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CHOWKIDAR

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Editor: Dr Rosie Llewellyn-Jones MBE

NOTES ON BACSA

The Association was formed in 1976 and launched in Spring 1977 to bring together people with a concern for the many hundreds of European cemeteries, isolated graves and monuments in South Asia.

There is a steady membership of over 1,100 (2024) drawn from a wide circle of interest - Government; Churches; Services; Business; Museums; Historical & Genealogical Societies. More members are needed to support the rapidly expanding activities of the Association - the setting up of local committees in India, Pakistan, Bangladesh, Burma, Sri Lanka, Malaysia etc., and building up the Records Archive in the India Office Collections at the British Library; and many other projects for the upkeep of historical and architectural monuments. The Association has its own newsletter *Chowkidar,* which is distributed free to all members twice a year and contains a section for 'Queries' on any matter relating to family history or the condition of a relative's grave etc. BACSA also publishes Cemetery Records books and has published books on different aspects of European social history out East. Full details on our website: **www.bacsa.org.uk**

Founded by the late Theon Wilkinson, MBE

MISSION TO THE BHILS

The Bhils are one of the most interesting, and under-researched pre-Aryan tribes living in western India. Fiercely independent, with their own language, dress and beliefs, they do not conform to Hindu ideology nor to the caste system. In 1871 they were classified as a 'criminal tribe' by the British Government in India, due in part to their 'lawless character and their addiction to drink' which was a locally-made alcohol, distilled from the flowers of the Madhuca tree. Ten years later there was a Bhil uprising when an attempt was made to include them in the first all-India census, together with a prohibition on alcohol, the establishment of Police and Customs in their territories and a ban 'on the killing of witches'. A British garrison had been established at Kherwara, in southern Rajputana and as tribal unrest increased, reinforcements were sent up from the Bombay Presidency Army. The Maharana of Udaipur sent his own Brigade under the command of the maverick Irishman Thomas Lonorgan who had arrived in a travelling circus. (see *Chowkidar* Vol. 9. No. 5).

The uprising was put down with unwonted severity, and the plight of the Bhils prompted the Church Mission Society to send the Revd. Charles Stewart Thompson to Kherwara to bring education, medicine and Christianity to the tribal people. At the age of 29 Thompson travelled first to Udaipur, then a remote, walled city, where he stayed with Dr James Shepherd of the Rajputana Presbyterian Mission for a year, while learning Hindi. He had undertaken some medical training in England, and the plan was to bring help to the Bhils despite their aversion to any kind of 'foreign' intervention. Patiently Thompson set up an open-air clinic in a village near Kherwara and gradually the local tribespeople began to trust him. He was helped by an Indian Christian who translated for him until Thompson himself learnt the language and published the first Bhili grammar and vocabulary book *Rudiments of the Bhili Language* in 1895. He set up twelve schools in the area, including one for girls, a radical idea at that time and in that place. Gradually the Bhils entered the mission schools as students and some later became teachers at these schools. There were also some Bhil converts to Christianity although they faced ostracism and even death threats from their families.

While Thompson was on furlough in England, after fifteen and a half years of uninterrupted work, a severe famine occurred that particularly affected the Bhil heartlands. He returned to Kherwara and immediately set up relief centres, and an orphanage and ordered food supplies from the Punjab. Thompson found many starving children in the surrounding

villages, whose parents had simply deserted them and by April 1900 he was feeding over 5,000 children a day. Then tragically Thompson caught cholera and fell ill in a remote village. Bhil tribesmen carried him for nine hours towards Kherwara and European aid, but he died under a tree at Kanbai, twelve miles away from the help that might have saved him. He is buried here, in a simple, isolated grave, and this was photographed in October 2023 by Jill Jackson-Hill who travelled to this still remote area. This is part of her report:

'The village of Kanbai is deep in tribal territory, and has a reasonably large Christian community. It is the site of the burial place and memorial to Thompson *(see page 12)* who, I discovered, is a local hero, and the grave is a pilgrimage place not just for the local Christians but also for the sizeable Christian community in Gujarat, whose families were ministered to by Thompson and his followers. The Gujaratis are very frequent visitors to this area now that the new road has been completed and it is possible this could be a very positive development in the maintenance of the site. I met the elected village representative, a Christian called Dolly Gomati and she would be happy to be the liaison in any involvement by BACSA. The memorial lies on land belonging to a local farmer. I met his wife, who does regularly clean the grave and allows access to visitors. It is quite inaccessible up a steep track and through the farmyard, but is reasonably well maintained. The Bhils of the region were ready converts given the poverty driven by droughts, famines and cholera epidemics. Their descendants are active in carrying on some of the work that the missions started especially regarding the health and welfare of younger communities.'

During her annual visits to Rajasthan, Mrs Jackson-Hill makes a point of seeking out non-tourist destinations. 'So I find churches, many of which are truly off the beaten track - many of them are old mission centres where schools and other community centres still exist run by descendants of converts - and I try to make contact with the pastor or priest. I find them very willing to help me. They usually find someone in the congregation who knows where old graveyards are, old churches, old missions. And with the help of my driver I go out and explore! It involves a fair bit of drinking *chai,* climbing up hills, finding dead ends, visiting local police stations, village officials and army base commanders, making donations to churches and admiring local initiatives. In the case of Udaipur BACSA had given me the name of a couple of places on its cemetery register and I just persevered with locals until I got the names and the correct locations of places. Kherwara and Kanbai were amongst them.'

The cemetery at Kherwara, which was photographed, is completely overgrown. It would have served as the cantonment cemetery after the Mewar Bhil Corps was established here in the 1840s, commanded by British officers. Among the tombstones still visible is that to D.B. Long Assistant Surgeon, Bengal Army, who died in 1872, and a small stone marking a Jewish grave with the Star of David, though with no visible name. BACSA is grateful to Jill Jackson-Hill for her discoveries, photographs, and her commendable initiative in seeking out these lesser-known cemeteries.

MAIL BOX

Robert James Taylor recently got in touch before a winter visit to India during which he hoped to find his great-grandmother's grave in Calcutta. Her name was Gertrude Colegrave and she died on 13 May 1929. Robert's family have put together the fragments they could remember of Gertrude's life. She was a pianist and her husband, George Robert Colegrave worked in a local Bank. Like other British women of her time, Gertrude returned to England for the birth of her son, Robert's grandfather. With her new baby she then travelled back to Calcutta to rejoin her husband, but almost immediately she was struck down with appendicitis which developed into peritonitis and led to her early death.

