

THE
HISTORY OF INDIA,

BY

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"Righteousness exalteth a nation; but sin is a reproach to any people."
PROVERBS xiv. 34.



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NOTE.

To reduce the work to the size which would adapt it to the purpose for which it was intended, the Editor has greatly abridged and altered Chaps. I., X., and XII. Much use has been made of Dr. Wilson's "India Three Thousand Years Ago," in the preparation of Part I. The Eleventh Chapter has been added by the Editor.

HISTORY OF INDIA.

PART I.

ANCIENT INDIA.

CHAPTER I.

INDIA BEFORE THE MAHOMEDAN INVASIONS.

To A. D. 1001.

INTRODUCTION.

1. India is situated in the south of Asia. Boundaries. It is bounded on the north by the Himalaya Mountains; on the east by Burmah and the Bay of Bengal; on the south by the Indian Ocean; and on the west by the Arabian sea, Beluchistan, and Afghanistan.

The most northerly part of India is called Divisions. Cashmere; the most southerly, Cape Comorin. The distance between them is 1,900 miles. The greatest breadth of India is about 1,500 miles.

The Vindhya Mountains stretch across the centre of India in a north-easterly direction. The country north of them is called Hindustan. Formerly the whole southern division was named the Dekkan, the south. At present the Dekkan includes only the country between the rivers Nerbudda and Krishna—all south of the Krishna being termed Southern India.

CHAP. I. The name India is not that by which the country is known to its own inhabitants, but is first met with in Greek writers. It seems to be connected with the river Indus. The term was afterwards applied to the people, the Hindus; to the southern districts bordering on the Indus, Sindh; and lastly, to the entire peninsula.

Name. India contains about a million and a half square miles. The population is upwards of two hundred and forty millions. The inhabitants are composed of various nations, differing from each other in language, laws, manners, and customs.

Extent. Three periods. The history of India is divided into three portions, the Hindu, the Mahomedan, and the British. The Hindu period stretches from the earliest settlements to the Mahomedan invasions, about A. D. 1000. The Mahomedan history extends from the time of Mahmud to the battle of Plassey, A. D. 1757. English merchants commenced trading with India about the year 1600; but the victory of Plassey laid the foundation of the British empire in the East. The third period comes down from that event to the present time.

EARLIEST SETTLERS IN INDIA.

Babel. 2. In the first ten chapters of the book of Genesis, we have an account of the creation of man, of his disobedience, and of the deluge. Noah and his sons, Shem, Ham, and Japheth, settled after the flood near the rivers Tigris and Euphrates. Their descendants increased rapidly. When God confounded their language at Babel, they separated, and spread themselves by degrees over the earth.

The earliest inhabitants of India seem to have been Scythian tribes, who must have entered the country not long after the dispersion of mankind. — CHAP. I. Scythian settlers.

Descending the passes in the north-west, they first peopled the well-watered slopes of the Punjab and the immense plain of the Ganges. Their course to the southward was stopped for a time by the deep valley of the Nerbudda. Pressed onwards by fresh bands of settlers, they overcame this barrier, and gradually advanced through the Dekkan till they reached Cape Comorin.

The Scythian race was very widely extended. A careful examination of the languages spoken in the extreme north of Europe, shows that they belong to the same family as those of Southern India.

Our knowledge of the aborigines, or first inhabitants, of India, is very scanty. A brief notice may be given of some of the Hill and Forest Tribes of the present time, who are supposed to be their descendants.

The Bhils, who roam among the jungles of Central India, are short in stature, dark in colour, with thick rugged hair and beards. Some of them are almost savages, shooting from amongst the long grass with bows and arrows, which they hold with their feet. They eat the flesh of the cow, and are fond of strong drink. In general they are truthful, and treat their women well. The rocky banks of rivers and dense forests around the sources of the Nerbudda, are inhabited by a still more degraded race, the Gonds. They are very dark, short, with flat faces, and small eyes. Some of the Gonds do not wear any clothing. They

CHAP. I. dwell for the most part in wretched huts, surrounded by their swine and buffaloes.

The Hill Tribes have no idols. Their sole notion of religion seems to be the worship of evil spirits by means of bloody sacrifices and frantic dances. The horrible custom of offering human sacrifices prevailed among the Khonds of Orissa.

Dasyus.

Some of the Scythian tribes inhabiting the plains were partially civilized. The Dasyus, in the north, built cities, manufactured weapons, and possessed horses and chariots. The present Hill Tribes, when driven to the jungles by new settlers, fell, in several cases, far below the grade which they had previously reached. The wild Bhils say that their chiefs, many ages ago, built some of the principal cities and forts in Central India.

ARYAN COLONISTS.

Indo-European Family.

3. The next settlers were of the Indo-European family. Bodies of this people proceeding westward from Central Asia occupied a large part of Europe. The Germans and English belong to this great shepherd race. Other bands travelling, with their flocks and herds, to the south-east, went down the passes leading to the Indus, and gradually subdued the tribes of Scythian descent. Thus the English and Hindus belong to the same great family. This is proved beyond all dispute by the similarity both of their features and of their languages. The cold bracing climate of Europe, in the course of ages, has whitened the skin and strengthened the bodies of the wanderers to the west; the land of the sun has darkened the colour and lessened the vigour of the eastern emigrants. After a separation for

three thousand years, the descendants of the same stock have been re-united to some degree in India, and now acknowledge the same sovereign. Let both English and Hindu treat each other as brethren.

The new settlers in India called themselves Aryans.

Aryans: the country from which they came still bears the name of *Iran*, Persia. The Aryans first inhabited the plains of the Punjab. They had severe battles with the Dasyus, whom they styled a “black-sprung host.” The Dasyus so frequently plundered their conquerors, that long afterwards their name was employed as the common term to describe a prowling robber.

The Aryans dwelt in small towns and villages, raising grain and fruits in the fields and gardens which they had taken from the earliest holders of the soil. They were, however, mainly a pastoral people. Sheep, goats, cows, oxen, buffaloes, horses, and camels, formed their chief wealth. They had made some progress in the arts. They wove cloth, they made golden earrings and jewel necklaces; they rode on horses; and wearing coats of mail, they fought with spears from chariots in time of war. Commerce was carried on with the neighbouring countries: merchants descending the Indus, made voyages across the Arabian Sea.

Women among the Aryans enjoyed far greater liberty than was given them in later times. They could walk and ride abroad, and were openly present at public feasts and games.

The Aryans gradually spread themselves over Aryavarta, the plain of the Ganges. After a time, the whole

CHAP. I. country between the Himalayas and the Vindhya Mountains was called *Aryavarta*, the abode of the Aryans. The invaders did not destroy the original inhabitants, but allowed them to cultivate the field as their slaves. Sanskrit became the language of all, though changed to some degree by the Scythian element.

ANCIENT KINGDOMS IN NORTH INDIA.

4. The Aryans were afterwards called Hindus. Little is known of their early history. The country seems to have been divided into numerous petty kingdoms, often at war with each other.

Ayodhya.

Ayodhya, or Oudh, was one of the most ancient cities of India. There two races of kings are said to have had their origin ; but their history is so fabulous that it is very difficult to say what part of it is true. The Solar race claimed to be descended from the sun ; the Lunar race, from the moon. This arose from mere pride, just as the Emperor of China, at the present day, calls himself the brother of the sun and moon.

Rama.

Rama appears to be the earliest Hindu prince of whose existence we can be certain. Leaving Ayodhya he travelled southward to the Dekkan, at that time covered with immense forests. While there, Ravana, the king of Lanka, or Ceylon, is said to have stolen his wife Sita. Assisted by the rude tribes who then peopled Southern India, Rama crossed over to Ceylon by the long reef of rocks, which nearly connects that island with the continent, and recovered his wife. But learned men are very doubtful whether Rama ever visited Ceylon.

A famous poem, called the Ramáyana, was afterwards written, which professes to give the history of Rama. To render his verses more entertaining, the poet told many strange stories. To the present day many Hindus believe that Ceylon is inhabited by rakshas, or demons, and that its streets are paved with gold. Ceylon has been under the British government for about eighty years; in many respects it is very much like India.

CHAP. I.

According to the usual custom of ancient nations, Rama was afterwards worshipped as a god. He is said to have been succeeded by a number of princes of the Solar race. During their reigns, Ayodhya seems gradually to have lost its importance, and Kanouj, west of Lucknow, rose to the first rank. The vast remains Mahabarata. which still exist prove that Kanouj must once have been a magnificent city.

The war described in the great Hindu poem, the Mahábárata, is the next event claiming notice. Two families of the Lunar kings, called the Pandus and Kurus, had a quarrel about the possession of Hastinapura, north-east of Delhi. Numerous allies took part in the dispute: Krishna, a prince in Gujarat, joined the Pandus, and became the hero in the war. The Pandus conquered; but they lost so many of their friends, that they gave up Hastinapura, and retiring to the Himalayas, died of grief among the snows. Krishna was shot by an archer in his own country, and his sons were obliged to leave Gujarat. Such was the sad end of the quarrel. The war took place several centuries

CHAP. I. before the Christian era ; but the precise period is very doubtful.

Descendants of the Pandus reigned for many years at Delhi, to which the seat of government was transferred. Frequent was with Kanouj greatly weakened both the states, and rendered them an easy prey to invaders.

Magadha.

5. The kingdom of Magadha was for a time the most powerful of ancient India. It corresponded in some measure with the province of Behar. The capital, Palibothra, was a splendid city on the Ganges.

Persian invasion.

About 500 B. C. Darius Hystaspes, king of Persia, conquered the Punjab and part of Sind. It is said that the tribute drawn from India amounted to about one-third of his revenues.

Alexander the Great.

Alexander the Great, king of Macedon, was the next invader of India. Having put an end to the Persian empire (330 B. C.), he led his army across the Indus, and gained several victories in the Punjab. Alexander was most anxious to conquer the whole country ; but his soldiers, tired of war, refused to follow him. He then went down the Indus to the ocean, and returned with his army through the desert to Babylon.

Selencus.

On the death of Alexander, Seleucus, one of his generals, obtained the eastern portion of his dominions. He invaded India and fought a great battle with Chandragupta, king of Magadha ; but a treaty of peace was afterwards concluded between the two parties.

Asoka.

Asoka, the grandson of Chandragupta, was a very kind as well as a powerful king. He

planted trees, dug wells, established hospitals, and took great care of the poor. He belonged to the Sudra caste. CHAP. I.

Malwa, in Central India, rose to great eminence. Vikramaditya, one of its kings, was so famed for his learning and justice, that the Hindus, north of the river Nerbudda, to this day count their time from his reign. It is called the era of Vikramaditya, B. C. 56. King Bhoja is another sovereign of Malwa, about whom many wonderful stories are told; but he did not live till about the end of the eleventh century.

Maharashtra is a large country in the north-west of the Dekkan. Its early history is obscure. Salivahana, one of its kings, is said to have made extensive conquests; but the adventures commonly related of him are fabulous. The era of Salivahana, A. D. 77, is often used by the people of the Dekkan for marking the date of events.

ANCIENT KINGDOMS IN SOUTH INDIA.

6. It has been shown that the Aryans spread themselves over Northern India, giving their language to the original inhabitants. A considerable time elapsed before they crossed the Nerbudda, and even then only small bodies of colonists went southward, so that the Scythian settlers retained their mother tongue. The languages of Southern India are included under the general term, "Dravidian." Of these, the richest and most polished is the Tamil, spoken in the south-eastern districts of the Peninsula. The cultivated Dravidian languages have bor-

Dravidian
languages.

CHAP. I. rowed many words from the Sanskrit; but the proportion is least in the Tamil.

Southern Kingdoms. The time at which South India was first peopled by Scythian tribes is unknown. Their advance in civilization is attributed to Brahman colonies from North India, who probably came to the country about 600 B. C. The Pandyan kingdom, whose capital was Madura, made the earliest progress. The north of the Tamil country was under the Chola princes, who reigned at Conjeveram, west of Madras. The Cholas were more powerful than the Pandyas. At one time their conquests extended northward to the Godavery. A race of kings, called Cheras, ruled over Travancore and Malabar. Carnata, or the Canarese country, was probably once under a single sovereign. Afterwards it was broken up into a number of petty states. Kalinga, or Telengana, the Telugu country, was ruled by a race of kings, of whom very little is known.

Rajputs. About the tenth century after the Christian era, the Rajputs rose into great power. The word Rajput means, son of a king. The Rajputs claim descent from the Solar and Lunar races. Their country, Rajputana, formerly called Rajasthan, the land of kings, contains some large deserts.

The Rajputs were brave, hospitable, generous, and, on the whole, truthful. They were however, much given to eating opium. The tribes into which they were divided were under chiefs, who acknowledged a partial subjection to Ranas or Rajahs. Wars were frequent among them. They made numerous expeditions to plunder caravans and towns, showing no mercy to their captives.

Women were treated with great respect. The poor and proud Rajputs, however, often put female infants to death to avoid marriage expenses, on which large sums were foolishly wasted. The burning of widows on the funeral piles of their husbands also prevailed among them from an early period.

RELIGION OF THE ANCIENT HINDUS.

7. Men at first worshipped the one true God alone. By degrees they ceased to love and fear their great Creator, and made gods to themselves after their own evil hearts. The earliest kind of idolatry was that of the sun, moon, and stars. Men saw that they were of great use, and worshipped them instead of the God who made them. From the worship of the heavenly bodies, they soon began to worship every thing from which they derived benefit, such as water, fire, and air. This appears to have been the religion of the Aryans, when they settled in India.

Origin of
Idolatry.

The oldest sacred book of the Hindus is the *Rig-Veda*. The word *Veda** may be rendered, Fountain of Knowledge or of Vision. It contains about 11,000 *rich*, or couplets, arranged in hymns, according to their authors and the gods whom they invoke. The hymns were termed *Sruti*, what is *heard*. This shows that the Aryas were not acquainted with writing when they were composed. Hindus believe that the four Vedas came in their complete form from the four mouths

* The Sanskrit root of *Veda* appears in the Latin *video*, I see.

CHAP. I. of their god Brahma. The Vedas themselves prove that this is incorrect. Many of the hymns bear the names of their own human authors. The writers ask the assistance of the gods in composing them, just as Hindu poets do at present.

Chief deities. The principal deities of the Vedas are *Indra*, the god of the air, *Varuna*, the god of the encircling heavens, and *Agni*, the lord of fire and heat, the conveyer to the other gods of all sacrifices. *Surya* the Sun, *Ushas*, the Dawn, with the *Ashwins*, or Rays, *Chandra*, the Moon, the Earth, the Ocean, the river Indus, are other objects of worship. Thirty-three gods and goddesses in all are enumerated. Their relations are not settled. The god who in one hymn is the father, is in another the son ; the same goddess is sometimes the mother, sometimes the wife.

Idols are not mentioned in the Vedas.

The chief religious services consisted in keeping alive the sacred fire, and in offering ghee with the intoxicating juice of the soma plant. The following extract from one of the hymns in the Rig-Veda will give an idea of many of the prayers which were presented :—

“ Rejoice, Indra ! open thy jaws, set wide thy throat, be pleased with our offerings !

“ Drinker of the soma-juice, wielder of the thunderbolt, bestow upon us abundance of cows with projecting jaws !”

8. Cows and other animals were offered in sacrifice. The *Ashwamedha*, or sacrifice of a horse, was considered to possess peculiar power. Animals, however, were not merely slain in sacrifice; they were also freely used as food. The flesh of

the cow was doubtless eaten by many of the com-
posers of the Vedas themselves. It is now pre-
tended that the cows killed in sacrifice were made
alive again ; but of this there is not the slightest
proof.

CHAP. I.

No trace of the doctrine of transmigration* is
to be found in the ancient hymns of the Vedas.
In them man is not brought down to the level
of the brutes.

The system of caste had not commenced in
the times of the Vedas. We find neither Ksha-
triyas, nor Vaisyas, nor Sudras ; and although
Brahmans are mentioned, they are merely one
amongst several orders of priests, who assisted at
sacrifices. The doctrine of defilement by touch,
or by eating or drinking, has no support in the
Vedas.

It has been observed that the Rig-Veda is the
oldest of the four Vedas. It is supposed to have
been written about 1200 B. C. Two of the other
Vedas consist chiefly of extracts from the Rig-
Veda, arranged for chanting at sacrifices. The
fourth Veda was composed at a later period.

For several centuries after the Vedic age, we have Manu.
no certain information of the state of Hinduism.
The code of laws ascribed to Manu, shows that
the Brahmans during that period had developed
the system of caste. As writing was unknown,
it required much time to commit to memory the
hymns recited at sacrifices. The Brahmans de-
voted themselves specially to this task, in which,
therefore, they soon excelled all others.

* The passing of the soul at death into another body.

CHAP. I.
—
Caste.

According to Manu, the Brahmans, Kshatriyas, Vaisyas, and Sudras, sprang respectively from the mouth, the arm, the thigh, and the foot of Brahma. This assertion was made the pretext for unbounded claims on the part of the Brahmans ; while the Sudras, the great bulk of the people, were treated with contempt. The Brahmans declared that the Sudras were created only to be their slaves : if a Sudra used abusive language to a Brahman, an iron style, ten fingers long, was to be thrust red-hot into his mouth. The Brahmans were said to be objects of worship even to the gods. It is easy to perceive that the whole system was invented by the Brahmans.

The Sudras seem to have been a nation that was reduced to slavery. Their name was afterwards applied to the whole servile caste.

The laws of Manu are supposed to have been compiled about the sixth century before Christ.

Buddhism.

9. Sakya, or Gautama, of a royal family in North India, taught the system of Buddhism about 500 B. C. He pretended that at certain times men had appeared, who, through their innumerable good deeds, had acquired all knowledge, and were called *Buddhas*, from the word *buddhi*, intelligence. He taught that caste was nothing but a name—that the good are the only high caste, the wicked, the low caste. His great command was not to kill any living thing. Some of his followers walk about with a cloth tied before the mouth, to prevent even a little fly from getting in. But Sakya did not tell men about the one true God. He said that life was always

attended by suffering, and that men should therefore seek to get so much merit that they would be annihilated, or cease to exist. After the death of Sakya, about B. C. 477*, images of him, bones and rags, supposed to be remains of his body and dress, were worshipped. His priests also claimed the homage of gods and men.

Asoka, king of Magadha, embraced Buddhism, and through him it was spread over a great part of India. He even sent his son and daughter to teach Buddhism in Ceylon. In several places vast cave temples were excavated. About the fifth century after the Christian era, wars commenced between the Brahmanical Hindus and the Buddhists, in which the latter were almost exterminated.

A sect, called Jains, afterwards arose. They are Jains. very much like the Buddhists, though in some things they follow the Hindus. About the thirteenth century, they suffered much persecution from the Brahmans. Great numbers of them were either impaled or pressed to death in oil-mills. Jains are still numerous in Western India, especially in Gujarat. Some of them are rich bankers.

New gods were invented from time to time by the Hindus. The Vedas reckon the gods at thirty-three : this number was afterwards changed into thirty-three crores !

Brahma, as one of the Triad, is not mentioned in the Vedas ; Siva is unknown ; Vishnu appears merely as one amongst inferior divinities. No New Hindu gods.

* The precise time when Gautama lived is still uncertain. Some suppose that his death took place about 543 B. C.

CHAP. I. — allusion is made in them to Durga or Kali, Ganesa, Rama, or Krishna.

Siva seems to have been first worshipped in North India about 500 B. C. The followers of Vishnu began to multiply about the 6th century after Christ.

Books, called Puráñas, were written to celebrate the deities which were invented. Some of the Puráñas are about a thousand years old; others were composed not more than four hundred years ago. The Brahmans pretended in many cases that the new gods were mere incarnations of others formerly worshipped.

Well may we say, like the Jewish prophet of old, “ According to the number of thy cities are thy gods, O India !”



PART II.

INDIA DURING THE TIMES OF THE MAHOMEDANS.

CHAPTER II.

FROM THE ARAB INVASIONS TO THE COMMENCEMENT OF THE MOGUL EMPIRE.

A. D. 632—1526.

10. Mahomed, the founder of Mahomedanism, died A. D. 632. His successors, who were called Caliphs, or Deputies, led the Arabs out of their own barren country to make conquests in other lands, and to convert the world, as they said, to the true faith. Mahomed's rule was that people must embrace his religion or pay a yearly tax. All who refused to do either the one or the other, were to be put to death. Hence great numbers became Mahomedans.

The Arabs after having conquered Syria, established themselves at Bagdad on the Euphrates, under the Caliph Omar. Omar, seeing what a rich and valuable country India was, built Basorah, a very famous city at the mouth of the Tigris, for the purpose of carrying on trade with Gujarat and Sind. Not satisfied with trading, the Arabs longed to possess the country, and crossing the Hindu Kush in A. D. 664, they tried

CHAP. II. to establish themselves in India; but they were First invasion driven back by the inhabitants. They next endeavoured to enter by the Indus, and succeeded in carrying off many of the women to Arabia; but they could do no more.

Second invasion, A.D. 711. In A. D. 711, the Arabs again returned and succeeded in conquering Sind, which they held for 37 years, till driven out by the Rajputs. For a great many years after this, the Arabs or Mahomedans did not again think of invading India.

HOUSE OF GHAZNI.

The house of Ghazni. 11. In the midst of the Mountains of Ghor, a branch of the Hindu Kush, there is a famous city named Ghazni. To this city Alptegin, governor of Khorassan in Persia, retired, and taking possession of it with a number of followers, declared himself independent of the king of Persia, and founded the house of Ghazni.

Alptegin. Alptegin was a Turkish slave, whose duty is said to have been to amuse his Master by tumbling and other tricks. It was the custom of those times to give high places to slaves who were clever and trust worthy, and Alptegin, being a man of good sense, courage, and integrity, rose to great power. The Turks themselves were a division of the people called Tartars, who conquered the west of Asia, and afterwards ruled in India. From them the country now called Turkey has its name. The Tartars wandered about, something like the Arabs. The Seljuks were a powerful Turkish tribe.

The Turks.

Alptegin was succeeded by Sebektigen, and CHAP. II.
 the Hindus disliking to have him and his people Sebektigen,
 so near them, united and endeavoured to expel
 them from Ghazni; but as they were of the Ma-
 homedan faith, the other Mahomedans helped
 Sebektigen, and the Indus were driven back.
 The Mahomedans retained all the country west
 of the Indus. Sebektigen died A. D. 997, and His death.
 his son, the famous Mahmud of Ghazni, then
 ascended the throne.

MAHMUD OF GHAZNI.

12. The first thing Mahmud did was, to make Mahmud A.D. 997.
 himself quite independent of the Persian court,
 and to take the title of Sultan, which in Arabic
 means king. Having nothing to fear from the
 Persians, Mahmud turned his eyes to India, of
 whose wealth he had heard so much. Twelve His twelve ex-
 different times did he invade India, but he did peditions.
 not occupy any part of it except the Punjab: he
 only plundered the country and the cities, and
 then returned to Ghazni with his spoil and pri-
 soners. The captives were sold, and so great was
 the number of these Hindu slaves in his coun-
 try, that one could be bought for two rupees.

Though Mahmud was a Mahomedan, he was How Mahmud
 more anxious to get riches than to make converts. acted.
 For this reason he only destroyed the pagodas
 and idols, and made the people pay tribute—he
 did not put any to death for religion.

Mahmud's first invasion of India was in A. D. First invasion
 1001, when he conquered Jeipal, the Raja of A. D. 1001:
 Lahore, and returned home with great treasures.
 After a little, he returned to India, a second, and

CHAP. II. then a third time: no one could resist him and
 —Fourth invasion. his soldiers. The fourth time he came was in
 sion, A.D. 1003. 1003, when a number of the Rajas of Northern
 India united, and brought a large army against
 him, and at first had the advantage; but in the
 end Mahmud put the Hindus to flight.

Robt Nagerkote, A. D. 1003. When Mahmud found he had overcome the Hindus, he determined to rob their famous temple of Nagerkote, situated on a low part of the Himalayas. This temple was said to have more riches in it than any king in the world had in his treasury. It was also held very sacred by the Hindus, because a flame issued out of the ground in it, and always continued to burn. This however is nothing very extraordinary, for in some parts of Persia, when the peasants want a light in their cottages, they only make a hole in the middle of them, and put a light to it, and then they have a beautiful flame, because there is plenty of oil in the earth to feed it. This oil is called naphtha. The temple at Nagerkote was fortified, but Mahmud soon took it; and the quantity of gold, silver, and jewels found was immense, all of which Mahmud took away to Ghazni. He held a grand feast at his capital during three days, showing all his treasures, and giving away a great deal of money to the poor. Such conduct, however, is displeasing to God, who will not allow us to steal from one man to give to another.

Ninth invasion. 13. After robbing Nagerkote, Mahmud returned several times to India, and each time advanced farther into the country, till at last he approached the Ganges. In his ninth expedition he came to

Kanouj, whose beauty was such that even Mahmud was astonished at it; but as the Raja came out and made friends with him, he did not touch anything, but went to Muttra and robbed Robs Muttra. — CHAP. II.

Mahmud returned a tenth and an eleventh Twelfth invasion time to India; but of all his invasions the twelfth or last was the most remarkable. He had heard of the riches and beauty of the Hindu temple of Somnath, in the south of Gujarat, and Robs Somnath. he determined to plunder it, though to reach it, he was obliged to march through a vast sandy desert, where there were neither provisions nor water. When his troops arrived at Somnath, they found that it was well defended by the Rajputs, and for many days they tried in vain to take it. At last, however, the Rajputs were obliged to yield, and Mahmud entered the temple, which was all shining with gold and jewels. He broke the largest idol with his own hands, and carried away all the treasures of the pagoda.

Mahmud was so much pleased with Gujarat, that he thought of making it the principal seat of his government; but after remaining there a year, he gave up the design.

The army of Mahmud suffered greatly in passing through the desert on his return to Ghazni, and he never again went back to India. When Mahmud found he was dying, he ordered all his treasures of gold and jewels to be brought before him, and as he looked at them, he wept to think he must so soon leave them for ever. His attendants all thought he was going to make them presents, but he gave nothing away,

Mahmud's return to Ghazni.

CHAP. II. because he longed to take his treasures with him when he died. Mahmud had spent his life in death, A. D. 1030. D. pleasing himself in gathering riches, and at the thought of death he was miserable. The word of God describes such a man thus: "He that loveth silver shall not be satisfied with silver."

Mahmud was very fond of learning, and founded a university at Ghazni, with a vast collection of curious books in various languages. He ruled his own people well.

Mahmud's sons. Mahmud left two sons, Mohammed and Masaud, who showed little of that love for each other which brothers ought to have; for the younger, Masaud, put out the eyes of his elder brother, and then seized the throne. He did not, however, long enjoy his power, for the Seljuks gave him no rest, and at last destroyed his army in a battle near Merv. Then Ahmed, his brother's son, recovered his father's throne and put Masaud to death.

Masaud's death, A. D. 1040. Fall of Ghazni, A. D. 1181. 14. From 1030 to 1186, there was no peace. The Afghans of Ghor, who inhabited the mountainous country to the westward, made war against Ghazni, and in 1186 the last sultan of Ghazni was defeated by Shahub-u-din, king of Ghor, and after having been kept prisoner for a while, was put to death. Ghazni was taken by Shahub-u-din, and given up to be plundered by his soldiers. Thus fell the house of Ghazni. The Rajah of Delhi then tried to recover the Panjab and the temple of Nagerkote from the Mahomedans, but failed. The next people who invaded India were the Ghoriens.

THE GHORIANS.

Shahab-u-din, the Ghorian, was the founder Shahub-u-din. of the Mahomedan power in India. There were, A. D. 1191. in his time, four great kingdoms in Northern India, Delhi, Ajmere, Kanouj, and Gujarat. Shahab-u-din having overturned the house of Ghazni, had no more Mahomedans to fight, and turned his thoughts to subduing India. He came Invades India eastward to a large plain near the Saraswati, and is defeat- where he was met and defeated by the Hindu ed. Rajas of Delhi and Ajmere. He was so ashamed of his defeat that he went back to Ghazni and tried to forget his disgrace in pleasure. Two years after, he again collected an army and returned to India.

