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*Michael Quin-Conroy*

The Church of England Priest responsible for building St James' Church in Calcutta in 1862/3 was Revd. Dr Peter John JARBO, the son of Peter Jarbo, a Weaver and later a Gentleman of Bethnal Green, London.

We know little of Peter's early life in London before his marriage; however, we have confirmed that Peter did not attend either Oxford or Cambridge Universities, as was the case with the majority of men that became clergymen. Additionally, as there was no formal teacher training in the early 1840's it was likely that he received his teacher training according to the usual practice of the time, by working in a school when he was one of its senior pupils.

Following the publication of a special report on the education of convicts in Australia, on 20<sup>th</sup> September 1843 the Secretary of State, Lord Edward Stanley, sent a letter from Downing Street to Lieutenant Governor, Sir I. E. Eardley Wilmot, Bart. in Van Diemen's Land (Tasmania). In the letter he stated that in future the convicts in his charge should be educated.

Since a ship, HMS Anson which was carrying 506 convicts was soon to leave England, Lord Stanley directed the Inspector of Prisons to select a person previously trained for the position of Schoolmaster to carry out this function and that he should commence instruction of the convicts during the voyage. He was also directed that the Schoolmaster should select a list of books, which was to form the basis of a convict library in Van Diemen's Land.

Peter Jarbo was duly appointed by Lord Stanley as a Schoolmaster for Convicts on a salary of one hundred and fifty pounds per annum. According to the original letters of appointment and mirroring other overseas appointments of that time, one quarter of his salary was advanced to Peter together with free passage for both Peter and his wife. In this same letter the Lieutenant Governor was told to:

“employ Mr Jarbo as an Instructor of Convicts in a manner which may appear most conducive to the objects with which Her Majesty's Government have lent him to the Colony.”

According to a report we have that was written by Surgeon Dr Andrew Millar, prior to sailing on 13<sup>th</sup> September the Anson re-landed six of the prisoners at Spithead as they were not up to making the arduous journey. On 1<sup>st</sup> October 1843 she sailed from Plymouth with 500 prisoners on board and according to archival notes and letters, the ship arrived in Hobart Town, Van Diemen's Land, on 4<sup>th</sup> February 1844. She had only put in at Rio de Janeiro for supplies along the way.

On arrival she had on board 499 male prisoners under Captain Coglin (Coghlan) and one cabin passenger, Captain Cockcroft of the 58<sup>th</sup> Regt. Dr Millar reports that one prisoner, Aultar, died of epilepsy having suffered 72 fits during the journey. After her long journey the ship was anchored in the Derwent and put into use as a female prison factory, the purpose for which she had undergone a recent refit having previously been a 74 gun ship of the line.

We have copies of documents showing Peter's appointments at the various Penal establishments and his basic circumstances at the following: -

Browns River	7 March 1844	Unknown accommodation
Dover/Pt Esperence	30 July 1845	Quarters
Lymington	18 June 1846	Quarters
Port Cygnet	1847	House provided

The first two of his children were born while in the Penal Colony of Van Diemen's Land, which was a land of contrasts for the young Schoolmaster/Catechist and his bride. The weather was hotter in summer but almost as cold as England in winter, the scenery very pretty in parts but harsh and rugged in others. The people, including some of the convicts, could be highly educated whilst many had little or no education at all. Some convicts were of a gentle nature and others of the worst kind as he was to find out during his work.

It was rather ironic that while the young family was leaving Tasmania and would shortly be transferring to India after a brief stay in England, Lieutenant-Colonel Crawford was promoting what was known as the "*Indian scheme*":

*"With much toil and perseverance he inspected various localities, and finally selected Castra as a place where, in his judgment, civil and military officers might retire upon their pensions, and enjoy the comfort of a quiet retreat during the autumn of their lives in a country unrivalled for the salubrity of its climate, the purity of its innumerable and never-failing streams, and the productiveness of its soil. In theory nothing could be more promising than the plan marked out by Colonel Crawford. The retired officers of the Indian service needed repose after a life of activity in an enervating climate like that of Southern Asia. The unrest of fashionable life in European cities rarely accords with the taste of the veteran. Such a spot as Castra, with its beautiful park-like plains and shadowy forests, seemed capable of supplying a desideratum, if only a sufficient number, each holding a small freehold estate, could be found to unite together and form a settlement strong enough to overcome the social desolation of the wilderness. The idea, however, was not successful in practice. Colonel Crawford's pamphlet drew many Indian officers to Tasmania, but very few to Castra."*

Peter and the family returned to England sometime in 1848, which was around the time his five-year posting was up. We know this because his older son Weldon Champness was believed to have been baptised at St. Mary's Church, Whitechapel. Unfortunately he died 28<sup>th</sup> August 1851 and was buried at Gravesend, Kent, England.

Peter received his doctorate from the University of Jena, in 1859 at which time he was the Chaplain at the Tyne Sailors Home. He wrote a sermon, *Death Swallowed up in Victory*, a copy of which is held by the British Library. This sermon was published on the occasion of the death of Alderman Robert Pow, an esteemed Mayor of North Shields in Northumberland, very near Newcastle. During his stay at the Tyne Sailors Home he also wrote a public letter entitled "A Letter to Mrs Palmer in Reference to Women Speaking in Public". The letter somewhat berates this poor woman for speaking and preaching in public and by today's standards he would have been ostracised for his sexist views. Things were vastly different in mid Victorian England. We have a copy of both documents held by the British Library.

In mid-March 1860 Peter had left his wife and children at home in England and set out by himself for India via an overland route and subsequently wrote *Brief Notes of an Overland Journey Through France, Switzerland and Italy To Calcutta*. In these published notes is a narrative about his travel across the continent and his visit to Egypt and its sights. All through the narrative we see personal glimpses of the man and quite a deal of his impressions and ideas. We are not aware how long it is before Emma and the children join him. By this time the eldest son George is going on for thirteen years old, Emma Mary was ten, Peter Caemmerer was seven and John Thomas six years old.

He received an M.A. from the Archbishop of Canterbury in 1868.

