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Tanjore Pagoda. The great pyramidal tower

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NOTES FOR CONTRIBUTORS

Submission guidelines:

The editor is happy to consider articles, letters and information for inclusion in the Journal. Receipt of material does not imply obligation to publish. Articles should be no more than 2000–3000 words in length. All submissions should be emailed to editor@fibis.org. Contributors should be aware that as a rule their articles will be posted on the FIBIS website.

Presentation:

Manuscripts should be typed in Century 13.5pt, double spaced. Quotations should be typed in 11pt, single spaced and separated from the text by a one-line space. References should be given as footnotes, using the 'insert footnote' function, and used sparingly. Illustrations should be supplied as JPEGs and full details of provenance given.

Front cover:

During his military career Edmund David Lyon was Governor of Dublin District Prison (Military), 1854-56. He later worked as a professional photographer in India, with a studio in Ootacamund. From 1867-1868 he was commissioned by the Madras and Bombay Governments to photograph archaeological and architectural antiquities and produced an extensive documentary record of South Indian architecture as exemplified by this view of the monumental Brihadishvara Temple at Thanjavur [Tanjore Pagoda], the most impressive architectural achievement of the Chola era. The great king Rajaraja I, who founded the whole construction of the temple around 1010, personally presented the golden pot finial which is still to this day at the summit of the 70 m tower.

Back cover:

Mausoleum of Nawaub Asoph Khan, Rajemahel

Aquatint by Thomas Daniell [1749 – 1840]

See inside back cover for membership, subscription, and general enquiry details.

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Material should be sent via email to editor@fibis.org

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THE JOURNAL OF THE FAMILIES IN BRITISH INDIA SOCIETY

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EDITORIAL

Welcome to the latest edition of the FIBIS Journal which thankfully sees us slowly emerging from the pandemic and hopefully you, our members, and your loved ones have remained safe during this period. Being a Trustee of FIBIS is never boring. Here I am again acting as Temporary Editor! Jacob who edited our last journal, has been on a sabbatical sitting his final exams and has sadly informed us he shall not be returning to us. Good luck Jacob, and thanks for the good job you have done for FIBIS. This Journal sees us welcome a return to some level of normality, with the Covid19 restrictions and constraints being largely swept away. Many of us have stories of how Covid has affected our communities, friends, and families, so if you have lost any loved ones our thoughts are with you and please, please, stay safe.

As I write this editorial, we also have a war taking place: yet another tyrant megalomaniac, in this case Putin, leads Russia in invading another country. Watching the news, pictures and reports on TV and social media on the suffering of the Ukrainian people makes me think of what my friends and family went through during WW2 in the Far East, most of whom never spoke of their experiences during that time. Just before the invasion of Ukraine, my sister-in-law gave me some papers my brother had left from when he passed away last year. There were lots of very old papers dating back as far as the 1940s that included: 'Boarding Passes' allowing my grandmother, aunt, parents and my 4 siblings to leave Burma and be airlifted to India; a claim form listing 'chattels' that were lost; many other papers about their lives during the war years in India; their return to life in Burma. Sadly, I only started my genealogical research after my parents passed away, so was not able to quiz them and my siblings were too young at the time to remember much. So a myriad of questions remain largely unanswered. Luckily, thanks to other family members, FIBIS, the India Office Records, DNA test, Ancestry, Find My Past and many other sources, I have discovered many family members that I did not know we had, and some will even be reading this publication.

Looking to the future, I wonder if there would be any interest from our members in having a 'Letters to the Editor' page for members who do not use Social Media sites but wish to have a say on our Society, Articles, Snippets of Information, Comments, etc.?

The AGM this year is at the Union Jack Club near Waterloo station. There are several Trustee vacancies so maybe you would like to volunteer to join us and help steer the Society into the future, following what has been a difficult few years for everyone? Just talk to me or any of the Trustees who can tell you what is involved, and we would be glad to have you on board.

Patrick A Scully.

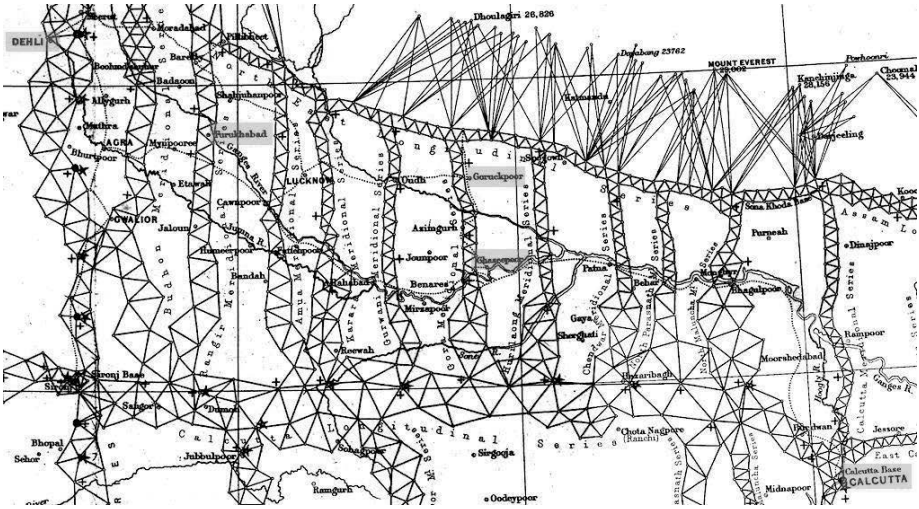
Indigo, Horses & Railways:

By Richard D'Silva

The family of my great grandfather John D'Silva (approx. 1814 – 1890) in Bengal.

John's father was, I believe, a wealthy Indigo Planter. His family's fortunes changed because of the mutiny.

John D'Silva (My Great Grandfather) was living in Goruckpore and a 'Clerk in the Surveying Department' when he married Rachel Griffin by licence on 16 August 1847. Rachel was almost 18 years old and John about 34 years old.
John was appointed as '2nd Clerk in the Collector's Office in Goruckpore' on 26 June 1848. His salary is given as 80 (presumably rupees per month). In some of these records his age is given and he must have been born in 1813 or 1814. The records say he had a 'previous service in Government Employ' of 14yr 5mth 19days, which means (if it were continuous) that he was first employed in January 1834 when he was 20 years old. The Survey of India, of which he seems to have been a small part, probably meant a good deal of travelling around the country. This map of the survey's triangulation points in this area shows Goruckpore as well as Furuckhabad and Ghazipore (significant family places) Calcutta and Delhi:



John's father, Charles, 'Indigo Planter, Zilla, Furruckbad' on John and Rachel's marriage record, was not listed as a witness to their marriage. Farrukhabad is 450 km away from Goruckpore so maybe that's a good excuse.

John's siblings:

- Elizabeth (spinster of Futtehghur, born c 1822, died 1850) married George Andrew Gaumisse, a writer/clerk from Shahjahenpore, in Futtehghur (1833). Her father Charles and her older brother John D'Silva were present (Farrukhabad and Futtehghur/Fatehgarh? are only about 10km apart.)
- Sarah (spinster of Futtehghur, born c 1823, died 1849) married Thomas Daniell, Writer of Futtehghur (1840); Charles D'Silva present.
- Thomas married Elizabeth DeSouza (1846) at Dinapore (he was a widower, 'Surveyor' living in Furuckabad, born bef 1825); Charles was not listed as a witness. One of their children, Amelia Isabella (who would have been a cousin to Priscilla, John and Rachel's first child), was married in Buxar (1868) to Charles Withers and this couple had children of similar ages to Priscilla's children. Both families lived in Buxar and both husbands worked for the East Indian Railway (EIR); Charles Withers was a driver and Priscilla's husband, William Bowen, was a plate layer. It's difficult to know when Charles D'Silva died.
- Charles was: present at the wedding of his daughter Sarah (1840) in Fatehgarh;
- not a witness (1846) at the wedding of his son Thomas in Dinapore;
- not a witness (1847) at the wedding of John in Goruckpore, but this wedding was reported in the Delhi Gazette with no indication that Charles had died.

Rachel's father, Joseph Griffin, had been a soldier from Ireland, in the Artillery, who in 1826 became a pensioned sergeant living at Buxar. By 1834, when Rachel was 5 years old, he had moved to Goruckpore and from 1838 was described as 'Church Clerk of Goruckpore'.

Rachel's older sister, Caroline, had married Dan Bower four years before Rachel's own wedding. Dan was a soldier in the Artillery from Rochdale who was invalided in 1840 and thereafter worked in the Stud Department. He was living in Buxar when they were married, as 'Overseer in the Stud', and then Caroline & Dan moved to a similar post at Ghazipore, 50 km along the Ganges on the opposite bank where three children were born.

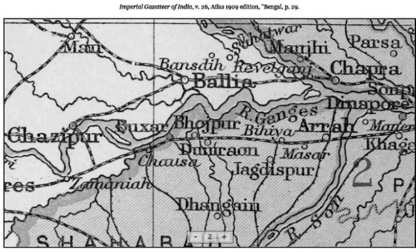
Meanwhile John and Rachel were living In Goruckpore following their marriage, where John had become a 'Writer in the Collector's Office' and their first five children were born there:

- Priscilla (1848)
- John Bower(s) (JB) (1850) was named Bower after Rachel's brother-in-law
- Charles Henry (1852)
- James Arthur (1854) who died when he was six months old
- William Arthur (1856)

The story in the family says that John D'Silva was '*a wealthy Portuguese indigo planter from north India who lost all his wealth in the Indian Mutiny. The family escaped in a bullock cart with a Gurkha guard*'.

Imagine Rachel (a mother, age 27), John (about fifteen years older) with four children (aged 9, 7, 5 and 11 months) as they escape from Gorakhpur. Rachel's elderly parents, Joseph and Henrietta Griffin, along with Rachel's younger siblings Susan/Suzanna and William Joseph (aged about 19 and 20) could have been with them. There is a description in Chapter 2 of the Gorakhpur Gazetteer (1987 edition) which adds support to this story.

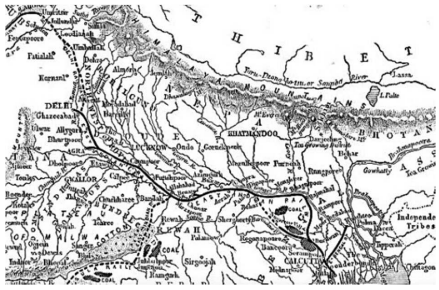
John, Rachel and their four children seem to have joined Rachel's older sister Caroline in Ghazipore. Caroline and Dan Bower had three children aged 11, 6 and a baby of 11 months. The sisters had babies who had been born in the same month. The Griffin family were all together again and those who had escaped from Gorakhpur in 1857 had somewhere to rebuild their lives, gathered around Dan and Caroline Bower.



Two years later, Rachel's next child was baptised in Ghazipore but by this time John had a job as Head Accountant at the Stud Department and was living in Buxar, 50 km downstream, along the river Ganges. John and Rachel's remaining seven children were all baptised in Buxar. (I was told by my aunt that there were 14 children, so if she was right there are two more than recorded here. Maybe another two survived only a short time. Maybe she remembered the story incorrectly!) John remained Accountant in the (Govt) Stud Department:

- Walter Wilbert (1859)
- Emma Amelia Alice (1861)
- Eveline (Eva) Rosa (1865)
- Edgar (Edward) Thomas (1868)
- Albert Robert and Rachel Isabell (twins, 1869)
- Maud Clara (1871)

This was an important period in the building of the East Indian Railway (EIR) which was to employ many members of the family. The East Indian Railway Company was formed in 1845 (in London) and in 1855 the first 121 mile section from Calcutta towards Delhi was opened. The Mutiny in 1857 caused the construction to be delayed but by December 1862 the section that passes through Dinapore and Buxar had been built.



There must have been a great deal of railway building activity there in the early 1860s. In 1867 the first through train ran from Calcutta to Delhi.

The solid line on the map shows the part of the EIR that had been built in 1865; the dotted lines are railway under construction.

By the time of the birth of John and Rachel's last child, their first child, Priscilla, was married (1869) in Buxar to William Bowen and they had started a family. William was employed by the EIR, initially as a plate layer living in Buxar, and then elsewhere, but by 1881 was back in Buxar as a Permanent Way Inspector.

Albert Robert's wife, Kathleen Isabel Rosario, my grandmother, was the daughter of a very successful lawyer, John Leonard (de)Rosario (JLR), who practised in the High Court in Madras. He was a descendant of one of the old Portuguese settlers on the West coast. He made a remarkable impression as an advocate and there is a fulsome tribute to him published in *The Lawyer Quarterly* by the Madras State Bar Association in 1956. JLR had married Henrietta Charlotte Greaves (the daughter of John Greaves, a career soldier from Ireland) in 1873. The picture is of JLR and his wife Henrietta.

Following their wedding Albert Robert purchased a property in Yercaud, in the hills about 400 km from Madras, where he and his wife grew coffee.

My father, John Leonard D'Silva, was born (1910) and was one of the first pupils at Montford School in Yercaud, founded in 1917 by three brothers of the *Montford Brothers of St Gabriel,* from France.

Six months before Albert Robert married, his nephew and close friend, George Thomas D'Silva, had married another member of the Rosario family. George Thomas married Kathleen Isabel's younger sister Rita Alice Rosario in Madras. George Thomas was already Assistant Principal at the Madras Veterinary College in 1907, when his first wife sadly died of pneumonia. It is possible that George Thomas took his parents-in-law to meet his parents in Simla and that is how Albert Robert met his wife. Speculation!

Albert Robert's twin sister, Rachel Isabell, grew up in Buxar but was living in Asansol when she was married (1903, aged 34) to James Henry Wilkinson, another railway man – a guard, working for the EIR. The family witnesses were all railway people.

John and Rachel's final child, Maud Clara, was born when her parents were aged 57 & 41. She was living in Asansol and 39 years old when she married (1910) Charles Henry Withers, the son of a cousin - who was a widower, 40 years old, a railway man and the son of an EIR railway driver.

He already had at least five children with his first wife, Ellen Wilkinson, and Maud Clara had at least three more with him. Ellen Wilkinson's sister Ann was married to William Arthur D'Silva, an older brother of Maud Clara.

