THE

GOOD OLD DAYS

OF

HONORABLE JOHN COMPANY,

BEING

CURIOUS REMINISCENCES

ILLUSTRATING

MANNERS & 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.

CALCUTTA:

R. CAMBRAY & CO.,

LAW & ANTIQUARIAN BOOKSELLERS & PUBLISHERS.

6 & 8/2, HASTINGS STREET, *(near the High Court)*.

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THE GOOD OLD DAYS OF HONORABLE JOHN COMPANY.

VOL II.

CHAPTER I.

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 these 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 lotteriês, 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 ammount 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

of 1,000; 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 funds of 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 1,200 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 3,361 prizes of the value of Rs. 3,20,000. Ten per cent. of the whole amount of the prizes was to be

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 3,000 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 384 money prizes, of the total value of 60,600 rupees. Prize 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

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. Steuart, 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. Steuart."

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 II.

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 ralief to real distress, it will tend to put a stop to thosc 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. 15000 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 Bobbam 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

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 of space 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 III.

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 infrequently 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

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 mohurs 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, soutakurdars, burkundaz, munceys, 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:—

				Rs.	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)	... 50	8

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

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

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. Roberts 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

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 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

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 Messers. Kyd and Co., upon a contract of Rs. 125,000 each. The *Hooghly* and *Burhampooter* were also built by contract, the latter by Messers. 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 steam 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 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 4¼ 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, to previous year) by the fact it was effecting

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 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 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 reached on the 13th in the evening, leaving it again on the 14th at daylight and arriving on the 20th 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

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 rapt 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 no 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 getleman 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

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 steaming 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 house in consequence of heavy rain and thick weather obscuring the land. On the 18th, the vessel and in the evening of that day was at Moorshedabad. On the 19th, 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 which the first pair of vessels was launched from the dockyard 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*

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 were plying on other rivers.

The following vessels were constructed in Kidderpore Government dockyard. They were iron vessels for navigation of the rivers up-country as far as Allahabad. *Steamers*—Hoorunghotta, in January 1841; Berhampooter in July 1841; Indus in January 1842; Damoodar 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.

again in the cyclone of 1854,* when the gunner who was in charge ran her ashore 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 be their dangerous pranks with the boiler and engine-driver.

* The "Great Cyclone" occurred in 1864. It is difficult to say whether this is the one referred to above.

CHAPTER IV.

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 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 neighbourhood 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 India had quitted their country, and had spread themselves over Egypt, Greece, and many of the

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 sea shore 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, planted in the bosom of that nation, where idolatery 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 neighbouring 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

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 endeavoured 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

* There is also an inscription in the Cathedral to D. Igao de Albuquerque,

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

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 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

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,

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 advertisment 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 was 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

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 disobedience 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

"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. Limerick) 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

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 three 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

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; 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

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,

This project is spoken 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 inquisitorial, 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 short-sighted 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

CHAPTER V.

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

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."

In 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

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 European, 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

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.

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 soldier-like 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

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 non-commissioned 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 commandant 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

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 non-commissioned 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

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 Mardras 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

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* 10*th 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.*"

"*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

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 privates 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

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 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.

CHAPTER VI.

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

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.

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 Feringi 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 omnipresent 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 ther 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	„	...	
Jemadar ...	...	„	4	0	„	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

		In 1759.			In 1785.		
Bearer	Rs.	2	8	Rs.	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 cousumption 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

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 favour 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 behaviour 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 behaviour of

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 labour.

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 labour 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, artificer, mechanics and others in Calcutta at last brought the matter before the Judges of the Supreme Court, 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 independent 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

Holwell, "in 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, endeavoured 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

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 curiously 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

for each?' we inquire through our familiar friend Goat'sbeard. '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 Goat'sbeard 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 Goat'sbeard, 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 re-appears, 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 astonisment to find such estimate represents but a tithe of the sum now claimed! We

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 Goat'sbeard, 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 Goat'sbeard'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 Goat'sbeard 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 Goat'sbeard, 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

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 day-break 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* Ooryah 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

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."

CHAPTER VII.

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 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

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

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

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

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

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 mysterious. 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 facade. Other large halls have no cells, but are surrounded by benches. They appear to have been places of meeting for religions 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

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 architectural 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 facade? 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

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 described, 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."

CHAPTER VIII.

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 4,300 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

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 build-

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.

Sealdah 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

Narkooldanga, and Baliaghata 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 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 is 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 Dum-Dum 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 18 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

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; if was succeeded by the Eastern Jumna Canal. The Ganges Ca[illegible], commenced in 1840, but the works on it were by Lord Ellenborough in 1842; in 1844 it was id carried to completion in 1852. It extends from Hu[illegible] 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 Shahpore, 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

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 [illegible]ut 7 miles from Pathankote. The channel of the Hus[illegible]he through the Chukky, a mountain torrent, then [illegible]e- Kussoor district and the Deenanuggur valley, un[illegible]nes Lahore.

The Mooltan canals are fifteen in number.

CHAPTER IX.

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 sh[illegible]nd size. With these erect a column or pile in the [illegible]manner. A piece of zinc, then a piece of silver; on t[illegible] a piece of flannel or broadcloth, well soaked in water; or, [illegible] 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,

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, LL. 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 s tion of his superiors, Dr. Dinwiddie proceeded to In he was selected by the Marquis Wellesley as lecturer o y 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 Harbour 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 and 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

subject. The first line was from Calcutta to Diamond Harbour, 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 Harbour, 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 X.

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 Hêlen 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 up-country; 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

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 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

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

"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 Real 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 '*thaim-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

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 manufactury 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

"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."

CHAPTER XI.

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, confectionery, 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

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,

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—dumbfoundered. He was ushered with much ceremony, into a room

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 whitey-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!"

"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!"

"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. James 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 oae 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

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, eeSmith'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.

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, pán 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 favourable 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. 3,000. 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 2,200 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.

* Or, as others state, a Venetian.

CHAPTER XII.

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 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—Soli-

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

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, determined to commemorate the event, which he did in the following manner. Having gone quietly below into the ship's hold he caused these

'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

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

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

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 neighbourhood 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.

CHAPTER XIII.

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

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 population 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

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

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.

CHAPTER XIV.

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

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

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

"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 in-

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 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

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 funeral 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 [illegible]

"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 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.

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 XV.

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

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 anything 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

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

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 disagreeable."

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 Mr. 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

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' 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

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 XVII.

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

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 Vicregal 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

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

THE TOWN HALL.

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 grand portico on the south. The carriage entrance is to the north under a covered portico. The building consists of two storeys, 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

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. Robison, and the builders, Messrs. Burn and Co. The principal entrance is on the east, under a covered colonnade. Internally there are two storeys—the lower is occupied by the Agricultural and

* Now the Imperial Library.

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

* The Society's Office has since been removed elsewhere.

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 Dock-yard, 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

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

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 interior, 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

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, 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, 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

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 adimirably adapted to all its purposes. Spacious and commodious warehouses, weighing rooms, tide-waiters' offices, &c., occupy the ground floor, while the upper storey 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 officers.

The college hospital was erected from funds obtained from the old and new Fever Hospitals, 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

with masonic ceremonies, and the building was opend 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 lathelap 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 rupees 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, 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,

in 1838. It is a large and handsome 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,

* The building would appear to have been purchased some two years later *i. e.*, about 1846.

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 Mohamedans of all classes. In 1854, an

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 storeys, 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

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 Nimtolla 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

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 storey, 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

* Apparently this is a mistake and St. Anne's Church (1709) is referred to.

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 now church; but was thrown with other sums into a charitable fund, and subsequently applied to the

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

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

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,

* * This is of course a mistake. Carey probably refers to the Rohilla cenotaph

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 particulary 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

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 patchwork 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.

* The ministers belong to the Church Missionary Society.

† The gallery no longer exists.

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 of 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

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 subscriptions 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 Loudoun 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

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

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,

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, Dhurumtollah,

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

* The Archbishop's Palace is now in Park Street, adjoining St. Xavier's

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 Tippo 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

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

"To William Cavendish Bentinck, who during 7 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

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

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. XVII.

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 Buddha.

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

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 stayed 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

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

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 speciality 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 Shakespeare. 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 [illegible]

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 Benjam 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 fruly dramatic piece, that he purchased it of Zoffany for the sun 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 belive Lord Barrymore, acquired for him a great succession of employment, and consequent celebrity. He obtained the patronage of the reigning majesties, and some of

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

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[a] 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 appostle was the portrait 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 considera-

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 portrayed 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

&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

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

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 satation.

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

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 is 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

MR. HICKEY.

Mr. Hickey, an artist who apears 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 jack 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

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

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 over-exerted 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 landscapes. 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

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. 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, Willliam, 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 Health, 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.

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

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

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 1800 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,

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 as much larger as the artist shall

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 background 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

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

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 chequered 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, "Shakespeare 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

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 Furnavis 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 county 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 Furnavis, 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 Hand-book 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

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 Belvedere, which, if it was, as Mrs. Fay says, "a perfect bijou,"

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 Sportsman*, 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

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 portarit 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 XVIII.

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,

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. An other 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

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

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 £1000,000, 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 "foolhardiness" 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 Muck-

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 [illegible]

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

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

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 country 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 consider-

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

epoys 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

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 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

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 in

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 VanCortlandt 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 cloisterlike 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.

* Or rather Neapolitan. See the excellent article by Mr. J. J. Cotton, C. S.

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

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, "Yea, 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 shoe-black 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 MUSTAPAH.

An eccentric character passed away in August 1791, at Calcapore. His name was Hadjee Mustapha, and 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 an 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

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

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 chieftaim, and deliver the following message:—"Come out to me, or, by——, I will come and fetch you!" The summons was instantly obeyed, as if Eblis 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

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

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 XIX.

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

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 Scharunpore 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 XX.

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 founded in Malwa in as large numbers, and as daring in their acts as before. The general peace, which followed the termination of the Mahratta

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 India, through the instrumentality of these free-booters was

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,

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 despatched by the ever-ready accomplices."

CHAPTER XXI.

FANATICS IN INDIA.

THERE is a class of Musulmans, the disciples of a sect of 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

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 other 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, the 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."

CHAPTER XXII.

THE FRENCH IN INDIA.

THE French, says Malleson (from whose work we gain the greatest part of the following information,) made some feeble attempts at trade with the East in the sixteenth century, and the enterprise was renewed in the succeeding age under the auspices of Cardinal Richelieu; but it was not until the time of Colbert that anything of real moment was attempted. That minister resolved to found a company for the purpose, and if the lavish grant of privileges could have accomplished it, the whole trade with India must have fallen into French hands. He procured a declaration from Louis XIV, that even a nobleman might engage in the India trade without derogation to his birth, and thus (and to please the King) many of them were induced to subscribe to the "Compagnie des Indes, which was formed in 1664. A charter was granted confering on it the exclusive right of commerce with India for fifty years, besides an entire exemption from taxation, and the Government guaranteed the Company from all loss during the first ten years. But the spirit of commerical enterprise was not very strong in France, and beside all these privileges, the Treasury had to supply £120,000 out of the capital of £600,000, with which the Company started.

The first step taken was the formation of a settlement in Madagascar, to serve as a "half-way house" on the Indian voyage, but this was unsuccessful. Most of the settlers very soon perished, either from the deadly climate or the hostility of the natives; of the survivors, some repaired to Isle of Bourbon, and others proceeded to India, where in the meantime the first French factory had been established at Surat in the year 1668. Masulipatam, on the opposite coast, was founded in the

from the Dutch, but was retaken two years after, when Pondicherry was founded in its stead. Chandernagore, in Bengal, was founded in 1688, up to which time the progress of the French had gone on unchecked. Pondicherry was taken by the Dutch, in 1693, but was restored at the peace of Ryswick. Henceforth it was the seat of the French power in India, until its fall in 1761. Of this period of a century, much the greater part is comparatively uneventful; but the thirteen years' rule of Dupleix is crowded with incident, and his is, beyond compare, the most famous name in the annals of French India.

The founder of Pondicherry was Francois Martin, a Frenchman who had been in the service of the Dutch, but who had left them to join the French Company. Foreseeing that war was likely to break out between the two nations, he had some time before the capture of St. Thomé, purchased a tract of land near the river Gingee, and thither he repaired in 1674 with about sixty Europeans, whilst the rest of the French factory retired to Surat. He carried with him a large sum of money, and by lending a portion of it to the neighbouring native chief, Shere Khan Lodi, he readily obtained permission to form a settlement, around which a native town speedily grew up, the inhabitants of which were employed in manufacturing piece-goods for their French friends.

So things went on for almost twenty years, when, as before stated, the Dutch captured the place, and finding its situation very advantageous, strongly fortified it. These fortifications were improved when it came again into the hands of the French; and Martin, who had now become Director-General of French affairs in India, resided at Pondicherry until his death in 1706. He adopted a "conciliatory policy," and ever represented himself and his nation as the very humble servants of the native princes, anxious only for trade, and to be at peace with every body; but he always took care to add that the other white men were of a different character, and so it was necessary that the

French should be allowed to build fortifications and hire troop alike for the safety of themselves and of their patrons. Loans of money to some, and presents of French cordials to others, made all this quite clear to princes and dewans, and a footing was thus gained by the quiet, cautious Martin, that it took all the magnificent genius of Dupleix to destroy.

Colbert's company may be said to have died a natural death about the same time as Martin. It had some few other settlements beside Pondicherry, but only one of them (Chandernagore in Bengal) survived him, and for about ten years its powers were in abeyance, or else transferred, for a slight royalty, to private traders. But in 1714 it obtained a renewal of its privileges for ten years, and soon after the scheming Law united it with several other associations under the name of the "Perpetual Company of the Indies," which it was hoped would engross the trade of France both with the East and the West. The disastrous failure of most of his projects is too well known, but this Indian Company had a career of half a century before it, far more brilliant than that of its predecessor, but having a more than equally disastrous termination.

The first Governor under the new arrangement was M. Lenoir, who endeavoured to carry out the peaceful policy of his predecessor, and succeeded in bringing back the lost trade of the settlement. His successor, M. Dumas, did the same, but began to show a tendency to make Pondicherry something more than a mere comptoir. He was a shrewd, calculating, prudent man, one not given to risk much without having in view a very tangible result; brave, resolute, jealous of the honor of France, and thoroughly acquainted with native ways. He took a world of pains to make Pondicherry agreeable to any of the native rulers who visited it, and he thus formed the very serviceable friendship of the most powerful of his neighbours, Dost Ali Khan, the Nawab of the Carnatic, in

Dost Ali also befriended him with his own superior, Nizam-ool-Moolkh, the Subadar of the Dekkan, and in consequence a license to coin money was granted to him, which was a source of both honor and profit. But by venturing to defy the power of the Mahrattas, and giving shelter to the families and treasures of Dost Ali, and his son-in-law Chunda Sahib, who were at war with them, he took the first decided steps towards the foundation of a Franco-Indian empire. To support himself in the expected conflict he greatly strengthened the fortifications of Pondicherry, raised a force of 1,200 Europeans, and also a body of 4,000 or 5,000 natives, who were armed and drilled in the European manner, thus forming the first known sepoy corps. The stand that he made against the Mahrattas, though an actual conflict was avoided by his prudence, was very pleasing to the Mogul ruler of Delhi, and, as a mark of distinction, the title of Nawab was conferred on Dumas, together with the command of a body of 2,000 horsemen as a guard; thus he was officially recognised as an officer of the Mogul Empire, and he succeeded in having both title and guard continued to his successor. This successor was Joseph Francois Dupleix, a man who at once resolved to push such advantages to the uttermost, and to convert the honorary title of Nawab, into something very substantial both for his nation and for himself.

Dupleix was the son of a director of the former Company and came to India when quite a young man. After some years' service at Pondicherry in a subordinate capacity, he was sent to Chandernagore, which was then in a decaying state. Here he set resolutely to work to remedy the numerous evils that he saw around him, and by embarking in the trade on his own account he not only served the Company, but made his own fortune. But this fortune, as he afterwards showed, he was ready to risk or lose, if by so doing he could forward

opportunity of attempting to carry out. He failed but Major Malleson attributes the fact, not to any fault of his own, but to the envy which his superior genius provoked, and which led his own countrymen to be more bitterly inimical to him than any of his professed enemies. Indeed, he is more than once likened to Napoleon, and it cannot be denied that in some points, the likeness is perfect. Boundless ambition, unscrupulousness as to means, and great fertility of resource in adverse circumstances are common to both; as is also an obstinate adherence to views once entertained, even though circumstances had totally changed; and there is, moreover, a resemblance in their fate, each being too aggressive, and never looking on any success but as the stepping-stone to something further. Thus it was that France both in the 18th and 19th century, grew tired of its chief men, who were so troublesomely great, and preferred peace, though not very honorable, to the destructive "glory" by which the Indian Governor and the Emperor would have sacrificed the world.

Dupleix assumed office at Pondicherry in October 1741 and at once began to carry out his cherished idea of making the French respected as a great power in India, and himself known as something very different from the humble and peaceable Governor Martin. He was installed as Nawab with much pomp, received the formal homage of the neighbouring chiefs of lower grade, and acted to the life the "high official" of the Mogul Empire. Soon after this, war broke out between England and France, and he at first flattered the vanity of the Nawab of the Carnatic by formally imploring the protection of the Mogul; but he also took good care to strengthen his fortifications. The application was successful, and the English at Madras were prohibited attacking him. But this prohibition

for assistance to the Isle of France, where La Bourdonnais, who was to become his bitter rival, was then Governor.

La Bourdonnais was a native of St. Malo, a thorough sailor, who had settled in the Isle of France, and made it a formidable post. He had long cherished a design to capture all the English settlements, on the occasion of the breaking out of a war, and at his own request he had been entrusted with a fleet for that purpose. But the French Ministry altered their mind on the subject, recalled the ships, and left him to such resources as his own island could supply; then they again thought better of it, and sent him back half the number. La Bourdonnais, however, was equal to the occasion, and by seizing on every French ship that came to the island, and working night and day, he at last got together a fleet of respectable force which he ordered to rendezvous on the coast of Madagascar, as there only could he procure food for the crews. He followed them, in March 1746, but a tempest gave him all his work to do over again, and he did it well, though with most, inadequate means, and in the deadly climate of Madagascar.

After a skirmish with the English fleet off Negapatam La Bourdonnais reached Pondicherry, and here a rivalry soon appeared between him and Dupleix. Each esteemed himself too great to be the subordinate of the other. There was, in truth, a clashing of authority. La Bourdonnais was unquestionably free from the control of Dupleix so long as he kept the sea, but when he landed, Dupleix, as Governor-General, conceived he had the right to call on him for any service that might be required, and accordingly, he wished to dispatch him against the English settlement of Madras. This, La Bourdonnais was willing to undertake, but knowing, as a seaman, the want of proper shelter for his ships at Madras, he desired first to meet the English fleet, hoping to capture it, and

Madras had been for more than a century in the hands of the English, and though they had some other factories nearer to Pondicherry, it was thought that the capture of Madras would entail the fall of the rest, and the whole trade of India would then come into the hands of the French. After some fierce disputes with the Council of Pondicherry (or rather with Dupleix, for his councillors seem to have been but ciphers in his hands) La Bourdonnais sailed to Madras, and captured it with little difficulty. Then arose even a sharper dispute than before. Dupleix had found out that his aggressive policy was suspected by Anwar-ood-een, the Nawab of the Carnatic, and he therefore announced that he had no wish to keep Madras, but, on the contrary, was anxious to give it up to that prince; but this was with the mental reservation that before he did so, he was resolved to dismantle its fortifications. His measures, however, were disconcerted by La Bourdonnais, who, acting on his own authority, allowed the English to ransom the town, receiving himself a present of £40,000; a discreditable fact that is now first proved, by reference to existing documents. Dupleix protested, but in vain; some commissioners that he sent to La Bourdonnais were arrested by him, and, to add to his difficulties, the Nawab dispatched a body of troops to claim the surrender of the place. By every art that he could employ, (and he is allowed to have been a most adroit diplomatist) Dupleix kept the Nawab for a long time in daily expectation that it would be delivered up, and when the prince's patience was exhausted, he dropped the mask.

La Bourdonnais had by this time withdrawn with his fleet, Dupleix's authority was recognised at Madras, and he resolved to hold it at all hazards. A body of native troops attacked it, but were dispersed by a few rounds of artillery; and, two days later, the whole Mogul host was put to flight by a spirited assault

November, 1746, a day which at once changed the positions of the two opposing parties.

Dupleix now plunged boldly into the game for empire. The pretence of submission to the Nawab of the Carnatic was thrown aside, and the prince in consequence leagued himself with the English, who, expelled from Madras, had thrown themselves into Fort St. David, a post much nearer to Pondicherry, and were prepared to defend it to the last. Among them was Robert Clive, and, although then in a very subordinate position, he showed the stuff of which he was made. Several attempts on the town failed, and at last the enterprise was reluctantly abandoned.

The fortune of war now turned against the French, and in 1748, Dupleix had to defend Pondicherry itself from Admiral Boscawen. This he did successfully, and never was triumph made more of. "Messengers were instantly dispatched to Arcot, to Hyderabad, even to Delhi, to acquaint the native potentates how the most formidable foreign army that had ever landed in India had been shattered against the walls of Pondicherry. Letters of congratulation poured in on him on all sides. The English were regarded as an inferior, almost an annihilated power; and Dupleix was invested with an influence and an authority, such as had up to that time devolved upon no European leader on Indian soil." His pride was at its height, when he received the unwelcome news of the peace of Aix-la-Chapelle, in consequence of which he was obliged to surrender Madras, not to the Nawab as he had promised, but to the English, and with its fortifications greatly strengthened.

This war, brief as it had been, had effected a total change in the relations between the English and the French Companies, as great a change indeed as between them both and the native powers. Dupleix had let it be seen that he aimed at nothing

plainly saw, would never more trust to peaceful professions. Hence though there was peace between England and France, there was none between the Companies, and each kept an army in the field to fight the battles of any native prince who required their services, though far less with the intention of helping him than of striking a deadly blow at his European rival.

An opportunity soon occurred for a renewal of the war in this unavowed manner. Sahoojee, the Hindoo rajah of Tanjore had been expelled about a dozen years before by Chunda Sahib, who had been mentioned as on friendly terms with the French. He now offered a large sum of money and the cession of the important town of Devicotta to the English for their assistance in recovering his throne. It was readily granted, but the people of Tanjore were found unwilling to receive their old ruler. Devicotta, however, was taken by storm, and thus the English obtained a valuable footing in the Tanjore country. As to Sahoojee, he was pensioned by the English Company, and an alliance was formed with Pertab Sing, who then occupied his throne; Chunda Sahib, who formerly drove him out, having himself been since taken prisoner by the Mahrattas.

To counterbalance the increase of strength that the English had thus gained, Dupleix now paid a heavy ransom to the Mahrattas for Chunda Sahib, who was set at liberty after an imprisonment of seven years. Chunda Sahib was son-in-law to Dost Ali, the patron of Dumas, who had been killed in battle in 1793, when the post of Nawab of the Carnatic passed by the regular course of the appointment, from the Subadar of the Dekkan, to Anwar-ood-een, the same prince that had been defeated in his attempt to possess himself of Madras. Dupleix therefore now brought Chunda Sahib forward and gave him such effectual support that the Nawab was soon after defeated and killed. This was in the battle of Amboor, which was fought on the 3rd of August, 1794. The French brought

400 Europeans into the field, as well as 2,000 natives drilled in the European fashion, and Anwar-ood-een, on his side, had sixty European adventurers of various nations, who served his artillery with considerable effect. Another prince, Mozuffer Jung, had also entered into alliance with Dupleix, but to explain how he was essential to the views of the ambitious Frenchman it will be necessary to glance at the history and constitution of the Mogul empire, of which Dupleix boasted of being a great officer.

When at the close of the 14th century, Timour overthrew the monarchy of Delhi, no less than six independent states sprung up in the country between the Nerbudda and the Kistna, which is known by the general name of the Dekkan. In the course of time the Mogul sovereigns, whose seat was at Delhi, reconquered a large portion of the country, but a part of it had fallen into the hands of the Mahrattas, who successfully resisted all attempts to subjugate them. Thus matters stood at the time of the famous Aurungzebe (1707). A civil war broke out among his sons, when a viceroyalty of the Dekkan was created to reward the services of Zoolfikar, an able general, who though he had fought on the losing side, became a favorite with the conqueror. This was a most important post, and its holder, termed the Subadar, had the power, on a mere nominal reference to Delhi, of creating and removing all his subordinate rulers, or nawabs, among whom was the Nawab of the Carnatic, who though a very great man to the early European settlers, was in reality of not much importance in the eyes of the Great Mogul. When the next war broke out among the princes of Delhi, Zoolfikar was strangled, and the viceroyalty was then given to Chey Koolich Khan, with the title of Nizam-ool-Moolk, by which he and his successors in office were better known than by their own names.

The subadarship was not an hereditary office, but its

than of Asof Jah, who held the post during the early part of Dupleix's rule. Mozuffer Jung was his grandson, the offspring of the favorite daughter, and the old man wished him to succeed him in perference to either of his sons, one of whom, Nazir Jung, was in open rebellion and another, Ghazee-ood-een, was in high favor at the Court of Delhi, and did not care to leave it for the subadarship. The requisite permission was obtained from Delhi, but on the Nizam's death Nazir Jung seized his treasures, put his nephew in irons, and ruled in his stead. Mozuffer made his escape, joined with Chunda Sahib, and when the battle of Amboor had been gained, proclaimed himself subadar of the Dekkan, and in virtue of his office nominated Chunda Sahib, Nawab of the Carnatic.

The two princes paid a visit to Pondicherry, where they were magnificently received, but Dupleix saw that there work was not completed, as Mahomed Ali, a son of Anwar-ood-een, had still possession of the strong fort of Trichinopoly, and Nazir Jung was collecting a force to crush his nephew. Urged by him, they set out to attack Trichinopoly, but having spent on their own pleasures a large sum of money that he had advanced to them to pay their troops, they turned aside to attack Tanjore thinking to frighten Pertab Singh, the then rajah, out of a portion of his riches, which were known to be immense. But they did not succeed in this; the rajah, without absolutely refusing detained them before his walls, sometimes sending out a few trifling jewels, at others bags of short-weight coins which they refused to take; and thus the time passed away until Nazir Jung approached with a large army and they fled precipitately to Pondicherry. Nazir Jung followed them, having 600 English troops under Major Lawrence with him, a mutiny broke out among the French officers, and in the end, Mozuffer Jung submitted to his uncle, who again put him in irons,

Thus all Dupleix's schemes had failed, but he did not lose heart. He pacified his mutinous officers from his own purse, with which he was always ready, and then sent d'Autueil, on whom he had great reliance, against Mahomed Ali, who having quarrelled with his English allies was speedily put to flight. Nazir Jung was soon after assassinated, in consequence of a conspiracy abetted if not formed by Dupleix, who had paid agents in his camp, and Mozuffer Jung then again became subadar.

To make it obvious to all, to what power he owed his success, Dupleix held a solemn assembly in the grand square of Pondicherry where he invested Mozuffer Jung as subadar of the Dekkan, and was in return created by him Nawab of the Carnatic. This office he declined to hold in person, and contenting himself with the title alone he made over the emoluments to Chunda Sahib; not forgetting, however, to secure a cession of lands for the company, which repaid all the expenses of the war, and left a handsome annual revenue beside. Lastly, in true oriental style, and well knowing the people he had to deal with, he ordered the foundation of a town on the site of the battle where Mahomed Ali had been defeated, which was to bear the name of "Dupleix-Futtehabad," meaning "The place of the Victory of Dupleix;" but the triumph was premature, and the town struggled into existence merely to be destroyed by Clive. Indeed, it was soon seen that the victory which it was to commemorate was by no means decisive, as Mahomed Ali had again taken refuge at Trichinopoly, and having again come to terms with the English, he received a garrison from them which Dupleix was never able to reduce.

Mozuffer Jung now prepared to visit the northern part of his subadarship, and Dupleix sent with him, at his request, Bussy, one of his best officers, and a contingent of 300 Europeans and 2,000 Sepoys, considering that he should thus

occurred with some disaffected nawabs, in which Mozuffer was killed, when Bussy, with the consent of the principal officers, bestowed the subadarship on Salabut Jung, an uncle of the deceased, who was taken from a prison, and having been made a prince by the French, proved a very useful puppet in their hands. According to our author, Bussy and his troops were model mercenaries, but this did not reconcile Syud Lushkur, the subadar's minister, to their presence, and he did his utmost to get rid of them. They maintained themselves, however, in spite of him, and Bussy procured, either from the fears or the gratitude of Salabut Jung, not only a confirmation of Mozuffer Jung's grants to Dupleix personally, but also the cession of a large tract of country known as the Northern Circars, which formed a very desirable addition to the French settlement of Masulipatam.

Thus, in the part of the Dekkan most remote from Pondicherry, the policy of Dupleix seemed a complete triumph, but nearer home it presented a very different aspect. Neither his patent as Nawab from Delhi (the genuineness of which was greatly doubted), nor his patent of Marquis from France, which reached him much about the same time, could bring Trichinopoly, so long besieged, under his rule. It was defended by the gallant Lawrence, and against him all the efforts of the French and their allies were in vain. Our author appears to us to judge rather harshly of some of the French officers, particularly of law, the nephew of the famous financier, but still his narrative of the siege is a most interesting one. He remarks that, in its course many incidents occurred that never ought to be forgotten, and he particularly mentions the action of the 7th July, 1753, as deserving of undying remembrance.

Trichinopoly was the rock upon which the towering ambition of Dupleix was wrecked. The more unlikely it seemed to

But all was in vain. A reinforcement of 700 men sent to him from Europe perished at sea, and, to gain time, he at last proposed a conference to treat of peace with the English Governor of Madras. But when the commissioners met it was at once evident that his pride was in no wise abated, for he proposed, as the terms of accommodation, that all his interferences with the native princes, and all his schemes of personal aggrandisement, should be recognised by the opponents. A conqueror could not have demanded more than he did; but he overshot his mark. He insisted that he himself should be recognised as Nawab of the Carnatic, and that Salabut Jung, who in reality owed his elevation to Bussy, should also be acknowledged as Subadar of the Dekkan. The English, on the other hand, upheld the claim of Mahomed Ali, denied the right of Salabut Jung, and, worst of all, treated Dupleix's own patent as a forgery, which it very probably was. A slight success of his troops occurring at this time, rendered him more imperious than ever, and the conference broke up, having had only this result, that both the French and the English Companies, as well as the Ministers in Europe, were now equally anxious that Dupleix should be removed, the peace that all so much needed being evidently impossible whilst he remained in power. He was accordingly recalled in disgrace to France, in 1754, and died some years after in comparative poverty, though having a claim, which our author considers well founded, for 13,000,000 francs, expended in striving to create for his country an Indian Empire.

The story of French India is but brief after the fall of Dupleix. He was succeeded by M. Godeheu, a man, very probably of less energy of character, than Dupleix. Following out the instructions that he had received, he made a peace with Mr. Saunders, the English Governor of Madras, by which Dupleix's dream of empire was cast to the winds. Its very first article stipulated that the two Companies "should no

ever all Mogul dignities and governments, should never interfere in the differences that might arise among the princes of the country," and the remaining articles, which divided the grand prize of the Northern Circars between England and France, and made several re-arrangements of territory, were all to the disadvantage of the latter power. Indeed our author considers that Governor Saunders ought to be recognised as at least a joint founder of the Anglo-Indian Empire, and that an injustice is done when all is ascribed to Clive.

M. Godeheu left India in a few months after signing the peace with Governor Saunders, which, indeed, seems to have been his principal business in India. He was succeeded by M. Leyrit, who appears to have had something of Dupleix's spirit, and entered afresh into combinations with the native princes. This he was justified in doing, as England and France were again at war; and, to strengthen his hands, a large force was sent out under the command of Count Lally, an officer of Irish extraction who had distinguished himself at Fontenoy. Here again as with Dupleix and La Bourdonnais, was a case of divided authority, but with still more disastrous results. Lally, though a good soldier, was a passionate imperious man, who took no pains to conceal his contempt for everybody and everything connected with India. He thus made enemies of the officers who, as having long served in the country, were the best able to assist him, and also gave deadly offence to the natives by compelling high-caste men to serve as porters, and carry the baggage of his army. He captured Fort St. David but besieged Madras in vain, and was soon after totally defeated at Wandewash by Coote. The victor followed him up, and by the capture of Pondicherry after a month's siege, brought the history of the fondly-imagined Franco-Indian Empire to a close. Lally returned to France, only to suffer, like Admiral Byng, for

unquestionably unjust execution. Pondicherry, Chandernagore, and the other French settlements, have been captured in each succeeding war, and restored at each subsequent peace; but being merely mercantile establishments they have no history, politically speaking.

CHAPTER XXIII.

THE PORTUGUESE IN INDIA.

IN 1508 the Portuguese flag waved triumphantly from the Straits of Gibraltar to Abyssinia, and from Ormus to Malacca; in 1528, Portugal possessed Mangalore, Cochin, Ceylon, Ormus, Diu, Goa, and Negapatam, so that, as an old traveller remarks, "her commerce and empire of the sea made Portugal the least part of the Portuguese crown."

John Sylveira was the first Portuguese who came to Bengal; he arrived in 1518, and remained there a long time, "learning the commodities of the country and the manners of the people." The Portuguese never established a regular government in Bengal as in other parts of India; numbers of adventurers hired themselves out as soldiers to native powers near the Ganges, or turned pirates. In 1538, a large body of Portuguese entered Bengal as military adventurers in the service of the King of Gour—thirty-seven years before Gour, the "seat of a hundred kings," the abode of pomp, and power and splendour for 2000 years, had yielded to the effects of plague and was reduced to a desert. In 1655 we find the Portuguese had sought refuge in Arrakan, where in concert with the Mugs, they used to engage in piratical voyages to the lower districts of Bengal, kidnapping the natives and pillaging and destroying the populated villages and towns at the mouths of the Ganges.

The Portuguese settled in Dacca during the reign of Akbar, shortly after they had selected a spot for their residence at Hooghly. Dacca had then a population of 200,000, and was

1612. When visited by the traveller Fitch in 1586, the Portuguese had sole authority in that part of the country.

In a note attached to the 6th section of Stewart's History of Bengal, we find it stated "as a circumstance worthy of remark, that the name of Hooghly is never mentioned in Faria de Souza's History of the Portuguese, although he acknowledges that they lost a large town in Bengal in the year 1633, but which he calls Golin." But the identity of Golin and Hooghly is settled beyond controversy by an inscription in the church at Bandel, in which the neighbouring convent of Ugolym is distinctly mentioned. Hooghly owed its celebrity to the Portuguese, before whose time it was probably an inconsiderable village. They are stated to have established a factory and built a fort there in 1599, or more probably 1537: in the year 1599 the missionaries of the order of St. Augustin founded the cathedral church of St. Paul, and the church of Miserecordia. The Portuguese settlement appears to have risen rapidly to great magnificence.

In Hamilton's time it is stated—"The town of Hooghly drives a great trade, because all foreign goods are brought thither for import, and all goods of the product of Bengal are brought thither for exportation; and the Mogul's furze or custom house is at this place; it affords rich cargos for fifty or sixty ships yearly, besides what is carried to neighbouring countries in small vessels, and there are vessels that bring saltpetre from Patna."

Hooghly is famous for the siege the Portuguese sustained for three months and a half in 1632, against an army of Moguls; when the Portuguese displayed the most heroic bravery worthy of the days of Albuquerque. De Mello, a Portuguese half-caste, betrayed Hooghly fort, by pointing out a track through

The fortifications were undermined, and the Mogul troops rushed in as soon as the mine was sprung, and subjected the place to indiscriminate plunder. It appears that, at the time, there were no fewer than sixty-four large vessels, fifty-seven grabs and two hundred sloops anchored off the town, of which it is said that only three escaped. All the property afloat or ashore was of course confiscated. The pictures and images which adorned the churches, and had given such great offence to the Mahommedan emperor, were taken down and destroyed. A thousand Portuguese fell in the siege, and four thousand were made prisoners, of whom all the priests, and five hundred of the handsomest boys and girls are stated to have been sent to the Imperial Court of Agra.

The chief causes that provoked the Moguls were, that the Portuguese tyrannically exacted duties from the boats and vessels that passed Hooghly; that they entirely drew away all the commerce from the ancient port of Satgaon; that they were in the habit of kidnapping or purchasing young children and of sending them as slaves to other parts of India, and that the Portuguese pirates ravaged the eastern parts of Bengal.

On account of the services which the Portuguese, who came to Bengal in 1538, rendered the King of Gour, in those frequent disputes that occurred between rich zemindars and their rulers, the Portuguese got Bandel, where they built a fort for their security in 1599; at which time the church was also erected. This edifice is the oldest christian building in Bengal. After the siege of Hooghly the church of Bandel was pulled down and all the records destroyed, but it was rebuilt by Mr. Soto in 1660. Near it stood the church of Miserecordia, founded by the Augustinians, to which an orphan house was attached. There was also a nunnery, and a college of Jesuits.

In Bengal the trade of the Portuguese must have been considerable; for on Hooghly fort being taken in 1632 by the

lakhs, on condition of being allowed to trade in Bengal with their former terms and privileges.

The Portuguese are represented by Fryer in 1680, as "wallowing in wealth and wantonness; generally forgetting their pristine virtue; lust, riot and rapine, the ensuing consequences of a long undisturbed peace, where wealth abounds, are the only reliques of their ancient worth; their courage being so much effeminated that it is a wonder how they keep anything, if it were not that they lived among mean-spirited neighbors." "The Portuguese," says Alfonzo De Souza, Governor of India, in 1545,—"entered India with the sword in one hand and the crucifix in the other; finding much gold, they laid aside the crucifix to fill their pockets, and not being able to hold them up with one hand, they were grown so heavy, they dropped the sword too; being found in this posture by those who came after, they were easily overcome." The Dutch soon supplanted the Portuguese in the Eastern seas, taking their colonies and burning their ships; and the English and French increased in Power and influence while the Portuguese gradually declined, till now they are hardly known in India, except in the possession of Goa, which they still hold.

They settled at Chittagong about 1720. When Job Charnock settled in Calcutta in 1689, a number of Portuguese accompanied him from Hooghly. A chapel of brick masonry was built here by Mrs. Tench in 1700, which was enlarged in 1720 by Mrs. Shaw. In 1756 the place was pillaged and the records burned. In 1796, two rich brothers, Baretto, from Bombay, coming forward with liberal subscriptions, the old chapel was pulled down and a new building erected at a cost of 90,000 rupees. The Cathedral Church deRozario was built in 1799; Baitakhana church was founded in 1809; Durrumtollah church

Baranagore, near Calcutta, was once a Portuguese settlement; Chandernagore had formerly Portuguese priests.

The church of Serampore was built by the Baretto family in 1783, it cost 14,000 rupees.

CHAPTER XXIV.

THE DANES IN INDIA.

THE Danes originally established their trade in Bengal in 1698, and paid 30,000 rupees in ten annual instalments for their firman, which was granted them by the Prince Azeem-ud-din, the grandson of the Emperor Aurungzebe.

In 1753, we find Mr. Soetman, the chief of the Danish establishment, residing at Chandernagore, where the vessels consigned to him unloaded, their cargoes. The return cargo was shipped from that town, as the property of the Governor, M. de Lejrit, though not without many disputes with the Nawab's custom house officers, who doubtless had some suspicions of the ownership of the goods. The Danish factors therefore felt the necessity of obtaining a settlement which they might call their own in Bengal, and they opened a negotiation with the Nawab, through the well known Mons. Law, the French Agent at Cossimbazar, who enjoyed preeminent influence at the Moorshedabad durbar. There were no public posts in Bengal at that time; and M. Law's letter of the 30th July, announcing that he had succeeded in obtaining a *perwanna* for the erection of a factory at Serampore, was twelve days in reaching Chandernagore.

M. Law himself arrived with that document on the 6th of September, together with an order on the Fouzdar of Hooghly to deliver possession, but a month elapsed before the arrangements with this important personage could be completed. Old Soetman's records say, "We went to Ackna and Serampore on the 7th October, 1755, to take possession of our ground with the necessary ceremonies, but the whole day passed in disputes, and we were obliged to go there again." They were entitled

ground. They preferred taking three bigahs in Serampore and fifty-seven in Ackna; because "no ship could lay at Ackna, though a good factory might be built there on a large open spot of ground." They discovered that if they took the whole quantity in Serampore, they would have been obliged to purchase all the houses which stood in it, of the value of 10, or 12,000 rupees. This shows that the village was of some mark even before a European settlement was established in it. Soetman, therefore contented himself with the river frontage, and the secure anchorage before it.

On the 8th of October, 1755, the Danish flag was hoisted at Serampore and four peons were appointed to guard it. The expenses incurred at the Durbar in obtaining the firman, in presence of the three Nawabs, and in the purchase of the ground from the proprietors, had amounted to a lakh and sixty thousand rupees, £16,000. The factory, however, advanced slowly.

On the 15th of December, Ziegenbalk, the second in command, re-measured the ground, and it was resolved to surround the factory with a mud fence and a straw roof, to protect it during the rains. Most opportunely, some one at this time offered to enter the Danish service on 40 rupees a month, to superintend the building of the factory and the fencing of the ground, if he was honored with the rank and title of Lieutenant; whereupon Soetman and Ziegenbalk passed an order in council, that "if he could not be prevailed on to serve for less, he should have 40 rupees, but without a free house or lights." It was just at this juncture that the young Nawab, Seraj-ud-dowlah passed down with 50,000 men on the opposite bank, breathing vengeance on the English for having fortified Calcutta and given protection to Kissendass. He sent across the water to order Soetman to join the army with all his troops, cavalry, infantry and artillery; to which the Governor replied, that he had neither horse, foot or guns, but was living in a

The settlement grew and flourished under the predominance of European influence in Bengal, and participated in that security for property, which the establishment of the English Government had introduced. It was also greatly assisted by the capital of the servants of the English East India Company.