This time, however the Hindus were defeated, A. D. 1193. and the Raja of Ajmere was made prisoner and The Hindus defeated. put to death, as well as thousands of his subjects. Numbers also were made slaves. Shahab-u-din likewise took Delhi. Next year he took Kanouj A. D. 1194. and Benares; but the Rajputs, who were driven from Kanouj, went to Marwar. Shahab-u-din being called back to his capital, left a viceroy Delhi taken. to carry on the conquest of Hindustan, which he did so well, that at Shahab-u-din's death A. D. 1206. the greater part of Northern India was subject Northern In- dia conquered to the Mahomedans. The empire of Shahab-u- by the Maho- din, east and west of the Indus, was after his medans. death divided into three kingdoms. Kutb-u-din, the viceroy, became king of Hindustan from the Indus to the Ganges.

CHAP. II.

THE SLAVE KINGS.

The Slave
Kings.

15. Kutb-u-din was originally a Turkish slave, who had raised himself by his bravery and ability, first to be viceroy, and then Sultan of Hindustan. He founded the line of what are called the Slave Kings.

Kutb-u-din
died A.D. 1210.
Altamsh.

Kutb-u-din, who was a very wise ruler, on his death in 1219, was succeeded by his son-in-law Altamsh, also formerly a slave. Altamsh was very brave, and tried to keep all the governors and Rajas in obedience. This was not very easy; for though the Rajas consented to pay tribute, so long as the Mahomedan army was near, they always sought to be independent when it was at a distance.

Altamsh died
A. D. 1236.

Delhi was the capital of the slave kings : there Altamsh died. Near the city is one of the highest and most beautiful columns in the world. It is called the Kutb Minar, or Minaret of Kutb, to whose honor it was erected. It was completed in the reign of Altamsh.

Kei Kobad
murdered.
A. D. 1288.

The Slave Kings continued to rule Northern India till 1288, when Kei Kobad, the last of them, was murdered, and one of the chiefs of Ghor again mounted the throne. He was named Jelal-u-din. There is not very much to tell about the Slave Kings : they encouraged the governors of the provinces in oppressing the people, and many people were murdered.

The Moguls.

During the reign of the Slave Kings, India was for the first time invaded by the Tartars, or Moguls. These Moguls came from Tartary, and were most fierce and savage people, who had no religion and lived by plunder. Wherever they came,

they destroyed every thing, and neither feared God nor man. They first entered India in the reign of Altamsh and under their leader, Chengiz Khan, overran all the country from Persia to the Indus, and after murdering every one they could find, and destroying all the cities, they went back to Persia. Again and again these barbarians returned to India; till at last they established themselves there, as hereafter will be seen.

CHAP. II.
Invasion of
Chengiz Khan.
A. D. 1217.

THE HOUSE OF GHILJI.

16. Jelal-u-din Ghilji was 70 years old when he came to the throne, and put the infant son of the late king, Kei Kobad, to death. Jelal-u-din, however, was not cruel to his people; but he was a weak man, afraid to do justice. Every thing went wrong, and the Moguls came into the Panjab. Being frightened at this, he marched against them and defeated them. Three thousand Moguls, whom he made prisoners, became Mahomedans and settled in Delhi. But the most remarkable thing in his reign was the invasion of the Dekkan by the Mahomedans for the first time, under Ala-u-din, his nephew, who crossed the Vindhya Mountains into the Mahratta country, and forced the Rajah to pay him tribute.

A. D. 1288.
Jelal-u-din.

Ala-u-din, though a brave warrior, was a very cruel and wicked man; for when his old uncle, the king, who came to welcome him, was embracing him, he made a sign to his followers to murder him. He then seized the throne, after putting the queen and the two infant princes to death. He was not, however, allowed quietly to enjoy his ill-gotten power; for the old enemies,

The Dekkan
invaded by the
Mahomedans.

A. D. 1294.

CHAP. II. the Moguls, gave the Mahomedans no rest. Several times during his reign they invaded India, and twice they came even to the walls of Delhi; but Ala-u-din was a famous warrior and conquered them each time, so that after their last de-

The Moguls defeated.
A. D. 1304.

feat in 1304, they did not return to India for many years. Ala-u-din was extremely cruel. At one time he ordered 9,000 Mogul prisoners to be trampled to death by elephants, and at another he caused 15,000 of them to be murdered, and their poor wives and children to be made slaves.

Padmani. Ala-u-din having heard of the beauty of Padmani, the wife of Beemsi, Rana of Chitore in Rajasthan, demanded her from her husband. The Rana was in great distress, for, when he refused to give up his wife, the Emperor brought a large army to besiege Chitore. However, he could not take it. He then begged the Rana to allow him to see the lady in a glass, saying that would content him. The Rana allowed him to do this; and then, out of politeness, went back with the Emperor to the border of his camp. But the treacherous Emperor finding him thus in his power, made him prisoner, and said, "If you will not give me your wife, I shall kill you." When Padmani heard this, she said, "I will go and be his wife and save my husband." So she set off for the camp; but took several brave warriors with her, dressed up like women. The Emperor thinking they were her maids, allowed them to enter the camp. When the warriors got inside, they released the Rana, who came to bid farewell to his wife; and mounting their fleet

horses, they carried the Rana and his wife both back to Chitore. The disappointed Emperor now raised a still larger army and came back to Chitore. The Rana was again in great trouble, and one night dreamt that some one came to him and said, " Except twelve royal persons are put to death, all the city must perish." He had twelve brave sons who all offered to die to save their father and the city. Day after day one son was put to death, till all were dead but one. This last one was the Rana's favourite child, and he would not allow him to be put to death, but said, " Escape, I will die."

17. Now there is a horrible custom amongst the Rajputs, that if the men find they cannot conquer their enemies, they first kill all the women and then rush into battle and die. In Chitore, there were several large caves which would hold some thousands of persons. The Rana ordered immense fires to be lighted in these caves, and then all the women, to the number of many thousands, with the beautiful Padmani at their head, were driven into them. The mouths of the caves were then closed, and the poor women perished miserably. When this was done, the Rana caused himself to be killed. Then the gates were thrown open, and the warriors rushed out and died fighting, each having a scarf, or something belonging to his nearest female relation, at his horse's head.

Death of
Padmani.

The disappointed Emperor came into Chitore, and finding Padmani and all the beautiful women dead, behaved in the most cruel manner.

From the time the women of Chitore were

CHAP. II. — thus cruelly sacrificed, to this day, the caves have never been opened, and they are considered sacred by the Rajputs.

Second invasion of the Dekkan, A. D. 1312. Ala-u-din again invaded the Dekkan, in 1312, and conquered Maharashtra and Carnata. But after all his conquests, his end was miserable. He is said to have died partly by poison and partly of vexation, for many of his nobles formed a conspiracy against him. No sooner was he dead, than all his children, except one named Mobaruk, were put to death, and the throne was seized by Cafur, one of his generals, who was murdered in his turn by Mobarak. Mobarak was murdered by a Hindu general named Khusru, who then mounted the throne, which, he was not long allowed to keep, for a famous general called Toghlak was made king, 1321.

HOUSE OF TOGHLAK.

A. D. 1321,
Toghlak.

His death.

Toghlak promised to be a good king; but he had reigned only three years when he met his death in this way. He was coming back from Bengal, and his eldest son Juna Khan, was returning from Telingana, which he had conquered. They both met at Delhi, where Juna Khan had a beautiful pavilion made, as he said, to do his father and brother honour—but the pavilion was so erected that it fell upon them, and killed them both. Juna Khan took care not to be in it himself. He was then chosen king and called Sultan Mahomed.

SULTAN MAHOMED.

Sultan Mahomed. 18. Sultan Mahomed was one of the cleverest A. D. 1324. and most learned of the Delhi kings—but he was

also one of the most cruel. Only a few of the mad things he did need be told. One was this: he took an immense army and said he would conquer China. He got across the Himalaya Mountains, but the whole of the poor soldiers perished in the snow. So greatly did he oppress his subjects, that there were always rebellions; no sooner did he crush one than another broke out. Bengal threw off the Mahomedan yoke: Carnata and Telingana also were recovered by the Hindus. Another of his foolish plans was to change the capital from Delhi to Doulatabad. Many of the Moguls who had been converted to Mahomedanism were made nobles in this reign, and were called the Amri Jadida, or new nobility.

Changes his capital.

Firuz, the nephew of Mahomed, succeeded him. He was a good king, and constructed a number of public works, such as canals, baths, bridges, and hospitals. Of the next three kings, there is little worthy of being told. In 1394, Mahmud Toghlaik came to the throne. He was a minor, and many of the Hindu princes took advantage of this and declared themselves independent. All was confusion, when the Khan of the Tartars, named Tamerlane, crossed the Hindu Kush with innumerable hordes, and came like a flood of waters over Northern India. He took Delhi, drove out the king, and allowed his soldiers, during five days, to ill-use, rob, and murder the inhabitants. Then he and his soldiers carried off whatever they could find, and dragged the people into slavery, and so left India. Some time after, Mahmud returned to Delhi, where he

A. D. 1351,
Firuz.

Mahmud
Toghlaik.
A. D. 1394.

Invasion of
Tamerlane.
A. D. 1398.
Takes Delhi.

Mahmud
died, A. D.
1412.

CHAP. III. died. For 36 years after his death, there was no king,—all was confusion.

HOUSE OF LODI.

Lodi Kings. Afterwards an Afghan family, named Lodi, ruled in Delhi for nearly 80 years. These Lodi kings were very cruel and overbearing. The last of them, called Ibrahim, was defeated and killed by Baber at the battle of Paniput, A. D. 1526. Baber was sixth in descent from the cruel Tamerlane, the Tartar, who plundered Delhi. He was the founder of the line of kings called “The Great Moguls,” who for more than 200 years ruled Hindustan with splendour.

Battle of Paniput.
A. D. 1526.

CHAPTER III.

THE MOGUL EMPIRE IN INDIA.

B A B E R .

A. D. 1526—1658.

Baber's early life.

19. Baber was left an orphan while still a child, and unjustly deprived of his kingdom by his uncles. After many years, he crossed the Hindu Kush, like Tamerlane and having reduced Cabul, became king there. Then he resolved to try to conquer Northern India, which was in great confusion after the battle of Paniput. He

Takes Delhi and Agra.

took Delhi and Agra, and in about four years was master of all the countries possessed by the family of Lodi. The Hindus, however, did not allow the Tartar king to remain in peace. By the help of the Rajputs, they brought an immense army against Baber; but he did not lose courage, though an astrologer told him he would

The Hindus combine against him.

certainly lose the battle, because a certain planet was opposed to his army. CHAP. III. Baber did not believe such nonsense, but his soldiers did, and he had much trouble to persuade them to fight bravely. The battle was fought, but the Rajputs were defeated, and not Baber, as the astrologer said. The astrologer instead of being ashamed, came and wished Baber joy of having won the battle, who being a kind man only reproved him, and then sent him out of his dominions with a handsome present. Baber died at Agra, after having reigned 38 years.

Baber was one of the best and bravest kings of India,—he was also very learned. He wrote a history of his life, which tells a great deal about the state of India at that time. He was very fond of flowers and fruits, and of a domestic life, being much attached to his mother; but he was in early life too fond of wine, though the Koran forbids the use of it. Baber was succeeded by his son Humayun.

Baber died,
A. D. 1530.
His character.

HUMAYUN.

20. Humayun had three brothers, called Camran, Hindal, and Mirza Askari. Camran said he must have Cabul, of which he had been governor during his father's life; so Humayun was forced not only to give up to him Cabul, but the Panjab also, and all the countries on the Indus. A celebrated Afghan chief, Shir Khan, made himself master of Agra, Delhi, and Lahore, and also carried his troops into Bengal, which he was determined to conquer. Humayun went with a large army against him twice, but each

Camran re-
tains Cabul,
&c.
Shir Khan
invades Hin-
dustan.

CHAP. III. time was defeated; and only saved his life by getting across the Ganges, once on a skin filled with air, and once on an elephant. He was then obliged to take refuge with his brother, who was very cruel to him and would not allow him to remain in his country. Humayun next applied to the Rajputs for help—but in vain. At last as his own brother was going to make him prisoner, after enduring great sufferings, he took refuge in Persia. With the greatest difficulty he got horses for himself and his beautiful young wife, who was obliged to leave the little baby behind, that was born during the great distress of his parents. This baby was the great Akbar, the most famous emperor of India.

Reception by The king of Persia received Humayun with some kindness, and promised to give him troops, the king of to help him to recover his kingdom. Still, he Persia made Humayun feel he was but poor and dependent, by forcing him to adopt some peculiar religious views, and by making him promise to take Candahar from his brother, and give it to Persia. After three years' delay, Humayun set out on his return to his native country, accompanied by some Persian cavalry. He recovered Candahar and then went to Cabul.

A. D. 1545. Humayun's brother Mirza had defended Candahar against him, and when the king took the city, he caused him to be put in chains and kept in prison three years. His brother Camran tried to defend Cabul, but he was obliged to fly and take refuge in Sindh. Humayun then entered and found his infant boy, which greatly delighted him; but being called away to another place, Camran

Camran again seizes Cabul.

returned and seized on Cabul. When the king came again to claim possession of it, the cruel Camran took the king's young son and put him on the wall and said, he would let him be killed if his father would not go away. Even this did not frighten the king; he persevered and took Cabul, and treated his brother well, though he had been so cruel. A second time was the king called away, and again Camran rebelled, and the king was obliged to take Cabul a third time. Camran fled; but was given up to the king by a hill tribe Camran flees, with whom he sought refuge. Though Camran was so wicked, the king was little better, for he caused his brother's eyes to be put out; which cruel operation he did not long outlive.

21. Shir-Shah was the Afghan chief who had Shir-Shah, made himself king of Bengal sixteen years before, and who had defeated and dethroned Humayun, thus making himself king of North India. His actions. Shir-Shah was a very clever prince, and might have done a great deal of good if he had not been so ambitious. He is said to have improved the condition of the people very much. He made a road from Bengal nearly to the Indus, with many choultries, and wells, and beautiful trees, all along the way-side. His son Selim, who succeeded Selim. him, was also fond of improving the country. He reigned only nine years, and on his death, his wicked uncle Adili murdered Selim's son, Adili, then twelve years old, and seized the throne.

It is not to be supposed that a murderer could make a good king. Adili was very cruel, and oppressed his people till he drove them into rebellion. This was a good opportunity for Humayun recovers Lahore and Hindustan.

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CHAP. III. — Humayun to try to recover India, so he entered the Punjab with a large army, and after gaining two battles, he again got possession of Lahore, and Delhi, and Agra, from which he had been sixteen years absent. Adili was soon after killed in battle ; but Humayun lived only six months after he got back to Delhi, being killed by falling down a staircase outside his house. Humayun's trials and troubles did not make him wiser or better, but the contrary ; for he was much more gentle and kind before, than after them. God sends people trouble to make them better ; but they must pray to God to bless their trials to them, or they will not benefit by them. This Humayun did not do.

His death.

AKBAR.

A. D. 1556. 22. Humayun was succeeded on the throne of
 Akbar succeeds to the
 Mogul throne. Delhi by his son Akbar, who was born during his father's flight through the desert. Akbar in consequence of his father's misfortunes, bore very many trials during his childhood; but these trials were of great use to him, in making him more patient and gentle when he was a man. He was only thirteen years and four months old when he became Emperor, and was therefore obliged to be guided chiefly by Behram-Khan, a famous general, who had followed his father in all his troubles. This arrangement answered very well for a few years ; but at length Behram-Khan became so fond of power, that he hardly allowed Akbar any liberty, who therefore determined to get rid of his minister and to reign without his help. This he accomplished when eighteen years old.

Behram-Khan was sent to Mecca, but was CHAP. III. murdered by an Afghan before he reached the city.

Akbar exerted all his great talents to overcome Akbar's measures. his difficulties, and he succeeded. He resolved to recover all those countries which were before under the rule of the Mogul Emperors, and to unite the whole people of India under one head. This he partly accomplished; for he subdued several Afghan chiefs, who had rebelled; recovered Candahar from the Persians; and got back Cabul on the death of his brother. North-east of Cabul were many brave tribes of Afghans whom he tried to subdue. The most famous of the tribes were the Eusofzies; but these fierce men attacking Akbar's soldiers, caused them all to perish amongst the passes of the mountains.

Before this, however, Akbar had succeeded in making himself master of Cashmere. That beautiful country had never before been under the Moguls; but Akbar longed to possess it; and when he wished to enjoy himself afterwards, he used to retire there. Cashmere is called a Paradise, in consequence of its delightful climate, and flowers and fruits, and fresh springs of pure water—but the inhabitants are not like the inhabitants of Paradise. They live in the midst of all these things; but they do not love God, who is the giver of them all.

Akbar also conquered Gujarat and Sindh on the west, and Behar and Bengal on the east, so that all the nations north of the Nerbudda acknowledged him, except the chief Rajput tribes. In order to make friends with the Rajputs, Akbar married two Rajput queens, the

Akbar conquers Cashmere.

Description of the country.

Akbar recovers Bengal &c., &c.

Gains over the Rajputs.

CHAP. III. daughters of the Ranas of Jeipur and Marwar. The Rana of Chitore, however, could not be won over; and his capital was again taken, though he and his tribe were not conquered.

A. D. 1586. Enters the Dekkan. 23. Akbar now turned his thoughts to the Dekkan, and an opportunity soon offered for his interfering in its affairs. That part of India had then for many years been divided into a number of separate kingdoms, which were constantly at war with one another. On the death of one of the kings of Ahmadnagar, four parties disputed the succession. One of these applied for help to Akbar; who sent his son Morad across the Nerbudda with an army to help him.

Chand-Bibi. Now it happened that a wonderful woman, called Chand-Bibi, was ruling in the city of Ahmadnagar for her son, who was a child. When Chand-Bibi heard that the Moguls had broken the wall and were coming into the city, she put on armour, covered her face with a veil, took a sword in her hand, and made her soldiers, who were

Drives back running away, return and drive back the enemy.

the Moguls. Then she stayed up all night and made the men work so hard, that the breach in the wall was built up before morning; consequently the Moguls were obliged to make peace. Next year

Akbar enters the Dekkan. Akbar came himself; and the brave Bibi was murdered by her own soldiers who were told to do so by the cruel Moguls. Many of the kingdoms of the Dekkan sent presents to Akbar, but having much trouble in Hindustan, he was obliged to return thither.

Akbar's children. Akbar, though a very kind man, had not good children. His eldest son Selim rebelled against

him ; his second son Morad was dead ; and his youngest Danail killed himself by taking strong drink. The poor king was nearly heart-broken, and distress of mind brought on an illness, of which he died in 1605, after a reign of 51 years.

His death
A. D. 1605.
Treatment of
the Hindus.

There never was a Mogul king who was so great a friend of the Hindus as Akbar. Before his time all offices of trust were held by Mahomedans, and every Hindu was taxed. Akbar put the Hindus on a line with the Mahomedans, and made no difference between them. Of this the Mahomedans were often jealous.

Akbar was learned, and brought men of all religious opinions to talk to him. He had part of the New Testament translated for his use ; he rejected the Koran, and said it was an imposition. It is to be feared, however, that he did not find peace in his own soul, through the blood of Jesus Christ, though he had his son Morad instructed in His Gospel.

JEHANGIR.

24. Akbar was succeeded by his undutiful son Selim, who took the proud name of Jehangir, which means, Conqueror of the world. Jehangir was not nearly so good a king as his father, neither were the people governed so justly, though he wished them to believe that he would listen to all complaints. For this purpose he had golden bells in his private apartments, fastened by a wire to the palace gate ; so that any one who wished to make a complaint had only to ring the bell. Jehangir punished people most severely for getting drunk and for smoking opium, while he himself was intoxicated almost every night in his pri-

A.D.
1605.

Not a good
king.

CHAP. III. vate rooms. His people therefore did not pay much attention to what he said, nor could they respect him. He had been a bad son, and he was a cruel Not a good father to his son Kushru, whom he treated so father. Treatment of Kushru. badly that he rebelled against him. The father's cruelty was, however, no excuse for the son's wicked conduct. Kushru was taken prisoner, and after having been kept a long time in confinement, seems to have been murdered.

Insurrections. There were many insurrections in this reign in Bengal, Cabul, and Candahar; but the Dekkan was the place which caused Jehangir the most uneasiness. The troops were there defeated, and driven back across the Nerbudda. However, the Emperor's son, Shah-Jehan, recovered Ahmadnagar, and forced it and some other kingdoms to acknowledge the power of the Moguls.

The Rana of Chitore. The Rana of Chitore also gave him much trouble; but at length he made peace with him, Jehangir then treated him with the greatest respect, and gave his son a very high place at the Mogul Court.

Nur-Jehan. 25. In the last reign a celebrated woman in the Dekkan was mentioned. We have now to notice one in the Mogul kingdom, named Nur-Jehan. She was a most beautiful and clever woman; Her early history. but as wicked as clever. She was a Persian; and her parents were so poor, that they cruelly left her, when a very little baby, to die on the roadside. A rich merchant who greatly admired her beauty, picked her up and gave her to a woman who was near him to nurse for him: this woman was Nur-Jehan's own mother. The kind merchant not only educated her but got employment

for her father, and at last gave her in marriage CHAP. III.
to a young Persian, in the service of the Em- Her marriage.
peror Akbar. Jehangir, however, having seen
her thought her so beautiful, that he caused her Made queen.
husband to be murdered, and then married her
himself.

Nur-Jehan acquired so much power over the Illness of Je-
hangir.
king that she and her friends governed the coun-
try. All went on well till one day the king
being taken ill, the queen, who had no son, was
afraid she should lose her power, if her husband
died. She then resolved to have her son-in-law
named heir to the kingdom, instead of Shah-
Jehan, the favorite son of the king.

This wicked woman therefore set one nobleman
against another, and even forced the king's son,
Shah-Jehan, into rebellion against his father. All
these troubles ended in the king's being made
prisoner by one of his generals, named Mohabat-
Khan. Nur-Jehan, mounted on an elephant and
accompanied by soldiers, tried all she could to
release her husband; but finding she could not
succeed, she said she would be a prisoner too,
resolving to set him free by artifice. This she
at last did; but Jehangir did not live long
after he regained his liberty. He died in the
60th year of his age, on his way to Lahore; and
with him were lost all the hopes of the proud,
beautiful, and wicked Nur-Jehan.

Mohabat-
Khan.

Jehangir's
death, A. D.
1627.

SHAH-JEHAN.

26. Shah-Jehan was in the Dekkan with his Shah-Jehan
friend and general Mohabat-Khan, when he was hears of his fa-
told of his father's death. He hastened back to Is proclaimed
Agra, where he was proclaimed Emperor; and Emperor.

CHAP. III. soon gave orders for his nephews to be put to death, to make himself sure of the kingdom.

This was a great crime, but in other respects Shah-Jehan was one of the best rulers India ever had: he governed the people well, caused the laws to be obeyed, and in consequence the country was very great and prosperous in his time. He was, however, extremely fond of show and splendour of all kinds, and erected most beautiful buildings.

New city at Delhi. He built a new city at Delhi much finer than the old one, with elegant streets, and courts, and marble halls; likewise a splendid mosque. But the grandest of all his buildings was the Taj-Mahal at Agra, a tomb set up in honour of his queen, which exists to this day, and is admired by all travellers. He also constructed a very beautiful Peacock throne, ornamented with a large peacock with its tail spread out, the feathers of which all were made of gold, and precious stones, shining brilliantly. The value of this throne is scarcely to be told. But though Shah-Jehan was so extravagant, he managed his money matters so well that he was never in debt.

Remarkable events of this reign. 27. The most remarkable events of his reign, were some disturbances in Cabul and then in the Dekkan. The troubles in the Dekkan were caused by an Afghan chief, named Lodi, against whom the general, Mohabat-Khan, was first sent; but at last the king himself was obliged to go against him. After much fighting, the Afghan chief was defeated and killed by a Rajput. Subsequently a terrible famine, caused by want of rain, ravaged the Dekkan. The cattle nearly all died, and so did numbers of

Lodi.

A. D. 1630.
Famine in the
Dekkan.

the people; the misery was dreadful. In spite CHAP. III. of the famine, the kings of Bijapur and Ahmad-nagar held out against the Moguls, till at last War with the both sides were tired and made peace,—these two Moguls. kings, as well as the king of Golconda, consenting to pay them tribute. Candahar was, after much fighting, entirely lost to the Moguls, A. D. 1653.

Shah-Jehan had four sons, Dara, Shuja, Au- Shah-Jehan's rangzib, and Morad. Of these four, Aurangzib sons. was the most cunning and clever. By bad means he managed to get rid of his three brothers and to seize the crown for himself. He accomplished it in this way.

The Emperor became very ill, and his eldest son A. D. 1657. Dara was managing the kingdom for him, when The Emperor is taken ill. Shuja, the second son, thinking that his father was dying, came with an army to Delhi. Morad also declared himself independent, but the cunning Aurangzib was more cautious. He and his general, Mir-Jumla, concerted a plan of pretending to help Morad against his brothers. So, while the poor king was sick, his four wicked sons were defeated by Aurangzib, who pretended that it was his desire to devote himself to a religious life, and that he intended to give the throne to Morad; instead of which, having treacherously made him drunk, he then put him in prison and caused him to be murdered. Some time after, Aurangzib de-throned his father, and seized the throne himself. The poor Emperor was kept a prisoner for seven Shah-Jehan's years at Agra, where he died. death, A. D. 1665.

CHAP. IV.

CHAPTER IV.

FROM THE ACCESSION OF AURANGZIB TO THE
FALL OF THE MOGUL EMPIRE.

A. D. 1658—1761.

AURANGZIB.

Aurangzib's accession A.D. 1658. 28 Aurangzib, after dethroning his father, had still to contend with two of his brothers, Dara and

Shuja, who for a long time endeavoured to raise armies against him. Shuja, after being defeated,

Deaths of Dara and Shuja. fled into Bengal and was murdered by the king, in compliance with Aurangzib's desire, and Dara, having fallen into his cruel brother's hands, was also put to death.

Mahomed rebels. A reign so wickedly begun could not be expected to be prosperous. At one time Aurangzib's son, Mahomed Sultan, who had been serv-

Mir-Jumla's death. ing under the general Mir-Jumla, rebelled against his father; but afterwards returned to his obedience, when he was put in prison. After his brothers' death, Aurangzib was so much afraid of his clever general Mir-Jumla, that he sent him to conquer Assam, which he did; but the old general died on his way back of fatigue, and it pleased the Emperor much to be thus rid of him.

Shortly after this, Aurangzib fell very ill and was thought to be dying. This caused a great deal of disturbance in the empire; but the emperor recovered and restored order. Whilst he was seeking to grow strong again amongst the beautiful gardens of Cashmere, a new enemy arose in the Dekkan. This enemy was Sevaji, the founder of the Mahratta Empire.

THE MAHRATTAS.

The Mahrattas are a brave, hardy, persevering race, who inhabit the north-west of the Dekkan. Their country containing many mountain forts and ghâts which could easily be defended, they were in early times little better than robbers; they plundered all they could, and then went into their mountains and hill forts where their enemies could not reach them.

In the reign of Shah-Jehan, a very bold and daring man, named Sevaji, took advantage of the wars in the Dekkan between the Moguls, and the kings of Bijapur, Ahmadnagar, and Golconda, and tried to make himself an independent chief. This Sevaji claimed to be descended from the Rana of Oodipoor, and was very proud of being related to the Rajputs. He collected a number of followers, and managed by various cunning ways to get possession of some of the hill forts. For instance, by pretending he wished to marry the Raja's daughter, he got into the fort of Jouli.

29. But though Sevaji by these means became master of three of the strongest hill forts, and was a great chief, he was not strong enough to resist the Moguls, when they besieged him at Singhar near Poona. He consented to give up to them more than half the hill forts; for at that time, 1665, he had twenty-two. He also agreed to serve Aurangzib and help him, along with the Rajputs, to conquer the Dekkan kings, who were always endeavouring to be independent of the Moguls.