The following is an article written in "The Indian Churchman" entitled "St James Calcutta - In the olden days - 1901"

*"The Rev. PG Jarbo who was for many years the chaplain of St James Calcutta and who is now in his 80<sup>th</sup> year has put together some reminiscences of his career, especially with his duties in Calcutta. Dr Jarbo writes that he is destitute now of his former physical energy and very weak in body. He has been unable to take duty for several years past and cannot even attend church. He lives at Stroud Green, North London, and in his own words, then he is now "just waiting the summons that will call him home."*

Nevertheless, Dr Jarbo has all his intellectual faculties in order. This is sufficiently evident from the account of the portion of his career, which he has sent to us - and we shall indeed at once pass to his really interesting narrative. "*I have had,*" he writes "various experiences in different parts of the world. I was sent to Tasmania at the age of 22 in 1843 as a religious instructor of convicts. There I continued actually for 5 years during which time 14,000 convicts may be said to have passed under my care in the different stations to which I was appointed.

*I had been sent out to Tasmania to assist in working Lord Derby's pet scheme called the "probation system". My experiences in the island were often anything but pleasant - on one occasion I was knocked down in visiting the cells and another time a convict broke into my house and tried to get into my bedroom with the avowed intention of putting a knife into me while I was sleeping. Providence preserved me.*

*After my return to England it was next my lot to be dispatched by the SPG as missionary to Madras and I was appointed to Tagore and afterwards to Tinnevelly. I was old enough now for Orders and indeed had been for several years. I was ordained by Bishop W. Caltry in 1854 but was eventually obliged to quit Madras on account of a serious illness. The last service I took in that Presidency was at Trichnopoly, the station where the sainted Bishop Fleber lies buried in the chancel of the church. After my return home I became Curate of Epsom and thence went to North Shields where the Duke of Northumberland nominated me his chaplain to work among the sailors in that port and to hold services in the Sailors Home Chapel. Having gone on a lecturing visit to South Shields I was asked by the MP there whether I would be inclined to accept a Government Chaplaincy in the East Indies. Having agreed to go, I was soon appointed to the Bengal Establishment. Arriving in 1856 I was gazetted to the Junior Chaplaincy of the Calcutta Cathedral whereupon I requested Archdeacon Pratt (who was acting for Bishop Wilson) to suffer me to go to St James instead as that church had just then become vacant. The old church of St James' in Bow Bazaar had recently fallen down and the ruins were being cleared away. Services were held therefore on the site in what had been a row of godowns. About forty people would attend there in the mornings and certainly not more than 12 or 15 in the evening. Having given public notice that even service was to be regularly held in future, the old place presently drew a larger congregation than could be accommodated. Accordingly I set about seriously to secure a more suitable building for the purpose of divine service and was fortunate enough to obtain the use of St Saviour's church in Wellesley Square - an edifice belonging to the SPG. Nevertheless we soon became crowded there also. I held only two services each Sunday at St Saviour's, but several others during the week. On Sunday afternoon I kept up holding a service in the BB Godowns. Moreover, I undertook during the week to officiate at the Almshouse in Amherst Street besides having a cottage lecture by turn in different parts of the large district then belonging to St James' Church. These lectures were continued by me till the Cathedral Mission took over Sealdah from my parish."*

*"The new church of St James was not in useable condition till the end of 1863. After I had taken possession of it I instituted a surpliced choir and decorated the chancel walls in the interior with oil paintings. Next I obtained a large clock for the tower and then a peal of bells, eight in number was placed in one steeple and were rung by means of a patent apparatus. We also had built a large and splendid organ costing £1,000 sterling. This last was paid for partly out of the offertory on the first Sunday after the formal opening of the church, which amounted to the handsome sum of £5,750. Another of the improvements was the rose window at the west end.*

*When first I arrived in Calcutta the chaplains there for the most part would have made, I may say, Capital martyrs for they would have burned well, being very dry. The chaplains after the advent of the good Bishop Willnan were succeeded by a class of men of more advanced type and the services they promoted partook of a style more fervent. As to myself personally, I was accused of "Ratting" and of becoming a High Churchman. The daily papers*

*were not slow to denounce me a Ritualist but this was a pure mistake as the changes brought in by me arose out of a desire to see all things done decently and in the best order. However the High Church party dubbed me a Low Churchman while the other side was certain I was a churchman homeward bound. In sober truth I was neither one nor the other - just a man of moderate views anxious to do God's work in the best way and in complete deference to church order. But it would surprise some of your readers to look through divers letters published in the Phoenix, the Daily News, The Englishman, and Friend of India, concerning me.*

*The St James' Boys school had been built at the same time as the Church from funds derived from the sale of the ground on which the old Bow Bazaar Church had stood, but it was soon found to be too limited in accommodation. Therefore I collected money and erected a new wing thus providing room for 20 more borders. Here I was my own architect and clerk of works. The Boswell Hall, named after a former chaplain, was built by more exertions. The last brick and mortar job in which I was concerned was with the erection of the schoolmasters' residence.*

*In 1877 I left Calcutta, but with the intention, not of final retirement but of returning after leave taken. However, while at home, the Bishop wrote me that it was not his design to send me back to St James' as the man whom he had posted there was doing "a great work". Then I retired from the service.*

*I may add that during my 20 years of service at St James' I preached about 3,000 sermons in addition to many lectures. Of course I could only write about one sermon a week, the rest were extempore."*

We have an excerpt from "The Mission Field" which is a publication produced by the Society for the Propagation of the Gospel (SPG) who sent him to Madras, in Southern India and he is mentioned briefly in regard to his Ordination. Two other gentlemen were ordained with Jarbo in Madras and their descendants Barbara KEARNS and Peter NAILOR meet with the author periodically.

Peter's sons Weldon Champness and George William Teush were born in Tasmania in 1845 and 1847 respectively, daughter Emma was born in November 1849 shortly after their return to England, the only one of their children to be born there. Peter John Caemmerer was born in September 1852 and John Thomas in March 1854, both in Madras. George married Florence Ten-Broeke in 1870 and Emma Mary married James Burnes in Calcutta five years later in 1875, just two years before Peter and Emma left for England. They were not in India when their youngest child John Thomas married Edith Nicholson in 1888. It is not known if their son Peter John ever married or when he died but it is highly likely he died at a relatively young age as he was not mentioned in his father's will.