Two relevant documents have been found in the Taylor family home, the first from the Calcutta Christian Burial Board (which still exists today). It shows that Gertrude's widowed husband, George, paid Rs150 for a grave-space and a masonry grave 8 by 4 feet in the Lower Circular Road Cemetery on 4 June 1929. It was numbered 'Plot 49, Row 3-W: 1st grave from South' and was purchased 'in perpetuity' for the purpose of burial. By the end of that year, George had decided to leave India and he is recorded as a passenger on the *SS Rankin* that arrived in London on 16 December 1929, accompanied by his infant son, Master R. K. Colegrave. The little boy was carrying a wooden toy, a baby elephant, with him as a comfort, which is still in the family. George himself was 34 years old at the time of his arrival and he returned to the family home at Berwick Manor, Hythe, in Kent.

With this detailed information about the burial plot, it should have been easy to find Gertrude's grave, but an enquiry by your Editor, while in Kolkata, to the Christian Burial Board brought the disappointing news that it could find 'no record of burial in any of our cemeteries'. Luckily Robert was not prepared to give up and he made a personal search of the Lower Circular Road Cemetery himself last month and unearthed, almost literally, the grave of his great-grandmother. *(see page 12)*

Two things have emerged from this discovery. The first is that records of Burial Boards, both in India and Britain, may not be entirely accurate, or may have been misread. A ground search can sometimes, as in this case, turn up a missing grave. The majority of research on cemeteries has, of course to be done from written/online records but it is also worth contacting BACSA to see if a local Area Representatives can help.

The second result is equally as interesting – Robert's familial connection with India, now firmly established, has partly inspired his proposed PhD project, which he intends to begin this Autumn. The subject is 'Post-Imperial Memory and the British counter cultural imagination circa 1965-68'. This will cover the intriguing cross-over between how India under the British Raj was remembered and how post-Independent India was imagined during the so-called 'hippie trail' of the mid-1960s. The distinguished writer and BACSA member Hugh Purcell, has already explored this briefly in the Autumn 2023 *Chowkidar* when he set out with two fellow Cambridge graduates in 1964 to travel overland to India. And there must be other readers too, with similar stories. If so, Robert Taylor would like to hear from you, and emails to the Editor will be forwarded to him.

A short article in the Autumn 2023 *Chowkidar* about *Valley of the Doon,* a book by A.R. Gill, MBE led to some interesting reminiscences and information about the author. BACSA member Mark Cline, who lives in Australia, is the nephew of Archie Gill, who was married to the youngest sister of his father. Known to Mr Cline as 'Uncle Archie' he was the Collector in Saharanpur in the United Provinces before India's Independence in 1947. He had a rental property, a bungalow on the East Canal Road in Dehra Dun, to which he and his family retired after being pensioned off. His nephew tells us he was always addressed as 'Collector Sahib' by the servants, and was 'a rather quiet man though with a gentle sense of humour and a ready smile'. Unusually, Mr Gill who was a member of the ICS (Indian Civil Service) chose to remain in India after Independence. He became Honorary Secretary of the Dehra Dun Cemetery Committee, and he is likely to have been buried here after his death in the mid-1960s. BACSA member Dan O'Connor had sent a copy of the article to Allan Sealy, the distinguished Indian author, who lives in Dehra Dun, and is currently working on a book about the town. 'I knew A.R. Gill when I was a boy of ten' Mr Sealy replied. 'He lived in Dehra Dun and hired my mother as Principal of the Junior School at St. Thomas's and we boarded with them briefly, my mother and I, back in 1962, taking meals with his wife and their daughter Zoe. He had been District Magistrate here during the Raj and took retirement in 1947.'

In the Autumn 2023 *Chowkidar* we suggested that after the assassinations of three British District Magistrates in quick succession at Midnapore in Bengal, no further appointments were made. This was incorrect and we learn from BACSA member Ian Stein that in fact his maternal grandfather, Harold Stevens, subsequently took up the post. Like his murdered predecessors, Stevens had joined the ICS in 1920, after distinguished service in World War One as an officer in the Royal Scots. He was also a good cricketer, like Robert Douglas, the second Magistrate to be killed. A graphic description of Stevens, when he went on leave from Midnapore in July 1934, was published in the *Daily Express*. 'The man who holds the world's most dangerous post' it called him, and such was the fear of another assassination, that he had to be accompanied across India by police before boarding his ship for Britain. 'Mr Stevens appeared to me as a man who could not shake off the memories of Midnapore' wrote the reporter. 'He seemed scarcely able to conceal his anxiety.'

But Stevens survived and went on to hold various posts including that of Food Commissioner, appointed after the Bengal Famine and Chief Secretary to the Government of Bengal. He retired in 1947 and was awarded a knighthood, the KCIE and the CSI. Although born in Bareilly in India, Stevens had a strong connection to Scotland and was educated in Edinburgh where he met and married a Scots girl, Mona McGregor, Ian Stein's grandmother. Sadly, she predeceased him on 26 February, 1931, dying of acute heart failure before her husband's Midnapore appointment. She is buried in the Scottish Cemetery in Calcutta.

BACSA member Alan Lane tells us that his father was the last British manager of the Kalline Tea Estate in Cachar, India, having joined 'tea' in 1938. This particular estate was once part-owned and managed by Henry Weir, who came from Castlereagh, now in Northern Ireland, where his family were linen merchants. Henry, who was born in 1844, went out to India in the 1860s and spent the last thirty years of his life on the Kalline Estate, dying there in 1917. Although he was married, the family have not been able to find the name of his wife and believe that this could be because she was a local woman. There is no mention of her on the inscription of his well-kept grave in the curiously-named Rhino Point Cemetery at All Saints Cathedral Church Shillong, *(see back cover),* nor on his handsome memorial tablet either. The latter had previously been erected in the Church at Silchar, but was moved to the Shillong site by BACSA in 1981. Mr Clark was able to put Henry's great-grand-daughter, Christine, in touch with the current manager at Kalline before her visit there this Autumn.

Dr Guy Dickinson, a new BACSA member, is visiting India this Spring in search of the graves of his ancestors. He has many family connections here, including Mordaunt Ricketts, the one-time British Resident at Lucknow, who was dismissed by the East India Company for fraud. Ricketts was accused of having accumulated 'unexplained wealth' during his term in office, and certainly much more than his salary would admit. Ricketts' first wife, Maria Elizabeth, née Crommelin, had died at the age of thirty, in January 1824 and she lies in one of the best preserved tombs in South Park Street Cemetery, Calcutta. She was described as 'a most dutiful child' and 'a most affectionate wife and sister'. Ricketts did not mourn her for long however, and less than ten months after Maria's death, he married a wealthy widow, Charlotte Ravenscroft. The couple retired to Cheltenham where Ricketts participated fully in the life of the elegant spa town. But another branch of the family, the Fitzgeralds, were not so fortunate.