Sevaji.

Besieged at
Singhar, A.D.
1665.

CHAP. IV. After this, Sevaji went to Delhi, where not
 Goes to Delhi. liking the way the Emperor received him, he de-
 termined to try and get away, for he was treat-
 Tries to es- ed more like a prisoner than an ally or friend.
 cape.

Not knowing how he could do this, he pretend-
 ed to be sick, and as he was a Hindu, and had
 the Brahmans for his friends, he used every
 day to send out large trays of sweet-meats to be
 given to Hindu religious beggars, and others.

Succeeds. One day Sevaji put a servant into his bed,
 and had himself laid on one tray, and his little
 son on another. Being covered over with cloths,

the guards thought they were sweet-meats, and
 so let them pass. Thus they escaped and hast-
 ened back to the Mahratta country. On Sevaji's

Returns to the Dekkan. return to the Dekkan, he not only made himself
 independent of the Moguls, but forced the kings

of Bijapur and Golconda to pay him the tribute,
 called Chout, which the Mahrattas exacted from
 all those who were not able to withstand them.
 Chout means the fourth part, and the Mahratta
 Chout was the fourth part of the revenues of a
 country.

The Chout.

Sevaji go- Sevaji then caused himself to be crowned with
 verns well. great splendour; and like the Mogul emperors
 was weighed against gold and jewels, which were
 afterwards given as presents to his followers.

Sevaji next turned all his thoughts to the govern-
 ment of his people, and to the formation of an
 excellent army of horse and foot. He made
 many useful laws. His own people, however,
 being very ignorant, he was obliged to employ
 Brahmans in all offices of trust. Sevaji was a
 zealous Hindu, and did all he could to support

that system of idolatry. He excited the Hindus CHAP. IV. against Aurangzib, who had been so foolish as to revive the Jezia or poll-tax on the Hindus, which Akbar had abolished. Aurangzib tried in other ways also to keep down the Hindus, which conduct, together with that Emperor's suspicious temper, greatly advanced the cause of Sevaji. The jealous Emperor was always afraid of sending a large army against the Mahrattas, lest the commander should turn against himself, by which means he allowed the Mahrattas, who under Sevaji were at first only a band of robbers, to become a very powerful kingdom. Aurangzib, from the same reason, quarrelled with the Rajputs, who became his enemies and no longer helped him against the Mahrattas; but received his son Akbar, and assisted him in attempting to dethrone his father. Sevaji died in 1680, A. D. 1680. from poison, given him by his wife.

30. Sevaji was succeeded by his son Sembaji, Aurangzib entered the Dekkan. who did not possess his father's abilities. After Sembaji's accession to the Mahratta throne, Aurangzib made peace with the Rajputs, and then turned his arms against the Dekkan. He took Ahmadnagar, Bijapur, and Golconda; thus overturning the three great kingdoms of the Dekkan and throwing the whole country into confusion. At last, Sembaji fell into the Emperor's hands, and was cruelly put to death by Sembaji murdered. him; after his tongue had been cut out, because he spoke against Mahomed. Sembaji, with the king of Golconda, had formerly come into the Carnatic and taken the strong fortress of Ginji, south-west of Madras. On his death, his young

CHAP. IV. son Sahu fell into the hands of the Moguls, but the Mahrattas pretending to submit to them, secretly helped Raja Ram, Sahu's uncle, who Moguls take had taken refuge in the fort Ginji. At length, Ginji. Raja Ram escaped from the fortress, and it was taken by the Moguls, A. D. 1700. Raja Ram found refuge in Satara, where he died.

Aurangzib forced to retreat. But though Aurangzib by degrees took their forts, he had not conquered the Mahrattas. For fifteen years Aurangzib was in the Dekkan. No sooner did he conquer the Mahrattas in one place, than they assembled in another. Being small, active men, mounted on fleet horses, they tormented the Moguls, and at last so completely wore them out, that Aurangzib was forced to break up his camp and go as fast as he could to Ahmadnagar, where he died in the eighty-ninth year of his age and the fiftieth of his reign. The whole Dekkan was then overrun by the Mahrattas.

His death, A. D. 1707. His character. Aurangzib was a man of great abilities; but cunning and deceitful himself, he was always afraid other people were going to deceive him—for a man generally judges of other people by himself. He knew he had dethroned his own aged father, and he was always dreading that one of his own sons might do the same to him. This prevented him from treating his children with confidence, and made him imprison some of them for years together. There never was a king more suspicious, nor for that reason one who was more deceived by others. As his end approached, he was very miserable; his conscience tormented him for all his sins, and he did not apply to

the precious blood of Christ, which could have cleansed him as well as the poor thief on the cross. In a letter to his youngest son, written when near death, he said, "I have committed numerous crimes and I know not with what State of mind punishments I may be seized. Wherever I look, I see nothing but the Divinity: the agonies of death come upon me fast,—I am going." Alas! he knew not whither. How different is the death of a true Christian—his end is perfect peace!

Aurangzib divided his kingdom between three of his sons. To Moazzim, he left the north and east provinces; Delhi was the capital. To Azim, the south and south-west, including the Dekkan, except Golconda and Bijapur, which he left to his son Khambakhsh.

BAHADAR-SHAH.

31. No sooner did Azim hear of his father's death than he caused himself to be proclaimed king of all India, without caring for the will Aurangzib had left. But Moazzim, aided by a famous general, Zulfikar Khan, went against him and defeated him. Azim was killed, and Moazzim made king under the title of Bahadar-Shah. Moazzim afterwards fought a battle with his younger brother, who died at Hyderabad of the wounds he received: thus he became sole monarch of India.

A. D. 1707,
Bahadar-
Shah.

Defeats his
brothers.

It has been stated that Sahu, the son of the Mahratta chief Sembaji, was kept a prisoner by the Moguls. In order to keep the Dekkan quiet, they liberated Sahu and restored to him his kingdom in the Dekkan. The Moguls even agreed to

Treatment of
the Mahrat-
tas.

CHAP. IV. give him the Chout themselves : by this means they made the Mahrattas their friends.

Of the Rajputs. Bahadar next made peace with the Rajput Chiefs by allowing them to be almost entirely independent of him. He was very wise to do so for a new enemy now appeared, viz., the Sikhs—a warlike people inhabiting the Panjab.

About four hundred years ago, a Hindu named Nanak, in that country declared that the Hindu religion was so corrupt, he must reform it. He accordingly rejected image worship and all distinction of caste, and made many other changes. His followers were called Sikhs, which, in their language, means disciple, or learner. Nearly two hundred years ago one of the Gurus, Govind, made himself their ruler as well as their religious teacher, and instructed them in the art of war. Since that time the Sikhs have the character of being very bold and fierce warriors. They esteem the cow to be a sacred animal, but the great object of their worship is their religious book, called the Grunth. It was written chiefly by Nanak, the first Guru.

The Sikhs. Before Govind's time, the Sikhs were a very quiet, harmless people. They, however, excited the anger and jealousy of the Mahomedans by declaring their belief, that in the eye of God Mahomedans were no better than Hindus. This caused them to be cruelly persecuted by the Mahomedans, who put their Guru to death, and thus the Sikhs became their enemies. This happened a little before Akbar's death. Afterwards Guru Govind taught them to resist the Moguls, who were treating them with the greatest cruelty. Af-

ter Govind's death, under their chief Bandu, they overran the Panjab and destroyed the mosques, and the men, women, and children who were Mahomedans, out of revenge for the way in which they had been treated by them. At last they were driven beyond the Satlej, but soon came back again, so that Bahadar Shah was obliged to go against them himself and besiege them in their fort, Sirhind, where they endured great misery. When the fort was taken by the Moguls, a man allowed himself to be made prisoner, and pretended he was Bandu. Thus Bandu escaped.

Shortly after this, the Emperor died and was succeeded by his son Jehandar Shah, a very weak and bad prince, who allowed Zulfikar, his minister, to manage every thing. About a year after his accession, Jehandar was dethroned and put to death by his cousin Farokhsir.

FAROKHSIR.

32. Farokhsir was placed upon the throne through the aid of two brothers, named Abdul-lah Khan and Hossein Ali. These men were commonly called the Syeds, being descendants of Fatima, the daughter of Mahomed, of which they were very proud. All Mahomedans who are descended from Fatima claim the title of Syed though many are called by that name who have no right to it. Farokhsir was a weak and miserable prince. The chief events of his reign were brought about by strife between the two Syeds and a favourite, named Mir-Jumla, as to who should govern.

A. D. 1713.
Farokhsir.

CHAP. IV. The Rajputs, as usual, were again in arms, and to conciliate Ajit Sing, the Rajah of Marwar, Rajputs, Sikhs, and Mahrattas attack the Empire. Farokhsir married his daughter. Then the Sikhs under Bandu attacked the Moguls, but were at length defeated, and he, with many others, was made prisoner and sent to Delhi. There his followers were all beheaded, but Bandu himself was exposed in an iron cage, beautifully dressed, and was ordered to kill his own little boy. On his refusal they put the child to death before his eyes, and afterwards tortured him to death.

No sooner were the Sikhs put down than the Mahrattas were again in arms, ravaging and plundering. When the Moguls went against them, they pretended to yield, and then gathered together again in their valleys and mountains : the Emperor was therefore obliged to make peace. Sahu, the Mahratta Raja, then promised to send 10,000 horses to Delhi to help the Syeds against Murder of Farokhsir, A. D. 1719. Mir-Jumla. The conflict ended in the murder of the wretched Emperor, 1719. The Syeds, after a few months, placed one of the royal family on the throne by the title of Mohamed Shah, A. D. 1719.

MOHAMED SHAH.

Mohamed Shah, State of the Empire. Though the Moguls were accustomed to cruelty, they were shocked at the murder of their Emperor, and they became distrustful of the Syeds, through whom it was chiefly brought about. Several of the governors of the provinces rebelled the Afghans revolted, and there was a dreadful struggle between the Hindus and the Mahomedans in Cashmere ; but the greatest of all the ene-

mies of the Moguls was Azof Jah, formerly CHAP. IV.
viceroy or governor of the Dekkan.

Azof Jah was an enemy of the Syeds, and to vex them joined the Mahrattas, who defeated the Mogul army. Mohamed Shah secretly determined to get rid of the Syeds as soon as possible, for they took all the power into their own hands. An opportunity soon occurred for doing this, as Hossein Ali, one of them, was killed in battle against Azof Jah and the Mahrattas; and his brother Abdullah, though he tried to make head against the Emperor, was defeated by the help of the Rajputs and Afghans. Afterwards Azof Jah was made vizier, or prime minister of the Emperor.

Azof Jah, however, did not long remain in favour at the Delhi Court. The king and his ministers liked nothing but pleasure and indulgence of all kinds. Azof Jah, on the other hand, was a brave man and a man of business. He, therefore, gave up his appointment and went back to be viceroy of the Dekkan; but acted as if he were quite independent of the Moguls.

33. At that time the Mahrattas were beginning to be formed into a kingdom under a regular government by the wise regulations of Baji Rao, who was the Peshwa or vizier of Sahu, the Mahratta Raja. Under Baji Rao the Mahrattas ravaged Malwa and Gujarat, and forced the people to pay the chout. Rajah Jei Sing, a Rajput, Raja Jai Sing, was made governor of Malwa, to try to check the Mahrattas, but he too had to yield to them. In a short time, the Mahrattas advanced to the very gates of Agra and Delhi, which they threatened, The Mahrattas threaten Delhi.

CHAP. IV. and made the Emperor tremble on his throne. Hence the Moguls were obliged to give up to them all the country between the rivers Nerbudda and Chumbal, and to pay them fifty lacs of Concession of rupees. Before the end of this reign, so weak the Moguls. and contemptible had the Moguls become, that they were obliged to give the Mahrattas the chout or tribute, on all Bengal and Behar, to pay twelve more lacs of rupees, and also to yield to them Orissa.

Nadir Shah
takes Delhi.
A. D. 1739.

But the Mahrattas were not the only enemies with whom the falling empire of the Great Mogul had to contend. Delhi was taken and plundered, and the inhabitants most cruelly murdered by Nadir Shah, the king of Persia, who headed the Western Afghans. These Western Afghans were from the neighbourhood of Herat, and in A. D. 1722 they laid siege to Ispahan and took it, after deposing the king.

His conduct.

Nadir Shah was a general who made himself king of Persia and then led the Afghans into India, whose poor weak monarch was given up to indolence, and only knew of his danger when the enemy was advancing to Delhi.

Cause of the
massacre at
Delhi.

Knowing it was not in his power to resist, the Emperor ordered the gates of Delhi to be opened to Nadir Shah, who came into the city. All went on well for two days: nobody was hurt. Unfortunately, on the second night, a report was spread that Nadir Shah had been murdered. The Afghans, instead of waiting to know whether the report were true, rose, and seizing their weapons, turned on the unfortunate inhabitants of Delhi, whom they murdered without

mercy. Nadir Shah, whom nobody had injured, CHAP. IV.
 rose at break of day and seating himself on the terrace of a palace, from which he could see the city, sent his soldiers out in all directions to massacre the people.

Nothing could exceed the misery endured by Seizure of all the unhappy inhabitants of Delhi from Nadir and his wild Afghans, till being at last weary, he ordered the murderers to stop. He then seized all the treasures of the Emperor and nobles, and put people to dreadful tortures if they did not tell him where all their precious things were concealed. Nadir remained in Delhi for thirty-seven days, and then returned to Persia. The gold, jewels, and precious things which he took with him back to his own country were of immense value, and he was allowed by the Moguls to keep all the country west of the Indus.

Return to Persia.

34. Terrible indeed were the sufferings of the Story of the Dervis. people of Hindustan from Nadir Shah and his soldiers. Wherever they came, the inhabitants fled, and a remarkable story is told of a dervis who came from his lonely cell to meet him, as he was returning to his own land. The dervis went boldly up to Nadir Shah and said, "If thou art a god, act like a god; if thou art a prophet, point out to men the way of salvation; if thou art a king, make the people happy." Nadir replied, "Dervis, I am not a god to act like a god. I am not a prophet to teach men the way of salvation; I am not a king to make people happy: but I am he whom God sends to the nations that He has resolved to punish for their wickedness."

CHAP. IV. We see how true the word of God is, which Application of says, "He will render to every man according it. to his deeds." So it was with the Moguls: their cruelties were now returned on their own heads; though, of course, that does not excuse the conduct of the Afghans, who only gratified their own wicked passions by their cruel treatment of Murder of Na- the people of Hindustan. But Nadir Shah's con-
dir Shah A.D. 1747. quest did him no good. He was formerly kind and gentle, now he became fierce and cruel, and even put out the eyes of his own son. At length his subjects murdered him.

Ahmed Khan. On the death of Nadir Shah, the Afghans returned to their own country from Persia, and Ahmed Khan was crowned king of Balk, Sind, Cashmere, &c. The Afghan chiefs paid him tribute. Ahmed Khan, therefore, thinking there was now nothing more to be apprehended from Persia, turned his thoughts to India. He entered the Panjab, but was met and defeated at Sirhind by Ahmed Shah, the son of the Mogul Emperor, and was forced to turn back. But Ahmed Shah being called to Delhi by his father's illness, no sooner did he turn his back than the Afghans again entered the Panjab, and forced the viceroy to pay them tribute. Mahomed Shah died about a month after the battle, and was succeeded by his son Ahmed Shah.

Defeated.
A. D. 1748.

AHMED SHAH.

Ahmed Shah. We are now coming very near the close of the Mogul Empire. Attacked by enemies within and without, it soon ceased to exist. Safdar Jang, an Afghan, was appointed vizier, and the

first thing he had to do was to drive back the CHAP. IV.
Rohillas.

The Rohillas were an Afghan tribe who got The Rohillas. possession of the country between Oudh and the Himalayas. The late Emperor, Mohamed Shah, who was obliged to march against them, drove them back; but they now appeared again, and defeated the vizier, and showed that they cared neither for him nor the Emperor. The Moguls in their distress were forced to call in the Mahrattas under Holcar Rao, a famous chief, and also the Jats to help them. By their aid they Their defeat. conquered the Rohillas, and drove them back to the mountains. The Jats were Hindus of the The Jats. Sudra caste, who, in the time of Aurangzib, settled near Agra, and made Bhurtpoor their capital. For about one hundred years they were a powerful tribe.

No sooner were the Rohillas defeated, than Afghans seize the Panjab. the Afghans on the west entered the Panjab and forced the poor weak Mogul Emperor to yield the whole of it to them. To these misfortunes were added the miseries of a civil war, brought about by the proud and violent conduct of the vizier, and during six months nothing but fighting was seen in the streets of Delhi. In that domestic strife, the help of the Mahrattas was again called in. It ended in the king's being Ahmed Shah deposed. deposited. A. D. 1754.

ALAMGIR SECOND.

35. Ghazi-u-din who deposed and blinded the Alamgir 2nd. late King, put Alamgir 2nd on the throne. This poor King had no power, and was only a puppet in the hands of his vizier, Ghazi-u-din.

CHAP. IV.

Ahmed Shah, the Afghan king, had appointed a governor to the Panjab, who dying, left an infant son. The haughty vizier Ghazi-u-din seized the child, pretending that he wished to marry his sister. This conduct enraged Ahmed Shah so much, that he marched against the Moguls and took Delhi, which was again given up to be plundered by his rude soldiers. Muttra, considered a sacred city by the Hindus, was also taken during a festival, and the unfortunate Hindus were most cruelly murdered. After this, Ahmed Shah married a princess of Delhi, and wishing to go back to his own country, the unfortunate emperor begged him to leave somebody to protect him against his cruel vizier, Ghazi-u-din. The Afghan king complied with his request; and chose for that post a very able Rohilla chief, named Najib-u-doula.

The vizier, however, determined to show the Afghan king that he did not care for him, for as soon as he went away he called in the Mahrattas, who under their chief Holkar advanced to Delhi. Upon this the Rohilla chief escaped, and the king received back Ghazi-u-din as his vizier.

A. D. 1758.
The Mahratta
tas at the
height of their
power.

36. The Mahrattas had now become so great that they were either feared or courted by all the nations of India. Upon the invitation of a turbulent chief, they invaded the Panjab and took Lahore and all the country on the Indus, A. D. 1758, driving the Afghans beyond the river. Ghazi-u-din instead of defending his master, the Emperor, entered into a league with the Mahrattas to conquer all India. This league caused another to be formed against them, con-

League for-
med against
them.

Delhi again
plundered.
Massacre at
Muttra.

Ahmed re-
turns home.

sisting of the Afghans, Rohillas, and some Rajas CHAP. IV.
of India. The Mahrattas, with their usual fierceness and cruelty, ravaged the country wherever they came, and in one month destroyed 13,000 villages.

Ahmed Shah, however, was now advancing to aid the Emperor. No sooner did the wicked vizier hear this than he murdered the Emperor, and proposed another, who was not received. The emperor's son, Shah Alum, being then absent from Delhi, there was no longer even a puppet king upon the throne of the once mighty Moguls.

At the time we now speak of, the power of the Mahrattas was at its height. Their sway extended on the north to the Indus and Himalayas, and on the south, below the Mysore country. But forgetting their former simple manners, and imitating the grand Moguls, they had become proud and haughty. Solomon, the wisest man who ever lived, says, "Pride goes before destruction, and an haughty spirit before a fall." Such was truly the case with the Mahrattas. Their great leader, the Bhaos, was so proud, that he despised the advice of the chief of the Jats, to be cautious, which, in the end, brought on his ruin.

37. When the Afghans came into Hindustan Wars between two bodies of the Mahrattas, under two very brave and famous leaders, Sindia and Holcar, were defeated by Ahmed Shah; but on the other hand, the Mahrattas, under the Bhaos, took the fortress of Gunjpura, sixty miles above

CHAP. IV. Delhi, garrisoned by Afghans. After this Ahmed Shah crossed the Jumna, and both armies encamped near Paniput, where, after staying about three months, the Mahrattas were sore distressed for want of food, being hemmed

Battle of Paniput. in by their enemies, so that they were forced put, A. D. 1761. to attack them. After much dreadful fighting,

Mahrattas defeated. Ahmed Shah and his confederates conquered. This battle entirely destroyed and humbled the Mahratta kingdom. After the battle of Paniput, it was broken up under a number of chiefs, who carried on war on their own account; but the glory of the nation was gone.

Dissolution of the Mogul Empire, A. D. 1761. The Afghan and Mahomedan confederacy which was formed against the Mahrattas was dissolved after the battle of Paniput. Ahmed Shah returned to his own country, after having put Ali Ghor, the eldest son of the late Emperor, on the throne of Delhi. But Ali Ghor had little more than the name of a king, for only Delhi and a small portion of the country round it now acknowledged his rule. The Mogul Empire ceased to exist A. D. 1761.

In order to understand the state of India at this period, it seems necessary to point out how it was divided amongst the various rulers who rose into power when the Empire of the Great Mogul fell to pieces.

How Akbar divided India. Under Akbar, India was divided into provinces, which were governed by Soubadars, or king's deputies. The provinces were again divided into a number of districts, each of which was ruled by a Nabob, or Soubadar's deputy. When the Mahomedan power was no longer able to go.

vern India, the Soubadars declared themselves independent of the court of Delhi, and many Nabobs following their example, declared themselves independent of the Soubadars. Thus a number of states arose, causing the utmost confusion.

India was thus divided after the breaking up of the Mahomedan Empire : How India was ruled after the battle of Paniput.

Were ruled.

The Panjab, Cashmere, Kumaon,	} by the Afghans.
Mooltan, Sind, and Cutch.	
Delhi	by the Great Mogul.
Oudh, Behar, and Bengal	by Nabobs.
Agra	by the Jats.
Rajasthana	by the Rajputs.
Allahabad	by the Nabob of Oudh,
Gujarat, Malwa, the western part of the Dekkan, and part of Southern India, including the kingdom of Tanjore.	} by Mahratta Chiefs.
The centre and eastern parts of the Dekkan	} by the Nizam Ul Mulk.
The Carnatic declared itself independent of the Nizam.	} by a Nabob.
The remaining countries of South-ern India.	} by various Hindu Rajahs.



PART III.

BRITISH PERIOD.

CHAPTER V.

FIRST EUROPEAN SETTLEMENTS IN INDIA : RISE OF THE BRITISH POWER.

A. D. 1497—1751.

European
trade with
India.

38. THE beautiful muslins, the sweet spices, the sparkling jewels of India, were known in Europe some centuries before the Christian era; but the nations of the West had little direct communication with India till a much later period. Goods were conveyed overland by caravans through Persia and Asia Minor to Constantinople, or brought by Arab vessels across the Indian Ocean and up the Red Sea to Egypt. During the Middle Ages,* the merchants of Venice and Genoa acquired great wealth by purchasing the commodities of India and carrying them over to Europe.

Bratholomew Diaz. About the end of the fifteenth century, the Portuguese distinguished themselves by their maritime discoveries. In 1487, Bartholomew Diaz doubled the southern extremity of Africa, which he named the Cape of Storms, from the tempestuous weather he had met with in its vicinity. The King of Portugal, however, delighted at the prospect of a new route to India, gave it the more pleasing title of the Cape of Good Hope.

* The Middle Ages extend from the fall of the Western Empire of the Romans in A. D. 476, to the discovery of America, 1492.

Columbus, a native of Genoa, hoping to reach CHAP. V.
India by sailing to the westward, crossed the ^{Columbus.}
Atlantic Ocean, and made the discovery of
America in 1492.

In 1497, Vasco de Gama sailed with three vessels from Lisbon, with orders to proceed round the Cape of Good Hope to India. After a voyage of nearly eleven months, Vasco de Gama landed at Calicut on the Malabar Coast. Other expeditions followed, and soon the Portuguese settlements extended from Surat on the west to Chittagong on the east. Goa was their capital. The success of the Portuguese stirred up the Dutch to follow their example.

39. About three hundred years ago, a Trading Company was formed in England by some merchants to send ships to India. The sovereign of England at that time was Queen Elizabeth, and the Emperor of India was Akbar.

When the English ships, sent out by the Trading Company, arrived in India, they met with great opposition from the Portuguese, who were afraid that their own trade might be injured by them. The Dutch, who had some valuable possessions in the East India Islands, also treated them in the same way. However, in 1614, James I., then king of England, sent out an embassy with presents to the Great Mogul, to ask leave to trade in his country.

First English
Company
about A. D.
1550.

Embassy to
Jehangir, A.D.
1614.

The first place the English possessed in India, was a factory, or warehouse, for their merchandise at Masulipatam. The next was one at Madras, where some years afterwards, in 1639, a grant being given them by a Hindu prince of

Fort Saint
George built.
A. D. 1639.

CHAP. V. Chandragiri for the erection of a fort, they built one, and called it Fort St. George. Madras was then made the capital of the British possessions in India. About 1651, an English physician visited the Court of Delhi, and the Emperor Shah Jehan's daughter being very sick, he cured her, for which kindness the Emperor was so grateful that he wished to know how he could reward him. The physician who loved his country much as every good man ought to do, asked only for some more liberty for the English merchants in their trade. In return for similar services rendered to the Nabob of Bengal, he also obtained permission for his countrymen to build a factory at Hooghly in Bengal.

English acquire Bombay, A. D. 1662. 40. A little before these privileges were conferred, the English had received the Island of Bombay as part of a marriage portion of the daughter of the king of Portugal, who was married to Charles II., then King of England. Afterwards the English purchased Tegnapatam on the Coromandel Coast, 100 miles south of Madras, from a native prince, and built a fort there, which they called Fort St. David.

Complaints of the Company, A. D. 1686. About the year 1686, the English merchants in India complained to their friends at home, of many unjust acts done to them by the native governments. The Nabob of Bengal became their enemy. A fleet was sent from England and sailed up the Hooghly; but being driven back, the ships were forced to go to what is now called Calcutta for safety. Then the Nabob attacked the English, who drove him back, and also burnt the ships of the Great Mogul, Aurangzib. This made the

English physician at Delhi.

The consequences of his visit.

Fort Saint David built.

Emperor so angry, that he nearly destroyed all the English factories in India. At last, however, peace was made, and all went on as before.

Aurangzib's son, Azim Ooshaun, Soubadar of Bengal, sold in 1698, to the English, the Zenindarships of Chutanutty, Govindpore, and Calcutta, in which last they built Fort William. Calcutta then became the capital of the English possessions in India instead of Madras. Madras, however, still remained a very important place.

Such was the small beginning, from which the English have risen into so great power. There is one thing we ought particularly to observe, viz., that the English at first took nothing from the natives of the country *by force*,—all their little Indian possessions were either given to them or purchased by them from native rulers.

Under William the Third, king of England, a new Company for trading to India was formed, which much displeased the old one; but after a few years the two Companies were joined into one, under the name of “The United East India Company.” We now call it “The East India Company.”

41. There is a very great nation in Europe called the French, whose country lies south-west from England, and is named France. The French and English have generally been rival nations at home. The French have a larger army, though not nearly so great a navy as the English, and this is one reason why the French have never been able to keep any very large possessions in other countries.

Possessions purchased in Bengal.

A. D. 1707.

Small begin-
nings of the
English.

Formation of
the E. I. Com-
pany.

The French.

CHAP. V. The French, however, as well as the Portuguese, Dutch, and English, were very desirous of settling in India, to have some settlements in India; and after A. D. 1688. much difficulty they succeeded about the year 1688 in establishing themselves on the Coromandel Coast at Pondicherry, which they fortified. They had also factories at Mahe, Carical, and Chandernagore.

A. D. 1744. War breaking out in Europe between the English and French; the French commander in the east, named Labourdonnais, thought this would be a good opportunity to attack the English Indian possessions. This he did. He sailed The French to Madras, and as the Fort was then very weak take Madras. and had few Englishmen to defend it, he took it, but promised to give it back to the English on payment of a sum of money.

Dupleix. There was at that time a French governor at Pondicherry, named Dupleix, a most ambitious man, who did not fear God; but one who was most anxious that the French should be greater than the English in India. For this reason he refused to restore Madras, and contrived to send Labourdonnais back to France that he might have all the power in his own hands.