In 1888 John and Rachel's daughter Eva was married (by licence) in Meerut but her residence was given as Dinapore. John was a witness (as was her brother JB). It seems likely that Eva was living with her parents in Dinapore in 1888, but met her husband when visiting her brother JB in Meerut.

Around 1890, when a John D'Silva aged 75 died in Dinapore, John and Rachel had family in Dinapore: Walter Wilbert, a 30 year old bachelor, was an EIR driver, Edgar Thomas, another bachelor 10 years younger, was an EIR clerk and Rachel Isabell (age 20) and Maud Clara (age 19) were unmarried. So, although John was not employed by the EIR he would have been a 'pensioner' within the EIR community and it's not unreasonable that his death record described him as 'EIR Pensioner'.

After John died in Nov 1890, the focus of this part of the family moved from Dinapore to Asansol. Asansol is an important station down the EIR towards Calcutta. William Arthur was already an EIR driver based in Asansol. Walter Wilbert was married in Asansol in 1901 and was then an EIR driver at Asansol, Rachel Isabell married in Asansol in 1903, and Maud Clara in 1910. John's wife Rachel was buried in Asansol in 1902, described as 'Wife of the late John D'Silva'.

If you are related to this extended family and especially if you know of any source material that relates to John's father, Charles D'Silva, please do get in touch with me at richard@dsilva.net

Records from the L- series are from the OIOC collection held at the British Library.

A Tenuous Connection

By Ed Storey.

As we look for clues to ancestors, many of us have people from the same roots. That is, from England to India. Back in Issue 28 of the Journal, there is a brief mention of John Hattersley having been sent to Madras early in the 19th century to teach locals how to make charcoal suitable for the manufacture of gunpowder. Charcoal for gunpowder must be finely ground and have no impurities, such as pieces of incomplete combustion. I, too, have ancestors from England who resided in Madras. At the time, there was no way to see the connection, only a faint spark.

Then, upon perusing marriage records in FindMyPast, I came across the marriage of John to Catherine Buchan, in January 1815. Catherine was listed as a native spinster. My family name came from Durham, in the North, and spent some generations in Madras before moving off again. The Storeys were occasionally connected with Barretts and Buchans, all of Madras. Still, the connection was far from clear. A couple of years later, John and Catherine had a son, John Ellis. At this late date details of their life are gone for good. Still, it seemed to be a normal progression for a married couple.

When the son was six, the father died and two years later, the son died as well. Catherine was left a young widow. Buchans were a middle-class family in Madras. They were hardly wealthy, but it was unlikely that Catherine was destitute. John had been paid 10 shillings a day to teach. Reverend C. H. Malden, in his book, Burials at Madras, included a record of the burial of both the father and the son, although the name of the son was misspelt. Meanwhile, Col. Thomas Barrett had had a large family. We do not know the details, but Barretts are mentioned in the *Madras Courier* and other local publications.

One son, James, had married Elizabeth Goldie shortly before John Hattersley had married Catherine. Elizabeth was also of unknown origin but might have had Scottish ancestry.

Elizabeth and James had two daughters: Elizabeth Hester and Matilda Simpson. Before the elder was six, however, their mother died, in September of 1820. A clue to the status of the Barrett family comes from the fact that James, living in Saint Thome, was able to have a will prepared. He was a young widower, with two daughters. We do not know the state of his decline, but in his will, he asked his brother, Thomas, to take over the responsibility for the daughters in the event of his demise.

James died in May of 1824, thus leaving the young daughters to Thomas. Whether Thomas moved into the house where the girls lived, or they moved to his abode is not clear. It seems likely that Thomas did, indeed, assume responsibility for his nieces.

James also asked that his aunt, Ann Simpson, be responsible for the proper upbringing of his daughters. Indeed, Matilda's middle name seems to have come from Ann.

The year after John Ellis died, widow Catherine married Thomas Barrett, now raising the girls. The marriage was noted in volume 7 of the Oriental Herald on the 4th of April, in 1825 in Madras.

Unfortunately, Thomas also died two months after the marriage leaving Catherine twice a widow before age 30 and apparently responsible for two young girls. She might have had some assets left from her husband or his brother, but nothing is clear. When Catherine wrote her will, she was living at Saint Thome, so it seems likely she stayed in the house where she and Thomas had lived.

Elizabeth Hester married my Gt. Gt. grandfather George M. A. Storey, in 1836, when she was twenty. Her older sister, Matilda, had married William Buchan three years earlier, the same family as Catherine's perhaps?

There is one final piece of the puzzle. When Catherine wrote her own will, in 1849, she left most of her assets to Elizabeth and Matilda. Such a bequest would support the theory that Catherine had raised the girls. She also appointed their husbands as executors of her estate.

In this story, we gain some insight into how fragile life in India was, particularly for those from the UK. Church records and wills combined to provide the necessary details into these lives. Each story can be pieced together if there are enough pieces. The key is to look for every record so that nothing is missed.

The marriage of Catherine and Thomas was printed in Volume 7 of the Oriental Herald at the time.

JAI HIND! CHALO DELHI!

The Indian National Army 1942 – 1945

By: Mike Tickner

A version of this article was published in the British Army Review and is reproduced by kind permission of the editor.

"The British know very well that I say what I mean, and I mean what I say. So, when I say 'war', I mean WAR. A war to the finish. A war that can only end with the freedom of India."

Subadas Chandra Bose, 21 October 1942

On 7 November 1945, 100,000 Indians gathered in Shaddhanada Park in north Delhi to protest. A Muslim, a Sikh and a Hindu army officer were being court martialled by the Indian Army. Major General Shah Nawaz Khan and Colonels Prem Sahgal and Gurbaksh Singh Dhillon had been senior commanders leading Indian soldiers during the recent campaign in Burma. But their soldiers had not fought against the Japanese, instead they had been part of the 40,000 strong Indian National Army (INA) fighting alongside the Imperial Japanese Army. This army comprised Indian prisoners of war captured in 1942 and ethnic Indians living in Burma, Malaya and Singapore which the independence movement saw as the vanguard for the invasion and liberation of India. Instead, only 11,000 survived the war to be taken into captivity.

The aim of this article is to consider why the INA was formed, its operational effectiveness, the consequences of its formation and deployment and finally its cultural legacy.

The Free Indian Army

On 11 December 1941 at Jitra in north-west Malaya, 1/14 PUNJAB surrendered to the advancing Japanese. An Indian Commissioned Officer (ICO), Major Mohan Singh discussed with Major Iwaichi Fujiwara of the *Fujiwara Kirkan* (Fujiwara Department) about possibly cooperating with the Japanese. The *Fujiwara Kirkan* had been formed to continue to foster links with the expat Indian independence movement across south-east Asia. The Japanese identified Mohan Singh as a potential leader of an army of Indian prisoners of war with the aim of supporting the invasion of India. He was later accused of having pre-war connections with the Japanese and that his cooperation was premeditated.

In reality, Mohan Singh was a brittle character with long running grievances against the Army and so his discussions with Fujiwara were simply an outlet for his discontent.

At the Fall of Singapore, 60,000 Indian troops surrendered. They were separated from their British officers and the British Other Ranks and they were concentrated at the race course at Farrer Park.

The day after the surrender, a parade was held where Colonel JC Hunt from HQ Malaya Command addressed the prisoners and was attributed as saying '*from now you belong to the Japanese*'. This poorly-phrased statement was later used in the defence of the INA to argue that the British had formally handed over the Indian troops, thereby relieving those soldiers of their allegiance to the King Emperor. Major Fujiwara then addressed the crowd in Japanese, which was translated into English and then into Urdu offering good treatment and inviting them to join the new INA. He was accompanied by the army's new commander, Mohan Singh who was now a Major General. Initially 7,000 troops volunteered to join this new army, sometimes as formed units, who became the first 'Guerrilla Regiments' in the new army.

Negotiations continued throughout the summer of 1942 but the Japanese began losing patience and an ultimatum was given to produce a plan. Mohan Singh wanted an independent INA with equal status and that he should also have control of those Indian troops who would not join the INA and who would remain in captivity. On 2nd October 1942 the INA finally paraded on the Padang in Singapore and the 1st Division was declared ready to deploy.

The INA followed many of the practices of the Indian Army. They wore British khaki drill; used British weapons captured in Singapore and ironically used English for much of their daily business. However, there were significant differences. Unlike the Indian Army, Muslims, Sikhs and Hindus served together in mixed companies, requiring a predominantly vegetarian diet to avoid offending religious sensitivities. Initially all officers were paid the same, although this concept did not last long. It had its own military justice system separate to Japanese military law, a system of honours and awards and units had political commissars.

It also recruited a youth wing and female units from the Indian expat community in Burma and Malaya. They even had their own drinking toast – '*chakta*' meaning '*targets up*'.

Political wrangling continued between the Japanese and the INA and their relationship progressively deteriorated. In November 1942, Mohan Singh formally ceased to cooperate with the Japanese and during that December the INA was disarmed and then disbanded and Mohan Singh was exiled for the remainder of the war. However, the Japanese still wanted to establish an INA, believing that it was important in the defeat of India. They needed to find a new leader. Subhas Chandra Bose would fill this void.

The Leader

Subhas Chandra Bose was born into a wealthy high caste Hindu family in Bengal in 1897. Educated at Fitzwilliam College, Cambridge he won a place in the Indian Civil Service, which he rejected for a political career instead. During the 1930s he visited the Republic of Ireland where he met Eamon de Valera and Germany and Italy where he met Hitler and Mussolini. On returning to India, he built a strong political power base in Bengal.

He was mayor of Calcutta and served twice as president of the Indian National Congress before resigning because he opposed Ghandi's policy of non-violence. Consequently he formed the All India Forward Bloc demanding full and immediate independence.

Having been arrested and imprisoned eleven times, he escaped from India in 1941 while awaiting trial for sedition. Leaving Calcutta in disguise, he travelled to Afghanistan. In Kabul the Italian ambassador issued Bose with a passport as Signor Mazzotta and he was able to travel by train to Germany via Moscow, arriving in Berlin just months before Operation BARBAROSSA ended such journeys. He broadcast anti-British propaganda on the radio and assisted in recruiting for the Free India Legion of 2,000 Indian prisoners of war captured during the North African campaign.

Bose was firmly anti-British rather than pro-Nazi and Hitler had little interest in Indian independence. Subsequently, the fervently pro-Nazi Japanese ambassador in Berlin arranged for Bose's passage to Japan. Bose departed by U Boat, transferring to a Japanese submarine and finally arriving in Tokyo in May 1943, where he immediately met General Tojo, the Japanese prime minister.

Bose's political credentials, confidence, charisma and oratory quickly impressed the Japanese convincing them that he was the ideal leader for the dormant INA. He took to this task with his characteristic energy, styling himself as the *Netaji* meaning '*respected leader*', a term used in a similar way as *Führer*. On 14th July 1943, 10,000 INA paraded outside the Singapore Municipal Buildings and Tojo took the salute with Bose respectfully standing one pace behind him on the dais.

By now the INA consisted of a division formed from prisoners of war, two weaker divisions of predominantly ethnic Indians from Burma and Malaya and a motor transport division. Although the Japanese found it bizarre, women from the expat community were actively recruited, with Lakshmi Swaminathan forming the all-female Rani of Jhansi Regiment. Some units were formed as light-role infantry, others were trained in sabotage and subversion to be returned to India.

Motivation for Joining the INA

The reasons for joining the INA are complex and varied. Political motivation was particularly important among the ethnic Indians in Malaya and Burma who believed the INA as the last hope for independence following Gandhi's arrest during the 1942 'Quit India' campaign.

Women members of the INA were often very committed, however, some joined to escape the restrictions of traditional family life which highlights the complexity of motivation. Politics were less important for the majority of captured Indian troops.

The magnitude of their defeat and a sense of abandonment contributed to the belief that their oath of loyalty was now void. ICOs were often more committed than the Indian Other Ranks.

Their experience of a colour bar in Burma and Malaya before their capture and long running grievances about promotion and pay had undermined their loyalty to the government of India. Some Viceroy Commissioned Officers joined because they believed that they had lost their much cherished status or "*izzat*" due to the influx of inexperienced British Emergency Commissioned Officers. By joining the INA they could restore their "*izzat*" and they were also granted a regular commission in the INA achieving the same status as the ICOs.

Coercion by the other Indian prisoners of war was a contributing factor, particularly during the period between the Farrer Park announcement and the formation of the INA under Bose. The Japanese singled out the Gurkhas for punishment only deepening their solidarity not to join the INA.

Some prisoners remained in captivity bravely refusing to join the INA and Captain Mahmood Khan Durrani was awarded the George Cross for his bravery under torture.

Others joined to either escape at the earliest opportunity or believing that joining the INA was their only hope of ever seeing India again. Observing labour gangs being quickly dispatched, the INA provided a better chance of survival. Anecdotal evidence suggests that many of the expat volunteers were unemployed rubber tappers who joined to avoid being forced into Japanese labour schemes as serving in the INA was preferable to constructing the Siam-Burma railway.

The March to Delhi

In January 1944, Bose met the Japanese in Rangoon to discuss the INA's role in the forthcoming invasion of India. He demanded that the INA should not be organised into anything smaller than battalion size and must be the vanguard. He also boasted to the Japanese that:

My name carries enough weight. When I appear in Bengal everybody will revolt. Wavell's army will join me.

The INA began the March to Delhi with great enthusiasm; however the reality soon became very different. Disease became rampant, the logistic chain failed, Japanese rations caused an allergic reaction in some INA soldiers and morale progressively deteriorated. The Japanese contempt of the INA was palpable, and the INA was used as military labour rather than infantry. Also mistrust of the Japanese grew as it became clear that the Japanese would not be able to deliver Indian independence.

When a group was sent to Baluchistan to conduct sabotage and subversion, they promptly surrendered on reaching India.

Desertion rates alarmed Bose, with 900 fleeing in February 1945 alone and not even introducing the death penalty could stem the flow.