At the close of the American war, England was involved in hostilities with the three maritime nations of North America, France and Holland, and English vessels were exposed to the attacks of privateers, and English trade subjected to very heavy insurances. These were the golden days of Serampore commerce. Before the close of that war, no fewer than twenty-two ships, mostly of three masts, and amounting in the aggregate to more than ten thousand tons, cleared out from the port, in the short space of nine months. This trade though eminently profitable to the Danish East India Company, was perhaps still more advantageous to there factors who, while in the receipt of salaries not exceeding two hundred rupees a month, drank champagne at 80 rupees a dozen, and in a few years returned to Denmark with large fortunes. The late John Palmer, of Calcutta, usually styled the prince of merchants, was the agent of the Danish Company, and has repeatedly stated, that he has sat, day after day, in the godowns at Serampore, counting and weighing out goods, and that he seldom realized less than a lakh of rupees a year.

The first interruption which the trade of Serampore received, after a course of uninterrupted prosperity for forty-five years, was in the year 1801, when, in consequence of hostilities between England and Denmark, it was sequestered by the English authorities. But it was restored almost immediately after, at the peace of Amiens, and the loss was rapidly repaired.

For five years after, it throve beyond all former example.

eagerly availed themselves of the neutral flag of Denmark, and obtained Danish papers and Danish commanders for their vessels as a protection against the privateers which infested the Sand Heads. English vessels fell into the hands of the French by the dozen, and were carried to the Isle of France and confiscated.

In 1808, the sun of Danish prosperity set for ever in Bengal, after it had shone for a little more than half a century. England robbed Denmark of her fleet at Copenhagen, and a detachment of British troops crossed over from Barrackpore and took possession of the town, and of the well filled store-houses of Serampore, while the Hon. Captain George Elliot, the son of the Governor-General, Lord Minto, sent up the boats of the *Modeste* frigate which he commanded, and seized on three rich vessels lying in the harbour. From the blow thus inflicted, the Danish East India Company never recovered.

Serampore was restored after the pacification of Europe in 1815, but the Company was on the verge of bankruptcy. The traffic in country piece-goods, which had been the staple of Danish commerce, had begun to yield to the rivalry of English manufactures, and, a short time after the restoration of the town, the products of English power looms, completely extinguished the trade in Indian goods. Since 1815, one vessel, and one vessel alone, has visited the port.

For many years past the settlement had been maintained only by draining the home treasury. The king of Denmark therefore yielded to the wishes of his people, and disposed of possessions which entailed a heavy expense; and Serampore and Tranquebar were, at the beginning of 1844, transferred to the British Government, for the sum of twelve lakhs of rupees (£ 120,000) and on the 11th of October, 1845, just ninety years and three days after Soetman had first hoisted the Danish flag

CHAPTER XXV.

THE DUTCH IN INDIA.

EARLY in the sixteenth century, whilst James I was studying Hebrew at Hampton Court, the English and Dutch were trying to establish fortified factories on the Coast of Coromandel in order to exchange the cloths of that locality for the pepper, and spices of Java and the Moluccas. The Dutch came first and erected a great square massive Fort at Pulicat, about 30 miles to the north of the present site of Madras, and another at Sadras, about 30 miles to the south of that site. At Pulicat scarcely a vestige is to be found of the Dutch of the olden time, beyond a quaint burying-ground, a street lined with trees, a few Dutch houses and a few heavy masses of half buried brick work, which serve to show where the Fort once stood. But at Sadras the destruction has been but partial, and the hand of time has dealt lightly with the ruins. The watch towers and staircases, the Governor's house and the officer's quarters, the barracks, the cells for prisoners, the magazines, the store rooms, the ramparts,—all are still there, showing the heavy brick work, and neatness and primness of style, for which the the Dutch were so celebrated.

The Dutch began to trade in Bengal as early as the commencement of the seventeenth century; they were always the first in opulence and importance, till the English became rulers of the country.

The Dutch established themselves at Chinsurah in 1675. So long as they adhered to a steady prosecution of commerce, they were uniformly prosperous and successful. But at last they got tired of calculations and counting-house drudgery;

The Nawab Meer Jaffier, who owed the enjoyment of his master's throne to the English, became anxious to throw off their yoke, and encouraged the Dutch to import troops, and to attempt the establishment of a counter influence in Bengal. A large fleet arrived from Batavia, consisting of seven ships, three of thirty-six guns, three of twenty-six and one of sixteen, with 1100 troops, European and Malay. It was given out that the armament was intended for the Dutch settlements on the Coromandel Coast, but had been obliged to run up the Hooghly. It was impossible for a man of Clive's penetration to mistake its object. He was not ignorant of the feeling or the intrigues of the Nawab. The Dutch had hitherto confined themselves strictly to mercantile undertakings. It was clear to the mind of Clive that their object was to take advantage of the breaking up of the Mahomedan power, and endeavour to supplant the English in Bengal. Although he had no such absolute proof these designs as to justify him in the bold measure he determined to pursue, yet we, at this time of day, have the clearest evidence of the fact, in the journal of one of their own officers, Stavorinus.

The two nations were at peace, and Clive clearly had no right to prevent the progress of Dutch ships and Dutch troops to their own settlement. But he did not fail to perceive that the presence of a large foreign force, in the vicinity of Calcutta, composed in a great measure of European soldiers, and commanded by European officers, would not fail to disturb the dependence of the Nawab on the English, and kindle hopes of ambition which would have been to him a source of great embarrassment. He determined to defeat the projects of the Dutch at the risk of his own commission. He was accustomed to affirm that an Indian Governor must always act with a halter about his neck, and in this instance he exemplified his own

During a period of profound peace, he captured the Dutch vessels proceeding up the river, and sent Col. Forde to attack the Dutch army, and prevent its reaching Chinsurah. Forde, who seemed to feel the halter already chafing his neck, demanded the Governor's written authority for an act so inconsisten with the law of nations. Clive, to whom the note of demand was addressed, received it when playing at cards. Without quitting the table he wrote an answer in pencil—"Dear Forde, fight them immediately. I will send you the order of council to-morrow." Forde met and discomfited the Dutch, and Dutch ambition was quenched by the daring genius of Clive, as that of the French had previously been.

Of the origin of Chinsurah we have been able to obtain no account, but one of the escutcheons in the church refers to a Governor who died in 1665. Fort Gustavus, before it was entirely demolished, bore the date of 1681 on its northern, and 1692 on its southern gate. It must therefore have been a century and a half old when it was levelled with the ground. The beams of this edifice, which were of the largest scantling and equal in size to two of our modern beams, were found to be as sound as the day they were inserted into the building. They were of Java teak, and had been sent up from Batavia. The garden of Government House was tastefully laid out, and adorned with statuary. The statues have long since disappeared, and the walk in the alley of trees, is now trod only by British soldiers.

The settlement of Chinsurah was subordinate to that of Batavia, and all vacancies were filled up by the public authorities of that place, the local council being permitted only to nominate to officiating appointments. The Government consisted of a Governor or Director, and seven members of council, five of whom had a right to vote, as well as to advise, while two had no other privilege than that of advising. The chief though

the privilege of being carried "in a palankeen, sitting on a chair"—this kind of vehicle is now completely extinct. When he rode through the town, the natives were obliged in some places to play on their instruments of music. He was preceded by *chobdars*, or attendants armed with a staff entirely covered with silver, while the inferior members of council were allowed chobdars with only half-mounted staves.

We obtain an interesting view of the state of the Dutch factory of Chinsurah, and the footing on which it stood in reference to the English Government of Bengal, as well as of the manners of the times, from Stavorinus' narrative of the official visit paid by the Dutch Director to the English President in 1770. The visit described was intended as a compliment to Mr. Cartier, who had just assumed the Government of Calcutta. The Dutch Director embarked at four o'clock in the afternoon at Chinsurah in company with eight persons. The garrison was drawn up on the occasion in two lines, and a detachment, consisting of an officer and twenty-four privates, accompanied the Director, to serve as his body-guard. He embarked in the "Company's great budgerow," in the large room of which thirty-six people could sit down to table. A salute of twenty-one guns announced his departure from his own settlement. Each individual in his suite had his own private budgerow; there were also two vessels used as kitchens, or cook-boats, and two as "store-ships," to carry the provisions, for this long voyage from Chinsurah to Calcutta, besides those in which the body-guard was embarked. The whole fleet consisted of no fewer than *thirty-three* vessels. It reached Chitpore at seven the next morning, where the party awaited the arrival of the deputation sent from the English Government to receive the Director, and which consisted of Mr. Russel, the second in command, and several other functionaries.

five carriages sent by the Governor, and at ten o'clock alighted at the house prepared for their reception. It stood next to the old Government house, and contained many roomy apartments, was hung with damask silk, and fitted up in the European style. In the area before the house stood a company of eighty sepoys, commanded by a European officer, and they continued to act as a guard of honor as long as the Dutch Director continued in the settlement. As soon as Mr. Cartier heard of his arrival, he proceeded to pay his respects, accompanied by all the members of council. The Director said that the object of his visit was to congratulate the Governor on his appointment, and added, as "a particular compliment, that he hoped Mr. Cartier would so well manage matters as to be able to return to Europe in a few years; to which that gentleman replied with a smile." 'This visit of ceremonies lasted an hour. The Governor and council then departed to return the visit, and remained three quarters of a hour. *At half-past twelve* he again went to Government House to dinner, where he found a table of sixty or seventy covers laid out in a large and airy saloon. Half the guests consisted of military officers, for whom we are told, the Government kept open house every day. When the cloth was removed, a hookah was placed *on the table* before each one of the company, which they smoked for half an hour: they then rose from table and retired to their respective dwellings.

At six in the evening, Mr. Cartier waited on the Dutch Director and conduced him to his country seat at Belvidere, about two Dutch miles from Calcutta, where he was entertained with an excellent concert performed by amateurs, and an elegant supper. At midnight he returned to his residence in town. The next morning at nine, Mr. Cartier again waited on him with an invitation to a grand ball, which was to be given that evening at the Court House. The ball was opened by

ladies, who were decked with a profusion of jewels." A collation was served in an adjoining room, and the assembly did not break up before the following morning.

The next afternoon, at half past three, the Dutch Director took his leave of the Governor of Calcutta, and returned with his suite to the fleet at Chitpore in the Governor's coaches, accompanied by the same gentlemen who had been deputed to welcome him, and escorted by six of the Governor's life-guards. The Director was saluted on his departure from Calcutta, as he had been on his arrival, with nineteen guns from the ramparts of Fort William. The visit cost him a thousand rupees in *buxis*, or vails to the Governor's servants. The fleet weighed anchor with the flood tide, and reached Giretty early the next morning, where the party were received by Mr. Chevalier and breakfasted with him. At nine o'clock—the breakfast in those days of formality and etiquette seems to have been rather early —they rode from Giretty to Chandernagore, and after paying some visits, proceeded to Chinsurah, where all the members of council were in attendance to honor the return of their chief, and a salute of twenty-one guns was fired from Fort Gustavus.

The Fort from which these salutes were fired has ceased to exist. The Dutch finding their settlements in India, a mere burden on their finances, after they had ceased to be valuable as factories, very wisely resolved to dispose of them, and the British Government was not displeased with an opportunity of being relieved from the extravagant and profligate expenditure incurred by their servants on the island of Sumatra. An exchange accordingly took place in 1805, the Dutch were left in undivided possession of the island, and the English received Malacca and Chinsurah, together with the subordinate factories, in lieu of Fort Marlborough and its costly dependencies. The old Fort and Government House at Chinsurah were soon after demolished, to make room for a splendid range of barracks

remains to tell that the settlement once belonged to the Dutch, but the escutcheons of the Governors which still continue to adorn the walls of the church.*

We know of no place in India so redolent of old Dutch life in India, as Sadras. There the pilgrim may wander, not only through the old Fort; but through the Governor's official residence, now a traveller's bungalow, and above all, through the ruins of Myhn Heer's magnificent garden house; and at last he will almost fancy that the great merchant princes of the seventeenth century have but just vanished away, with their huge pipes, their fiery schnaps, and their stately vrows. The following extracts from some notes taken on the spot about 1862 by a writer in the *Calcutta Review* may not be without interest:—

"The Fort at Sadras must have been a very imposing place a century and a half ago; and enough of the fortifications are still standing, to show the great strength of the masonry, as well as the arrangement and plan of the place. The visitor can still walk along the elevated terraces, and examine the magazines, the store rooms, the treasury, the barracks, and the terrible dungeons. He may still enter the residence of the commandant, and even ascend to the watch towers and guard rooms. But there, in a spot once an arena of constant business and bustle, all is silent and desolate. The purple convolvulus luxuriates amongst the ruins, and nothing is heard but the solemn roar of the waves, which dash upon the sandy beach, unchanging and unchangeable.

"A hundred yards inland from the Fort stands what was once the town house or official residence of the Dutch Governor. It consists of one ample hall, with rooms on either side, and a long spacious verandah in front. This building is also interesting to the visitor, inasmuch as at present it forms the traveller's bungalow. The most curious feature connected with this building is the quaint old garden. An English garden in

India disappears entirely in a few years, if no attention is paid to the cultivation; but though nearly a century has passed away since this Dutch garden was left to itself, the ruins still remain. Every fancifully cut bed, and straight prim path, was lined with brick covered with white chunam; and to this day the lines still remain to indicate the beds and pathways of olden time. There too are the solid seats, the massive walls, the neat tank with little channels for watering the beds, and the luxuriant remains of trees and flowers which still struggle against the thick overgrowth of prickly pear.

"But this town house and grave looking garden are dwarfed into insignificance by the side of the magnificent garden house, which once rose in stately grandeur nearly half a mile inland, and where the Dutchmen of old displayed their taste for flowers and canals to their heart's content. There, was once the Dutchman's beau ideal of luxury and retired dignity. A quaint but splendid edifice, strong as a castle, but rendered light and elegant by its graceful towers, elevated terraces, and curious arches. The gardens spreading over four acres were all cut up into straight walks, mathematical beds, and endless water channels. Trees and flowers all were luxuriant but trim; and the deep waters of the lake-like tanks, were as solemn and imperturbable as a Dutch canal. In a word, all the wonders of a residence at the Hague were reproduced in that sandy plain. The indications of past are still so fresh, that the imagination easily calls up a picture of the days that have been. The walks once more alive with young Dutch traders, solemn as judges, and with fair young vrows, stately, prim and blooming as the precisely cut beds of flowers. From yonder tower a starched lady in ruffles may have been looking down upon the yellow lotus-flowers in that deep lake; or watching the Governor and Council sitting in that small embowered island, with the eternal schnaps and coffee and

there glides a mild Hindoo, or a jewelled and bangled ayah. But all is a dream of the past. Silence and desolation are the only denizens now; and nature alone luxuriates amongst the ruins."

Although drunkenness, duelling, gambling, and licentiousness were only too common, the strictest rules were laid down for preserving sobriety and morality. Sir William Langhorne in 1678 issued express orders,—and certainly his views were liberal—that no person was to be allowed to drink above half a pint of arrack or brandy and one quart of wine at a time, under a penalty of one pagoda upon the house-keeper that supplied it, and 12 fanams (about a rupee) upon every guest that had exceeded that modest allowance. Drunkenness was to be punished by a fine or the stocks. All persons addicted in any way to licentiousness were to be imprisoned at the discretion of the Governor, and if not reclaimed were to be sent back to England. All persons telling a lie, or absenting themselves from morning or evening prayers, were to be fined four fanams for each offence. Persons being out of the Fort after eight o'clock in the evening were to be punished; and any one committing the heinous offence of getting over the walls of the Fort upon any pretence whatever, was to be kept in irons until the arrival of the ships, and then to be sent to England, there to receive further punishment. It was also ordained that all persons swearing, cursing or blaspheming the sacred name of Almighty God should pay a fine of four fanams for each offence; that any two persons, who should go out into the field to decide a quarrel between them by the sword or fire arms, should be imprisoned for two months on nothing but rice and water; that any soldier giving another the lie should be made fast to a gun, and then receive ten small blows with a rattan, well laid on by the man to whom he had given the lie; and that any officer who should in any way connive at the offence, or at any mitigation of the punishment, should forfeit

CHAPTER XXVI.

THE CIVIL SERVICE.

[Several notices of the Civil Service will be found under the heading "Official," (chapter X., volume I.) hence the brevity of the present chapter.]

UNDER the idea that the attainment of the Persian language was impossible in Calcutta and its neighbourhood, the Court directed, in 1757, that "five young gentlemen, covenanted for our establishment," should be sent, "by the first ships bound to Bombay, to reside at Bussora, and to send annually two others upon the same footing," to "study the Persian tongue and nothing else, to rise in the service as our other servants do, receiving such allowance and salary during their stay as you may judge fit, and when qualified to be of use, to come to Bengal and take their standing according to their rank in the service; which we esteem to be the most effectual method of getting Europeans perfected in the pure genuine Persian speech and literature, and we dare say will be attended with many future advantages to the Company's affairs."

The young writer came out at the age of fifteen or sixteen, and immediately engaged a *banian*, who in general became his master, and retained his influence as long as his employer remained in India. The object of this engagement was to obtain pecuniary assistance in that career of private trade on which the civilian embarked before he had been a twelvemonth in the country. The banian advanced the money, and of course took the lion's share of the profits. But this was not all. Every Company's servant, down to the junior writer, was entitled to a *dustuck* for his private trade. The *dustuck* was a passport for trade, issued under the broad Persian perwannah

the Secretary to the Council, by virtue of which the goods covered by it passed "clear of duties, let, hindrance or obstructions from the Government guards." These dustucks became the most prolific source of disputes with the native government, and repeatedly constrained the President to pay down two or three lakhs of rupees to pacify the Nawab.

It was to obtain the benefit of this dustuck for his own private and clandestine trade, and thereby to evade the payment of duties on his adventures, that the banian attached himself to the writer. The trade protected by these dustucks was invariably entered in the master's name though carried on with the capital of his banian; and thus it often appeared on the public register that civilians, who were known not to be worth five pounds, were possessed of a trade of two lakhs of rupees a year. The terms of this illicit compact between the civilian and the banian, varied with circumstances; the former obtained an eighth, a fourth, and sometimes even a moiety of the profits; that is, of the profits which the banian was good enough to admit. The whole body of the service was implicated from the President downwards, more or less, in these underhand dealings, and though the Directors, between 1702 and 1756, sent the most peremptory orders against the custom, and the punishment of those engaged in it, there was none in a position to cast the first stone at his neighbour. The civilian continued to live by his trade and his dustucks.

The "turbulent, factious conduct of the young men of the Civil Service in Calcutta," had become so alarming, that it attracted the notice of the Honorable the Court of Directors, who wrote out in March 1767, that they were "determined to quell it, and if they (the young civilians) cannot be brought to a sense of their duty, they are unworthy of our service, and must not be suffered to continue in India. There is something so subversive of all order and good government in such young

and their combination to insult them is of so atrocious a nature, so hurtful of our government in the eyes of the natives; and should the same factious spirit spread itself to the Army, the consequences to be apprehended so fatal, that we think the existence of the Company almost depends on your exerting your authority on this occasion."

Instances having frequently occurred of Civil Servants of the Company omitting to supply, in a regular manner with the order published on the 22nd November, 1786, which required that, in future, all servants of the Company employed in the Revenue and Commercial Departments should resign their offices previous to their applications for leave to return to Europe, and transmit, at the same time, a certificate from the department under which they acted that they have settled accounts; the Government further notified, under date the 21st January, 1787, still more stringent regulations on the subject; and the Secretary to Government was directed "to be particularly careful that the above regulations have been strictly complied with, before any orders issue from his office that shall grant to any Company's servant permission to go to Europe and assign to him accommodation in the Company's ships."

[Adv.]—"WANTS A WIFE.—A young man of genteel connexions and pleasing appearance, being desirous of providing himself with an amiable partner and agreeable companion for life, takes this opportunity to solicit the fair hand of a young and beautiful lady. Personal accomplishments are absolutely necessary, though fortune will be no object, as he is on the point of taking a long and solitary journey to a distant and remote part of the country, and is anxiously solicitous to obtain a partner of his pleasures and a soother of his woes. A line addressed to Mr. Atall, No. 100 Writers' Buildings, will meet with every possible attention, and the greatest secrecy will not only be observed, but Mr. Atall will have the pleasure of giving

1808." This looks very much like the production of some wag or wags then under instruction in the College in the Writers' Buildings.

The following is an extract from the proceedings of the Governor-General in Council, in the Public Department, on the 10th September, 1790:—"Resolved, that with a view to encourage the acquisition of the native languages, such of the Honorable Company's writers as are so disposed, be allowed, during the period of their writership, the sum of sicca rupees 30 per month for a master to teach them; but that the first bill for this allowance (which is to be drawn with their office salary) be not paid until it shall have been signed by the Governor-General, agreeably to the established practice.

"Ordered, that it be notified to the Honorable Company's writers, that the Governor-General will not be inattentive to the progress which they make in acquiring the country languages, and that it is the intention of Government to withdraw the allowance for a master from those who, on an examination by such persons as the Governor-General may think proper to appoint, from time to time for this purpose, shall be found not to have made a reasonable proficiency therein.

"The Board adverting to the regulations passed in the Secret Department of Inspection on the 27th June, 1785, and published in the *Gazette* on the 30th of the same month, whereby, it was resolved that the Honorable Company's writers should be allowed to draw (independently of their salary) sicca rupees one hundred per month, and that they, should be accommodated with apartments in the Writer's Buildings until their personal allowances (including the above 100 rupees) should exceed Rs. 400 per month.

"Resolved, that the above mentioned allowance of Rs. 100 per month be abolished, and that the title to apartments in the buildings shall cease to every writer, as well as to every other

exceed the sum of Sicca Rupees 300 per month. It is to be observed that the allowance of Sicca Rupees 30 per month for a master to teach the country languages is not to be considered as a personal allowance."

We are informed by an intelligent traveller (Dr. Ives), who visited India in 1754, being Staff-Surgeon with Admiral Watson's fleet, that superfluities or luxuries were forbidden by the Indian Government to their young servants. Palankeens, and even the use of a chattah, were prohibited by the authorities. A young fellow of humor, on the order against *roundels* or *chattas* coming out, altered the form of his umbrella from a round to a square.

Hugh Boyd records in the *Indian Observer* (1793) that "in times of yore our honorable masters were very attentive to correct any appearance of extravagance in their young servants. Hearing that laced clothes were very much in fashion in Fort square, a sumptuary regulation was sent out against them. But a young gentleman, who could not entirely divest himself of his favorite habits, still sported a gold *edging* on his coat, and defended it against the graver powers by maintaining, that though *lace* was prohibited, the order was not binding." What would a young civilian of the present day think if an order were to be issued against top-boots, or any other article of dress. Or a young ensign if the yearly number of his kid gloves and patent leather boots was to be regulated in general orders. The condition of both the civilian and the military adventurer has altered for the better since those days, as well in regard to pay as in morality.

The Court of Directors had occasion, in a despatch of the 22nd May, 1811, to call the attention of the Bengal Government to the fact of the young writers in the College of Fort William incurring debts while under tuition—"where their allowances,"

employed in qualifying themselves to discharge the active duties of the service for which they ought to be employed in preparing themselves, and not wasted in expensive indulgences, incompatible with their situation and duty. We must therefore call your particular attention to this subject, and with a view in future to put an entire stop to a practice so ruinous to the individual engaged in it, as injurious to the Company's service, we direct that it be promulgated and fully acted upon, that no writer, who has contracted debts which he is unable to discharge, shall be eligible to fill any situation of trust and responsibility; for it is self-evident that a young man entering into public employ, embarrassed in his circumstances and indebted perhaps to a native in a considerable sum of money, cannot be equally independent with him who commences his career in life free from such incumbrances."

In 1853 admission to the Indian Civil Service was thrown open to all who, being natural-born subjects of the Queen, should offer themselves as candidates for examination and admission. The unnecessarily protracted period which was allowed for study to every young civilian before he presented himself for the examination which was to test his fitness for entering on active duties, was curtailed. The College of Fort William, which was established by the wisdom of Lord Wellesley, was abolished; and a board of examiners for conducting examinations, and for superintending the studies of young civilians, created in its stead. In 1853 admission to the medical service was thrown open to competition by all classes, European as well as native.

Until 1853 the local government of Bengal had been placed in the hands of the Governor-General of India; but now that officer was liberated from the obligation of performing an impossible task of controlling the government of *all India*; and a Lieutenant-Governor was appointed to the charge of

At the same time, another great change was introduced, equally novel in its character and not less important. A council was appointed as the Legislature of India, which was no longer identical with the Supreme Council, but included divers other members, and exercised its functions by separate and distinct proceedings of its own.

CHAPTER XXVII.

INDIAN NAVY.

THE Bombay Marine or Indian Navy is the oldest branch of the East India Company's service in India. It was created for the suppression of piracy on the coast of Malabar, at a time when the pirates threatened every merchant vessel that appeared on the coast, and even had the audacity to attack vessels in the Bombay harbour. As the British power extended, piracy on a large scale gradually ceased on the western side of India; but it ceased there to reappear with renewed vigor in the Gulf of Persia. Various acts of piracy having been committed on our trading vessels, the British flag insulted, its officers beaten, and its vessels of war attacked, the Government of India, after incurring on enormous expense in fitting out two expeditions for the destruction of the strongholds of these marauders, found that the only method of keeping them in subjection was to maintain a strong force in the Gulf, and this has ever since continued to be the principal duty of the Indian Navy.

The Indian Navy grew by slow degrees, as the necessity for defending the rich merchantmen of the old Company became greater and greater. Soon after the establishment of factories at Surat, Ahmedabad, Cambay, and Gogo, a local force was formed at Surat, with the common-place title of "grabs and gallivats," vessels varying in size from 50 to 300 tons. This was in 1613, and it was from this nucleus that afterwards the Bombay Marine was formed, and ultimately the Indian Navy itself. In the 17th century the Portuguese shared, with native

and in the rivers and creeks of the adjoining coasts. Piracy was rampant in the Indian seas; the notorious Captain Kidd and his crew in the *Adventure* enriching themselves by plundering the ships of all nations with praiseworthy impartiality. Thus the fighting ships of the Company grew in size and number as their commerce extended, and the history of the various factories, which of course were, in the first place established on the sea-board, is full of stories of the prowess of the seamen who fought on land and at sea with the same resolute courage, and fought too with general success.

In 1716, we are told by Lieutenant Low in his lately published work on the Indian Navy, from which we have obtained much information—"The cost of the Marine was £51,700; and it consisted of one ship of 32 guns, four grabships, mounting between 20 and 28 guns, and twenty grabs and gallivats, carrying between 5 and 12 guns."

In 1754 a dry dock was built in Bombay, and soon afterwards a dockyard was formed, the head builder being a Parsee, Manockjee Lowjee, whose work and that of his nephew, Jamsetjee Bomanjee, was so well done that their slips were held to be equal, if not superior, to those built in Europe. They were the first to discover the qualities of teak wood, and the frigates and line-of-battle ships built by them for the English Navy were said to have been remarkable for their strength and seaworthy qualities. Towards the close of the century some important surveys were made by the Marine, but the French Revolution soon dissipated peace in the East; and in 1798 the Company re-organized their Service.

Passing over the dark period of the history of the Marine, we shall treat at once of its constitution and strength at the commencement of the Burmese war in 1824. It then numbered

At the commencement of the Burmese war several of the vessels belonging to the Marine were sent to join the fleet, and acted in concert with it against the enemy. At this time, if we are to believe Captain Marryatt, the vessels were by no means effective fighting vessels, carrying guns above what they should, and being manned by crews, of which only a small proportion were Europeans. During the war the officers showed much gallantry and did good service with the limited means at their disposal.

A new and more fortunate era dawned on the Marine towards the close of the administration of the Hon'ble Mountstuart Elphinstone, who throughout the whole period of his government took a warm interest in the advancement of the service.

In June 1828, Sir Charles Malcolm, a Captain in His Majesty's Navy of thirty years standing, arrived in Bombay to fill the appointment of Superintendent; and in the following year His Majesty was pleased to extend martial law to the service, and to order that the officers should rank with those of the Royal Navy.

The Bombay Marine changed its name on the 1st May, 1830 to that of the Indian Navy, and at this period of its history it had many difficulties to meet. It was very nearly reduced to a mere packet service, the commercial element in the Company looking upon its maintenance as a war fleet as a useless expenditure; but better times were in store, and under Captain (afterwards Sir Robert) Oliver, it revived its old fighting traditions in the Persian Gulf and on the Indus.

In 1836 the Indian Navy consisted of fifteen vessels, of which one was a steamer (the *Hugh Lindsay*), their tonnage ranging from 567 to 50 tons, and their armament ranging from sixteen 32 prs. to two 4 prs. All these vessels with one or two exceptions had been built since 1823, and were a fine class

The number of officers belonging to the Indian Navy, was not much greater in 1854 than it was 18 years before, though the number of vessels had increased ten-fold. In 1835, there were twenty-one vessels in all, of which only one was a steamer; the tonnage of the whole being barely 4,500 tons; whilst in 1854, the tonnage amounted to about 35,000 tons, and the number of vessels forty-seven, of which twenty-four were steamers, requiring not only a greater number of officers, but a larger amount of stores. With all this increase the officers were worse off than in those days; their work heavier and their prospects less promising; and notwithstanding that officers had been taken from the merchant service, still they were not sufficient to render the vessels of the Indian Navy efficient.

If the Indian Navy has gained but few laurels in chasing the pirates from the western shores of India, or in its engagements with an European enemy, this must be attributed to the smallness of the craft and their miserably deficient armaments. To the surveying department however, the officers of this service may justly refer with pride, and point to the noble works of Captains Ross, Elwon, Moresby, Brucks, Cogan and many others. It would be superfluous to dwell on the merits of Captain Ross' surveys of the coast of various countries to the eastward—on his great work, the survey of the China seas;—or on the survey of the Gulf of Persia by Captains Brucks, Cogan and Rogers; the Red Sea by Captains Elwon and Moresby; and Socotra by Commander Haines; for their labors are known to the world and their merits have been duly appreciated. The survey of the Maldive Islands by Captain Moresby; of the Southern coast of Arabia by Captain Haines; of the Indus by Lieutenant Carless. And several other important works might also be mentioned as reflecting credit and lustre on the members

Captain Horsburgh, whose admirable "Book of Directions" and numerous accompanying charts, form the completest body of hydrographical and nautical knowledge that has ever appeared, was for many years Hydrographer to the East India Company, and had contributed more by his writings and his original charts to the cause of Eastern navigation, than all the other writers and voyagers in the same seas put together.

CHAPTER XXVIII.

INDO-BRITONS.

EAST Indians or Eurasians as a class were in the early days of the Company's rule in India in a peculiar position; they were looked down upon by Europeans, who called them half-castes and other opprobrious names. Captain Williamson in 1800 opposed their admission to offices of authority and trust, on the ground that "their admission could not fail to lessen that respect and deference which ought most studiously to be exacted on every occasion from the natives of rank."

The Europeans of that time were apprehensive that the East Indians would mutiny and join the natives. Lord Valentia writes in his time of the fear entertained of the East Indians, lest they "should become politically powerful and be beyond control. They were in Calcutta clerks in every mercantile house, though not permitted to hold office under the East India Company." Lord Valentia was in great alarm lest they should follow the example of the Spanish Americans, and of St. Domingo. He recommended that a law should be passed requiring "every East Indian father to send his children to England, whence they should not be allowed to return, in any capacity."

The following curious announcement is found in the *Gazette* of the 31st May, 1792—"At a Court of Directors, held on Tuesday, the 19th April, 1791—Resolved unanimously, that no person the son of a native Indian, shall henceforward be appointed by this court to employment in the civil, military, or marine service of the Company." And this prohibition was in

"It having been represented to the Governor in Council," says an order, dated Fort St. George, 30th November, 1827,—"that the class of persons designated country-born in the general orders of the 13th of March last, prefer the designation of Indo-Briton, the Governor in Council is pleased to direct that they shall in future be distinguished by that term in all public documents in which there may be occasion to mention them." In consequence of this order we have headed our chapter accordingly.

In 1821, a pamphlet entitled "Thoughts how to better the condition of Indo-Britons" by a "Practical Reformer,"* was written to remove the prejudices existing in the minds of youth born in the country, against engaging in trades. This was followed up by another pamphlet, entitled "An Appeal on behalf of Indo-Britons."

After these publications there was a lull, with the exception of occasional letters in the public prints, until June 1824, when a deputation of the Managers of the Calcutta Grammar School waited upon the Lord Bishop of Calcutta, and requested his patronage of "a school of trade" which it was contemplated to establish.

A public meeting was held at the Town Hall on the 16th February, 1825, when it was determined to establish a society for training up Christian youth to useful trades and occupations under the appellation of "The Calcutta Apprenticing Society." The object of the society was to obtain funds from the public for "placing out Christian youth, of every denomination, in need of support from this society, with respectable persons, engaged in useful trades and occupations, who may be willing to take them as apprentices for a limited term of years." The scheme took with the public. Mr. Henderson of the Bank of

* This was Mr. James Kyd, master-shipbuilder to the E. I. Company, who

Bengal, undertook the duties of secretary gratuitously; subscriptions to the amount of Rs. 21,000 were speedily collected; and a house of reception was obtained, whence tradesmen could take those lads who were found to be industrious.

The second annual report of the Apprenticing Society (published in 1827) showed that the apprenticing of boys to trades had failed, as might have been expected, but their marine school seemed to be likely to answer. The Calcutta Apprenticing Society had a vessel on the river, which was used as a marine school in which the lads were taught seamanship. This vessel was in so bad a state in 1828, that it was sold for Rs. 4000. The younger boys were sent to the orphan and free schools, and the elder ones were provided for on board the pilot and other vessels of the port.

In 1829 the prospectus of the East Indian Association was issued. The chief object of the Association was, "to inquire into and ascertain the state and circumstances of East Indians; to endeavour, by all lawful means, to remove the grievances under which they labour, and to promote their intellectual, moral, and political improvement. This will necessarily open a wide field for research and investigation; and it cannot, therefore, be doubted, that the advantages of an Association established for such purposes are sufficiently manifest in the useful and comprehensive nature of its intended operations. Every subject of importance, connected with the well-being of the East Indians as a body, will undergo full discussion, by which means every important measure having been thoroughly examined, the difficulties which may exist, and the most suitable means of removing them will be made apparent; and the whole strength of the Association will be put forth to obtain for them the possession of those rights and immunities of which they are now destitute. As it is in contemplation to publish the results of those discussions, much information on theoretical and

cause many existing and injurious prejudices to vanish, and prepare the way for the adoption and execution of plans now little known, or unjustly depreciated."

An effort was made at Madras, by the establishment of an "Apprenticing Society," to give the children of Eurasian parents a mechanical education, so that they might pursue trades in preference to the quill. The result was, says the first report of the society (1826) favorable, though there was much opposition shown by parents, to their children being put out to mechanical trades in preference to the usual situations of clerks in offices.

Some of their grievances may be thus epitomised. Eurasians in the mofussil were not brought within the jurisdiction of the civil law. They were excluded from the principal offices in the Civil, Military and Marine services of the East India Company. They were treated as ineligible to many subordinate offices open to other natives of the country. They were declared disqualified from holding His Majesty's commission. The nominally independent powers of India were debarred from accepting of their services. In fact, they experienced none of that fostering care which had been extended by the government to other classes of natives. All these glaring disabilities had been repeatedly represented to the government of the East India Company with a view to their abolition, but without success; till it was resolved to form an East Indian Committee, and to depute one of their body to England with a petition to the British Parliament for the redress of their grievances. Accordingly Mr. John William Ricketts, the first noble pioneer in the Eurasian cause, volunteered to proceed to England. His mission was successful, and on his return to India, by way of Madras, he received quite an ovation from his countrymen in that presidency; and was afterwards warmly welcomed in Calcutta, where a report of his mission was read

laws, and gradual removal of the disabilities which had weighed on Eurasians so heavily. Since then, thanks to beneficent legislation and the spread of more enlightened ideas, individual members of the Eurasian class are now to be found in nearly all departments of Government, from which they were once jealously excluded. Not a few have eminently distinguished themselves in the various walks of life, witness Sir Richard Francis Morgan, Chief Justice of Ceylon, Sir George W. Kellner and others.

CHAPTER XXIX.

MUTINIES IN THE INDIAN ARMY.

EUROPEAN MUTINIES.

To those who think a mutiny of Europeans in India chimerical, we may notice that of a handful of men who seized the castle and island of Bombay in 1683, then our only possession, and kept it against the Company for two years, though still professing allegiance to the King; the mutiny of French troops, under D'Auteuil, in 1749, which changed Dupleix's triumph into terror and consternation, and nearly nipped in the bud the grand design of bringing all India under the rule of France; the mutiny of the European part of the Bengal Army under Clive, in the face of an enemy, in 1766; that of the Madras Army in 1776 (in which the Commander-in-Chief took part), which deposed and imprisoned Lord Pigott; the all but mutiny of Bengal officers in 1795-6; and that of a large portion of those at Madras against Sir G. Barlow in 1809. These were only partial mutinies, and in circumstances particularly unfavorable to the malcontents; yet in all of them a little less firmness or a little less moderation and concession on the part of the Government, would have led to a contest that might have proved fatal to our Indian empire.

The formidable mutiny which was discovered in September 1766, among the officers of the whole European Army alluded to above, we shall notice more in detail. During Lord Clive's residence at Moorshedabad, "the alarming advices arrived that almost all the officers of the army had combined, under articles of the most solemn agreement, to resign their commissions by a

the Company were abrogated. To secure their measures without incurring the penalties of desertion, they fixed on a period when they had no pay in advance, and it was every moment expected our frontier would be invaded by a large body of Mahratta horse; flattering themselves that the necessity for their services at so critical a juncture must infallibly reduce the Board to submission." But they were mistaken. "It was immediately recommended by Lord Clive to the Board, when he transmitted the advices, rather to put all to the risk than suffer the authority of the Council to be insulted. The saving to the Company from the reduction of batta was now of trifling consideration, when compared with the danger of yielding to the menaces of so unprecedented and mutinous an association. To preserve the authority of the President and Council, and crush an attempt that indicated the total subversion of Government, became now the object; in which sentiments the whole Board with one voice concurred with His Lordship. He proceeded, accompanied by General Carnac, to Monghyr, where the first brigade lay in cantonment, and happily arrived at the instant when the whole body of Europeans was ripe for revolt. Their officers (the Lieutenant-Colonel, and two or three subalterns excepted) had to a man withdrawn themselves, and the soldiers, fired with the contagious spirit of mutiny, were on the point of following the example of their superiors, when His Lordship's presence and authority awakened them to a sense of their duty, and probably saved these provinces from all the horrors of rapine, desolation and military anarchy. The same violence of conduct prevailed amongst the officers of the 2nd and 3rd Brigades stationed at Allahabad and Patna, insomuch that Colonel Smith, who was posted on the frontier of Korah, remote from all assistance, and in the very face a formidable enemy, was totally deserted by his officers in those lines he had drawn to oppose the irruption of the Mahrattas." Mr. Long in his "Selections," from which we have taken the above, does

A mutiny of a serious nature seems to have occurred in the regiment of European Artillery stationed at the Mount, Madras, on the 15th and 16th January, 1798. We have failed in procuring any details of it, but have only an account of the execution of the ringleaders in the mutiny, which took place at the Mount on the 15th March, which was after all the parties concerned had been tried by court-martial. The prisoners, Clarke, Stumbles, Banks, Forster, Lawrence and Connor were sentenced to death; the first three to be hanged in chains. Forster to be blown away from a gun, and Lawrence and Connor to be shot. When the first four had been disposed of, and the execution party were prepared to carry out the sentence on the two remaining prisoners, Lawrence and Connor, who had been viewing the fate of the others, Major-General Brathwaite went up to them and announced the Commander-in-Chief's pardon. Lawrence fell senseless on the ground, Connor, after a moment's pause, dropped on his knees, and offered up thanks in a loud and serious manner. In an order dated Choultry Plain, 15th March, the Commander-in-Chief dwelt upon the destructive consequences of an offence which is the most flagitious that can brand the character of a soldier. He ordered that the two pardoned men should be struck off the rolls of the Artillery, and sent out of the country.

NATIVE MUTINIES.

Casual readers of the military history of India often fancy that the mutiny of 1857 was unprecedented. That it was so in magnitude is happily true; but other insurrections, refusals to obey legitimate authority; and attempts to subvert the power of the military commanders, had happened at various times and in various parts of both the Madras and the Bengal presidencies.

One of the regiments of the Royal service employed in India at this time (1763) was the 89th Foot. Its time being up,

where it was stationed, that Major Adams had died, that the forces of the Great Mogul were invading Behar, and that the Council of Fort William needed the services of Major Hector Munro, with all the troops that could be spared. Munro immediately hastened round to Calcutta, assumed the post of Commander-in-Chief, and proceeded to take the field.

On the 3rd August, 1764 a scheme was discovered for a rising of the sepoy troops at Patna and Monghyr; this was carried into effect on the 7th and 8th, a large number of the men taking their officers prisoners and walking off with their arms. The cause of the disaffection was, that they had not received the same amount of prize money which had been accorded to other battalions. After much difficulty the men were brought back to their allegiance.

This epoch in one of so much interest in the history of the Bengal army, and it at the same time offers so many more proofs of the mutinous disposition upon which Captain Turner Macan and Sir Edward Paget commented before the House of Commons, that we must take from Captain Broome's book the following quotation :—

"A mutinous spirit once engendered in an army is only to be suppressed by a strong hand and the unflinching exhibition of a marked example. The orders and professions of Major Munro had but little effect in quelling the seditious feeling then pervading the greater portion of the Native force, which previous impunity and conciliation had only served to foster. The two battalions stationed at Moneah, were for a short time in a state of actual mutiny, but were speedily brought back to a sense of their duty by the influence of their officers; several other outbreaks occurred at the other stations, but none sufficiently marked or tangible to enable the Major to make such an example of them as he desired. At length on the 8th of September, a mutiny of a more serious nature occurred in the

then stationed at Manjee. Instigated by some of their native officers, they assembled on parade, and declared their intention of serving no longer, as the promises made to them had been broken; they however retained their arms and accoutrements, and imprisoned Captain Ahmuty and the other European officers and serjeants of the battalion; but they do not appear to have offered them any insult or other annoyance; and on the following day they released the whole, and permitted them to proceed to Chuprah, the nearest station.