Conduct of the native rulers. The native princes not knowing which of the two nations was the stronger, sometimes joined one side and sometimes the other, according as it was victorious. In the present instance, the Nabob of Arcot joined the English, and endeavoured to recover Madras for them: but he did not succeed.

The Nabob of Arcot joined the English.

42. No sooner did the French drive back the Nabob and the English from Madras, than

they set off to attack Fort St. David. This time CHAP. V. however, the Nabob was successful, and drove back Dupleix and his army.

Dupleix then tried to gain over the Nabob to his side, by telling him that his people were stronger than the English ; and though the Nabob had sworn to be the friend of the English, he left them and joined the French. For this he suffered afterwards, as all must do who break their word.

Not long after this, several ships bringing soldiers arrived from England, and the English tried to take Pondicherry from the French ; but they did not succeed, and peace being made in Europe between the French and English, the French agreed to restore Madras to the English, which they did in 1748. But neither the French nor the English long remained quiet ; they both had large armies and the native princes soon found that they could have help from them when they fell out amongst themselves. In this way the English became the allies of different native princes. At first their only object in this was to obtain advantages for themselves in their commerce ; but in course of time, it led to their obtaining grants of land from which they received revenue. Then they had to fight with the native princes, sometimes on behalf of their allies, sometimes in defence of their own territory, sometimes also in order to obtain possession of more land. Thus by degrees the native princes have lost their power, through their own weakness and quarrels, and the English have acquired the government of the greater part of India.

The French
restore Madras.

A. D. 1748.
Causes of the
rise of the
English pow-
er, and the
decline of that
of the native
rulers.

CHAP. V. 43. The first of the native princes who applied to the English for help was Sahuji, the Rajah of Tanjore, who had been dethroned by his brother, Pretapa Sing. Sahuji promised the English, that if they would re-place him on the throne of Tanjore, he would give them the fortress of Devicotta. To this the English agreed, and then proceeded to attack the fortress, which was well situated for trade on the banks of the Coleroon, and therefore very valuable to them. After much hard fighting it was taken, and Pretapa Sing, who was afraid the English would dethrone him, agreed to their keeping the fortress, if they would Yielded by the Raja. not disturb him. The Raja also promised to pay his brother Sahuji four thousand rupees a year, provided he was not allowed to molest him.

Remarks on the conditions of retaining it. It was not honorable of the English to act in this way,—and it is well to remember, that many things have been done by the English in India and in other countries, of which a true Christian does not approve. We must never forget that all are not true Christians who are called Christians; it is only those who truly and earnestly follow the Lord Jesus Christ and the precepts of His Gospel, who are Christians indeed. Such persons in every country in the world, are few, because Christianity requires men to exercise self-denial.

While the English were busy at Devicotta, the French were not idle, for they too were called on by the natives to assist in settling their quarrels.

The Nabob of Arcot tries to collect tribute. 44. The Nabob of the Carnatic, also styled the Nabob of Arcot, as that was the capital, had a son-in-law, named Chunda Sahib, who was a very

ambitious man. Trichinopoly and Tanjore were then governed by Rajahs, who were ordered by the Great Mogul to pay their tribute of money due to him, to the Nabob of Arcot, to whose charge it had been entrusted. The Nabob often found it very difficult to collect the money, and sometimes was obliged even to have recourse to arms to enforce its payment. The Raja of Trichinopoly died at this time, and the Nabob of Arcot thought it would be a good opportunity, as all was confusion, to seize the kingdom of the late Seizes Trich-Raja. He therefore sent an army under his son Subdar-Ali and his son-in-law Chunda Sahib, under pretence of collecting the tribute, to Trichinopoly, where the widow of the late Rajah, believing that they would not do her any harm, allowed them to come into the city.

No sooner did Chunda Sahib find himself and his troops in the town, than he disarmed the guards and seized the Government, and soon after, all that were under the late Rajah submitted to him. But he was not allowed long to remain in peace, for Azof Jah, styled Nizam-ul-Mulk, Soubadar of the Dekkan, was greatly irritated both against him and the Nabob of Arcot. Not being able, however, to come against them himself, he stirred up the Mahrattas, who entered the Carnatic and surprised and killed the Nabob and his younger son, Subdar-Ali. The elder son, came to the help of his father, but was forced to shut himself up in Vellore, until he paid the Mahrattas a very large sum of money to go away.

Next year the Mahrattas returned, and Subdar-A. D. 1741. Ali now Nabob of the Carnatic, not being on good

Azof Jah
stairs up the
Mahrattas.

A. D. 1740.

CHAP. V. terms with his brother-in-law Chunda Sahib, instigated the Mahrattas to attack him at Trichinopoly, which they did. After taking the fort and pillaging it, they made Chunda Sahib prisoner and put him in the fortress of Sattara ; his wife and children were at Pondicherry under the protection of the French. The wife and the children of the Nabob, Subdar-Ali, had been sent for safety to Madras. Thus we see how it was that the English and French nations were drawn in to take part in the quarrels of the native princes. This led in the end to the conquest of the Carnatic by the English.

Death of the Nabob. 44. Subdar-Ali having been poisoned, his infant son was, after some time, acknowledged His successor. Nabob of the Carnatic by Nizam-ul-Mulk, who put him under the guardianship of Anwar-u-din, a man devoted to the interest of the Nizam. The young prince was killed by some Pathans at a feast, and Anwar-u-din was then permitted by the Nizam to usurp the Nabobship of the Carnatic. The Pathans are the descendants of the Afghan invaders who settled in India, and are Mahomedans.

Death of the Nizam. But the days of the Nizam himself were now drawing to a close. It has been mentioned before, that during the time of Mohamed Shah, he retired from Court and went into the Dekkan, with the title of Nizam-ul-Mulk. He lived to be one hundred years old, and on his death the Soubadarship of the Dekkan was disputed by his second son Nazir Jung, and his grandson Mirza Jung. Thus the two greatest thrones of Southern India were now each disputed by two

Disputed successions.

persons. For the Dekkan, Nazir Jung and Mirzaffa Jung contended : for the Carnatic, Anwar-u-din and Chunda Sahib ; the last named having been freed from his prison at Sattara.

Mirzaffa Jung and Chunda Sahib united their interests and their forces, and the French joined them, thinking that this would greatly increase their fame. They attacked and captured the fortress of Amboor ; when the Nabob Anwar-u-din was shot by a Caffre Soldier. On his death much booty fell into the hands of the allied army, which immediately set out for Arcot, laid siege to it, and took it likewise. Anwar-u-din's son, Mahomed Ali, fled to Trichinopoly. The allies, however, did not follow him, but attacked the Rajah of Tanjore, because they were in want of money, and hoped to get some by plundering the Tanjore pagoda, which was esteemed one of the richest, as well as one of the most beautiful, in South India. The Mahomedans declaring that the Rajah must pay his tribute to the Great Mogul, he was forced to give them about nine lacs of rupees.

CHAP. V.
A. D. 1749.
Capture of
Amboor.

Flight of
Mohamed Ali.

Tanjore pa-
goda.

45. In the meantime Ghazi-u-din, the eldest son of the late Nizam, and who was vizier at the Delhi court, hearing of the usurpation of his nephew Mirzaffa Jung and of his union with Chunda Sahib, brought a large army, consisting chiefly of Mahrattas, to assist his brother Nazir Jung. The English had all this time been quiet, but now under the command of Major Lawrence they joined Nazir Jung. A mutiny having broken out in the French army, he was obliged to return to Pondicherry, and Chunda Sahib fled ; but Mirzaffa Jung surrendered and was put in irons. The

The Nizam
assists
Nazir
Jung.

Mutiny in the
French army.

CHAP. V. English soon after this withdrew their support from Nazir, not liking the treatment they received from the Moguls. The French, however, returned and took the fortress of Ginji from the Nabob.

Character and death of Nazir Jung. Nazir Jung was a weak prince, and some of

the Pathan troops despising him, formed a conspiracy against him, in which the French assisted, and attacked him in his camp. Nazir was shot during the attack by one of his own captains. Mirzaffa Jung was then taken out of prison and proclaimed Soubadar of the Dekkan. This was a great thing for the French, for the Nizam ap-

Dupleix made Viceroy. appointed the French Governor, named Dupleix,

Viceroy of the Mogul of all the countries south of the Kistna. In a short time, however, the Nizam was shot by some Pathan marauders, in one of the mountain passes on his way to Hyderabad, the capital, to which place, Bussy, the

Salabat Jung succeeds to the throne of the Dekkan. French general, was conducting him. Salabat Jung, his brother, was then put on the throne of the Dekkan, by the French. They also made

Chunda Sahib Nabob of the Carnatic, though Mohamed Ali still refused to yield, and held

Mohamed Ali assisted by the English. Trichinopoly, hoping that the English would assist him. This they did at length by the ad-

vice of a very able man, named Clive, afterwards famous in Indian History.

CHAPTER VI.

ROBERT CLIVE. CONQUEST OF THE CARNATIC.

A. D. 1751—67.

46. Robert Clive, who may be regarded as the founder of the British Empire in the East, was the son of an English gentleman. He came out to India to be employed as a writer in the service of Government; but when the war in the Carnatic was going on, he begged he might be allowed to be a soldier, a profession which suited him much better than that of a writer.

Clive.

He becomes a soldier.

After having distinguished himself at the siege of Pondicherry, he proposed to the Company to allow him to attack Arcot, Chunda Sahib's capital, saying, that would prevent the Nabob from continuing to besiege Mohamed Ali, who was an ally of the English, in his town of Trichinopoly. Clive then advanced to the Fort of Arcot amidst a great storm of thunder and lightning. Those who defended the Fort, astonished at his daring, ran away from it, and left it to Clive and his soldiers. Chunda tried all he could to recover his capital, and there was much hard fighting; but Clive being joined by a body of Mahrattas, and having also received troops to assist him from Madras, drove him back, kept the fort, and took other places.

Attacks Arcot.

Nov. 14th,
A. D. 1751.

During the defence of Arcot, Clive's soldiers behaved with the greatest bravery. They saw how he fought, and followed his example, though they suffered very much indeed from want of provisions. Such was the love of the sepoys for

Conduct of his soldiers.

CHAP. VI. Clive that they offered to give all the rice to him and the English soldiers, and said they would be satisfied with the congee water, as they could live on less than Europeans.

The sepoys. The sepoys showed much bravery at the defence of Arcot, where they were employed for the first time by the English.

Distress of Chunda Sahib. Chunda Sahib was now much distressed; he failed to recover his capital from the English, though he was assisted by the French. The Mahrattas under Morari Rao, with Clive, followed him from place to place, took his money chest and his strong places; and then went to drive him and his army from Trichinopoly. Both armies met at Seringham. There the French took possession of the great pagoda, which had been fortified, and tried to defend themselves; but they were entirely defeated by the English A. D. 1753. Chunda Sahib fell into the hands of the Mahrattas, who put him to death, though they had promised to spare his life. Mahomed Ali was then acknowledged by all, Nabob of the Carnatic.

Rise of the English power. 47. From this time the power of the English arms began to be felt, and to rise in India, and that of the French to decline. The two strong forts of Covelong and Chingleput, belonging to the French, were taken from them by Clive, A. D. 1752. But Clive, being in very delicate health, was obliged to go to England for change of air, and during his absence matters did not go on very well in India.

Clive sails for England.

Though the power of the French in the Carnatic was not quite destroyed till about eight

years after the time we are now speaking of, it CHAP. VI.
is desirable to describe the circumstances relating to that event, before saying any thing of Bengal.

After the defeat of the French at Seringham, they were in a state of great distress, and Dupleix began to fear that all his hopes of conquering India for the French were at an end. So ambitious and proud was Dupleix, that he wished to be treated almost as the Great Mogul once was, and even made those who approached him fall down before him. The French, who were never accustomed to fall down before any man, were quite disgusted with the governor's pride, and not sorry, but rather rejoiced, when the news of the defeat at Pondicherry reached them.

Distress of
Dupleix.

His foolish
conduct.

The conduct of Dupleix also gave great offence to the Mogul, who desired Ghazi-u-din, the eldest son of the late Nizam, to drive the French General Bussy and Salabat Jung out of the Dekkan. The Mogul appointed Ghazi-u-din himself to the Soubadarship; but it was easier for the poor weak Mogul to order than it was for Ghazi-u-din to execute his orders, for whoever was strongest usurped the supreme command, and exercised it as long as he could. Ghazi-u-din died suddenly as he was advancing with an army into the Dekkan, and so the contest ended.

Orders of the
Mogul to
Ghazi-u-din.

After Clive went to England, the French laid siege to Trichinopoly, and Major Lawrence, the English commander, hastened to its relief. Once or twice the French were on the point of taking the fort; but they were driven back. After the

A. D. 1754.
The siege of
Trichinopoly.

CHAP. VI. siege had lasted for a year and a half, the French were obliged to retire.

A. D. 1758. 48. But the French at home were not pleased Fort St. David at the way their East India Company was acting. captured. They therefore called Dupleix back, and sent out another governor and commander, named Lally, who hated the English, and who on landing marched to Fort St. David. As the English were at that time occupied elsewhere in assisting the Nabob of Arcot, the fort was taken and destroyed. Lally was so delighted with his success, that he hoped to be able to drive out the English altogether from the Carnatic; and for this purpose ordered Bussy, who was in the Dekkan, to join him.

A. D. 1760. Lally then marched against the Rajah of Tan-Lally resolves to attack jore ; but want of provisions forced him to retreat.

Madras. Soon after, however, he got into Arcot, and being joined by Bussy, resolved to march to besiege Madras. For two months the French siege of Madras continued ; but the Fort was bravely defended, until, at length some English ships appearing in the roads, caused the besiegers to retreat hastily. When Lally returned to Pondicherry, he was not well received : he was proud and overbearing, and neither his own officers, nor the natives liked him. They therefore gave him no cordial assistance when the English, after taking Carical from the French, laid siege to Pondicherry.

His retreat. The inhabitants of that town were in consequence of the siege reduced to such distress for want of provisions, that the French resolved to turn out the natives, in order to have

English besiege Pondicherry.

more food for the soldiers. Accordingly about CHAP. VI.
 1,400 of them were cruelly driven out of the town in the face of the enemy, who at first would not let them pass but the English commander taking pity on their helpless condition, did so after a little time. This cruel act did not however save the town, which surrendered soon A. D. 1761. It surrenders. after. With the fall of Pondicherry, the power of the French in India was at an end.

WAR IN BENGAL.

49. It has been mentioned that the English having purchased Calcutta and other towns from Aurangzib's son, Azim Ooshaun, Viceroy of Bengal, had built a small fort soon after, and made Calcutta the capital of their Indian possessions.

English in
Bengal.

Nearly fifty years later, the Nabobship of Bengal, Bahar, and Orissa, was usurped by an Afghan chief, named Ali Verdi, a very brave and wise ruler. He drove back the Mahrattas when they invaded the provinces, but he protected the English and encouraged their trade, knowing that it was for the benefit of the country.

A. D. 1754.
Ali Verdi.

Ali Verdi had no son, and was succeeded by Suraja Dowla. his grandson Suraja Dowla, a weak and miserable prince. Suraja from his childhood had been accustomed to do as he liked, so when he became a man he was a wretched tyrant, whom no one His character. dared to contradict; besides, being extremely ignorant, he did and said the most absurd things.

Hearing of the wars going on between the English and French in the Carnatic, Suraja began to feel very jealous, and to be afraid that Jealousy of the English.

CHAP. VI. war might also extend to his provinces. While in this state of mind he soon found an excuse for attacking the English, and for endeavouring to deprive them of their property. He accused them of keeping, and upholding in Calcutta, a young man, who, it was thought, wished to make himself Nabob of Bengal. Hence Suraja, after robbing the English factory at Cossimbazaar, on a branch of the Ganges, about 120 miles above Calcutta, marched to attack that city.

He attacks them.

Conduct of Drake.

The English at Madras had been forced to become soldiers; those in Bengal were still mere traders. On this account, when the Nabob's army appeared, the Governor, named Drake, ran away, and Mr. Holwell, who then took the command, found he must give up the town, which he did, upon a promise of being well treated.

Calcutta surrenders.

The Nabob then entered Calcutta and made many prisoners, and took all the money he could find. After abusing the governor, he got drunk and went to bed, not caring what became of those he had taken captive, for he hated the English. His brutal soldiers well knowing this, were guilty of one of the most cruel acts to be met with in history.

Conduct of Suraja.

There was a small dark room in the fort at Calcutta, used as a prison for soldiers, in which about twenty persons could sit on the ground close together. To this prison, which was called

The Black Hole.

"The Black Hole," the English prisoners were led, and, one after another, at the point of the bayonet, were driven into it, till there was not room for them even to stand, there being in all 146 men. The door was then shut, and the prison

Sufferings of the captives.

having no windows, and only little holes to let CHAP. VI.
in air, the agonies of the prisoners were soon more than can be described. Meanwhile the savage native soldiery outside only laughed at their screams, and said that they could not ask the Nabob to let them out, for he was asleep. After a few hours the unhappy prisoners ceased to make a noise, for they were dying fast; and in the morning, when the door was opened, A. D. 1756. only 23 men out of 146 were found alive. The wicked Nabob, however, was afterwards made to suffer for such cruel conduct.

50. No sooner did the news of what happened reach Madras, than the English instantly resolved to go to its relief, being greatly distressed at the horrible suffering of their unfortunate countrymen. Clive, who had returned from England, was appointed to command the Army, and Admiral Watson, the fleet.

Suraja Dowla did not long remain in Calcutta after having taken it; he only left a garrison in the fort, and ordered that no Englishman should be allowed to live there; he then went off to indulge in his wicked pleasures at Moorshedabad. He was greatly astonished when he heard of the arrival of the English troops, being so ignorant of other countries, that he thought there were not 10,000 men in all Europe. To his surprise, Clive, in a very short time, recovered Calcutta and all other places which had been captured. The Nabob was soon glad to offer to leave the English in peace, and even promised to give back the money he had taken; but, alas! he could not restore the dead he had murdered in the Black Hole.

Suraja leaves Calcutta.

it.

Clive recovers it.

CHAP. VI. But though the Nabob made many offers and Suraja's faith promises, he seemed to have little intention of lessness. fulfilling any of them. What he promised to-day, he refused to-morrow, and behaved so like a fool or a madman, that his subjects were tired of him, and a conspiracy was formed to dethrone him, and to put Mir Jaffier, his general, on the throne. The three principal conspirators were Roydullab, his minister, Mir Jaffier, his general, and Jugget Seit, the richest banker in India.

Conspiracy against him.

The English aware of it.

It would be well, if we could say the English knew nothing of this conspiracy, and that they had acted honorably throughout: such was not the case. It would have been no wonder if they were glad to see a tyrant like Suraja deposed; but it would have been much better if they had allowed the people to manage their own matters with regard to him.

At the time the English first heard of the conspiracy, they were trying to make terms of peace with the Nabob, who was always deceiving them about what he really intended to do. The persons employed by them for that purpose were Mr. Watt, (a countryman of their own,) and a rich Bengali, named Omichund. Clive agreed to help the conspirators, and to put Mir Jaffier on the throne.

Clive writes to the Nabob.

When everything was ready, Clive wrote to the Nabob, and told him of all his cruel and wicked conduct to the English, and said that he would come himself for the answer to his letter, meaning he would come to fight a battle. The Nabob then advanced with a very large army of about 50,000 men, while the English, about

3,000, were, in comparison, only a handful ; but CHAP. VI. these were brave and well-trained soldiers. Mir Conduct of Jaffier promised that so soon as the English Mir Jaffier. appeared, he would join them ; but as the time drew near he did not keep his word—and Clive was advised by his officers not to attempt a battle alone. He, however, resolved to do so, and the two armies met at Plassey, about 100 miles northward from Calcutta.

51. The famous battle of Plassey commenced Battle of Plas. early in the morning. The Nabob remaining in sey. his tent, ordered his generals to fight, and seemed much surprised that they were so long in beating A. D. 1757. the English. Great therefore was his distress, when he found his camp attacked by the English and his army flying in all directions. The Nabob then mounted a swift camel, and never stopped till he reached Moorshedabad. There learning that Mir Jaffier was pursuing him, he took a casket of jewels and embarked in a boat for Patna. He happened, however, to meet a man on the way to whom he had been very cruel, who took him prisoner and brought him back to Moorshedabad.

The Nabob defeated.

Taken pri- soner.

When brought before Mir Jaffier, he begged, Cruelly killed in the most cowardly manner, that his life might by Miran. be spared, which Mir Jaffier wished to do ; but his cruel son Miran asking him to retire to rest, said he would guard the Nabob. No sooner was his father gone, than the young man sent a band of men into the Nabob's room, where they soon killed him. When Mir Jaffier knew this, he was very much afraid that the English would blame him, which they did ; because it is a base thing to oppress or kill a fallen enemy.

CHAP. VI.

Consequence
of the battle
of Plassey.

The loss of the battle of Plassey by the Nabob established the power of the British in India, as by them one Nabob was thus dethroned and another put on the throne. After the battle, Clive and his soldiers made Mir Jaffier Nabob of Bengal, Bahar, and Orissa—for which he promised to be their true and faithful ally. We shall see how he kept his engagement.

How Clive
behaved.

There is one very remarkable thing connected with the conquest of Bengal by the English, which must be mentioned. It is one in which Clive forgot altogether, that though the natives deceived him, they were heathen ; but he called himself a Christian, and should have known from the word of God how wicked it is for a man to tell lies and deceive his neighbour.

Transaction
with Omi-
chund.
Omichund's
character.

When the English before the battle of Plassey were endeavouring to come to some agreement with the Nabob, a Bengali, Omichund, as before mentioned, was employed by them to manage matters with him. Omichund was a most deceitful man ; he hated the Nabob, because he had carried off his riches when he took Calcutta, and eagerly entering into Mir Jaffier's conspiracy, he promised to advance it in every way, all the time pretending to the Nabob that he was his friend. But it occurred to Omichund one day, that by revealing the conspiracy to the Nabob he could destroy Mir Jaffier, and perhaps the English too. This he then threatened to do, except the English would promise to give him an immense sum of money. He also required that he should see the sum of money he was to get, written in the treaty, or paper of agreement, between Mir Jaffier and the English.

His base con-
dncit.

Clive not knowing what to do, for he was most unwilling to give the money required, made two treaties, a red and a white one. In the red he put Omichund's name for the money, which he shewed him; but he left it out of the white one, which was the real one. When the battle of Plassey was over, Omichund thought he should have all the promised money; but when he found out that he had been deceived, he is said to have gone mad.

Omichund's fate reminds us of a verse in the Proverbs of Solomon which says, "Whoso diggeth a pit shall fall therein." Still his deceitful character does not excuse Clive's conduct, which was very wicked, and grieved the hearts of all virtuous Englishmen.

52. After the battle of Plassey, the English were regarded by all as masters of Bengal. A council was formed for its government, and Clive made governor. The English at home were delighted with the bravery of Clive and the large possessions he had won for them in India. But the native princes were not so well pleased, and especially the poor weak Mogul was much irritated that Suraja Dowla should have been deposed, and another Nabob put in his place without consulting him, saying that the Nabob was his subject. But this was not the case; for after the battle of Paniput, the Soubadars and Nabobs no longer acknowledged themselves deputies of the Great Mogul. However, Shah Alam, eldest son of the Mogul, joined by the Nabobs of Oudh and Allahabad, and by many Mahrattas, Jats, Rohillas, and Afghans, advanced to dethrone Mir Jaffier.

The two treaties.
Clive's conduct grieved good people.

The English masters of Bengal.

Union against the English.

CHAP. VI. Mir Jaffier was in great terror when he heard Clive advanced to meet the Mogul army. of this, and wished much to bribe Shah Alam and his friends to go away. Clive, however, would allow no such cowardly conduct; and told him the English would come to his help. No sooner did the Mogul's troops hear that Clive and his men were coming, than they dispersed. Mir Jaffier was so delighted at being thus delivered from his enemies, that he made Clive a present of three lacs of rupees a year, which the city of Calcutta was bound to pay to the Nabob of Bengal.

After some time Mir Jaffier began to think that as the English were so powerful, they might perhaps one day dethrone him. Knowing that the French could not help him, he secretly applied to the Dutch, who had a fort at Chinsura, 18 miles above Calcutta. They received his application and sent ships of war, which tried to force their way up the Hooghly, but were driven back by the English. After this, Clive went to England.

Mir Jaffier deposed. During the absence of Clive in England, matters in Bengal did not go on well. Mr. Vansittart was appointed Governor. Shah Alam again threatened Mir Jaffier and was driven back, but the Nabob's government causing great dissatisfaction, he was deposed by the English, and his son-in-law, Mir Cossim, put in his stead.

Mir Cossim succeeds him. 53. The new Nabob, Mir Cossim, promised to give the English for their assistance, the districts of Burdwan, Midnapore, and Chittagong. Shah Alam assisted by Suja Dowla, the Nabob of Oudh, once more advanced to Bahar to dethrone the Nabob; but being defeated by Major Carnac, the English commander, the Mogul accompanied him

His succession allowed by the Mogul.

to Patna, and there consented that Mir Cossim CHAP. VI.
should be Nabob of Bengal, Bahar, and Orissa.

Not very long after this, Mir Cossim got into Disputes with
trouble with the Bengal council, who required Mir Cossim.
him to pay large sums of money which they said he had promised. The East India Company at home were much displeased with the council for making the demand, and said, that Mir Cossim was right in refusing to pay them. Besides this, Mir Cossim complained much of the English merchants being allowed to pass their goods up and down the river without paying duty ; which the English said, that the Mogul had given them leave to do. The Governor, however, agreed to pay the duty demanded by Mir Cossim, but the council, who were not friendly to the Nabob, would not allow it : so, war again commenced. War re-com-
mences. Mr. Ellis, the English agent, and many others, were taken prisoners at Patna, which city they had surprised and were plundering, because they heard that Mir Cossim had taken their ships.

The council now resolved to make old Mir A. D. 1765.
Jaffier again Nabob, and to depose Mir Cossim. Major Adams commanded the troops ; but he found Mir Cossim ready to receive him with a large, well-disciplined army. After much hard fighting, the Nabob's troops gave way, and being followed by the English, they went to Monghir, a strong fortress. Hearing that the English were advancing to Patna, the Nabob declared that if they continued to do so, he would put Mr. Ellis and all his prisoners to death, which he actually did, causing them all, 150 in number, to be murdered in cold blood, with the exception of one gentleman. Such cruel conduct He murders
all the prison-
ers.

CHAP. VI. turned all the English, who had before befriended the Nabob, into enemies.

Flies to Oudh. The English advanced to Patna, which they took, and Mir Cossim, being in despair, fled to Oudh to beg help of Suja Dowla, the Nabob. Now it happened that at that time there was another prince at the Court of Oudh, who had been obliged by the Mahrattas to leave his capital : this was no other than Shah Alam, still styled the Great Mogul. These three, Suja Dowla, Shah Alam, and Mir Cossim, advanced together to meet the English ; but their army was scattered, and the Nabob of Oudh was glad to retreat to his own country.

A. D. 1764.
Threatened
mutiny sup-
pressed.

54. Besides Major Carnac, another brave officer, named Munro, commanded the English troops. After the defeat of the Mogul Emperor and the Nabobs, the sepoys in great numbers inclined to mutiny ; but the firmness of Major Munro, who ordered several men to be blown from the mouth of cannon, so frightened them, that they returned to their duty and followed him to attack Suja Dowla at Buxar. The Nabob was defeated. Soon after the Emperor left Suja Dowla, and joined the English, for Ghazi-u-din and the famous Mahratta chief, Mulhar Rao, had both united against the Mogul Emperor and joined the Nabob of Oudh, hoping thus to overthrow the English. It was in vain Allahabad surrendered to the English, and thus they became masters of a great part of Central India. The Mogul gave up to them the sovereign power of Bengal, Bahar, and Orissa ; and they agreed to pay him annually 26 lacs of Rupees.

The Mogul
joins the Eng-
lish.

