted itself. They were then told that their services would not be required till the cool season. On the 3rd June 1799, this corps received its colors from the hand of Lady Clive.

"*Calcutta Militia Regimental Orders, 23rd June 1799.*—The regimental orders of the 12th instant, for a parade and muster on the 4th July, are countermanded, in consequence of the commencement of the rainy season, and the uncertainty of the weather, and future parades are discontinued until further orders.

"During the suspension of parades and drills, it is strongly recommended to the individuals of the corps to preserve the knowledge they have acquired in the use of arms, by practising the firelock motions daily at their own houses; or at least as frequently as possible; which will render the manual easy to them on the renewal of their field exercise, and also be the means of keeping their arms and accoutrements in good order; to which essential point the Lieutenant Colonel Commandant directs their particular attention.

"All arms and accoutrements requiring repair to be sent to the Sergeant Major at the Old Fort, as before directed; the pouches are to be carefully preserved from damp, rubbed with a little bee's wax, blacking and oil; without which precautions the leather will speedily decay.

"No person is to leave the settlement without reporting himself to the Officer Commanding his company; and unless the period of his absence is likely to be short, his arms and accoutrements are to be sent to the Old Fort.

"Captains commanding companies are requested to circulate the above orders to their respective companies with as little delay as possible."

"*Militia Orders, September 17, 1799.*—The Lieutenant Colonel Commandant, in obedience to the orders of the Right Honorable the Governor General, has the pleasure to convey to the corps of Calcutta European and Armenian Militia, His Lordship's thanks for the alacrity with which they assembled on the occasion of his arrival at this presidency, and to acquaint them, he derived the highest satisfaction

from observing their soldierlike appearance and steadiness under arms, as unquestionable proofs of the zeal and spirit with which they had attended to perfect themselves in military discipline."

"*Militia Cavalry Orders, September 17, 1799.*—The Captain Commandant has been authorised by the Right Honorable the Governor General, to convey His Lordship's thanks to the corps, for their attention to him, on his return to the Presidency. Captain Farquharson feels the utmost pleasure, in being able to inform the gentlemen under his command, that His Lordship has expressed himself highly satisfied with the appearance, and conduct of the corps, and he is persuaded, that this approbation of the Governor General must stimulate the members of it to new efforts not only to show themselves worthy of the opinion His Lordship has been pleased to express, but to render themselves equal to any duty they may be called upon to perform."

In consequence of the increase of the Calcutta Militia Cavalry, they were on the 12th November 1799, separated from the Calcutta Militia Infantry, and formed into two troops, commanded by a major. Each troop consisted of a captain, a lieutenant and a cornet, besides four noncommissioned officers, an adjutant, a farrier and a trumpeter. The strength of the two troops, exclusive of officers, was seventy-eight men.

The Calcutta Militia Cavalry and Infantry acquitted themselves so well on their inspection in March 1800, by the Governor General, that it elicited the following order:—

Militia Orders, by the Right Honorable the Governor General, 14th March 1800.—"The parade and exercise of Calcutta Militia Cavalry and Infantry to be discontinued, until the 1st November next. In releasing the Calcutta Militia Cavalry and Infantry from the duties of the parade during the hot season, the Right Honorable the Governor General deems it to be his duty to return his thanks to the commandants, and to all the field, commissioned and non-commissioned officers and private soldiers, as well European as Armenian, who by their regular attendance and attention to their military duties, have manifested a just sense of the public interest, and an unremitting zeal to defend the great cause which has excited throughout the British Empire such noble efforts of fortitude and public spirit.

"The Governor General is satisfied that the laudable exertions of the British subjects in this quarter of the globe, will receive from their countrymen at home, the most cordial testimonies of gratitude and applause.

"While the Governor General expresses his approbation of the public spirit and attention to their duty, manifested by the whole of the Calcutta Militia Cavalry, and by a very considerable portion of the Calcutta Militia Infantry, justice requires that he should confine the application of this sentiment to those officers and private soldiers, whose punctual attendance and exemplary diligence have afforded satisfactory proof of their firm adherence to the principles on which the Calcutta Militia was formed.

"Although the happy re-establishment of the tranquillity and security of the British possessions in India has enabled His Lordship to dispense during the ensuing hot season with the attendance of the Calcutta Militia on the parade, His Lordship trusts that, during this interval of relaxation, the condition of the horses, arms and accoutrements will not be neglected, and that the corps of Cavalry and Infantry will hold themselves in readiness to be reassembled on the shortest notice, should the exigency of public affairs induce the Governor General to call for their attendance and services at an earlier period than that specified in these orders. (Sd.) T. SALMOND, *Mily. Secy.*"

Militia Orders, by the Most Noble the Governor General, Fort William, February 16, 1801.—"In dismissing the Infantry of the Calcutta European Militia for the approaching season, the Governor General signifies his entire approbation of the appearance of the corps on the 14th instant. His Lordship remarked with particular satisfaction the general appearance of the corps in line, and when passing in review; the march in open column was exact, and the distances between the several divisions were well preserved. The manœuvres were executed with a degree of accuracy which could not have been expected from a corps whose opportunities of practice have necessarily been so limited; the fire was, in general, close and precise. The officers and noncommissioned officers manifested the most commendable attention and intelligence; on the whole this review has satisfied the Governor General, that the practice of another season will improve the discipline of the Calcutta European Militia to the full extent of the important objects which His Lordship proposed to attain by its revival; and the Governor General entertains the firmest confidence, that in its present state, this respective corps would prove a most useful addition to the defences of the seat of the Supreme Government, under any extraordinary exigency of the public service. (Sd.) M. SHAWE, *Mily. Secy.*"

The Madras Militia, under the command of Major Taswell, were reviewed on the 1st February 1801, by His Excellency Lieutenant General Lake, who was pleased to express himself highly gratified with the appearance and discipline of that body.

Militia Orders, by His Excellency the Most Noble the Governor General, Fort William, 2nd March 1801.—"The Governor General observed with great satisfaction the military appearance of the corps of Calcutta Cavalry at the review this morning. The good condition of the horses, and the regularity and precision of the corps, in all the movements which it performed, deserve much commendation. His Excellency particularly approved the rapidity of the several charges, and the exact preservation of the line in each charge. The corps is now relieved for the season from attendance at the fixed hours of parade. His Excellency entertains no doubt that by a regular attention to the duties of the parade, the discipline of this corps in another season will be brought to a high degree of perfection.

(Sd.) M. SHAWE, *Mily Secy.*"

On the 13th October 1801, the officers of the Madras Militia presented Captain Brown, the "Regulating Captain," with a sword as a token of their esteem, on the occasion of his embarkation on return to Europe.

In Bombay Castle orders, dated 22nd October 1801, the Governor of Bombay expresses the great satisfaction he experienced from personally observing, at the inspection held the previous day, the "very forward state of discipline, martial appearance and steady order under arms, of the Hon'ble Company's corps of Fencible Infantry."—"The zeal and readiness they have displayed" (says the Governor of Bombay) "in attaining a competent knowledge of military duty—and the accuracy with which that duty is now executed, entitle them not only to individual applause, but to the approbation of their country."

At the close of the same year, the Vice President in Council issued the following proclamation:—

"*Fort William, 10th December 1801.*—In pursuance of orders received from His Excellency the Most Noble the Governor General, the Honorable the Vice President in Council hereby orders and directs all the European inhabitants of the town of Calcutta, who have not enrolled themselves in the corps of Calcutta Militia, to assemble on the Militia parade, on Tuesday next, the 15th instant, at 7 o'clock in the morning, to be there duly mustered and enrolled. Sd. J. LUMSDEN, *Chief Secy. to the Govt.*" What was a volunteer (or rather

voluntary) movement among the European inhabitants of Calcutta, on the anticipation of invasion by the French, was now made a compulsory service, and without pay, by the paternal Government of the time.

Three years later we find the same compulsion exercised in the following general order by the Governor General in Council, dated Fort William, 31st October 1804:—"His Excellency the Most Noble the Governor General in Council is pleased to direct, that the European Militia of Calcutta, Cavalry and Infantry, do assemble on their respective parades for exercise, on Monday, the 12th of November. His Excellency in Council also further directs that all European inhabitants of Calcutta, who have not already been enrolled in the Militia, do attend at the Infantry parade, on Tuesday, the 13th November, and give in their names to the regulating officer, for the purpose of being enrolled on that day. (Sd.) L. HOOK, *Secy. to Govt.*"

What would our Volunteers say to such arbitrary measures on the part of the Government as the following:—

"*Proclamation by His Excellency the Most Honorable the Governor General in Council, Fort William, 17th December 1804*:—Whereas His Excellency the Most Noble the Governor General in Council has received information that various persons not in the service of His Majesty, or of the Honorable Company, who have enrolled themselves in the Calcutta European Cavalry and Infantry Militia, have constantly absented themselves without leave from the parades; and whereas His Excellency in Council has observed with great concern the neglect of such persons in the performance of their duty towards that Government that protects them, and which has required their service in the Militia for the eventual defence of the State against the enemy; public notice is hereby given to all such persons, that unless they shall regularly attend the parades of the Militia, or allege sufficient reason for their absence from the same, the Governor General in Council will withdraw from them their respective licences to reside in India, together with the protection of this Government; and all such persons, neglecting to pay due attention to this public notification, will be ordered by the Governor General in Council, to proceed to Europe by the earliest opportunity."

"The magistrates of the town of Calcutta are directed to give notice to all persons who have neglected to attend the parades of the Militia (lists of whose names are deposited at the Police office) requiring the attendance of such persons

at the Police, on or before Friday, the 21st instant. All persons, who shall receive such notice from the magistrates, are hereby required to furnish, for the information of the Governor General in Council, a distinct statement of their respective reasons for having absented themselves from the service of the Militia.

"All Europeans residing in or near Calcutta, and not being in the Naval or Military service of His Majesty or of the Honorable Company, are hereby enjoined to attend the Militia parade, on Friday, the 21st instant, for the purpose of enrolling their respective names, either in the Cavalry or Infantry Militia.

"Published by command of His Excellency the Most Noble the Governor General in Council. J. LUMSDEN, *Chief Secy. to the Government.*"

The reign of the Calcutta Volunteers extended for some years into the present century. It would be easy to multiply anecdotes illustrative of the military eccentricities of the Anglo Indian Volunteers; but they differ little from those which are told of the amateur soldiering on the banks of the Thames. One exception, however, may be made, for it has often been related, that on wet mornings, when the Calcutta Volunteers turned out for parade on foot, every gentleman had a servant in attendance, with a brick to place beneath his master's feet; and they who know the state of the Calcutta *maidaun* or great plain, in the middle of the rains, will not much wonder at the precaution taken against the effects of wet feet.

During the Mutiny when General Havelock was about to proceed against the enemy, finding himself without Cavalry, which he considered an essential arm of his force, the General obtained permission to raise a Volunteer Cavalry. This body consisted of "officers of regiments which had mutinied, or had been disbanded; of indigo planters; of patrols; of burnt-out shopkeepers; in short, of all who were willing to join him." This body was placed under the command of Captain Barrow of the 5th Madras Light Cavalry. Lieutenant Chalmers of the 45th Native Infantry, was one of the first of the officers who volunteered to serve as private in the Volunteer Cavalry. Eighteen men were soon enrolled. This little band did wonders in the fatiguing campaign,— "often without a tent or cover of any sort to shelter them from the rain or sun, with bad provisions and hard work— side by side with the privates they took their turn of duty, and side by side with them they fought, were wounded and some of them died." When they got into Lucknow, and

"were useless as cavalry, they cheerfully took the musket, and night and day, at one of the most important posts, did sentry duty with the men."

At the battle of Cawnpore on the 16th July, the Volunteer Cavalry, numbering only eighteen sabres, were ordered to charge a body of the enemy. "Led by their noble commander, Captain Barrow, with waving swords and loud cheers, they dashed on, and deep did they dye their swords in the blood of the enemy. At length the little band was obliged to pull up, when they found their number diminished by one-third; one trooper had been killed, and another wounded; two horses were killed and two unable to move from wounds. As they drew rein, they were rewarded for their gallantry by the ringing plaudits of the infantry, who had witnessed their exploit, and the approving smile of the General as he exclaimed—'Well done, gentlemen Volunteers; you have done well. I am proud to command you.'

This body of Volunteers was, through the exertions of the General, increased till at the taking of Bithoor their number was eighty, and a most valuable arm they were in all the severe engagements in which they took part. This number was still further increased before the final advance into Oude to one hundred and nine sabres, and through that harassing march they showed their gallantry and usefulness in foraging and obtaining intelligence, and engaging in the pursuit of the enemy.

When the mutiny broke out the inhabitants of Calcutta responded to the call for Volunteers, and numbers of all classes turned out, were drilled and soon became a very respectable body of soldiers. The movement spread to the upper provinces and ever since corps have been formed in Calcutta and every station of note from the capital to Peshawar, on which dependance can be placed in any future time of need.

PERPUSTAKAAN NASIONAL

CHAPTER XIX.

DOMESTIC SERVANTS AND WORKMEN.

THE popular idea of Anglo-Indians, partly gleaned from various books of travel, partly the result of traditions dating from the time of Warren Hastings' trial, and in a great measure the result of recollections of the Arabian Nights, was that they lived in bungalows (generally supposed to be palaces,) surrounded by all the accessories of oriental splendour. Fountains with pleasing murmur scattering cooling spray over the marble pavement, while troops of dusky white-clad servants stood near with watchful regard awaiting the nod of their master, who, buried in a pile of yielding cushions, gently breathed forth the fumes of perfumed tobacco from a jewelled hookah. At a sign from him cool sherbet and "the weepings of the Shiraz vine" were brought by the ready attendants, and when in the evening he issued forth, gilded palanquins and a proud array of noble Arabian horses awaited his languid choice. Some such idea as this, though never perhaps expressed in so many words, numbers of people at home formed of the mode of life of their countrymen whose lot it was to pass their lives in India. Let us in the interests of truth and reality, describe a subaltern's bungalow as it really was in the upper provinces, and let those whom our picture offends by its pre-Raphaelite ugliness, reconcile themselves to it by the reflection that it is faithful as a general typical representation.

Imagine then in the earlier times a low two-roomed cottage, with a verandah in front, in which was an American chair; in which with his legs resting on the arms, sat a gentleman placidly smoking a cheroot and reading. If you go inside you find in the first room a table littered over with magazines, books, writing materials, cheroot cases, and a Hindustani dictionary. Two chairs and a hard sofa completed the furniture of the room, unless a gun in the corner and some deer or tiger skins on the matted floor, may also be comprehended under that designation. On entering the other room you saw some three or four boxes arranged along the wall, a low bedstead in the middle, a large copper basin in the corner on a triangular stand, and a chest of drawers

"contrived a double debt to pay," the top of which had been ingeniously converted into a toilet table, and supported a small looking-glass and a pair of brushes.

"Around these wonders as you cast a look,"

you were probably astonished by a shout from the verandah of "Bo—o—o—oy," which is again and again repeated with startling energy. On going out to see what the matter is, you found that the owner of the palatial residence just described wanted a light for his cheroot, or perhaps a bottle of soda-water, and was endeavouring to rouse up a servant. As all the domestics were fast asleep in small huts at some distance from the bungalow, doors and windows tight shut, this was a task of no little difficulty, and could not be accomplished without a considerable expenditure of breath. Perseverance was however rewarded at length, and a very sleepy-looking servant came up with his turban all awry, and brought what was required, on which his master returned to his former occupation with unruffled composure.

The Calcutta servants are chiefly natives of Bengal, and of a class which are estimated at a very low ebb in morality. They are patient, forbearing, generally speaking grave and quiet in their demeanor. Without principle they are thoroughly indifferent to their masters' interests, and their indifference begets a like indifference on the part of the master to the servants' feelings; and their want of spirit and energy seems further, too often, to beget the opinion that they have no feelings to hurt. Ignorance of their language bars appealing to or correcting them in a proper manner; and thus it follows, that their fears or self interests are supposed, and, in many cases too truly, to be their only assailable points. The feelings, thus engendered toward the servants, extend themselves to the people at large. The domestics are of various castes, and from various parts of India. And so tenacious are they in the matter of caste that should a Feringie or kafir, or one of another caste, touch accidentally an article of their cooking paraphernalia while preparing their food, or lay a finger on their hooka,—pollution of the article or the food would be the result. And what shall be said of the peculative propensities of the domestic; every housekeeping lady and gentleman can answer for herself and himself on this most exhaustive subject.

As a rule, Anglo-Indians (we speak more particularly of those in the service of Government) are kind to their servants and to those natives with whom they are thrown into contact. Intimacy there cannot be: the difference of race, colour, religion, character, and last, not least, the omni-

present system of caste forbid that. Even where Europeans make advances, the natives for the most part draw back, partly from innate dislike, and partly perhaps from a vague suspicion, which is widely spread, that we wish to destroy their caste by underhand means. Add to this the fact, that it is impossible for an ordinary native to understand the motives and springs of action of an English gentleman, and it will be seen how impossible it is for the two to be on intimate friendly relations.

We acknowledge candidly that the manner of Europeans towards their dusky fellow-subjects is often not very conciliatory; but we can hardly wonder at it, when we see so many natives displaying the very vices and failings that are calculated to excite the disgust of an Englishman. We see men continually indulging in gross debauchery of the vilest kind, ill-treating women, and yet crying like children themselves for the least hurt, cringing to and fawning upon their immediate superiors, but insolent to all others, and utterly regardless of the claims of honor, truth, and gratitude; and we cannot be surprised that those who hold such weaknesses and such vices in peculiar contempt and abhorrence, should allow their sentiments to be seen in their conduct.

Considerable inconvenience having been experienced from the indefinite manner in which European female servants were taken to England, in attendance on passengers on board of ships, the Court of Directors ordered that certain rules should be enforced making it compulsory on all parties taking servants to provide for their return to India. A deposit of £100 instead of £50 as heretofore, was ordered to be made in the Company's treasury at Calcutta previous to their embarkation. If the woman was the wife of a non-commissioned officer or private, it was to be stated whether the woman's intention was to apply for leave to return to India.

The following list of the rates of native servants' wages which governed in Calcutta in 1759, and the great increase which had taken place in the following quarter of a century, will exhibit in a forcible manner the extravagant system of house-keeping which was forced even on those who had not the means to indulge in luxuries:—

		In 1759.			In 1785.
Consumah ...	...	Rs.	5 0	Rs.	10 to 25
Chobdar ...	...	„	5 0	„	6 to 8
Head Cook ...	...	„	5 0	„	15 to 30
Coachman ...	...	„	5 0	„	10 to 20
Head Female servant	...	„	5 0	„	...

		In 1759.		In 1785.
Jemadar	Rs.	4 0	Rs.	8 to 15
Khidmutgar ...	„	3 0	„	6 to 8
Cook's First Mate ...	„	3 0	„	6 to 12
Head Bearer ...	„	3 0	„	6 to 10
Second Female servant...	„	3 0	„	...
Peon	„	2 8	„	4 to 6
Bearer	„	2 8	„	4
Washerman ...	„	3 0	„	15 to 20
Ditto to a single gentleman	„	1 8	„	6 to 8
Syce	„	2 0	„	5 to 6
Masalchee	„	2 0	„	4
Shaving Barber ...	„	1 0	„	2 to 4
Hair dresser ...	„	1 8	„	6 to 16
Khurtchburdar ...	„	2 0	„	4
House Mally ...	„	2 0		...
Grasscutter ...	„	1 4	„	4
Harrywoman to family ...	„	2 0	„	4 to 6
Do. to single gentleman	„	1 0		
Wetnurse	„	4 0	„	12 to 16
Drynurse	„	4 0	„	12 to 16

"The expenses of this settlement," writes the Private Secretary of Sir Philip Francis, "are beyond all conception. Mr. Francis pays £500 a year for a large but rather mean house, like a barn, with bare walls and not a single glass window. His establishment of servants, which is thought pitiful, consists of sixty. I maintain fifteen, and yet am forced sometimes to clean my own shoes. My greatest comfort is to turn them all out, and lock the doors." The idea of the private secretary to a member of the Supreme Council keeping fifteen servants, and having to clean his own shoes, is quite refreshing, while his barring his doors against his own servants, and thus reducing himself to a state of siege, is feudal in its simplicity.

In the "Proceedings" of the 20th March 1760, the wages of servants were fixed by the Government as follows:—"Chobdars 4 Rs. per month; Female servants Rs. 3; Shaving and Wig barbers Rs. 1; Jemadars Rs. 5; Coachmen Rs. 4; Doorias Rs. 2;" and it was resolved that "whoever gives higher wages than limited in the report, be not entitled to any redress from the Court of Zemindary." The Government also took into account the exorbitant price of labor exacted from menial servants by tailors, washermen and barbers, and fixed the following rates:—"Tailor for making one *jamma*, 3 annas, one with a border, 7 annas; one aungerkhan, 2 annas; one pair of drawers, 7 pun of cowries; washerman for one corge of pieces, 7 pun of cowries; barber for shaving, 7 gundas."

Servants in Calcutta were as extortionate in the last century, perhaps more so, than they are at present. Mrs. Fay writes of them in 1780:—"My khansaman (or house steward) brought in a charge for a gallon of milk and thirteen eggs, for making scarcely a pint and a half of custard; this was so barefaced a cheat, that I refused to allow it, on which he gave me warning. I sent for another, and, after I had hired him, 'Now,' said I, 'take notice, I have enquired into the market price of every article that enters my house and will submit to no imposition; you must therefore agree to deliver in a just account to me every morning.' What reply do you think he made? why he demanded double wages! You may be sure I dismissed him, and have since forgiven the first, but not till he had salamed me to my foot, that is, placed his right hand under my foot, this is the most abject token of submission (alas! how much better should I like little common honesty.) I know him to be a rogue, and so are they all, but as he understands me now, he will perhaps be induced to use rather more moderation in his attempts to defraud. At first he used to charge me with twelve ounces of butter a day for each person; now he grants that the consumption is only four ounces."

There was a class of native servants in Calcutta formerly, which now scarcely exists, namely, peons to run before the palankeen, and carry the master's chatta or message; the chatta-walla, who bore a large umbrella over pedestrians; the abdar or water cooler; the masalchee or torch-bearer, whose business was to run with flambeaux before the carriage or palankeen; the hookahburdar to attend to the hookah; the chobdar or mace-bearer; and the sontaburdar, who was inferior to the chobdar and bore only a baton.

The Superintendent of Police having represented to the Honorable the Governor General and Council the necessity of forming some regulations for retrenching the wages and reforming the conduct of the native servants of Calcutta, the Honorable Board were pleased to favor them on the 5th April 1786 with the following answer:—"That they are of opinion the wages of servants should be regulated by the inhabitants at large, who may appoint a committee to prepare and form a plan for that purpose, which the Honorable Board will be very glad to receive and take into consideration." The Superintendent, therefore, proposed, and a general meeting of the inhabitants was held at the Old Court House, on the 13th April, when the necessary measures were adopted.

A registry office for servants was opened by Mr. R. Nowland, on the 1st of July 1794, at No. 6 Bankshall street. The "regulations" were rather vast—they were formed, says the advertiser—"to ensure the good behavior and honesty of servants, and to secure them a decent subsistence when old age and other infirmities render them incapable of service." This was indeed a novel undertaking, and we do not wonder that it was not of long continuance.

After "a large dinner" in 1811, to which every body brought his own servant, or servants, it was absolutely necessary to prevent all egress from the premises till the knives, forks and spoons had been counted. The servants, who in those days stood behind the chair of their masters, were Mussulmen of the lowest description, who had not the slightest objection to plunder their infidel masters whenever they had the opportunity. The same may be said of them at the present day.

Complaints having been made of the insolent behavior of menials in Calcutta, and there being no law by which they could be punished; on the 23rd March 1816, it was considered necessary by the Governor General and Council to pass a law making insolence on the part of servants punishable by two months' imprisonment with hard labor.

A strange case of impudence and "irregularity" in domestic servants in Calcutta, came before the Police in 1816. "A khansaman had been in the habit of serving two masters, and receiving wages from both. One gentleman was accustomed to dine early, and the khidmutgars waited on him at tea in the evening. But one day a few friends having called upon him, he ordered dinner in the evening. The khansaman was not to be found, and on inquiry it was discovered that he was engaged at the house of his second master. The fact being proved, he was sentenced, in conformity with the ordinance, to imprisonment and hard labor for two months."

It was the invariable custom of the native workmen in Calcutta, previous and up to the close of 1816, to demand and receive a considerable advance of wages, from one-third to one-half before they could be prevailed upon to undertake a job of any description, either by task or day, and long before its completion, sometimes before it had been commenced, they absconded or required a further sum to finish it. This imposition by the workmen was frequently repeated, and they had been known to receive advances from several employers at once, and engage their services to them all at the same period of daily hire. The almost incredible extent, to which this most nefarious and abusive custom prevailed, was exemplified in the affairs of a cabinet maker, Mr. Rolt, lately

deceased, whose books exhibited at the time of his demise a balance against his native workmen of no less a sum than *forty thousand* rupees, which was all lost to his creditors and his family. The abuse had attained such enormous proportions that the manufacturing tradesmen, artificers, mechanics and others in Calcutta at last brought the matter before the Judges of the Supreme Court, and prayed that a law might be passed "for the restraint and guidance of the native artisans and workmen, whom they are, of absolute necessity in this climate, obliged to employ, but whose evasive tricks and fraudulency, have of late years increased to an extent almost ruinous, and beyond all possibility of compromise, management and patient endurance." The petitioners also added that the workmen were quite independant as to the time of their coming to work, showed a carelessness and indolence when they did come, and that both Mussulman and Hindoo took all the holidays of both religions as their right—and there was no law for their punishment. The Governor General at once took up the matter and passed a stringent regulation, on the 19th October 1816, both as to the proper attendance of workmen, and to the fulfilment of all contracts between master and workmen. The punishment for every breach was made heavy and effective, so that the abuse was very soon put down.

Those must have been money-making days, when we read of "the servant of an officer," proceeding from Baraitch to Lucknow, in January 1802, being robbed near Byram Ghat, of *Decennial obligations* to the amount of fifteen thousand sicca rupees!

The following extract from a public general letter from the Court of Directors, dated the 13th June 1821, with reference to the maltreatment of natives by Europeans, is published by the Government at Calcutta. In this order, which is made equally applicable to civil servants, the Court "desire that you will take immediate measures for making these orders known to them, with an intimation to all other Europeans residing in India, that if any European not in our service shall be proved to have been guilty of cruelty to any native, either by violently and illegally beating or otherwise maltreating him, such European shall be immediately sent to England, pursuant to the provision made in Act of the 53 George III, cap. 155, cl. 36."

Holwell, "in the interests of justice and mercy," brought before the Council in Calcutta the following case of flogging a native. In the "Proceedings" of the 2nd June 1760 it is noted:—"Mr. Barton, laying in wait seized

Benautrom Chattojee opposite to the door of Council, and with the assistance of his bearers and two peons, tied his hands and feet, swung him upon a bamboo like a hog, carried him to his own house, there with his own hands chawbooked him in the most cruel manner, almost to the deprivation of life, endeavored to force beef into his mouth, to the irreparable loss of his Brahmin's caste; and all this without giving ear to, or suffering the man to speak in his own defence, or clear up his innocence to him." The party flogged is represented to have given valuable information to Government of the frauds committed in the new works of Fort William. Mr. Barton suspected him of bringing a charge against his father. When Holwell denounced Mr. Barton of having taken the rod of justice in his own hands, he replied, he had only punished a profligate spy, who had aspersed the memory of his father.

There is no record of any punishment having been awarded to Mr. Barton for his wanton ill treatment of the native noticed above, but in 1768, there is another instance recorded of a Mr. Marshall Johnson, who, for striking his servant, was fined £ 400 and placed in prison for inability to pay the fine; from which place, after more than three months' confinement, he petitioned the Council to grant his release. His petition was complied with.

"After a brief sojourn at the hotel," says a traveller to the upper provinces, "we determined to commence our journey up-country. Servants are necessary. I found the hordes of creatures who insisted upon serving us unpleasantly attentive: to be alone for an instant was impossible, and to do anything for one's self equally so. Still, I thought all belonged to the hotel, and when my friend Goatsbeard again appeared, asked him mildly—for already I felt myself under the influence of the general sleepiness that affected and overpowered everybody—could I get any servants here who would accompany me on my journey up-country, for I had learned that he understood the language of the Feringhees perfectly. 'Are these not your highness' slaves?' was his response as he pointed towards the group, who, by this time, with wonderful alacrity, as if they actually understood what was going on, had collected around, and were salaaming and bending their bodies so that their heads all but touched the floor, while the opposite extremity rose to a proportionate and (to me) very unseemly height. 'Is not this your lordship's kitmutgar, and this your sirdar bearer, and this your dhobee, and this your bheestie?'—and so on he goes with a number of equally incomprehensible and outlandish words;

then turning to my wife—for in this delightful land ladies ever hold the second place in the estimation of the natives, if they hold any place at all—he continues:—'And are not these the ayah, the dhye, and the dhobin of your mighty presence?' and the creatures so alluded to bent their persons and salaamed more fast and furiously than ever, so that it became exceedingly droll to watch them.

"Our preparations completed for commencing our inland journey, and having secured a kind of boat used for river-travellers here, we intimated to our newly-acquired domestic establishment the necessity for them to be ready by a certain hour.

" 'Good my lord, but your slaves have no food—they are poor men—they will die. What can they do? They are in debt, and their creditors will not permit them to leave until their claims are adjusted.'

"All this is very plausible, and, as we think, very unfortunate; but, pressed for money as we already are—for the expenses necessarily incurred have been great—we feel pity for the poor creatures, and try to assist them. 'How much will do for each?' we inquire through our familiar friend Goatsbeard. 'Ten rupees from the protector of the poor will be sufficient;' that is, one pound sterling.

"We have not yet paid the hotel bill; we look over the balance left for all our wants, and timidly offer five to each.

"That will never do. We are their father and their mother,—at least so Goatsbeard says. One has just lost one or other, or, more likely, both parents; another has left a grandfather sick; another must go and attend his sister's or his daughter's marriage; and all discover some pressing reason why they should *instanter* dismiss themselves from our service.

"Time now presses. We cannot start unattended, and no wonder then if we are somewhat discontented in the temper. Our slaves have disappeared in a body, and we are left alone with Goatsbeard, to whom we earnestly look for succour. Can he assist us? Could he but prevail upon these people to accompany us, or could he get others immediately? He is afraid not, but he will try. He still lingers, however, and suspecting the reason, we drop a rupee timidly and stealthily into his sable fist, half afraid the while of insulting the dignity of this respectable-looking old man. He withdraws and shortly afterwards sounds of voices are heard on the stairs, more like what we can imagine the chattering of insane monkeys to be than anything else. Our friend soon reap-

pears, bringing the welcome intelligence that he has got the people to agree to our proposal but that we must advance them further wages on first pay-day, as they are all very poor. We readily agree, pay them the amount, direct them to proceed as fast as possible to our boat, and meantime call for our hotel bill.

"Now we had, as already stated, formed an estimate of what our bill would be, judging from the one that decorates the apartment. What then is our astonishment to find such estimate represents but a tithe of the sum now claimed! We seek for explanations; are told a long roundabout story, which amounts to nothing but that such is the charge, such the custom of the house, and that *gentlemen*—with peculiar accent on the word—never before have found fault.

"We feel our helpless position. The only person who has at all paid us attention is Goatsbeard, and we naturally ask him, are the charges not too high? 'Very, my lord, but such is my sahib's custom.' We can only escape from our dilemma by paying, which we do with an imprecation upon the landlord's head that need not here be related; and, as a final token of regard, drop another rupee into that capital fellow, old Goatsbeard's, hand.

"We hurry to our boat; alas! alas! like Pickwick, we exclaim, 'where are my servants?' only two remain, and they seem suddenly to have acquired a knowledge of the English language, of which while at the hotel they appeared profoundly ignorant.

"'Them very bad mans, sahib—all run away, but me keep master's boliah (boat.')

"Such is the first greeting we receive. We think of returning to our only friend, that dear good old Goatsbeard as my wife affectionately calls him; but what is our horror to hear his good name vilely slandered by our only two remaining 'slaves'!

"'Ah, sahib, that old man one big cheat—he make me give him one rupee.' 'And I another,' chimes in our second aid.

"Our eyes begin to open, and soon we learn enough to cause the suspicion that we have after all been 'done' by old Goatsbeard, and that the people who robbed and jilted us are but minions of the old fellow; in fact, that he drives a thriving trade by treating other new arrivals as he has done us, and we naturally think what first-rate honest people the only two who accompany us must be."

The Ooryah bearers were an old institution in Calcutta, as in former days palankeens were chiefly used. From a computation made in 1776, it is stated that they were in the habit of carrying to their homes every year sums of money sometimes as much as three lakhs made by their business.

On the 5th May we find an advertisement by the Justices fixing the rate for the hire of "ticka bearers" as follows:—

(1) That the hire of five ticka bearers for one day's work, shall be one sicca rupee.

(2) That half a day's work with the same number shall be eight annas.

(3) That half a day shall be considered to be from daybreak till 12 o'clock at noon, from 12 o'clock at noon to 8 in the evening, or for any eight hours during the day.

(4) That on application either one, two, three, or four bearers shall be sent, at the same rate, as a set of five are.

(5) That on going out of Calcutta to the distance of five miles or upwards, the hire shall be four annas per day to each bearer.

(6) That four coss or eight miles shall be considered as one day's work.

There appears to have been a stampede of ticca palkee bearers in Calcutta. On the 10th May 1803, the inconvenience from the absence of these human beasts of burden had reached such a pitch, and the police had been so troubled by the public asking for their interference, that they were obliged to issue a notice, stating that the cause of the absence of these men was "that within the last ten days, near *one thousand* Ooryа bearers, availing themselves of the opportunity of several opulent natives proceeding on pilgrimages to Jeggurnath, have accepted of hire and taken this mode of returning to their country."

There seems to have been some difference in the construction of palankeens in those days. Palankeens intended for the conveyance of ladies must have had a convenience or two which those for gentlemen had not, for we find an advertisement in 1794, of the sale of the goods of an artist deceased, in which among the furniture are—"a gentleman and a lady's palankeen."

PERPUSTAKAAN NASIONAL

CHAPTER XX.

ARCHITECTURE IN INDIA.

It is remarkable that the dome was first employed in Persia and in India, as in Egypt, for tombs—thus offering a curious analogy with the sepulchral architecture of the Etruscans, Romans, and early Christians, and suggesting the inference, hinted at by Mr. Fergusson, (in his work on Mahomedan Architecture) that its use for such purposes was traditional, first amongst cognate races and afterwards throughout the old world. Domed tombs with circular, square, or octagonal bases abound throughout the East wherever the Tartar or Mongolian races have penetrated. In northern India they are scattered over the face of the land in endless variety, forming the most picturesque and interesting objects in nearly every landscape. They may be traced in an unbroken series from the massive sepulchre of the earliest Mahomedan conquerors to the airy and graceful mausoleum of the Moguls; from the solemn ruins of Old Delhi to the noble tomb of Mahomet at Beejapore and the gay Taj Mahal at Agra. "The usual process for the erection of these structures," Mr. Fergusson observes, "is for the king or noble who intends to provide himself a tomb, to enclose a garden outside the city walls, generally with high crenellated walls and with one or more splendid gateways, and in the centre of this he erects a square or octagonal building, crowned by a dome. This building is generally situated on a lofty square terrace, from which radiate four broad alleys, generally with marble-paved courts ornamented with fountains: the angular spaces are planted with cypresses and other evergreen and fruit trees, making up one of those formal, though beautiful, gardens so characteristic of the East. During the lifetime of the founder the central building is called a Barrah Durree, or festal hall, and is so used as a place of recreation and feasting by him and his friends. At his death its destination is changed; the founder's remains are interred beneath the central dome. Sometimes his favourite wife lies beside him, but more generally his family and relatives are buried beneath the collateral domes. When

once used as a place of burial its vaults never again resound with festive mirth. Perfect silence now takes the place of festivity and mirth. The beauty of the surrounding objects combines with the repose of the place to produce an effect as graceful as it is solemn and appropriate." This solemn scene is only disturbed by the revelry of an Anglo-Indian picnic and the explosion of champagne, sodawater, and pale ale—for it is to such purposes that these fine old tombs are now for the most part devoted by a highly civilised race.

In these edifices the Persian system of decoration was adopted. In some instances, as in the Taj Mahal and in the palaces of Delhi, Italian artists were employed; but they wisely conformed to the tastes of those for whom they worked, and, whilst sparingly introducing western devices, preserved the general character of eastern ornamentation. The walls were inlaid with agates, jaspers, colored marbles, and other rare and precious materials, trellis work of the most exquisite tracery carved with unrivalled skill in alabaster filled the windows and surrounded the sacred precincts of the tomb itself; bronze gates of the most delicate and tasteful chasing closed its approach, and the domes and outer walls were covered with enamelled tiles of the most gorgeous colour, The whole stood in the midst of delightful gardens, watered by fountains and running streams. Such was the celebrated Taj Mahal raised by Shah Jehan over the remains of his favourite wife, the tomb at Aurungabad, built by Aurungzebe, and those of the kings of Golconda near Hyderabad in the Deccan. The magnificent mausoleum of Akbar at Secundra, near Agra, is exceptional, being without a dome, but is equally rich in decoration and in material.

Most of these monuments are rapidly falling to ruins, one or two only of the most important having of late years been kept in repair by the Indian Government Under our rules there is no wish to preserve such memorials of the glories of the ancient dynasties of India. Tombs of great kings, statesmen, and lawgivers have been converted into private bungalows or places of meeting for convivial clubs, lodgings are let in the desecrated halls of the Taj Mahal, the tomb of Akbar was converted into a printing office, and soldiers were quartered in the marble palaces of the Great Mogul, when the English troops occupied Delhi after its capture.