"On the arrival of the officers at Chuprah, an express was immediately sent off to Major Munro; and Captain Wemyss, who was in command at that station, marched at once to Manjee, with the Marines and the 6th, or Captain Trevannion's battalion, the latter officer expressing his full reliance on the fidelity of his men. After two days of a fatiguing march, the whole country being under water, this detachment reached Manjee at daybreak on the morning of the 11th. Here they found the mutineers bivouacked in a mangoe tope, which, owing to the heavy rains that had fallen, was completely surrounded by water. Captain Wemyss drew of his detachment facing them, and the mutineers being taken by surprise, and probably without any recognised leader, lost their self possession, and after a short parley, agreed to surrender. Rafts were immediately constructed, and the whole battalion were made prisoners, deprived of their arms, and marched to Chuprah, where they arrived on the morning of the 13th.

"Major Munro, who, on receiving intelligence of this mutiny, had immediately hastened from Bankipore to Chuprah, taking with him the Grenadiers of the European battalion, was awaiting their approach. Having received a communication from Captain Wemyss, stating when he expected to arrive, the Major was on the parade with the Europeans, the Artillery, and the 15th or Captain Stabels' battalion, drawn up ready to

pick out 50 of the ringleaders; and from these he again selected 24, whom he ordered to be tried at once by a drum head court-martial, composed of native officers of Captains Trevannion's and Stabel's battalions. He addressed the members of this court-martial, explaining to them the heinous nature of the offence committed, and the consequence of such conduct, as regarded the whole service. The result of their decision is to be found in the following General Order of the 13th September, 1764:—"At a general court martial held at the cantonments near Chuprah, on twenty-four sepoys of Captain Galliez's battalion of sepoys, confined for being taken in actual mutiny and desertion, the court having duly weighed the crime alleged against them, found them guilty of the first and third articles of the second and fifth sections of the Articles of War: and therefore, sentenced them to be put to death, by being blown away from the guns; which sentence is approved by the Commander-in-Chief, and is to be put in execution accordingly."

"Major Munro, on receiving the verdict of the court, immediately ordered four of the prisoners to be tied to the four 6-pounders, when four grenadiers of the party immediately stepped forward, and represented that as they had always occupied the post of honour in the field, they claimed the usual priority and right of place on this occasion. The Major complied with their request, the battalion men were untied and the gallant but misguided grenadiers occupied their places; at a signal from the Commander they were launched into eternity, and the fragments of their bodies scattered over the plain.

"A thrill of horror ran through all ranks; a murmur arose amongst the whole of the Sipahis, and Captain Williams who was present, states that there was not a dry eye amongst the Europeans, although they had long been accustomed to hard service and fearful spectacles; and amongst the Marines were

commanding the Sipahi battalions then came forward and represented that their men would not allow the execution to proceed any further; but Major Munro, a man of remarkably humane and considerate disposition, which qualities he evinced throughout the campaign, felt that he had a high and sacred duty to perform, on which the well-being of the whole army and the very Government depended, stifling his own feelings, he determined to proceed in his duty at all hazards; he directed the officers of the Artillery to load the guns with grape, and drawing up the Marines on one side and the European Grenadiers on the other, he dismissed the officers to the heads of their battalions, and then gave the order for the whole of the Sipahis to ground their arms,—at the same time directing the Europeans and Artillery to fire upon any who refused to obey. This display of resolution and firmness had its due effect; the battalions instinctively obeyed the word of command, and the Major moving them a short distance from their arms, placed the Europeans and guns in the interval, and then ordered the execution to proceed, when 16 more of the party were, in like manner, blown away; the whole of them marching boldly up to the instrument of their execution and awaiting the final signal with firm and unmoved countenance. The remaining four were sent to Moneah, and there executed in a similar manner in the presence of two battalions that had recently evinced a mutinous disposition; and on the return of the Major to Bankipore on the 15th, he caused six Sipahis of other corps, who had also been convicted of mutiny, to be blown away from the guns at that station, in the presence of the assembled troops. This wholesome and well-timed display of resolution and severity effectually and completely suppressed the spirit of insubordination that had been so long existing in the native army."

Every recruit on enlisting into a native regiment is required

whether within or beyond the Company's territories." It had been the practice of Government to consider this oath, when not otherwise explained at the time of enlistment, as not in itself binding the soldier to proceed on service beyond sea, and, therefore, whenever regiments had been raised for service beyond sea, no man had been drafted or enlisted into them but at his own consent, and with a full and clear understanding of his engagement to serve beyond sea when required to do so.

An expedition on foreign service having been determined on, in 1795, a battalion of Native Infantry was thought sufficient for the service. On this determination being made known, the 15th Battalion Native Infantry immediately volunteered its services to proceed to any part of India. The high sense entertained by the government for this evidence of their zeal and good feeling was publicly made known both to officers and men. But this was only preliminary to an open revolt of the battalion, which was thereupon disbanded, by the following order:—

"*Military Department 26th October*, 1795.—The Commander-in-Chief having laid before the Governor-General in Council a statement of the mutinous conduct of the 15th Battalion of Native Infantry—Resolved, that it be declared that the said Battalion had been broke with infamy, and its colors burned.

"Resolved, further, in order to prevent misrepresentation or misconception of the transactions which have taken place in regard of the 15th Battalion, that the following declaration be published in General Orders, and that, for the more ready and general notification of them, they be translated into the Persian and other country languages, and copies of them circulated to the several native corps and dispersed by the Collectors through their respective districts.

"The 15th Battalion of sepoys having been broke with

thinks proper to make known to all the Subadars, Jemadars and Sepoys in the Company's Army, the cause of the severe punishment which has been inflicted on this battalion.

"The public service requiring that troops should be sent to Malacca by sea, the battalion, on the proposition of their officers, voluntarily offered themselves to embark; the proposition was repeated to them at three different times, as they might thereby have full leisure to deliberate upon it, and from their determination, and they again repeated their acquiescence.

"The Government, sensible of the prejudices of the Hindoos against a voyage by sea, and ever attentive to them, expressed their approbation at the zeal of the 15th Battalion in voluntarily undertaking service which was left to their option to accept or decline; convenient ships were prepared for their accommodation, and every precaution was used to provide wood and water, under inspection of officers and men selected and deputed by the battalion to superintend the provisions.

"To the astonishment of Government, after many days, the battalion, without any reason whatever, retracted the acquiescence which they had voluntarily and deliberately given. This was a most shameful desertion of their duty as soldiers; but their subsequent conduct was such as to leave them without any title to forgiveness. They went for many days in a state of actual outrageous mutiny, and when required by Colonel Erskine to lay down their arms, had the audacity to fire on the 29th Battalion.

"For this conduct, the battalion has been punished in the manner mentioned.

"The Governor-General in Council deems it incumbent on him to take notice of the good conduct of the 29th Battalion, and he requests the Commander-in-Chief will be pleased to

him to notify to his battalion the sense which the Governor-General in Council entertains of their fidelity in the recent instance they have afforded of it.

"Resolved, that the Commander-in-Chief be requested to render to Lieutenant Colonel Erskine, the acknowledgement of Government for his manly and judicious conduct in the application of the full powers entrusted to him for suppressing the mutiny of the 15th Battalion at Midnapore.

"Resolved, that Captain L. Grant, who has evidently been acted upon, in the whole of his conduct in this affair, by an earnest zeal to fulfil the wishes of Government, be directed immediately to raise a new battalion to be denominated the thirty-seventh; leaving number 15 at present a blank in the numbers of the native corps."

The above order was followed by another on the same subject by the Commander-in-Chief, under date the 5th November, 1795:—

"The resolution of the Governor-General in Council, of the 26th of October, are to be most minutely and clearly explained to every native corps in the service by companies. To assist the officers in making their communications, copies of their translations in the Persian and other oriental languages which will be forwarded to the several battalions, are also to be read and explained on the public parade, where they are to be delivered over to the Subadar, to be explained to their respective companies at leisure, until every individual understands them.

"In addition to the acknowledgement which the Governor-General has ordered to be rendered to the 29th Battalion in general, the Commander-in-Chief thinks it right to notice particularly the conduct of the men who turned out volunteers to

when the breaking out of the mutiny of the 15th Battalion took place, and he desires that his approbation of their behavior on that occasion may be made known to them in the most expressive terms.

"It will occur to the officers of the army that the punishment of officers and men of the 15th Battalion will by no means be complete nor proportionate to their guilt, if any of them should again return into the service. The Commander-in-Chief, therefore, most positively directs that none of them be received into any of the battalions of the Company's Army, except as should, by express permission, be incorporated into the new battalion; and he calls upon the officers commanding native corps to exert their utmost care and vigilance to prevent their obtaining admission by the means of any imposition, and that they will attend to the first article of the section of recruits published in the general orders of September 1786, which will effectually guard against the introduction of any of the mutineers of the 15th Battalion, as well of desertion on all occasions.

"For, as the slightest observations will readily discover a trained soldier from a new recruit, the Commander-in-Chief most positively directs that no man be enlisted who has served as a sepoy, without producing a discharge from the corps he last served, and which discharge, on his admission into the service, is to be taken from him and deposited with the records of the Battalion. The truth or falsity excuses that discharges are lost or destroyed are easily discovered by a reference to the commanding officer of the Battalion which the man who offers himself for service says he belongs to.

"Instructions will be give to Captain Grant regarding the raising of the new Battalion."

caste prejudice against the sea, and a prescient dread of the Burmese climate, the sepoys demurred and refused to embark. The 47th Native Infantry became openly mutinous. The Commander-in-Chief, Sir E. Paget, marched two European regiments and some artillery to the station during the night; paraded the 47th, the next morning, and ordered them to lay down their arms. They disobeyed. The guns opened on them and they broke and fled. It did not appear that the sepoys had contemplated active resistance, for though in possession of ball cartridge, hardly any had loaded their muskets. Sir E. Paget was much blamed for resorting at once to the extremest measure; but the events of 1857, which began at the same station of Barrackpore, threw a truer light on the gravity of the crime of military mutiny.

Besides the above the following may be noted in few words:—

In 1822, the 6th Madras Cavalry mutinied at Arcot; in 1844, the 34th Bengal Infantry at Ferozepore refused to march to Scinde, and the 64th Bengal Infantry mutinied at Umballa, unless their pay and allowances were increased. In 1845, the 6th Madras Native Cavalry mutinied at Jubbulpore, and the 47th Madras Native Infantry mutinied when ordered to Scinde. In 1849-50 several regiments of Bengal native infantry stationed in the Punjab either broke into open rebellion or were prepared to do so.

THE MAHOMEDAN REBELLION OF 1857.

To the commencement of the late Persian campaign we would ascribe the first stir made by those who had been foremost in the struggle. It was then,—at the close of the last and beginning of the year 1857,—that the elements began to be agitated. The news of the capture of Herat in January had scarcely come upon us, when the tocsin of war sounded

careful attention. Our new Burmese possessions were sources of great anxiety. The dominions of the Nizam—the Deccan, Gwalior, Rajpootana, and the Sonthal district, all demanded the most unflinching resolution and the constant backing up of troops. The natives appeared to have been alive to the weakness of our military power—the deficiencies in every branch of the army, especially as regarded its numerical force in Europeans. The conference of friendship with Dost Mahomed Khan also placed us in an awkward position, and seems to have opened up a hornet's nest around us.

When our conquering troops had fought the battle of Mohamra on the plains of Persia, there was found in the deserted tent of the Shahzada, a manifesto by the Shah of Persia, duly signed, but without date, to the following purport :

"Whereas the British Government, through the power acquired by the conquest of India and the advantages thereby gained, has framed its politics and has pursued a course of aggression, to the end that all the East should be added to its dominions, and for the purpose of accomplishing this and advancing the performance of it, the British Government attempted the conquest of Affghanistan ; and although it was overwhelmed by a complete repulse in this attempt, nevertheless, it caused great destruction and mischief in the countries of Affghanistan, and took possession of Lahore, Peshawur, and several other dependencies of that country; and this is the proceeding and politics of this Government to obtain complete dominion in Persia; they try to prohibit the intercourse with the Sirdars of Affghanistan who are our neighbours and co-religionists, and have always been our allies; and this is with a view to open to themselves a road to Persian soil, so that whenever they wish they could advance their troops from every side into Affghanistan and all the countries

of Hindostan, and *to destroy the religion of Islam in Persia, in like manner as the religion of the Musselman of India.* And in order to carry out this design, the British have commenced invading the kingdom of Persia; they have occupied themselves in deceiving the vulgar, and through deceit and bad faith, and in improper mode of proceeding, whilst our Government have never resented it; and presuming upon our supposed weakness, they have carried their ill practice and bad faith to such an extent, that they have tried to seduce persons in the employ of the Persian Government to enter the service of their Embassy, and also endeavour to bring Princes and Moonshees of the kingdom under their authority; and they have employed stratagems and artifices, so that by false pretences and improper proceedings, they have tried to bring to pass that which they desire, and by degrees all their machinations have come to light. Unexpectedly they brought troops to the soil of a power of Islam, and having thus gained a footing, took possession of one of the Forts of Islam which was on the sea shore, and was only held by a small number of troops as its fixed garrison; and thus no army being present they occupied it, and when they saw that if they advanced from the sea shore they would flounder about like fish on dry land, they have stuck there; for they knew that if they advanced the blows of the sharp swords of the heroes of Islam would not leave breath in the soul of one of them.

"But his Majesty the Shah-in-Shah has taken advantage of this breach of faith of the British Government to make manifest his royal will and pleasure; and his orders have gone forth that countless armies are to be assembled on the boundaries of every country; and victorious troops have been directed towards the frontiers to drive out the enemies of the faith, and scatter the rubbish and dirt along the shores of

doeth injury unto him in like manner as he does injury to you?' let *all the people of Heran consider it incumbent upon them to follow the precept, 'slay in the name of God those who wish to slay you,' and let the old and the young, the small and the great, the wise and the ignorant, the ryot and the sepoy, all without exception arise in the defence of the orthodox faith of the Prophet; and having girt up the waist of valor adorn their persons with arms and weapons: and let the Ullema and preachers call upon the people in the Mosques and public assemblies and in the pulpits, to give in a Jahad in the cause of God, and thus shall the Ghazis in the cause of the faith have a just title to the promises contained in the words of the Prophet, 'Verily we are of those who fought in the cause of God.'*

"But whereas the victorious army of the State have not drawn the sword upon the enemy, we have not permitted the eager multitudes to leave their homes; and in the direction of Fars, we have appointed the Ameer Ul Umra Mirza Mahomed Khan Kasheekchi Bashi, and Meer Ali Khan Shooja Ool Moolk and several other generals and commanders with 25,000 men; and in the direction of Mohumerah the Prince Nawab Shusham Ool Dowla with 20,000 fine troops; and in the direction of Kirman, Goolam Hussun Khan, Tipahdar and Jaffer Koola Khan Meer, Pun-i-jah, with regiments and Cavalry of Kurrachee Daghi, and Axerbiyham and Kirmani to the number of 20,000 men; and in the direction of Cutch and Meekram towards Scinde, and from the direction of Affghanistan the Nawab Ahsham Ool Sultanut with 30,000 men and 40 guns, abundantly supplied and equipped; and the Affghan Sirdars (viz.), Sirdar Sultan Ahmed Khan, Sirdar Shah Doolah Khan, Sirdar Sultan Ali Khan and Sirdar Mahomed Allum Khan, who have been appointed by his Majesty, *have been ordered towards India* and they are hopeful that by the blessing of divine aid they

"And it is necessary that the Affghan tribes and the inhabitants of that country, who are co-religionists of the Persians, and who possess the same kuran and kiblah and laws of the Prophet, should also take part in the Jahad and extend the hand of brotherhood, and on receiving these glad tidings act according to the words of the prophet, 'Verily all true believers and brothers,' and 'also make manifest the decree of God.' 'Verily the Almighty will weigh the wicked in different scales from the pure,' *and for the purpose of settling the quarrel, it is necessary that not only a small number of true believers should stand forth in the defence of the faith, but that the whole should answer our call*, and this should also be made known to all the people of Affghanistan, that the Persian Government has no intention of extending its conquests in that direction, except to the government of Candahar, which should be given over to Sirdar Rahim Dil Khan, and the family of Sirdar Kohun Dil Khan, and the Governor of Cabool and its dependencies should be vested in its chiefs, and they should join in the Jahad against the enemies of Islam, and be of the number of those to whom the Prophet saith 'the grace of God dwelleth in the number of those who fight in Jahad;' and we are hopeful that after the publication of this proclamation, Dost Mahomed Khan, Ameer of Cabool, who always was desirous that the Persian armies should extend their conquests to Affghanistan, and who wished to be strengthened by their alliance, should also unite with us against this tribe of wanderers from the path of righteousness, and that he should become one of the leaders of the faithful in this Jahad, and that he should become a 'Ghazi' in Hindostan, for he cannot wish for the friendship of a tribe of whom the Prophet saith, 'Verily they do not love you and neither do ye love them;' nor can he wish to sell his faith for a worldly price. *And this proclamation is published for the information of all true believers, and please God the followers of Islam in India and Scinde will also*

for all the injuries which the holy faith has suffered from them, and will not withhold any sacrifices in the holy cause?"

In the passages italicised it is plainly stated—1st, that the Mussulmans of India (the Shah proclaims it) had cause for fear in the matter of their religion, from the bad faith and deceitful mode of proceeding adopted by the British by invasion and annexation. 2nd. That the war he was about to enter upon was a religious war, and that all good Mahomedans should arm in defence of the orthodox faith of the Prophet, and slay and exterminate in the cause of God. 3rd. That armies had been equipped and appointed to march on India for the assistance of the faithful residing there. 4th. Combination is recommended and a general rising. 5th. All true believers are informed that this war has been waged for the purpose of taking vengeance on the British for all the injuries which the holy faith has suffered from them.*

The complicity of the ex-King of Oude in the rebellion was proved by several documents found at his house and others bearing his signature. Immediately after the annexation of the Kingdom of Oude to the British territories in India, which occurred in March 1856, the ex-King commenced a correspondence with the King of Delhi, proposing to induce the whole Indian army "to join as one body, rise on a day to be hereafter fixed, massacre their officers, and all Europeans, indeed all Christians, within their reach; invite all native princes to join, and after expelling the British troops, whom they might not succeed in murdering, restore the Hindoo and Musulman principalities, that existed before the advent of the Western and hated Fèringhees, under the general sovereignty of the KING OF KINGS at Delhi.

It will be out of place here to give a rough sketch of the revolt of the Bengal Army. We cannot enter into a full discussion of the causes of the Mutiny—the subject would

of the circumstances to which it may be said to have been more immediately attributed.

The sepoy, by the injudicious acts of successive Governors-General and Commanders-in-Chief, had been taught to think too highly of himself—to believe that he was the chief pillar of the state—the mainstay of our power in India. The bonds of discipline were too much relaxed, and finding that the government had taken all power into their own hands, the sepoy cared nothing for his officer, upon whom his welfare no longer depended, and became from various causes discontented and then disaffected. This feeling was fostered by the ex-King of Oude and his minister, the subtle and crafty Ali Nukee Khan. The sepoys, highly credulous, like all natives of India, and ready to believe any the most monstrous tales, had their attention drawn to the various ways in which we had interfered with their religious practices; the stoppage of infanticide; the prohibition of suttee; the prevention of self immolation under the car of Juggunnath: the proselytising efforts of our missionaries, and the gradual spread of civilization;—and the sepoys became alarmed. The Brahmins, of whom there were great numbers in our ranks, found their influence decreasing from year to year, and their alarm and discontent worked on the minds of the rest. Then Lord Dalhousie made every sepoy pay postage for his letters, which had hitherto gone free under his commanding officer's signature. The roads and ferries were no longer free to him as before, except when travelling on duty. He had to pay toll like other people. These taxes were not only particularly galling to the pride of all, but irritating and burdensome to the bulk of the men, whose pay was only seven rupees a month, out of which they had to feed and clothe themselves. In 1852, when the 38th Native Infantry refused to go to Burmah, Lord Dalhousie left them unpunished,

With all this material for revolt ready laid, there wanted but the spark to light the flame. This was supplied by the unpardonable carelessness of an official in Calcutta. The Government had decided on introducing the Enfield rifle into the Indian army. The cartridge for this rifle required a lubricating substance, which in England is made from the fat of the cow and pig's lard, and by the official before mentioned it was ordered that lubricating substance for use in India by the native troops should be similar—that (to speak plainly) the Hindoo sepoy should handle cartridges besmeared with the fat of the cow, an animal which he regarded with superior veneration. This became known to one of the guards in the arsenal in Fort William, who told his comrades. The men were horrified; the fact was repeated with every addition that the brains of bigoted men could invent, and as the Government delayed to take any measures to quiet the minds of the sepoys, it is no wonder that they came thoroughly to believe the statements which had been allowed to circulate among them, the effects of which were apparent in the course of a few days.

On the 24th January, 1857 the telegraph office at Barrackpore was burned down, the first act of insubordination; that day month a small guard of the 34th Native Infantry arrived at Berhampore, and communicated to the 19th Native Infantry stationed there the facts and fictions connected with the affair of the greased cartridge. On the 25th February Colonel Mitchell commanding, ordered a parade for exercise next day with blank cartridge; the men refused to receive the cartridges, and during the night rose and seized their arms shouting defiance. Colonel Mitchell marched against them with the Native artillery and cavalry; but as these could not be depended on, he compromised matters with the mutineers. The news of this outbreak reached Calcutta on the 4th of March, and caused the greatest excite-

of the 19th Native Infantry was highly applauded. H. M's. 84th were sent for from Rangoon, which arrived on the 20th, On the 29th one of the 34th Native Infantry, Mungul Pandy. loaded his rifle and passed through the lines calling upon his comrades to rise. Lieut. Baugh, the Adjutant, galloped off to the parade, when Mungul Pandy fired at him, wounding his horse and bringing him to the ground. The Lieutenant fired at the man but missing him was cut down The Sergeant-Major attempted to seize the mutineer and called on the sepoys of the quarter guard to help. But the native officer forbade his men to stir, and the Sergeant-Major was also cut down. The mutineer was afterwards secured and lodged in the quarter guard of the 70th Native Infantry. On the 31st March the 19th Native Infantry were disbanded. With rage in their hearts they proceeded towards their homes, spreading disaffection and proclaiming treason everywhere. On the 4th May the 34th Native Infantry were also disbanded.*

At Meerut, reports had been spread amongst the troops that the Government had plotted to take a way their caste, by mixing the ground bones of bullocks with the flour sold in the market, in order that the Hindoo, in using it for food, might lose his caste, and thus find himself compelled to embrace Christianity.

The ill-timed clemency shown to the 19th and 34th regiments convinced the Meerut troops that they had nothing to fear, and they showed their disaffection by burning the bungalows of their officers. On the 5th May this disaffection was more openly shown by eighty-five men of the 3rd Light Cavalry refusing to receive the cartridges served out to them on parade. They were brought to trial, and on the 9th condemned to imprisonment. The native soldiers were furious, and a plan was concerted for surprising the European troops when their

officers were at church. It was well imagined, but the impatience of the sepoys marred it all. They could not wait, and before the appointed time, (the 11th) a large portion of the 3rd Cavalry turned out, and liberated not only their comrades, but all the prisoners confined in the jail, some fifteen hundred of the greatest ruffians in India. In the meantime the 20th and 11th Native Infantry turned out, fired the lines and the bungalows and buildings near them, murdering their officers and every European that they could find, The smoke of the burning bungalows, the yells of the sepoys, and the budmashes from the bazars and the jail, and the volleys of musketry fired, announced to India that the native army had fairly revolted. The turn-out of the European troops was delayed most unaccountably, and ere dusk the great bulk of the mutineers had got off to Delhi unpursued. On arrival there they were joined by the native troops, a massacre of all the Europeans there took place, the wretched king and his vile sons sanctioning and sharing in the slaughter. Immediately the news of the revolt of the sepoys reached the Commander-in-Chief he ordered all the European troops within reach to assemble at Umballa preparatory to marching on Delhi.

We will not give a narrative of the harrowing scenes which occurred at Cawnpore, Futtyghur, Lucknow and almost every station in the North-West; nor will we describe the progress of the seige of Delhi nor the relief of the brave garrison at Lucknow. These are matters of history. Delhi was taken after a severe struggle on the 14th September; the mutineers were dispersed all over the country, and were not subdued until they had committed great devastation and injury. The revolt was not entirely quenched till the autumn of the following year. On the 4th of November, 1858, the Queen of England was proclaimed Empress of Hindostan, and the possessions in India passed out of the hands of the East India Company into those

CHAPTER XXX.

NATIVE BARBARITIES.

OUR Indian annals are unfortunately but too full of painful prison scenes of long captivity, rendered the more grievous by the added curse of the fell tropical climate, and often by the savagely ingenious barbarity of Pagan or Mahomedan gaolers, who have thought that in refining the tortures to which they have subjected the unbeliever, they have done their gods good service. From these, or rather a few taken almost at random from these, we must draw our illustrations. Our career in India has been one of warfare and bloodshed; and though victory has, save in a few extraordinary cases, been the constant attendant on our arms, it has rarely been our fortune to engage in a war of any extent or duration without consigning a few of our countrymen to the endurance of all the aggravated horrors of captivity in this burning clime.

As a specimen of these narratives, we may not unfitly take a memoir written by Captain Campbell, who fell into the hands of Hyder Ali about the year 1780, and who after enduring extraordinary sufferings, escaped to record his miserable experiences. Campbell was returning to India by what is facetiously called the overland route,—because almost the entire journey between the two countries is performed by sea. On his voyage from the Persian Gulf he was shipwrecked on the south-western coast of India, and together with a few survivors was taken prisoner by Hyder's officers. A young man named Hall shared Campbell's sufferings. These unhappy men were cast on shore in a state of utter nudity, and in that condition were carried before the governor of the place. On

obliged to lie on the bare ground. When they arrived they were put into a dungeon where their sufferings were considerably increased. Hall was soon prostrated by dysentery, and after some days' suffering ended his career. Campbell and Hall had been yoked together by their unhuman jailer, and no representations, no entreaties could induce the savage to release them from this dreadful bondage, though it was very apparent that Hall was in a dying state. Campbell continued chained to a rotting corpse. Putrefaction came on, as in Eastern climes it ever does, with fearful rapidity; and still the inhuman captor sternly refused to listen to the promptings of mercy. At length, when the corpse was in such a state as to render it a work of difficulty to remove it, in a compact mass of corruption, the fetters were loosed.

Campbell's sufferings having reached their climax, now began somewhat to abate; the rigor of his captivity by degrees relaxed, and he at last effected his escape. The record is one, indeed, of almost incredible sufferings—the details of a most revolting character; and the inhumanity recorded difficult to understand. These men were not even prisoners of war; they were not taken with arms in their hands; they were a set of helpless men, cast by the elements on an inhospitable shore—their sufferings, endured almost in secrecy, and unknown by their friends, could not have acted as warnings to others. They were tortured from a mere love of cruelty—seemingly aiming at nothing beyond the gratification of a ferocious lust.

As a specimen of the cruelties inflicted by Tippoo Sultan on the English prisoners, who had fallen into his hands, we will quote the evidence of Colonel Braithwaite, who had been liberated after a long imprisonment:—

"During the life of the late Nabob, Hyder Ally, he had been exceedingly well treated, but at the accession of his son,

ague and fever, and endeavoured, by remonstrances, to delay his departure until the fit was over, but to no effect; he was put in a palanquin, and carried to Seringapatam. On his arrival there, he was shut up in a dark dungeon, where he remained for many months, without seeing or speaking to any one except the Killadar and his guard. At length he obtained permission for a Mr. Holmes to be confined with him, and in this situation he remained without ever seeing daylight, except once a week, when the barber came to shave them.

"When the order arrived for their removal, on the late treaty taking place, the Killadar informed him that a palanquin and other conveniences were waiting at a Choultry about the distance of two miles: but this was like every other action. On their arrival at the Choultry, they found a miserable dooly and 15 tattoo horses, for about forty prisoners, the majority of whom had been wounded, and for want of proper assistance, were still bleeding, which rendered them incapable to ride; but hopes of relief supported their drooping spirits. In this situation were they conducted for upwards of 70 miles, without tents or other covering than the canopy of heaven, and driven by their merciless guard like a herd of cattle. When they arrived at Bangalore, the colonel was again separated from his fellow-sufferers, and confined as before until this day (April 10), which once more restored him to his friends and country.

"Bad as their treatment may have been, it is but trifling in comparison with the state of Lieutenants Speediman and Rutledge, who, in the dead of night, were taken from their confinement, and carried away to a remote part of the town, and after being forced to drink a somniferous draught, were bound, circumcised and clothed in Moorish garments; happy would it have been if the operation which proved fatal to many others, had been equally so to them; but they were reserved for a more unhappy lot. Still refusing to bear arms

compelled to teach the Carnatic slaves the artillery exercise. It is eleven months since they have been heard of, and what is become of them God knows."

We now turn to another narrative—the "captivity, sufferings and escape of James Scurry, who was detained a prisoner during ten years in the dominions of Hyder Ali and Tippoo Saib." Scurry was a lad on board the *Hannibal* in 1780, when to the east of the Cape he had the misfortune to be taken prisoner by the French fleet. With the other prisoners he was landed at Cuddalore, and the French admiral, to his eternal disgrace, delivered over the whole party to the tender mercies of Hyder Ali. In the first instance they were taken to the fort of Chillenbroom, but were soon moved off to Bangalore. "No butcher ever drove oxen with more cruelty than they were driven." After a march of twenty-one days, they reached their destination, and then the party was divided, and Scurry, with other prisoners, carried off to Burrampore. Here they were for some days fed upon rice, when their jailers "changed it to *ragee*, the flour of which is nearly as black as coal. This no doubt," Scurry says, "occasioned the death of numbers of our poor fellows, who died in excruciating agonies, which I think would not have been the case if they had had medical assistance—but they might as well have asked for mountains of gold as anything of this nature." Out of this diminished number, however a small corps of boys was formed —fifteen in number—who were soon associated with other boys from the different parties of prisoners. The whole number, amounting to fifty-two, were then carried off to Seringapatam, where having been well drugged with *magun*, they were formally mahomedanised; dressed out in oriental habiliments, and formed into a separate company. On the death of Hyder they were incorporated with Tippoo's slave battalions: and Ali, however the consideration which had before been shown to

resolved itself into brutal and ignominious treatment, of which the following extract contains a sample :—

"Once we were kept without food for two days, and conscious we had done nothing to deserve it, we sallied forth to the durbar (a seat of justice so called) in order to exhibit a complaint of our grievances to the Killadar; but Abdel Gunney, to whom we have adverted, learning our intentions, was before us and intimated to the Killadar to take care of his person, for that we were coming in a body, and he knew not for what purpose. This alarmed the governor; and we no sooner arrived than we were surrounded by a battalion of sepoys, and our interpreter, Clark, a Lieutenant in the Company's service, who had begun to speak, was knocked down and beaten in a most shocking manner. While he lay on the ground, they put him in heavy irons, and took him away, nor do I recollect ever seeing him afterwards. All this time we were secured by the sepoys, who had orders to prime and load, and to fix their bayonets; and all this against fifty-two defenceless boys. We were seized and each of us was bound with two new ropes, confining our hands behind us; and, to make us secure, a strong man enclosed our arms, and with his knee almost dislocated our shoulders; many of us had the marks in our arms for some years after. This done we were wheeled to the right, then to the left, by the myre or adjutant, in broken English, who would frequently, in the most contemptuous manner, cry out 'General Mathews,'—'Colonel Baily,'—'Captain Ramney,'—and repeat the names of many officers they then had in their custody, of whom I shall very soon give the reader an accurate account. We were hauled in this degrading manner, until I and several more fainted; when I came to myself, we were all seated on the ground. I was bound between two lads, both midshipmen of the *Hannibal*,

ordered to sit down. The skin of our breasts was like a drum head, and I am conscious to this day, if it had not been for the humanity of the duroga, an officer equal to a sergeant, in slackening the ropes about 12 o'clock at night, very few would have survived till the morning. This was done on his part at great risk; may God reward him for it!

"Not contented with shaving and circumcising the youths, the Musalmans scalded them in huge coppers, to boil the impurities off their bodies. The reason assigned for this was that we had eaten a large quantity of pork in our time, and were therefore unclean.

"The next day we were ordered to be untied, one by one, and our heads to be again shaved, which was performed; our ears also were bored, and a slave's mark was put in each of them. This being done, we were prohibited from speaking to each other in English, under pain of severe punishment. We were then marched, or led crawling rather, to our square, where they gave those who could immediately make use of it, some food. Here we met every day, more or less, with severe treatment, until the year 1784, when a peace was concluded between the East India Company and Tippoo."

On the conclusion of this peace many of the prisoners in the Sultan's hands were given up, but Scurry and his companions, of whom, in all probability, little was known in the British camp, were abandoned to their fate.

"One morning, we were all sent for in a great hurry, and seated on the ground in front of the palace. An hour elapsed, during which period hope and fear alternately succeeded. A few were quite sanguine that we were going to be released. Vain imagination! We were escorted under a strong guard to Mysore, nine miles from the capital, where we were separated, and sent to different prisons. The next [illegible]

Sampson had their throats cut; and about this period, Lieutenants Rutledge and Speediman were mahomedanised. The latter cut his own throat between the Mysore gates; and the former, an amiable character, after surviving him about three years, being suspected of correspondence with the English, was sent to Naraindroog, or rock of death, perhaps as unwholesome a spot as any in Asia. If this did not answer the end intended, that of putting a period to his existence, it is highly probable that poison, or the butt ends of muskets did. This Naraindroog was the place to which the afflicted Hindoos were sent by hundreds."

During four years Scurry and his companions continued to bear the burthen of this oppressive captivity, hurried from place to place, often threatened with death, and often on the verge of starvation. Many of the party died; some were murdered; and the sufferings of those who lived were such as to make them envy the departed. Tippoo had taken it into his head to provide this battalion with wives, and the young men were all regularly married according to the ceremonials of Mahomedanism. This does not seem to have mitigated their griefs. On the renewal of the war, the prisoner-battalion affected great loyalty in the cause of the Sultan, and were employed by him in operations against the Mahrattas. Some of them were killed, when fighting with much gallantry, and many of the remainder took advantage of the opportunity afforded by the confused state of the country, to make their escape; and after undergoing considerable hardships and privations on the way, arrived in safety in the English camp.

A party of prisoners, consisting of sixteen captains, a major and the commissary guard of General Mathews' army, were sent to Kavel Droog to undergo their imprisonment, by order of Tippoo Saib, in 1783. Immediately on their arrival at

garrison to relieve the guard that had been over the prisoners. The second day of the new guard's being there, the commandant of it put himself in the evening at the head of most of the troops in the place and repaired to the prison, attended by some persons who had in their hands bowls of green liquid. The prisoners were ordered to advance two by two, and the commandant informed them that it was the Nabob's orders that they should drink the liquor contained in those bowls. The prisoners refused to drink. The commandant informed them that what was in the bowls was poison, and that if they did not at once drink it, the Nabob's orders were that they should be seized and tied, and thrown alive down the precipice of Kavel Droog mountain. He allowed them one hour to decide. When the time had expired, the British officers advanced to the commandant, and informed him that they were ready to drink the poison, but they did not doubt that the day would arrive, when Tippoo Sultan would meet the just reward of his inhuman cruelty, exercised so wantonly on a set of innocent men. They then drank the poison, which operated with violence, and in the space of one hour the bodies of all were extended lifeless before the commandant.

As an illustration of the power of supersitition, the following is a relation of an occurrence in 1670:—"The English had at this time a factory at Batacola (a seaport next to the southward of Onore) when a ship came to load, the Captain of which had a fine English bull-dog, which he presented to the chief of the factory. After the ship was gone, the factory, which consisted of eighteen persons, were going a hunting and carried the bull-dog with them, and passing through the town the dog seized a cow devoted to a Pagoda and killed her. Upon this the priests collected a mob, who murdered the whole

Carwar sent a stone to be put on the grave with this inscription:—'This is the burial place of John Best and seventeen other Englishmen, who were sacrificed to the fury of a mad priesthood and an enraged mob.' The English did not renew their factory there."

The event of which we are about to write happened at a time when Hyder had overrun and wasted the greater part of the Carnatic; and in conjunction with the French, after taking Cuddalore, hoped to expel the English from all that territory. He had lately defeated Colonel Baily's detachment, and made them prisoners, and used every effort to get as many of the English as possible into his power, in order either to tempt them into his service, or to gratify his brutality by exposing them to a lingering death. He had bribed Suffrein with three hundred thousand rupees, to surrender up to him all his prisoners at Cuddalore; and the order being communicated to the commander of the fort, nothing could exceed the indignation and grief which he and his officers testified at such an infamous bargain. However, as he dared not disobey the order of his superior, he informed the gentlemen on parole of the transaction, and his necessity for delivering them up the next day, to the escort appointed to carry them to Seringapatam:—

"Captain Wilson no sooner received the intelligence, than he determined that very night, if possible, to attempt his escape, from a captivity which appeard to him worse than death. He had observed, as he walked the ramparts, the possibility of dropping down into the river; and though he neither knew the height of the well, nor the width of the rivers which were to be crossed, before he could reach a neutral settlement, he determined to seize the moment of delay and risk the consequences, whatever danger or difficulty might be in the way.

him in his flight. It was determined that the three should meet on the ramparts, just before the guard was set, as it grew dark, and silently drop down from the battlement. Before the hour appointed, his companion's heart failed him. About seven o'clock, he with his boy, Toby, softly ascended the rampart unperceived, and the Captain leaping down, uncertain of the depth pitched on his feet, but the shock of so great a descent, about forty feet, made his chin strike against his knees, and tumbled him headlong into the river, which ran at the foot of the wall, and he dreaded lest the noise of the dash into the water would discover him. He recovered himself, however, as soon as possible, and returning to the foot of the wall, where there was a dry bank, bid the boy drop down, and caught him safe in his arms.

"All that part of the Tanjore country is low and intersected with a number of rivers, branching out from the great Colleroon: these must all be necessarily crossed. He inquired therefore, of the boy if he could swim; but found he could not. This was very embarrassing; but he resolved not to leave him behind, and therefore took him on his back, being an excellent swimmer, and carried him over. They pushed towards Porto Nuovo, about four leagues and a half from Cuddalore. They had passed three arms of the river, and advanced at as great a pace as they possibly could, to make use of the night, since their hope of safety depended chiefly on the distance they could reach before the morning light. Not far from Porto Nuovo, a sepoy sentry challenged them, on which they shrunk back and concealed themselves turning down to the river side. The river in that place was very wide, and being near the sea, the tide was running in with great rapidity. He took, however, the boy on his back, as he had done before, and bid him be sure to hold only by his hands and cast his legs behind him; but when they came into the breakers, the boy was frightened,

sink him. With difficulty he struggled with the waves, and turning back to the shore, found they must inevitably perish together if they thus attempted to proceed. Therefore setting the boy safe on land he bid him go back to Doctor Mein, who would take care of him, but the poor lad was never afterwards heard of, though the most diligent inquiries were made to find him. As delay was certain death to him, he plunged again into the stream, and buffeting the waves, pushed for the opposite shore; but he found the tide running upwards so strong that in spite of all his efforts he was carried along with the current, and constrained, at a considerable distance, to return to the same side of the river. Providentially, at the place where he landed, he discovered by the moonlight, dry on the beach, a canoe, which he immediately seized, and was drawing down to the river, when two of the natives of the country rushed upon him and demanded whither he was going with that boat. He seized the outrigger of the canoe as his only weapon of defence against the paddles which they had secured, and told them he had lost his way; had urgent business at Tranquebar, and thither he must and would go; and launched with all his remaining strength, the canoe into the river: the good-natured Indians laid down their paddles on the shafts, and whilst he stood in the stern, rowed him to the opposite shore. He returned them many thanks, having nothing else to give them, and leaping on the beach, immediately pushed forward with all his might. He found he had as great a distance to pass to the Colleroon as he had already travelled, and therefore continued his course with full speed, the moon shining brightly; and before break of day reached the largest arm of the river, of which those which he had crossed were but branches. Exhausted with the fatigue he had undergone, and dismayed with the width of this mighty stream, he stood for a moment hesitating on the brink; but the

urgent, he stretched out his arms to the flood, and pressed for the shore. How long he was in crossing he could not ascertain, for somewhat near the centre of the river, he came in contact with the mast of a ship, or a great tree floating with the stream; on this he placed his hands and his head; in which perilous position he thought he must have slept by the way, from some confused remembrance as of a person awaking from a state of insensibility, which he supposed had lasted an hour at least. However, with the light of the morning he had reached the land and flattered himself that all his dangers were over and his liberty secured; when after passing a jungle road which led to the sea side, he ascended a sand bank to look around him. There, to his terror and surprise, he perceived a party of Hyder's horse scouring the coast, and being discovered by them they galloped up to him; in a moment they seized him and stripped him naked, unable to fly or resist, and tying his hands behind his back, fastened a rope to them, and thus drove him before them to the head-quarters, several miles distant under a burning sun, and covered with blisters. He supposed he must have gone that night and day more than forty miles, beside all the rivers he had crossed. But to what efforts will not the hope of life and liberty prompt? What sufferings and dangers will not men brave to secure them? Yet these were but the beginning of his sorrows.

The officer at the head-quarters was a Mahometan, one of Hyder's chieftains. He interrogated the poor prisoner sharply, who he was, whence he came, and whither he was going? Mr. Wilson gave him an ingenuous account of his escape from Cuddalore, and the reasons for it, with all the circumstances attending his flight. The Moorman, with wrath, looked at him and said *jute bat*,—"That is a lie," as no man ever yet passed the Colleroon by swimming, for if he had but dipped the tip of his fingers in it the alligators would have

him such indubitable evidence of the fact, that he could no longer doubt the relation; when lifting up both his hands he cried out, *Khuda ka Admi*, "this is God's man."