Lieutenant Henry Fitzgerald, his wife Louisa and their infant child were living in the cantonment at Fatehgarh during the Uprising of 1857. Henry's regiment was the 10th Bengal Native Infantry, which was one of those that mutinied. About 200 people, mainly British, fled in boats downriver towards the larger cantonment of Cawnpore, unaware that this too had been seized by the rebel Nana Sahib. The refugees split into two groups, the first being massacred as they reached Cawnpore, and the second killed at Rampore, a small village on the Ganges. It was here that the Fitzgeralds lost their lives on 4 July and according to one of the very few survivors, Henry defended his wife and child to the end. The news was not reported until later that month, and sadly the Fitzgerald family have no known resting place, although their names are recorded in the Kanpur Memorial Church, formerly All Souls' Church.

BACSA member Jane Ireland has several family connections with South Asia, including a great uncle, Major de Courcy Ireland, who was born in Rangoon, Burma, in 1873. After serving with the Royal Fusiliers he transferred into the Indian Army and was appointed to the 36th Sikh Regiment where he saw active service during the Tirah campaign at the end of the nineteenth century. He was later appointed Commander of the British Legation Guard in Peking (now Beijing) and he died here of typhoid in 1915. His funeral was 'a most impressive event' according to a contemporary newspaper report and was attended by representatives of the foreign legations then in China, with the exception of the German and Austro-Hungarian ministers (this was during World War One). Soldiers from the Sikh Regiment lined the path from the Legation to the chapel and, after the ceremony, the coffin was placed on a gun-carriage,

covered by a Union Jack with de Courcy's helmet and sword on top. He was buried in the Foreign Legation cemetery, which unfortunately was destroyed during building development, probably before the Cultural Revolution. However, because Major Ireland's grave and that of a number of other officers and men came under the auspices of the Imperial War Graves Commission (today the Commonwealth War Graves Commission) we do have a short history of the now vanished site. It was established in 1863, when a plot of land outside the west wall of Peking city was purchased for four British subjects who had died in captivity during the second Opium War three years earlier. The walled cemetery cost £700 which came from public funds and by 1896 it was self-supporting from the sale of wood grown on the site and fees charged for burial plots. It was desecrated during the Boxer Rebellion of 1900 and a commemorative chapel was subsequently built there to mark this event.

The Ireland grave was No. 349 and consisted of a stone cross, six foot high with three steps leading up to it. The grave was bordered with four small fir trees at each corner and the inscription read: 'In loving memory of Major de Courcy Ireland 36th Sikhs Commandant H.B.M. Legation Guard who died at Peking 28th January 1915. "His servants shall serve Him"'. By the 1920s there were seventeen members of the British Legation staff and about sixty officers from the Army, Navy and Marines buried here, so it was a substantial site. Before the cemetery was demolished the plaque from the Ireland coffin was rescued by the city's major, and later presented to his regiment. He is also commemorated on a memorial in Buckfastleigh Church where his widowed mother lived. As for the cemetery itself it clearly survived until at least 1948 when there was concern over its 'sad state' and it was no longer self-supporting before its undated disappearance.

Dr Liz Driver visited Mount Abu, in Rajasthan recently and was anxious to see the cemetery there, which was attached to one of the four Lawrence Military Academy schools established in India by Sir Henry Lawrence and his wife Honoria for the children of soldiers. Started in 1847 they are unique in that these were the first co-educational schools anywhere in the world. The other three schools, at Sanawar, at Ooty and at Murree (now in Pakistan) are flourishing and the small cemetery attached to the Ooty Lovedale school is exceptionally well kept. But Mount Abu school was closed down in 1948 and converted to the Central Police Training College, where the Indian Police Service trained its own officers. The College was subsequently moved to Hyderabad and the Mount Abu site became the Internal Security Academy in 1975. The cemetery wall runs adjacent to the Academy grounds and unfortunately is completely overgrown and uncared for.

‘I had read that the graves of Honoria Lawrence and of the infant son of Francis Younghusband were here’ writes Dr Driver. ‘After half an hour of being torn apart by bushes and eaten alive by insects, I found it but retreated before I could find the Younghusband grave. There is supposed to be a guardian but the gate was locked so we had to crawl in from the school next door.’ The present status of the cemetery, which was opened in 1842, is unknown, and any contacts with the Internal Security Academy which may be willing to restore the site, would be welcome.

CAN YOU HELP?

BACSA member and sculpture authority Mary Ann Steggles has added a little more information about the two memorials to Lieutenant Peter Lawtie, one in Calcutta and one at Banff, in Scotland, that were featured in the Autumn 2023 *Chowkidar*. Lawtie died during the Anglo-Nepalese war of 1815, serving under Major General Sir David Ochterlony, who together with fellow officers, raised money for the Calcutta memorial. It was commissioned from John Bacon Jr and his assistant Samuel Manning. Dr Steggles explains that the angelic figure, who only appears in the Calcutta version, has one hand (now missing) pointing to the heavens which was a typical motif for Bacon. The missing hand once held a clasp attached to a heavenly crown above her head. Bacon and Manning also sculpted the memorial for Banff, Lawtie’s birthplace, although it is not clear if Ochterlony paid for this as well. One explanation for the missing angelic figure in the Scottish version, may be that there was simply not enough money available to complete it.

An accident and a possible case of mistaken identity lie behind a recent query from Aelethea Hill. Her uncle, Elibank McCarthy Heyzer was only six years old when he died from ‘multiple injuries’ in Assam on 30 December 1926. His father was a tea-planter, although we do not know the name of his estate, which would have been a useful lead. The little boy was buried at ‘St John’s Church Cemetery, Assam’ which might be St John Bosco Church at Gellapukhir Road, in the Tinsukia District. (The family were Catholics.) A death certificate was obtained from the British Library, which holds the Ecclesiastical Returns for Births, Marriages and Deaths, but the curious thing is that it bore the wrong name – that of his brother Carlyle Lorenz. There is clearly an error, because Carlyle was to grow up in the family home in Calcutta, marrying later in the 1950s and moving to Madras. It is possible that in the panic and upset of Elibank’s death the wrong name was given to the priest, unlikely though this seems. Only a grave-stone, if one exists, could help clear up the mystery, which is why it is important to identify the church.

And Mrs Hill has another interesting query – George Albert Swaris was probably the first member of her maternal family to be born in Bengal in 1750. He died on 23 June in 1794 and may have been buried not in India, but in Aden. This is feasible because East India Company ships did dock at Aden if they were on their way to the trading post at Jeddah, further north along the Red Sea. But this was long before the British occupation of Aden in the 19th century, and there are no details of a Christian cemetery at this date. Any ideas on either query would be welcome.

