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- ~~Report: Deccan-India Commission, 1875. (Chair-
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EAST INDIA (RELIGIOUS DISTURBANCES).

COPIES or EXTRACTS of REPORTS relating to the recent CONFLICTS between HINDUS and MUHAMMADANS in *India*, and particularly to the Causes which led to them.

(*Mr. George Russell.*)

*Ordered, by The House of Commons, to be Printed,
5 March 1894.*

[*Price 6 d.*]

IDOLATRY (INDIA).

RETURN to an Order of the Honourable The House of Commons,
dated 8 April 1851:—for,

COPIES "of COMMUNICATIONS in relation to the Connexion of the Government of *British India* with IDOLATRY, or with MAHOMETANISM—(in continuation of Parliamentary Paper, No. 621, of Session 1849); including Copies of any Communication between the Court of Directors of the East India Company and the Governor-General of India in Council, relating to the JUGGERNAUTH PAGODA—(in continuation of Parliamentary Paper, No. 191, of Session 1850)."

East India House, }
30 April 1851. }

JAMES C. MELVILL.

(*Sir Robert Harry Inglis.*)

Ordered, by The House of Commons, to be Printed,
7 May 1851.

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East India House, }
30 April 1861. }

(signed) T. L. Peacock,
Examiner of India Correspondence.

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COPIES of COMMUNICATIONS in relation to the Connexion of the Government of British India with IDOLATRY, or with MAHOMETANISM—(in continuation of Parliamentary Paper, No. 621, of Session 1849); including Copies of any Communication between the Court of Directors of the East India Company and the Governor-general of India in Council, relating to the JUGGERNAUTH PAGODA—(in continuation of Parliamentary Paper, No. 191, of Session 1850).

— No. 1. —

EXTRACT from a Despatch from the Government of India to the Honourable the Court of Directors in the Home Department; dated 28 July 1849 (No. 23).

Petition of the Rajah of Khoorda, complaining of the reduction in the allowance for the maintenance of the Juggernaut Temple, and of his being prohibited from increasing the rents of the Suttayees Hazaree Mehal.

Home Cons., 14 Oct. 1848.
(Nos. 26 & 27.)

10. We declined to interfere in this case.

— No. 2. —

(No. 7 of 1850.)

Government of Bengal Revenue to the Honourable the Court of Directors of the East India Company.

Honourable Sirs,

I HAVE the honour to submit, for the consideration and orders of your Honourable Court, a memorial from certain Protestant missionaries in Bengal and Orissa, praying for the withdrawal of the annual grant to the Temple of Juggernaut.

Fort William, 6 May 1850.

— No. 3. —

EXTRACT from a Despatch from the Government of India to the Honourable the Court of Directors in the Home Department (Legislative); dated 6 December 1850 (No. 19).

Act, No. XXI. of 1850.

For extending the principle of Sec. 9, Reg. VII. 1832, of the Bengal Code throughout the territories subject to the Government of the East India Company. Leg. Cons. 11 April 1850, Nos. 67 to 87.

No. 33, of 1847, dated 6 Nov.
No. 6, of 1848, dated 22 Jan.
No. 28, of 1848, dated 16 Oct.

24. WITH the papers regarding the *Lex Loci*, reported in the despatch from this department (No. 22 of 1845, dated 7th August), the earlier correspondence on the subject of a law to provide "that religious belief shall not affect the rights or property of the person entertaining such belief," was referred to your Honourable Court. Since that time the question was repeatedly brought before the Government in memorials, which were transmitted to your Honourable Court, as per margin. It was again agitated in 1849, when the Government of Bombay communicated a representation made by the Bishop of Bombay, in which his Lordship advocated the extension to that Presidency of sects. 8 and 9, Regulation VII., 1832, of the Bengal Code.

25. Feeling that the subject of the bishop's application was one that demanded attention, owing to the want of any law whatever in the Madras and Bombay Presidencies to protect the civil rights of parties receding from their ancestral faith,

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with, we proceeded to the enactment of Act XXI., 1850, which makes the provision of the Bengal Regulation above referred to common to all India.

26. We request your Honourable Court's attention to the memorials which we received from the native and Christian inhabitants of Calcutta and Madras, both against and in support of the Act while in draft, and to the minute recorded by our colleague, Mr. Bethune, dated the 26th March last, in which we concurred; also to the minute of the most Noble the Governor-general, dated the 9th April.

— No. 4. —

EXTRACT Legislative Letter to *India*, dated 19 March (No. 7) 1851.

19. ON the subject of this memorial, we refer you to our despatch, under date the 27th February 1850, to which we have not yet received a reply. Letter from, dated 6 May (No. 7) 1850. Memorial from certain Protestant Missionaries in Bengal and Orissa, praying for the withdrawal of the annual grant to the Temple of Juggernaut.

Madras Revenue Letter, 23 August (61) 1848. Madras Revenue Letter, 5 August (40) 1850.

27. We refer you to our former instructions with regard to religious institutions and ceremonies of the natives. Religious and charitable endowments and allowances.

— No. 5. —

[In Public Letter, dated 25 July (No. 23) 1849. Pro.]

(No. 26.)

EXTRACT from the Proceedings of the Honourable the President of the Council of *India* in Council in the Home Department, under date 14 October 1848.

To the Right honourable Earl of *Dalhousie*, Governor-general of India in Council, &c. &c. &c.

The humble Petition of *Maha Rajah Ram Chunder Deb*, Rajah of Killah Khoorda, the Hereditary Superintendent of the Temple of Juggernaut,

Most respectfully sheweth,

THAT the British Government, in their conquest of the province of Cuttack, resumed all lands, zemindaries, &c. attached to the Temple of Juggernaut, and allowed in return for its maintenance a yearly sum of Rs. 53,178. 11. 10.

2. That the management of the temple was, however, in execution of the provisions of Act X., 1840, restored to your Lordship's petitioner, to whom the above-mentioned sum was given yearly up to 1842.

3. Subsequently, on the 26th of November 1843, the estate called Suttayees Hazaree Mahaul, formerly attached to the temple, was given over to the charge of your Lordship's petitioner for Rs. 17,420. 2. 4., which arrangement reduced the amount of the donation to the balance of Rs. 35,758. 9. 6. This allowance was, however, afterwards, under the orders of Government, dated 6th September 1845, reduced to 23,321 rupees, and in the account adjusted on this occasion the above-mentioned estate was credited for 19,191 rupees.

4. That while your Lordship's petitioner is by the terms of his engagements bound to spend yearly a stated sum of 47,874 rupees, of which only 23,321 rupees are now allowed to him in cash, he under the orders of the collector, dated 26th July 1846 and 27th March 1847, is not permitted to realize from the estate credited in his favour in 1845 for 19,191 rupees more than Rs. 17,420. 2. 4. It is therefore self-evident that even if the whole of the last-mentioned sum could possibly be realized from the estate every year, your Lordship's petitioner is a loser to a considerable extent by the existing arrangements.

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5. But as, owing to the unnecessary conditions imposed upon the management of your Lordship's petitioner, he is restricted from increasing or even decreasing the rents of the ryots from the former rate, the uncultivated parts of the estate can never be brought into cultivation, while other portions which, from the inability of their holders, owing to the operation of natural and accidental causes, such as exhaustions, inundation, deposit of sands, or neglect, are losing their value, and cannot therefore be leased conveniently but on a reduced jummah, are by degrees abandoned, and thus increase the amount of the waste lands.

6. Your Lordship's petitioner is not, he considers most unjustly, permitted to use the common rights of a landholder, of making his settlements by increasing the rents of such parts of the zemindaree as can bear the enhancement, and allowing deductions for such as inevitably require this indulgence, that he may simply be able, by an equitable distribution of the demands according to the capability and value on condition of each portion, to square up his accounts so as to realize on an average even the sum for which the estate was originally credited in his favour.

7. Your Lordship's petitioner cannot discover the propriety of the restriction with which his management is fettered: the ryots of the estate have no peculiar rights different from those of all other cultivators; the existing laws are sufficient to protect all their legal rights from forcible ousting, unwarranted encroachments, or unlawful impositions; and the authority refused to your Lordship's petitioner has always been enjoyed by the managers of other rent-free grants or any zemindaree, in Cuttack as well as other districts.

8. Your Lordship's petitioner complained of this hardship to the collector, and that officer was pleased to report the affair to the Commissioner, who however rejected the application of your Lordship's petitioner; appealed to the Sudder Board, but the Board by their orders, dated 23d June 1848, was pleased to uphold the decision of the Commissioner.

* No. 626.

9. From this order your Lordship's petitioner, by a petition* filed on the 2d August last, appealed to the Government of Bengal, and was by an order, dated 22d of the month, written on his application, informed that his prayer was inadmissible.

10. As the grievances complained of by your Lordship's petitioner, he has taken this liberty to lay his appeal before your Lordship in Council.

11. As your Lordship's petitioner, in his application of appeal to the Government of Bengal, the original of which is herewith filed, has already stated in full the grounds on which he believes he is fairly entitled to a permission to exercise the rights for which he applies, he has not deemed it necessary to repeat them again here in this memorial.

12. It is therefore his humble prayer that your Lordship in Council will be graciously pleased to take his deplorable case into your favourable consideration, and pass such orders as justice may require.

For which favour, as in duty bound, your Lordship's petitioner shall ever pray.

29 September 1848.

(Signed) in Nagree.

—No. 6.—

To the Right honourable Earl of Dalhousie, Governor of Bengal, &c. &c. &c.

The humble Petition of *Maha Raja Ram Chunder Deb*, Rajah of Killah Khordah, the Hereditary Superintendent of the Temple of Juggernaut,

Most humbly sheweth,

THAT the British Government having, immediately after the conquest of the province of Cuttack, in 1803, assumed the possession of the estate called Sutayees Hazaree Mehal, and all other zemindaree lands, &c. attached to the Temple of Juggernaut, were pleased to allot in return, under the provisions of section 30, Regulation XII. of 1805, a yearly sum of Rs. 53,178. 11. 10.

2. After

2. After the enactment of Act X. of 1843, the management of the temple having been restored to your Lordship's petitioner, the above-mentioned sum was regularly paid to him up to the year 1842.

3. On the 26th November 1843, the collector, under the orders of Government, transferred back to your Lordship's petitioner's charge the Suttayees Hazaree estate in exchange for Rs. 17,420. 2. 4., out of the yearly allowance, on which account only the balance of Rs. 35,758. 9. 6. was thenceforward given to your Lordship's petitioner up to the year 1845.

4. Subsequently, under the orders of Government, dated 6th September 1845, this allowance was reduced to Rs. 23,321., which, as your Lordship's petitioner has already represented, is paid for the expenses of the temple, merely in exchange for the lands formerly attached to the same, appropriated by Government, and which could not therefore be then restored, and as a compensation for abwasis and other proceeds and income of the temple abolished by Government.

5. Your Lordship's petitioner has several objections to urge against this last pecuniary settlement, and believes that he is justly entitled to receive something more from the Government on this account, his claims for which, however, he intends to lay before your Lordship separately and hereafter.

6. At present your Lordship's petitioner takes the liberty to lay before your Lordship his complaints regarding the unnecessary and injurious restrictions with which his management of the Suttayees Hazaree estate has been fettered, while he is imposed with the duty of expending for the temple a certain fixed amount.

7. Under the orders of the collector, dated 26th July 1846, and 27th March 1847, your Lordship's petitioner is prohibited from increasing or decreasing the rents of the ryots, with whom he is peremptorily directed to settle only at the former rate, without any regard to the deterioration or improvement of the property, or the condition of the cultivator.

8. In course of time the respective values of the different portions of a property, from various natural and accidental causes, fluctuate to a great extent, even sometimes affecting the total value of the whole.

9. If every portion of the property is to be let out only at that for which it was leased out at any previous period, a rapid deterioration of the value and reduction in the proceeds of the property are to be the inevitable and natural consequences of this procedure. For the parts whose value has been reduced from natural exhaustion, or loss of fertility arising from neglect or over-cultivation, from inundation, overflowing of rivers, &c., deposit of sands, and other such causes, will as a matter of course be abandoned when they are not to be held on a proportionate decreased jumma; and these must therefore lie waste and uncultivated. This process cannot fail to detract by degrees a considerable portion of lands from the extent under cultivation; and the effects of this upon the proceeds of the property need not be described. The parts, on the other hand, which from the operation of causes the reverse of those mentioned above are improved so as to justify an increased assessment upon them, are protected from this equitable demand.

10. It is only by such a proportionate increase on such parts of a property as can bear it with convenience that all natural and accidental losses incident to the proceeds of all estates are remedied, so as to square the accounts of the net proceeds of a property within a limited period of a few years.

11. The operations of the cause mentioned above have obliged your Lordship's petitioner to put up with a yearly loss of about 2,000 rupees, on an average, for the last few years of his management.

12. Your Lordship's petitioner having, in pursuance of the orders communicated to him, sent for all the ryots of the Suttayees Hazaree Mehal, to give to and receive from him kubooleyuts and pottahs at the former rate, a few of them complied with his requisitions; while of the rest many completely disregarded his call, and others objected to renew their engagements at the former jumma now demanded from them.

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13. Your Lordship's petitioner begs leave to represent that had he the authority, like all other landholders, to make his own arrangements with the ryots, he could have easily and fairly succeeded by a general measurement and an equitable assessment of the lands in making a fair and equitable settlement, so as to save himself from the considerable extent.

14. Your Lordship's petitioner cannot further discover why he should be debarred from the right of availing himself of the rise of the value of any parcel of the estate, while the value of all things, inclusive of labour, mental and manual, which he is required to purchase and secure, has been, from the operation of similar causes, considerably increased.

15. Your Lordship's petitioner humbly declares that he is fairly entitled to have the management of the estate entrusted to him, in a manner that he may be able to make amends for all deficiencies which occur in the proceeds of the property below the stated sum in exchange for which he has received it, and which money, along with the pecuniary allowance, he is obliged to spend for the temple; a measure the more necessary, because of late the allowance itself has been considerably reduced.

16. The rights and interests of the mehal are not anywise different from those of the ryots of all other zemindaries in the district; and as they have sufficient remedies provided for them in law, any illegal exaction, unjust assessment, or forcible and unwarranted ousting, your Lordship's petitioner cannot discover what abuses was it apprehended he would commit, if allowed the ordinary authority and legal rights invariably granted to other landholders, and which are not denied even to the managers of other rent-free religious grants of lands in this as well as in other districts.

* 17. That in cases of zemindaries sold for arrears of public assessment, and purchased by Government, if the estates are as a matter of favour restored to the former proprietors, they are invariably given back under a condition that they are to abide by their own former arrangements, your Lordship's petitioner begs to represent that if these restrictions complained of by your Lordship's petitioner have been imposed on restoration analogically from the same motives which lead to the above condition in the cases mentioned above, your Lordship will be pleased to observe that he does not pay for the exercise of the rights of a public purchaser, but only of those which a former zemindar would have been legally permitted to enjoy.

18. That subsequently, when the allowance was under the orders of the Government, dated 6th September 1845, reduced to 23,321 rupees, the mahal was debited in favour of your Lordship's petitioner for 19,191 rupees, while the orders of the collector restrict him to realize only Rs. 17,420. 2. 4. It is therefore evident that even if the whole of the latter sum be realized, your Lordship's petitioner will still have to make a large deficiency of about 1,771 rupees to complete the gross sum which he is allowed under the last order of the Government in lands and allowance, and which he is therefore required to spend for the temple.

19. In May 1847, your Lordship's petitioner represented his deplorable grievances to the collector, and prayed that the property should either be settled by that officer, or your Lordship's petitioner allowed to do so himself.

20. The officer made a reference on that point to the Commissioner of the division, and the latter officer, on the 1st of June 1847, wrote in reply, that the Rajah cannot be authorized to make settlements at higher rates than at which collections were made during the possession of Government, and informed that the application of your Lordship's petitioner regarding the settlement of the property by the collector could not, under the orders of Government, be complied with.

21. From this order your Lordship's petitioner appealed to the Sudder Board of Revenue, on the 26th August 1847, and the Board by their orders, dated 23d of June 1848, ordered that the Court could not interfere in this case.

22. As the grievances complained above by your Lordship's petitioner are of a serious nature, and as all his efforts for redress of them have hitherto proved ineffectual, your Lordship's petitioner has taken this liberty to lay this humble appeal

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appeal before your Lordship, and prays that your Lordship, on a proper consideration of his representations and all the bearings of his case, will be graciously pleased to pass such orders as justice and equity might warrant and demand.

For which your Lordship's petitioner, as in duty bound, shall ever pray.

2 August 1848.

(Signed) in Nagree.

The petitioner is informed that his prayer is inadmissible.

By order,

(signed) *W. Setonkarr,*

Under Secretary to the Government of Bengal.

Fort William, 22 August 1848.

— No. 7. —

(No. 806.)

From *G. A. Bushby*, Esq., Secretary to the Government of India, to the Commissioner of Cuttack; dated 14 October 1848.

No. 27.

Sir,

I HAVE the honour to forward to you copy of a petition from the Rajah of Killah Khordah, dated the 29th ultimo, and to request that you will have the goodness to inform the memorialist that the Governor-general in Council declines to interfere in his case. Home Department

I have, &c.

(signed) *G. A. Bushby,*

Fort William, 14 October 1848.

Secretary to the Government of India.

— No. 8. —

[In Bengal Revenue Letter, 6th May (No. 7) 1850.]

From Messrs. *A. F. Lacroix* and *W. S. Mackay*, Missionaries, to *J. P. Grant*, Esq., Secretary to the Government of Bengal; dated 23 April 1850.

Sir,

We have the honour to enclose a memorial to the Honourable Court of Directors of the East India Company, and to request that it may be forwarded to England by the Government of this country. We would also venture respectfully to express the hope that the Government of Bengal, as well as the Government of India, will see sufficient cause to support the prayer of the memorialists.

We have, &c.

(signed) *A. F. Lacroix*, Missionary of the London Missionary Society.

W. S. Mackay, Free Church of Scotland.

Calcutta, 23 April 1850.

— No. 9. —

[In Bengal Revenue Letter, 6 May (No. 7) 1850.]

To the Honourable the Court of Directors of the East India Company,
The respectful Memorial of Protestant Missionaries labouring in *Bengal* and *Orissa*,

Showeth,

THAT your memorialists, being missionaries belonging to various Protestant denominations, and having laboured (most of them) many years in India, have had special and frequent opportunities of knowing that the annual pecuniary grant from the Government Treasury to the Temple of Juggernath perpetuates, and in no ordinary degree encourages, the vilest characteristics of Hindu idolatry as notoriously connected with that shrine.

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Your

Your memorialists with deep pain and sorrow beg to direct the attention of your Honourable Court to the pernicious effect of the Government donation in impeding, and too frequently rendering unavailing their endeavours to rescue the people of these provinces from the curse of idolatry, and to bring them under the benign influence of the pure and holy religion of Christ. The great masses of unhappy men and women gathered from all parts of India round the shrine believe, not only that the British Government acknowledges the divinity of Juggernath, but that it is most anxious that the worship of that idol should be celebrated on a magnificent scale; and the priests and pandahs connected with the temple, who fatten on the misery and credulity of the pilgrims, do everything in their power to strengthen them in this conviction. They rebuke the missionaries publicly, and represent them to the people as factious opponents of the Government; and they triumphantly appeal to its annual pecuniary donation as an unanswerable proof that it approves of their superstition, and desires that idolatry should be maintained as the religion of the land. Your memorialists, therefore, cannot but express their deep-felt regret that the Government of this country, by its support of the Temple of Juggernath, should thus virtually throw the weight of its influence into the scale of idolatry, and thereby, without intending it, impede the progress of the gospel of peace and love.

Your memorialists would further respectfully remind your Honourable Court, that not a few of the vast numbers of pilgrims who flock to Juggernath Pooree are drawn thither in a great measure by the celebrity which the annual Government grant confers on that shrine; a distinction which it alone enjoys, and which is the boast and one of the strongest arguments of the pilgrim hunters, a body of men whose business it is to traverse the country in all directions for the purpose of enticing persons to undertake the pilgrimage. This is a fact, which considering the magnitude of the evils, physical as well as moral, directly flowing from this pilgrimage, can never be sufficiently deplored. Indeed, the misery, suffering, and vice witnessed on these occasions can scarcely be exaggerated. The pilgrims during their sojourn at Pooree are made to believe that it is an indispensable part of their religious duty to live upon the food prepared in the temple, from whence it can only be obtained at exorbitant rates, and of the coarsest and most unwholesome description. On the road, tens of thousands sleep night after night on the bare mud, and have no shelter from the rain, which frequently falls in torrents. Exposure, privation, and fatigue necessarily induce disease, and the mortality is fearful. The number of pilgrims annually resorting to the shrine is immense. At the Ruth festival alone, which attracts scarcely one-third of the whole, it varies from 80,000 to 200,000; and it is supposed, with too much reason, that nearly one-tenth annually perish, causing the outskirts of Pooree and the roads for many miles around to resemble a vast Golgotha. The brutal callousness of the priests, and of the people generally, who seem utterly regardless of the sufferings and dying agonies of the pilgrims, is not the least revolting part of this tragedy. Certain of your memorialists have witnessed these things till their hearts grew sick within them, and have seen with their own eyes scenes of demoralization, wretchedness, and woe which baffle description. Your memorialists acknowledge with thankfulness and delight your wise and merciful abolition of the right of suttee; but they would remark that while suttee numbered its hundreds, Juggernath, in a more protracted form, slays his thousands of human victims.

It is moreover deserving of notice, that the pilgrims suffering from disease carry it to their homes and to other localities; and accordingly along the whole line of march the cholera, nearly every year, follows in their train, ravaging the villages on each side of the road, radiating far into the country, and sweeping away thousands of its useful population.

Your memorialists beg also, with all deference, to call the notice of your Honourable Court to the apparent inconsistency of endowing at one and the same time schools and colleges for the intellectual and moral improvement of the people and a large idolatrous establishment which tends to perpetuate their intellectual and moral debasement. Intelligent natives are utterly at a loss to understand the meaning of a policy so ambiguous.

Your memorialists, as servants of the living God, would further respectfully, but most earnestly remind your Honourable Court, that idolatry is not only a curse to mankind and a bar to all true national and social improvement, but that any approval, sanction, or countenance lent to it, directly or indirectly, is represented

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represented in the word of God as a grievous offence against the majesty of Heaven. Your memorialists therefore entertain the hope that, looking as the evident and inherent wrong of a Christian government's connexion with idolatry in any form, as well as at the fearful amount of vice, suffering, and loss of life which springs from pilgrimage to the shrine of Juggernath in particular, your Honourable Court will be induced to check these great evils as far as they are under your control, by discontinuing altogether a support so inconsistent with reason, humanity, and religion, and which contributes in no slight degree to the misery, temporal and eternal, of the people whom providence has entrusted to your charge, and whose welfare your Honourable Court is bound by every means in your power to promote.

And your memorialists are the more sanguine that their representations will meet with the favourable consideration of your Honourable Court, from the fact that it has been ascertained, after a careful investigation by the most competent authorities in your own service, that Government is not in any way pledged to continue either the support in question, or any support; and furthermore, that it is considered by the same authorities perfectly feasible to leave the shrine of Juggernath to be supported by its own votaries, as is the case with every other idol temple in these provinces.

(signed)

W. S. Mackay, Free Church of Scotland.
A. F. Lacroix, London Missionary Society.
D. Ewart, Free Church of Scotland.
J. Long, Church Missionary Society.
G. Pearce, Baptist Missionary Society.
James Ogilvie, Church of Scotland.
Timothy Sandys, Church Missionary Society.
A. Leslie, Baptist Missionary Society.
G. Mundy, London Missionary Society.
Thomas Boaz, London Missionary Society.
James Thomas, Baptist Missionary Society.
Joseph Mullens, London Missionary Society.
David Sinclair, Free Church of Scotland.
Edward Storrow, London Missionary Society.
John Anderson, Church of Scotland.
Samuel Hasell, Church Missionary Society.
J. Wenger, Baptist Missionary Society.
J. H. Parker, London Missionary Society.
C. B. Lewis, Baptist Missionary Society.

Calcutta, 19 March 1850.

The following signatures are affixed by me at the special request of the parties, as per their written authority, appended hereunto.

(signed) *A. F. Lacroix*.

(signed)

Charles Lacey, General Baptist Missionary Society.
Isaac Stubbins - - - ditto.
Henry Wilkinson - - - ditto.
John Buckley - - - ditto.
William Brooks - - - ditto.
William Basley - - - ditto.
William Miller - - - ditto.
James Innes, Church Missionary Society.
C. Kruckeberg - - - ditto.
J. G. Linke - - - ditto.
C. W. Lipp - - - ditto.
Frederick Schurr - - - ditto.
J. J. Weilbrecht - - - ditto.
B. Geidt - - - ditto.
Samuel Bost - - - ditto.
J. Phillips, American Free Baptist Missionary Society.
O. R. Bachelor - - - ditto.
R. Cooley - - - ditto.

14 PAPERS ON CONNEXION OF THE GOVERNMENT OF

We the undersigned, missionaries belonging to the General Baptist Missionary Society labouring in Orissa, do hereby authorise the Rev. A. F. Lacroix, of Calcutta, to sign for us a memorial (of which we have seen a draft), dated 19 March 1850, and which is intended to be presented to the Honourable Court of Directors of the East India Company, praying for the discontinuance of the annual Government grant to the Temple of Juggernath.

(signed)	<i>Charles Lacey.</i>	<i>William Brooks.</i>
	<i>Isaac Stubbins.</i>	<i>William Bailey.</i>
	<i>Henry Wilkinson.</i>	<i>William Miller.</i>
	<i>John Buckley.</i>	

We the undersigned, missionaries of the Church Missionary Society labouring in the districts of Hishnaghur and Burdwan, do hereby authorise the Rev. A. F. Lacroix, of Calcutta, to sign for us a memorial (of which we have seen a draft), dated the 19th March 1850, and which is intended to be presented to the Honourable Court of Directors of the East India Company, praying for the discontinuance of the annual Government grant to the Temple of Juggernath in Orissa.

(signed)	<i>James Innes.</i>	<i>Frederick Schurr.</i>
	<i>C. Kruckeberg.</i>	<i>J. J. Weitbrecht.</i>
	<i>J. G. Lincke.</i>	<i>P. Geidt.</i>
	<i>C. W. Lipp.</i>	<i>Samuel Bost.</i>

We the undersigned, missionaries belonging to the American Free Baptist Missionary Society labouring in Orissa, do hereby authorise the Rev. A. F. Lacroix, of Calcutta, to sign for us a memorial (of which we have seen a draft), dated 19 March 1850, and which is intended to be presented to the Honourable Court of Directors of the East India Company, praying for the discontinuance of the annual Government grant to the Temple of Juggernath.

(signed)	<i>J. Phillips.</i>
	<i>O. R. Bachelo.</i>
	<i>R. Cooley.</i>

Jellalore, 1 April 1850.

— No. 10. —

[In Legislative Letter, dated 8 December (No. 19) 1850.]

EXTRACT from the Proceedings of the Most Noble the Governor General of India in Council in the Home Department (Legislative), under date 11 April 1850.

(No. 105 of 1849.)

No. 57.

From *J. G. Lumsden, Esq.*, Secretary to the Government of Bombay, to *F. J. Halliday, Esq.*, Secretary to the Government of India; dated 14 May 1849.

Sir,

WITH reference to Mr. Secretary Bushby's letter (No. 117), dated 22d January 1848, and the previous correspondence on the subject, I am directed by the Right honourable the Governor in Council to transmit to you, to be laid before the Honourable the President in Council, the accompanying copy of a communication from the Lord Bishop of Bombay, dated the 28th of March last, regarding the difficulties and hardships to which native converts to Christianity in India are exposed, under the actual state of the laws bearing on their civil rights.

I have, &c.

Bombay Castle,
14 May 1849.

(signed) *J. G. Lumsden,*
Secretary to Government.

Ecclesiastical
Department.

— No. 11. —

Ecclesiastical Department.

From the Right Rev. the Bishop of *Bombay* to the Right honourable Viscount *Falkland*, Governor in Council, &c. &c. &c.; dated 28 March 1849.

No. 58.
Enclosure.

My Lord,

1. I HAVE the honour to bring to the notice of your Lordship in Council, that on the 11th of January 1845 I submitted to the Honourable the Governor in Council a statement of the painful circumstances in which native converts to Christianity were placed, from having no protection in their civil rights and immunities, under the existing state of the laws bearing upon those rights, in the territories of this presidency.

2. In that letter it was represented that converts were treated as "outcastes," and as such suffered penalties as offenders for embracing Christianity, by being made subject to the different losses and privations enforced by the laws and regulations of the religion which they had renounced. Several cases were stated in which converts had been deprived not only of property, but some of wives and children, on their conversion. It was also stated that the parties had instituted proceedings in the native courts for the recovery of their rights, but without success, in consequence of the state of the laws applied to their cases. Converts and their friends have of late years desisted from instituting proceedings, from the knowledge that the law in this presidency, in its present state, could protect them only from personal violence; and such continues to be the state of the laws and regulations.

3. It was pointed out in the above letter, that in the presidency of Bengal converts are protected in their civil rights by Regulations, amending those laws which, until 1832, had been found in that presidency, and continue to be felt in this presidency, to be so oppressive. The following are the Regulations of the Bengal presidency which afford the desired protection; viz., Bengal Regulation VII., 1832, sections 8 and 9.

4. Section 8. "Such part of clause 2, section 3, Regulation VIII. of 1795, enacted for the province of Benares, which declares that in cases in which the plaintiffs shall be of different religious persuasion from the defendants the decision is to be regulated by the law of the religion of the latter; excepting when Europeans or other persons, not being either Mahomedans or Hindoos, shall be defendants, in which case the law of the plaintiff is to be made the rule of decision in all plaints or actions of a civil nature, is hereby rescinded, and the rule contained in section 15, Regulation IV. of 1793, and the corresponding enactment contained in clause 1, section 16, Regulation III. of 1803, shall be the rule of guidance in all suits regarding succession, inheritance, marriage, and caste, and all religious usages and institutions that may arise between persons professing the Hindoo and Mahomedan persuasions respectively."

5. Section 9. "It is hereby declared, however, that the above rules are intended and shall be held to apply to such persons only as shall be *bonâ fide* professors of those religions at the time of the application of the law to the case, and were designed for the protection of the rights of such persons, not for the deprivation of the rights of others; whenever, therefore, in any civil suit the parties to such suit may be of different persuasions, when one party shall be of Hindoo and the other of the Mahomedan persuasion, or when one or more of the parties to the suit shall not be either of the Mahomedan or Hindoo persuasion, the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled; in all such cases the decision shall be governed by the principles of justice, equity, and good conscience; it being clearly understood, however, that this provision shall not be considered as justifying the introduction of the English law or any foreign law, or the application to such cases of any rules not sanctioned by those principles."

6. The plain meaning of this section is, that any Mahomedan or Hindoo, after inheriting property, whatever religion he may adopt, shall not be exposed to the operation

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operation of the doctrines and laws of the religion he has left, to deprive such party of his property, &c. This law has been found effectual for the protection of the civil rights of converts to Christianity in Bengal; and I am informed that no construction by the Sudder Courts of Dewannee Adawlut has been called for or issued upon the above law, for no reports of such cases are to be found among the printed reports of cases determined by those courts.

7. In the foregoing Regulation Christian converts have, from the date of its enactment, been protected in their rights, and have been secured in the possession of all property possessed by them when converted.

8. In my letter of January 11th, 1845, it was earnestly requested that the Honourable the Governor in Council would be pleased to obtain from the Legislative Council an extension of the above Regulations, which have now been in operation 16 years in the Bengal presidency, to the territories of the Bombay presidency.

9. To the above letter a reply was sent, No. 561, dated February 24th, 1845, in the Judicial Department, stating that an Act which would meet all the objects contemplated in my letter, and was intended to be general to all India, was under the consideration of the Legislative Council, and had been ordered to be reconsidered at the first meeting of the Council, after the 18th of April in that year. This draft Act was referred to the consideration of the Bombay Government, and was published in the Bombay Government Gazette of February 20th and 27th, 1845. This Act recognising the principle that in every country there ought to be a law which is applicable to every person in it, and that the necessity of a law for persons whose condition cannot be defined beforehand, or who cannot be brought within any of the defined classes, provided protection for converts to Christianity in the following sections, X. XI. and XII.

“ X. And it is hereby enacted, that nothing hereinbefore contained shall apply to any Hindoo or Mahomedan, or to any property of any Hindoo or Mahomedan, unless such Hindoo or Mahomedan shall have renounced either of those religions, and shall not have adopted the other.”

“ XI. Provided always, that no Hindoo or Mahomedan shall, in consequence of anything in this Act contained, by renouncing the Hindoo or Mahomedan religion, lose any rights or property, or deprive any other person of any rights or property.”

“ XII. And it is hereby enacted, that so much of the Hindoo and Mahomedan law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from the communion of either of those religions, shall cease to be enforced as law in the courts of the East India Company.”

10. The publication of the Draft Act afforded some encouragement to the converts and to their friends. It is however now more than four years since the publication of the draft Act, which showed the favourable disposition of the Government to them, but as yet no legislative protection has been extended to the native converts in Western India; they alone of all classes, and amongst the most faithful and attached to the Government, are the only persons to whom the British law does not extend its protection, although exposed in their defenceless state to severe persecution, directed under cover of the existing laws.

11. Within the territories of Bengal converts have enjoyed the same protection as all other classes of British subjects since the year 1832. I beg now most respectfully, but most urgently, to solicit your Lordship in Council to take the case of the Christian converts under your Lordship's Government into your favourable consideration, and to adopt such measures as may appear to your Lordship advisable for obtaining for them, now an increasing body, that protection which they may justly expect from an enlightened and a Christian Government.

Bombay, 28 March 1849.

I have, &c.
(signed) Thomas Bombay.

(True copy)

(signed) J. G. Lumsden,
Secretary to Government.

— No. 12. —

Minutes by the Members of Council, with a Draft Act; dated 24 May 1849.

No. 66.

CHRISTIAN converts are fully entitled to the same protection of property and of civil rights claimed for them by the Bombay authorities as is afforded to their brethren in this presidency. It is unfortunate that such a measure of relief has been so long delayed, and apparently without any sufficient cause.

Probably the Court's attention may be again drawn to the Act, said to be awaiting their decision.

Pending the result of their deliberations on that Act, submitted in 1847, the native Christian converts on the Bombay side of India seem to be exposed to loss, inconvenience, and injustice.

(signed) *J. H. Little.*

24 May 1849.

Cannot we extend the provisions of our Act?

(signed) *F. Currie.*

I would do so.

(signed) *J. Louis.*

I have prepared an Act for this purpose, though with some lingering doubt of the justice of the measure. According to Hindoo notions, the right which a son has to succeed to his father's property is commensurate with his obligation to perform his funeral obsequies, from which the outcaste is necessarily excluded.

Put the case of property bequeathed in England to a man on certain conditions, which conditions he by his own voluntary act renders himself incapable of performing, what should we say to a law which nevertheless secures the property to him?

I have endeavoured so to prepare the Act as to give it the slightest possible appearance of interfering with the religious notions of the natives, and yet by the preamble have called sufficient attention to its purpose, for those who will take the trouble to examine it, as I think ought to be done in all laws, which should not be passed by stealth.

(signed) *J. M. O. R. Thune.*

31 May 1849.

AN ACT to enlarge the Operation of Sections 8 and 9 of Regulation VII. of 1832 of the Bengal Code.

WHEREAS by an Act of Parliament passed in the fourth year of the reign of His late Majesty King William the Fourth, for effecting an arrangement with the East India Company, and for the better government of His Majesty's Indian subjects, the Governor-general of India in Council is enjoined by laws or regulations to provide for the protection of the natives of India from insult and outrage in their persons, religions, and opinions; and whereas sections 8 and 9 of Regulation VII. of 1832 of the Bengal Code have been found conducive to this end, and it is expedient that their operation be enlarged; it is enacted as follows.

1. Sections 8 and 9 of Regulation VII. 1832, of the Bengal Code, shall be in force after the passing of this Act, throughout the whole of the territories under the government of the East India Company, and all Regulations and Acts, or parts of Regulations or Acts, inconsistent therewith or repugnant thereto, are repealed.

This will, I think, fully answer the purpose required.

(signed) *J. H. Little.*

1 June 1849.

— No. 13. —

(No. 36.)

No. 60. From *W. Grey, Esq.*, Under Secretary to the Government of India, to Under Secretary to the Government of Bengal, and (No. 433) Assistant Secretary North Western Provinces; dated 9 June 1849.

Sir,

Home Department, Legislative.

I AM directed by the President in Council to request that the Sudder Court may be called upon to state, as far as they can do so without the delay of a reference to the subordinate courts, whether they are aware of any civil cases in which the succession or ownership of property has been decreed under the provisions of sections 8 & 9, Regulation VII. of 1832, in opposition to the Hindoo or Mahomedan law, as the case might be; and if so, to point out for the information of the Supreme Government the printed reports in which such decisions may be found.

I have, &c.

(signed) *W. Grey,*

Under Secretary to the Government of India.

Fort William, 9 June 1849.

— No. 14. —

(No. 1011.)

No. 61. From *J. W. Dalrymple, Esq.*, Under Secretary to the Government of Bengal, to *W. Grey, Esq.*, Under Secretary to the Government of India, Home Department; dated Fort William, 3 July 1849.