He was immediately marched back, naked and blistered all over, to the former house of his prison, and in aggravated punishment for his flight, Hyder refused him permission to join his fellow officers, his former companions, and thrust him into a dungeon among the meanest captives. Chained to a common soldier, he was next day led out, almost famished, and nearly naked, to march on foot to Seringapatam in that burning climate, about 500 miles distant. The officers beheld his forlorn condition with great concern, unable to procure him any redress, but they endeavoured to alleviate his misery by supplying him with immediate necessaries. One gave him a shirt, another stockings and shoes, so that he was once more covered and equipped for his toilsome journey. But his brutal conductors had no sooner marched him off to the first halting place than they again stripped him to the skin, and left him only a sorry rag to wrap round his middle.

In this wretched state, chained to another fellow sufferer, under a vertical sun, with a scanty provision of rice only, he had to travel naked and barefoot, five hundred miles, insulted by the men who goaded him all the day, and at night thrust him into a damp, unwholesome prison, crowded with other miserable objects.

On their way they were brought into Hyder's presence, and strongly urged to enlist in his service, and profess his religion, and thus obtain their liberty: to induce them to consent, when plausible words were of no avail, horrible severities were inflicted on them, and to escape these at any rate, some of the poor creatures consented. But the Captain rejected these offers with disdain, resolved to prefer death, with all its horrors, to desertion and Mahomedanism. In various villages

under cover, and exhibited to the country people as an object of curiosity, many of them never having seen a white man before. Then he was forced to present himself in all possible positions, and display all the antics of which he was capable, that his conductors might obtain money from these poor villagers at the expense of their captives.

In consequence of the dreadful nature of this march, exposed by day to the heat, and cooped up in a damp prison by night, without clothes and almost without food, covered with sores, and the irons entering into his flesh, he was, in addition to all the rest of his sufferings, attacked with the flux, and how he arrived at Seringapatam alive, so weakened with disease, is wonderful. Yet greater miseries awaited him there; naked, diseased, and half starved, he was thrust into a noisome prison, destitute of food and medicine, with one hundred and fifty-three fellow sufferers, chiefly Highlanders of Colonel Macleod's regiment, men of remarkable size and vigour. Irons weighing thirty-two pounds, were fastened on him, and this peculiar rigour, he was informed, was the punishment of his daring to attempt an escape, as well as for his resolute rejection of all the tempting offers made him. While the other officers were at large, Captain Wilson was imprisoned with the common soldiers, and chained to one of them night and day.

It is hardly possible to express the scene of unvaried misery, that for the two and twenty months he suffered in this horrible place. The prison was a square, round the walls of which was a barrack for the guard. In the middle was a covered place open on all sides exposed to the wind and rain. There, without any bed but the earth, or covering but the rags wrapped round him, he was chained to a fellow sufferer, and often so cold, that they have dug a hole in the earth and buried themselves in it, as some defence from the chilling blasts of the night. Their whole allowance was a pound of rice a day

provide salt and firing to cook their rice. It will hardly be believed, that it was one of their eager employments to collect the white ants, which pestered them in the prison, and fry them to procure a spoonful or two of their buttery substance, to stay the raging hunger that was never appeased by an allowance scarcely able to maintain life; and the rice was so full of grits, that he could not chew but must swallow it, and often (he said) he was afraid to trust his fingers in his mouth, lest he should be tempted to bite them. Their rice was brought in a large bowl, containing the portion of a given number; but that none might take more than his share, they provided themselves with a small piece of wood, rudely formed into a spoon, which no one was suffered to use but in his turn, and such was the keenness of hunger and his eagerness to obtain food, that his jaws often snapped the spoon by an involuntary motion, as though forced together by a spring.

The athletic Highlanders were among the first victims. The flux and dropsy daily diminished their numbers. Often the dead corpse was unchained from his arm in the morning, that another living sufferer might take his place, and fall by the same disease. How his constitution could endure such sufferings is astonishing. Yet he had recovered from the flux, which he carried into the prison, and for a year maintained a state of health beyond his fellows. At last worn down with misery, cold, hunger and nakedness, he was attacked with the usual symptoms of the disorder which had carried off so many others. His body was enormously distended, his thighs as big as his waist was before, and his face exceedingly bloated.

Reduced now to the extremity of weakness, his chains too straight to be endured, and threatening mortification, he seemed to touch the moment of his dissolution. The soldier to whom he had been last chained, had served him with great affection,

each other's miseries. Seeing him thus to all appearance near his end, thinking it might alleviate his pain, the soldier entreated he might spend for oil, the daily allowance of money paid him and anoint his legs, but the Captain objected, as he should have nothing to buy firing and salt to cook the next day's provisions. The soldier shook his head, and said, "Master, before that I fear you will be dead and never want it." But who can tell what a day may bring forth? He had exchanged his allowance of rice that day for a small species of gram, called *ratche pier*, which he eagerly devoured, and being very thirsty, he drank the liquor in which it was boiled, and thus produced such an amazing effect, that in the course of a few hours his legs, and thighs and body, from being ready to burst, were reduced to a skeleton, and though greatly weakened he was completely relieved. He afterwards recommended the trial of the same water, with success, to many of his fellow-prisoners. His irons were now replaced by others less heavy; and being more skin and bone, they would slip over his knees, and leave his legs at liberty.

The ravages of death had now thinned their ranks, and few remained the living monuments of Hyder Ally's cruelty and malignity: nor would these probably have contested with their miseries many more months or days, but the victories of Sir Eyre Coote happily humbled this tyrant, and compelled him reluctantly to submit, as one of the conditions of peace, to the release of all the British captives. With these glad tidings, after they had spent twenty-two months on the verge of the grave, Mr. Law, son of the Bishop of Carlisle, arrived at Seringapatam, and to him the prison-doors flew open: but what a scene presented itself! Emaciated, naked, covered with ulcers, more than half-starved, only thirty-two remained out of one hundred and fifty-three brave men, to tell the dismal tale of the sufferings of their prison-house.

Of the massacre of the English at Patna we have another account by Major Adams. He says, that "on the 6th October, 1763, at 7 in the evening, the gentlemen of the factory having drank tea, were informed by Mr. Ellis' servant, that Someroo was arrived with some sepoys, on which Mr. Ellis immediately ordered a chair to be brought for him, but instead of going to the gentlemen, he sent away the Mogul who had the charge of them, and went into the back room and gave orders to the servants, who were getting supper ready, to be gone. He then sent for Messrs. Ellis and Lushington, who being acquainted he had private business with them, immediately went and were instantly cut down, afterwards Messrs. and Jones were sent for and dispatched in the anner as were likewise Messrs. Chambers, Amphlett and Gulston, who were next sent for, with Mr. Smith, but he receiving a cut on the shoulder escaped into the room, and acquainted the rest of the gentlemen, who defended themselves with bottles and plates (their knives and forks being taken from them after dinner) and obliged the sepoys to retire, who immediately loaded their pieces and shot them; twenty-five were in irons, the above named gentlemen with others amounting to twenty-four more, were not in irons. Captain Wilson, Ensign Mackay, Dr. Campbell and five or six others were murdered at Chalisatoon, where they were confined with Dr. Fullarton, who was the only gentleman that was not put to death." This account was given to Major Adams by a khansamah of Mr. Albright.

On the receipt of the intelligence in Calcutta the Board ordered that the whole settlement should go into deep mourning for fourteen days, and that minute guns should be fired by every ship in harbour, and by the new and old forts. A manifesto was published offering a reward of a lakh of rupees for the person of Cassim Ally Khan, the instigator of the massacre, and Rs. 40,000 for the person of Someroo. And measures were

The Nawab was applied to in June 1764, "to make over the house at Patna where the massacre was perpetrated, and the ground thereunto belonging," and the resident was directed when he "obtained such a grant, to have the house entirely demolished, and the whole ground railed in a square in the centre of which the monument will be erected agreeably to a plan which we shall send."

The following narrative is given by Captain Bristow, of his imprisonment by Tippoo, and his escape from prison after many sufferings:—"I was sent in February 1781, to destroy the French boat at Pondicherry, with Quartermaster Doxit, and, returning after the service was completed, was taken by a party of Hyder's Horse and conducted to his camp. I was sent to Gingee and put in irons; on refusing to enlist in his service, I was sent thence to Arcot, and to Seringapatam, in company with Colonel Baily, Captain Rumley and Lieutenant Frazer; after eight months' confinement I was put to exercise a number of slave boys with sticks made in the form of wooden firelocks. On our refusing to do this, at first, our subsistence was stopped for three days, and we were threatened to be starved to death if we refused. On the conclusion of the peace we were sent to Mysore, and kept there four month close prisoners in the same hole were Captain Rumley, Lieutenants Frazer and Sampson were put to death—and sent back to Seringapatam after the prisoners were returned, and made to act as havildars over the boys. We were sent thence to a small mud fort called Chindripatam; here our allowance was augmented to nine rupees per month (or forty-five days), having only eight *yari fanams* per month before, with three-fourths of a seer of rice per day; (four of these fanams make a rupee). I was sent to Seringapatam again, and put over the Malabar Christians as a Havildar. Sometime after I was sent again to Mysore, then back to Seringapatam; about this time Tippoo

Europeans with him; five of them deserted to Hidona, which occasioned all the rest to be sent back. Lieutenant Rutledge and Mr. Smith were with these people. On their arrival, all the Europeans were gathered from the different places, and put close prisoners in a square, on a seer of rice per day. They remained so till Tippoo's arrival, when they were released, and divided into three parties, one for Chitteldroog, one for Bednore, and one remained in Seringapatam, among which I happened to be. I remained there till last September 1790. After Colonel Floyd's engagement I was put in irons, sent to Hatirdroog (a place on a rock), and condemned to death. I lived on the charity of the people in the fort for eight weeks. Twelve of us broke prison on the 28th November, and after suffering incredible hardships, I arrived at Copaul after losing all my companions." The fate of some of those who were prisoners is thus given. "Colonel Bailey was poisoned at Seringapatam in 1782, and so was General Mathews; Captain Rumley and Lieutenants Frazer and Sampson were murdered at Mysore, on refusing to take poison. Mr. Speediman cut his throat at Seringapatam. Mr. Rutledge was shot. Messrs. Wilson, Ediman and Austin died at different places. The fate of some was never known."

Captain Alexander Bannatyne, commanding the ship *Nancy*, of Bombay, was on the 18th of November, 1788, forcibly seized by the Shahbandar's peons, at Rangoon, by order, as they said, of a general of the King of Ava, who was there with an army on his march to Martaban. They accused Mr. Bannatyne of the murder of a person belonging to his ship on a former voyage, and affected to examine witnesses for two days; "when it appeared from the testimony of the officers and lascars who were on board, that there was no pretext for the accusation, they proceeded to a more summary method, and on the 20th forced Mr. Bannatyne to the camp, where they threatened him with

guilty on this trial, in which the heat of the lead was to be the judge, if he did not instantly pay 3000 teculs. They dragged him to the place of torture, and put his legs in stocks, extended and spread, for some minutes; then hoisting him up by the feet, kept him suspended in such a manner, that his hands alone could barely touch the ground. At the end of half an hour, they took him down, but not until he had actually paid the sum thus extorted by such horrible torture."

The following are the circumstances of a daring outrage committed in the district of Benares:—"Mr. Alexander Glegg, a gentleman engaged in the manufacture of indigo at Ashrufgur, situated within the Benares province, but contiguous to the territory of the Nabob Vizier, was alarmed at midnight on the 25th ultimo, (March 1796), by the firing of muskets. On getting up to make enquiry, a ball passed so near him as for some time to deprive him of recollection; at length recovering, he prepared for resistance, but his servants having made their escape, he was seized and knocked down, and being put into a dooly, conveyed to a jungle where the whole of the banditti, computed to be five hundred, were collected together, and having broken open his trunks which they had plundered, made a division of their booty. At this Mr. Glegg discerned that he had fallen into the hands of Sooltanut Sing, a man of notorious bad character, who had formerly held some lands in Benares. He was compelled to give up the dooly to Sooltanut Sing, and himself to walk, in which manner they proceeded twenty miles in a north-east direction through the Nabob's country. He then represented to Sooltanut Sing the impossibility of his walking further, as he had neither stockings nor shoes, and his feet were inflamed by thorns, and the road of hard *kunker*, insomuch that he was unable to stand upright. A small dooly was in consequence provided, and on the 26th they continued their journey chiefly through jungles. On the morning of 27th Sooltanut

Lumsden at Benares to release his son, and to pay the rent of the Bodlapore talook, which he alleged to belong to him, declaring that his prisoner's life should be the forfeit, if this were not complied with. At length their journey was continued by the light of the moon, and in the morning they arrived at the village of Sumsabad, where numbers of armed men paid their respects to Sooltanut Sing, and amongst them Minorat Sing, of the same character, with above two hundred followers. This man having heard Mr. Glegg's relation and his conversation, that Mr. Lumsden could not attend to the application made to him, in which case he was threatened with death, was induced to intercede for him with Sooltanut Sing, and with some difficulty obtained his release on a promise of paying two hundred rupees."

On the 14th of January, 1799, after the assassination of Mr. Cherry by Vizier Ali, the deposed Nawab of Oude, that unscrupulous murderer directed his followers to put to death all the Europeans in Benares. Captain Conway and Mr. Evans were slaughtered in Mr. Cherry's house, and Vizier Ali then led his band to Mr. Davis' residence, killing two other gentlemen in the way. Mr. Davis was the Judge and Magistrate. A sentinel at Mr. Davis' gate opposed the entrance of the party, and by shooting him they gave notice of their approach and design to his master. He instantly armed himself with a hog spear, and took refuge with his wife and children upon the flat roof of his house. His assailants rushed after him; but the narrow staircase would only admit their passing one by one. One by one Mr. Davis was prepared to encounter them, and with the utmost coolness and courage for the dear lives of his wife and children who stood behind him, he kept them at bay. Two or three of his assailants were killed, and others were desperately wounded. For more than an hour and twenty

assassins took to flight. Mr. Davis had the high satisfaction of knowing that his bravery saved not only his own family, but several others. He detained the murderous party by his unexpected defence, until the time for doing further harm was gone. To him it was, under God, due that the "Benares massacre" numbered so few victims.

As late as 1818 an act of barbarity was committed on the 2nd July, within ten miles from Calcutta. The *Government Gazette* of the 9th July thus describes this burying alive:—"Two gentlemen proceeding up the river Hooghly, observing a concourse of people assembled at Corder, a village about two miles below Ishera, and learning the cause, put on shore in the vain hope that their presence would prevent the immolation of a human being. This however, they had reason to believe expedited the ceremony, for on getting on shore the woman had been placed in the hole dug for the purpose, with the dead body of her husband. The hole was about 8 or 9 feet deep, and about three in diameter, like a well (with the bodies placed upright) into which the relations were throwing the earth, and the eldest son of the woman, about nineteen years old, dancing over the bodies in the hole, and treading it down until it came above the heads, when a general shout closed the monstrous and horrid ceremony."

The exposure of the sick on the banks of the Ganges existed for many years after the English had been firmly established in India. During the prevalence of cholera in 1825 it was remarked by the newspapers of the day, that many seized by that disease were carried to the river bank, and murdered under the pretext that they were in a dying state, by forcing mud and water of the Ganges into their mouths. "In my way down from the upper provinces," says a correspondent of the "Columbian Press Gazette" of August 1825, "my budgerow stopped at a ghat on the Hooghly river, in the

the spot excited my curiosity to know what occasioned it. I went to the place, and witnessed one of the most inhuman scenes that can be imagined. A poor helpless creature was stretched on a cot, the lower part of his body being immersed in water. In this posture he was imploring his murderers in the most pitiful manner to let him go, declaring that he was yet far from death. But those cruel wretches that were about him, unmindful of his entreaties, kept crying *Hurri Bol ! Hurri Bol !* and continued filling his mouth with water, till at length the poor creature became exhausted; his voice, which was at first loud, gradually sank, and he fell an unwilling victim to superstition." Hundreds of similar instances might be narrated, but their harrowing details are of the same nature.

In the *World* paper of July 1329, we find notice of murders committed at Diamond Harbour by the exposure of the sick on the river bank to be devoured by wild beasts: —"I witnessed an instance," says a correspondent, "where a diseased mother was exposed, with one infant at the breast, and another about two years of age with no visible disease. We had landed to dig a grave and bury an officer, who had died in the night. Going next day to examine if the jackals had torn up the officer's grave, I observed the elder babe dead, the younger crawling about it, and the mother had been devoured! Being anxious to know the fate of the surviving infant, I went next day, and found it had crawled under the bottom of a boat, and the dead child had disappeared: next morning the other had been devoured also. This was at Diamond Harbour, where the population not being great, we might have saved one of the children, but feared to try; as I had been in great danger from the natives at Calcutta, a short time previously, by attempting to carry off one in a boat, who was laid on the beach with a number of other human sacrifices. This was an interesting young woman, who happened to lie

when I raised her up; and looked equally dejected when I was obliged to drop her and hasten into the boat to avoid the stones which were thrown at me."

John Lang in his "Wanderings," (published in 1859) gives, us an account of what he saw some years before the mutiny in some excavations which were made on the grounds of a house belonging to the famous contractor Joteepersad of Agra, and which had once been the site of a palace. The appartment was the tykhana of the dwelling, about sixteen feet square:—

"Whilst examining the walls I observed that, upon one side there was a ledge about six feet high from the floor (and carried up therefrom), and about a foot in width. This ledge which was of brick and plaster, resembled a huge mantelpiece, and was continued from one end of the apartment to the other. One of the workmen took a pickaxe and dug out a portion, when to my surprise and horror, I discovered that in this wall a human being had been bricked up. The skin was still upon the bones, which were covered with a costly dress of white muslin, spangled all over with gold; around the neck was a string of pearls; on the wrists and ankles were gold bangles, and on the feet were a pair of slippers, embroidered all over with silver wire or thread; such slippers as only Mahomedan women of rank or wealth can afford to wear. The body resembled a well preserved mummy. The features were very distinct, and were those of a woman, whose age could not at her time of death have exceeded eighteen or nineteen years. The head was partially covered with the white dress. Long black hair was still clinging to the scalp, and was parted across the forehead and carried behind the ears. In that wall there were no less than *five* bodies—four besides that already alluded to. One of the number was a young man, who, from his dress and jewels on his finger bones, must have been a person of high rank; perhaps the lover of one, or both of the young

The others were evidently of confidential servants, old women, for they had grey hair. The air had a speedy effect on them, and, one by one, they fell; each forming a heap of bones, hair, shrivelled skin, dust, jewels and finery. How many years had passed since that horrible sentence had been put in execution? not less than one hundred and seventy, or perhaps two hundred."

The Goomsur (Khond) human sacrifices, which are now happily abolished by the British Government, were thus performed:—"When a sacrifice is to be celebrated by a tribe or a portion of one, parties are sent to obtain a victim. The people meet together and continue together for three days, which are spent in the indulgence of every form of wild riot, and generally of gross excess. The victim, who has been kept fasting is on the second of these days, carefully washed, dressed in a new garment and led forth from the village in solemn procession, with music and dancing, to the meriah grove. He is then seated at the foot of a post, to which he is bound by a priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers, and a species of reverence is paid to him throughout the day. As the victim must not suffer bound, nor on the other hand, make any show of resistance, the bones of his arms, and if necessary, those of his legs, are sometimes broken; if such is not done, stupefaction is produced by the administration of opium. The priest, assisted by the chief and one or two of the elders of the village, now takes the branch of a green tree cleft several feet down the centre. They insert the victim between the rift, fitting it in some districts to his chest, in others to his throat. Cords are then twisted round the open extremity of the stake, which the priest, aided by his assistant strives with his whole force to close; he then wounds the victim slightly with an axe, when the crowd throws itself upon the sacrifice and strips the flesh from the bones leaving untouched

propitiate the Earth-goddess for rain, abundant crops, &c. Sometimes the victim was put to death slowly by fire:—"A low stage is formed, sloping on either side like a roof; upon it the victim is placed, his limbs wound round with cords so as to confine but not to prevent his struggles. Fires are lighted, and hot brands are applied so as to make the victim roll alternately up and down the slopes of the stage. He is thus tortured as long as he is capable of moving or uttering cries; it being believed that the favor of the Earth-goddess, especially in the supply of rain, will be in proportion to the quantity of tears which may be extracted. The victim is next day cut to pieces."

CHAPTER XXXI.

NATURE'S WONDERS.

PERHAPS few of our readers are aware of the various natural phenomena which are often witnessed in India, and are very remarkable in their nature. In Europe we have the Fata Morgana in Italy, and various descriptions of mirage in other countries, and in the northern seas the Aurora Borealis in all its different forms. In this part of the world we have phenomena as remarkable and as worthy of notice.

RAJA HARCHAND KA PURA.

One is called by the natives Raja Harchand ka Pura. This is a phenómenon which differs somewhat from what is called the Fata Morgana in Italy, partaking more of the nature of what is called the French mirage. During a slight shower of rain an aerial city appears, with its palaces, temples, houses, spires, columns, &c., forming altogether a very beautiful spectral appearance, which remains visible for the space of ten minutes; after which it begins to alter its appearance, becoming faint and dilapidated, till it gradually disappears altogether with the passing shower.

MIRAGE IN INDIA.

It is not generally known that the mirage, apparently first brought to the notice of modern Europeans by the French army in Egypt, is visible in the central parts of Hindustan. In Rajpootana it is of constant occurrence; but in the less arid plains to the eastward it is also to be seen. In Ghazeepore, between the European bazar and the stud stables, there is a level extending about a mile, from the east end of which may very often be seen, about half a degree under the western horizon, the appearance of a sheet of water about one degree in width and perhaps ten degrees in length from right to left, in which the sky, houses, trees and animals are reflected as in a bright mirror.

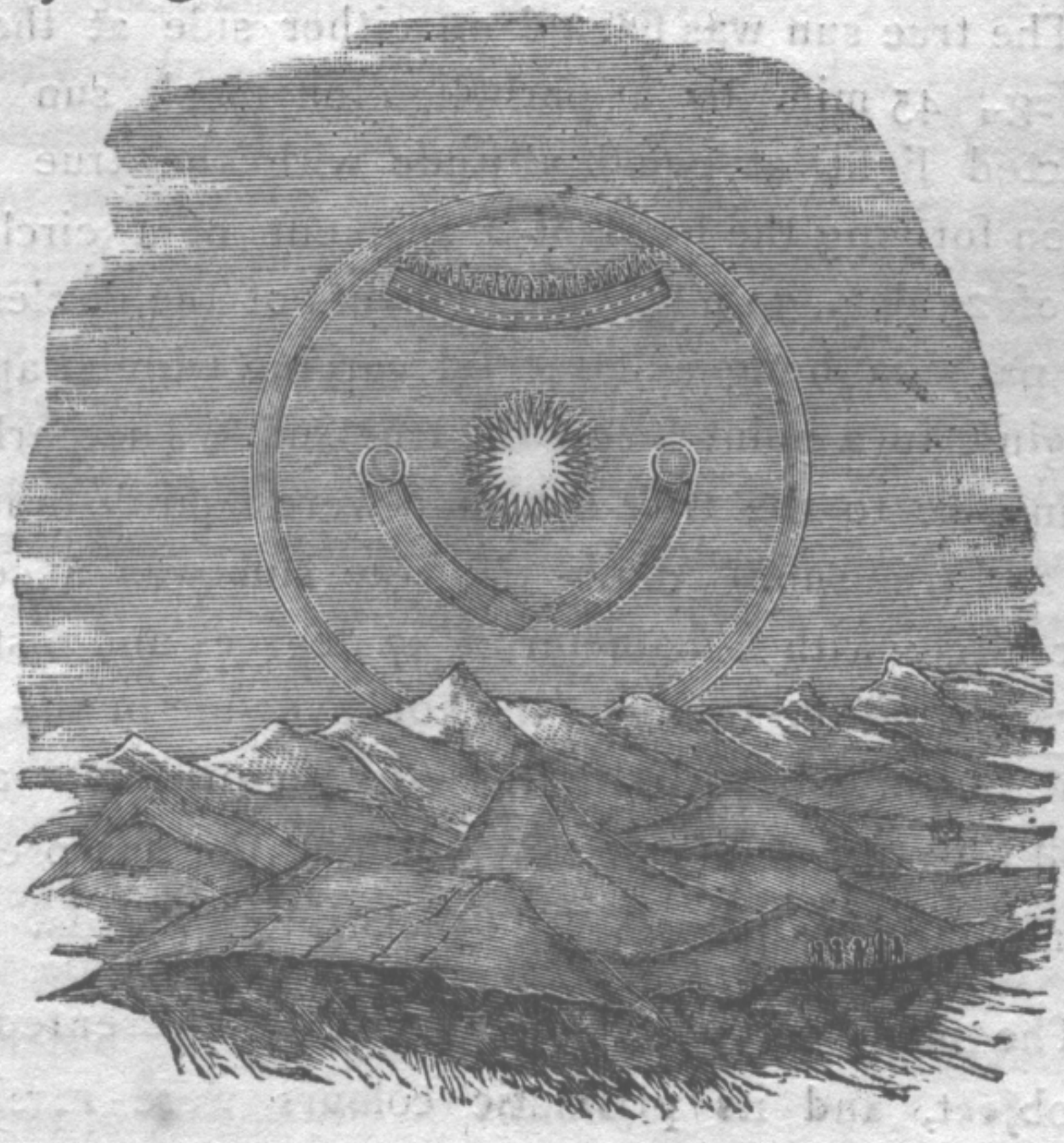
Few have traversed the plains of many parts of India without being struck by the appearance of distant cliffs, sometimes also of towns and forests, seen shortly after the rising of the sun, but which they have looked vainly for later in the day. The ordinary mirage of India occurs at distances of from three to eight miles; but sometimes the effect may be produced at distances so remote, that the substance is completely hidden in the convexity of the earth, and only the reflected image is seen suspended in the air.

The most general appearance of the mirage is that of a long range of cliffs standing to westward of the spectator. These cliffs are of so substantial an appearance, so marked with rents and fissures, so tufted with bushes, shrubs and lichens, so clear and distinct of outline, that it is scarcely possible for an unpractised eye to doubt their reality. Trees are the objects most commonly pictured by the mirage; the darkness of their hue enabling them to be seen at long distances. But sometimes the monotonous aspect of the cliff is diversified and enlivened by the presence of a white town or of moving objects. Every stump of a tree becomes a palm or a column; every little bush becomes a tall mass of foliage; the imaginary cliffs are clothed with the richest verdure, stolen from green corn-fields drawn up aloft as if by enchantment to garnish the fairy structure. Small, white, moving figures, otherwise scarcely noticed by the eye, become stalking ghosts whose heads are lost in ether. Villages, far buried beneath the convexity of the earth's surface, are seen hanging reversed in the air, and should any small river with its boats be flowing there, all the shifting scenery would be presented in the clouds; the white sails, greatly magnified and distorted, having a truly spectral appearance, as they hover silently by. The effect of a mirage is greatly enhanced by the use of a telescope, which, without unravelling the mystery, brings nearer the objects, each in

One spectator thus describes what he saw in Tirhoot:—"Every object in sight was rendered five or six times its ordinary size. The men and cattle appeared gigantic spectres, stalking about in the distance; a few of them appeared as if walking on stilts; while some of the buffaloes' heads seemed larger than their bodies. A few were elevated to such a height, that their legs appeared like the trunks of palm trees. These distortions continued to change as the objects moved about, to such a degree, that the men and cattle changed their shapes every moment like shadowy spectres."

PARHELIA OR MOCK SUNS.

A dense black cloud (cumulus) of a large size, forms between the setting sun and the spectator, when suddenly there appears on the upper edge of the cloud four parhelia or mock suns, exhibiting the most brilliant colors of green, blue and scarlet intermingled, which neither pen nor pencil can describe. The upper part of the cloud is fringed with radii or small innumerable black rays, shooting upwards, with a slow but perceptible motion. Sometimes the phenomenon appears when the sun is rising. Captain Sherwill saw a very beautiful one at Darjeeling which he thus describes:—



The weather at Darjeeling had been for the whole previous fortnight a succession of heavy showers, fogs and bad weather, but the morning of the 21st May, 1852 was the commencement of a bright sunny day: the power of the sun, when the luminary was at an elevation (calculated) of 17 deg., 34 min. was considerably dimmed, shining with a pale subdued light through the frozen mass of clouds in front of it; around the sun appeared a magnificent corona with a diameter of about 17 deg. and nearly a complete circle, 300 deg. of the circle being visible, the remaining 60 deg. being occupied by a gap where the corona appeared resting on the summits and sides of the eastern snowy range, down whose slopes the ends of the corona dissolved and lost themselves. The corona was composed of two colors, violet on the edge nearest to the sun, and red on the outer edge, the two colors blending together and forming a neutral tint in the middle of the corona; the order here observed with regard to the colours is similar to that observed in the rainbow.

"The true sun was flamed on either side at the distance of 11 deg., 45 min. by a parhelion or mock sun of a pale unrefracted light at equal altitude with the true sun, each parhelion forming the head of a segment of a circle, with a radius of 23 deg., 30 min. the segments of the circles attached to the parhelia hung as graceful curving fringed appendages converging to a point below the true sun. The parhelia were equal in size to the true sun, and were equi-distant from the corona and true sun. Above the true sun was a segment of another circle with a diameter of 47 degrees and distant about 11 degrees from the true sun, the concave side or the side away from the sun, was beautifully fringed with prismatic and violet coloured rays or tongues of moving light, the sharp extremities of the moving rays pointing and flickering upwards.

"The main corona from its great size presented a magni-

almost as brilliant as the colours of the true rainbow. Contrary to the custom of rainbows which places the spectator between the bow and the sun, and which enables the spectator to gaze upon this beautiful object in the heavens, with undazzled eyes, his back being turned towards the sun, the corona and parhelia are always between the sun and spectator and thus from the glare of the sun, much of their beauty is lost.

"This grand picture lasted about a quarter of an hour, and was succeeded by heavy rain at Darjeeling, and a fall of snow upon the higher and neighbouring peaks."

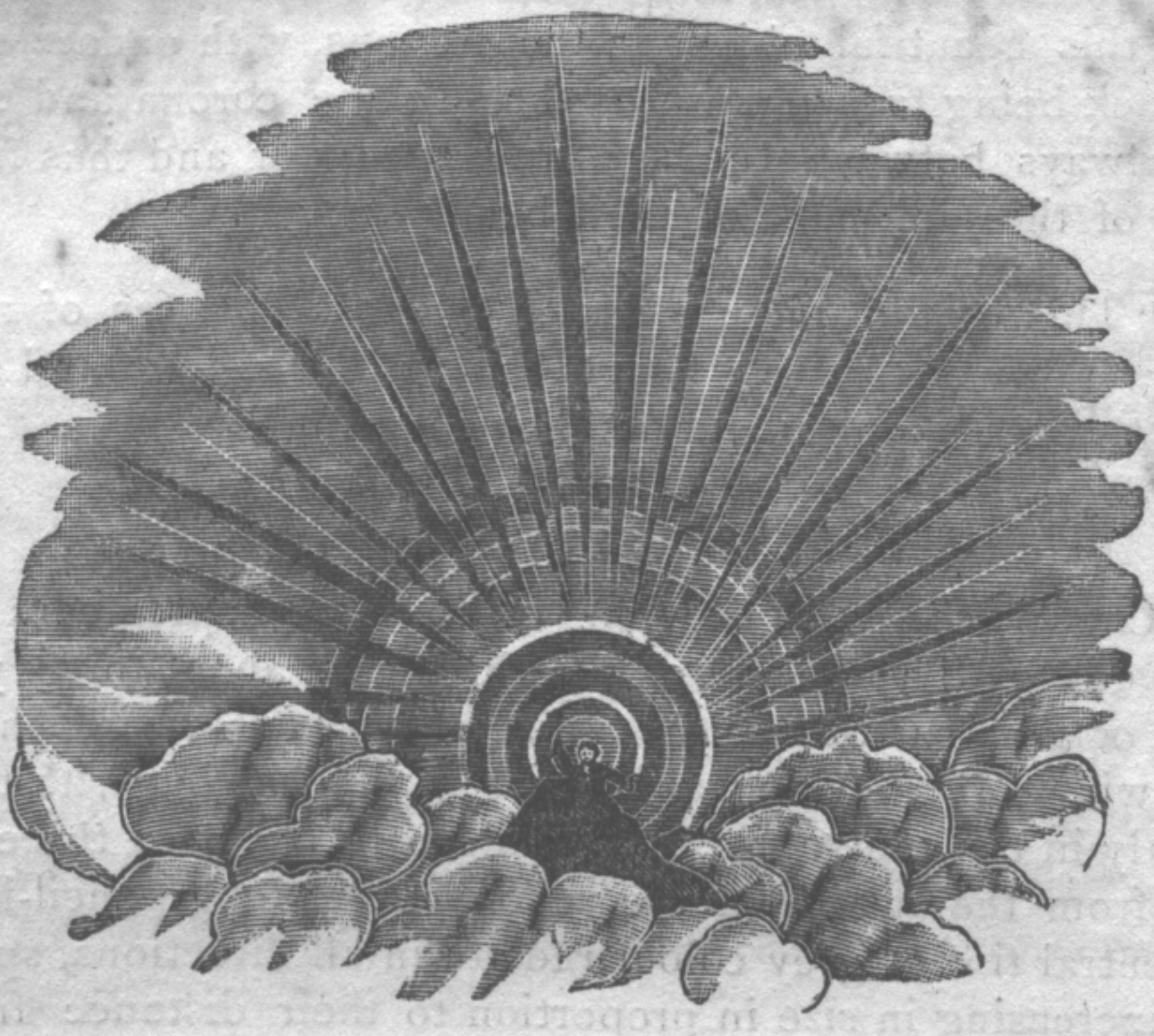
FOG BOWS.

Captain Sherwill saw one on the 21st September, 1852, at Darjeeling. The spectator sees his figure about thirty yards in front of him, surrounded by a disc of a greyish, pinkish neutral tint, with a diameter equal to his own height, but with the head exactly in the centre; beyond this central disc are three circles, and from the outside of the yellow circles long pencil-like rays of neutral tint or grey colour radiate in all directions, spreading and increasing in size in proportion to their distance from the centre, until lost in the surrounding haze.

"On the 21st September, 1852, at 6-45 A.M. thermometer 62, the heavens to the east were overspread with fleecy cirro-cumuli at an elevation of five miles; beneath the cirro small light and transparent cumuli occupied a lower region at a probable elevation of 10,000 feet. Upon the frozen clouds above and a little to the south of the sun, there was projected a portion of an arc whose radius might be 35 deg. of the most brilliant and vivid colours, the edge from the sun being yellow, and the edge nearest to the sun red; the intermediate space being occupied by a combination of all the prismatic colours, not a perfect amalgamation of the colours, otherwise the colour would have been white, but small particles of each colour appeared sparkling and wavering like the colours seen upon the inside of a pearl oyster shell.

At the lower edge of the main segment, a distorted but very brilliant corona was joined to it an angle of 35 deg. This latter corona was about one-half the width of the larger segment

shape, which resembles an S, threaded its way amongst the small cirro-cumuli of the background.



The spectator sees his figure about thirty yards in front of him, surrounded by a disc of a greyish, a pinkish neutral tint, with a diameter equal to his own height, but with the head exactly in the centre; beyond this central disc which is edged on the outer circle of colours, viz., violet, yellow, orange, their width bearing the correct proportion as ascertained by the prism, viz. the violet eighty parts; yellow forty; orange twenty-seven; the three circles occupy three semi-diameters of the central disc; beyond this first series of circles another series is visible, observing the following arrangement of colours; violet, green, yellow, orange, the circles being much broader than those in the first series, the brilliancy of their colours much fainter and rather confused. Beyond this second series of colours a colourless or white bow is sometimes seen with a radius equal to six semi-diameters of the inner or first series of colours, viz., from the centre of the disc where the spectator's head is reflected, to the exterior of the first orange colour. Depending from the shoulders of the spectator is a dark neutral tinted pyramidal shade, resembling a flowing garment, occupying about 72 degrees of the central side.

LUNAR IRIS.

The lunar iris is another wonder but is not confined to India. A traveller thus describes this phenomenon—"It appeared in the eastern part of the sky, the moon being in her last quarter, and only a few degrees above the western horizon. The prismatic colours were distinctly developed, and the arch perfect, though not so intense as those generally seen in the solar iris. The radius of the arch appeared also less than the one formed by the sun. It remained distinctly visible for the space of 15 minutes."

THE BORE.

The singular phenomenon of the bore, which occurs in the river Hooghly, three days before and three days after the full moon during the rainy season, in somewhat similar to the Eger of the Severn. It occurs when the tide is almost run out. At first, a distant indescribable sound is heard, and then a low hollow murmur which increases as it approaches nearer and nearer, gradually swelling into a roar. From man to man, from boat to boat, a shrill warning cry is conveyed up the river—"Take care the bore is coming." In the distance is seen a line of foam passing the bend of the river, and stretching across from bank to bank. As the wave approaches, the shouts increase, and the boats shove off from shore, and pull for the centre of the river, where the wave is always lowest. Keeping head up stream, the rowers pull gently, so as to give the boats a little impetus in the direction in which the wave is advancing. On it comes, roaring, rushing along the shore, smashing with irresistible fury everything left within its reach, and rolling the fragments of wreck over and over. The moment it reaches the boats they are canted up in the air, and such as are not properly steered are swamped ane swallowed up by the swiftly flowing stream. Continuing its course, the bore passes on filling the channel from bank to bank, and leaving a dozen poor wretches,

WATER SPOUTS.

Though waterspouts are not peculiar to India, but may be seen at sea in all parts of the world, we give below the sketch of some strange appearances of the waterspout as seen at Calcutta, on the Hooghly, by a gentleman on a day in 1849:—

FALLING FISH.

The phenomenon of fish falling from the clouds in the rainy season, however incredible it may appear, has been attested by such circumstantial evidence, that no reasonable doubt can be entertained of the fact. The first instance we see recorded is that of a fall which happened at the Nokulhutty factory at Dacca, and another shower took place near the Surbundy Factory, Furreedpore, both in 1830. Since which several instances are noticed in the papers of later dates. This phenomenon is of easy explanation. The fishes, 8 or 10 inches in length, are swept up by whirlwinds from ponds, and held suspended in the rain cloud until they are thrown down in showers. The curious part is, that the fishes are found on the ground alive and uninjured.

NATURAL CAVERNS.

Among the many natural curiosities to be found at Puchmurree is an arched cave, sacred to Mahadeo. It is about one hundred feet in length, and twenty in height, and is a natural excavation at the bottom of an immense solid rock. It is situated in a deep narrow dell, and the surrounding rocks are from 150 to 200 feet above the level of the cave. The floor of this cavity is covered with water about knee deep, which is the effect of a constant dripping from the roof, but for which it is difficult to account, as the upper surface of the rock is perfectly dry, and as there is no water visible anywhere near it to supply the perpetual filtering.

At the distance of about three hours' walk, in a north-east direction from the bazar of Pundua, and at an elevation probably of six hundred feet above the adjacent plains, is the wonderful cavern of Booban, in one of the lower ranges of the Cossya mountains, near Sylhet. The mouth of the cavern, which is found in the face of a limestone mountain, is not in itself remarkable, neither do any external circumstances indicate

the existence of the vast hollows to which it affords access. The aperture is small, its dimensions precluding the intrusion of more than one person at a time, and the entrance is completed by a scrambling descent of about thirty feet over stones and masses of rock to a comparatively level space. By the aid of lighted torches it may be here seen that the cavern has already expanded considerably, and that its sides are covered with numerous stalactites, crystals, and petrifactions, all, however, of the limestone family, of which rock alone the cavern is entirely formed. The passage here is about twelve to fifteen feet in width, and the height varies from about twenty to forty feet. In advancing, this latter dimension of the cavern is found to vary greatly, sometimes increasing to seventy or eighty feet, and at other, diminishing to ten or twelve, the breadth, however continues nearly uniform. These remarks apply solely to the branch which appears to have been always followed by the few Europeans who have visited the cavern, and which has been explored from the entrance to the distance of about a mile, where a steep and wide cavity fills up the whole breadth of the passage, and presents an obstacle to further ingress, which, owing either to want of time or proper conveniences, no one has yet surmounted.

The situation of the dripping caves of Sansahdara is north-east seven miles from Dehra. The first appearance of the caves is very grand. The numerous and fantastic petrifactions formed at, and overhanging the entrances, have a dazzling appearance if viewed when the rays of the sun are striking on the drops of water, which are incessantly falling; thus seeming to form "a glittering screen to the wonders within." After proceeding six or seven yards within the caves, the excavation appears terminated, but with the assistance of lanterns (the tops of which are covered with oil skin, to prevent their being extinguished by the continued droppings)

feet), a passage of about 2 feet above the water and 4 feet in width; with some difficulty we passed to another cave of considerable magnitude, the dimensions of which, however, we were unable accurately to ascertain by the dim light of our candles, all external light being excluded. On searching through this, we discovered a passage similar to, but somewhat longer than, the former, and which in like manner, led us to a third cave. In this, however, we were unable to remain many minutes, the water falling so heavily as to extinguish the lights, notwithstanding the precaution we had taken to prevent it, and the sulphurous fumes being almost intolerable.

There is at Gya a wonderful cavern, which is thus described. It is situated on the southern declivity, and about two-thirds from the summit, of a hill or rather rock, about 14 miles north of the ancient city of Gya. It has only one entrance, two and a half feet in breadth, and six feet high. This leads to a room of an oval form, with a vaulted roof, forty-four feet in length, eighteen and a half feet in breadth and ten and a quarter in height at the centre. This immense cavity is dug entirely out of the solid rock, and is without any ornament. The date when and by whom excavated, are lost in obscurity; it is supposed by some to have been excavated in the 590th year of the Hijree, but of this there is nothing certain.