Mir Jaffier being dead, the Nabob Nujeem-u- CHAP. VI.
 Dowla, his successor, had to retire on a pension, —
 and as for the poor Emperor, he got Corah, Al- Arran-
 lahabad, and the Doab. Suja Dowla, who gements with the
 found that he could not withstand the English, native rulers.
 offered to make peace; but would not give up
 Mir Cossim, his ally, who sought refuge in
 another country. The English allowed the
 Nabob of Oudh to return to his kingdom, though A. D. 1765.
 they were not obliged to do so; for he had come
 against them without cause.

Just before the conclusion of the war in Ben- Clive's recep-
 gal, Clive returned from England, where he had tion in Eng-
 been for five years. Whilst in England he had land.
 been treated with the greatest honor, such as he well deserved; for though he was much to blame in the affair of Omichund, he was otherwise a very brave and honorable man, who did not covet money, and only wished the good of his own countrymen, as well as that of the people under his rule. The English at home gave Clive the title of "Lord Clive," and sent him out as governor of Bengal.

When peace was concluded, Lord Clive turned all his attention to correct many things which had gone wrong, both in the Army and the Civil Service. Many of the English who were employed in India, not being truly Christians, cared only to make money as fast as they could, and return home. But this Lord Clive would not allow, and of course he had many enemies: however, he did not care, he first did his duty, and then, being in very feeble health, returned to England.

Sent out as
governor of
Bengal.

He reforms
abuses.

Returns to
England.

CHAPTER VII.

ADMINISTRATION OF WARREN HASTINGS.

A. D. 1767—1785.

A. D. 1773. 55. The Home Government then made a new arrangement; they placed the governor of Bengal over the governors of Madras and Bombay, naming him "Governor-General of India." For this purpose they sent out Mr. Warren Hastings, who was the first who held that office. He was assisted by four gentlemen called councilors; but it would have been better if he had conduct of his councillors. been alone, for some of the councillors being jealous of him, tried often to prevent him from doing what was right.

Sanyasis. There is a class of Hindus in India called Sanyasis, who give up all property, and every sort of employment, and devote themselves to what they consider a religious life. They do

Their foolish nothing for their own support, but go about and wicked conduct. from place to place and beg for their food. They think to please God in this way, and to make themselves holy. But they are very much mistaken. To please God men should be active and useful wherever He has placed them, always trying to do as much good as they can; for it is written in God's word that, "If any would not work, neither should he eat." Some of these poor foolish men make themselves Sanyasis, because they think it will do them good; but most of them are rogues, who only want to lead an idle life.

Their inroad and defeat. At this time, a great number of these Sanyasis had joined together to plunder the country,

and robbed and murdered wherever they went. CHAP. VII.
 They made an inroad into Bengal, and though the Governor-General went against them, they escaped before he could reach them, and went back to the mountains; but not before Bengal had suffered much.

THE ROHILLAS.

56. Amongst the many brave and hardy men The Rohillas. who followed the standard of the Moguls when they invaded India, the Rohillas were remarkable. They came originally from the neighbourhood of Cabul and Candahar. As a reward for the great services they rendered to the Moguls in their wars, lands were given them in the beautiful and fertile vale, watered by the Ramgunga, since called Rohilcund. During the prosperous times of the Moguls, the Rohillas were tributary to them for those lands; but in the confusion which followed Aurangzib's death, they made themselves independent. For many years after, they not only maintained their independence, but secured peace and prosperity to Rohilcund.

About this time the Nabob of Oudh set his heart on conquering the Rohillas, whom he feared, and whose lands he coveted. Being however aware of his own inability to contend successfully with those brave warriors, he applied to the Governor-General to assist him with an army. To this Warren Hastings agreed, on condition that the Nabob should give him 40 lacs of rupees and defray all the expenses of the army. With these stipulations the Nabob complied.

CHAP. VII. An army was accordingly sent to his aid, which defeated the Rohillas and drove them out of Rohilkund, which was then given to the Nabob of Oudh. He did not however deserve such treatment, for he stayed in the back-ground till the battle was won, and then came up for the spoil. Hastings also allowed the Nabob of Oudh to get Corah, Allahabad, and the Doab, as the Mogul was not able to keep the country in order. The Nabob paid the Calcutta Government 50 lacs of rupees for the permission.

Nuncomar's conduct. But Hastings and his council had warm disputes, and an attempt was made by a rich Bengali, named Nuncomar, to ruin him by false accusations before the council. The affair ended, however, in Nuncomar's death and the triumph of Hastings.

FIRST MAHRATTA WAR.

A. D. 1779. 57. About this time the council got into trouble with the Government of Bombay, which, without the Governor- consulting it, had taken advantage of the disputes amongst the Mahrattas, to seize Salsette. The Mahratta Peshwa had been murdered, and several contended for the office ; amongst others Ragoba, who, in order to obtain help from the English, allowed them to retain Salsette, and some territory near Surat. For this he received English troops and sepoys, and was marching to Poona when the council at Calcutta ordered the English troops back to Bombay.

Alarm of the council. The council, however, was soon after alarmed lest the Mahrattas and the French should unite against the English, which would have been very dangerous. It was then determined to send

assistance to Ragoba, and by Hasting's order, CHAP. VII. the troops, led by Colonel Goddard, marched across the country to meet the army from Bombay. In this meeting they were disappointed for the Bombay General, having encountered some Mahratta chiefs unexpectedly, made a disgraceful treaty with them, and even consented to deliver up Ragoba to them.

Disgraceful
treaty with
the Mahrat-
tas.

Colonel Goddard arrived safely at Surat, where Colonel Goddard arrives at Surat. he was joined by Ragoba, who had escaped from prison; then they marched into Gujarat, and took its capital from the Mahrattas. The two famous chiefs, Scindia and Holkar, hearing this, came with a large army against Colonel Goddard; but they were totally defeated. The fortresses of Lahar and Gwalior also fell into the hands of the English, and the Mahrattas were obliged to abandon the neighbouring countries.

Captures La-
har and Gwa-
lior.
A. D. 1780.

The English then followed Scindia into his territory, where neither side gained much advantage. Shortly after this a treaty of peace was concluded between the Mahrattas and the English; by one of the terms of which Ragoba received a monthly allowance of 25,000 Rupees. Thus the first Mahratta war ended. Before giving an account of the second, which happened a few years later, we must relate the history of Hyder Ali and his son Tippoo, and of the conquest of Mysore by the English.

WAR IN MYSORE.

58. Upon the fall of the Mogul Empire, as has been related, the different countries which composed it fell under the power of those chiefs who were most daring, and who by that means rose State of My-
sore.

CHAP. VII. into power. Mysore had never been entirely conquered by the Mahomedans ; but its Rajah had been tributary to them. The Rajahs of Mysore, as well as those of other parts of India, gave themselves up to idleness and pleasure, and allowed their ministers to manage the affairs A. D. 1740. of the State. At this time, two brothers, named Deoraj and Nunjeraj, ruled Mysore in the name of the Rajah.

Hyder's parentage.

A very remarkable man now appeared in the history of Southern India. Hyder Ali was the son of a poor man, Fitti Mohamed, who came from the north of the Panjab, and entered the service of a Chief in Mysore. Fitti having been slain in battle, left a widow and two little boys, Shabaz and Hyder. Shabaz was steady, and got employment at the court of the Rajah ; but Hyder was a very wild boy, and till he reached his twenty-seventh year, he cared for nothing but pleasure and rioting, and could neither read nor write. At length he was induced to He joins the army at Trichinopoly. join an army going against Trichinopoly, in the time of the Nabob Mohamed Ali. He there distinguished himself by his courage and ability, and afterwards, collecting an army of robbers, he soon made himself feared. No one was safe, for Hyder and his men plundered in every direction. When they divided the spoil, though Hyder knew nothing of arithmetic, he was so clever and cunning, no one could deceive him as to his share of the plunder. He had soon an army of horse and foot under his command, and began to hope A. D. 1761. he might make himself Rajah of Mysore. His hopes were realized in the following manner.

The Rajah being weary of Nunjeraj, his minister, wished to get rid of him ; but he failed in his plans for that purpose. Shortly after, however, the minister fell into disgrace on account of his cruelty, and also lost the affections of the troops by being unable to give them their pay. Hyder then managed to get between the parties ; and arranged matters in a way agreeable to both. This induced Nunjeraj to give him the command of an army against the Mahrattas ; but Hyder, after conquering them, secretly united with their chief, Kunde Rao, to overthrow Nunjeraj and to make himself minister. In this he succeeded ; and drove Nunjeraj from Seringapatam, the capital.

Hyder sup.
plants Nunje.
raj.

But the poor Rajah found he had now as little power as before, and gained over Kunde Rao to drive Hyder and his men from the capital.

Hyder, however, returned with an army he had collected, and Kunde Rao falling into his hands, he promised that he would not hurt him, but treat him as a paroquet, or a pet. He then Defeats Kun. de Rao.

59. After this, Hyder gave the Rajah a pension and made himself king of Mysore, and soon conquered the Malabar provinces. All Southern India becoming afraid of this robber-king, who had risen so rapidly into power, united against him. The combined army consisted of the Union against English, the Nizam, and the Mahrattas.

Deposes the
Rajah and
mounts the
Mysore
throne.

Hyder, alarmed at hearing this, and unable to meet so many enemies, tried artifice. He gave Madu Rao, the Mahratta leader, thirty-five lacs of rupees to return home and leave the Eng-

CHAP. VII.
The Rajah
fails in his
plans.

CHAP. VII. lish. He also contrived to gain over the Nizam, and even made a treaty with him to drive the English out of the Carnatic and the Coromandel Coast. Thus the English were left alone to carry on war with Hyder and the Nizam. While A. D. 1769. Tippoo threat-
ens Madras. the English were contending with part of Hyder's army in some of the ghauts leading into the Carnatic, Hyder's son, Tippoo, who was only 17 years old, appeared at a little distance from Madras with 5,000 horse, and greatly frightened the inhabitants; but did no more.

The Nizam makes peace, Is obliged to yield the Northern Circars. The Nizam finding that Hyder was not so successful as he hoped, and fearing for his own kingdom which was attacked by some Bengal troops, thought it better to leave Hyder and join the English. But before making peace, the English obliged him to give them the whole of the country on the sea coast, from the river Pennar up to Orissa, containing five districts, called the Northern Circars, in return for which they promised to give him five lacs of rupees annually.

Hyder continues the war. Hyder, however, continued to carry on the war alone, secretly encouraged by the French. He sent out bodies of cavalry in every direction, who robbed and carried off prisoners to Seringapatam whenever they could; but always avoided coming to a battle.

Hyder makes peace with the English, A. D. 1769. Hyder himself suddenly appeared within five miles from Madras, which so frightened the councillors, that they made peace with him. Each side agreed to restore what had been taken from the other, and the English promised to assist Hyder if he were attacked.

60. But the restless Hyder could not remain quiet. He made preparations for invading the Mahratta country ; but the Mahrattas hearing this, were beforehand with him, and invaded Mysore. Hyder in distress begged the English to come to his help as they had promised. This they refused, saying he had provoked the attack himself, and therefore they were not bound to fulfil their engagement. Then Hyder was left alone to contend with the Mahrattas who often defeated him and his son Tippoo ; and after overrunning the greater part of Mysore, threatened the Carnatic. The English were therefore obliged to send an army against them, and the Mahrattas retreated. Hyder then made peace with the Mahrattas, by yielding to them the northern part of Mysore, and promising to pay thirty lacs of rupees. The Mahratta leader was Madu Rao ; and on his death in 1772, Ragoba, mentioned before, was, for a short time, their leader.

As soon as Hyder had bought off the Mahrattas, he determined to try to recover his lost power. The first attempt he made was on the Malabar Coast, to reach which he was obliged to pass through Coorg. To this, of course, the inhabitants objected ; so the cruel Hyder sent out men in every direction to kill the Coorgs, promising to give five rupees for each of their heads. He sat himself and counted the heads, and paid the money. The Coorgs were at last forced to submit ; and Calicut, once so powerful, also did the same. Thus by degrees Hyder recovered all the country south of the Kistna.

Not satisfied with these conquests, Hyder at- Hyder attacks the hill forts

Hyder's war with the Mahrattas.

A. D. 1771.

Hyder's cruelty in Coorg.

A. D. 1772.

The Coorgs submit.

CHAP. VII. tacked some of the independent Mahratta chiefs in their forts. The castle of Gooty, which was considered able to withstand any attack, however fierce, was taken by him. There was also a strong fort on Chittledroog in Mysore, held by the worshippers of the cruel goddess Kali or Durga. In it was a shrine before which human heads were daily placed by the worshippers, to please this horrid goddess ; and so long as they brought the heads, they believed the fort never could be taken. In order to procure these heads they had to sally out of the fort, to try to kill the besiegers : but before going out they used to blow a trumpet. Though the besiegers thus knew when they were coming, these bloody worshippers were so furious that they always killed many persons ; and when Hyder did at length take the fort, 2,000 human heads were found piled up before the horrid idols. Such is the way the devil deludes his followers ; for all the bloody heads did not prevent the fort from being taken.

A. D. 1774. 61. Hyder, who had not forgiven the English for refusing him aid against the Mahrattas, only sought for an opportunity to be revenged on them ; and this he soon found. He made peace with the Mahrattas and joined them against the English. There was also war at that time between the French and English in Europe, which made the French likewise unite with Hyder against the English. The English on this account attacked and took Pondicherry on the Coromandel Coast, and Mahe on the Malabar Coast. As Malabar was under the dominion of

Captured by
Hyder.

Hyder, the
Mahrattas,
and the French
unite.

English attack
the French
possessions.

Hyder, he was greatly exasperated at Mahe's CHAP. VII.
being taken, and said he was determined to have
revenge. Shortly after he came with a very large
army into the Carnatic, burning and wasting Hyder enters
the country : he even approached Madras before the Carnatic.
the English were aware of their danger.

Knowing that their ally, the Nabob of the Carnatic, was not to be trusted, the English tried immediately to put their own troops into the fortresses ; but this was no easy matter. The Madras Council were so alarmed that they did not well know what they were doing, and the steps they took to check Hyder were not well planned. The English troops under Colonel Baillie, whilst endeavouring to join the main body of the army, were defeated at Perambaukum, thirty-five miles west of Madras.

Colonel Bail-
lie defeated.
A. D. 1780.

Though Hyder promised that the lives of the soldiers should be saved if they surrendered, on their doing so, he allowed the greater part of them to be murdered, and the remainder he put into cruel confinement. After this the forts nearly all fell into Hyder's hands.

Hastings, the Governor-General, saw that most active measures were now necessary ; for it appeared as if Hyder were on the point of being master of South India. Five regiments were sent from Calcutta, under Colonel Pearse, to come by Cuttack and the Northern Circars, while Sir Eyre Coote was sent by sea. Hyder was much alarmed at the great name of the latter and retreated from the coast ; but he ravaged Tanjore. As some little successes were gained by his troops he took courage and returned to Cuddalore, where in a

Hasting's
measures to
check Hyder.

A. D. 1781.
Hyder re-
treats.

Returns and
is defeated.

CHAP. VII. regular battle he was defeated by Sir Eyre Coote ; his army destroyed ; and he himself, tearing his hair like a madman, escaped on a fleet horse. In a very short time Hyder again collected an army, and was again defeated by Sir Eyre Coote—first at Arcot, and then at Vellore.

A. D. 1781. War now broke out in Europe between the English and the Dutch, and the English consequently laid siege to Sadras, Pulicat, and Negapatam, which surrendered ; though the most valuable prize of all which fell into their hands was Trincomalle, in Ceylon, which the Dutch had possessed for more than a hundred and fifty years.

Col. Braithwaite. Meanwhile, Hyder was not idle : he did all he could to deceive the English by sending men out with false reports in every direction, and by these means a detachment of the army under Colonel Braithwaite was surrounded in the Mysore country and entirely destroyed by Hyder's son, Tippoo.

A. D. 1782. Hyder's health now began to fail very quickly; and he died soon afterwards. He was one of the most remarkable of Indian warriors. At the same time that he was a robber, a murderer, and a usurper, he governed the people over whom he ruled with great ability, though not with justice ; for he had no right principles to guide him. He was a Mahomedan, but he cared little for any religion : the love of power was his ruling passion. He was also much addicted to the use of strong drink.

Fearing that the news of Hyder's death might cause disturbance, his ministers concealed it till

they had sent for his son, who was at a distance. CHAP. VII.
 Tippoo no sooner heard of his father's death than he set off for his camp, where he was welcomed by the soldiers as the king of Mysore. — Tippoo succeeds his father. A. D. 1783.

On the accession of Tippoo, the English had decidedly the superiority in the Carnatic, and as peace was soon after concluded between the English and the French, the latter withdrew their support from Tippoo.

The English commenced war with Tippoo by attacking Bednore, a large and beautiful city with a very strong fort, in the hills on the western side of Mysore. It soon fell, owing, it is said, to the treachery of one of Tippoo's officers, Sheik Ayaz, whom he hated. A great deal of treasure was found in the city. Tippoo hearing of the capture of Bednore by the English, was greatly enraged, and came to try to dispossess them. The English not suspecting any thing, were surprised by him, and after bravely defending themselves in the fort, they were forced to yield, Tippoo promising to send them in safety to the coast.

The English besiege Bednore. It falls. Tippoo takes Bednore.

No sooner, however, did Tippoo discover that his treasury had been emptied, than he broke his word, and made prisoner of the English General, together with his officers and soldiers. He confined them in different hill forts, where they were treated with great cruelty. The English General was poisoned, and many of the others were put to death. Some of them were made to jump down from the tops of the rocks on which the forts were built, and so were dashed to pieces. This was very different from

His treacherous treatment of the English.

CHAP. VII. the way in which prisoners were always treated by the English. The fortress of Mangalore also fell into Tippoo's hands. Shortly after a treaty of peace was concluded between the English and Tippoo, by which he was allowed to retain the kingdom of Mysore, upon promising to release all the English prisoners.

A. D. 1783.
Mangalore taken by Tip-
poo.
Peace con-
cluded.

HASTINGS AT BENARES AND OUDH.

Mr. Hastings at Benares. 63. During the war with Hyder, the Governor-General, Mr. Hastings, nearly lost his life at Benares in the following way. The war having cost Government immense sums of money, its treasury began to fail, and the Governor-General demanded from the Nabob of Benares the money owed by him to the Government for securing him in his dominions against the ambition of the Nabob of Oudh.

Bad conduct of Cheyte Sing. Cheyte Sing, the Rajah of Benares, not wishing to pay his debts, Hastings went to Benares to make him do so; when Cheyte Sing, a weak and cowardly man, stirred up the people, and

Attack upon Hastings. Hastings very nearly lost his life. His soldiers were murdered in the streets, and he himself shut up in a large building, blockaded by the insurgents. Fortunately for Hastings some of his friends, warned of his danger by messages written on small slips of paper, thrust into quills and then placed in the ears of faithful servants who passed through the enemy, advanced rapidly to his rescue, and troops arriving from all sides,

Fate of Cheyte Sing. the insurrection was put down. Cheyte Sing, as his treachery well deserved, lost his dominions, and was obliged to flee. His nephew was made

Rajah; but the control of all State matters was CHAP. VII. put into the hands of an English Civil officer, under the title of Resident.

The Nabob of Oudh, Asoph-u-Doula, was also greatly in the Company's debt for the troops kept to protect him against the Mahrattas and the Rohillas; but he was too fond of pleasure and extravagance to pay his debts, and told Hastings that his mother and grand-mother were richer than he, and that they should be forced to pay part of the money. On their refusing to do this, it is said that the ladies and their female attendants were tortured, in order to make them tell where their money and jewels had been hidden. However this may be, a large sum of money was extorted from them, and their lands were also confiscated.

the Nabob of
Oudh.

Treatment of
his female
relatives.

When Hastings left India, all the natives Hastings' character. over whom he had ruled were very sorry; for they looked up to him as their king. While in India he tried to manage the affairs of the country in every way for the good of the people, and so much were the sepoys attached to him, that during Cheyte Sing's insurrection, not one proved false. He himself said with truth, "I could have gone from Calcutta to Moorshedabad, and from Moorshedabad to Patna and Benares, without a guard, without a sepoy, without any protection, but what was to be found in the good will and affection of the natives."

Lord Cornwallis succeeded him as Governor-General.

CHAP. VIII. But Hastings had many enemies among his own countrymen, and not long after his arrival treatment by the English, he was accused of having mismanaged Indian affairs. Of this charge, after a long trial, he was acquitted.

CHAPTER VIII.

TIPPOO—CONQUEST OF MYSORE.

A. D. 1786—1823.

Tippoo's character. 64. We must now return to Tippoo, who, after having made peace with the English, was regarded as the most important native prince in India. Tippoo was a clever man, and very ambitious. Owing to his bigotry and love of pleasure, however, he was neither so wise, nor so cautious in carrying out his plans as his father. Hyder cared nothing about religion; Tippoo was a most bigoted Mahomedan; and of course a cruel persecutor when he had it in his power. He commenced by a savage persecution of the people of Canara, and next of the inhabitants of Coorg, because they refused to submit to him. The cruelties he practised on these people and on the Nairs of Cochin, are painful to think of,—he had them hunted down like wild beasts.

Persecutions in Canara, Coorg, and Cochin.

A. D. 1786. The Mahrattas and the Nizam tried in vain to check Tippoo—he was too strong for them. Shortly before this he had assumed the title of Padsha, which means king or sovereign, a title belonging only to the Great Mogul, and his Mahomedan subjects offered prayers for him in the mosques in place of Shah Alam.

Tippoo assumes the title of Padsha.

Tippoo next attacked Travancore, and as the CHAP. VIII.
 Rajah was an ally of the English, war thus Attacks Travancore.
 broke out again between the two parties, and the A. D. 1788.
 English resolved to advance to Seringapatam, Lord Cornwallis in My-
 Tippoo's capital. They were led by Lord wallis in My-
 was Commander-in-Chief of the army as well as sere.
 Governor-General of India. Meanwhile General General Mea-
 Meadows recovered a number of forts from dows takes
 Tippoo, amongst which were Coimbatore, Pal- Tippoo's
 ghaut, Dindigul, and many others. Tippoo, how- forts.
 ever, was not idle, and twice nearly cut off detach-
 ments belonging to the English army. Then he
 managed to escape the pursuit of the English
 Generals, and invading the Carnatic, burnt,
 plundered, and destroyed every thing that came
 in his way, leaving nothing but houseless
 families, and smoking ruins behind him.

On the other hand the English were occupied The English
 on the Malabar Coast, from which they drove the on the Malabar Coast.
 Mysoreans; but they could not restrain the
 Nairs and other Hindus who had suffered from
 Tippoo's cruelty from revenging themselves on Revenge of
 the Mahomedans in every way they could. the Nairs.

65. Before marching to Seringapatam, Lord Siege of Ban-
 Cornwallis laid siege to the strong fort of Bangalore.
 lore, which, though bravely defended, was taken
 by storm on a bright moonlight night. Tippoo
 now began to be really alarmed; he had tried to
 torment and harass his enemies in every way,
 treating all that fell into his hands with the
 greatest cruelty; but fearing that the English
 at last might overcome him, he began to use the
 prisoners in Seringapatam better. He then drew

REVENGE OF THE NAIRS
 Tippoo's alarm

CHAP. VIII. up his army on some hills between his capital Tippoo de. and the Cavery—there he was defeated and beaten before Seringapatam. forced to retire within the walls. The English army, however, had suffered so much from want of food, that it was not then strong enough to besiege the capital, and was obliged to retreat.

A. D. 1792.
Tippoo again
defeated.

Early the following year Lord Cornwallis and General Abercrombie advanced to Seringapatam ; where they found Tippoo with an army of nearly 100,000 men entrenched before it. The English attacked him, and drove him across the Cavery, so that he with great difficulty escaped and got into the fortress ; having lost one-fourth part of his army. The English then laid siege to the fort. Tippoo was now in great distress, and sent to offer peace—which was accepted, provided he would give up half his dominions, and pay thirty lacs of rupees, and send two of his sons as hostages to the British camp till he had fulfilled his agreement.

Conditions
of peace with
Tippoo.
Tippoo con-
sents to them.

Tippoo not knowing what to do, told his officers to meet him in the great mosque, where he said to them, “ You have heard the conditions of peace, and you have now to hear and answer my question, Shall it be peace or war ? ” They said, “ Peace,” and they all wept. Next day an answer was returned to Lord Cornwallis, and the sons of Tippoo, ornamented with pearls and jewels, were sent also. Lord Cornwallis received them kindly, to whom the vakeel who brought them said, “ These children were this morning the sons of the Sultan, my master ; their situation is now changed, and they must look up to your lordship as their father,”—and as a father

Lord Corn-
wallis receives
the hostages.

Lord Cornwallis received them. There is a statue of Lord Cornwallis in the Fort at Madras, on the pedestal of which is a sculpture representing the vakeel presenting the young princes to the English Governor.

His statue.
in Madras.

However, when that condition of the treaty, which required Tippoo to yield part of his dominions came to be fulfilled, he threatened to break faith; because the English insisted that Coorg, which he had so cruelly oppressed, should be free. At length all was settled, and the boys were sent back to their father.

Peace con-
cluded.
A. D. 1794.

66. A new Governor-General, Sir John Shore, A. D. 1798. was now appointed; and five years later the Marquis Wellesley succeeded to that office. No sooner had he arrived, than his attention was turned to the conduct of Tippoo, who had been making a league with the French against the English. Tippoo also tried to gain over the Nizam and the Mahrattas; and to engage the Afghan chief, Zemau Shah, to join him to drive the English from India. Upon learning all this, the Governor-General sailed for Madras, and on landing sent a letter of remonstrance to Tippoo. After a month had passed away, Tippoo sent a very rude answer, and the English troops then Marquis Wel-
lesley enters
Mysore. at once advanced into Mysore. Tippoo seeing his danger, would have deceived the English if he could; but it was too late. He then marched to the Malabar Coast, where he was defeated, and forced to go back to Seringapatam.

Tippoo next endeavoured to enter the Carnatic; but was defeated by General Harris in a battle at Mallavelly. He then tried to stop the

Tippoo tries
to enter the
Carnatic.

CHAP. VIII. army on its way to the capital, but neither did this succeed. He therefore retired to Seringapatam and prepared to defend it, as it was now much stronger than formerly. It was all in vain ; at the end of a month, the fort was taken by storm and the once fierce and cruel Tippoo was found dead under a heap of bodies in a gateway, having been killed by an English soldier who did not know who he was.

Remarks on it. Tippoo, as he approached the hour of real danger, seems to have lost all his former courage and presence of mind. Instead of trying all he could to defend his capital to the last, he only consulted astrologers and other foolish people, asking them to tell him what was to happen to him. The cruel religion which he professed in life, gave him no comfort in the thought of death, and truly in his case do we see the words of our Lord fulfilled, that “all who take the sword shall perish by the sword.”

Fall of the Mahomedan kingdom of Mysore. With Tippoo fell the Mahomedan kingdom of Mysore, which had been raised by robbery and injustice. The whole came under the disposal of the British, who restored to a descendant of the ancient Rajahs as much of the country as had formerly belonged to the Hindoo government. This new prince was then only a child of five years old, but he had a very clever and faithful man as his Dewan, named Poornia, under whose wise rule the country afterwards became very prosperous.

SECOND MAHRATTA WAR.

A. D. 1708. 67. In a previous chapter a brief account has been given of the history of the Mahrattas down

to the time when Bahadar Shah liberated their CHAP. VIII.
king Sahu, hoping by that means to keep them
quiet. It has also been mentioned that the two
great chiefs, Scindia and Holkar, distinguished A. D. 1761.
themselves at the battle of Paniput, where the
great power of the Mahrattas was broken.

Sahu, after his restoration to the Mahratta Sahu.
throne, showed himself so weak, that he allowed
the Peshwa to get all the authority into his
hands, and after his death, the kingly office fell A. D. 1749.
into contempt. The whole power was then as-
sumed by the Peshwa, Balaji Rao, but he died Balaji Rao.
of grief after the defeat at Paniput. Kunde Kunde Rao.
Rao succeeded his father. His invasion of the
Rajah of Mysore's dominions has already been
mentioned.