However, it became apparent that INA captured by the 14th Army were regularly not making it back to the collection points, particularly when captured by their fellow countrymen. Consequently, Slim issued orders in August 1944 to try and stop the killing of prisoners.

Nevertheless, the INA did not capitulate. Out of necessity, the Japanese increasingly used the INA as infantrymen during the final battles of the Burma campaign, most significantly at Mount Popa, where the INA covered the Japanese's right flank allowing their withdrawal. In April 1945 Bose ordered 5,000 INA to remain in Rangoon to maintain law and order and to protect the sizeable expat Indian community after the Japanese withdrew. The Japanese finally cut links on 5th May 1945 when all liaison officers were withdrawn. The remaining INA quietly deserted or waited to surrender.

Bose fiercely maintained his role as leader until the very end. He visited front line units and completed a long and difficult night march with the Rani of Jhansi Regiment as they retreated in a monsoon storm and under artillery fire and air attack. This was no small feat for a small, portly middle-aged man.

His final official act was the unveiling of the INA memorial in Singapore and on 16th August 1945 Bose learnt of the Japanese surrender. By now Bose was starting to lose his grip of reality and he wanted to fly to Russia to convince the Soviets to fight with the INA to liberate India. He flew to Formosa (Taiwan) and on the 18th August 1945 his overloaded aircraft crashed on take-off. Bose leapt from the aircraft, a flaming torch and died of his injuries that night. Many refused to believe that he was dead and for many years rumours circulated that Bose was in Russia, in Japan or in hiding in the Himalayas.

How Effective was the INA?

Known to the British as Japanese Indian Forces or Japanese Inspired Fifth Columnists or simply '*Jifs*', it was in the interest of the British to portray the INA as sub-standard troops. Contemporary accounts, war diaries and intelligence reports generally support this opinion, but this is still a very simplistic assessment of the INA's capabilities.

Firstly, Bose was always going to struggle to build a new army of predominantly under-trained soldiers led by junior officers with little experience beyond regimental duty. This undermined its ability to train soldiers and to command large scale operations. Attendance on Japanese courses did little to improve the situation.

Secondly, the INA was anti-British rather than pro-Japanese and many of its members were often motivated by self-preservation. Therefore, morale was always going to be fragile.

After Kohima and Imphal, it became clear that they were not marching to Delhi rather conducting a series of withdrawals leading to a pointless death.

Mis-employment as military labour rather than infantrymen, disease, hunger, Japanese brutality, an acceptance of karma and homesickness all resulted in declining morale, poor unit cohesion and an over-powering desire to survive the war.

The bravery of some INA units and individual soldiers cannot be disputed. The INA could conduct aggressive and successful operations against numerically superior units. However, this occurred less during the final year of the war and the INA increasingly became passive observers of their own fate.

The Red Fort Trials

Following the surrender of the Japanese, the Government of India had to decide the fate of the captured INA personnel. Opinion was divided with many arguing for the death penalty.

Auchinleck, C-in-C of the Indian Army, was horrified at the Indian general public's '*adoration of traitors*' but his over-all objective was to '*maintain the reliability, stability and efficiency of the Indian Army, whatever government may be set up in India*'. Therefore, mass court martials would not be appropriate.

INA prisoners were centralised around Rangoon and returned to camps in India from July to December 1945. They were categorised as "Black" (fully committed and they were predominantly officers), "White" (who only joined to desert or surrender at the earliest opportunity) and "Grey" (who joined because of coercion or to escape privations and this comprised 70 – 80% of the force).

Intelligence reports reported the '*brazen insolence*' of INA captured in Siam but those who served in Burma were generally more compliant, having been chastened by hard operational service.

Auchinleck directed that only the most severe cases should be court martialled in public. They were convened in the Red Fort in Delhi where the last Mogul emperor was tried following the Indian Mutiny, but Auchinleck failed to understand how inflammatory this would be. The first trial was of Lieutenant Colonel Burhan ud Din who ordered the flogging of five deserters, during which a Sikh soldier died. This case and others consistently unravelled on technicalities, often because the trial was too long after the event to be prosecuted under the 1911 Indian Army Act.

In November 1945, Captains Shah Nawaz Khan and Prem Sahgal and Lieutenant Gurbaksh Singh Dhillon were charged with '*waging war against the King Emperor*' and '*murder or abetment to murder*'. The defendants rapidly became an international *cause celebre.* The Indian press was extravagant in their praise of the INA and posters in Calcutta threatened that '*twenty white dogs*' would be killed for every INA veteran harmed.

Large protest rallies and rioting occurred and when the verdict was given on 31st December 1945 there was further rioting.

The defendants were sentenced to deportation for life, which was commuted to being cashiered but they were released immediately on Auchinleck's orders to public adulation.

Early in 1946 there were still plans to court martial 600 hard-line INA members. The next assizes included the trial of Abdul Rashid, against whom there was a stronger case for acts of brutality. The Muslim League declared 11th February 1946 as "Rashid Day" and four days of rioting followed, which was worst in Delhi, Bombay and Calcutta. However, the political capital of their trials was diminishing. Indian politicians belatedly realised the negative effect on the Army's morale and tried to distance themselves from the INA. Ultimately, only 14 men were court martialled.

INA members started to be quietly discharged in May 1945 and the majority had been discharged by February 1946, having received a small ex gratia payment from the Government. Former INA members were able to apply for government jobs but not to join the army. It was not until 1974 that the Indian Government began paying a flat rate pension of Rs 175 per month to former INA members. The majority of discharged INA members quietly returned to their villages, grateful just to be alive. However, the spectre of the INA remained foremost in the Government's mind during the final years before independence. As inter-communal violence increased in scale and ferocity, it became clear that some of this violence was orchestrated by men with military experience. It was easier to believe that the cause was former INA members rather than demobilised Indian soldiers. This perception continues.

Mohan Singh entered politics and served in the *Rajya Sabha* (upper house of Indian parliament).

Prem Sahgal became manager of a cotton mill in Cawnpore and in 1947 he married Lakshmi Swaminathan, who returned to practise medicine and later

served in the *Rajya Sabha*. Shah Nawaz Khan remained in India after Partition, joining the Congress Party. He campaigned for official recognition for former INA members and served as a minister for much of his career. In 1956 he chaired a committee to establish the circumstances of Bose's death and the return of his ashes from Renkoji Temple in Japan.

Conclusion

In 1969, the historian KK Ghosh argued that the INA was the second front of the Indian independence movement without which Britain would not have granted Indian independence. Unquestionably, the scale of INA membership shook the Government of India as did the public reaction to the Red Fort trials, which coincided with significant civil disorder and major mutinies by the RAF in India and Burma and later the Royal Indian Navy. The Japanese had been able to harness the political mood of the expatriate Indian community and the disillusionment of the India PoWs but the closest that the INA came to liberating India was in February 1943 when elements occupied Mowdok near Chittagong for a short period. As time passes, the cultural resonance of the INA remains. Every year on 22nd January at 1215 hrs, sirens are sounded in Kolkata to mark the date and time of Bose's birth. The city has a Netaji museum and both the international airport and the shipping container port are named after Bose. Many Indian towns and cities have a Bose or Netaji road or square. The building used for the Red Fort trials has been converted into a museum about India's independence movement. The INA increasingly features in books and films: it is even possible to book INA tours with an Indian tour operator. In the 1960s it was unrealistic to credit the INA with a similar importance as the 1942 Quit India campaign, however, as modern India increasingly forgets the Second World War or sees it as a speed bump on the road to independence, the INA has achieved a new level of recognition.

Three Brothers from Limerick to India.

By Harper Wright

It is hard to imagine two places more different than Limerick and the dusty plains of India in the late 18th century. Three O'Donnell brothers from Trough Castle near Limerick went to India seeking fame and fortune, but their fates were very different. Clearly, the opportunities for wealth and fame in India were strong lures for adventurous young men whose prospects at home were limited. In the 1760s Robert Clive, also known as Clive of India, would have been a well-known role model for those seeking to improve their situations.

The brothers were the sons of John O'Donnell of Trough and Limerick and Deborah Anderson from County Tipperary. Elaborate tales of noble ancestry, including that their "kin had ruled Tyrconnell for twelve hundred years" were all fiction fabricated in the 19th and 20th centuries.

Research by Hans de Jong indicates that the O'Donnells migrated from West Clare to Limerick in the 17th century and became merchants. Other ancestors owned a saltpan in Loghill, on the southern bank of the Shannon, to the west of Limerick.

The eldest brother, John (1749-1805) had a tempestuous relationship with his father. According to his great-grandson, the author Elliott O'Donnell, John left home after a violent quarrel with his father and made his way to London via Cork and Bristol. In London, John met Col. Wedderburne, a family friend who arranged a cadetship in the Army of the Honourable East India Company (HEIC).

Unfortunately for John, soon after his arrival in Bombay in 1770 or 1771, his patron Col. Wedderburne died. Due to the lack of patronage, John's army career was not as he had hoped or anticipated.

In 1775, the newly commissioned ensign resigned his commission and headed for Calcutta, the seat of British power in India. At that time, Warren Hastings was Governor-general of Bengal. John became friendly with John Bristow, part of the anti-Hastings faction in the Bengal government. Through Bristow's influence, John obtained the post of Commissary of Supplies to the Nawab (or Nabob) of Oudh's Army and later became Deputy Paymaster.

After just a few years of service to the Nawab, John resigned with a small fortune and a set of less-than-adequate account books. This brought him to the attention of Warren Hastings, who insisted that John settle his substantiated debts before leaving India. John paid 10,000 rupees and sailed for Europe a few days later with a cargo worth at least £20,000.

The conventional route from India to Europe was to the southwest and around the Cape of Good Hope. John O'Donnell chose the much less frequented "Overland" route: up the Red Sea, across Egypt to the Mediterranean and home. He sailed on a Danish ship, *Nathalia*, on New Year's Day 1779.

The trip was an absolute disaster for John O'Donnell. He was robbed of all his cargo while crossing the desert from Suez to Cairo and left to die in the blistering sands.

He and a companion managed to return to Suez, but he was then placed under house arrest. In Egypt he met Anthony and Eliza Fay, a British couple who were on their way out to India. Eliza Fay described their ordeals in her letters which were published as "The Original Letters from India by Mrs Eliza Fay" (Calcutta, 1908). In the India Office Records at the British Library there are copies of protest from John O'Donnell to the Bey in Cairo, the British Ambassador in Constantinople, Viscount Weymouth in London and Warren Hastings in Calcutta.

On his return to India in May 1780, John set about to recoup some of his losses. He partnered with a merchant in Calcutta, and just two years later he sailed towards the Spice Islands on a privateer, *Death or Glory*.

His aim was to take advantage of the global war between Britain, France and Holland, which had developed from the American War of Independence, by seizing some valuable French and Dutch ships and forts as prizes.

Again, this voyage did not pan out as planned. On his return to Calcutta, he was accused of murdering some captured Malay pirates. He was subjected to a lengthy examination by his old adversary, Warren Hastings. In the end, he was sent to be tried at the Admiralty Court in Madras, on a charge of murder on the high seas. He could not be tried in Calcutta because it was determined that neither the Governor-General and Council nor the Supreme Court had powers to try him relative to crimes committed on the High Seas.
The principal witness did not appear in Madras and John O'Donnell was found not guilty of murder in October 1782. John then proceeded to make a third fortune and by late 1783 was ready to sail in "the *Pallas* frigate bound to the Eastward and China".

The *Pallas* sailed to Canton where it loaded a cargo of tea, china, silks, satins and muslins. The *Pallas* then made an extraordinary voyage halfway around the world to Baltimore, Maryland where it docked in August 1785.

In 1787 John returned to Limerick to see his widowed mother and settle estate matters. He continued to Bordeaux in his ship *Chesapeake*, where he bought a shipment of wine, and then to Bengal once again. The arrival of an American ship commanded by a former Military Officer in the Company's Service caused a great deal of consternation and debate among the Bengal establishment. It was decided that "no legal steps can with safety be taken against the Vessels, or the Trade imported in them."

On his return to Maryland, John fathered a large family and became a prominent citizen of Baltimore. His children and grandchildren married into many notable families over the following decades.

Henry Anderson O'Donnell (1758-1840) and Edmund Sexton Pery (or Perry) O'Donnell (1762-1785) were the second and third sons of John and Deborah O'Donnell. They joined the service of the HEIC Army at the same time and arrived in India on the *Earl of Dartmouth* in January 1781. By this time John was rebuilding his fortune in preparation for the *Death or Glory* expedition. Henry had a successful and active career, achieving regular promotions in the Army of the Bengal Presidency.

He arrived as an ensign, and was then promoted to lieutenant (1781), captain (1798), major (1804) and lieutenant colonel (1809). He participated in many wars and battles across northern India, the most famous of which was the Third Mysore War which culminated in capture of Seringapatam and the overthrow of Tipu Sultan.

Although the records are incomplete, it appears that Henry fathered at least three children in India: John Henry (1787), Charles Routledge (1795) and Margaret (1802). The mother of these children may have been Henry's bibi, Nur Bharat.

John Henry was taken by his Uncle John to America on the *Chesapeake* in 1789. He grew up and raised a family in Pennsylvania. Charles Routledge was educated in England and had a successful career in the British Army. He was knighted in 1855. Margaret died in Calcutta aged 5.

In 1808, Henry married Mary Brownrigg in Calcutta, but they did not have any children.He was made a Companion of the Order of the Bath in 1815 for his service in India, and he retired in 1817. On returning to Ireland, they lived at Trough Castle, and in George Street, Limerick. Edmund O'Donnell was promoted to Lieutenant in 1781 just a month after his brother, Henry. In September 1785 he was granted a furlough, but less than a month later he was killed by dacoits (armed bandits) on a river in East Bengal.

The story behind his reasons for being on a river in unsettled territory is unclear. From the accounts of his estate, clearly he was doing some trading, and perhaps even some money lending. Like many young officers in India who spent more than their income, Edmund's estate owed over 8,700 rupees to S. Hamilton, administrator of the estate.