REMARKABLE WATERFALLS.

Few Europeans have an idea of the vastness and grandeur of the falls which are to be seen in India; some of them are greatly superior to the far-famed Niagara.

The Courtallum falls in Tinnevelly, are not by any means the largest; the following is a description of the third fall:—"At Courtallum the gneiss rises up regularly before the course of the river, the laminæ being quite horizontal, and the outward

projecting segment of the rock, but it bounds off and descends foaming into the basin below, forming in its descent altogether a magnificent fall of 150 feet."

But this is one of the minor falls. We shall now proceed to some of the more gigantic of which the Cauvery falls are to be found in the Mysore province, at a place called Sivasamudrum. The traveller journeys from Bangalore to Muddoor, a distance of 47 miles, and thence to the falls is about 28 more. The chief falls are named respectively, Gunga Chooka, and Bar Chooka. The height ranges from 150 to 200 feet, and their breadth varies from a small cleft in a rock, to a wide chasm left by a mass of stone that has been hurled into the foaming abyss beneath; while at heavy floods they extend across the whole breadth of the stream. In some parts, and more particularly in the Gunga Chooka falls, torrents of water drop over an abrupt precipice of some two hundred feet in height, spreading as they fall, and simulating the tail of an untrained Arabian steed. At others they descend in less graceful, but more mighty volumes, and resemble great heaps of cotton wool being tumbled into a press.

A description of the falls of Gairsoppa, in North Canara, appears in a Madras paper; they are represented to be the grandest in the world :—

"The falls are situated at the distance of a mile to the west of a small village called Kodakainy, which forms the boundary of the Bilghy Talook, in North Canara, and lies contiguous to the Sagara district of Mysore. receiving a continual supply of water from twelve streams, which conjoin, as the name implies at Baringee, in Mysore; five of these pursue their course, from Ramachendapoorah; four from Futty Pettah, or the town of victory, so named by Hyder; and the remaining three at Koodolee; and after being precipitated down the cataract, and

their declivity, widens at Gairsoppa, and forms a beautiful river, called Sarawati, navigable for sixteen miles for boats to the town of Honore, where it falls into the sea.

"The solemn silence that pervades the thicket in our approach to it threw a lambent gloom on the mind; the noise, however, of the waterfall, bursting suddenly on the ear, soon enlivened our anticipations; but here again a momentary disappointment supersedes these eager expectations, for standing on the bed of the rocks, not thirty feet distant, the eye can discover nothing to awaken amazement; a few steps however, nearer, the stranger is so overwhelmed with the immensity of the dread abyss, that he requires some seconds to collect himself before he gets sufficient courage to make the attempt to examine the awfully grand view that presents itself beneath him,—he feels as if he were looking into the brink of eternity; nor is the situation in which he is compelled to be seated to enjoy the sight less strikingly perilous; he has also to lie down horizontally and look perpendicularly over a projecting rock at the very edge of the immense basin, into a descent that the eye can scarcely fathom from its profundity, and beholds a dreadful chasm hollowed out by the weight of the dashing torrents, which cause to ascend from the white spray that they form below, volumes of vapour, which, rising into the atmosphere, mingle with the clouds above the highest mountains in the neighbourhood, and buoyant upwards borne, would rather seem to be the smoke of Ætna's fiery bowl, than the subtle extricated particles from the whirlpool of an eqally dangerous element. The spectator sees the heavenly bow with all its prismatic colouring and splendour, reflected downwards through the salient aqueous globules athwart the surface of the unfathomed gulph, in the perfectness of the mundane semi-arch.

"I should imagine the circumference of the crater, which

pool, the largest, at the N. E. angle, tumbles perpendicularly with its foaming current from the edge of the river, already described, clear to the bottom, in two distinct columns. At the next curve, and facing the position where we had a bird's-eye view of the whole, another large mass is seen to be propelled headlong; then aslant the hollow channel it has formed, and gradually enlarging its surface in its descent, buried in the boiling depth in union with the other. A more gentle rill, passing immediately over the second fall, makes a striking variety to the rush of its noisy neighbours. The fourth cascade is more distinctly observed, without the same exertion, in its southern direction, skirting the rocky steep of this enormous basin, and being expanded by the obstruction it meets from some projecting irregularities of stone. The depth of the fall I calculated to be about 1,030 English feet, as far as I think it possible to ascertain it with any degree of accuracy.

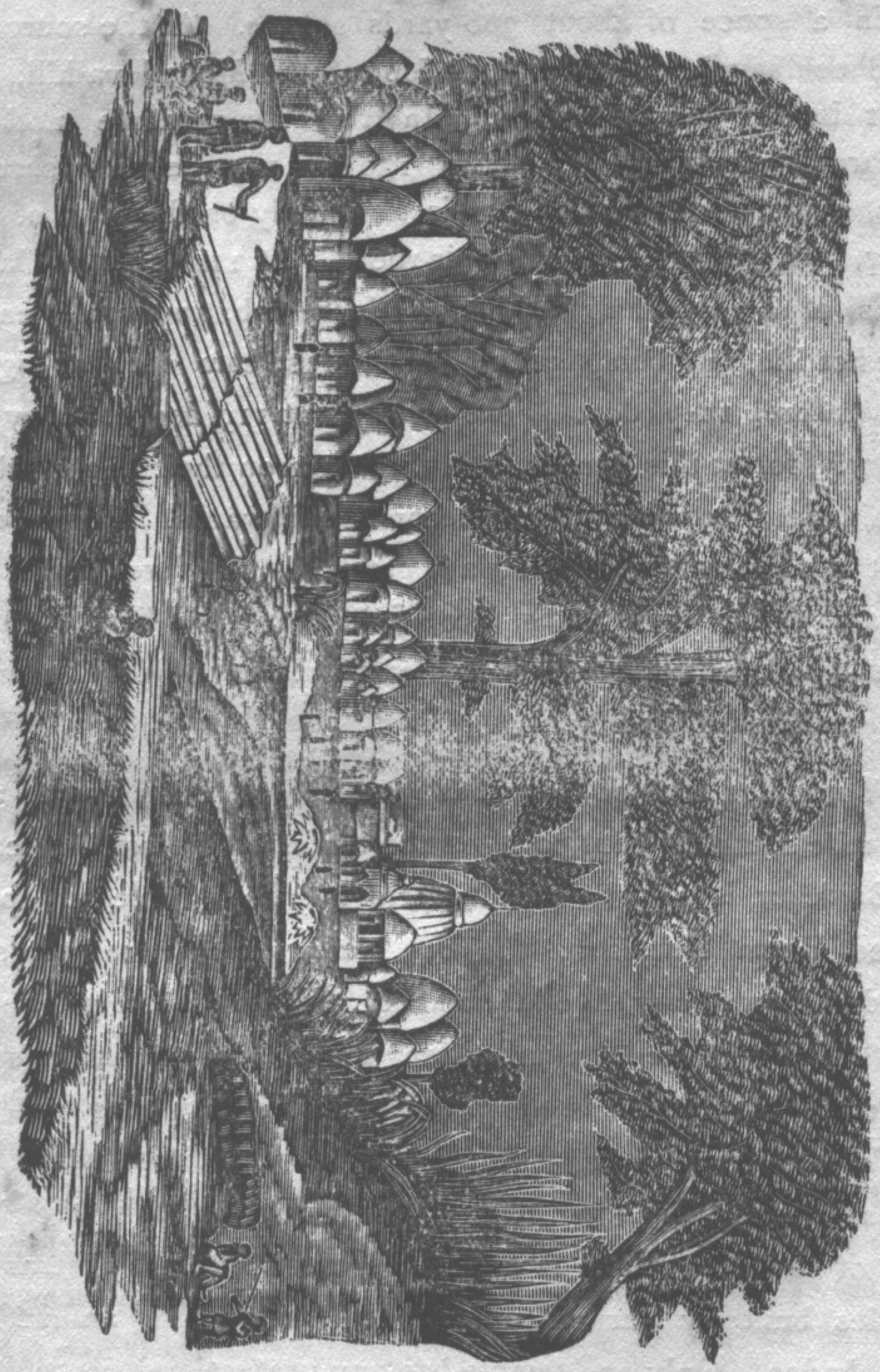
"The falls of Niagara, of the Montmorency, the Missouri, and Tuccoa, are remarkable for the vast expanse of the falling sheets that are precipitated down them; but their height, in proportion, is insignificant, with the exception of the first; neither do the celebrated falls of Gocauk, in Bijapoor, or that of Courtallum, in the district of Madura, exceed 200 feet in their descent; from which comparison it may be seen that those of Gairsoppa are not unworthy of being recorded among the wonders of the world."

HOT SPRINGS.

To the north of the village of Bheembaudh, at the foot of the hill Dumduma, Kurruckpore hills, is a region of hot springs; hot water appeared to be spouting from the ground in every

within a space of about 300 yards square. At the source of the Bheembaudh hot well, at the foot of the Mohadeva hill, the water is 147 degrees Fahr. In this temperature nothing appeared to grow or live. From 130 to 125 degrees shrubs, trees, grass and ferns grow indiscriminately on the edge of the water, into which they push their roots. At 114 degrees large shoals, of a very small and active silvery fish, apparently enjoy their hot life, but being driven up the stream into a higher temperature, they dart about wildly; at 119 degrees they die instantly, for at this temperature they turn on their backs, their air bladders bursting a few seconds afterwards. Frogs swim about in 114 degrees. Luxuriant crops of rice are raised by the aid of the hot streams, large fields being fed by the water, but at a reduced temperature, by leading it in devious courses to the cultivated land.

Ten miles west of Soory, the capital of Beerbhoom, and one mile south of Tantipara, on the banks of the small stream, the Buklesur, is a group of hot springs. The whole group is named Bhum Buklesur; the hot springs, that have been surrounded by masonry, five in number, are immediately on the right bank of the stream which winds abruptly at the spot. Numerous hot jets are in the bed of the stream, giving out the well-known smell of sulphuretted hydrogen gas, with which the air is tainted. Extending for about 200 yards, along the right bank of the stream, are 320 small brick and mortar Viharas or temples built by various pilgrims, each containing an emblem of Mahadeo. Only one temple has any pretentions to architectural elegance, and that is one resembling in form the old Buddhist temples of Gya and of Central India. These small temples have various Nagri and Bengali legendary stones let



The temperature of the hottest well at noon, on the 28th December, 1850, was 162; the coolest 128; temperature of the air in the shade 77 Fahrenheit; temperature of the stream above the influence of the hot springs was 83. Shoals of small fish were observed in the cold water.

There are several cold springs in the vicinity of the hot ones, the whole flowing from out of crevices in a tough gneiss rock composed of glassy quartz, pink felspar, and black mica. The stand of the stream, some way removed from the hot springs and at the depth of 6 inches, is to the hand intolerably hot. The body of water ejected from the hottest well is very considerable, being about 120 cubic feet per minute; it rises from innumerable small orifices in an accumulation of mud and dirt, the rock being nowhere visible in the masonry tank. In the hottest water (162 deg.) a green shining conferæ was thriving.

In one of the reports of the Medical and Physical Society in 1827, we find an account of some mineral springs in the Bengal Presidency. The first were the hot springs near Hazareebagh:—"This water is strongly impregnated with sulphuretted hydrogen, and holds in solution muriate and sulphate of soda. The spring arises at the foot of the table-land of Hazareebagh, about twenty-seven miles to the north of the Grand Trunk Road. There are four springs, but only two of them of a remarkably high temperature, raising the thermometer to 170 and 190 degrees. The fumes of sulphuretted hydrogen rise most profusely from the last." The second series of hot springs are at Jubbulpore, in the valley of the Nurbudda, at the northern base of the Mahadeo hills and known by the name of Anhoni Simoni; "they are much resorted to as a place of pilgrimage, and bathing is performed in them, but rather as an act of worship than for medical purposes. The westernmost of the two is the only one in which ablution is practicable, and in that the water is too hot to permit a person to remain immersed in it for more than a minute or two. The eastern spring is almost too hot for the hand to be dipped into it. A sort of reservoir has been constructed at each. At a

CAVES OF ELEPHANTA.

The celebrated caves of Elephanta are situated in the island of the same name, called by the natives Gara-pori, lying in the Bay of Bombay, about seven miles from the Fort. These caves form one of the most favorite resorts, for pleasure and picnic parties; the sail across the Bay, the coolness and seclusion of the caves, combining to render a trip to them most enjoyable. It has been thought by many, judging from the nature of the statues that are ranged along the sides of the cavern, to the number of some forty or fifty, and which although standing prominently forward are not detached from the main rock, and from the religious symbols which meet the eye continually, that these caves are not of so remote an origin as tradition would have it. Until however, they are more closely investigated they are likely, among the natives at all events, to retain their reputation of being many thousand| years old. The entrance to the large cave, suddenly meets the visitor's eye after a steep ascent of one hundred stone steps. A lovely view of the Bay beneath and the distant hills is obtained from the summit. The interior of the large cave is about 130 feet long and 135 feet broad, and originally rested on 26 pillars and 16 pilasters. Several of these however have given way. They are about 18 feet high, and carved out of the solid rock, some few of them still retaining ample evidence of no unskilful hands having been employed upon them.

DUST STORMS.

Dust storms, though unknown in Bengal—except by the appellation of "Nor-Westers"—which however, are widely different in their nature from proper dust storms, are of almost weekly occurrence in the North Western Provinces, and the Punjab during a considerable portion—especially the warmer months—of each year; and their origin and composition have long been matter of grievous uncertainty. Here is a descrip-

rapidly elongates, until it stretches from east to west—a mighty threatening wall, about one thousand feet in height, and thirty miles in length. Nearer and nearer it comes phantom-like, its rushing noise being as yet inaudible to the spectator. Now one wing is pushed forward, now another; nearer still; and now the birds—kites, vultures, and a stray eagle or two—circling in its front are visible, and one by one the villages in its route are enveloped and hidden from the eye: a few seconds more, and the summit of a hill till then bathed in sunshine, and sleeping in the sultry stillness of the June morning, is shrouded in yellow scudding clouds. Vanished is the grandeur of the scene in a moment, and nought remains but a srifling begriming dust, flying and eddying about in all directions, penetrating everywhere. Outside, nothing can be seen but a darkness which can be fell, and nothing is audible but the whistling of the wind and the flapping of the bungalow chicks; but, inside the lamps are lighted, and a quarter of an hour is idly passed, until the storm, which generally expends its fury subsides, or passes on."

Dust storms are of two kinds: (1) the smaller dust whirlwinds, which in spiral columns traverse the country in a rapid rotatory course—and are, in general, harmless: and (2) the wild, rushing, wide-spreading clouds of dust, which darken the atmosphere—sprinkling the whole country with minute particles of dust, and by its violence, tearing up trees, and causing great destruction both to property and cattle.

Dust storms appear with great regularity between 10 A. M. and 4 P. M., increasing in frequency with the heat of the day, and declining as the sun approaches the western horizon, ceasing altogether before sunset. The violent dust storms are supposed to commence at the foot of the hills, and their rate of travelling varies from or five miles to as much as eighty

are moving about white patches of cirro cumuli are frequently seen on the clear blue sky, exactly resembling flakes of teaseled cotton, having rotatory motions throughout, forming and then rapidly dissolving or ascending with whirling motions into the higher regions, becoming more and more faint as they recede from the sight.

An officer has favored us with his observations of the effects produced upon an electro-magnetic battery in action during the passage of a dust storm at Cawnpore. These notes are too extensive for us to give in extenso; we shall simply state that the amount of electricity thrown off by the storm was very great, much more than is generally supposed to be. One circumstance and an extraordinary one too, noticed by the same writer during a dust storm, we cannot forbear mentioning. It occurred during a march towards the Punjab. The regiment to which the officer belonged was caught in a dust storm which was succeeded by very heavy rain and vivid lightning. When the rain fell the tips of the men's bayonets and the peaks of the officers' caps were seen tipped with that well known electrical appearance, called St. Elmo's light, and this appearance continued for some minutes—a quarter of an hour perhaps.

LIGHTNING IN BHOOTAN.

In Bhootan "lightning does not descend from the clouds as in Bengal"—so says Kishen Kant Bose, in an account of that country, published in the *Asiatic Researches*—"but rises from the earth; this was not actually seen, but the holes in the earth were inspected, and it is universally reported to be the case by the inhabitants. In Bhootan it never thunders, nor do the clouds ever appear of a black color, but merely resemble mist; the rain which falls is also exceedingly fine like our mist."

MOVING STARS.

Four officers who have given their names attest to having

accept as fact what we might otherwise have treated as an illusion of the imagination :—

"One evening during April 1852, an hour and a half after sunset, the atmosphere being perfectly clear, and without clouds, and no moon shining, a little haze only, low in the horizon, three of us, Lieutenants Machell, Turnbull, and myself (Mc Leod), saw a star in the W. move and undergo sundry eccentric motions. When first noticed it was at an elevation of about 12 deg. above the horizon, and its direction from us was about W, 10 deg. S. We imagined it must be an optical illusion, but each of us then looked at it from a fixed position, and brought it on a line with some fixed object. The star sometimes dropped down some distance and went off in a zig-zag direction, then rose again, and at times remained stationary. It also varied much in brilliancy and in color, sometimes becoming quite bright, at other times scarcely perceptible. When it approached the horizon, we generally lost sight of it altogether, which may possibly be accounted for, by its getting obscured in the hage. The star once or twice moved to the right; but during the half hour we continued to observe it, it had moved considerably to the left of our position, or to the south, over a space of 8 degrees or more. It described no regular motion, and went off by fits and starts, and varied from its original position in the heavens considerably, as I tested by forming a triangle with it and two other fixed stars. Its velocity too was different at different times."

A still stranger phenomenon was noticed by Dr. Baddeley, and others, at Lahore, which was nothing less than the eccentric movement of the planet *Saturn*. A similar movement of *Sirius* was noticed on the continent in 1851. Hence, it will be apparent that a new era has dawned on astronomers. The following is what Dr. Baddeley observed at Lahore, not once, but frequently in company with others, who confirm his statement :—

"At Mean Meer, near Lahore, on the night of the 10th September, 1852, about half-past nine, the atmosphere being perfectly clear and no moon shining, I observed the planet Saturn, then about 12 or 13 degrees above the horizon to the E. in motion, and watched it for nearly two hours, undergoing sundry eccentric movements. It was seen to move up and

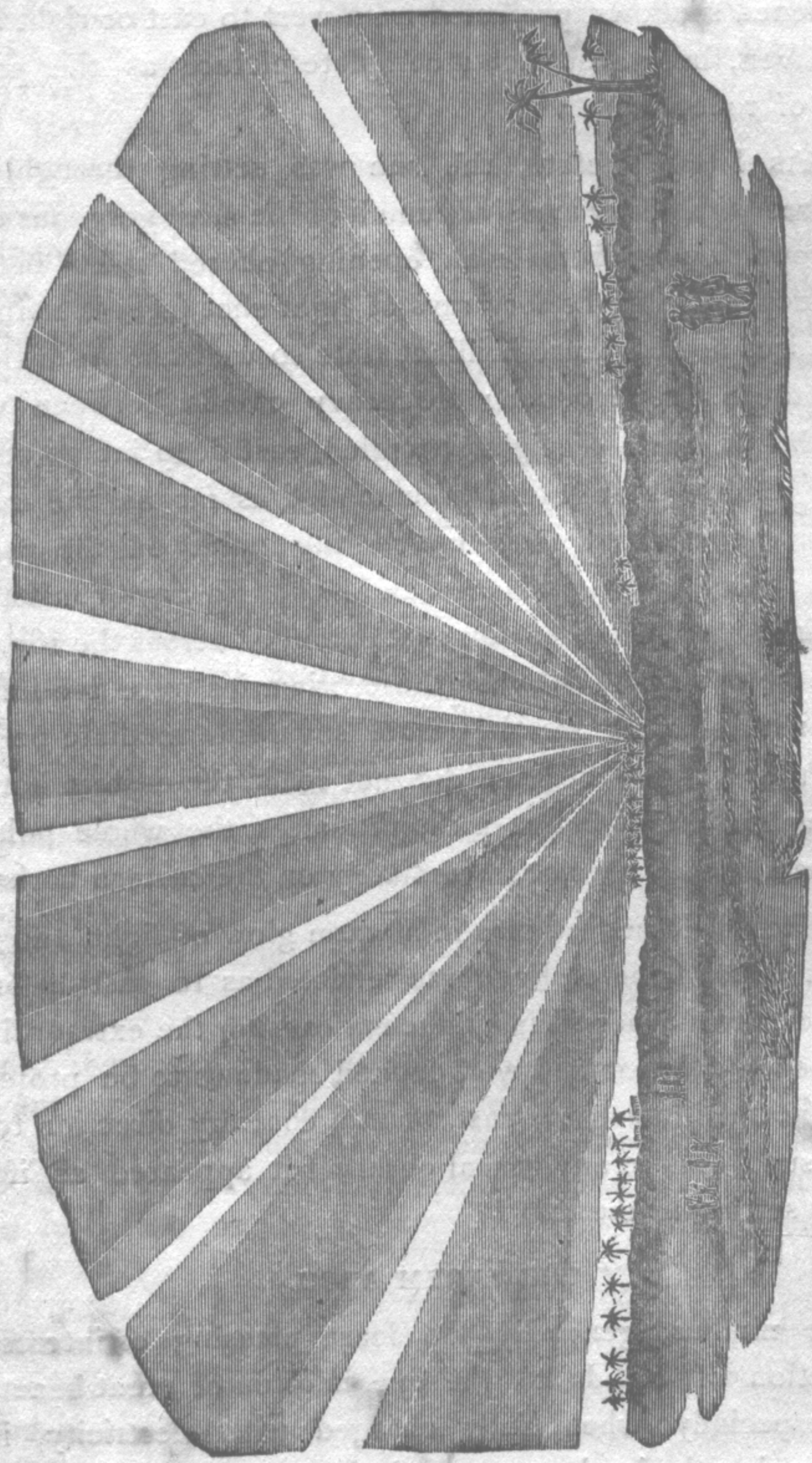
sometimes with slow wavy motions, at other times with a circling movement, now lingering for some seconds, or remaining stationary for a longer time; preserving notwithstanding the apparent changes, its general position in the sky, and all the movements being conducted so leisurely, that it was easy to follow them. A fluctuating movement was also perceptible, occasionally, suggesting the idea of a luminous body being drifted by a current. The planet seldom shifted more than 2 or 3 degrees from its general position in the ecliptic, though at times it seemed to move further, but I was unable to determine this point. No marked change was perceptible in its appearance during the movements; but it was noticed that the movements were much less remarkable than at first.

"Some minutes after my attention was first attracted to the phenomenon, I was joined by Lieutenant Carnegie, and we both sat watching the star for nearly an hour. I next turned my eye to a fixed star, shining with considerable brilliancy 12 degrees above the horizon to the N.-E., and discovered that it was affected much in the same manner as the planet; and that it underwent increase and diminution in size and in the resplendency of its prismatic colors as it rose and sunk. Having satisfied myself here I turned to the opposite quarter of the sky, and found that two or three of the brightest fixed stars thereabouts seemed to move. I afterwards remarked a fixed star with a reddish tinge, (Regulus?) which rose in the east, sometime after Saturn, when it had attained to the height of 10 or 12 degrees above the horizon, undergo precisely the same kind of motions.

"On the 13th, a similar appearance was observed. Shortly before 9 P. M. the sky being clear, a fixed star (Arcturus?) 12 or 15 degrees above the horizon to the west, was observed, by myself and Lieutenant Carnegie, to move and undergo the same kind of irregular movements, as before described:—and the following morning, at dawn, I observed the planet Venus, then above 33 degrees above the horizon to the east, to be affected in like manner; and now that my attention is directed to the subject, I perceive the phenomenon, with more or less distinctness, on every clear night; and it only astonishes me

DOUBLE REFLECTION.

"One evening in the rainy season, or during July 1850, at Berhampoor in Bengal," says Captain W. S. Sherwill, "I



witnessed a beautiful appearance in the eastern heavens, caused

by double reflection of shadow from a mass of cumuli that was surrounding the sun during the time of his setting. I have in Bengal frequently seen small and partial reflections of lengthened shadows, projected from west to east or right across the heaven, but never such a complete picture as the present group of reflections.

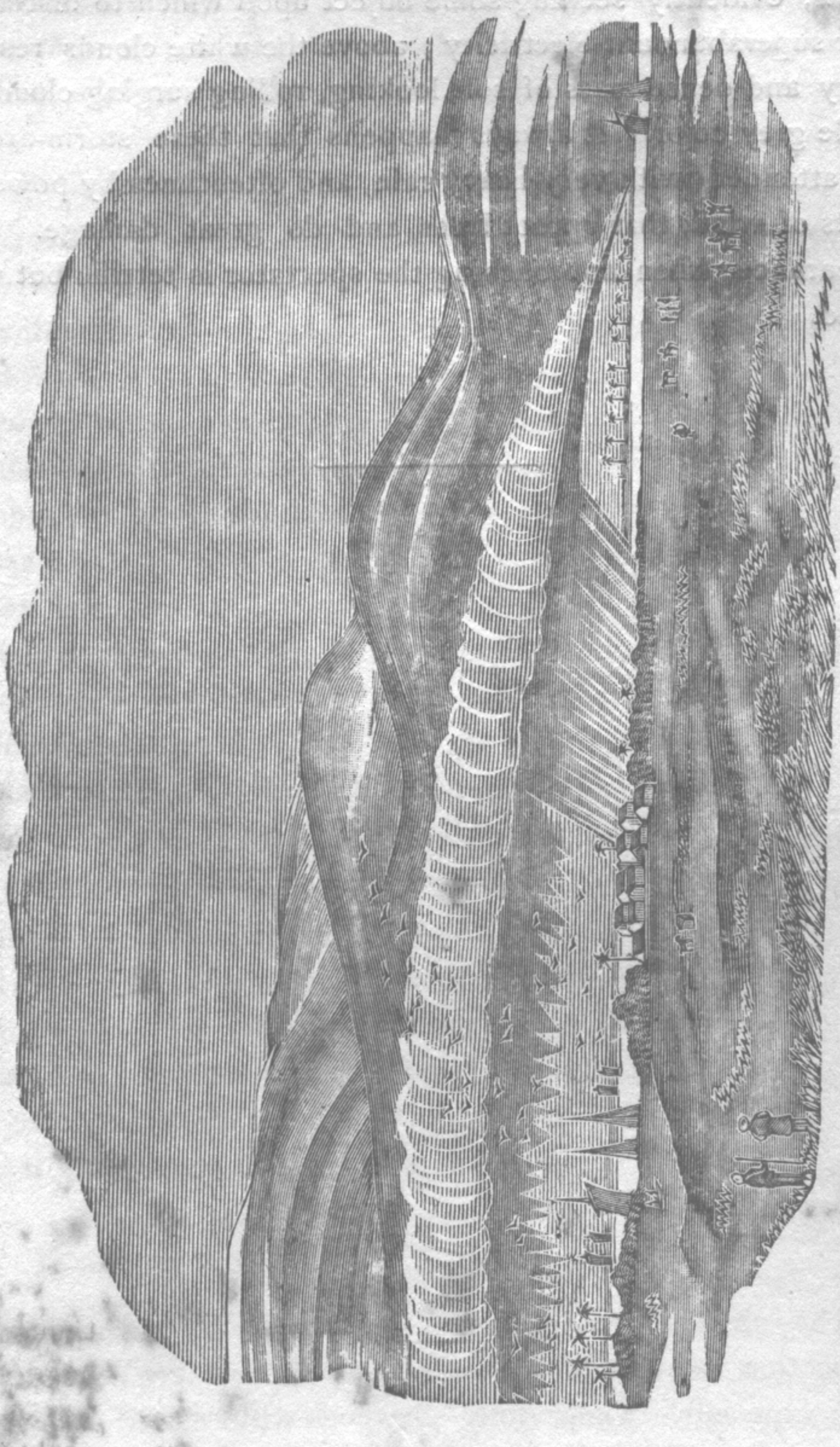
"As I said before, the sun was setting throughly encumbered with heavy massive cumuli of the most gorgeous colors and proportions; wherever an opening offered itself between the clouds, there bright fiery rays of light shot forth illuminating the landscape with those brilliant tints so well known in Bengal during the S.-W. Monsoon; the heavy clouds between which these bright rays of light struggled, cast deep indigo colored rays of shadow, that gradually expanded as far as the zenith, and then contracted to a converging point on the eastern horizon immediately opposite to the sun. The rays consisted of two pairs of primaries, or rays that extended across the 180 deg., or from west to east; between these primaries were five inferior rays, or those that starting from some intermediate position above the western horizon did not reach the eastern horizon, but hung suspended between the primaries, the whole pointing to the same spot; a point immediately on the eastern horizon.

"The whole heaven was in a warm glow of light, and from the east such a flood of light was reflected as to cast a bright sunshine into houses facing the east, causing the extraordinary phenomenon of clear and well defined shadows to be projected upon the walls facing the east, or in a contrary direction to the setting sun; thus to any casual observer it appeared as if the sun was setting in the east."

THE STORM ARCH.

The nimbus, generally the least pleasing or interesting modification of clouds to the eye, is often of great beauty in India; especially when, fully charged with electricity, it is seen spanning the landscape as a dark menacing arch. "

When the rains are threatening to set in this, dark blue arch may be seen advancing at a rapid pace from north to



south. Immediately surrounding the dark arch is a formal and

stiff ruff of white curly clouds, whilst from the dark arch depend innumerable moveable points of cloud, gyrating like water-spouts, evidently seeking some object upon which to discharge their superabundant electricity ; above the white clouds rests a heavy and dense mass of soft looking, rolling surging clouds of a pale grey color. It always happens that these storm-arches are attended with very heavy rain, and oftentimes by powerful blasts of wind, that uproot trees and do great damage. The appearance when approaching the spectator is terrific but very grand.

CHAPTER XXXII.

NECESSARIES OF INDIAN LIFE.

BEER.

THAT beer was brewed by the sons of the Church so far back as 1295 we have positive proof from a document now extant, in which it is stated that Matilda, daughter of Nicholas de Shobenhale, released to the Abbot and Convent of Burton-on-Trent certain tenements and interests within and without the town; for which release they granted her daily for life two white loaves from the monastery, two gallons of conventual beer, and one penny, besides seven gallons of beer for the men and other considerations. But long before even this date the Abbots of Burton were well known on account of the excellent quality of the 'nut-brown' they hospitably put before their guests; and, according to Molyneux, the Abbots must have had their own maltings, as it was a common covenant in leases of the mills belonging to the Abbey property that the malt of the lords of the manor, both spiritual and temporal, should be ground free; and there can be no doubt that the trade of the malting was carried on on a very large scale in that remote period.

It is evident from this that teetotal ideas met with no encouragement from the mediæval Church; nor in the days of Elizabeth do modern notions appear to have made much progress. The unfortunate Mary Queen of Scots, in the mids, of her troubles, seems not to have been oblivious of the attractions of the national beverage; for when she was confined in

provyded for her majesty's use,' to which came the answer from Sir Ralph Sadler, the governor of the castle, 'that beere may be had at Burton, three miles off.' Plot, in his Natural History, written two hundred years ago, refers to the peculiar 'chemicall or natural properties possessed by the Burton waters,' from which, 'by an art well known in this country, good ale is made, and in the management of which they have a knack of fineing it in three days to that degree that it shall not only be potable, but is clear and palatable as one would desire any drinke of this kind to be.' In 1630 the fame of the Burton ales had spread to the Metropolis, they being sold at 'ye Peacocke,' in Gray's Inn Lane, at that period, while subsequently, according to the *Spectator*, it was in considerable demand amongst the visitors at Vauxhall.

Upon the opening up of the Trent navigation by the Act of 1698, Burton ale, which on account of the previous difficulties attending land carriage was very rare in London, soon began to find its way in larger quantities to the Metropolis by sea; but at this time the sale was of a very limited character, the inhabitants of London being supplied by local brewers.

The history of Burton, as a beer producing town, commences more recently, although one Benjamin Printon, who in 1710, commenced business as a common brewer in Burton, with a staff of three men, laid the foundation of the great export trade it now possesses. The chief benefit that accrued to Burton by the opening up of the Trent was that which arose from the northern trade, the Trent connecting Gainsborough with Hull, and Hull with the northern ports. In 1748 a considerable trade had been established in the Baltic, the ale finding an especially ready sale at St. Petersburg. The Emperor of Russia, Peter the Great, and the Empress Catherine, were extremely fond of the Burton ale, which in those days was high colored and sweet, and of very great strength especially suited

brewers we find named in Piggott's Commercial Directory are Samuel Allsopp and Sons, High Street (one of the earliest brewery firms in Burton, the brewery in High Street having been established by Mr. Benjamin Wilson, in 1740); Bass and Ratcliffe, High Street; Thomas Salt and Co., 160 High Street; John Sherred; Wilson and Allsopp, Horninglow Street; and William Worthington, High Street.

At this period the superior quality of the Burton ales, although appreciated on the continent, and especially in northern countries, had still but a small sale in London; but the restrictions placed by Government on the Baltic trade in 1822, caused the Burton brewers to turn their attention to the then increasing London trade, and what may be termed the new era in Burton brewing commenced from the above date. Up to this period (1822) the ale brewed at Burton was of that strong character then in great demand in the northern market; 'bitter beer' had not been discovered, or only brewed in small quantities. India Pale Ale or Bitter Beer was introduced by a London brewer named Hodgson, who in the course of a few year had almost a monopoly in the Indian trade. But the Burton brewers, foremost amongst whom was the eminent firm of Samuel Allsopp and Sons, of High Street, after revising and improving, their system of brewing, succeeded after much labor and anxiety in producing a pale ale capable of retaining its peculiar qualities in all climates; and from about the year 1825 up to the present time the Burton brewers have had the satisfaction of witnessing the gradual advance of their trade, until at length it has assumed colossal proportions.

Great Britain must always be the source whence British India is to be supplied with good wholesome malt liquor. Attempts have been made by the French, Americans and

Previous to 1816 and 1817 the demand for beer in India was nothing compared with what it has become during the succeeding forty or fifty years; the pressing calls in 1821 for an increased supply, led Hodgson of London to enlarge his brewery, and induced some to enter into arrangements for monopolizing the market, this, as usual in such cases, ended in severe losses to all concerned.

So entirely dependent were the public upon this brewer, that he in a great degree regulated the price, and the quantity imported. Others who attempted to introduce their beer into the market were compelled to withdraw; having lost very considerably by all their speculations. For Hodgson when he knew that other brewers were shipping, sent out large quantities, and thereby reduced prices to such low rates, as to frighten his rivals from making second shipments. Having effected this, in the following years he had the market to himself, and prices rose occasionally, under the short supply, to 180 Rs. and even 200 Rs. a hogshead; he thereby made up for the sacrifice of the previous year, and effectually deterred others from prosecuting their speculations in this market. Another thing in his favor, nd which operated for a long time, was the high repute in nich his name stood for beer; so much so, that no other even of a good quality was bought by the retailers, as they could not dispose of it.

The commanders and officers of the Indiamen were until 1824 Hodgson's best customers—his beer formed one of the principal articles in their investments; and it was customary for him to give them credit for twelve or eighteen months, if not for the whole amount of their purchase, or at least one half of it. But about this time he not only raised his price from £20 to £24, but refused to sell on any terms except for cash, even to parties of unquestionable credit. This naturally drove many

out for sale on their own account: thus they in a short time became brewers, shippers or merchants, and even retailers. These proceedings naturally and justly excited hostile feelings in those engaged in the India trade at home, whilst the public in India, seeing at last the complete control which Hodgson endeavoured to maintain over the market, turned their faces against him, and gave encouragement to other brewers, who fortunately sent out excellent beer.

In 1825 and 1826 several brewers tried the market, and as the spell had been broken, met with liberal and fair encouragement. The most successful of them were Allsopp and Sons, Bass and Ratcliffe, Ind and Smith, and Charrington, with a few others; all of whom for many seasons sent out beer of excellent quality.

With respect to drinks, beer and porter were little used here in 1780 and succeeding years, these beverages being considered as the cause of biliousness. The favorite drinks were madeira and claret; cider and perry. Ladies drank their bottle of claret daily, while gentlemen indulged in their three or four bottles, and that at five rupees a bottle. A drink was in vogue called "country beer." It is thus noticed:—"A tempting beverage, suited to the very hot weather and called 'country beer,' is in rather general use, though water artificially cooled is commonly drank during the repasts; in truth, nothing can be more gratifying at such a time, but especially after eating curry. Country beer is made of about one-fifth part porter, or beer, with a wine glassful of toddy, or palm wine, which is the general substitute for yeast, a small quantity of brown sugar and a little grated ginger or the dried peel of Seville oranges or of limes; which are a very small kind of lemon abounding in citric acid, and to be had very cheap."

Of hill beer now so generally drank in the upper pro-

Kussowlie, &c. The brewing processes at these institutions, from the time the barley is brought in sacks to the brewery, to the time the beer is borne away from it in casks and cases, are in the main much the same as in England. Of course the Indian brewer has cares and responsibilities of which his European brother knows nothing; he has to do many things for himself which the other has agents to do for him. This will be better understood when it is remembered that in this country there are no professional maltsters, that his hops are imported from England; and that he is practically his own cooper.

The consumption of hill-beer has become very large: an annual supply of several thousand hogsheads is taken by the Government for the use of the troops. The sale of Indian beer might be very greatly extended if it were possible to convey it from its hill brewery to the plains at a moderate cost; but the charges for land carriage being heavy, it cannot yet enter into competition with English beer at places so far removed from the localities where it is manufactured, as Calcutta, or even Allahabad.

The brewing begins in the hills about October, and finishes by April. The "prime October" is a good deal inferior to the February and March brewings.

ICE.

In Calcutta, where the ice house, erected by the munifience of the community for the American Tudor, used to be annually stored with shiploads of this refrigerating article, the want of good ice, so dreadfully felt during the hot and blasting winds of May and June in the upper provinces of India, was not known nor most distantly imagined.

The first ship load of ice from America was landed in Calcutta in 1833 as an experiment. Previous to this period and

river 40 miles distant from Calcutta, whence it was brought to the metropolis, and served to satisfy the appetites of the luxurious of those days. During the last few years the plan adopted at Hooghly has been with slight variations generally employed at every station of importance in upper India, and ice houses, or pits as they are usually called, form prominent objects, on account of their pyramidal shape, to the traveller on his way through the upper provinces.

In an advertisement of the "Assemblies" to be held at the Old Court House, in November 1787, we have an allusion to ice being obtainable at the entertainments. This ice was obtained from Hooghly till the opening of the railway enabled the restaurant proprietors on the lines to get the American ice from Calcutta.

Dr. Wise some years ago published details of the mode employed in the ice manufactory at Hooghly, these details we shall adopt with slight alterations, in our description of the mode of ice manufacture in India generally.

A piece of ground exposed on all four sides, or with its western side protected, is chosen and levelled, sometimes the soil is removed to the depth of two feet. This is done previous to the manufacturing season, so that the earth may dry perfectly.

The first operation when the general appearances of the sky foretell a frost, is to cover almost the whole surface of the ground with straw in sheaves or loose, to a considerable depth; narrow paths alone being left between the different beds for the purpose of the workmen supplying water from jars sunk in the ground to the shallow unglazed earthen vessels, in which it is to be frozen. These dishes or plates were nine inches in diameter at the top, diminishing to seven and even five inches at the bottom; they were an inch and a quarter deep. They were so porous as to become moist throughout when water

During the day the upper layer of straw in the beds was occasionally turned up, so that the whole might be kept dry. Towards evening, the shallow earthen dishes were arranged in rows upon the straw, and by means of small earthen pots tied to the extremities of long bamboo rods, each was filled about a third with water. The quantity, however, varied according to the ice expected, which was known by the clearness of the sky and steadiness with which the wind blew from the N. N. W.

When the temperature of the air at the ice fields was under 50 Fahrenheit, and there were gentle airs from the northern and western direction, ice formed in the course of the night in each of the shallow dishes. Persons were stationed to observe when a small film appeared upon the water in the dishes, when the contents of several were mixed together and thrown over the other dishes. This operation increased the congealing process. The freezing commenced before or about two or three o'clock in the morning, when the thickest ice was formed. The freezing was frequently retarded in its formation during the night by the wind rising to a breeze about 11 or 12 o'clock; by clouds, &c.; and the ice in consequence did not begin to form until towards morning; in such cases the ice was never thick. In the most favorable nights the whole of the water in the dishes was not only frozen, but a crust of ice adhered to the sides of the vessels both inside and out.

Seven or eight persons were allowed for each bed, who with semi-circular blunt knives removed the ice and water into earthen vessels placed near them, which were moved along as they proceeded in their work. When these vessels were full, they were emptied by men employed for that purpose, into conical shaped baskets placed upon the jars between the ice beds, which retained the ice and allowed the water to flow into water jars. When the baskets were filled, their contents were conveyed sometimes to temporary ice pits, about six feet deep

once to the large pits where they were stowed for future use. These pits consisted of circular holes in dry situations from ten to twelve feet deep, by eight or ten feet in diameter. They were well lined with mats, charcoal, straw, &c., and a substantial double chopper over. Notwithstanding all these precautions these non-conductors of caloric were not sufficient to prevent the influence of the neighbouring media, and a slow dissolution of the ice was the consequence.

CHAPTER XXXIII.

MANUFACTURES AND PRODUCTS.

LAC.

LAC is a resinous incrustation formed on the bark of the twigs and branches of various trees by an insect, commonly called the lac insect, and known to entomologists as the coccus lacca. The incrustation is mainly formed by the female insects, which generally largely outnumber the males. Each of the females inhabits a cell, and the incrustation seems intended to serve as a nidus or protection for the ovum and for the larva after it has been hatched. As soon as she is completely covered by the resinous secretion which she forms, the female lays her eggs and dies. The young on being hatched work their way out through the body of the mother, eating the red substance with which the body is filled, pierce the resinous incrustation, and swarm on to the bark, to which they fix themselves by insertion of the beak or proboscis, and at once commence the secretion of lac. This substance produces the dyeing material called in commerce lac-dye. The best lac is produced at Mirzapore.