Sir,

Judicial.

No. 1046, dated 9 ultimo.

With reference to your letter, No. 361, of the 9th ultimo, I am directed by the Deputy Governor of Bengal to forward, for the information of the President in Council, the accompanying copy of a letter * from the register of the Sudder Court.

I have, &c.

(signed) *J. W. Dalrymple,*

Under Secretary to the Government of Bengal.

Fort William, 3 July 1849.

— No. 15. —

(No. 1048.)

No. 62. Enclosure. From *B. J. Colvin, Esq.*, Registrar of the Sudder Dewanny Adawlut, to *J. P. Grant, Esq.*, Secretary to the Government of Bengal; Fort William, 29 June 1849.

Sir,

Sudder Dewanny Adawlut.

Present:—*A. Dick, Esq.*, and *Sir R. Barlow, Bart.*, Judges; *W. B. Jackson*, and *J. R. Colvin, Esqrs.*, Temporary Judges; and *J. Dunbar, Esq.*, Officiating Judge.

I AM directed to acknowledge the receipt of the Under Secretary's letter, No. 364, of the 21st instant; and, in compliance with the requisition therein contained, to state that the Court's records do not show any case to have been decided under sections 8 & 9, Regulation VII., 1832, in opposition to the Hindoo or the Mahomedan law.

2. The original enclosure received is herewith returned.

I have, &c.

(signed) *B. J. Colvin,*

Register.

Fort William, 29 June 1849.

(True copy)

(signed) *J. W. Dalrymple,*

Under Secretary to the Government of Bengal.

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— No. 16. —

(No. 2597 of 1849.)

From *R. Thornton*, Esq., Assistant Secretary to the Government, North Western Provinces, to *F. J. Halliday*, Esq., Secretary to the Government of India, Home Department, Fort William; dated Head Quarters, 9 August 1849. No. 63.

Sir,

I AM directed by the Honourable the Lieutenant-governor to acknowledge the receipt of Mr. Under Secretary Grey's letter, No. 433, dated 9th June last, and in reply to forward the accompanying copy of a letter, No. 966, from the register Sudder Dewanny Adawlut, North Western Provinces, dated the 17th ultimo, pointing out the case in which the succession to property has been decided according to sections 8 & 9, Regulation VII. of 1832.

I have, &c.

(signed) *R. Thornton*,
Assistant Secretary to the Government,
North Western Provinces.

Head Quarters, 9 August 1849.

— No. 17. —

(No. 966 of 1848.)

From *G. F. Edmonstone*, Esq., Register to the Court of Sudder Dewanny Adawlut, North Western Provinces, to *John Thornton*, Esq., Secretary to the Government, North Western Provinces; dated Agra, 17 July 1849. No. 64. Enclosure.

Sir,

I AM directed to acknowledge the receipt of your letter, No. 2,282, dated 4th instant, with its enclosure from the Under Secretary to Government of India, inquiring whether the Court are aware of any cases in which the succession to property has been decided according to sections 8 and 9, Regulation VII. of 1832, and in reply to state that the Court can call to mind only one suit* of the nature described. The report of the Court's decision will be found at page 137 of their "Printed decisions for May 1849," and that of the zillah judge's decision, at pages 101-104 of the Azimgurh "Decisions" for May 1848.†

Sudder Dewanny Adawlut, North Western Provinces.
Present:—*G. F. Thompson*, Esq., Judge; *A. W. Begbie* and *H. Lushington*, Esqrs., Officiating Judges.

* *Shah Mugbool Alum*, (Plaintiff) Appellant, v. *Ajoodheo Singh* and others, (Defendants) Respondents; 28 May 1849.

† Nos. 67 and 68, 18 May 1848.

2. As stated in their judgment, the Court believe that on no former occasion has any question connected with the application of sections 8 and 9, Regulation VIII. of 1832, been brought before them.

Shah Mugbool Alum (Plaintiff) Appellant, v. *Ajoodheo Singh* and others, (Defendants) Respondents.

I have, &c.

(signed) *G. F. Edmonstone*,
Register.

Agra, 17 July 1849.

(True copy.)

(signed) *R. Thornton*,
Assistant Secretary to the Government, N. W. P.

— No. 18. —

AN ACT for extending the Principle of Section 9, Regulation VII. of 1832, of the Bengal Code, throughout the Territories subject to the Government of the East India Company. No. 65.

WHEREAS it was enacted by section 9, Regulation VII. of 1832, of the Bengal Code, that "whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindoo and the other of the Mahomedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahomedan or Hindoo persuasions, the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which,

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which, but for the operation of such laws, they would have been entitled :” and whereas it is expedient to extend the principle of that enactment throughout the territories subject to the government of the East India Company, it is enacted as follows :

1. So much of any law or usage now in force within the territories subject to the government of the East India Company as inflicts on any person forfeiture of rights or property, by reason of his or her renouncing or having been excluded from the communion of any religion, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by Royal Charter within the said territories.

MINUTES by the Members of Government; dated 20 September 1849.

I think this is preferable to the Draft Act formerly prepared by me.

(signed) *J. E. D. Bethune.*

19 September 1849.

It seems admirably well suited to the occasion.

(signed) *J. H. Littler.*

20 September 1849.

I concur in thinking this Act preferable to the former draft, and shall be glad to see it passed.

(signed) *F. Currie.*
J. Lewis.

— No. 19. —

(No. 655.)

No. 66. From *W. Grey, Esq.*, Under Secretary to the Government of India, to Under Secretary with the Governor-General; dated Fort William, 22 September 1849.

Home Department, Legislative.

Sir,

I AM directed to forward, for submission to the most noble the Governor-general, copies of the papers noted in the margin*, together with the draft of an Act “for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company,” and to request the assent of his Lordship to its being published for general information.

Fort William,
22 September 1849.

I have, &c.
(signed) *W. Grey,*
Under Secretary to the Government of India.

— No. 20. —

(No. 284.)

No. 67. From *P. Melvill, Esq.*, Under Secretary to Government of India, with the Governor-General, to *W. Grey, Esq.*, Under Secretary to the Government of India, Home Department, Fort William; dated Simla, 12 October 1849.

Home Department.

Sir,

I AM directed to communicate to you the assent of the most Noble the Governor-general to the publication of the draft Act “for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories

* From Secretary to Government of Bombay, No. 105, dated 14 May 1849; and Enclosure. Minutes by the Members of Council, with a Draft Act. To Secretaries to Governments of Bengal and North Western Provinces, dated 9 June 1849. From Under Secretary Government Bengal, No. 1011, dated 3 July 1849; and Enclosure. From Assistant Secretary to Government North Western Provinces, dated 9 August 1849; and Enclosure.

Minutes of the Members of Government on the present Draft Act.

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territories subject to the government of the East India Company," enclosed in your letter, No. 655, dated 22d ultimo.

I have, &c.
(signed) *P. Melvill*,
Under Secretary to Government of India,
with the Governor-General.

Simla,
12 October 1849.

— No. 21 —

Fort William.—Home Department (Legislative), 28 October 1849.

No. 68.

THE following draft of a proposed Act was read in Council for the first time on the 26th of October 1849.

Act, No. of 1849.

AN ACT for extending the Principle of Section 9, Regulation VII., 1832, of the Bengal Code, throughout the Territories subject to the Government of the East India Company.

Whereas it was enacted, by section 9, Regulation VII., 1832, of the Bengal Code, that "whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindoo and the other of the Mahomedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahomedan or Hindoo persuasions, the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled:" and whereas it is expedient to extend the principle of that enactment throughout the territories subject to the government of the East India Company, it is enacted as follows:—

1. So much of any law or usage now in force within the territories subject to the government of the East India Company as inflicts on any person forfeiture of rights or property, by reason of his or her renouncing, or having been excluded from, the communion of any religion, shall cease to be enforced as law in the courts of the East India Company and in the courts established by Royal Charter within the said territories.

Ordered, That the draft now read be published for general information.

Ordered, That the said draft be re-considered at the first meeting of the Legislative Council of India after the 26th day of January 1850.

(signed) *Fred. Jas. Halliday*,
Secretary to the Government of India.

— No. 22. —

(No. 610.)

From *W. Grey*, Esq., Under Secretary to the Government of India, to Under Secretary to the Government of Bengal (No. 727), Secretaries to the Government of Fort St. George and Bombay (No. 728), and Officiating Assistant Secretary to the Government of the North Western Provinces (No. 729); dated 26 October 1849.

No. 69.

Sir,

I AM directed to forward, for submission to the ———, the accompanying draft Act "for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company," read in Council for the first time on this date, and published for general information, and to request that ——— will favour the Supreme Government with any observations or suggestions on its provisions which may appear to be necessary.

Home Department, Legislative.

Fort William,
26 October 1849.

I have, &c.
(signed) *W. Grey*,
Under Secretary to the Government of India.

— No. 23. —

(No. 4110 of 1849.)

No. 70. From *R. Thornton*, Esq., Secretary to the Government of the North Western Provinces, to *F. J. Halliday*, Esq., Secretary to the Government of India, Home Department, Fort William; dated Head Quarters, 18 December 1849.

Judicial Department.

Sir,
I AM directed to forward the accompanying copy of a letter from the register Sudder Dewanny Adawlut, North Western Provinces, dated 27th ultimo (No. 1564), and to state that the Honourable the Lieutenant-governor concurs in the opinion expressed by the Court on the draft Act "for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company," received with Mr. Under Secretary Grey's letter (No. 729), dated the 26th October last.

I have, &c.
(signed) *R. Thornton*,
Secretary to Government, N. W. P.

Head Quarters,
18 December 1849.

— No. 24. —

(No. 1 in No. 4110 of 1849. No. 1564 of 1849.)

No. 71. Enclosure. From *G. F. Edmonstone*, Esq., Register Sudder Dewanny Adawlut, North Western Provinces, Agra, to *John Thornton*, Esq., Secretary to the Government, North Western Provinces; dated Agra, 27 November 1849.

Sir,
I AM directed to acknowledge the receipt of the assistant secretary's letter, No. 3729, dated 14th instant, with a draft Act, "for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code," upon which the Court's opinion is required.
2. The Court presuming that the proposed Act is intended for the protection of native converts from loss of property in other parts of the territories subject to the government of the East India Company than the North Western Provinces, by the extension to them of a law already current in the latter, see no necessity of troubling the Government with any observations upon the draft; its provisions are, in their opinion, sufficient to secure the object supposed to be in view.

I have, &c.
(signed) *G. F. Edmonstone*,
Register.

Agra, 27 November 1849.

(True copy.)

(signed) *R. Thornton*,
Secretary to Government, N. W. P.

— No. 25. —

(No. 124 of 1849.)

No. 72. No. 5298. From *J. G. Lumsden*, Esq., Secretary to the Government of Bombay, to *F. J. Halliday*, Esq., Secretary to the Government of India, dated Bombay Castle, 18 December 1849.

Judicial Department.

Sir,
I AM directed to acknowledge the receipt of Mr. Under Secretary Grey's letter, dated the 26th October last, No. 728, forwarding the draft of an Act "for extending the principle of section 9 of Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the East India Company."

2. In.

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2. In reply, I am desired to transmit, for submission to the Honourable the President in Council, the accompanying copy of a letter from the register of the Sudder Adawlut, dated the 29th ultimo, No. 3273, from which his Honor will perceive that the judges of that court consider the proposed Act a most judicious one, an opinion in which the Right honourable the Governor in Council concurs.

I have, &c.
(signed) *J. G. Lumsden,*
Secretary to Government.

Bombay Castle,
18 December 1849.

— No. 26. —

(No. 3273 of 1849.)

From *M. Larken*, Esq., Register, to *J. G. Lumsden*, Esq., Secretary to Government; dated Bombay, 29 November 1849.

No. 73.
Enclosure.

Sir,

I acknowledge Mr. Deputy Secretary Erskine's letter, No. 4772, dated 22d instant, I am directed by the judges of the Sudder Adawlut to state, for the information of the Right honourable the Governor in Council, that the draft Act for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company, appears to be a most judicious one.

Judicial Department.

Present:—A. Bell, J. Warden, P. W. Le Geyt, and G. Grant, Esqrs.

I have, &c.
(signed) *M. Larken,*
Register.

Bombay Sudder Adawlut,
29 November 1849.

(True copy.)

(signed) *J. G. Lumsden,*
Secretary to Government.

— No. 27. —

(No. 2155.)

From *J. W. Dalrymple*, Esq., Under Secretary to the Government of Bengal, to *W. Grey*, Esq., Under Secretary to the Government of India, Home Department; dated Fort William, 31 December 1849.

No. 74.

Sir,

With reference to your letter, No. 610, of the 26th October last, forwarding a draft Act "for extending the principle of section 9, Regulation VII., 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company," I am directed by the Deputy Governor of Bengal to forward, for the information of the Government of India, the accompanying copy of a letter from the register of the Sudder Court, No. 1846, of the 21st instant.

Judicial.

I have, &c.
(signed) *J. W. Dalrymple,*
Under Secretary to the Government of Bengal.

Fort William,
31 December 1849.

— No. 28. —

(No. 1846.)

No. 75.
Enclosure.From *B. J. Colvin*, Esq., Register of the Sudder Dewanny Adawlut, to *J. P. Grant*, Esq., Secretary to the Government of Bengal; dated Fort William, 21 December 1849.

Sir,

I am directed by the Court to acknowledge the receipt of the Under Secretary's letter, No. 1827, dated 7th ultimo, forwarding, for their observations, the draft of an Act for extending the principle of section 9, Regulation VII, 1832, of the Bengal Code, throughout the territories subject to the Government of the East India Company.

2. The Court think that it may deserve consideration whether the words, "or may be held in any manner to impair or affect any claim of inheritance," may not with advantage be introduced in section 1, after the words, "forfeiture of rights, or property." Their reason is, that recently it was incidentally argued before them, without however being judicially affirmed or overruled, that a claimant as heir to a Hindoo could have no title to inherit, unless qualified for the performance of certain exequial ceremonies, since inheritance is a right accruing only in consequence of benefit conferred by the heir through the means of such ceremonies on the soul of a deceased. Consistently with this argument, it might be urged that a provision against forfeiture of rights could have no effect where the rights themselves could not be created.

3. The Court by no means desire to be understood as intimating assent to this interpretation of the Hindoo law. Inheritance, it may, on the other hand, be contended, is strictly to be regarded as a substantive right among the Hindoos, and not one dependent upon the performance of any particular religious rites, though such performance may be declared as a duty attaching to an heir. As illustrative of this subject, reference may be made to Macnaghten's Hindoo Law, vol. i. p. 36, and to the note at foot of page 22, vol. i. of the Sudder Dewanny Reports. The note (doubtless by Mr. H. Colebrooke) is however certainly not conclusive; for although denying that the mere act of celebrating the funeral rites gives a title to the succession, it does not declare that the succession can devolve upon any one not performing them. There is, undoubtedly, upon dicta of the Hindoo law books,* much room for argument on the point, and it is not one upon which the Court is aware that there has been any distinct judicial decision. Perhaps, upon all these circumstances, it may be thought well to prevent doubt or agitation in respect to it, by some such modification as has been referred to of the terms of the new law.

4. Mr. Dick, at present absent on leave, has recorded his opinion of the draft Act in a note, copy of which is herewith sent.

I have, &c.
(signed) *B. J. Colvin*,
Register.

Mr. Dick's Note.

This Act differs essentially in principle from Regulation VII., 1832, section 9. That did not in any way interfere with the religion of the Hindoos; this does. The law of inheritance of Hindoos is founded on their religion.

15 November 1849.

(signed) *A. Dick*.

(True copy.)

(signed) *B. J. Colvin*, Register.

(True copies.)

(signed) *J. W. Dalrymple*,

Under Secretary to the Government of Bengal.

* See Dayabhaga, cap. V, sec. 6. "Since a son delivers his father from the hell called 'Putra,' therefore he is named Putra by the Self-existent himself," &c.

— No. 29. —

(No. 76.)

From *T. Pycroft*, Esq., Acting Secretary to Government, Fort St. George, to *F. J. Halliday*, Esq., Secretary to the Government of India; dated Fort St. George, 30 January 1850. No. 76.

Sir,

Para. 1. I AM directed by the Right honourable the Governor in Council to acknowledge the receipt of Mr. Grey's letter, dated 26th October 1849, No. 727, accompanied by a draft Act "for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company." Judicial Department.

2. A reference having been made to the judges of the Sudder Adawlut and to the Advocate-general on the subject of the proposed enactment, I am desired to transmit copies of the answers received from those authorities.

3. I am directed at the same time to state, that the Right honourable the Governor in Council considers it highly desirable to extend the principle of the enactment referred to, which has been so long in force in Bengal, throughout the territories subject to the government of the East India Company, and does not apprehend that there will be any greater difficulty in administering the proposed law in the territories under this government than has been experienced in Bengal, at least within the jurisdiction of the Company's courts.

Fort St. George,
30 Jan. 1850.

I have, &c.
(signed) *T. Pycroft*,
Acting Secretary to Government.

— No. 30. —

From *George Norton*, Esq., Advocate-General, to Acting Secretary to Government in the Judicial Department; dated Fort St. George, 26 January 1850. No. 77.
Enclosure.

Sir,

I HAVE the honour to acknowledge the receipt of an extract from minutes of consultation, No. 776, dated 27th November last, referring for any observations or suggestions which may occur to me a proposed Act for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout British India.

The only remark I would venture to submit is, that the Act appears to me too general in its terms for a guide in ascertaining how rights are affected thereby, and that provisions appear to me to be requisite according to particular circumstances. I would illustrate this by reference to such rights which an unconverted Hindoo might have in pagodas and pagoda property, and the management thereof, or in property appropriated in various ways to religious or family worship. If upon his change of religion he is not to forfeit any such rights, it is difficult to say how he is to maintain or enjoy them. Many other considerations appear to me to arise out of the rights according to Hindoo law of ancestral and other property held in coparcenary, and the bearings of claims for a division thereof, which rights and claims will become very uncertain under the very general terms of the proposed Act.

I return the draft Act herewith.

Fort St. George, 26 January 1850. (signed) *George Norton*,
Advocate-General.

(A true copy.)

(signed) *T. Pycroft*,
Acting Secretary to Government.

—No. 31.—

(No. 156.)

No. 78.
Enclosure.

From *G. T. Beauchamp*, Esq., Register to the Court of Sudder Adawlut, to
W. H. Bayley, Esq., Acting Secretary to Government in the Judicial Depart-
ment; dated Madras, 18 December 1849.

Sir,

WITH reference to the order of Government of the 27th of November 1849,
No. 776, forwarding for the opinion of the Court the draft of an Act "for extend-
ing the principle of section 9, Regulation VII. of 1832 of the Bengal Code,
throughout the territories subject to the government of the East India Com-
pany," I am directed by the judges of the Sudder Adawlut to state that they
have no observations to make upon the provisions of the proposed Act.

Sudder Adawlut Register's Office,
18 December 1849.

(signed) *G. T. Beauchamp*,
Register.

(A true copy.)

(signed) *T. Pycroft*,
Acting Secretary to Government.

—No. 32.—

No. 79.

From *Raja Radhakant Bahadur* and others, to *W. Grey*, Esq., Officiating Secre-
tary to the Government of India; dated 25 January 1850.

Sir,

WE have the honour, on behalf of the Hindoo inhabitants of Bengal, Behar,
and Orissa, to wait upon you with the accompanying memorial against the pro-
posed Act for altering the Hindoo law of inheritance, which we respectfully beg
you will submit for the favourable consideration of his Honor the President in
Council in the Legislative Department, and in doing so we entertain a confident
hope that our prayer, as therein set forth, will receive that consideration which
the importance of the subject deserves.

We beg also to forward four printed copies of the memorial, which you will be
pleased to lay before his Honor in Council for ready reference.

(signed) *Radhakant Raja Bahadur.* *Rammanauth Tagore.*
Raja Kalikrishna Bahadur. *Horeemohun, Sen.*
Aushkootos Day. *Kusiprasad Paul.*

Calcutta, 25 January 1850.

—No. 33.—

THE MEMORIAL of the Hindoo Inhabitants of *Bengal, Behar, and Orissa*, to
the Governor-general of India in Council, against the proposed Act for
Altering the Hindoo Law of Inheritance.

To the Most Noble *James Marquis Dalhousie*, Governor-General of India
in Council.

The Memorial of the undersigned Hindoo Inhabitants of *Bengal, Behar,*
and *Orissa*,

Respectfully sheweth,

THAT your memorialists have perused in the Government Notifications pub-
lished from the "Gazette" of the 31st of October 1849, the draft of a proposed
Act which was read in Council for the first time on the 26th of the said month
of October, entitled "An Act for extending the principle of section 9, Regula-
tion

tion VII., 1832, of the Bengal Code, throughout the territories subject to the Government of the East India Company," and finding that such proposed Act materially infringes upon a portion of the Hindoo law, which they have hitherto enjoyed uninterruptedly since the government was administered by those to whom it has been entrusted by the Crown and Parliament of Great Britain as a part of the British territories, your memorialists, as loyal subjects of that Crown, beg leave respectfully to represent the pain and distress with which they have read the proposed Act, as the first inroad upon the integrity of those laws of which they have hitherto, since the country has been under the protection and Government of Great Britain, felt secure.

In common with mankind in general, they naturally entertain that attachment to their laws and usages which the inhabitants of every country feel to those rules, rights, laws, and privileges in which they have been brought up; but the law of property with Hindoos is so blended with their religion—with their belief and hopes of happiness hereafter—and the present enjoyment of their domestic peace and social comfort, that it has filled with alarm the minds of your memorialists, and they are persuaded those of every sincere believer in those tenets, which, however they may be looked down upon by other sects, are most sincerely cherished by all faithful and sincere Hindoos as sacred truths. Your memorialists would be wanting in integrity to themselves, their posterity, and the ancient faith of their fathers, which has withstood so many years of conquest and aggression, whether their conquerors have been Mahomedan or Christian, if they did not avail themselves of that right, which the milder and more just sway of Great Britain enables them to exercise without offence or fear, of entering their most solemn protest, which they hereby do, against that Act which the local legislature, composed alone of British Christians, propose to force upon the great mass of British subjects in India with whom the legislative authorities differ in creed.

Your memorialists have used the term "first inroad upon the integrity of their laws" advisedly. They are aware that the Act speciously pretends to be a mere extension to the whole of British India of a regulation of the Government of Bengal passed in 1832, and apparently therefore only of an existing law of some years' standing. That such a clause as is mentioned in the proposed Act was contained in the Regulation of 1832 is beyond dispute, but your memorialists conscientiously affirm, that until reference was made to it in the correspondence that arose out of another proposed Act (commonly called the *Lex Loci* Act) in 1845, your memorialists were almost universally ignorant that such a clause was contained in the Regulation in question, and those few who were aware of its existence never imagined that it would receive the interpretation which is now given to it; it is entitled "a Regulation for modifying certain of the provisions of Regulation V., 1831, and for providing supplementary rules to that enactment." Turning to the last-mentioned Regulation, your memorialists find it a "Regulation for extending the powers of Moonsiffs and Sudder Ameens in the trial of Civil Suits," and other similar objects. As far as the title is concerned, there is nothing whatever to point the attention of any party to its being connected with, nor does the Regulation in the body of it introduce any alteration in the known law of the country, whether Hindoo, Mahomedan, or British; when to this is superadded the consideration of there being at that time no authorized public announcement of any Regulation whatever, it can hardly be a matter of surprise if the great bulk of the population were in utter ignorance that so secret an attack had been made upon what they considered the law under which they lived. And how, your memorialists would ask, has this law (now to be extended to British India) ever been brought practically to the notice of those whom it is supposed to affect? Your memorialists, since the publication of the notification of the present proposed Act, have made inquiries to ascertain whether section 8, Regulation VII. of 1832, has ever had in one instance a practical application, so far as the inheritance of the Hindoo law might be affected in the case of any Hindoo being converted to any other religion. Your memorialists would respectfully observe, that the direct meaning of that clause is most obscure, at least to their comprehension; and they trust they may be allowed to express a doubt whether such an interpretation as was given to it by those who framed the proposed *Lex Loci* Act in 1845, would ever have struck any Hindoo whose attention had not been directly turned to it in some judicial proceeding.

Your memorialists have been unable to discover one single instance, in the course of the 17 years during which it is supposed to have been the law of the land, in which it has been acted upon by any superior court in such case; and thence the people were ignorant that such law existed, and could not have, and had not, any power or reason to complain of the Regulation. This may be brought forward as a proof of how little its being made the law of India would contribute to the injury of the Hindoo population or religion. But your memorialists presume that it is unnecessary to meet such argument (if it should be advanced) further than by the observation that the passing of a Legislative Act, which offends the (so to call them) prejudices of the great bulk of the population, would hardly be a wise proceeding in Government, merely because it was likely to be inoperative and a dead letter. The measure now proposed was intended to have been introduced in 1845 in the East India Company's courts in India, by an Act commonly designated as the *Lex Loci* Act, read in Council on the 29th of January in that year, of which clauses 9, 10, 11, 12, and 13 had that object. The 12th clause was explicit on the subject, and shortly and clearly provided "that so much of the Hindoo and Mahomedan law as inflicts forfeiture of rights or property upon any party renouncing, or who has been excluded from the communion of either of those religions, shall cease to be enforced as law in the courts of the East India Company." This did not affect Her Majesty's courts in India, or the law to be administered by them under 21 Geo. 3, c. 70, ss. 17, 18, although it proposed to repeal, as to the courts of the East India Company, the law which Her Majesty's courts were bound to enforce.

The Hindoo inhabitants of India, as well in the Madras as the Bengal presidency, presented memorials against the provisions contained in the above clauses of the proposed Act, "as a violation of their religious rites, prejudices, and usages," and opposed to the solemn assurances contained in the Act of the British Parliament 21 Geo. 3, c. 70, ss. 17 and 18, and to the various Regulations and Proclamations of the local Government prior to and from the period of the Regulation of 1793.

The memorialists on that occasion were replied to by a letter from Mr. Secretary Bushby, on the part of the Government. In that letter it was denied that there was any pledge on the part of Government to the effect stated above, and the memorialists were told that they laboured under considerable misapprehension as to the principles which guided the Government in legislating for the native inhabitants of India. They were told that the principle which guided the Government of India was, that all the religions professed by any of its subjects should be equally tolerated and protected, not by reason of any engagement it had some under, the existence of which was, as above mentioned, denied; and it was assumed that if a Hindoo became a Christian or a Mahomedan, it was just and right that he should be protected against any loss of property on account of the profession or exercise of the religion adopted. Mr. Bushby in such official reply observed, that the memorialists must be aware that the Mahomedan law did not permit a Mahomedan converted from the Hindoo religion to be deprived of any property, or subjected to any disadvantage, in consequence of his conversion; and that when the Hindoos became by conquest the subjects of a Mahomedan prince, they were deprived of their own law of inheritance if they entered the courts of justice, and compelled to submit to the Mahomedan law; from which injustice they had been delivered by the British Government, and are now protected in the enjoyment of their own laws of inheritance, which the Government would not suffer them to force upon persons who have chosen to quit the Hindoo community. Mr. Bushby further observed, that the British Government having delivered the Hindoos from this Mahomedan oppression (of which he gave an illustration from a remonstrance of the Naib Dewan of Bengal, addressed to the Council of Revenue, 1772), in the same spirit of justice and impartiality enacted the 9th section of the Regulation VII. of 1832, to prevent that law of inheritance from being converted into an instrument of oppression against those who have ceased to be Hindoos. He remarked, that that law had been the law of Bengal since the year 1832, and had never been complained of as being oppressive; and in the same spirit the Government were about to extend that principle to the whole of the British Indian empire. His letter also contains a reference to the Charter Act, 3 & 4 Will. 4, c. 85, and an argument upon the power of the Legislative Government to alter the law (which is unnecessary for the present object of your memorialists further to notice); and after replying

replying to an observation which the then memorialists had made, that they could not but fear that the attempted innovation was only the prelude to others, by observing that the principles of legislation stated in that letter ought to satisfy the parties addressed; that the apprehensions expressed were groundless, and that the Government were determined to preserve to the two great classes of its native subjects the rules under which they had lived, and to which they were attached, when those rules were not injurious to other classes; and stating that the clauses objected to would be placed in a separate Act, finally concluded with the remark, that although the Government were always desirous that the classes to be affected by its legislative measures should freely express their opinions upon the drafts which it published, it was a source of deep regret to the Governor-general in Council, that at a period when public opinion among a great part of the Hindoos had become in a high degree tolerant and enlightened, a memorial founded upon doctrines of so opposite a nature should have been presented. Such was the substance of Mr. Secretary Bushby's official reply to the memorialists of 1845, after which the *Lex Loci* Act was no more heard of, and fell to the ground, with the obnoxious clauses objected to by the Hindoos, until the appearance of the Government notification of the Act now proposed to be passed, against which your memorialists present this their respectful but fervent protest. They have set forth the substance of the letter of Mr. Bushby, not merely because they believe it to embody the views and impressions of Government in proposing to introduce this alteration in the Hindoo law, but more especially because, however much the memorialists of that day might labour under misapprehension of the principles which guide the Government of India in legislating for the native inhabitants of India, it appears to your memorialists that it could not be in a greater degree than Mr. Bushby in his letter misapprehends the nature and grounds upon which the Hindoo population object to this, as they objected to the former, proposed alteration in their ancient laws, and this attack upon their religious usages and social habits. Your memorialists beg leave respectfully to deny that they are, or that the Hindoo religion is, intolerant. It is consequent on the nature of their religion that Hindoos should be tolerant. They seek not to interfere with any religion whatever. They do not seek proselytes; they do not accept them. No man can belong to their religion who was not born in it. Christians and Mahomedans are both proselyting religions: a Hindoo may become a Christian or a Mahomedan; neither Christian nor Mahomedan, nor the followers of any other religion whatever, can ever become a Hindoo. The Hindoo seeks but to keep his own, according to the tenets of his religion. He persecutes no one for differing in opinion with him, where he has the power to persecute. Where is the utility, what the object of persecution, where you seek not to convert? He neither despises nor dislikes any man because he is of a different creed, but his law indisputably says, and has from the earliest period of its history (a period of very remote antiquity), to every Hindoo, "If you quit your father's religion you must quit your father's property; for you are thereby absolutely disqualified from performing those duties which attach to its inheritance. You are civilly dead, and the property which you inherited from your father must go to your father's nearest heir capable of fulfilling those duties for which the Hindoo law gave it to you, to ensure his and his ancestor's eternal bliss in that future world to which we all journey."

Your memorialists entreat your Lordship's patient consideration of the principles upon which their laws of inheritance rest; and they venture to say, that whatever opinion the Legislative Council may form on the general question, they will see a marked distinction between the intolerance of the Mahomedan and Hindoo. According to the Mahomedan law, not only a person of a different religion cannot inherit from a Mahomedan, but an apostate (in the ancient strictness of it), unless he returned to the faith in four days, might be put to death, and all his property was confiscated. This merely because he changed his faith, not because he was incapacitated thereby to perform the duties which attached to the property.

Amongst Hindoos, one of that faith who abandons his religion loses the property he derived from his ancestor, because he can no longer perform the duty which alone entitled him to receive it. If a Hindoo had self-acquired property from trade, or otherwise, and were to turn Mahomedan or Christian, he would incur no forfeiture of his self-acquired property. His family and Hindoo friends

would be unable longer to associate or eat with him without becoming outcastes, but in no other way would he be persecuted. Your memorialists believe that the Hindoo religion in its tolerance would shine in comparison with that system which prevailed and was pursued by the dominant power in England and Ireland from an early period of the reign of William the Third until a very late period, as between Protestant and Papist, whether with reference to inheritance of lands or in other respects. But be that as it may, neither the Mahomedan nor Christian is mixed up with his religion as to his property in the same manner that a Hindoo is. Whether a Mahomedan turns Christian, or a Christian turns Mahomedan, the property either enjoys can still be employed equally well according to the notion of the religion left or the religion adopted. Not so with the Hindoo. In the first description of inheritance, amongst Sapindas, or near kinsmen, the right of succession depends exclusively upon the right to present the funeral oblations. It is by virtue of such last act, which can only be performed by a Hindoo, that sons and near kinsmen take the property, because according to the belief of Hindoos, it is by such acts that the father's spiritual bliss, and that of his ancestors to the remotest degree, is secured, and by the tenets of the Hindoo religion an apostate from that faith cannot perform the obsequies. It would be a desecration of the rite, an abomination which would, according to their belief, work for evil, not for good. The same principle pervades the whole law of Hindoo inheritance, whether the succession be near or distant. Again, as it is the belief of Hindoos that their future bliss is in no way so well secured as by male issue, who inheriting or taking their property, may perform with it those Hindoo rites which their religion enjoins, that adoption of a son is a common practice amongst Hindoos, enjoined by their Shastras. If not strictly enjoined as necessary in all cases, it is highly sanctioned by the sages of their law as a substitute for sons of the body, "for the sake of preventing a failure of obsequies." "A son should be anxiously adopted by one who has no male issue, for the sake of the funeral cake, water, and solemn rites." This is from a text of one of our revered propounders of our law. Amongst these rites, besides the funeral obsequies, it is said "a son will perform obsequies at Gaya, will make sacrifices and consecrate pools. He will daily offer the Sraddha after my decease." It is thus Hindoos believe that "through a son, a son's son, and the son of a grandson, the father or ancestor obtains bliss in other worlds, immortality and heaven." Should the adopted turn Christian or Mahomedan, should he cease to be a Hindoo, he would be incapable of performing those rites which formed the sole motive for such act of the adopting father, by which his property was diverted from his next heirs, and if his property upon the apostacy of the adopted son is not to revert, according to the existing Hindoo law, to his next heirs, who by the Hindoo law must perform his obsequies, though in their opinion with diminished efficacy, his whole object is defeated, and the apostate will receive the property by this new Act without the possibility of performing the condition, or fulfilling the object, with which it was given to him, as it is said in the Daya Bhaga. "His (son's) connexion with the property is therefore the reward of his beneficial acts. If then he neglect them, how should he have his hire?" Thus the adoption, in the opinion of Hindoos, would in that case entail a curse instead of conferring a blessing. In other respects the proposed law will be equally repugnant to the Hindoo religion. There are few Hindoos of property who do not possess, and few who make a will, who do not devote a portion of the property which they leave to the establishment of Hindoo temples sacred to some or other of their family deities. There are none who do not possess, and are not bound by the most sacred precepts of their religion to maintain and uphold the worship of their family deities established by their ancestors, and which are to be seen in the house of the poorest Hindoo. Every son is equally bound to contribute according to the means which he derives from his ancestors, or acquires himself, to the support of the family deities. Many shrines are largely endowed by the liberality and piety of deceased Hindoos with considerable property, which is vested in the deity, the object of consecration, through the medium of the donor's sons and descendants. It is one of the means by which the sons and descendants are enabled to perform those rites by which the salvation of their fathers and other ancestors is secured, and whereby as Hindoos they believe that immortality and heaven are attained. It is obvious that none but Hindoos can perform this. When, after the death of the father, partition and division may take place—temples, and property devoted to their maintenance, and idols, through whatever number of generations

generations transmitted, property of this kind cannot be divided—nor can property consecrated to religious purposes according to Hindoo law. Upon partition amongst several sons taking place amongst Hindoos, each son has his pullah, or turn of worship, in the family; idols, the temples, and the property devoted to their maintenance. The Christian or Mahomedan convert would look with contempt upon the idols, which had been the objects through which he had, previous to his conversion, addressed his devotions to the incarnations of the Deity; which would still remain the most sacred objects of the domestic reverence and devotion of the others. If entrusted to such convert, he would destroy them, under the instigation of the priests or mollahs whom he followed, and divert the revenues devoted to the support of the temple to his own immediate benefit, or in some way foreign to the religion which he deserted, to the horror and distress of his brethren, whose duty it is to see their father's obsequies and religious rites performed according to the principles and precepts of their creed. The foregoing are (amongst many) a few instances in which your memorialists conceive the proposed Act, if passed, by altering the law of the Hindoos, will most materially and grievously interfere with their religion. To enlarge further, and to produce other instances is unnecessary, and they fear your Lordship will be of opinion that they have been already too diffuse upon the point.

With their social customs, habits, and mode of living, the proposed law, if enacted, would equally interfere and occasion perpetual heats and angry quarrels between Hindoos and converts from its religion, of the same family. Your memorialists have already observed that no Hindoo would continue to associate in any way with a converted brother or relative. To eat or consort with him, in any way would necessarily create a loss of caste in those who remained true to the religion of their ancestors. Not only from this cause, but from his inability to approach the shrine of the family worship without polluting it, immediate separation would be necessary. But if the proposed law were to become a portion of the law to which the Hindoos were compelled to submit, he would remain entitled to his equal share of the house and shrine and property, whether merely secular or religious. His entrance to the temple, whether for the purpose of removing the idols, or insulting the religion of his forefathers, could not be resisted without incurring the risk of committing a trespass. It would be the only alternative—trespass, or submit to desecration of all which sincere Hindoos hold sacred and revere. On this point your memorialists feel there is no necessity to enlarge.

These are the chief reasons which induce your memorialists to enter their solemn protest on behalf of themselves and brother Hindoos in every part of India against the proposed Act, as an encroachment on the integrity of those laws under which the Hindoos have hitherto lived, at any rate from the period under which they have been subject to the rule of the Crown of Great Britain.