There are two interesting twists to John's story. In 1906 Charles Edward Buckland published his "Dictionary of Indian Biography" with details of some 2,500 men and women connected with India. In 1918, W. K. Firminger, the editor of Bengal Past & Present, proposed the names of about 200 more notables who should be included in an updated edition of the Dictionary, if one were ever to be published. John O'Donnell was one of those whose names were proposed. It appears that an updated edition was never published.

John O'Donnell was recently in the news again. A statue honouring him was erected in O'Donnell Square in a part of East Baltimore known as Canton.

In 2021 it was decided that John was unworthy of being remembered in the 21st century, due to his ownership of more than a score of enslaved African Americans on his estates in Maryland, and the statue was removed. Such are the ups and downs of lives over three centuries and three continents.

Statue of John O'Donnell in Baltimore before its removal in April 2021.

Source: The Baltimore Sun.

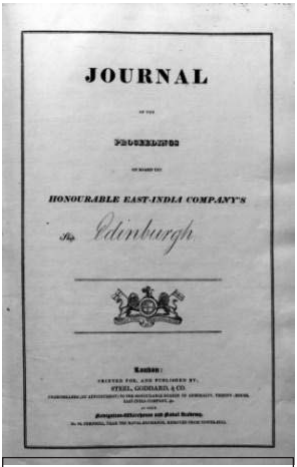
Any members have any questions and/or would like details about the sources are welcome to contact me at crhwright@gmail.com.

Journal and Sea Log of HC Edinburgh (1825-1826)

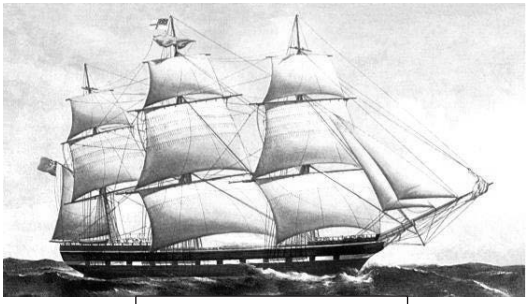
By Mike Muirhead

A summary of the Log and data (until its arrival in Bombay, but not including journey to China and the subsequent return to England – which is 186 pages in all).

(*Sadly, due to limited space the Editor has reduced the submission by the Author.*



Sea Log of East India Company's Ship "HC Edinburgh" 1825 – 1826



The HC Edinburgh

The British Library has kindly allowed the names of the 201 Soldiers on board, including a few wives and small children, and the 147 Crew, plus 8 Passengers, soon to be added to the FIBIS database.

This log is a part of the India Office Records which include the archives of the East India Company and pre-1947 government of India's records: Maritime >Embarkation Lists >Embarkation List HC Edinburgh 1826 [IOR/L/MAR/B/95A-D]. FIBIS. url: https://search.fibis.org/bin/aps_browse_sources.php?mode=browse_components&id=1236&s_id=4

This East Indiaman's Ship's Log has been transcribed but is not yet available on the FIBIS website. On However, it can be accessed at the British Library in London (a reader's pass is needed). In it, you will find fascinating insights into the trials and tribulations of long sea voyages .....

"At 5pm, committed the body of the deceased to the deep after performing the usual ceremony." **

He was the first to be taken by the sea. The day before, on Sunday, 15th January 1826..... "At 01.00 hrs, Christian Frederick was thrown over the wheel and killed on the spot.

The heavy swell catching the back of the rudder rendered the wheel almost unmanageable by 4 of the strongest men in the ship." ** If your own ancestors went to India before 1869 (when the Suez Canal opened and changed the world as they knew it, forever) then they too would have been on a voyage just like this.

We had searched long and hard to find how, when and where our "John Muirhead" arrived in Bombay. No passenger list contained the name. How else would he have got there? Not knowing the answer to this question had condemned my father to a life of uncertainty and waiting for a "knock on the door" and deportation to India, a place he had last seen when he left for boarding school, back "home" in England, when he was 10. On Indian independence, the British Government had decided that anyone claiming British Citizenship who had 3 generations or more born in India would be declared Indian nationals, unless they could prove their British origins.

Our family had been clever, powerful people who had risen through the ranks to run the South Indian Railways for not just one, but two generations, both in India as "The Agent" (the Managing Director in India) and then on returning to England, as "The Chairman" of the "Home Board" in the City of London. But when it came to this challenge of the right to British Citizenship, they had tried - and failed -to find the written proof. Now 60 years later, as I sat by my dying father's bedside holding his hand, I resolved to have one last attempt to prove him British.

FIBIS's guidebooks proved invaluable in pointing the way and the FIBIS databases allowed me to find death certificates that showed John Muirhead's father (also called John) was a Private in the British 6th Regiment of Foot, the 'Warwickshires'. The FIBIS guidebook sent me to the Public Records Office in Kew where I was amazed to find they were right!

The annual Muster List records still exist for the regiment, and they contained valuable extra details – John Muirhead had been recruited in Kilmarnock, south of Glasgow, and another showed he arrived on the Bombay Garrison strength on 3rd May 1826 – the booklet also said, amazingly, that 10% of the recruits were married - their wives also had to do cleaning and repairing, etc, for 9 other Privates who were not married. The FIBIS database shows ships arriving in Bombay and there were only two that nearly matched that date. I had double-checked and our name was not on their passenger lists. I decided to go to the East India Company collection in the British Library on the off chance they might have something on these ships. I asked the helpful assistant if they had a list of things to do with the first ship, HC Edinburgh. He replied, "You'll want the Ship's Log." It sounded boring but I said, "Yes please!" anyway.

An hour later the large, rectangular, cardboard box appeared.

I took it to the reading table and opened it to find a beautifully bound, large, 2in thick book in perfect condition and probably never before even opened more than a dozen times, if at all. I turned the first few pages, and instead of finding a Ship's Log of the journey, there were endless lists of names!! – the Captain, Officers and every member of the Crew. And then – "The Charter Party" – the Regiments (the 6th and the 10th), with all their names, and other details, in alphabetical order – and turning the pages again – there was "John Muirhead"!

AND turning the pages again to the end of the list, there was an even more startling discovery, "Wives and Children" and under this heading were 3 names – Berthena Muirhead, (wife of Pte John Muirhead), John Muirhead (1yr old), Agnes Muirhead (2 yrs old). There was a whole little family of tiny children making this nightmare of a journey to the other side of the world.

As I began to read the beautiful, handwritten, Ship's Log itself, it became clear that this was an extraordinary insight into their epic journey and ordeal. Entombed with 200 other soldiers in the Orlop deck at the bottom of the ship, below the waterline, which required repeated "fumigation" on the orders of the ship's doctor, they witnessed increasing numbers of sick and dying amongst the crew and soldiers as the voyage dragged on for its full 3 and a half months. And they never stopped, not even once, anywhere, in this whole time, and the only water they had to drink had been taken onboard before they left England on that dark, bleak morning back on Thursday, 12th January 1826. They were never to see England again - (that's not always true, Berthena did – but that, as they say, is another story, and involves another clue in a FIBIS booklet).

SICK REPORTS and DEATHS and a BIRTH

Week at sea				Number on Sick Report			
				Sailors	Soldiers	Women	Passengers
	Thursday	12-Jan	**No Sick report**				
1	Sunday	15-Jan	**No Sick report - but -**				
	At 1am, **Christian Frederick** was thrown over the wheel and killed on the spot. The heavy swell catching the back of the rudder rendered the wheel almost unmanageable by 4 of the strongest men in the ship.**						
2	Sunday	22-Jan	**No Sick report**				
3	Sunday	29-Jan	**No Sick report**				
4	Sunday	04-Feb	**No Sick report**				
	Mr Matthews, Surgeon, inspected the Troops and **fumigated** the Orlop deck.**						
5	Sunday	12-Feb	**No Sick report**				
6	Sunday	19-Feb	**No Sick report**			At noon, **fumigated** the Orlop. **	
	Thursday	23rd February 1826					
	At 4 pm. An **alarm of Fire** being given, beat to Quarters and discovered that the deck was on fire immediately below the Range in the Starboard galley. Lifted the Range and succeeded in extinguishing the fire.**						
	At 9 pm. **Thomas Rhodes**, private of the 6th Regiment, fell overboard from the Lee Fore chains. Hove to and lowered a boat but could not save him.**						
					25-Feb	**fumigated** the Orlop.**	
7	Sunday	26-Feb	**No Sick report**				
	Wednesday 1stMarch 1826						
	At 2:30 pm. Departed this life **Richard Power**, Private of HM 6th Regiment.**						

I decided to order a copy of the 183 pages covering the preparation and journey, and to transcribe it for my family, and hopefully others if the British Library allowed, to see and appreciate. By doing this, I was also able to assemble a brief insight into the Sick Records and the Deaths (did they fall overboard? Or had they just had enough and jumped, to end this terrible life?)

THE SHIP'S COMPLEMENT — **HCS EDINBURGH - 1825** — **A typical "East Indiaman"**

1	*Commander (= Captain)*	1	*Carpenter*
1	*Captain's Steward*	2	*Carpenter's 1st Mates*
1	*Captain's Cook*	1	***Midshipman & Coxswain***
2	*Captain's Servants*	4	*Midshipmen*
1	***Chief Mate (Officer)***	1	***Caulker***
1	*Chief Mate's Servant*	1	*Caulker's Mate*
1	***Second Mates (Officer)***	1	***Cooper***
1	*Second Mate's Servant*	1	*Cooper's Mate*
4	***Other Mates (Officer)***	1	***Ship's Cook***
1	***Surgeon***	1	***Ship's Steward***
1	*Surgeon's Mate*	8	***Quarter Masters***
1	*Purser*	1	***Sailmaker***
1	***Boatswain***	1	***Armourer***
1	*Boatswain's Servant*	1	***Butcher***
4	*Boatswain's Mates*	1	***Baker***
1	***Gunner***	1	***Poulterer***
3	*Gunner's Mates*	66	*Seamen*
1	***Master at Arms***	22	*Ordinary Seamen*
		5	*Apprentices*
		147	***Total - Captain and Crew***

The Longitude and Latitude were recorded every day at noon. What an insight into this journey that now gave! They went via an uninhabited rock off the east coast of Brazil called "Trinidad" (now Trinidade) and travelled by logging the distance to other established "way-markers", some still known to us, such as "Tristan

d'Acunha" and "Cape L'Agulhas", and others no longer heard of like "St Antonio".

It transpired that this was the route always taken by the East Indiamen, making the best possible use of the prevailing winds and currents. Your ancestor would have gone this way too.I was amazed at how many there were in the total Crew Compliment of 147, so I analysed how many of each there were. They include a Gunner, 3 Gunner's Mates, an Armourer – and a Poulterer! - because this was potentially a rich prize, carrying Company and Private trade goods. The Ship's Log records practice by the Gunners. Every sighting of a ship, be it "hull down" or otherwise, carried with it an element of the unknown and a possible threat, be they showing a friendly flag or not. Piracy was a fact of life on the ocean waves.

From the Journal/ Sea Log of the HC Edinburgh.

Waymarks during the voyage from Gravesend, England, to Bombay - 1826

Date	1826	At Latitude	At Longitude		Sailing towards the Waymark of...		Distance to the Waymark	
Thursday	12 Jan	50.27	1.12	W	St Catherines Pt	NNW	12	miles
Friday	13 Jan	49.46	3.38	W	Praule Pt	NE/E	25	miles
Tuesday	17 Jan	47.28	11.20		Cape Finisterre	S 20' E	250	miles
Sunday	22 Jan	41.40	16.10		Port Santo	S 3' W	596	miles
Tuesday	24 Jan	35.58	18.30		St Antonio	S 18' W	1280	miles
Wednesd	1 Feb	14.12	25.16		Brava	N 25' E	46	miles
Saturday	11 Feb	0.90 S	20.53		Trinidad (Off Brazil)	S 21' W	1314	miles
Wednesd	22 Feb	23.27	27.20		Tristan d'Acunha	S 44' E	1100	miles
Tuesday	28 Feb	31.14	20.36		L'Agulhas	S 85' E	2100	miles
Saturday	18 Mar	38.43	24.10		Cape St Mary	N 53' E	1330	miles
Friday	24 Mar	36.50	42.50		Bourbon	N 40' E	1250	miles
Wednesd	29 Mar	33.00	58.20		Rodrigues	N 18' E	830	miles
Thursday	6 Apr	16.27	66.10		Kenery Islands- Bombay N	11'E	2100	miles
Thursday	27 Apr	16.23	72.18		Bombay Light House	N13'E	150	miles
Friday	28 Apr	17.11	72.18		Kenery Islands	N20'E	96	miles
Sunday	30 Apr	18.17	72.35		Lt House	NNE	30	miles
Monday	1 May				In port.			
Tuesday	2 May				Troops disembarked.			

The Ship's Log is an amazing document. It is remarkable for being the day-by-day account of exactly what happened, from the three dozen lashes given to crew members for fighting or being rude to an Officer, to the task of unpicking rope to make Oakum for caulking the timbers, done by the soldiers to pass the time,
something which many of them may also have experienced in the workhouse, before being driven to take "The King's Shilling".

The Ship's Log includes technical information and words you have never heard before, with added personal touches. It is factual and comes from the horse's mouth. It has a wide appeal, as it includes maritime history, social history, geography etc. It even gives us the most commonly used name at the time – John. There were 72 "Johns" on board!

Daily Position of HC Edinburgh, at noon, on her voyage from England to Bombay in 1826.

From 12th January 1826

Many of our ancestors experienced a voyage by sea like this, and because the log gives the ship's positions and adds colour by giving details of life on board, it is of great human interest. If you are lucky enough to be able to get to London and read it, you will find yourself travelling with them into the unknown in a great standard, sailing ship, "The East Indiaman".

FINDING CLARA:

SOLVING A BRITISH INDIA FAMILY MYSTERY

By Sean Kelly (seankelly2006@hotmail.com)

My great grandfather, John Fitzpatrick Kelly, came to Madras as a teenager, joined the Public Works Department (PWD) at age 19, and worked his way up to Assistant Engineer, building bridges for the Railway Department across southern India. He married, reportedly had as many as 18 children, and retired comfortably in Bangalore in 1912, where he died and was buried in 1933. A quintessentially British India story.