The thickness of the lac incrustations varies from half an inch to an inch in diameter. The branches are broken off from the trees by the natives, and in this state is carried to market and is called stick-lac.

In manufacturing lac-dye or cake lac, the first process is to detach the coating from the twigs by means of rollers and by the hand. The grain or powder thus detached is placed under *dekis* or stampers, and triturated, water being liberally poured

for making shell-lac. The dye containing water is run off into a vat, and allowed to remain there till the dye is precipitated, looking like dark mud at the bottom of the vat. The surface water is then run off, and the precipitate placed in cloths, which are laid in frames about eighteen inches square, having compartments about one-and-a-half inch square; the frames are fitted with loose tops and bottoms, to allow of compression. When the muddy matter is tolerably consistent, the compartments are filled with it, and put into a screw press. The water is then expressed and the firm cakes placed on a clean floor to dry thoroughly, when the cakes are fit for the market.

Shell-lac is formed from the grain alluded to above, after the dye has been washed out. This is put into long bags, about two inches in diameter, and roasted by being placed horizontally in front of the fire, the bags being slowly revolved by the operator. The result is that a matter resembling golden colored sealing wax exudes from the bag and drops into a trough underneath. Close to the roaster is a cylinder of porcelain or other smooth hard substance, hollow and filled with some heat absorbing matter. The roaster twists the bag with his left hand, while with his right he wields a wooden ladle with which he mixes the melted lac in the trough, and then lifts a spoonful on to the cylinder, which should be inclined at a slight angle to the ground; a third person stands ready over the cylinder, holding in both hands a piece of bark or other substance adapted to the purpose, and with this draws down the melted substance in a thin coating over the cylinder. He then detaches the coating from the cylinder with both hands, and lays the sheet on one side, and re-covering his bark is ready to repeat the operation. The coating or leaf is golden colored and called shell-lac, and is now ready for the market.

In commerce there are three varieties of lac, known as

condition, and often containing the dead insect; this when chewed colors the saliva a beautiful red, and when burnt emits a strong agreeable odour. When stick-lac has been separated from the branches, &c. and coarsely pounded, the native silk and cotton dyers extract the red color from it by boiling it in water. The yellowish, hard, resinous powder which remains, has somewhat the appearance of mustard seed and is called seed-lac; this is sometimes melted together and called lump-lac; it is used by the natives to make bracelets, &c. Sheet-lac is prepared by putting a quantity of seed-lac into long cloth oblong bags, two men holding each end of the bag extended over a gentle charcoal fire, by which process the lac melts. When quite fluid each man twists the bag so as to force out the melted substance, and this drops upon pieces of the stem of the plantain placed beneath, the smooth and glassy surface of which prevents the lac from adhering. The degree of pressure regulates the thickness of the coating; at the same time, the fineness of the material the bag is composed of determines its clearness and transparency.

Lac has been known to the Hindoos for many ages. Their carpenters mix the crude substance with native spirit, which produces a strong colored varnish, which they use instead of paint for the woodwork of their houses, temples, &c. The beautiful glassy lacquer with which the Indian houses, &c. are covered is also produced from the same source. Indian lapidaries make use of lac as a vehicle for retaining the hard powders used in cutting and polishing guns. Coarse lac is used for making bangles or ornaments in form of rings for the arms of the lower classes of females, the best shell-lac being used in the manufacture of ornaments for the superior classes.

In Ainslie's "Materia Indica" it is stated that a tincture of lac is a favorite medicine among the Arabians in preparing gargarisms; they call it "meliawer." Also a decoction

powdered root of the *morinda citrifolia*, is used in Behar as an unguent for anointing the body in cases of general debility.

Lac is found in most parts of India; in the Central Provinces it occurs very extensively. It is also found in some of the countries of southern Asia, Siam, Ceylon, some of the islands of the Eastern Archipelago, and China. Siamese lac is held in high estimation.

COCHINEAL.

One of the best and most powerful animal dyes used in the arts and manufactures is the body of the female cochineal insect, dried. This insect exists on a species of cactus, and when alive is about the size of a lady bird, or perhaps a trifle smaller. It is wingless, rather long, equally broad all over, and is marked behind with deep incisions and wrinkles. It has six feet, which curiously enough are only of use, directly after birth, and secures itself to the plant by means of a trunk which is found between the forefeet, and derives its nourishment from the sap. The male cochineal is like the female only during the larva period. It changes into chrysalis, and eventually appears as red flies. The female deposits some thousands of eggs, which she protects under her body until they are hatched, and on the appearance of the young ones the parent dies. While the young are in the larva state their sex cannot be determined. They lose their skin several times, and while the female fixes herself on the plant, the male, after getting over the pupa state, is winged. Two or three months is the extent of the life of these little insects. They are gathered before they lay eggs and are then rich in coloring matter.

Carmine is prepared from the cochineal insect, the *coccus cacti*, which is collected by brushing the branches of the cactus with the tail of a squirrel or other animal: this is very tedious work. They are killed by immersing them in boiling water,

thereby lose much of their value. There are many processes for preparing the carmine. The French process may be taken as an example: one pound of the powdered cochineal insects is boiled for fifteen minutes in three gallons of water; one ounce of cream of tartar is then added, and the boiling continued ten minutes longer; then an ounce and a half of powdered alum is thrown in and the boiling continued for two minutes longer. The liquid is then poured off, and set aside for the carmine to settle down. In other processes carbonate of soda or potash is used.

DYEING KHARWAH CLOTH (a Persian account.)

To dye, say one bale of cloth, consisting of two pieces, the first step to be taken is to wash them white in water. Thirteen seers of oil of castor, three seers of impure soda (efflorescence on saline earth), and fifteen seers of clear water, must then be mixed together, and the cloths dipped and drenched in the solution twice a day for four days continually. At the expiration of that time, the same operation is to be renewed for a period of seven days, soaking the same in the liquor, and reducing the operation to once a day. But care should be taken to put into it a little saline earth every day during the process. After this the whole bale of cloth must be re-washed in clear water, and then steeped over again in another liquid composed of water and three seers of *Halelah* (terminalia chebula), and afterwards dried. A similar cold solution of water and three seers of alum is then to be prepared, in which the stuffs are again to be steeped and afterwards well dried.

After all these operations are duly conducted, a caldron or large vessel is to be filled with a sufficient quantity of water, in which are to be mixed one maund and ten seers of *al* (morinda tinctoria), a dye wood, and five seers of *dhawa* (another wood.) The former should be well dissolved previously

out of the vessel, and then washed with soap and water. Then a solution of eight seers of gum is to be made, and the stuffs immersed and washed in it for the last time. They are afterwards to be folded piece by piece, and rubbed and scoured with a little gum over their surface, and then beaten in order to make them smooth and compressed.

To dye cloths of a mango green color.—The cloths require first to be dyed in a solution of indigo; the latter to be used at the rate of two chittacks on an average per piece. Afterwards they must be boiled in water with a mixture of rind of pomegranate in it. In this operation, half a seer of the latter should be mixed with each piece. They are then to be steeped in a strong solution of water and alum, which should be given in two chittacks on an average. After this, a preparation of two chittacks of turmeric dissolved in water should be made, and the stuffs kept dipped in the same for one whole night. The next morning they should be washed in clear water, and lastly dyed with the juice of *kusum* flower (safflower) which when first extracted is naturally yellow. They are afterwards to be folded and beaten smooth.

To dye cloths of a red yellow color.—A composition comprised of ten seers of oil of castor, five seers of impure soda, one seer of goat's dung, to be mixed, and to be all dissolved in a sufficient quantity of water. Twenty pieces of stuff are then to be washed in pure water, in a vessel all separately, and one by one, changing the water every time. This operation is to be repeated daily for fifteen days. The stuffs must afterwards be washed in clear water, and soaked in a solution of alum and water. Twenty-five seers of powder of *al* (morinda citrifolia) should then be dissolved in a sufficient quantity of water, in a large vessel, and the cloths steeped and colored in the liquor. This is to be done daily for six days, when they are to be dried and folded. A seer is two lbs;

SILK.

Silk has in all times been an article of the greatest importance throughout the ancient world. China gained its celebrity in the classical time of the ancients as the mother country of that mysterious texture called *se* or *ser*. It was this manufacture which made the satraps of the Western world, the rulers of Rome, and the emperors of Byzant envious of its possessions. But for a long period China enjoyed a far-famed monopoly. At length the Emperor Justinianus got an insight into the secret from two Persian monks, who had brought the eggs of the Chinese silkworm in a hollow bamboo cane, safe over the icy chains of the Himalaya, the barren plains of Bokhara, and the mountains of Persia to the distant Eastern capital. Justinianus endeavored to preserve the secret, but it at length began to disseminate.

Venice, in the time of Roger the 1st, became a wealthy people by the introduction of the silkworm into Palermo. The Venetians were enabled by the trade of silk chiefly, to build their immortal maritime bulwark, and in our days the introduction of silkworms and manufacture of silk are a source of wealth to the countries of Europe where the worm is bred on a large scale. Next to China there is no place in the world so adapted for the breeding of the worm as India. The insect is to be found in Assam, Cashmere, the Punjab and other parts, and the cultivation of silk has lately been greatly encouraged and restored by the Government.

The mulberry plant was introduced into Assam from Bengal, at what period is uncertain—and with the plant probably the worm. The plant does not grow in a wild state in Assam, and many silkworms, we may say nearly all, are reared entirely within doors, being fed principally on the *hera* or palma christi leaves. The Eria silkworm is at first about a quarter of an inch in length, and nearly black; as it increases in size it becomes of

which form its body. The head, claws and holders are black; after the second moulting they change to an orange color, that of the body gradually becomes lighter, in some approaching to white, in others to green, and the black spots gradually become the color of the body; after the fourth and last moulting the color is a dirty white or a dark green; the white caterpillars invariably spin red silk, the green ones white.

In four days after the formation of the chrysalis, the cocoons are complete. After the selection for the next breed is made they are exposed to the sun for two or three days to destroy the vitality of the chrysalis. The hill tribes settled in the plains are very fond of eating the chrysalis. They perforate the cocoons the third day to get them, and few cocoons sold by them are unperforated.

The cocoons are put over a slow fire in a solution of potash, when the silk comes easily off; they are taken out and the water slightly pressed out; they are then taken one by one, loosened at one end and the cocoon put over the thumb of the left hand, with the right they draw it out nearly the thickness of twine, reducing any inequality by rubbing it between the index and thumb; in this way new cocoons are joined on. The thread is allowed to accumulate in heaps of a quarter of a seer; it is afterwards exposed to the sun or near the fire to dry; it is then made into skeins with two sticks tied at one end and opening like a pair of compasses; it is now ready to be wove, unless it has to be dyed. The dyes used are lac, munjeet and indigo, and the process of dyeing is as follows:—

Red Dye—The lac after having been exposed to the sun to render it brittle is ground and strained as fine as possible: it is steeped twelve hours in water, after which the thread is thrown in with the leaves of a tree called by the Assamese *litakoo*. When it has absorbed most of this mixture, it is taken

the threads well from each other: it is dried in the sun and the same process again gone through twice.

When it is wished to increase the brightness of the color, it is again dyed with munjeet: the latter is dried in the sun, and ground in the same way; it is steeped for 48 hours; the threads are put in and boiled in the same way, but with the leaves of a different tree, the *koh*; the thread is then dried in the sun and is ready for use. Nearly the same process is gone through for the blue dye.

UTTR OF ROSES.

Uttr of roses—essence—uttr, otto, or as it is sometimes called butter of roses—is the most celebrated of all the different preparations of this flower, and forms an object of commerce in Syria, in Persia, in India, and in various parts of the east. In England it is usually called the otto of roses, a corruption of the word "uttr," which in Arabic signifies perfume.

This essence has the consistence of butter, and only becomes liquid in the warmest weather: it is preserved in small flasks, and is so powerful that touching it with the point of a pin will bring away enough to scent a pocket handkerchief for two or three days. The essence is still procured almost in the same manner in which it was first discovered by the mother-in-law of the Great Mogul in the year 1612, by collecting the drops of oil, which float on the surface of vessels filled with rose-water when exposed to a strong heat, and congealing it by cold.

Honey of roses is made by beating up fresh rose leaves with a small quantity of boiling water; and after filtering the mass, boiling the pure liquor with honey. This was formerly much in use for ulcers in the mouth, and for sore throats.

Oil of roses is obtained by bruising fresh rose petals,

Provence be used, the oil is said to imbibe no odour; but if the petals of pale roses be employed, it becomes perfumed.

The process of making *uttr* or essential oil of roses, is thus described in the *Asiatic Researches*:—

"A quantity of fresh roses, for example 40 lbs., are put in a still with 60 lbs. of water, the roses being left as they are with their calyxes, but with the stems cut close. The mass is then well mixed together with the hands, and a gentle fire is made under the still. When the water begins to grow hot, and fumes to rise, the cap of the still is put on and the pipe fixed. The chinks are then well luted with paste, and cold water put on the refrigerator at top: the receiver is also adapted at the end of the pipe; and the fire is continued under the still, neither too violent nor too weak. When the impregnated water begins to come over, and the still is very hot, the fire is lessened by gentle degrees, and the distillation continued till 30 lbs. of water are come over, which is generally done in about 4 or 5 hours. This rose-water is to be poured again on a fresh quantity (40 lbs.) of roses, and from 15 to 20 lbs. of water are to be drawn by distillation, following the same process as before. The rose-water thus made and cohobated, will be found, if the roses were good and fresh, and the distillation carefully performed, highly scented with the roses. It is then poured into pans either of earthenware or of tinned metal, and left exposed to the fresh air for the night. The *uttr* or *essence* will be found in the morning congealed, and swimming on the top of the water; this is to be carefully separated and collected either with a thin shell or a skimmer, and poured into a vial. When a certain quantity has been obtained, the water and feces must be separated from the clear essence, which, with respect to the first, will not be difficult to do, as the essence congeals with a slight cold, and the water may then be made to run off. If after that, the essence is kept fluid by heat the feces will

neatly performed there will be little or none. The feces are as highly perfumed as the essence, and must be kept, after as much of the essence has been skimmed from the rose-water as could be. The remaining water should be used for fresh distillations, instead of common water, at least as far as it will go."

Messrs. Gilchrist and Charters advertised, in 1796, the *real Uttr of Roses*, manufactured by them at Ghazipore, at "one hundred rupees per tola vial, and fifty rupees per half tola vial." Also some of an inferior quality at twenty rupees per tola.

A very curious "caution to the public" was published in the papers by the above gentlemen, regarding the color of the genuine article:—"The pure *uttr* should be of a light yellowish color. Native distillers invariably mix with it a little verdigris in order to give it a green color, a custom said to have come from Cashmere." This custom was put in practice at the Ghazipore works, and it was some time before the adulteration could be discovered. During the season of 1793 it was luckily found out, that "the native distillers managed always to throw with great secrecy some powdered verdigris into the receiver while the rose-water continues hot enough to dissolve it, thus communicating the fine requisite green to the essential oil, without regarding the deleterious effects of so powerful a substance, although they well know that the rose-water and *uttr* may be occasionally used both in food and medicine." The genuine *uttr* can now be obtained at one-twentieth of the price paid in those days.

INDIGO.

From Abulfazl's *Ain-i-Akbari*, we learn that excellent indigo was produced near Ahmedabad, in Guzerat, and that it was regularly exported thence to Rum or Constantinople, and other remote marts. From the same source we gather that the *highest* price realized per maund of superior indigo produced at

Indigo has been manufactured in India, China and America from the earliest times. It was first imported from India, and made known to Europe by the Dutch about the year 1660. Several efforts were made by individuals to open up or rather resuscitate the manufacture in Bengal, but they were unable to compete with the French West India colonies. It was only on the destruction of St. Domingo, that a fair field was once more open to the East Indies.

In the "Report of the Proceedings of the East India Company, in regard to the culture and manufacture of Indigo," it is stated that it was a well-known article of importation during the first century of their trade with this country; and in 1779-80 the Directors used their best endeavours to increase the quantity and improve the quality of indigo, entering into a contract for that purpose with Mr. James Prinsep.

A work on indigo planting published in 1835, and now out of print, written by Mr. John Phipps, states, and we believe quite correctly, that the first European indigo planter in India was Monsieur Louis Bonnaud.

Mr. Bonnaud was a native of Marseilles, and left that place at an early age to settle in the West Indies, where he acquired a considerable fortune and was initiated into the processes of indigo manufacture. After some years, he left the West Indies and settled, as a merchant, in the Island of Bourbon. In Bourbon, however, fortune proved unkind to him, and eventually he came, with the remnant of his fortune, to Calcutta, where he arrived in 1777, and took up his abode at Chandernagore. While there, he determined to turn his West Indian experience to account, and try the experiment of indigo manufacture. He accordingly hired a large "garden" at a place called Taldanga, in the district of Hooghly, but being unable to get sufficient land, he removed to Gondalpara, on the banks of the river, near Telniparah, south of the French settlement

vats, which were in existence in 1818, and a drying house. There he formed the acquaintance of three Englishmen of substance, the name of one of whom was Adams, and, joining them, went to Maldah and established a factory. Afterwards Mr. Bonnaud became proprietor of the Nayahatta Factory, in Jessore, and finally of the large concern of Kulna and Mirzapore, near Nuddea. He left the latter concern in 1819, about two years before his death, after manufacturing a splendid crop of 1400 maunds, the largest ever made by the concern, and probably the largest that had, up to that time, been made by a single concern in Bengal.

An advertisement appears in 1795 for the sale of some indigo factories belonging to Messrs. Harrie and Prince. These estates seem to have been in the neighbourhood of Calcutta.

Before long other parties entered the field, and for a long time indigo planters were almost the only settlers in the mofussil. Within ten years, indigo became an important export, and attracted the attention of the East India Company as a means of remittance. The dye has ever since been a valuable export of British India, and one of the chief articles of European commerce.

The Court of Directors in their letter, dated the 8th of April, 1789, refer to the subject of the manufacture of indigo in these terms:—"We are in hopes the measure of laying open this trade will be attended with the good effects expected to result therefrom, and that hereafter it may become a permanent and advantageous article of commercial remittance, as well to the benefit of Bengal as of this country. In order to effect every possible improvement in the article, we transmit you herewith copy of a letter from William Fawkener, Esq., Secretary to the Lords Committee of the Privy Council for

some hints necessary to be attended to in the management and preparation of the same. As it is probable the information therein contained may be useful to the gentlemen concerned in indigo plantations, we direct that the same be made known in a manner that shall be most likely for rendering them publicly useful." To this letter was appended the experiments made with three kinds of East India indigo; one of which was manufactured by Lieutenant Rogers, the names of the planters of the other specimens are not given.

The East India Company commenced their investments in 1779-80, but for some years they were not profitable, and ordered to be discontinued. In 1790 the amount of indigo exported was 531,619 lbs. In 1795, Bengal became the chief source of supply. In that year Bengal contributed to the English market 2,955,862 lbs. About the year 1800, exports from the American States almost ceased, and in 1802-3 indigo began to be imported by those States from Bengal. From that time British India has had no rival in the traffic except Java. In 1796, Bengal produced 62,500 maunds of indigo, but did not reach that quantity again till 1805, when 64,803 maunds were manufactured.

Mr. Camac, having been "ordered to relinquish his concern in the manufacture of Indigo," his factory and residence at Arachy, about twelve miles south of Calcutta, also a house and indigo works at Russapuglah, were advertised to be sold on the 6th May, 1790.

The cultivation of indigo in Bengal after this increased so rapidly that the English markets were, as early as 1815, being glutted with the dye. The total produce of indigo throughout the Bengal provinces in the year 1813 amounted to only 74,505 maunds and the average produce for some years before had been short of that quantity. In 1814 however, though by no means a favorable season, so much was the cultivation of indigo

The exports to England had gradually reached 86,952 maunds in 1814, while it was found that 60,000 to 64,000 maunds was adequate to every purpose of home consumption and foreign supply.

The Calcutta houses of agency therefore began to be alarmed that the value of the dye in the English market would be so depreciated that heavy loss would accrue to the manufacturers. They therefore in September 1815 formed what was called the "Bengal Indigo Fund," which continued in existence till the failure of the great agency houses which had called it into being. The object of the Fund was to "purchase such indigo factories as the proprietors or their agents may desire to relinquish, and to the temporary relief of any individuals who may possibly be deprived for a time of all means of livelihood by the operation of the proposed arrangements." It was hoped by the closing of several factories that the amount of produce would be kept within a certain mark, sufficient to meet all demands for home and foreign consumption, and thus the prices would be kept up.

The process of manufacture of indigo in one factory in Bengal, that of Ghazipore, will serve for all:—

"The plant after being cut and carried to the factory, is examined, and if heated by exposure to the sun, or by lying in the boats, or on the hackeries, the bundles are immediately opened and exposed to a current of air in the shade. When the plant is ready, the packing of the steeper proceeds. The plants are placed with the stalks downward at the bottom of the vat, and over this lower range another with the leaves downward, so that the leaves of both ranges meet together; over this another layer of plant slantways, in the manner of thatching, the leaves always lowermost. A wooden grating is now placed on the top of the plant, the mass is then pressed down, with beams

in wet weather, or when it has been subject to inundation, it is only slightly pressed down, and on the other hand when the plant is good and cut in dry weather, it is pressed hard.

"The steepers are then filled with water from the well or reservoir, so as to completely cover the plant, and six inches above it. This should be done quickly, for if much time is suffered to elapse, the plant gets heated in the vat, and produces what is called burnt indigo. During the fermentation which follows, bubbles of gas arise. The impregnated liquid is taken from the steeper so soon as it is considered the plant is sufficiently fermented, judging either from the smell, from the greenish tint of the liquor on the surface, or from the formation of a bright and steady scum on the bubbles, which break, and gradually become smaller and of a bluish tint, when the contents of the vat are nearly ready; as long, however, as the bubbles continue to rise with any force the fermentation is incomplete.

"In blowing weather, when the bubbles are prevented forming on the surface, the state of fermentation may be ascertained by drawing a little of the liquid from the bottom of the vat, and should it be found of a green and yellowish color, emitting a pleasant smell, it may be safely let off. If the vat is drawn off before the fermentation is sufficiently completed the produce will be scanty.

"When the fermented liquor is let off through the plughole into the beater, a frothy extrication of gas covers the whole surface. It is a favorable sign if this froth, in subsiding, assumes a rosy tint, which is nothing more than a very thin film of feculæ, and proves that the deposition is ready to take place. In this second vat or beater the liquid from the steeper undergoes a beating of from two to three hours, being continually stirred about and agitated by 10 or 12 men, each with a kind of short paddle. Another mode is that of agitating the water with the arms and feet alternately; and by this process a

"The beating is slow, till the vat presents a bluish tint, when it is increased a little, but not violently so, lest the grains of indigo now beginning to form, be injured thereby. This is a very important part of the process, for if the beating be discontinued too soon, a part of the produce will be left with the liquid unbeaten; and, on the other hand, if the beating be prolonged beyond the proper time, the grain will be broken thereby, and continue in the body of the water and not descend without the use of a strong precipitant, such as lime or ash leys, both of which articles, however, do injury to the quality of the dye. In some instances even the above remedies will not cause the whole of the feculæ to descend, and in that case a considerable quantity is lost on drawing the water out of the vat; to remedy which evil, an additional number of beaters must be sent into the vat, to repeat beating; and with timely precaution, the whole vat may be saved.

"Between two or three hours after agitation has entirely subsided, the useless water is let off; this is done gradually and great precaution taken to have the surface of the beater skimmed. When all the water is drawn off, the sediment or feculæ is left to view, covering the bottom surface of the vat; this is carefully swept, and washed down with clean water to the plug and null of the vat, whence it is conveyed by a trough to the feculæ receiver. In some instances the feculæ is allowed to remain all night in the receiver to settle, to enable any water that may remain to be drawn off.

"The feculæ are now either baled, or pumped into the boiler; on occasions of transfer that the liquid and feculæ undergo from the beater till it reaches the press boxes, it is carefully strained each time, to exclude all impurities: baize is considered preferable to cotton cloth for this purpose. Immediately the feculæ is in the boiler the fire is lighted, and kept up briskly, as long as the liquid froths on the surface of the boiler. After the froth has subsided entirely, the boiling with a

process ceases as soon as the indigo emits from the boiler an agreeable smell such as is exhaled from a brew-house, or when the steam is clear and white, and the surface of the boiling liquid is perfectly bright, all the froth having subsided.

"At about five or six inches from the bottom of the draining table thin wooden battens are laid, on the top of which is a network of thin bamboo, covered with cloth, which should be strong and perfect, so that none of the feculæ may escape. The feculæ, while boiling hot, is let off by a cock into a trough which conveys it to a table, where it is again strained, and then covered up with cloth stretched upon a frame; the feculæ is allowed from 12 to 18 hours to drain: a basin formed outside receives through an aperture at one corner of the table the water that has dropped from the feculæ, which water is again returned by earthen vessels or a pump through a strainer to the table, until it runs off clear and free of any coloring matter. The indigo having cooled and settled, is ready to be put into the press boxes or frames, which have strong cloths fitted inside so nicely that they may not burst in the process of screwing.

"The screwing being completed, the false sides and ends of the box are removed, leaving the mass of dye at the bottom of the frame, where it is marked into squares with a 3 inch rule for cutting and stamping with the mark in use. It is then turned upon its edge against the cutting frame and cut by a brass wire into cakes of three inches square, a blunt smooth edged knife may also be used. The cakes are then conveyed commonly in wooden trays covered with cloth, to the drying house and there placed about half an inch apart on racks, prepared for the purpose, on which the cakes remain three or four days without being touched, after which they are carefully turned at intervals until they are properly dried. The cakes of each day's manufacture are kept separate, to facilitate the assortment in packing, as the quality of every batch differs in some degree, more or less, according to the state of the plant when cut."

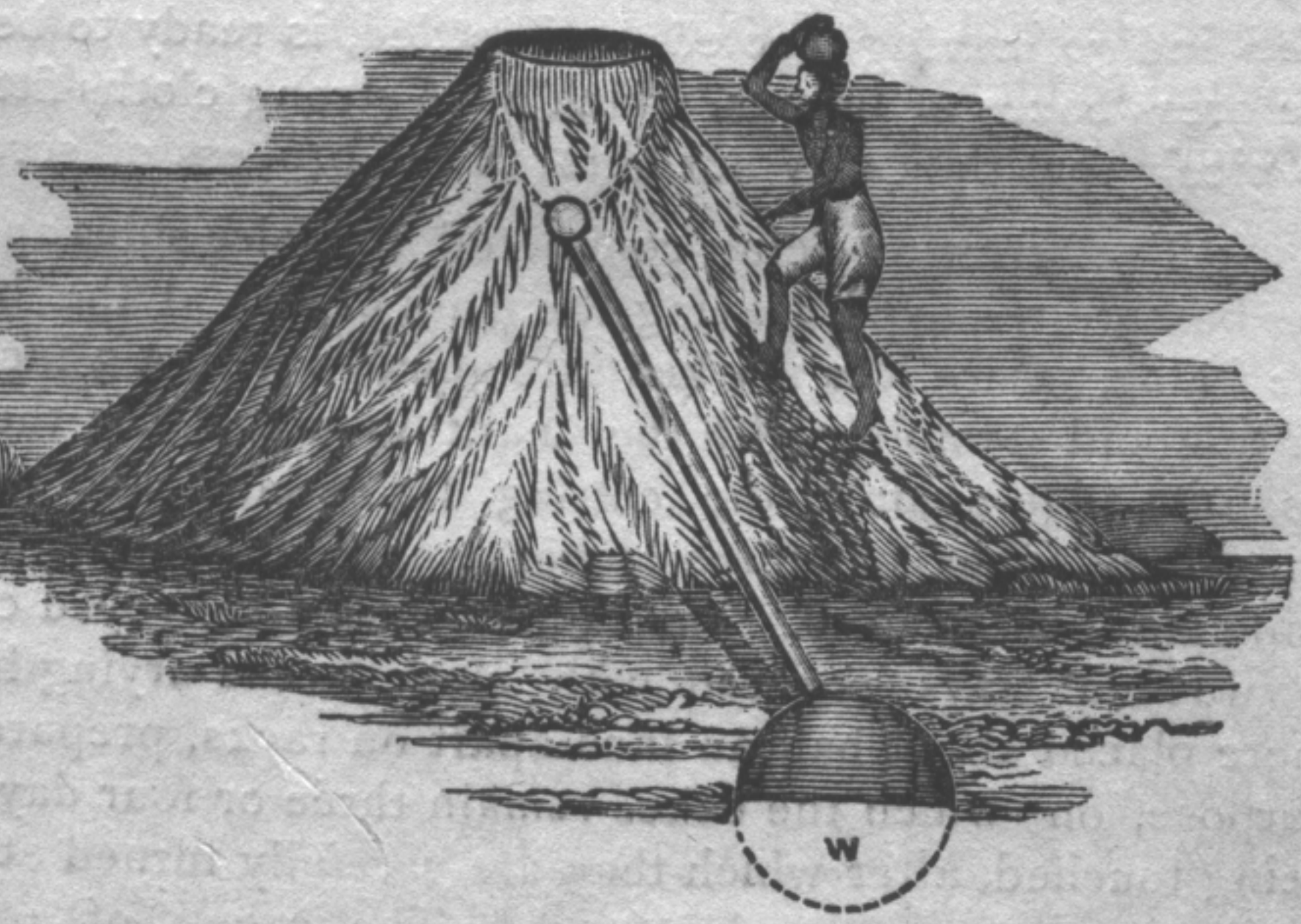
SALT.

The season of manufacture dates from December to the setting in of the rains. In carrying on the manufacture there is a good deal to contend with. Heavy rains and unseasonably high or low tides greatly impede it. The produce is also

that every thing is in the Molunghee's favor, and the time for manufacture has arrived, we will proceed to look at the various processes which the sea water undergoes before it becomes the article found on our table as edible salt.

Here is a *khullaree*, or spot of ground, about three begahs in extent, divided into three equal portions, which are bunded. These divisions are called *chatturs* or salt fields, into which the salt water is introduced.

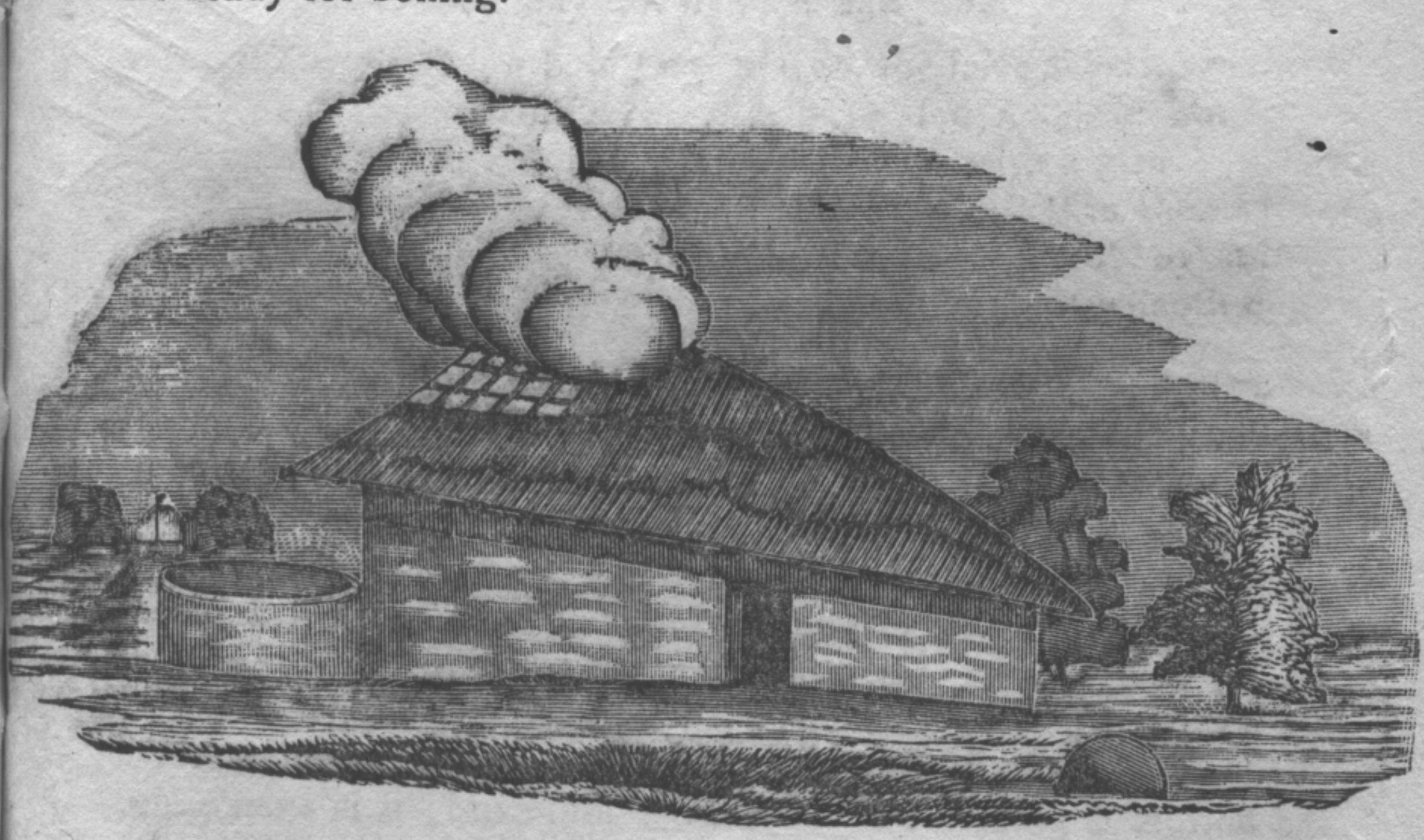
In each chattur, at a convenient spot, is dug a reservoir or *jooree* to contain the quantity of salt-water necessary to carry on the manufacture; the Molunghee has to be careful in keeping his *jooree* well supplied from the adjacent river or canal on each returning spring tide, and to effect this he excavates a small drain communicating with the river or canal, through which the salt water is conveyed at high water spring tides into the reservoir.



On each *chattur* is constructed the *maidah*, a primitive filterer composed of a circular mud wall 4½ cubits high, 7½ cubits broad at top, 12½ cubits at its base; at its summit is a basin of about one-and-a-half cubits depth, and 5 cubits diameter; the bottom is prepared of clay, ashes and sand; it is extremely clean and hard, and quite impervious to water; a hole is pierced in the centre of this basin, and an earthen pot or *koonree* is carefully fitted thereto so as to admit of the insertion of a hollow reed or bamboo to connect the basin with the *nàd*, or receiving vessel, and which is intended to act as a pipe to

draw off the brine from the former to the latter. This *nàd* is capable of containing from 30 to 32 ghurrahs of salt water, and is attached to the maidah. Over this *koonree* is laid a light bamboo frame, upon which is placed a layer of straw, and on that again a stratum of the chattur saline earth is thrown, and stamped down hard with the feet.

Into the hollow or basin of this *maidah* the saline earth, which has been scraped off the salt fields, is thrown until it is filled to the brim. Afterwards 3 or 4 men stamp it well down with their feet, and throw upon it about 80 ghurrahs of salt water from the *jooree* or reservoir already described. This quantity of water is however poured on the *maidah* at intervals, so as to insure its not overflowing, but percolating, gently and emptying itself, charged with the saline properties of the earth already there, through the reed pipe into the *nàd* or reservoir *W.* near the base of the maidah. The above quantity of water is calculated to fill the *nàd* with about 32 ghurrahs of strong brine ready for boiling.



EXTERIOR OF THE BOILING HOUSE.

After the saline earth has been thus partially deprived of its saline properties, it is taken out and used as a manure, being scattered over the salt field to increase its fecundity for the next season.

The brine is now carried in ghurrahs into the *thannah nàd* or receiver, previously prepared, which is capable of holding 30 to 40 ghurrahs and is close to or outside the boiling house, where he allows it to settle for about 24 hours to precipitate all impurities previous to boiling. When sufficiently clear, it is baled out and carried into the boiling house.

The *Bhoonree ghur* or boiling house is generally situated close to the salt fields and is built north and south. Within the boiling house or in its northern compartment is erected a mud or earthen furnace raised from the ground about 2½ or 3 cubits; over its centre is the jhánt, or boiler, the diameter of which is about 5 cubits; it is made quite circular and is usually called a *jhánt chukkur*.

INTERIOR OF THE BOILING HOUSE.

On this *chukkur* are arranged very carefully in circles, rising one above the other in the shape of a pyramid, from 200

to 225 little conical shaped earthen pots, called *koonrees*, each capable of containing about 1½ seers of brine; these are cemented together merely with the same mud or clay with which the *jhânt chukkur* is made, and this clay hardens around them by the heat of the furnace until the whole forms itself into a solid pyramid of little boilers capable of boiling, in from 4 to 6 hours, in the aggregate, two baskets full of salt, or from 2 to 3 maunds in weight. The contents of these baskets are called a *jál*, and the fireplace or *choolah* is immediately under the *jhânt*.

These little earthen pots or *koonrees* are filled with brine brought from the outside *thannah nàd*; the boiling now commences. When the brine in the *koonrees* is partly evaporated, the molunghee adds more with a primitive ladle made of a cocoanut fixed to a piece of bamboo, which he dips into the ghurrah of brine placed near the *jhánt*, and this he continues doing till the *koonree* is about three parts full of salt. At the back of the boiler is a hole, into this all the ashes from the straw and grass burnt is collected from the bottom of the choolah.

After 4 or 5 hours boiling, all the aqueous contents of the *koonrees* having been evaporated in steam, the salt is taken out with iron ladles and deposited in baskets which are placed on either side of the choolah on bamboo frames, and there it is allowed to drain for about 24 hours, while the molunghee repeats the above process for another boiling.

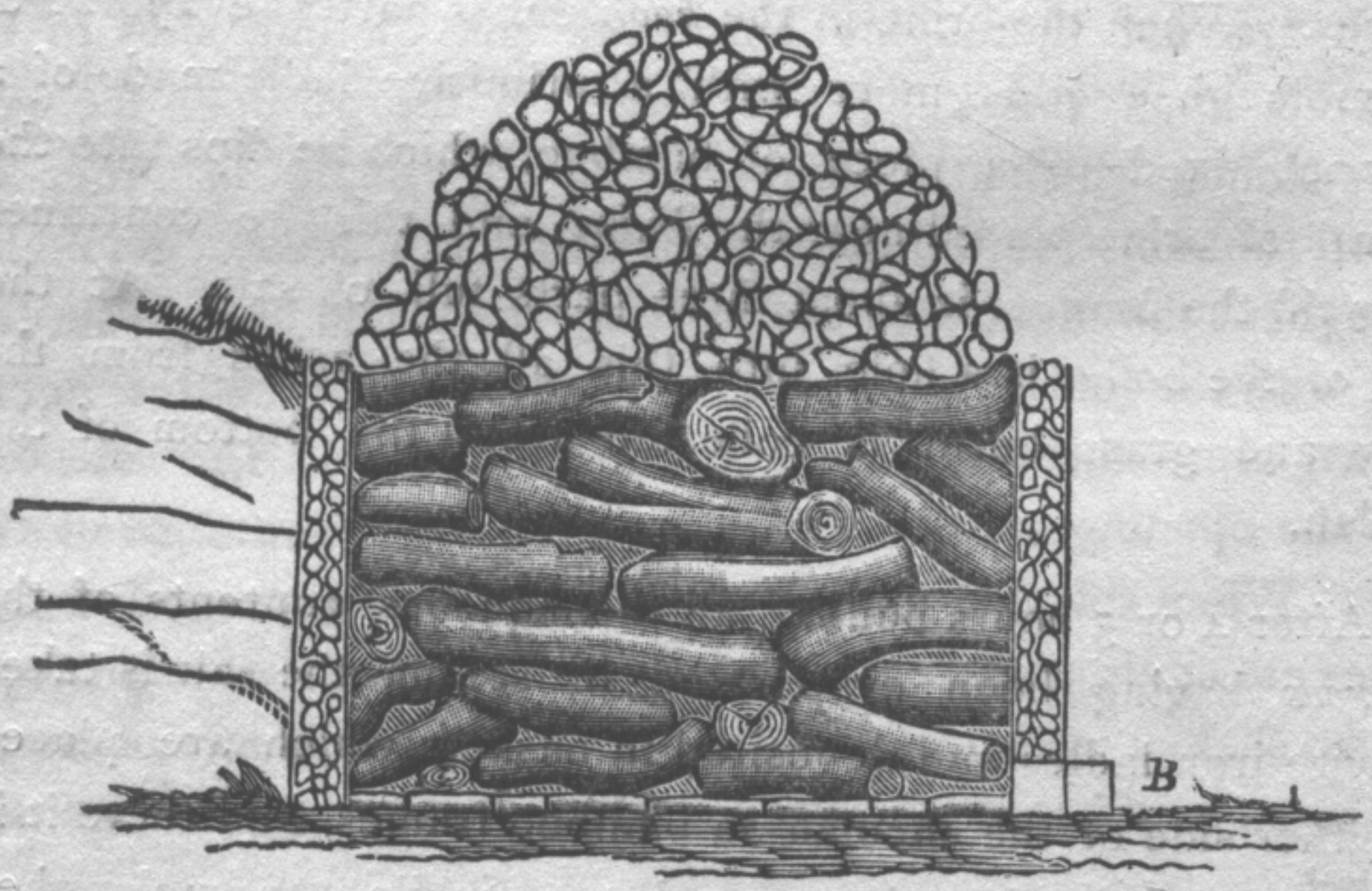
An improved method of preparing *sea salt* in India was introduced into Calcutta in 1842, and a company formed to carry on work in the Lakes to the east of the town and in the Sunderbuns—at Narainpore and at Ghorda—where, after the first difficulties inseparable from a new undertaking were overcome, salt of a very superior quality was manufactured in large

LIME.