BACSA member and art historian Dr. Renate Dohmen from the Open University is looking for information about amateur artists who participated in one of the many annual Fine Art Exhibitions held in British India from 1866 onwards. A large proportion of images exhibited were water colours, there were also oil paintings, and some professional artists joined the amateurs who exhibited. The majority of exhibitors were British but a small percentage of Indian practitioners did participate and made their careers doing so (Ravi Varma is an example here), and women were a large and increasingly successful (in terms of winning top prizes) group. Photographs was also exhibited. Dr Dohmen writes: 'The Exhibitions were held in Bombay, Madras, Simla, at times in Calcutta and in many smaller hill stations. They were reported in the press, and prestigious and lucrative prizes could be won, the highest official in town would open the private views (the Viceroy in Simla) and it is quite unbelievable that so little is known about them, which is what I am trying to change. It has been difficult research though for lack of archival records, but I did manage to make headway over time and would like to write the history of these exhibitions and the social practice of amateur sketching which gave rise to them. I would also like to hear from anyone who knows about relatives or family friends who sketched or took photographs in British India. I am especially looking for images which may still be held in families and information about the sketchers' lives and their training and interest in the arts.' Messages to the Editor will be forwarded to Dr Dohmen.

THE LAMBTON MEMORIAL

The Indian geographer, William Lambton is not so well known as his successor George Everest, after whom the Himalayan mountain is named, although it was Lambton who initiated the Great Trigonometrical Survey of India (GTS) which took nearly a century to complete. Recently BACSA's Hon. Secretary Peter Boon wondered whether Lambton had become 'another case of a forgotten leading figure in 19th century India' and if his grave at Hinganghat, in present day Maharashtra had been lost or abandoned.

Land surveying was an important part of the East India Company's remit, because it showed how much land revenue could be collected as well as the distances between various forts and towns, which were useful not only for travellers, but for military excursions too. But Lambton's Survey was on a much grander scale, plotting a giant grid from Cape Comorin at the southernmost tip of India to Dehra Dun in the foothills of the Himalayas. He was supported in his proposal by Colonel Arthur Wellesley (the future Duke of Wellington) and he began the Survey with a set of second-hand instruments which had originally been intended as a gift to the Emperor of China. Lambton, who seems to have come from a fairly humble background in Yorkshire, was evasive about his age, but he was certainly in his 70s when he died *en route* to Nagpur.

He was known to be a *bon viveur,* and after developing what may have been tuberculosis, he was advised by his doctor to abstain from meat and wine and to eat more fruit. An excellent portrait of Lambton painted in Hyderabad the year before his death, hangs in the Royal Asiatic Society London. It is by William Havell, one of the most gifted painters to visit India. In it Lambton looks in good health, but he certainly has a rubicund face. According to the author John Keay, in his book *The Great Arc,* 'at the first sign of improvement, Lambton celebrated his recovery' by going back to wine and early in January 1823 drank a pint of madeira and passed out. The following day, though far from well, he continued his journey, but on 19 January he was found dead in his bed at Hinganghat where the party were camping.

He was buried where he died, in the old ramshackle town that thrived on the cotton trade. Keay relates at some length how he was taken to what purported to be Lambton's grave there and a photograph of it appears in his book. But this is clearly very different from the existing memorial erected over his grave by the then British Resident at Nagpur, Richard Jenkins. *(see page 13)* Known as Kala Gota because of its black colour, it stands in a crowded area behind the Hinganghat Bus Stand in a place called Taka Ground. Adjoining the burial site is something of equal interest, a standard benchmark stone used in the GTS, and dated 1907, presumably when it was placed there. Interestingly the Google Earth online map has captioned this particular area as 'The center point of undivided India' although there is a similar claim for Nagpur, fifty miles to the north. It would be good to have an updated report on the condition of the memorial today. And it is good to report that twenty years ago a bust to Lambton was erected in Chennai (formerly Madras), in a rare example of a Briton being commemorated by post-Independence India.

AN AUTUMN VISIT

Professor Peter Stanley is a distinguished military historian based in Australia. He is a Fellow of the Australian Academy of the Humanities and recently retired as Research Professor at the University of South Wales, Canberra. His new book John Company's Armies: the Military Forces of British India 1824-57 *will be reviewed in the Autumn* Chowkidar. *Here he reports on a recent visit to India:*

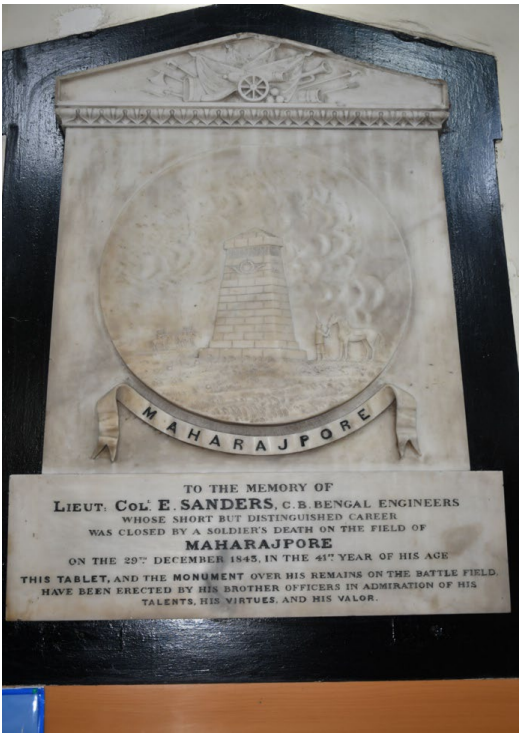
'In north India's cooler weather, in October-November 2023, I made my eleventh trip to India, to participate in the inaugural Festival of Indian Military Heritage in Delhi. This allowed me to visit historical sites and to take last-minute photographs for my forthcoming book to be published this year. Over three weeks I travelled from Delhi to Mussoorie, Lucknow, Kolkata, Gwalior and back to Delhi, seeking cantonments, cemeteries, churches, and some battlefields. [A full report of the trip is on the BACSA website.] This article offers some observations and hints, intended to assist those searching for graves and memorials in surviving cemeteries and churches. The first point is that not all of British India's cemeteries and churches *have* survived. At Landour, several kilometres from, and two thousand feet higher, than the hill station of Mussoorie, I went looking for the convalescent station's Protestant and Catholic cemeteries. Finding them was easy – they are on a quiet road looking north toward the Himalayas. But the cemeteries are virtually derelict. The Catholic cemetery is entirely obliterated. Bureaucracy often impedes visitors' plans. Returning from Mussoorie, I visited the museum of the Survey of India at Dehra Dun, gaining admission only after completing a detailed form and emailing the Survey's office seeking permission.