Another newspaper cutting about St James reads as follows: -

*"St. James Church situated at 167, Lower Circular Road is conspicuous on account of its double steeple and hence popularly known as the Jora girja or the twin church. The architecture is of Gothic style. It is one of the High*

*English Churches and can seat about 500 persons. The church was built in 1862 by the Rev. Jarbo whose painting can be seen in the church. There is a fine processional cross in this church, which was used at St. James, Delhi, for the Delhi Durbar Services.*

*St James was the only church in Calcutta with two steeples till, a little higher up, on the opposite side of the same road, at 92 Lower Circular Road the Church of St. Teresa was built by the Roman Catholics in 1893. This church is also provided with two steeples, it is said with the idea of not being done down by the heretical Church of England. It is built in Gothic style, in red brick."*

He was Curate of St John's Glasgow 1877-78, St Mary the Virgin, Great Western Road, Glasgow 1878-79, Vicar of St Martin, Haverfordwest, 1879-81 and Lecturer of Stoke Newington 1880-85. Rev Jonathan Lean, current (1997) vicar of St Martin's Haverfordwest in Pembrokeshire when asked about Peter states in a letter:

*"He seems to have only held Office for approximately five months in 1879, and was succeeded later that same year by Fr. Popplewell ... unfortunately there are no Sermons or documents as far as I am aware, apart from the entries he made in our Baptism/Marriage/Burial Registers. I enclose a book about St. Martin's, which records in some detail the history of the Church and in particular three of its priests who immediately followed your GGG grandfather. It may even seem possible that Dr. Jarbo may have begun the move to implement some of the effects of the "Oxford Movement" into the Church."*

Indeed the book referred to makes mention of this fact.

On 29<sup>th</sup> October 1879 Emma, his wife of thirty-six years, died of Senile Decay. Just over two weeks later, on 17<sup>th</sup> November 1879, Peter married Ellen Porter who, it was said by family descendants, had been their housekeeper. However, that may only have been rumour because when they married Ellen was thirty years old and was younger than his son George William Teush. Peter was fifty-eight. In June 1879, some months before Emma died, Peter assigned a life insurance policy to his future wife Ellen for the value of one thousand pounds, which in those days was a large sum of money. On 2<sup>nd</sup> October, a few weeks before Emma's death, he did the same again for a policy of two hundred and fifty pounds.

It is also interesting to note that Peter also left a small insurance policy to his younger brother Mark who unfortunately died before he did and the proceeds subsequently went to Mark's wife Harriet. Although both of his children, George William Teush and Emma Mary were referred to in his will the only child of his to benefit from the will was John Thomas and then he died in Australia before he received his inheritance. In his will Peter appointed Revd. Joshua Horatio Greaves and William George Barrenger as Trustees and Executors of his will and William Barrenger's children receive small bequests.

The last home he lived in was 108 Mount View Road, Stroud Green, London where he lived until his death in 1906. The resident informant of his death was his grand-

niece, Clara TE Laurence, who was present at the time of death. It was at this address that Ellen also died in 1936. Peter died a comfortably well off man considering that he had what appeared to be quite humble beginnings.

Peter lived a rich and full life, was well travelled having sailed to and from Tasmania and India several times. He wrote prolifically and just recently we discovered another of his published Sermons. This one was entitled “The Saviour Rejoicing In His Sufferings” and was preached in the parish church of Gillingham, Kent, on Good Friday morning, April 10<sup>th</sup> 1857. However his greatest legacy would have to be the family he left behind who are now spread across the globe.

St. James, Calcutta, was designed in 1860 by CG Wray and Walter Granville, in an Early English manner with Norman detailing. The interior is handsome, embellished with elaborately carved roof trusses in geometric Style and a groined vault over the crossing. Granville supervised its erection and was responsible for substantial departures from the original design.

## The Diary Of Richard B - Part 2

*Donald Jaques*

The diary for the first half of 1800 is full of his desire to recover Mary. She went to a mariner, Captain James, and eventually left India with him. Richard is beside himself:

"I shall despise myself if I take her back and yet I know not how to relinquish her ... I cannot entirely forget a Girl so unworthy of me but I am infatuated". He would like to "bring the unhappy girl back to the path of rectitude"[\*].

His household is concerned about his grumpy disposition. His writer offers to lure a girl away from one Russell; a servant says he has seen : "a Ballattee girl only arrived 15 days, very pretty, will live with any gentleman that will keep her; says she arrived on an American ship. Also a very fair half-caste, widow, over the River, without a master".

But it blows over and he acquires a Charlotte aged 20, who drinks and is paid R34 a month plus a cook. She was married at 13 to a Madras Sgt Major. He was sent upcountry and she took up with a Lt. Boss who abandoned her. Her drinking continues to be a problem, and she stays out all night without permission (nursing a sick child she claims). She comes and goes and Richard makes do with an Indian girl in the interim. A servant recommends a country-born girl deserted by a Lt., and Richard considers a Miss Brown. Charlotte finally returns but leaves in June 1802 and is replaced by another.

There must have been a number of "short stays" but in 1804 Isabella Evans arrives and is with him until 1814. She has a daughter in 1807. In 1805 Richard wishes to leave her money but not as a bequest in his will: "from decency's sake and a wish not to injure her if she got a husband" Yet: "I explained how sorry I was that I ever had her". She becomes sulky because he will not let her ride in the buggy in Calcutta: "she has no idea of the impropriety of parading her through the populous Streets of the Town". [His cousin, an officer in the Marine, arrived with his mistress (and son) and embarrassed Richard by taking his mistress to visit married ladies -and later leaves Richard with his debts and his son.] He fears that Isabella is having an affair with a groom: "What a bitch". Isabella writes him a letter complaining of his grumpiness: "so I beg you to prepare for the death of the unhappy wretch that slept in your dear arms for so long".

Richard's life-style does catch up with him. Late in 1806 his eldest son returns from England and reaches his house before he has time to remove Isabella, and meets her. Richard explains to him: "I was now in circumstances to marry -but could not think of putting a stepmother over my children, she would probably use them ill -besides the Law would allow her 1/3rd of my fortune, altho she had not brought me a penny. Her child would be my heir. For these reasons I had determined not to marry, but it was hard that I should have no one to look after my house or hold conversations with. I therefore had Isa as my housekeeper [\*] -it was the practice of this country but a shocking one -and for which all who fell into it had a sad account to render hereafter". He warned his son against "falling into the same pit as his father" and to "avoid Women as the ruin of Body and Soul". [The son married a relation of Tiretta.]