Narayan Rao was the next Peshwa. He seems Narayan Rao.
to have been murdered at the instigation of his
uncle Ragoba, who then mounted the throne ;
but he was not allowed to keep it long ; for
Narayan Rao's son, born after his death, was
proclaimed Peshwa. Then it was that Ragoba Ragoba.
applied to the English to assist him in regaining
his territory, as previously related.

After the downfall of Ragoba, the chief Scin- Scindia.
dia rose to great power. The poor Mogul, Shah
Alam, being distressed by the troubles at his
own court, put himself under the protection of
Scindia, who took advantage of his position as His ambition.
protector of the Mogul to make himself master
of Agra, Delhi, and the country round about, as
if he were the Mogul himself. Scindia becom-
ing arrogant in consequence of his great success, Rajputs and
Afghans rise was very disagreeable to the Emperor. The Raj- against him,

CHAP. VIII. puts and two Afghan chiefs rose against Scindia and defeated him. One of the Afghan chiefs, Gholam Kawder. Gholam Kawder, was a fierce and savage man, and having, in spite of Scindia, got possession of Delhi, with his own hand he stuck a dagger into the eyes of the old Mogul Emperor, thus blinding him. Some of the other Mahrattas, however, coming to the help of Scindia, he recovered Delhi and put Kawder to death.

Scindia.

Scindia being a very ambitious man was not satisfied with this success ; he wished also to be ruler at the court of Poona, the Mahratta capital, and to supplant Furnavese, who held the chief power under the Peshwa. But death put a stop to all his schemes. Not having a son, he named his nephew his heir ; to whom he also gave the name of Scindia. From this time forward the Poona court was in a constant state of distraction, in consequence of the chiefs Mana, Scindia, and Parseram Rao, contending for the supreme power.

His death.
A. D. 1794.
Conduct of
the Mahrattas
during the
war in My-
sore.

During the Mysore war, the Mahrattas promised to join the English and the Nizam against Tippoo, but instead of doing so, they were secretly carrying on a correspondence with him against them, and delayed sending them any help. Notwithstanding this, the Governor-General offered them the lands promised on the fall of Tippoo, provided they would allow him to keep a small army at Poona : this army was to be paid out of some lands which the Mahrattas were asked to yield. This they declined doing, and so were left to themselves.

68. The Mahrattas did not long remain quiet : CHAP. VIII.
 the rival chiefs, Holkar and Scindia, contended
 with each other. Holkar was defeated near In-
 dore, his capital ; but soon recovering his army
 he again attacked Scindia at Poona and defeated
 him. The Peshwa, weary of these two turbulent
 chiefs made a treaty with the English, called the
 treaty of Bassein ; by which they promised to re-
 store him to his rights as Peshwa ; and he gave up
 to them Surat and the other places which they
 claimed in Gujarat. By this treaty the guardian-
 ship of all Maharashtra was given to the English.

A. D. 1802.
 Holkar de-
 feated.

Treaty of
 Bassein.
 A. D. 1803.

The Peshwa
 restored.

The Mahratta chiefs, indignant at the power thus acquired by the English, though their own jealousies and wars were the cause of it, determined to oppose them in their efforts to reinstate the Peshwa : and hearing that the English were advancing for that purpose, they would have burnt Poona, had not General Stuart surprised them and prevented them. The Peshwa then re-entered his capital. After this, General Wellesley marched and took Ahmednuggur ; and General Lake drove the Mahrattas from Delhi, in which city he found the poor old blind Emperor, who was so rejoiced at being delivered from the Mahratta tyranny, that he said, ‘God had restored him his sight,’ meaning that he was very happy. The English then assigned him to the care of those who watched over him till his death.

General Wellesley next marched to Aurunga-
 bad; from which he went to protect Hyderabad,
 the Nizam’s capital, from the Mahrattas ; for
 Scindia and the Rajah of Berar, having united

Wellesley’s
 progress.

CHAP. VIII. their forces, were plundering all the country,
 — Conduct of and thus supporting their troops; but fearing
 the Mahrat- the name of Wellesley they avoided a battle.
 tas.

However, they were overtaken at the village of Assaye in Berar, and though the English could not get up their guns with advantage, so as to attack them properly, Wellesley resolved not to let the Mahrattas escape; but to make an attempt to put down these turbulent men. He, therefore, at once commenced the attack.

The battle of battle of Assaye was bravely fought on both sides, till the Mahrattas being forced to give way before the English bayonets, fled in every direction. The battle of Assaye was one of the greatest gained by the English in India, for the Mahratta army was more than six times the number of theirs.

Lake pursues Scindia.

From Delhi, General Lake went to Agra, which he also took; then he pursued Scindia and the Rajah of Berar, who had fled from Assaye, and completely destroyed their army. At last

Peace with Scindia.

Scindia, whom the Rajah had deserted, begged for peace. It was granted; but he had to resign all claims upon Delhi, Agra, the Doab, &c., to the English.

Holkar breaks peace.

69. Holkar seeing the Mahratta confederacy dissolved, was at first undecided what to do. At length, however, he broke peace by attacking an ally of the English. They were then forced into a war, that continued for some time with varied success. Holkar being almost as desperate a man as Hyder, was no mean enemy; and three severe battles, as well as some of less note, were fought before the English laid siege to Bhurtpore.

The first battle was near Delhi, on which occasion Lord Lake defeated Holkar, whose troops fled away so fast that he could not overtake them. Then Holkar moved his camp and advanced rapidly to Delhi, which city, for nine days, he vainly tried to capture. At length, being forced to retreat, he divided his army into two parts. Lord Lake did the same ; and while he pursued Holkar and his cavalry, General Fraser followed his infantry.

Lord Lake overtook Holkar at Laswari, near Agra, where a hard battle was fought, in which Holkar was entirely defeated.

Holkar, though defeated, was not discouraged; he fled to Deeg, a fort belonging to the Rajah of Bhurtpore, who was his ally. Here, collecting all his force, he awaited the English, who under the command of General Fraser, attacked him with great courage and completely routed his army. General Fraser was killed in the action.

From Deeg Holkar fled to Bhurtpore, pursued by Lord Lake, who laid siege to that strong fort. Four times did the English under Lord Lake assault the place; but each time they were repulsed. The fort was defended with desperate bravery, and the English lost above 3,000 men. However, the Rajah knowing that in the end the fort must be captured, offered to make peace, and to force Holkar and his men to quit his territory. Holkar then sought refuge with Scindia. Thus ended the second Mahratta war, A. D. 1805.

General Wellesley, afterwards Duke of Wellington, who, on the fall of Tippoo, had been

CHAP. VIII.
Battle of
Delhi.
A. D. 1803.

Siege of
Delhi.

Battle of
Deeg.
A. D. 1804.

Siege of
Bhurtpore,
January 4th.
1805.

Peace con-
cluded with
the Mahrat-
tas.

General Wel-
lesley called
home.

CHAP. VIII. appointed Governor of Mysore, was now called home, but he had the satisfaction of seeing the country in a very different state from what it was when he undertook its Government. He did every thing he could to improve the state of the country, and to encourage and protect the cultivation of the ground. When bands of plundering Mahrattas invaded the country, he drove them back. The natives rejoiced under such just rule: and when Wellesley had to go and join in the Mahratta war, his return was hailed with joy by the Mysoreans, who offered prayers for him, and truly sorry were they when he left them the next year to return to England.

A. D. 1805.
The Marquis
Wellesley's
Government.

The Marquis Wellesley, Governor-General now also returned home. He had done much for the country, endeavouring to improve the state of the people in every way. Though he had a great deal of warring and fighting during his time, he was forced into it by the conduct of the native princes, both against his own will and that of the English at home. All longed for peace, and still had to make war.

WARS WITH THE PINDAREES.

70. The English at home, being very anxious for peace, sent out Lord Cornwallis a second time to be Governor-General. He died shortly after he arrived, and Sir George Barlow was appointed to the office of Governor-General, with a strict charge not to take part in any more wars amongst the native princes. It was easy enough for the Company at home to give orders; but the Governors in India found it no easy

Sir George
Barlow.

A. D. 1806.

Causes of so
many wars.

matter to carry them out. The unsettled state CHAP. VIII. of the country was such, that, to prevent the native rulers from crushing each other, and causing disorder in the English territories, they were often forced to interfere.

The first disturbance was caused by the treacherous murder of the English soldiers in the fort at Vellore by the sepoys, at the instigation of Tippoo's family, who, though confined, were allowed much liberty in receiving visitors. Lord Minto, who succeeded Sir George Barlow the next year, found it impossible to continue in peace, as was wished, for a new and very troublesome enemy now appeared, viz., the Pindarees.

The name Pindaree means marauder or robber. The men so called were bad men of all sorts, Mahomedans as well as Hindus, who gathered together in bands under different chiefs, principally in the province of Malwa. From thence they used to sally forth to plunder in all directions, robbing and torturing in the most cruel manner all those who would not give up their property.

Besides the Pindarees, a fierce Pathan chief, Ameer Khan, having collected a large body of marauders around him, robbed and oppressed the Rajputs, and other small independent states. As he promised the Pindarees plenty of plunder, they joined him, and attacked the Rajah of Berar. Ameer Khan would have deposed him, had not the Governor-General interfered.

The next dispute was caused by the Peshwa, who, finding it impossible to maintain his auth-

Murder of the
English at
Vellore.

A. D. 1807.

The Pinda-
rees.

A. D. 1809.
Attack on the
Rajah of
Berar.

The Peshwa
again in trou-
ble.

CHAP. VIII. rity over the families, Scindia and Holkar, begged the help of the English to enable him to do it. But no sooner did the Peshwa bring his chiefs to obedience by the help of the English, than he turned against the latter, and laid claim to be Guikowar of Gujarat.

Trimbuckji.

His treacherous conduct.

The Peshwa had a very bad minister, named Trimbuckji, a man of low birth and still lower mind. Trimbuckji having invited the chief minister of Gujarat to Poona under the pretence of arranging matters, caused him to be murdered in cold blood. The Guikowar being an ally of the English, they required that Trimbuckji should be delivered up.

This the Peshwa at first refused; but he was obliged at last to yield. Trimbuckji was then confined in a fortress at Salsette, from which, however, he managed to escape and collecting troops, he tried to raise all the country against the English.

Conduct of the Peshwa.

He is forced to yield.

71. The Peshwa secretly helped and protected the murderer, Trimbuckji, who should have been put to death. All the English said against his doing so, was of no avail. They then sent an army to Poona, which so frightened the Peshwa, that he found himself obliged to yield. But having shown that he was not to be trusted, he was required to give up his three strongest fortresses—to receive eight thousand troops into his country in the pay of the Company—and to yield enough of his dominions to pay the troops.

These terms certainly were very hard; but it seemed to the English impossible to keep the country quiet, except by taking it under their

own control. Thus Maharashtra ceased to exist CHAP. VIII.
as an independent Hindu kingdom. A. D. 1817.

Before the end of the war with the Peshwa, a new Governor-General, Lord Hastings, arrived. He was called on shortly after his arrival to check the Goorkhas, a hill tribe inhabiting part of Nepal, who had made inroads into the English territory, for the sake of plunder. Lord Hastings sent a commission to Nepal to try to settle some disputes about land with the Goorkhas. While the discussions were going on, a number of soldiers, sent to guard part of the disputed territory, were there treacherously murdered by the Nepalese, headed by a chief, named Ameer Sing. Murders in Nepal.

Thus war commenced with the Goorkhas, which at the beginning was not favourable to the English. The troops finding no entrance into the country except through some of the difficult passes of the mountains, defended by strong forts, found it difficult to conquer, and were consequently driven back in their first attempt to take it. Country strongly defended.

The following season the war was renewed, and Ameer Sing, finding it impossible to resist, was glad to make peace. The Nepalese have since continued faithful allies of the Company. Peace with Nepal. A. D. 1816.

During the time of the war in Nepal, the Mahratta chiefs, hoping it would be unsuccessful, were secretly encouraging the Pindarees, who, under a leader named Chitu, crossed the Ner-budda, and separating into three parts, desolated the Nizam's country, the Company's district of Ganjam, and part of the Peshwa's dominions. The next year they again returned, inflicting A. D. 1816. The Mahrattas encourage the Pindarees.

CHAP. VIII. the most horrible cruelties on the unhappy natives, and then escaping as fast as they could ; for their plan was never to fight if they could help it, but to run away as quickly as possible when they saw soldiers coming.

Lord Hastings's plan.

Lord Hastings seeing the necessity of delivering the country from these dreadful robbers, assembled a very large army and laid a plan, by which he hoped to surround them and prevent their escaping. He previously obliged both Scindia and Holkar to receive English troops into their capitals. The Governor was afraid that these Mahratta chiefs might join the Pindarees against him.

The troops advance.

As the troops advanced on the Pindarees, they tried to escape as fast as possible, which thousands of them did ; but a large body of them, under Chitu, was closely followed, and being promised their lives if they would surrender, they did so, and were not hurt. Chitu thinking himself a great man, though he was only a great robber, was offended that the English Government did not take him into its service and give him large pay. He therefore went off and wandered about in the woods in the neighbourhood of Asseerghur, where he was devoured by a tiger.

His fate.

72. While Lord Hastings was engaged with the Nepalese and Pindarees, the Peshwa thought it would be a good opportunity to make himself independent of the English, although he was indebted to them alone for being restored to his throne. He was doubtless urged to do so by the murderer Trimbuckji. The English resident at the Court of Poona, Mr. Elphinstone, was

Insurrection at Poona.

A. D. 1817.

treacherously attacked and his house plundered, CHAP. VIII.
he himself escaping with difficulty.

The English troops under the command of Colonel Barr, stationed in a cantonment near the city, immediately attacked the Mahrattas, who were defeated after a severe fight, though the Mahratta army consisted of 25,000 men and the English of not more than 3,000. The Peshwa then fled from Poona with his army, and while on his march, came suddenly upon a small detachment of English troops, consisting of only a single regiment of sepoys, with a couple of guns, and about three hundred cavalry.

The English troops, under Captain Staunton, immediately took post in a little village called Corygaum, and there for an entire day and night they were attacked by the whole Mahratta army of 20,000 cavalry and 8,000 infantry. The Mahrattas were completely repulsed, and after having lost a very large number of men, they gave up the attack. The Peshwa made many vain attempts to escape from the English armies in different parts of the country, but at last gave himself up as a prisoner. The English Government seeing that he was no longer to be trusted, thought it necessary to depose him, and give him a pension.

The Rajah of Satara, who was a descendant of Sivaji, the founder of the Mahratta power, was taken from prison and raised to the throne, under the protection of the English. For many years he remained faithful to his protectors; but in A. D. 1839, he turned against them, and was deposed, and his brother raised to the throne.

Captain
Staunton.

His brave de-
fence.

The Peshwa
deposed.

The Rajah of
Satara.

CHAP. IX.

Insurrection
at Nagpore.

The Peshwa was not the only Mahratta prince who at that time tried to make himself independent; Appa Sahib at Nagpore did the same. He, with his soldiers and a large number of Arabs, attacked the English troops stationed there. The English troops were but few in number consisting of only two regiments of sepoys, three troops of cavalry, and four guns. But Colonel Scott taking post with his little force upon a small hill, named Sitabuldi, fought with great bravery. The battle lasted for eighteen hours, and it ended in Appa Sahib's complete defeat. Appa fled and took refuge with Ranjeet Singh at Lahore. A grandson of the old chief's was then made Rajah—also under the protection of the Company.

CHAPTER IX.

WAR IN BURMAH.

A. D. 1823—1848.

A. D. 1823.

73. The Marquis of Hastings returned to England in 1823. His successor was Lord Amherst.

Disputes with
the king of
Ava.

South-east of the Bengal province of Chittagong lies Arracan, which formerly belonged to Burmah. Some disputes having arisen about the boundary line between Chittagong and Arracan and about a small island, the Burmese governor, without giving any notice, entered the Bengal territory. When the king of Ava was reasoned with about it, he thought the English were afraid of him, and said, that if they would not allow him to keep the island of Shapoori, about which the dispute arose, he would invade their territory.

Accordingly the Burmese approached towards the east side of Bengal, but were driven back. Again they advanced, and as it was of no use to reason with the king of Ava, a proud, cruel man, war was declared, and ships and troops were sent up the Irawaddy to take Rangoon, his chief seaport. The Burmese have not forts of stone and brick, such as are seen in India. Their forts are made of wooden piles driven into the ground, and are called stockades. Rangoon was defended by a strong stockade; but the fire of the English ships of war soon compelled the Burmese to retreat, and the English took possession of the town.

CHAP. IX.
The Burmese approach Bengal.
War declared.
Rangoon captured.
A. D. 1824.

The Burmese then sent two deputies to ask the English why they had come. When the reason was explained, they pretended not to understand, and went off very proudly. So the English continued to advance, and took one stockade after another—behind which the Burmese first fought and then ran away. At length The English approached Ava. The king of Ava had seized some good Missionaries who had gone to teach his people the way of life, and after keeping them and many others, prisoners, in a most cruel captivity, he sent them to try to make peace, fearing his capital might be taken. They meet the prisoners.

A treaty was then concluded, by which several small states were yielded to Bengal, and the king of Ava was obliged to pay a large sum of money, and to allow an English resident to be stationed at his capital. The condition of A. D. 1826.

CHAP. IX. the Burmese subjects, who now came under British rule, was much improved, for the king of Ava's Government was very cruel. Thousands of his people, called Muggs, fled before the war into Chittagong for protection.

74. In 1825 an attempt was made to resist the English by the Rajah of Bhurtpore, who de-throned the lawful heir and seized the throne. Bhurtpore was taken and restored to the rightful owner.

A. D. 1827.
Lord W. Bentinck.

But the Company at home thinking that the Governor-General should not have interfered with the Bhurtpore Rajah, called him home, and sent out Lord William Bentinck.

A. D. 1834.
The Rajah of Coorg.
His cruel conduct.
He is deposed.

It has been stated that the Rajah of Coorg was a friend and ally of the English, who defended him against Hyder and Tippoo. That Rajah died, and his son who succeeded was of a very different disposition. Being a fierce and savage young man, he treated his subjects with great oppression, and even behaved towards his own sister with such cruelty, that she and her husband were forced to flee to the English for protection. He insulted the English and made prisoners of their vakeels. An army was therefore sent to Coorg; which had many difficulties to contend with, having to move through a number of passes in the hills which could easily be defended. But the Rajah was soon forced to yield; he was deposed, and his country placed under the Government of the Company.

War in Gwalior.

No sooner was Coorg settled than a dispute arose at Gwalior, the capital of the tribe of Scindia. Scindia died without leaving a son, and

his widow adopted a young man, a minor, who got the title of Maharajah ; but when the young man came of age, she did not wish to yield her authority. In consequence of this a dispute arose, for the people wished him to reign. He therefore applied to the Governor-General, who assisted him in obtaining the Government.

The Rajput chiefs next tried to recover their independence, and Jeypoor was the scene of a dreadful murder—that of Mr. Blake, the Resident. At Delhi, also, the Commissioner, Mr. Fraser, was murdered by the Nabob of Ferozepore, who afterwards suffered death for the crime.

The next Governor-General of India was Lord Auckland, who had soon to suppress a rising of the Ghonds. This was no easy matter ; for their country having much jungle and many swamps, they could not be reached without danger and difficulty.

Conspiracies at Hyderabad and Kurnool also broke out about this time ; but they were suppressed, and peace was established through all Central and Southern India.

THE AFGHAN WAR.

75. After the battle of Paniput, A. D. 1761, Ahmed Abdalla, the great conqueror, returned to his own country, Afghanistan and retained in India only Cashmere and the countries on the Indus. Besides this he was king of Balk and Herat. Having in all about 14,000,000 subjects, he was, therefore, a powerful monarch. On his death he was succeeded by his son Shah Shuja Shah Shuja. who not being so clever as his father, was unable

Murders at
Jeypoor and
Delhi.
A. D. 1837.

Conspiracies.

Ahmed Ab-
dalla.

CHAP. IX. — to govern so large a kingdom ; and in A. D. 1808, he was driven from his throne by his brother Mahmoud ; who was assisted by a very cunning vizier, Futeh Khan. But Mahmoud becoming jealous of his vizier caused his eyes to be put out. This cruel act roused the anger of his tribe who, dethroning Mahmoud, as he had done his brother, divided his kingdom amongst themselves. Herat alone remained to Mahmoud.

Dost Mahomed and other chiefs seize the kingdom. — The most powerful chief of the vizier's tribe, Dost Mahomed, got possession of Cabul and Ghazni ; other chiefs established themselves at Candahar and Peshawar ; and Runjeet Sing, the head of the Sikhs, seized the countries east of the Indus, as well as Cashmere. Thus the great kingdom of Abdalla was divided, and poor Shah Shuja having no property, fled to the English for protection. They received him and allowed him 4,000 rupees a month for his support. He resided at Loodiana, near the Satlej.

Shah Shuja longs to recover his power. — Shah Shuja, however, wished to recover his throne, and the English hearing that the Emperor of Russia was going to assist Dost Mahomed to conquer all Abdalla's kingdom listened to Shah Shuja's entreaties, and resolved to restore him to his throne, and thus prevent the Russians from entering India. It would have been much better if the English had allowed the Afghans to manage their own affairs ; for being a very proud, hardy, independent people, they were much offended at being interfered with, and this interference made them hate the English.

The English interfere. —

Runjeet Sing, the ruler of the Sikhs, being, of course, the enemy of Dost Mahomed, did not prevent the Company's army passing through the Panjab ; and in July it arrived before Ghazni, the once famous capital of Mahmoud, and which was still a strong fortress. Though the Afghans fought very hard, the fort was taken. The army then advanced to Cabul, from which Dost Mahomed fled, and Shah Shuja was re-placed on his throne, with 5,000 men to guard him. Khelat next fell. The following year Dost Mahomed gave himself up to the English ; and received a yearly pension of three lacs of rupees. However, Akbar Khan, his son, would not yield ; but wandering about the country with a band of men, fell on the English wherever he could, robbing and killing.

Runjeet Sing.

A. D. 1839.
Ghazni taken.Shah Shuja
restored.

76. Meanwhile the Afghans in Cabul refused obedience to Shah Shuja, because he was made king against their will, and they rose and murdered every European in the city. The English General who commanded the troops at Cabul at that time, was in a very infirm state and altogether unequal to the difficult position in which he was now placed. Everything went wrong in consequence, and at last the English General agreed to retire altogether from Afghanistan. Akbar promised to supply the English troops with provisions, and not to oppose their march. But he was bent all the while upon the most cruel treachery.

The Afghans
in Cabul re-
fuse
obedience.The English
agree to re-
treat.

He invited the English envoy, Sir W. Macnaghten, to meet him, under a solemn promise of safety, and while they were talking together,

Akbar's con-
duct.

— CHAP. IX. he shot him dead with his own hand. At the same moment his attendants seized three officers who had accompanied the envoy, and carried them off as prisoners.

Notwithstanding this treachery, the English General still trusted Akbar's promise, and commenced his march. No sooner had the troops begun to move, than they found themselves fired upon by the Afghans from every side, and numbers of them were killed.

Akbar requires hostages. After three days' march, Akbar induced them to halt, and said, "You had better give me the ladies who are with you, and I will take care of them." He pretended that he wished to have them as hostages that the army would certainly leave the country. This was done—and not only the ladies, but several officers, in all about 70, were also, from time to time, thus placed in his hands.

State of the English troops.

Dr. Brydon.

The unhappy troops, still obliged to move on, were fiercely attacked by thousands of Afghans, posted among the rocky hills through which they had to pass. Weakened by want of food, and hardly able to use their muskets from the cold which benumbed their limbs, the troops were easily overpowered. Numbers of the native soldiers deserted, and nearly all the others were slaughtered. Out of the 16,000 men who left Cabul, one officer, Dr. Brydon, alone escaped. He succeeded in reaching Jellalabad, which was occupied by an English garrison, there to tell the miserable tale of the total destruction of the army, and of the horrid treachery of Akbar.

Jellalabad was held by General Sale, who

most bravely defended it against Akbar for CHAP. IX.
nearly a year, through very great sufferings.
Candahar was also held by General Nott.

77. A new Governor-General, Lord Ellen- A. D. 1842.
borough, now arrived in India. He was anxious to withdraw all the troops and leave the Afghans to themselves; but before doing so, it was right to punish them for their cruel and treacherous conduct. Otherwise they would have fancied that the British Government was weaker than themselves, and thus they would have been encouraged to attack the neighbouring countries, and cause great disturbance in India.

Lord Ellen-
borough con-
tinues the
war.

The first thing then to be done, was to re- General Sale
lieve the gallant General Sale, who was in the relieved.
fort at Jellalabad. Before reaching that fort on the road from Peshawar, the British troops had to go through a very narrow ghat, called the Khyber pass. The Afghans by posting themselves on the brow of the hills on each side, could kill all who attempted to pass the ghat. This they would now have done, had not the English army under General Pollock, first climbed the mountains and driven them away. The road was opened to Jellalabad, and General Sale relieved.

While General Pollock was advancing towards Cabul, after the relief of General Sale, General Nott moved forward from Candahar, and after defeating the Afghans, who tried to hinder his march, reached Cabul two days after General Pollock.

Advance of
the troops.

Cabul, since the retreat of the English army the year before, was in possession of the Afghans, part of whom upheld Shah Shuja and part of whom upheld Akbar. The latter then treacher-

State of Ca-
bul.

CHAP. IX. ously murdered Shah Shuja, and Cabul fell into the possession of Akbar. From Cabul Akbar sent messengers to meet the advancing army and to treat with the General about releasing the prisoners he had, and about the English sending back his father Dost Mahomed. Nothing, however, being arranged, General Pollock moved forward towards Cabul; and the Afghans continued to lay waste the country.

Before reaching Cabul, however, the army had to march by a narrow and difficult road, through rocky hills, defended by different tribes who had forts upon the tops of the hills. One after another these forts were taken, and the Afghans at length fled and left the road open to Cabul; which the English then entered. On the Bala Hissar, or citadel, the English colors were planted; but General Pollock did not allow the soldiers to enter the city without leave.

78. Akbar Khan finding the English triumphant everywhere; determined to send off his prisoners to Turkistan, to be either imprisoned or sold as slaves. But a large sum of money being offered by the prisoners to the chief who had the charge of them, he promised to deliver them up to their countrymen. This he did, and great, we may be sure, was the joy felt by the prisoners at meeting once more those whom they loved.

**Enters Cabnl.
Sept. 15, 1842.**

**Recovers the
prisoners.**

Akbar flies.

The Afghans who were defeated before Cabul, headed by Akbar, fled north to Kohistan, whence they were driven, and forced to fly to Turkistan; but as the English did not wish to retain Afghanistan, they did not pursue them farther. Before leaving the country, all the forts were

demolished. The work of destruction began at Cabul, where the great bazaar, though not a fort, was blown up to punish the Afghans for their savage conduct. This bazaar had been built in the time of Aurangzib by a very famous architect, named Ali Murdan Khan, and was the largest building in Central Asia and a great place of trade, having about 2,000 shops in it.

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Afghanistan evacuated.

After this the English army began to evacuate Afghanistan, and notwithstanding all the Afghans had suffered they were not afraid; but whenever they could, annoyed the army, without, however, being able to do much injury, for it arrived safely in less than a month at Ferozepore.

Conduct of the Afghans.

The Government of India not wishing to have any thing more to do with the Afghans, sent prisoners restored. home without ransom all the prisoners they had taken. Amongst them were Dost Mahomed and his wives, and also the family of Akbar Khan. Thus the English returned the Afghans good October 25th. A. D. 1842. for evil in the treatment of their prisoners.

WAR IN SINDH.

79. Immediately after the Afghan prisoners were set free, the Governor-General was called on to put down hostile movements amongst the Ameers, or native rulers of Sind, with whom the Government of India had made a treaty of peace. At first an attempt was made to come to an understanding with them; for disputes had arisen between the Ameers and the English Government. Before any thing was settled, however, a sudden and treacherous attack was made on the British Residency, near Hyderabad, the capital

The attack on the Residen-
cy.