"Of all the Mussulman edifices in Hindostan," we quote from Mr. Fergusson's work, "the most perfect as the type of the style is, perhaps the great Mosque of Delhi. Raised upon a lofty terrace of red sandstone of the deepest red, built of the same rich material mingled with white

marble, its domes, minarets, cupolas, and detached porticoes tower proudly above the city. Such buildings as these may lack the chaste simplicity which distinguishes the classic architecture of Greece, but for adaptation to the wants and creed of those by whom they were raised, and to the climate; for the skilful and consistent carrying out of one grand and intelligible idea; and for variety of outline and play of light and shade, producing endless beautiful effects, they are excelled by few edifices in the world."

The architectural history of India only commences when Buddhism finally triumphed over the old Brahminical faith, and became the state religion. This took place in the reign of Asoca, the grandson of Chandragupta, the Sandrocottus of the Greeks, or about 250 B. C. "Not one building nor one sculptured stone has yet been found in the length and breadth of the land which can be proved to date before his accession,—an important fact, because at this time the Græco-Bactrian kingdom was still flourishing, and as we know from coins and other remains, some forms of Greek art, however corrupt, were still preserved and their influence felt in Central Asia to the borders of Hindustan." The oldest monuments hitherto discovered are the Lats, or monolithic pillars, set up, according to the inscriptions upon them, by Asoca himself. One of the best known is that now standing in the fort of Allahabad. Its capital is wanting; but on the shaft is an ornamental band, so entirely identical with the Greek form of the Assyrian honeysuckle ornament, that its origin cannot for one moment be doubted. A Lat on the Gunduk still preserves its capital which is purely Persepolitan, thus showing a double artistic influence from Greece and Persia, such as might have been anticipated from geographical considerations. Many of the circular domical topes raised over Buddhist relics may be assigned to the same period as the Lats. None are of earlier date; most of them are much more recent. They are generally without any well-defined architectural forms and ornaments. Some between the Indus and the Jhelum have been found to contain Greek and even Roman coins, and one to the west of the Indus, near Peshawar, is distinguished by barbarous Corinthian pilasters. All these facts point to a connection between the west and the east, which must have influenced the arts of the countries beyond the Indus."

From these comparatively insignificant remains we pass at once to the great rock-cut monuments, which have excited the wonder and admiration of every traveller in India. It is remarkable that no built temples exist of the same

early period, whilst excavations abound throughout the peninsula. The most ancient are supposed to be those in Behar, dating from the reign of Dasaratha, the grandson of Asoca, or about two centuries before the Christian era. The latest belong to about the period of the Mahomedan conquest, and perhaps even to the twelfth century. The series is almost continuous, and, as Mr. Fergusson remarks, "if properly examined and drawn would furnish us with a complete religious and artistic history of India during fourteen centuries, the darkest and most perplexing of her history." The most interesting and important groups of these caves are at Karli, between Bombay and Poonah; at Kannari, near Bombay; at Ajunta and Ellora, in the Deccan; at Bagh in the valley of the Nerbudda; and in the Island of Elephanta. "They consist of temples, vast halls serving as places of assembly, monasteries for the residence of many priests together, and small detached dwellings. To these excavations temples for Brahminical idols and for Jaina worship were subsequently added, after the extinction of Buddhism; so that frequently in the same group are found caves of very different periods, extending over many centuries, the earliest being the Buddhist, the next the Brahminical, the latest the Jaina. At Ajunta, Kannari, and Karli the caves are for the most part in deep, rocky ravines, from whose sides hang the spreading boughs of the sacred tree of the Hindus, and whose bottoms are filled with the densest jungle, the resort of tigers, leopards, and other beasts of prey. The entrances are concealed by enormous masses of fallen rock, and by tangled brushwood, which almost exclude the light. In the holy Island of Elephanta the solemn temples are surrounded by more gentle scenery. The precipitous cliffs of Ellora overhang vast fertile plains, once speckled with thriving villages. Secluded spots appear to have been chosen for retirement and study, and few, or no traces of buildings are to be found near these mysterious caves."

"In an architectural point of view, the most remarkable of these excavations are a class of Buddhist temples, singularly like Christian basilicas. They have a centre nave, very narrow side aisles, and a semi-circular apse, in which stands a domical shrine, containing the sacred relics. The ceiling is vaulted in the form of a wooden ribbed roof. Light is admitted through and above the entrance facing the nave, and streaming through the centre, is concentrated upon the shrine and idol. The side aisles being left in almost complete darkness have an appearance of depth and vastness by no means corresponding with their real size. Altogether the effect of these excavated basilicas is singularly solemn and myster-

rious. Their resemblance to a Christian church is a remarkable coincidence when taken in connection with the analogy existing between many doctrines and forms of Buddhism and Roman Catholicism which has excited so much curiosity and surprise. The painted figures of Buddha and of saints, with glories round their heads, which cover the walls and columns of many of these temples, as at Ajunta, render the deception complete. The traveller might fancy himself in an Italian church of the thirteenth century."

"The Buddhist viharas or monasteries consist of a large hall, generally square, the roof of which is supported by four ranges of columns corresponding with the four sides, and forming a passage round the chamber—a mode of construction still adopted in modern Indian houses, and capable of many picturesque and pleasing effects. Opposite the entrance is a sanctuary, containing the seated figure of the contemplative Buddh, and in the walls around the hall are excavated small cells for the priests or students, containing a couch carved out of the rock. On the outside of the cave a colonnade or verandah, sometimes of great length (one at Bagh being 220 feet long), forms a façade. Other large halls have no cells, but are surrounded by benches. They appear to have been places of meeting for religious teaching. The rocks around these principal excavations are generally honeycombed with small caves for solitary retirement."

"The Brahminical excavations are chiefly distinguished by the greater variety of their sculptures representing the gods of the Hindu Pantheon and their deeds. The celebrated Kylas at Ellora, a complete temple, cut not *in* but *out* of the mountain side is covered within and without with the most minute and elaborate decoration, including an endless variety of human and animal forms. There is scarcely a square foot of this extraordinary monument, and of the walls and columns of the excavations in the rock surrounding it, which is left without sculpture representing the figure or history of some deity. In some of the caves, as at Ajunta, are represented scenes from Hindu life of much variety and interest: in others episodes from the histories of the gods."

The apparently sudden introduction into India of an elaborate system of architecture and architectural decoration, undoubtedly points to a foreign influence upon Indian art. Most travellers who have examined the excavated caves have been struck by the remarkable development of art they display, and have not hesitated to refer their execution to Greek or Bactrian artists, or to native workmen acting under their directions. It is highly probable that most of the archi-

tectural features of India are to be attributed to the influence which the Bactrian kingdom must have exercised over the neighbouring states of Asia, especially after the spread of Buddhism to the west of the Indus; and Mr. Fergusson believes that we may trace in the monuments of Cashmere of the eighth century traditional repetition of classic forms which marks the passage of western architecture across the highlands of Central Asia into northern India.

"In their elaborately ornamented temples and in their palaces the Hindus still cling with eastern pertinacity to most of the forms and ornaments used by their ancestors. But these will gradually give way before the inevitable progress of modern civilization, and must ultimately yield to the dull monotony of English classic and English gothic, in which our Anglo-Indian churches, clubs, and public offices are built. We shall thus deprive a nation of an architecture which may be wanting in the highest and noblest elements of beauty, but which in picturesque variety, in adaptation to the wants of the people and to the climate, and originality of conception, is far in advance of that which will succeed it."

The one pervading feature in all Anglo work in India is columnar. Every building, taking Calcutta buildings as our examples, consist of superposed columns with intercolumniations following neither precedent nor rule, but simply the will and caprice of men ignorantly or intentionally departing from all recognised forms and rules. Hence *very nearly all* of the Calcutta buildings though palatial in size, are below mediocrity in art. In the great Gangetic Delta, we find a purely brick architecture prevailing. Brick work, as fine almost as is to be found in Europe, delicately and elegantly cut or moulded; in some of the temples the bricks used are of a quality and hardness more nearly approaching *terra cotta* or *majolica* than plain bricks, with an edge and surface that would stand any climate—bricks that shame any made or used now.

In Bengal as in all the countries of the plains, the material at hand is a brick material—a style of architecture purely that of brick, or a style in which brick work can satisfy of itself unaided all requirements of that style, and it is what should as a rule be used. Could any construction be worse than the flat openings spanned by timber beams, that are found almost without exception in every house in Calcutta, entering into the architectural treatment of a building?—or rather is not that treatment incorrect, that for the want of stone falls back on such a perishable material as wood, in order to carry out a columnar treatment in an arcaded façade?

In Calcutta buildings requiring excessively large stones to the spaces, and where lacking them timber is used as a substitute, a serious error is committed. Had our builders been better copyists, save in two instances, in Calcutta buildings, a ten feet span, trivial as it is, had not been found. Every building in Calcutta and almost in all India shows perverted copyism and very inferior constructive art. European architecture in India as a rule, is a simple repetition without precedent and without order, of an open colonnaded one, two or three-storeyed building; the columns generally are some ridiculous number of diameters apart, occasionally coupled; and only in a solitary example or two are they correctly proportioned and spaced.

There is hardly a building in Calcutta that can claim for itself the faintest approach to the pure in art, *not one* but is a composition or a design full of error. The Town Hall is possibly fair, but it is not truthful or correct; Government House is but a copy, and in plan and detail is bad as it could well be; the Cathedral is simply a burlesque on gothic art, as is all Calcutta gothic work, excepting alone Circular Road Church of St. James', and that is barely clear of the slough. There is in Calcutta one solitary little piece of composition that has had the breath of thought and care in design breathed over it; it is No. 9, Russell Street, a bit of perfectly Astylar work, and one of the very few examples contrasting well with the pretentious colonnaded buildings around it.

The following is the native mode of constructing semi-circular arches, without centering. The span of one observed by Captain Mackintosh, who gives the following account of it, was 22 feet:—

"The piers were built in the usual manner and very substantially. At the spring of the arch, stones of a considerable length were used, having the inner ends cut so as to suit the curvature of the arch. Six such layers were laid on each side, in the manner stones are placed, in what is generally termed the *Egyptian* arch. The upper layer having a groove, five inches wide and two in depth. On arriving at this height stones of a smaller size were made use of, each having a groove cut in two adjoining faces, two inches in depth by four in breadth, with corresponding projections on the opposite sides. These stones were so placed that when a layer was completed, there appeared a channel or groove the whole length of the building ready to receive and bind to it by their projections, the next row of stones when applied. The stones were of a fine sort of freestone easily cut. Common cement was used. Eight layers of the stones last des-

cribed, having been placed on both sides, each layer occupying about six inches of the curvature of the arch, it became necessary to prevent the work if carried on from falling inwards. A space of ten feet in length on each side of the unfinished arch was marked off, and at these points two strong horizontal beams were forced into the grooves, extending across the chasm. From these as from a new base the grooved stones already described were used. The length of each succeeding layer contracting gradually, until the application of the key stone. When the arch is of considerable span a series of bases such as now described, is placed, each base higher than the other, in order to support the work until it is secured by being keyed. When the centre position of the arch has been thus completed, the beams are removed, by being sawn asunder in two places. In a similar manner the arch was continued in different portions at either end of that part first finished. The introduction of a new beam constituting with it, a renewed base. A slight scaffolding supported the workmen. In this simple, though ingenious manner, was an arch across a space of 22 feet, erected without any frame for its support while building."

PERPUSTAKAAN NASIONAL

CHAPTER XXI.

CANALS.

TOLLY'S NULLAH.

To the north of Alipore flows Tolly's Nullah, called after Colonel Tolly, who also gave his name to Tollygunge. This nullah was formerly called Govindpore Creek. Colonel Tolly excavated a portion of the creek in 1775, at his own expense; this was what was then called Surman's Nullah. Government granted him the tolls on it, exclusively, for twelve years, and it soon yielded him a profit of 4300 rupees monthly. The Colonel died soon after its completion on his passage home on board the *Dutton* in 1784. It is supposed that the Ganges once flowed on the site of Tolly's Nullah. This canal formerly ran into the Circular Canal, which again communicates with the Hooghly, north of Chitpore, forming the great inlet for country boats bringing produce from the Sunderbunds and the Eastern district of Bengal, but it has silted to such an extent that it has now only a shallow stream. On its banks is Kally Ghat Temple, built about a hundred years ago.

The tolls on boats and goods passing through Tolly's Nullah, which were formerly authorised by Government to be levied, by, and for the benefit of, the late Mr. Tolly, were from the 6th August 1804 collected on the part of Government under the superintendence of the Collector of the 24-Pergunnahs. The rates were fixed as follows:—On budgerows at 4 annas per oar; on empty boats at 4 annas per 100 maunds burthen; on all loaded boats at 2 rupees per 100 maunds burthen. The places at which these tolls were levied were at the two extremities of the nullah, viz., at Surman's Bridge, (afterwards called Hastings' Bridge,) and at Coot Ghaut or Russapugla.

The first bridge on Tolly's Nullah, beginning with those most distant from Calcutta, is the *Guriah Hath Bridge*, situated eight miles from Coolee Bazar, and communicating between Calcutta and Baripore, by a *pukka* road leading through Bhowanipore and Russapugla, which joins a *kucha* road leading more directly through Ballygunge, and greatly

frequented, there being no other bridge at all to the eastward of it, and no other nearer than about three and a half miles to the westward of it. It was built in 1828, by Captain Hugh Baker, then Agent for Iron Suspension Bridges, at an expense of 17,596 sicca rupees, its span being 114 feet, with a roadway 14 feet wide.

The second bridge on Tolly's Nullah is situated four miles from the Coolee Bazar at Tollygunge, communicating between Russapugla, Tollygunge and Bursia, and is of great public benefit, there being no other bridge within about two miles. It was built by Captain Baker in 1827, at an expense of 14,300 rupees, having a single span of 114½ feet and a roadway 14 feet wide.

The third bridge on Tolly's Nullah, proceeding westward is the first of the kind ever erected in India, and is situated at *Kalee Ghat*, two and a half miles from the mouth of the nullah. It was built in 1823 by Captain Schalch, Agent for Iron Bridges, at an expense of 16,800 rupees; this bridge is intended only for loaded bullocks, &c., being 141 feet in one span, and only 8 feet wide, with very steep earthen causeways to approach it.

The fourth bridge on Tolly's Nullah is also a foot-bridge, and is particularly remarkable for its lightness, and cheapness, as also for its having been built at the expense of a native gentleman called Pran Nath Choudree. It is situated at the north side of the Great Jail of Alipore, opposite the road leading from the General Hospital to the European Burying Ground, distant 1½ miles from the mouth of Tolly's Nullah, being built in 1835 by Captain John Thomson, of Engineers, Agent for Iron Bridges, at an outlay of only 2,555 rupees, though its entire span is 200 feet.

The fifth bridge on Tolly's Nullah is distant one mile from its mouth, and opens a direct communication between Calcutta and Alipore, whence it takes its name, and there is no carriage bridge between it and Tollygunge, a distance of three miles. On the 27th August 1795, we learn that the old Alipore bridge, which had been in a ruinous condition, gave way and fell into the nullah; fortunately it happened at night, when no passengers were going across it. The new Alipore bridge was built by Captain John Thomson in 1833, at an expense of 26,430 rupees, though its span is less than that of any other iron bridge near Calcutta, as it has only a single curve of 89 feet; but its roadway is 24 feet wide.

The sixth bridge on Tolly's Nullah is at Kidderpoor, half a mile from the mouth of the nullah, and is the oldest carriage bridge in Calcutta, having been built by Captain

Baker in 1827, at an expense of 31,700 rupees. It has a single span of 140 feet, with a roadway 22 feet wide, and was for a long time the only bridge between Calcutta and Garden Reach.

The seventh and last bridge on Tolly's Nullah is close to its entrance into the Hooghly, and is called *Hastings Bridge*, being the finest one of its kind yet erected in India. The bridge cost 60,000 rupees, and was built in 1833 by Captain Fitzgerald, of Engineers, Civil Architect at the Presidency, and Captain J. Thomson, of Engineers, Agent for Iron Suspension Bridges. This beautiful structure has a span of 352 feet, having an entire curve of 176 feet, and two half curves of 88 feet each, with a roadway 24 feet wide. It communicates directly between Fort William, Kyd's Dock-yards and Garden Reach.

THE CIRCULAR CANAL.

Before the year 1775, the only available communication between the Sunderbunds and the river Hooghly emerged into Channel creek, while the rest of the trade, then insignificant, which did not require to pass into the Hooghly, landed at Baliaghat, situated two miles east of Calcutta, on the margin of the saltwater lake or marsh. The passage excavated by Major Tolly, now bearing his name, at first a private adventure under a grant for so many years, and excavated with very insignificant dimensions, soon became both a much frequented passage and source of considerable revenue. The dimensions were increased at several successive periods, with the increase of the importance of its trade.

The Circular Canal commences from the Hooghly river, into which it opens with tide-gates, immediately north of the Chitpore bridge, over the Mahratta ditch. After crossing the Barrackpore and Dum Dum roads, it pursues a course parallel to the Circular road, at the average distance of something less than half-a-mile to the eastward of that road, until it intersects the Baliaghat road, when, after a slight curvature to the south-east it falls into the canal, known then by the name of the Eastward or Lake Canal, the route by which a considerable proportion of the craft navigating the Sunderbunds approached Calcutta. The scheme of the canal allowed a constant breadth of water exceeding eighty feet, and a depth of water never less than six feet.

The Salt Water Lake seems, in former days, to have been deeper and wider that it is at present, running probably close to the Circular Road. Holwell states that in his time, about 1740, the lake overflowed in the rains, an occurrence which has seldom taken place of late years. As late as 1791,

Tarda was on the borders of the lake, but it is now at a considerable distance from it. The lake seems to be fast silting up.

The Sunderbunds to the south of Calcutta, now the abode of tigers, rhinoceroses and alligators, was once a fertile land covered with cities and full of life. The remains of old buildings found in wild parts of the Sunderbunds corroborate the accounts of old travellers. Bernier in 1655 states, that the Portuguese had previous to that date devastated the villages and towns on the various isles at the mouth of the Ganges, "surprizing and carrying away whole towns, assemblies, markets, feasts and weddings of the poor gentiles, and others of that country, making women slaves, great and small, with strange cruelty, and burning all they could not carry away." Conti, a noble Venetian traveller, about 1450, came to the mouth of the Ganges, and writes that the banks were covered with beautiful cities and gardens. In 1616, the King of Arrakan devastated the lower districts of Bengal, carrying away the inhabitants into slavery. Bolts, in his "India Affairs," states that the Sunderbunds were abandoned, about 1620, by their inhabitants, in consequence of the ravages of the Mugs; he says—"This tract is extremely fertile, and was formerly as remarkably populous."

The first attempt on the part of the East India Company to cultivate the Sunderbunds, was made in 1790-91, through Mr. Tilman Hinckell, who was appointed "Superintendent of the Sunderbunds," in 1783, and who held his court in the old town of Moorley, near modern Jessore. Several grants of land were made to individuals and some progress made in the clearance, but the plans resulted in failure.

Scaldah is mentioned in 1757 as a "narrow causeway, raised several feet above the level of the country, with a ditch on each side, leading from the east." The road now leads to the Circular canal, which was commenced to be dug in 1824 and finished in 1834, at a cost of Rs. 14,43,470. Though, for some years, this canal was the cause of unhealthiness, it has since contributed to the clearing of the country, by serving as a drainage channel.

The seven bridges over the Circular Canal are situated on the Chitpore, Barrackpore, Dum Dum, Ooltadunga, Maniktola, Narkooldanga, and Balinghata roads and the particulars of their erection, cost, &c. are as follows:—

The Chitpore (commonly called by the natives the Bagh-Bazar) Bridge is situated at the upper end of the Circular Canal, close to the east bank of the river Hooghly,

and in the main road leading direct from Calcutta to Chitpore and Cossipore. It was built in 1843 by Captain John Thomson, Superintendent of Canals, and Agent for Iron Suspension Bridges, and was valued at 39,344 rupees. Its span is 99 feet, and the breadth of the roadway 22 feet.

Immediately under the Chitpore bridge is a lock for allowing boats to pass between the river Hooghly and the Circular Canal at all times of the tide. This lock in 60 feet long and nearly 24 feet wide, with double gates; it was constructed by James Prinsep, Esq. in 1829-1833, at an expense of 61,000 sicca rupees.

The Barrackpore (commonly called by the natives the Sham-Bazar) bridge is situated half a mile from the mouth of the Circular Canal on the road to Barrackpore, and was built in 1830, by James Prinsep, Esq. Superintendent of Canals. It was valued at 20,529 rupees, and has a span of 100 feet with a total width of 30 feet.

The Dumdum bridge is the best of all those on the Circular Canal, and is situated three quarters of a mile from its mouth; it was built in 1831, by J. Prinsep, Esq. and Captain John Thomson, at an expense of 20,598 rupees, the span being 100 feet and the width of roadway 23 feet.

The Ooltadanga bridge is situated $1\frac{1}{4}$ miles from the mouth of the Circular Canal, and was built by the Superintendent of the Calcutta Canals, and Agent for Iron Suspension Bridges. The expense of this bridge, exclusive of the sum laid out by Captain Prinsep, was 12,000 rupees; its span being 100 feet (or rather $101\frac{1}{2}$ feet,) with a roadway 13 feet wide.

Maniktola bridge is situated $2\frac{1}{4}$ miles from the mouth of the Circular Canal. It was built in 1803 by Captain Thomas Prinsep, of Engineers, Superintendent of Canals, and was valued at 15,576 rupees; the span being 100 feet, and the roadway 18 feet wide.

The Narkooldanga bridge is a very elegant structure, situated $2\frac{3}{4}$ miles from the mouth of the Circular Canal, and forming a most useful line of communication from the Mint toward the western shores of the Saltwater lake. It was built in 1830 by Captain Thomas Prinsep, at an expense of 17,125 rupees, its span being 100 feet, with a roadway 18 feet wide.

The Boitakhana or Baliaghata bridge is the last or most southerly on the Circular Canal, being distant $2\frac{3}{4}$ miles from its mouth and a quarter of a mile from its junction with the Baliaghata and Circular Canals. It was built in 1830 by James Prinsep, Esq. at an expense of 15,703 rupees. The span of this bridge is 100 feet, with a roadway of 18 feet.

CANALS FOR IRRIGATION.

The Eastern and Western Jumna Canals were originally the work of the Mahomedan Emperors, Shah Jehan and Feroze Shah. Since the departure of those great men from the land of the living, these canals had been gradually allowed to fall into decay till they were no longer used for the purposes for which they had been excavated. In 1821, however, the British re-opened the canal of Ali Merdan Khan, now called Western Jumna, extending from the river Jumna opposite Kurnaul, to Delhi, a direct distance of 100 miles.

The Eastern Jumna Canal (Zabeta Khan's, or Great Doab Canal) was surveyed in 1822 and completed in 1830. This canal separates from the Jumna a few miles below where that river issues from the northern mountains, and after a course of about 150 miles, again joins that river nearly opposite Delhi, passing through Saharunpore, Rampore, Shamlee, and other towns of note, and fertilizing an extensive tract of country. The cost of this canal was Rs. 4,37,995.

The famine of 1837-8 is still fresh in the recollection of many European gentlemen. It was at that time that Government directed its attention to irrigation works especially, though the subject had during the administration of Lord Hastings been taken up and surveys made of many of the irrigation works of Mahomedan rulers. The Delhi canal was first taken in hand by Lieutenant Blaine, who lived to see the canal re-enter Delhi after a suspension of half a century. The Western Jumna Canal was the next work undertaken, and completed in 1830; it was succeeded by the Eastern Jumna Canal. The Ganges Canal was commenced in 1840, but the works on it were suspended by Lord Ellenborough in 1842; in 1844 it was resumed and carried to completion in 1852. It extends from Hurdwar to Cawnpore, a distance of 810 miles.

Of all the works of public improvement which can be applied to an Indian province, works of irrigation are the happiest in their effects upon the physical condition of the people. And foremost among all the works stands the Ganges canal, whose main stream was opened on the 8th April 1854. There are besides several other canals which intersect the country in all directions.

In 1848 Colonel R. Napier, examined the upper part of the Baree Doab, and gave the outline of a plan for drawing off the whole body of the waters of the Ravee for irrigation. The plan having received the sanction of the Court of Directors the Baree Doab Canal was commenced. This canal leaves the Ravee some miles below the Fort of Shah-

pore, and follows the course of the highest line between that river and the Beas. The main canal passes west of the town of Battala, nearly parallel with the present Huslee Canal; by means of a secondary channel the neighbourhood of Lahore is watered, as also the country 30 miles below that city, the principal stream continuing its course along the high land of the Doab till after a course of 247 miles it finally discharges itself into the Ravee at Lahore.

The Huslee Canal (Shah Nuhr, as it used to be called) was dug by the famous Emperor Jehangeer of Delhi, who used to make Lahore his ordinary place of residence. It is alleged that his only object in undertaking this work was to supply the Shalimar gardens with water for their numerous tanks and water courses. The canal, though very diminutive compared to the canals of the British, has been of great use, and yields a large yearly revenue. The head of the Huslee Canal is about a mile above Madhopore, a small village situated on the high and precipitous left bank of the Ravee, at a distance of about 7 miles from Pathankote. The channel of the Huslee is first through the Chukky, a mountain torrent, then across the Kussoor district and the Deenanuggur valley, until it reaches Lahore.

The Mooltan canals are fifteen in number.

CHAPTER XXII.

THE TELEGRAPH.

EXPERIMENTS with galvanism in England were attracting the attention of scientific men in India, and Dr. Dinwiddie, "having had several applications for instructions respecting the new galvanic experiments," sends the *Calcutta Gazette*, of the 29th April 1802, some experimental hints on the subject:—"Take twenty pieces of silver (dollars or sicca rupees will answer) and the same number of pieces of zinc, of the same shape and size. With these erect a column or pile in the following manner. A piece of zinc, then a piece of silver; on the silver a piece of flannel or broadcloth, well soaked in water; or, which is better, in a solution of sal ammoniac, or common sea salt, in water. On the wet cloth lay another piece of zinc, then silver, then cloth, and so on till the whole be piled. If now two wires or other pieces of any kind of metal be held, one end of each, between the lips, and the other ends be brought, one to the bottom and the other to the top of the pile, a smart shock, resembling that of electricity, will be felt in the mouth, and a flash of light will be seen; and this as often as the wire is lifted off and again brought in contact with the metals. If the ends of the wires previously wetted, be brought to the middle of the cheeks, the flash will be more vivid, but the shock will be much less. If the hands be well wetted and the discharge be made as in electricity, a shock will be felt in the fingers and wrists. If the pile be begun with silver, the order will then be—silver, zinc, cloth, silver, &c. The power of the machine increases with the number of plates, but in a less proportion. It also increases with the surface, though in a much less proportion. Care must be taken to clean the metals, every time the pile is erected; also that no water get between the touching surface of the plates. When two piles are used they must begin, and consequently end, with different metals; the bottoms may then be connected and the circulation made at the tops."

James Dinwiddie, L. L. D., in early life pursued the honorable career of a teacher of youth, and for many years filled the office of teacher of the mathematical school of

Dumfries. He afterwards distinguished himself as a public lecturer on various branches of science, in which capacity he visited the chief cities of the British empire. Having attracted the notice of Lord Macartney, he was selected by that nobleman to accompany the Embassy to China as superintendent of mathematical instruments intended as presents to the Emperor. After discharging the duties of his appointment to the satisfaction of his superiors, Dr. Dinwiddie proceeded to India, where he was selected by the Marquis Wellesley as lecturer on Botany in the College of Fort William, which had just been established. Here Dr. Dinwiddie spent several years, and returned to England with a competency, but his health shattered. He died in March 1815 at Islington.

The antiquated system of telegraphic communication by semaphores, between Calcutta and the mouth of the river Hooghly, must be in the recollection of some though not many of our readers. Their high towers, reaching to eighty and even a hundred feet high, were landmarks and points of observation from which topographical surveyors were accustomed to view the country which they had to map.

Semaphoric communication was first proposed by Captain Weston in 1827 or 1828; but the projector died before any thing was done for the realization of his plan. After his death, however, the mercantile community bestirred itself in the matter and petitioned Government that the communication might be introduced, offering to contribute towards the payment of the establishment. In May 1830 the line of semaphoric towers was completed,—they were thirteen in number and extended from the Cowcolly Lighthouse below Kedgeree to the Calcutta Exchange, and the first public communication from Diamond Harbor was given on the 21st June 1831.

The mode of working them was by signals, such as those used on the railway lines, but much more clumsy. In foggy weather the semaphores were useless, as the signals could not be perceived; at nights also, the happy signallers of those days were permitted to enjoy their night's slumbers undisturbed, as the signals were not illuminated and hence could not be seen. This system of telegraphy continued in operation till the introduction of the present electric telegraph.

Our readers will have some idea of the state to which the system of telegraphy had been brought in 1832, when we mention, that "in favorable weather, in eight minutes, a return had been made through a line of 400 miles to a communication from the presidency, or at the rate of a hundred miles in the minute." The line of signals reached as

far as Chunar, about 500 miles from Calcutta. The mode of telegraphing was by means of semaphores, or arms on each side of a post similar to what are still used on our railway lines to note danger or safety, in the day time. A line of semaphoric stations was carried as far as Kedgeree, and subsequently to Saugor island. The expense incurred in the erection of the semaphores was borne by Government, and the amount was about 25,000 rupees. The establishment was supported by monthly contributions from the mercantile houses, and under-writers, and any others who derived benefit from the prompt intelligence which the semaphores afforded.

Towards the close of 1849, Government appears for the first time to have contemplated the establishment of communications in India by means of the electric telegraph; and Dr. W. B. O'Shaughnessy, who had been engaged for many years in experiments in electricity, was directed to report on the subject. The first line was from Calcutta to Diamond Harbor, which was commenced on the 5th of November 1849.

The first electric communication attempted in India was opened for the public service on the 1st of December 1851, under the direction of Dr. O'Shaughnessy, afterwards Sir William, who had thrown his whole soul into this undertaking. On the 4th of March 1852 the line of the electric telegraph was laid across the Hooghly, a little above Diamond Harbor, and shortly after seventy miles of telegraphic communication had been completed between Calcutta and Kedgeree, and the intermediate stations, with two miles of river crossings. The old semaphores then ceased to work, and intelligence was transmitted from below at all hours of the day or night.

It was in the beginning of April 1852, that Dr. O'Shaughnessy reported favorably on the above experimental line of electric telegraphs; and in November 1853, the construction of the telegraph line from Calcutta to Agra was commenced and completed by the 24th March 1854. Since which lines have been carried to Peshawar and to every important station in India. It has been found necessary to construct Indian telegraph wires much more strongly than those in England, for the large birds and numerous wild beasts which swarm in the thick jungles would break down or drag away wires similar to those used in England. Hence the Indian wires are, in fact, steel bars of about half an inch in thickness, strong and unyielding.

There is always something so mysterious about the telegraph even when we watch it in operation, that we are more inclined to look upon it as the coinage of some fertile

imagination than a matter of fact reality. And yet with all its mystery, with all the subtility of the working of this silent and unseen power, there it is. You take your stand at the electric dial, and by the mere motion of a handle you hold converse with your friend who is hundreds of miles off. You can rejoice or condole with him or cheer or soothe him at pleasure as if he were at your side. And this wonderful power which annihilates time and space is not as it were the mere creation of yesterday, but it may be said to have been dimly shadowed forth from the remotest antiquity. Without any irreverence to the Sacred Volume, we may say that in the book of Job, the oldest on record, we may find an allusion to the telegraph in the question "Canst thou send lightning that they may go and say to thee, Here we are?" For the same physical principle which produces the forked lightning; the same power which splinters the sturdiest forest trees, levels towers, shatters steeples, and sometimes strikes herds of quadrupeds lifeless to the ground; the same power which excites the tremulous murmur of the earthquake and displays its terrific energy in the roar of the volcano, is the same as that which in the electric telegraph is subdued by human art and made subservient to the requirements of civilized life.

The electric telegraph, too great a boon to be lightly spoken of, is however divested of the charms that sweetened and assisted communication by the old system of letter writing. The writer might be known and loved in his letter which could not help being characteristic; but the telegram is the dry bones of correspondence. Gushes, sighs, tears, sallies of wit, and traits of fondness, do not stand the ordeal of ten words for a rupee, and the frigid medium of unsympathetic clerks.

CHAPTER XXIII.

BIRTHS, MARRIAGES AND DEATHS.

BIRTHS.

ONE of the singularities of the time is found in the *Asiatic Journal* for the year 1830, published in London, in the heading of "*Christenings*, Marriages and Deaths," instead of that which had been the custom before 1830, and which is the custom now. Thus we read in a long list such entries as the following in the papers of that year:—"January 15, a son of Mr. James Griggs, baptised William Joseph Parry; February 21st, a daughter of F. A. Gilfillan, Esq., baptised Anna Frances; March 12th, a daughter of the late J. B. Best, Esq., Bengal Service, baptised Frances Helen Bowen," and so on. So that none but such children as belonged to the church of England could have had their births entered in the chronicles. This innovation however seems to have been short-lived, as we find the old style of announcements in the following year's records.

MARRIAGES.

In 1827 we find the following scale of fees for marriages, &c., as laid down by Government:—

"*Fort William, General Department, January* 19, 1827.—The Right Honorable the Vice President in Council has been pleased to authorise the following revised scale of fees to be received henceforward by the Presidency Chaplains on account of marriages and baptisms, and by the cathedral clerk on the former:—

"*Chaplains.*—A fee of 50 rupees for a marriage by license, and of 16 rupees for a marriage by banns. A fee of 32 rupees for every baptism which the chaplains shall be called upon to administer out of the hours of divine service on Sundays, except in cases of dangerous illness.

"*Clerk.*—A fee of 5 rupees on a marriage by license, and of 2 rupees on presenting the banns for publication."

The following announcements of marriages may be of interest—it was the usual style of such announcements it would appear—and we have taken two only out of a large

number of similar ones as specimens:—"On Wednesday last (March 14, 1792), John Palling, Esq. to Miss Greveley, a young lady possessing every qualification to render the marriage state happy." "On Tuesday, 23rd August 1801, at the new church, Archibald Cockburn, Esq. Register at Hooghly, to Miss Ramus, a young lady of great beauty and elegant accomplishments."

The frequency of impositions on the Calcutta newspapers by the transmission of fictitious announcements of births, marriages and deaths, which were inserted gratuitously, led to the adoption of payment being enforced for such announcements at 8 annas a line as advertisements. The immediate cause for the adoption of this course was the announcement of a marriage in the *Government Gazette* between a Miss Birch and Nabob Culloo Khan, which appeared on the 12th February 1829. The superintendent of the press offered a reward of 300 rupees for such information as might lead to the detection and punishment of the author. Announcements of domestic occurrences were for many years inserted gratuitously in the presidency papers. It was about or after 1840 that payments for such were demanded.

DEATHS.

An Indian churchyard presents a very different aspect to a churchyard in England or elsewhere. The tombs for the most part are very much larger. When first erected or newly done up they are as white as snow, formed, as they are generally, of chunam (lime) plaster, which somewhat resembles roman cement; but after exposure to only one rainy season and one hot weather, they become begrimed and almost black. The birds flying from structure to structure carry with them the seeds of various plants and herbs, and these if not speedily removed take root and grow apace. A stranger wandering in the churchyard of Calcutta or of any of the mofussil stations, might fancy that he was amidst ruins of stupendous antiquity, if he were not aware of the fact recorded on the mementos of the departed when the various structures were erected. Many tombs are annually dismantled of their slabs and their railings by native pilferers, particularly upcountry; the slabs forming tables on which their curry condiments are mixed; and the railing being sold readily in the bazars as old iron. In some instances large marble or stone cenotaphs have disappeared altogether, the materials having been used to pave elephant sheds or camel yards of some rich native in the neighborhood.

We find in the *India Gazette* of 1788 a notice from Mr. Maudesely, undertaker, advertising for work, "having

regularly followed that profession in England." He states that "on account of the great distance of the burial ground, he has built a hearse, and is fitting up a mourning coach;" previous to that funerals must have been more gloomy than at present, the procession continuing for one hour or more. "The coffins, covered with a rich black velvet pall, were carried on men's shoulders, and the European pall bearers arranged a little before they came to the ground."

"James Palmer, Undertaker, No. 39, Radha Bazar," also, in the following year, "informs the public, that the great inconvenience and fatigue, which is experienced in the hot season (and from the distance of the burying ground) by those who have the misfortune of paying the last duties to the deceased, has induced him to provide an elegant hearse, which, with two mourning coaches, is now completed."

In order to contrast the present charges of undertakers with those of that time (1792) for furnishing funerals, we will take a copy of an advertisement by "Joseph Dickson, undertaker, carpenter, cabinet and coach maker, No. 41, Cossitollah, near Lall Bazar":—

(1) A coffin covered with black Boglipore nails, lining, and bearers to carry the body to the ground; grave digging and attendance on the funeral, Sa. Rs. 32.

(2) Ditto covered with black silk and lined inside, do. do. Sa. Rs. 88.

(3) Ditto covered with medium black cloth and inside lining, mattrass and pillow, breastplate and use of the pall, do. do. Sa. Rs. 138.

(4) Ditto covered with fine black cloth, inside lined, gilt or silvered furniture, and use of the second best pall, a hearse and pair, attendance, &c. Sa. Rs. 232.

(5) Coffin of teak wood, covered with superfine black cloth, inside lined, mattrass and pillow, best gilt, silvered or black furniture, and use of best velvet pall, hearse and pair, a coach with pair; the plume of feathers carried before, with attendance, Sa. Rs. 330.