They respectfully submit that they are not intolerant, because they consider the proposed law inconsistent with the due exercise of their religion. Exclusive their religion may be; they do not deny that it is of the essence of their religion to be so. They admit no others within it, for a person professing another religion cannot perform the duties incumbent upon them. Considering their ancestors to retain a perpetual interest in that which they possessed in their life, they hold that any one who ceases to be able, whether by his apostacy from it or otherwise, to perform those sacred trusts clothed with which they took it, ceases to have any interest in it. But they tolerate all other religions; they persecute none, and wish to persecute none. They do not seek or wish to persecute, or to punish those who leave it; nor do they wish to deprive them of any self-acquired property, or of any political rights, as is the case with Mahomedans and various other religions, even with the Protestant religion in England towards the Roman-catholics, until a very late period. What they have ventured to state at some length of the peculiar bearing and connexion of their religion, as coupled with and influencing and controlling their law, seems wholly unknown to, or never considered by Mr. Bushby, or those who dictated his letter; but all is put down to a spirit of illiberality, of fanaticism, and intolerance, quite foreign to their real sentiments, which has constrained them to go into details, which, with every endeavour to shorten, they feel are inconveniently long for a memorial. Your memorialists do not enter into the question whether there was originally an engagement on behalf of the Government of the East India Company with the Hindoos and Mahomedans in India, that each of those great classes should enjoy their

their distinctive laws: probably it would be difficult to put a finger on that treaty which could establish such a specific agreement. The acquisition of India on behalf of the Crown of Great Britain was too gradual to allow of the existence of such formal treaty. It is sufficient to say that the Hindoos and Mahomedan persuasions have enjoyed their respective laws from the growing establishment of the now wide-spread British power in India, from the time of the first commencement of its growth. The Act 21 Geo. 3, c. 70, enacted it, not as a new privilege conferred at that time, but recognising it as the existing law of the country throughout the government administered by the East India Company. The proclamations, the Regulations (in 1793) of Lord Cornwallis (one of the ablest Governors-general which England has sent to sway the destinies of this country, whose earnest endeavours were bent on giving a consolidated code of laws suited to the inhabitants of the territories placed under his command,) proceed upon the acknowledged principle of such being the existing law of India; and whilst Mr. Bushby in his letter studiously and reiteratingly denies any engagement upon the part of Government, he admits and states that such is the law which the Hindoos enjoy, and "reminds" the Hindoos that they were delivered from the application of the Mahomedan law by the British Government. There can be little gained by establishing the disputed fact that the law of the land originated in any engagement of Government. The Act 21 Geo. 3: c. 70, which, while it recognised it, enacted that such should be the law administered, was passed by a power to which the Government of India and the governed were alike subject. The power of the local legislature, if it exist, to abrogate any portion of so important an Act of the British Parliament (and that within a short period of the expiration of the Charter), your memorialists respectfully submit ought not to be lightly exercised, where the object is opposed to the feelings and religious prejudices of a large portion of the native subjects of Great Britain.

That the Hindoos were delivered from much practical oppression of the Mahomedans when the British power gained the ascendant, your memorialists readily admit, and gratefully acknowledge; but they would respectfully suggest that, whilst the fact is indisputable that much of the British supremacy has been gained by the intelligence, the industry, the wealth, and attachment of the Hindoos of Bengal, who have ever preferred the milder British rule to that of their former conquerors, it may be very much doubted whether Mr. Bushby's letter is correct in the representation of the state of the Hindoos under the Mahomedan rule; nor if it were, would it be a strong ground whereon to rest any claim upon the Hindoos for continuing gratitude, that after 92 years which have passed since the capture of Calcutta, during which time they have enjoyed their own laws in their original integrity, freed from the tyranny of Mahomedan law as affecting their inheritances, they are now, when the British power is supposed to be more firmly consolidated, to find that a law is to be passed by the British local legislature, which will deprive them of any more protection of their laws, or which their religion rests, than they enjoyed under the Mahomedan rule. But your memorialists beg permission to dispute Mr. Bushby's position. The very letter from which he draws his illustration of the severity of Mahomedan law proves, by the admission of the Naib Dewan, that "where a dispute could be decided by a reference to the Brahmins, no interruption was ever given to that mode of decision;" and it is notorious that the Hindoos were not as a body subject to persecution by the Mahomedans, although their criminal and police law was made the general law of the countries under their rule: but your memorialists believe it to be a fact, as stated by one of the most distinguished of modern commentators, in writing on the law of nations, and the universal practice of all nations of any civilization, from the time of the Romans, to leave to the inhabitants of conquered countries their domestic law, that "the Mahomedan conquerors of Hindoostan introduced their own law so far only as it affected the followers of Mahomet, leaving the conquered Hindoos to enjoy their own laws as amongst themselves." If this be so, as your memorialists believe it is, it is clear that the Hindoos enjoyed as much of their own laws under the Mahomedans as the Legislative Council now propose to leave to them, even if Mr. Bushby's statement be correct. Your memorialists doubt, however, whether by the Mahomedan law any Mahomedan convert ever obtained in the Mahomedan courts in India a decree for any ancestral property of which he was a part owner with other Hindoos, from whose tenets he seceded. Many acts of tyranny

tyranny and oppression were irregularly committed by powerful Mahomedans against Hindoos; but your memorialists are not aware of any such recorded case; and on the contrary, your memorialists knew of some recorded decisions of the Mahomedan court of Lucknow, that show no such rigid rule prevailed under that Mahomedan government. Nor can your memorialists perceive how the maintenance of their own law of inheritance in the case of a person who has "chosen to quit the Hindoo community," is a forcing upon him of the Hindoo laws of inheritance; by his own choice he ceases to be a Hindoo. At that moment he ceases to have any continuing claim upon the inheritance to which, as a Hindoo, he was previously entitled; if he performed the trusts with which he took it. What, your memorialists would ask, is the law which he is to acquire in its place? A British subject is entitled, whether Protestant or Catholic, to the law of primogeniture. If the eldest son of a Hindoo should be converted to Christianity, would he thereby, would his posterity, acquire a right of property to the whole real property of his Hindoo father? He would have as much natural right to the whole, as he would to retain his proportion as a Hindoo when he had ceased to be one, as appears to your memorialists. It may be said, it is not as a Protestant or as a Catholic he takes by the law of primogeniture, which the law of England upholds; it is not by virtue of his religion that he takes by English law. To that it may be answered, it is by virtue of his religion alone that he took as a Hindoo, and by virtue of which alone he can retain it. When he is a Christian, of whatever denomination, he cannot hold the property which he obtained from his Hindoo progenitors. If he becomes a Mahomedan, he would be entitled with every brother to double what each sister becomes entitled to. Would that be his share under the proposed Act if he becomes a Mahomedan? the aggregate of the brothers and sisters of this Mahomedan convert from Hindooism being still held by the remaining brothers. In either case he would take according to a foreign law, and the faithful Hindoos would have the foreign law forced upon them, contrary to their own law, and to the system which has been pursued towards them since they became the subjects of Great Britain, recognised as the law applicable to them by Lord Cornwallis in 1793, as a pre-existing law confirmed to them by the statute of the British Parliament 21 Geo. 3. c. 70, and acknowledged by Mr. Bushby, in his letter to those who represented the Hindoos in 1845, to be the law under which they lived; which he stated they owed to the beneficence of the British Government. If the convert took merely the share to which when a Hindoo capable of performing the duties attached to it, he was entitled, he would take it as that which he was not, and in right of performing duties which he had voluntarily incapacitated himself from performing, and in right of a law which no longer related to him. Your memorialists venture to urge, that if the convert is so satisfied that the religion of his fathers is erroneous, and that his eternal happiness requires him to quit it, it would be a faith hardly worth the cost of deserting that of his fathers for, and abandoning all the duties attached to the property he relinquished, if he was prevented from adopting it by the lingering love he felt for the property apart from its duties. It is understood that the first converts to Christianity were not thus deterred by the fear of abandoning their property, and that property was not saddled with any sacred duties which compelled its renunciation to those who would perform them. It seems also to your memorialists doubtful how far this proposed law would, either with reference to clause 6, Regulation XI. of 1793, or otherwise, interfere with the acknowledged right of Hindoos in Bengal to dispose of the whole of their property, ancestral or self-acquired, by will, to the exclusion of a converted son, or how far such a will would be recognised in the courts of law.

Your memorialists cannot but avow that they entertain the same fears which were felt by the memorialists against the clauses in the proposed *Lex Loci Act*. Your memorialists do look upon this Act as the prelude to other aggressions against their national code, as the first edge of the wedge. They look upon this as the first pioneering effort of the proselyting body in Great Britain, whose crusade has been preparing for more active efforts in a field where hitherto they have met with but few victories against the Hindoos, flattering themselves that the cause of their present victories being almost wholly confined to the lowest and most needy of the Hindoo community, arises from the fear which those who would otherwise be converted entertain of losing any property to which they may be entitled by the Hindoo law; and from an ignorance of those principles

upon which alone conversion, according to the Hindoo law of inheritance, works a forfeiture of property. We may again be assured that it is not so, that our apprehensions are groundless; but your Lordship will permit us to say, that whether amongst your memorialists, or amongst those countless millions of Hindoos who form so large a portion of the population of India, vain will be all assurances which we may receive that no ulterior measures are intended against our religion or our laws. They are so inseparably connected, that one cannot be assailed without the other being affected. It is possible that nothing farther is now intended by your Lordship or the Legislative Council. If this proposed measure originates with the Government of India, they may be able to give that assurance with propriety and truth, but that will not reassure or give any confidence to the native community of Hindoos. The measure, as your memorialists have endeavoured to point out, is so at variance with their religion, will be so destructive, if it should have any operation, of their domestic usages and customs, that it has been viewed by the whole Hindoo population with the utmost horror and dismay. How and in what way it must be met by Hindoos, should it ultimately (after appeal if necessary) pass into a law, your memorialists are not prepared to say. Their present dread of it disables them even to contemplate the necessity which may arise to meet it. Consistently with their religion they cannot; but if the Government were even able to give this assurance, that their fears of further innovation were groundless (inoperative for the above reasons, as it must be if the Act originates with them), it would be the lighted match thrown amidst the inflammable spirit of proselytism in England, and the Government would be unable to quench the flame they had lit. They would be driven (perhaps against their will) by those who are ever on the watch to promote the cause of Christian conversion, to give the cause more direct aid, and bit by bit the Hindoo Code, and consequently the Hindoo religion, would be, if not undermined, the object of indirect persecution. That the Hindoos of Bengal have ever been and are amongst the most loyal of the British subjects in India will not be probably be disputed. They are essentially a peaceable and quiet people, engaged chiefly in commerce and agriculture, and little disposed to turbulence or violence. To meditate even open resistance to a power like that of the British Government would not be more absurd than it would be foreign to the wishes and feelings of Her Majesty's subjects of that persuasion. Your memorialists feel that they need not assure your Lordship that in their opposition to the proposed Act they are actuated by no feelings whatever opposed to the strictest loyalty and attachment to Her Majesty's Government, but your memorialists may be allowed to observe that Hindoos are strongly attached to their religion, and deeply reverence the memory of their ancestors, ancestors whose spiritual welfare they believe entrusted to them as the most sacred duty of their lives; and your memorialists will not conceal that from the moment that the proposed Act becomes a part of the law applicable to Hindoos, that confidence which they have hitherto felt in the paternal character of their British rulers will be most materially shaken. No outbreak, of course, is to be dreaded, but the active spirit of fervent loyalty to their Sovereign, and of pride in their rulers, will be changed into sullen submission to their will, and obedience to their power. The readiness which many of the Hindoo body have exhibited on various occasions to contribute largely and liberally to the objects promoted by the British-born subjects of Her Majesty need not be expected, when they are told in reply to a remonstrance against a law which has for its object to sap the foundations of their religion, and cannot have any operation unless by the destruction of the most sacred and cherished precepts which are enjoined by their Shastres, that they are intolerant, illiberal, and unenlightened.

In conclusion, your memorialists most humbly, but most fervently pray your Lordship and Legislative Council not to pass the proposed Act entitled "An Act for extending the principle of section 9, Regulation VII. of 1832, of the Bengal Code, throughout the territories subject to the East India Company;" and, if the latter Regulation has in Bengal the effect it is supposed to have, to repeal section 9 of that Regulation, as a section subversive of the dearest rights of Hindoos, and passed in so silent and (whether intentional or not) concealed a manner, that it was utterly unknown to, and unsuspected by, the great mass of the Hindoo population, until many years after it was passed.

And your memorialists will ever pray, &c.

— No. 34. —

To Major-General the Honourable Sir *J. H. Littler*, G. C. B., Deputy-Governor in Council of *Bengal*.

No. 81.

The Memorial of the undersigned Native Inhabitants of the Presidency of *Fort St. George*,

Respectfully sheweth,

1. THAT your memorialists having read in the "Fort St. George Gazette" for the 16th November last the draft of an Act for extending the principle of section 9, Regulation VII., 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company, and regarding such an extension as the infraction of the Act of the Imperial Parliament, 21 Geo. 3, c. 70, s. 17, which guarantees to Hindoos their national law of inheritance, and also as a violation of the 53d section of the present Charter Act, under which India is governed, cannot but remonstrate and protest against the said extension as strongly as they did in the year 1845 against the draft of the *Lex Loci*, which was drawn up with the same object.

2. In reply to the remonstrance against the *Lex Loci* of 1845, the memorialists received a letter, dated the 24th May in that year, from the Secretary to the Government of India, combating certain parts of the remonstrance, and assigning reasons, professing to show the right which the Supreme Government possessed to frame the proposed Act. Your memorialists will therefore in the first place analyse such parts of the letter as bear upon the question.

3. Your memorialists had stated that the *Lex Loci* would be a breach of faith on the part of the Indo-British Government, incompatible with the arrangements of former Governments, on which Mr. Secretary Bushby observes :—

"The principle which guides the Government of India is, that all the religions professed by any of its subjects shall be equally tolerated and protected, not on account of any engagement it has come under (for no such engagement exists), but because it is just and right so to act. If the Government were to depart ever so widely from this principle, it could not justly be reproached with breach of faith."

To this over-confident assertion your memorialists adduce, in express contradiction, the proclamation issued by the British Government on taking possession of the dominions of the Nabob of the Carnatic, dated the 31st July 1801, to the following effect :—

"Para 5. Although the Right honourable the Governor in Council trusts that the experience which the inhabitants of the Carnatic have already had will have rendered it unnecessary for his Lordship to explain the general principles of moderation, justice, protection, and security, which form the characteristic features of the British Government, yet his Lordship in accepting the sacred trust transferred to the Company by the present engagements, invites the people of the Carnatic to a ready and cheerful obedience to the authority of the Company, in a confident assurance of enjoying, under the protection of public and defined laws, every just and ascertained civil right, with a free exercise of the religious institutions and domestic usages of their ancestors.

(signed) " *J. Webb*,
Chief Secretary to Government."

4. Your memorialists represent that they have herein the express and sacred guarantee of their just and ascertained civil rights, and the free exercise of the religious institutions and domestic usages; and they assert, without the fear of contradiction, that their law of inheritance is a just and ascertained civil right; that it is part of the religious institutions and domestic customs of their ancestors; and that for the Supreme Government to destroy that law, whether wholly or in part, is both a violation of "the sacred trust transferred to the Company," and a breach of the public faith pledged in the proclamation.

5. The pledge is as clear and distinct as words can make it, and that this pledge was still considered necessary and proper in 1834 and 1849 by the

Supreme Government, your memorialists prove by the proclamations of that Government, when it assumed a charge of the two latest conquests accruing to the British rule in this country. At the conquest of Coorg, in the year 1834, was issued the following

* Proclamation.

"Whereas it is the unanimous wish of the inhabitants of Coorg to be taken under the protection of the British Government, his Excellency the Right honourable the Governor-general has been pleased to resolve that the territory heretofore governed by Peer Rajender Woodyer shall be transferred to the Honourable Company.

"The inhabitants are hereby assured that they shall not again be subjected to native rule; that their civil rights and religious usages will be respected, and the greatest desire will invariably be shown by the British Government to augment their security, comfort, and happiness.

(signed) "J. Frazer,
Lieut.-Colonel and Political Agent."

"Camp at Maddarkurn,
7 May 1834."

And in the proclamation which declares the annexation of the Punjaub, dated the 29th March 1849, the following forms a conspicuous paragraph and pledge:—

"The British Government will leave to all the people, whether Mussulman, Hindoo, or Sikh, the free exercise of their own religions; but it will not permit any man to interfere with the others in the observance of such forms and customs as their respective religions may either enjoin or permit."

How then, your memorialists would respectfully inquire, can the Government justify its own interference with the Hindoo religion when it stands pledged to prevent the interference of all others?

6. Mr. Bushby next observes:—

"If a Hindoo becomes a Christian, it is just and right that he too should be protected against any loss of property on account of the profession or exercise of the religion he has adopted."

This is an entire mis-statement of the fact; inasmuch as the convert does not forfeit his title to inheritance because of the new religion he professes, but because he refuses to perform the duties of the old religion he has voluntarily cast off and rejected; he has no right or title to the inheritance of property but what is conferred upon him by the religion which he rejects; and it is his rejection of this religion, not the assumption of another, which then causes the resumption of the title so conferred; and when the Supreme Government says that the Christian shall receive what Hindoo law assigned to the Hindoo, and to the Hindoo only, through he spits in the face of that law, and has disowned it, it breaks down a civil and ascertained right, and arrests the free exercise of those religious institutions and domestic usages, which have existed centuries before there was a Christian in the world.

7. Your memorialists would respectfully ask if this is the Company's principle of toleration, or the principle laid down in the letter from the Court of Directors to the Supreme Government, dated 12th August 1786, para. 85?

"We are actuated in all our ideas concerning the preservation and government of our possessions in India by the necessity of accommodating our views and interests to the subsisting manners and usages of the people, rather than by any abstract theories drawn from other countries as applicable to a different state of things."

The idea of subverting a portion of the Hindoo law in order to accommodate deserters from it, is an abstract theory drawn from another country, and inapplicable to this, in the case of the Hindoos; and if carried into act, the Company may rest assured that the ill feeling it will generally create will be quite as great as that they dreaded to experience 64 years ago.

8. Mr. Bushby proceeds:—

"When the Hindoos became by conquest the subjects of a Mussulman prince,
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they were deprived of their own law of inheritance if they entered into the courts of justice, and compelled to submit to the Mahomedan law."

This passage is not strictly true; for in the Asiatic Annual Register for 1799, in a view of the history of India, from the earliest ages to the year 1603 of the Christian era, it is read:—

"Akbar conquered as much for the benefit of the vanquished as for his own aggrandisement. In every province that he subjected to his power he granted to the Hindoos an unlimited toleration in the exercise of their religious worship."

And again, in the volume for 1801, page 2:—

"In the dominions which he (Akbar) conquered, as well as in those which he held by inheritance, he restored the Hindoos not only to the free exercise of their religion, but to many of their civil rights."

And at page 5 of the same volume:—

"Litigations between the Hindoos themselves were always referred to the decision of two pundits, who tried and adjudged them according to the ordinances of Hindoo law."

9. In proof of his incorrect assertion, Mr. Bushby has nothing to produce but the assertion of the Naib Dewan of Moorshedabad, in 1772; which coming from a Mahomedan, and by his religion a hater of Hindoos, is worth nothing, standing by itself; and it is in fact overruled and destroyed by the opinion expressed, in the very report wherein the Dewan's remonstrance appears, by the Committee of Secrecy, whose investigation into the earlier state of India included the remonstrance as well as a great deal more. The committee, in the teeth of the remonstrance, assert, page 2:—

"Causes respecting religion appear to have been distinguished from the ordinary course of judicature; questions of this nature were not trusted to the judgment or discretion of the temporal judges; in every such case, the judge before whom the question depended was obliged to call in the assistance of the cauze of the district, and even to submit to his authority in the decision of the cause; and your committee find that the Gentoo subjects enjoyed a similar privilege with respect to all cases of a religious nature in which persons of that persuasion were parties, for that in every such case it was necessary that the temporal judge should be assisted by a Bramin of the caste, particularly where the cause was of such a nature as might be attended with the consequence of forfeiture of caste."

And your memorialists conceive that the assertion of the interested dewan is unable to stand comparison with the better and wider scope of knowledge possessed and judged upon by the disinterested Committee of Secrecy; and that Mr. Bushby has made use of improper language when he says that

"The British Government delivered the Hindoos from this oppression, and gave them the free enjoyment of their law of inheritance."

10. This conception is corroborated by the declaration of Mr. Charles Grant, for many years chairman of the Court of Directors, in his evidence before the House of Commons in the year 1832:

"The civil code stands upon the basis of the Mussulman system, and it refers causes between Hindoos to be decided by the laws of that people." If, therefore, the Mussulman system prevalent before the British civil code was the system upon which it was based, by referring causes between Hindoos to the decision of their own laws, that system could not have abrogated the law of inheritance; while the obligation, under the Mogul government, for the judge of the district to call in the assistance of a Bramin, and submit his authority in the decision of the cause to such Bramin, particularly where the consequence might be attended with forfeiture of caste, proves incontestably that other laws besides that of the Koran were recognised in the courts of justice, and that the determining power, superior to that of the usual presiding power, resided in the Hindoo in reference to causes of a religious nature among persons of the Gentoo persuasion.

11. Mr. Bushby then states:

"The Government of Bengal enacted the 9th section of Regulation VII. of 276,

1832, to prevent that law of inheritance which the Government had restored to the Hindoos being converted into an instrument of oppression against those who have ceased to be Hindoos. The law has been the law of Bengal since 1832, and has never been complained of as being oppressive, or as a breach of any engagement entered into between the Government and the Hindoos, and now in the same spirit the Governor-general is about to extend that principle to the whole of the British Indian empire."

12. The assertion, that the clause in Regulation VII. of 1832 of the Bengal Code was introduced in order to prevent the Hindoo law of inheritance from becoming an instrument of oppression, is but meagerly supported by the facts of the case. No complaint, as far as your memorialists can ascertain, was ever made in behalf of Christian converts under the presidency of Fort William, prior to the Regulation which bears date the 16th October 1832; but your memorialists find recorded in the evidence of Mr. John Sullivan, formerly a member of Council at this presidency, on his examination before the Commons' House, on the day of the 28th February in the same year, that gentleman's statement, that the natives in Tinnevely on being converted were in a worse situation than those who were not converted, and that the converts were Hindoos, who forfeited their claim to hereditary property on their conversion; and Mr. Sullivan gave his opinion that a law might be made determining that a man should not forfeit that right in the courts of law, recommending that the same should be done in express, but general terms; meaning that the law should be slipt in in such a way as would not be easily perceptible to the natives.

13. This advice of one who was a great patron of missionaryism, was given in February, and in the month of October, and eight months afterwards, the Regulation VII. of the Bengal Code was produced, consisting of no less than eighteen sections, about revenue matters, zilla judges, moonsiffs, ameens, &c. &c., in the middle of which, as likely to escape notice, was inserted the section bringing in the law which Mr. Sullivan had recommended, and as he had advised, in general terms.

14. Considering that no complaint against the Hindoo law of inheritance had previously occurred under the presidency of Fort William, and that Mr. Sullivan could not point out any occasion where the point had been litigated under the presidency of Madras, your memorialists cannot accept Mr. Bushby's reason for the enactment of the Regulation, as being intended "to prevent the law of inheritance from being made the instrument of oppression," the more especially as the Regulation was confined to the Bengal Code, and did not affect the position of the converts in this presidency, who, in Mr. Sullivan's opinion, were worse off after conversion than before. The true reason, your memorialists apprehend, was the desire of the then Bengal Government to lend its aid to the progress of Christian proselytism, so quietly and covertly, that the motive might appear different from what it really was. The Madras Government of the day was not infected with the mania of convertism, and therefore no law of the kind was admitted into the Regulations of the Madras Code.

15. That the enacting section has never been complained of in Bengal is not to be wondered at, seeing it has never been enforced, and that the people, even those of the capital, were totally ignorant of its existence, as is proved by their protesting against the *Lex Loci*, which turned out to be the old section under a new face; but the instant the coverture recommended by Mr. Sullivan was thrown off, by the Legislative Council being now obliged to publish the drafts of their Acts previously to their passing into law, the flame of opposition burst forth, and it was instantly denounced by them as an oppression, and a breach of faith on the part of the Government.

16. Mr. Bushby next quotes from the present Charter Act, which empowers the Legislative Council

"Fully to inquire into the jurisdiction, powers, and rules of the existing courts of justice and existing forms of judicial procedure, and the nature and operation of all laws, written or customary, prevailing and in force, and directs the Law Commissioners to make reports from time to time, in which they shall fully set forth the result of their said inquiries, and suggest such alterations as may in their opinion be made in the judicial procedure and laws, due regard being had to the

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the distinction of castes, difference of religion, and the manners and opinions prevailing among different races, and in different parts of the said territories."

And upon this Mr. Bushby argues thus:—

"So far is this section from being a pledge that the laws existing in the country shall not be altered, that it is, on the contrary, an announcement that the Legislature contemplated the alteration and amendment of them."

And he contends that if the law have shown "due regard to the difference of religion and the manners and opinions prevailing among different races and in different parts of the territories, the Commissioners are competent to suggest such a law." Your memorialists admit the conclusion if the provisions of the section had been fulfilled; but that such has been the case they most pointedly deny.

17. The Commissioners have made no inquiry into the nature and operation of the law of inheritance from those upon whom that law is binding, and who hold it to be, as it is, a part of their religion; the Commissioners have been consequently unable to fulfil the previous condition of stating fully the results of their inquiries, before suggesting an alteration; and if there were no other reason, this manifest neglect of the stipulated conditions of the Act of Charter renders the Commissioners wholly incompetent to destroy any part of a law, regarding which, it is clear, they have neither made the full inquiry, nor fully stated the results of the inquiry, which the Charter Act has commanded.

18. There is, however, another equally great impediment in the way of the Commissioners: in whatever alteration they may suggest, due regard must be had to the distinctions of castes, difference of religion, and the manners and opinions prevailing among different races, and in different parts of the territories; and your memorialists may with strict propriety contend that, under the definition "difference of religion, and the manners and opinions prevailing among the different races," the Christian religion, although Mr. Bushby has stated it to be "the religion of the Government itself," cannot be included, seeing that it is a new importation by foreigners, and is professed by no race of aborigines in the country; however, if it could be so included, still due regard is had to that, when it is not meddled with, and when every right it confers is tolerated; and your memorialists are sure that the Christian religion as recognised by British law, can confer no right which interferes with the possession and distribution of ancestral property belonging to persons of the Government creed, and still less, when belonging to persons of a different creed; therefore, when Mr. Bushby pretended that the proposed law which interferes with the Hindoo law of inheritance was required as a protection of rights conferred by the Christian religion, he predicated an absurdity, and assumed a palpable fiction in the place of fact.

19. Further, the terms "castes" and "races" apply to birth and not to creeds. An Englishman, renouncing the religion which his parents professed at his birth, and becoming Catholic, Mahomedan, or atheist, would not change his race; neither does a Hindoo, forsaking the religion of his forefathers and adopting the faith of the European missionaries, thereby become of European race. If caste and race are synonymous, he should be a Hindoo still, and must be included in that race, and legislated for as one belonging to it; *i. e.* must submit to the Hindoo law of inheritance; but if, as Mr. Bushby argues, he ceases to be a Hindoo by renouncing his caste, then it is clear that he is of no race, and cannot be included in the number of those whose different religions, as prevailing among the different races of the territories, the Charter Act has ordered to be regarded. The repetition of a creed and the performance of religious ceremonies cannot alter a man's birth, nor translate him from one race to another; neither can it indue him with the right of claiming, after he has voluntarily renounced his old religion, the ancestral property which falls to his inheritance only in virtue of the religion he has previously rejected.

20. Your memorialists having thus disposed of Mr. Bushby's arguments defensive of the *Lex Loci*, proceed to remonstrate against the draft Act, which it is proposed to substitute in its place. The draft states, "that it is expedient to extend the principle of section 9, Regulation VII., 1832, of the Bengal Code, throughout the territories subject to the government of the East India Company."

To base an Act upon mere expediency, without explaining in what the expediency consists, opens the door to grave consideration and suspicion on the part of those whose laws, existing from time immemorial, it is the object of the Act to subvert and annihilate. Expediency is the basis on which the worst of tyrants have always executed their most detestable oppressions. It was expediency which kept the lower classes throughout Europe in slavery and serfdom for centuries; it is expediency which still keeps them so in the territories of Russia; and it was expediency which encouraged man-stealing and man-selling by Act of Parliament, as it still encourages the slave trade under the government of the Brazils, Cuba, and the southern provinces of the United States; there is no wrong or wickedness which may not be justified by an appeal to the expediency of it to the perpetrators; and when your memorialists find that the Legislative Council can put forth no better reason for the innovation upon the Hindoo religion and the gross breach of faith involved in the draft Act, their suspicions, formerly expressed, are immeasurably increased, that "the security in person, property, and religion, hitherto assured to native subjects, is in danger of being taken from them; and that the protection thus undermined in one instance will eventually be denied to them altogether."

21. The reason assigned by the Government which meditated the *Lex Loci* was, that the Act might serve as a preventive to oppression. No instance, from 1832 to 1849, has yet been quoted in which such oppression has occurred; but since the year 1845, when the *Lex Loci* was sought to be introduced for the same purpose, very many and afflicting instances of oppression, practised by the men who are of the religion of the Government, have been sustained by the professors of Hindooism in Madras, in Calcutta, in Agra, and Bombay. Whole families have been thrown into misery and disgrace by the kidnapping of their children by the missionaries, in order to force them to abjure the religion of their forefathers, and to embrace the religion of the Government.

22. The Legislative Council, so anxious to relieve renegades to Christianity from supposititious Hindoo oppression, cares so little for the actual oppression practised on the Hindoos by the religionists of the Government, that it desires to add a stimulus to the oppression and increase the power of the oppressors; and under the transparent pretence of preventing the converts to its own creed from receiving wrong in the forfeiture of property to which they are not entitled, makes their conversion the engine for imposing wrong and insult upon the millions who adhere to the creed of their forefathers. A Government which stands pledged by public proclamations to preserve to the natives the unmolested exercise of their religion, enacts a law by which, at the expense of the Hindoos, it directs a premium to be given to all those who shall molest that religion, and do their utmost to effect its destruction; and this conduct is held up by Mr. Secretary Bushby as the perfection of the Company's toleration.

23. Your memorialists have established the existence of these pledges in confirmation of the wrong assertions of Mr. Bushby; but they do not mean to argue upon them with the Supreme Government, it being obvious to them that "ease has retracted the vows made in pain," and that the wrongdoing from which the Company abstained, when it would have compromised their interests and obstructed the successful progress of their ambition, is held to be an act of toleration, now that the object of their ambition has been attained. Then the Court of Directors could see the necessity of accommodating their views and interests to the subsisting usages and manners of the people, for the preservation and retention of their possessions; but now that they are lords of the country from the Ganges to the Indus, from the Himalayas on the north to Cape Comorin on the south, the necessity has disappeared; and ceasing from the subjugation of the country, they can conscientiously begin the subjugation of its religion.

24. When a government has become so regardless of right and wrong that on attaining to independence it can repudiate the principles and the pledges under which it acted, in its weakness, towards those who helped it forward to that independence, the confidence of the people can no longer be retained. Your memorialists know that it is in vain for right to plead against might, all they can do is to protest against the operation of that might when used, as it is in their case, for the purposes of oppression; but they can, and do, call the attention

of the Legislative Council to its incompetency to enact a law which does not pay "due regard to the distinctions of caste, difference of religion, and the manners and opinions prevailing among different races, and in different parts of the said territories."

25. The Hindoos have both definite caste and race; and the manners and opinions prevailing among them are distinct and well ascertained. Their manners, their law, and their religion, all combine to bar from all title to ancestral property the man who renounces his caste, and turns his back upon his race. No such person can be made entitled to claim a property no longer his, by the orders of Government, but in violation of the charter. And if the Legislative Council persists in its determination to enact an illegal law, intended to reward apostates from Hindooism for embracing the religion of the Government, they will be as fully determined to carry their appeal against the converting and illegal enactment to the Imperial Parliament.

26. The persons for whose advantage this violation of the charter is contemplated have no claim to it, under the conditions by which the Legislative Council are empowered to amend and alter the "laws prevailing and in force" in India. If they possess race, it must be Hindoo race, and as such they are amenable to Hindoo laws; if they have neither caste nor race, they have no place among the "races," to whose religion, manners, and opinions due regard is to be had, and the draft Act cannot be propped up by vain pretensions, which neither they nor the Government can define. As Christians, they can inherit Christian property under English laws, to which Hindoo property is not subject, in the matter of inheritance; but they cannot break down Hindoo laws, in order to come at Hindoo property.

27. If the Legislative Council can empower the Christian convert to seize Hindoo property, in violation of Hindoo law, it can also empower him to seize, not such portion only as that law awards to him in his unconverted state but all and every part of the ancestral property; and from this it would be no great stretch of injustice, and one that may be expected, were the Legislative Council to enact that the Hindoos shall possess no property at all without the express permission of the Government. This is the condition to which Hindoos must look forward, if the draft Act is to be made law. No longer masters of a part of their property, they must expect by degrees to be despoiled of the whole, if they tamely submit to the encroachment which, while it robs them of an experimental portion for the avowed purpose of protecting the religion of the Government, offers wanton injury and insult to their whole community, from one end of India to the other.

28. Besides the direct act of tyranny, which is the sole principle of the draft under remonstrance, in the Government assuming the might and autocracy to dispose of ancestral property at its pleasure, because it is deemed advantageous to the Government religion, this oppressive enactment will destroy the peace of families, and jeopardize the harmony and welfare of the entire millions of the Hindoo population; for it goes directly to the encouragement of litigation between relatives, and offers a premium for bickerings and strife, which will be stirred up and fomented by all the arts and influence of missionary agents, in enlarging their system of kidnapping young persons whom they allure to their schools, and contrary to the wishes of their parents, and secluded from their friends, teach them to despise the customs of their forefathers, while they are of an age too tender to form a correct judgment of their own; and thus every fickle boy, falling a prey to these allurements, will be instigated to insult his family, and throw discord and misery and disgrace upon its social relations, under the plea of embracing the religion of the Government, which rewards him for the apostacy by a share in the patrimony which the laws of the caste in which he was born have peremptorily denied.

29. In passing such a law, the Government, as declared by Mr. Sullivan in his examination before the House of Commons, will indeed "follow the practice of its Mussulman predecessors," from the cruelty of which the secretary to Government pretends in his letter that it had departed; and treading in the path of oppression, the Government will deserve, what it will assuredly obtain, the hatred and detestation of the oppressed.

30. Your memorialists therefore beg that the Legislative Council will not persist in their desire to fall back into the measures of the Mahomedan conquerors, for no better reason than that Christianity may supply the place of Islamism; but that it will leave the Hindoo laws, customs, and religion as they were found when the British first came to India; that the Council will have due regard to them in this vital instance, nor attempt to violate the Act of the Company's charter, by legislating in direct opposition to its letter and its principle, which enact, in the 85th section, that the Government shall provide, by laws and regulations, "for the protection of the natives from insult and outrage in their persons, religion, and opinions," by "the intercourse of Europeans." Their opinions, their religion, and the persons of their children are outraged and insulted by the system of convertism; and the extension of the Bengal Regulation being calculated to uphold and increase this insult and outrage upon the religion of the natives, in specific aid of a religion foreign to them and to the country, is so manifestly an infringement of the 85th section just quoted, both in its letter and spirit, that your memorialists confidently trust the Legislative Council will see the propriety, justice, and necessity of abandoning the draft Act, and rescinding the Regulation at once and for ever.

And your memorialists, as in duty bound, shall ever pray.

(signed) *J. Vatchernarasalheld,*
And Others.

Madras,
16 January 1850.

— No. 35. —

No. 82.

To the Most Noble the Marquis of *Dalhousie*, Governor-General of India,
in Council.

The Memorial of the undersigned Native Christian Inhabitants of
Calcutta, and its Vicinity,

Respectfully sheweth,

THAT your memorialists have noticed with great gratification, in the "*Calcutta Gazette*" of the 31st October 1849, the draft of a proposed Act, read in Council for the first time on the 26th October last, entitled "An Act for extending the principle of Section 9, Regulation VII. of 1832, of the Bengal Code, throughout the Territories subject to the Government of the East India Company." They cannot help expressing their thanks for this proposal to extend the principles of toleration and of liberty of conscience throughout the presidencies of this vast empire.

The principle of section 9, Regulation VII. of 1832, is so obviously one of justice and equity, that it would be entirely a work of supererogation, and therefore an unnecessary trespass on your Lordship's time, if your memorialists expatiated upon it. The maxim of the British Government is toleration to all creeds, and equal protection to all sects, of whatever religion, who are peaceable and loyal subjects. It is only consistent with that maxim that the persecuting rigour of an antiquated law, compiled in an unenlightened age, should be softened by the dictates of equity and toleration.

But your memorialists have been equally surprised and distressed to learn that a certain number of their countrymen, describing themselves as "Hindoo-inhabitants of Bengal, Behar, and Orissa," have presented a memorial against the above-mentioned draft Act, "as an encroachment on the integrity of those laws under which the Hindoos have hitherto lived; at any rate, from the period under which they have been subject to the rule of the Crown of Great Britain."