CHAP. IX.
—
Battle of
Meeanee.
17th Feby.
1843.

24th March
1843.

Annexation of
Sind.
A. D. 1843.

Causes of the
war.

Sir Hugh
Gough enters
Gwalior.

of Sind. Upon this Sir Charles Napier, who commanded the English troops in Sind, moved forward, and a battle was fought at Meeanee, six miles from Hyderabad. The Ameers contended bravely; but they were completely defeated, and the English took possession of Hyderabad. About a month after this, the Ameers approached with another army, when Sir Charles Napier moved out to meet them, and again defeated them after a hard fight. This last defeat completely overthrew the power of the Ameers. Sind was then annexed to the British Empire. The inhabitants, who were for the most part of a different race from the Ameers, and had been greatly oppressed by them, rejoiced at the country's being taken by the English and added to their dominions. Sir Charles Napier was appointed Governor of Sind, and the country soon began to prosper.

WAR IN GWALIOR.

No sooner was Sind restored to peace, than war again commenced with the Mahrattas at Gwalior. This was caused by the miserable state of confusion into which the Government of the country had fallen. As the Rajah was a minor, the Chiefs were always contending for the supreme power, and the country was left to take care of itself. The people being thus in great distress, and the Rajah being an ally of the Indian Government, it was at length forced to interfere.

Sir Hugh Gough was sent into the country to the north of Gwalior, while another General was sent a little to the south. The Mahratta soldiers were far more numerous than the

English, and they fought with much skill and CHAP. IX.
bravery in the two great battles of Maharajpoor
and Punniar. They were defeated, however, in
both of them, though the loss of the English was
very severe. The Rajah was then placed on his Peace is res-
throne under the guardianship of the English toried.
Government, and peace was restored to the
country.

The Company's Directors were not pleased
with Lord Ellenborough for engaging in so A. D. 1844.
many wars, and he was therefore re-called.
Lord Hardinge was sent out as Governor-General;
but he was not long allowed to enjoy peace, for
the Sikhs now again appear in the history of
India.

WAR IN THE PANJAB.

80. The Sikhs were last mentioned in the State of the
reign of Farokhsir, when their leader Bandu
was put to death. After the breaking up of the
Mogul Empire and the death of Ahmed Shah,
the Panjab fell into great disorder, being divided
amongst a number of separate tribes, who were
always warring with each other : the people were
in a miserable condition. The Sikhs, it is well
known, were fierce and brave soldiers, and under
Runjeet Sing, a very able chief, often called "The
Lion of the Panjab," they gradually obtained
the mastery over the whole of the Panjab and
Mooltan, and also conquered Peshawar and Cash-
mere.

The Sikhs
under Runjeet
Sing.

Runjeet Sing invited European officers to He invites
enter his army and teach his soldiers how to European offi-
make war as they did; and as he gave very cers.

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high pay, many French and other officers joined him. He thus became very formidable, and was able to carry on war successfully with the Afghans, who, being Mahomedans, have a bitter hatred of the Sikhs.

A. D. 1839.
State of the
Panjab at his
death.

On the death of Runjeet Sing, the Panjab fell into frightful disorder, by various parties fighting for the throne; but so long as their wars among themselves were confined to the west side of the Satlej, the Government of India, though watching the conduct of the Sikhs, did not interfere with them. But the Sikhs hated the English as well as the Mahomedans, and called themselves the "Khalsa," or chosen people who hoped to destroy all others. They, therefore, crossed the Satlej under two leaders, Lal Sing and Tej Sing, and threatened Ferozepore, in which there was an English garrison. The Satlej being then the western boundary of the British dominions, Sir Hugh Gough immediately moved forward with the English army from Umballa to drive them back.

18th De-
cember

A. D. 1845.
Battle of
Moodkee.

81. But as soon as the English had reached a place called Moodkee, and were about to encamp after a long march without water or food, they were attacked by a large force of Sikhs.

The Sikhs were defeated after a sharp fight, and General Gough having been joined by the garrison of Ferozepore, attacked the Sikhs in their fortified camp at Ferozeshah. The Sikhs fought with great bravery, and the fight, which was very bloody, lasted for two days: even during the night many soldiers were killed by the fire from the cannon of the Sikhs. The Sikhs, how-

21 and 22 Dec.

A. D. 1845.
Battle of Fe-
rozesah.

ever, were at last totally defeated with great CHAP. IX.
loss, and retreated across the Satlej, leaving in The Sikhs de-
the hands of the English nearly a hundred feated.
guns and large quantities of ammunition and
stores. Many of the English troops also were
killed and wounded. The Sikh leaders, how-
ever, did not fight as bravely as their men.

The Sikhs knowing that the English army
was in a bad state for want of supplies of
all kinds re-crossed the river and threatened
Loodiana ; but they were repulsed. They then Defeat of Ali-
encamped at Aliwal near the Satlej ; from Ali- wal.
wal they were soon driven by Sir Harry Smith 28th January
and completely defeated. This was indeed a 1846.
merciful thing for India, for many native prin-
ces began to think that the Sikhs would beat the
English ; and had they done so, all India would
have been a scene of bloodshed and confusion.

As the Sikhs were still in arms, the generals Battle of So-
having made their arrangements, twelve days braon.
after the battle of Aliwal, advanced before dawn 10th February
and attacked them in their strong camp at 1846.
Sobraon. The Sikhs were taken by surprise;
but nothing could exceed the bravery with which The Sikhs de-
they fought, till the English, attacking them feated.
with their bayonets, forced them across the river.
Thousands were drowned in trying to cross the
Satlej, and their own leaders, instead of helping
them treacherously left them to perish.

We must now return to the affairs of the Arrange-
Panjab. After the victory of Sobraon, the ments in the
Government declared that, that part of the Panjab.
Panjab, lying between the rivers Satlej and
Beeas, should be annexed to the British domi-

CHAP. X. nions. Golab Sing, the Sikh chief, was allowed to have Cashmere; the Maharajah or chief of the Sikhs was still acknowledged, though under the control of Government, for which reason an army was to be kept at Lahore, the capital.

CHAPTER X.

A. D. 1847—1860.

WAR IN MOOLTAN.

Lord Dalhousie.

82. Lord Dalhousie was appointed Governor-General in 1847. It was hoped that unbroken peace would prevail during his administration; but it proved otherwise.

Mooltan.

South of Lahore is Mooltan, the capital of the province of that name, and one of the most ancient cities of India—sometimes held by the Afghans—sometimes by the Sikhs. At the time we now speak of, it was under a Hindu Governor, named Lalla Moolraj, subject to the Sikh Government. Some differences arising between these two parties, a new Governor, Sirdar Khan Sing, was appointed—whom the English Resident at Lahore assisted the Maharaja to place there.

A. D. 1843.
Lalla Moolraj.
His treatment
of the English
Officers.

When the two English officers, Mr. Vans Agnew and Lieut. Anderson, who were sent with Sirdar Khan Sing for that purpose, arrived at Mooltan, Moolraj pretended to be quite content, and received them with promises of obedience. The day after their arrival, Moolraj made over the fort to them; but just as they came out of the fort gate, on their return to

They are
murdered.

their camp outside, they were suddenly attacked CHAP. X.
by some of Moolraj's soldiers, and both of them
were severely wounded.

The next day Moolraj began to fire upon the
camp from the fort, and in the evening the camp
was attacked by his troops. The Sikhs, who were
with the officers, then abandoned them, and
Moolraj's soldiers rushing into a mosque where
the two wounded gentlemen were lying, murder-
ed them.

20th April,
1848.

This was followed by insurrections in all
parts of Mooltan, which, however, were checked
very successfully by a brave and able young
officer, named Edwardes. This officer, with
such troops as he could collect from the country
around, defeated Moolraj's people, and even
wished to attack Mooltan. He was, however,
not allowed to do this, the Government thinking
it wiser to wait till English troops could be sent
for the purpose.

Lieutenant
Edwardes.

Meanwhile it was discovered at Lahore that
there was a general conspiracy among the Sikh
chiefs to rise against the English, and several
of them in different parts of the country com-
menced hostilities. Others, however, still pro-
fessed to be loyal, and pretended to assist in
supporting the Maharaja and his English allies.

Conspiracy
at Lahore.

At last an English army, under General
Whish, reached Mooltan, and commenced the
siege. Lieutenant Edwardes joined with his
troops, together with a chief, named Shere Sing,
and a large body of Sikhs.

Sept 1848.
General
Whish.

Moolraj defended the place with great bra- Shere Sing.
very, but he must soon have been conquered,

CHAP. X. when suddenly Shere Sing marched off with all his troops. General Whish also hearing that the whole country had risen against the English, was obliged to stop the siege.

Battle of Chillianwalla. 83. By this time the Sikhs in all parts of the Panjab were in open rebellion. Lord Gough marched against them with an army, and after some sharp fights, one of the fiercest and bloodiest battles on record in Indian history took place between the English and Sikhs at Chillianwalla, to the westward of Lahore, near the Jhelum. The English were victorious: but they had a great many killed and wounded.

Fall of Mooltan. Meanwhile new troops having joined General Whish, he resumed the siege of Mooltan. One of Moolraj's largest powder magazines having been blown up by a shell from the English batteries, General Whish, a few days after, took the place by storm. Moolraj retreated with the remainder of his troops into the citadel, but was at last forced to give himself up. He was afterwards brought to trial for the murder of the English officers, and sentenced to be hanged. The Governor-General, however, spared his life, and ordered him to be transported; but Moolraj died before the time came for sending him on board ship.

Battle of Gujarat, A. D. 1849. Mooltan having been taken, General Whish proceeded to join Lord Gough, and then another battle was fought with the Sikhs at Gujarat. This was the last. The Sikhs were completely routed, and being closely pursued by General Gilbert, the remaining portion of the Sikh army under Shere Sing, consisting of about 20,000

men were obliged to surrender, and lay down their arms at Rawulpindi. Shere Sing and other chiefs were detained as prisoners, but the soldiers were allowed to return to their homes; each man receiving a rupee, with permission to take away his horse.

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Dost Mahomed having aided the Sikhs, was Panjab annexed. pursued by the English across the Indus; but he escaped through the Khyber Pass. As it was now quite evident that neither the Sikhs nor the Afghans were to be depended on, it was found necessary, in order to secure the peace of India, that the whole of the Panjab should be annexed to the British dominions. Lord Dalhousie, the Governor-General, issued a proclamation to that effect.

ANNEXATION OF PEGU, NAGPORE, AND OUDH.

84. In 1851 disputes arose with Burmah. A Pegu annexed. new monarch had ascended the throne, who hated the English. At his request, the British resident at Ava was withdrawn. The commanders of two British vessels were ill-treated at Rangoon; and satisfaction was denied with insult. War was declared by Lord Dalhousie in 1852. Pegu, the southern part of the Burmese empire, was conquered and annexed to the British dominions.

The Rajah of Nagpore dying without issue Nagpore annexed. in 1854, his kingdom was incorporated with the Company's territories.

On the death of the king of Oudh, A. D. 1837, Treaty with Oudh. the succession to the throne was disputed by two young men who said that they were the acknow-

CHAP. X. ledged sons of the late king; but as this could not be proved, the English placed Nusseer-u-Dowla, the uncle of the late king, on the throne. He promised to observe the treaty made with a former king of Oudh in A. D. 1801. By that treaty the Government of India bound itself to protect the king of Oudh against all enemies either foreign or domestic, provided he governed his kingdom with justice and did all he could to make his people happy.

But the rulers of Oudh neglected to fulfil their part of the treaty. The grossest oppression and cruelty were exercised in the country. The British Government often remonstrated, but the king of Oudh paid no attention to what was said.

Mis-govern-
ment of Oudh.

Wajid Ali succeeded to the throne in 1847, when he was told that if the former state of things was allowed to continue, the country would be placed under British rule. This prince was more weak and worthless than his predecessors. He spent his time with eunuchs, singers, and low women, who were bribed by all who sought a favour from him. Regardless of the welfare of his subjects, he would investigate no abuses, and punish no crime.

The collection of the revenue was given to the contractors who offered the largest bribes to the king's favourites. Companies of sepoys were placed under their command, and they were allowed to torture the people as they pleased. The houses of the ryots were plundered, and their cattle were sold; women often threw themselves into wells in consequence of the treatment

they received. Men were tortured in various ways—moistened gunpowder was sometimes smeared over their heads, and when dry set fire to ; the tongues of others were pulled out with red-hot pincers. The great men of Oudh robbed the poor, fought with each other, and carried on war against the king. Their forts, well-armed, and surrounded by thick jungle, kept the whole country around in terror.

At length Lord Dalhousie was forced to Oudh annexed.
depose the king and give him a pension. In 1856
Oudh was annexed to the British Empire in
India.

THE MUTINY.

85. Lord Dalhousie left India early in 1856, Persian war. and was succeeded as Governor-General by Lord Canning. War soon arose with the Shah of Persia, who, contrary to treaty, had seized the city of Herat, in the west of Afghanistan. A British force was sent up the Persian Gulf. Bushire, the principal seaport of Persia, was taken, and preparations were being made for an advance into the interior, when news arrived that a treaty of peace had been concluded at Paris, by which the Shah agreed to all the demands of the British Government. The troops then returned to India.

In the meantime, symptoms of disaffection manifested themselves among the sepoy's of the Bengal army. A new kind of gun had been invented in England, far superior to any ever known before. The cartridge was small and smooth, to move easily through the gun. A

Disaffection
of sepoy's.

CHAP. X.

report was spread that the cartridge were greased with the fat of cows and pigs, to break the caste of the sepoy. This was believed by the ignorant men, and soon a wide-spread conspiracy was organised, although Government forbade the issue of the new cartridges. Mutiny first showed itself at Barrackpore, near Calcutta. An officer of the 34th Native Infantry was fired upon by a sepoy in front of the main guard, and not a man moved to his rescue.

The sepoy was executed, and the regiment was disbanded.

Mutiny at
Meerut, May
10, 1857.

At Meerut, on the evening of the 10th May, three native regiments broke out into revolt, and along with the people of the bazaar, butchered all the Europeans they could find,—men, women, and children. The mutineers then fled to Delhi, where they were joined by the sepoy forming the garrison, who shot their officers. Another massacre of Europeans took place followed by a scene of plunder. The arsenal, containing vast quantities of warlike stores, was bravely defended by a few men, till Lieutenant Willoughby laid a train of gunpowder to blow up the magazine.

The mutineers proclaimed the aged descendant of the Great Mogul king of Delhi.

Spread of the
Mutiny.

86. The mutiny spread rapidly; regiment after regiment revolted, in most cases attempting to assassinate their officers, before marching off to Delhi. At several stations, however, the sepoy were disarmed before doing any mischief.

The Panjab, under the vigorous administration of Sir John Lawrence, continued tranquil, with

the exception of one or two outbreaks, and the CHAP. X.
Sikh levies rendered important service.

Every effort was made by Government to collect European troops. Steamers were despatched to Ceylon, Mauritius, and the Cape of Good Hope; and urgent requisitions for assistance were sent to England. Succours gradually arrived from all quarters, and in a few months there were eighty thousand British soldiers in India.

Meanwhile, a force advanced to re-take Delhi. General Anson, the Commander-in-Chief, died of cholera, on the way, and his successor, General Bernard, after driving back the rebels who came out to oppose his progress, was removed by the same disease soon after he encamped before Delhi. The command at last devolved upon General Wilson.

The British forces occupied a rocky height to the north of the city. Delhi was surrounded by a strong wall of stone, with a deep ditch in front; it was full of sepoys, well supplied with arms and ammunition. The rebels made sortie after sortie; but in every attempt they were defeated. After the heavy guns arrived for the siege, the batteries kept up a constant fire, and in a few days practicable breaches were effected. On the morning of the 14th September, an assault was made at four different points. The Cashmere gate was blown open, and by evening one-third of the city was taken. The palace was defended by the mutineers for five days longer, when they were compelled to leave the city. The king fled, and thousands of the sepoys escaped

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across the bridge of boats, and along the banks of the Jumna. They were pursued and slain in great numbers. The old king was taken prisoner. His sons, who had been ringleaders in the murder of the Europeans, were at once shot.

Feelings of
the people.

The peaceable inhabitants of Delhi rejoiced greatly when the city was re-taken by the British ; for the mutineers plundered the bazaars, and no one was safe.

Massacre at
Cawnpore.

87. The saddest events during the mutiny were those which took place at Cawnpore. Not long after the outbreak at Meerut, a spirit of disaffection being observed in the native troops, Sir Hugh Wheeler deemed it prudent to take possession of the Cawnpore barracks, which he converted into an entrenched camp. There were only about 150 European soldiers, with a large number of women and children. A few days afterwards, the native regiment mutinied, plundered the treasury, opened the jails, and set fire to the European bungalows. Nana Sahib, a Mahratta Brahman, the adopted son of the Peshwa, Baji Row, lived at Bithoor, about six miles from Cawnpore. He had always professed great friendship for the English, whom he was frequently accustomed to join in hunting parties, and invite to entertainments at his residence. By his advice the sepoys attacked Sir Hugh Wheeler. The old General bravely defended himself for three weeks ; but at last he was wounded, and the enfeebled garrison listened to the terms of escape which were offered to them. The Nana swore by Ganges water to protect the English if they surrendered, and furnish them

with boats to proceed down the river to Allahabad. No sooner, however, had the boats reached the middle of the stream, than the Nana fired upon them, and all except one were sunk and destroyed. The solitary boat which escaped was pursued, and having at last gone ashore, was captured. The gentlemen on board were shot by orders of the Nana; the women and children who remained were, with many who had escaped from Futtehghur, confined in an hospital at Cawnpore.

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In the meantime Sir Henry Havelock was pressing on from Allahabad. The troops of the Nana, who came out to oppose him, were repeatedly defeated. Before Havelock entered Cawnpore, the Nana sent for butchers, and ordered them to massacre the women and children. When the English came, they found the room in which the helpless victims had been killed, swimming in blood. The bodies of the dead and dying had been thrown into a well.

Sir Henry Havelock.

88. Havelock next advanced to the relief of Lucknow, where Sir Henry Lawrence was closely besieged. On the 29th June, it was reported to Sir Henry Lawrence that the mutineers were at hand. He went out to meet them; but in an engagement which took place the native troops proved faithless, and he was forced to retire into the city. As his troops were too few in number to defend the fort, he ordered it to be blown up, and entrenched the Residency. There he was attacked by a large force, that kept up a constant fire of guns and musquetry. Sir Henry was mortally wounded by a shell which

Death of Sir Henry Lawrence.

CHAP. X. burst in the Residency, and died shortly after His memory will long be cherished as one of India's best and most philanthropic friends.

Siege of Lucknow. During the eighty-seven days which the siege lasted, nothing could exceed the fortitude and self-denial of the garrison. Mine after mine was sprung by the enemy, and the cannonade was incessant. On the 26th day of the siege, it was reported that General Havelock was advancing to relieve the Residency, and would be there in five or six days. This news diffused great joy, but bitter was the disappointment when weeks elapsed without any signs of his appearance. Havelock had approached within a day's march of Lucknow, but cholera having broken out among his men, thinned in numbers by repeated conflicts, he was obliged to retire to Cawnpore. After some time he was joined by a reinforcement under Sir James Outram, and he again set out to rescue the long besieged garrison at Lucknow. The army reached the suburbs without encountering much resistance, and occupied the Alambagh, a fortified garden. The same evening the Residency was relieved, though with great loss. The arrival of the troops was opportune, for mines had been dug which would have placed the heroic garrison at the mercy of their assailants.

89. Though the garrison was thus saved, Sir James Outram was unable to send away the women and children, about one thousand in number, in the face of a powerful enemy. He, therefore, awaited the arrival of reinforcements.

Sir Colin Campbell. When intelligence of the death of General Anson reached England, Sir Colin Campbell was

appointed Commander-in-Chief of the Indian army, and he set sail the following day. Soon after Sir Colin Campbell reached Calcutta, he left to relieve the garrison at Lucknow. By skilful arrangements he succeeded in removing the brave defenders of the Residency, with the sick and wounded, the women and children. General Havelock, worn with sickness, died the very day of this relief. As the sepoys after the fall of Delhi had hastened in great numbers to Lucknow, the first object of Sir Colin Campbell was to secure a safe retreat for the women and sick. He therefore removed them to Allahabad, while Sir James Outram held the Alambagh till his return.

CHAP. X.

Sir Colin Campbell having collected a large force, again advanced to Lucknow, and in a few days the city was taken by storm. The rebels sustained great loss; numbers of them, however, fled with Nana Sahib to Nepal, where many of them died of disease and fatigue among the jungles. Tantia Topi, one of the leaders, afterwards escaped to Central India. Though his rapid movements prevented his capture for a few months, at last he was taken and executed.

Fall of Luck-
now, March
19th, 1858.

Scattered parties of the mutineers infested the country for some time, plundering the villages; but, by degrees, tranquillity was completely restored.

90. Thus ended the mutiny. It arose entirely from a false and absurd notion on the part of the rebels. The British Government has never made any attempt to break the caste of the people. Native soldiers have been in its service

End of the
mutiny.

CHAP. X.

more than a hundred years; but during all that time not one instance of the kind can be brought forward. Yet the sepoys of the Bengal army proved faithless to their salt, and in many cases, with base and cruel treachery, sought to murder not only their officers, but their helpless wives and children. The attempt ended in their own ruin. They lost their good pay and the pensions they would have received for their support in old age, while many thousands either perished in battle or died in the jungles.

New Taxes.

Much damage was done by the mutineers, who often wantonly burnt down public buildings, and destroyed all that was in their power; the number of British soldiers required to be doubled to restore peace to the country. Great additional expense was thus incurred by Government, and the former revenue of the country was insufficient. It therefore became necessary to impose new taxes for a time, similar to those paid by people in England.

Lord Canning returned to England in 1862, where he died soon afterwards. He was succeeded by Lord Elgin, whose Indian career was very short, for he died about the close of 1863. Sir John Lawrence was then appointed Governor-General. Lord Mayo, his successor in 1868, was assassinated on a visit to the Andaman Islands in 1872. Lord Northbrook, the next Governor-General, took a warm interest in education, and successfully, dealt with a famine in Tirhoot. On his resignation in 1876, he was succeeded by Lord Lytton. The Prince of Wales visited India towards the close of 1875. The

Queen of England to mark her sense of the warm welcome given to her son, added to her titles that of Empress of India.

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CHAPTER XI.

GOVERNMENT OF INDIA BY THE BRITISH.

91. The formation of the East India Company by English Merchants, on the last day of the sixteenth century, has already been described. Surat was at first the most important of the British factories. Madras was created into a Presidency in 1653. Calcutta was subject to the Madras Government until 1715 ; when it was made an independent Presidency, under the name of the Presidency of Fort William.

East India
Company

Till the time of Warren Hastings, the officers of the Company had very small salaries ; but they were allowed to trade on their own account. Olive saw the evils of this, and recommended that adequate salaries should be granted, and all private trade forbidden. This change was afterwards made.

For several years after the provinces of Bengal, Behar, and Orissa fell into the hands of the company, the revenues were still collected and justice administered by the native officers. This led to great oppression of the people, and in 1772, the company undertook the entire government. The following year the British Parliament passed a law by which the Presidency of Bengal was made the seat of the chief power in India. A Governor-General was to be appointed, with four members of council. Warren Hastings

Collection of
revenue.

CHAP. XI. was the first nominated. His successor, Lord Cornwallis, introduced the *zemindari* settlement in Bengal. The collectors of the revenue were erroneously regarded as the proprietors of the land, and the cultivators were looked upon as their tenants. It was not till recent times that means were adopted to protect the cultivators from oppression. Sir Thomas Munro taking a different view from Lord Cornwallis, looked upon the cultivators as the tenants of the state, and established the *ryotwari* system. The plan of *village settlement* was allowed to continue in force in districts acquired at a later period.

Changes in
the Company.

92. In the year 1813 the company was deprived of the right of exclusive trade with India. In 1833 all mercantile transactions were forbidden; attention was to be given entirely to the proper government of the country. During the same year, the power of making laws was conferred upon the Supreme Government. In 1855 admission to the Civil Service was thrown open to public competition. Appointments are thus given, not by favour, but to the ablest men who offer themselves as candidates.

The mutiny caused the British Parliament to pass a law in 1858 transferring the Government of India to the Queen of England. The East India Company then ceased to exist as a ruling power; but its property was left untouched. An officer of the crown, styled the Secretary of state for India, was appointed to regulate Indian affairs, subject to the control of Parliament.

Divisions of
British India.

British India is divided into three great portions or Presidencies, viz, Bengal, Madras, and

Bombay. The Bengal Presidency is sub-divided into the Lower Provinces, the Upper or North-West Provinces, and the Panjab, each under a Lieutenant-Governor. The Madras and Bombay Presidencies have each a Governor. There are in addition several Provinces, as British Burmah and Oudh, under Chief Commissioners. The Governor-General or Viceroy, presides over the whole.

Laws for all India are made by the Imperial Legislative Council, composed of the Governor-General and officers of high rank. Due notice is given of proposed ordinances, that any objections to them may be stated, and improvements suggested. The Lower Provinces of Bengal, Madras, and Bombay have also Legislative Councils of their own, empowered to enact regulations within their own territories.

93. The English first visited India for purposes of traffic, and had no share in the government of the country. Afterwards the measuring rod of the merchant was exchanged for the sword, which, in its turn, became a sceptre. While the English were engaged in constant wars, little could be done for the improvement of the people. During the last half century, however, several important measures have been adopted for this object. A few of the benefits conferred by British rule on India may be noticed.

Security of life and property.—Most people are now unacquainted with the old state of things in India, and do not appreciate the blessings they enjoy from the maintenance of peace under the British Government. Formerly every town

CHAP. XI. and village was walled ; every man went about armed—the peasant took sword or spear even when he went out to cultivate his fields : robbery was so common that travellers were obliged to go in bands for protection ; money was kept concealed under ground. Even all such precautions did not ensure safety. Rich and populous cities were suddenly destroyed by invading armies : heaps of ruins scattered over India, now overgrown with jungle and the haunts of the jackal, are the only signs of their existence. Parties of mounted robbers surrounded a village at night, dragged out the trembling inhabitants, and tortured them till they gave up their little hoards. Earrings were torn away, hands and feet were chopped off as the easiest mode of removing the ornaments. Thus, murderers by profession, were numerous over a great part of India. These men were worshippers of the goddess Kali, and pretended that she had given them permission to strangle people. They wandered about in disguise, talked and joked with a traveller, offered him betel ; but suddenly when they came to some secluded place, threw a noose around his neck and choked him.

The very men who should have protected the people were often the greatest oppressors. No one was safe from unjust exactions, and a Governor in a moment of passion could order a man to be beheaded, or impaled, or trampled to death by elephants.

Under the British Government peace has been so preserved that in many parts of the country not a shot has been fired in battle during the

last fifty years ; forts and walls have been allowed to crumble to pieces ; people go about unarmed in security. The poorest coolly, when charged with any offence, is entitled to a trial ; the highest officer of Government has no power to take even a pice contrary to law. Well may it be said that this is the “ poor man’s raj.”

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94. *Civil and Religious Liberty.*—The inhabitants of India enjoy an amount of liberty which would be envied by many nations even in Europe. They are free to travel about the country without any hindrance ; they can hold meetings to discuss public affairs ; they can publish their opinions in newspapers or books, without requiring any permission. They have all the privileges of British subjects. The Queen of England, when assuming the direct government of India, issued a proclamation, containing the following passage :

“ And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified, by their education, ability, and integrity, duly to discharge.”

The highest offices under Government will thus be gradually opened to the people of India.

Complete religious liberty is also enjoyed in this country. When the Mahomedans conquered India, they imposed a tax upon all who did not embrace their religion ; the Emperor Aurungzib pulled down Hindu temples at Benares ; Tippoo Sahib sometimes circumcised people by force. Christianity strictly forbids all attempts to spread it by bribery, deceit, or violence. No one can say

CHAP. XI. that the British Government ever employed such means. The Queen's proclamation is as follows :

" Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure, that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

It should be observed, however, that this proclamation does not forbid any man speaking to another about religion, if he is willing to listen.