(6) Coffin as above, with inside shell, covered with superfine broadcloth, inside lined with silk, a mattrass and pillow, a complete set of the best furniture, breast plate, glory and urn; handles, escutcheons, angel drops, gilt lace and use of the best velvet pall, plume of feathers, grave digging and attendance, Sa. Rs. 400.

Then there were the silk and crape hat bands, scarfs, &c., which were extra and charged for at Europe shop price per yard.

These rates are pretty nearly the same as those of the present day. We have one peculiarity to notice in Mr. Dickson's advertisement, which shows that the undertakers of those times were more charitable than their confreres of the present day. The advertisement announces that "coffins for the poor" would be supplied "gratis"! Perhaps in those days when gold mohurs could be picked off the branches of the trees, there were no "poor whites" to obtain the benefit of this charitable offer.

The following scale of fees for burials was established by order of Government, dated 3rd September 1813 :—

"For interring a body in the ground, if brought in a hearse or coach ...	Sa. Rs. 32
Do. in a pucka grave, the dimensions of which are not to exceed in length 9 feet, and in breadth 5½	Sa. Rs. 82
Do. if brought on the shoulders and coffin ornamented, and interred in the ground	Sa. Rs. 12
Do. if do. and coffin unornamented ...	*Nothing.*
Do. if brought on the shoulders and placed in a pucka grave	Sa. Rs. 24
A tombstone perpendicularly erected or laid flat on the grave, if it does not exceed 2 feet in width	*Nothing.*
A monument when the ground occupied is equal to the grave	Sa. Rs. 50
Do. when the ground is double the grave	„ 100
Do. do. treble the grave	„ 150

Among the most flourishing trades was that of an undertaker. As late as 1820, an undertaker about to sail for Europe demanded 20,000 rupees for the good will of his business during the months of August and September—memorable months in old Calcutta, when as late as Hastings' administration, those who survived those months, used annually to congratulate each other on having a new lease of life.

We shall conclude this brief notice by the insertion of announcements of the deaths of persons who had resided all their life in India or who had been some time in the country.

"In England, in October 1796, Mr. Chapman, of the India House, well known by the appellation of 'The Twenty-fifth Director'!"

"At Hyderabad, on the 25th March 1798, the celebrated *Raymond*,"

"At Calcutta, on the 9th April 1798, Sandy Scott,—than whom perhaps there was not a better Reel and Strathspey Player in India, and those sons of Caledonia, partial to the *Highland Fling*, must long bewail his loss, for, to give him his due, in the words of honest Robert Burns, he was truly a '*thairm-inspiring*' body! It may be worthy of remark as elucidatory of the general pride of Sandy's nation that he begins his will calling himself '*Writer* and *occasional* musician.'"

"At Madras, on the 21st January 1802, Mrs. Crimshore, the relict of an officer formerly on the establishment, aged 98 years."

"On the 9th June 1802, Mrs. Mills, wife of Captain Mills, Hampstead Road. This lady was formerly well known and much admired for her musical powers, first as Miss Birchill, and afterwards as Mrs. Vincent. She left the stage on marrying Captain Mills, and accompanied him to India. Captain Mills is the only survivor of those who were in the Black Hole in Calcutta."

"Lately (1802) in the service of Holkar, Major William Henry Tone, a gentleman of distinguished abilities, and author of *Observations on the manners and customs of the Mahrattas*."

"On the 19th September 1803, Mr. John Obeck, in the 75th year of his age. He had been resident in India for nearly fifty years. He was some time the associate of the venerable Swartz on the coast. For the last twenty-five years he has been resident here (Calcutta). His chief employment has been to distribute the monthly charities granted by the church to the poor inhabitants of Calcutta; and multitudes of the sick, of the friendless, and of the indigent have witnessed his benevolent labors for a long series of years. He has left two daughters in slender circumstances."

"A native of the writer caste died at Chandernagore, on the 23rd August 1808, at the advanced age of one hundred years. His wife aged ninety, resolved to show her attachment by following her husband to the funeral pile, and by submitting to be burned alive with the corpse."

"Suddenly, at Cawnpore, about the end of June 1813, James Inglis, Esq., formerly of the firm of Sinclair and Inglis; this young man weighed a few days prior to his death *twenty-six stone nine lbs.*"

"On the 10th July 1813 at Calcutta, Ena O De Atah, wife of Edward Roberts, late Director General and Commander-in-Chief of the Army employed in the Indian Wars

in the Marquesas Islands. This princess was the daughter of Carto, the reigning King of the Marquesas, a group of islands in the South Seas, in the latitude of 90-58 S."

"On the 10th October 1815 at Calcutta, Mrs. Knox, aged 74 years. She was the last of those who survived the horrors of the Black Hole in 1756. She was at that time 14 years of age and the wife of Dr. Knox. She preserved her faculties till the last."

"At Madras, on the 19th November 1824, Mr. John Shepherd, proprietor of the canvas manufactory at Baypoor, aged 54 years and 26 days. Mr. Shepherd arrived in India on the 7th July 1788, and faithfully served his king and his country for the space of nineteen years, in His Majesty's 52nd and 77th Regiments as a Sergeant, from which he took his discharge, and established a canvas manufactory at Baypoor in the year 1808, in which, however, from proper want of encouragement he failed, and after a lingering illness he died."

"At Madras, 21st January 1825, Andrew Scott, Esq., of the Civil Service, in the 72nd year of his age and the 52nd of his faithful service to the E. I. Co."

"At Serampore, on 7th October 1828, the Honorable Colonel J. Krefting, in the 71st year of his age. Colonel Krefting had been forty-two years in India, twenty-eight of which period he had been the Chief of the Settlement of Serampore."

"On the 29th October 1828, Mr. John Dacosta, the oldest inhabitant of Bandel, near Hooghly, aged 102 years."

PERPUSTAKAAN NASIONAL

CHAPTER XXIV.

CALCUTTA MARKETS.

THE bazars of Calcutta are as unlike, in their character and appearance, those bearing a similar designation in England, as their proprietors and inmates differ from the shopkeepers in the emporiums of Soho square and the Pantheon.

In the Calcutta "New China" bazar, the uninviting store room on the ground floor, crammed with chests of tea, casks of ale, tobacco, and groceries of all sorts, in wholesale quantities, the narrow dirty stairs and mean exterior afford no promise of the wealth which is usually displayed on the floor above. Ascending you find yourself in a long room, or suite of rooms, where, with certainly but little regard to methodical arrangement, are collected the various importations from England, France, America and China, together with the produce of India. Silks, lace, bijouterie, confectionary, sardines, and samples of the best of claret and cognac; China boxes and baskets, feather fans, and beautiful specimens of workmanship in ivory, mother-of pearl, and tortoise shell; services of china and glass; saddles, ironmongery, and stationery are crowded together.

The proprietor, a fat Bengalee, dressed in garments of the purest white, lounges lazily about, and replies to your interrogatories in surprisingly good English. The whole of these worthies are proverbially wide awake to their own interests, and many of them are vastly amusing dogs, recommending their wares in terms of the most ludicrous exaggeration. From the number of idlers who are in the habit of frequenting their shops, they have imbibed gossipping propensities, and become inoculated with a sort of Anglomania, adopting their visitor's topics of conversation, affecting peculiarities of expression and slang terms. They are on the whole a good natured and most accommodating fraternity, as some gay Lotharios and fair intriguantes can sufficiently vouch for; whilst many a thirsty and weary mortal can bear testimony to the excellence of the pale ale, soda water, or sherry, so liberally proffered on all occasions in the store rooms of Bindrabun Pal or Sonatun Mullick, and others.

The "Old China" bazar is far more extensive than the new one just alluded to; but the shops are much smaller, the European wares exposed for sale are fewer in quantity, less novel, and therefore less esteemed. This, however, is the best place to procure country-made furniture and many other articles, amongst which may be reckoned books, second-hand or new, purchased by natives who drive a trade by attending auctions for this purpose. They are more profound bibliopolists than a stranger would suppose, being not only acquainted with the names of the best authors in the different European languages and of the standard works, but they can likewise distinguish the most valuable editions of each. In passing through this crowded mart your palkee is closely beset by a swarm of skirmishers from the shops on each side, all of them bawling and chattering in broken English and Bengalee, and almost distracting you by their importunities to enter their shops.

We give a specimen of a scene described in "Local Sketches" of John Newcome's first visit to this bazar:—

"This shop, s-a-a-r! Very fine shoe-blacking I got, s-a-a-r!"

The startled griffin looked through the half-closed doors of his palankeen, and beheld the being that had given utterance to the discordant sounds. It was a lank, hatchet-faced native, clad in dirty white, much in the same style as the ship's *sirkar*. This interesting person stood in the attitude of earnest invitation, bending forward his meagre body towards the party addressed, and pointing, over his shoulder, back into the dark cave at whose entrance he was posted. While John Newcome was gazing *en passant* at the vendor of Day and Martin, the doors of his palankeen, opposite to those from which he was looking, were rattled asunder, and an eager and cunning-looking face was thrust into the vehicle.

"Salam, Sir! Very fine black beaver hat I got! master come once and see?"

Almost at the same moment another eager and cunning-looking face appeared at the opposite side;

"Come in my shop, gentlem-a-a-n. Beer I got! London-bottled serry I got—Very good siggar I got!—Master want a case of gin."

Slightly confounded, our friend Newcome turned his bewildered looks from one to the other, as if to enquire what all this was to lead to. Soon two faces appeared at each door—then three—four———then the doors were darkened

by them. The owner of every face strove to get it as near as possible to that of our friend; but as all could not get *very* near, some were obliged to content themselves with sending their most sweet voices to his ears. And so from every mouth proceeded a torrent of words, which pouring into the *palkee* at both doors, nearly overwhelmed its occupant. The bearers still held on their way, but it was slowly, for they had much difficulty in dragging their burden through the throng, which had gathered, and was still gathering round it. Sometimes one of the mob would, in an authoritative voice, command them to stop, wishing them to believe that it was the pleasure of their fare to alight for the purpose of patronising *his* establishment. But the bearers were knowing fellows in their way, and so heeded not, but pushed through the crowd as well as they could. To advance even slowly, however, soon became a matter of impossibility. The word had passed along, as if by telegraph, that a new arrival had entered the precincts, and that was enough to put the place in commotion at any time. Mazeppa, during his "ghastly ride" on the wild horse, was much to be pitied; but the wolves that hunted him did it silently, and he finally escaped their fangs. Alas, for poor John Newcome! he was doomed, first to be stunned by the clamour of his pursuers, and then to become their prey. The hubbub around him increased as he proceeded. It was a confused jabber of many shrill voices, amidst which he could detect only broken sentences like these——"my shop sar! jackets got—Rodgers' knife—master see once—old servant—plated-ware—India-rubber braces—long-clot—Mac'sar oil—Queen's-ware—this shop sar—siggar got—Oddyclong—furni-chure—look here sar?—beer-gris—merrino—toot-brush—silk es-tocking I got—ready-made ee-shurt—what master want!"—John Newcome had persuaded himself that this would soon be over; that these were petty dealers who had established themselves in the approaches to the grand bazar, to intercept, if they could, any unwary visitor to the chief emporium."

John Newcome having at length decided upon one of the shops, where he would supply his wants, is led by the triumphant representative of Gudhapersaud Shaw and Co., a willing captive to the shop of that respectable firm:—

Fresh from the splendid "Establishments" of London, those of the Old China Bazar did not show to very great advantage in the eyes of our friend. He certainly had expected to find these something different from those, but he was not prepared for *so much* difference. The contrast, externally, between the dingy slap-dashed walls, with square holes cut in them for doors, and the gorgeous "fronts" of

plate-glass and gilding which still glittered in his memory, was striking enough. But when he surveyed the interior of Messrs. Gudhapersaud Shaw and Co.'s miscellaneous depot, and compared it with those splendid "Saloons" in which Trade ministers to Fashion in the West, he was astonished—dumb-foundered. He was ushered with much ceremony, into a room hardly wide enough for a respectable lobby, receiving its only light, or rather the mitigation of its darkness, through its two narrow doors, in front. Its rough, dirty walls were partially concealed by a few ranges of meagrely furnished shelves and a dusty glass-case. Its only furniture, besides the fixtures just mentioned, consisted of a Lilliputian desk, before which sat a cross-legged writer, two wooden-seated chairs, (one black and the other yellow,) and a small, shabby-looking looking-glass, whose reflections, like, probably, to those of many who had consulted it, were anything but pleasing. So much for the useful. The ornamental was limited to a lightly coloured print of the amiable goddess Doorga, and a mysterious inscription, in a flaming red (but to John Newcome unreadable) character on a whity-brown ground of wall.

But brief space was allowed our friend to complete his mental sketch of this picturesque interior. After being congratulated on his happy escape from the banditti outside, he was installed in one of the before-mentioned chairs—the yellow one, we like to be particular in our facts—as if he were about to be bled literally and physically instead of metaphorically; or to have a tooth extracted from his head, instead of only a ten-rupee note or so from his pocket. Then, as if to prevent his fainting under the operation, whatever it might be, which he was to undergo, he was most assiduously fanned by one of the under-strappers with a palm leaf *punkah*. And then the senior member of the firm, Gudhapersaud Shaw himself, with smiling alacrity, proceeded to business. He was flanked by two juniors of the Co. who stood ready at the slightest signal to drag from its hiding-place any required, or supposed-to-be-required article of their miscellaneous stock.

"What master please to want?"

"What have you got?"

"Ebreything I got! Master want ready-made jacket?"

"No!"

"Woscut—silk—valenshee—Pantloon—jean—drill?"

"No!"

"Ee-shurt—very fine long-clot ee-shurt I got—master see once?"

"No!"

"Ee-stockings — silk ee-stockings — cotton;—haap ee-stockings?"

"No!"

"What master want! Glove I got, very fine—kid—doskin? Master not want Indy-robber braces?"

"No!"

"Fassonable ee-stock?—black silk hankchief got—very fine?"

"Got any white ones?"

"White—silk—hankchief—ah—um—Master not like black one?"

"White ones you not got, eh?"

"In *this* shop I not got—nother shop I have, very near—there got. Master wait one little—I send?"

No objection being raised, one of the juniors, with every appearance of extreme haste, thrust his toes into a pair of yellow slippers lying with several others on a mat near the door, and shuffled off to procure the desiderated goods from the other shop—*i. e.* from *any* other shop at which they were to be had.

Here was a great point gained. Master must of course allow a reasonable time for the return of the messenger who had been despatched with his concurrence. And in that ten minutes, if no more were allowed, what might not be done in the way of business! Not only might present sales be effected to some amount but it was possible for a skilful tradesman to lay the foundation of a profitable and long enduring connexion. So thought Gudhapersaud Shaw, for self and Co.—and on that thought he spoke—

"I think master not long come in Calcutta!"

"Not *very* long. But how could you know that?"

"Oh master look too much well; Master face too ee-strong—too—too—fat—too—red—like one rose! Master soon from England—no?"

"It's not yet four months since I left."

"Ah! I think so! Master make Civil Servant business?"

"Not exactly."

"Master know Mr. Jems Bluster? He in Civil Service—he very good gentleman—always come in my shop and take plenty things. Master know him, I think—no?"

"Hav'nt the honor of his acquaintance!"

"Mr. Jossuf Macneel of Blueskins and Co., he one great friend of mine. When English gentleman come with letter to him he always says—'You want good thing—cheap thing, you go to Gudhapersaud Shaw, his shop—he dam honest fellow!'"

"No doubt you deserve his recommendation! but how soon shall I see those handkerchiefs?"

"Oh! in one little few moments!"

(Here a second messenger is despatched to the *other shop*, in search of the first.)

"Master got mehm—no?"

"Eh?"

"I mean Master is married.—have one wife?"

"Ah! (*a sigh for poor Anna.*) No!"

"Master soon get one! Plenty handsome young lady in Calcutta—got—one, two lac. They see Master, then they want to marry him. Master will go to *burra khana*, that is large dinner, and ball, *nautch*, dance. Master take one dozen bottle Mac'sar oil—Rowland jenwin—see sir, ee-stamp!"

"I don't think I require any now! I wish your man would come back!"

"Soon will come! Look here, sir, many pretty thing got. (An adjournment to the glass-case which has been previously opened for the extraction of 'thine incomparable oil, Macassar')—I think master *will* take haap-dozen Mac'sar oil, very cheap prize, two rupee bottle, twelve rupee. Labender water, ee Smith's—oddy-clong, toot-bruss, hair-bruss, essence rose, millyflower, royal bokett, which will master like? troussors-eestrap, chess-man, sigger case, silk braces—"

"Ah here are the handkerchiefs. I'll look at those things again just now?"

The white silk handkerchiefs were exhibited, extravagantly lauded by the shopkeepers, and somewhat hypercritically examined by their customer. They were not exactly what he wanted, but they would do nevertheless! Price——very cheap, only twelve rupees for the piece of seven! Too much?—nine! Too little——eleven! No! ten!—Taken. * * *

When at length, Mr. John Newcome got clear of Old China Bazar, he was somewhat astonished to find that of the hundred rupees with which he had entered it, there remained —none. But he was possessed of an elegant assortment of useful and ornamental articles. One dozen white cotton socks, one black satin stock, one segar case, six bottles of Macassar oil, three ditto essence of rose, one box of eau de cologne, one piece of white silk handkerchiefs, one piece of grass-cloth ditto, one piece of American jean, two feather fans (intended as presents to Anna and her mother,) besides several other things which have escaped our memory."

But to form a correct idea of a purely Oriental bazar, it is necessary to visit the "Burra bazar," or, as it is commonly called by Europeans, (though wherefore we know not), the Thieves' bazar. A great portion of this emporium is covered in, and is two stories high. Its streets, or rather lanes, are so thronged as to be impervious except to pedestrians, and even they can progress but slowly, by dint of jostling and elbowing. Here are squeezed together all castes and denominations—Mussulman and Hindu; Bengalee and Rajput; Mughs and Burmese: Chinese, Malays, Parsees, Negroes, and every shade of Lascar. The list may be closed by a sprinkling of beggars, exhibiting the most loathsome cases of deformity and disease, and not a few specimens of those disgusting objects the Fakirs, their long matted hair plastered with ochre and twisted like a coil of snakes round their heads, and their naked bodies smeared with a filthy composition.

All the produce and manufactures of the East are here procurable at a cheaper rate than anywhere else in Calcutta; but all dealings are for ready money only; not a purchase can be effected, much less an article removed until "the coin is posted." Beautiful shells in great variety, coral of all sizes in strings; silks, brocade, gold and silver tissue, precious stones, pearls, bullion; the coinage of every country; native ornaments, and wearing apparel, are a few of the many commodities. The upper story is chiefly occupied by wholesale dealers in cotton and woollen manufactures.

Suffocated with heat, stunned by noise and oppressed with the mingled odours of tobacco, garlic, utter, pân, and every other abomination, the visitor, having satisfied his curiosity or supplied his wants, emerges with thankfulness into daylight and fresh air.

The following notice of the establishment of the Dhurrumtollah market we find in the *Calcutta Gazette* of the 11th September 1794:—"We observe with satisfaction that the new bazar, from its very eligible situation, has already contributed much to the convenience of the community at large. Such an establishment, from the great increase of the inhabitants and the situation of the Chowringhy houses, has long been wanted. Its vicinity to that fashionable part of the town, as well as the new tank and the river, and occupying as it does an angle of the four principal cross roads, are circumstances peculiarly favorable to those who frequent it, and consequently advantageous to the proprietors."

The Tiretta Bazar was so named after a Frenchman of the name of Tiretta, who established it about 1788; he was

superintendent of streets and buildings. It yielded in his time a monthly rent of Rs. 3000. It was valued then at two lakhs, and Tiretta having become bankrupt, his creditors offered it at that sum as a prize in a lottery. This bazar was situated in the Chitpore road and occupied in 1827 a piece of ground nine beegahs nine cottas and a half in area. It was enclosed with a wall. On the south side was a range of godowns or shops for the sale of all sorts of grain. On the north was a cheroot manufactory, and a butter market. At the entrance and the eastern aspect was a meat market. The centre was occupied with fish, fruit, greengrocery, spice and tobacco shops, and also poultry. This bazar yielded Mr. Baretto a monthly income of 2200 rupees.

The *Chandney Chowk* is a cluster of shops or stalls for the sale of every description of goods from a needle to the largest piece of furniture. The shops are united by overhanging roofs which form covered passages between the shops, and keep away the light of heaven at the same time. This is the bazar where goods can generally be bought at the lowest prices, the quality however is generally found to be very inferior.

. The large Municipal markets which now exist were established after 1858, and therefore do not come within the scope of this work.

CHAPTER XXV.

SHIP-BUILDING.

A proposal was made in 1758, for having a dock in Bengal for the reception of His Majesty's ships, "in case the squadron should winter here." This led to the formation of the Kidderpore Docks at a place called Surnam's Garden, so called from William Surnam, who went in 1714 on an embassy to the Great Mogul.

To Colonel Henry Watson, who was Chief Engineer to Government, unquestionably belongs the honor of having established the first dockyards in Bengal. His penetration led him to perceive the advantageous position of the Bay of Bengal in reference to the countries lying to the east and west of it. He felt that if the English marine was placed on an efficient footing, we must remain masters of the eastern seas. He therefore obtained a grant of land from Government at Kidderpore, for the establishment of wet and dry docks, and of a marine yard in which every facility should be created for building, repairing and equipping vessels of war and merchantmen. His works were commenced in 1780. He spent ten lakhs of rupees on these docks. Near the docks, he erected a windmill; but as it commanded a view of a native's zenanah, the native went to law and obtained a decree that the windmill should be pulled down.

In the year 1781, Colonel Watson launched the *Nonsuch* frigate of 36 guns, which was constructed under his own directions by native workmen, and proved remarkable for her speed. He devoted his time and his fortune to this national undertaking for eight years, and in 1788 launched another frigate, the *Surprize* of 32 guns; but his resources were by this time exhausted; after having sunk ten lakhs of rupees in his dockyard he was obliged to relinquish it. The docks afterwards were purchased by James Kyd, an East Indian gentleman, who not only endeavored to stir up his own section of the community to seek an honorable independence by their own exertions, instead of wasting their lives in the subordinate position of clerks, but himself set them the example of independent enterprize in the large docking establishment which he conducted at Kidderpore. The docks

are now the property of Government, and are appropriated to the repairs of the public steamers and pilot vessels.

Previous to Colonel Watson's first vessel being launched in Calcutta, two vessels had been constructed, one in 1769 and the other in 1770. The famine, caused by the ravages of Holkar in the Carnatic, in 1780, gave an impulse to ship-building. The Government were roused to a sense of the importance of the shipping interest; they could not supply vessels in sufficient numbers to convey food to the famishing population of the south. Surat, Bombay and Pegu had then a monopoly of ship-building. Bombay had docks as early as 1735. Waddel followed Watson and had docks in Kidderpore in 1795.

Before the year 1780, Bengal was almost entirely dependant on Surat, Bombay, Damaun and Pegu for shipping. The building of ships had been always a great source of profit to Damaun, and the art is still carried on to a great extent. The following ships were built at Damaun for the port of Bombay between the years 1790 and 1818, besides many for the Arabs and Macao merchants:—In 1790—Hercules, 700 tons. 1791—Eneas, 600; Amelia, 987. 1792—Jehangier, 650; Gloster, 294. 1794—Friendship, 870. 1795—Ewer, 324; Contribution, 400. 1796—Seton, 569; Escape, 310. 1797—Candidate, 709. 1798—Trincomalee, 350. 1799—Bombay Merchant, 439; Fair Armenian. 1800—Adam Smith, 668. 1801—Solimany, 670; Admiral Ranier, 500. 1802—Waldegrave, 550. 1809—Windham, 800. 1813—Portuguese, 503; Asia Felix, 350. 1814—Bon Success, 450; Lovely Tish, 300. 1815—Glorioso, 500; 2 Portuguese vessels, 1,000; Prince, 300; Hamooan Shah, 670. 1816—Two Portuguese craft, 1200. 1817—Principio Regent, 700. 1818—Two Portuguese craft, 1200; 1 Brig 180. The builder of these vessels was a Hindoo—the lines of his craft were all on one model. They were too short for their length, and would not sail well in a head sea. They carried their cargoes well and sailed well with the wind abaft.

In 1795, the Indian Government issued the following:—"The Governor General in Council adverting to the importance of ship-building to the settlement, and with a view to encourage the same, has thought proper to abolish from this date, the customs heretofore collected on timber, imported, as well by sea, as from the Upper Provinces. (Sd.) C. SHAKESPEAR, *Sub-Secretary to Government.* Fort William, November 30, 1795."

Between 1781 and 1800, thirty-five vessels, averaging 17,020 tons were built in Calcutta; and from 1781 to 1821 the number built was two hundred and thirty-seven.

The construction of ships was not confined to Calcutta; at Fort Gloster, between 1811 and 1828, twenty-seven vessels, measuring 9,322 tons were built, and as early as 1800, a vessel of 1450 tons, the *Countess of Sutherland*, was built at Titaghur, near Barrackpore.

In 1817, Messrs. Kyd and Co. launched the *Hastings*, a 74 gun ship, of 1705 tons burthen, which proved a superior vessel in every particular. And so great had been the improvement since that period, that Bengal ships, built of teak and saul, were preferred to any other for durability and wear. In 1812 the *Castle Huntley* of 1200 tons, built for the East India Company's trade, was launched from the same yard; and in 1813 the *Vansittart* of 1200 tons, and intended for the same service, was launched from Messrs. Gilmore and Co.'s building yard.

A dock was established at Sulkea, by Mr. Bacon, as early as the year 1796, and the *Orpheus* frigate was the first hauled into it. With the exception of the Government docks at Kidderpore, all such establishments are now very properly confined to the right bank of the river.

Of the other presidencies Bombay took the most prominent place in the ship-building trade. On the 5th November 1793 was launched from the dockyard of Messrs. Lowis and Morris the *Dragon* cutter, "pierced for ten guns, besides swivels, built by Mr. William Davidson, who has finished her in a very masterly manner: she is about 100 tons burthen, and appears to be the first of the kind, in point of excellence and perfection, ever built in India."

The conduct observed by Europeans towards the natives was much commented on in the papers in 1800. The practice of designating the natives by the contemptuous appellation of "black fellows" was greatly condemned. The following striking anecdote is narrated, to show how the natives themselves viewed the insult:—"The art of ship-building had attained, under the conduct of natives alone, a degree of perfection, which enabled it to bear a fair comparison with the same art in England. The entire construction of vessels had been for many years conducted in Bombay, under one Jemsetjee, a native Parsee, who, from being a common ship carpenter, rose to become master builder in the Company's dockyard; and in the year 1800, the first frigate built of teak for His Majesty's service was launched into her proper element. During the preparations for the launch, to which the governor and all the naval officers of His Majesty's service were invited, it is said Jemsetjee, having walked once or twice round the vessel, and elated at her completion in so good a style, deter-

mined to commemorate the event, which he did in the following manner. Having gone quietly below into the ship's hold he caused these remarkable words to be carved on the inside of her kelson—'This ship was built by a d——d black fellow—A. D. 1800.' The circumstance was not known for some years afterwards, until the vessel was brought into dock, and Jemsetjee mentioned the fact and pointed out the inscription."

On the 14th November 1803 was launched at Beypore in the Bombay Presidency, a ship of about 400 tons burden, under the name of the *Duncan* in honor of the Governor of Bombay, under whose patronage she was built. This is the first English ship ever built in India from teak timber entirely the produce of the Company's territories. By far the greatest part of the timber hitherto used had been procured either from Bassein or other parts belonging to different Mahratta states to the northward of Bombay, or from Cochin and Travancore to the southward of Malabar. But not only the whole of the timber of which this ship was constructed was the produce of the Company's territories, but a considerable part of the iron, pitch and tar used in her construction were the native produce of Malabar. The whole of the tar made use of was extracted from the chips and sawdust from the vessel herself, and no other tar whatever was made use of than teak tar, which is allowed to be superior to the Norway or any other tar at present imported from the northern nations of Europe.

The first British ship of the line constructed in India for the Navy, was launched at Bombay on new year's day 1808, and christened the *Minden* of seventy-four guns.

The second frigate, built for the English Navy at Bombay, was launched in March 1809, and named the *Salsette*. The vessel was built entirely of teak.

The ship *Charles Grant* of 1200 tons was launched at Bombay on the 6th February 1810. The building of teak ships in India was beginning to be appreciated. It was supposed that vessels built of teak would endure twice as long as oak built ships of the same class.

The *Cornwallis* was floated out of dock at Bombay on the 2nd May 1813. She was 1767 tons burden, and 74 guns. Built by the venerable Parsee shipbuilder Jemsetjee.

The *Malabar*, 74 guns, was built at Bombay by Jemsetjee Bamanjee, and launched on the 28th December 1819. This was the first ship built at Bombay upon Sepping's principle.

The following seventeen ships of war were built at Bombay between 1805 and 1829:—The Minden, Cornwallis, Wellesley, Melville, Trincomalee, Malabar, Ganges, Bombay and Asia, of the line; the Pitt, Salsette, Amphitrite, Seringapatam, and Madagascar, frigates; the Sphynx, Chameleon, Victor, and Zebra, sloops. It was then determined by the English Government that no more ships should be built by the natives in India during the peace, so that as full employ and encouragement as was possible might be afforded to the shipwrights at home.

On the 14th March 1831, an 84 gun ship, the *Calcutta*, built for the Navy by Nowrajee Jamsetjee, was launched at Bombay. This was the fourth line of battle ship, of a similar size which the Bombay dockyard had sent forth into the mighty world of waters. The *Asia* which had been built by the same builders and launched some years before at Bombay, sustained her part in the battle of Navarino, in which she had proved herself an excellent sea boat. The *Calcutta* was the last vessel built at Bombay for the British Navy.

On the 1st March 1798 was launched from the Marine yard, Madras, the *Lord Hobart* schooner, belonging to Mr. Burnaby, being the first vessel of any burthen constructed at that port.

In the six years from 1800 to 1805 the number of ships constructed in Calcutta amounted to 75, and their tonnage to 32,507. In the eight years from 1806 to 1813, the number of vessels built on the Hooghly was 71, and their tonnage equal to 33,719; in a similar period between 1814 and 1821, the vessels were 95, and the tonnage 41,686; the eight years from 1822 to 1829, furnished 61 vessels, and 12,449 tonnage; from 1830 to 1837, the ships launched fell to 36 and the tonnage to 11,538; while the period between 1837 and 1846 the vessels constructed did not exceed 83, and tonnage 10,150.

Thus it appears that in the first twenty-two years of this century, the vessels constructed in this port amounted to 241 and the tonnage to 107,912.

The gradual declension of ship-building in the last quarter of a century, has been so palpable, and apparently so irrecoverable, that we must attribute it to some permanent cause which is likely to prevent its revival in Calcutta. We ascribe it to our inability to construct vessels of such superior architecture, or with such superior economy as to compete with those which are constructed in England.

Of the commercial navy which adorns the port of Calcutta, every vessel of any mark and distinction has been

built in England. The dearer but more productive labor of English workmen, gives the ship-builders of England an advantage over their Eastern rivals in spite of the low wages they pay, and the efforts of the Calcutta dockyards are now confined to the construction of vessels employed in the coasting or China trade, and an occasional steamer. But the increase of shipping in the port has given the docks more lucrative employment in the repairs of ships than they could have expected from building them.

The art of ship-building was introduced into Moulmein about the year 1828, and the first vessel constructed in that port was the *Devil*, of fifty tons in 1830. The art continued in a state of infancy from that year till 1835, when it received a new impulse, and during the eight years to 1843, the number of vessels built and launched there amounted in number to sixty-four, and in tonnage to 17,436. The great advantage enjoyed by the Moulmein builders was derived from the immediate vicinity of the teak forests; but the timber they furnished was considered as by no means equal to that of Pegu.

The loss of life and property in the gale of 1842 drew the attention of Government anew to the importance of guarding against the effect of similar calamities, and of providing a remedy for the dangers to which the shipping of Calcutta are constantly exposed while lying abreast of the town. It was proposed to establish wet docks at Akra, and to connect the custom house in Calcutta with that station by a railroad, eight miles long. This was not carried into effect, but it was resolved to fix upon Kidderpore, in the neighborhood of the spot selected more than fifty years before by General Watson, for this object.

The Pilot service was established in 1669.

In 1836, Custom house officers were first posted to vessels in Calcutta and accompanied the ships to Kedgeree, and inward bound vessels took Custom house officers on board there also. The station was afterwards removed to Diamond Harbour.

In 1838 a lighthouse was erected on False Point.

PERPUSTAKAAN NASIONAL

CHAPTER XXVI.

SAUGOR ISLAND.

To several readers, a few particulars respecting Saugor Island will, in all probability, be new; while to others, they will prove acceptable, inasmuch as they may serve to refresh the memory on points respecting which perplexities of opinion might have arisen. The work from which we obtain the information is entitled "Sketch of the Proceedings and present position (1831) of the Saugor Island Society and its Lessees—by G. A. Prinsep." From it, we learn that the land called Saugor Island consists of a cluster of ten islands at the mouth of the river Hooghly (of which it forms the left bank) intersected by side creeks, three of which afford a navigable passage for large boats between that river and Barratolla, or Channel Creek. The length of Saugor Island (considered as one,) is about twenty-four miles in a direction due north and south. Its greatest breadth is about eight miles, its smallest about a mile and a half.

To what extent, and for what length of time, the island was formerly inhabited, is not known. From the dense nature of the forest, which once covered it from one extremity to the other, and from the size of the trees, it seems probable that it had not been under the plough for a century and a half. Less than half that period would suffice to restore to its full size, a jungle that had been merely cropped by the visits of wooding-boats and Molunghees. It is ascertained, that the island once formed a part of the Zemindaree of Hidgelee; and were other evidence wanting the populous state of that district, with its own position at the mouth of such a river as the Hooghly, gives reason to infer that it would not for ever remain without inhabitants, while there existed in the Soonderbuns a dense population, whose extinction is matter of history. In fact, some large islands at the mouths of the Ganges and Megna are now again very thickly peopled. There is, however, in an old Annual Register, an account of a violent storm in the seventeenth century (1688), accompanied with a very extraordinary rise of the sea, to the height of 40 feet, which is said to have swept away a popula-

tion of 80,000 (or as another account says 200,000) souls, then residing on Saugor.

Besides the fresh water trees already noticed, more certain vestiges of habitation were discovered, both in the central parts of the islands, and near its ruined tanks, scattered bricks, earthen and brass vessels, some of them buried a foot or two under the soil, remnants of brick buildings, chiefly such as appear to have been used for religious purposes, images of idolatry, both wood and stone, &c. Saugor, in its deserted condition, was the dread of mariners. The stagnant water of the retiring tide stimulating a rank vegetation, and rotten masses of fallen leaves and branches of trees, were supposed to give it a pestilential atmosphere, most injurious to the crews of ships anchored near its shores, and to those who ventured in boats among its creeks; while such as were bold enough to land, exposed themselves to a more dreadful peril from the abundance of tigers of the largest species.

Here then there was no asylum in case of shipwreck. The removal of a nuisance so formidable was long anxiously desired. The Court of Directors approved of any arrangement by which the cultivation of the island could be accomplished, without expense to Government. In the year 1807, with a view to facilitate the navigation of the Hooghly, the Honorable Court sent out two lanthorns, for two light-houses, which they ordered to be built at Point Palmyras, and at some suitable spot on Saugor. The duty of selecting a site for the Saugor one, was confided to Commodore Hayes, who landed upon Saugor proper in December 1810, and on his return, reported that the south-west part of the island offered an eligible situation for the purpose, urging that if a light-house were thereon erected, about one hundred feet above the level of the sea, it would lead ships clear of the Gaspar Sand, either by Thornhill's Channel, westward, or by the old channel, eastward of it, and consequently warn ships of their near approach to danger, if without pilots, so as to ensure their safety day and night. A proper examination of the ground, however, he deemed impossible, until a considerable space should be cleared of the jungle upon it. The plan of clearing, as well as the direction of the details was entrusted to the Commodore, who forthwith engaged fifty lascars for the working party, giving them rations in addition to their pay. Without such inducement, such was the prejudice against Saugor, that people could not be persuaded to go there.

A society for the purpose of cultivating Saugor Island was set on foot in 1818, and one of the important objects of

the scheme was the establishment of a boarding house on the south point of the island. This house was erected, and formed for a long time the resort of all the passengers by the Company's vessels, both outward and inward bound. The trading ships of those days seldom proceeded higher than Saugor Island; there they discharged their cargoes in smaller craft, and passengers were in the habit of disembarking and embarking there, making the passage to and from Calcutta in sea-going pinnaces.

The project of clearing and cultivating the land at Saugor Island was steadily carried out between 1818 and 1820, and an expenditure of nearly a lakh of rupees was incurred. Sickness carried off many of the workmen, both Europeans and natives, and several fell victims to tigers that roamed about.

In 1833 during a severe hurricane Saugor island was covered by the sea. Mr. Horton's house at Kedgeree was riddled through by the water breaking, during the brunt of the gale, from four to five feet over the lower floor; the bazar was entirely washed away, and many people drowned. Diamond Harbour was flooded and the fresh water tanks ruined by the salt water breaking into them. The Kedgeree bazar was also washed away, and the greater portion of the residents swept off. And thus ended all attempts to colonize the island, after a vast expenditure of money and serious loss of life.

PERPUSTAKAAN NASIONAL

CHAPTER XXVII.

SUTTEE.