But while we have been able to piece together the main elements of John's life, a key piece of the puzzle had remained elusive – John's wife Clara. Inexplicably, our family knew virtually nothing about Clara's background – not even her family name! What few records that could be found provided no clues. No record of the marriage between John and Clara has ever been found. The only definitive information we have is her date of birth - 29 November 1862 - and her death - 16 October 1904 - as recorded on her tombstone in Bangalore (see photo).

As with most families, there were some vague stories passed down that didn't quite add up. One was a belief that Clara was somehow related to Sir Rowland Hill, Postmaster General in Lord Melbourne's Cabinet in around 1840, who is credited with introducing the black penny postage stamp. Family members referenced a set of pink-handled tea knives that reputedly came from that family, although no one could say exactly how. John's eldest daughter was even said to have met Sir Rowland. One family member recalled that Clara had come from Fareham, Hampshire, but there was also some talk that she might have been born in Burma. However, no evidence to support these possibilities could be found, and the mystery of Clara's origins eluded our family historians.

In 2014, I was posted as Australia's Consul-General for Southern India based in Chennai, and my area of responsibility matched almost entirely the area covered by the Madras Presidency – John Fitzpatrick Kelly's stomping grounds!

This was a unique opportunity for on-the-ground research. But visits to Roman Catholic churches in Chennai to find a record of their marriage drew a blank. I knew my grandfather was born in Coimbatore, so I found the main Catholic Church operating at that time, St Michael's, and visited to check through their records.

Here I found not only my grandfather's baptism records, but also those for five siblings, including the eldest – giving a likely marriage date in late 1879 or early 1880 (when Clara would have been barely 17 years old).

None of these recorded Clara's maiden name, but the baptism record for the eldest siblings (twin sisters) included two new pieces of information. First, it recorded the mother's name as "Clara Cecilia". Second, in the column used to record "Father's caste or profession", the priest had entered "Eurasian". Clearly John was 100% Irish – perhaps this referred to Clara's parentage? She didn't "look" Anglo-Indian (see only photo), but as anyone who has spent much time in India knows, Indians come in a wide range of appearances, particularly Anglo-Indians. I discussed my findings with a good friend in Chennai, the author of "The Anglo-Indians", Madras historian and columnist for The Hindu, S Muthiah. "Uncle Mutthu" explained that it was quite common for Anglo-Indians to have only their given names recorded in official documents, so this was also a possible indicator that Clara was Anglo-Indian.

I subsequently took an Ancestry DNA test and was fascinated to find in my "Ethnicity Estimate" a trace (<1%) of Southern and Eastern Indian background – and a further 1% Philippine background. (The latter is inexplicable, and I believe is actually mis-categorised DNA from a northeast Indian ethnic minority, some of whom exhibit links to indigenous Filipinos.) Several cousins have also done DNA tests and found similar low-level traces of Indian DNA (and one of my father's cousins recorded 7% Indian DNA). There is no other pathway through which Indian DNA could have reached us but through Clara. It is hard to deduce from DNA percentages how far back the Indian element would have come into our mix, but these figures suggest our Indian ancestor was probably a few more generations back. While this was an exciting breakthrough, it did not in itself progress my ability to trace our ancestry any further.

Clara's Indian roots did, however, establish conclusively that she would have been born in India, so I scoured the on-line databases for anyone with the forename Clara born in or around 1862. I found 29 such candidates in British India through FindMyPast (which I find has the best India records of the major genealogy sites), but few were in the Madras Presidency, many had other histories that excluded them, and none had the right birthday. Another dead end.

Just as I was about to resign myself to never knowing more about Clara, I made a very unexpected discovery. As I tried to lock down more of the details of the lives of John and Clara's children, I found the death record of one of their sons who died in Holland.

The Dutch have excellent on-line BMD records that include lots of details – including his mother's maiden name – Clara Bayles. This was a concrete lead.

A thorough check of on-line BMD records for British India around that time found no Clara Bayles, but did reveal another name – Clara Martha Baylis, born in Coimbatore on 11 March 1863. Clearly there were inconsistencies, but as my only viable lead, I decided to investigate this Clara and her family more carefully.

A search of my "distant relative" matches through Ancestry DNA revealed several who were descendants of Clara Baylis' siblings.

In addition, several also had traces of Indian DNA, and one even had the same peculiar mix of Indian and Filipino DNA traces. This was strongly suggestive that this was the right Clara. But DNA profiling is not yet a very accurate science - I needed more.

There were two inconsistencies that needed to be resolved.

The first was the date of birth – transcribed records clearly show Clara Baylis was christened on 12 April 1863 after being born on 11 March 1863 – not 29 November 1862, the date on Clara Kelly's tombstone. However, as I looked more closely into Clara Baylis' siblings, I found that five of her siblings were christened between four and five months after birth, and the other two were nearly a year old. It seemed odd, then, that Clara would be christened barely a month after birth. If, however, Clara Baylis was born on 29 November 1862, her baptism on 12 April 1863 would be at 4½ months, consistent with most of her siblings. This strongly suggests the date of birth was recorded incorrectly.

Records of the Baylis family clearly show that they were Anglicans, but John Fitzpatrick Kelly was a strict Catholic, and his children were brought up Catholic. It is possible that, in order to marry John, Clara had to convert to Catholicism, at which point she was given the baptismal name of Cecilia.

Christening records for Clara's brothers and sisters showed that Clara's father, Thomas Baylis, served for many years as a Drum Major for the 4th Regiment of the Madras Native Infantry (MNI). The position of Drum Major would almost certainly be reserved for someone of Anglo-Indian background, consistent with the presence of Indian DNA traces in the family and the "Eurasian" reference in baptism records for Clara's eldest daughters. John Kelly had a long and recurring association with Coimbatore. It is quite possible John was posted to work in Coimbatore for the PWD around or before 1880.

Clara's family lived in Coimbatore from the 1860s through at least until her mother died in Coimbatore in 1898. Interestingly, Thomas Baylis also worked for the PWD in Coimbatore for some years after retiring from the army (although many years before John Kelly joined the PWD). John and Clara's first five children were born in Coimbatore between 1881 and 1885, another in 1894, and their youngest was born in Ooty (near Coimbatore) in 1897.

While we cannot be sure, it seems plausible that Clara and the children remained close to, if not living together with, her family until around 1900, when John relocated the family to Bangalore. John and Clara's marriage may also explain the suspected connection to Sir Rowland Hill.

Clara's older sister, Matilda, married Thomas William Hill five years before Clara's wedding, so it is quite possible they gifted the tea knives to Clara and John as a wedding present. While I have yet to clarify any link between Thomas William Hill and Sir Rowland Hill, it is noteworthy that Thomas also rose to be a senior official in the Postal Service in India, and that they named their first son Thomas Rowland Hill, who also worked in the Postal Service and became the Deputy Postmaster-General for the Punjab in 1921. A family member believed that Sir Rowland Hill was a cousin of her mother (Lilian), who had met him. Sir Rowland Hill of Penny Post fame died in 1879, before Lillian was born, but Thomas Rowland Hill would have been Lillian's cousin, 4 years older than her. It seems likely that it was this Rowland Hill that was mentioned.

A further alignment between Clara Baylis and family lore is the reference to Clara coming from Hampshire. Clara's mother was Amelia White, whose father, Andrew White, was court martialled in Madras for mutiny and sentenced to transportation to Australia for 7 years. The record of Andrew's transportation clearly shows he came from Hampshire, and UK BDM shows only one Andrew White born in Hampshire in the right time period - registered as born at Alverstoke, Gosport, only 6 miles from Fareham.

I also tracked down a record of the deployments of the 4th MNI, which showed a close alignment between the places of birth of the children of Thomas and Amelia Baylis and the deployments of the Regiment. Interestingly, one of the last of his deployments was to Meaday, Burma, in about 1858, where Clara's elder sister Matilda was born. It is plausible that this connection with Burma was the origin of the belief of some in the family that Clara might have been born in Burma.

A final "coincidence" relates to the Royal Artillery, which Clara's eldest son Patrick joined at St Thomas Mount, Madras, in 1904. Clara's younger brother, Thomas William Baylis, joined the Royal Artillery at St Thomas Mount in 1888, and by 1903 he had left the Army and retired in Bangalore, where the Kelly family then lived. Did Patrick follow his uncle's example?

While none of these facts are definitive in themselves, they all fit well, and taken together make a very compelling case that Clara Kelly was, indeed, born Clara Martha Baylis. Identification of Clara has opened a range of new areas of research for the Kelly family genealogy in India, adding more than sixty years and three more generations to the span of our family's history in India, and exposing links to a rich vein of British India history.

Little Brown Brownlows: Race, Shame and Genealogy

By David Macadam

Family history is "A dish of selected cuts, sliced thin, served cold, bloodless, halal."
(Salman Rushdie: Midnight's Children)

Most genealogists will have come across various species of shame in the families they investigate, those individuals or groups firmly stuffed into closets and shut away from the world and future generations.Homosexuals, murderers, paupers, and those cast into workhouses, the insane, the mentally feeble, drunks, bigamists, and the criminal classes.

Most of these categories have been long since redeemed, absorbed back into polite society. Australians now revel in their descents from people transported there for felonies, homosexuality is thankfully no longer a taboo and even insanity and mental frailty can be discussed in the open.

However, one class of difference is still stuck in the cupboard. Those who have a history of mixed-race family, or "miscegenation" as it is so delicately termed, rarely discuss it even within the family, far less broach the subject openly. It is a final shame, the last taboo and as such warp the narratives of the family one investigates.

My mother, her mother and my great grandmother came to Britain from India in the summer of 1936. It was no holiday visit, nor some long-deserved furlough, they were here to stay, even though none had been born here, nor had ever been here before for more than a couple of weeks. They may even have convinced themselves they were coming home. But they would have not had any problems entering Britain as they travelled on British Empire Passports.

When I was young and first interested in family history my mother showed me a letter from Nina Brownlow, an old aunt of hers in Australia, dated 1951. This seemingly gave a history of her family as far as the old girl could remember. But I could also see It was clearly in answer to a question and written for a specific purpose and so carefully crafted. It was a document with a capital "D". Decidedly a foundation writ and family myth source specifically directing attention to one line only and a very English line at that.

This unlikely and dubious old tale purported to state that my ancestor Charles Brownlow was the child of the Earl of Lurgan and an un-named Clergyman's daughter but that the Earl tired of her, cast her off and their child from Lurgan, and their marriage documents were conveniently destroyed in a fire at the church. Charles eventually goes out to India with the East India Company to seek his fortune. It was all totally spurious and none of this stood much investigation, as the Earldom of Lurgan was not even created until long after Charles's birth. But it read well. The inaccuracies in it were dismissed by some relations as being due to Nina's impending dementia.

I never bought that line. If there were errors or false-hoods, I felt they were deliberate and purposeful.

Quite what the purpose of Nina's document had been needed to wait until after my mother's death when I came across a packet of correspondence with the Home Office, also dated to 1951.

After Indian Independence in 1948, all of those born in India, and living there, were deemed to be Indian citizens. Those born in India but living abroad, like my mother and her family, would be required to review their arrangements with the Home Office, showing how they qualified as being British, if they wanted British Citizenship. Mother had completed the said forms and, I assume, used the information sent by Aunty as proof of being unequivocally British.

Clearly, the Home Office did not agree, considering mother much more likely to be Indian. Mother was mortified, and as she was always given to catastrophise everything, claimed for years after she had been rendered stateless, until she married my father in 1955. This was not what the letters said, but in family myths when did facts ever matter?

Mother's uncle, Herbert Llewelyn Jones, was also applying for British nationality in 1951. Maybe Aunty Nina was providing documents for several of her family?

Could I build on this? I sent emails around those family I could find. Certainly, reaction initially within my mother's family was both definite and resistant. Clearly this was not a subject fit for discussion. After a period of radio silence, when I did get a reaction, but it was negative, and strangely since we were both speaking within the family, racist.

One relative, now deceased, simply would not speak with me because, as his son-in-law sheepishly explained to me on the phone, the Brownlows were "too Country" for him. Too Country being a term for mixed race Indian and British. Terms like "Chutney Mary", "Half-n-half", "Chutcha Butcha (half baked bread)", "eight annas" abounded.

Frank Hardy, author of two of the works cited in the endnotes, recalled his grand-mother who married Frederick Laughton Cattell, being openly derogatory of her husband's Indian relatives for their background and "chee-chee" accents.

The roots of this attribution of the family being at least in part Eurasian or Anglo-Indian, went back as far as the late eighteenth century and the arrival in India of Francis Tydd, a soldier of the 16th Regiment of Foot who came to India and was at one point in barracks north of Calcutta in Cachar. There he met one Margaret Scotcher and they married. She was probably the mixed-race daughter of one of his comrades in the regiment. My family descended from this woman. Foot soldiers did not marry English women for two sensible reasons.

First, there were not many English women in the country, and second, those that were there had certainly not travelled all that distance to marry a mere trooper. Troopers made do with native girls or the mixed-race girls from other people's previous relationships.

One curiosity (and difficulty) was that if you accepted Maria Tydd, his daughter, as being one quarter Indian and thus Florence Llewelyn-Jones as one eighth, and her daughter, my grandmother Muriel, as one sixteenth, then my mother dropped out of the extent of being immediately considered "coloured" as it was termed then. In America, the same one-sixteenth "one drop rule" extinguished at this level.

Unless of course *both* Frank Tydd and Margaret Scotcher were mixed-race. This would make their daughter, Frances Tydd half, Florence a quarter, Muriel an eighth and mother one-sixteenth, and the sums then make sense. However distant this might seem today, back in the nineteen sixties one sixteenth coloured ancestry was quite enough to condemn a person to the back seat on the bus of life. Was there a way I could find a source or some proxy to help here?

Mother's repeated stories that the Tydds had come out originally with Clive might help establish this assertion.

One fact I came across was that in the army of the East India Company it was the habit of the Commanding Officer to gift the mother of any child being born to soldiers a gold coin – a moidor of about the same value as a sovereign. A sort of baby-box. A wee start in life. Many families held onto these as a token of social acceptance. In amongst all the odds and ends my mother's family had chosen to bring over from India and sitting at the bottom of her little box of treasures, were two gold moidor coins. Maybe the sums did then make sense.