Infanticide. 95. *Barbarous Customs have been abolished.*—Till the beginning of this century Hindu mothers in Bengal sometimes offered their children to the Ganges at Sagar Island, where the river joins the sea, and stood unmoved, while the crocodiles devoured their little ones. Dr. Carey brought the horrible practice to the notice of Lord Wellesley and it was prohibited.

It has been previously mentioned that the proud Rajputs destroyed their female infants in great numbers, to avoid the marriage expenses. In some villages not a girl was to be found. Every exertion has been made by Government to put a stop to this inhuman custom.

Human sacrifices. Human sacrifices, of a very cruel character, were offered by the Khonds of Orissa, with the foolish hope of obtaining good crops from their rice-fields. Officers were appointed by govern-

ment to rescue the children about to be hacked to pieces, and the custom was strictly forbidden. CHAP. XI.

Sati, or the burning of widows on the funeral piles of their husbands, prevailed in North India for more than two thousand years. Sometimes the victims met their death willingly; on other occasions they were held down among the flames by bamboos, while their shrieks were drowned by the noise of the music and the shouts of the spectators. In the Calcutta District alone, 421 widows were burnt during the year 1819. Lord William Bentinck declared the practice illegal, and punishable by the criminal courts.

96. But the efforts of the British Government Public Works have not been confined to the extinction of cruel usages; active measures have been taken to benefit the people. Only a few of them can be mentioned.

Irrigation Works.—The failure of the usual rains in India was formerly followed by famines sometimes of the most destructive character. Parents deserted their children: roads were strewed with dead bodies, upon which wild beasts preyed in the face of day. Extensive irrigation canals are the best means to prevent such calamities. Many important works of this description have been executed by the British Government during the last thirty years. The great Ganges Canal takes off about one-third of the water of the river, where it issues from the mountains at Hurdwar. Its length, including the branches, will be about 900 miles. The Bari Doab canal in the Panjab, 465 miles in length, is converting desolate sandy wastes into smiling fields. Anni-

CHAP. XI. cuts, or dams have been constructed across the large rivers of South India, thus watering large tracts of land.

Railways.

Roads and Railways.—Some time ago a terrible famine carried off thousands in Upper India, while there was abundance of food in other parts of the country. From the want of roads, however, the grain could not be conveyed where it was wanted, and thus the people perished. An excellent road has been made by the British Government from Calcutta to Lahore, a distance of about 1,400 miles, and other places are gradually being united in the same manner. Great lines of Railway have been constructed, which enable persons to travel from Calcutta to Delhi, or from Madras to Bombay, in less than two days, and at very small expense. Commerce has thus greatly benefited.

Postage.

Cheap Postage.—A letter may now be sent from the Himalayas to Cape Comorin for half an anna. By means of the *Electric Telegraph* news can be flashed with the speed of lightning.

Education.

Education.—The Hindu and Mahomedan Governments never made any attempt to educate the people. Learning was confined to a few, who sought to keep all others in ignorance, that they might treat them as slaves. The English wish all to be instructed. Several thousand schools have already been established by Government. There are English Colleges where a high education is given to qualify persons for important offices; Medical Colleges to prepare skilful doctors; Anglo-Vernacular Schools for those who wish to acquire a little English; and Village

Schools, where all may learn so much that they can obtain knowledge from books, and render it difficult for others to cheat them on account of their ignorance. The English Government would have opened many more schools by this time, if the great losses caused by the mutiny had not taken place.

97. It is freely admitted that the British Defects. Government in India at present is marked by some defects. The English are foreigners and do not yet fully understand the Hindus. It has sometimes happened, that measures intended to promote the welfare of the people have had a contrary effect.

The attention of Government has long been Justice. taken up with the best means of providing cheap and speedy justice. It is felt that many of the present courts are very expensive, and do not secure the end in view. The great difficulties are caused by the prevalence of corruption and false evidence. Some of the native officers receive bribes with both hands; perjury is so common that in many cases it is almost impossible to get at the truth.

A good system of police is another want. Police. The chief hindrance is that the police themselves will, for the sake of money, release the guilty and accuse the innocent. It may be said, that only good men should be employed. The answer is, where are they to be obtained?

It should be observed that the Hindus suffer from evils which arise from their fellow-country-men, not from Europeans. In most cases, Euro-

The parties
in fault.

CHAP. XI. Peasants are the only protectors of the poor from injustice and oppression.

Intentions of England. It is the sincere wish of the people of England that India should be well governed, and that its inhabitants should enjoy every blessing which they themselves possess. Bad laws are changed in England and good ones are passed, chiefly because the people send in numerous petitions to Parliament on the subject. The same course lies open to the Hindus. Alterations in laws which would be beneficial to the country should be proposed in petitions to the Legislative Council of India, by whom they would be duly considered. In this manner improvements might be gradually introduced.

Causes of poverty. 98. The happiness of the people, however, depends far more upon themselves than upon the Government. The Hindus enjoy great natural advantages. Their children are very docile and intelligent. The soil of India, when well-watered and cultivated, produces abundant crops. What are the causes why so much poverty and wretchedness exist in the country ? Some of them are the following :

Want of education. *Want of good Education.*—It is reckoned that throughout India not more than one person in twenty can read. In towns the proportion is much larger ; but in many of the villages no reader is to be found except the accountant, and he can merely spell words with difficulty. With few exceptions, one hundred millions of females in India are entirely uneducated. This state of gross ignorance has a powerful effect in keeping the people poor and miserable.

Foolish usages about Marriages.—One of these is the large sums wasted on marriage-feasts. Most houses in India contain scarcely any furniture. Part of the money now thrown away on feasts would be sufficient to provide many useful articles, which would greatly increase the comfort of the married couple for the whole of their lives, whereas the debts at present incurred needlessly, are a heavy burden. Another foolish custom is the marriage of children. Contracts are made when it cannot be known whether the parties will have any affection for each other, and thus unhappy unions are often the result. Sometimes the boy dies, and then the poor girl is treated as a widow and doomed to a life of misery. Many other evils follow from such foolish marriage usages, which prevail in no country of the world except India.

CHAP. XI.
Marriage usages.

Blind adherence to Custom.—This is the great Custom guide of the Hindus. They do not consider whether a thing is right or wrong; but merely imitate the example of others. This is acting like animals without reason. Crows now make their nests in the same way that they did three thousand years ago. If one sheep leap down a precipice, the whole flock will follow. Men, however, should seek to improve, and make use of the understanding which God has given them. At one time the English were naked painted savages, like the wild tribes among the jungles of India. They would have continued in the same state, had they blindly followed custom. It is our duty to consider whether a custom is good or bad. If good, we should observe it; if bad, we should give it up, whatever others may do.

CHAP. XI. 99. *Caste*.—The Hindus are the slaves of caste.

Caste.—The system existed in ancient times among many nations; but all had the wisdom to give it up except the people of India. Caste is founded upon a lie. It is not true that different castes proceeded from different parts of the Creator. All men are descended from the same first parents, Adam and Eve. The effects of caste are very injurious. In England every person is free to pursue the occupation for which he is best qualified, and thus excellence is secured; here men are expected to follow the same trade as their forefathers, whether they are fitted for it or not. How often do the Hindus suffer from hunger and thirst, because they cannot get food or water from people of their own caste! How many quarrels take place on account of caste feelings! Thousands of Sepoys lost their lives because they foolishly believed that Government wished to interfere with their caste.

Hindu Religion.

The Hindu Religion.—Men naturally become like the objects of their worship; a nation can scarcely be expected to be superior to its gods. The Puranas themselves relate that the supposed deities of the Hindus were guilty of lying, theft, adultery, murder, and every possible crime. So far from looking upon these actions as detestable, Krishna is said to have committed some of them in sport. It is not surprising, therefore, that such vices should be common among the Hindus. Christianity, on the other hand, tells of a God of infinite purity, who hates sin of every kind, into whose blessed abode no unholy being can ever enter. Love is the great duty enjoined in

the word of God. When the people of India CHAP. XII. embrace from the heart the pure religion of the Gospel, and strive, through Divine help, to follow the example of the Lord Jesus Christ, then, but not till then, will they be truly happy, and their country will become a delightsome land.

CHAPTER XII.

PROGRESS OF CHRISTIANITY IN INDIA.

100. The last command given by our Lord Jesus Christ to his Apostles, before his ascension to heaven, was, "Go and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." The duty thus enjoined was zealously commenced, and before the end of the first century, the Gospel was preached throughout the greater part of the world then known to the Romans. It has been asserted that the Apostle Thomas, after laboring in India, was put to death by the Brahmans at St. Thomé, near Madras. The account, however is unworthy of credit. It arose probably from confounding the apostle with a monk, named Thomas, who lived at a much later period.

The Gospel seems to have been first brought to India from Alexandria, which, at the beginning of the Christian era, was the greatest commercial city in the world. The Evangelist Mark taught a school for Catechists at Alexandria for several years. It is supposed that the Indian merchants who went thither to sell their silks and pearls found there a still greater treasure—"The

Gospel first brought to India.

CHAP. XII. pearl of great price;" that is, the Gospel of Christ. These Indian merchants on their return told their friends the glad tidings of a Saviour, and thus the Gospel entered the country. About the beginning of the second century an earnest request for Christian teachers was addressed to Demetrius, Bishop of Alexandria. He accordingly sent Pantænus, a very learned man, who, so far as we know, was the first Missionary who visited India. Pantænus was well received.

Syrian Christians.

About the fourth century a number of Syrian Christians settled along the Malabar coast. They obtained great privileges from the Rajahs of Malabar, who allowed them in all matters, whether civil or religious, to be governed by their own Bishops. Indeed, they were ruled by princes of their own for some centuries.

Portuguese Papists.

When the Portuguese came to India they were warmly received by the unsuspecting Christians of Malabar. Soon, however, the Syrian Christians had bitter cause to regret their arrival. Romish priests used every effort to bring them under papal subjection. In 1599 an assembly under Archbishop Menezes ordered all the Syrian Prayer books to be burnt. A number of the Syrian Christians were at last induced to become Roman Catholics; but others adhered to their ancient communion.

Church Mission.

Though the Syrian Church was free from some of the grosser errors of Popery, the priests were very ignorant and unable to instruct the people. The Church Missionary Society laboured for several years to bring about a better state of things, by educating the clergy and supporting

schools. As it was found, however, that the CHAP. XII. efforts of the Missionaries were counteracted, a separate mission was afterwards founded which has been greatly blessed.

101. Roman Catholic Missionaries accompanied all the Portuguese expeditions to India, and settlers were encouraged to intermarry with the natives on condition of their being baptized. The celebrated Jesuit Missionary, Francis Xavier, landed at Goa in 1542. Though he held some grievous errors, he was a zealous and good man. He passed his first night in India alone in one of the churches, engaged in meditation and prayer. Finding the people of Goa very careless about religion, he laboured earnestly to bring about a change. He next proceeded to Cape Comorin where, being ignorant of the language and without an interpreter, he occupied himself in baptizing children and attending the sick. Having afterwards procured translations of the Lord's Prayer, Creed, and Ten Commandments, he learnt them by heart, and going about with a bell, repeated them to the natives whom he collected. In one month Xavier baptized ten thousand idolaters; sometimes he baptized a large village in one day. Such converts, however, were Christians only in name. Xavier died on a small island near the coast of China; but his body was brought to Goa, where he is now sinfully reverenced as "the Protector of the Indies."

The Portuguese established the Inquisition at Goa. Persons accused of religious errors were tortured or burnt alive, unless they became Roman Catholics. Jesuit Missionaries at Madura

CHAP. XII. having carefully studied Sanskrit and the Hindu Shastras, gave themselves out as ancient Brahmins from Europe. They adopted the yellow dress, wore caste-marks on their foreheads, and practised numerous ascetic observances. They even wrote a new Veda in Sanskrit, containing some account of Christianity, which they pretended was genuine. Their proceedings, however, when known in Europe, were severely condemned.

Roman Ca.
tholics.

The number of Roman Catholics in India at present is estimated at nearly one million. Among them are many of the fishermen of South India. In some respects, however, they differ little from the heathen. Few of them can read; caste is observed; in their festivals the images of saints are simply substituted for the idols of the gods, being attended with the same uproar, beating of tomtoms, and fireworks.

First Protes.
tant Missions.

102. The earliest Protestant Missionaries in India were Ziegenbalg and Plutscho, sent out by the king of Denmark. They landed at Tranquebar in 1706. Their first object was to acquire a knowledge of Tamil. Though they had neither grammar nor dictionary, such was their diligence that soon they were able to preach in the Vernacular. The New Testament was translated into Tamil by Ziegenbalg. He afterwards added the books of the Old Testament as far as Ruth. The Bible was completed by one of his successors. This was the first Indian version of the Scriptures.

Ziegenbalg.

Ziegenbalg visited England, where king George II. received him with much kindness. Through the assistance of the Society for

Promoting Christian Knowledge, additional CHAP. XII.
Missionaries were sent out, and fresh stations
were commenced. Schwartz was one of the new
band of labourers. After residing several years
at Tranquebar, he fixed his abode at Trichino-
poly. All the country around was visited by
himself and his catechists to spread a knowledge
of the Gospel.

Schwartz was so highly esteemed that he was Schwartz,
sent on an important mission to Hyder Ali.
That prince presented him on leaving with a bag
of rupees, which he delivered over to the Gover-
nor of Madras. When Schwartz was told to keep
the money for his trouble, he devoted it to the
support of a school at Tanjore. The Rajah of
Tanjore on his death-bed committed to Schwartz
the guardianship of his youthful son Serfoji.

Schwartz was spared to labour for many years
in India. Before his death the number of converts
amounted to about ten thousand. In 1798 he
yielded up his spirit with the following prayer:—
“O Lord, hitherto, thou hast preserved me,
hitherto hast thou brought me, and hast bestowed
innumerable benefits upon me; do what is
pleasing in thy sight. I deliver my spirit into
thy hands; cleanse and adorn it with the righte-
ousness of my Redeemer, and receive me into
the arms of thy love and mercy.”

103. In 1758 Kiernander proceeded from First Mission
Cuddalore to Calcutta, and was the first Protes-
tant Missionary to Bengal. Clive gave him a
hearty reception. Having married a wealthy
widow, he expended large sums in the erection
of a Church and the support of schools.

CHAP. XII. — The labours of Kiernander, however, were mainly confined to the Portuguese Romanists in Calcutta. William Carey may be considered as the founder of missions to the Bengalis. Originally he was a shoemaker in England; afterwards he taught a school, and was pastor of a small congregation. While teaching geography to his pupils, he was led to conceive the noble design of sending the Gospel to the heathen. In 1792 he preached a sermon on the subject before an assembly of ministers. The two points he urged were :—1. *Expect great things from God.* 2. *Attempt great things for God.* The Baptist Missionary Society was formed, and Carey was sent out to Bengal.

Serampore
Mission.

At the commencement, so little money was raised in England for missions, that Carey was compelled to become an indigo planter for a time to support his family. Two other Missionaries, Joshua Marshman and William Ward, were afterwards sent out. Permission to reside in the Company's territories having been refused, they were obliged to proceed to the Danish settlement of Serampore near Calcutta, where they were joined by Carey in 1800.

Serampore
translation.

The great work to which Carey devoted himself was the translation of the Scriptures. The New Testament was printed in Bengali in 1801, and the Old Testament was completed not long afterwards. Carey next made a version of the New Testament in Sanskrit. So high was his reputation for oriental learning, that Lord Wellesley appointed him one of the Professors in the College at Fort William. Marshman established

boarding schools which brought in a large income; Ward, who was a printer, made about an equal sum by the press. The three Missionaries, however, lived in the plainest manner, and spent their earnings in printing the Scriptures and in supporting schools and preachers. Assisted by learned natives from all parts of the east, within about twenty years, translations of the Bible were completed in six Indian languages and in Chinese; while the New Testament was published in fourteen languages. The College at Serampore was also founded by Carey and his two brethren.

104. Efforts for the spread of the Gospel in David Brown. India were not limited to Missionaries. At the principal stations there are Chaplains or Ministers appointed by Government, to conduct religious services among Europeans. Some of the Chaplains, besides attending to their own immediate duties, have laboured zealously to benefit all around them. The Rev. David Brown, of Calcutta, gave up much comfort and emolument that he might undertake, without salary, the charge of the Church built by Kiernander, which would otherwise have been shut up. Though he had important offices, and was highly esteemed by each successive Governor-General, he directed that the only inscription on a tablet to his memory should be that "in the Mission Church of Calcutta, for twenty-five years, he preached the Gospel to the poor."

Henry Martyn, after distinguishing himself greatly at the University of Cambridge, came out to India as a Chaplain in 1806. When he

Henry Mar-
tyn.

CHAP. XII. reached his station, he established schools at his own expense, and preached to the natives. His great works, however, were translations of the New Testament into Hindustani and Persian. To improve the latter, he visited Persia. On its completion he set out for England, but died on the way.

Claudius Buchanan.

Claudius Buchanan, Chaplain to Lord Wellesley, zealously promoted the spread of Christianity in India, and for that object travelled from Bengal to Travancore. The obscene and bloody rites of Juggernaut in Orissa were by him first made known to Europeans. He found the road to the temple for more than fifty miles strewed with the bones of pilgrims; dogs, jackals, and vultures preyed on human bodies; people laid themselves down to be crushed by the wheels of the idol-car, in the vain hope of obtaining future happiness. Buchanan visited the Syrian Churches along the Malabar coast, and through his exertions the Scriptures were printed in Syriac.

Indian Bishops.

The appointment of Protestant Bishops in India, proposed and advocated by Buchanan, was sanctioned by Parliament in 1813. Dr. Middleton, the first Bishop of Calcutta, sailed from England the following year. His career was short, but he left a noble memorial in the college which he founded at Calcutta. Among his successors were the gifted and amiable Heber, and the warm-hearted and zealous Wilson. In 1833 bishoprics were erected at Madras and Bombay: Daniel Corrie, the beloved friend of Henry Martyn, was the first Bishop of Madras.

105. In no part in India has the Gospel made greater progress than in the district of Tinnevelly. The inhabitants are Tamils, descended from the Scythian race that peopled that country before its invasion by the Aryan tribes. There are some noted Hindu temples in the towns, but demon worship is the prevailing superstition. Men remarkable for strength or wickedness are supposed after death to become evil spirits, who cause disease. Dances are performed in the hope of propitiating them. At first the dancer stands still or moves about in silence. As the music becomes quicker, his excitement begins to rise. Sometimes to work himself into a fury, he lashes himself with a large whip, and drinks the blood of the goat offered in sacrifice. Then he begins to brandish his staff of bells, and dances with a quick but wild unsteady step. At last his eyes glare, he snorts and whirls round with frantic leaps. The people suppose that the demon has then entered him, and inquire what must be done to remove the pestilence. It sometimes happens, however, that the dancer himself is cut off by the disease.

Schwartz appears to have been the first Protestant Missionary who visited Tinnevelly. A number of converts were baptized, and small churches were gradually erected. The mission however, was neglected after the death of Schwartz. In 1820 the Church Missionary Society sent the Rev. C. T. Rhenius to Tinnevelly, who was soon followed by other Missionaries. After some time the stations supported by the Society for Promoting Christian Knowledge

CHAP. XII. were handed over to the Society for the Propagation of the Gospel.

Meignapu.
ram.

Space does not permit an account to be given of the numerous Mission stations in Tinnevelly; but one of them, called Meignanapuram, may be described:—“When the Revd. J. Thomas took charge of it, the village was not a large one, and had few attractions. It was in the midst of a desert of sand, occupied only by palmyra-trees, castor-oil shrubs, and thorn-bushes, with here and there a banyan marking the road to Trichen-door. It had a barren and desolate appearance, and during the season, when the land-wind, rushing from the mountains, parches the country, and sweeps the falling leaves before it, the village was continually involved in clouds of sand and dust. It has now become quite an oasis, wells have been dug, and the streams that pour forth from them in every direction, by the hand of labour, draw from the deep sand, vegetables and flower trees and fruits of the very best kind and quality. There you may see the rose and the jasmine in their beauty, and the cocoa-nut tree in all its gracefulness; and there you may taste the plantain, the grape, and the pine-apple in equal flavour with the finest in Tinnevelly.”* A lofty and beautiful church, able to contain two thousand people, has been erected of stone. Every Lord’s day it is filled with worshippers, who flock to it from all directions at the sound of the Sabbath bell. In several parts of Tinnevelly whole villages are composed of Christians, and an Englishman, as he looks at the church

* Tinnevelly Missions.

towers rising in several directions above the CHAP. XII.
trees, is reminded of his native land.

106. The cause of Christian education in India is deeply indebted to Missions from Scotland. Early in 1829 the Rev. Alexander Duff, the first Missionary to the heathen sent forth by the Church of Scotland, was appointed to Bengal. Twice he suffered shipwreck during his voyage to Calcutta. The first vessel in which he embarked went to pieces on a rocky barren island near the Cape of Good Hope; the second, ran ashore at the mouth of the Ganges. The Missionary was undaunted. A letter written by him the day after he reached Calcutta, contains the following passage:— “To us, we would pray, be the toil, and the hardship, and the danger, and the crown of victory for our reward,—or death, when maintaining our Master’s cause, for an eternal glory!”

Hitherto the attention of the Calcutta Missionaries, so far as concerned education, had been given to elementary Bengali Schools. Mr. Duff resolved to establish an Institution, to give a high education to a select number, some of whom might act as the instructors of their countrymen. On the day the school was opened five young men made their appearance; twenty more came the second day; eighty on the third, till within a short time, the hall was completely filled. Some of the reasons for the commencement of the institution were thus explained by Mr. Duff:— “My young friends, one great object of my coming hither is to convey to you *all* the European knowledge I possess myself,—literary, scientific,

CHAP. XII. and *religious*. You, too, have vast store-houses of knowledge, such as it is. And I cannot but confess the humiliating fact, your ancestors were comparatively learned and civilized when ours were nothing better than ignorant painted barbarians, who, somewhat like your Bengal tigers, ranged at large over the jungly forests; or like your Himalayan bears, roved wild over the mountains. But times are changed now, and we, their descendants, have changed with the times. We have now become civilized, and possess vast treasures of learning which we reckon worthy of being communicated to others. As there is a book—the Vedas—which you reckon the fountain head of all your best knowledge, so there is a book—the Bible—which we esteem the fountain head of all our best knowledge." He then recommended them to compare the two, and judge for themselves which was the better.

Dr. Duff landed in India full of youthful strength and vigour. For more than a quarter of a century he toiled amid the debilitating climate of Bengal. The precious seed which he often sowed weeping, will yet, we trust, bear an abundant harvest which will be gathered with joy by future labourers.

Dr. Wilson.

Dr. Wilson arrived at Bombay in 1829, in connection with the Scottish Missionary Society; but after a few years the Missions were transferred to the Church of Scotland. Though Dr. Wilson has devoted a portion of his time to educational work, he has been especially useful by his great powers as a linguist, his researches

into Indian literature, and his powerful exposures CHAP. XII.
of the various false systems prevailing in the
country.

The Rev. John Anderson commenced an English Institution at Madras in 1837, also in connection with the Church of Scotland. Unlike Dr. Duff, the most eloquent of modern Missionaries, or the learned Dr. Wilson, no works proceeded from his pen; but his fervid appeals will long be remembered by those to whom they were addressed.

107. In the preceding notices space has permitted only a few of the earliest Missionaries to be mentioned. The work has grown immensely. At the commencement of the year 1862, the agents of 32 Missionary Societies, belonging to England, Scotland, Ireland, Switzerland, Germany, Prussia and the United States, were labouring in India, Ceylon, and Burmah. There were 724 Missionaries, of whom 183 were ordained natives. Assisted by 1776 Native Preachers, they proclaimed the word of God in the bazaars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded 1,542 native churches, containing members. These church members form the nucleus of a Native Christian community, comprising 213,182 individuals who regularly enjoy the blessings of Bible instruction, both for young and old.

John Ander-

son.
Indian Mis-
sions in 1862.

CHAP. XII. The efforts of the Missionaries in the cause of Education in 1862 were directed to 1,811 day-schools, in which 48,390 boys were instructed through the medium of their own vernacular language ; to 108 boarding schools, containing 3,158 boys, chiefly Christians, who resided upon the Missionaries' premises, and were trained up under their eye ; and to 193 superior day-schools, in which 23,963 boys and young men received a sound Scriptural education, through the medium of the English language. Their efforts in Female Education embraced 373 day-schools, containing 16,862 girls, and 117 boarding schools, with 4201 girls, taught almost exclusively in the vernacular languages.

Translations. The entire Bible had been translated into fourteen languages ; the New Testament into five others, and separate gospels into seven others. The Missionary Societies maintained 25 printing establishments.

Expenditure. The expenditure for Missions in India and Ceylon is about 29 lacs of rupees annually ; of which one seventh, or four lacs, is contributed by European Christians resident in the East. By far the greatest part of the above agency has been brought into operation during the last thirty years.*

Future pro- 108. God said to Abraham, with respect to
gress. Canaan, "Arise, walk through the land, in the length of it, and in the breadth of it ; for I will give it unto thee." Abraham firmly believed the promise of God, though during his life-time he had no inheritance in the land, "no not so

* From Mullens.

much as to set his foot on." Christians have CHAP. XII.
the same hope that India will yet be the Lord's.
It has been promised to the Redeemer—it is
part of the kingdom purchased with His pre-
cious blood. A zealous Missionary, now depart-
ed, who laboured for many years close to the
temple of Juggernaut, thus wrote:—

" May we not look beyond present discour-
gements to the time when the victory shall be
won, and (India) become Immanuel's land ? It
will be then, as now, filled with temples ; but
they will be temples dedicated to the living God.
It will be thickly populated with worshippers ;
but they will worship God in spirit and in truth.
It will have its highways thronged with pilgrims
but they will be travellers in the way to heaven.
It will have its shastras, but they will be the
sacred Scriptures. It will have its songs, but
they will be sweet songs of praise to God and
to the Lamb. Its fathers and mothers, as nu-
merous as now, will be all Christians ; its youths
of both sexes will all be taught the lessons of
early piety. The land shall have its sabbaths ;
it shall feel the full influence of truth and peace.
The earth shall yield its increase and heaven re-
ceive successive generations of its ransomed mul-
titudes, and then shall the words be fulfilled—

" The wilderness and the solitary place shall
be glad for them ; and the desert shall rejoice,
and blossom as the rose."

Let the readers of this book first become
themselves the willing subjects of the Lord
Jesus Christ, trusting in Him for salvation,
and, through the help of the Holy Spirit, obey-

CHAP. XII. ing all his laws. Next let them devote their lives to the promotion of His glory; let them seek by their example, their efforts, and their prayers, to bring their fellow-countrymen to a knowledge of the Gospel. When all their toils are over, He, on whose head are many crowns, will say to them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."



LIST OF GOVERNORS-GENERAL.

WARREN HASTINGS, 1774—1785.
LORD CORNWALLIS, 1786—1793.
SIR JOHN SHORE, 1793—1798.
MARQUIS WELLESLY, 1798—1850.
LORD CORNWALLIS, 2ND AR. 1805.
SIR GEORGE BARLOW, 1805—1807.
LORD MINTO, 1807—1813.
MARQUIS OF HASTINGS, 1813—1823.
LORD AMHERST, 1823—1828.
LORD WILLIAM BENTINCK, 1828—1835.
LORD AUCKLAND, 1836—1842.
LORD ELLENBOROUGH, 1842—1844.
LORD HARDINGE, 1844—1848.
EARL OF DALHOUSIE, 1848—1856.
LORD CANNING, 1856—1861.
LORD ELGIN, 1862—1863.
SIR JOHN LAWRENCE, 1864—1868.
LORD MAYO, 1868—1872.
LORD NORTHBROOK, 1872—1876.
LORD LYTTON, 1876.