In reference to the antiquity of the ceremony of suttee it may be observed that Diodorus Siculus, in his Narrative of the Expedition of Alexander the Great into India, gives the fullest and most interesting account of the nature and origin of the custom, that is to be found in any ancient author. He says—"This institution took its rise amongst these barbarians (the Rajpoots) from the crime of one wife who destroyed her husband by poison." He then gives a full relation of the ceremony, which he characterises as an "unheard-of crime, and abhorrent from Grecian laws and customs." After describing the contest which took place between the two wives of Ceteus, the leader of the Indian troops, for the privilege of burning on the funeral pile, and which was decided in favor of the younger of the two, he thus proceeds—"She who had lost her cause departed weeping, rending the veil which covered her head, and tearing her hair, as if some great calamity had been communicated to her. The other rejoicing at her success proceeded to the funeral pile, crowned by the females of her household with mitres. She was decked with other ornaments, as if for a nuptial festival, and was attended by her relations, chanting a song in praise of her virtue. As soon as she reached the pile, she took the ornaments from her person, and distributed them amongst her attendants and friends, as memorials, one would say, of her affection. The ornaments consisted of a multitude of rings upon her fingers, set with precious stones of various colours. Upon her head was no small number of stars of gold, discriminated by means of stones of all kinds. About her neck were many gems, some small, and the rest gradually increasing to a larger size. At length, having embraced her family, she was placed upon the pile by her brother, and, to the great astonishment of the people who assembled to witness the ceremony, she terminated thus heroically her life. Before the pile was lighted, the whole army, in military array, marched three times round it. The widow, bending towards her husband's body, uttered no pusillanimous cry when the flames began to roar, which excited towards her the pity of some of the

spectators, whilst others extolled her resolution. There were not wanting, however, individuals amongst the Greeks who condemned this custom as cruel and inhuman." The date of this occurrence is the first year of the 106th Olympiad, or B. C. 314. We have therefore in this instance, demonstrative evidence of the prevalence and even antiquity of the suttee ceremony in India more than 3000 years ago.

"Relationship with a suttee," says Dr. Gilchrist, "gave a certain rank in India in the estimation of the natives. The son of a woman who had performed suttee ranked as a knight; if he could boast that his sister had also burned herself, he would be considered as a baronet; if he had other relations who had also sacrificed themselves, he would rank as a baron, and so on up even to the dignity of a king, according to the number of females of his family who had performed suttee." No wonder then that the male members of the family were so interested in the self-immolation of their females.

We may remark, by the way, that suttee is merely the ordinary way of spelling *sâti*, "a good wife," from the root *sât*. It is quite correct, therefore, to say that such a one "performed the rite of suttee," or "became a suttee"—*i. e.* a model partner.

"A case of suttee is described by Fanny Parks as being witnessed at Allahabad in 1822, a short time before Lord William Bentinck's prohibition of suttee. A corn chandler having died, his widow declared her intention of being burnt with him, though the magistrate offered her a considerable sum of money to relinquish her design. In reply she threatened to hang herself in his kutcherry, if he attempted to interfere with her, affecting to believe that she had been burned six times with her husband, and that the forthcoming would be her seventh time of cremation. As no food or water may be taken, between the death of a husband and the self-sacrifice of his widow, the magistrate deferred the ceremony for two days; but all in vain. The pile was therefore built up; the body duly placed; and guards stationed to keep back the crowd, which was estimated at five thousand people. The widow, clad in a red robe, bathed in the Ganges, and with a burning brand in her hand, walked, with a cheerful countenance, round the pyre, applied the torch, and calmly ascended. Laying her husband's head upon her lap, she rapidly repeated the formula "Ram, Ram, Sati," until the wind blew the flames upon her, when she sprang to her feet, and approached the side as if to jump off. A Hindoo policeman with raised sword drove her back, and was instantly arrested by the magistrate. The widow then leaped out and

ran into the river, her arms and legs being alone slightly scorched. Her brothers-in-law and the mob thereupon yelled and hooted at her, crying aloud "Cut her down! Knock her on the head with a bamboo! Tie her hands and feet, and throw her in again!" The European gentlemen, however, who were present, aided by the police, drove back the clamorous wretches, and protected the unhappy woman. Having slaked her thirst, she now offered to mount the pile a second time; but the magistrate laid his hand upon her shoulder and by his touch rendered her impure. Hindoo law of itself forbade a second attempt.

In a long debate at the India House on the 28th March 1827, on Mr. Poynder's resolution regarding the burning of Hindoo widows, the following most revolting and brutal instance is given where a widow was burnt against her will :—

"One Seethoo, a brahmin, died when absent from his family. A fortnight afterwards his widow, Hoomuleea, a girl of about fourteen years of age, proceeded to burn herself, the pile being prepared by her nearest relations, then at the village she resided in. Her father, Puttna Tewary, was in another part of the country, and does not appear to have been made acquainted with what was passing. Whether the sacrifice was originally a voluntary one has not been ascertained; it must be presumed it was so.

"The preparatory rites completed, Hoomuleea ascended the pile, which was fired by her uncle, the prisoner Sheolol. The agony was soon beyond endurance, and she leaped from the flame; but seized by Sheolol, Bichhook, and others, she was taken up by the hands and feet, and again thrown upon it; much burnt, and her clothes quite consumed, she again sprang from the pile, and running to a well hard by, laid herself down in the water-course, weeping bitterly. Sheolol now took a sheet, offered for the occasion by Roosa, and spreading it on the ground, desired her to seat herself upon it. 'No,' she said, 'she would not do this, he would again carry her to the fire, and she would not submit to this: she would quit the family and live by beggary; any thing, if they would but have mercy upon her.'—Sheolol upon this, swore by the Ganges that if she would seat herself on the cloth he would carry her to her home. She did so;—they bound her up in it, sent for a bamboo, which was passed through the loops formed by tying it together, and carrying it thus to the pile, now fiercely burning, threw it bodily into the flames. The cloth was immediately consumed, and the wretched victim once more made an effort to save herself, when at the instigation of the rest, the moosulman Buraichee, approached near enough to reach her with his sword, and

cutting her through the head, she fell back, and was released from further trial by death."

We could multiply instances of both voluntary and involuntary sacrifices of widows, but that we feel is unnecessary. Even in the very vicinity of the metropolis scenes of this kind were enacted. At Cossipore, Chitpore and other places up to 1828 suttees were usual.

No one thought of taking up the matter in earnest until the administration of Lord Wellesley. This nobleman, who had passed a law forbidding mothers to fling their offspring into the Ganges at Saugor Island, next turned his attention to the parents themselves. By his directions a letter was written to the Sudder, or Highest Court of Appeal under the Company's system, directing enquiries, and suggesting that the custom might be abolished. This was early in 1805. The Court replied at the end of the year, but by that time Lord Wellesley had left the country, and nothing was done during the second brief administration of Lord Cornwallis, or the seven years of Lord Minto, who was occupied with the Dutch, the conquest of Java, and other matters.

At length, about the year 1812-13, the Court and the Government woke up from their slumber, and set about doing something with that earnestness which, be the motives or objects right or wrong, Indian officials never fail to exhibit. It soon became evident that two straightforward and simple courses were open. We might interfere with a strong hand and treat suttee as we had treated other horrid crimes and customs. Or we might simply let the rite alone, like the Churruck Pooja, and the practice of taking old men and women to the banks of the Ganges, and there allowing them to perish with cold and damp, and other venerated customs; trusting that the influence of civilizing agencies would render it unfashionable for a widow to burn. Neither course wanted advocates. Neither perhaps, was entirely free from difficulty. But either one or the other must have proved less pernicious and discreditable than the middle course which was adopted. No law was passed, nor was a total abstinence thought advisable. The practice was to be inspected, regulated, controlled, and reported on; and so, in the year 1813, a code of minute instructions was circulated by order of Government, the results of which, for nearly fifteen years, were such as it probably never entered into the heads of the originators to conceive.

These rules were tinkered subsequently, but their general purport was as follows. Police officers were told to obtain the earliest information of an intended suttee; to repair

to the spot; to ascertain if the sacrifice were voluntary; to prevent it if procured by force, or by means of drugs or intoxication, or in the case of pregnancy; and of course to furnish an elaborate report, with particulars of caste, occupation, residence, number of children, and so forth. Then widows who had young children were not to burn, unless some relative came forward to support the orphans, which by the way Hindoos are never slack to do. Magistrates were allowed to use all the arts of rhetoric or persuasion to save the widow, even when the sacrifice was, as it is gravely termed, "legal," and relatives were to be fined for failure to notify the occurrence. In fact, the executive hierarchy of the British Government was placed in a situation analogous to that of referees, who should be sent down by the Home Office to preside over a prize fight, or of Roman proconsuls regulating a combat of gladiators.

From this time returns of suttees figure prominently in the annual reports. No details are forthcoming for the year 1814. But in 1815, within six divisions or commissionerships, 378 widows were "returned" as burnt. For the next few years the schedules grew in size, and we find the totals variously, in 1816, 442; in 1817, 707; in 1818, 839; in 1819, 650; in 1820, 597; in 1821, 654; in 1822, 513, and in 1823, 575, making a gross total in nine years of 5425 individuals who had thus perished; and taking into the account those who had been burned at Madras and Bombay, the number would be over 6000. In short two women on an average calculation were said to be destroyed in that manner every day in the year. The children of various ages who were left in an orphan and destitute state, in consequence of these sacrifices, in Bengal alone, amounted in the above nine years to 5128. Speaking roundly, more than 500 women were allowed to immolate themselves every year between 1814 and 1829, while the British Government *patronized the show*. During the greater part of this time, a paper controversy blazed as fiercely as these funereal flames. Indian official life, an eminent administrator has told us, is short, while Indian discussions are very long; and suttee was no exception.

With reference to the question of suttees which eventually were put down by the strong hand of the law, opinions were at this time (1827) strangely divided as to the advisability of using authoritative means for its suppression. In many instances persuasion had had the effect of preventing self-immolation, but frequently the act was entirely voluntary on the part of the widow. The classes, to which the husbands of the suttees belonged, were various, comprehending all degrees, from the zemindar and pundit to the beggar, and

including also native government officers; as well as persons of all circumstances, from those in possession of ample means of subsistence to individuals "in very miserable circumstances;" the greater part indeed were in humble condition. The Government of India refused to interfere by any legal enactments, and the rite continued.

The Rajah of Tanjore, to his honor be it said, endeavored in every way to put down the practice. He denounced it as "a barbarous and inhuman rite;" he interdicted his own wife in the most solemn manner sacrificing herself on his funeral pile, and said he would discourage the practice wherever his influence could have any weight; and several devoted victims were through his means rescued from a cruel death, and were supported by his bounty.

Captain Robertson, the collector of Poonah, in his district had the funeral pile constructed on the "most orthodox style," that is, according to the shastras. This style was as follows:—"Above was a light covering of dry twigs supported by four forked posts firmly fixed in the ground; the ground below was covered with wood and cowdung, leaving a space of about five feet to the top; on three sides the pile was surrounded with grass and straw, and the fourth was left entirely open," so that the woman could escape if so minded. She was also to be left free of action, and not bound down by bamboos and ropes to the corpse as was the usual custom. But even these means were rendered useless in many instances through the determination and self-devotion of the victim—or shall we rather say, through the infatuation and the drugs administered to the unfortunate creature, which took away her senses.

We will not here give any of the harrowing instances of suttee which were published in so many of the papers before us. It was the opinion of the Court of Directors, that they should "wait till the slow influence of education and more correct habits of thinking, which cannot be denied to be now gaining ground in India, extinguishes a custom not kept alive by persecuting or irritating measures." The custom was peremptorily put down by law some years later.

All this time, too, while the Government fiddled and widows burnt, a quiet intimation from one of the Judges of the old Supreme Court, to the effect that he would simply treat suttee as murder, had completely prevented the practice in the limited tract bordered by the river Hooghly and the Mahratta ditch. Widows might be reduced to ashes on one side of the Circular Road, but not on the other; at Garden Reach, but not at Chandpal Ghaut; at Howrah, but not on the Esplanade.

But at last came the hour and the man. Lord William Bentinck had not been eighteen months in the country, when he put an end to suttee by an Act made up of a dignified preamble and few short sections. As those who really understood the natives had predicted, there was neither riot nor disaffection. No sepoy shot at his colonel; nowhere were magistrates or missionaries mobbed, treasuries plundered, or bungalows fired. There was some vapouring on the part of the Bengalees, and there was an attempt to get at the ear of the Privy Council, which ended as one might have expected. The good example set then has been followed by the tributary princes of India, moved by the influence of Residents and Agents. Suttee is now rarely heard of in any part of the great peninsula.

CHAPTER XXVIII.

INSOLVENT DEBTORS.

An attempt was made in June 1784 by the Grand Jury, in a presentment they made to the Supreme Court at Calcutta, to ameliorate the condition of debtors, "in a country where the lenity of the Bankrupt Laws in favor of debtors has been construed not to extend, though they are equally subjected to the rigor of arrests and imprisonment, where the extent and duration of that imprisonment is unlimited, and aggravated by the severity of a hot and unhealthy climate." The object of the presentment was "that some discrimination should be made between the *debtor* and the *criminal*, and that separate and distinct places should be allotted to each of them."

A committee of gentlemen was appointed in 1789, for the purpose of planning measures for the relief of the numerous debtors who were cast into the gaol of Calcutta, whence they had no chance of escape, owing to the merciless character of their creditors. Subscriptions were entered into by the community, which were placed in the hands of the committee, in order to compromise with creditors, so that deserving objects might regain their liberty. "The committee, very early after their formation, contracted with a person to supply the prison once a day, with a table consisting of the best plain provisions for such European debtors as had not the means of furnishing themselves, and who chose to partake thereof, and to the indigent natives a daily allowance of rice has been distributed."

The committee likewise turned their attention to the gaol of the Court of Requests; and from the small sums to which the jurisdiction of that court was restricted, they were enabled to release a considerable number of prisoners. Their efforts were zealously seconded by Mr. Myers, to whom the committee with pleasure made their acknowledgment "for the frequent trouble he has been put to in compounding with the creditors. To Messrs. Tiretta, Bird, Smoult, Raban, Boileau, Brampton and Tolfrey, the committee beg leave to return their thanks; to the first for his offer of one per cent. on the amount sales of the tickets of his lottery for the benefit of

the Fund, whenever it shall be filled; to the second for his proposal to conduct a musical exhibition for the same purpose: and to the other gentlemen, attornies of the Supreme Court, for their generosity in giving up all costs except those out of pocket, by which much has been saved to the Fund. The Fund has not been charged with any expense on account of advertisements, for which the committee are obliged to the liberality of the editors of the different newspapers."

Through the means of this committee, fourteen Europeans and seventy-seven natives had been released from the two gaols. One European, a lieutenant, had been incarcerated sixteen months; and of the natives one had been languishing in gaol *thirteen years*, two seven years, one six years, one five and the rest for shorter periods. The original debts for which the Europeans had been put in gaol ranged from 639 to 20 rupees, and the natives from 4771 to 120 rupees. The total sum expended on the release of these prisoners was rupees 8,319-8-10. Small sums were given to some to begin life again. The sums subscribed during the first six months of the formation of the committee was Rs. 22,541-11-1; and after releasing the above ninety-one prisoners, there was still a balance for future use of Rs. 12,952-8-3. It is stated in the report that "the Chevalier D'Anselme and Monsieur Belart were also relieved from their distresses by a loan of Rs. 310, and to those whose situation demanded peculiar indulgence a monthly allowance of 30 rupees was given."

There is a curious custom called *Dherna* practised by natives to secure the payment of their claims upon debtors:—

"When the Hindoo finds that his demand for money, or any thing else, is not complied with within a given time he hires a Brahmin—either because he is a party personally interested in the claim, or because he is paid for the purpose —to seat himself before the door of the person upon whom it is made, justly or otherwise. He has a cup of poison and a poniard in his hand, and thereby intimates his firm resolution to put himself to death if the offending party tastes a single morsel of food before he has settled the claim in question. The unfortunate debtor has thus no resource left him, but either to comply with perhaps gross extortion or commence a very unpleasant course of fasting and abstinence. If the Brahmin puts his strange threat into execution—and, from the character of these people, and the little value they set on life, there is every probability to think he might do so—he would be honored and revered as a martyr, while the debtor would be covered with obloquy as his murderer. Hence, as the double risks, present and *future*, are too great

to be run, the Brahmin and his employer invariably gain their purpose in the end.

"Another mode of enforcing payment of some simple debt is for the creditor to plant himself before the door of the debtor, and vow that he means to remain there, without food, until his money is paid. As a point of honor which it is deemed impossible to violate, the debtor must, in like manner, remain without food; and if payment is not made the parties immediately begin to put their mutual power of enduring hunger to the test. This trial might sometimes prove illusory, and, therefore, the creditor usually makes sure that the fasting of the debtor is real by cutting off his supplies."

Mr. Robert Rishton, the gaoler of Calcutta, seems to have been a dangerous character; he must have had rather an unpleasant feeling when he was necessitated to issue the following apology through the public prints:—"This is to certify that I, Robert Rishton, gaoler of Calcutta, in defiance of all law and decency, did on Sunday evening, the 20th June, take the unwary advantage of Lieutenants Williamson and Horne, when on a visit to a gentleman in confinement for debt, of detaining them in prison for several hours without having received any injury or provocation from them. And having since experienced the lenity and forbearance of those gentlemen, in withdrawing a prosecution instituted against me for this offence, I take this public method of expressing my grateful thanks to them for their generous forgiveness, and my sorrow and contrition for the offence against them and society in general. (Sd.) ROBERT RISHTON." In December of the same year, 1790, Mr. Rishton fell out of the window of an upper room of the gaol and died from the injuries he received.

[Advt.] "A CAUTION.—Whereas a person now in confinement for debt in the new gaol, of the name of Robert Maclish, is in the practice of importuning the ladies and gentlemen of the settlement for relief under various false pretences of distress; the committee for the Relief of Debtors take this opportunity of informing the public that a dinner is daily provided for Mr. Maclish, in the gaol, at the expense of the Fund, and that they have not thought proper to extend to him any further relief, as after the strictest enquiry, and from the most authentic proofs, they find him totally undeserving of it. *7th June* 1789."

When debtors were once within the bars and bolts of the Calcutta gaol, it was a question whether they would ever regain their liberty. Instances are on record of many of the

poor debtors, incarcerated by natives having died in gaol after a confinement of eighteen or more years there. There was no loophole for escape by means of insolvency. The Insolvent Debtors' Act was not in existence in those days. With the fear of such an existence before his eyes, we find a tailor of the name of John Cleass, advertising in 1794, from Serampore, which was then a harbor of refuge for all such unfortunates, and beseeching all who owed him money to relieve him from his present distress by paying up. Here is the strange request :—"John Cleass, Taylor, late of Calcutta, but at present obliged to reside at Serampore on account of his not being able to satisfy his creditors. As his demands on gentlemen who reside in Bengal, some in the upper stations and others variously situated, are sufficient to extricate him from his difficulties could he be so successful as to collect them. He therefore takes this public method to solicit their giving orders on their agents in Calcutta to take up their bills, having before used every private means in his power to induce them to do it, but is sorry to say, without effect, and is constrained further to mention, though reluctantly, which nothing but his distressed situation could induce him to do, that there are several gentlemen to whom he has enclosed and delivered their bills, but they have been so very ungenteel as to detain them and not remitted their amounts. He therefore hopes their liberality will induce them, notwithstanding so long since, to remit the amount of their bills, otherwise he will be obliged to have recourse to such means as will be very disagreable."

The above is not a solitary instance of people who were in the habit of resisting the payment of "little bills," hence we find the Administrator (in 1795) giving a notice to "debtors," in the following strain :—"Notice is hereby given, that unless the amount of bills, &c. due to the estate of the late Mrs. Patty Le Gallais shall be paid on being *once more* presented to those by whom they are due, they will be delivered to an *Attorney at Law* to sue for payment of them. The Administrator finds himself under the unpleasant necessity of adopting this mode from the frequent excuses of delay offered."

On the 13th March 1802, as before stated a Court of Requests for the recovery of small debts was established in Calcutta, with jurisdiction in suits to the value of four hundred rupees. Under the ruling of this court debtors were thrown into gaol where, there being no limit to the time of imprisonment, they were kept for years by their creditors, and many died in gaol after ten, twelve or longer periods of incarceration. On the 25th September 1813, the Governor General, Earl

Minto, by the powers vested in him, altered this state of things, abolished the old and instituted a new Court of Requests, with jurisdiction over suits to the value of two hundred and fifty rupees, and with the following limits to imprisonment of debtors. If the debtor gave up his or her whole effects to his or her creditors, and the debt and costs and fees did not exceed thirty rupees, such could not be kept in custody more than four months; if the debt did not exceed sixty rupees with costs and fees, six months was the limit; if the debt did not exceed one hundred rupees, eight months; and if over that amount twelve months' incarceration.

An act for the benefit of Insolvent Debtors, having passed the British Legislature, was extended to India in 1813. But it did not come into effect for several years after; for we learn that in 1826, a petition was drawn up by one hundred and thirty persons confined for debt in the Calcutta gaol (the dates of whose imprisonment varied from 1813 up to that period,) complaining of their melancholy and destitute condition, and praying for relief. This petition was forwarded to the Court of Directors who gave it their attention. It appeared from the petition that "in 1812 one hundred debtors were liberated from the Calcutta gaol under the operation of the insolvent act, one of whom had been in that hot gaol for eighteen years; but that when in 1813, this act was made permanent in England, it was not extended to British India. That fourteen years had since elapsed, and though the Court of Directors had extended the spirit of the insolvent act to the provinces of British India, still debtors in the metropolis of the three presidencies (under the laws of England) are yet doomed to perpetual imprisonment. Thus one prisoner has been fourteen years, two have been twelve, and one has been eleven years, in the sultry and offensive dungeons of Calcutta." But though the Court of Directors promised to do something towards the amelioration of the condition of those imprisoned for debt, nothing was done then in the matter.

When the Act came into force the applications for its benefit became very numerous, and in 1832 some of the largest mercantile firms took advantage of it, to the ruin of thousands of those who had confided their hard-earned money to their care.

CHAPTER XXIX.

PRINCIPAL BUILDINGS.

[Only those buildings are here noticed which existed before 1858.]

GOVERNMENT HOUSE.

JUST above the Old Fort Ghat now stand the Bonded Warehouse and the Bank of Bengal. On this spot, before the sack of Calcutta, stood the mansion of Mr. Cruttenden, subsequently the Governor of Calcutta, which was burned down on the second night of the siege in 1756. At a later period near this spot lived the Begum Johnson, the grandmother of the Earl of Liverpool, Prime Minister of England, who was married in Calcutta in 1738, and died in that city in 1812, after a residence of seventy-four years in it.

After the capture of Calcutta a new residence was erected for the President on the spot where the present Government House now stands; and it was there that he was in the habit of entertaining his guests at dinner in the month of May, at one in the afternoon, without punkhas, and where was placed a little hooka on the table before each individual when the cloth was removed.

In August 1767, Government House being in a ruinous condition, it was determined to put it into thorough repair. This was the Government House on the banks of the river south of the Old Fort; another abode for the Governor General was subsequently built on the site of the present Viceregal Palace, and it is stated by Mr. Long, that "the remains of its bath rooms may still be seen in the south west corner of the Government House compound near the Treasury."

The erection of the new Government House was commenced on the 5th February 1799, and the first brick was laid by Mr. Hickey. It was projected by the Marquis Wellesley. Captain Wyatt was the architect. The ground cost Rs. 80,000, the building thirteen lakhs, and the furniture half a lakh. Warren Hastings' town residence was a small house on a portion of the ground occupied by the present palace. Mrs. Hastings lived in a house in Hastings' Street, afterwards, occupied by Messrs. Burn and Co.

Hitherto all state entertainments had been given at the Theatre, but in the year 1803, we observe that all such entertainments were given at the *new* Government House. His Majesty's birthday was kept up at the Governor General's mansion on the 4th of June 1803.

The day Lord Valentia landed in Calcutta, in January 1803, there happened to be a grand party at Government House in honor of the Peace. It was the first occasion of a public entertainment being given in the new Viceregal Palace, which had only lately been completed, and on this score, as well as for an illustration of the times, we extract the following account of it from Lord Valentia's travels:— "The state rooms were for the first time lighted up. At the upper end of the largest was placed a very rich Persian carpet, and in the centre of that, a musnud of crimson and gold, formerly composing part of the ornaments of Tippoo Sultan's throne. On this was a rich chair and stool of state, for Lord Wellesley; on each side, three chairs for the members of council and judges. Down to the door on both sides of the room, were seats for the ladies, in which they were placed according to the strict rules of precedence, which is here regulated by the seniority of the husband in the Company's service. About ten Lord Wellesley arrived, attended by a large body of aides-de-camp, &c., and after receiving, in the northern verandah, the compliments of some of the native princes, and the vakeels of the others, took his seat. The dancing then commenced and continued till supper. The room was not sufficiently lighted up, yet still the effect was beautiful. The row of chunam pillars, which supported each side, together with the rest of the room, were of a shining white, that gave a contrast to the different dresses of the company. Lord Wellesley wore the orders of St. Patrick and the Crescent in diamonds. Many of the European ladies were also richly ornamented with jewels. The black dress of the male Armenians was pleasing from the variety; and the costly, though unbecoming habits of their females, together with the appearance of officers, nabobs, Persians and natives, resembled a masquerade. It excelled it in one respect; the characters were well supported, and the costume violated by no one. About eight hundred people were present, who found sufficient room at supper, in the marble hall below, whence they were summoned about one o'clock to the different verandahs to see the fireworks and illuminations. The side of the citadel facing the palace was covered with a blaze of light, and all the approaches were lined with lamps suspended from bamboos. The populace stole much of the oil; and as it was impossible to light so great a range

at one time, the effect was inferior to what it ought to have been. The fireworks were indifferent, except the rockets, which were superior to any I ever beheld. They were discharged from mortars on the ramparts of the citadel. The colors also, of several of the pieces were excellent; and the merit of singularity, at least, might be attributed to a battle between two elephants of fire, which by rollers were driven against each other."

The Calcutta palace is not merely one of the most superb, but also one of the most interesting buildings in Her Majesty's dominions. The approach to it is up a colossal flight of steps, so spacious that a large number of the inhabitants of the town can assemble in it to greet an arriving Viceroy. Immediately on entering you find yourself in the great marble banqueting hall, capable of holding with ease more than a hundred guests, and so lofty that palm trees are frequently introduced on the occasion of great entertainments, and the tables of the guests are laid beneath their spreading branches. There are white pillars down the whole length of this noble chamber; and at the end of the vista, an admirable finish to the general effect, is the throne room. But the marble hall is only the vestibule to an apartment of greater dimensions—the ball room, where as many as two thousand guests are sometimes received, and the general look of which is that of a Royal state room. The plan of the whole house is curious, and is exactly suited to an Indian climate. From four corners of a central block of buildings, in which are the reception rooms just mentioned, and others of lesser magnitude, long corridors radiate, communicating at a considerable distance with four wings, each of which virtually constitutes a separate and detached house. Each of these wings is so built that from whatever side the wind comes—north, south, east or west—a thorough draught can be obtained through every room. In one of these wings the Viceroy has his own establishment, his private rooms, and offices of state. In the same wing, and immediately adjoining it, are the political secretary's room, the aide-de-camps' room, and waiting room; while on the floor below are the private secretary's office, and rooms for the staff of under-secretaries and clerks, whose services are in perpetual requisition to deal with the mountains of papers which daily come before the Viceroy. So far as its ornaments and fittings are concerned, the whole house is a curious miscellany of trophies and historical associations. The council room and some of the corridors are lined with portraits of ex-viceroys—Warren Hastings, Wellesley and others. The marble hall abounds with busts of the Roman emperors, the busts captured from

a French man of war, and ranged along the walls; while chandeliers of rare beauty, hang in each of the principal apartments, also some taken from the French.

THE TOWNHALL.

The Old Court House, which had been the scene of all the gay gatherings of the citizens of Calcutta for so many years, at last began to show signs of decay. Mr. Stuart, on the 22nd November 1791, announces to the ladies and gentlemen of the station, that the building "appearing on a survey not to be in a condition to admit of the same accommodation of the usual company, he is obliged to deny himself the pleasure of meeting them at the customary periods of the approaching season."

The Town Hall occupies the site of a house in which Justice Hyde lived, for which he paid Rs. 1200 a month rent. In 1792 the Old Court House, which had hitherto been used as a Town Hall, being in a ruinous state, was pulled down by order of Government, and the new Town Hall was built on the present site.

It was completed by the inhabitants of Calcutta, in 1814, at a cost of seven lakhs of rupees. It is a fine building in the doric style of architecture, with a magnificent flight of steps leading to a grand portico on the south. The carriage entrance is to the north under a covered portico. The building consists of two stories, and is used for public meetings, concerts and balls. The great saloon occupies the centre of the building, and is 162 feet in length by 65 feet in width.

The commissioners appointed by the Governor General to superintend the erection of the Town Hall in Calcutta, having reported its completion to Government on the 22nd March 1814, the building commission was abolished and a committee, consisting of Major Hennessy, A. Trotter, Esq., and Lieutenant Brownrigg, with Mr. Seymour as secretary, was appointed for the future general superintendence and charge of the building; the immediate charge and care of the same being entrusted to Mr. W. Hastie, under the orders of the committee. The statue of the late Marquis Cornwallis was at the same time set up in the marble hall, and a space opposite reserved for the reception of a statue of Marquis Wellesley. The Town Hall was declared open to visitors under certain restrictions—"It is not to be considered as a place of indiscriminate entertainment for individuals or private parties of any kind, but it shall be reserved for authorized general meetings of the inhabitants of Calcutta, or for meetings of merchants, or other classes of society, for

the transaction of mercantile affairs or other business, and for public entertainments on great occasions, in which the community at large is concerned."

The Town Hall began to show signs of weakness shortly after its completion, and at the close of 1815 plans were put in for several alterations which cost 40,000 Rs. The beams in the floor of the large hall upstairs had a springiness which was very unpleasant, and had a tendency to shake the supporting pillars in the lower hall. These defects have since been remedied.

METCALFE HALL.

At the south-west corner of Hare Street on the Strand, this hall was erected to perpetuate the recollection of the many public and private virtues of Sir Charles Metcalfe, who was Governor General in 1836; and more particularly to signalize the last great act of his Indo-political life—the emancipation of the Indian press. It was erected, partly by public subscription, and partly by contributions from the funds of the Agricultural and Horticultural Society and the Calcutta Public Library, by which institutions the building is now occupied. The foundation stone was laid with Masonic honors on the 19th December 1840, and the building was completed in 1844.

The design is taken from the portico of the Temple of the Winds at Athens. The architect was Mr. C. K. Robinson, and the builders, Messrs. Burn and Co. The principal entrance is on the east, under a covered colonnade. Internally there are two stories—the lower is occupied by the Agricultural and Horticultural Society; the upper, which is approached by a handsome flight of steps, by the Calcutta Public Library. Opposite the entrance is a fine bust of Sir Charles Metcalfe.

The establishment of the Calcutta Public Library was determined upon at a public meeting, held in August 1835. It was opened to the public as a library of reference and a circulating library in March 1836. The library consisted in the first instance, of books presented by private individuals, and of a large collection of valuable works lent by Government from the college of Fort William. The greater portion of these books has since been presented to the library.

The college library was first located at the residence of Dr. F. P. Strong, Esplanade Row, free of charge. It remained there till the middle of July 1841, when it was removed to the Fort William College building, which accommodated it until its final removal to the Metcalfe Hall in June 1844.

FORT WILLIAM.

In 1755, information having been received "that great fleets and many forces are suspected to be preparing in France for this part of the globe," Colonel Scott submitted a scheme for extensive fortifications for the defence of Calcutta, but his plans were rejected as too expensive. In the following year, therefore, when the Fort was attacked, the want of preparation was sadly manifest. The old fort was surrounded with private residences which commanded the walls. A Captain Jones wrote in 1755, a long memorial on the state of the fort—"The walls could not bear guns, and the guns sent out from Europe lay without carriages in the fort, while goods were sold by public outcry at the fort gate."

The old Fort was built in 1692. In 1819 the fort was pulled down to make way for the new Custom House. The fort extended from the middle of Clive Street to the northern edge of the tank. About 1770 it was used as a church and a gaol, and as a depot for the Company's medical stores.

It was intended to have had the new Fort near the Dockyard, where the Bank of Bengal now is, but taught by experience the danger of having houses in the vicinity of the Fort, the authorities chose the village of Govindpore, which was surrounded by a tiger jungle, that could be easily cut down. Govindpore was a large village with gunge and bazar, the residence of many natives, who when dislodged took up their quarters near the Sobha Bazar. The clearance of the site for the present fort commenced in January 1758, and the foundations of the present buildings at once laid. There was then some apprehension of a French fleet attacking Calcutta, so that every effort was made to complete the fortifications rapidly.

But notwithstanding the exertions used in completing the works of the fort, a very great obstacle presented itself, by the desertion of 5000 coolies, "on account of the loss they sustain in the bazar by the batta there is on the Sonat rupees," which was the coin that the authorities were paying these men in, instead of what they had agreed upon.

Fort William, which was so named after the reigning sovereign of England, stands on the bank of the Hooghly about a quarter of a mile below the city. Its form is octagonal; five of the sides, which are towards land, are regular, and three, which front the river, have their lines varied according to local circumstances. The works are low, and there are but few buildings (sufficient to contain 4,000 men though) within the walls, which are so extensive, that it is

said 10,000 men would be required to man them properly in case of attack; it is computed to have cost two millions sterling, of which five lakhs were spent in piling the bank of the river to keep off the encroachments of the Hooghly. Its principal batteries are towards the river, from which side only an attack is to be apprehended.

DALHOUSIE INSTITUTE

Is situated within Dalhousie Square, on the south side. Externally it has no pretensions to architectural beauty, but it contains a handsome hall, 90 by 45 feet, the walls of which are lined with marble, with a semi-circular roof, richly decorated. There is also a reading room attached. It was erected "as a monumental edifice, to contain within its walls statues and busts of great men." The Dalhousie Testimonial Fund, the Havelock, Neil and Nicholson Fund, and the Venables' Fund (raised to commemorate the heroic deeds of those distinguished men in the Mutiny of 1857) supplemented by public subscriptions to the extent of 30,000 rupees, were appropriated to its erection. The foundation was laid on the 4th March 1865, with masonic honors, in the presence of the Lieutenant Governor of Bengal and a large assemblage. The hall is available for lectures, concerts, and other entertainments. The entrance portico was erected in or about 1823 (the Institute building having been tacked on to it) and contains a statue of the Marquis of Hastings by Chantrey, bearing the following inscription:—"In honor of the Most Noble the Marquis of Hastings, K. G., Governor General of British India, from the year of our Lord 1813 to 1823. Erected by the British Inhabitants of Calcutta."

WRITERS' BUILDINGS.

This range of houses, situated on the north side of a square once called Tank Square, (now Dalhousie Square) from its having a spacious piece of water in the centre, derives its title from the original purposes for which it was built. Lord Wellesley, when Governor General, required all the young civilians or writers, upon their arrival in the country, to spend one year at the College of Fort William, to prosecute under efficient moonshees and pundits, their studies there in the oriental languages; and in order to ensure their comfort at Calcutta, the apartments, called Writers' Buildings, were prepared.

Mention is made of these buildings in 1780 as being "a monument of commercial prosperity." In the houses now occupied by "The Exchange" and the late *Hurkaru* office, Fort William College was located on its establishment in 1800. The two buildings were connected by a gallery that ran across the street,

The Writers' Buildings, which had up to the year 1821 been remarkable only for the nakedness of their appearance, looking more like a workhouse, or range of warehouses, were now ornamented with three pediments in front, supported on colonnades which formed handsome verandahs. The centre one adorned the front of four suites of apartments, appropriated to the use of the college. The lower floor contained the lecture rooms, and the second was fitted up for the reception of the college library, which occupied four rooms, each 30 by 20 feet. On the upper floor there was a large hall, 68 feet by 30, intended for the examination room. Each of the pediments at the extremities of the building, fronted two suites of apartments for the accommodation of the secretary and one of the professors. The intermediate buildings, eleven in number, were for the accommodation of twenty-two students.

The *Bengal Chronicle* of the 4th November 1826 states, that the College of Fort William was to be done away with, and that the Writers' Buildings were to be converted into public offices. The writers were thenceforth not to be appointed till the age of *seventeen*, and on their arrival in Calcutta were at once to be sent to their appointed stations to commence the duties of the service.

For many years the range of edifices was occupied as intended; but since the reign of Lord William Bentinck, in 1836, it was abandoned by the Government, and the writers permitted to domiciliate themselves wherever they pleased. It was found that study was not insured by placing so many young and uncontrolled spirits under the same roof. The buildings were afterwards let out as private dwellings, counting houses, stores, &c., with the exception of the centre, which contained the library of the college, and was appropriated to the public examination of the writers, after they were supposed to have qualified themselves for the public service.

SUPREME COURT.

The Supreme Court of Judicature at Calcutta was established in the year 1774. Its proceedings were carried on in a house belonging to Mr. Bouchier, a merchant. This house was called the Court House.

It is supposed that the Supreme Court buildings were commenced to be erected in 1792. For the high purposes of the highest court of justice there was not perhaps in the whole town of Calcutta a meaner building externally than this was. Nothing was visible but the venetianed verandah which ran along the entire front of the erection. The inte-

rior however made amends for the external insignificance. There was a spacious court fitted up much after the fashion of courts of law in Westminster Hall, the Old Bailey, &c., an extensive Grand Jury Room, decorated with statues and pictures of bygone judges of any eminence; rooms for the petty jury, chambers for the judges, offices for the clerk of the crown, the registrar, master in equity, &c., an insolvent court, sheriff's office and a library for the use of the bar. The old Supreme Court buildings have been demolished, and in their room a magnificent edifice, the High Court, has risen, covering a very large area of ground, and at once an ornament to the station, and of a sufficient size to meet the requirements of the ever increasing city of Calcutta.