It is a contradiction in terms, my Lord, to say that any individuals or bodies can have any rights or privileges which are oppressive to their neighbours, and are subversive of liberty of conscience, or that they can have a right to do what is wrong. Nor can it be a hardship to one portion of a nation to be deprived of the power of trespassing on the freedom of another portion, or of inflicting penalties on it on the plea of difference of opinion.

But your memorialists beg to submit, that "the laws under which the Hindoos have hitherto lived" are inseparable from the Hindoo religion, the precepts of

of both being founded on the same authorities. There is no authorised code of laws distinct from the institutes of religion. To preserve "the integrity of the laws under which the Hindoos have hitherto lived" would be to preserve in their integrity the Institutes of Menu, and all the sayings of all the sages who are held sacred by the Hindoo population.

True it is that the Dayabhaga and the Mitakshara are acknowledged, the one in Bengal, the other in the Upper Provinces, as legal authorities distinct from religious institutes; but the author of the Dayabhaga is no greater authority in law than Baghunandan, the author of the Astabinsati Tutwa, is in religion. Both are mere compilers, and their only title to the veneration of the Hindoos is their conformity to the Shasters—the statute law of Hindooism. The legal validity of the Dayabhaga proceeds from the sanction it has received from British judges administering the Hindoo law. But since that law was entirely set aside by the Mahomedan rulers of India, and since there are no authentic reports of any judicial proceedings previous to the Mahomedan conquest, there is no evidence on record of the Dayabhaga having ever been acknowledged as a code by any government in India before the establishment of the British supremacy.

The "integrity" of the Hindoo law, therefore, which the Hindoo memorialists of Bengal, Behar, and Orissa appear so anxious to preserve, can mean nothing less than the integrity of the Institutes of Menu, and of the other Shasters held sacred by the Hindoos. Those institutes were, however, composed in a rude and unenlightened age, when the principles of jurisprudence were little understood; and they contain enactments, civil as well as criminal, which are inconsistent with sound policy, justice, and equity, and which the Hindoo memorialists themselves would perhaps be unwilling to see enforced without modification. Menu's code was intended to perpetuate the social degradation of the sudra or servile caste, and to establish the supremacy of the Brahminical order. Many of the rajahs and zemindars in Bengal, Behar, and Orissa are sudras by caste. They can scarcely be supposed to entertain so suicidal a desire as that of enforcing all the laws of Menu. The undue elevation of the priestly class, and the unjust depression of the sudra, would be the natural consequences of that law.

"A king," says Menu, "even though dying with want, must not receive any tax from a Brahmin learned in the Vedas." Chap. vii., 133. Clauses such as this can never receive countenance from an enlightened government; nor can the Supreme Council sanction such invidious and barbarous enactments as the following:—

"Never shall the king slay a Brahmin, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure and his body unhurt. No greater crime is known on earth than slaying a Brahmin; and the king therefore must not even form in his mind an idea of killing a priest." Chap. viii., 380, 381.

"But a man of the servile class, whether bought or unbought, he (the Brahmin) may compel to perform servile duty, because such a man was created by the Self-existent, for the purpose of serving Brahmins.

"A sudra, though emancipated by his master, is not released from a state of servitude, for of a state which is natural to him, by whom can he be divested?"

"A Brahmin may seize without hesitation, if he be distressed for a subsistence, the goods of his sudra slave; for as that slave can have no property, his master may take his goods." Chap. viii., 413, 414, 417.

"A once-born man (*i. e.* a sudra) who insults the twice-born with gross invectives, ought to have his tongue slit, for he sprang from the lowest part of Brahma.

"If he (the sudra) mention their (the Brahmin's) names and classes with contumely, as if he say 'Oh Devadatta, thou refuse of Brahmins,' an iron style, 10 fingers long, shall be thrust red hot into his mouth.

"Should he through pride give instruction to priests concerning their duty, let the king order some hot oil to be dropped into his mouth and his ear.

"If he seize the Brahmin by the locks, or by the feet, or by the beard, or by the throat * * * let the king, without hesitation, cause incisions to be made in his hands." Chap. viii., 270, 272, 283.

It would be alike disrespectful to your Lordship's Council, and to our Hindoo countrymen themselves, to suppose for a moment that the former can advise or

the latter can desire the prevalence of such barbarous ordinances as the preceding.

The personal security of the Hindoo memorialists themselves, the vast majority of whom, probably, many of whom, certainly, are sudras, requires that the Hindoo law must be deprived of its intolerance and extravagance. During the suspension of Brahminical supremacy for some centuries, many of the servile classes have risen to so much opulence and respectability, that if your Lordship were now to restore the Hindoo law in its integrity, it would be felt as a curse from the Himalaya to the sea. The security of the vast majority of Her Majesty's native subjects requires that the British Government should continue, as it has hitherto done, to mitigate the rigour of the Hindoo law, by abrogating its unjust and barbarous clauses.

Since then the Hindoo law must be altered, since its intolerant provisions must be rectified, since encroachments must be made on the integrity of the Brahminical statutes, it is to us a subject of no ordinary grief that any of our countrymen should have called upon your Lordship to be guided in your correction of the Hindoo Code by other principles of conduct than perfect justice, equity, and toleration; that they should wish their law to be modified for their own benefit, but retained in its original ferocity for the purpose of persecuting those who differ from them in sentiment.

It would not be equal justice to all Her Majesty's subjects if while relief was granted to the sudra, by the abrogation of those clauses which endangered his person and property, no relief, such as was contemplated in section 9, Regulation VII. of 1832, of the Bengal Code, were given to him who dared to avow that he dissented from the authors of those rude enactments, and that he could not believe they were inspired of God, nor persuade himself to continue in the ranks of their followers. It is the more necessary to extend the principle of section 9, Regulation VII. of 1832, now that the rapid progress of education in the different presidencies of India is annually swelling the number of those whose properties would need the protection of that section.

Nor can your Lordship consistently perpetuate the Hindoo law of inheritance in its integrity without mixing your Government with the Hindoo religion itself. A great intellectual movement, induced in a great measure by the progress of education, has for the last quarter of a century been steadily advancing in Bengal. A growing aversion as well to other popular superstitions and ceremonies of the country, as also to that rite on the performance of which inheritance depends, agreeably to the Hindoo law, has been the consequence of that movement. Two of the most respectable Hindoo gentlemen of Calcutta, the Rajah Rammohun Roy and Baboo Dwarkanauth Tagore, have braved the perils of the sea, and by visiting England, and there publicly eating and drinking with Europeans, have exhibited their contempt of the popular tenets of Hindooism. Their families are much respected in Calcutta, and they own large property in different parts of Bengal. It might become a nice question in Hindoo theology, and therefore in Hindoo law, whether the families of those two distinguished individuals have lost their titles to their ancestral property. Thousands have also manifested their disbelief in the popular religion by word and deed. Their acts have incapacitated them for the performance of "those rights by which," to quote the words of the Hindoo memorialists, "the salvation of their fathers and other ancestors is secured." If then the Hindoo law of inheritance were to continue valid in its integrity it would be necessary to create a tribunal of religious commissioners to define the overt acts which involves loss of caste, and therefore of title to ancestral property. "Him who lives apparently," says Menu, "by the rules of his caste, but really departs from those rules, let the king severely punish by fine, as a wretch who violates his duty." IX. 173. The rules of caste laid down in the Hindoo Shasters are so severe that scarcely a single Brahmin or sudra would be safe with his property if they were rigorously enforced. Under these circumstances, if the Hindoo law is to be continued, nothing less than a religious inquisition to guard generally against improper inheritance of property, would be just to those who openly disavow what they do not believe, or cannot practise. Otherwise, if every one who "apparently lived by the rules of his caste," though he might "really depart from them," were allowed to enjoy his patrimony, at the same time that the sincere and honest offender was excluded, the verdict would neither be consistent with Menu nor with equity. It would amount to a premium to insincerity, and become

become grossly unjust to the open apostate from Hindooism, be he a Christian, Mahometan, or Deist, since he alone would suffer, and that only because of his honesty and candour.

The extension of the principle of section 9, Regulation VII. of 1832, to all India, would, as far as this presidency is concerned, be no alteration of any law; and as far as the other presidencies are concerned, it would only amount to a slight modification of a law which had already been altered in practice since the days of Menu. The law which the first Governor-general of India gave to the Hindoos was not the Hindoo Code in its integrity, but a mere portion of it, clipped of all its penal statutes, and understood to be greatly modified in its civil enactments also. The first Governor-general of India established it only to give relief to the Hindoo subjects; and Lord William Bentinck corrected it in Bengal, that what was intended as a relief to some might not operate as a persecution to others.

Your memorialists accordingly submit, that since it is only a mutilated Hindoo law that now prevails in any part of British India, since the vast majority of the Hindoos themselves must consider the Hindoo law in its integrity as a grievance, since all parties must have recourse to the dictates of equity in the correction of the Hindoo law, the voice of that equity is equally strong in favour of toleration. The extension of section 9, Regulation VII. of 1832, may therefore be demanded in justice by the friends of mental freedom; nor can there be by a consistent popular voice against it.

The orthodox Hindoo cannot protest against inheritance of property by his heterodox neighbour any more than the Brahmin can complain of his privation in not being allowed to compel the sudras to do him service, or help himself to their substance.

Notwithstanding the large number of respectable Hindoos who have memorialised against the draft Act mentioned before, we believe the vast majority of our countrymen are not opposed to it; they know too well that the enforcement of the whole Hindoo code is neither desirable nor practicable; they do not expect that their British rulers are capable of entertaining a proposal to disinherit converts to their own religion. Whatever special pleading a few of our Calcutta countrymen, educated in English, and confident of the tolerant character of the British Government, may bring forward in support of an antiquated system, scarcely venerated by themselves, and with whatever success they may procure subscriptions to such a memorial, the quiet agricultural population of Bengal would not spontaneously raise their voice against an Act which they could not but expect under an enlightened and a Christian Government; nor would they change "their active spirit of fervent loyalty into sullen submission" to the will of their rulers, in case that Act is passed into law. They are far too glad at their own deliverance from the humiliation contemplated in the Institutes of Menu to think of injuring others who believe that Menu was wrong.

In submitting the foregoing statements for your Lordship's consideration, your memorialists trust solely to the justice and equity of the British Government. For ourselves, we confess we are a small community in comparison with the followers and professors of Brahminism. But though the voice of 12,000 converts in Bengal, all loyal and respectable subjects of Her Majesty, may in itself be feeble, the voice of justice and equity is mightier far than that of any human community, however large. To that voice we appeal.

But we cannot help representing that the number of those who would suffer in their substance but for sec. 9, Reg. VII. of 1832, is annually on the increase. Whether as converts to Christianity, as followers of the late Rajah Rammohun Roy and the late Baboo Dwarkanauth Tagore's examples, or as mere free-thinkers, large numbers are being annually incapacitated for the performance of the shrad, on which inheritance depends agreeably to Hindoo law.

For ourselves we have far too great respect for the faith we have adopted to apprehend for a moment that even the persecuting clauses of the Hindoo law can retard its progress or destroy its intrinsic force. Our religion does not, however, call upon us silently to submit to injustice and usurpation. We must, therefore, solicit your Lordship, in justice to us and to our faith, to pass the draft Act before alluded to, that we who are under the jurisdiction of the Supreme Court may have the benefit of the principle of sec. 9, Regulation VII. of 1832, and that the same benefit may be resped by all similarly circumstanced with ourselves in the sister presidencies of Madras and Bombay.

Your memorialists neither solicit nor expect any special favour to their community. We only desire that your Lordship's principle of non-interference with the religion of Her Majesty's native subjects may be fully carried out in practice. We only desire that in no department of your government, in no court of justice, in no department of the public service, in no institution supported or controlled by the State, should the Christian, the Hindoo, or the Mahomedan have reason to complain, or exult that he is hardly or favourably treated, merely because of his religion; and that equal justice may be done to all who are peaceable and loyal.

And your memorialists will ever pray, &c.

(signed) *Krishnamohana Banerjea, and Others.*

—No. 36.—

No. 83. MINUTE by the Honourable *J. E. D. Bethune*, concurred in by Sir *F. Currie* and the Honourable Mr. *J. Lewis*; dated 26 March 1850.

Rights of converts to inheritance.

THE memorial of the inhabitants of Calcutta against the proposed Act is much more temperate and guarded in its language than that from Madras, the tone of which appears to me extremely reprehensible. A great part of it is taken up with an elaborate argument in reply to Mr. Bushby's answer to the memorialists of 1845. This course seems to me very irregular, even if the memorial were written in becoming and respectful language, which it is not.

The mildness of the Company's Government cannot be more strikingly illustrated than by the fact that these memorialists should dare to say in an address to that Government, that it has become "regardless of right and wrong, that 'ease has retracted the vows made in pain,' and that by treading in the path of oppression, the Government will deserve, what it will surely obtain, the hatred and detestation of the oppressed."

The whole argument of both memorials turns on the fact, which I believe to be indisputable, that according to the Hindoo law, a man who becomes an outcaste, either by change of religion or in any other way, is liable to be deprived of the share of his patrimonial inheritance which would otherwise belong to him. I conceive, however, that there is a fallacy in the statement that the right of inheritance depends on the obligation to perform the funeral rites. If this were so, it would perhaps be necessary for us to enact new rules of inheritance when we provide that an incompetency to perform these rites (which avowedly results from the loss of caste) shall not operate as a disinheritance. I find it stated in Haughton's Translation of the Ordinances of Menu, ch. IX. sec. 104 :

"After the death of the father and the mother, the brothers being assembled, may divide among themselves the paternal and maternal estate."

Section 105. "The eldest brother may take entire possession of the patrimony, and the others may live under him as they lived under their father, unless they choose to be separated." Then follow directions in detail for the division of the property, according to certain supposed circumstances of the family. This is a clear law of inheritance*. It is undoubtedly true that the obligation to offer the funeral cake descends on the same line of heirs as the right of inheritance; but it is clear that the two are no otherwise connected in their origin, and that it is by way of penalty only that the outcaste loses his inheritance.

This discussion is important only so far as upon it depends whether or not it is necessary to declare a new law of inheritance in our Act: I think not.

It is also a mistake to suppose that the incapacity to inherit land arising out of excommunication is peculiar to the Hindoo religion; I am sorry to say that it was formerly paralleled even in England, where the power of the church never rose to quite the same pitch that it did in other Christian countries. But Coke, quoting Bracton, says, "Every lawful Act is interdicted to a person excommunicate; with one excommunicate it is not lawful to pray or eat or speak, publicly or privately." And again, Comyn (Excommuniement, A. 1): "If a plaintiff

Co. Sett. 133, Cr.

* In Hallid's *Gentoo Laws*, chap. II. contains a very minute enumeration of its details; sect. 6 mentions the disqualification of outcastes, and those who do not perform the *sradda*.

plaintiff sue an action, real, personal, or mixed, it is a good plea in disability of his person that he is excommunicated."

And this penalty was resorted to for merely temporal matters, as by stat. 25 Edw. 1, c. 4, all archbishops and bishops shall pronounce the sentence of excommunication against all those that by word, deed, or counsel do contrary to the foresaid charters (the Great Charter and Charter of the Forest), or that in any point break or undo them. And so late as 3 Jas. 1, c. 5 (1605), "every popish recusant" (under which title were included many merely political offenders) "shall stand and be reputed, to all intents and purposes, disabled as a person lawfully and duly excommunicated; and every person sued by such person so disabled shall and may plead the same, in disabling of such plaintiff, as if he or she were excommunicated by sentence in the ecclesiastical court." And this Act was not formally repealed until 1844.

It is the policy of the professors of every dominant religion to connect as much as possible their spiritual armoury into a storehouse of weapons of offence for securing objects of earthly advantage. In this respect the Christian and the Hindoo histories show the same kind of device. I hold it to be the duty of every government to keep in its own hands and constantly maintain the right of regulating the succession to property in whatever way it deems most for the advantage of the State. The right of inheritance is altogether artificial, the creature of the law, and cannot claim exemption from the control of that by which it was created. Formerly, indeed, the Act 21 Geo. 3, c. 70, s. 17, fettered the Indian courts and legislature, by enacting that in the Supreme Court the inheritance and succession to lands, rents, and goods should be determined, in the case of Mahomedans, by the laws and usages of Mahomedans, and in the case of Gentoos, by the laws and usages of Gentoos; and before the last Charter Act there was more room for doubting whether it was within the power of the local legislature to make any regulation in any way affecting the laws of inheritance of Hindoos; but there is now no such restriction on the power of the Governor-general in Council. The subject is not otherwise alluded to than in the discretion to the Law Commissioners (sect. 53), that in the alteration of the law which they recommend as beneficial they are to have "due regard to the difference of castes, difference of religion, and the manners and opinions prevailing among different races and in different parts of the said territories." "Due regard" means only as much regard as ought to be had, considering each case by itself.

The Madras memorialists, with reference to this passage, maintain that a Hindoo ceasing to hold the Hindoo religion either continues a Hindoo, and in that case, as they contend, must be bound by Hindoo law or ceases to be a Hindoo, and in that case is of no race, and cannot be included in the number of those whose different religions the Charter Act has ordered to be regarded. I am not much afraid of this argument appearing to have any weight. In a memorial presented to Government by native Christians, they suggest that the integrity of the Hindoo law of inheritance would deprive of their possessions many of those who are forward in their opposition to the proposed Act. This may be a good argument as directed against them, but I take the higher ground of the inherent and inalienable right of every government to regulate the law of property, and to deprive any class of its subjects of the power of securing conformity to their own opinions by the infliction of penalties, which it belongs to the government only to impose. They have hit on the expedient of connecting the possession of property with the performance of religious duties, just as of old time things used to be consecrated, in order to save them from pillage. It is a sufficient recognition of the liberty of conscience if they are left undisturbed in the performance of their ceremonies, though the State takes on itself the disposal of that property, on the accumulation and distribution of which depends in a great degree the object of its institution, the wellbeing of the native.

26 March 1850.

(signed) *J. E. D. Bethune.*

I concur with the Honourable Mr. Bethune in his view of this question, and I trust the law will pass without delay. I see that an addition has been made to the draft as suggested by the judges of the Bengal Sudder Court; I think this addition was necessary to secure the inheritance of a seceder from the Hindoo or Mahomedan religion, after seceding, to the share of the paternal estate which

would fall to him by Hindoo or Mahomedan law, if he had remained within the pale of the religion in which he was born. I think the question raised by the Advocate-general of Madras, regarding the succession of one of another faith to family property of a purely religious character, worthy of consideration. We should also, I think, consider by what law the inheritance of the heirs of the seceder to his property, after his death, would be governed. I consider our present law to go much further than section 9, Regulation VII. of 1832.

5 April 1850.

(signed) *F. Currie.*

I concur in Mr. Bethune's views.

(signed) *J. Louis.*

— No. 37. —

No. 34. From *Arch. Grant, Esq.*, to *F. J. Halliday, Esq.*, Secretary to the Government of India, dated 3 April 1850.

Sir,

I HAVE been requested to forward the accompanying address to his Lordship the Governor-general on behalf of the subscribers.

May I beg the favour of your taking the necessary steps to deliver it to his Lordship.

Your obedient servant,
(signed) *Arch. Grant.*

Calcutta, 3 April 1850.

— No. 38. —

No. 35. To the Most Noble the Marquis of *Dalhousie, K. T.*, the Governor-General of India in Council, &c. &c. &c.

My Lord,

WE, the undersigned Christian inhabitants of Calcutta, beg leave to address your Lordship to express the cordial satisfaction with which we have noticed in the Government Gazette the draft of a proposed law, entitled "An Act for extending the Principle of Section 9, Regulation VII., 1812, of the Bengal Code, throughout the Territories subject to the Government of the East India Company," by which our native fellow-subjects, embracing the Christian religion, will be delivered from severe and ruinous disabilities.

We all, my Lord, feel a deep interest in the welfare of the people of this land. The Christian faith, which we profess, constrains us to seek their good; we wish not to see any class among them stigmatized or wronged; but we ardently desire that peace, justice, and all the advantages of civil and religious liberty may be secured to the whole population.

We deprecate any attempt to multiply conversions by favour or by force. The measure contemplated by the government, over which your Lordship so ably presides, commends itself therefore to our warmest approbation. It offers no premium, and inflicts no penalty. It enables the convert who seeks admission to the Christian church, to obey the dictates of his conscience free from the dread of forfeitures, while, at the same time, it leaves his relatives in possession of precisely the same property which they had before.

My Lord, we hail the promulgation of this measure with joy, such as must ever be felt by all lovers of freedom and of truth, when they witness the progress of sound principles, and see legislation applied to righteous and benevolent purposes. We remember with thankfulness the abolition of suttee, and the suppression of infanticide and Thuggee, and have long regarded those humane measures as pledges that the government of India will not allow the perpetuation of injustice and crime, under the sanction of any religion.

Whatever opposition your Lordship's government may now have to encounter in carrying out this salutary principle, we doubt not that in future, and not distant years, the wisdom and the righteousness of your policy will be acknowledged by all men. And we earnestly hope that undeterred by the sophistry, which represents the Hindoo or Mahomedan as injured when no longer allowed to

INDIA WITH IDOLATRY, OR WITH MAHOMETANISM 47

to oppress his Christian relative, your Lordship in Council will pass into a law the Act respecting which we have thus ventured to express our sentiments.

We have, &c.
(signed) *James Norman*, and Others.

— No. 39. —

MINUTE by the Most Noble the Governor-General, dated 9 April 1850.

No. 86.

THIS draft Act is one of importance.

I have read the memorials in opposition to and in support of the draft; and after giving to the subject most careful consideration, I have to express my concurrence in the views expressed by the Honourable Mr. Bethune, and my readiness to assent to the passing of this Act.

Draft Act for extending sec. 9, Reg. VII. 1832.

I entirely agree with Mr. Bethune in the principle he lays down, that it is the duty of the State to keep in its own hands the right of regulating succession to property.

The memorialists have altogether failed to show that the government of India is barred from the full exercise of this right by any pledge binding it to maintain the Hindoo law unchanged in all its parts; and it is abundantly demonstrated that, in point of fact, the Hindoo law has been and is repeatedly altered in many of its essential features.

The government of India will doubtless continue, as heretofore, to administer to Hindoos the general body of Hindoo law; but I conceive that the government will not do its duty if it leaves unchanged any portion of that law which inflicts personal injury on any one by reason of his religious belief.

In now acting on this principle I can see no semblance of interference with the religion of the Hindoos, nor any unauthorized interference with rights secured to them.

(signed) *Dalhousie.*

9 April 1850.

I concur.

(signed) *J. H. Littler.*

— No. 40. —

Act No. XXI. of 1850.

Passed by the Governor-General of India in Council on the 11th April 1850.

No. 87.

An Act for extending the principle of Section 9, Regulation VII., 1832, of the Bengal Code, throughout the Territories subject to the Government of the East India Company.

WHEREAS it is enacted by section 9, Regulation VII. 1832, of the Bengal Code, that "whenever in any civil suit the parties to such suit may be of different persuasions, when one party shall be of the Hindoo and the other of the Mahomedan persuasion, or where one or more of the parties to the suit shall not be either of the Mahomedan or Hindoo persuasions, the laws of those religions shall not be permitted to operate to deprive such party or parties of any property to which, but for the operation of such laws, they would have been entitled:" and whereas it will be beneficial to extend the principle of that enactment throughout the territories subject to the government of the East India Company, it is enacted as follows:

I. So much of any law or usage now in force within the territories subject to the government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held in any way to impair or affect any right

48 · CONNEXION OF GOVERNMENT WITH IDOLATRY, &c.

f inheritance, by reason of his or her renouncing, or having been excluded from the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the courts of the East India Company, and in the courts established by Royal Charter within the said territories.

The foregoing Act to be published for general information.

(True copies.)

(signed) *T. L. Peacock,*
Examiner of India Correspondence.

East India House,
30 April 1851.

IDOLATRY (INDIA)

Communications in relation to the Connection of the Government of *British India* with IDOLATRY, or with MANOMETANISM; including Copies of any Communication between the Court of Directors of the East India Company and the Governor General of India in Council, relating to the JAGANNATH PAODDA.

(*Sir Robert Harry Inglis.*)

Ordered, by The House of Commons, to be Printed,
7 May 1851.

270.

Under 8 oz.

EAST INDIA (HINDOO SHRINES, &c.).

FURTHER RETURN to an Order of the Honourable The House of Commons,
dated 5 February 1858;—for,

AN ACCOUNT “of all Sums Paid to HINDOO or MAHOMETAN SHRINES,
or in any way in Honour or Support of the RELIGION or of RELIGIOUS
INSTITUTIONS of the NATIVE INHABITANTS of *India*, which were Col-
lected or Disbursed by the Agency of the East India Company’s Servants
during the Year 1857 :”

“And, COPIES of the PETITION of the INHABITANTS of *Calcutta* for the
RECALL of the GOVERNOR GENERAL; together with any Observations
which he may have made thereon.”

[So far as the said Order relates to East India. (Hindoo Shrines, &c.).]

India Office, }
27 January 1860. }

T. G. BARIŅG.

(*Sir Harry Verney.*)

Ordered, by The House of Commons, to be Printed
• • 30 January 1860.

C O N T E N T S.

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1. Letter from Secretary to Government of Bengal, dated 7th April 1859, with Return	p. 3
2. Letter from Secretary to Government of North Western Provinces, dated 19th August 1859, with Return	p. 14
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7. Letter from Secretary to Chief Commissioner of Oude, dated the 5th January 1857, with Enclosures	p. 39
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COLLECTIONS and DISBURSEMENTS made by SERVANTS of Government in 1857, in Honour or Support of RELIGIOUS INSTITUTIONS of the NATIVES of India.

Home Department. No. 116 of 1859.

To the Right Honourable Sir *Charles Wood*, Bart., G.C.B., Secretary of State for India.

Sir,

THE Honourable the Court of Directors, in their Despatch, No. 28 of 1858, dated the 24th February, transmitted to us an extract from the Orders of the House of Commons, dated the 5th idem, calling for information relative to the Collections and Disbursements made by servants of Government, in the year 1857, of sums for the honour or support of the Religion or of the Religious Institutions of the Native Inhabitants of India.

2. On the receipt of the Honourable Court's Despatch, the several local Governments and Administrations were called upon to furnish the information required by the House of Commons, and we have now the honour to transmit copy of the replies which have been received from the following authorities:

The Government of Bengal.
 The Government of the North Western Provinces.
 The Government of Fort St. George.
 The Government of Bombay.
 The Chief Commissioner of the Punjab.
 The Chief Commissioner of Oude.
 The Resident at Hyderabad.
 The Commissioner of Nagpore.
 The Commissioner of Mysore.
 The Commissioner of Pegu.
 The Commissioner of the Tenasserim and Martaban Provinces.

We have, &c.

Fort William,
 1 November 1859.

(signed) *J. Outram*.
H. B. Harrington.

(No. 664.)

From *E. H. Lushington*, Esq., Officiating Junior Secretary to the Government of Bengal, to the Secretary to the Government of India, Home Department.

Sir,

WITH reference to the correspondence noted in the margin, I am directed by the Lieutenant Governor to forward, for transmission to the Home Authorities, a copy of a letter, No. 119, dated the 24th February last, from the Board of Revenue, submitting a Return of Collections and Disbursements made in the year 1857 of sums for the support of the Native Religious Institutions in the Provinces subject to their control.

General.

From Home Department, No. 1023, dated 24 April 1858.
 From ditto, No. 1678, dated 30th July 1858.
 To ditto, No. 1793, dated 22d Sept. 1858.
 From ditto, No. 2186, dated 1st Oct. 1858.
 From ditto, No. 527, dated 19 Mar. 1859.

I have, &c.

Fort William, 7 April 1859.

(signed) *E. H. Lushington*,
 Officiating Junior Secretary to the Government of Bengal.

PAPERS RELATING TO THE RELIGIOUS

From *E. T. Trevor, Esq.*, Secretary to the Board of Revenue, Lower Provinces, to the Junior Secretary to the Government of Bengal. (No. 119, dated the 24th February 1859).

Sir,

IN reply to your letter dated the 3d May last, No. 806, with its enclosure, I am directed by the Board of Revenue to submit herewith the Return of Collections and Disbursements in 1857 of sums for the support of the Native Religious Institutions in the Provinces subject to their control, called for by the late Court of Directors in pursuance of an order of the House of Commons.

2. The allowances or grants in support of Native Religious Institutions may be classified as follows :—

1st. Land or money endowments, or allowances in kind administered by or under the direction of officers of Government in their capacity of local agents.

2d. Grants in lieu of land resumed or of cesses abolished.

3d. Grants, whether in land or money, annexed to the Zemindars' Tahood, cash payments being made by Government.

4th. Besides these sources of income, it is well known that Hindoo and Mahometan shrines throughout the country are extensively, if not mainly, supported by rent-free lands annexed to them. Under the Resumption Rules of August 1840, lands, the proceeds of which have been consecutively applied to religious or charitable purposes, are declared not to be liable to resumption. Similarly lands situated in estates purchased on behalf of Government, where less than 10 beghas in extent, the proceeds of which are devoted to the same purpose, are declared to be exempt from assessment.

5th. Although exemption from resumption or assessment, solely on the ground of the appropriation of the proceeds to religious or charitable objects, is tantamount to a direct provision in support of the institutions represented by the amount of rental which would have accrued to the State if the lands had been resumed on general grounds, yet as the Government chose to waive its right, and no interference is exercised on the part of its officers in the management of these endowments, the Board have not considered such cases to fall within the requisition of Parliament. Only two cases of this nature find a place in the Statement now submitted, from the circumstance of the endowments having come under the care of local agents, in accordance with the provisions of Regulation XIX. of 1810. Several hundred similar endowments continue to be administered by the natives themselves without the intervention of the officers of Government.

RETURN

STATEMENT of ALLOWANCES for the Support of NATIVE RELIGIOUS INSTITUTIONS.

DISTRICTS.	Name of Shrine or Idol, or Religious Institution.	Amount of Annual Grant, Pension, or Assignment in Local Currency, or of Proceeds when the Endowment is in Land.	Amount in English Mouey converted at the Rate of 2s. per Rupee.	Amount		REMARKS.
				Amount Collections in 1857.	Amount Disbursement in 1857.	
Burdwan	Khoja Anwar - - -	Rs. a. p. 3,856 - -	£. s. d. 386 12 -	Rs. a. p. - - -	Rs. a. p. 3,856 - -	This is a college for the study of the Koran, the Persian and other languages. It was originally endowed with the villages of Syedpore, Besharhat, Ryne Edilpore and Pullaspore, which have been included in the Tahood of the Maharajah of Burdwan. The expenses of the college and tomb are now defrayed from a pension paid by Government to the Matawallee or manager, in continuation of a royal grant made before the East India Company's accession. It is under the superintendence of the local agents, under Regulation XIX. of 1810. This is a burying ground and a resting place for pilgrims, and here alms are also distributed to the poor, maimed, &c. It was originally endowed with the Bazar of Ekrampore, which has since been included in the Maharajah's Tahood. The expenses are defrayed from a pension paid by Government to the Matawallee, in continuation of a royal grant made before the East India Company's accession. It is superintended by the local agents. Twenty-two beegahs of land in Moradpore were granted by one Veloo Mirda for the expenses of this Musjid. The management is ryotwar, and the collections are made by the Matawallee, under the superintendence of the local agents. The proceeds are applied to the expenses of the Musjid. This is an annual grant, in the shape of a pension to one Cazes Nussur Ally and his descendants, presumed to be expended in support of a mosque, and in the Eed festival. It is a continuation of a royal grant before the East India Company's accession. It is included in the Maharajah's Tahood. These are grants in the shape of pensions to one Roy Radhagobind Sing and his descendants for the support of two temples, one in Burdwan and another in Sylhet. The pensions are paid from the Burdwan Collectorate, under Government Order of 10th August 1826.
	Peer Shah Bairam - -	493 12 -	49 7 6	- - -	493 12 -	
	Veloo Mirda - - -	23 - -	2 4 -	22 - -	23 - -	
	Eed Expenses - - -	177 7 -	17 14 10	- - -	177 7 -	
	Chytun Mahaproboc Doorga Thakooranee -	157 5 5 100 6 2	15 14 8 10 - 9	- - - - - -	157 5 5 100 6 2	
Hooghly	Rajrajessuree Thakooranee	57 12 10	5 15 7	- - -	- - -	This is an annual compensation on account of resumption of lands of the endowment for the Salt Department, under a sunnud of Government, dated in 1176 B. S. Payment for 1857 delayed pending production of certificate, under Act XX. of 1841.
	Sectapore Musjid and Madrasa Emambara at Hooghly.	1,906 1 8	190 12 4	- - -	1,747 8 9½	Grant made by Government to the Matawallee of the Musjid and Madrasa, under orders dated 25th September 1839. Hajee Mahomed Mohsin bequeathed all his property to this religious institution, and Government has undertaken the management, under Regulation XIX. of 1810. One-ninth is given to the Matawallee, or principal; four-ninths to the Emambara itself, including worship and a Mahometan school, with maintenance of buildings, &c.; three-ninths to English education at the Hooghly College; and one-ninth to a charity hospital. For further particulars, see "Syedpore Trust Estate," in Jessora.
Midnapore	Shib Thakoor - - -	62 11 -	6 5 4	- - -	57 7 5	Pension granted in perpetuity at the rate of Rs. 5. 3. 7. per mensem, under Government Order of 18th July 1841, on account of the resumption of rent-free debutter lands conferred by the former Native Government for the support of the idol.
	Shamsouder Thakoor -	246 8 5½	24 12 5	- - -	246 8 5½	A life grant under Government Order of 20th July 1830, in lieu of a cess called Ghend Mamolee, formerly collected by the ancestors of the present incumbent, Rajah Radha Shamanund, from their tenants for the support of the idol; but on its being included in the jumma of the estate by Mr. Collector Dowdeswell in 1200 Umia, the allowance began to be paid from the Treasury at the rate of Sixty Rs. 286. 9. 16. per annum.

INSTITUTIONS OF THE NATIVES OF INDIA.

STATEMENT of Allowances for the Support of Native Religious Institutions—continued.

DISTRICTS.	Name of Shrine or Idol or Religious Institution.	Amount of Anna, Grant, Pension, or Assignment in Local Currency, or of Proceeds of the Endowment as in Local.		Amount in English Money converted at the Rate of Rs. per Rupee.		Amount Collections in 1867.		REMARKS.
		Rs.	a. p.	£.	s. d.	Rs.	a. p.	
Jodhpore -	Sidassaree Thakoorance -					Rs. 25	a. 1	Compensation in lieu of sayer duties abolished.
	Lakheeram n Thakoor -	1,005	7 6	191	10 11	1,005	7 6	Prior to 1795, the proceeds of 16 acres lying on articles sold in Noopara Bazar were applied to the maintenance of the idol, but on the abolition of the cess this allowance was granted as compensation.
	Syedpore Trust Estate for support of 5 members of Havelly.	1,36,486	6 11 1/2	17,610	7 4	1,78,103	9 1/2	This is an endowment in all respects of the local agents. The rents of the lands, after payment of the Government revenue, the cost of a stable man, and miscellaneous charges, are remitted to the manager of the Endowment at Hoozhly for the support of that institution. The amount so remitted in 1857 was 69,000 rupees.
Rajpoot -	Khatore Maghooerah Estate for support of the idol Raghonath Thakoor.	6,500	- -	650	- -	6,500	- -	An endowment created by Kishen Doss Brijbhassor for the support of the idol. It is managed by the local agents, and the proceeds of the payment of the Government revenue and other charges are devoted to the maintenance of the idol, and of a Serai at Kisha.
	Issur Russick Roy Thakoor	228	4 8	22	16 3	166	1 3	An allowance in lieu of the profits of hot Suddhichigh, the duties which constituted the endowment having been abolished.
Chittagong -	Issur Sibha Thakoor	185	11 3	18	11 4	131	1 2	A pension in lieu of the profits of hot Pundesh, the duties which constituted the endowment having been abolished.
	Seetukoond	1,812	13 9	181	2 9	5,111	10 7	This shrine was under charge of the public officers temporarily on the death of the late Mohant, there being no one on the spot to take charge of the property, excepting a chela (disciple) who was a minor, till the arrival of another chela appointed by the late Mohant as his successor. The Government charge of the shrine ceased on the 5th February 1850. The collections include, besides the annual rental shown in column 6, the amount of bond debts recovered, offerings, &c.
	Kaddem Mobarnek -	634	9 7	63	9 2	634	9 7	This sum is payable in perpetuity to 18 Matawallee of a mosque called Kaddam Rasool from the collections of the Festunal Jermunah Russocowgur.
Puna -	Moorhaya	1,800	- -	180	- -	1,800	- -	Sixty droons of land were granted to our Meerhayer by the Nawab of the province for the purpose of endowing a mosque and establishing a school. The endowment is under the management of the local agents, who pay 500 rupees per annum for the support of the school, the sum being received for the same purpose from the interest of a sum of 5,000 rupees lent by the estate to a zemindar. The proceeds, other than those set apart for the school, are applied to the maintenance of the mosque, of the total sum disbursed, about 300 rupees is an account of the school, and the remainder for the maintenance of the mosque.
	Mekherab of Nawab Seod Hybat Jung.	100	- -	10	- -	51	0	Mouza Aced Kaderoneh Dak is a M. Kherab estate paying a revenue to Government of Rs. 1,067 11 9. The Mekherab tomb was constructed on condition of the holder setting apart 100 rupees a year for keeping the tomb in repair. The tomb is nominally in charge of the local agents.
Puna -	Ivramuljee	376	3 -	37	15 4	376	3	Payment in lieu of the jehre of Nawab Mune tooddowla. The allowance was granted in 1699 on the condition of the amount being appropriated to the poor. Besides this sum, certain lands known as Chak for the hindu, to Mouza Dureepore, known, were released from assessment in 1830 on the ground that the proceeds were appropriated to the use of the Langurkharu or place attached to the temple for the reception of travellers and strangers. The temple is nominally in charge of the local agents.