In 1809 Isabella gave him another child: "Unfortunately it is a girl again". [The baptism records "and Isabella his wife" but they certainly never married.] By 1810 she had taken to drink and he declares that the children are the only thing keeping them together. Meanwhile he worries about to whom the children belong if they part, and is reassured by Sir John Russell that they are his. In 1811 he discovers a (planted?) letter written to "Dear P" and turns her out with R2,000, but it transpires that her mother is dunning Isabella for the cost of her education, and he takes her back. Then in 1811 she goes to the Court of Requests and pays R650 for a Danish Comsomah (though it is not clear what this is about). Surviving diary entries now become intermittent, but it appears that she is moving to another house, perhaps because one of his daughters is returning from England, though the same thing happens in 1814 when it is clear that they are apart, and Isabella is worrying how she will live. She hopes some gentleman will "take her into keeping ..... but it will be from her choice, not necessity", so it appears they are still on good terms; indeed Richard is willing to support her.

Richard is now 55 and his ardour seems to have cooled. He now had some members of his family about him. His final years seem to have been dominated by his disputes with his employers, the Justices, his health, and by his "undutiful family". In particular, his eldest daughter, now in her twenties, who is corresponding with a King's officer, Foster Fyam. Richard will not agree to a marriage, pointing out that such officers or mariners are likely either to leave their wives at home for long periods or to drag them all over the world. Similarly, indigo planters live far from human society. Men of the Honourable Company's service make much more satisfactory partners, and he makes a codocil to his will disinheriting her if she should marry Fyam. [In fact she married someone else in London in 1826.]

His diary entry for the first of February 1822 is quite cheerful: "for I left them playing cards -went twice today". A note is attached: "RB died on the night of the 2nd of February".

## **The Railways of India and Family History**

*Anthony West*

Before you can begin to seek your Indian railway ancestor you need to have an outline understanding of the history, the politics, and the structure of the Railways of India.

The railway was, for a number of reasons, late getting to India. The first railway in England was the Stockton and Darlington in 1825, and this led to the “Railway Mania” of the 1840’s. Railway company shares were the dot.com shares of the age – a few people made a lot of money from them, more lost money. A lot of businessmen had cast an eye at the sub continent and had seen the possibility of making money using railways. The cotton mill owners of Northwest England sought a new source of raw material after the US crop failed in 1846. At the same time the shipping companies were introducing steam ships, and P&O was shipping bunker coal from British coalfields to Aden and India to provide fuel for its ships returning to Europe. It could make enormous savings if it could tap into the Indian coalfields – but that needed a railway. Bankers could see vast profits from the improved trade that railways could bring between Europe and India, so the stage was set. Great pressure was put by them on the Westminster Government in the 1840’s to proceed with the building of railways in India. The Government in turn put pressure on the John Company Directors, who in turn put pressure on the Governor General in Calcutta.

‘John Company’ remained unconvinced for a long time. It produced a myriad of excuses why railways were a dangerous gamble. It cited building difficulties, lack of resource, the caste system, white ants, flooding, the list went on and on. The Army opposed the idea, at least prior to the Mutiny in 1857. Army Officers believed that it was a good thing to keep Tommy Atkins out of trouble by marching him hither and thither, and in any case a visible marching army kept the natives in their place. They also received much of their income from allowances paid to them whilst on the march. Gradually however the Company was worn down, and with its Charter due for renewal in 1853 it saw the writing on the wall, signing contracts with both the EIR and GIPR (see below) in 1849.

The first passenger train in India ran in November 1852, conveying the great and the good from Bombay to Thana, on the first section of the GIPR [Great Indian Peninsula Railway]. Like most of the railways in India it was built by an English Company, registered in London, using private finance, and under license and guarantee from the British Government in India. The terms of the agreement were that the Government would guarantee a 5% return on capital, government traffic would be carried at advantageous rates, the Government would appoint a Director to the Board, and that further profits would be shared between the shareholders and the Indian Government. The Government also had the right to take over the railway after a certain number of years had elapsed.

Two years later the EIR [East Indian Railway], built on the same terms & conditions as the GIPR, opened its first section from Howrah to Hooghly . Eventually the two railways met at Allahabad in 1871, the EIR having arrived in Delhi in 1864. Thereafter railways came in quick succession, so that by 1871 there were some 5000

miles of railway in India, rising to over 40,000 by 1947. In 1921 there were some 175 individual railway companies in India.

The building of the railways presented a problem to the railway companies. Although labour was plentiful, nobody in India had any experience of railway building. The Army provided engineers and surveyors, but the only way to overcome the building problem was by appointing contractors to build various sections of railway, and in the main these contractors were British companies who had learned their trade building railways in Britain. To oversee and supervise the native labourers, they brought to India men who had worked as navvies in Britain – men, who by their very nature were hard drinking, hard working, risk takers. Their life style combined with the nature of the work, the climate, and a generous wage produced a high death rate among them, and it is thought that at times the death rate among them ran to 10% per annum. Little is known of these men, records of them are few and far between, their only real memorials being the railways they built.

Once the railway was built then another problem arose – the lack of trained and experienced staff to run them. Again the solution was to recruit such men from Britain, men who already worked as locomotive drivers and firemen, boilermakers, blacksmiths, engineers, fitters, inspectors, carriage and wagon men, and so on, and this they did by offering attractive packages to suitable men. These men were at the time the elite – the “Concorde” pilots of the day - they commanded high wages and good conditions. They entered into contracts with the railway companies in Britain, and these original contracts are available to us today at the OIOC. Often their career with a railway in Britain, before they went to India, can be traced at the Public Record Office at Kew, where there are a considerable amount of personal records of railwaymen.

As time passed the railways recruited in India. Many of the traffic staff – Station Masters, Guards, Ticket Inspectors and the like had already been recruited in India from former army soldiers and NCO's, but sadly these are not recorded in the railway records at the OIOC. You may however be able to find them in army records, but the task is not easy. It is however possible to trace some careers using Thackers Indian Directories and to find family details from Wills and Admons.

The principal source of railway records at the OIOC is the L/AG/46 series. You need to know for which railway you are looking, but the family historian also needs to be aware that the railways in India were subjected to constant change. Bits of railway were often transferred from one railway company to another, so your approach to which railway employed your ancestor needs to be flexible. For example, in 1925 the Oudh & Rohilkhand Railway was amalgamated with the East Indian Railway, whilst the East Indian Railway Jabalpur branch was transferred to the GIPR, and its line from Ghaziabad to Delhi and Kalka transferred to the NWR. Who knows to which your ancestor owed his allegiance at the end of the day! You also need to be aware that the later railways had no need to recruit from Britain, or indeed to recruit only Europeans, as gradually training was provided in India. Later, from around 1925, Indianisation started to take place, so that by 1947 there were only some 200 British railway officers.