In Lucknow, which I had not visited since 1986, I saw the Residency, of course, but also visited the Nishatganj cemetery (formerly the Civil Lines Cemetery). Still used by Lucknow's Christian community it includes graves from the mid-nineteenth century. I especially sought the grave of the American architect Walter Burley Griffin, designer of Canberra, who died in Lucknow in 1937. Sadly, many of the cemetery's historical 'British' graves have been vandalised, with almost all crosses especially smashed. Serendipitously, I met in Nishatganj Colonel Basil Mark, late of the Indian Army's Mechanised Infantry, who took me to the Lucknow cantonment cemetery at Bandariabagh obviating any worries about security (see below).This was a typical example of the kindness travellers in India encounter. Having published in 2019 *Terriers' in India: British Territorials 1914-19*, I was keen to see more of the graves of some of the

(continued on page 14)

above: the grave of the Revd. Charles Thompson (see page 2)

below: uncovering the grave of Gertrude Colegrave (see page 3)



above: memorial to Lieut. Col. Sanders in Fort William Library, Calcutta (see page 14)

below: William Lambton's memorial at Hinganghat (see page 10)

thousand Terriers who died in India during the Great War. As you would expect, their graves were well maintained by the Commonwealth War Graves Commission. Other British military graves, however, are overgrown and inaccessible. (Labourers were clearing monsoon growth, but it will grow back next year, as BACSA members well know.) I also saw crosses especially targeted by zealots. For such a large cantonment I was surprised at how few graves were in good condition. The visit brought home the magnitude of BACSA's task.

In Kolkata I was able to visit Fort William, gaining entrance to a current military base again through serendipity. Although I could not take photographs, the Army kindly laid on a photographer, and so BACSA now has photographs of many of the memorials in the former church (now library) mostly from before 1857, including that of Lieut. Col. E. Sanders who died at Maharajpore in 1843. *(see page 13)* I also re-visited Barrackpore cantonment, north of Kolkata. A guide, Ms Saha, helped me to locate various buildings, and to visit the renovated Government House. Ms Saha's contact address is: brototi_saha@yahoo.com

Since I last saw the cantonment cemetery in 2018, it had deteriorated. The Great War graves, mostly of Terriers, were still accessible but virtually all other headstones are either overgrown or otherwise unidentifiable. Some had been vandalised. I flew from Kolkata to Gwalior, in Madhya Pradesh, partly to visit the 1843 battlefield of Maharajpore, and continued to Agra. I must be among the few people to visit Agra but not the Taj Mahal (this time). Instead, I was eager to again explore the cantonment, starting with St George's Cathedral (1828). A fine example of Company architecture, it contains many pre-1857 memorials, and one to 41 East Surrey Territorials who died in Agra during the Great War. I also wanted to see Agra's cantonment cemetery – the subject of one of BACSA's most comprehensive cemetery listings. This was harder than I had expected. The Indian Army now imposes more stringent restrictions and entrance took an hour and the intercession of the Tourist Police. However, thanks to Sub-Inspector Singh, I spent a happy hour photographing many graves, mainly those relating to the Bengal Army in the decades 1824-57, the focus of *John Company's Armies*. Another local guide, J.S. Singh, offers tours of 'Colonial Agra' which casual visitors may not otherwise see. He welcomed me into his own bungalow, and took me to the 1850s Telegraph Office, the Agra Club, the Post Office (a 1913 Saracenic-Byzantine fantasy), the Queen Mary Imperial Library (sadly, now derelict) and the Havelock Memorial Methodist Church. Mr Singh can be contacted at: info@colonialwalkagra.com

SOUTH PARK STREET CEMETERY

It is not surprising that the South Park Street Cemetery in Calcutta is mentioned so frequently. It was not the first cemetery in what was the capital of British India for more than two centuries, but is one of the best recorded as the recent BACSA book by Anirban Bhadra *Pompous Graves: A History of the Park Street cemeteries of Calcutta* reminds us.

The discovery of the memorial plaque to Angelica de Carrion Tiretta was discussed in the Autumn 2022 *Chowkidar* after it was found half buried in debris in the cemetery. It had been moved there when Edward Tiretta's burying ground (also known as the French cemetery) was demolished in the 1970s. Angelica, Tiretta's young wife had died on 15 June 1796, three days after giving birth to a daughter, who was named Angelica Sylvia. Although Tiretta was a prominent figure in late eighteenth century Calcutta it was not known what subsequently happened to him and his infant child. So it was a pleasant surprise to receive an email from Ms Giovanna Gazzola who is researching the Tiretta family, and moreover is in touch with some descendants in Treviso, near Venice, where Edward was born. The baby girl did survive and Edward took her home to Italy in 1807, when she would have been eleven years old. She was subsequently married to one of her father's relatives, Giovanni Gaetano Antonio Tiretta and the couple went on to have ten children. The Italian author Giovanni Comisso was the grandson of one of these ten children, Giuseppina Tiretta, who was born in 1829. In a nice piece of oral history, Comisso said his grandmother remembered Edward Tiretta's daughter Angelica Sylvia 'who, oddly enough, was dressed in green and was called l'Indiana'.

The Spring 2019 *Chowkidar* reported that the tomb of William Archibald Edmonstone in the cemetery had been recently well-restored by the Christian Burial Board following a request and payment from Mr Edward Gibbs, an Edmonstone descendant. William had died in 1803 and a long inscription 'on the west side' of his tomb was recorded in the *Bengal Obituary.* Nothing of the inscription remained and we speculated that the tomb had been damaged at some point and reconstructed. So Mr Bhadra and your Editor were delighted to find the missing inscription during a visit last October. The large grey stone had been cemented into a shallow platform which contained a jigsaw of other pieces from the graves. The wording, expertly engraved, was plain to read and conformed exactly to that in the *Obituary.* It may not be practical to restore the inscription to the current Edmonstone tomb – for one thing it is too large, but this confirms our view that the original tomb was much more substantial than the one we see today.

BOOKS BY BACSA MEMBERS

A Practical Handbook for Historic Cemeteries in South Asia and Community Engagement

Neeta Das

BACSA broke new ground when, in 2021, it produced *A Practical Handbook for the Care of Old Tombs and Cemeteries in South Asia.* The Handbook detailed 'best practice' for people carrying out conservation of overgrown and neglected cemeteries and dilapidated graves and memorials. It was compiled by Dr Neeta Das, the architect who has masterminded the conservation of the Scottish Cemetery in Calcutta.