	Puttim Debeejee - - -	182 15 -	13 5 10 - - -	182 15 -	The grant is dated in May 1816, and is stated to be in perpetuity. No English record of the case is traceable.
	Beegoo Hujjam - - -	24 - - -	2 8 - - -	2 8 -	A mosque with shops attached to it in the city of Patna. It is in charge of the local agents, who, prior to 1836, appointed the Matawallee, but no interference has been exercised since.
	Durgah in Munair Khas - - -	- - -	- - -	- - -	A Durgah or shrine in the village of Maniar. Begahs 114. 10. 184. of land was exempted from resumption by Government Orders, dated 30th June 1842, as belonging to the Durgah. In 1852 the Sajadeh Misbeen, or manager of the Durgah, applied to have the estate taken charge of by the local agents, which was accordingly done, but no interference in the management of the property is exercised by them.
Saruu - -	Araasee Kolhoos Durgah -	26 6 8	2 12 9 30 6 3	39 8 3	The endowment consists of a small piece of land managed by the priest, who renders an account to the local agents.
Shahabad -	Buxar Hindoo Shrine -	52 4 -	5 4 6 - - -	- - -	A perpetual grant made in 1810 in lieu of 51 beegahs of land resumed.
	Hindoo Temple at Noka -	47 - 5	4 14 1 - - -	- - -	A perpetual grant made in 1805 in lieu of an estate resumed.
	Juma Musjid at Arrah -	18 10 1	1 7 3 292 - -	292 - -	A grant of Rs. 18. 10. 1. was sanctioned in 1810 for the life only of the present high priest, under the Commissioner's orders of 24th August 1836; the collections shown in column 6 are made from houses and lands appertaining to the mosque, and paid to the huzif for the support of the mosque, which is nominally under the local agents.
Dacca - -	Hossainee Dullan - - -	2,666 10 8	266 13 4 - - -	2,666 10 8	An allowance granted under Government Orders, dated 15th January 1844, for celebrating the Mohurram festival in the Dullan, and for furnishing and repairing the building. On the death of the last Nawab his allowances ceased, but this item was continued.
Sylhet - -	Shama Thakooranee - - -	110 - 8	11 - 1 - - -	110 - 8	A hereditary grant before the East India Company's accession. The grant was in favour of one Sobharam for the support, out of the collections of pergunnahs Osionuggur and Turreef, of a temple in Zillah Luskurpore. At the decennial settlement, the collector, Mr. Willis, granted a sunnud to the pensioner, under date 15th January 1793, and included the amount with the jummas of the pergunnahs, the pension being thenceforward paid from the Treasury.
	Kales Thakooranee - - -	45 6 8	4 10 8 - - -	45 5 8	A hereditary grant before the East India Company's accession. The grant was in favour of Rajgur for the support, out of the collections of pergunnah Banuiochoong, of a temple in that pergunnah. At the decennial settlement, the collector, Mr. Willis, gave the pensioner a sunnud, dated 15th January 1793, and included the amount with the jumma of the pergunnah, the pension being thenceforward paid from the Treasury.
	Shih Thakoor and Shama Thakooranee.	24 - 8	2 8 1 - - -	- - -	A hereditary grant before the East India Company's accession, payable from the collections of pergunnah Alumuggur. At the decennial settlement, a sunnud, dated 15th January 1793, was granted to the pensioner for the support of a temple, and the amount included with the jumma of the pergunnah.
	Ditto - - - -	10 6 8	1 - 10 - - -	- - -	A hereditary grant before the East India Company's accession, payable from the collections of pergunnah Shamsherenuggur. At the decennial settlement, a sunnud, dated 15th January 1793, was granted to Ransunkur Zehardar for the support of a temple, and the amount included with the jumma of the pergunnah.
	Sudaseeb Bholanath Debooter.	75 3 -	7 10 4 - - -	75 3 -	This pension was granted by virtue of an original sunnud of Mr. Hyndman to Rajkishen Sen for Poojah expenses, dated 1st Chyto 1183 B. S.
	Sudaseeb Bholanath - - -	9 - - -	- 18 - - -	9 - - -	A sunnud was originally granted to Brijolol by the collector, Mr. Hyndman, on 5th Assin 1194 B. S. for the support of a temple at Nynuggur. It appears to be a hereditary grant before the East India Company's accession.
	Ditto - - - -	12 9 8	1 5 2 - - -	12 9 8	A hereditary grant before the East India Company's era; a sunnud was originally granted by Mr. Willis, the collector, to Nilumber Burma Poojaree for the support of a temple at Rajalshere.
	Sudaseeb Thakoor - - -	25 12 -	2 11 6 - - -	25 12 -	A hereditary grant before the East India Company's era; payable from the collections of pergunnah Farul for the support of a temple. At the decennial settlement, a sunnud, dated 15th January 1793, was granted by the collector, Mr. Willis, to Ramgobind Poojaree, and the amount included with the jumma of the pergunnah.

STATEMENT of Allowances for the Support of Native Religious Institutions—continued.

DISTRICTS.	Name of Shrine or Idol, or Religious Institution.	Amount of Annual Grant, Pension, or Assignment in Local Currency, or of Proceeds when the Endowment is in Land.	Amount	Amount	Amount	REMARKS.
			in English Money converted at the Rate of 2s. per Rupee.	Collections in 1857.	Disbursements in 1857.	
		Rs. a. p.	£. s. d.	Rs. a. p.	Rs. a. p.	
Sylhet—contd.	Sudaseeb Debooter - - -	6 8 -	13 - -	- - -	2 15 8	A hereditary grant before the East India Company's era, payable from the collections of pergunnah Taruf. At the decennial settlement, a sunnud, dated 15th January 1793, was granted by the collector, Mr. Willis, to Debeepersad and Rampersad for the support of a temple, and the amount included with the jumma of the pergunnah.
	Chytun Mahaproboo - - -	18 - -	1 16 - -	- - -	18 - -	Sunnud granted to Odooram Zenardar by Nawab Mahomed Ally Khan, dated Suffurson 9th Jaloos, for the performance of religious rites of Chytun Mahaproboo of pergunnah Daoca Dukhin.
	Ruth Jattra - - -	4 6 4	- 8 9	- - -	4 6 4	Granted under an original sunnud of the Moghul Government, and renewed by the collector, Mr. Willis, dated 30th October 1788, for the performance of Ruth Jattra to Madubram Chuckerbutty.
	Basodeb Debooter - - -	18 - - 10 - -	1 16 - - 1 - - -	- - - - - -	- - - - - -	Hereditary grants before the East India Company's era, payable from the collections of pergunnah Langlah for the support of a temple. At the decennial settlement a sunnud was granted to Gungaram Poojeree, dated 15th January 1793, and the amount included with the jumma of the pergunnah.
	Ruth Jattra of Basodeb Debooter.	18 9 4	1 7 2	- - -	16 10 4	A hereditary grant before the East India Company's era. A sunnud was granted by the collector, Mr. Willis, dated 30th October 1788, for the support of a temple at Punjkhund Kola.
	Ditto - - -	17 6 4	1 14 9	- - -	22 - 6	A hereditary grant before the East India Company's era, payable from the collections of pergunnah Punjkhund Kola for the expenses of the Ruth Jattra. At the decennial settlement a sunnud was granted by the collector, Mr. Willis, dated 15th January 1793, to one Burmanund Chuckerbutty, and the amount included with the jumma of the pergunnah.
	Shah Julal - - -	18 13 -	1 17 7	- - -	18 13 -	A sunnud was originally granted by Syed Mahomed Ally Khan, dated 17th Shaural 1173, to one Attickoolah, for the performance of religious rites of the Durgah of Shah Jalal in the town of Sylhet. It is a hereditary grant before the East India Company's accession. At the decennial settlement the amount was included in the jummas of certain mehas.
	Ditto - - -	81 5 6	3 2 8	- - -	26 2 2	Originally granted by Meer Nujeeb Khan under date 19th Tabunsun-2 Jaloos, to the Khadems and Fakeers of the Sunghun Khana of Durgah Shah Jalal for their support. On the death of several Fakeers and Khadems, the amount was reduced in 1839 to the smaller sum here shown.
	Ditto - - -	638 10 6	63 17 4	- - -	638 - 0	Sunnud originally granted by Nawab Mahomed Ally, dated 20th Shahar Shaban, in the 3d year of his reign, to the Khadems of the Durgah Shah Jalal for the performance of the religious rites of the Durgah which is situated in the town of Sylhet. At the decennial settlement the amount was included with the jummas of pergunnah Coorool, Khittah and Goburpore, and paid from the collectorate to Aboo Nusseer and Aboo Nusseer Surcooms, to whose descendants it is still paid.
	Ditto - - -	312 14 4	31 5 9	- - -	312 14 4	Sunnud originally granted by Nawab Mahomed Ally Khan, dated 20th Shaban, in the 3d year of his reign, to the attendants of the Durgah, for the performance of religious rites. At the decennial settlement the amount appears to have been included with the jummas of certain places of Bander Bazar, and paid to Aboo Nusseer and Aboo Nusseer Surcooms, to whose descendants it is still paid.

Ditto - - - -	115 5 5	11 10 8	- - -	115 5 5	Sunnud originally granted by Nawab Shamsere Khan and others, dated 7th Kartick 1193, to the attendants of the Durgah for the performance of religious rites. At the decennial settlement the amount appears to have been included with the jumma of certain places of Bunder Basar, and paid to Abou Nusseer and Abou Nusseer Sarcooms, to whose descendants it is still paid.
Ditto - - - -	51 12 6	5 3 7	- - -	51 12 6	Sunnud originally granted by Nawab Assadood Dow'ah, dated 20th Shaban, in the 8d year of his reign, to the attendants of the Durgah for the performance of religious rites. At the decennial settlement the amount appears to have been included with the jummas of certain places of Bunder Basar, and paid to Abou Nusseer and Abou Nusseer Sarcooms, to whose descendants it is still paid.
Shah Pran - - - -	206 13 - 16 11 4 20 12 4	20 17 7 1 13 5 2 1 0	- - -	220 3 5 4 14 2 22 8 -	Sunnud originally granted by Hurkissen Doss Bahadoor, dated 16th Rubecool Awul, in the 1st year of his reign, to Mahomed Snoume and others, for the performance of religious rites of Durgah Shah Pran in pergunnah Dakkingach. At the decennial settlement, the amount was included with the jummas of pergunnahs Khittah, Ittah, Jalalpoore and Rengah, and is paid to the descendants of the original pensioners from the collectorate.
Ditto - - - -	205 4 -	20 6 6	- - -	220 3 -	Sunnud granted by Nawab Syed Mahomed Ally Khan, dated 16th Sehur Saban, to the Khadems of the Durgah for the performance of religious rites. At the decennial settlement the amount was included with the jummas of pergunnahs Khittah, Ittah, Jalalpoore and Rengah, and is paid from the collectorate to the descendants of the original pensioners.
Musjid at Gohurpoore -	20 13 4	9 1 8	- - -	20 13 4	Sunnud granted by Nawab Meer Nujeemooddeen Ally Khan, dated 30th Ziyjah, in the 5th year of his reign to one Khyroollah, for the support of a mosque at Gohurpoore, payable from the collections of the pergunnah. At the decennial settlement the amount was included with the jumma of the Mehul, and thenceforward paid from the collectorate.
Eedgah - - - -	41 13 0	4 3 7	- - -	- - -	A hereditary grant before the East India Company's accession, payable from the collections of pergunnah Burrial for the Eedgah expenses. Afterwards a sunnud, dated 15th January 1793, was granted by the collector, Mr. Willis, to one Hubeesoolah, and included with the jumma of the pergunnah, and paid from the collectorate.
Musjid in Pergunnah Turuf	21 - -	2 3 -	- - -	- - -	A hereditary grant before the East India Company's era, payable to one Raywanooddeen from the collections of pergunnah Turuf, for lighting up a certain mosque, durgahs, &c. At the decennial settlement a sunnud was granted by the collector, Mr. Willis, dated 15th January 1793, and the amount was included with the jumma of the pergunnah, and paid from the collectorate.
Basoodah Debooter - -	14 5 -	1 8 7	- - -	17 14 5	A hereditary grant before the East India Company's era, payable from the collections of pergunnahs Funjkund Kolaj Khord Punj Kund, Shabazpoore and Bahadoorpoore, for the support of a temple at Funjkund Kola. At the decennial settlement a sunnud dated 15th January 1793, was granted by the collector, Mr. Willis, to one Bureseranund, and the amount included with the jummas of the pergunnah, and paid from the Treasury.
Muddun Mohun Thakoor	16 12 8	1 17 7	- - -	0 6 11	A hereditary grant before the East India Company's era, payable from the collections of pergunnah Etteesamnggur, for the support of a temple at Akhulea. At the decennial settlement a sunnud was granted to one Ramdoss Surmah by Mr. Willis, dated 15th January 1793, and the amount included with the jummas of the pergunnah, and paid from the Treasury.
Ditto - - - -	12 9 7	1 5 2	- - -	12 9 7	A hereditary grant before the East India Company's era, payable from the collections of pergunnah Bhurrun, for the support of a temple at Nyanuggur. At the decennial settlement a sunnud was granted to one Sheesbram Poojaree by the collector, Mr. Willis, dated 15th January 1793, and the amount included with the jumma of the pergunnah, and paid from the Treasury.
Juggurnath Thakoor -	12 8 6	1 5 4	- - -	- - -	A hereditary grant payable from the collections of pergunnah Khittah, for the support of a temple at the station of Sylhet. At the decennial settlement a sunnud, dated 15th January 1793, was granted by the collector, Mr. Willis, to one Gopal Doss Byrages, and the amount included with the jumma of the pergunnah, and paid from the collectorate.
Ruth Jatra - - - -	2 - -	- 4 -	- - -	2 - -	Originally granted by the Moghul Government, and resumed by the collector, Mr. Willis, on 7th Kartick, 1193, in favour of one Mohun Ram, for the performance of Ruth Jatra.
Ditto - - - -	6 - -	- 12 -	- - -	6 - -	A hereditary grant before the East India Company's era, payable from the collections of pergunnah Khittah for the support of a temple at Nyanuggur. At the decennial settlement a sunnud, dated 15th January 1793, was granted by Mr. Willis to one Gourkishore, and the amount included with the jumma of the pergunnah, and paid from the Treasury.

STATEMENT of Allowances for the Support of Native Religious Institutions—*continued.*

DISTRICTS.	Name of Shrine or Idol, or Religious Institution.	Amount of Annual Grant, Pension, or Assignment in Local Currency, or of Proceeds when the Endowment is in Land.	Amount in English Money converted at the Rate of 24 per Rupee.	Amount Collections in 1857.	Amount Disbursements in 1857.	REMARKS.
		Rs. a. p.	£. s. d.	Rs. a. p.	Rs. a. p.	
Tirhoot -	Mukdoan Shah Kutruck -	18 15 8	1 33 11	-	12 11 9	These are allowances made for the support of the several shrines named. They were grants from the former rulers of the country, and were confirmed by the Board of Revenue on the 24th June 1793. Under the rule laid down for this class of pensions in Mr. Ricketts' Minute of 1845, these grants are, however, likely to be gradually extinguished.
	Shah Dowlat -	10 9 3	1 1 2	-	10 9 3	
	Ruhooah -	12 - 3	1 4 -	-	12 - 3	
	Saidpoorah -	12 4 5	1 4 6	-	12 4 5	
	Husrut Shah Imaun -	49 2 4	4 18 3	-	49 2 4	
	Daood Saheed -	15 1 5	1 10 2	-	15 1 5	
	Ditto -	2 9 10	- 5 3	-	2 9 10	
	Neamut Shah Owleah -	38 6 6	3 16 10	-	28 12 10	
	Ditto -	7 - 11	- 14 1	-	5 4 7	
	Husrut Ghyasodeen -	30 9 1	3 1 1	-	30 9 6	
	Hajee Hurmain -	27 5 8	2 14 8	-	-	
	Khejah Hossein Saheb -	12 8 8	1 6 1	-	12 8 8	
	Shah Neamtoollah -	12 8 8	1 6 1	-	12 8 -	
	Shah Daniel -	4 14 5	- 9 9	-	-	
	Shah Allaad -	22 4 10	2 4 7	-	-	
	Peer Owleah -	19 12 7	1 19 7	-	9 14 4	
	Peer Uzzyb -	51 2 3	5 2 3	-	51 2 3	
	Mukdoon Bundgee Kubber -	24 6 10	2 8 10	-	24 6 10	
	Shah Neamut -	33 0 -	3 6 9	-	33 0 -	
	Shah Heazut Ally -	47 1 4	4 14 2	-	47 1 4	
	Durrus Khadun -	12 8 8	1 5 1	-	15 14 10	
	Abdool Ryman Sutreee -	5 13 9	- 11 8	-	5 13 9	
	Emnabaree -	43 14 3	4 7 9	-	54 18 7	
	Masjid -	6 6 6	- 13 1	-	4 14 7	
	Ditto -	35 4 4	3 10 6	-	35 4 4	
	Ditto -	23 8 3	2 7 -	-	23 8 3	
	Musjed Kullun -	8 8 6	- 13 1	-	8 8 6	
	Mahdeo -	10 9 3	1 1 2	-	10 9 3	
	Moorlee Monohur -	46 - 6	4 12 1	-	47 - 4	
	Mahdeo -	26 2 -	2 12 3	-	26 2 -	
	Ditto -	10 7 2	1 - 11	-	10 7 2	
	Ditto -	33 14 1	3 7 9	-	33 14 1	
	Ditto -	12 8 8	1 5 1	-	12 8 8	
	Ditto -	20 14 5	2 1 9	-	20 14 5	
	Kowlajee -	6 8 6	- 13 1	-	16 5 2	
	Sugasreee -	11 - 6	1 9 1	-	11 - 6	
	Chuttur Bhooj Nauth -	19 2 5	1 12 3	-	19 2 5	
	Roghoonathjee -	14 14 -	1 9 9	-	14 14 -	
	Ditto -	44 - 4	4 8 -	-	44 - 4	
	Ditto -	14 1 6	1 8 2	-	14 1 5	
Thakoorjee -	23 15 6	2 7 11	-	-		

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B 2

Cuttack

Ditto	29	4	5	2	18	6	-	-	-
Mahadeo	8	14	1	-	17	9	-	8	14
Ditto	22	-	0	-	2	4	1	11	-
Ditto	10	9	4	1	1	2	-	5	4
Thakoorjee	10	8	0	1	1	1	-	10	8
Chutturbhoojnath	88	7	-	8	6	10	-	-	-
Thakoorjee	7	10	9	-	15	4	-	7	10
Mahadeo	5	8	1	-	11	-	-	5	8
Chutturbhoojnath	41	12	10	4	3	7	-	41	12
Mahadeo	5	12	2	-	11	6	-	-	-
Ditto	18	10	10	-	17	4	-	-	-
Ditto	26	15	11	2	12	-	-	19	7
Ditto	37	12	3	3	15	6	-	37	12
Ditto	32	6	4	3	4	9	-	40	8
Ditto	22	12	5	2	5	6	-	28	7
Ditto	5	4	8	-	10	7	-	-	-
Ditto	8	12	1	-	7	6	-	1	14
Nanah Shah	11	12	1	1	3	6	-	5	14
Ditto	13	12	6	1	7	8	-	6	14
Ditto	6	14	0	-	13	10	-	6	14
Ditto	6	12	11	-	13	7	-	6	12
Ditto	10	10	8	1	1	3	-	13	5
Ditto	5	5	8	-	10	8	-	6	11
Ditto	10	4	2	1	-	6	-	10	4
Ditto	39	10	2	3	19	3	-	39	10
Doorgajee	31	6	7	3	2	3	-	39	2
Thakoorjee	31	6	7	3	2	3	-	31	6
Luchmeenarain	42	2	9	4	6	4	-	42	2
Moorlee Monohur	24	13	7	2	9	7	-	24	13
Hunoomanjee	5	5	9	-	18	6	-	6	4
Ditto	37	15	10	3	16	3	-	37	15
Ditto	22	13	3	2	5	3	-	18	1
Ditto	6	7	3	-	13	11	-	4	3
Gopaljee	45	9	11	4	11	3	-	182	7
Ramechowra	33	14	10	3	17	10	-	33	14
Ditto	33	14	10	3	17	10	-	33	14
Ditto	31	4	7	3	2	7	-	31	4
Laljee	42	6	4	4	4	3	-	42	6
Doorgajee	22	6	-	3	7	-	-	17	10
Seetaram Thakoor	522	8	-	52	5	-	-	522	8
Gopaljee	76	15	-	7	13	16	-	76	15
Hunoomanjee	21	12	-	2	3	6	-	21	12
Umlessur Mahadeb	26	12	-	2	13	6	-	26	12
Nagessur Mahadeb	20	12	-	2	12	3	-	26	12
Buddinath Mahadeb	26	12	-	2	18	6	-	26	12
Kamnaneebee Mahadeb	26	12	-	2	18	6	-	26	12
Marotee Hunooman	57	15	-	3	15	10	-	57	15
Gunessur Mahadeb	33	1	-	3	6	1	-	33	1
Lalbagh Hunooman	39	1	-	3	16	6	-	39	1
Satoos Thakooranee	26	12	-	2	13	6	-	26	12
Bhubanee Sunker Mahadeb	26	12	-	2	13	6	-	26	12
Neelkantessur Mahadeb	26	12	-	2	13	6	-	26	12
Mahakallessur Mahadeb	26	12	-	2	7	9	-	26	12
Kisto Bulloram	26	12	-	2	13	6	-	26	12
Pisonath Mahadeb	26	12	-	2	13	6	-	26	12
Betul Thakoor	63	13	-	6	7	7	-	63	13
Gungessur Mahadeb	180	11	-	13	1	4	-	180	11

These are allowances made for the support of the several shrines named. They were grants from the former rulers of the country, and were confirmed by the Board of Revenue on the 24th June 1793. Under the rule laid down for this class of pensions in Mr. Ricketts' Minute of 1845, these grants are, however, likely to be gradually extinguished.

These grants or pensions are all in perpetuity, dependent only on the existence of the shrines or idols for whose support they were originally given. Should these at any time cease to exist, the pensions will also cease. The guarantee for the whole is contained in section 30, Regulation XII. of 1805.

STATEMENT of Allowances for the Support of Native Religious Institutions—continued.

DISTRICTS.	Name of Shrine or Idol, or Religious Institution.	Amount of Annual Grant, Pension, or Assignment in Local Currency, or of Proceeds when the Endowment is in Land.	Amount in English Money converted at the Rate of 9 s. per Rupee.	Amount Collections in 1857.	Amount Disbursements in 1857.	REMARKS.
		Rs. a. p.	£. s. d.	Rs. a. p.	Rs. a. p.	
Cuttack— continued.	Purumhunsath	36 12 -	8 18 6	- - -	36 12 -	These grants or pensions are all in perpetuity, dependent only on the existence of the shrines or idols for whose support they were originally given. Should these at any time cease to exist, the pensions will also cease. The guarantee for the whole is contained in section 80, Regulation XII. of 1806.
	Luchmun Bala Thakoor	68 11 -	5 17 4	- - -	68 11 -	
	Juggurnath Jeo	42 2 -	4 4 8	- - -	42 2 -	
	Chytun Mohaprobhoo	55 8 -	5 11 -	- - -	55 8 -	
	Juggurnath Jeo	29 6 -	2 18 9	- - -	29 6 -	
	Dhoblessur Mahadeb	35 10 -	3 11 8	- - -	35 10 -	
	Juggurnath Jeo	34 18 -	3 9 7	- - -	34 18 -	
	Dudhee Bamun Jeo	26 12 -	2 13 6	- - -	26 12 -	
	Umressur Mahadeb	20 9 -	2 19 1	- - -	20 9 -	
	Chitrosur Mahadeb	21 12 -	2 3 6	- - -	21 12 -	
	Bulesur Mahadeb	18 11 -	1 7 4	- - -	18 11 -	
	Sham Roy Jeo	26 12 -	2 13 6	- - -	26 12 -	
	Bulesur Mahadeb	38 1 -	3 6 1	- - -	38 1 -	
	Benode Roy Jeo	53 7 -	5 6 10	- - -	53 7 -	
	Joogulkissore Thakoor	53 6 -	5 6 9	- - -	53 6 -	
Kalee Thakooranee	34 11 -	3 9 4	- - -	34 11 -		
Buldeb Jeo	14 14 -	1 9 9	- - -	14 14 -		
Mritunjoy Bachusapntty, Sewait of Chytun Mohaprobhoo.	209 18 6½	20 19 8	- - -	209 18 6½	These pensions were originally granted by the Maharatta Government for the support of the idols, but will each cease on the death of the present recipient; nor are they in any way dependent on the continued existence of the idols in whose name they are paid.	
Poursottun Doss, Sewait of Gopaljeo.	71 10 7	7 8 4	- - -	71 10 7		
Tara Chund Mookerjee, Sewait of Kalee Thakooranee.	19 11 5	1 7 5	- - -	19 11 5		
Pannath Sein, Sewait of Benode Roy Thakoor.	104 15 6	10 9 11	- - -	104 15 6	Previous to the enactment of Act X. of 1840, the expenses of the temple, averaging about 53,000 rupees per annum, were paid by Government, who levied a tax on pilgrims, and were in possession of the former endowments of the temple, which had gradually been resumed soon after the conquest of the Province of Orissa, in 1803. By the Act in question the pilgrim tax was abolished, and the management of the affairs of the temple made over to the Rajah of Khoordah, the annual payments being continued as before. In 1843 the estate of Satashagore Mehal, yielding an annual revenue of 17,420 rupees, the last remaining portion of the landed endowments at the time of the acquisition of the province, was made over to the Rajah, as superintendent of the temple, and the annual money payment was thenceforth reduced to Rs. 35,738. 7. 6. In 1845, on inquiry into the nature of the payments, it was found that 23,321 rupees represented partly certain assignments of revenue granted by former Rajahs of Iker, and therefore constituting an endowment, and partly certain sayer duties formerly collected on behalf of the temple, on account of which compensation was due in the same way to the other landholders of the province, while the balance was merely a donation which the Government was not bound to continue, especially as the pilgrim tax had been abolished. It was therefore decided that the annual payment should be reduced to 23,321 rupees. In 1856, owing to the neglect of the superintendent, it was found necessary for the protection of the pilgrims to appoint a police establishment, at an annual expense of 6,804 rupees, which, being deducted from the annual payment, left 16,517 rupees. From 1st September 1857 this latter amount has been commuted to a grant instead, yielding a yearly net rental of Rs. 16,827. 4. 10½. the excess of Rs. 310. 4. 10½ being granted in consideration of the expenses of collection and of possible losses from inundation. The amount here shown is the portion still paid on account of the police establishment. A large part of this sum, however, is to be commuted into land, the police force being reduced to a body sufficient to preserve order outside the temple, the Rajah being made responsible for the preservation of order in the interior, where the interference of the police is not to be exercised, except on the occurrence of a special emergency calling for such interference.	
Pooree - - - - -	Juggurnath	6,804 - -	680 8 -	- - -		6,804 - -

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Jhantpittah - - -	595 8 3½	50 11 - - -	505 8 3½
Juggurnath Bullub - -	2,066 10 8	260 13 8 - - -	2,066 10 8
Uttur Paras - - -	3,406 10 8	346 13 8 - - -	3,406 10 8
Seedho Bokool Bhoosun, Mds. 32, 23, at Rs. 1. 8. per maund.	48 13 9½	4 17 8 - - -	4 17 8
Nursing Mhessur, 6 mds., at Rs. 1. 8. per md.	7 8 -	- 15 - - -	7 8 -
Rughoonath Parcaree, 25 mds., at Rs. 1. 8. per maund.	37 8 -	3 15 - - -	37 8 -
Uttur Paras, 60 mds., at Rs. 1. 8. per maund.	90 - -	9 - - - - -	90 - -
Summadee, 60 mds., at Rs. 1. 8. per maund.	90 - -	9 - - - - -	90 - -
Bankut Acharjee Swamee, 40 mds., at Rs. 1. 8. per md.	60 - -	6 - - - - -	60 - -
Juggurnath Bankut Achar- jee Swamee, 40 mds., at Rs. 1. 8. per maund.	60 - -	6 - - - - -	60 - -
Ooryah Muth, 30 mds., at Rs. 1. 8. per maund.	45 - -	4 10 - - -	45 - -
Kote Chog, 65 mds., at Rs. 1. 8. per maund.	82 8 -	8 5 - - -	82 8 -
Treemalee, 37½ mds., at Rs. 1. 8. per maund.	66 4 -	5 12 6 - - -	66 4 -
Radhakant, 15 mds., at Rs. 1. 8. per maund.	22 8 -	2 5 - - -	22 8 -
Durponarain, 10 mds., at Rs. 1. 8. per maund.	15 - -	1 10 - - -	15 - -
Rehwas, 30 mds., at Rs. 1. 8. per maund.	45 - -	4 10 - - -	45 - -
Sidho Mohabeen, 17½ mds., at Rs. 1. 8. per maund.	26 4 -	2 12 6 - - -	26 4 -
Torance Chuttur, 6 mds., at Rs. 1. 8. per maund.	7 8 -	- 15 - - -	7 8 -
Juggurnath Bullub, 60 mds., at Rs. 1. 8. per maund.	75 - -	7 10 - - -	75 - -
Juggurnath Deb Gossain, 2½ mds., at Rs. 1. 8. per md.	3 12 -	- 7 6 - - -	3 12 -
Narain Kote, 10 mds., at Rs. 1. 8. per maund.	15 - -	1 10 - - -	15 - -
Bindabun Gossain, 6 mds., at Rs. 1. 8. per maund.	7 8 -	- 15 - - -	7 8 -
Sidho Bakool, 30 mds., at Rs. 1. 8. per maund.	45 - -	4 10 - - -	45 - -
Balasure - Samsooder Thakoor -	156 12 -	15 13 6 - - -	156 12 -
Golind Jee Thakoor -	91 13 -	9 8 6 - - -	91 13 -

A money payment from the time of the Mahrattas. The exact nature of the endowment cannot be traced, but it is believed to have been a "Khairat Gundee," that is, when the zemindars paid in their rents, they paid at the same time a small sum to the account of the Adheekaree of this Muth, which in process of time was amalgamated with the rent by the ruling power, an annual payment being made to the Adheekaree. It is proposed to discontinue this payment, by commutating it to a grant in land.
Payment from the time of the Mahrattas, in lieu of the rental of certain lands resumed by them. The commutation of this payment to a grant in land has been authorised.
Payment made under a decree of the Special Commissioner's Court, being an assignment on the revenues of a Government estate. The commutation of the payment to a grant in land is under consideration.

The priests (styled variously Mohunt, Adheekaree, or Bhuttachargee) of these muths or temples appear to have received, prior to the British occupation, certain quantities of salt from the zemindars on whose estates salt was made. When the manufacture became a monopoly of Government, these payments in kind were continued. The commutation of these payments has been authorised by Government.

In the time of the Mahratta Government one gunda in every kahun of cowries (worth four annas) was paid by the zemindars of Pergunnahs Byang and Katiab, for the support of the priests of these temples. On the acquisition of the province by the British, stipends were granted in lieu of the per-centage on the zemindaree revenue.

From *F. B. Outram*, Esq., Officiating Under Secretary to the Government of the North Western Provinces, to *R. B. Chapman*, Esq., Under Secretary to the Government of India in the Home Department, No. 1427, dated Allahabad, the 19th August 1859.

IN compliance with the call made in your letter of the 22d April 1858, No. 641, I am directed to forward a statement, compiled in this office from the Divisional Returns, showing the sums paid to Hindoo or Mahomedan Shrines, or in any way in honour or support of the religion or religious institutions of the natives of India, which were collected or disbursed by the agency of the East India Company's servants during the year 1857.

RETURN

31. RETURN of Sums Paid to Hindoo or Mahomedan Shrines, &c., or in any way in Honour or Support of the RELIGION or RELIGIOUS INSTITUTIONS of the Native Inhabitants of INDIA, which were Collected or Disbursed by the Agency of Government Servants in the North Western Provinces, India, during the Year 1857.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government Connexion with the Institution.
				Income of Amount allowed.	Expenditure as superintended over by Government Servants.	
MEERUT DIVISION :				<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
Dehra Doon	-	-	-	-	nil.	
Saharanpoor	-	-	-	-	nil.	
Moozuffurnuggur	1	Pension paid from the Government treasury.	Maintenance of the masjid at Moozuffurnuggur.	43 11 5	- - -	This is an obligatory pension granted by Nawab Nujuf Khan for the expenses of a masjid, and continued by the British Government, under orders, dated 8th November 1831, for the life of Fuchut Alee, the present incumbent. The pension has not been paid since 1st October 1856, awaiting the orders of Government.
Meerut	-	Thakoorwarrah funds derived from the following villages held Maafee:—1. Lisou; 2. Mahomedpoor Khodules; 3. Gourdhanpoor; 4. Buxur pergunnah, Gurhmooktenor Tehseel Haupter.	Maintenance of the temple, and alms given to mendicant faqueers	The Juma of Mahomedpoor Khodules is 817 rupees; but whether three villages are under the Maupdar's direct management.	not known	The Emperor Alumgeer made a grant of several estates in favour of Mustram Faqueer Nanuck Shah and his successors in perpetuity for religious purposes, in connexion with a thakondwarrah, situated in the village of Buxur, and these grants were upheld and confirmed by the special Commissioner for the investigations of rent-free tenures. A few years ago, on account of some local squabble, from which he apprehended opposition and difficulty in getting in his rents from the village of Mahomedpoor Khodules, the Mahunt Shahzadah Shah presented a petition to the Collector, praying that the collections from that estate might be allowed to be made on his behalf through the tehsalee officials. The application was referred for the orders of Government, and the request was granted in a letter from the Secretary to Government, dated 4th July 1850, No. 1089; accordingly since 1258 F.S., the revenue from this village has been collected by the tehseldar; and as the kists fall due, the money is remitted to the Sudder treasury, whence it is paid to the Mahunt, after deduction of Rs. 3. 8. per cent.; but there is no interference whatever exercised in the appropriation of these funds. This pension is paid annually to the Caze of the city of Meerut for the expenses of the Eede festival.
Boolundahatur	-	Pension paid from the Government treasury.	Eede festival	224 - -	- - -	
Allygurh	-	Hindoo temple of Thakoor Lachmunjee in Coel. The grant is made in money from the Allygurh treasury. Hindoo temple of Thakoor Russick Rajee in Coel. Paid from the Allygurh treasury. Mosque for Muselman community at Khyr. Allowance paid from Government treasury.	Maintenance of the temple and priest. - ditto - Maintenance of the Building and priest.	20 12 - 79 7 4 12 3 10	- - - - - - - - -	These grants existed before British rule, and were upheld by our Government after the conquest in 1803. The amounts in column headed "Income," are paid in cash from the Treasury; Government officers do not interfere in any respect with these institutions; the "Expenditure" column is therefore left blank.