There follows an outline of the main sources available at the OIOC at the British Library in London, and a book list. It is hoped to enlarge on this brief outline in due course, and to provide greater detail in a published paper. The author would welcome any information on any other sources on railway staff, particularly any known to be in India, of which the reader might be aware.

This article is based on a lecture given by the author at the FIBIS open meeting held at the British Library in November 2000.

### **BOOK LIST.**

1. "Railways of India" By J.N. Westwood.

ISBN 0 7153 6295 X

Published in 1974 by David & Charles Ltd, Newton Abbot, Devon.

A general history of the railways of India from pre 1840 to the 1970's.

2. "Was your Grandfather a Railwayman?" by Tom Richards

ISBN 1-860006-014-5

A Directory of the railway staff records that are available in the UK, Commonwealth, Ireland, and the United States.

Published by the Federation of Family History Societies

3. "1600-1947 Anglo-Indian Legacy" by A D F [George] Gabb.

ISBN 0 948333 83 9

Published by the author.

A brief guide to British Raj history.

### **OIOC PUBLICATIONS.**

"A General Guide to India Office Records" by Martin Moir.

ISBN 0 7123 4530 2

&

"A Brief Guide to Biographical Sources" by Ian A Baxter

ISBN 0 7123 0637 4

"Building the Railways of the Raj" by Ian J Kerr

ISBN 0 1956 4238 4

### **Railway Staff sources at the OIOC. [other than the L/AG/46 series]**

**NOTE.** The early railway companies were English companies operating in India. Later the British Government of India, who either managed them or leased them back to the original owners, owned the majority. From circa 1925 most railways were both managed and owned by the Government. The railways in India were subject to constant change of ownership, amalgamations and adjustments over the years.

GUARANTEED RAILWAYS were those to which the Company, later the British Government in India, guaranteed a return of 5% on capital.

STATE RAILWAYS were those where the British Government in India exercised its right to assume ownership. Many, but not all, were then leased back to the original owners to operate.

UK app'ts to State Railways	L/F/8/1-20 Indexed Z/L/F/8/1-2	1855- 1946
<b>State Railways Histories of Service</b> [not including private railway coys.]	V/12/51-52; 54-62; 66-80	
<b>State Railways Civil lists [P.W.D.]</b>	V/13/195-213	1861-1904
<b>Railway Board Civil lists</b>	V/13/227-243	1905-1957
<b>State Railway Staff lists</b>	L/F/10/229-244	1884-1900
<b>Burma Railway Staff lists</b>	L/F/10/250	1922-1928
<b>Covenanted railway employees</b> <b>[Annual lists]</b>	L/S&G/6/64 L/S&G/6/860	1927-1936 1937-1947

The 'L' series of records relate to Departmental records, L/AG being those of the Accountant Generals Department, L/F of the Finance Department and L/S&G being Services and General Department records [c.1920 to 1970]. The 'V' series relate to official publications [c. 1760 to 1957].

#### **Principal Sources for early staff records at the OIOC.**

##### **NB**

Agreements and Contracts usually relate to staff recruited in UK.

Prior to 1922 the whole of Ireland was part of the UK.

Prior to 1937 Burma was a "province" of British India.

<b>BENGAL CENTRAL.</b>	L/AG/46/4/11	Lists of staff 1886 to 1896.
<b>BURMA RAILWAYS.</b>	L/AG/46/6/17-18	Lists of staff 1898-1921.
<b>CALCUTTA &amp; S.E.</b>	<b>L/AG/46/4/13</b>	Staff agreements 1859-1866.
<b>EASTERN BENGAL.</b>	L/AG/46/10/35	Staff agreements 1862-1869 Lists of staff 1879-1881
<b>EAST INDIA Rlwy.</b>	L/AG/46/11/133-137	Staff agreements 1858-1925. Lists of staff 1861-1890; 1911-1922. [Some with ages of staff]
<b>GIPR.</b>	L/AG/46/12/86-88	Staff agreements 1881-1925 Index to UK appointments 1848-

1880

**SIND, PUNJAB &  
DELHI.**

L/AG/46/17/12

Staff lists 1868-1869.

**SOUTH INDIAN Rlwy**

L/AG/46/18/1-4

Agreements 1891-1940.

**OTHER SOURCES:**

Details of the various Railway Companies, often with lists of employees, are to be found in Bengal, Madras, and Bombay directories and in Thackers Indian Directory, available on the open shelves at the OIOC.

Individuals are often listed in the "Lists of European Residents" in these directories, often with home addresses. Wills and Admons are often good sources for the family historian.

# **Those British Indian Roman Catholic BMD Records!**

By Peter Bailey

Although nearly all Members with Roman Catholic ancestry will have experienced difficulty in locating the records of Baptism, Marriage and Death of their forbears in India they should not despair. Many churches retain their original records and these are available for viewing for those able to visit the parish concerned. Even better news is that the Genealogical Society of Utah (GSU), run by Church of Jesus Christ of Latter Day Saints have visited India to microfilm many of the originals and these are now becoming publicly available as processing continues.

This article is to give hope and a little guidance to those of you who have so far been unsuccessful in your research. It is expected that most readers will be descended from Irish immigrant ancestors and so the article concentrates on these. However, consideration is given to the influences of the Portuguese and French both of which significantly pre-date those of English-speaking Catholics.

## **The Portuguese**

Although Christianity was first brought to India by St. Thomas the Apostle, significant European Roman Catholic missionary work awaited the arrival of the Portuguese in the late fifteenth century. Basing their operations in Goa, the Portuguese spread the Gospel through a number of other centres in India and S. E. Asia and set the pattern of Catholicism there for over 300 years.

Whereas the British eventually took political control over the greater part of the sub-continent, the Portuguese retained control of Goa, Daman and Diu and these areas remained Portuguese-speaking. No specific survey of the Churches in these areas is given here since this would warrant a publication of its own. However, it may be noted that the GSU have 28 reels of microfilm which cover the BMD records of Goa, in the Portuguese language, with some in Latin.

Other Portuguese church registers are to be found in regions absorbed into the British-controlled territory and are considered below.