The stones from which lime is made are boulders obtained from the beds of the mountain torrents in the Dhoon,—the Ganges, the Soong; and in fact all the rivers flowing from the Himalayas into the Dhoon furnish boulders. In the neighbourhood of Hurdwar they are scarce, and the quantity gradually decreases as we proceed down to the southward, and from 6 to 8 miles below Hurdwar they disappear altogether.

The mode of making lime in the Dhoon is as follows:—

The lime burner constructs a kiln according to the sketch given in the next page.



The kiln is circular, about 7 feet high, and 13 feet in diameter; the wall is built of common rubble stone and mud, floored with flags. The whole of the interior of the kiln, to the height of the wall, is packed closely with fire wood. The lower part of the kiln is composed of billets of *dry* wood, placed in the manner shown in the sketch. Over these are heaped the boulders, unbroken, just as they are brought from the river.

The kiln being now completed is fired at the small orifice marked *A.*; *B.* is a draught hole. As the consumption of the fuel goes on the boulders gradually sink, and so long as there is a fierce heat in the kiln the lime-maker piles on more boulders, which operation he continues till the fire begins to subside, when he ceases. With materials at hand a kiln of the size given, with a sufficient number of laborers can be filled, fired and emptied in about three weeks, and its produce, if the boulders are well burnt, will be 500 maunds of lime.

On the completion of the burning, and when the stones are cooled down, a small piece of ground, close to the kiln, is cleared and boys are employed to take the boulders from the kiln and strew them upon the ground selected. The stones which are not thoroughly burnt are put on one side to be replaced upon the kiln; and water is thrown upon the well burnt stones, which are then allowed to remain in order to absorb the moisture thoroughly, for about ten hours, generally throughout the night. In the morning the whole heap is turned over with the fourah (mattock), and if necessary water again thrown over—this operation is called "slaking." The effect of it is the opening out of the boulders and the appearance of the lime. When this operation is gone through, the partially burnt stones are again picked out; the lime is then slightly "screened," that is, shaken up with the hand, and any small pieces of stone still to be found in it separated. The lime is now fit for the market.

SUGAR.

The supply of coarse brown sugar or molasses in Bengal is mainly derived, not from the cane, but from the date tree, and the date plantations have, during the last eighty years, enormously increased over several well-known districts—Jessore, Burdwan, Baraset and Nuddea.

The trees are planted in rows or clumps, and are not

profitable after seven years' growth, and may continue to yield a return for thirty or forty years. In the month of October the villagers are seen ascending their date trees, and making incisions on the lowest branch of the feathery tuft at the top. This is done every alternate year. An earthen pot is placed under each incision, and when the cold nights begin, the liquid flows slowly into the pot beneath, whence it is removed in the morning. The colder and stiller the weather the greater the flow of juice. Rainy weather, such as now and then interrupts the enjoyable climate of the cold season, stops the flow of juice for a time, but the process goes on, with few intervals, between November and March. The juice is boiled down and clarified by means of a coarse weed that grows in almost every tank. The cultivation is highly remunerative. The spaces between the trees in a date plantation are turned to account otherwise, for early rice and for the second crop of mustard.

The process of making crystallised sugar from toddy, or the juice of the cocoanut palm, in the island of Ceylon, is as follows. The toddy is collected in vessels perfectly clean, into each of which a small quantity of the *al*, or banyan tree, is put, to retard fermentation, and correct astringencies. Before the liquor begins to ferment, it is strained through a clean cloth, and boiled in a pan of brass, or other metal, until the impurities rise to the surface, when they are carefully skimmed off. When the liquor has lost its watery color, and become a little reddish, it is poured into another pan, and boiled over a strong fire, the scum being again taken off as it accumulates. The fire is then gradually diminished, until a white scum appears on the surface, and increases to a froth. The liquor then becomes adhesive, and of a consistency to be removed from the fire, which is ascertained by allowing a little of it to cool, and by drawing it into a thread between the finger and thumb. If the thread does not break when drawn to about an inch in length, the syrup is removed from the fire, poured into another vessel, and left to

cool till it is little more than lukewarm. A little crystallised *jagri*, or coarse sugarcandy, is then mixed with it, and the whole is poured into a fresh vessel, having an aperture and stopper in the bottom, so accommodated as to allow the uncrystallised part to ooze out. Crystallisation is completed in about a week, when the stopper is removed to allow the remaining fluid to escape, and at the end of another week, the crystallised sugar is taken and placed near a fire in a sack.

The famous Rosa Factory for the manufacture of rum and sugar, was established by Messrs. Carew and Co. at Shahjehanpore several years before the great Mutiny of 1857 broke out. At that time the factory was in full operation. It was partially destroyed by the mutineers in those troublous times. On the return of peace the buildings were restored and enlarged.

The Rosa Factory supplies nearly if not quite all the rum consumed by the Army in India—at any rate in this part of India—amounting to over 52,250 gallons of London proof. The Shahjehanpore sugar finds its way into almost every European homestead in the upper provinces, and with Dhoba sugar has almost entirely driven English sugars out of the market.

GHEE.

In making ghee, the first object is to get the butter thoroughly separated from the milk in as pure a condition as possible. This is secured by placing the can or vessel containing the freshly-drawn milk in an earthenware vessel of boiling water for about five minutes. The milk, after thus being exposed to a temperature of about 212 degrees is poured into another vessel, and butter-milk is added, from two to three drops in hot weather, to a teaspoonful in cold weather, per quart of milk. The vessel with the milk is put aside for 24 hours, the milk is then churned. The yield of butter averages from about 1½ to 2 ounces per quart of milk, but of course varies greatly. The butter is next melted in an open vessel over a slow fire

Boiling is continued for from fifteen to twenty minutes, when most of the water is evaporated, and the ghee, clear and bright, rests on the heavier sediment covering the bottom of the vessel. The ghee, when cold, is carefully poured off leaving the sediment behind, and is fit for immediate use, or for storing for future use. The outturn of ghee varies with the quality of the butter and the purity of the ghee made; an average outturn is 50 to 60 per cent. of the weight of the butter used, when the butter is made from the milk of the cow. The yield of ghee from buffalo butter is higher. Ghee is never made when a fair price can be obtained for milk or butter. A viss (3 lb. 2 oz.) of ghee sells for usually only about Rs. 1-2-0, and to make this, not less than 6 lbs. of butter, or 48 quarts of milk of the cow, would be needed. In nearly all the large towns of Southern India cow's milk will sell readily at As. 2 per quart, and butter at As. 12 per pound. Thus the milk that would be required to make a viss of ghee worth Rs. 1-2-0 would as fresh milk sell for about Rs. 6, and if churned would yield butter worth Rs. 4-8-0.

SALTPETRE.

In various parts of India saltpetre appears as an efflorescence on the surface of the ground, in conjunction with lime and soda. From this state it is worked up by the natives into the marketable material called nitrate of potass. The process of manufacture in the district of Tirhoot is as follows:—

In the month of November, the loneahs or native manufacturers of saltpetre commence their operations, by scraping the surface off from old mud heaps, mud buildings, waste grounds, &c., where the saltpetre has developed itself in a thin white efflorescence, resembling frost rind. This saline earth being collected at the factories, the operator first subjects it to the processes of solution and filtration. This is effected by a large mud filter, lined on the inside with stiff clay. It is a round hollow basin, from 6 to 8 inches in diameter. A false bottom is

a covering of strong close wrought grass mats are laid, which complete this simple form of filter.

The operator then proceeds with the process, by spreading over the mats a thin layer of vegetable ashes, generally from the indigo plant, upon which the earth to be subjected to the filtering process is laid, and trodden down.

After this point has been adjusted, water is poured gently upon the earth to the depth of four or five inches, according to the size of the filter and quantity of earth used (one of six feet diameter will filter 20 maunds of earth.) The whole is then suffered to remain tranquil for several hours, during which time the water gradually passes through the earth, dissolving the saline matter in its passage, and filtering through the mats, drops into the empty space between the solid and false bottoms, and is conveyed by means of a spout of bamboo, or a hollow tube, into an earthen receiver. The saltpetre liquor thus obtained is more or less colored with oxide of iron and decomposed vegetable matter. Its specific gravity also varies with the quality of the earth operated upon. The average is 1·120.

The second process is to evaporate the saltpetre liquor to a crystallising state, which is effected in earthen pots fixed in two rows, over an oblong cavity dug in the ground, the interstices between the pots being filled up with clay. An aperture at one end of the cavity serves for an egress to the smoke; another at the opposite end is used for the introduction of fuel which is generally dry fallen leaves gathered from the mango groves.

Such are the simple materials used in this part of the manufacture. The boiling is continued till the liquor is evaporated to the crystallising point, which is ascertained by the operator taking from time to time a small portion of the

the crystals formed, agreeably to the practice of the operator, the fire is stayed, and the liquor removed to large shallow earthen dishes (which are used instead of crystallising coolers) placed in rows, and sunk to the brim in soft earth. At the end of about thirty hours, the process of crystallisation is finished. The crystals of saltpetre are taken out of the coolers, and put into baskets to drain, after which they are removed to the store house, ready for sale.

TEA.

The Chinese tell the following fable as to the origin of the cultivation of the tea plant:—"In the 519th year of the Christian era, Drama, the son of an Indian king, came to China to preach his religion. He justified his doctrines by an austere and moral life, living upon herbs and passing days and nights in the contemplation of the Supreme Being, in conformity to a vow he had made never to sleep. After several years of watchfulness he was one night surprised by the power of sleep: waking in the morning, full of repentance and regret for the violation of his vow, he cut off his eye-lids as the guilty instruments of his crime, and threw them on the ground. The next day he found them metamorphosed into two of those bushes which have been called Tea."

Bishop Heber is credited with the first hint that tea might flourish in Kumaon; but many of the speculations which arose in the earlier years of the British administration of the Himalayas, are believed to have been founded on the mistaken belief that a plant found wild in the forests was an uneducated connection of the Chinese Bohea. It was really nothing but a wretched weed called *osiris*, which had usurped, without any botanical claim, the appearance of the genuine article.

The tea plant was discovered in Assam by Mr. Bruce in the year 1825, or a twelvemonth after the province passed into the hands of the British. The Government themselves became

more manageable in the hands of private companies, whose enterprize it was deemed politic to encourage, they early withdrew from the experiment, and transferred their gardens to the Assam Tea Company.

It was in the early part of the year 1827 that Dr. Royle first mentioned to Earl Amherst, then Governor-General of India, the probability of a successful cultivation of tea in the Himalayan mountains, and included it specifically in a report which was presented to the Indian Government at the latter part of that year. On Lord William Bentinck visiting the Seharunpore Botanic Garden, in 1831, that gentleman again mentioned the subject, and included it in the report which was presented to his Lordship, in which he stated his wish "to attempt the cultivation of the tea plant, of which the geographical distribution is extended, and the natural sites sufficiently varied, to warrant its being easily cultivated." Dr. Wallich also, in the year 1832, presented a paper to the Committee of the House of Commons, recommending the cultivation of tea in the districts of Kumaon, Gurhwal, and Sirmoor. A Tea Committee was accordingly appointed, who reported that "the experiment may be made with great probability of success in the lower hills and valleys of the Himalayan range."

For experiment two sites were chosen, near Almorah (Kumaon) between 4,500 and 5,000 feet above the sea; and there, for six years, between 1834 and 1840, tea bushes continued to grow on some six or seven acres of land, without attracting much notice from the outside world. In 1841, Dr. Falconer visited Kumaon, and pronounced that the experiment, in so far as the possibility of rearing the tea plant in the provinces of Kumaon and Gurhwal might be safely pronounced a success.

The discovery of the plant in Assam appears to have suggested the likelihood of its also being indigenous to Cachar.

existence of "a species of camelia, the leaves of which he had seen manufactured by a native from the confines of China into something resembling tea." But whilst the productive resources of Assam were gaining rapid development, the forest wealth of Cachar lay wholly neglected till the year 1855, when a Cacharee cooly, having seen the Assam plant, proved its identity with the luxuriant and indigenous growth of his own native hills. Since then private capital has flowed liberally into the district, and numerous gardens have sprung up, which have been worked as profitably as those of Assam.

A deputation, consisting of Messrs. Gordon and Gutzlaff, was then sent to the coasts of China to obtain tea seeds, which they succeeded in obtaining from the southern parts of the tea districts of China. These arrived in Calcutta in January 1835, and being sown, vegetated and produced numerous plants. But of 10,000 young plants sent to north-west India only 1326 reached the hills alive in the beginning of the year 1836. The tea nurseries were formed at Kumaon and Gurhwal in the Himalayas, and immediately began to grow with all that vigour that had been anticipated.

The next step was to obtain some Chinamen, who understood the art of preparing tea, not an easy task. The first engaged refused to proceed to Kumaon; Dr. Wallich, however, succeeded in engaging nine others, who reached their destination in April 1842. In January 1843, the first sample of Himalayan tea was received in England, and reported on by members of the Chamber of Commerce, who pronounced the tea to be a very good marketable article, and worth in London about *2s. 6d.* per lb. The specimen sent to London was said to be "of the Oolong Souchong fine kind, flavored and strong, equal to the superior black tea generally sent as presents, and

The culture and manufacture have since been carried on with energy. In the year 1848 the cultivation covered a thousand acres, and was extended to the Beas valley, and Kangra in the Punjab.

In 1848, the Court of Directors engaged Mr. Fortune, so well known as an horticulturist, and from his work on China, to proceed to the northern coasts of that country, in order to obtain the best kinds of tea plant, perhaps still more hardy varieties; to make enquiries respecting the different kinds of manufacture, and if possible to engage some manufacturers acquainted with the processes employed on the teas of commerce to return with him to India. Mr. Fortune returned to India in 1851, bringing with him above 12,000 living plants, (in addition to the 8,000, previously sent by him from China,) and a vast number of seeds in a germinating state; with these he hastened to the nurseries in the Himalayas. He had also succeeded in bringing with him eight more manufacturers of tea from the above districts. With these he at once entered upon his duties.

When the Governor-General visited the Kangra Valley in 1850-1 there were already two small nurseries formed from plants sent from Kumaon, the one at Nagrota and the other at Howarnah in the Pahlun valley. The luxuriant growth of the plant in these sites induced his Lordship to sanction the formation of an extensive plantation at Holta, where the tea plant was found to succeed well.

As a rule, plucking commences towards the end of March, and the first flush is exhausted and the "spring crops" gathered in by the middle of April. Plucking begins again in June-July, according to the setting in of the regular rains, and continues, with an occasional break, varying in date and duration according to the rainfall, until the end of October or

Pruning is carried on at various times, the "tipping" of the upper shoots being generally done as soon as the sap has fairly descended about December and January. Advantage is taken of the break after the spring crop is got in, to clean out the bushes by cutting out dry and heavy wood from them so as to give room and air to the greener and more prolific branches.

The process of manufacture is much the same in all tea gardens.

In the first place the youngest and most tender leaves are gathered; but when there are many hands and a great quantity of leaves to be collected, the people employed nip off with the fore finger and thumb the fine end of the branch with about four leaves on, and sometimes even more, if they look tender. These are all brought to the place where they are to be converted into tea; they are then put into a large, circular, open-worked bamboo basket. The leaves are thinly scattered in these baskets, and then placed in a framework of bamboo. The baskets with leaves are put in this frame to dry in the sun. The leaves are permitted to dry about two hours, being occasionally turned; but the time required for this process depends on the heat of the sun. When they begin to have a slightly withered appearance, they are taken down and brought into the house, to cool for half an hour. They are then put into smaller baskets of the same kind as the former, and placed on a stand. People are now employed to soften the leaves still more by gently clapping them between their hands, and tossing them up and letting them fall, for about five or ten minutes. This is done three successive times, until the leaves become to the touch like soft leather; the beating and putting away being said to give the tea the black color and bitter flavor. After this the tea is put into hot cast-iron pans which are fixed in a circular mud fireplace. About two pounds of the leaves are then put into each hot pan, and spread in such a manner that

every now and then briskly turned with the naked hand to prevent the leaf being burnt. When the leaves become inconveniently hot to the hand, they are quickly taken out and delivered to another man with a close worked bamboo basket. The leaves are next collected into a ball. The ball of tea leaves is from time to time gently and delicately opened with the fingers, lifted as high as the face, and then allowed to fall again. This is done two or three times, to separate the leaves. The leaves are now taken back to the hot pans and spread out in them as before, being again turned with the naked hand, and when hot taken out and rolled; after which they are put into the drying basket and spread on a sieve, which is in the centre of the basket, and the whole placed over a charcoal fire.

After the leaves have been half dried in the drying-basket, and while they are still soft, they are taken off the fire and put into large open-worked baskets and then put on the shelf in order that the tea may improve in color.

Next day the leaves are all sorted into large, middling, and small; sometimes there are four sorts. The smallest leaves they called Pha-ho, the 2nd Pow-chong, the 3rd Su-chong, and the 4th or the largest leaves, Toy-chong. After this assortment they are again put on the sieve in the drying basket (taking great care not to mix the sorts) and on the fire as on the preceding day; but now very little more than will cover the bottom of the sieve is put in at one time. As the tea becomes crisp it is taken out and thrown into a large receiving basket, until all the quantity on hand has become alike dried and crisp; it is then piled up eight or ten inches high on the sieve in the drying basket, in the centre a small passage is left for the hot air to ascend, the fire that was before bright and clear, has now ashes thrown on it to deaden its effect, and the shakings that have been collected are put on the top of all, and the basket with the greatest care is put over the fire.

heat that may ascend. When the leaves have become so crisp that they break by the slightest pressure of the fingers, it is taken off, when the tea is ready. All the different kinds of leaves undergo the same operation. The tea is now put into boxes and first pressed down with the hands and then with the feet.

There is a small room inside of the tea house. When the weather is wet and the leaves cannot be dried in the sun, they are laid out on the top of this room on a net work, on an iron pan, the same as is used to heat the leaves; some fire is put into it, either of grass or bamboo, so that the flame may ascend high, the pan is put on a square wooden frame that has wooden rollers on its legs, and pushed round and round this little room by one man, while another feeds the fire, the leaves on the top being occasionally turned; when they are a little withered, the fire is taken away, and the leaves brought down and manufactured into tea, in the same manner as if it had been dried in the sun.

OPIUM.

The cultivation of the poppy in British India is confined to the large central Gangetic tract, about 600 miles in length and 200 in depth, which is bounded on the north by Goruckpore, on the south by Hazareebagh, on the east by Dinagepore and on the west by Agra. This large extent of country is divided into two agencies, the Behar and the Benares, the former being presided over by an agent stationed at Patna, at which station is the central or sudder factory of the agency, the latter being under the control of an agent residing at Ghazeepore, which station contains the sudder factory of the Benares agency. Of the two agencies, the Behar is the larger and more important, sending to the market about treble the quantity of drug turned out by the Benares agency.

In the Benares agency the aggregate amount of land under cultivation in the season 1849-50 was 107,823 begahs. Of late

rapidly extending in the North Western Provinces. It is also grown in the Rajpootana states, in Oude and over a great portion of the Punjab.

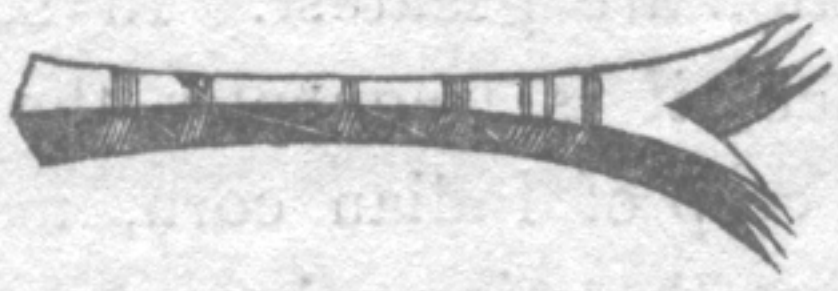
The lands selected for poppy cultivation are generally situated in the vicinity of villages, where the facilities for manuring and irrigation are greatest. In such situations and when the soil is rich, it is frequently the practice with the cultivators to take a crop of Indian corn, maize or vegetables off the ground during the rainy seasons, and after the removal of this in September, to dress and manure the ground for the subsequent poppy sowings. In other situations however, and where the soil is not rich, the poppy crop is the only one taken off the ground during the year.

The amount of produce from various lands differs considerably. Under very favorable circumstances of soil and season as much as 12 or even 13 seers of standard opium may be obtained from each begah of 27,223 square feet. Under less favorable conditions the outturn may not exceed 3 or 4 seers; but the usual amount of produce varies from 6 to 8 seers per begah. The poppy cultivated in the Benares and Behar agencies is exclusively the white variety (Papaver somniferum album). In situations favorable to its growth it vegetates luxuriantly, attaining usually a height of about four feet.

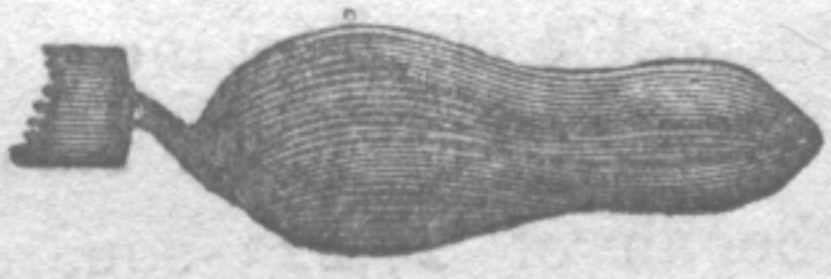
In February the plant is generally in full flower, and towards the middle of the month and just before the time for the fall of the petals; these latter are all stripped off and collected. They are then formed into circular cakes from 10 to 14 inches in diameter and about 1-12th of an inch in thickness. These cakes are known under the name of "leaves," and are used in forming the inner and outer portions of the shells of the opium cakes.

In a few days after the removal of the petals the capsules have reached their utmost state of development, when the

20th of February to the 20th of March. The mode of collecting the juice is as follows:—At about 3 or 4 o'clock in the afternoon, individuals repair to the fields and scarify the poppy capsules with sharp iron instruments called "Nushturs." (*a*) Early the following morning the juice is collected by means



of instruments called "Sectooahs," (*b*) which are made of sheet iron and resemble concave trowels, and with these the juice is scraped from the surface of the scarifications, until the instruments become filled, when their contents are emptied, into an earthen pot which the collector carries by his side.



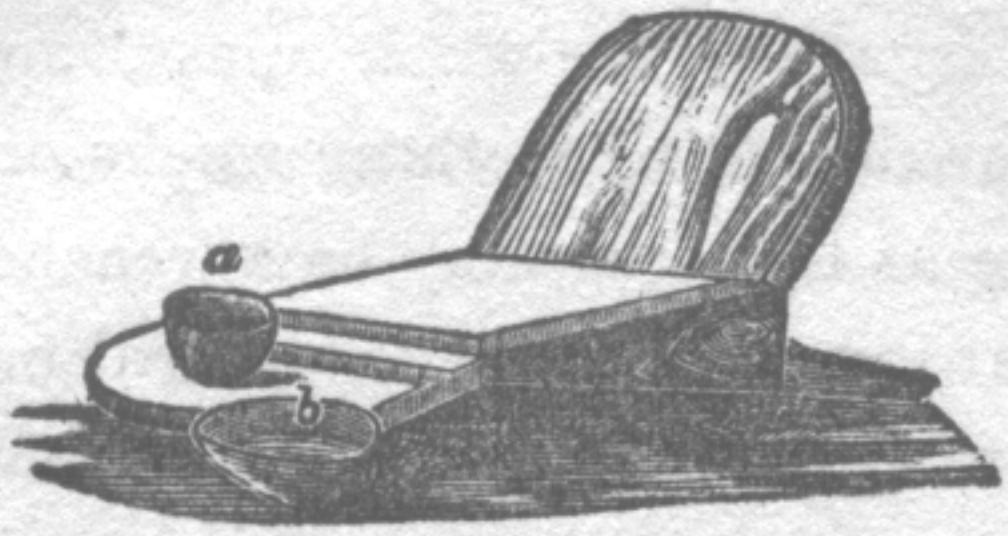
After the plant has ceased to yield any more juice its utility is still unexhausted. The capsules are then collected, and from the seeds an oil is extracted which is used by the natives for domestic purposes, both for burning in lamps, and for certain culinary purposes. Of the entire seed a comfit is made, resembling in appearance caraway comfits. Of the dry cake remaining after the extraction of the oil, a coarse description of unleavened bread is sometimes prepared by the very indigent, or it is given to cattle or used medicinally for poultices. The capsules deprived of their seeds are still available for preparing emollient and anodyne decoctions, which the natives use both internally in coughs, and externally as fomentations. The stems and leaves are left standing, until they have become perfectly dry under the influence of the winds of April and May, when they are removed, and crushed and broken up into a coarse powder, known under the name of poppy trash, and which is employed in packing the opium cakes.

The opium now requires frequent attendance on the part of the cultivator. It is daily exposed to the air, though never to the sun, and regularly turned over every few days in order to ensure an uniform dryage in the whole mass, and this process is persevered in for the space of three weeks or a month, or in fact, until such time as the drug may have reached within a few degrees of standard consistence. Standard opium, according to the Benares regulations, is opium which on being subjected to a temperature of 200 Fahr. until everything volatile is driven off, shall leave a residue of 70 per cent. This is the consistence at which the agency puts up the drug for the market.

After having been duly weighed into store, the opium receives but little treatment in the factory. It is kept in wooden boxes capable of containing about 14 maunds (10 cwt.) each, in which it is (if below the manufacturing standard) occasionally stirred up from the bottom, until it has acquired the necessary consistence. Whilst remaining in these boxes it speedily becomes covered with a thin blackish crust (ulmine) and deepens in color according to the amount of exposure of air and light which it undergoes. Should the drug be of very low consistence, it is placed in shallow wooden drawers, instead of in boxes, in which it is constantly turned over, until its consistence has approximated to 70 per cent. It is then manufactured or made up into "cakes" by being transferred from the boxes to large wooden vats 20 feet long, $3\frac{1}{2}$ feet wide and $1\frac{1}{4}$ feet deep. In these vats it undergoes a further kneading and admixture, by men, who wade knee deep through the opium from one end of the vats to the other, until their contents appear to be of uniform consistence, and have reached the factory standard.

Down either side of the room in which the vats are placed, are ranged the cake makers, numbering usually about 110. The cakes are formed in brass cups, *a*, *b*, and when the manipulation is complete, the drug is not unlike in size and appearance a

average number of cakes made daily in the factory during the manufacturing season is from 6,500 to 7,000.



By the end of July the manufacturing is finished, but the cakes still require much attention, they are constantly turned over in their cups and as mildew collects on their surfaces, it is removed by rolling and rubbing them in dry poppy trash. By October the cakes have become perfectly dry to the touch, and have acquired considerable solidity, and they are now packed in chests, each of which is furnished with a double tier of wooden partitions, each tier presenting twenty square compartments, for the reception of so many cakes, and in which the cakes are studded by means of loose poppy trash, with which all the interstices are filled.

PAPER.

India abounds in fibre-producing plants of all descriptions; and there are, perhaps, few countries in the world richer in these than India. Some of the fibrous plants grow on the sea-shore, and some in its uplands; some thrive in damp marshy soils, and some spread out in dry barren tracts; some flourish in open fields under tillage, and some are reared in garden cultivation. Many of these natural products have from the early part of the present century been experimented upon with a view to test their fibre-producing properties, and have nearly all produced excellent fibres which can answer many industrial purposes, and materially aid in supplying stock to the paper mills in India. Whilst, therefore our country can supply such an abundant stock of this material, it is much to be regretted

that, though the advance of civilization has given birth to various important industries, little has been done as yet in effecting improvements in this direction.

The native paper works, though they are multiplying in rapidly increasing numbers, produce for the most part coarse, rough, unbleached papers, though some of them, notably the bamboo paper of Kumaon, is very tough and durable. The Bally mills make finer paper, but as yet they have not succeeded in producing well bleached paper at a remunerative rate; and they cannot compete with Europe paper of any but coarse kinds.

Paper is made in India of various materials; in Nipal and some other places strips of what is called the paper plant are used, which are boiled with the juice of oak ashes, and when the slips of the plant are sufficiently soft and have absorbed the juice of the bark, they are pulverised in a stone mortar with a wooden mallet, till the whole is reduced to an uniform pulp, like so much dough. In other parts of India, sunnee or hemp is used for the same purpose. When the pulp is ready it is run into vats, and floated in clean water. The paper-maker then takes a frame, with stout wooden sides, so that it will float well in the water, and with a bottom of fine bamboo strips arranged like a chick or screen, but so closely placed as to stay all the pulp; this is lowered into the trough, and when the pulp has well spread itself over the bottom of the trough, the frame is raised and the water allowed to strain off. The paper is now made; the frame is then carefully upset, face downwards, on to a smooth board, and thus sheet after sheet is piled up. The sheets are dried either by means of fire or pasted on to the walls of the manufactory, and exposed to the heat of the sun, which soon dries them. When dry, the paper is subjected to a polishing process by the application of a small smooth piece of wood, which is rubbed rapidly over its surface, and the paper, such as it is, is ready for use. It is used for native writings

TILLEE OR BLACK SEED OIL.

Tillee or black seed is cultivated to a large extent at Gwalior and forms a staple of considerable trade. From it oil is expressed by an exceedingly simple process, and at a little more than a nominal cost. The machinery used is a sort of mill, the chief and most expensive part of which consists of a trunk of a tree of hard wood, hollowed out at one end, and set perpendicularly on the ground. It will last for about 40 years, and during the first three years requires no repairs. One man and one bullock work six hours at a time. Two men and two bullocks work 12 hours out of 24, and they press 20 seers of seed, which will produce 8 seers or 40 per cent. of oil. The process of expressing oil is as follows:—Two seers of seed are put into the mill. The seed is sprinkled three or four times with hot or cold water (in all about 8 ounces), by which means the seed obtains a consistency, and forms into a sort of cake round about the sides of the mill. After the seed has been well bruised, about a seer of scalding oil is poured into it, which makes the seed pulpy, and causes a quicker extraction of its oil. When about a seer of oil has been collected in the earthen pot placed under a hole at the bottom of the mill as a receiver, it is placed on a fire, made scalding hot and again poured into the mill. This is repeated three or four times, the quantity of oil, collecting in the receiver, increasing each time in nearly a double proportion, until at last it is ascertained by breaking off a piece of the cake, which by that time gets very hard and is adhering to the sides of the mill, that no more oil remains in it. This process takes about three hours.

SANDAL WOOD WARES.

Who has not seen and admired the beautiful workmanship of the sandal wood and porcupine quill boxes brought round for sale in the streets of Calcutta? Many of these come from

wares. Not even the Chinese, adepts though they be, can surpass the natives of Vizagapatam for chaste, and rich taste and exquisite finish. Desks, ladies' work boxes and work baskets, watch stands and paper weights, are a few among the variety of articles exposed for sale by the ingenious natives. The following is a description of a workshop where these articles are manufactured:—The women are divided into different classes or grades according to their skill and acquirements. The young men new to the trade are simply employed sawing and shaping the wood into different forms and sizes, adapted for the skeletons or framework of the various articles manufactured; those a step more advanced collect and sort these pieces according to the instructions of an overseer; joiners then take them in hand and join them, putting in additional ribs where strength and durability are requisite; fine workmen are meanwhile occupied in forming in their lathes the costly and richly scented sandal wood, which is used for lining the whole of the interior of the boxes, divisions, drawers and all; whilst others are shaping and carving the ebony and ivory, serving as tasteful borderings to the work; and after these in importance come the pickers, sorters, and polishers of the quills, on whose dexterity and precision as to size, color, and strength, much of the beauty and excellence of the work depend. The skeletons or framework being put together, they are then separated into different partitions, desks being allotted to men peculiarly skilled and well practised in their formation; work-boxes to another set, and so on throughout. Each framework is placed in a basket, together with the quills, sandal wood and ebony or ivory binding, all picked, worked and polished for immediate use. The head workmen have nothing to do but to put them together. The quills are first taken in hand, which with the assistance of a large caldron of glue, always on the boil, are speedily stuck into the numberless gimlet holes, ready drilled for their reception; and so closely are they put together, that on the

sufficient for a hair to intrude between them. Thick coarse brown paper, ready cut in long narrow slips, is then stuck with glue to the inside; and against this, in turn, is attached the sandal wood, which constitutes the lining. The ivory or ebony borders are then, by the same process, fastened on; and the whole being bound together with thick layers of twine, the boxes and their covers (which are yet in want of hinges, partitions, locks, &c.,) are laid aside on a shelf to dry till the next day. When perfectly dry, the twine is taken off, the partitions are let in, and the boxes are handed over to a silver-smith, who completes the work by adding the necessary little silver hinges and small silver knob, to the covers of the different small compartments of the box, and the indispensable silver lock and key. This done, the boxes undergo a thorough scrubbing and polishing, and are then sent to a magazine, or store-house, where they are carefully kept, wrapped up in silver paper till a favorable opportunity occurs for disposing of them. The ladies' work boxes, in addition to all the foregoing processes, pass through the hands of a looking glass manufacturer, who gives a finishing stroke to their elegance by the insertion of appropriately sized glasses in the lids of the boxes, which are neatly framed in satin wood.

IRON.

The process of smelting in India is as follows:—In a perpendicular circular furnace about 6 ft. or 8 ft. in height, and of a diameter at its greatest width of about 18 in., the blast to which is supplied by the alternate inflation and compression of four or six goat skins worked by hand, as in the ordinary smiths' fires of the country—the black magnetic oxide so common in the laterite formation, is converted, not into cast iron but rather into a mass somewhat similar to the loup of the Catalan forges, presenting in parts a crystalline and in others a

open of the whole of that part of the little furnace which corresponds to the timp and fore hearth of an English blast furnace; and in order to prepare for this the charging at the top is stopped, so is also the blast, and the whole contents allowed gradually, as combustion exhausts itself, to sink down into the hearth, whence, when cool, it is removed. These loups or mootees are generally from 10 lb. to 112 lb. in weight.

DACCA MUSLIN.

The division of labor is carried to a great extent in the manufacture of fine Dacca muslins. In spinning the very fine thread, more especially, a great degree of skill is attained. It is spun with the fingers on a *takwa*, or fine steel spindle, by young women, who can only work during the early part of the morning, while the dew is on the ground; for such is the extreme tenuity of the fibre, that it will not bear manipulation after the sun has risen. One *retti* of cotton can thus be spun into a thread eighty cubits long; which is sold by the spinners at one rupee eight annas per sicca weight. The *ruffagars* or darners are also particularly skilful. They could remove an entire thread from a piece of muslin, and replace it by one of a finer texture. The cotton used for the finest thread is grown in the immediate neighbourhood of Dacca. Its fibre is too short, however, to admit of its being worked up by any except the most wonderful of all machines—the human hand.

The art of making the very fine muslin fabrics is now lost—and pity it is that it should be so. In 1820, a resident of Dacca, on a special order received from *China*, procured the manufacture of two pieces of muslin, each ten yards long by one wide, and weighing ten and a half sicca rupees. The price of each piece was one hundred sicca rupees! The annual investment for the royal wardrobe at Delhi, absorbed a great

The extreme beauty of some of these muslins was sufficiently indicated by the names they bore; such as *Abrowan*, running water; *Shebnem*, evening dew, &c. In 1823-4 cotton piece goods, mostly coarse, were valued at 14,42,101 rupees; in 1829-30, the value of the same export was 9,69,952 rupees only. There was a similar falling off in silk and embroidered goods during the same period. The cheapness of English cloths has driven the products of Dacca looms, as well as all other Indian looms, almost entirely out of the market.

The first falling off in the Dacca trade, took place as far back as 1801, previous to which the yearly advances made by the Honorable Company, and private traders, for Dacca muslins, were estimated at upwards of twenty-five lakhs of rupees. In 1807, the Honorable Company's investments had fallen to 5,95,900, and the private trade to about 5,60,202 rupees. In 1813, the private trade did not excéed 2,05,950, and that of the Honorable Company was scarcely more considerable. In 1817 the English Commercial Residency was altogether discontinued. The French and Dutch factories had been abandoned many years before.

TOBACCO.

If the smoking of tobacco in any form may be said to be an acquired taste, more especially may a liking for cigars of Indian manufacture be so described. European smokers on arrival in this country, almost without exception condemn Indian cigars known familiarly as Trichis, Burmahs, &c. Yet, in numberless cases before they have completed their first year of residence here, they have taken to the tobacco of this country in preference to that of Havanah, Cuba, Manilla or elsewhere. The exceeding cheapness of Indian tobacco is, doubtless, the reason which first induces the new comer to try it; but by the time he has smoked his first box of cheroots, he has realised that it assuredly has other good qualities besides

unadulterated; while to its flavour the smoker soon becomes so partial, that if Havanah tobacco were offered him at the same price as Indian, he would prefer the latter.

In tobacco growing, some rotation of crops is advisable, and cultivators seldom grow it on the same land for more than two consecutive years. The cultivators generally precede their tobacco crop with one of *Batatas edulis* (*Sakarkand*), which is extensively used as food, during several months of the year, by the poorer classes, and is sown in the rains and dug up in the cold weather. The land is then well "hoed" up, and manured with cow dung, then ploughed twice a month, and, when the rains cease in the month of September, is ready for sowing with tobacco. The following February or March, the crop is ready for cutting, and the yield from twelve to twenty maunds per acre, selling generally at from Rs. 5 to Rs. 8 per maund.

PAN LEAF.

The Pan leaf, which is in general use among all classes of Natives, and is chewed by them with *suparee* (betelnut,) is the produce of a creeping plant, which has been denominated a vine. It has a light green color and sub-astringent taste. In using it, a few bruised pieces of the areca nut, with two or three grains of *ilachee* (cardamom), and a small proportion of carbonate of lime, are wrapped up in one of the leaves of the plant; and the condiment put in the mouth and chewed.

In the cultivation of the pân, both wind and sun are carefully excluded, and cool shade preserved for the young plant. The ground is ploughed and manured with horse dung, and smoothed with the harrow. Seeds of the *sheoga* (hyperanthera moringa,) *hutga* (coronila grandiflora) and *neemb* (melia azadirachta) trees are sown in the ground, which grow up as the future supporters to the plant, and serve after the manner of hop sticks in England. When these have attained

supporter, and from this date frequent irrigation of the ground becomes necessary. The remaining operations are training the pán to its supporter, renewing the red soil and repeating the manure once a year. The pân plants are deemed most valuable during the sixth or seventh year; they yield for nine or ten years.

BED MOOSHK.

This member of the willow tribe yields highly aromatic and fragrant flowers, the plant of which is well known in Lahore under the name of "Bed Mooshk," and is described by oriental medical authors under the appellation of "Khilof Bulknee."

About two years subsequent to the conquest of the lovely Valley of Cashmere, by the forces of the late Maharaja Runjeet Sing (Anno Hegira 1235), its then Governor, Sirdar Hurree Chund, amongst other things sent a number of "Shushas" of the "Uruk-ee-Bed Mooskh," as a present to the Maharaja; the fragrance of the distilled liquid, with the high encomiums that were lavished on its real or supposed virtues, attracted the Maharaja's attention, and he naturally became anxious to have the trees introduced into Lahore. Sirdar Hurree Chund, being apprised of the Maharaja's intentions, at the proper season, sent down a number of the cuttings of the trees from Cashmere (where the plant is indigenous) with persons that knew well its habits, and mode of cultivation. On their arrival at Lahore, the people were ordered to select a suitable site for a plantation in the vicinity of Lahore. The vast track of the low khadur land, which lies between the river Ravee and its nullah, was approved of by the judges as being most favorable for the growth and thriving of this justly esteemed plant; especially on account of that piece of land retaining moisture and humidity throughout the several seasons of the year. The cuttings were planted, and then the Maharaja bestowed them on the agriculturists, upon the condition, that the latter were to take care and preserve the plants, and that the produce—the flowers

The highly esteemed "Uruk-ee-Bed-Mooshk" is obtained by distilling the flowers fresh gathered, with addition of water. No novelty is used in the process of distillation beyond the apparatus resorted to by the natives, being in their rude and primary state. To every maund of the flowers, two maunds of the water being added, they are steeped for a short time in the big "degchee," used as a still, the mouth of which is then covered (and luted down with flour paste so as to prevent any steam getting out) by a circular earthen vessel called a koonalee in Punjabee—and gamla in Hindoostanee—this vessel has a hole in the centre, in which is fixed and luted a bamboo pipe, made up by joining two pieces of bamboo at right angles, and outwardly well covered by coiled ropes and tow, over which is put on a coating of soft tenacious clay; this pipe serves as a conductor of the steam, and is joined at the other end to the mouth of a copper receiver, in which is collected and condensed the steam caused by the application of heat to the big "degchee," first mentioned. This degchee is fixed in an oven or furnace, and on one side of the furnace is fixed a tub in which the copper receiver is placed. While the process of the distillation is going on, the tub is filled with cold water, which is changed as often as the tub gets warm; so that by a constantly reduced temperature, the steam is condensed, prevented from evaporating, and made to assume a liquid form. The degree of heat necessary during the process of distillation is that at the commencement of thc operation it should be rather strong, and afterwards to be reduced—a gentle heat being kept up throughout the process.

From a maund of the flowers, distilled with the quantity of water specified above, from 10 to 15 seers of the best description of water is obtained, whilst the druggists and atars (vendors) of the bazaar obtain, even a maund of the inferior

KUKUMB-KA-TEL, OR CONCRETE OIL.

This substance, which possesses some very peculiar properties, is the concrete oil of the wild mangosteen, a tree which is common in some parts of the Southern Konkan. The fruit ripens in April and May; is small and of a flattened globular form. The rind or shell is about ⅛th of an inch in thickness, of a deep crimson colour, and intense acidity. Within this, but without adhering to it, is contained a pulpy moss, in which the seeds are imbedded. The oil is extracted from the seeds by boiling. They are first exposed for some days in the sun to dry, and then pounded and boiled in water; the oil collects on the surface, and on cooling concretes into a solid cake. When purified from extraneous matter, the product is of a rather brittle quality; of a pale yellowish hue, the shade inclining to green; exceedingly mild and bland to the taste, melting in the mouth like butter, and impressing a sensation of cold on the tongue, not unlike what is experienced on allowing a particle of nitre to dissolve on the tongue.