The duties of the Supreme Court were various. Presided over by a Chief and two Puisne Judges, appointed by the Queen, and selected from amongst distinguished barristers in England, this court fulfilled at once the purposes of a Court of Queen's Bench, Common Pleas, Chancery, Criminal Court, Ecclesiastical, Consistorial and Admiralty tribunals; while the Judges likewise presided as Insolvent Court Commissioners.

SUDDER DEWANNY ADAWLUT.

This was the Court of Appeal from the decisions of the judges in the interior, who tried cases in which the natives of India were concerned as plaintiffs or defendants. The laws recognised by this court were those which sprang out of the Hindoo and Mahommedan codes, modified by English principles of jurisprudence. The practitioners or pleaders were for the most part natives or Eurasians; but there have been instances of Englishmen sufficiently qualifying themselves for the office to obtain large practice, and thereby earn handsome incomes. In this court there was not the same room for the systematic bribery, without which no case could be prosecuted to an early hearing in the inferior courts. Still a great deal depended upon the favor of the principal native law officers, whose attention to the affairs of a suitor was very much regulated by the nature and extent of the official fee. The punishments and penalties awarded by the Sudder Dewany Adawlut, in confirmation of the decrees of the criminal courts in the mofussil or upper provinces, corresponded with those in force in England. Imprisonment, transportation, labor on the roads, and death by hanging, were as regularly attendant upon crime in India as in England.

The building, a fine pile with a colonnaded frontage, and of great length, was originally built as a hospital for the

sick of the regiment in the Fort, and most admirably planned for the purpose; but, as soon as it was completed, Lord W. Bentinck "utilised" it as a court. It has only lately been put to its proper use, as a military hospital. It is situated to the south of Fort William, and on the main road which circles the town.

CUSTOM HOUSE.

In the "Proceedings" of the 5th May 1766, a proposal was made for converting the old fort into a custom house. Some months after, it was ordered that the ditch round the old fort should be filled up. This ditch lay to the east of the present custom house; the bodies of those who had died in the Black Hole had been buried in it.

The old custom house stood at Coilah ghaut, the southern extremity of the old fort. The new custom house stands at the northern extremity. The foundation stone of the new building was laid with masonic honors on the 12th February 1819.

Situated on the banks of the river, contiguous to the anchorage of the greater part of the numerous vessels trading to the port of Calcutta, this building is admirably adapted to all its purposes. Spacious and commodious warehouses, weighing rooms, tide waiters' offices, &c., occupy the ground floor, while the upper story is appropriated to the collector of customs and his assistants, the clerks, registers, &c., who transact business with the merchants.

MEDICAL COLLEGE

Was founded in 1834 by Lord William Bentinck, with the view of improving the wretched state of medical knowledge among the natives generally, by distributing over the country skilful practitioners in lieu of the miserable quacks who had previously formed the physicians of the native community. In 1835, the present buildings were erected. They comprise two spacious theatres, the larger of which is capable of accommodating 500 persons, apartments for the study of practical anatomy, a laboratory, museum and library, and barracks for the hospital apprentice class; also houses for the principal and resident medical officers.

The college hospital was erected from funds obtained from the old and new Fever Hospital, balance of the funds of the Lottery Committee, and a donation of Rs. 50,000 from Rajah Pertaub Chunder Singh. The building was designed and erected by Messrs. Burn and Co. The foundation stone was laid on the 30th September 1848, by the Marquis of Dalhousie with masonic ceremonies, and the building was

opened for the reception of the sick on the 1st December 1852. The style of architecture is the Corinthian.

THE MINT.

One of the most remarkable buildings in Calcutta is the Mint. It was commenced in March 1824, on a plan proposed by Major Forbes. This mint, which is said to be the largest in the world, is erected on the Strand. The foundations are on alluvial ground gained from the river Hooghly, at an average depth of 26 feet below the floor of the mint. The architecture is Grecian Doric, the central portico being a copy, on half dimensions, of the Temple of Minerva at Athens. The building took six years to raise. It consists of twenty-nine rooms, and cost £160,000, exclusive of the machinery, which stood the Government in £ 10,000 more. The coining presses are capable of striking 310,000 pieces in a working day of seven hours. The steam machinery, the circular cutting presses, the milling and the coining apparatus, were by Bolton and Watt, the rolling mills and fine rollers, the lathe-lap and clam for turning the rollers, and the triturating mills, by John Rennie; while the proving machinery and furnaces of the gold, silver and copper melting rooms were constructed by Maudslay.

The coin struck at this establishment are silver rupees, half and quarter rupees, gold mohurs and copper pieces. Until 1835, a great variety of rupees were in circulation all over India, and the confusion arising from the mixed currency was great. Hence it became necessary to establish an uniformity of coinage, the excellent effects of which are now seen in the simplicity of monetary transactions throughout the country. The Company's rupee has on the obverse the head of Queen Victoria; on the reverse, the denomination of the coin in English and Persian in the centre; encircled in a wreath.

OCHTERLONY MONUMENT.

The proposal for the erection of the Ochterlony Column as a public testimony of respect to the memory of the late Sir David Ochterlony, was started in February 1828, and the subscriptions towards the memorial amounted to Rs. 30,000.

The committee appointed to direct the construction of the work had determined that it should bear the characteristics of Moslem architecture, with the view of recording Sir David's partiality for the Mussulman portion of the inhabitants of this empire; and accordingly, the monument is taken from the towers or pillars to be found in the countries under the Mahommedan rule situated between Europe and Asia. It is, in fact, a composition from such portions of them as were thought most beautiful.

The total height of the Ochterlony monument is 165 feet from the ground. So saturated is the soil of Calcutta, that it was necessary in order to erect a column of the size and weight, to make an artificial foundation for the shaft. Eighty-two saul timbers 10 inches square and 20 feet long, were driven down into the earth, their heads being 8 feet below the surface level of the ground. Over them a frame work of strong teak wood was laid, and over that 8 feet of solid masonry, before the lowest step was begun. The stone for the erection of the column was all brought from Chunar. The base is in the Egyptian style, and the upper part is in imitation of a pillar in Syria. A winding staircase leads to the top, which commands an extensive view over the city and the banks of the Hooghly, as far as Barrackpore and Fort Gloster.

Rather a novel proceeding took place when the column was nearly completed. In August 1830 a party of twelve sat down to an excellent dinner on the top of the Ochterlony shaft. The following account of the circumstance we take from the *Bengal Chronicle* of the 30th August:—"The top of the table was formed of the shaft of the column, three feet above the floor of the second gallery, at an elevation of 145 feet above the level of the surrounding plain, and the seats were disposed around in the gallery itself, which was temporarily but securely surrounded with a railing for the occasion: after removal of the cloth, many appropriate toasts and sentiments were uttered, and the enlivening song and merry jest were in as much demand, and as promptly forthcoming, as the sparkling wines which the entertainer had plentifully provided for his guests. The party broke up at nine o'clock, rather reluctantly it is true, owing to the earliness of the hour; but the novel and precarious situation occupied by the company, rendered a timely retreat a measure of prudence, although, when it is stated that the majority, say three-fourths, were canny Scotchmen, it will be admitted that they might have safely remained until the "wee short hour ayant the twal," and "gane their way hame sober after a'."

EDUCATIONAL.

Free School.

This is a noble institution, in which indigent Christian children of both sexes are taught, clothed, fed, and trained for future life. It was founded in the year 1795, by the union of the funds of the "Old Calcutta Charity," and the "Free School Society," which then amounted to over three lakhs of rupees, or £30,000. A garden house in Jaun Bazar

was purchased for Rs. 28,000. A large amount was added by subscriptions, and a monthly grant also was made by Government. In 1796, a school for the girls was erected. In 1830, Bishop Turner suggested the expediency of placing the school under clerical superintendence, and the Free School Church was erected. It was consecrated by Bishop Wilson, in February 1833. The present spacious buildings were erected in 1854, after the collapse of the old building, which had been undermined by jackals.

European Female Orphan Asylum.

The objects of this institution are the protection and bringing up of female orphans of pure European parentage, giving them a sound and useful christian education, and sending them out, at fit ages, as nursery governesses or domestic servants. It owes its origin to Mrs. Thomason, wife of the Rev. T. Thomason, who began it in July 1815. It was originally intended for the orphans of soldiers: but it offers a home for the orphan children of European settlers, railway employés, tradesmen's assistants, policemen, &c. The school is situated in Circular Road, it has no pretension to beauty in architecture. It was opened for the reception of scholars in 1821.

Bethune Native Female School.

This school was established by the late Hon'ble J. E. D. Bethune, for the education of the daughters of native gentlemen, and was the first school of the kind in Calcutta. The foundation stone of the handsome building which it occupies was laid with great *eclat* in November 1850, by the Hon'ble Sir John Littler, then Deputy Governor of Bengal. The buildings are spacious and admirably adapted for the purpose for which they were designed, and there is a residence for the head mistress; but although it has been fostered and largely aided by Government, and large promises of support were made by some of the leading natives, and the schooling fees are merely nominal, it has had but a languishing existence.

General Assembly's Institution.

This institution was established in 1830 (in other premises) under the auspices of the Church of Scotland. For several years after its establishment, the institution was carried on in various hired premises. But on the 23rd February 1837, the foundation stone of the present building in Cornwallis Square, was laid by David Macfarlan, Esq., Chief Magistrate of Calcutta. The new building was completed and began to be occupied in 1838. It is a large and hand-

some building of one story, of a modified Ionic style of architecture, surrounded by an extensive garden compound in which there is also a mission house. The situation is perhaps, the best that could have been selected, being at the side of a spacious and airy square, and in the very centre of the Hindoo population.

St. Xavier's College.

This was instituted by the Fathers of the "Society of Jesus," who, in 1834, were sent by His Holiness to support the cause of religion in Calcutta. It owed its establishment to the pious generosity of two rich residents, one of whom vacated, and gave up his own house for the purpose, and the other furnished the college throughout, and bestowed a liberal pension for its support during the first few months of its existence. In the year 1844, the fine building at present occupied by the college, and originally built for the Sans Souci Theatre, in Park Street, was in the market, and was purchased by the Right Rev. Dr. Carew for the sum of Rs. 40,000, (it was then called St. John's College), and on the arrival of the Belgian Jesuits in 1859, was placed under their efficient management. The building has been improved and extended from time to time, and the house No. 10, Park Street, has been added to the accommodation.

Free Church Orphanage.

This was opened in 1843 with five pupils, a number which soon increased to 36. In July 1874, it was removed into the present imposing building, in Beadon Street, the foundation stone of which was laid with great ceremony by the Lieutenant Governor, His Honor Sir George Campbell. It has cost altogether a lakh of rupees, and is intended for a dwelling-house for two missionaries with their families, and a home for the zenana teachers of the mission, as well as for the teachers, orphans, and boarders of the school. The school was formerly located in Camac Street, in Boitakhana or Bow Bazar Street, and in Canal Street, Entally.

Hindoo College.

The Hindoo College, which was erected at an expense of Rs. 1,20,000, and occupies the north side of College Square, was opened in 1827. Further additions were subsequently made to it, involving an expenditure of about Rs. 50,000. It is a handsome building of the Ionic order. The grand entrance is to the north. There are numerous class-rooms; and professors of law, philosophy, mathematics, and English literature were appointed, and for many years the college pursued a successful course.

In the year 1855, the educational schemes of the Indian Government took a more complete form, and the Presidency College was established, in which the Hindoo College was merged. Subsequently, in 1857, the University of Calcutta was inaugurated, with which the Presidency College (in arts, law, and civil engineering), the Medical College, the Sanskrit College, the Madrissa, and other kindred institutions were affiliated.

The Madrissa

Was founded in the year 1781, by Warren Hastings, who, at his own expense, erected a building for the college. The object of the founder was to encourage the cultivation of Arabic learning, and to teach Mahomedan law. The college was not successful; but in 1820 it was remodelled, and the present building erected on the north side of Wellesley Square, at a cost of about a lakh and a half of rupees. In 1829, an English department was organised. It was at first composed entirely of scholars on the Madrissa foundation, but was shortly after thrown open to Mahomedans of all classes. In 1854, an Anglo Persian department was formed; and the system of education in the Arabic department was altered; *viz.*, the teaching of the Arabic sciences was continued, the subjects taught being chiefly the Arabic language, and literature, and Mahomedan law.

La Martiniere.

Rupees 2,00,000 was bequeathed, by General Claude Martine, a native of Lyons, who died at Lucknow, to the town of Calcutta, "to establish a school for the education of a certain number of children of both sexes, to a certain age, and then to have them apprenticed to some profession, and married when at age." And a further sum of Rs. 1,50,000, to add to the permanency of such institution. The institution to bear the name of "La Martiniere." It was left in the hands of the British Government to devise the best institution for the public good.

The funds were committed to the Supreme Court of Judicature in Calcutta, as the official guardian of all charitable bequests. And there they remained for more than thirty years; by which time, being placed at interest, the bequest had reached the amount of nearly 10 lakhs of rupees, or £100,000 sterling.

In the year 1832, a decree of the Supreme Court was promulgated, sanctioning the expenditure of £17,000, upon a suitable building, which was completed in 1835, at a cost of £23,000. It is of two stories, and is surmounted by a dome. In the centre of the building is the chapel, and on

either side are ample accommodations for teachers and children. There are two porticoes,—south and north, communicating with the chapel. Adjoining is a large and perfectly plain structure for the girls' department.

Free Church Institution.

The General Assembly's Institution located in Cornwallis Square, was opened by Dr. Duff on the 13th July 1830. The pupils present on the occasion were five boys ignorant of the veriest elements of education; they paid no fee; on the other hand they were regarded as conferring a favor on the great educational missionary by their presence. The school was opened in the house, Upper Chitpore Road, then familiarly known as Feringhi Komul Bose's House.

In February 1837, the five boys had increased to upwards of 700, and in the meantime the instructive staff had been augmented by the arrival of the Rev. Messrs. Mackay, Ewart, Smith, and Macdonald. Dr. Duff had been compelled however, to go home in search of health. While at home he devoted his time and talents to collecting money for a building of suitable accommodation for the school. On the 23rd February of the above year, the foundation stone was laid of what is known as the General Assembly's Institution in Cornwallis Square. The building was entered in January 1838.

On the disruption taking place in the Church of Scotland in 1843, all her missionaries in India, as elsewhere, felt compelled to leave the Established Church, the building into which they had so lately entered, as also the valuable library and philosophical apparatus collected by Dr. Duff at great trouble and expense. Teachers, pupils, and converts, followed them in search of new accommodation. On the 16th January 1844, the examination of the institution took place for the last time in Cornwallis Square; at the close, it was intimated that the next session would open on the 4th March, although the missionaries then knew not where they should meet. By that day the best, perhaps the largest, and certainly the most commodious native house in Calcutta, (68 Nimtollah Street) was repaired and occupied; a library of upwards of 1000 volumes formed; and a new site, that on which the present Free Church Institution stands, purchased for the sum of Rs. 18,000. Upwards of 700 boys were present in the new house within a few days after its opening. Before the close of the session 1257 boys were enrolled, of whom 115 were in the college department.

The present premises, were completed in March 1857. They cost £15,000, which were raised by Dr. Duff in nearly

equal proportions from friends in Scotland, England, and America. It consists of an extensive frontage facing the street, with a grand central portico of six doric columns, and two advanced wings also faced with columns. In the north wing, on the third story, is the library, containing some 7,000 volumes, three or four oil paintings of Drs. Duff, Ewart, and Smith, and a marble bust of Dr. Duff. In the second story in the same wing is a double gallery capable of containing 400 pupils, and at the back of the building is a large hall, surrounded on three sides with galleries, the whole capable of containing 750 pupils.

ECCLESIASTICAL.

St. John's Church.

To the west of Writers' Buildings, and east of the Fort, stood the first church of Calcutta, which was called St. John's. It was built in 1716,—days when "gold was plenty and labor cheap,"—by the piety of seafaring men. The Christian Knowledge Society took an active part in its establishment, and the Gospel Propagation Society sent a handsome silver cup in commemoration of its opening. The oldest chaplain we have notice of, is Samuel Brereton, in 1709. It is said that the chief persons in the factory were at that time regular in their observance of the public worship of God.

The fate of this old church was remarkable. In 1737, its much admired spire was thrown down in a most furious cyclone, accompanied as it was said, by an earthquake. The re-erection of the steeple was repeatedly talked of, but as often postponed.

In a despatch from the Indian Government to the Court, dated the 13th January 1750, a request is made for "orders for rebuilding the church steeple. The foundation for which being already laid, we imagine the expense will not exceed Rs. 8000."

An organ had been presented to the English church by Mr. Eyre, which was placed in the gallery of the same, but it was not long there when the white ants attacked it, and "left nothing but the outside, and a few broken metal pipes, and some of the ornamental parts with the glass doors, which were not entirely destroyed as they were made of teak." This we learn from the "Consultations" of the 12th August 1751, published by Mr. Long, The inhabitants of Calcutta subsequently purchased by subscription a fine organ which they presented to the church.

When the fort was besieged the church very soon fell into the hands of the enemy, who, under the shelter of it,

directed a galling fire upon the unfortunate garrison. After the siege, the remains of the building were wholly demolished by Suraj-ud-Doulah, who employed his brief period of dominion in Calcutta, in erecting a mosque there, as if to give his triumph a religious aspect. The two chaplains were victims of the siege. One of them, the Rev. Jervas Bellamy, perished in the Black Hole, and was found lying amongst the dead there, his hands fast locked in those of his son, a young lieutenant. The Rev. R. Mapletoft escaped with the fugitives to Fulta; but soon died there of the malarious fever which swept off so many more, as they in impatient misery awaited the arrival of the relief looked for from Madras.

Specific and sufficiently ample compensation for the church, which had been destroyed was exacted by Clive; but he and his companions were too intent upon the dazzling prospects of dominion and wealth, which had suddenly opened before them, to be able to bestow much care upon the ordinances of public worship. The compensation money was therefore not devoted to the erection of a new church; but was thrown with other sums into a charitable fund, and subsequently applied to the foundation of the Calcutta Free School.

Not until thirty years after the English had returned in triumph to Calcutta, was a church built there to take the place of the one destroyed by the Nawab's troops. In the meanwhile, however, a succession of chaplains performed public service for those who cared to attend it, at first in the Portuguese or Roman Catholic church, and then in a thatched bungalow in the old Fort. The fact was without doubt a significant one, and was so noted at the time—Calcutta had "a noble play house, but no church." "In those days the Lord's day was nearly as little regarded by the British as by the natives: the most noted distinction being hardly more than the waving of the flag at head quarters; except as it was the well known signal for fresh occasions of dissipation."

The chaplains and church wardens sent in a letter to the Council Board in November 1764, representing that the number of inhabitants in Calcutta had so greatly increased, that there was not room in the chapel for one half of them to attend divine service. This chapel was over the gateway of the old fort, and next to the Black Hole. A church in the new Fort was ordered to be built with all expedition, but it was twenty years later before a church was erected in Calcutta.

In consequence of the destruction of the church by the

Nawab. the Court wrote out advising the transformation of the theatre into a place of worship. "We are told," writes the Court under date the 3rd March 1758, "that the building formerly made use of as a theatre, may, with a little expense, be converted into a church, or public place of worship; as it was built by the voluntary contributions of the inhabitants at Calcutta, we think there can be no difficulty in getting it freely applied to the before-mentioned purpose, especially when we authorise you to fit it up decently at the Company's expense, as we hereby do."

St. John's Church, afterwards called "The Cathedral," was opened in 1787. A church building committee was organized in 1783; its first committee meeting was attended by its zealous patron, Warren Hastings, and his council. Rs. 35,950 were raised in subscriptions by the public; Rs. 25,592 additional were given by a source then popular, in Calcutta—by lottery. A Hindoo, Nobokissen, presented in addition to assigning over the burial ground, a piece of ground valued at Rs. 30,000; the Company gave three per cent. from their revenues; the rest was raised by voluntary contributions. On the day when the foundation stone was laid, the Acting Governor gave a public breakfast, and then, along with the chief Government servants, went in procession to the scene of the ceremonial. This church called out the voluntary principle very conspicuously. Mr. Devis undertook the ornamenting of the church; a barrister, Mr. Hall, drew up the contracts gratuitously; Wilkins, the orientalist, superintended the moulding of the stones prepared at Benares; the Company gave 12,000 rupees for providing communion plate, velvet and bells; Zoffany painted the altar piece for it gratis—in this altar piece the apostles were drawn from life, and represented persons then living in Calcutta,—old Tulloh, the auctioneer, who came out in 1784, sat for Judas without knowing it. The floor was flagged with the finest marble and freestone from the ruins of Gour. The church took three years in building. The foundation stone was laid by Mr. Wheler on the 6th April 1784. It was consecrated by the Rev. Mr. Johnson and opened by Earl Cornwallis on the 24th June 1787.

This was the principal Protestant church in Calcutta. Upon the arrival of the first Bishop (Middleton) it became the Cathedral, a title it has since lost by the erection of a more spacious temple under the auspices of Bishop Wilson. "The building is on the whole elegant. A lofty portico occupies the entire length of the eastern front of the building, and a flight of stone steps lead up to the entrance. There are corresponding porticos on the southern and northern

sides, and a fourth though of smaller dimensions at the west front entrance. The roof of the edifice is supported by two rows of columns of the composite order, which also uphold side galleries, occupying the entire length of the interior of the building. A large organ occupies the western end of the galleries, and above the communion table at the eastern end is a magnificent picture by Zoffany, representing the last supper. The compartments of the walls between the lower windows are adorned with monuments of the finest white marble, to the memory of individuals who have rendered themselves eminent by their virtues or public services. The floor is of veined greyish marble. The pulpit and reading desk, both highly carved, are in front of the communion table. The church has accommodation for 1,200 persons."

The space of ground which encloses St. John's Church was formerly used as a cemetery, but for many years past no one had been buried there. The remains of some distinguished judges and a bishop repose in the cemetery, and there are some monuments there to the memory of Job Charnock, the founder of Calcutta, and the 123 unfortunate people, who were suffocated in the Black Hole on the 20th of June 1756.

The following was the inscription on the foundation stone:—"The first stone of this sacred building, raised by the liberal and voluntary subscriptions of British subjects and others, was laid under the auspices of the Hon'ble Warren Hastings, Esq., Governor General of India, on the 6th day of the month of April 1784, and in the 13th year of his government."

The ground on which St. John's Church stands was the old British cemetery, and, together with an adjacent piece of land, as already noted, was given by the proprietor, Maharaja Nobokissen, for the purpose. It was remarked that the natives, especially Musulmans, who regard all human remains with superstitious feelings, were horrified at seeing coffins disturbed, and the bones of the fathers of the English settlement shovelled away, that the foundations of the new sanctuary might be laid. Sir John Shore wrote of the undertaking at the time—"A Pagan gave the ground; all characters subscribed; lotteries, confiscations, donations received contrary to law, were employed in completing it. The Company contributed but little: no great proof that they think the morals of their servants connected with their religion."

On the 8th of January 1789, appeared in the *Calcutta Gazette*, a letter of thanks from the gentlemen of the church committee to Maharaja Nobokissen Bahadur of Calcutta, for an act of liberality, quite unusual in a native in those days:—

"Sir,—The committee of gentlemen appointed by the subscribers for erecting a church to carry into effect the purposes of their subscription, have received from the Hon'ble the Governor General and Council a copy of a *durkhast*, in which you give and make over to the Hon'ble Warren Hastings, Esquire, Governor General, in order that a church may be erected thereon, six bighas and ten biswas of land, purchased by you for your own use in Calcutta. This gift is a most liberal instance of your generosity, and has afforded to the English settlement in general, a great and most seasonable aid towards giving effect to their wishes for building a place of public worship; and I am desired, Sir, to render you the thanks of the committee for it. I am also to acquaint you that the Hon'ble the Governor General and Council entertain the same sense of your liberality, and have particularly marked it in a letter which they have lately written to the Hon'ble the Court of Directors. (Signed by the Secretary to the Committee)."

Divine service was held for the first time at the "new church," on Sunday, the 15th December 1799, at 11 o'clock in the morning, and continued thenceforward.

On the 13th July 1815 the Bishop of Calcutta held his primary confirmation at the *Cathedral* of St. John's, (this is the first intimation of this church being termed the *Cathedral*,) which was crowded in all parts. The numbers confirmed amounted to four hundred and twenty.

The great bell of St. John's Church being cracked, a new bell was founded to supply its place in 1833.

Old or Mission Church.

The foundation stone of this church was laid by the missionary Kiernander, in 1767, during the 27th year of his mission. It was consecrated on the 23rd December 1770, and was named "Beth Tephillah" or "The House of Prayer." The architect was Mr. Bontaut de Mevell, a Dane. The pecuniary difficulties of Kiernander perilled its existence in 1787, when it was seized under a sheriff's warrant; but Brown, Chambers and Charles Grant, three zealous christians, stepped forward and purchased the church for the public service. Since then its career has been prosperous. The clergymen officiating at the Old Church are appointed by the Bishop of Calcutta from among the chaplains upon the Bengal establishment, and have usually been selected for their evangelical tendencies.

As a building, the Mission Church is rather unsightly. Erected under great disadvantages, framed upon a rude model, and left unfinished by its architect, who died while

engaged in raising the structure, it is of the heavy and patch-work character of all edifices that have been constructed piecemeal at different intervals. The gallery within is a modern addition; the position of the organ has been changed to suit the alterations in the body of the church, and tabular inscriptions, mural monuments, &c., have been added from time to time, rendering the interior more cumbrous and heavy than it was originally. This church possesses the most melodious organ of any church in Calcutta.

St. Peter's Church.

On the 23rd December 1788, the Government advertised for contracts to construct "a chapel in the Garrison of Fort William." The first stone of St. Peter's Church was laid under the auspices of Marquis Hastings on the 28th July 1822. It was consecrated by the Bishop in May 1828. The roof, having been reported unsafe was taken down in 1836. The building is in the gothic style of architecture, and very neatly fitted up. The painted glass windows in this church at the east end of the nave represent Peter receiving the keys; Moses and Aaron are on either side, and the Four Evangelists fill the compartments below. Faith, Hope and Charity are represented on the west windows.

St. Paul's Cathedral

Occupies a fine site at the extreme south of the maidan. So long ago as the year 1819, the idea of a Cathedral Church was entertained, and a design and plans on a grand scale were prepared, but the project fell through. Twenty years after it was revived by Bishop Wilson, who prosecuted it with characteristic energy. He applied to Government for a site, and the moment the present one was granted he took possession. A committee was appointed, and on the 8th October 1839, the foundation stone was laid.

The design and plans were prepared by Major W. N. Forbes, of the Bengal Engineers, and carried out under his superintendence. The style of the building is "Indo-gothic," that is to say, gothic adapted to the exigencies of the Indian climate. The extreme length of the building is 247 feet and its width 81, and at the transepts 114. The height of the tower and spire from the ground is 201 feet, and of the walls to the top of the battlements, 59 feet.

The Cathedral was consecrated on the 8th of October 1847. The expenditure on the building was about 5 lakhs of Rupees (£50,000.) About £75,000 was raised, of which the Bishop gave 20,000—one lakh for the building and one for the endowment. The East India Company contributed £15,000 towards the building. The subscription raised in

India amounted to £10,000; in England to £13,000, besides a grant from the Society for the Propagation of the Gospel of £5,000; one from the Society for the Promotion of Christian Knowledge of £5,000; and a gift from Mr. Thomas Nutt, of London, of £4,000.

St. James' Church.

The old St. James' Church was situated in the centre of the native part of the town, between Dhurrumtollah and Boitakannah. It was opened for service on the 9th February 1823. The Rev. Mr. Hawtayne, who had been appointed its chaplain, preached on the occasion from Matt. x, 40. In the year 1858, the roof fell in, and it became a complete ruin.

St. Thomas' Church,

(Commonly called the Free School Church), is a neat building, attached to the Free School. It was erected chiefly through the instrumentality of Bishop Turner, the school funds subscribing upwards of half a lakh towards the work. It is the property of the Governors of the Free School.

The foundation stone was laid by the Right Honorable Lady William Bentinck, on the 13th April 1830. In October 1831, the church, which was built by Mr. Parker, was opened on the 20th November 1831. On the 2nd February 1833 it was consecrated by Bishop Wilson.

St. Stephen's Church, Kidderpore,

Is a small but elegant building, adjoining and attached to the Military Orphan School. It is very prettily situated and almost reminds one of a country church in England. It was built in the year 1846.

St. Andrew's Church.

This church stands on or near the site of the Old Court House, directly facing Old Court House Street.

The Scotch congregation was formed in 1815 by the Rev. James Bryce, (afterwards Dr. Bryce); a fine full length portrait of whom, by Sir John Watson Gordon, may be seen in the vestry. Service was conducted at first in the Asiatic Society's Hall, and afterwards in the Old Fort William College. Government gave a grant of one lakh of rupees, besides the site, valued at Rs. 30,000. The laying of the foundation stone took place on St. Andrew's Day, 30th November 1815. The Countess of Loudon and Moira attended in state, and there was an imposing masonic, military, and civil display. The builders were Messrs. Burn, Currie and Co. It was opened for public worship on 8th March 1818, by the Rev. Dr. Bryce.

An interesting tradition hangs about the spire. Bishop Middleton, the first Bishop of Calcutta, believed that the Church of England had a monopoly of spires, not only in England but everywhere in the British dominions, Scotland perhaps excepted. Dr. Bryce who had been his fellow passenger from England, was naturally of a different opinion, and on hearing that the Bishop had used his influence to prevent him getting the sanction of Government to erect a spire, he declared that he would not only have a "steeple" higher than that of the Cathedral Church of St. John, but that he would place on the top of it a cock to crow over the Bishop, which came to pass accordingly. Government, it is alleged, as a salve to the Bishop's wound, directed that though the rest of the building might be repaired, this audacious bird should not have the benefit of the Public Works Department. In spite of this, the cock still continues to stand.

The picture of Dr. Bryce now hanging up in the vestry of the Scotch Kirk in Calcutta, came out in the unfortunate *Protector*, which was lost in the gale in October 1838 off the Sandheads, when only two persons, soldiers, were saved. A writer in a Calcutta magazine alludes to the mode in which the picture was rescued:—"Amongst other things picked up from the *Protector's* wreck was a large packing case, which it was most difficult to sling, and the party in the boat, thinking that the lascars were going clumsily to work in securing the case, made the attempt to get on it, but that soon showed that the case wanted depth for his weight, for it rose out of the water at the opposite end, and nearly shot him into it. He was glad enough to spring back to the boat, and secure the case with a hook rope, and tow it alongside the brig. The case was taken on board and opened out, when it was found to contain a picture of Dr. Bryce. It was cleansed from the mud that had found its way on to the picture through the tin, then dried and sent up to Calcutta."

Free Church.

On news reaching Calcutta of the disruption that had taken place in the Church of Scotland, those who sympathised with this movement formed themselves into a congregation, and met for the first time, as a separate body, for divine service on the 13th August 1843, in the Freemason's Hall, Bentinck Street. Dr. Duff, supported by all the other missionaries hitherto in connection with the Church of Scotland, officiated on the occasion. The Rev. John Macdonald, one of the missionaries, consented to act as their minister, until one should be got from home. At the same time it was

resolved to erect a permanent place of worship. In the meanwhile the directors of the Parental Academic Institution, now the Doveton College, offered the use of their hall for that purpose. The congregation accordingly met for divine worship in it until the new church was opened in August 1848.

In December 1843, the site, comprising 2 beegahs 2½ cottahs, was bought at a cost of Rs. 8,850. In May 1844, a plan prepared by Captain Goodwyn, of the Engineers, was adopted. The cost, exclusive of fittings, was estimated at Rs. 30,000. In January 1846, the building was fast approaching completion, the internal finishing alone remaining to be done, when, on the night of the 15th, the roof fell in, the brick pillars on each side of the centre aisle, which supported it, having given way. The whole building, save the spire, was found in so unsatisfactory a condition, that the walls had to be taken down, and the foundations to be piled and relaid. A new plan was agreed upon, and the aisle pillars dispensed with. The total cost of the building was Rs. 1,15,558.

Baptist Chapel.

The Baptist Chapel, Circular Road, was erected in 1819 by the efforts of the Missionaries of the Society who first settled in Calcutta, and who were formerly known as "the Junior Brethren." These were Mr. Eustace Carey, a nephew of the celebrated Dr. Carey, Dr. Yates, so well known as a biblical translator and distinguished orientalist; Mr. Lawson, the first pastor of the church: Mr. Penney, the well-known teacher of the Benevolent Institution; and Mr. W. H. Pearce, the founder of the Baptist Mission Press.

Union Chapel.

This place of worship was opened in June 1821. The form of worship is that adopted by the Independents, and its form of church government is congregational. The chapel is the property of the London Missionary Society, and its minister must be a missionary of that society.

Roman Catholic Cathedral (Moorgihutta.)

When Job Charnock settled in Calcutta in the year 1689, a few Portuguese followed him, and the English Government allotted them a piece of land on which the friars of the order of St. Augustin erected a temporary chapel. In 1700 a brick chapel was erected, and enlarged in the year 1720. In the year 1796, the Portuguese determined to throw down their old church, and build a more spacious one in the modern style. The first stone of the new church was laid on the 12th March 1797, and on the 27th November 1799, it

was consecrated and dedicated to the *Virgin Mary of Rosary*. The building cost 90,000 rupees, 30,000 of which arose from the revenues of the church, the remainder from public subscription, all deficiencies being made up by the Baretto family —two opulent brothers, then the heads of the Portuguese community in Calcutta.

The Bishop's Palace adjoins the Cathedral, which is chiefly used on grand occasions, for the solemn and imposing ceremonies of the Roman Catholic church.

Roman Catholic Church, Dhurrumtollah,

Was founded in the year 1832, by Mrs. Pascoa Baretto DeSouza, and dedicated to the *Sacred Heart of Jesus*. It is a neat building with a good portico to the north, and a lofty spire. Its three altars and floor are of marble. It is well situated being in the very centre of the Roman Catholic population.

Armenian Church of St. Nazareth,

Was founded in 1724, by national contributions, under the auspices of the Aga Nazar. The steeple was added in 1734, and it was further improved in the year 1790. The surplus revenues of the church are appropriated to the relief of the poor. The church is called "St. Nazareth," in honor of the founder.

Greek Church

Was erected in the year 1780, and dedicated to the Transfiguration of our blessed Redeemer on Mount Tabor. The first eminent Greek who settled in Calcutta was Hadjee Alexios Argyree. In the year 1770 Argyree sailed as interpreter in the ship *Alexander* from Calcutta, bound for Mocha and Jedda. They met with a severe gale, and the vessel was dismasted. At the moment of extreme danger, when all expected that the vessel would founder, Argyree made a solemn vow to heaven that if they survived the peril he would found a church in Calcutta for the Grecian congregation. The ship arrived at Mocha, and on his return to Calcutta, Argyree obtained permission from the Government to establish a Greek Church. A small house was purchased for divine service. But death put a period to the further pious intentions of Argyree, and it was not until three years afterwards that the foundation of the present church was laid. The purchase of the ground and the erection of the building cost 30,000 rupees, towards which the estate of Argyree and his family contributed a considerable sum, the remainder being made up by voluntary contributions, Mr. Hastings heading the subscription list with 2,000 rupees.

Mohammadan Mosque.

There is a fine musjid or mosque, at the corner of Durrumtollah Street, erected and endowed in 1842, by Prince Golam Mohamed, (son of Tippoo Sultan.) It forms a conspicuous object from the north end of Chowringhee Road. It bears the following inscription:—"This Musjid was erected during the Government of Lord Auckland, G. C. B., by the Prince Gholam Mahomed, son of the late Tippoo Sultan, in gratitude to God and in commemoration of the Honorable Court of Directors granting him the arrears of his stipend in 1840."

STATUES AND MONUMENTS.

Warren Hastings.

In the southern vestibule of the Town Hall is placed a marble statue of Warren Hastings, by R. Westmacott, R. A., with the following inscription—"To the Right Honorable Warren Hastings, MDCCCXXX." The statue was erected on the landing place of the Town Hall in October 1830. It is raised on a marble pedestal, executed in a style of great taste and simplicity. Perhaps the effect produced by the principal figure is somewhat lessened, by the proportion which the standing emblematical figure of the pundit bears to it. This figure is represented with his hand at his chin in a meditative posture; the other supporting figure is a moonshee sitting in the native fashion, with a book between his knees. The artist has forgotten to cover the feet of this figure with the drapery, or rather, in ignorance of native custom, has exposed a part of one foot intentionally to view.

Marquis of Cornwallis.

At the west end of the lower saloon of the same building is a marble statue, by J. Bacon, Junr. to the memory of the Marquis of Cornwallis, bearing the following inscription:—

"In honor of the Most Noble the Marquis of Cornwallis, K. G., Governor General of India, September 1786 to October 1793, who by an administration uniformly conducted on the principles of wisdom, equity and sound policy, improved the internal resources of the country, promoted the happiness of its inhabitants, conciliated the friendship of the foreign powers, confirmed the attachment of the allies of the Company, and established the reputation of the British name in Hindustan for good faith and moderation. By fixing in perpetuity the public demand for the landed revenue, he gave to the proprietor of the soil for the first time a permanent interest in it; and by the formation of a code of regulations for every department of the Government, he bestowed on the natives of India the benefit of a constitution

and a security before unknown in the enjoyment of their rights of property. Forced into a war by the unprovoked aggression of Tippoo Sultan, his eminent military talents in the conduct of it were no less conspicuous than his moderation in victory. As a lasting memorial of these important services, and as a testimony of their respect and esteem for a Governor General under whose administration public spirit was encouraged and merit liberally rewarded, this statue was erected by the British inhabitants of Bengal, A. D. 1803."