Return of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1867—continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government Connexion with the Institution.
				Income or Amount allowed.	Expenditure as superintended over by Government Servants.	
MERAUT DIVISION—continued.						
Allypurrh - —continued.	-	Durgah or shrine at Jeona Sheeh in Coel, Mussulman institution. Allowance paid from the Government treasury.	Maintenance of the building and Khadim.	Rs. a. p. 20 14 11	- - -	These grants existed before British rule, and were upheld by our Government after the conquest in 1803. The amounts in column headed "Income," are paid in cash from the Treasury. Government officers do not interfere in any respect with these institutions; the "Expenditure" column is therefore left blank.
		Durgah or shrine of Rao Bahadon at Coel. Allowance paid from Government treasury.	- ditto - - - -	49 2 10	- - -	
		Mosque for the Mussulman community at Mahrehrah. Money paid from Government treasury.	Maintenance of the building and priest.	112 8 -	- - -	
		Durgah or shrine of Shah Burkutoollah at Mahrehrah, a Mussulman institution. Money paid from the Government treasury.	Maintenance of the building and Khadim.	434 4 -	- - -	
		Durgah or shrine of Soondah Sahab at Mahrehrah, a Mussulman institution. Money paid from the Government treasury.	- ditto - - - -	28 2 6	- - -	
		Durgah or shrine of Peeroh Sahab at Mahrehrah, a Mussulman institution. Money paid from the Government treasury.	- ditto - - - -	17 10 6	- - -	
		Ditto - - - -	- ditto - - - -	16 1 -	- - -	These sums are paid from the Allypurrh treasury, but the Durgahs are situated in the town of Mahrehrah, in the Etah district.
		Ditto - - - -	- ditto - - - -	16 1 -	- - -	
		Durgah or shrine of Bhukaree Sahab at Mahrehrah. Allowance paid from the Government treasury.	- ditto - - - -	37 2 10	- - -	
		Durgah or shrine of Shahoul Ahmed at Mahrehrah.	- ditto - - - -	16 1 -	- - -	
AGRA DIVISION:						
Muttra - - - -	-	- - - -	- - - -	- - -	- - -	This temple was built by the mother of Rajah Bukht Sing, of Bhudawar. The money allowance dates from that time, and since then has been continued both by Scindia's Government and under the British rule; no interference on the part of the Government officers exist either in collections or disbursement.
Agra - - - -	1	A treaty pension paid every six months from the general funds of the State.	For the maintenance of a Hindoo dedicated to Thakoor Mudeen Gopal.	512 8 8	- - -	

2	A treaty pension payable from the general funds of the State.	For the support of a temple dedicated to Thakoor Budeoje and Hanchunderjee, in the town of Futeesabad.	37 2 8	- - -	This temple was built by Baboo Rao Dundee Amil, of pergunnah Futeesabad. The particulars are the same as in the above.
3	- Ditto - - - -	For the support of a temple dedicated to Thakoor Mudeen Gopal, in the Mohalla of Nye Ka Mudee, Agra.	61 14 -	- - -	This temple was built about 300 years ago by the ancestors of Saligram Poojaree. The particulars are the same as in the above.
4	- Ditto - - - -	For the expenses and ceremonies of a temple dedicated to Punch Mookhee Mahadoo, in Mohalla of Mudeen Mohur-Durunza, Agra.	61 14 -	- - -	Above 60 years ago this temple was built by the ancestors of Morna Loll Poojaree. The particulars are the same as in No. 1.
5	- Ditto - - - -	For the support of a temple dedicated to Thakoor Mudeen Mohun, and for the expenses of the ceremonies and festivals of Junnum Ashtanee, in Mohalla of Mudun Mohun Durunza, Agra.	123 12 6	- - -	Particulars are the same as in No. 4. The allowance of Rs. 123. 12. 6. was continued on cession of the territory to the British.
6	- Ditto - - - -	For the support of a temple dedicated to Thakoor Shamjee, and for the expenses attending the ceremony of the festival of Junnum Ashtmee, in Mohalla of Cazeeporah, Agra.	123 12 6	- - -	This temple was founded in the time of the Mahomedan rule. On its being destroyed about 100 years ago, it was rebuilt by Rajah Sooruj Mull. The particulars are the same as in No. 1.
7	- Ditto - - - -	For performing the ceremony of Arthee in the evening daily on the banks of the Jumna.	123 - -	- - -	During the reign of the Emperor Akbar 12 ghats of the Jumna were thus illuminated for the performance of this ceremony. The particulars are the same as in No. 1.
8	- Ditto - - - -	For the support of a temple dedicated to Thakoor Kullian Rai, in Mohalla Rawulpur, Agra.	30 14 -	- - -	This temple was built by the ancestors of Narain Doss Poojaree, about 150 years ago, to Thakoor Kullian Rai. The particulars are the same as in No. 1.
9	- Ditto - - - -	For the support of a temple dedicated to Thakoor Nakoony Beharee, in the town of Butesur, pergunnah Bah.	130 1 6	- - -	The mother of Rajah Bukhut Sing, of Bhudawar, built the temple. Particulars are the same as in No. 1.
10	- Ditto - - - -	For the support of a temple dedicated to Thakoor Kesho Rai, in the town of Pinahut, pergunnah Pinahut.	170 15 6	- - -	The time of the foundation is not known, but the temple was built by Rajah Bukut Sing to Thakoor Kesho Rai. Particulars are the same as in No. 1.
11	- Ditto - - - -	For the support of a temple dedicated to Thakoor Behares Loll, in Kurbeh Butesur.	130 1 6	- - -	Rajah Bukut Sing, of Bhudawar, erected this temple, and assigned for its support 12 annas per day. This was confirmed by Madho Rai Scindia, and on the cession of the territory, Rs. 130. 1. 6. were continued by the British Government. No interference is allowed in the disbursement on the part of the Government officers.
12	- Ditto - - - -	For the support of a temple dedicated to Hunnoomanjee, in the town of Pinahut, pergunnah Pinahut.	85 1 4	- - -	Rajah Gopal Sing, of Bhudawar, erected this temple to Hunnoomanjee; Rajah Baskut Sing assigned 54 annas per day for its maintenance. This was confirmed by Scindia's Government, and on the cession of the territory, Rs. 85. 1. 4. were continued by the British Government. There is no interference on the part of the officers of Government in the disbursement.
13	- Ditto - - - -	For the support of a temple dedicated to Thakoor Ramchunder, and for expenses attending the ceremony of Junnum Ashtmee,	151 3 -	- - -	This temple was built by Maharajah Madho Rai Scindia in 1199 Hijree, and land assigned for its support; but on accession of the British rule, a money allowance, Rs. 151. 3., was substituted in lieu of it. There is no interference on the part of the officers of Government in the disbursement.

RETURN of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1857—continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Sources whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount allowed.	Expenditure as superintended over by Government Servants.	
Agra Division—continued.						
Agra—continued.	14	A treaty pension, payable from the general funds of the estate.	For the expenses of the tukces of Shah Bazeed Handree Monkoof, in the mohalla of Nye Kaullundre, Agra.	Rs. 8 6	- - -	During the reign of the Emperor Alungeer, Shah Bazeed Handree Monkoof emigrated from Shahjehanpoor, and fixed his residence at Agra, where he established a tukces for devotional purposes, which acquired some fame. Madho Rai Scindia assigned one rupee per day for its maintenance. After the death of Shah Bazeed Handree Monkoof, the allowance was continued by Scindia's government to his two disciples, Nehayut Shah and Shoojan Shah. Since the accession of British rule, Rs. 8 6 have been continued to them, but no interference on the part of the officers of Government in the disbursements.
Furruckabad	1	- Ditto - - - -	Expenses for an annual fair held at Shaikpoor.	250 - -	- - -	Government officers do not interfere in the distribution of this money.
	2	- Ditto - - - -	For performing prayer at the Edooz Zehah and Edeood Fatur festivals.	400 - -	- - -	ditto.
	3	- Ditto - - - -	For the support and maintenance of a musjid in the city of Furruckabad.	12 - -	- - -	ditto.
	4	- Ditto - - - -	For the performance of prayer	25 4 -	- - -	ditto.
	5	- Ditto - - - -	For the support and maintenance of a shrine.	18 - -	- - -	ditto.
Mynporry -	-	- - - -	- - - -	- - -	nil.	
Etawah -	-	- - - -	- - - -	- - -	nil.	
Etah -	-	- - - -	- - - -	- - -	nil.	
ROHILKUND DIVISION :						
Bynim -	-	- - - -	- - - -	- - -	nil.	
Mooradabad	1	A charitable pension; a grant of the native government, and confirmed under orders of Government, dated 14th February 1805. Present incumbent, Muthanenat Khillow. The pension is paid from the public treasury.	For the support of an "Imam Barah" in the town of Mooradabad.	479 6 -	-	per annum.

31.	2	The "Eedain" allowance to to the Cases of the town of Moradabad. Paid from the public treasury.	For administering prayer at the Edgah on the occasion of the two Feds, Fedsopti and Eedooa Zeha.	311 9 6 per annum.	- - -	The discontinuance of this was recommended by Mr. Ricketts, the late Collector of Mooradabad, in his letter to Commissioner, No. 45, dated 26th August 1858, in the magistrates' department, in reply to Government Circular, No. 3075, dated 7th idem.
	3	A charitable pension for life, granted to Shadul Khan, and paid from the public treasury.	For lighting and clearing the mosque of Shah Bahlolli, at Qurbah Amroha.	23 - 2 per annum.	- - -	The discontinuance of this pension was ordered by the Sudder Board of Revenue after the demise of Shadul Khan, in the year 1856, and the claims of his son Mosser to its continuance to him was compounded by the payment of a gratuity. During the Nawab of Rampoor's administration of the district of Moradabad, Moomeer, however, managed to realise surreptitiously the amount of one year's pension, through the instrumentality of Neesa Alee Khan, the rebel deputy-collector, perhaps with the view of establishing a claim in future; hence the insertion of the amount in this statement. Measures will be taken to obtain a refund of the amount improperly paid.
Budaon	-	-	-	-	nil.	
32	1	Pension granted by Government to Jihar Alee, Kasim Alee, Yadaba Abas, Bakur Alee.	For the support of an Emam-barah in the town of Bareilly.	243 - -	- - -	An allowance of 243 rupees per annum was originally granted by Usufodowla to Ashuf Alee, for the maintenance of an Emambara in the town of Bareilly, and was continued by the British Government. On the death of Ashuf Alee the allowance was continued to his heirs, who enjoy it to the present time.
			For the maintenance of a shrine at Beesulpoore.	7 4 - -	- - -	A small allowance of Rs. 7. 4, was originally granted by Usufodowla, for the support of a shrine known as Nagur Shah Fujeer, at Beesulpoore. It was continued to the present incumbent by the British Government on the death of the original holder.
	3	Pension granted by Government to Jafur Ally Khan.	For the support of an Emam-barah in the town of Bareilly.	243 - -	- - -	An allowance of 243 rupees per annum was originally granted by Usufodowla to Mutteem Shurmfoosha, grandmother of the present incumbent, for the support of an Emambara in the town of Bareilly, and was continued on her death to Jafur Alee Khan.
	4	Pension and khillut granted by Government to Gholam Humzee, a Case of Bareilly.	The pension and khillut are attached to the office of the Case of the town of Bareilly.	245 13 - (cash.) 480 - - (in khillut.)	- - -	A money allowance and khillut were originally granted by Usufodowla to Golan Nubes, as Cases of the town of Bareilly, and were continued to him by the British Government. On his death, a pension of Rs. 245. 13. per annum, and a khillut of 240 rupees at both the Eedea, was allowed to Gholam Ahmed, and on his death they were continued to the present incumbent, who holds the office of Case.
	5	Pension granted by Government to Kaleh Shah, of Aouta.	For the support of a shrine at Aouta.	- - -	- - -	A small pension of Rs. 4. 1. per annum is allowed to Kaleh Shah for the maintenance of a shrine or dargah at Aouta.
Shahjehanpoor	-	-	-	-	nil.	
ALLAHABAD DIVISION:						
Cawnpore	-	-	-	-	nil.	
Futtehpoor	-	-	-	-	nil.	
Banda	-	-	-	-	nil.	
Allahabad	-	-	-	-	nil.	

RETURN of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1887--continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount allowed.	Expenditure as superintended over * by Government Servants.	
BENARES DIVISION :						
				Rs. a. p.	Rs. a. p.	
Asimgurh -	-	-	-	-	nil.	
Jounpoor -	-	-	-	-	nil.	
Mirzapoor -	-	Shah Kasim Sulemanee shrine at Chunar.	For the maintenance of a high priest and assistants, who have charge of the tomb, keep it in repair, perform daily worship, and celebrate prescribed festivals.	4,000 - -	Uncertain, but as a general rule, there are no savings.	The shrine was formerly under the guardianship of the local agency committee, but its interference was prohibited, under Commissioner's order, dated 4th October 1844, No. 474. Owing to charges of malversation of the funds, brought against the high priest by his assistants, the Sudder Board of Revenue directed, in their letter to Commissioner, dated 16th September 1854, No. 474, an annual account of the receipts and disbursements to be submitted to a sub-committee of native scrutineers. The Government officers exercise no interference in the collection under the orders above quoted, beyond enforcing an annual scrutiny of the expenditure by a sub-committee of natives, and the high priest is bound to register an annual account of receipts and expenditure in the collector's office. From the vernacular records, it appears that a royal firman was granted by the Emperor Alungeer, on the 5th Shawul Sun, 4th Juloes 1126 Hijrie, comprising several villages, upon Shebaz Mias Abdool Gunnee, and his successors, for the expenses of the masjid (tomb) and khangah (convent) of Shah Kasim Sooleymanee at Chunar, and for the support of mendicants and travellers. At present, the villages and plots of land yield an income of about 4,000 rupees per annum, which sum is collected and partly spent on the repairs of the building, and the remainder said to be distributed by the khuleefa or high priest to fuqueers and others at the shrine.
		Five life pensioners to pundas or priests of Binda Chul.	- - - - -	98 5 -	The expenditure is from the Government treasury.	There are five life pensions, aggregating Rs. 98. 5. annually, in connexion with the Hindoo temple at Bindachul. There is no record to show when and by whom this temple was erected, but formerly there were a great many indigent pensioners attached to it, and Rajah Butwunt Sing appears to have originally authorized a collection being made from the pundas or officiating priest. This perwanah, dated 9th November 1788, directs the distribution of 2,125 rupees per annum. Government officers used formerly to collect from the pundas, or priests, under the provision of section 7, Regulation XXXIV., of 1785, and pay these pensions; but in February 1846 the practice was brought to the notice of Government, and it was discontinued under orders, dated 15th April 1847. There are now only five life pensioners remaining, who are paid direct from the Government treasury.
Benares -	1	Temples of Ranees Bhowanee, under the management of a sub-committee of three Hindoos, who draw 100 rupees per month to distribute as alms. Rent of plots of land and houses, and shops in the city, and groves of trees.	Cost of collections, repairs of temple, Hindoo religious ceremonies, i. e., worship of the idols in the temples, and distribution of alms to the indigent, aged and infirm, to a daily average of 20, and on great festivals of a much larger number.	1,900 - -	1,900 - -	This estate was left by Ranees Bhowanee in the hands of her servants, who misappropriated and made away with the greater portion. The local agents of the district in 1843, under order of the Commissioner, took charge of the remainder, and now collect the rents through a mohurrir and peons. The management of the temples and distribution of rations to the indigent and infirm is conducted by a sub-committee, formed of three respectable Hindoos, selected by the magistrates. This arrangement was made by the Commissioner, Mr. Tucker, in 1856, in order to avoid Government connexion with Hindoo idolatry, and in continuance of an order, dated 13th September, and 10th October 1851, by the former Commissioner, Mr. Beade.

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		Choultry of Kalla, Singana Chitty of Madras. Interest on a Government promissory note for 10,000 sicca rupees, which was deposited for this purpose, and on two Government notes for 9,500 rupees, given by Kalla Singana Chitty of Madras, for keeping up this choultry which he had built.	A choultry, in which Brahmins and other poor persons receive rations.	100 - -	100 - -	On the application of the donor, a resident of Madras, and on the recommendation of the Madras Government, the Government of India directed the local agents to undertake the management of this endowment. (<i>vide</i> letter, No. 400, dated 18th October 1816, from Mr. Secretary Holt McKenzie to Mr. Deane, Commissioner of Benares). The immediate management was under a sub-committee from 1850 to 1863. At present it is under a manager, appointed by the local agents. Its benefit seems to be monopolized chiefly by the Brahmins of the city, and are not, as this should be, reserved for travellers, for whom it is understood charities in Madras are intended. It should not, in the Commissioner's opinion, be treated as a religious endowment; it is entered in order to preserve uniformity.
Ghazepoor	- - - - -	- - - - -	- - - - -	- - - - -	nil.	
GORUCKPOOR DIVISION :						
Goruckpoor	- -	A pension in perpetuity, granted under the provisions of sect. 6, Regulation XXIV., of 1803, to Enact Kubeer, who was succeeded by Ruhum Kubeer. (<i>See</i> Government Order, No. 2850, dated 12th June 1864). The source whence funds are derived is the Government treasury.	For the support of a shrine, Durgah Kubeer Shah, at Mughur.	79 10 8	79 10 8	These three items are religious charities granted by native governments. When this district came under British rule, the original grantees filed petitions, and proved the gift in each case. Government sanctioned the continued payment of the charity as before. The recipients present themselves once a quarter at the treasury, and obtain payment. The Tehaseel establishment report the bonâ fide expenditure of the money on the shrine.
		A life pension, granted under the provisions of section 6, Regulation XXIV., of 1803, to Fukeer Bux. (<i>See</i> Government Order, dated 19th December 1838). The source whence funds are derived is the Government treasury.	For the support of a shrine, Durgah Hagee Hurmain Sulempoor.	22 13 -	22 13 -	
		A life pension, granted under the provisions of section 6, Regulation XXIV., of 1803, to Hingun Shah. (<i>See</i> Board's Order, dated 7th January 1845). The source whence funds are derived is the Government treasury. The pensioner died about the 5th October 1868. The pension has been stopped.	For the support of the shrine of Mohamed Badshah, east of Sulempoor.	21 14 8	21 14 8	
JUBBULPOOR DIVISION :						
Saugor	- - 1	Paid from the revenue of the Saugor district, from 18,000 rupees Fund; for Dewala Gunsebye.	For the repairs of the temple, and for expenses incurred in different Hindoo religious ceremonies.	84 - -	- - - -	In the time of the Mahrattas, this temple received a title of four annas from every village in the Saugor Pergunnah. On the British taking possession of these territories, an average of 12 years' collections was taken, which amounted to 92 rupees (Balashabee), equivalent to the present donation of 64 Company's rupees. That amount has been paid out of the revenues of the Saugor district, in accordance with the orders, No. 66, dated 10th January 1828, to the person performing the religious duties of the temple. On demise of the priest, special report will be made to Government for orders as to continuation of the endowment.

REVENUE OF SUMS PAID TO HINDOO OR MAHOMEDAN SHRINES, &c., IN THE NORTH WESTERN PROVINCES, INDIA, DURING THE YEAR 1857—continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount allowed.	Expenditure as ascertained over by Government Servants.	
Jubbulpoor Division—continued.						
Saugor—contd.	2	Paid from the revenues of the Saugor District, from the 18,000 rupees Fund; for Dewala Ram Chundjee.	For the repairs of the temple of Ram Chundjee.	Rs. a. p. 151 - -	- - -	Balaashahee.—300 rupees were given to this temple by the Mahratta Government from the proceeds of duties levied on everything entering the district, and in 1803 an extra grant of 35 Balaashahee rupees was given; but in consequence of a falling off in the revenue in 1808, the payment of 335 rupees from the revenue of the Saugor Pergunnah was ordered subsequently, in obedience to the order of the Government of India, No. 68, dated 16th January 1828; a reduced grant was sanctioned equivalent to 151 Company's rupees. No further report has since been made to Government, and the endowment has been paid to the priest performing the religious duties of the temple, and at his death a report will be made to Government.
	3	Paid from the revenues of the Saugor District, from the 18,000 rupees Fund; for Shewala Mahadeo at Dhana.	For the repairs of the Shewala Mahadeo, at Dhana.	45 - -	- - -	Fifty beegahs of land in the village of Dhana were granted in Msaafee to this temple by the Mahratta Government. On the British Government taking possession of these territories, it was ordered that this land should be confiscated to Government, and that, in lieu of it, a money payment of 50 Balaashahee rupees should be given; but it seems that the order was not enforced, and Mayaram, the priest, continued to hold the free-grant land till his death, on the 1st November A.D. 1828. It was then ordered by the Governor General's Agent that, agreeably to the former orders, the land should be confiscated, and 50 rupees be paid instead. This arrangement was confirmed by Government in an Order passed on 10th January 1828. In consequence of an informality discovered in 1831, that no sanction had been received for this payment to Rewaram, the endowment ceased; but on a further report made in 1843 to Government, sanction was granted by the Government of India in Letter No. 167, dated 8 June 1844, that from 1 January 1843, 50 Balaashahee rupees (45 Company's rupees) should be granted for life to Rewaram, son of the deceased priest: this sum has since been paid to the priest performing the religious duties of the temple, and at his death a report will be made to Government.
	4	Paid from the revenues of the Saugor District, from the 18,000 rupees Fund; for Duraleo Mahadeo at Nursolee.	For the repairs of the temple, and for expenses incurred in different Hindoo religious ceremonies.	45 24) 69 - -	- - -	In the Mahratta raj, the priest of this temple received three rupees per mensem, and the Government paid separately for the expenses incurred in the religious ceremonies. An assistant priest was appointed to perform other onerous duties during the month of Sawun (half July and half August), for which he received 31 rupees a-year, and the assistant received from the Amil in power all requisite articles for the poojahs. On the accession of the British Government an average expenditure of 12 years was taken, and under Government Order, 10 January 1828, the annual grant of 45 rupees to the head priest, and of 24 rupees to his assistant, was sanctioned.
	5	Paid from the revenue of the Saugor District, from the 18,000 rupees Fund; for Dewala Ram Chund and Hunormen Jie, at Khemlassa.	ditto - - - -	154 - -	- - -	In the Mahratta raj the first of these two temples received a title of one rupee from every village of the Pergunnahs of Khemlassa and Gurowhe, and a money payment of 38 rupees from the custom duties. The latter temple received 24 rupees from the same duties, with permission to levy a tax of one (1) dummer on each bullock that entered into the Khemlassa Pergunnah, and one seer (2 lbs.) of grain per diem from the town of Khemlassa. Agreeably to orders of the Government of India, 10 January 1828, a yearly allowance of 154 rupees was settled on Kishore Dass, high priest of both temples, and at his death a report will be made to Government.

6	Paid from the revenues of the Saugor District, from the 18,000 rupees Fund; for Dewala Rameshwar Mahadeo Jee, at Rehlea.	- ditto - - - -	45	- - - -	In the time of the Mahrattas this temple received 60 rupees from the revenue of the Rehlea Pergunnah. By orders of Government, No. 66, dated 10th January 1828, the payment of 46 rupees to Gunradhar, the presiding priest, was sanctioned; he had abdicated his rights in 1844, but the endowment seems to have been paid to the various poojarees who succeeded him, without any order from Government. Subsequently, the Government of the North Western Provinces sanctioned the payment to the present incumbent, in their letter, No. 4821, of the 28th November 1856 and on his death a fresh report will be made.
7	Paid from the revenues of the Saugor District, from the 18,000 rupees Fund; for Dewala Khandey Raout Deoree.	For repairs of the temple, and for expenses incurred in different Hindoo religious ceremonies.	450	- - - -	In former times, under the Mahrattas, by a sunud granted by the jagoerdars of Deoree the poojarees received as follows:—Cash, Rs. 623, 4, a tithe of Rs. 3, 2, per cent, on the revenue of Deoree, equal to Rs. 151, 12, per annum; also, 46 rupees from custom dues of the Khandey Rao Barzae. In 1816 the Deoree Pergunnah was handed over to Scindia's government, who further gave another sunud, granting for ever to this temple in cash 407 rupees and 46 rupees customs dues, with two villages (Khyree Byrrees and Peeperia Gosain) rent free, from which a revenue of 167 rupees a-year was realized. By Government Order, No. 680, of the 25th May 1830, 450 rupees were granted to this temple. Again, by order, No. 3318, dated 9th August 1855, the two villages above mentioned were permitted to be held in free tenure so long as their proceeds were appropriated to the use of the temple. At the death of the poojaree, a report will be made to Government.
8	Paid from the revenues of the Saugor District, from the 18,000 rupees Fund; for Dewala Hunoomunt Jee at Benaika.	- ditto - - - -	22	- - - -	In the Mahratta time Ramchund Pundit (Amil) gave 24 rupees a-year. By Government letter, No. 66, dated 10 January 1828, 22 rupees were granted. At the death of the present poojaree a report will be made to Government.
9	Paid from the revenues of the Saugor District, from the 5,245 rupees Fund, Akbur Allee Shah, for the tomb of Shah- Bundeel Ooddeen Mudar.	For lighting up the tomb, and keeping it in repair.	44	- - - -	In the Mahratta time 12 rupees from customs dues, and 39 rupees from the abkaree were granted for lighting up the tomb, and agreeably to Orders, dated 22 November 1827, 44 rupees were granted to Umeer Allee Shah, who died 19 November 1839, when the allowance was continued to Akbar Ally Shah, his son, by the orders of the Government of the North Western Provinces, No. 17, dated 12th July 1850. A small plot of land, moreover, measuring 20 beegahs, belonged to this durgah, and has remained rent free ever since. The endowment is paid from the Saugor treasury. The rent-free land is in the district of Dumoh. At the death of the present fuqeer a report will be made to Government.
10	Paid from the revenues of the Saugor District, from the 5,245 rupees Fund, Magun Shah Putana Durgah Peer Meer Dan Ghais.	- ditto - - - -	18	- - - -	During the Mahratta raj this durgah received one rupee tithe from the pergunnahs of Patara and Kote, and also held rent free the village of Khujoor. On the British Government becoming possessed of the district of Dumoh, it was found that only 20 rupees per annum were collected from the tithe. Government, therefore, sanctioned, in Orders, dated 27th November 1827, that 18 rupees should be paid. At the death of the present fuqeer a report will be made to Government.
11	Paid from the revenues of the Saugor District, from the 5,245 rupees Fund, Dewala Balajee in pergunnah Semurriah.	For keeping the temple in repair, and for expenses incurred in different Hindoo religious ceremonies.	22	14 2 - - -	In 1811 the Rajah of Jeitpoor, in Bundelcund, granted the poojaree of this temple 25 Rajasheee rupees through the lumberdar of Heerapoor. By the Order of Government, in letter, No. 6, of 20th February 1852, an allowance of Co.'s Rs. 22, 14, 2, was sanctioned to Praindow, the present poojaree. At his death a report will be made to Government.
12	Paid from the revenues of the Saugor District, from the 5,245 rupees Fund; for Mundil of Luchhman Balajee.	- ditto - - - -	21	14 6 - - -	The Raja of Jeitpoor granted to this temple 24 Rajasheee rupees. By the Order of Government, in letter, No. 6, of 20th February 1852, an allowance of Co.'s Rs. 21, 14, 6, was granted. At the death of the present poojaree a report will be made to Government.
13	Paid from the revenues of the Saugor District, from the 5,245 rupees Fund; for Mundar Dhuunuck Dhareejee.	- ditto - - - -	27	6 4 - - -	The Rajah of Jeitpoor granted to this temple Rajasheee Rs. 2, 8, a month, and six rupees per annum for clothing. The British Government, by Order in letter, No. 6, of 20th February 1852, granted Rs. 27, 6, 4, per annum. At the death of the present poojaree a report will be made to Government.

Return of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1857--continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount Allowed.	Expenditure as superintended over by Government Servants.	
				Rs. a. p.	Rs. a. p.	
Jubbulpoor Division--continued.						
Saugor--contd.	14	Paid from the revenues of the Saugor District from the Rs. 5,877. 10. Fund, Scindia's Government, Durgah Dewanah Shah.	For lighting up the tomb, and keeping it in repair.	96	- -	Long before Scindia became the ruling power, and during his sovereignty, this shrine seems to have received from the revenues of the Rahatgurh Pergunnah Rs. 109. 9. 6.; and when Scindia made over this part of his dominions to the British, the Government directed, in their letter, No. 66, of 10th January 1828, that 96 rupees should be granted. At the present fuqeer's death a report will be made to Government.
	14A	Paid from the revenues of the Saugor District from the Rs. 5,877. 10. Fund, Peer Dustahghleer.	- - ditto - -	12	- -	Long before Scindia became the ruling power, and during his sovereignty, this shrine seems to have received from the revenues of the Rahatgurh Pergunnah Rs. 27. 12.; and when Scindia made over this part of his dominions to the British, the Government directed, in their letter, No. 66, of 10th January 1828, that 12 rupees should be granted as before. At the death of the present fuqeer a report will be made to Government.
	15	Paid from the revenues of the Saugor District from the Rs. 5,877. 10. Fund, Koocha Shah.	- - ditto - -	36	- -	Before and during Scindia's rule this temple received from the revenues of the Rahatgurh Pergunnah Rs. 55. 12. 6.; the Government directed, in their letter, No. 66, of 10th January 1828, that 36 rupees be granted. At the death of the present fuqeer a report will be made to Government.
	16	Paid from the revenues of the Saugor District from the Rs. 5,877. 10. Fund, Gholam Alee Shah.	- - ditto - -	174	- -	In Scindia's time the Rahatgurh revenues paid 195 rupees to this temple, and an allowance of 174 rupees was assigned by the British Government on occupation of the country.
		Paid from the revenues of the Saugor District from the Rs. 5,877. 10. Fund, Dewala Ramehundjee.	For the keeping in repairs, and for the expenses incurred in different Hindoo religious ceremonies.	10	- -	Under Scindia's rule this temple received from the revenues of the Rahatgurh Pergunnah 24 rupees. The British Government directed in their letter, No. 46, of 10th January 1828, that 16 rupees should be granted as before. At the death of the present poojare a report will be made to Government.
		Paid from the revenues of the Saugor District from the 5,245 rupees Fund, Durgah Doola Shaheed.	For lighting up of tomb, and keeping the same in repair.	48	- -	In 1704 Rajah Pirthee Sing gave to this Durgah Mouzah Benaikce, in Pergunnah Malthone, rent free, also the levy of a tax of 2 pie on every description of goods brought into Garha Kotah, besides one dumree on every bullock, and one pootah out of each bundle of grass. In 1814 Scindia granted 7 rupees a month in lieu of the rent-free village, but permitted the other taxes to be levied. Amil Noor Mahomed directed that instead of 7 rupees a month, 2 annas per diem should be given. When it came under British rule, 48 rupees per annum were granted by letter, No. 6, of 25th May 1830, and the right to levy taxes was discontinued. At the death of the present fuqeer a report will be made to Government.
		Pergunnah Hutta:--Paid from the revenues of the Saugor District from the Rs. 932. 8. 1. Fund:				
		Nunhoo Punda - - -	Charitable endowment, granted by former Mah-ratta Government	6	- -	{ Government Order, No. 1,293, dated 22d November 1827.
		Gyan Doss - - -		16	- -	
		Kishupooro - - -		8	- -	
		Luchman Doss - - -		7	- -	

Pergunnah Saugor:—Paid from the revenues of the Saugor district from the Rs. 5,877. 10. fund :					
Thakoopershad - - - - -	- - - - -	32 - - -			
Chomee Loll - - - - -	- - - - -	2 8 - -			
Kungal Doss of Puthuria - - - - -	- - - - -	11 - - -			} Government Order, No. 66, dated 10th January 1828, and 14th November 1832.
Abdool Russool of Khemletta - - - - -	} Charitable endowment, granted by former Maharratta Government	23 - - -			
Doolla Chobun - - - - -		24 - - -			
Decree Pergunnah:—Paid from the revenues of the Saugor district from the 5,245 rupees fund :					
Mahadeo Bhut - - - - -	- - - - -	24 - - -			} Government Order, No. 6, dated 25th May 1830.
Balkishan Deechat Pergh Kehlee - - - - -	- - ditto - - - - -	50 - - -			
Moro Imrut - - - - -	- - - - -	30 - - -			
Scindhas's Pergahs: Bahatgurh:—Paid from the revenues of the Saugor district from the Rs. 5,877. 10. fund :					
Ahmud Shah - - - - -	- - - - -	9 - - -			} Government Order, No. 66, dated 10th January 1828.
Mithoor Shah - - - - -	- - ditto - - - - -	4 - - -			
Nankey Puratur - - - - -	- - - - -	24 - - -			
Guria Kotah:—Paid from the revenues of the Saugor district from the 5,245 rupees fund :					
Baley Bhagore - - - - -	- - - - -	22 - - -			} Government Order, No. 6, dated 25th May 1830.
Paim Doss - - - - -	- - ditto - - - - -	11 - - -			
Sokhun Buhman - - - - -	- - - - -	11 - - -			
Sheodeen - - - - -	- - - - -	11 - - -			
Pergh. Semuria ; Goree Bahoo - - - - -	- - - ditto - - - - -	21 14 6			} Government Order, No. 6, dated 20th February 1832.
Grant for the maintenance of a shrine in the city of Hoshungabad, and for the support of travellers and fukeers. Cash payment from the revenues of the State.	The maintenance of the shrine, and the support of poor travellers and fukeer Mussulman.	105 - - -	Not inquired into by the Collector in detail.	The Collector merely pays the cash to the grantees. It is only in cases of succession to a grant that inquiry is instituted as to whether the money is expended for the purposes for which the endowment was made, but no detail of expenditure is called for. These remarks are applicable to the whole of the grants entered in the statement for this district. Rugho Jee, Rajah of Nagpore, A. D. 1794, granted an allowance of 8 annas a day to Bhundaree Shah, spiritual ancestor of the present incumbent, for the support of travellers and fukeers, whose sorted to a shrine at Hoshungabad, built in commemoration of a celebrated saint, named Madar. The 8 annas allowance (or 180 Nagpore rupees a year, at 15 rupees a month) appears to have been continued by the Bhopal Government, until the cession of the Hoshungabad district to the British, A. D. 1818. The allowance was at first discontinued by this Government pending inquiry into the claims of many applicants. On the 29th November 1827, the Governor General in Council admitted the claim of Mithun Shah, a disciple of Bhundaree Shah, and a life pension of 120 Nagpore rupees (Co's Rs. 105) was granted, at the rate of two-thirds of the former allowance, commencing A. D. 1827. After the death of Mithun Shah, the pension was continued to Munnoo Shah and Tuffro Shah, by order of the Government of India, dated 19th May 1834 (No. 14). Munnoo Shah died, and Tuffro Shah was allowed, by order of the Commissioner, No. 297, dated 3 May 1832, to receive the whole pension. Tuffro Shah died in 1853, and the pension was continued to Wuzzer Shah and Muhhoob Shah, disciples and heirs of Tuffro Shah, by order of Government, North Western Provinces, No. 4682, dated 1st December 1834, for the charge of the Kamabars (this specification was erroneous; should have been "shrine.")	

Return of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1857—continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Sources whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount Allowed.	Expenditure as superintended over by Government Servants.	
Jubbulpore Division—continued.						
Hoshungabad— continued.	-	For the support of a temple in the village of Genggong Gungestree, pergunnah Hurda, and maintenance of devotees. Cash payment.	For the support of the temple, and maintenance of devotees.	Rs. a. p. 53 10 7	- - -	The Pelehsa Madho Rao Narain, A.D. 1774, made this grant (55 Hurda rupees) in favour of Deo Gir and Sonnere Gir, for the performance of worship in a temple built by these Hindoo priests at Gerdagong Gungestree, and for the maintenance of devotees who should resort there. The present incumbent, Monj Bhartee, is a disciple of theirs.
		For reading the poorans in the temple of Luchmee Narain, in the town of Hurda, pergunnah Hurda. Cash payment.	ditto - - - -	69 8 2	- - -	Doulut Rao Seindhee granted this amount, Hurda Rs. 71. 4., by sunnud, in A.D. 1802, to Bhojnath Bhut, who died about 25 years ago. His son, the present incumbent, Lukha Ram Pooranick, has continued to perform the same service, and has enjoyed the pension.
		For the support of the temple of Radheesarnath Musdeo, Mowza Hindora, pergunnah Hurda. Cash payment.	ditto - - - -	70 3 7	- - -	Doulut Rao Seindia, in A.D. 1803, granted 72 rupees (Hurda) a year to Luckhmun Bhut, for the performance of worship in a temple of Hurda. The grantee received the above sum regularly, and since his death his grandson, Bhaskur Bhut, has enjoyed the allowance.
		For ceremonies connected with the temple of Sidhesevarnath and the image of Kal Bhyre Mousah, Nimaum Vehals, pergunnah Nimaum. Cash payment.	ditto - - - -	46 1 -	- - -	Esurent Rao Servajee granted to Bunesee Bhut and Balsee Bhut three rupees a month, for the performance of ceremonies in a temple at Nimaum, and Gobind Sukharan, the amil of the pergunnah, granted one rupee a month for lighting the same (total 48 Hurda rupees a year). Bunesee Bhut died 9th June 1854, and his moiety, viz 24 rupees, was continued to his son Soligram by order of Government, dated 19th April 1855, No. 1705, from the Assistant Secretary to Government, North Western Provinces.
		For the support of a shrine, Mousah Saterus, pergunnah Nimaum. Cash payment.	For the object mentioned in Column 2.	11 4 4	Not inquired into by the Collector in detail.	The amils of the pergunnah were in the habit of granting <i>Indors</i> Rs. 11. 8. a year to Bahadour Alee Shah and Ching Alee Shah, for the services of a shrine at Satana. Ching Alee Shah died, and was succeeded by his son, Deedar Alee Shah, in the moiety of the pension. (Secretary to Government of India, No. 30, dated 28th January 1851.) Deedar Alee Shah demised, and his mother succeeded to the grant. (Secretary to Government, North Western Provinces, No. 4717, dated 2d December 1854.)
		For the support for temple Mousah Gondergong, pergunnah Hurda. Cash payment.	ditto - - - -	195 1 11	ditto -	Doulut Rao Seindia granted, in A.D. 1838, to the ancestors of Kashee Geer Grohain 200 Hurda rupees, for the performance of poojah in a temple at the confluence of the rivers Nerbudda and Gunjal. He was confirmed in the grant by Government in 1848. At his death he was succeeded by his disciple, Hurnath Gir. (Secretary to Government of India, No. 1496, dated 16 May 1851.)
		For the repairs of a raised platform, built of mud, Mousah Saterus, pergunnah Nimaum. Cash payment.	ditto - - - -	11 12 8	ditto -	Luchman Rao, amil, granted, in A.D. 1809, to Ramloll 18 rupees a year for the repairs of a chubrotia at Surana. This grant was reduced by our Government in 1849 to 12 Hurda rupees. Ramloll died, and was succeeded by his son Buldeo. (See Letter from Secretary to the Government of India, No. 302, dated the 28th January 1851.)