This second Handbook published in 2023 is also authored by Dr Das. It encapsulates the lessons learned from winning neighbourhood support for the Scottish Cemetery project. The Handbook of twenty-two pages and containing many illustrations, describes how to establish a Community Engagement Plan for conserving or restoring a cemetery in an urban or well-populated area, and the benefits which stem from doing so. We have been accustomed to thinking that the purpose of conserving cemeteries in South Asia is to respect the dead and to preserve historical memorials and their records for descendants of the deceased and future generations of genealogy tourists. But few conservation projects will make a lasting impact unless they receive ongoing support from the local community. BACSA's founder, Theon Wilkinson, understood this critical fact, but perhaps in recent years it has received less emphasis than it deserves. The paradigm of the Scottish Cemetery where the project team has convinced local residents of the amenity which the restored cemetery provides and the community has adopted the cemetery for recreational purposes, has highlighted once again how the element of local support is vital.

BACSA has commissioned this Handbook to bring community engagement back to centre-stage. As Dr Das makes clear, the local population does not need to be, and in South Asia is most unlikely to be, of the Christian faith. So there may be cultural hurdles in persuading the community that a burial ground is safe to enter and can be used as a recreational space. But, once these reservations are overcome, the potential is huge. Cemeteries are green spaces that act as lungs in areas of dense housing. If suitably landscaped, they can serve as public parks and gardens and as a home to many species of wildlife. Their tombs and monuments offer lessons in architecture and design. The inscriptions on them, once restored so that they are legible, are a source for research in history, genealogy, literature, poetry and calligraphy.

The beneficial impact of community engagement is illustrated in the Handbook by five Case Studies, one of which is of a cemetery in South Yorkshire where dilapidation and anti-social behaviour spurred a local group to create a circle of 'Friends' to restore the graves and chapels and turn the cemetery into a community hub. Engaging the local community in a cemetery conservation project may seem obvious: but how precisely to go about it achieving it is much less so. This Handbook provides all the pointers in its Check List and Action Plan. **Mark Havelock-Allan**

A copy of the Handbook can now be acquired from the BACSA website: www.bacsa.org.uk Go to Shop on the dropdown menu where it can be found and downloaded free of charge.

BOOKS THAT WILL INTEREST READERS

Dethroned: The Downfall of India's Princely States

John Zubrzycki

Throughout the history of its empire, British rule was upheld partly because it was actively supported by significant sections of the local landed, religious, and intellectual elites. In the context of the Indian empire, the most conspicuous example of such collaboration was the alliance that was forged between the British and the 600-odd surviving descendants of the subcontinent's ruling dynasties. Time and again, at critical junctures, the princes showed themselves to be loyal and useful friends, lending money, forces, and charismatic authority to the imperial cause. However, when the British left India in August 1947 they severed all but a few purely ceremonial ties with the princes, leaving their erstwhile allies to make the best bargain they could with the new Congress government in New Delhi. Within twenty-one months the states were integrated into the heart of the Indian Union.

A scholar, journalist and former diplomat, John Zubrzycki skilfully unravels the neglected and frequently unpalatable story of the dissolution of the princely order, orchestrated largely by the Congress states minister Sardar Vallabhbhai Patel and V. P. Menon, his chief aide, who together delivered to the Indian Union some 1.3 million square kilometres of real estate and ninety million citizens in what Patel proudly declared was a 'bloodless revolution'. Zubrzycki neatly divides the fast-running narrative into three parts: the persuasion of princes to sign away their paramountcy, the gathering together of the scattering of principalities to form provinces largely resembling India's current political map and, finally, the amendment of the constitution by Indira Gandhi in 1971 to wrest away the privileges and privy purses from royal hands.

Much material is devoted to the moral and legal compromises involved in moving the unwieldy and frequently obdurate states towards the crucial Instrument of Accession, by which at the hour of Independence rulers ceded control solely over defence, external affairs, and communications to the legislatures of either India or Pakistan. By August 15 just a handful of states including Hyderabad, Mysore and Kashmir had refused to accede. Yet within months guarantees given to the princes were jettisoned as Union politicians, reeling from the violence of partition and fears of Balkanisation, encroached upon other areas of princely privilege. Despite being assured that their boundaries would be respected, by 1949 even major states were erased from the map through 'integration', a two-stage process creating unions of states and merging smaller states with existing provinces such as Bombay and Orissa. Finally, in a clinical examination of the ruthless manoeuvring at the core of Indian politics in 1971, Zubrzycki admits the inevitability of princely extinction as the survival of the Congress, challenged by highly successful princely political rivals, depended on the ostensible removal of privilege and wealth.

Aided and abetted by the last viceroy of India, Lord Louis Mountbatten, who traded unashamedly on his royal heritage in some gentle blackmail of the princes, Zubrzycki portrays Menon as the low-key, sensitive negotiator who offered the carrots of income guarantee and political privilege and Patel as the hard-headed dictator who threatened deposition and physical force, and in some cases used princely resources for goals of a more sinister nature. Believing that the vast majority of Indian Muslims were disloyal, Patel was declared a 'complete communalist' by prime minister Nehru. In Punjab he looked away as maharajas armed Sikhs to expel Muslims from the area. In Alwar, where the Hindu Mahasabha prime minister was convinced that Muslims were involved in subversive activity, the Sardar gave his assent to a violent 'Clearing Up' campaign. Slaughter also followed considerable inaction at the highest level, due to conflict between Nehru's unwavering view of the states as 'sinks of reaction and incompetence and unrestrained autocratic power' and Patel's pragmatic belief that, if alienated and marginalised, the princes could become a dangerous thorn in the side of the Indian state. The delayed annexations of Junagadh and the huge state of Hyderabad, both Hindu-majority states ruled by Muslim princes opposed to accession to India, produced communal riots; in the latter, at least 25,000 Muslims died. The protracted intensely bitter division of Nehru's ancestral home, Kashmir, remains a running sore. This was hardly a 'bloodless revolution'.