Lord William Bentinck.

Opposite the Town Hall is bronze statue of Lord William Bentinck, Governor General of India, 1828-1835, bearing the following inscription :—

"To William Cavendish Bentinck, who during 17 years ruled India with eminent prudence, integrity and benevolence : who, placed at the head of a great empire, never laid aside the simplicity and moderation of a private citizen, who infused into oriental despotism the spirit of British freedom ; who never forgot that the end of government is the welfare of the governed ; who abolished cruel rites ; who effaced humiliating distinctions ; who allowed liberty to the expression of public opinion ; whose constant study it was to elevate the moral and intellectual character of the nation committed to his charge."

Lord Hardinge.

South-east of Government House, on a triangular plot called "The Cocked Hat," is a bronze equestrian statue of Lord Hardinge, Governor General of India, 1844-1848. It was modelled by J. H. Foley, R. A., and is undoubtedly one of the masterpieces of this great sculptor. On the granite pedestal is the following inscription :—

"The statue was erected by the inhabitants of British India of various races and creeds, to Henry Viscount Hardinge, in grateful commemoration of a Governor, who, trained in war, sought by the acts of peace to elevate and improve the various nations committed to his charge, and when re-called to arms by unprovoked invasion at Moodkee, Ferozeshuhur, and Subraon, maintained the reputation which, in youth, he won by turning the tide of victory at Albuera."

Lord Auckland.

This noble statue of Lord Auckland is erected in the Eden Gardens, on the Esplanade, between the fort and town, facing the river, from which it is a prominent object. The height of the statue itself is about 8 feet 6 inches ; and of the whole, including pedestal, upwards of 20

feet. The casting, as well as the model, was executed by Weeks.

Gwalior Monument.

This was erected by Lord Ellenborough, Governor General of India in 1847, in memory of the officers and men who fell in the Gwalior campaign of 1843. It was designed by Col. H. Goodwyn, Bengal Engineers. The structure is built of brick, faced with Jeypore marble, surmounted by a metal dome or cupola supported on columns, manufactured from guns taken from the enemy. In the centre is a sarcophagus, on which are engraved the names of the officers and men who fell in the battles of Maharajpore and Punniar. The height is 58 feet 6 inches.

Chinese Trophy, Calcutta.

The Chinese Trophy stands in front of the great staircase leading to the Government house, and is surrounded by smaller guns placed in the ground as posts, and all equally covered with Chinese inscriptions. Upon the pedestal of the trophy the following words are inscribed :—

"Edward Lord Ellenborough, Governor General of India in Council, erected this trophy of guns taken from the Chinese, in commemoration of the Peace dictated to the Emperor of China, under the walls of Nankin, by the Naval and Military Forces of England and India, under the command of Vice Admiral Sir William Parker and of Lieutenant General Sir Hugh Gough, in August 1842."

IN THE VICINITY OF CALCUTTA.

Bandel Church.

A little above the town of Hooghly, there is an old Roman Catholic Chapel and Priory, founded A. D. 1599,—*the oldest Christian Church in Bengal*, built in the year Queen Elizabeth sanctioned the establishment of the E. I. Company; its steeple may be seen from the railway station. In consequence of the services rendered by the Portuguese to the King of Goa, Bandel was given to them, and they built a fort opposite to it for defence. In Bandel, a century ago, there were a nunnery, a boarding school, and college of Jesuits, but all have passed away; the church is now only noted for the festival of the Novenna, celebrated in November, to which a great number of Roman Catholics resort. When, in 1632, Hooghly was taken by the Moguls, the images and pictures of this church were destroyed by the command of the Emperor of Delhi.

Bishop's College, Garden Reach.

This foundation belongs rather to England than to India, inasmuch as the funds for the construction of the edifice, and for endowment were raised there; but the project of the establishment originated with Bishop Middleton, to whom the Incorporated Society for the Propagation of the Gospel in Foreign Parts had applied for his opinion as to the most prudent and practicable methods of promoting christianity in India. In compliance with this requisition, Bishop Middleton proposed the establishment of a missionary college, having for its principal objects "the education of christian youth in sacred knowledge, in sound learning, in the principal languages used in the country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the heathen."

The first stone of Bishop's College was laid by Bishop Middleton on the 15th December 1820, on a spot of ground presented by the Government for the purpose, at the distance of about four miles from Calcutta, on the opposite bank of the river, and immediately to the eastern extremity of the Botanic Gardens. The college is an elegant Gothic structure of a quadrangular form, like most of the buildings of the same character in Oxford and Cambridge, but not joined at the angles; the southern side of the square being also open towards the river. This side of the building is composed of a central tower, 65 feet high. The right or western side of this tower is occupied by a building 40 feet high, and 60 feet long and 30 feet wide, the ground floor of which is the Hall; the upper floor being the Library. The left or eastern side of the central tower is occupied by the chapel, a building of the same dimensions with that on the other side. It has an arched roof, and its exterior figure and decorations approach to a miniature resemblance of King's College Chapel, Cambridge. The two wings, extending from north to south to the length of 150 feet, are allotted to the residence of professors and pupils. The edifice cost about a lakh and a half of rupees. The design was by G. Chinnery, Esq.

The climate, as every one knows, is much hotter in Calcutta than at Oxford, and a college there should have been airy and cool, instead of close and hot, or, as the English people call it, "snug and comfortable." But episcopacy, like popery, is unchangeable: both claim an exclusive divine right for every thing they do, and therefore think it proper to be always the same. An English college must be an English building, whether in the frozen or the torrid zone, no matter.

With Bishop's College is associated the name of one of the most profound scholars whose attention has ever been devoted to the pursuit of oriental literature. We allude to Dr. Mill, whose attainments in the learned languages of the East were only exceeded by the extent of his classical learning. His name is never mentioned by the native literati except in conjunction with those of Wilford and Jones, Colebrooke, and Carey, Wilson and Yates.

Dum Dum Church.

The first stone of the Dum Dum church was laid by the Lord Bishop of Calcutta, on the 8th August 1818.

Barrackpore Church.

Previous to the year 1831 there does not appear to have been any more appropriate place set apart for public worship than a very rough bungalow, still existing near the Sudder Bazar, used by the Baptist missionaries; the members of the establishment usually met for divine service in the Government House; nor does the necessity and importance of a more suitable provision appear to have excited the attention of any part of the christian community, until, at the period named, Bishop Corrie, then archdeacon, and the Venerable T. Dealtry directed their consideration to the subject, and by their united influence and exertion raised a subscription for the erection of a suitable building, and collected for that purpose the sum of 4000 rupees. The assistance of the Government was not long withheld, for besides a pecuniary gift in aid of the design, a grant of ground was made for the building, together with the materials of an old school house founded by Lady Hastings. With these and various sums contributed at different times by the Church Building Fund, amounting to more than 1600 rupees, the church under the architectural superintendence of Captain Patton, was at length completed and opened on the 23rd of June 1833. The internal dimensions are 71 feet by 47, the height being 21 feet. Externally the dimensions are about 94 by 73 feet. The total amount expended in the original construction of the church, and in the various additions and improvements, which have from time to time taken place, has exceeded 14,000 Rs.

Howrah Roman Catholic Church.

On the 10th September 1831, the foundation stone of a Roman Catholic Church, called Virgin Mary of Good Voyages and Health, was laid on a spot of ground on the main road in Howrah. It is stated that the ground "had been presented by Antonian Obian Peirrie to the Rev. Fre Paulo de Gradoli, a Capuchin of the order of Saint Francis, and Missionary

Apostolical from the Sacred Congregation of the Propaganda and to his successors duly appointed for ever, to be kept possession of by him or them to the utter exclusion of all other missionaries, but particularly those subservient to the church at Goa."

The foundation stone bears the following inscription in gold letters:—

"Hic lapis positus fuit, die 8th Septembris Anno Domini 1831.

"The names of such as make contributions towards the erection of the church and the amount of their donations were to be inscribed on some part of the edifice, and plenary indulgence was also to be granted. The Rev. Fre Paulo da Gradoli (who stated that he had set about this undertaking by divine inspiration) had himself contributed four thousand rupees towards defraying the expenses which by estimate was likely to amount to about twenty thousand."

CHAPTER XXX.

ART IN INDIA.

It appears somewhat strange, that with all the means and appliances at the command of the British in the East and also of the great mass of the intelligent natives with whom they are associated, so little should have emanated from the latter of a character to exhibit their intellectual powers to advantage; little in fact to show that art, and sciences and manufactures have progressed with them in any manner corresponding with their advance in the Western world. Books have been written concerning the country and its history; travellers have related their journeys; and soldiers have described their campaigns; but the contributions to that kind of literature which is calculated to benefit the whole human family, have been few and far between. Art seems to wither amid the arid plains of Hindostan, and science has scarcely found a resting place for her foot on the shores of the Ganges or the temples of Bhudda.

With the exception of Vigné's faithful representations of Cabool and Punjab scenery, Daniel's extravagant Eastern beauties, Schefft's views of Lucknow and other native courts, Fergusson's and Kittoe's Indian architecture, and the productions of a few minor painters, the generality of the artists who have figured among the Calcutta or Mofussil community, have confined themselves almost wholly to portrait painting, finding that more lucrative than subjects of a more laborious and lofty description.

We have none moving in the aristocratic ranks among us who will take the hand of an oriental artist, and enable him to dispose of to advantage those productions on which may have been spent years of labor and mental exertion. The houses of the great are crowded with the less costly and yet more exquisite specimens of English and continental painting. Were the patronage of those moving in the upper circles extended to artists of merit, both European and native, it would soon be perceived that India possesses no lack of talent, among those who are now simply portrait painters,—it would be soon found that as beautiful specimens of Indian

scenery could be transferred to canvas as any which England and the continent have produced.

Portrait painting was costly in the past century in Calcutta. This may be inferred from the following advertisement:—"PORTRAIT PAINTING.—Mr. Morris having taken a house in Wheler Place, directly behind the Governor's house, begs leave to inform such ladies and gentlemen who may be inclined to favor him with their sittings, that he is ready to paint them at the following prices:—

A head size,	... ...	15 gold mohurs.
Three quarters,	... ...	20 do.
Kit cat,	... ...	25 do.
Half length,	... ...	40 do.
Whole length	... ...	80 do.

Calcutta, 5th April 1798."

The extravagant prices that were in 1794 charged by engravers for the production of their work, may be judged from the circumstance that a gentleman of the name of Baillie advertises nine "Views of Calcutta, 15 by 11 inches in size, printed from copper plates," at twenty-five rupees each view, or eighty rupees for a set of nine views!

Thos. Daniell, the well known delineater of India, advertises in 1795, his "Proposals for publishing twenty-four Views in Hindostan." Price two hundred sicca rupees for the whole.

A proposal appears, in 1794, for publishing a series of two hundred and fifty engravings, illustrative of the manners and customs of the natives of Bengal, by a gentleman of the name of Solvyns; the price of the work Rs. 250.

A small collection of valuable paintings, formerly the property of Mr. Hughes, consul at Alexandria for the India and Dutch India Company, is advertised for sale in 1795, at "the Europe, China and India Warehouse, No. 46, Radha Bazar." The subjects are curious; viz.—

Solomon's Idolatry, a Pagan Temple with various figures, by Zario, 1658	...	Sa. Rs. 800
An original painting of the beheading of John the Baptist, by Corregio	...	„ 2,500
A candle light painting on copper by Rembrandt	... ...	„ 400
Virgin and Child by Rubens	...	„ 500
A naked Venus, full length after Titian	...	„ 500
A ditto Venus, Voleysti	... ...	„ 400

The prices given show the market value of such paintings at that time.

"F. F. Belnos, miniature painter and drawing master, paints miniature pictures, at the rate of 130 sicca rupees each." 25th January 1810.

A writer in the *Pioneer*, two or three years ago, gave some interesting particulars of all the artists that had visited India. His account with some additions and alterations, we have taken the liberty to subjoin :—

TILLY KETTLE.

It seems singular, but as far as our enquiries have gone, our possessions in the East appear to have attracted none of our artists, till towards the end of the last century. Then there came a shoal of them; and afterwards the fancy died away, till it was revived in the time of living draftsmen.

When Zoffany suddenly determined to make the voyage to India in 1783, his friend Paul Sandby, the chief drawing master at Woolwich, says, he anticipated "rolling in gold dust." But the pagoda tree had already been shaken by an enterprising adventurer, in the person of Tilly Kettle, who appears to have arrived in Calcutta in 1772. The large ceiling picture in the Theatre at Oxford, painted by Robert Streater in Charles the 2nd's time—the flying Amorini of which have been much admired, had fallen out of repair, and Kettle was a man of sufficient mark, to have been commissioned to put it to rights. He had been also a constant contributor to the Incorporated Society of Artists.

He only staid four years in India but in that short time is said to have amassed a large fortune—we may presume a large one for him; at any rate it did not last long. He probably devoted himself to portraits for the most part, but after his return to London he exhibited in the year 1781 an historical piece, called "The Mogul of Hindustan reviewing the East India Company's Troops."

This historical picture is a representation of a review by the Emperor Shah Allum of the troops at Allahabad, under the command of Sir Robert Barker, in September 1767. The account of this review, given by Mrs. Kindersley in one of her letters, may prove interesting to some of our readers :—

"Upon a late great holiday amongst the Mahomedans, by desire of the Great Mogul, the English troops were out to be reviewed by him. But it appeared very extraordinary to us that he did not take the least notice of anything, or even look on the troops while they were going through their evolutions; if he did look, it was with an eye askant, much practised by Mussulmen. It seems it is inconsistent with dignity to appear to observe. However mortified the soldiers

might be at this seeming neglect, we were still pleased with such an opportunity of viewing a shadow of Eastern magnificence; for although the parade exceeded anything I had ever seen, it was but a miniature of former grandeur. All the trappings of dignity were displayed on this occasion; the Mogul himself was on an elephant richly covered with embroidered velvet, the howdah magnificently lackered and gilded; his sons were likewise on elephants. The plain was almost covered with his attendants, the officers of his court, their servants, and their servants' servants, sepoys, peadahs, &c., did not amount to less than fifteen hundred people. All, except the sepoys, were according to custom, dressed in white jemmas and turbands, the principal people were on horseback and well mounted; the train was increased by a great many state elephants, state palanquins, and led horses richly caparisoned. The gilding of the howdahs and palanquins, the gold stuffs of the bedding and cushions, the silver and gold ornaments, the tassels and fringe of various colors, some of them even mixed with small pearls, the rich umbrellas, the trappings of the horses, and all together glittered in the sun and made a most brilliant appearance: such is the pomp of Eastern kings! and all the Indians of any sort or consequence pride themselves on the number of their attendants.

"After the review was over, the Mogul had a public *divan* or court. On these occasions he is seated on the *musnud*, which is a stand about the size of a small bedstead, covered with a rich cloth; upon it is an oblong plate of silver, gilded and turned up round the edges; in this he sits cross-legged, as is the fashion of the country. In this manner the prince, surrounded by the officers of his court, receives all petitions, and those who have the honor to be presented to him..... The English field officers were all presented to him; the officer before he enters the *divan* is taken into another apartment, and a *Mori's* dress is given him which is the present from the Mogul, this he puts on, then leaving his shoes at the door he enters the *divan*, making three salaams, after which he advances forward to the *musnud*, and presents some gold mohurs, which the Mogul orders one of his officers to receive without taking any further notice of the person presented to him. The dress given on these occasions is generally showy and slight, embroidered with plated gold and coloured silks, upon muslin more or less rich according to the rank of the person to whom it is given; the *sera peach*, the jewel which ornaments the forepart of the turband is composed of emeralds, diamonds and rubies, but most imperfect stones."

In less than ten years after his return from the East, poor Kettle had failed in London—failed in Dublin; and calling to mind the golden hours of Bengal, he once more endeavoured to visit that country, and determined to go thither overland. He only reached Aleppo, however,—where he died; being then some five and forty years old,—a man still in his prime. The portraits of Tilly Kettle are said to have that decisiveness which usually marks good likenesses—to be weak in the drawing part, but agreeable in colour.

WILLIAM HODGES.

William Hodges seems to have been originally an errand boy in the streets of London; he was then taken notice of by Wilson, the great landscape painter, and taught the elements of the art. For some time he was a scene painter at Derby, but having exhibited at the Spring Gardens' Rooms, he was in 1772 appointed draftsman to Captain Cook's second expedition. This kept him absent from England for three years, and on his return, he exhibited views of Otaheite and New Zealand, and also some home landscapes. He was now well enough established to marry, but losing his young wife he fell into that restless condition so often induced by a misfortune of the kind, and was doubtless reckless as to what became of his prospects, and in a mood for adventure and travel. At this juncture, he received an invitation from Warren Hastings to visit India. He arrived in 1777 or 1778, being then about five and thirty, and seems to have done well—for he was able to return in 1784 to England with money.

He exhibited his Indian views, which seem to have been landscapes, and from the fact of its being stated that Sawrey Gilpin put in wild animals for him, they may be supposed to have represented the jungle. This Gilpin was the Landseer of his day; his specialty at first being horses, in which line he brought himself into notice by his "Accession of Darius through the neighing of his horse;" but he afterwards studied animals in general, and worked in collaboration with both Barret and Zoffany. Four of Hodges' Indian pictures were engraved; he published also a collection of Indian views aqua-tinted by himself, and he illustrated his travels in India by his drawings. He must, therefore have been very industrious whilst out here. He became an R. A., and joined in the great undertaking of Boydell's Shakespear. It would be agreeable to leave him thus at work,—but unfortunately for himself he set up a bank in Dartmouth, which failed, and buried him in its ruins. Health broke down, and he died at Brixham in Torbay, 1797, in great poverty. Mr. Samuel

Redgrave says of Hodges' style, that with some appearance of power, his works are loose in their execution and monotonous in colour.

On the 18th November 1784, a notice in the *Calcutta Gazette* announced "that the valuable collections of paintings, late the property of Augustus Cleveland, deceased, would be sold by public auction on the 24th instant, consisting of the most capital views in the districts of Monghyr, Rajmahal, Boglipore, and the Jungleterry by Mr. Hodges." For some unexplained cause, the sale was postponed, and did not take place until December 1794. Amongst the pictures then sold were twenty-one views by William Hodges. They are described as follows in the advertisement:—"Hill and Lake of Ture; Hill Mundar; Mooty Jumna waterfall; Bejy Gur; Rajmahal Peer Pahar Hill, Monghyr; Monghyr Fort; Jehangeira Fort; Sickergully; another view of the same place; Oodooa Nullah; Byjenath or Deo Gur; Rocks in Jungleterry; Bhagulpore Nullah and Mosque; Tomb and distant view of Rajmahal Hills; a Dirgah; Lake Jungleterry; Hill of Ture; a Banyan Tree; Lake Jungleterry and a thunderstorm; Bhagulpore House, distant view."

In 1785 Hodges published in London "A comparative view of the ancient monuments in India, particularly those in the Island of Salsit, near Bombay, as described by different writers, illustrated with prints;" and in 1793 appeared his "Travels in India during the years 1780, 1781, 1782, and 1783." This last work was also illustrated with sketches from his pencil.

JOHANN ZOFFANY.

The painter of the widest reputation who ever sought the banks of the Hooghly was the celebrated Johann Zoffany. Though his surname has an Italian look he was really a German, and was born at Frankfort-on-the-Maine in 1733. He ran away from home when quite a boy, and found himself at Rome with a passion for art,—and of course, very little else. But through the intervention of his father he was noticed by one of the cardinals, and lodged in a convent. He remained twelve years in Italy, visiting the different cities, and then after a short visit to Germany made his way to London in 1761.

When Zoffany first arrived in the British metropolis, he brought with him some thing short of a hundred pounds. "With this," said he, relating his adventures, many years after, to an old friend—"with this I commenced *maccaroni*, bought a suite *a la mode*, a gold watch, and gold-headed cane." Thus equipped, he walked into the service of Benja-

min Wilson, a portrait painter, then residing in Great Queen Street, Lincoln's Inn Fields. With this artist he engaged himself as drapery painter, and remained with him until tired of the monotony of his employment, he determined to try his fortune by trading on the capital of his talent on his own account. He accordingly took furnished apartments at the upper part of Tottenham Court Road, near where was so long exposed the sculptured figure of the piper, and commenced his practice, as a *limner*, by painting the portraits of his landlord and landlady, which, as a standing advertisement, were placed on each side the gate that opened into the area before the house. Garrick, by chance passing that way, saw these specimens, admired them, and enquired for the painter. The interview ended in his employing the artist to paint himself in small, and hence were produced those admired subjects in which our *Roscius* made so conspicuous a figure. That, however, in which he is represented as *Abel Drugger* obtained for the painter the greatest fame. Sir Joshua Reynolds was so pleased with this truly dramatic piece, that he purchased it of Zoffany for the sum of one hundred guineas. This flattering circumstance alone might have rapidly advanced the fortunes of Zoffany, but his liberal habits of living exceeded his income, and though never from this moment wanting employment, his finances became seriously straitened.

The late Earl of Carlisle, at this period, conversing with Sir Joshua, expressed a wish that he had been the possessor of this said picture of Garrick in the character of Abel Drugger. He had often endeavoured to persuade his friend Sir Joshua to part with it. "Well, my Lord," said he, "what premium will you pay upon my purchase?" "Any sum you will name," replied the earl. "Then it is yours, my lord, if you will pay me one hundred guineas, and add fifty as a gratuity to Mr. Zoffany." His lordship consented, and so, to the credit as well as satisfaction of all parties, it was settled.

Zoffany at length, through the friendly offices of Sir Joshua, obtained the notice of the great: and a portrait which he painted of a nobleman, we believe Lord Barrymore, acquired for him a great succession of employment, and consequent celebrity. He obtained the patronage of the reigning majesties, and some of his best pictures are those of portraits and conversation pieces of the royal family.

But he was always rather uncertain in his plans and apt to take up suddenly some novel idea. He surprised and disappointed all his friends by determining to accompany Sir Joseph Banks in the voyage with Cook round the world.

But when he came to see his cabin he did not like it,—did not think it suitable for painting purposes and threw up his voyage.

Having expressed a wish to visit Italy, His Majesty generously assisted him in providing the means for his journey, presenting him with £300 and a letter of introduction to the Grand Duke of Tuscany. It was owing to a desire hinted by the queen, on his departure, that Zoffany produced the picture of the Florence gallery. Exceeding his commission, he produced the elaborate and highly meritorious picture in question, which, after his return to England, finishing with the utmost care, he submitted to their majesties at Buckingham House.

Some years subsequent to his return from Italy, this picture of the Florence Gallery, however, was purchased of Zoffany by the queen, and, as we are informed, at the instance of the then president of the Royal Academy, for six hundred guineas; a sum perhaps commensurate with the value of the picture in those days, though not an entire remuneration for the labour bestowed upon it.

When the Royal Academy was founded in 1768, Johan Zoffany was nominated a member, and in 1772 he painted a picture called, if we remember right, "The Life School of the Royal Academy," and which contains portraits of the thirty-six foundation members. The thirty-four male academicians are represented in various attitudes, and on the walls of the room are portraits in frames of the two female members, Angelica Kauffman and Mary Moser. Zoffany has represented himself with a palette in his hand, and we would here observe that it was apparently his practice to introduce a portrait of himself, either with a pencil or a palette in his hand, into all his pictures containing a large number of figures. This painting was purchased by George III., and is now in the Royal Collection at Buckingham Palace.

After acquiring great distinction in England, Zoffany travelled on the continent for a few years, adding considerably to his reputation by his "Interior of the Florentine Picture Gallery," and other works. Returning to England he remained there but for a short time and then sailed for India, arriving in Calcutta in 1780. From Calcutta he went to Lucknow, where he is said to have lived for three or four years; after visiting Agra, then in possession of the Mahrattas, he returned to Calcutta, and remained there until the rains of 1789.

Probably the largest piece he painted in India was "The Embassy of Hyder Beg Khan to Warren Hastings,"

This picture is said to contain upwards of one hundred figures. "The Cock-fight at Lucknow" contains about twenty-four figures. Amongst them is Asoph-u-Daula, the Nawab Vizier of Oude; Mr. Edward Wheler, a member of Council, and who died at Calcutta in October 1784; Captain Mordaunt, whose cocks were matched against those of the Nawab; General Claude Martine and other celebrities, European and native, who happened to be at Lucknow at the time. In a corner of the picture is Zoffany himself, pencil in hand. The original of this picture is, we believe, still at Lucknow. Calcutta, however, can boast of one of the finest productions of Zoffany's pencil in the admirable altar-piece representing The Last Supper, a gift from the artist to St. John's Church. It is said that the head of each apostle was the protrait of some one living at the time in Calcutta; Tulloh, the auctioneer, sitting for Judas, while he was allowed to believe that he was sitting for the apostle John. Shortly after the consecration of the church on the 24th of June 1787, it was proposed at a meeting of the church committee to present the artist, who, it was said, was about to leave Calcutta, with a ring of the value of Rs. 5,000, "in consideration of this signal exertion of his eminent talents." The low state of their funds, however, prevented the committee from carrying out this proposal, but it was unanimously agreed to send him an honourable written testimonial of the respect in which they held his ability as an artist. The following is an extract from the letter which was sent to Zoffany:—"We should do a violence to your delicacy were we to express, or endeavour to express, in such terms as the occasion calls for, our sense of the favour you have conferred on the settlement by presenting their first place of worship so capital a painting that it would adorn the first church in Europe, and should excite in the breasts of its spectators those sentiments of virtue and piety so happily pourtrayed in the figures."

Zoffany must have painted the portraits of most of the leading members of the European community in India, at the time of his visit, as well as those of several natives of rank. His likeness of Sir Elijah Impey is in the High Court at Calcutta, one which he took of Warren Hastings was engraved in Calcutta by Mr. R. Britridge, and sold, framed and glazed, at 2 gold mohurs per copy. That of Madame Grand used to adorn the walls of the late Mr. John Clark Marshman at Serampore.

It was whilst he was at Agra, that Zoffany most probably painted the portrait of Mahdajee Sindia, referred to by Sir James Mackintosh in the journal of his visit to Poona in 1805. He says:—"Near the monument which is being

erected to the memory of Mahdajee Sindia is a sorry hut where the ashes of this powerful chieftain were deposited for a time, and where they may now lie long undisturbed. It is a small pagoda where, in the usual place of the principal deity, is a picture of Sindia by Zoffany, very like that in the Government House at Bombay. Before the picture lights are kept constantly burning, and offerings daily made by an old servant of the Maharajah, whose fidelity rather pleased me, even though I was told that the little pagoda was endowed with lands which yielded a small income, sufficient for the worship and the priest." This picture by Zoffany is probably the only work of European art which is now the object of adoration; it has obtained one honour refused to the "Transfiguration."

Zoffany returned to England in 1790, having amassed a considerable amount of money; but though he lived for 20 years, his trip to the East seemed to have exhausted his powers. Whether he was stricken with that singular mediocrity occasionally supervening on residence in India, cannot be decided; but the fact remains, that his hand had lost its cunning, and though he continued to paint, the vigour and the character were gone. He died at Kew in 1810.

THOMAS LONGCROFT.

Zoffany on his passage out to India in 1780, had for a fellow-voyager one Thomas Longcroft, a Bengal indigo planter, who appears to have possessed artistic tastes, and to have taken lessons in drawing and painting from Zoffany, as an agreeable mode of relieving the tedium of the long sea voyage. He afterwards turned these lessons to good account by sketching many places of interest in Benares, Agra, and Delhi. His sketches were sent to his friends in England from time to time, and about four years ago one of his descendants, a Miss Twinning, presented several of them to the British Museum. A contemporary account of this donation states that the sketches "are remarkable even now for their correct rendering of the character of the scenery, and accuracy with regard to architectural details. Modern photographs of the buildings he drew prove him, indeed, to have been exact even in the most unimportant features." He died in India about 1811, as in Gardner's *Calcutta Annual Directory* for 1812 his estate is mentioned as one of those in the hands of the Administrator General, Thomas Thomson being his executor. In October of that year was sold the whole of the drawings, sketches, &c., belonging to the deceased. These drawings were seven hundred in number, and represented

copies of the remains of Hindoo and Musalman buildings, sketches of plants and trees, implements, &c., to be seen in the different parts of Bengal where Mr. Longcroft had travelled.

ROBERT HOME.

Robert Home was a London man and a pupil of the celebrated Angelica Kauffmann, and if the date of his first portrait at the Academy—1770—is correct, he must have exhibited when he was quite a lad. We find him in Dublin in 1780, and in London again in 1789.

Robert Home practised his art in this country for close upon forty years. He is believed to have landed at Madras in 1790, and whilst there painted a portrait of Lord Cornwallis, which gained him a high reputation, as also did his views in the Mysore country. Towards the end of 1792, Home arrived in Calcutta, and at once secured a large share of patronage.

He settled in the first instance at Lucknow, attracted thither, doubtless, by the liberality of the Nawab Vizier Asaf-ud-Daula, who appointed him his historical and portrait painter. It would seem that he made a good deal of money in a short time in this appointment, but he removed to Cawnpore, finding perhaps the Nawab capricious; for that prince is said to have required the expunging of any courtier from a group if he had quarrelled with him after the sketch was taken. To this time we must attribute the large picture now at Hampton Court, representing the Nawab of Oude receiving tribute. Asaf-ud-Daula died in 1797, and it seems likely that a year or so previously to that event, Home had gone to Madras, for he exhibited a lively interest in the dramatic events which were going on Mysore. In 1797, he sent home two pictures, "Tippoo's Sons received as Hostages" (a subject which, as we have seen, engaged at least two other brushes), and the "Death of Morehouse at the storming of Bangalore." He published, too, a "Description of Seringapatam" and "Select Views of Mysore," which embraced many scenes in the war with Tippoo.

Home then settled in Calcutta, where he resided many years.

Home was a man of good family, a brother of Sir Everard, and two of his sons were distinguished officers. One fell fighting at the head of his regiment, on the dreadful day of Sobraon. As an artist, Home ranks very high. He drew with great precision and correctness, and his colour is rich and pleasing, and having been carefully prepared by himself, has stood the test of time well.

Before leaving Calcutta, Home had painted the portraits of most of the principal residents of Calcutta; amongst them was the only portrait that was ever taken of Dr. Carey, the missionary.

Home was engaged by the Nawab Saudut Ali on a salary of Rs. 4,000 to Rs. 5,000 a year, with permission to employ his leisure in private practice. Bishop Heber, who visited Lucknow in October 1824, thus writes of Home:—"I sat for my portrait to Mr. Home four times. He has made several portraits of the King, redolent of youth, and radiant with diamonds, and a portrait of Sir E. Paget, which he could not help making a resemblance. He is a very good artist indeed for a King of Oude to have got hold of. He is a quiet, gentlemanly old man, brother of the celebrated surgeon in London, and came out to practise as a portrait painter at Madras, during Lord Cornwallis's first administration; was invited from thence to Lucknow by Saudut Ali a little before his death, and has since been retained by the King at a fixed salary, to which he adds a little by private practice. His son is a captain in the Company's service, but is now attached to the King of Oude as equerry and European aide-de-camp. Mr. Home would have been a distinguished painter had he remained in Europe, for he has a great deal of taste, and his drawing is very good and rapid; but it has been of course a great disadvantage to him to have only his own works to study, and he, probably, finds it necessary to paint in glowing colours to satisfy his royal master."

After the death of the Bishop, Mr. Home, unsolicited, sent the widow a copy of her husband's portrait; another copy was also sent to Calcutta for the Bishop's College.

Home retired from the Nawab's service at an advanced age, and spent the remainder of his days at Cawnpore, where he kept up a handsome establishment; and until the loss of his daughter and increasing infirmities rendered him averse to society, was wont to exercise the most extensive hospitality to the residents of the station.

GEORGE CHINNERY.

In the winter exhibition, at the Grosvenor Gallery in London, there was a small portrait of George Chinnery by himself. An oldish man as there represented, with ruffled hair, rather a self-assertive nose, and an eager, ready look. He was, we believe, of Irish extraction, but appeared first in London as a portrait painter in crayons and afterwards as a miniature painter. Towards the close of the century he was in Dublin, and was appointed a member of the Irish Academy.

He seems to have reached Calcutta at the end of 1802 or the beginning of 1803. There he resided for many years, and was a favourite portrait painter amongst all classes. His style has a singular charm, bright and animated, and his colour is most pleasing.

In Government House, Calcutta, there is a three-quarter length of Sir Eyre Coote by this artist, and a full length of the Nawab Saudut Ali Khan, half brother of Asaf-ud-Daula, and the best of the Oude rulers. In the High Court, in Calcutta, there is a full length of Sir Henry Russell, by Chinnery; and in 1824 he was engaged in painting the portrait of Sir Francis Macnaghten, Chief Justice, to be placed in the Court House among the portraits of his predecessors, who had distinguished themselves on the Calcutta Bench. The portrait is life like, and exact; the production is one of the finest specimens of Mr. Chinnery's talents, which are "universally acknowledged to be rare and splendid," says the editor of the *Government Gazette*.

Chinnery is said to have remained in Calcutta for about twenty years. His earnings were estimated at Rs. 5,000 a month, but his prodigality was so great that he largely exceeded his income. The late Mr. John Marshman used to say that Chinnery could rarely be induced to finish his portraits; after having satisfied himself with a masterly representation of the countenance he turned to a new subject. Hence when he left Calcutta, more than twenty unfinished portraits were brought to the hammer. If he had employed an inferior artist to complete the figure, and fill up the drapery, he would have made a much larger income.

The artist moved at length from India and proceeded to China; and in 1830, after more than a quarter of a century, he renewed his connexion with the London Academy by exhibiting a portrait which he sent home from Canton. After this, he once or twice exhibited again after intervals, and the last painting exhibited at the Academy was a portrait of himself; this was in 1846. He is understood to have died at Macao. His talents were very versatile. He produced in China river scenes in the manner which, when he left England, passed for water colour; that is to say, the sketch was carefully done in pencil and then tinted. There were many pieces by Paul Sandy exhibited in London drawn in with the pen, worked up with washes, and finished with colour. Chinnery etched also with great ability: indeed there is no question he was a genius; and under different circumstances might have been far more generally known. But he had some of the infirmities as well as the gifts of genius; was

unstable and eccentric, and never steadily kept the prize of a great reputation before him.

MR. HICKEY.

Mr. Hickey, an artist who appears to have resided in the Madras Presidency during the whole of the time he was in India, announced in October 1799 that he had undertaken to paint the following subjects connected with the capture of Seringapatam on the 4th of May of that year:—"The Storming of the Breach at Seringapatam," "The Interview with the Princes in the Palace," "The Finding of Tippoo's Body," "The First Interview of the Commissioners of Mysore with the family of the Rajah," "The Funeral of Tippoo," "The reception of Lieutenant Harris with the Colours of Tippoo in Fort St. George," "The placing of the Rajah on the Musnud of Mysore." It was further stated that engravings would be made from these pictures to be executed by eminent artists in London.

On the 4th of May 1800, the anniversary of the capture of Seringapatam, a full length picture of the Earl of Mornington was opened for inspection at the Exchange. This picture, which was painted at the request of the principal inhabitants of Madras, represents his Lordship in his Windsor uniform with the insignia of the Order of St. Patrick, seated at a table, having a scroll spread on it, and on the scroll is inscribed the heads of the Partition Treaty; in the background is seen the steeple and flag-staff of Fort St. George, with the English union flying over the standard of the late Sultan.

Amongst the best known of Hickey's portraits is that of Mr. Josias Webbe, of the Madras Civil Service, and at the time Chief Secretary to the Government of Madras. This portrait was engraved, and one of the prints used to be in the dining room of the late Duke of Wellington at Strathfieldsaye, and regarding it the following anecdote is told. The old style of dress in which Mr. Webbe is depicted attracted the curiosity of a lady visitor who asked the Duke, "Who that man with such a neckcloth and coat was meant for?" His Grace replied: "That man was one of the ablest I ever knew, and what is more one of the honestest."

GEORGE FARINGTON.

George Farington was a contemporary of Zoffany in India. His father was Rector of Warrington, and he was born there in 1754. His elder brother, Joseph, was a well-known landscape painter—a highly successful pupil of Richard

Wilson, and ultimately an influential academician. George became a student under the guidance of this brother, and was afterwards placed with Benjamin West, then gradually rising into his extraordinary fame,—extraordinary when it is remembered that he was classed by his compeers with the Carracci,—and now denied almost all merit.

Farington got the gold medal of the Academy for his "Macbeth" in 1780. He exhibited a portrait in 1783, and appears immediately afterwards to have gone to the East. As he was one of the artists selected by Alderman Boydell to make drawings from the Houghton Collection, it seems probable that he was a good painter, and he is said to have been very industrious during the time he was in India—a period, however, of less than five years; for in 1788 he died, having taken fever by exposure to the night air. As he was a man of some mark, we the more regret that we are not able to specify the scene of his labours, nor to give the names of any of his pictures. A large Durbar painting was said to have been in progress when death overtook him: but whether any trace of this exists, we cannot tell.

OZIAS HUMPHREY.

The eminent miniature painter Ozias Humphrey visited Bengal in the beginning of 1785. He was a Devonshire man, having been born at Honiton in 1742, and there also he was educated; but his parents having observed his taste for drawing, sent him, very wisely, to London, to be thoroughly-grounded. Probably from the first he exhibited a preference for small surfaces; for when he was still quite young, he was placed with Samuel Collins at Bath, well known as a miniature painter, who afterwards migrated to Dublin with a great access of reputation.