One way around the roadblocks being placed in my genealogical route was to take a DNA test. Now I would never try to tell you that these DNA tests will find your ancestral Viking village in the fjords, or a direct ancestry to Charlemagne, far less establish your ethnicity, but for the cost of a call out for your washing machine they flush out cousins a treat. So, it was with me!

My new-found cousin was a descendant of my great grandfather Robert Llewelyn Jones's brother Thomas. Thomas, family orthodoxy had told me "*had moved to Burma and died in* 1942". DNA told me different. Thomas had married an Indian woman Kathleen Lota Shoma, and had a large family of mixed-race children. Far from moving to Burma he remained firmly in Sylhet close to all his other relatives who would have been aware of the real situation, so I now had a large number of cousins in Toronto! I met up with Wendy, my long-lost cousin, when she and her husband Phil visited Edinburgh for the Festival and we had a delightful day wandering about the shows and discussing family history.

Mixed Indian and European family and descent mattered little in the late eighteenth century, certainly in India. Then, those interested in dividing society into hierarchies were far more concerned with "class". So being "shamed" by these relationships is said to have begun with the establishment of the Raj following the mutiny of 1857. Out went the East India Company and its easy pragmatism and in came the mores of a metropolitan, bourgeois, London-based, evangelical, scornful Raj. Clearly the new regime was concerned about the development of a parallel ethnic group in a position of prominence. They sought to discourage the creation of further such individuals by denying positions of influence to Anglo-Indians and domestic-born British.

Jobs were limited and promotions non-existent, with the Anglo-Indian being corralled into specialised (and poorer paid) areas of employment. They had been transformed into a new type of secular caste and a form of Apartheid developed.

My own family seem to have only partially taken to the new thinking, as various members continued openly marrying native women and raising families well into the twentieth century. Indeed, they would maintain clearly public links with their mixed-race children. Robert Halford, the child of one of the planters in the family, was engaged by many locally as an agent obtaining contract labour for the tea gardens. He appears as handsome, self-confident and exceptionally well turned out.

Perhaps this was because these planters were stuck out in mofussil Assam, well removed from the centre of things and planters had a reputation for holding strong independent opinions and expressing these forcefully.

The need for keeping matters quiet seems only to arise at their time of leaving India.

Marriage though would also be more constrained as the Raj closed its social grip even out in the hinterlands. Some Anglo-Indian families hoping to disguise native descents would claim they were Dutch, or Portuguese. To little success. Indeed, claims of Dutch descent became so common as almost certain to mark one's family history as "suspect".

Anglo Indian families began to become marginalised and semi-detached from mainstream British society. In Frank Hardy's family trees, one notices how much the family now starts to marry Europeans who were in India. These were Italian, Swiss, German, Belgium and Jewish. At this time, fully one fifth of the families being married into were Continental European.

Britain in the late thirties, through the War and after, was socially very conservative with a small 'c' and any deviation from the accepted norm might be met with resistance. Even then, rental properties would openly display signs saying things like "No Blacks or Irish" or "No dogs or Chinese".Perhaps the best policy was not to rock one's boat unnecessarily.

Later, in the Britain of the late sixties and early seventies, following a sudden influx of East Asians from Idi Amin's Uganda, there was the rise of "paki-bashing" and the political poison of Enoch Powell inflamed racial politics. Neither would have encouraged "coming-out". Rather, such secret histories were going to remain just that – secret. If your branch of the family could pass as white, then it was likely all traces would be excised. For genealogists, this means that facts are utterly distorted, and even official documents cannot be relied on. My mother, who was adept at all the skills of the half-truth, misdirection and blatant lie, was essentially genuinely scared of the social implications of being "outed" as half-caste. My own grandmother always put it about that she had never ever been issued with a birth certificate, (slack, sloppy, Indian Officialdom was blamed). Indian birth certificates indicated race so we can see why that was dropped, and she chose to rely on the more malleable baptismal documents instead.

After updating family on my new findings, I asked the questions again. This time the reactions were slightly more positive. One query I had long wondered about was how, if the family were indeed Anglo-Indian, my great grand-mother Florence's sister Mabel Brownlow had obtained entry to Australia in 1934 when they still operated a strict colour bar. One relative, simply in passing, had mentioned that he had always wondered about his granny Dorothy Brownlow's olive coloured skin. Prompted, I Investigated Australian Immigration records and turned up the Investigating Officer's notes.

Mabel Brownlow (the granny) had simply said that she and her daughter Dorothy were "Irish" and this had been accepted. So that solved that one. The family simply lied.

Other branches, more bullish about their Anglo-Indian roots and seeing marrying out as mere common sense in a country where the only women were the local girls, showed me evidence of the salacious joy that the local English press latched onto any tales of adultery with a racial element. Even yet, one feels slightly soiled reading this.

The matter of race divided children too. Susan Halford, who married George Cattell, had a daughter Emma who ran off and married Thomas Jones, a Welsh Missionary of some charm and no small notoriety.

After his death, and now with a child also called Thomas, her mother needed to find a suitable husband. Clearly, the stories regarding her husband had reduced her marketability, so Susan passed Emma onto her new husband, one "Zemindar" McKay, a mixed-race "barrister" who was able to sit as Principal Sudder Ameen of Ferreedpore, a second class of native Judge. This alone tells us that he must have been both mixed-race and probably Muslim. They had two daughters together, Emma and Evangeline.

When Susan felt, the time had come to return to England, she chose to take Thomas with her and funded his training as a medical Doctor in Guy's Hospital London. However, she chose not to make any such offer to her two mixed-race grand-daughters.

So, at the end of this investigation, how do I feel? Delighted by their individualism and their strength, their character and sly humour. Their determination not to be bottled up, categorised as what they did not wish to be, or overwhelmed by an unsympathetic Government, unaware of local circumstances, shines through. In a couple of words – resilient and bloody-minded. It explained a resistance to engaging with authorities and their forms – not wishing to give a handle to those who might expose you. And, perhaps most important, I also became more understanding of mother's concerns, and why she was constantly blowing hot and cold about her deep background. The lessons for the genealogist must be that if you too have family who lived in India, or Burma or all points east any time from the late eighteenth century and your facts don't fit your stories, or documents go strangely missing, like my Granny's birth certificate-or you feel you are being lead up the garden path, then at least consider the possibilities of your having Indian blood too!

A SMALL BOY IN BRITISH INDIA

by Tony Mortlock

PREFACE

Several years ago, I started jotting down reminiscences of life as a little boy in India, with the idea of amusing family members with stories of a bygone way of life my most vivid, and precious memories of my childhood in India. At my daughter, Caroline's instigation, I contacted Margaret Murray of FBIS, who encouraged me to share these anecdotes with FIBIS Journal readers. As one of the fast-dwindling group of people that clearly remember their childhoods in pre-Independence India. I also hope that my article will appeal to my contemporaries with experiences to share their knowledge so the collective history of the period, for our children, grandchildren, and researchers of that era. A child's experiences are to a great extent determined their parents' personalities, desires, and choices. So, I will start my story with my Arrival.

A PADRE'S STORY

THE FIRST WORLD WAR

My father did not recount in any great detail his experiences during the War, or any effects it may have had on him, but partly from what he did tell me, and partly from subsequent research, it is clear that he had a varied career and was fortunate to have survived.

Barnes High School, approximately 1929. Written on the back: "Headmaster's flat above, Chaplain's flat below".
(Mortlock family collection).

Comparison with photos available on internet suggest that this building may have been used later as a sanatorium. It resembles the "Barnes Lodge" of today.

Shortly after the outbreak of War my father, at that time an unmarried 28-year-old labouring as a hod-carrier in south-east London, volunteered to serve in the Army Cyclists Corps. With his paternal roots in rural Suffolk, a love of cycling and a talent for tennis, he was a strong, practical, and athletic young man. The function of the Cyclists Corps was as Messengers or Despatch Riders, replacing runners or horses, cycles being quieter and requiring less attention or maintenance than horses.

Later, when recruits were being called for to serve in the Royal Flying Corps (R.F.C.) my father volunteered. Generally speaking, the R.F.C. was a service filled by well-educated boys of the British elite. However, father was more mature and better educated than the average soldier. Before the War, in his determination to better himself, he had studied at night classes. He must have been disappointed to hear[1] that he was unsuitable as a pilot. Instead, he was assigned the very dangerous position of Observer.

POSTWAR EDUCATION

Following Demobilisation my father worked on the land for several years, having rented an agricultural smallholding. I have been unable to find any records of this period, but during this time, or earlier, he formed the decision to become a priest of the Anglican faith. His path was facilitated by a Postwar scheme under which former servicemen could study towards obtaining a university degree. He became an undergraduate of Pembroke College, Oxford and was awarded a BA. degree in 1922, which, in 1926, was elevated to an MA. In 1925 my father entered a theological college called Ripon Hall, Oxford, where he studied for the Ministry.

During 1925 and 1926 my Father served as Deacon, Curate, and Priest in Peterborough and Leicester, in which time he and my mother met, and were married. They were a rather unlikely match, mother being very much younger, a head-strong and indulged only child, and great grand-daughter of a wealthy department-store owner.

[1] By age 14 he had left school and was labouring at the South Metropolitan Gas Works. He is believed to have attended evening classes at the adult education college in Woolwich.

He, in the words of her disapproving mother, despite having gained an Oxford degree and being an ordained priest of the Anglican Church, was "not a gentleman"; an example of the pervasive and pernicious class system current in the England of that period.

The newly-weds set off immediately for India, landing in Bombay on 24 Jan 1929. Why India was never explained to me, but it is safe to assume that for my father the elevation into a superior social class, and for my mother the prospect of a glamorous lifestyle, would have played a part. From Jan 1929 until August 1931 my father served as Chaplain of the recently opened Barnes High School at Deolali.[2]

Barnes High School, approximately 1929. Written on the back: "Visit of the Governor of Madras". (Mortlock family collection).

It is believed that Rev. Thomas "Tom" Evans, Headmaster 1925-1934, stands second from right: "A short, five feet two or three, plump, round-faced man with a merry twinkle in his blue eyes and a determined chin … That twinkle could change in an instant to a steely blue stare that few could outface. […] A more determined, dedicated man would be hard to find. […] … a resolute, little man, apparently tireless …" R.W. Coles "Barnes in Retrospect" at https://www.angelfire.com/journal2/barnessch

In September 1931 my Father entered the service of the Indian Ecclesiastical Establishment (I.E.E.). My parents[3] moved to Secunderabad in the Diocese of Madras, where Father became the Priest in Charge. In that capacity he was responsible for the moral wellbeing of both the civilian and the military congregations of the Church of St John. In accordance with I.E.E. policy he was conferred a military rank: Honorary Major. Like the military he could be posted and stationed anywhere in the Indian Empire. He was entitled to suitable accommodation for the family, an official car with Driver, and periods of "Home" leave in Britain, with the cost of passage first-class. These conditions of service explain why, between 1931 and 1939, we lived at Trimulgherry, Madras, Bangalore, and Ooty in the Nilgiris, with visits Home in the intervals. My father remained in the service of the I. E.E. until 1941, when he resigned to found and become headmaster of Highlands Boys Preparatory School at Tiger Hill, Coonoor.[4]

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[2] Barnes is an Anglican School at Nashik in Maharashtra State. It was opened on 29th January, 1925 by Sir Leslie Wilson, Governor of Bombay, with the mission of providing education for primarily Anglo-Indian children. It commemorated Arch-Deacon George Barnes, who started the Bombay Education Society in 1815. www.barnesschool.in and wikipedia "Barnes School".

[3] The "Indian Ecclesiastical Establishment" was created in 1813, having the task of providing for the religious requirements of (Anglican) military personnel in the Diocese of Calcutta. In 1833 the Dioceses of Bombay and Madras were added. (Wikipedia "The Indian Ecclesiastical Establishment" and FIBIS).

[4] I.E.E. employees were not permitted to engage in any commercial activities.

MY PERSONAL APPEARANCE

I was born in the Military Family Hospital, Trimulgherry, Secunderabad at 7-45 a.m. on 31/12/1931. The official record of the event consists of a now much faded, wrinkled and repaired note.[5] Evidently my memories do not go back quite to that extent, but I do have some clear early recollections, aided by family photos. The anecdotes which follow are memories from the period 1931 to 1939, from the first 8 years of my life. I believe that our staff spoke Hindi, so any non-English words mentioned here are probably of Not origin.

THE SILVER TRAIN

It is hot and will become hotter as the day goes on. The carrion crows have ceased their squabbling. The vulture kites have moved to where there are trees with branches on which to perch in order to observe small game, such as mice or lizards, on the ground below. The soil is dusty, sandy, burned brick-red by the heat of the sun and fissured by deep ravines, known as nullahs, caused by the monsoon rains.

There are no dwellings to be seen but, in the far distance, there appears to be a line of telegraph posts above a railway line along which pass occasional drab, dusty brown trains. No station building is in sight.

The effect of the heat and the prevalent dust produces haze and mirages from which there emerges an apparently ill-assorted group of figures. There is a small dark-skinned native dressed only in a loin cloth, leading a donkey. He is accompanied by a dark-skinned native female walking on one side of the donkey and, on the other side, a European man in military uniform wearing a wide-brimmed pith helmet called a topee.

The donkey carries on its back a large wicker basket in which is seated a small European boy, about two years old. On close inspection it is apparent that the basket is a form of saddle, as the legs of the child stick out each side of the donkey's back while he is held securely in place.