For the support of a temple, Mouza Nimaam Khasa, pergunnah Nimaam. Cash payment.	- ditto - - - -	366 4 -	- ditto -	Maharaja Scindia granted the sum of 375 rupees (250 Hurda rupees, and 125 Indore rupees), in A.D. 1775, for the service of the temple of Mahadeo, on the banks of the Nerbudda, to the ancestors of Futehpurce, who was confirmed in the grant by our Government in 1849. He died, and his disciples, Senolot Pooree and Lall Pooree, were acknowledged as his successors. (See Letter from Secretary to Government, North Western Provinces, No. 132, dated 4 March 1857.)
For worship in the name of deity Oukareshevar Mahadeo Mouza Rahree Elogera, Khandesh. Cash payment.	- ditto - - - -	195 1 11	- ditto -	Madho Jee Scindia, in A.D. 1789, granted the yearly sum of 200 (Hurda) rupees to the father of the present incumbent, Ramchund, for the performance of poojah.
For the support of a shrine in the fort of Joga, pergunnah Hurda. Cash payment.	- ditto - - - -	35 1 9	- ditto -	The sum of 36 Hurda rupees was paid to the ancestors of the present incumbent, Mungah Shah, for the support of the shrine of one Kalee Shah, which is built at Joga, a fort on an island on the Nerbudda.
For the support of a temple in the town of Hurda, pergunnah Hurda. Cash payment.	- ditto - - - -	35 1 9	- ditto -	A soobedar, named Aps Rao, granted the sum of 36 Hurda rupees, in A.D. 1613, to Kesho Bhut, the grandfather of the present incumbent, Gopal Bookul, for the performance of worship in a temple of Hurda.
For the support of a temple in the town of Hurda, pergunnah Hurda. Cash payment.	- ditto - - - -	58 8 6	- ditto -	Aps Rao Soobedar, in A.D. 1809, made a grant in favour of the father of the present incumbent (Nathoo Bhut). By virtue of that grant 175 rupees were collected yearly from as many villages (one rupee from each village), and in A.D. 1839 Nathoo Bhut built a temple in the town of Hurda, which cost 1,000 rupees. In consideration of the expenses to which he had been put, the district officer recommended that he should receive 66 Hurda rupees a year as long as the temple was kept in repair. This recommendation was approved by Government in 1849.
For the support of a temple, Mouzah Hindia, pergunnah Hurda. Cash payment.	- ditto - - - -	702 7 -	- ditto -	Dowlut Rao Scindia granted 720 Hurda rupees, by sunnud, in A.D. 1823, to Nurain Baba, for the support of a temple, Kooma Baea, the present incumbent, and widow of Narsip Baba, has enjoyed the pension since her husband's death.
For the support of a temple, Mouzah Chanon, pergunnah Hurda. Cash payment.	- ditto - - - -	52 11 -	- ditto -	Dowlut Rao Scindia, in A.D. 1802, granted the sum of 54 Hurda rupees to Ouker Bhut, for the service of the temple in the town of Charwa. This grant was succeeded at his death by his son, Gobind Bhut, the present incumbent.
For the support of a shrine, Mouzah Hurda Khasa, pergunnah Hurda. Cash payment.	- ditto - - - -	95 1 9	- ditto -	From a very old date, three rupees a month, or 36 Hurda rupees a year, were granted to Phool Shah, for the performance of service in a shrine in the fort at Hurda, and since his death Buhadoor Shah has officiated as mujawar, and enjoyed the pension.
For the support of a temple, Mouza Boorhunpoor. Cash payment.	- ditto - - - -	48 13 -	- ditto -	The sum of 50 Hurda rupees was granted, in A.D. 1823, by Buldeo Sing, amil of the Hurda pergunnah, for the support of a temple erected by the ancestors of the present incumbent, Sakharam, who keeps it in repair, and performs the duties of it.
For the support of a temple, Mouza Phoottoomba, zillah Ahmedpoor, in the Deccan. Cash payment.	- ditto - - - -	24 8 -	- ditto -	This grant (25 Indore rupees) was made in A.D. 1819, by Ramchund Kishia Bhooscutta, by order of the Feishwa, to the ancestors of Ramchund, who was confirmed in the grant by Government in 1850. He died, and was succeeded by his nephew, Balkishun. (See Letter from the Agent to the Governor General (Mr. Busbby), No. 726, dated 23 August 1855.)

RETURN of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1867—continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount Allowed.	Expenditure as superintended over by Government Servants.	
Jubbulpore Division— <i>continued.</i>				<i>Rs. a. p.</i>		
Noshungabad— <i>continued.</i>	-	For the support of a temple, Mouzah Hurda, pergunnah Hurda. Cash payment.	For the object mentioned in Column 2.	35 1 9	Not inquired into by the Collector in detail.	The wills of the Hurda pergunnah granted 86 Hurda rupees to the ancestors of Nurain Doss, who was confirmed in the grant by our Government in 1850; at his death he was succeeded by his disciple, Ram Kishun Doss. (See letter from Secretary to Government, North Western Provinces, No. 176, dated 19 January 1855.)
		For the support of a temple, Mouzah Sateras, pergunnah Nimaum. Cash payment.	ditto - - - -	26 4 -	ditto -	This grant (27 Hurda rupees), was made by the jemadars of the pergunnah for poojah, in a temple at Sateras, by the ancestors of Jutree Ram, who was confirmed in the grant by our Government in 1850; at Jutree Ram's death Emrut Bhut, his adopted son, succeeded to the grant. (See letter from the Secretary to Government, North Western Provinces, No. 2463, dated 21 August 1855.)
		For the support of a shrine in the fort of Hindia, pergunnah Hurda. Cash payment.	ditto - - - -	42 14 9	ditto -	From a very old date the sum of 56 Hurda rupees was paid to the ancestors of the present incumbent, for repairing and lighting the shrine of Moia Dopieza, in the fort of Hindia; since the cession in 1844 the amount was decreased to 44 Hurda rupees, which amount Gardalee Shah, the present incumbent, has received from that time to this.
		For the support of a temple, Mouzah Narraune, pergunnah Narraune. Cash payment.	ditto - - - -	129 4 -	ditto -	The sum of 132 Indore rupees was granted in A.D. 1823, by the Gwalior Government, for the bellringers, and for the lighting of the temple of Sudashee Mahadeo, on the Narraunde. The present incumbent, Lakhmee Chund's father, Kushee Ram, was confirmed in the grant in 1850, and at his death Lakhmee Chund was acknowledged as his successor. (See letter from the Secretary to Government, North Western Provinces, No. 215, dated 23 February 1857.)
		For the support of a temple, Mouzah Phoritumba, zillah Ahmednuggur, in the Deccan. Cash payment.	ditto - - - -	46 18 3	ditto -	This grant of 46 Hurda rupees was made by the bavildar of the district of Ahmednuggur to the ancestor of Balkisheve, the present incumbent, who was confirmed in the grant by our Government.
<p><i>N.B.</i>—The grants for the support of temples and shrines are to be continued as long as the buildings are kept in repair, and those for other purposes as long as the money is expended for the object mentioned in the grant.</p>						
Jubbulpore	-					
Katingpore	-					
Dumoh	-					
Seonee	-				Nil.	
Bartool	-					
Munde	-					

JHANSEE DIVISION :

31.

23

Balsun Jhansee -	Paid from the treasury in Cash.	Support of the priests and maintenance of the temple of Luchmee, in Jhansee.	1,000 - -	- - - -
	Proceeds of a village, Mousah Semurda.	Support of fuqneers, and maintenance of the tomb of Must. Gups, a mistress of the late Rajah.	781 - -	- - - -
Chunderee -	- - - -	- - - -	- - - -	- - - -
Humeerpore -	Proceeds of rent-free village, Atrar, pergunnah Mahoba.	Keeping up a shrine at Sreenoggar.	1,100 - -	- - - -
	Money payment from the Government treasury.	Keeping up a shrine at Soopa.	249 6 4	- - - -
	Ditto - - - -	Keeping up a jazeuh -	4 7 -	- - - -
	Ditto - - - -	Religious ceremonies in several Hindoo shrines in Jutpore.	685 14 11	- - - -
Neemuch -	- - - -	Ramchunder's Temple	9 6 3	- - - -
		Kotushur Mahadeo -	21 2 1	- - - -
		Kilkunth Mahadeo -	18 12 6	- - - -
		Gopaljee's -	9 6 3	- - - -
		Gopaljee's -	4 11 2	- - - -
		Guneshjee's -	10 9 -	- - - -
		Luchmee Narain -	18 12 6	- - - -
		Hunoomanjee's -	2 6 4	- - - -
		Monhe Dhur's -	54 12 -	- - - -
		Monne Dhur's -	86 1 2	- - - -
		Vittal Rookman's -	87 9 -	- - - -
		Charbhoojnath -	140 13 7	- - - -
		Goverdhun Nath -	37 9 -	- - - -
		Ramchunder's, First -	9 6 3	- - - -
		Ramchunder's, Second -	23 7 8	- - - -
		Ramchunder's, Third -	5 7 7	- - - -
		Hunoomanjee's -	11 11 10	- - - -
		Mahadeo's, First -	4 11 2	- - - -
		Mahadeo's, Second -	5 13 3	- - - -

The two villages of Koochutaur and Goramuehur, were assigned by the late Rajah of Jhansee for the support of the temple of Luchmee. On his death the two villages were returned by Government, and an addition of 1,000 rupees a year was made to the Ranees allowance, to enable her to support the temple. The allowance was only to be for the Ranees lifetime.

The village of Simerda was given for this purpose by the late Rajah of Jhansee. The rents are now collected by the tehseldar of Jhansee, kept in deposit in the tehsleele, and then paid to Must. Nourutten (the heiress of Must. Gups), who is supposed to dispose of the money as shown in column 3.

Not at present ascertainable, owing to the records having been destroyed, and the district only lately occupied. It is, however, believed that about 2,300 rupees were annually paid to 73 persons for support of temples and religious ceremonies.

This is an old grant. The maafeedar formerly managed his own village, but at the request of the zemindars a sub-settlement was made in 1855. The rents are collected by the tehseldar and made over to the maafeedar.

There being no records remaining, it is difficult to say whence the grant was first given; it is, however, included in the "treaty pension" list, and must have been formerly paid by the native Government. It is an annual payment to two priests who perform worship and keep up the shrine.

Want of records prevent the origin of this grant being known. It is annually paid, and is probably a continuation of a grant of the Saipore Government.

This is the sum of 12 grants made by the former Saipore Government for the performance of worship at the several temples at Jutpore and its neighbourhood. They are entered as charitable pensions, but are confirmed for as long as the temples are kept up and the worship duly performed.

* Financial Department, 2 Sept. 1849
Ditto, North Western Provinces, 24 Sept. 1849

Religious endowments granted by Scindia's Government,* and confirmed by the British Government on the annexation of the district, for the support of the shrines specified.

RETURN of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1857—continued

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Object to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income of Amount Allowed.	Expenditure as superintended over by Government Servants.	
<i>Jhanssee Division—continued.</i>						
<i>Neemuch—contd.</i>						
				<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
			Lachmee Narain's	14 1 5	- - -	
			Ram chunder's	85 11 3	- - -	
			Muhadeo Munglesbur's	9 8 3	- - -	
			Munglesbur and Nuggur Doyote's	18 12 6	- - -	
			Munglesbur Muhader's	9 6 3	- - -	
			Charbhooja	28 12 4	- - -	
			Nanthe temple	5 1 7	- - -	
			Marrotee's	10 9	- - -	
			Marrotee's	1 12 2	- - -	
			Lachmee Narain's	71 6 5	- - -	
			Chutterthooj's	2 11 10	- - -	
			Chuttertaj's	76 10 6	- - -	
			Chuttertaj's	14 1 4	- - -	
			Muhader's	7 2 2	- - -	
			Guneshee's temple	5 4 7	- - -	
			Mattajee's	1 2 9	- - -	
			Bolajee's	3 5 7	- - -	
			Chulterbhoop's	3 11 6	- - -	
			Chulterbhoop's	6 5 6	- - -	
			Pamsuth's	9 3 2	- - -	
			Bree Monhe Dhur's	8 11 3	- - -	
			Monhe Dhur's	11 2 5	- - -	
			Lachmun Narain's	7 14 6	- - -	
			Lachmun Narain's	3 1 1	- - -	
			Radha Damodur's	7 14 6	- - -	
			Radha Damodur's	3 1 1	- - -	
			Mahadeo's	2 4 10	- - -	
			Nulkunth's	4 6 2	- - -	
			Matagee's	9 3	- - -	
			Lachmun Narain's	9 3 2	- - -	
			Chutterbhoop's	5 11	- - -	
			Chuttertug's	8 12	- - -	
			Chattalboop's	5 9	- - -	
			Pumsnath's	17 15 3	- - -	
			Chutterbhoop	89 14 6	- - -	
			Chutterbhoop	83 18 10	- - -	

Financial Department, 20th August 1847. } Religious endowments (granted by
 Ditto, 24th September 1847 - - - - } Scindiah's Government, and confirmed by the British Government on the annexation of the district, for the support of shrines.

Bhowanee Mata's	11 11 10	}	Financial Department, 30th January 1849
Charbhoojah's	18 12 6		
Balsjee's	23 7 7	}	Ditto, 2d February 1849
Parasmanth or Budun Perbhooja	23 7 7		
Rukhadeojees	37 9 -	}	
Muhadeo Lometur	9 6 3		
Chuttoo bhup	10 3 -	}	Financial Department, 2d October 1848
Muhadeo's	1 13 8		
Ditto	4 4 10	}	Ditto, 15th November 1848
Ditto	10 9 -		
Luchmee Narain's	8 4 6	}	
Ditto	9 6 3		
Luchmee Narain's	4 4 10	}	
Ditto	1 9 -		
Remduara's	4 11 2	}	
Ditto	10 4 4		
Ditto	1 2 10	}	
Ditto	8 9 9		
Ditto	1 5 3	}	
Rammollah's	17 18 8		
Ditto	3 8 3	}	
Kesho Rehjee's	17 18 8		
Ditto	13 6 2	}	
Ditto	15 15 11		
Kesho Rehjee's temple	2 5 6	}	
Kesho Rehjee's	6 7 2		
Laljee Deroarah's	9 6 3	}	
Laljee Dunrah's	85 11 3		
Muhadeo's	3 6 7	}	
Drae Nathjee or Nathduara	78 4 -		
Rukhuh Nath's	18 12 6	}	Financial Department, 30th August 1847
Hunomanjee's	13 4 9		
Chuhotra Deevejee's	2 9 3	}	Ditto, 24th September 1847
Junia Mookhee's	14 1 3		
Roognath Jee's	107 1 8	}	
Hunomanjee's	4 11 2		
Luchmee Narain's	53 2 6	}	
Ditto	12 16 7		
Gunesh Jee's	18 12 6	}	
Manbhudur Jee's	36 3 3		
Charbhoojah's	23 2 9	}	
Roognath Jee's	18 13 6		
Roognath Jee's	9 6 3	}	
Nursing Jee's	21 2 1		
Montsedhur	9 6 3	}	
Roognath Jee's	6 1 7		
Ditto	20 6 3	}	
Suntanath Pammath's	4 2 6		
Ditto	18 12 0	}	
Manbhudur	3 4 5		
Chutter Bhooj's	2 11 10	}	
Luchmun Narain's	5 1 7		
Muhadeo's	6 1 9	}	

Religious endowments granted by Scindiah's Government, and confirmed by the British Government on the annexation of the district, for the support of shrines.

Return of Sums Paid to Hindoo or Mahomedan Shrines, &c., in the North Western Provinces, India, during the Year 1857—continued.

DISTRICT.	No.	Description of the Endowment and of the Nature of the Source whence Funds are derived.	Objects to which Funds are devoted.	Average Net Amount of Annual Income and Expenditure.		Remarks, including Explanation of the Extent to which Government Officers interfere in the Collections or Distribution of Assets, and the History of Government connexion with the Institution.
				Income or Amount Allowed.	Expenditure as superintended over by Government Servants.	
Jhansoe Division—continued.						
Neemuch—contd.	-	-	Balejee's	Rs. a. p. 20 6 9	Rs. s. p. -	Financial Department, 2 September 1847; ditto, North Western Provinces, 24 September 1847.
			Randwana	178 8 -	-	Financial Department, 20 August 1847; ditto, 24 September 1847.
			Chutree Gunga Bah	656 18 8	-	Financial Department, 8 January 1848; ditto, 3 February 1848.
			Mahadee's	2 14 11	-	Financial Department, 10 March 1850.
			A temple at Beechore	13 8 -	-	Financial Department, 25 March 1850.
			Mundur Maubhudur	8 4 5	-	
			Mundur Suntuath	18 12 0	-	Financial Department, 20 August 1847; ditto, 24 September 1847.
			Mundur Chutterbhooj	10 9 -	-	
			Chutterbhooj temple	10 5 9	-	
			Chutter Bhooj	10 5 9	-	
			Chutter Bhooj	61 2. 2	-	
Ajmere:						
Ajmere	-	-	Durgah of Qauja Sahab	-	-	These Durgahs are supported by the rental of 17 villages which were made over to them in the time of the Emperors. The communities of these Durgahs manage their own villages, and collect their own rents.
			Durgah of Meera Sahab	-	-	
			Durgah of Buna Peer	-	-	
			Chutree of Apo Sahab	-	-	
			Chutree of Surjoo Rao	-	-	These Chutrees and Mundars are supported by 7 villages, granted by Scindia. Their communities collect and disburse the rents.
			Munder of Brubmjee	-	-	
			Munder of Nath Jee	-	-	
No return received from Nimar.						
Kumaon Division:						
Kumaon	-	Temple of Kedarnath - 27 3 3	The funds are devoted to the expenditure of Bhog-buttee, which is offered by the priests attached to the temples.	94 4 8	-	Nil
		Temple of Purkundee Lahae 5 9 7				
		Temple of Songnath - 30 6 8				
		Temple of Myhbunda Dehee 2 0 5				
		Temple of Saktiun Dehee - 9 6 -				
		Grant of Loosall - 19 5 -				
		94 4 8				
		The above endowments consist of lands assigned to the temples, but managed by the local agency.				
						Formerly these lands belonged to the Suddabart estate, and tribute was collected in grain and oil by the priests themselves for the purpose of Bhog Buttee (food and milk); the lands were assigned to the temples by the native princes, and afterwards by Gukhalee, as laid down in the Nepalese annals; but since 1851 the Suddabart endowment has been placed under the local agency by the order of Government, the revenue is collected under Government officials, and set apart for charitable purposes. Now the pension of these temples is drawn by the annual bills passed by the Civil Auditor from local agency funds.
						Application also has been made for the commutation of these pensions on 20 years' purchase, like those of other temples paid out of the treasury.

(No. 1274.)

From *J. D. Bourdillon*, Esq., Secretary to Government, Fort St. George, to
Cecil Beadon, Esq., Secretary to the Government of India.

Sir,

WITH reference to the papers noted in the margin, I am directed by the Honourable the Governor in Council to forward copy of a letter from the Board of Revenue, dated 13th instant, giving cover to a statement of disbursements made in the year 1857 on account of Hindoo and Mahomedan religious institutions in the several districts of this Presidency, called for by the Government of India, for the purpose of being laid before the House of Commons.

I have, &c.
(signed) *J. D. Bourdillon*,
Secretary to Government.

Revenue Department, Fort St. George,
21 September 1859.

From *W. Hudleston*, Esq., Acting Secretary to the Board of Revenue, to
J. D. Bourdillon, Esq., Secretary to Government, Revenue Department,
Fort St. George, dated 13th September 1859, No. 3630.

I AM directed by the Board of Revenue to submit the accompanying statement of payments made during the year 1857, in the several districts of this Presidency, on account of allowances to Hindoo devasthanams and Mahomedan shrines, &c., called for in the Extract Minutes Consultation, dated 15th May 1858, No. 637, Revenue Department, in obedience to a requisition from the Honourable the House of Commons.

2. The total amount was Rs. 9,48,794. 8. 1., of which sum Rs. 54,870. 12. 9. were collected by the servants of Government on behalf of the several institutions to which they were paid, as marginally shown, while the remainder was composed, partly of money allowances granted in lieu of lands, fees derived from a per-centage on certain sources of revenue, and other similar privileges resumed by the British Government, and partly of direct money allowances granted under purwanahs issued by former dynasties; or paid in accordance with immemorial custom.

	Rs.	a.	p.
Hindoo pagodas, &c. - - -	9,00,438	13	6
Mahomedan mosques, &c. - - -	43,360	10	7
TOTAL -	Rs. 9,48,794	8	1
	Rs.	a.	p.
Rajahmundry - - - -	12,864	14	-
South Arcot - - - -	5,523	-	-
Tanjore - - - -	36,479	14	9
TOTAL -	Rs. 54,870	12	9

3. Of the collections made on behalf of these institutions by Government servants, that in Rajahmundry was on account of an item included during and since the time of the zemindars in the general demand, under the head of "village charges," and disbursed to the pagodas, for whose benefit it was intended.

4. In South Arcot it was the amount included in the general demand, in commutation of certain grain fees formerly paid by the ryots to the pagodas, and similarly disbursed.

5. In Tanjore, it was the "swami bhogum," or landlord's rent, on certain lands belonging to the Temples, and which was collected with the Government tax, and paid to the institutions to which it belonged.

6. The lands themselves have since been restored in Tanjore to the care of the trustees. In South Arcot the demand will be separated from that of the Government in the revision of the assessment which is now being made, and its future collection may properly be left to those concerned as a voluntary contribution from the ryots. In Rajahmundry also the assessment is about to be revised, and this item can then be similarly adjusted.

Dated 11 Feb. 1857,
R. D. No. 161.

7. The Board regret the delay that has occurred in the submission of this statement, which has unintentionally resulted from their desire to ensure its perfect correctness. They perceive that in some districts all yeomials or personal allowances on account of service in pagodas, mosques, &c., have been distinctly and properly included, and they believe that they have been so in all cases, but they wished to compare the entries with those in the returns called for, in compliance with another order of Government, but which are not yet complete. They incline, moreover, to think that payments similar to those of the "swami bhogum" in Tanjore, being, in fact, merely a disbursement to the pagodas of the "landlord's rent" of their own lands, have been elsewhere included, though not distinguished. They know that many of the items included have been commuted for land since 1857, so that the amount must at this time be certainly less than that shown, and that this process is still going on; but to distinguish and verify these particulars as they wished, would have involved so serious a further delay, that they have resolved to submit the statement as it stands, feeling convinced that if it errs anywhere it is in conveying an exaggerated rather than inadequate idea of the extent to which the Hindoo and Mahomedan religious institutions of the country are at the present moment dependant on direct payments from the State revenues for support.

STATEMENT, showing the Money Allowances paid either in lieu of Resumed Lands, Offices, and Privileges, or under Purwanahs of former Governments, to Hindoo and Mahomedan Religious Institutions in the several Districts of this Presidency, during the Year 1857, or Fusly 1266 (1856-57).

No.	DISTRICTS.	Hindoo	Mahomedan	TOTAL.	
		Pagodas, &c.	Mosques, &c.	Rs.	a. p.
		<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
1	Ganjam - - -	2,311 8 -	289 - 4	3,200 8 4	
2	Vizagapatam - -	2,154 11 9	- - -	2,154 11 9	
3	Rajahmundry - -	17,797 12 9	228 6 3	18,026 3 -	
4	Masulipatam - -	198 - -	379 2 3	577 2 3	
5	Guntoor - - -	92 9 -	462 6 3	554 15 3	
6	Nellore - - -	2,681 6 -	4,871 7 7	7,552 13 7	
7	Cuddapah - - -	29,033 3 1	4,052 13 5	33,086 - 6	
8	Bellary - - -	15,321 1 8	4,147 1 -	19,468 2 8	
9	Kurnool - - -	- - -	1,847 5 -	1,847 5 -	
10	Chingleput - - -	32,390 10 1	2,539 - -	34,929 10 1	
11	North Arcot - -	26,483 11 9	11,260 15 3	37,744 11 -	
12	South Arcot - -	73,480 7 -	- - -	73,480 7 -	
13	Tanjore - - -	2,08,181 6 5	249 14 -	2,08,430 4 5	
14	Trichinopoly - -	56,296 11 9	- - -	56,296 11 9	
15	Madura - - -	48,448 2 10	1,350 11 9	49,798 14 7	
16	Tinnevely - - -	1,88,837 14 9	1,689 - 6	1,90,526 15 3	
17	Coimbatore - - -	51,995 - -	- - -	51,995 - -	
18	Salem - - -	54,135 14 7	865 6 7	55,001 5 2	
19	Canara - - -	93,642 15 4	5,039 13 8	98,682 13 -	
20	Malabar - - -	- - -	- - -	- - -	
21	Madras - - -	2,360 10 9	3,089 2 9	5,439 13 6	
TOTAL - Rs.		9,06,433 13 6	42,360 10 7	9,48,794 8 1	

Revenue Board Office, Fort St. George,
13 September 1859.

(signed) *W. Hudleston,*
Acting Secretary.

(True copies.)
(signed) *J. D. Bourdillon,*
Secretary to Government.

From *B. H. Ellis, Esq.*, Acting Secretary to the Government of Bombay, to *C. Beadon, Esq.*, Secretary to the Government of India, No. 1391, dated the 13th April 1859.

WITH reference to Mr. Under-Secretary Chapman's communications noted in the margin, I am directed to forward herewith the return called for by the House of Commons, showing, for the year 1857, "Collections and disbursements by servants of Government, of sums, for the honour or support of the religion, or of the religious institutions of the native inhabitants of India."

Letter No. 640, dated the 22d April 1858, with accompaniment.
Letter No. 1126, dated the 20th July 1858.
Endorsement No. 1501, dated the 1st October 1858.
Letter No. 470, dated the 12th March 1859.

2. With reference to Scinde, the Commissioner states,—

"2. All such State allowances were discontinued at the conquest, under the head of 'Charitable Grants' in the Shikarpore Collectorate; eight small sums aggregating 199 (one hundred and ninety-nine) rupees per annum, are returned as allowed under grants of former rulers to various 'shrines,' but they appear from the sunnuds to be all grants to particular persons or families, and not to the shrine where the recipient lives, which in two cases is a mosque, and in six cases is a tomb of some former peer or ruler. These hardly appear to come within the definition of the return ordered. The allowance is generally stated to be 'for oil for a light,' and that the recipient 'may pray for the Government.'

Letter No. 414, dated the 4th October 1858.

"3. In deciding on these grants, our Government appear to have looked to nothing but the length of time during which the grant has been enjoyed by the family. Three grants of from 100 to 250 years old are entered as 'in perpetuity'; two of more recent date lapse on the death of the present incumbents, and the remaining three are under inquiry as to the date of the original grant."

3. For these reasons, Mr. Frere has submitted a blank return for Scinde. The same description, I am desired to state, would apply to very many, if not to the majority of the claims in the older provinces of this Presidency, which have, notwithstanding, been included in the return now submitted.

4. There are also in Scinde allowances of the value of 6,000 (six thousand) rupees, held by the syuds of Tatta, men who have influence chiefly, but not wholly, by reason of their religious position. The allowances were re-granted by the British Government in consequence of the antiquity of the holdings, and not because the holders were of the religious classes; nor does the re-grant involve any condition, either expressed or implied, for the honour or support of the religion of the grantees. These allowances have, therefore, been excluded by Mr. Frere from the return.

5. Regarding the Sattara disbursements, the Collector reports that "the accounts do not show clearly and distinctly the disbursements on account of each item, and perfect accuracy cannot be attained till the examination of titles has been completed. It is believed that the annexed statement will be sufficient to show generally the amount disbursed.

6. In transmitting the return called for by the House of Commons, I am directed to state that, without explanation, it may be misunderstood. It should be recorded that, in point of fact, the servants of Government are in no case agents in the disbursement of the sums paid to temples, or other religious institutions. They disburse the money from the public treasury, it is true, just as they would disburse any other money due by the State, but they pay it either to committees composed of natives, not Government servants, or to other individuals connected with the temples. The servants of Government in no way interfere with the details of the appropriation of the money after it leaves the Government Treasury.

7. The figures in the return, therefore, represent the sums paid by the State to the religious institutions of the natives under grants from former Governments; but it is not to be inferred that the servants of this Government superintend or control, or otherwise interfere with the appropriation of the money so disbursed.

PAPERS RELATING TO THE RELIGIOUS

RETURN of Collections and Disbursements made by Servants of Government in the Year 1857, of Sums for the Honour or Support of the Religion, or of the Religious Institutions, of the Native Inhabitants of India.

DISTRICTS.	Collections.	Disbursements.		
		Rs.	s.	p.
Surat - - - - -	- - - - -	23,310	6	5
Broach - - - - -	- - - - -	12,424	9	7
Ahmedabad - - - - -	- - - - -	17,560	9	3
Kaira - - - - -	- - - - -	9,870	15	10
Rutnagherry - - - - -	- - - - -	23,331	9	6
Tanna - - - - -	- - - - -	20,126	15	-
Poona - - - - -	- - - - -	53,821	15	6
Ahmednuggur - - - - -	- - - - -	33,945	11	-
Khandesh - - - - -	None	18,177	5	8
Satara - - - - -	- - - - -	48,163	15	-
Sholapoor - - - - -	- - - - -	22,164	11	1
Belgaum - - - - -	- - - - -	22,749	11	9
Dharwar - - - - -	- - - - -	16,827	7	3
The Customs - - - - -	- - - - -	847	4	2
Katiawar - - - - -	- - - - -	1,304	-	-
Scinde - - - - -	- - - - -	-	-	-
		Rs.	3,24,638	3 -

For explanation, *vide* transmitting letter.

(signed) B. H. Ellis,
Acting Secretary to Government.

From R. Temple, Esq., Secretary to Chief Commissioner for the Punjab, to C. Beadon, Esq., Officiating Secretary to the Government of India, Foreign Department, No. 1, dated Lahore, the 5th January 1859.

I AM directed to submit the report called for by your No. 1707, of the 30th April last, in reference to the Order of the House of Commons, to the effect that an account of all sums paid to Hindoo or Mahomedan shrines, or in any way in honour or support of the religion or of the religious institutions of the inhabitants of India, which were collected or disbursed by the agency of the East India Company's servants during 1857, may be furnished.

2. On receipt of that order, a circular was issued to the several Commissioners of Divisions, calling for information. Replies have now been received, of which the substance is as follows :

CIS-SUTLEJ STATES DIVISION.

3. There is only one case at all approaching the character described in the order. At a shrine in a village named Sadhoma, in consequence of disputes among the attendants at the shrine, the Deputy Commissioner of Umballa assumed direct control of the institution and its proceeds, *i. e.*, religious offerings, &c., and other income, pending adjudication of the dispute. That dispute has since been settled, and the interference of our officers has ceased; any such interference in any similar case has been prohibited, except in course of adjudication upon a suit at law between litigant parties.

TRANS-SUTLEJ STATES DIVISION.

4. In the Hooshiarpore and Kangra Districts, the proceeds (arising from religious offerings and other sources) of six shrines were farmed out to contractors by our officers, and the money given to the attendants. Under Sikh rule

rule the Government used to farm out the proceeds, and appropriate them too. The British Government continued the farms, but gave up the income; since December 1857, however, our officers have ceased to have any concern in the management of these institutions.

LAHORE DIVISION.

5. No case in point.

JHELUM DIVISION.

6. No case in point.

LEIA DIVISION.

7. In one case a man named Noor received an allowance of Rs. 276. 12. from our treasury, for feeding pilgrims at the shrine of Sukkee Surwar, in the hills, just beyond frontier of Derah Ghazee Khan District. This was an old grant confirmed by British Government in 1850. It was regarded more as a charitable pension than anything else. The Chief Commissioner has now recommended that it cease in future, as the revenue of the shrine, which is much frequented, should suffice for the purpose.

MOOLTAN DIVISION.

	Per Annum.			
	Rs.	a. p.		
Pension in perpetuity	1,780	- -	<i>Mooltan District.</i> Present recipient, Mukdoom Shah Mahmood.	For the support of two mosques named Bhawul Hug and Rooker Alum, respectively situated in the Fort of Mooltan.
Pension for life	26	12 -	Jyram Gir, recipient	For the support of a small Hindoo temple in the town of Mooltan.
Ditto - ditto	120	- -	Boodh Sing, recipient	For the support of a Hindoo temple outside the town of Mooltan.
Pension in perpetuity	12	- -	Ghulam Hoosun, recipient	For the support of a mosque outside the city of Mooltan.
Life pension	36	- -	Jussah Ram, recipient	For the support of a Hindoo temple in pergunnah Shoojabad.
Ditto	100	- -	Dowlut Pooree, recipient	For support of three houses and tank, and for lighting the tomb of Kesho Pooree outside the town of Mooltan.
Ditto Kullundhur Shah	36	- -	- - - - -	For support of a Mahomedan mosque in pergunnah Myisee.
Ditto Chetun Miasur	40	- -	- - - - -	For support of a Hindoo temple in town of Mooltan.
Life pension, Hurreo Ram	600	- -	<i>Jhung District.</i> - - - - -	For performing service at Thakoordwara, and feeding religious mendicants.
Life pension, Futtehdoon	30	- -	- - - - -	For attendance at mosque.
Kurreeam Bux	12	- -	- - - - -	For support of a Mahomedan shrine.
Dildar Allee	15	- -	- - - - -	For lighting shrine of Mookeram Shah.
Poor Bux	10	- -	- - - - -	For lighting shrine of Sheikh Hoosain.
			<i>Googaira District.</i>	
			Pension during pleasure of Government.	
Peer Ulla Juvaya, head of shrine.	200	- -	- - - - -	For support of shrine of Baba Furreed, at Pak Futun.

The above allowances, enjoyed on a life tenure, however, may be regarded in truth as personal and individual pensions. As regards the three perpetual allowances, the Chief Commissioner has submitted revised recommendations for the orders of the Right honourable the Governor General.

PESHAWUR DIVISION.

8. No case in point.

DELHI DIVISION.

9. In Delhi District there are 10 cases in point, as specified below :

DATE OF GRANT.	No.	Per Annum.	
		Rs.	a. p.
Government Order, Political Department, dated 23d June 1835	1. Shrine of Nizamooddeen	25	-
	2. Ulles Shah Murdan	30	-
	3. Asar Shureef, or Juma Musjid	100	-
	4. Kootub Sahib	25	-
	5. Nubbee Sahib	50	-
	6. Syud Hussun Russool Nooma	50	-
Board of Revenue, 10th October 1822.	7. Kalka Deves	45	10
10th December 1839	8. Syud Mukdooom Shah Alum	897	-
Ditto ditto	9. Syud Mukdooom Meer Jehan	100	-
14th March 1804	10. Uskaree	1,200	-

It is believed that the above allowances were given in lieu of landed grants, but owing to destruction of records, this cannot be satisfactorily ascertained. These grants, it will be seen, were made many years ago; they will now be reconsidered, and separately reported on with reference to the conduct of the recipients of the bounty during the rebellion of 1857.

In the Paneeput District there is an allowance of Rs. 1,942. 8. 6. per annum, in lieu of an old landed grant. In two other cases allowances aggregating Rs. 73. 10. are paid annually in commutation of old landed grants.

HISSAR DIVISION.

10. No case in point.

11. From the foregoing paragraphs it will be seen that in the Punjab there is really no case actually in point. I am instructed to append copy of my circular letter, No. 23, of the 25th August 1858, prohibiting our officers from interfering in the administration of the income of religious institutions, even in case of dispute. In the Delhi Territory alone, some 10 cases in point are found (pertaining to the neighbourhood of Delhi itself), but these grants were made many years ago, when doubtless attention had not been drawn to the religious considerations involved in the matter.

From *R. Temple, Esq.*, Secretary to Chief Commissioner for the Punjab, to all Commissioners in the Punjab, No. 23, dated Lahore, the 25th August, 1858.

A QUESTION having arisen as to how far civil officers may or may not interfere in disputes among parties connected with shrines, temples, mosques, tombs, and such like institutions, I am directed to communicate the following instructions :

2. The distribution of proceeds, the succession to, the rights arising from, or privileges connected with these institutions, may be made the subject of a civil suit, just like any other enjoyable thing, and the matter at issue in such suit will be adjusted like any other case. If the existing Punjab Code do not specifically provide for the point in dispute, the Judge will proceed to ascertain the *lex loci*, after the manner prescribed in the said Code, and he will conduct the case exactly according to the procedure prescribed by rule.

3. But the action of our officers will be strictly confined to judicial inquiry upon suits preferred, to proceedings according to usual procedure, and to judicial decisions according to law. Our officers will have nothing to do with the management or administration of these institutions; they will not frame,

nor

nor cause to be framed rules regarding them; they will not make any general arrangements for the benefit of, or the better regulation of these institutions. They will settle particular disputes which may arise, but will not consider how much disputes may be prevented. The people must manage their own religious institutions. If such institutions suffer from internal disputes, that is their business, not ours.

4. So also when breach of the peace may be threatened in consequence of such disputes, the magistrate will interfere forcibly to prevent mischief, without at all entering into the merits of the case; he will award possession according to Act IV. of 1840; he will interfere in such cases just as he would interfere in a violent dispute about land, or a threatened affray about a house and tenements.

From *J. D. Forsyth*, Esq., Secretary to the Chief Commissioner, Oudh, to *C. Beadon*, Esq., Officiating Secretary to the Government of *India*, in the Foreign Department, No. 36, dated Lucknow, the 14th May 1858.

In reply to your letter, No. 1707, dated 30th ultimo, with its enclosure, requesting to be informed what sums were paid in this Province to Hindoo or Mahomedan shrines during the year 1857, I am directed to report, for the information of the Honourable the President in Council, that the only payment was that made to the high priest Moojteehud-ool-asir and his followers, who received pensions to the amount of 10,000 per annum.