In Zubrzycki's hands few players are blameless in the tragedy of the princely demise, as the writer weighs the pride and obduracy of the rulers against the ruthlessness of British and Indian politicians. Many anecdotes lift the darkness of the narrative, but less space could have been given to the well-aired eccentricities and excesses of rulers (papers documenting the most extreme examples were burnt before independence by the political advisor to the viceroy, Conrad Corfield) and more to the recognition of progressive states where genuine efforts were being made towards representative government. In Mysore, Baroda and Travancore highly centralised, bureaucratised governmental structures existed before 1947 which changed the lives of their subjects through increased literacy, opportunities for government employment and changes in land revenue rates. Greater emphasis upon these achievements, and the fact that most rulers were rational, serious figures rather than irredeemable playboys, would give the reader a more accurate view of the princely order as it existed, even if such an order had no hope of survival in an independent India. **Caroline Keen**

2023 Hurst & Company, London ISBN 978 1 80526 053 0 £25.00 pp337

Delhi Durbar: Empire, Display and the Possession of History

Swapna Liddle and Rana Safvi

The northernmost ridges of the Aravalli mountains and the Yamuna River bound a rich alluvial plain, the site of successive cities and citadels. The land is studded with their ruins. Still visible are the walls of Lal Kot, the fortified city of the Tomara Rajputs. Further north are the ruins of Siri Fort, built by Alauddin Khilji to repel the Mongol invasions. The three capital complexes raised by the Tughlaq dynasty – Tughluqabad, Jahanpanah, and Firozabad – have each left their mark on the plain. The Mughals constructed Dinpanah as well as the mighty fort and mosque of Shahjahanabad, the capital of the emperor Shah Jahan. In the years 1877, 1903, and 1911, vast canvas cities were thrown up on the plains, to accommodate guests and officials attending the imperial coronations of three successive British monarchs. At the final assemblage, Emperor George V announced that New Delhi – the eighth city to rise on the plain between the ridges of the Aravalli and the Yamuna – would become the capital of British India. How these three imperial *durbars* drew on Delhi's palimpsest urban fabric is the focus of a new exhibition catalogue published by the Delhi Art Gallery (DAG) It is exquisitely produced and features 172 colour illustrations. It is introduced with a short note from the Director, Ashish Anand, and is accompanied by two contextual

essays written by the historians Swapna Liddle and Rana Safvi. As Anand explains, the British *durbars* 'have been the subject of much recent study and re-evaluation'. The intention behind the exhibition – which ran from September to December last year – was to make these colonial spectacles 'materially present'. The catalogue testifies to the success of this ambition.

It brings together a diverse host of archival materials: photographs of Delhi and the three *durbars*; oil paintings; commercial chromolithographs; official letters; admittance tokens; directories; guidebooks. Fascinating details can be found in the accompanying captions. A description of a leaflet produced by the Coronation Durbar Central Post Office explains how this institution was supported by twenty-five sub offices employing a temporary staff of 700, a striking expression of empire's basis in bureaucracy. An image of the 1903 procession is enlivened by a caption explaining how we are surveying the first electric power lines in Delhi. The text accompanying an image of Lord and Lady Curzon atop an elephant details how the beast had to be lent by the Maharaja of Benares, as the Viceroy's establishment no longer maintained elephants – a fact that highlights the disconnect between British rule and the image of British sovereignty projected at the *durbars*. At times, I wanted to hear more about the lives and material qualities of these objects – which social groups were purchasing the lithographs, for instance, or to what extent they were distributed across the country and by whom. Nevertheless, what the catalogue does superbly is offer readers a tangible sense of the scale of the events, the sheer effort involved in their organisation, and the evolution of their political tenor.

The two contextual essays compliment this focus. Swapna Liddle's piece begins with an overview of Mughal Delhi's importance for the East India Company, before outlining the new significances that the city acquired after the Uprising of 1857. She then traces how each of the *durbars* developed and adapted these legacies. The second essay, written by Rana Safvi, dwells on the processions through Old Delhi, providing a rich account of the way these spectacles both drew on and reactivated the city's imperial heritage. Some readers may be familiar with this history, particularly the use of Mughal authority to resolve the British regime's 'symbolic-cultural constitution' – to use Bernard Cohn's famous phrasing. However, it is remarkably instructive to have paintings and photographs of the celebrations juxtaposed with extracts from metropolitan newspapers lauding George V as 'the successor of Shah Jehan and Aurungzebe [*sic*]'.Fascinating, too, is evidence that the British

did not restrict themselves to Mughal references. Liddle details how James Talboys Wheeler's history of the 1877 *durbar* extended the chronological sweep to the mythic city of Indraprastha, the capital of the Pandavas in the *Mahabharata*. A collotype of an Ashokan pillar standing atop the Feroz Shah Kotla – itself brought to Delhi as evidence of an appropriated imperial sovereignty – is captioned with a passage from Valentia Steer's *The Delhi Durbar* (1903), ruminating on how appropriate it was that the proclamation of 'the latest *Kaiser-i-Hind*, Edward VII … should be read out on the spot where the very first imperial proclamation of the earliest *Kaiser-i-Hind* … stands engraved in immortal characters'.

By foregrounding Delhi's urban fabric in this way, the authors have produced a work that encourages a more sustained consideration of how the city and its architectural legacies exerted a shaping force on the projection of imperial British sovereignty. Equally, they highlight the importance of placing British colonial history within a longer, South Asian chronology. Lavishly produced, the catalogue is an excellent resource for the scholar and a wonderful introduction to New Delhi's relation to those earlier capitals raised between the ridges of the Aravalli and the banks of the Yamuna. **Tom Young**

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This wonderful star disappearing: An Indian childhood (1922-1931)
Zoë Yalland

The late Zoë Yalland was the sister of BACSA's founder, Theon Wilkinson and this book has been lovingly assembled by Zoë's daughter, Joanna Motion, from tape recordings made in the 1960s. Even at that time, just twenty years after Independence, Zoë recognised that the childhood experiences in India she had taken for granted were already entering the realm of fairy-tale. There would be no more British *baba-log* cared for by Indian servants, no more long train journeys to Mussoorie to escape the summer heat and no more pleasant bungalow homes with large compounds. But this is not a nostalgic wallow in the past: it is like hearing a perceptive child describe her surroundings up to the age of eight, when she was sent to boarding school. With almost total recall Zoë describes Laramie, the family home in Cawnpore, which although comparatively modest, seemed full of huge rooms to a child. Her father, Harold Wilkinson was a Director of Begg Sutherlands, a firm

of managing agents, and the Elgin Mills was his particular concern 'his special pride and joy'. He modernised the cotton machinery, brought in schooling and medical facilities for the Indian staff and started a dairy as a co-operative effort. Her mother, Ruby, was one of six Butterworth children, whose ancestors had been woollen merchants in England before Alfred Butterworth, Zoë's grandfather answered an advertisement in 1882 for a weaving master at the newly established Cawnpore Woollen Mill. Not surprisingly, textiles were an important element in the family and as an adult Zoë started a business importing clothes and jewellery from India. She also established a school in Cawnpore, the Sheiling House School, which flourishes to this day in the aptly named Zoe Ville.