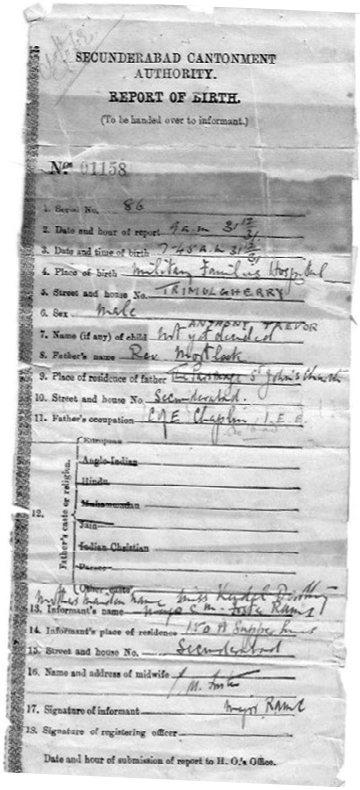
The boy was me. My Indian companions were the sais, or groom, who supplied the donkey and my ayah, Rosie, who accompanied me everywhere she could, with whom I was bilingual in speaking English and Hindi, to the extent possible for a two-year-old, and with whom I spent more time than I did with my own mother. The third companion was the British Army orderly assigned to my father as driver in support of his capacity as Military Chaplain of the Regiment stationed at that time at Secunderabad Cantonment.

Suddenly there appears on the railway track a very unusual vision. It is a long train, and it is unusual in that it is silver.

[5] I was never issued with a standard Birth Certificate. When I moved to France in the 1980s and attempted to register with the French authorities my little note caused great consternation because its format did not comply with their digital systems!

The train quickly passes from view and the boy is left wondering why this train, being shiny, was different from any others he has seen previously, they being drab and dusty and slow moving. By this age the boy has already developed what was to become his lifelong habit of asking many, for some victims too many, questions, so later, having returned home from the ride, he asks about it and learns that the train was the special conveyance occupied by the Viceroy of India and his staff.

The boy never saw the Viceroy and the outing on the donkey was a regular occurrence, but the vision of the silver train was unique, and is why that particular occasion has remained in his memory ever since.



SECUNDERABAD CANTONMENT AUTHORITY.

REPORT OF BIRTH.

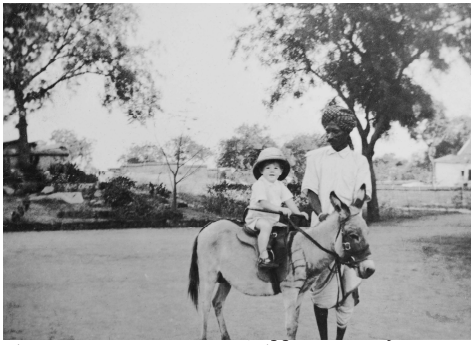
(To be handed over to informant.)

No. 01158

1. Serial No. 86
2. Date and hour of report 7 a.m. 31/7/31
3. Date and time of birth 7.45 A.M. 31/7/31
4. Place of birth Military Families Hospital
5. Street and house No. TRIMULGHERRY
6. Sex Male
7. Name (if any) of child A.T. MORTLOCK TREVOR
8. Father's name Rev. Mortlock
9. Place of residence of father St. John's Church
10. Street and house No. Secunderabad.
11. Father's occupation C.F.E. Chaplain I.E.B.
12. Father's caste or religion. (Christian) Anglo-Indian, Hindu, Mahommedan, Jain, Indian Christian, Parsee, (Other caste)
13. Informant's name Rev. S. M. Mortlock
14. Informant's place of residence 150 H Sapper Lines
15. Street and house No. Secunderabad
16. Name and address of midwife M. Smith
17. Signature of informant Rev. S. M. Mortlock
18. Signature of registering officer
Date and hour of submission of report to H. O.'s Office.

Report of Birth of A.T. (Tony) Mortlock, 1931. (Mortlock family collection). The address noted, Sapper Lines, was part of a military enclave to the south-east of Begumpet Airport in Secunderabad.

The Military Family Hospital at Trimulgherry, 1931 (Mortlock family collection).
The date on the gable plaque is not legible. A sign on the corner of the building reads: PATENTS ENTRANCE (sic).



(Mortlock family collection).

CHOTA SAHIB (SMALL SIR), BURRA PEG (LARGE MEASURE)

During the period of the Raj in India clubs were the focal point of the social life of the British residents both military and civilian. There were many types of clubs; some were principally devoted to physical activity; hunting with horse and hounds, polo, tennis, golf, billiards, (the game of snooker, allegedly, was invented at the Ooty club) or more gentle pursuits such as Bridge, Mah Jong, dances, amateur dramatics, musical concerts, etc. Certain areas were normally reserved for the men and others for the women but on some occasions, such as after mixed tennis or the Club dance, the sexes were free to mix.

One of my favourite treats was, in the dusk of the evening, to be taken to the Secunderabad Club, not by my father, as he was already there, having worked at his Chaplaincy duties during the day, but by his driver, my friend. Despite the heat, the men would be wearing long sleeved shirts buttoned at the cuffs and either knee-length shorts with long stockings or slacks. It was at the hour of dusk that the mosquitos were most active, and it was to try to avoid their bites and the frequently resulting malaria fever, that, from sundown onwards, any bare skin was covered. A well-remembered scent was Oil of Citronella, which was liberally spread on any bare skin such as the back of the hand.

The Sahibs were relaxing after the day's work and the majority would be drinking whisky Burra Pegs. No Mems (memsahibs) would be present; they would be in their own areas of the Club where they played Bridge or, more likely, Mah-jong, and drank gin-tonic or gin-bitters, which were not regarded as suitable drinks for Sahibs.

The Club was staffed by waiters, known as Boys whatever their age might be, dressed in magnificent starched white uniforms with broad diagonal shoulder straps woven with stripes in the colours of the club or the regiment, and topped by the most picturesque headdresses known as pagers, which carried the brass badges of the Club or Regiment.Upon my arrival the Majordomo or Khansama, would enquire what would please the Chota Sahib to take. The expected reply for an adult would likely be a Burra Peg which, in my case, meant a double soda water. The Khansama relayed the order to one of the Boys, his duty being only to greet the guest, he himself not deigning the demeaning task of delivering what had been ordered.

Very shortly the Boy, with a deep bow, presented to me a silver salver bearing a cut glass whisky tumbler full of iced soda-water. Then it was necessary to give the customary salutation, such as "cheers" before taking a swallow.

Soon after that it was time to return home and for me to go to bed.

Tony Mortlock and Driver in the grounds of St. John's, Secunderabad, approximately 1933. (Mortlock family collection).
Fortunately, our driver loved playing in the garden just as much as we children did!

Tony and Christine Mortlock with father's car (model unidentified) approximately 1938. (Mortlock family collection).

LOOKING LIKE DADDY & THE ACCIDENTAL ANGLER

Amongst the adults in my early childhood one of my many defects, in their opinion, (in addition to my unfortunate habit of asking too many questions) was my tendency to copy, and hopefully to improve upon, the activities of my seniors. Unfortunately, some of my attempts in this direction were far from successful.

The occasion when I tried to look like Daddy was one. The family had, by now, moved from Secunderabad to Madras (now Chennai) where my father was the Chaplain to the Bishop of Madras. It was my parents' habit to take a siesta after lunch every day. Ayah was otherwise occupied when I had the notion of copying my father shaving. I collected his razor (safety), his brush, shaving soap, a basin filled with water and some nail scissors and proceeded with the operation. I thought that a mirror would be an unnecessary encumbrance. Naturally, there was no hair on my face but plenty on my head, and knowing that Daddy was very bald, therefore without any hair on his head, that area was the scene of my operation, which was highly successful, other than that the result could only be described as patchy and was not received with enthusiasm.

Unfortunately, it was very close to the time to take ship for the journey to England on leave, so there was insufficient time left in which to repair or disguise the evidence of my exploit, which perforce became obvious to the other passengers on the ship. In British-Indian society at that time, any form of personal contamination was regarded with absolute horror, especially by the Memsahibs. The family of any sufferer was socially quarantined due to the inevitable conclusion that the condition was due to an attack of, for example, ring-worm, which is highly contagious.

The result was that for the duration of the voyage Home Mummy was cut off from any social contact with her peers, which caused her considerable distress. I was excluded from any children's "fun and games" organized by socially minded Dads which for me, not appreciating such activities, was no great loss.

A similar exploit was my attempt to practice angling when we were on holiday at the popular hill resort of Kodaikanal. Residents of Madras went there to avoid the heat of the summer months on the Plains, enjoying activities such as tennis, walking, picnicking, riding, and fishing. Kodaikanal was built around a large artificial lake fed by hill streams, in which fly fishing was a popular form of recreation. I had had plenty of opportunity to watch and admire the expertise of the fisherman in casting their lines and determined to seize the first opportunity to emulate them.

———————————

At Lake Kodai, Tony Mortlock showing off his latest knee-scrapes, sister Christine in the arms of Ayah Rosie,

Ayah oversaw my daily walks along the edge of the lake, which were accompanied by frequent warnings by her to avoid the risk of approaching the water's edge, which would result in my immersion and undoubted drowning, for which she would be responsible. Naturally she wished to avoid this catastrophe and, for several days, I behaved perfectly.

But the day came when the temptation to demonstrate my skill became irresistible, so I picked up a long, thin, whippy bamboo shoot, which was the nearest I could achieve to a fly-fishing rod.

While Ayah was distracted, I cast my imaginary fly but, unfortunately, did so with such verve that I followed the rod through the air and landed in the water. The edge of the lake was not deep so, without too much difficulty, I stood upright, and the water reached only to my knees. I was uninjured and complete with my spectacles, which had remained on my nose, but I was, of course, very wet and muddy.

The return home, as I trotted along the bank, was not joyful, and was accompanied by repetitive questions to Ayah; "shall I die, shall I die?" Of course, I suffered nothing worse than injured pride, but that incident may be the reason for my never having become a keen fisherman.

THE HILLS

During the period in which we were in Bangalore one of the Army units stationed there was the Madras Sappers and Miners, of which two of the British officers were Capt. John Cameron and Capt. Dick Carver, who became regular attenders of church services at St Mark's Cathedral and great friends of the family. They were referred to and addressed by me as Uncle John and Uncle Dick. At that period adult friends of the family were always "Uncle or Aunt" while not necessarily being relatives.

To residents of the Madras Presidency (now Tamil Nadu) "The Hills" was synonymous with the area of the Western Ghats known as the Nilgiris, and in particular the town called Ootacamund (Ooty), which stands at an elevation of about 7000 feet or 2240 metres above sea level and enjoys a year-round escape of coolness from the heat of the Plains. At the end of a two-year stint it was customary for the Incumbent of St Mark's to transfer to Ooty to serve at the church of St Stephen's and it was agreed that John and Dick would drive us there.

The road from Bangalore leads past Mysore through dense jungle where the stone milestones are painted black with white lettering instead of the more normal white with black lettering. In answer to my usual questioning as to why this should be, I was told it was because the elephants like to pull up the white stones to play with but that they are not attracted by black. Whether that was true or not I never found out, but I have always believed it to be so.

There are several roads by which Ooty can be reached from the Mysore direction. The main route is the Gudalur Ghat, and the other is the Seegur Ghat, named after the two nearby villages. Of the two ghats the Seegur Ghat is less used than the other, being steeper and having more hairpin bends.

Despite this disadvantage it was the Seegur Ghat which was chosen; very possibly because the other ghat was closed due to landslips caused by heavy monsoon rain, which occurs most years. Roads then were tarred only within towns or cities.

In the country even main roads were surfaced with water-bound stone chippings or laterite clay, both of which are less durable.

On this occasion the car in which we were to travel was owned by one of our friends. It was an open topped tourer with canvas roof and plastic windows which slotted into the tops of the doors and were far from draught or rain proof. Naturally there was no heating system. As we ascended, we ran into rain and thick dank mist and the blankets we had with us served little to provide the passengers with any great warmth.

Owing to the steepness of the gradient and the age of the car the engine soon boiled and it was necessary to switch off to allow it to cool before being able to refill the radiator. Fortunately, there was an abundant supply of water from the overflowing ditches but all of this took considerable time so the journey lasted much longer than had been estimated. Darkness fell long before the arrival at Ooty, where the blazing eucalyptus-log fire which greeted us was a real blessing.

I look forward to receiving comments, questions, or, indeed, any embellishments you may have!

You can email Tony at: tonytmortlock@gmail.com

Karl Marx

By: Peter Hare

Richard Boyle's delightful article on The Little House at Arrah (FIBIS Journal No.44) referred to 'a Russian newspaper correspondent called Karl Marx', which brought to my mind a favourite commentary on the Indian Mutiny; written when the Mutiny was being fought; and subsequently published as The First Indian War of Independence.

Karl Marx, born in Trier, Germany, was 39 and living in London when he sent articles to the *New-York Daily Tribune* in 1857, as did Frederick Engels. Thirty-two of their articles, printed in the *Tribune* between 25 June 1853 and 1 October 1858, and relating to India and the Indian Mutiny, were published in 1959 by the Foreign Languages Publishing House, Moscow.

All contain reasoned opinions and many facts and are from a different standpoint than many commentators. I recommend Marx's The Approaching Indian Loan of 22 January 1858; and Engels' Transport of Troops to India of 13 August 1858 (which is not included in the book).

In the latter, Engels explains that after the Indian Mutiny there was a parliamentary inquiry (nothing changes) into the choice of modes of transport used to ferry the troops from England to India in which the Palmerston Government was exonerated.

Not unnaturally there was a dissenting view - taken up by Engels and I quote his facts: Average days taken from England to Madras:

By Sailing ship: 131 days. By Steam ship: 90 days

Approximately the same number of men, 15,000, were ferried by each route, meaning that at any given time half the troops were hors de combat by six weeks' longer than might otherwise have been!

Even worse, in Engels' opinion, was the British Government's failure to use the 'Land' route via Suez (the canal was only opened in 1869) in which the time taken would have been in the order of 46 days and could have been as little as 33 days! The land portion was achieved by rail and donkey (a six-hour ride astride the latter!). Only 'a handful of troops' took that route. Engels concluded that the motives of the British Prime Minister Palmerston in this regard 'belong to the mysteries of contemporaneous history'.

Book Review

THE EASTERN FLEET AND THE INDIAN OCEAN 1942-1944:

By: Charles Stephenson.

The focus of the Royal Navy in World War II was understandably Europe, the Mediterranean and the Atlantic. The direct threats to Britain and to Britain's salvation from America were all in this area. The Eastern fleet was a Cinderella. Its lack of sufficient ships and aeroplanes and their obsolescence are depressing enough.