Humphrey settled in London in 1764, being then only two-and-twenty; and so soon as 1766 he had attracted the notice of the King, who commanded him to paint miniatures of the Queen and other members of the Royal family. All went well till 1773, when a fall from his horse greatly enfeebled his health, and he was obliged to seek relaxation in travel. He started for Italy with the eccentric Romney, who very soon parted from him. His tour extended to Rome, Naples, Venice, &c.; but curiously enough, this journey, which has been the turning point in the lives of so many artists, very nearly ruined Humphrey's prospects.

For, returning in 1777, he must needs try the higher walks of art, paint subjects; or if he was to paint portraits, it must now be on large canvasses. But the truth was, he had

hit on his vein, in the first instance; and these new attempts were in lines for which he had not the necessary gifts.

He seems to have gone out to India through disappointment at the cold way in which his grander style was received. But he had the courage and good sense to resume the work he was really fitted for, and in Calcutta, Moorshedabad, Benares and Lucknow he painted the miniatures of native princes and persons of distinction, and we make no doubt many of these exist to the present day.

He is considered to have caught the character of Reynolds without any subordination of his own originality. The simple composition—excellent drawing and sweet colour—give his miniatures a peculiar charm; and they are moreover easy of recognition, as he used a remarkable signature—a Roman O with an H inside it.

He was only three years in India, when his health, never strong, necessitated his return. One of those large tasks was then undertaken by him, which have more than once overexerted the strength of devoted artists. He commenced a cabinet for the Duke of Dorset. The idea was altogether princely; it was to be ornamented with miniatures taken from the family house at Knowle. Fifty were completed, and then the incessant application began to injure the eyesight of the artist.

With the good sense which seems to have been a characteristic, Humphrey at once abandoned minute work, and adopted the free style of crayon drawing. In this he had much success; but about the close of the century his sight suddenly and completely failed, and after ten years in the dark he departed. Humphrey must be placed very near the throne of miniature painting, certainly in the first rank of those who have exercised the art; and it is gratifying to think that India had for a time the services of this distinguished man, more especially as the art itself has succumbed before the advance of photography, though, except in point of fidelity, the exchange has certainly not been for the better.

THOMAS, WILLIAM AND SAMUEL DANIELL.

India owes a heavy debt of gratitude to the Daniell family. It is really astonishing how much they did to render familiar in England the scenery and customs of this country. The eldest Daniell, Thomas, was the son of an inn-keeper at Chertsey, and was born in 1749. He early displayed his gift in art, and exhibited at the Academy in 1774, and continued to contribute for ten years—flower pieces and land-

scapes. He then turned towards the East, and devoted himself for the rest of his long life to oriental subjects. When he started for India, he took with him his nephew, William, then a lad of fourteen; and during the period between 1784 and 1794 they visited various parts of the country, and amassed great stores of sketches of regions which had not before been represented.

The two Daniells afterwards in 1793 (after painting views of the caves of Elephanta) left Bombay for China and other parts of the Eastern archipelago.

The uncle and nephew published views of Calcutta in that city, and, on their return to England, set about the great work that is associated with their names—the *Oriental Scenery*. This splendid publication appeared in six volumes, and comprised 144 views; it was completed in 1808. It may be conceived with what earnestness William Daniell applied himself to the task: when it is mentioned that out of the six volumes, five were engraved in mezzo-tint by his own hand or under his immediate superintendence. This William had of course been too young to contribute to the Academy before he went to India, but, immediately on their return, he and his uncle exhibited.

For some time they both painted Indian views, and Thomas Daniell persevered steadily in his eastern vein; but the younger William was very successful also in views of London, and afterwards of country scenes in England. Even William, however, returned to the country in which his passion for art had been nurtured; for in 1832 he painted with some assistance a panorama of the city of Madras; and afterwards by himself another of Lucknow, with a representation of the method of taming elephants.

There was yet a third Daniell, Samuel, brother of William. He also was trained as an artist, and was apparently a pupil of Medland—an engraver and water-colour painter of the period. This Medland was Art Professor at the East India College, when it was located at Hertford, and before Wilkins had built that coldly classical fabric for it on Amwell Heath, afterwards known as Haileybury.

Samuel Daniell was a man of great energy, a passionate naturalist and intrepid traveller; and went in early life to the Cape, from whence he penetrated into the interior of Africa. He returned to London in 1804 with a great collection of drawings, which were afterwards published under the title of *African Scenery*. But the forest had become a second home to him, and in 1806 he was off again to Ceylon, which he made his head-quarters for six years. From thence

he seems to have visited India, and to have travelled in Bhootan; for his brother William afterwards published a book called *Views of Bhootan* from sketches which had been executed by Samuel Daniell.

But the weird spirits that live in lofty woods and haunt the margin of tropical swamps resented the intrusion of this adventurous spirit into their ancient and solitary abodes, and they breathed on him their deadly exhalations and weakened his body with fever and pains engendered of malaria. At the early age of thirty-six, after a few days' illness, Samuel Daniell succumbed to death in Ceylon in the year 1811.

Think then, by way of summary, of what this family did to render India famous,—to introduce to English fireside travellers the shrines and forests of the Deccan; the ancient manners and customs of the country; the emporiums which owed their existence to modern enterprise, as well as those strange rock excavations which may be said almost to precede architecture.

First of all there was the grand book, the *Oriental Scenery*, of which we have spoken. Then there were 24 plates of the Hindoo excavations at Ellora, and the Picturesque Voyage to India. Moreover, Thomas Daniell, for thirty years after his return from the East, contributed to the Academy, and his subjects were almost always Indian temples, or tiger hunts and other sports followed out at native courts. The painting was considered accurate, if rather thin, and the colouring was pleasant and attractive.

William Daniell again exhibited many pictures at the Academy, which were founded on his Indian sketches. He published the Bhootan Views, which the enterprise of his brother Samuel had produced, and he exhibited before the public of London the panoramas of Madras and Lucknow. He illustrated also the *Oriental Annual*, a serial which stood out amongst those ephemeral publications for the beauty of its printing, binding, and general finish.

Fame, competency, and the honors of the Academy awaited the two elder Daniells—that is to say, the uncle and the elder nephew; and Samuel, as we have seen, passed early away in the tropical island he had described in his *Scenery, Animals, and Natives of Ceylon*.

Thomas Daniell lies in Kensal Green, having lived to the great age of 91. William died three years before him in 1837.

We have rather a taste in India for memorials of obscure people: it requires a really good biographical dictionary to

find out, sometimes, who our heroes are. But, surely, if the honor in which men are held was strictly regulated by their merits, there would be a testimonial in some part of India which should record the name of Daniell. It is remarkable that Zoffany, Ozias Humphrey, and Thomas and William Daniell were all at one time in this country together.

JOHN SMART.

John Smart landed at Madras in 1788, being then nearly fifty years of age. He was a pupil of Daniel Dodd, a miniature painter and subject painter on small canvasses; a few of whose things survive in engravings, such as the "Royal Academy, Somerset House," the figures in which are well drawn; a portrait of the actor Leveridge; another of the well-known boxer, Ruckhorse, &c. Smart was a fellow-student in the St. Martin's Lane drawing-school, with the fashionable and eccentric Cosway.

He appears to have had fair success in London as a miniature painter and artist in crayons; but it must be supposed that his work did not prove sufficiently lucrative: for in 1783 we find him migrating to Ipswich, and after a five years' residence there, turning his thoughts to the East, from whence rumours of easily-gained wealth must have reached England, or it is difficult otherwise to account for the rush of artists in that direction during this and the next decade.

He went first to Madras, and afterwards, it is believed, to Calcutta and Lucknow; and in all these places his miniatures were much appreciated. They are generally marked "J. S.," and are highly finished, the drawing correct, and the colour delicate. He stayed five years in India, and then returned to his profession in London.

It is probable that he considered Madras to afford a good opening for a young artist; for his son, also a John Smart, who exhibited miniatures at the Academy in 1809 and in 1808, died at Madras in 1809.

There can be little doubt that the trial of Warren Hastings filled the imaginations of people in England with ideas of the romance and magnificence of this country. The impeachment commenced in February 1788, and for a time occupied great attention; the scene was commemorated by the water-colour painter Edward Dayes, from which an engraving was made.

ARTHUR WILLIAM DEVIS.

Arthur William Devis, the son of an artist, was born in London in 1763, and so early exhibited a talent for his father's profession, that at the age of 20 he was appointed by

the East India Company as draftsman to an expedition they were then fitting out. He sailed in the *Antelope*, but the ship was wrecked in the North Pacific on the Pelew Islands. The crew seemed to have been all saved, and sailor-like, to have beguiled their enforced leisure by joining in the tribal fights amongst the islanders. Devis must have taken a prominent part in these; for he was twice wounded. He and his companions, however, got tired of the position, as they might well do, and managed to build a ship of some kind. It looks a long stretch on the map from the Carolines to Macao, but they effected the voyage somehow or other.

Mr. Devis arrived in Calcutta about 1791, before the completion of St. John's Church, and following the example of Zoffany, offered his services to aid in its decoration. We next hear of him in October 1792, as being at Santipore, "busily engaged in the execution of his paintings, from which the engravings of the arts and manufactures of Bengal are to be taken."

He does not appear to have accompanied Lord Cornwallis in his campaign against Tippoo, for we read that, at an entertainment given at the theatre at Calcutta on the 7th February 1793, by the gentlemen who held the principal appointments in the Company's civil establishment, in commemoration of the victory at Seringapatam on the 6th February 1792, amongst other decorations was a large transparent painting by Mr. Devis, from a drawing by Lieutenant Conyngham, 76th Regiment, exhibiting the storming of Bangalore by the British troops on the night of the 21st March 1791. There was also a grand transparent view of Seringapatam by Messrs. Devis and Solwyns, from a drawing by Lieutenant Colebrooke. The following month the senior military officers at Calcutta gave a ball and supper, in commemoration of the peace which had been signed under the walls of Seringapatam, and the services of Mr. Devis were again called into requisition for the embellishment of the theatre. The only portrait painted by Devis, of which we can find any mention, is a full length one of Lord Cornwallis, which was engraved by Mr. Henry Hudson of Calcutta.

In February 1794, he published a proposal for a print from his painting of "The Reception of the Hostage Princes." The size of the engraving was not to be less than that of the death of Lord Chatham, "but so much larger as the artist, who shall be of the first abilities, will undertake," for another print was to accompany it with an outline of each head, and a reference expressing the name and rank of each individual at the scene delineated. The engraving to be dedicated, by permission, to the Most Noble Marquis Cornwallis and the

army under his command. The price was to be eighty sicca rupees.

We obtain some further particulars from the papers about Devis, and his picture of the reception by Lord Cornwallis of Tippoo's two sons—Abdul Kalick and Mooza-ud-Deen—as hostages for the due performance of the treaty on the 26th February 1792:—"The two young princes have long white muslin robes, red turbans, several rows of large pearls round their necks, their manner imitating the reserve and politeness of age. In the back-ground are their attendants, howdahed elephants, camel harcarras, and standard bearers carrying small green flags suspended from rockets, besides pikemen and the guard of British sepoys,—all depicted with great care and precision even to the caste marks. Lord Cornwallis is shown full of grace and good nature, receiving the Princes, who are being introduced to him by the head vakeel, Gullam Ally. Among the other figures are Sir John Kennaway, the Political Officer, and Colonel John Floyd, 19th Light Dragoons (the first English Regular Cavalry Regiment that ever landed in India,) commanding the Cavalry. The artist Devis has painted himself in the left hand corner of the picture with a portfolio under his arm,—contemplating the scene which he subsequently represented exactly as described in the graphic account given by Major Dirom in his narrative."

This picture was accidentally found by the late Major General Sir Henry Floyd in an old curiosity and pawnbroker's shop in London; and it was not until it had been cleaned that he noticed that it contained an excellent likeness of his father General Sir John Floyd. It is unfortunate that a key to this picture does not exist.

Devis painted another picture of the same subject. After his death his widow being unable to sell it, cut out the portraits and sold them separately. Judging from the one of Colonel Floyd, the picture must have been of very much larger size than the first one, and from the position of the head differently grouped. It is to be regretted that for want of finding a timely purchaser, a picture of such historical value should have been lost.

Devis painted no less than thirty pictures, all of Indian subjects. About twenty of these illustrate Indian trades and manufactures. The rest are figures of fakirs, Indian women, agricultural scenes, and two or three relating to historical subjects.

Devis passed a year in China, and then sailed to Bengal whence he returned to England.

Home again in England, at last, Devis set about his professional work in real earnest and produced a great number of historical pieces and portraits which gained him a great reputation. His "Babington Conspiracy," "Signing of the Magna Charta," &c., were made very generally popular through engraving, and we still find the "Sons of Tippoo" in the parlours of inns and other places where old prints linger.

So many families in England knew something of the dreadful prisons of Mysore, both in the time of Hyder Ali and of Tippoo, that the name of the latter came to be held in something of the dread and disgust attaching in our days to that of the Nana. And the circumstances of his career created much excitement and interest: a proof of which exists in the fact that when Ram Mohun Roy appeared in London in his Bengalee dress, the street boys shouted "Tippoo!" after him.

It will be recollected that Wilkie painted the "Death of Tippoo," a composition that was engraved by John Burnett.

Devis was evidently a man on whom the passing moment made a very vivid impression, and thus we find after the battle of Trafalgar, that he went out to meet the *Victory*, drew the cockpit, and got portraits of those who were with the great Admiral when he died. From these materials he produced the "Death of Nelson," now hanging in the gallery at Greenwich Hospital. To this volatile character may be attributed the fact that his stay in India does not appear to have given Devis at all an oriental turn.

His reputation, very great in his lifetime, has not survived. Artists are very cold in their approval of his works, and though they are free from any glaring faults, or obvious deficiencies, they do not rank high. His life had been a checkered one, and it ended very suddenly in apoplexy in 1822.

In connection with Devis's large Indian picture, it may be just mentioned that the same subject, "Cornwallis receiving the sons of Tippoo," was painted by Mathew Brown, an American, who settled in England. Brown had never visited the East, and selected the incident only as being a picturesque one. The painting was engraved, and may be found in old collections. Brown was a pupil of West, and outlived what success he ever attained, dying in 1831 in complete but not unhappy neglect.

CHARLES SMITH.

Charles Smith, who styled himself "Painter to the Great Mogul," was a Scotchman, a native of the Orkneys, who

set up in London as an artist. He excelled in portraits and exhibited at the Academy in this branch; and in 1792 a fancy subject, "Shakespear as an infant nursed between Tragedy and Comedy." He removed to Edinburgh in 1793, and thence came out to India.

Remembering who the Mogul was and the troubles of the times, it at first seems highly improbable that Charles Smith could have gone to Delhi. We know that some years afterwards Lord Valentia was told he would be scarcely safe in travelling to Agra. But it so happens that in 1794 there was a complete lull in Upper India: the blind old Shah Alum was to be sure a mere pensioner of Scindia; but for a time he lived in comfort, and though the death of Scindia removed his patron early in 1794, yet the Nana Furravis kept all things straight, and there seems no reason why Smith should not have gone up-country, nor why the old Mogul should not have employed his services.

Whether any of Smith's handiwork survives, we are not able to state. The artist left the country in 1796; but the east does not seem to have afterwards influenced his choice of subjects. He was an accomplished sort of man apparently: for he published, in 1802, a musical entertainment in two acts, called "A Trip to Bengal."

He died at Leith in 1824, having reached the good old age of 75.

JAMES WALES.

In the Council Chamber at Bombay there are three large pictures, the first of Baja Rao, the second of the Nana Furravis, and the last of Mahdaji Scindia. All three were painted by Mr. James Wales, an artist who arrived in India in 1791, accompanied apparently by his family, as his eldest daughter was afterwards married to Sir Charles Malet, the Resident at Poona, and became the mother of Sir Alexander Malet, so well known in diplomatic circles.

The natural taste of the artist seems to have been in the direction of ancient architecture and sculpture. He was a Scotchman, hailing from Peterhead, on the coast of Aberdeen, and was educated at the Marischal College in the local capital. His exhibited pictures at the Academy were portraits; but in this country he devoted much time to the cave temples and other carvings, working in collaboration with Thomas Daniel at the Ellora excavation. He worked also at Elephanta, making drawings of the sculptures there; and it was in pursuit of these researches that he met his death.

The jungle grows thick in that part of the island of Salsette, where the interesting Buddhist works are found;

and though the actual hill itself in which occur the caves of Kannari is nearly bare, it has to be approached through tangles of undergrowth. Mr. Wales is reported to have died at Salsette, whither he had gone to make drawings of the excavations; we may presume he died at Tanna, which is some five miles from Kannari, and unhealthy exposure was probably the cause of this termination of his labours. If he effected anything at Kannari, it does not seem to have been preserved, as the examination of the remains there is always associated with other names. We find no notice in the Indian Handbook of any monument to this worthy man.

JOHN ALEFOUNDER.

Little is known of the origin of John Alefounder, but he got a silver medal at the Academy in 1782. He tried portraits in chalk, and then miniature, and both in chalk and oils. And afterwards he attempted oil paintings on large canvasses, two at least of which were good enough to be engraved; and of these, again the portrait of "Peter the Wild Boy" was from the burin of Bartolozzi, and is, we suppose, the original of the representations generally given of that noble savage.

He came out to Calcutta in 1785 and is said to have made a good thing of his profession.

In the *Calcutta Gazette* of the 21st September 1786 appeared an advertisement from Mr. John Alefounder, portrait painter in oil and miniature. In it he announces that he has perfectly recovered from his late indisposition, and continues to take likenesses as formerly. He goes on to say that during his illness his pictures (which were, in general, portraits of friends,) with his colours, canvas, &c., were all sold, by Mr. Devis's order, entirely unknown to him, and without his being once consulted in the business, though at the time he was perfectly capable of managing his affairs, and of practising his profession. He urgently begged that the gentlemen who had purchased any of his pictures, prints, painting utensils, &c., would return them to him, and particularly requested that the purchaser of his *fitch* pencils would return a part of them, that they would be gratefully received, as none were to be procured in Calcutta, and he had none to paint with.

In 1794 he sent home from Calcutta a portrait for exhibition at the Academy. The next year, however, he died in our Indian metropolis—of fever probably.

There is a portrait of Alefounder in the possession of the Society of Arts, but this must not be taken as a sign of notoriety, but rather of friendship with Shipley, the founder

of the society from whose brush the likeness emanated. This Shipley was brother to the Bishop of St. Asaph, and belonged to the family who supplied India with the clever but eccentric wife of Bishop Heber.

FRANCIS SWAIN WARD.

Of Francis Swain Ward there is little to say, except that he was born in London in or about 1750, and gained some reputation as a landscape painter. His fancy was to delineate old castles and mansions. He travelled about the counties, and made sketches from which he painted pictures both in oils and in water-colours. The East India Company, often generous in such matters, took him into employ later on in his life, and he came out to Calcutta, and made many drawings of temples and tombs; and perhaps also of some of the English houses, such as Belvidere, which, if it was, as Mrs. Fay says, "a perfect bijou," would have fallen in with Ward's tastes. He died in 1805.

SAMUEL HOWITT.

Samuel Howitt, who devoted himself almost exclusively to the representation of animals and sporting scenes, was born, it is thought, about 1765. In 1793 he exhibited "Jacques and the Deer," we may conclude, chiefly to depict the wounded stag, his swelling leathern coat, and the tear on his innocent nose. In 1794 he landed in Calcutta, and seems to have exerted himself laboriously in making drawings of the wild sports of the country, studying the tiger, wild boar, elephant, and so on; for by 1801 he was ready with 50 engravings. Whether he sent these home or went home himself with them is not said, but it appears likely he went home; for his next publication was the *British Sporteman*, a series of 70 coloured plates, and the eastern vein would seem to have been worked out. His drawings are considered to be marked with spirit and character, and, as an etcher, he possessed great finish and truthfulness. His Æsop's Fables' illustrations may dwell in the memory of some.

HENRY SALT.

Those who have read Lord Valentia's travels, will remember that, as he affected to journey *en prince*, he brought out a draftsman with him. This was Mr. Henry Salt, native of Lichfield, who was just starting as an artist in London. He accompanied Lord Valentia for four years in different parts of the East, and supplied the illustrations to his lordship's work which was published in 1809. Salt was afterwards sent on an embassy to Abyssinia to negociate an alliance, and on his return he published some views, and amongst them a few taken by him in India. He became a

celebrated man; but his reputation has no connexion with this country. As Consul General of Egypt, and the patron and friend of Belzoni, his name is a household word with those who have taken up the science, which from its specific aims, has been termed Egyptology.

WILLIAM WESTALL.

William Westall was brother to Richard Westall, the Royal Academician, and at the early age of 19 was chosen to accompany Captain Flinter on his voyage of Australian discovery. After two years' knocking about, he was wrecked on the northern shore of Australia, and was picked up by a ship bound for China. Arrived in that country, he penetrated into the interior, and took sketches; and from thence proceeded to Bombay and devoted much attention to the excavations at Karli and Elephanta. He did not, however, settle in this country; but visited the Cape and Madeira, and accumulated many sketches of which he availed himself, when he found his real vein,—which was the illustration of books. India takes part in a volume of views published by him in 1811, and in annuals, &c., illustrations of the East from his pencil will be found. But the initial must be looked to, because Richard Westall illustrated also in what may be called the sham oriental style, as will be seen in his *Arabian Nights*.

WILLIAM JOHN HUGGINS.

India has not been quite devoid of marine painters. William John Huggins began life as a sailor, and was in the service of the East India Company; and when he exchanged the working of ships for the painting of them, some of his first pictures were portraits of Company's vessels. A few of these were engraved, and serve to give an idea of the kind of ship that ascended the Hooghly early in this century. He lived to become marine painter to William IV., whose nautical eye discovered that the artist knew his subject. There are three large pictures of the Battle of Trafalgar by this artist at Hampton Court, and they are thought good by sailors. But the artists are critical, talk of poverty of design, washy skies, thin seas, and so on; and it seems to be settled on all hands that Huggins was no Backhuizen; but he claims a place in our list as a painter of Indian ships.

GEORGE BEECHEY.

George Beechey was the son of the Academician Sir William, and practised some years in London as a portrait painter, having adopted the manner of his father. His father's portraits were good likenesses, and delicate in their colour; but character was thought to be wanting. Sir William was

a fashion in his time, but the fashion of this world passeth away, and with the father's popularity went the son's means of living. He came out to Calcutta about 1830, and from that city sent home a portrait for exhibition in 1832. Subsequently he settled at Lucknow, became court painter there, and we suppose that his paintings are not uncommon in that place. He died before the outbreak of the Mutiny.

George Beechey succeeded Mr. Home as court painter to the Nawab of Oude, and it was said that the Nawab had permitted him to enter his zenana for the purpose of painting the portrait of a royal favourite.

MISCELLANEOUS.

The following paintings by Mr. Carter were advertised to be sold by public auction in Calcutta in December 1793: "Marquis Cornwallis receiving His Highness the Nawab Mobaruck-ul-Dowlah," and the "Death of Master Law, a passenger in the Grosvenor," also several drawings of views in Bengal, and forty copies of the plan of Calcutta.

Of Samuel Gold we know nothing more than that he arrived in Calcutta in March 1789, and devoted himself exclusively to the painting of horses and dogs. In his advertisements it was stated that he had studied in Europe under Stubbs, Gilpin, and Barrett.

In 1795 Mr. Upjohn advertised engravings executed by himself of his portrait of Sir William Jones. He had previously published a map of Calcutta in 1793; he died at Calcutta in 1800.

Of Mr. Place, whom we have mentioned as having been employed at Lucknow by the Nawab Saudut Ali, we have failed to ascertain anything beyond the fact that it was proved before a committee of the House of Commons, that up to the end of 1805 he had received between five and six thousand pounds from the Nawab, and that he had painted pictures of the Nawab and his court.

In October 1791, Mr. F. Dean announced his arrival in Calcutta, and that he was prepared to take likenesses in crayon miniature painting.

We have not found any trace of sculptors visiting this country, either in the pursuit of their profession, or in the case of those who represent wild animals, in its study. It accidentally came to our knowledge that his early death deprived the gifted Alfred Gatley of a favorite dream, which was that of visiting Indian jungles, and studying wild beasts in their own haunts and in their natural attitudes. He would have given to our tigers a greater fidelity even than he imparted to the lion that now stands over his Roman grave.

CHAPTER XXXI.

GOSSIP ABOUT PEOPLE.

MRS. FRANCES JOHNSON—(BEGUM JOHNSON).

Mrs. Frances Johnson, lady of Rev. William Johnson, formerly senior chaplain, died at Calcutta at her dwelling house to the northward of the old Fort, on 3rd February 1812, in the 87th year of her age—the oldest British resident in Asia. She was second daughter of Edward Crook of Herefordshire, Governor of Fort St. David on the coast of Coromandel, and was born on the 10th April 1725.

Captain Williamson wrote, in 1800, of the hospitality of Mrs. Johnson, during the latter period of her life:—"When I first came to India, there were a few ladies of the old school still much looked up to in Calcutta, and among the rest the grandmother of the Earl of Liverpool, the old Begum Johnson, then between seventy and eighty years of age. All these old ladies prided themselves upon keeping up old usages. They used to dine in the afternoon at four or five o'clock—take their airing after dinner in their carriages; and from the time they returned till ten at night, their houses were lit up in their best style, and thrown open for the reception of visitors. All who were on visiting terms came at this time, with any strangers whom they wished to introduce, and enjoyed each other's society; there were music and dancing for the young, and cards for the old, when the party assembled happened to be large enough; and a few who had been previously invited stayed to supper. I often visited the old Begum Johnson at this hour, and met at her house the first people in the country, for all people, including the Governor General himself, delighted to honor this old lady, the widow of a Governor General of India, and the mother-in-law of a prime minister of England."

AN ECCENTRIC CHARACTER.

Here is a humorous description of an eccentric character who was known at Penang in 1824:—"Captain ——— held an official position there, an excellent hearted but most eccentric old man, who never could remain quiet two consecutive minutes. He was noted for this, and was a source of

great amusement to the young officers then stationed on the island. His greatest constitutional failing was inquisitiveness, a curiosity not to meddle with other people's affairs and secrets, but to see everything that was going on in open day-light, and to miss none that might chance to pass him with whom he might exchange a word or a nod: for the gratification of this passion he had invented a revolving seat like a music stool, in the centre of his palankeen carriage or "shigrampo," as it is called in Penang. Wheeling rapidly round and round on this, as his carriage went from place to place, he kept continually bowing and chattering to those that passed, to the infinite delight of a parcel of raw ensigns, who occupied their hours in scampering after him on their Acheen ponies from noon till nightfall. Another singular propensity the old gentleman possessed was that of finding out what every one in the place intended to have for dinner: and for this express purpose, turning out early of a morning, he used to waylay the cooks and native servants as they returned from market of a morning, and pry into the contents of each basket, giving utterance to his extreme satisfaction at the appearance of some favourite joint or vegetable, by frequent repetition of the Hindostanee words *bhot atcha* (very good,) and then walk off whistling in search of the next comer. Many who have been in the Straits may remember the strange but kind old man, for he was a prince in regard to hospitality, and his prying into other people's kitchen affairs secured only an incentive to his kindly meant invitations."

YOUNG BENGAL IN 1780.

Mrs. Kindersley remarked in 1767, "neither Mahomedans nor Hindoos ever change in their dress, furniture, carriages or any other things." Her remarks are not applicable to the natives of later times, who have altered considerably both in their dress and their mode of life. "Young Bengal," with his chop house, champagne tiffins, and his lecture clubs, did not exist then, but a person of such a character appeared, it is stated, in 1780:—"The attachment of the natives of Bengal to the English laws begins now to extend itself to English habiliment. Rajah Ramlochun, a very opulent Gentoo, of high caste and family lately paid a visit to a very eminent attorney, equipped in boots, buckskin breeches, hunting frock, and jockey cap. The lawyer, who was employed in studying Coke upon Littleton for the improvement of the revenues of Bengal, was with the smack of a half hunter waked from his reveries in great astonishment at the lively transformation of his grave Gentoo client, who, it seems was dressed in the exact

hunting character of Lord March, and had borrowed the fancy from one of Dardy's comic prints. The Nabob Sidert Alley, when lately at the Presidency, employed Connor, the tailor, to make him the following dresses, viz. two suits of regimentals, ditto of an English admiral's uniform, and two suits of canonicals. At the same time he sent for an English peruke maker, and gave him orders to make him two wigs of every denomination according to the English fashion, viz. scratches, cut wigs, and curled obba, queues, majors, and Ramilies; all of which he took with him when he left Calcutta."

FUNERAL OF HINDOO RAO.

Maharaja Hindoo Rao, a Mahratta Chief, lived in Delhi, and was noted for his hospitality and expensive entertainments. His house was on a ridge of small hills immediately overlooking Delhi, which was during the mutiny made famous as the position of one of our batteries; Hindoo Rao died in 1854. His funeral is thus described by Mr. Lang:—"They dressed up the old gentleman's corpse in his most magnificent costume, covered his arms with jewelled bracelets of gold, with costly necklaces of pearls and diamonds hanging down to his waist, placed him in a chair of state, sat him bolt upright—just as he used to sit when alive—and thus, attended by his relations, friends and suite, he was carried through Delhi to the banks of the Jumna where the body was burnt with the usual rites and the ashes thrown into the river."

JOHN FARQUHAR.

A little above Muneerampore are the Powder Works at Ishapore, formerly under the superintendence of John Farquhar, who contrived to amass the colossal fortune, as it was said, of eighty lakhs of rupees. It is an act of justice to his memory to state, that the whole of this sum was not accumulated from the perquisites, fair or unfair, of his official post; a considerable proportion of it was the result of the unrivalled parsimony of this prince of Indian misers, who contracted with the solitary servant of his house to supply his table for two annas a day! On his return to England, he is said to have offered to endow one of the Scottish universities with £ 100,000, to establish a professorship of atheism, but the offer was of course rejected.

JOHN SHIPP.

The history of John Shipp is one of the most remarkable on record for the marvellous escapes he had during his service. He was the leader of almost every "forlorn hope," and though often left for dead on the field seemed to have a magic life. We will here give only one instance of his

"fool-hardiness" some would call it, but we would rather say his fearlessness.

The 87th Regiment seems to have formed the advance guard of the division which penetrated the supposed impracticable defiles which led to the enemy's strong fort of Muckwanpore, and was often in action. When near Muckwanpore, the following incident took place:—"Two of our men were brought before the commanding officer, for having gone beyond the outlying piquet. The fact was, that these impudent fellows had been upon the hill, where the piquet had been unarmed. After admonishing them for their imprudence and disobedience of orders, the commanding officer asked one of them what he saw; he replied, "Nothing at all, your honor, but a great big piquet; and sure they were not there, but all gone." He added, that "all their fires were alight, because he saw them burning."

"And what did you see on the other side of this first hill?" asked the colonel, trying to smother a laugh.

"Nothing at all, your honor."

"Are there hills or valleys on the other side?"

"Neither, your honor; only a mighty big mountain, as 'big as the hill of Howth."

"Did you see any men?"

"Divel a one, your honor, except one poor old woman in one of the huts, and she was after going when she saw me and Pat Logan coming near her."

"What took you there?"

"Faith? we both went to take a big walk, for we were quite tired doing nothing—that's all, your honor; so I hope no offence."

SIR JOHN MALCOLM'S FACETIOUSNESS.

Lieutenant Shipp in his memoirs tells us the following anecdote of Sir John Malcolm:—

"I should recommend all people subject to liver complaints to pay Sir John a visit, if opportunity favours them, and I would wager ten to one that, in one month, he would laugh most of them out of their complaints. I was myself suffering under a violent attack when I was his guest, and the smallest emotion, more particularly that caused by laughter, was attended with most excruciating pain; but our host could almost make a dead man laugh. The consequence was that I laughed to some purpose, for I actually got rid of my complaint. Sir John generally made it a point of getting me close to him. He said to me one morning,

"Shipp, did I ever tell you the story of my being invited to breakfast off a dead colonel?" I answered, "No, Sir John; nor are my poor sides in a state to hear it."—"Oh, but I must tell you; it's rather a serious story than otherwise." Finding there was no escape, I put both my hands to my sides (a necessary precaution to prevent them from bursting), and listened attentively. Sir John had a peculiar manner of relating anecdotes, which, for effect, I have never seen equalled, and a sort of squeaking voice, in which he generally spoke, especially when pleased, added greatly to the drollery of his stories. "I was invited to breakfast," said Sir John, "with a queer old colonel of the Bombay Artillery. This colonel was famous for giving good breakfasts, so I accepted his invitation, and went to his residence rather early, where I walked without ceremony into the breakfast-room. It is customary in India, when breakfast things are laid, to throw a table cloth over the whole, to keep the flies off. I thought it strange that I did not see a single servant; but I walked up and down the room very contentedly, for nearly a quarter of an hour. At last I got quite hungry, so I thought I would help myself to a biscuit. For this purpose, I lifted the end of the cloth, and the first object that met my eye, was—the colonel's head!" Just at that instant Sir John Malcolm struck me a violent blow on the shoulders, which so startled me, that I really thought the dead colonel was on my back. From that time, however, I lost all symptoms of the liver complaint."

TIGER WOOD.

Sir George was known in India as Tiger Wood, not from being a great tiger shooter, but from his savage disposition. He went home with thirty lakhs, for he always said he was determined to have more than Sir Mark. But although Sir George Wood was determined to make a large fortune in India, he is known to have acted on many occasions with great liberality; for instance, when a meeting took place in Calcutta for the purpose of raising a subscription for Warren Hastings, who was being prosecuted at the time, and the people present at the meeting seemed to hesitate as to what sums they should put down opposite their names, Colonel Wood exclaimed, "Give that paper to me," and then added—"There I have put down my name for £ 10,000, and if more is required I will give another £ 10,000." Few men, even with Sir George's fortune would have acted so noble a part, but on all occasions his conduct was the same: and though a great martinet he was not what most of these class of officers are—"a contemptible bully." On one occasion he

had severely reprimanded the surgeon of his regiment, (Dr. Woolley of the Invalids), and upon hearing that the Dr. said he only took advantage of his position to insult him, Colonel Wood sent word to the Dr. that he would give him satisfaction if he wanted it; upon which the Dr. called him out, and when on the ground Colonel Wood told him to fire first. He did so but missing his commanding officer, Colonel Wood then called to him, saying "Now, Sir, where will you have it?" the Dr. out of derision put his hand on his seat of honor; "take it there," said Colonel Wood, and immediately put a ball into his head's antipodes, as the part is called by George Coleman the younger.

LIEUTENANT GENERAL CLEILAND.

Of many anecdotes of his early service, only known to his old friends, one will suffice to illustrate his character. At the last attempt to storm Bhurtpoor, by Lord Lake, on 21st February 1805, it is well known that the retreat, as ordered soon became a hasty rush, where all were intermingled in striving to reach the trenches, while sixty pieces of well served heavy guns were playing on the retiring mass. All ran, though many were there who never ran from shot before or since. Amongst the rest, a fine, active Grenadier, a private of Her Majesty's 65th Regiment, passed Lieutenant Cleiland, but was knocked down, his leg broken by a cannon-ball. He called piteously to be carried to the trenches, then so near; but galled by the tremendous fire, all passed on regardless of everything in their eagerness to gain the cover. When Lieutenant Cleiland got there, the poor fellow's cry, though no longer heard, seemed still sounding in his ears. He determined to try and save him. Rushing from the trenches he lifted him on his back, and staggering under the load, the shot ploughing the ground on each side, he heroically bore him to the place of safety amid the shouts of the spectators.

THOMAS CORYAT.

The "Odcombian leg-stretcher," as he used to call himself, was the first European traveller who ever came out to India on a tour of pleasure.

On the death of his father in 1606, he felt himself at liberty to gratify a "very burning desire," which he said had long "itched in him, to survey and contemplate some of the choicest parts of this goodly fabric of the world." So in May 1608, he left Dover, and travelled through France, and as far as Venice, returning by way of Germany, with very little money in his pocket. During the five months he was absent, he travelled 1,977 miles, of which he had walked 900, and

the same pair of shoes lasted throughout the journey. He hung these shoes up in Odcombe Church for a memorial and they remained there till 1702. He published his travels in a bulky quarto volume on his return, under the strange title of "Coryat's Crudities, hastily gobbled up in 5 months' travels in France, Savoy, Italy, Rhetia, commonly called the Grison's country, Helvetia *alias* Switzerland, some parts of High Germany, and the Netherlands; newly digested in the hungry air of Odcombe in the county of Somerset, and now dispersed to the nourishment of the travelling members of this kingdom."

The year following the publication of the "Crudities," 1612, he departed on a more extended journey. He visited Constantinople, where he made a brief stay, went over various parts of Greece, and was much delighted in exploring the vestiges of Troy. He then went to Jerusalem, and visited all the sacred historic localities in Palestine. Thence he went to Alleppo, and so through Persia to Agra, the seat of the Mogul's court, "spending," he says, in his journey betwixt Jerusalem and the Mogul's court, fifteen months and odd days all of which I traversed afoot the total distance being 2,700 English miles, and expended only "three pounds sterling yet fared reasonably well every way."

LOUIS BONNAUD.