The servants lived in their own quarters in the compound at Laramie, an area forbidden to Zoë and Theon, unless their ayah accompanied them. There were numerous servants too, some in uniform, as well as visiting tradesmen like the *durzi,* the tailor who made Zoë a little picot-edged dress, which she remembered and described years later. Luckily the Wilkinson parents were adept photographers, and there are numerous pictures of the two children at play with a wonderful variety of toys, both imported and made locally. Father Christmas usually arrived on an elephant. A grandmother sent Zoë a beautiful wax doll from England, with 'lovely features and blonde hair. Unfortunately, as soon as the weather got hot, she just melted.' There was rivalry between older sister and younger brother and while Zoë was a *missy-baba,* Theon was *rajah sahib,* so called by the servants.

Although young Zoë had read a lot of books about boarding schools 'nobody really prepared us for the enormous upheaval that leaving India and going to school in England was going to bring about. I resented it bitterly for years afterwards. Nobody explained.' It was, she said later, like moving from a world in colour to one in black and white. It was the end of an idyllic childhood, but one recalled in exquisite detail with evocative descriptions and illustrations. After twenty-five years of devoted research Zoë published two books on the history of Cawnpore: *Traders and Nabobs* and *Boxwallahs,* exemplary municipal and social histories, the second finished shortly before her death in Norfolk in 1994. There can be no better description of a British childhood in India than this and it is particularly poignant for your reviewer who worked closely with Theon Wilkinson for thirty years. **Rosie Llewellyn-Jones**

2022. £29.00 plus £3.94 postage and packing. Print on demand from online publishers Lulu.com Open their website, at top right is a search icon of a magnifying glass. Click on this and enter Zoe Yalland. You can then order and pay for a copy which will be delivered to you.

Britain's Man on the Spot in Iraq and Afghanistan: Government and Diplomacy by Sir Henry Dobbs at the Apex of Empire

Ann Wilks

There can be few things more exciting for the historian than to come across a roomful of unknown archives. This is what happened to Ann Wilks when the current owner of Henry Dobbs' family house in Ireland 'unlocked a small room opening off the back stairs to find seven sizeable trunks filled with piles of family papers and photographs, undisturbed for over eighty years. Among these were Dobbs' personal papers including some 300 letters to this mother and 450 to his wife'. Drawing on this material and backed up by official papers, the author has drawn a convincing portrait of a man whose diplomatic skills were to be fully utilised in three countries: Afghanistan, India and Mesopotamia, (later Iraq). Dobbs' career began conventionally enough as a member of the ICS in 1892, when Britain's pre-eminence in the East was (almost) unchallenged. His early years were spent as assistant Collector in the North Western Provinces and Oudh, where he dispensed justice and applied the law. However, he soon came to the conclusion that 'order could be better maintained by allowing some offences to be dealt with by tribal rather than "stupid English law"' as he called it. This was an unusual mindset for a man of his time, an approach that was to influence his subsequent missions.

As the end of the Great Game was being played out between Britain and Russia, with Afghanistan as the pawn, Dobbs' first 'foreign' mission was to Kabul to establish a good relationship with the new Amir, Habibullah. This he achieved so successfully that Dobbs was instructed to arrange the Amir's visit to India, with an accompanying party of over 1,000 Afghans who wanted to go sight-seeing and shoot tigers. During the war Dobbs was posted to Mesopotamia and found himself in opposition to Sir Percy Cox, head of civil administration, who wanted to run the country as the British ran India. This was not going to work and Dobbs was quick to appreciate the difference between the tribespeople here and India's population. After the breakup of long established empires, notably that of the Ottomans, who were defeated in World War One, and Russia which imploded in revolution Dobbs returned to Iraq in 1922, and together with Gertrude Bell, was an advocate for its move towards Independence and release from the British mandate, which took place a decade later. It is a fascinating period of history and a well told story too. Recommended. **Rosie Llewellyn-Jones**

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END NOTES

It was inevitable that some people stationed in the East would die on the long voyages to and from Britain. It could take as long as six months from Southampton or Gravesend, to reach Bombay, on India's west coast. Those who died *en route* were buried at sea, others on land where ships could conveniently put into port. There are little cemeteries along the Middle Eastern coasts that indicate the routes taken by travellers and sailors. BACSA member Valerie Robinson recently sent in a short, informative article about one such cemetery in Muscat, Oman which still survives. Relations with Britain had begun in 1646 when the East India Company was given trading rights, although it was not until 1800 that a permanent Resident was installed here. He had to be 'an English gentleman of respectability' and to remain at the port of Muscat. At some point a small Christian cemetery was established in a bay to the east of the city. It is known as Old Cemetery Cove, Sheikh Jabir, and is not easily accessible either by land or by sea. A number of barrel-shaped graves lie here in the shingle, some without headstones and at least one comes under the care of the Commonwealth War Graves Commission.

One of the older tombs is an oblong slab with a prominent flat cross lying along its length. At the corners are four stone slabs where iron posts supporting the railings would have stood. This is the tomb of Thomas Valpy French, a missionary who worked in India but who died in Muscat on 14 May 1891. French had been educated at University College, Oxford and his first posting was to Agra where he was sent by the Christian Mission Society. Here he established the now well-known St John's College. Then, after leave in England he was appointed the first Anglican bishop at the Cathedral Church of the Resurrection in Lahore. The Lahore Diocese had been carved out of the extensive Calcutta Diocese in 1877 and so needed a Cathedral. French gathered funds for the building work and oversaw its construction, before it was consecrated ten years later. Many would have been satisfied with these achievements but French turned eastwards again, this time on a mission to Arabia. He arrived in Muscat at the beginning of February 1891, in failing health. By 13 May he was feverish with spells of unconsciousness and was moved to the British Residency where he died the following day. Four years later, the Revd. Griffiths, a Punjab chaplain, described the little cemetery where French was buried: 'He [the Bishop] sleeps surrounded by others of our race, chiefly sailors and officers of the Indian Marine and gunboats of the Royal Navy, which often put in at Muscat and a few civilians. There are thirty-six graves in all.' Fittingly a brass plaque was erected in Lahore Cathedral to commemorate this dedicated man.

NOTES FOR MEMBERS

A member wishing to contact the Honorary Secretary may do so via email, letter or telephone (details on inside front cover). If writing to the Honorary Secretary and expecting a reply, please enclose a stamped addressed envelope.

If a member wishes to contact a fellow member whose address is not known, they should:

- either send an email to the fellow member via the Honorary Secretary or the Editor who will forward it.
- or send a letter to the fellow member c/o of the Honorary Secretary or the Editor who will forward it unopened.

In both cases, it is at the discretion of the member to reply or not.

If planning a visit to a cemetery, either overseas or in the UK, a member should check with the Honorary Secretary to find out what has already been recorded and whether there is action associated with the cemetery that the member might assist with.

The Editor's email address is: rosieljai@clara.co.uk

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Above: Henry Weir's grave at Rhino Point Cemetery, Shillong *(see page 5)*