The matter was exacerbated by a failure to understand the part that planes on carriers could play – not just defensive, but devastatingly impressive offensively – a skill the Japanese mastered early. By contrast, the Royal Navy failed to develop a versatile fighter-bomber to be launched from a carrier. The Royal Navy comes in for a serious kicking in this book.

Their failure between the wars to bring the quality of the fleet and its war capabilities up to speed was the result of post-Jutland complacency. As if that wasn't enough, in 1921 an official trade mission to Japan, headed by a Scottish aristocrat, provided the Imperial Japanese Navy with training and expertise in the Royal Navy's latest thinking. Japan had been nominally on the side of the Allies in World War I, so this was not quite so bizarre as it seems now.

Admiral Somerville took over the Eastern Fleet in March 1942. This was a miserable time for Britain. The Japanese had destroyed the US fleet at Pearl Harbor in December 1941, and this was followed by the Malayan campaign and the fall of Singapore in Feb 1942. The Japanese seemed unstoppable and it seemed highly likely they would continue the expansion of their Empire at the expense of Britain. Somerville was particularly concerned about Ceylon which appeared to be the next on the list for the Japanese speciality: amphibious attacks. Somerville edged towards Ceylon but eventually concluded that the Japanese could outnumber, outgun and outperform his limited resources, and decided to play a game of waiting. It was as well as he did.

In June 1942 the Americans had won the battle of Midway and largely destroyed the Japanese fleet, a job that was completed by October 1944 at the Battle of Leyte Gulf. Somerville's Eastern Fleet could now come out from under its stone and take part in low-level exercises in the Nicobar Isles and elsewhere off the beaten track against demoralised and largely unresponsive Japanese forces, while General MacArthur stormed across the north Pacific, believing rightly that the enemy's southern possessions were now a burden, rather than a help to Japan.

This period was also marked by a violent disagreement between Churchill and his Chiefs of Staff, the latter demanding that Britain assist MacArthur, while Churchill was determined to have Britain liberate its own colonies, rather than tag along on US coat-tails.

The descriptions of the Royal Navy's shortcomings make for depressing reading. We are used to a World War II of success – Imphal and Kohima - rather than the wanderings of an obsolete fleet. But the story is told with sensitivity and not without humour. Somerville comes across as a dry old stick. The 1921 trade mission to Japan is one comic episode. So too is an extraordinary exploit of the Calcutta Light Horse in trying to neutralise a German spy in Goa – or was the whole thing fake news?

The maps are excellent, but I wish they had been listed in the contents so that each could easily be found. A bibliographical note on p219 suggests that the publisher excluded a dedicated bibliography for reasons of costs. I can live with that, as the detailed notes are also good. But the index is frankly a disgrace – not always alphabetical and the system of "nesting" entries makes it nearly impossible to find anything in it.

By: Richard Morgan

FIBIS MEETINGS – SAVE THE DATE!

25th June 2022. Saturday

AGM and Open Meeting

At

The Union Jack Club,

Sandell St. London. SE18UJ

NOTES ABOUT OUR CONTRIBUTORS

RICHARD D'SILVA was born in the UK and is a retired teacher of Physics, Electronics, and IT in Dorset. His father arrived in the UK in 1936, to attend university. Richard was taken to visit his paternal grandmother, aunt and family in Yercaud, Tamil Nadu, in 1954. He has had a deep fascination with his family history for many years, especially the Indian side. He began his research with the BMD records at the India Office Records at the British Library, records at a local Family History Centre and his family's history through conversation with his aunt. Progress during the 1990s was slow, but as more records have been digitised, things have improved significantly.

ED STOREY has been a member of FIBIS for over twenty years. He now lives in the U.S. with his wife, Nancy. Ed enjoys researching the Storey and Barrett family lines in Britain and especially the India line. He continues to discover more about the lives of those who made their way to Madras with the HEIC Army and others who became involved with Nawab support.

PETER HARE was inspired to begin his family research after receiving a gift from his sister on his 70th birthday. It was the family history which she had written especially for the occasion. From it, Peter learned of his descent from Captain Joseph Hare of the 21st Light Dragoons who found himself posted to Cape Town in 1806, tasked with defending the sea-route to India against possible attack from Napoleon's forces. Most of Joseph's sixteen children forged Anglo-Indian connections and one of them, Lt. Edward Melville Hare, died of injuries sustained during the Indian Mutiny. Luckily, he left a son, Peter's great-grandfather, Charles Edward Hare. From that beginning, and with the time Covid provided, Peter's good intentions have become a reality.

MIKE TICKNER was a speaker at our conference in Oxford last September, and his talk was very much enjoyed by the members who attended. Mike is famous for his presentations. We are happy to tell you that he has agreed to give another talk at our forthcoming AGM and Open Meeting on 25th June (check the website for details). Mike is a Regular Army officer whose special interest is the Indian Army, particularly the Burma campaign and the immediate post-war period. His detailed knowledge in these areas could well prove to be a valuable source of information for your own research.

DAVID MACADAM is a longstanding member of FIBIS who spends much of his time researching his mother's ancestral family in India. His area of special interest covers the period from the mid-eighteenth century to post-1936 and focuses on ordinary, working-class men- second sons, raw recruits, the rural poor and the chancers among them – those who took the plunge and journeyed to India, established families there and who became, in due course, domiciled British and Anglo-Indian Eurasians.

HARPER WRIGHT continuing Harper's article in the Autumn Journal, we can now delve further into the Irish side of the family with the three O'Donnell brothers who gambled their futures on a decision to give India a go. Harper lives in New South Wales with his wife, Janet, and although retired, he still finds time to continue his family research and record it for posterity.

TONY MORTLOCK celebrated his 16th birthday on board the ship transporting him from India to England to continue his education. During part of his National Service he served in the Royal Engineers in Malaya, that being the nearest country to India then available. National Service having been completed he qualified as a solicitor, in which profession he remained, having married his wife Audrey and raised a family, for the following 30 years.
He then embarked on an entirely different activity, before it had become too late to make the change. He bought a commercial Dutch Barge, converted it into a Home in which he lived happily with Audrey, travelling around the canals and rivers of France, for the next 25 years.
Following Audrey's sad death from Cancer Tony has visited India many times, principally as a supporter of Action Village India, a London based NGO which supports several other Indian NGOs, all based upon the principles set out by Gandhi.
Sadly, the advent of Coronavirus has resulted in a (hopefully only temporary) halt to such visits but, despite the difficulties, the support continues.

MIKE MUIRHEAD's family moved to Cape Town when he was three years old but he was sent to boarding school in England for his education and obtained an engineering degree from Warwick University, after which Mike switched his attention to the fields of Auditing and Accountancy. Marriage, children and a 35-year career followed. More recently, Mike visited India with his eldest daughter to discover traces of his ancestors, Alexander and Charles Muirhead, who were successively in charge of the South Indian Railways for two generations during the days of the Raj, as "The Agent" – Managing Directors in modern parlance. Charles ended up in London as Chairman of the Board. In India, Mike and daughter received a right royal welcome and managed to locate the huge "bungalow" where their ancestors had lived, as well as visiting the Golden Gate railway workshops in Trichy. A Railway Museum has since been built in Trichy, to celebrate its rich heritage.

SEAN KELLY is a recently-retired Australian diplomat with 37 years' experience in Asia. Holding degrees in Modern Asian Studies, International Law and a Graduate Diploma in Strategic Studies from the Australian Defence Forces' Joint Services Staff College, he served in Hanoi, Vietnam, Taiwan, Beijing and Guangzhou before being posted to Chennai, where his role involved overseeing the dynamic relationship between Australia and the states of southern India.
In all, Sean is at least the seventh generation of his family to have lived and worked in India.

TRUSTEES:

FIBIS – Your Society still requires Trustees to ensure the smooth, efficient and effective running of our Society. Could that be you? The role of the Trustee is to oversee the running of the society, without which many of us would not have been able to have filled out our family tree to the extent we have. Could you now help others discover their 'hidden' relatives? The pleasure and excitement of finding a relative, branch or a whole tree we never knew existed, in much the same way as many of us have done, is priceless. Please talk to myself or any of the Trustees at any time, and despite appearances, we are all a very friendly, fun-loving bunch who work tirelessly to help our members almost anytime.

ALTERNATIVELY,

YOU MAY WISH TO HELP BUT NOT BE A TRUSTEE, IN WHICH CASE:

VOLUNTEER:

Families in British India Society is seeking a volunteer for the position of Editor who at their choice could also be a Trustee. The new Editor would be supported by a small sub-committee of trustees. We are also looking for other volunteers to support our various activities for transcriptions, research and other roles. We are reliant on our volunteer members, in order to continue to provide and maintain databases and information for all our 2,000+ members to use. If you are interested in genealogy, whether experienced or still learning (as we all are) then please consider volunteering to help others, many of whom have helped you over the 20+ years of our existence. Most of the roles can be done remotely, however, if you wish and if the role requires you to travel to the British Library, then we will reimburse reasonable travel costs. Please email chairman@fibis.org with any questions or for details. We look forward to hearing from you.

READ ALL ABOUT IT

KEEP UP WITH THE LATEST NEWS FROM FIBIS!

By: Valmay Young

Did you know that as well as FIBIS publishing this journal twice a year FIBIS also publishes all the latest news via the website and social media channels? Find out about the latest news and additions to the FIBIS website and database as and when it happens by using one or more of the following methods:

Website/blog:

All the latest FIBIS news and details of events is published on the FIBIS blog at least once a week. You will find a link to the blog on the horizontal navigation bar of the website or go to https://www.fibis.org/blog/

- #https://www.fibis.org/fibis-news-by-email/ and enter your email address. You will then get an email asking you to click a link to confirm you want to subscribe to our blog via email and then every time something is posted on the blog you will receive a copy of the article by email.

Social Media

Anything posted on the FIBIS blog is also shared via our Social Media channels.

You can follow FIBIS on:

- Facebook
- Twitter - @fibiswebmaster
- Instagram
- Pinterest
- LinkedIn

You will find links to all our social media channels at the top right of the fibis website.

Events

Details of events are posted on the FIBIS Blog and via Social Media, but it is also possible to subscribe to our events calendar. You can find our events calendar on the website at https://www.fibis.org/events/ . To subscribe to the calendar, and have all our events automatically added to your Google Calendar whenever we add one, just click the button that says Subscribe to our Calendar.

FIBIS hold two open meetings and surgeries in London every year. These are normally held in May/June and October/November. FIBIS also hold regional meetings and events at different locations throughout the UK, New Zealand and Australia, when possible, and hold workshops in tandem with Asian and African Studies at the British Library. You can also find FIBIS at various family history fairs throughout the year.

- Introduction to Family History Sources in Asian & African Studies on 22/06/2022 12:00
- Beyond Baptisms, Marriages, and Burials: Other Family History Sources in the India Office Records on 22/06/2022 14:30

SUBSCRIBE TO OUR CALENDAR

Details of all events we hold and attend are published on this website, Facebook and Twitter. FIBIS events are sometimes broadcast live via the FIBIS YouTube channel for those that cannot attend in person.

Contact Us:

Opening hours

✔Mon-Sun 24 hrs a day
✔We are always open!

Contacts

✔Technical support
✔Committee Members
✔Membership enquiries

For Cemeteries Contact Our Sister Organisation BACSA

SOCIETY INFORMATION

GENERAL ENQUIRIES:

Enquiries, by post or email, should initially be sent to the Membership Secretary: Libby Rice, 71 Manor Lane, Sunbury on Thames, Middlesex, TW16 6JE. Email: membership@fibis.org.

ANNUAL MEMBERSHIP SUBSCRIPTION:

The cost of membership is £15 for the UK, £16 for Europe, £18 for elsewhere abroad or £12 for worldwide paperless membership, Cheques (in Sterling) should be made out to 'FIBIS' and sent to the Membership Secretary (address above). Subscriptions can be paid/renewed online with a debit or credit card or by PayPal at http://www.new.fibis.org/store. For special arrangements for payment by Australian members: see below.

AUSTRALIA:

For liaison with FIBIS members and with India-related family history activities in Australia contact: Mary Anne Gourley - aus@fibis.org. Members may pay subscriptions in Australian dollars (A$35). Cheques should be made payable to 'Families in British India Society' and sent to PO Box 397, Doncaster, Victoria 3108, Australia; or can be paid direct to FIBIS Westpac Account No.15-0975 BSB 032-636; quoting your surname as the Reference; or by PayPal via the FIBIS website.

WEBSITE:

The FIBIS website www.fibis.org includes nearly 2 million entries of Europeans or Anglo-Indians who lived or saw civil or military service in India. Many of these names were collected thanks to transcriptions undertaken by FIBIS volunteers (see below), and many have been incorporated from the website of Cathy Day, to whom we are greatly indebted. The FIBIS website also includes an area for members' own material: for example, the results of their own researches or interesting documents or photos in their possession. Contact the Website and Social Media Manager, Valmay Young (valmay@fibis.org), if you would like to contribute.

RESEARCH FOR MEMBERS:

Members are encouraged to place enquiries in the members' area of the FIBIS website, the FIBIS Facebook group 'British India Family History' and the RootsWeb India List, as well as using online searchable databases. There are also facilities for accessing LDS films via local Family History Centres. Alternatively, members should use the India Office Records, to which the best introduction is Baxter's Guide: Biographical Sources in the India Office Records (3rd edition, FIBIS, 2004). Members requiring further assistance should contact our Research Coordinator, Beverly Hallam, 32 Broughton Road, London, W13 8QW (email: research@fibis.org). FIBIS members seeking research assistance should quote their membership number.

TRANSCRIPTION PROJECTS:

Thanks to the cooperation of the British Library, and many individual contributors, large quantities of biographical data and photographs of memorials from the India Office Records and other sources have been transcribed and uploaded to the FIBIS website. These projects are ongoing. If you would like to volunteer as a transcriber, please contact the Transcriptions Coordinator: Sandra Seager (email: transcriptions@fibis.org).

FIBIS FAMILIES IN BRITISH INDIA SOCIETY

Mausoleum of Nawaub Asoph Khan, Rajemahel

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