This gentleman came out to Bengal in 1779 or thereabouts, and was the first person who started an indigo factory. Soon after his arrival he took the lease of a "garden," at Taldanga, in the Hooghly district, and built there a small indigo factory. This place is situate to the north of Chandernagore. Here, however, he found that no great quantity of land could be obtained, and it being inconveniently far from the river, he leased a large "garden," at Gondolpara on the bank of the Hooghly, near Telnipara, to the south of Chandernagore, where he built a pair of small vats and a press house. From Chandernagore Monsieur Bonnaud appears to have proceeded to the Maldah district, where he in connection with three wealthy Englishmen, one of whom was named Adams, built an indigo factory, and as lime was a scarce article in that locality they exhumed human skeletons from a neighbouring Mahomedan graveyard and converted them into that necessary material. While residing in his garden house at Hazinagore in Chandernagore, on the *Rue de Paris*, he established a large canvas and twine factory, which flourished for some time but unfortunately it was at last burnt down, by which the owner suffered considerable loss.

COLONEL MARTINEZ.

In one of those old books of Indian memoirs, which are generally instructive and always entertaining, we find the following account of a certain Colonel Martinez, who at the close of the last century was in the service of the "Nabob" of Arcot, as he was called. "Of all the hospitable men in the most hospitable country in the world," says the author from whom we quote, "this extraordinary old gentleman stood foremost. He had a large, well appointed house, and received with a hearty welcome as his guests all who chose to come to it. He had a cellar or godown full of the choicest liquors, and amongst the rest, pipes of madeira of various ages, strung by ropes from the roof, to which he decreed a 'Europe voyage,' as he called it, every time that the door was opened, by making a servant swing them about for some minutes. His wine paid no duty, and was seldom bottled, but was drawn for immediate use. He was a man of few words and directed his servants by snapping his fingers, or by whistling.

REV. GEORGE CRAWFURD.

While George Crawfurd was chaplain at Allahabad, about 1830, the sepoys of the Native Infantry were in the habit when on duty in the fort, of coming uninvited to Mr. Crawfurd's quarters, and asking him to come and tell them about the Christian religion. Their invitation was accepted, and Mr. Crawfurd, and his catechist, found on entering the lines, a space decently cleared, with two chairs placed for them, and actually a desk for their books. Mr. Crawfurd and his catechist took their seats, and proceeded to explain the English Church catechism to the listening crowd of sepoys. While thus engaged, a shadow fell over the circle, and looking up, they saw an elephant passing, on which sat two officers, whose looks betokened no good will to what was going on. But the minister went on with his class. Presently however a murmur arose that the commanding officer was coming; and as the sepoys fell back, the chaplain found himself confronted by the major, evidently greatly excited. The chaplain rose from his chair, and the following conversation ensued:—

Major—What is this, Mr. Crawfurd?

Chaplain—What do you mean, Sir?

Major—Why, Sir, I mean, that you are preaching to the sepoys. You are exciting my men to insubordination. You will cause an insurrection, Sir, and we shall all be murdered at midnight.

Chaplain—The sepoys invited me to come, and I am here by their desire.

Major—That *must* be false!

Chaplain—Ask the sepoys yourself, Sir.

The assembly was then dispersed. But next day, General Marley, who commanded the division, sent for Mr. Crawfurd. The General was a kind man and was believed to have no objection to what had been done, but yielding to the argument of Major ———, he reproved Mr. Crawfurd, and repeated the very expression of the major that the officers would be all murdered in their beds some night if this went on. A reference was then made to the Governor General, Lord William Bentinck, on the subject. It was understood that Lord William's own judgment was overborne by the advisers around him, but be that as it may, orders were conveyed through Archdeacon Corrie to Mr. Crawfurd, that he was not to visit the sepoys in their lines again. Mr. Crawfurd said to the General, "What if the sepoys visit me at my house?" General Marley did not believe they would, and said laughingly, that he was welcome to preach to all who came to him there. The sepoys did come to Mr. Crawfurd in the fort, as before; and Mr. C. preached to them. The instruction resulted in several sepoys becoming candidates for baptism. Mr. Crawfurd, after what had happened, thought it right to ask the Archdeacon for leave to baptise them; and the Archdeacon, after again taking the Governor General's orders, replied that he was deeply grieved indeed to be placed in such a position, but must prohibit his baptising the sepoy candidates! These proceedings were followed by the issue of orders to all chaplains, that they were not to speak at all to the native soldiery on the subject of religion.

A VETERAN MADRAS DOCTOR.

Dr. Thomas Key entered the local service while the nineteenth century was still young, and died an octogenarian. He was to the last a hale and hearty specimen of the good old school of Indian doctors. Raised in Edinburgh, he was nothing if he was not, before all things a Scot. He died as he had lived, a confirmed bachelor. Possessed of a pension of some £600 to £700 a year and an annuity £400 besides from the Medical Fund, he was "passing rich" in "Modern Athens," which he regarded as the best of all possible towns for a man who had done his work to spend his declining years in. He knew that he had an incurable predisposition to heart disease, and he warned his servants that one day he might be brought home dead. But "pallida mors" often

passed him by, and he outlived most of his service contemporaries. At length, however, the day that he had predicted dawned. It was Sunday, the 11th January 1880. He rose as usual, and, in accordance with his long habit, he walked from his house to attend morning service at St. John's Church. He arrived at his destination, he took his seat, and a few seconds afterwards his head was observed to droop, as if he was dozing or fainting. Assistance was immediately rendered, but it was too late, for the thread of life had been snapped, and he had died without a pang.

BEGUM SUMROO AND LORD LAKE.

At the age of fifty or thereabouts, the Begum Sumroo was a lady of mark; she had money, influence and considerable territories. When Lord Lake was driving Sindia and the French battalions out of the North-West Provinces, he was anxious to gain over the Begum to the British cause. One day after he had dined in the style which prevailed in the beginning of the century, he was told that the Begum had come to visit him. He rushed out, flushed with wine, forgot all the proprieties, and kissed the Begum on the spot. Horror and dismay sat upon the countenances of the Begum's followers. It must have been a strange sight for European officers to see an English General over sixty suddenly kiss a fat native woman of fifty. But the sight was a greater shock to the orientals than it would have been to Mr. Bumble the Beadle. The Begum, however, pulled the General through. She had great presence of mind. Moreover she had been converted to Christianity, and possibly had her own notions about kissing. "It is," said she, "the salute of a *padree* (priest) to his daughter." The native mind quieted down, but Lord Lake's kiss was famous for half a century.

MRS. CAREY, OF BLACK HOLE NOTORIETY.

Mrs. Carey, one of the few survivors of the imprisonment in the Black Hole, died at Calcutta on the 28th March 1801. The following interesting notes regarding her are from a fly leaf at the end of one of Holwell's Tracts:—*August* 13, 1799—"This forenoon between the hours of 10 and 11 o'clock, visited by appointment, in company with Mr. Charles Child, at her house in Calcutta, situate in an angle at the head of the Portuguese Church Street, and east of the church, Mrs. Carey, the last survivor of those unfortunate persons who were imprisoned in the Black Hole at Calcutta, on the capture of that place in 1756 by Suraj-ud-Dowla. This lady, now fifty-eight years of age, as she herself told me, is of a size rather above the common stature; and very well proportioned: of a fair Mesticia colour, with correct regular

features, which give evident marks of beauty which must once have attracted admiration. She confirmed all which Mr. Holwell had said on the subject of the Black Hole in his letters, and added that besides her husband, her mother, Mrs. Eleanor Watson (her name by second marriage), and her sister, aged about ten years, had also perished therein, and that other women, the wives of soldiers and children, had shared a like fate there."

GENERAL AVITABILE'S DAUGHTER.

General Avitabile, a Frenchman who resided so many years at Lahore, and, with General Cortlandt disciplined Runjeet Singh's troops, had a daughter (the child of some favorite beauty in his harem) on whom he doted. He brought her up and watched over her, with jealous care, in a cloister-like building, which till some years back might be seen in the garden of the general's house. Here she spent the years of her youth and grew up a lovely girl. So carefully was all access to her guarded, that even her meals were conveyed to her from without by means of a *tour*, such as are used at convent gates. The very shadow of a man had never crossed the threshold of her retreat. And for what high and romantic destiny does the reader think this fair recluse was reserved? Alas for facts—Avitabile married her to his *cook*, a young Mahomedan, to whom he also gave with her a large dowry of money, jewels and precious stones!

HENRY VANSITTART.

On the 7th October 1786, died after a few days' illness, Henry Vansittart, Esq., universally beloved, admired and lamented. "In him the Company have lost a faithful and most able servant, to whose integrity and indefatigable assiduity they are principally indebted for the success which has attended Mr. Hastings' plan for the manufacture of salt, whereby the revenues have been increased 50 lakhs of rupees per annum. The natives, who were placed under his orders and protection, looked up to him as their common father, and always found him ready to hear their complaints, accommodate their differences, and redress their wrongs. His domestic virtues were such as might be expected from his public character: a dutiful son, an affectionate husband, a fond parent and a sure and active friend. With an intimate knowledge of the Greek and Latin classics, he possessed an elegant taste for oriental writings, and was eminently learned in the Arabic, and Persian languages. He translated several poems from the Arabic, and, from the Persian, the history of the first ten years of Alumgeer; and had he been spared to the world some time longer, we might have expected from

him a complete and authentic history of that interesting reign, with other useful works. He was one of the brightest ornaments of the Asiatic Society, and some of his valuable tracts, we understand, are to be published amongst their transactions."

NATIVE VIEW OF WARREN HASTINGS' MAGNIFICENCE.

Warren Hastings and Lord Wellesley were usually spoken of by the natives of India, as the two greatest men who had ever ruled this part of the world. Of the sultanlike and splendid character of Hastings many traits are preserved, and a nursery rhyme, which is often sung to children, seems to show how much they were pleased with the oriental pomp which he knew how to employ on occasion. This was the song:—

Hat'hee pur howdah, ghora pur jeen,
Juldee bah'r jata Sahib Warren Husteen!

MADAME GRAND.

This lady, born at Martinique, was the daughter of M. Werlee, Capitaine du Port, and Chevalier de Saint Louis, she was married to M. Grand before she had attained her sixteenth year, and in rather less than twelve months of her marriage had formed a warm friendship for Mr. (afterwards Sir Philip) Francis. The husband brought an action against Francis in the Supreme Court, and on the 6th May 1779. obtained a verdict against him with Rs. 50,000 damages, The judges were Sir Elijah Impey, Sir Edward Hyde and Sir Robert Chambers. It is said that Hyde wished to fix the damages at a lakh of rupees, Chambers thought that no damages should be given, but ultimately named Rs. 30,000. Impey took a middle course, and fixed Rs. 50,000; as he was declaring the verdict Hyde interrupted him by calling out, "*siccas*, brother Impey; *siccas!*" The damages were accordingly assessed at 50,000 sicca rupees.

After the discovery of her *liaison*, Madame Grand went to Hooghly, and lived there for some time under Francis's protection; she then sailed for England, and there met Talleyrand, whom she accompanied to Paris. In July 1802, a Papal Bull having absolved Talleyrand from his priestly vows, he married her. Shortly after Waterloo they separated, and she revisited England for a short time, and then returned to Paris, where she died in December 1835.

THE TWO BROTHERS SKINNER.

The following traits of character in the two brothers Skinner, are given by Miss Eden in her work "Up the Country":—"*Delhi, Feb.* 20—Yesterday we went to the

church built by Colonel Skinner. He is a native of the country, and talks broken English. He has had a regiment of Irregular Horse for the last forty years, and has done all sorts of gallant things; had seven horses killed under him and been wounded in proportion; has made several fortunes and lost them; has built himself several fine houses, and has his zenana and heaps of sons like any other native. He built this church, which is a very curious building and very magnificent—in some respects; and within sight of it there is a mosque which he has also built, because he said that one way or the other he should be sure to go to heaven. His Protestant Church has a dome in the mosque fashion, and I was quite afraid that with the best disposition to attend to Mr. Y., little visions of Mahomet would be creeping in. Skinner's brother, Major Robert Skinner, was the same sort of melodramatic character, and made a tragic end. He suspected one of his wives of a slight *ecart* from the part of propriety—very unjustly it is said—but he called her and all his servants together, cut off the heads of every individual in his household, and then shot himself. His soldiers bought every article of his property at ten times its value, that they might possess relics of a man who had shown, they said, such a quick sense of honor." (1839).

SIR HERBERT EDWARDES.

It is well known that Herbert Edwardes when a lieutenant, first attracted attention by some very severe articles on the doings of the Government, and signed "Brahminee Bull," which were published in the *Delhi Gazette*. With mingled generosity and shrewdness Lord Hardinge gave young Edwardes an appointment. A great dinner party was given by Lord Hardinge after his entry into Lahore, at which Edwardes was present, and on which occasion the appointment was being much canvassed by the guests. At the table the present Commander-in-Chief at Bombay (1882), Lord Hardinge, then a lieutenant serving on his father's staff, took advantage of a lull in the conversation, and asked Edwardes to drink a glass of wine. All eyes were turned upon the youthful hero. Sir C. Napier scanned him curiously, when Arthur Hardinge said, bowing to Edwardes, "Your good health; I suppose you will *not* write any more Brahminee Bull articles now?" There was a roar of laughter, for that was exactly what every body was thinking. No one was more amused than the Governor General, who evidently thoroughly appreciated the joke.

MONS. RAYMOND.

Mons. Raymond died about the 15th March 1798, at Hyderabad. This officer, who had by his talent and enter-

prise elevated himself to a higher rank and fortune than had ever before been attained by any European in the same profession, was a Frenchman, and had served under Lally in Mysore. About 1789 he entered the service of Nizam Ally Khan, of Hyderabad, by whom he was engaged to raise a corps of 500 men, and with these men, increased to 700, he shared with the troops of the Nizam in the war with Tippoo, and greatly distinguished himself. He afterwards commanded a corps of 5000 men, and when the Nizam's son, Aly Jah, rose in rebellion against his father, Raymond was sent to reduce the prince. The effectual manner in which he performed this duty raised him to the eminence he latterly attained. He now raised his army to 15,000 men, besides artillery and cavalry, and to pay these troops a jaghire was assigned to him. He lived with the magnificence of a prince, and was beloved by all. He was succeeded in his military command by Mons. Perron.

SIR THOMAS RUMBOLD.

Sir Thomas Rumbold, formerly Governor of Madras, is said to have been a waiter, or boots, at Arthur's Club in London. The following throws some light on the origin of the story which used to be told about the old "Nabob" Governor of Madras, who, however could not have been a bad sort of fellow, considering that Robert Clive thought him worthy of being his Aide-de-Camp at the memorable battle of Plassey. Sir Thomas Rumbold was so vilified and misrepresented in his day, that about twenty years ago one of his daughters, then an elderly lady, published an interesting work entitled "The Vindication of Sir Thomas Rumbold."

In an old and very miscellaneous collection of poems, dated 1816, we find the following:—

"On a waiter, once at Arthur's, and a fellow servant of his there, both since members of Parliament, and the last a Nabob:—

When Bob M—cg—th with upper servant's pride,
"Here, sirrah, clean my boots," to Rumb—d cried,
He humbly answered, "Yes, Bob;"
But since returned from India's plundered land,
The purse-proud Rumb—d now, at such command,
Would stoutly answer, "Nay, Bob."

The following quotation from a book by John Timbs, published in 1878, alludes to the same subject. The author, after defining the word Nabob, goes on to state that "The word applied to a wealthy man returning from India, seventy-five years back, was familiar enough, as may be judged by the following epigram on Sir Thomas Rumbold, ascribed

to Charles James Fox. Sir Thomas began life as a shoeblack at Arthur's Club, of which the head-waiter was one Robert M'Grath. He went afterwards to India, rose to be Governor of Madras and was dismissed from office in 1781:—

"When McGrath reigned o'er Arthur's crew
He said to Rumbold, 'Black my shoe,'
And Rumbold answered 'Yea, Bob;'
But now, returned from India's land,
He proudly scouts the base command,
And boldly answers 'Nabob.'"

HADJEE MUSTAPHA.

An eccentric character passed away in August 1791, at Calcapore. His name was Hadjee Mustapha, a native of France; many years previous he had become a proselyte to the Mahomedan faith, had made a pilgrimage to Mecca, and had ever since continued in the observance of the ceremonies of the Mussalman religion. He was possessed of considerable literary talents, and some time before his death published an English translation of Seid Gholam Hossein Khan's Persian History of India.

CHARLES SCHMALTZE, THE INVENTOR OF THE FLUTE.

"At Calcutta, on the 28th October 1799, Mr. Charles Schmaltze, a gentleman in whom the arts and sciences have to deplore the loss of one of their brightest ornaments, his family, his friends and society in general of a man whose virtues and amiable qualities will ever be deeply engraved on their hearts. Mr. Schmaltze's skill in chemistry induced the Academy of Sciences of Paris, of which he was a member, to request of him an analysis of the mineral waters of the Isles of France and of Bourbon, as well as to investigate the subject of mineralogy in general, in that part of the world. He was not only deeply versed in the principles of mathematics and mechanics, but displayed uncommon ingenuity in the application of them to engineering, gunnery and various other branches. Nor did these severe studies so much engross his mind as to make him neglect the cultivation of those which more particularly serve to embellish and enliven society. His taste in music was acknowledged by the best judges, and hardly was there any instrument that he did not touch with the hand of a master, but his exquisite performance on the flute (of which instrument he was the inventor) will be long remembered by all who were present at the oratorio performed last year for the benefit of the children of the Free School. Mr. S. devoted the latter part of a life, which had been uniformly spent in the exercise of superior talents to useful purposes, to the invention of a composition

by which he proposed to supersede the use of the graving tool on metals, by producing the same effect but with greater precision, and which had the invention received the finishing stroke of the author's hand, would probably have carried the art of engraving on copper, and cutting letters, to the last degree of perfection."—*Calcutta Gazette.*

SIR CHARLES NAPIER.

Sir Charles was married to a lady of strong though gentle character, and he delighted in relating an adventure which once befell the pair, very characteristic of both. He and Lady Napier were riding one evening, unattended, on the summit of the Mahableshwur Hills. The sun had just set, the pathway was narrow, bordered on one side by jungle and on the other by a deep precipice. Turning suddenly to his wife, he desired her to ride on at full speed immediately to the nearest village, and send some people back to the spot where she left him, and not to ask him the reason why he sent her. She obeyed in silence. It was no slight trial of her courage as well as of her obedience, for the way was lonely and beset with many possible perils, but she rode rapidly and boldly forward and gained a village at some distance in safety. The party whom she then despatched and accompanied, met Sir Charles, however, about a mile from the place, following in his lady's track; and he then explained the reason of his strange and unquestionable command. He had seen, as they slowly walked their horses, four savage eyes gleam at him from the jungle, and believed that they belonged either to tigers or cheetahs, the hunting leopards. He was aware, that if they both rode off, the creatures, following the instinct of their nature, would be sure to chase them. He feared lest, if Lady Napier knew the fearful kind of peril they were in, she would be startled, and unfit to make any attempt at escape, or at least that she would not consent to his own judicious plan; so he tested her obedience, as we have seen successfully. He remained himself, confronting, and probably controlling the wild beasts with his eagle eye; for, after a short gaze and a muttered growl, they retreated into the jungle, and he was free to follow his wife.

The General was alike feared and adored by the natives. He understood their character, and they were dazzled by his splendid soldierly qualities. We have often found, when speaking to them of the hero of Scinde, that there was some strange connexion in their minds between him and the comet or nebulous light, which, as they asserted, predicted the fall of the Ameers. Nay, we have heard it asserted that the Scindians looked on our General as a sort of incantation

of Zatanoi, and that the fear inspired by his laconic proclamation—"Beloochees! I am coming up with 10,000 men to drive all to the devil!"—greatly assisted the might of his arms.

We have heard an incident related which tends to prove the effect this Spartan-like abruptness and known resolution had on the Eastern enemy whilst Sir Charles was in Scinde. A fort was held by a formidable and desperate robber, and the General, who could ill spare the time required to reduce it, ordered a young officer of his army to go, totally unarmed, into the hold of the chieftain, and deliver the following message:—"Come out to me, or, by ——, I will come and fetch you!" The summons was instantly obeyed, as if Ebiis himself had pronounced it, and the fort was surrendered to the English.

BEGUM SUMROO'S HEARTLESSNESS.

She was cruel, unforgiving, relentless, deceitful, liberal only where self interest required it, and courteous too often merely to hide enmity. One anecdote,—it is given by Bishop Heber—will serve to show something of her ruthless and implacable nature. A slave girl had offended her—an affair, we believe of jealousy. The poor creature was brought before her—a hole dug in the earth under the floor of the room, in which she was buried alive—and, as if it had been a trifling occurrence, her mistress smoked her hookah unconcernedly over this living grave.

LORD CLIVE.

After his arrival at Madras, there are some anecdotes tending to prove that he was ill suited to the condition of life in which he was placed. His impatience of control and wayward and impracticable firmness never forsook him. On one occasion it appears that his conduct to the Secretary under whom the writers were placed on their arrival, was so inconsistent with the rules of official discipline, that the Governor, to whom it was reported, commanded him to ask that gentleman's pardon. With this order he complied rather ungraciously; but, the Secretary immediately after, before his irritation had time to subside, having invited him to dinner,—"No, Sir," replied Clive, "the Governor did not command me to *dine* with you." He is stated to have hazarded on more than one occasion, the loss of the service by acts of wildness, and a story was long current that, either in a fit of despair, or of low spirits, to which he was subject from his earliest years, he made, at this period, an attempt upon his own life. A companion, coming into his room in

Writer's Buildings was requested to take up a pistol and fire it out of the window; he did so. Clive, who was sitting in a very gloomy mood, sprang up, and exclaimed—"Well, I am reserved for something! That pistol," said he to his astonished friend, "I have twice snapped at my own head." This is not unlikely to be true, nor is its probability contradicted, by his never having spoken of it to any of his family after his return to England.

GENERAL GEORGE THOMAS AND HIS EASTERN CITY.

Mr. Thomas in the year 1797 fought four successive actions against the Sikhs, in which the latter lost twice as many men as the former. An advantageous treaty was afterwards entered into between the belligerents. It was about the middle of 1798, that our hero first formed the eccentric and arduous design of erecting an independant principality for himself. He laid siege to and took the fort of Hurrianah and several other strongholds, and for his capital he selected the town of Hansi. "Here," says Mr. Thomas, with that energy and spirited animation, which distinguished him throughout the scenes of his extraordinary life, "I established my capital, rebuilt the walls of the city, long since fallen into decay, and repaired the fortifications. As it had been long deserted, at first I found difficulty in procuring inhabitants, but by degrees and gentle treatment, I selected between five and six thousand persons, to whom I allowed every lawful indulgence. I established a mint, and coined my own rupees, which I made current in my army and country; as from the commencement of my career at Jyjur, I had resolved to establish an independency, I employed workmen and artificers of all kinds, and I now judged that nothing but force of arms could maintain me in my authority. I therefore increased their numbers, cast my own artillery, commenced making musquets, matchlocks and powder, and in short, made the best preparations for carrying on an offensive and defensive war, till at length having gained a capital and country bordering on the Sikh territories, I wished to put myself in a capacity, when a favourable opportunity should offer, of attempting the conquest of the Punjab, and aspired to the honour of planting the British standard on the banks of the Attock."

LORD CLIVE'S MODERATION.

Having placed Meer Jaffier on the musnud at Moorshedabad, and entered into solemn engagements with him for a strict union and mutual support, Clive returned to Calcutta on urgent public and private duties. The wealth he acquired from this revolution excited envy at the moment, and became

afterwards a subject of reproach and even of accusation. The illiberal charges are best answered in the following emphatic observation of Clive himself when personally accused at the committee meeting in Calcutta, of having received upwards of 100,000*l.* soon after the battle of Plassey—"If any gentleman," said Clive, "had privately asked me if that charge was true, I should have frankly acknowledged to him, that I had received a larger sum; but when I recollect the Nawab's treasury at Moorshedabad, with heaps of gold and silver to the right and left; and these crowned with jewels," striking his hand violently on his head, "*by God, at this moment, do I stand astonished at my own moderation.*"

CHAPTER XXXII.

THE STUD AND REMOUNT SYSTEM.

THE first notice of a government establishment for the breeding of horses appears to be the formation of the Board of Superintendence in 1794,—the duties of which were in 1830 transferred to the Military Board. The first stud formed was at Poosah, in the year above mentioned, and to ensure proper attention to its necessities Mr. Moorcroft was subsequently, in 1808, sent out from England by the Court of Directors, upon a salary of two thousand five hundred rupees per mensem, to superintend the depot. The home authorities were also accustomed to send out from time to time, from the Company's stud farm in England, colts of approved qualifications to improve the breed of cattle in this country. The stud at Poosah was divided into several districts, and each placed under a separate officer, and subsequently two separate establishments were formed in the North West provinces, at Hissar and Haupper.

Previous to 1793 the whole of the horses required for the Bengal army appear to have been supplied by an agent, who purchased them from the dealers; the minimum height being 14½ hands, and the regulated age in time of peace from three to eight years; in time of war, one year was added to each period, making the age on admission not under four nor above nine years; stud colts, when they became available, were, however, directed not to be drafted to corps under four years of age; but they were admissible at fourteen hands, provided they had form, limbs, strength and powers to compensate for the allowed deficiency in their height.

Soon after, the stud established in Hurrianah was formed; in 1815, it was resolved that the mounted corps should receive all such country horses as they required from thence, the supervisor having the conducting of the business. It would appear that this regulation did not answer well, for in 1819 the admission of horses was vested in regimental committees to be formed of experienced officers, who drew on the pay department, or the commissariat, for the purchase money.

At the time of the augmentation of the horse artillery and cavalry in 1825, the difficulty of procuring good horses

was partially felt. Not that horses were scarce; but that those of the required bone and action were not to be procured in sufficient numbers for the new troops. Hurdwar was swept at the fair of 1825 and 1826; and horses were admitted into the service—for others were not procurable—which at the present period would be rejected. Subsequent to that period, regimental committees with the annual drafts from the depots in the central and north west provinces, supplied a superior description of cattle. At length, in 1830, the studs being able to furnish the number required to replace casualties (by death or casting) the purchase of country horses, such as the Toorkee, the Tazee, and the northern, was discontinued. English stallions were purchased and the country horses were selected from those that had been cast, according to their character and blood, and being distributed to the different establishments, a breed of good cattle was procured, and in sufficient quantity not only to supply the mounted corps of Bengal, but to assist the sister stud at Bombay.

A horse fair was established in 1801, at Hajipore, opposite to the city of Patna, at the mela of the Hur Hur Chitra, or confluence of the Great Gunduck and Ganges rivers. Government being desirous of affording every encouragement to the native horse dealers and breeders resorting to the above market, authorized its officers to purchase all approved horses fit for admittance into the cavalry, which might be procurable at moderate prices, and also colts bred from zemindaree mares and stallions belonging to the Government.

Besides the studs we have named there were those at Babooghur, about a mile to the eastward of the town of Hauppur and close to the left bank of the Kalanuddee river; the Seharunpore stud also, in the Meerut district; and the Buxar, Karuntadhee and Ghazeepore studs. The buildings which comprise the depots at Hauppur stood within extensive paddocks, forming an immense square; the house of the superintendent being placed in the centre. One range of stables was tenanted by the one-year old colts; another by the two year old; a third by the three-year old; and a fourth by the four-year old. The whole depot numbered from 700 to 1200 colts.

Committees were held periodically for passing horses from each stud into the ranks; those cast as being diseased or undersized were sold by public auction. Those selected were purchased by officers as chargers for about 800 rupees each, which was considered a fair price, while those sold by auction frequently realized as much as 500, 600 and even 700 rupees.

CHAPTER XXXIII.

THUGGISM.

It may be interesting to notice a class of murderers which used to infest almost every province in the upper and central provinces, till the strong hand of the British Government put them down effectually. We allude to the Thugs, a secret society whose practice was to surprise travellers and strangle them for the purpose of robbery. They were accustomed to accompany travellers on long journeys for many days, and even weeks; they ate and slept with their unsuspecting victims, and took part with them in their religious duties at their respective sacred places along the road, and lived with them on the most friendly footing, till a favorable opportunity offered for the execution of their murderous deeds. This far extended organisation of crime was founded and propagated on a religious basis, and Kalee was the goddess whom they worshipped.

Colonel Sleeman, with great exertions, undertook the pursuit and extirpation of this society of Thugs. His efforts were successful, and they were followed up by several officers afterwards, until two thousand Thugs were called to account in five years—at Indore, Hydrabad, Saugor and Jubulpore. From 1831 to 1837 there were—Transported to Penang, &c. 1059, hanged 412, imprisoned for life or for shorter periods 1239, released after trial 32, escaped from gaol 11, made approvers 483. And it was suspected there were upwards of 1800 notorious Thugs still at large in 1838, but their names were known, and they dared not practise their trade. Thus the villanous band may be said to have been extirpated.

Thuggism sprang up in India, under the first Mahomedan conquerors. The Thugs are distinctly ascertained to have existed in great numbers in the reign of Akbar the Great; no less than 500 having been executed, in the Etawah province, by that emperor; and they are known to have been, for centuries, exercising their fearful avocations in every part of India, from the Sutlej to Cape Comorin.

During the early part of the British dominion in the Doab, the ravages of the Thugs appear to have increased to

such an intolerable degree that in 1812 or 1813, the Government deputed Mr. N. J. Halhed to attack their head quarters, in the pergunnah of Sindoure, which being situated on the right bank of the Jumna, opposite to Etawah, and consisting entirely of ravines and inaccessible fastnesses, formed a suitable and, until then, a safe retreat to the gangs, to deposit and dispose of the plunder acquired during their extensive excursions. The extent to which they carried on their depredations may be judged by the fact that one of their number, Syud Ameer Alee, was present at 150 cases of murder, wherein 719 people were killed and robbed of 67,000 rupees, in hard cash, and property estimated at upwards of 1,50,000 rupees.

Mr. Halhed carried fire and sword into this small pergunnah, and entirely drove away its predatory inhabitants, who were, in consequence, dispersed in every direction, those who escaped the sword or the gallows, took refuge in the Bundelcund States of Jhansee, Duttea, Tehree, and Jaloun, and in the neighbouring provinces of Scindia.

The Nepal, the Pindaree, and the Mahratta wars of 1814-15, 16 and 17, ensued immediately after the dispersion of the Thugs, and these formidable gangs, the more formidable from the secrecy of their acts, and the general ignorance almost of their existence, by the public at large, gradually recovered strength, till in the end of 1817, they were found in Malwa in as large numbers, and as daring in their acts as before. The general peace, which followed the termination of the Mahratta war, opened the road to commerce all over the Peninsula; and the monopoly of opium, at that period, established, in the province of Malwa, by the British Government, still further invigorated the drooping commerce of Central India.

The state of Central India and Rajpootana, during the existence of the Pindaree power, was singularly favorable to the growth of free-booters. Travellers were compelled to go in large bodies for the sake of protection, and the Thugs could, under the same pretence, assemble in numerous gangs, without suspicion falling on them. At the termination of the Pindaree war, and subsequently, the fear of the Thugs led to the same results; and travellers, from ignorance, and by the wiles of the Thugs, repeatedly joined gangs, under the firm belief that their safety was thereby ensured: they thus, of their own accord, fell into the jaws of the destroyer when they considered themselves most safe from harm.

The monopoly of opium, and the annually increasing flourishing condition of Malwa, occasioned an export which

required returns to repay it, far exceeding the natural limited wants of the province. The imports, therefore, were by no means adequate to pay for the produce exported to other countries. The monied traders were, by these circumstances, induced to make remittances from the Bombay presidency in jewels, dollars, gold mohurs, and other returns of a portable, valuable, and not bulky nature, which were generally sent under charge of Rokerias, or treasure carriers, who, by forced marches, and by various disguises, more or less successful, attempted to escape the lynx eyes of the vigilant and watchful Thugs, but they allowed their secret calling to transpire, and the result infallibly ended in the death of the carriers, and robbery of the treasure.

The loss sustained to the commerce of the country, by these murders and robberies, which befell the bankers and monied interest of Bombay, the Deccan, and of Central in India, through the instrumentality of these free-booters was incalculable.

By the pacification of India, the armies of the Madras and Bombay governments were brought in contact with the frontiers of the Bengal Presidency; and numerous recruits were obtained from the Gangetic provinces to their armies. The men of those provinces are notoriously much more attached to their homes than their brethren of the sister presidencies; and the roads being no longer shut by open and avowed enemies, numbers every year took furlough, and returned towards Hindostan, with their small savings about their persons. These sepoys the Thugs always marked as their own; and next to the treasure carriers, the murder and robbery of these faithful servants of Government was their favorite occupation: trained to danger, and confident in their own strength and courage, they were easily misled by the wily and submissive conduct of the Thug leaders.

From 1820 large gangs of Thugs infested every part of Central India; and the valley of the Nerbudda did not obtain a respite from their ravages until the arrest of one gang, in 1820, and another in 1823, turned the attention of the British authorities to the necessity of taking measures for the protection of their subjects from these murderers. From that time, however, till the end of 1829, the only modes adopted to check their audacity, were of a local and precautionary nature; but about this time, and at the commencement of 1830, events took place, which attracted the most serious attention and notice of the Government. It was found that the temporizing and precautionary method must be abandoned, and active measures adopted in their stead for

the suppression of the gangs. Officers were therefore appointed to carry out the energetic measures of the Government. Among these were Colonel Sleeman, who was stationed at Saugor, a central spot, from which he could watch, follow up, and arrest the gangs on their departure from, or return to, their homes, in Bundelcund.

From that period the arrest of Thugs was prosecuted with the greatest vigor and success, and a blow was struck which appears to have at length completely ruined the confederacy.

There was a peculiarity in the operations of one class of these Phansigars or Thugs, which deserves to be mentioned. In the Nizam's country not far from Beejapore, women were generally employed to lure the traveller to his destruction. A pretty looking girl of their tribe was selected and placed near some retired road, where on the approach of an object of prey, she had a pretty story ready to explain the cause of her having been left alone in the jungles. "The unfortunate listener feels interested, and falls into the snare laid for him —the girl induces him to accompany her to a favorable spot, where she manages to fasten the fatal noose, her companions being always near enough to afford timely aid. The traveller if mounted will perhaps offer to take the girl up on his horse, to assist her in overtaking the party she says she has lost; but before he has advanced many paces, the murderess casts the snare round his neck, and, throwing herself from the horse, drags her protector to the ground, where he is speedily dispatched by the ever-ready accomplices."

CHAPTER XXXIV.

FANATICS IN INDIA.

THERE is a class of Musulmans, the disciples of a sect or saint, by name Shaikh Ruffai, who, in order to impress the unbelievers with the truth of the Musulman faith, imparted to his followers the power of plunging swords and daggers into their body, cutting off their tongue, frying it and putting it together again, cutting off the head and limbs, scooping out the eye, and in truth doing with their bodies whatsoever it pleased them to do; all the which, says a writer in the *United Service Journal* for 1838, "Colonel G——, in company with a clergyman, a Mr. R——, had seen, when the latter grew sick and ran out of the place, declaring it was the power of Satan, which to this day he believes, and the colonel, that it is done through the power of the art magic."

The officers alluded to determined to test the alleged powers of these fanatics; and here is what they saw:—

"A large tent was accordingly pitched, and fifty lamps furnished, and plates full of arsenic, and quantities of a plant of the cactus tribe filled with a milky juice, a drop of which, if it fall on your skin, blisters it, and a vast quantity of the common glass bangles, or bracelets, worn by the women, and daggers and swords, and things like thick steel skewers, and other horrid-looking weapons like a butcher's steel, only with a large handle covered with chains, and about twenty Ruffais to beat all manner of drums: and so, when all was ready, about five of the officers left the mess-table with myself, and along with us about a hundred sepoys crowded into the tent. When we were seated and silence obtained the work commenced by a sort of chant from their sacred books, the drum-beaters joining in and keeping time; the chant increased at length both in noise and velocity until, having worked themselves into an ecstacy, they seized hold of the instruments, the body kept in a sort of swinging motion, some plunged the skewer instruments, one through each cheek, another through the tongue, a third through the throat, and then commenced stabbing themselves with swords and daggers, and all sorts of nasty instruments. Others cut

off their tongue, and having roasted it in the fire put it in their mouth again, when it immediately united; they eat the arsenic and the blistering milk-plant, whilst others munched the glass bangles as though they were the greatest delicacies. This was all done within half a yard of my knees, for they came up close to me with many lamps, in order that I might see there was no deception; and I do assure you it made me feel sick, and produce anything but an agreeable sensation on my mind, for to this moment I know not what to think of it. I am not superstitious, and although the colonel and numerous most respectable natives had declared to me that they *did* actually do these things, and that, if a sense were to be in any manner trusted, they had *seen* it all done, I would, nevertheless, not believe it. I was told beforehand that it required faith and purity on the part of the performer, and that then not a drop of blood would follow, but that otherwise a few drops of blood would sometimes follow the instruments, and the performer would receive some slight injury.

"On taking my departure from the tent, I happened to say that I should at all events think more honorably of their prowess if I saw them exhibited in the open face of day, and divested of noise, motion, paraphernalia, &c. On the following day, while reclining on my couch about two o'clock, reading an English newspaper, without a servant or a soul near me, in rushed their Kazee (priest or judge), his hand full of instruments, which throwing upon the ground, he seized one, plunged it through his cheeks on the left side, another on the right, a third through his tongue upwards, so that it stuck into his nose, another through his throat; he then stabbed himself with a bright and sharp creese, which entered his body about three inches; not a drop of blood fell; he was going to cut off his tongue, when I begged of him to desist. I was, in truth, perfectly nauseated at the sight. The man was in a state of frenzy, and really looked frightful, his face stuck full of instruments, and stabbing and cutting himself with all his might. I sang out for some people, and turned him out.

"I examined the instruments—I saw them drawn out of the flesh, and no scar or blood, or mark left; I also saw a man eat and swallow three ounces of arsenic, and crunch and swallow glass bangles innumerable; and yet, although "seeing is believing," I can scarcely say that I believe what before a court of justice I would swear I had seen."

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