## **The French**

French Catholic missionaries followed the French Compagnie des Indes to India and established missions well beyond the areas of immediate French control. The history of French Catholic activity in India also warrants a fully separate article. However, they operated an efficient system of recording Baptisms, Marriages and Deaths both by the Church and by the state. This results in records being available, at least for their major centres, which are available either in the 'Archives d'Outre-Mer' in Paris, or in Aix-en-Provence. These, plus some of the originals, have been filmed by the Genealogical Society of Utah and a summary is given in Appendix-1.

Again, other French church registers are to be found in regions absorbed into the British-controlled territory and are considered below.

## **The British**

Whereas Armenian traders introduced Orthodox Catholicism, other forms of Christianity were brought by the Dutch, the Danes and, of course, by the British.

Prior to the Anglo-French wars of the eighteenth century, the English East India Company had taken a very liberal attitude towards the religious leanings of its workers in India. Indeed, it recruited many local employees from the Indo-Portuguese or 'Topaz' communities. These were essentially all Roman Catholics. Early in the 1700's, the churches which were operational within the walls of Fort St. George included, not only the renowned St. Mary's Anglican, but an Armenian and a Roman Catholic church (St. Andrew's) run by none other than the French Capuchin order!

In 1746 the professional army of the French besieged and eventually captured the fort and held it for two years before it was returned to the Company after the Treaty of Aix-la-Chappelle. After restitution, possibly in order to save face, the Company blamed the Capuchins for operating a type of 'fifth column' and not only ordered their removal with their church outside the walls of the fort but also ordered that thence forward it would not permit employment of Roman Catholics!

We have yet to determine if and when this edict was formally rescinded. However, towards the end of the eighteenth century, continual war with France and her allies in Europe put severe pressure on the demand for young men for the Army & Navy. The King limited the East India Company to the recruitment of a maximum of 2000 soldiers per year – with the right of the King's agents to press them into the service of the Crown if thought appropriate! This forced the Company to the extra expense of recruiting in Ireland and, almost certainly, caused them to relax their anti-Catholic policy. Once the flood-gates were opened, and even well after the wars were over, Irish Catholics were recruited to the Company's forces at a rate of up to 1000 per year. These men, added to those of the King's army serving in India, made Irish soldiers and their families the largest group of European Catholics in India by the 1820's

The pastoral needs of these Irish Catholics were generally met by the priest, usually Portuguese or French, of the Mission Church which happened to be closest to the garrison concerned. Typical of this was the Portuguese Mission Church of 'Our Lady of Expectations' at St. Thomas' Mount which overlooked the head-quarters and major training depot of the Madras Artillery which had been established in 1758. Initially, this 100 (?)-seater church was sufficient to serve the small number of soldiers in addition to the Indo-Portuguese and native parishioners. By 1830, it had become far too small and the Catholic soldiers applied to the Government for funds both for their own church and for an English-speaking chaplain. This was eventually granted.

In other stations, it had been common for a Portuguese priest, speaking little or no English, to travel many miles from his church to the nearest garrison to celebrate Mass and to conduct Baptisms, Marriages and Funerals. Gradually, recognizing that, over the period from 1825 to 1830 about 50 percent of its European soldiers had become Catholic, the Presidency Governments moved from facilitating the provision

of Catholic priests to paying them a stipend to funding Cantonment Catholic churches and, finally, to providing them with full-time clergy.

The recording of Baptisms, Marriages and Deaths was a regular duty of all parish priests and undertaken by all but the least conscientious. In general, those records which have survived the ravages of fire, flood, termites and mis-placement remain, in principle, with the local parish priest. By Government Order dated December 19, 1837, in Madras – and somewhat later in Bengal & Bombay - Catholic priests, whose activities were subsidized by the Government, were required half-yearly to submit certified copies of all BMD records to the Presidency Apostolic Delegate for his safe keeping – rather like the ‘Bishop’s Transcript’ system familiar in England. It is these records which were, eventually, returned to London and which form the bases of the indexed records available in the OIOC and microfilmed by the GSU.

<b>Presidency</b>	<b>OIOC Ref</b>	<b>Dates</b>
Bengal (incl. Burma)	N/1/RC/1-5	1842-1856
Madras	N/2/RC/1-7	1835-1845
	N/2/RC/8	1852-1854
Bombay	N/3/RC/1-5	1842-1854

Analysis of these records, and comparison with the major military stations of the day, indicates the presence of many stations for which returns were not received. This may indicate the lack of a Catholic priest in the pay of Government, or a lack of conscience of a priest if he existed. A large gap (1846 to 1851) will be noted in the records for Madras. It is assumed that these were once available but have since been mislaid. Furthermore, after 1854 it is assumed that the RC records were included in the returns with other religious denominations. Although this latter is generally true, comparison with original records shows many events to be missing from the OIOC copies. The OIOC records do not, of course, include the large numbers of Roman Catholic BMD events which took place prior to the Government decree. Thus, the percentage of RC BMD events available in the OIOC remains very uncertain, but very much lower than the 80 percent sometimes quoted.

The good news today is that firstly, many of the original records still exist in the custody of today’s parish priests and, with his authority, are available for consultation. Secondly, the GSU has recently visited India to film many of these originals and will soon, no doubt, be making them available for consultation at their Family History Centres. Appendix 2 gives details of their availability for the Archdiocese of Madras-Mylapore with film numbers, kindly communicated to me by Member Dorothy Thomas, since they do not yet feature in the ‘FamilySearch’ catalogues. Others will follow as they become available.

## **Appendix 1 – Records Available in France & Filmed by the GSU**

**Civil Lists – Ten Year Indexes** for following Districts covered by:

<b>District</b>	<b>Years</b>	<b>Film No. 1764204</b>
Karikal	1731-1854	
Chandernagore	1817-1854	
Pondicherry	1817-1834 & 1844-1854	
Mahé	1815-1854	
Yanaon	1817-1854	

### **Civil Lists – Actual Lists**

<b>District</b>	<b>Years</b>	<b>Film Nos.</b>
Pondicherry	1791-1867	1083780-1083784 1083793-1083795
Karikal	1792-1864	1083797-1083798
Mahé	1826-1864	1083799

### **Catholic Church Records**

<b>Parish</b>	<b>Years</b>	<b>Film No.</b>
Pondicherry – Carnatic Mission	1676-1777	1609811
Pondicherry – Immaculate Conception	1709-1990	1609796
Pondicherry – Notre Dame des Anges	1587-1830	1083618-9 1609813-4
Pondicherry – St. Francis of Assisi	1903-1950	1609747
Pondicherry – Sacred Heart	1908-1990	1609747
Karikal – Notre Dame	1731-1830	1083797
Mahé – Ste. Thérèse	1723-1825	1083799
Chandernagore – St. Louis	1690-1830	1764204