The quantity of the concrete oil that may be obtained from the seeds may be taken at about one-tenth. From ½lb. avoirdupois or 3,500 grs. of the seeds, were obtained 360 grs. of the concrete oil in a moderately pure state. The above is somewhat more than 1-10th; and with better management, the product might perhaps be greater. It requires, however, long continued boiling to extract it, and it is still more tedious to purify it from the fibrous matter of the seeds.

BARILLA, THE PRODUCT OF THE SUJJEE PLANT.

Sujjee, which is a preparation from a plant bearing the same name, is of three qualities. The first is called the *Choa*, the second *Rootha*, and the third *Khara*. All three qualities are produced at the same time, and from essentially the same

The plant is cut during the mouths of October, November, December and January. When cut, it is allowed to dry for 20 days, and then put into a pit about 3 feet deep and one yard in diameter; having an excavation at the bottom to admit of an earthen pot being placed in it. Into this is put at inverted *ghurra*, with an orifice, half an inch in diameter, at the top. The orifice is kept closed at first. Into the pit is thrown a small quantity of the plant, and burnt, fresh plant being gradually thrown in to keep up a constant fire; and this method is pursued till the pit fills up. During this process a liquid matter exudes from the plant. As soon as this is observed, the orifice of the *ghurra* is opened, and then the liquid matter and ashes are stirred up together. A long stick, pointed at the end, is held at the opening in the *ghurra*, so as to guide the liquid matter into the orifice. The liquid that passes in to the *ghurra* is called the *Choa*, or first quality *sujjee*; that which remains over the pot and under the ashes, is the *Rootha* or second quality, and that on the surface of the pit is the *Khara Sujjee*, or third quality.

After the above process is completed, earth is thrown over the pit, and it is allowed to remain in this state for four days, or for a longer period till the *sujjee* hardens in the pit.

The *sujjee* of the first quality or *Choa Sujjee*, is of a light red colour, and sells at the rate of two rupees per maund. The second or *Rootha Sujjee* is of a dark greyish colour, and sells at the rate of one rupee eight annas per maund: the third quality, or *Khara Sujjee*, is of a blackish colour, and sells at eight and a half annas per maund. The traffic in this article at times is very great, and large quantities are exported to Europe.

STONE.

It is well known that India abounds with stone, much of

trouble of quarrying; but the far greater quantity is of excellent quality, and has been used from time immemorial in the erection of those vast mementos of India's former greatness that exist to the present day, and which exhibit, by their resistance to the crumbling effects of time, the durability and excellence of the materials used in their formation.

Jeypore and Joudpore have always been celebrated for their beautiful white marbles; while Chunar, Mirzapore, Delhi and Agra are equally known for their freestones, and Bhurtpore and Gwalior for their excellent red and white sandstones.

Almost all the buildings of any extent in the upper provinces of India are built principally of sandstone and marble intermingled, or in alternate layers. Timber in ancient times was hardly ever used, except for doors; the lintels and beams, and even the internal ornaments of houses being formed of marble or other kind of stone.

Very little of the Futtehpore stone is used for building purposes, such as beams, pillars or architraves, requiring to bear much weight; it is sometimes hewn into squares for erecting rough walls with, instead of brick, or into cylinders for well bottoms, and other small articles of domestic use.

In connexion with the Futtehpore quarries, it may be of use to notice the neighbouring ones in the Bhurtpore territory, at the villages of Puharpore and Singowlee. The stone quarried at these two places, especially Puharpore, is of superior quality; it is extensively used in building, and taken to all parts of the country in various forms both light and heavy.

Great quantities of stone from Bhurtpore are annually

dwelling-houses for the native gentry, ghauts, &c.; and a good deal is also brought into Agra, and thence in the way of trade, taken by water to other places up and down the Jumna.

In the Mirzapore district there were in 1847, 283 quarries open.

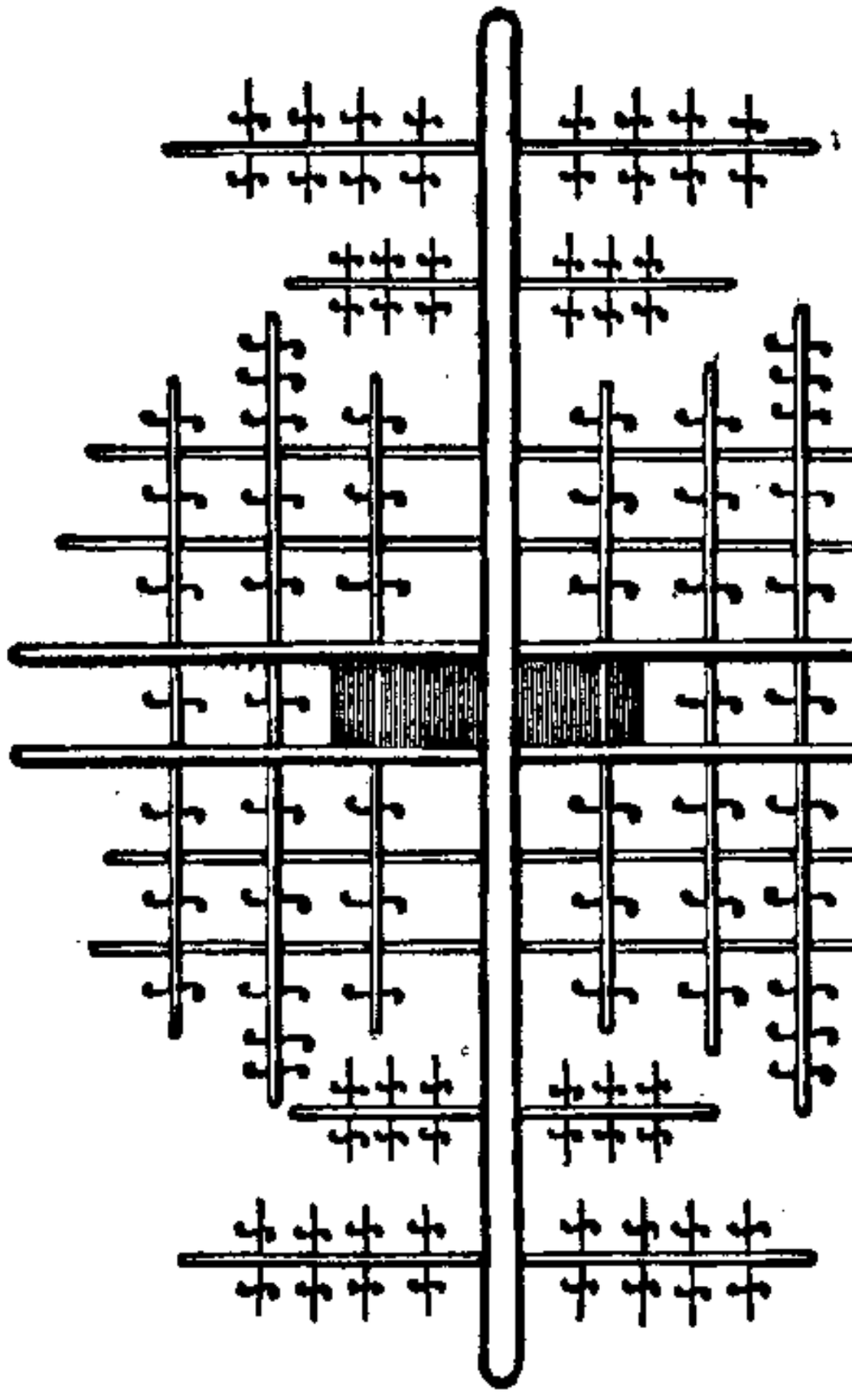
There are three sorts of stone found in the Allahabad district, two of which find their way to market in a manufactured form. The former are termed *golabee* and *sufeid*, the latter *dhoka*, which is used in the lump as foundations for walls. No stone is sold in the neighbourhood of the quarry or river, but is brought to Allahabad, which is the only mart for it.

The fort of Allahabad and other old buildings in the city bear testimony to the durable and excellent qualities of the *sufeid* and *golabee* stone for buildings. One sort called *dhoosur* is decidedly bad for these purposes, and is speedily destroyed by salt, as would appear from the rapid destruction taking place in the magnificent Baolee attached to Sultan Khosroo's garden.

The quarries in Banda are on the same footing as those in Allahabad and Agra.

There is a species of limestone found in the village of Kootla, on the border of the district of Banda, from which lime of a superior quality is made in the village of Goorampore.

As the facility with which large masses of stone are moved without mechanical aid in the quarries noticed above, may not be generally known, and as the method adopted may aid in forming a solution of the difficulty in accounting for the construction of the pyramids, and other ancient buildings, we here subjoin an account of it, and at the same time give a



"A large stone of almost any size, is fastened securely on each side to two long and strong poles or beams, which extend a considerable distance in advance and behind it; on these are again bound cross-pieces, and on them other short cross-pieces, to which the bearers apply their shoulders as in carrying a palkee. The poles are prolonged by additional ones being tied on, and the cross-pieces extend according to the weight of the stone. If very weighty, in addition to the poles lengthways, others are placed across it with thin cross-pieces, which can also be extended to any ammount proportionate to the weight; so that there is no stone, of whatever weight, used in building, that could not be carried along any distance without any other apparatus being necessary than an extension of the cross-pieces, and if

inclined plane, and deposited as they are in the pyramids, &c. It is calculated that on an average the apparatus weighs half as much as the stone itself."

ALUM.

The alum pits at Melir in Kutch have been worked for the last century. They are said to have been first opened by a Musulman in the reign of Rao Goharji,* who accidentally tasting the earth became convinced that some profit might be derived in extracting the saline particles from it. He disclosed his secret to a relative at Nalia, a merchant who had carried on an extensive trade with Bombay and other parts; and being directed by *Asapùsa* in a dream, they succeeded in their first experiment of fabricating alum. The manufacture of this article was carried on secretly for a few years, until stopped by Rao Goharji on hearing of the advantage which government might secure to itself by taking the management of the concern into its own hands. He was however induced to leave it to the Musulmans, receiving from them a certain portion of the profits, placing a servant there to superintend the sale of the alum and report on the progress made in manufacturing it.

The finer native alum is called by the workmen *Tejim Tùr*, from the acicular crystals. The coarser kind is *Melta*. The first undergoes a process differing from the latter, though this may be, and is, also manufactured in the same way. It is taken to some square beds, and by the aid of a small running stream of water, strongly impregnated with alumina and iron, and thinly laid down; over it some red burnt earth of the worst kind of volcanic aluminous ore is thrown; this is called *Banna*, and the scrapings of these beds, after the contents have been removed, or *Bakki*, mixed up with it. The water drills through the banks and moistens the earth, or is sprinkled over in small quantities. It remains in this state for 15 days, when it exhibits an efflorescence of sulphate of alumina, and is called *Reiri*

Turi. This is carried to some distance, where the sheds and boilers, and other instruments for manufacturing the article are, and is there cast into large boilers with the mother water, well stirred up, till it is liquified, and then a certain proportion of *Shora-Khar* or nitre thrown into it; during this stage of the process, the sulphur seems to evaporate and the sediment or earthy particles being taken out, the whole is drawn off into small open mouthed earthen jars, where it settles for three days and becomes *Kanni*, apparently the pure salt of alum, mixed up with earth: when dry it is again thrown into a boiler, and boiled for hours with little or no water added to it; in its liquified state, it is called *Ras*, and being poured into earthen jars, goes into its last stage of crystallisation, called by the natives *Phaltakári*.

ISINGLASS.

The very valuable production isinglass, is yielded by a fish called *Polynemus*, a species which is very common in the estuaries of the Ganges, and to be often found in the Hooghly off Calcutta. There are nine species of *Polynemi* or Paradise fishes enumerated by authors, all well known as an excellent article of food, of which we have a familiar instance in the mango fish, to which the Polynemus is very similar; but it differs in one great essential. The air vessel which is absent from the mango fish, and on which the peculiar value of this species seems to depend, is a large spindle-shaped organ about half the length of the fish, thick in the middle and tapering toward the extremities, where it ends in front by two, and behind by a single tendenous cord; similar small tendenous attachments, about twenty-two in number, connect it on either side to the upper and lateral parts of the abdominal cavity. This organ which is called the sound, is to be removed, opened and stripped of a thin vascular membrane which covers it both within and without, washed perhaps with lime water and exposed

require some further preparation to deprive it of its fishy smell; after which it may be drawn into shreds for the purpose of rendering it the more easily soluble. A fish which weighs about two pounds may be expected to yield about sixty-five grains of isinglass, not quite pure but containing about ten per cent. of albuminous matter. The solution after being strained and ready for the market will sell for from twelve to sixteen rupees a pound.

MHOWA—DAROO.

The Mhowa (Bassia Latifolia) is found in Bombay and Bengal, and is of importance as affording food to the poorer classes of natives, more especially to such improvident races as the Bheels, Koles and Sonthals. As the crop of Mhowa approaches ripeness, the corollas, becoming fleshy and turgid with secreted juices, gradually loosen their adhesion to the calyx and fall to the ground in a snowy shower. The fallen blossoms are carefully collected, generally by women. When perfectly dry the blossoms have a reddish brown color. These after having the little ring of foliaceous lobes which crowns the fleshy corolla removed, are spread out to dry. The mhowa is seldom eaten alone; being generally mixed with seeds of saul (Shorea Robusta) or with the leaves of saug. The cooking is thus performed. The saul seeds having been previously well dried in the sun, are roasted, and then boiled alone; the mhowa flowers are then also boiled, and the water thrown away. The mhowa and saul are then mixed and reheated; sometimes a small quantity of rice is added. When fresh the mhowa has a peculiar luscious taste, with an odour somewhat suggestive of *mice;* when dried it possesses some resemblance to the inferior kinds of figs. Cooking renders it vapid and utterly devoid of flavor. On distillation the newly dried flowers yield

BUTTER TREE.

There is a tree in India called the "East India Butter Tree." Its botanical name is *Bassia Butyracea*, and it is indigenous to Almorah, and perhaps other parts of the Himmalayas. The tree produces a fat-like substance, known in India by the name of *Phulwah*. The tree is scarce, grows on a strong soil, on the declivities of the southern aspects of the hills below Almorah, generally attaining the height, when full grown, of fifty feet, with a circumference of six. It flowers in January, and the seed is perfect about August, at which time the natives collect them for the purpose of extracting the fatty substance. On opening the seed the kernel appears of the size and shape of a blanched almond. The kernels are bruised on a smooth stone, to the consistency of cream, which is then put into a cloth bag, with a moderate weight laid on, and left to stand, till the oil or fat is expressed, which becomes immediately of the consistency of hog's lard, and is of a delicate white color. Its uses are in medicine; being highly esteemed in rheumatisms, and contraction of the limbs. It is also much esteemed, and used by natives of rank as an unction, for which purpose it is generally mixed with an *utr* of some kind. Except the fruit, which is not much esteemed, no other part of the tree is used.

BETELNUT.

The betelnut tree is one of the most graceful of the palm tribe. It is a native of all the countries of Asia within the tropics, and is cultivated all over India for the sake of the nut. The tree is in flower most part of the year; its trunk often rises from forty to fifty feet high, but is in general only about twenty inches in circumference, almost equally thick and smooth. The nut is about the size of a hen's egg, enclosed in a membranous covering, and of a reddish yellow when ripe. The tree has no branches; but its leaves are very beautiful

crops in the year; the quantity of nuts yielded by a single tree varies considerably in different places: on the Coromandel coast the average number of nuts obtained from a single tree is usually about 300.

The betelnut is dried, cut into slices, usually four; these slices are wrapped up in the leaf of the black-pepper vine, and sprinkled with quicklime, termed by the natives *chunam*. Thus prepared it is chewed, and is enjoyed by the people as an universal luxury. What the benefits are to be derived from this preparation it would be hard to say. The nut, which has a harsh astringent flavor, is never eaten by itself; but in conjunction with the hot pungent leaf of the black-pepper vine and the quicklime, it is much relished. The chewing of the betel provokes much spitting of a reddish colored saliva; and the Indians have an idea that by this means teeth are fastened, the gums cleansed, and the mouth cooled.

STEEL.

The discovery of steel by the Hindoos appears one of the most astonishing facts in the history of the arts; it seems too recondite to be the effect of chance, and yet can only be explained by the lights of modern chemistry. In Europe the case was otherwise. In the early times, repeated hammering after refining, appears to have been the only process; and cementation by charcoal was not adopted until chemical investigation had shown that steel was a compound of iron and carbon.

The ore used in forming iron and steel is the magnetic oxide of iron combined with quartz, in the proportion of 52 of oxide to 48 of quartz. It is prepared by stamping, and then separating the quartz by washing or winnowing. The furnace is built of clay alone, from three to five feet high, and pear-shaped; the bellows are formed of two goat-skins, with a bamboo nozzle, ending in a clay pipe. The fuel is charcoal,

for four hours, when the ore will be found to be reduced: it is taken out, and when yet red hot, cut through with a hatchet, and sold to the blacksmiths, who forge it into bars and convert it into steel. It is forged by repeated heating and hammering, until it forms an apparently unpromising bar of iron, from which an English manufacturer of steel would turn with contempt, but which the Hindoo converts into cast steel of the very best quality. To effect this he cuts it into small pieces, of which he puts a pound, more or less, into a crucible, with dried wood of the cassia auriculata, and a few green leaves of the asclepias gigantea. The air is then excluded by a cover of tempered clay rammed down close into the crucible. When dry, about twenty crucibles are built up in a small furnace, covered with charcoal and heated for two hours and a half, when the process is complete. The quality of the steel is excellent, but the process of smelting is so imperfect that of 72 per cent. of which the oxide is composed, only 15 per cent. of iron is obtained by the natives.

THE SNAKE STONE.

The snake stone is well known throughout the East as a supposed antidote against poison, particularly the venom of snakes. It is of two kinds, one of animal, the other of mineral origin. Three sorts of the mineral snake stone are procurable in the Himalaya—one is found with detritus, in a cave in Jawahir, leading into the valley of the Sutlej; it is of irregular form, smooth surface, and of an olive green colour: from its chemical characters, it seems to be a new mineral, consisting chiefly of silica. Other kinds are met with in the bazar at Hurdwar, and, although differing in external characters, are essentially the same—one is of a bright, greenish colour, and the other a dull green; they also vary in specific gravity, but they are both considered to be varieties of serpentine, a name which has been given to a mineral substance without any

snake stone, pierre de serpent, &c., attached to the zehr mohereh of the East, as an antidote against the venom of snakes.

PRECIOUS MINERALS.

The diamond stands first and foremost among the precious stones of India. In Arabic and Persian works of natural history, Aristotle is generally quoted as the chief authority, whence information is drawn, and the most vague and fabulous tales of the origin and qualities of natural substances are laid to his account. Of the diamond there are mines in the south-east of Hindustan, and also in southern India, near Masulipatam; but the great mart for diamonds formerly seems to have been at Kulburgah, to the west of Hydrabad. The diamond is supposed by some to be a preservative from lightning, and to cause the teeth to fall out when put in the mouth.

The ruby exhibits seven varieties of color, viz. 1 striped; 2, hyacinth; 3, bright red, or pomegranate; 4, brass colored; 5, red wine colored; 6, flesh colored; and 7, the asafætida colored. The ruby is to be found in Ceylon and also at Arracan in the Bay of Bengal. When placed in the fire, a true ruby becomes invisible, but when immersed in water, it appears to glow with heat; it also shines like a coal in the dark.

The sapphire has five varieties; viz. 1, peacock tail; 2, azure; 3, indigo; 4, grey or collyrium; and 5, greenish.

The topaz has four tints, viz., 1, orange; 2, straw; 3, flame or lamp; and 4 citron colored. The last is said to stand the fire better than the others.

The emerald, with the preceding three kinds of oriental sapphire, is to be found only in the island of Ceylon, where it is generated in caverns from the suppuration and solidification of the essence of water. "The natives dig wells in these places, and wash the sand extracted from below for the various minerals

this gem are remarkable; it purifies the blood, strengthens, quenches thirst; it dispels melancholic reflections; and as a talisman averts dangers, ensures honor and competence." In hardness it only yields to the diamond; it is unaltered by the fire, the red and yellow varieties, if anything improving in color therefrom. The blue or sapphire, when pure, is of equal value with the diamond. The Arabs are fond of engraving their names upon it.

Concerning the Spivelle Ruby there is considerable incertitude among oriental authors. Some state it is obtained from a kingdom "between Pegu and Bengal"—and others from Balkh, the capital of Badakshan. The Persian authors are particular in their description of the locality and origin of this stone. "The mine of this gem was not discovered until after a sudden shock of an earthquake in Badakshan had rent asunder a mountain in that country, which exhibited to the astonished spectators a number of sparkling pink gems of the size of eggs. The women of the neighbourhood thought them to possess a tingent quality, but finding they yielded no coloring matter they threw them away. Some jewellers, discovering their worth, delivered them to the lapidaries to be worked up, but owing to their softness, the workmen could not at first polish them, until they found out the method of doing so with marcasite on iron pyrites." The ruby has many colors, red, yellow and greenish; the reddish yellow or onion colored, and the violet colored are held in the highest estimation.

The Turquoise is the produce of the mines of Ansar near Nishapore in Khorasan. All authorities concur, that these are the only turquoise mines in the world. The stones are said to vary from the pale blue to green and white, but all except the azure are worthless. A curious fact is mentioned in some of the oriental authors. The real blue turquoise of Nishapore changes its color when kept near musk or camphor, also from

fire; the inferior stones become discolored even without this test, by gradual decomposition or efflorescence. The turquoise is said to "brighten the eyes; is a remedy for ophthalmia and bites of venemous animals;" it is also used in enamelling sword handles, &c.

Lapis Lazuli is to be found in Badakshan. The mineral has different shapes; one, like the egg of a hen, which is covered with a thin, soft and white stony coat, is reckoned the best when pounded, it needs neither washing nor polishing; the others are without covering and must be washed. The method of washing is this. "First to pulverize it and afterwards to keep it wrapt in silk cloth, besmeared all over with green sandarack, which should be previously softened in very hot water, and then rubbed over or kneaded with the hands; it is kept in the water for three days, until all the foreign matter has been washed out."

CHAPTER XXXIV.

BANIANSHIP IN CALCUTTA.

THE word "Banian," says the *Bengal Magazine* (to which we are indebted for this information) is a corruption of "Bania," which again is derived from "Banik," a merchant. In the earlier days of the East India Company, as the sheristadar of the Judge's and Collector's Courts, and of the salt and commercial agencies, was called *Dewan*, so the native manager of an English Agency House and of a ship-captain, was called by the natives *Mutsuddi* and by the Europeans Banian. In fact the Banian in old times was the factotum of houses and captains, and from the absence of any European banking establishment, had the sole charge of all their monetary transactions.

In those days the captain, officer, doctor, and even the carpenter and gunner of the Company's Indiamen, used to bring out from England investments of their own for sale at the several presidency towns in India. A native agent, who could make himself understood both to the seller and purchaser, was requisite for negotiating for the houses and captains. The high caste Hindoo who had picked up the little broken colloquy in English, which was a sort of prerogative to him, was the only man then qualified for undertaking such an office of responsibility. But as the investments of the captains and others comprised wines, liquors and provisions among other articles, the high caste Hindoo of Calcutta, till the latter part of the last century, from a religious scruple, kept aloof from managing them for their owners.

What was then the alternative left to them? The shippers found that the only Hindoo (a Mahomedan being out of the

was a washerman, domiciled near Colootollah in Calcutta. Recourse was of necessity had to his agency for carrying out the details of the business. This washerman was now trusted with the more responsible duty of an agent to buy and sell for his employers. The *dobus*, as he was called in Bombay and Madras as a synonym of Banian, was then seen hawking in the market from door to door, with the bundles of clean suits on one hand, invoices of beer, wine and liquor, and of ham and cheese on the other. Dobus' negotiations failed not to secure the approbration of his masters. But unfortunately, as might be imagined, he struggled under a difficulty not easy for him to overcome. Dobus was no man of letters, and hence it was indeed a hard job for him to convert pounds, shillings and pence into rupees, annas and pies. As, however, his new post was very lucrative, he thought it advisable for his interest to take in partners of a greater calibre than himself. Three artizans equally situated in society, were invited to co-operate with him. They cheerfully joined him, and set up a firm under the style of *char yar* (four friends).

It may not be deemed out of place to mention here that the commanders of the Company's merchantmen and their officers were one and all either the connections or protegés of the members of the Court of Directors. These seafaring gentlemen were often the sons of wealthy and respectable fathers, and had extensive credit with merchants, brewers and manufacturers of England, who courted their custom and patronage. As the result of the authorized speculations of the captains and others during the Company's monopoly, was flattering enough, they largely extended their imports, and invested the proceeds of sale here in country produce when returning home direct. This extension of their operations brought on unexpected good luck to the "four friends," blessed as they were with the services of all the captains and officers

The rich harvest which they reaped failed not to attract the notice of their more respectable neighbours, and to rouse their jealousy. Irresistible was their temptation, and caste prejudice at length gave way to love of lucre. Legions of high caste Hindoos of all denominations appeared in the field of dobusship, and proffered their services to the pursers of the captains, who acted on board both for the owners of the vessels and captains, and the applications were readily accepted for the sake of their greater respectability and intelligence. The sobriquet "dobus" was then changed into the more signifying term "Banian."

After the abolition of the Company's monopoly, several of the captains and pursers set up or joined commercial houses at Calcutta, and the identical banians, who had served them before, served them again in their new vocation of merchants and agents.

CHAPTER XXXV.

CALCUTTA IN 1857.

THE river Hooghly has an interest of its own. The broad reach with its strong tides visible for eight or ten miles. It is crowded with vessels drawn thither from all parts of the world. A hundred and fifty ships and fifty steamers constantly occupy the berths and moorings. At the north of the city cluster the salt sloops; the huge inland trading galleys, with their banks of rowers; or the long painted pattamars of Western India, planned centuries ago, with huge eyes at the bows; while every where the small green boats, loved by Englishmen, or the native matted dingies, with their long steering oar and over-hanging prows, ply up and down the crowded waters with their varied burdens.

Calcutta extends along the Hooghly for seven miles, and is in parts rather more than a mile wide; its eastern and western sides are regular, the ends are slightly rounded and the city covers a space of about eight square miles. Its outer boundary is the broad "Circular Road;" three other principal roads run through its entire length, and the shorter roads or streets cross them at right angles.

The English quarter occupies the south end of the city. Here a beautiful plain, a mile and a half long, goes down to the water's edge, having Fort William in the centre on the river bank. The plain is always green; it is level and is dotted with fine old trees; and several parts of it has large ponds of water. On its inner sides the plain is bordered with the houses of the English, with their white walls, broad verandahs, and green venetian shutters; from which Calcutta derives its lofty name "The City of Palaces." The High Court, the Town Hall, the

north. On the east side are the numerous English houses of Chowringhee, lately augmented by the handsome cluster of Victoria Square. Behind the Town Hall and Government House, towards the north, are the lawyers' chambers, the merchants' offices, the banks, English shops and stores, the libraries, the Post Office and the Custom House; many of them clustered round the broad pond and gardens of Tank (now Dalhousie) Square.

The native town occupies nearly six square miles of the entire city; it fills all the northern end, and runs to the south along the back of the English quarter. In appearance it has little to boast of. A city of brick, with its houses often out of repair; for beauty, regularity, and ornament, it is not to be compared with Benares and Delhi, the handsome stone cities of Upper India; and is much inferior to many parts of Bombay. Except a few trunk roads of English make, the streets, roads and lanes are narrow; and overshadowed by the lofty walls and verandahs of straggling dwellings.

The twenty bazars and markets are crowded. The Burra Bazar, apparently ready to fall to pieces and crush buyers and sellers in the ruins, is stored with the most precious fabrics that upper India can produce. The opium bazar is crowded with red turbanned Rajpoots and Bombay Hindoos, who devote themselves to speculating in that drug. All the roads and streets, destitute of pavement, are lined with shops which are innocent of glass fronts and windows; and which exhibit, without protection from dust, piles of brass vessels, bundles of slippers and shoes, gorgeous tin lanterns, bales of cloth, mats, stools, and cane chairs; vast piles of red pottery, pitchers, cups, and cooking-pots; leaf unbrellas; and hillocks of bamboos; posts for houses, small tiles, and straw.

Scattered over the city among streets, narrow and broad, are the family mansions of the native gentry, with their broad

Some are palaces in appearance though surrounded by filthy drains; others are sadly out of repair; their walls eaten with saltpetre, their courts full of cast-away furniture and heaps of rubbish, or overgrown with huge weeds; and threatening to tumble into ruins. Of still smaller brick houses and shops of mean appearance, the number is about fifteen thousand.

So precious has space become in recent years, that the almost all vacant land outside the gardens of the better houses has been covered with common huts. Of these the city now contains over sixty thousand. Most of them consist of but a single room, which contains a huge chest, a lamp or two, some bamboo or glass oil bottles, and a miscellaneous collection of pots and pans. In the poorest the moveables may be worth five shillings; and in the more respectable abodes may be replaced by from thirty to sixty rupees.

Throughout its entire area the city is dotted with trees, which rise far above the houses, and from the flat terrace roofs present, on a clear morning in the rainy season, a green and pleasant sight. The English quarter has long been celebrated for well stocked gardens, for long lines of casuarinas, tall bushy tamarind, and banyan trees.

The population of Calcutta, of all races, in 1847, by three separate calculations, carefully made, was shown to be 400,000. Since then, while the boundaries have remained the same, the demand for accommodation has multiplied houses, covered vacant spaces, and made the population far more dense than it was then, it is now 500,000. The suburbs have increased in size. Taking a mile all round the city and across the river, in the sixteen square miles thus enclosed, there are ten small towns and villages, and the native population they contain can scarcely be less than 300,000. Calcutta and its suburbs will thus contain 800,000 people, of this great population, larger than that of any city in the English empire except London

may be called the Christian population. The entire remainder are natives of India, and must be numbered among Mohammedans or Hindoos.

The European community have seventeen Protestant churches, one Armenian, one Greek, and six Roman Catholic. Of the Protestant churches nine are Episcopal, one Church of Scotland, one Free Church, two Congregational, three Baptist, and one Wesleyan. The Roman Catholic churches are not exclusively confined to Europeans; two of them in the native town are largely attended by a people called Portuguese, but sprung specially from the slaves of old Portuguese families and the intermixture of Portuguese and native blood. Attached to these churches are thirteen Episcopal chaplains, and two chaplains of the Established Church of Scotland, seven Non-conformist pastors, five Armenian clergy, one Greek priest, and nineteen Roman Catholic priests. Connected with them, are seven or eight sunday schools, a city mission and four city missionaries. Four other ministers have the care of large and well taught boys' schools for the education of the sons of the Christian population; and with excellent schools also for their daughters.

Thus separate from their Christian rulers, the native population of Calcutta follow their own religious faiths. Within the city probably 70,000 or 80,000 are Mohammedans, and 400,000 are Hindoos. The suburbs will add more than 20,000 to the latter, and a few thousands to the former.

There are fourteen native churches, containing five hundred communicants, and a nominal Christian community of one thousand six hundred individuals.

In 1822 a census was taken of the inhabitants of Calcutta, when the following returns were sent in:—Christians 13,138; Mahomedans 48,162; Hindoos 118,203; and Chinese 414; or a total of 179,917. From the statement given above it will be seen how greatly the population has increased during the thirty-

CHAPTER XXXVI.

TWENTY YEARS SUBSEQUENT PROGRESS.

[Though it is somewhat beyond the original intention of this work to notice subjects connected with the Government of India after it was transferred to the Queen, still it seemed important to us to wind up with what Dr. Forbes Watson says, of the progress made during the subsequent twenty years, by a more liberal administration than that of the East India Company.]

IN these past twenty years, India has undergone a profound transformation. Two causes have mainly contributed to bring about this result—the gradual progress of education, and the extraordinary development of the means of communication. The expenditure on education, as far as the Government is concerned has increased fourfold, and now exceeds a million sterling in the year, and the number of pupils has increased from about 200,000 in 1857, to about 1,700,000, and is rapidly increasing. Small as this number may seem, it being below 1 per cent. of the population, it shows extraordinary progress, and proves that education is beginning to affect the masses. At any rate, it compares favourably with the number in other semi-civilised countries; the school attendance in Russia is about the same.

The progress of education in India is also shown by the increasing number of graduates of the Universities of the three Presidencies, and the large number of pupils in the special engineering, art, and medical schools; and equally striking is the rapid growth of the native Press and literature. But the results of the progress of education are at present valuable chiefly as the promise of a better future, when the present generation shall have grown up.

The changes wrought by improved means of communication have been, on the other hand, almost instantaneous, and have

of railways open in 1857 was 274 miles; in 1876 it had become 6497 miles. The passengers carried in 1857 were 1,825,000; there were 26,779,000 in 1875. The miles of telegraphs increased from 4,162 miles to 16,649 miles; the letters and packets conveyed by post from less than 29 millions to more than 116 millions in the year.

The opening of the Suez Canal in 1869 also marks a turning point in the trade of India and the East generally. The revenue of India has advanced from £31,691,000 in 1857 to £55,422,000, Imperial and provincial, in 1877; the expenditure from £31,609,000 to (estimated) £61,382,000 in 1877. The excess of expenditure over income in 1877 is due partly to the famine and partly to the outlay on remunerative public work.

Adding together the cost of public works, of education, and of surveys and other scientific operations, we find about £10,000,000 now yearly spent by the Government in India for the permanent improvement of the country and its people.

The trade and shipping returns show a vast increase in wealth and prosperity. The tonnage entered and cleared and in the foreign and coasting trade was 4,549,000 tons in 1857, and rose to 9,887,000 tons. The value of the imports was £28,608,000 in 1857, and £48,697,000 in 1877; of the exports £26,591,000 and £62,975,000 respectively. These figures include treasure as well as merchandise.

The imports of treasure amounted in the twenty years, 1858-77 to £267,582,677, but the exports of treasure to only £28,804,567, showing an increase in the precious metals of nearly £239,000,000 or about £1 for every head of population in the whole of British and Native India. The imports of merchandise have risen from £14,000,000 to £37,000,000 in the twenty years, an increase of 168 per cent.; the exports of Indian produce and manufactures from somewhat over £25,000,000, to £59,000,000, an increase of 133 per cent.; the total of imports

While the trade of India has thus increased in volume, it has completely changed in character. Many of the old staple articles of Indian trade continue stationary, or are even declining. This is the case with silk, and silk manufactures, formerly such an important item in Indian exports; in fact, in the current year there have actually been more silk and silk manufactures imported into India than exported from it. A like decrease may be observed in the export of Cashmere shawls and other woollen manufactures, and also in saltpetre, another characteristic Indian produce. The export of sugar also has largely decreased. India being beaten by Mauritius and other plantation colonies in international competition; but her internal consumption of sugar is enormous, and its cultivation still holds the first rank in Indian agriculture as the most valuable crop, the various grain crops alone excepted. The best ground is devoted to it, and the total value of sugar and molasses annually produced in India is probably not less than about £20,000,000, or considerably more than the value of the cotton crop,

On the other hand, a gigantic trade has sprung up in articles which were formerly of very small importance. They belong mainly to three classes. There is, first, the bulky agricultural produce which, in consequence of the improved means of communication, can now be thrown upon the markets of Europe. The trade in grains and seeds of all kinds sprang up about the time of the Crimean war, in consequence of the closing of the Russian ports, from which the main supply had been derived. The total trade in grains and seeds increased in value from £3,885,000 in 1857 to £13,560,000 in 1877, or about 274 per cent.

The most extraordinary development is shown in the trade in wheat, now approaching two millions sterling. The export of hides and skins also shows considerable progress, and the export

1877; but this last high figure is due not so much to the prime cost of the article as to the duties placed upon it.

A second group of articles comprises raw textiles, the vegetable and animal fibres, which now form the most important item in Indian exports—namely, cotton, jute, and wool. The exports of these have grown in value from £2,027,000 in 1857, to £15,460,000 in 1877. Of this last sum, raw cotton accounts for nearly twelve millions. In 1835 the Indian exports of cotton shot up to above thirty-seven millions sterling; and notwithstanding the fall in value after the close of the American Civil War, the quantity has been very fairly maintained, and cotton holds its place as one of most important articles of Indian trade. The trade in jute has been entirely created within the last thirty years and has a great future before it. The development of the wool trade is also comparatively recent.

The third group of the new growth of Indian export trade—namely, exotic products recently acclimatised in India by means of European capital and enterprize—is, perhaps, the most interesting. The exports of tea show an increase from £121,000 in 1857 to £2,607,000 in 1877, and of coffee from £133,000 to £1,346,000.

The production of tea in India in the past year is equal to the total quantity consumed in the United Kingdom so late as in the year 1840. Another exotic, the cinchona, promises to become important. Introduced by Mr. Clements Markham so late as 1861, there are now nearly three millions of trees in the plantations in India, and the Government sales of bark amounted to £29,000 in the past year.

Several other Indian products, such as tobacco and India rubber, also begin to attract attention, and the trade may attain very considerable dimensions. The returns of imports also during the last twenty years should not fail to attract attention, as showing how greatly the consuming power of India has

manufacture reaching nearly sixteen millions sterling in the last year), woollens, metals, and metal work, machinery and mill work, railway materials, beer, wine and spirits, the increase ranging from 166 to 533 per cent.

In respect to several of these articles considerable progress has been made in establishing manufactories for their indigenous supply. A large and rapidly increasing number of cotton mills has been established in India, and successful attempts have been recently made to manufacture iron on the European method. The output of coal in the Indian coal mines has considerably increased of late, and already supplies some of the Indian railways with the whole of the fuel required. The total area over which coal rocks may be presumed to extend is about 35,000 square miles.

Dr. Forbes observes that the statements thus made show that India, known usually as the country of caste and immutable tradition, shows herself possessed, under her present rule, of a remarkable power of expansion as regards trade and commercial development. It must also be remembered that the above figures refer to the seaborne trade, and that of late years the land trade with Central Asia and Thibet has been acquiring some importance.

We may just add that British India comprises an area of nearly 1,500,000 square miles, and contains about 240 millions of inhabitants. The greater part of the country—three-fifths of the area and nearly four-fifths of the population—is placed directly under British administration; the remaining portion continues under the rule of different native princes, who however, all acknowledge the supremacy of the British Crown.

CHAPTER XXXVII.

ATHLETIC EXERCISES IN INDIA.

SEVERE exercise in a country where perspiration and biliary secretion are already in excess in Europeans is out of the question. The exercises that one has been accustomed to at home cannot be indulged in this country with impunity. We are therefore obliged to adopt such of the active or passive exercises of the country as come nearest to our own idea of what such should be. Of these, walking and riding before sunrise and after sunset constitute the most generally engaged in. But those who wish to return to their native land with vigorous constitutions capable of really enjoying their latter days, something more than these passive exercises must be engaged in. The Moogdur, the Dundh and the Lezum are the best kinds of exercises in use in India, though it would be well for a young man to go through the whole system of Indian gymnastics as taught by the professional wrestlers.

"Nothing is so conducive," says Dr. Brett, "to a perfect capillary circulation; to the healthy action of the liver and of all the secretion, the tone of the stomach, and the sthenic state of the nervous and muscular system, enabling us to bear up against a long and sultry day." Dr. Brett in further support of this opinion states, that he "has long admired and *practised* the calisthenic exercises of the Asiatics, and attributes a better state of health and stamina, and a capability for active pursuits far superior to that enjoyed by him in England, to a systematic use of these exercises."

THE DUNDH.

There are few of our readers but must have seen or heard

England also, for it is practised in the Royal Military Institution there. The exercise is performed by stretching the body forward on the palms of the hand and toes of the feet, with the chest almost touching the ground, thus raising the body be curving to as high a position as the hands and feet will allow. The body is then brought down as before, and the operation repeated in a sort of circular swinging motion up and down, without ceasing and without allowing any other part of the body to touch the ground.

Though to a casual observer this seems a most common-place and easy movement, it is a most trying exercise. Let him that doubts it try it. Habit is however second nature in this as well as in many other things; and parties who are in the habit of going through this exercise daily can increase the number of dundhs from ten, which frequently tires a beginner, to forty, or a hundred or a hundred and fifty, without inconvenience, and to the great benefit of their health. The *Dundh* is exercised under various forms, as reversely with the face upwards, or on one hand,—all alike tending to strengthening the muscles and back, and to opening the chest.

THE MOOGDUR OR INDIAN CLUBS.

The "Clubs" are used in India for the same purpose as Dumb Bells are in England, the expansion of the chest, and the strengthening of the muscles and joints of the arms. The clubs are made of various sizes and weights. To a beginner a pair of Moogdurs weighing eight seers will perhaps be as much as he can weild without becoming instantly tired. A habitual exercising with them however will in time enable him to use a pair weighing *twenty-four* seers; and the Hindostanee wrestlers (*Pulwans*) can play with even greater weights.

The clubs are thus used:—Taking one in each hand, the exerciser poises them in the air, then carries that in his right hand over his head and replaces it in the poised position; going through the same operation with that in the left hand. At first

the motion is slowly performed, but after a little practice it increases in rapidity, and at length both hands are worked together, the clubs crossing and recrossing each other over the head, the shoulders, &c., in rapid succession.

There is nothing in the whole round of gymnastic performances that will be found of more essential service than this exercise with Indian clubs. It calls into operation about two-thirds of the body, from the loins upwards, and these are the parts most requiring artificial practice.

LEZUM, OR THE BOW.

This is a tough bamboo bow, strung with an iron chain, between the links of which are fixed rings or thin plates of iron or bell metal, two or three to a link. The exercise consists in bending the bow by means of the chain, to the utmost stretch of the arms, by each hand alternately. The exercise is varied under every position in which the bow can be held, whether horizontally, perpendicularly, sideways or overhead. This exercise also tends to strengthen the arms and the chest.

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