These data were provided by the Genealogical Society of Utah and may be found on Cathy Days web-site: <http://www.ozemail.com.au/~clday/>

## **Appendix 2 –Records of the Arch-Diocese of Madras-Mylapore Madras-Mylapore RC Arch-Diocese**

### **GSU Microfilms**

<b>Film No.</b>	<b>Parish</b>	<b>Church</b>	<b>Dates</b>
2048964-6	San Thomé	Cathedral	1889-1995
2048969	Royapuram	St. Peter	1858-1994
2048969-70	Royapuram	St. Anthony	1869-1936
2048970	Broadway	St. Francis Xavier	1878-1993
2048971	Georgetown	Assumption	1899-1976
2048971-3	Georgetown	St. Mary's Cathedral	1751-1997
2048977	Egmore	Sacred Heart	1848-1997
2048978-9	Pudupet	St. Anthony	1873-1998

2048980-1	Luz	O.L. of Light	1808-1985
2048981-2	Raja Annamalaipuram (formerly 'Mae de Deus')	O.L. of Guidance	1789-1986
2048982-3	Royapettah	Presentation of Lord	1840-1999
2048983-5	St. Thomas' Mount	St. Patrick	1751-1996
2048985	Little Mount	O.L. of Health	1899-1993
2048985-7	Pallaveram	St. Xavier	1849-1997
2048987	Covelong	Mount Carmel	1810-1999
2048988-9	Chuyyur	O.L. of Good Voyage	1880-1982
2048991-3	Vepery	St. Andrew	1840-1999
2048995	Poonamallee	St. John the Baptist	1856-1986
2049002	K.K. Pudur	St. Joseph	1869-1972

## **Records of the Lord Clive Pension Fund**

*Ian Baxter*

The Lord Clive Pension Fund has its origin in two bequests of 5 lakhs and 3 lakhs of rupees respectively which were made in 1766 and 1767 to Lord Clive, then Governor of Bengal, by the Nawab, Mir Jafar, and his son Saif-ud-daula. Clive decided to appropriate these sums to the relief of European officers and soldiers of the East India Company's military forces, and their widows. An agreement was drawn up between Clive and the Company on 6 April 1770, which provided that the capital (£100,583) should remain with the Company and the future annual interest of 8 per cent should be used to provide pensions for invalided or time-expired officers and soldiers of the EIC Army, and their widows. All applicants had to satisfy a strict means test before a pension could be awarded. As well as the main Capital Fund a separate Contingent Fund was created out of the interest accruing from the period 1766-69 – this fund was used to pay pensions to certain categories of people who were ineligible for the main fund.

The term 'officers and soldiers' requires further elucidation. "Officers" meant not only regular officers of the EIC Army but also departmental officers, chaplains, surgeons and veterinary surgeons. "Soldiers" meant not only NCO's and privates but also warrant officers (Conductors, Sub-Conductors) and apothecaries. Occasionally Conductors and apothecaries are classed as officers. According to the regulations officers and warrant officers were to receive half of their service pay, other ranks were to be paid the same rates as Chelsea pensioners and widows were to receive one quarter of their husband's service pay – this was later raised to one half. After 1796 comparatively few regular officers received Lord Clive pensions because those who benefited from the retirement pensions introduced in that year (i.e. the great majority) were not eligible for a Lord Clive pension.

From the beginning the Company does not appear to have taken any care to limit the liability of the Fund to the amounts available. By 1808 expenditure was in excess of income and by 1836 the whole of the Fund capital had been exhausted. Nevertheless pensions continued to be awarded, out of Indian revenues, right up to the end of the 19<sup>th</sup> century.

The various pension registers/payment books of the Fund can be divided for convenience into A) UK payments B) India payments and C) Overseas payments (other than India). The main series are as follows:

### **A) United Kingdom**

#### **1 All Ranks and their Widows**

L/AG/23/2/27-29: Half yearly registers of payments to pensioners on the Contingent Fund, Sept. 1770 - Oct. 1857.

L/AG/23/2/30 - 40: Half yearly registers of payments to pensioners on the Capital Fund, Sept. 1770 – Apr. 1848.

#### **2 Officers and their Widows**

L/AG/21/10/35-41: Half yearly registers of payments, 1820-1860

L/AG/9/4/28-30: Quarterly payment books, 1847-1860.

L/AG/21/10/4-16: Quarterly payment books, Oct. 1860-Mar. 1886

From April 1886 payments to Army officers appear in service pension books, L/AG/21/11. After April 1886 payments to an officer's widow are recorded on the books of the appropriate military or medical fund from which she also drew a pension. When no other pension was payable they are usually to be found on the books of the Bengal Military Fund [L/AG/21/26].

### **3 Other Ranks and their Widows.**

L/AG/23/2/20-22: Registers of individual applications, Oct. 1772 – Jan. 1798. Mainly NCO's and private soldiers (with a few officers and widows). Gives details of previous service and place of origin. Useful for establishing a recruit's place of origin when this information is not obtainable from Embarkation Lists [L/MIL/9].

L/AG/35/50-54: Payments registers, 1829-1881

L/AG/23/2/65-66: Admissions to pension, 1830-1882. Both volumes give full recruitment details for male pensioners. Vol. 2 (1849-82) also gives pensioners' towns of residence from 1849 and includes widows from 1862.

L/AG/23/2/67-69: Deaths of pensioners, 1820-1882. From April 1850 gives the district in which death took place.

L/AG/21/45/1-8: UK payments, Jul. 1882-1937.

## **B) India**

L/AG/23/2/41-43: Bengal (widows only). Payment registers, 1779-1862. Officers' widows only until ca. 1826, thereafter all widows. Husband's rank given but not his forenames or initials.

L/AG/23/2/44-60: Madras (widows only). Payment registers, 1792-1867. Officers' widows only until ca. 1800, thereafter all widows. Husband's forenames/initials not given, his rank given from May 1851.

L/AG/23/2/61: Bombay (widows only). Payment registers, 1794-1863. Officers' widows only until ca. 1830, thereafter all widows. Husband's full name/initials and rank given from beginning.

## **C) Overseas (Other Than India)**

Payments made to "other ranks" in the colonies between 1820 and 1862 are occasionally to be found in L/AG/23/2/67-69. After 1860 however the main source for payments to all ranks overseas is in the series Colonial Pension Books, L/AG/21/44.

No cumulative index to all the Lord Clive pensioners exists at the IOLR. However, a modern index has been compiled for all officers' widows who were admitted to pension in the UK between 1770 – 1880. It gives full name and rank of husband, full name of wife, date of admission and date of wife's death.

## Lesser Known Sources at the OIOC – Presidency General Orders

*Peter Bailey*

Most researchers of family history in India will be familiar with the more common records at the OIOC, typically those microfilmed by the Latter Day Saints. These include the Baptisms, Marriages and Death, Pension Records, Military Muster Lists, etc. Generally, and with added luck, these may provide a skeleton of one's ancestor's career. However, if one knows where to look, there may be other sources available to supplement this and allow one to add 'flesh to the bones'.

For the military ancestor I would recommend the series of General Orders for each Presidency, broken down into General Orders by Government (Gov) and Standing Orders issued by the Commander-in-Chief (C-in-C) – my abbreviations in brackets.

Presidency		Ref Nos.	Dates
		L/MIL/17/-	
Bengal	Gov	2/364-405	1859-1900
	C-in-C	2/269-352	1820-1903
Madras	Gov	3/335-411	1800-1895
	C-in-C	3/412-456	1818-1895
Bombay	Gov	4/363-464	1794-1895
	C-in-C	4/465-501	1856-1895

Of course, it will be necessary to interpolate to determine the exact reference for the year that you wish to view. Although there are variations from one Presidency to another, the type of information that is to be found in these records is as follows:

### **Government:**

Regulations concerning, for example:

Establishment of Rates of Pay, Allowances, etc

General Military re-organization

Establishment of Regimental Schools

Announcement of death of King George IV (30<sup>th</sup> October 1830)

Issue of equipment to troops

Reception/Allocation of newly arrived officers

(Occasional) promotions of NCO's

### **Commander-in-Chief**

Appointments of individuals (Officers, Effective Supernumeraries/Town Major's List, Surgeons, Apothecaries) to various Corps and stations.

Changes of uniform design

Establishment and changes to drill procedure.

Courts Martial

Possibly the most important and interesting in the latter category are summaries of the proceedings of Courts Martial of officers and men, both of the Sovereign's Army stationed in the Presidency and of the Company's Army, both European and Native.

After 1845 these volumes are indexed under the surname of the individual or of the subject concerned. Courts Martial are separately indexed. Before that date it is unfortunately necessary to look through many pages around the date when you expect the event to have occurred. This can be extremely time consuming – but particularly interesting for those with no time constraints. Anthony West has provided his ‘Snippets’ largely from these records and it can be seen that they are both informative and interesting.

To give an idea of the record of a typical Court Martial, I reproduce here that of William Porter with the permission of his relative, Member Ted Finley For those cases for which a more serious charge was proven, sentences of being ‘struck off’, transportation or death are recorded. In deference to the relatives of those who committed more serious demeanours I record the details of this more banal crime, which resulted in a suspension of six months.

### **The Trial Of William Porter**

#### **Madras General Orders by The Commander-in-Chief**

IOR Ref: L/MIL/17/3/421, Page 26

The following Extracts from the Confirmed Proceedings of an European General Court Martial, holden at Palaveram, on Friday the thirtieth day of October , in the year of our Lord one thousand eight hundred and forty six and continued by adjournment, by order of Major-General Sir Edmund Keynton Williams K.C.B. and K.C.T. & S., commanding the Centre Division of the Army, by virtue of a Warrant of authority vested in him by His Excellency Lieutenant General the Most Noble the Marquis of Tweeddale K.T. and C. Commander-in-Chief, are published to the Army.

William Porter, Sub-Conductor of Ordnance attached to the Artillery Depot of Instruction, placed in arrest by order of Captain Augustus Frederick Oakes, Director of the Artillery Depot of Instruction at Saint Thomas’ Mount, upon the following charges.

*First Charge* - For having at St. Thomas’ Mount, during the month of October one thousand eight hundred and forty six, disobeyed the lawful command of his superior Officer, Captain Augustus Frederick Oakes, Director of the Artillery Depot of Instruction, in having contrary to the recorded order of the said Captain Augustus Frederick Oakes, under date twenty-first day of September one thousand eight hundred and forty six, employed certain workmen in the service of Government, serving at the Artillery Depot of Instruction, in making up during working hours, for private purposes, the following brass articles, namely, one brass lamp complete with stand, pedestal and burner, four brass box plates with four brass handles and eight brass nuts.

*Second Charge* - For disgraceful conduct, in having, at Saint Thomas’ Mount, during the month of October one thousand eight hundred and forty six, purloined from the Artillery Depot of Instruction at that place, the following articles of Stores, the Property of Government, namely, brass of weight of nine pounds five ounces or thereabouts, and causing the same to be made up into the following articles for his own use, namely, four brass box plates with four brass handles and eight brass nuts.

Saint Thomas' Mount, the second Day of  
November one thousand eight hundred and  
forty six

The above being in breach of the  
Articles of War

(Signed) A.F. OAKES, Captain  
Director of Artillery

The Court having most maturely weighed and considered the whole of the evidence brought forward in support of the prosecution, as well as what the Prisoner, Sub-Conductor William Porter has urged in his defence, and the evidence in support thereof, is of opinion:

*Finding on the First Charge:* - That the Prisoner is guilty of the First Charge.

*Finding on the Second Charge:* - That the Prisoner is not guilty of the Second Charge.

*Sentence* - The Court having found the Prisoner guilty to the extent above stated, doth sentence him, the said Sub-Conductor William Porter attached to the Artillery Depot of Instruction, to be suspended from rank, pay and allowances for the period of six calendar months, to commence from such date as the Officer confirming these Proceedings may be pleased to direct.

Saint Thomas' Mount this twenty-second  
day of December one thousand eight  
hundred and forty six

(Signed) AENS. SHIRREFF,  
Lt-Colonel Artillery and  
President

(Signed) J.C. BOULDERSON, Capt.,  
Deputy Judge Adv General

Approved and Confirmed  
TWEEDDALE, Lieutenant  
General Commander-in-Chief

It should be confirmed that this is the same William Porter, author of the 'William Porter Letters' reported in FIBIS Journal No. 3. He was happily re-instated to duty at Fort St. George on 29<sup>th</sup> July, 1847.