2. The records having been destroyed there is no data as to why these pensions were paid; doubtless the Government records will afford it.

3. No collections were made by the agency of civil officers for any shrines, &c.

From *G. Couper*, Esq., Secretary to the Chief Commissioner of Oude, to *G. F. Edmonstone*, Esq., Secretary to the Government of *India*, Foreign Department, No. 21, dated Lucknow, the 5th January 1857.

I AM directed to forward, for the consideration and orders of the Right Honourable the Governor General in Council, the accompanying copy of a letter from the Judicial Commissioner, No. 587, dated 10th November, and of its enclosures, recommending certain claimants for pensions in the Judicial Department, from which his Lordship in Council will perceive that there are 14 moojtahids, whose present salaries (with one exception, No. 4, otherwise provided for) the Judicial Commissioner recommends to be confirmed for life, and his recommendation would seem to be sound upon grounds of public policy. These men are very influential, and have been deprived of their bread in a great measure owing to our acquisition of the country. It appears to the Chief Commissioner that this class of men should be considered more in the light of State pensioners, which are treated of in paragraph 42 of the Government instructions, and paragraph 39, which declare that grants supported by valid sunnuds, or by 20 years' uninterrupted possession, shall be respected, than in the light of unnecessary establishments, for the pensioning of which provision is made in paragraph 127 of the instructions. It is true that paragraph 39 (Rule 6), declares that all grants conditional on a service to be done, shall be resumed if the service is no longer required by Government; but the rule hardly appears applicable to these cases, or if it be, it would, the Officiating Chief Commissioner submits, be sound policy to waive it in consideration of the position of these influential men who have been deprived of their power and pay by our assumption of the Government. The emoluments of religious service partake so much of the nature of a pension, when the previous connexion between the Government and religion ceases, that it hardly seems just, and is certainly not politic, to subject them to the rules prescribed for Civil Service in general. The Judicial Commissioner's recommendations, therefore, seem sound on the score of State policy, although they are altogether in excess of the scale laid down in paragraph 127.

2. The total amount of pension recommended for these men is *Rs. 2,334*. 5. 4. a month, of which the chief monopolises *Rs. 802*. 13. 4. *Rs. 356*. 8. has, however, to be deducted from the total *Rs. 2,334*. 5. 4., being the amount recommended for No. 2, deceased, regarding whom the Officiating Chief Commissioner recommends that his heirs receive his stipend up to the time of his demise; the total monthly amount will therefore be *Rs. 1,977*. 13. 4.

3. There are also 51 syuds whose united pensions amount to *Rs. 495*. 8. The nature of the grant is purely charitable, and the warrant for paying the present amount bears the king's sign manual; the list is furnished by the moojtahid, at whose discretion the sum has hitherto been paid.

4. The amount is not large, and as the recipients are stated to be solely dependent upon it for support, the Chief Commissioner submits that it would be sound policy to confirm the several grants for the lives of the respective incumbents. Care will be taken to record, without delay, the hooliyas, or descriptive rolls, of all proposed for pension.

5. Of mooftes there are seven, whose united pensions, as proposed by the Judicial Commissioner, would amount to *Rs. 357*. 8. According to the rules laid down in paragraph 127 of the instructions, some of these men are only entitled to receive a gratuity, none (with the exception of No. 5) are entitled to the amount of pension recommended for them by the Judicial Commissioner. Regarding these persons, however, in the light of State pensioners rather than as mere cast-off establishments, the respective grants recommended by Mr. Ommanney seem judicious, and the Officiating Chief Commissioner would sanction them as pensions.

6. There are four ameens, whose united stipends would amount to 135 rupees a month. By the rules none of them are entitled to more than a gratuity. But the recommendations of the Judicial Commissioner seem sound. They are all of great age, and have apparently done much service in other positions than those which they held when we took possession of the Province.

7. Lastly, there is the kotwal of Fyzabad, whose service is 38 years, and whose former pay was 100 rupees a month. He is, therefore, entitled, under the pension rules, to half of his salary by way of pension, which the Judicial Commissioner recommends that he should receive. This man is stated to have behaved well during the Hunooman Gurhee riots, and is deserving of the pension allotted by Government to persons of his period of service.

8. The Judicial Commissioner brought to the notice of the Officiating Chief Commissioner that the moojtahid and other members of his family were constantly setting forth their great pecuniary distress, and complaining of the indignities to which they were subjected from the actions filed against them in the civil courts, owing to their inability, from want of means, to pay their debts; and as some time will necessarily elapse before the sums recommended can receive permanent sanction, the Judicial Commissioner suggested that 5,000 rupees should be given to the moojtahid, on account, to be deducted from the different members of his family. As this proposal seemed humane and reasonable it was sanctioned by the Officiating Chief Commissioner, which measure will, he hopes, meet with the approval of the Right Honourable the Governor General in Council.

From *M. C. Ommanney*, Esq., Judicial Commissioner of Oude, to *G. Couper*, Esq., Secretary to the Chief Commissioner of Oude, No. 587, dated Lucknow, the 10th November 1856.

I HAVE the honour to submit an amended Schedule in substitution of that submitted with my letter, No. 295, dated 30th July.

2. I have recommended the continuance for life, to the moojtahid and the several members of his family, the full amount of stipend received by each.

3. Each

3. Each case has been thoroughly investigated, and the income ascertained from the offices of the late State.

4. No. 2, Syud Hossein, has, since the submission of the Schedule, died; his heirs will be entitled to receive the amount of stipend up to the date of decease.

5. I may mention, that the moojtahid and all the members of his family are constantly urging their great pecuniary distress, and the indignities to which they are subjected from the actions filed against them in the civil courts, owing to their inability, from want of means, to pay their debts.

6. As some time must elapse before the sums recommended receive sanction, I would suggest that 5,000 rupees be given to the moojtahid, on account, to be deducted from the different members of the family.

From *G. F. Edmonstone*, Esq., Secretary to the Government of India, Foreign Department, to the Officiating Chief Commissioner for the Affairs of Oude, No. 770, dated the 17th February 1857.

I HAVE received and laid before the Governor General in Council your Secretary's letter, dated 5th ultimo, No. 21, submitting a copy of one from the Judicial Commissioner, together with a statement of pensions which you recommend should be given to the parties named in the margin, as life grants, upon grounds of public policy.

	Rs.	a.	p.
14 Moojtahids - - -	2,334	5	4
51 Syuds - - -	495	8	-
7 Mooftoes - - -	367	8	-
4 Ameens - - -	135	-	-
1 Kotwal - - -	50	-	-
TOTAL	Rs. 3,372	5	4

2. In reply, I am directed to state, that his Lordship in Council considers the view which you have taken of these cases to be very proper, and he is accordingly pleased to sanction the grant of the proposed pensions for life to the several individuals whose names are entered in the statement. As one of the 14 moojtahids has died, his Lordship in Council authorises the amount of his pension being paid to his heirs up to the time of his demise:

3. Your proposal that the chief moojtahid, or high priest, should receive a portion of his pension (416 rupees per mensem) as a grant in perpetuity, is approved and sanctioned by the Governor General in Council.

4. His Lordship in Council also approves of your having ordered an advance of 5,000 rupees to be given to the moojtahid and the other members of his family, under the circumstances represented by the Judicial Commissioner.

(No. 771.)

ORDER.—*Ordered*,—That copies of the above letter, and of the statement referred to therein, be sent to the Financial Department, for information and further orders.

(signed) *G. F. Edmonstone*,
Secretary to the Government of India.

PAPERS RELATING TO THE RELIGIOUS

From Lieutenant Colonel *Cuthbert Davidson*, Resident at Hyderabad, to *C. Beadon*, Esq., Officiating Secretary to the Government of India, Foreign Department, No. 148, dated Hyderabad, the 5th July 1858.

I HAVE the honour to acknowledge the receipt of your letter (circular), No. 1707, dated the 30th April 1858, forwarding copy of a Despatch from the Honourable the Court of Directors, in the Public Department, No. 28, dated the 24th February 1858, calling for information regarding the sums paid during the year 1857 to Hindoo or Mahomedan shrines, &c., and to submit herewith copy of a letter* from the Deputy Commissioner in charge of the Commissioner's Office, Hyderabad Assigned Districts, furnishing the requisite information.

* No. 1227, dated 29th June 1858.
Enclosure No. 1.

From *T. H. Bullock*, Esq., Deputy Commissioner, in charge of Office of the Commissioner, Hyderabad Assigned Territories, to Captain *A. R. Thornhill*, First Assistant Resident, Hyderabad, dated Joulnah, the 29th June 1858.

WITH reference to your office memorandum, No. 756, dated the 15th May last, transmitting copy of circular letter from the Officiating Secretary to the Government of India, No. 1707, dated the 30th April 1858, with its enclosures, I have the honour to subjoin a list of sums paid to Hindoo and Mahomedan shrines from the revenues of the Hyderabad assigned territories.

	<i>Rs.</i>	<i>a.</i>	<i>p.</i>
In North Berar - - - - -	17,122	8	3
In South Berar - - - - -	6,997	7	3
In Dharaseo District - - - - -	17,465	10	1
In Raichore Doab - - - - -	37,645	12	1
TOTAL - - -	<u>Rs. 79,231</u>	<u>5</u>	<u>8</u>

From *George Plowden*, Esq., Commissioner of Nagpore, to *C. Beadon*, Esq., Secretary to the Government of India, in the Foreign Department, No. 152, dated Nagpore, the 20th July 1859.

I HAVE the honour to transmit herewith the information called for in your letter, No. 1707, dated the 30th of April 1858, in the form of a statement, showing all sums paid to Hindoo or Mahomedan shrines, or in any way in honour or support of the religion or religious institutions of the native inhabitants of India, which were collected or disbursed in the province of Nagpore, in the year 1857.

2. It is to be observed that the sums exhibited are (as was desired) all that were disbursed between the 1st of January and 31st of December 1857, but do not represent the regular annual liabilities under the head of religious grants, as many cases were under investigation, the amounts involved in which had not been then ordered to be paid, while in some the payment included arrears due for previous years, which had been withheld, pending inquiry.

3. No collections are made in this province for disbursement in support of the religion or religious institutions of its native inhabitants.

STATEMENT of all Sums paid to HINDOO or MAHOMEDAN SHRINES, or in any way in Honour or Support of the RELIGION or RELIGIOUS INSTITUTIONS of the Native Inhabitants of India, which were Collected or Disbursed in the Province of Nagpore in the Year 1857.

1.	2.	3.	4.	5.	6.
No.	DISTRICT.	Name of Temple, Mosque, or Shrine.	Amount Collected.	Amount Disbursed.	REMARKS.
			Rs. s. p.	Rs. s. p.	
1	Nagpore	Temple of Juggunnath Sawmy, at Girur		30 12 2	
2	Ditto	Ditto Balajee, at Bela		15 6 -	
3	Ditto	Ditto Moorledur, at Mopah		192 4 8	
4	Ditto	Ditto Oonkarawer, at Kamptee		133 5 2	
5	Ditto	Ditto Moorledur, at Nuggurdhun		20 8 3	
6	Ditto	Ditto Balajee, at Nagpore, near Rooee Gunj		203 1 5	
7	Ditto	Ditto Someshwer, at Beena		123 10 2	
8	Ditto	Ditto Guneshjee, at Adassa		431 8 1	
9	Ditto	Ditto Vittul Rookmai, at Oomrair		21 6 -	
10	Ditto	Ditto Keshonath Sawmy, at Oomrair		83 8 6	
11	Ditto	Ditto Lutchmee Narrain, at Paldee		1,297 3 9	
12	Ditto	Ditto Moorledur, at Sonegaon		1,124 10 1	
13	Ditto	Ditto Hurree Hur Eshwer, at Amborah		14 - 5	
14	Ditto	Ditto Lukshmee Narrain, at Kelode		16 - 5	
15	Ditto	Ditto Trimbukeshwer, at Adassa		206 2 -	
16	Ditto	Ditto Seoram Eshwer, at Amborah		56 6 2	
17	Ditto	Ditto Ramaswamy and Lutchmon Swamy, at Ramtek		9,234 8 7	
18	Ditto	Ditto Moorledur, at Oomrair		220 4 -	
19	Ditto	Ditto Koteswar, at Nuggurdhun		65 9 3	
20	Ditto	Ditto Cheythan Eshwer, at Amborah		232 11 1	
21	Ditto	Ditto Gunputtee, at Kondhallee		19 9 4	
22	Ditto	Ditto Mahadoo Thadasoree, at Nagpore		51 4 10	
23	Ditto	Ditto Vittul Rookmai, at Nagpore		84 12 4	
24	Ditto	Ditto Peenakeswer, at Indora		374 8 2	
25	Ditto	Ditto Jagnath, at Bhoolwaree		62 2 4	
26	Ditto	Ditto Moorledur, at Nagpore		59 15 6	
27	Ditto	Ditto Gunputtee, at Ramtek		256 6 4	
28	Ditto	Ditto Lukshmee Narrain, at Kanolee		30 12 1	
29	Ditto	Ditto Vittul Rookmai, at Hingun Ghât		85 7 9	
30	Ditto	Musjid of Dedar Ali, alias Telingrai Vullee, at Arvee		12 2 11	
31	Ditto	Temple of Balajee Vyralkur, at Nagpore		173 1 1	
32	Ditto	Ditto Vurda Moorthee, at Kanolee		3 9 -	
33	Ditto	Ditto Gopal Krishna, at Paldee		49 14 -	
34	Ditto	Ditto Gopal Krishna, at Bedee		231 9 4	
35	Ditto	Ditto Moorledur, at Mandgaon		122 2 2	
36	Ditto	Ditto Lukshmee Narrain, at Chachir		65 12 11	
37	Ditto	Shrine of Rajah Furreed Sahib, at Girhur		1,730 6 2	
38	Ditto	Temple of Vittul Rookmai, at Coudeenaapoor		267 8 3	
39	Ditto	Ditto Ramjee Bazoorkar, at Nagpore		7 13 4	
40	Ditto	Mut Telea Bowa, at Nagpore		7 13 4	
41	Ditto	Temple of Balajee Aichit, at Nagpore		19 9 4	
42	Ditto	Ditto Mut Thausing Bowa, at Bhoolwaree		3 1 5	
43	Ditto	Ditto Pathaleshwer, near the Palace		1 15 6	
44	Ditto	Ditto Hunoomaun, at Eihwaree		3 14 7	
45	Ditto	Ditto Mut Rookurt Bowa, at Koohes		123 3 7	
46	Ditto	Ditto Jugganath Swamy, at Girhur		2 8 6	
47	Ditto	Ditto Benthah and Hunoomaun, at Nuggurdhun		16 6 1	
48	Ditto	Ditto Gunputtee, at Nuggurdhun		4 2 5	
49	Ditto	Ditto Vittul Rookmai, at Dhapawara		93 - -	
50	Ditto	Ditto Gunputtee, at Kelode		49 6 -	
51	Ditto	Ditto Duttatral, at Bheogurh		38 7 3	
52	Ditto	Ditto Gunputtee, at Keljaur		106 2 6	
53	Ditto	Ditto Eknathswamy, at Anjee		10 15 7	
54	Ditto	Ditto Decathan, at Benares		4,150 - -	
55	Ditto	Ditto Vittul Rookmai, at Ramtek		47 - -	
56	Ditto	Ditto Yekveera Davee, at Oomrair		25 9 11	
57	Ditto	Shrine of Akajee Vullee, at Wirool		7 4 8	
			TOTAL	22,434 13 7	
58	Blundara	Temple of Vittul Swamy, at Tirrors		10 4 1	
59	Ditto	Ditto Lutchmee Naarsin, at Ambora		31 13 4	
60	Ditto	Ditto Rancheunder Swamy, at Rampeolee		280 12 -	
61	Ditto	Mut Dhurm Doss, at Lanjee		326 8 -	
62	Ditto	Temple of Marothee, at Chaudpore		12 13 2	
63	Ditto	Ditto Vittul Marothee, at Pohonee		64 - 11	
64	Ditto	Mut Nursing Doss, at Pohonee		97 8 6	
65	Ditto	Mut Gungathur Bawa Decathan, at Bhandara		493 2 6	
66	Ditto	Temple of Ramswamy, at Sahunghurree		10 10 11	
67	Ditto	Ditto Gunputtee, at Sahunghurree		21 5 11	
68	Ditto	Ditto Mahadeo, at Chandpore		- 13 8	
69	Ditto	Ditto Moorledur, at Pohonee		376 1 1	
70	Ditto	Mut Kum Talao, at Bhandara		1 9 5	

PAPERS RELATING TO THE RELIGIOUS

Sums paid to Hindoo or Mahomedan Shrines, &c., in the Province of Nagpore, in the Year 1857—continued.

1. No.	2. DISTRICT.	3. Name of Temple, Mosque, or Shrine.	4. Amount Collected.	5. Amount Disbursed.	6. REMARKS.
			<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
71	Bhundara	Mut Menda Talao, at Bhundara	-	2 5 9	
72	Ditto	Temple of Vittulmoorthes, at Sahunhurrie	-	42 11 9	
73	Ditto	Tukees, at Pertabghur	-	28 11 5	
74	Ditto	Ditto at Bhundara	-	247 13 8	
75	Ditto	Ditto at Rampyles	-	25 10 2	
76	Ditto	Cazie, at Bhundara	-	59 13 3	
77	Ditto	Cazie, at Pohonee	-	20 8 2	
78	Ditto	Edoosha Fuqueer	-	52 15 10	
79	Ditto	Goroos, Rookma and Welayet Ali Khan, at Zemindaree Dhunsooa	-	162 7 3	
			TOTAL	2,374 8 9	
80	Raepore	Shrine of Mahamaee Deves, at Raepore	-	148 11 6	
81	Ditto	Ditto Hatkaiswur Mahadeo, at Raepore	-	30 12 4	
82	Ditto	Ditto Kunkales Deves, at Raepore	-	28 8 2	
83	Ditto	Ditto Samleiswur Deves, at Raepore	-	72 10 4	
84	Ditto	Ditto Vittul Rookmal, at Raepore	-	79 7 9	
85	Ditto	Ditto Vittul Rookmal, at Raepore Bazar	-	30 12 3	
86	Ditto	Ditto Mahadeo, on the bank of the New Tank at Raepore	-	18 12 10	
87	Ditto	Ditto Juggernath Swamy, at Raepore	-	42 11 9	
88	Ditto	Ditto Mahadeo and Marootie Swamy, at Raepore	-	30 12 4	
89	Ditto	Ditto Juggernath Swamy, at Raepore Bazar	-	87 9 8	
90	Ditto	Ditto Ramchundra Swamy, at Raepore	-	40 8 2	
91	Ditto	Ditto Moorlidhur Swamy, at Raepore	-	17 1 6	
92	Ditto	Ditto Mahamaee Deves, at Patmo	-	54 11 2	
93	Ditto	Ditto Rajoolochum Swamy, at Rajee	-	307 10 3	
94	Ditto	Ditto Mahamaee Deves, at Rajee	-	25 12 -	
95	Ditto	Mut and Shrine of Nursingmuth, at Rajee	-	40 6 1	
96	Ditto	Shrine of Juggernath Swamy, at Rajee	-	89 10 8	
97	Ditto	Ditto Ramchundra Swamy, at Rajee	-	28 8 5	
98	Ditto	Ditto Juggernath Swamy, in the Rajee Lochun Swamy's Temple, at Rajee	-	- 12 8	
99	Ditto	Ditto Ramchundra Swamy, at Dhumtery	-	85 7 6	
100	Ditto	Ditto Mahamaee Deves, at Ballode	-	22 7 -	
101	Ditto	Ditto Keso Raj Swamy, at Dhumda	-	40 4 6	
102	Ditto	Ditto Mahamaee Deves, at Dhumda	-	18 10 10	
103	Ditto	Ditto Mahadeo, at Dhumda	-	10 4 1	
104	Ditto	Ditto Lutchmeenarrain Swamy, at Fetoor Ghât	-	54 - 11	
105	Ditto	Ditto Mohamee Deves, at Deorbiegah	-	27 12 7	
106	Ditto	Ditto Moorlidhur Swamy, at Dhumda	-	2 9 -	
107	Ditto	Ditto Mahadeo, at Dhumda	-	1 11 4	
108	Ditto	Ditto Mahamaee Deves, at Moogallee	-	4 4 4	
109	Ditto	Ditto ditto - - at Maro	-	5 2 -	
110	Ditto	Ditto ditto - - at Nowagurh	-	15 0 2	
111	Ditto	Ditto Gunputtee Swamy, at Nowagurh	-	51 4 6	
112	Ditto	Ditto Juggernath Swamy, at Ruttenpore	-	78 10 3	
113	Ditto	Ditto Mahamaee Deves, at Ruttenpore	-	22 6 -	
114	Ditto	Ditto Marootie Swamy, Girjabunch, at Ruttenpore	-	20 10 3	
115	Ditto	Ditto Sungameswur Mahadeo, at Ruttenpore	-	4 6 8	
116	Ditto	Ditto Lutchmee Narrain Swamy, at Ruttenpore	-	63 3 11	
117	Ditto	Ditto Maude Bhyrao Swamy, at Ruttenpore	-	17 4 9	
118	Ditto	Ditto Mirmadeswur Mahadeo, at Ruttenpore	-	80 12 4	
119	Ditto	Ditto Ramchundra Swamy, at Ruttenpore	-	27 5 6	
120	Ditto	Ditto Ratmaya Deves, at Ruttenpore	-	6 6 11	
121	Ditto	Ditto Saraswalie-Deves, at Ruttenpore	-	1 11 4	
122	Ditto	Ditto Moorlidhur Swamy, at Ruttenpore	-	21 5 10	
123	Ditto	Ditto Lutchmeebenaik Swamy, at Belaspore	-	28 1 3	
124	Ditto	Ditto Nurbadda Deves and Kesoeraj Swamy, at Umercuntuk	-	53 9 -	
125	Ditto	Ditto Gourree Shunker Mahadeo, at Umercuntuk	-	63 13 1	
126	Ditto	Ditto Nurmada Deves, at Umercuntuk	-	6 13 5	
127	Ditto	Ditto Moorlidhur Swamy, at Umercuntuk	-	63 13 1	
128	Ditto	Ditto Oomscauteswur Mahadeo, at Tuktpore	-	12 13 2	
129	Ditto	Ditto Muchleiswur Mahadeo, at Ruttenpore	-	6 13 5	
130	Ditto	Ditto Vittul Rookmal Deves, at Ruttenpore	-	10 4 1	
131	Ditto	Ditto Vroodeshwur Mahadeo, at Ruttenpore	-	43 5 2	
132	Ditto	Ditto Veeruncheenarrain Swamy, at Ruttenpore	-	30 12 4	
133	Ditto	Ditto Lukmeishwur Mahadeo, at Kurrode	-	7 11 -	
134	Ditto	Ditto Mahamaee Deves, at Lohun	-	1 11 4	
135	Ditto	Monument, Samadh, of Bimbajee Rajah	-	10 4 1	
136	Ditto	Shrine of Ramchundra Swamy, at Belpaz	-	51 4 6	
137	Ditto	Ditto Seeres Narrain Swamy, at Kurrode	-	14 15 4	
138	Ditto	Mut of Lutchmondoss Mohunt, at Raepore	-	246 8 -	
139	Ditto	Mut of Teekundoss Byraghee, at Sumjah	-	12 13 2	

INSTITUTIONS OF THE NATIVES OF INDIA.

45

Sums paid to Hindoo or Mahomedan Shrines, &c., in the Province of Nagpore, in the Year 1857—continued.

1.	2.	3.	4.	5.	6.
No.	DISTRICT.	Name of Temple, Mosque, or Shrine.	Amount Collected.	Amount Disbursed.	REMARKS.
			<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
140	Raepora	Mut of Munguldoss Byraghee, at Rajeo	- - -	20 3 2	
141	Ditto	Mut of Jewungiri Gosaien, at Dhumtery	- - -	10 10 8	
142	Ditto	Mut of Seetuldoss Byraghee, at Droog	- - -	80 15 9	
143	Ditto	Mut of Dulligiri Gosaien, at Droog	- - -	40 6 1	
144	Ditto	Mut of Girdurdoss Gosaien, at Droog.	- - -	4 7 9	
145	Ditto	Mut of Munguldoss Byraghee, at Droog	- - -	21 5 10	
146	Ditto	Mut of Somawargiri Gosaien, at Umercuntuk	- - -	34 8 6	
147	Ditto	Mut of Surjoodoss Byraghee, at Umercuntuk	- - -	512 13 2	
148	Ditto	Mut of Krishendoss Byraghee, at Ruttenpore	- - -	4 7 9	
149	Ditto	Musjid, at Nowagurb	- - -	20 8 2	
			TOTAL	3,249 4 7	
150	Chandah	Sree Gajamon, at Chandah	- - -	51 8 6	
151	Ditto	Sree Hurry Aglawey	- - -	8 8 3	
152	Ditto	Sree Mahorotee Barabhaee	- - -	25 10 3	
153	Ditto	Sree Lutchmee Narrain, at Chandah	- - -	3 4 4	
154	Ditto	Sree Lutchmee Khan, at Lalpett	- - -	29 14 7	
155	Ditto	Sree Venkutaish Goozur	- - -	39 - 9	
156	Ditto	Sree Ramchunder	- - -	47 11 10	
157	Ditto	Sree Gopal Krisht	- - -	47 4 4	
158	Ditto	Sree Venkutaish Mundhya	- - -	65 15 11	
159	Ditto	Sree Somaishwur	- - -	102 9 -	
160	Ditto	ditto	- - -	38 1 -	
161	Ditto	Sree Sambasheo Paith	- - -	7 5 10	
162	Ditto	Sree Kashavanath Swamy Paith	- - -	8 6 3	
163	Ditto	Sree Marhotee Kidkee	- - -	21 15 6	
164	Ditto	Sree Nurhur Hurry-rodee	- - -	91 10 9	
165	Ditto	Sree Vittul Moorthee, at Nagree	- - -	121 4 -	
166	Ditto	ditto - ditto - at Neyree	- - -	46 2 5	
167	Ditto	ditto - ditto - at Neyree	- - -	23 14 10	
168	Ditto	Sree Moorleedhur Swamy, at Poronee	- - -	437 9 8	
169	Ditto	Sree Vittul Moorthee, Nagbede	- - -	12 18 1	
170	Ditto	Sree Kasavanath Swamy, at Wyragher	- - -	4 7 9	
171	Ditto	ditto	- - -	129 3 2	
172	Ditto	Sree Gopal Krisht, at Wyragher	- - -	11 1 9	
173	Ditto	Sree Nurishma Jeyuthee, at Wyragher	- - -	11 7 9	
174	Ditto	Sree Juggernath Swamy, at Gurboree	- - -	65 7 5	
175	Ditto	Kasavanath Swamy, at Gurboree	- - -	30 12 3	
176	Ditto	Sree Ballajeo Goojawahee	- - -	12 13 1	
177	Ditto	Sree Ekavere Deves	- - -	5 15 4	
178	Ditto	Sree Mahakaloo Deves	- - -	65 4 5	
179	Ditto	ditto - ditto	- - -	138 9 2	
180	Ditto	ditto - ditto	- - -	550 9 11	
181	Ditto	ditto - ditto	- - -	191 12 2	
182	Ditto	Sree Hurry Maharaj, at Chimmoor	- - -	1,428 - -	
183	Ditto	Sree Sambasheo	- - -	102 11 -	
184	Ditto	Sree Brunwaishwar Swamy	- - -	23 8 -	
185	Ditto	Sree Gunputtee Trimbuk Swamy	- - -	81 1 8	
186	Ditto	Vittal Moorthee, at Chamoorsee	- - -	8 8 9	
187	Ditto	Sree Kishee Poojun	- - -	5 2 -	
188	Ditto	Sungud Dasobagh	- - -	64 1 7	
189	Ditto	Sungud Oodasepaith	- - -	19 3 7	
190	Ditto	Kolassoor Bhavah	- - -	43 9 5	
191	Ditto	Gopubut Myezut	- - -	208 1 11	
192	Ditto	Gybee Peer	- - -	53 4 -	
193	Ditto	Usthannah Burrah	- - -	88 11 7	
			TOTAL	4,657 13 2	
194	Chindwara	Temple, Ramchunder Swamy	- - -	51 4 -	
195	Ditto	Musjid, Mashoomsha Wullee	- - -	41 - -	
196	Ditto	Temple, Mubabeer	- - -	18 12 8	
197	Ditto	Temple, Pandoorung Swamy Ramchunder	- - -	54 4 4	
198	Ditto	ditto - ditto	- - -	53 15 3	
199	Ditto	Temple, Mahadeo	- - -	4 8 7	
200	Ditto	Temple, Mahadeo Kamharpannee	- - -	58 9 2	
201	Ditto	Temple, Ramchunder Swamy	- - -	17 1 6	
202	Ditto	Lutchmon Bhutchieholey, Temple Mahadeo Kamharpannee	- - -	10 4 1	
203	Ditto	Jugganath Punda, Temple Nursingies	- - -	2 9 -	
204	Ditto	Temple Pandoorung Swamy	- - -	170 15 -	
205	Ditto	Temple Mahadeo Mohgaon	- - -	16 3 4	
206	Ditto	Musjid Qazee Sudroodeen	- - -	99 13 11	
207	Ditto	Musjid Bahadoor Sha Fakeer	- - -	9 6 4	
			TOTAL	608 11 2	
		GRAND TOTAL	Co.'s Rs.	83,223 8 3	

Nagpore Commissioner's Office,
20 July 1860.

Geo. Plowden, Commissioner.

PAPERS RELATING TO THE RELIGIOUS

From Lieutenant General Sir *Mark Cubbon*, Commissioner for the Government of the Territories of His Highness the Rajah of Mysore, to the Officiating Secretary to the Government of India, Foreign Department, No. 51, dated Nundydroog, the 25th May 1858.

I HAVE the honour to acknowledge the receipt of Mr. Beadon's circular letter, No. 1707, of the 30th ultimo, calling for returns of all sums collected or disbursed for the honour or support of the religion, or the religious institutions of the native inhabitants of the Mysore Territory.

2. In reply, I have the honour to state, for the information of the Honourable the President in Council, that no fewer than 12,757 davasthanums and mutts are supported in whole or in part by the alienated revenues or direct disbursements of this State. The fullest particulars regarding the payments made to these establishments have been prepared, and will be transmitted to Government if required.

3. In the meantime, I have considered that the accompanying Table conveys all the information which is at present desired. It will be seen from this that the whole amount disbursed on account of the Hindoos was, in 1856-57, Rs. 3,65,371. 12. 7., of which Rs. 7,072. 6. 0. was supplied from their own offerings, while on account of the Mahomedans the amount was no more than Rs. 11,500. 5. 11. To this last, however, may be added Rs. 14,410. 15. 9., disbursed by the Madras Government for the support of the mosques and tombs on the island of Seringapatam, which is a possession of the Honourable Company, rented by Mysore.

STATEMENT showing the COLLECTIONS and DISBURSEMENTS made for the Honour or Support of the Religion or Religious Institutions of the Native Inhabitants of Mysore, during the Official Year 1856-57.

DESCRIPTION.	COLLECTIONS.		DISBURSEMENTS.		
	Amount.	In Money.	In Land.	TOTAL.	
			Amount.	Amount.	
HINDOOS:	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>
1 Davasthanums or Pagodas	7,072 6 -	1,50,109 6 3	88,192 1 11	2,38,301 8 2	
2 Mutts or establishment of priests	- - -	53,499 2 10	73,671 1 7	1,27,070 4 6	
TOTAL	7,072 6 -	2,08,608 9 1	1,61,763 3 6	3,66,371 12 7	
MUSCULMANS:					
1 Mosques	- - -	1,877 2 6	- - -	1,877 2 6	
2 Tombs	- - -	7,245 11 10	2,353 4 1	9,598 15 11	
3 Anahookhana or houses for the reception of the banners, &c., carried during the first ten days of the Mohurrum	- - -	24 3 6	- - -	24 3 6	
TOTAL	- - -	9,147 1 10	2,353 4 1	11,500 5 11	
GRAND TOTAL <i>Co.'s Rs.</i>	7,072 6 -	2,12,755 10 11	1,64,116 7 7	3,78,872 2 6	

A B S T R A C T.

	COLLECTIONS.		DISBURSEMENTS.	
	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>	<i>Co.'s Rs. a. p.</i>
In honour or support of religion or religious institutions of Hindoos	7,072 6 -	- - -	3,65,371 12 7	- - -
Ditto ditto Mahomedans	- - -	- - -	11,500 5 11	- - -
TOTAL <i>Co.'s Rs.</i>	7,072 6 -	- - -	3,76,872 2 6	- - -

Mysore Commissioner's Office, Nundydroog,
25 May 1858.

M. Cubbon, Commissioner.

From Major *A. P. Phayre*, Commissioner of Pegu, and Agent to the Governor General, to *C. Beadon*, Esq., Secretary to the Government of India, officiating in the Foreign Department, No. 13, dated Henzada, the 10th June 1858.

I HAVE the honour to acknowledge the receipt of your letter, No. 1707, dated 30th April last, forwarding copy of a Despatch from the Honourable the Court of Directors, No. 28, dated 24th February last, requesting to be furnished with information regarding the sums paid to Hindoo or Mahomedan shrines, &c., during the year 1857; and, in reply, to state that there never have been any collections or disbursements made by servants of Government in the Province of Pegu for the honour or support of the religion or religious institutions of the native inhabitants.

From Captain *Henry Hopkinson*, Commissioner, officiating in the Tenasserim and Martaban Provinces, to *C. Beadon*, Esq., Officiating Secretary to the Government of India, in the Foreign Department, No. 35, dated Moulmein, the 2d June 1858.

I HAVE the honour to acknowledge the receipt of your letter, No. 1707, of the 30th April last, with its enclosure, and, in reply, to state that no collections or disbursements were made in 1857 for the support or honour of any religious institution of the natives in these provinces.

EAST INDIA (HINDOO SHRINES, &c.).

ACCOUNT of all Sums Paid to HINDOO or MAHOMETAN SHRINES, or in any way in Honour or Support of the RELIGION or of RELIGIOUS INSTITUTIONS of the NATIVE INHABITANTS of *India*, which were Collected or Disbursed by the Agency of the East India Company's Servants during the Year 1857.

(*Sir Harry Verney.*)

Ordered, by The House of Commons, to be Printed,
30 January 1860.

[*Price 6 d.*]

EAST INDIA (RELIGIOUS DISTURBANCES).

RETURN to an Address of the Honourable The House of Commons,
dated 5 March 1894;—for,

“COPIES or EXTRACTS of REPORTS relating to the recent CONFLICTS
between HINDUS and MUHAMMEDANS in *India*, and particularly to
the Causes which led to them.”

India Office, }
5 March 1894. }

A. GODLEY,
Under Secretary of State.

(*Mr. George Russell.*)

Ordered, by The House of Commons, to be Printed,
5 March 1894.

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COPIES OF EXTRACTS OF REPORTS relating to the recent CONFLICTS between HINDUS and MUHAMMADANS in *India*, and particularly to the Causes which led to them.

— No. 1. —

LETTER from the Government of India to the Secretary of State, No. 31 ; dated 25 July 1893.—(Received 15 August 1893.)

IN continuation of his Excellency the Viceroy's telegram, No. 914, dated the 27th ultimo, we have the honour to forward, for your Lordship's information, a copy of the papers detailed in the annexed list, containing reports on the riots which have recently occurred between Muhammadans and Hindus in Rangoon on the occasion of the 'Id festival.

Enclosure 1, in No. 1.

From E. S. Symes, Esq., C.I.E., Chief Secretary to the Chief Commissioner of Burma, to the Secretary to the Government of India, Home Department, No. 787 ; dated Rangoon, 27 June 1893.

IN continuation of my telegrams No. 29 S. and No. 30 S., dated 25th instant, I am directed to submit copies of two letters, dated 25th and 27th instant, from the Commissioner of Pegu, giving some account of the recent riots in Rangoon, and to say that further particulars will be furnished by next mail.

Enclosure 2, in No. 1.

From H. Thirkell White, Esq., C.I.E., Commissioner of the Pegu Division, to the Chief Secretary to the Chief Commissioner of Burma ; dated Rangoon, 25 June 1893.

I HAVE the honour to report the occurrence of a serious riot in Rangoon this morning. The circumstances are briefly as follows. On the application of some Hindu members of the community, the District Magistrate of Rangoon issued an order forbidding the slaughter of cattle in 29th Street between certain limits. The object of this order was to prevent the slaughter of a cow on the occasion of the Bakrid festival in the immediate vicinity of a Hindu Temple in 29th Street. On Friday, the 23rd instant, a riot occurred, apparently occasioned by bad feeling on the part of the Muhammadans on account of the issue of this order. This disturbance was suppressed without much difficulty, and on Saturday the leading members of the Hindu and Muhammadan communities were appointed special constables, and the necessity of keeping their followers from creating a disturbance was impressed on them. At the same time a force of 50 military police on foot and 20 mounted military police with 50 civil Indian police was told off to keep order in the neighbourhood of 29th Street and Mogul-street, in which, at its junction with Dalhousie-street, is the principal Muhammadan mosque in Rangoon. It was apprehended that the Muhammadans might try to force their way into 29th Street for the purpose of sacrificing a cow in the vicinity of the Hindu Temple. This morning the military police force was increased, and it was hoped that the knowledge of the preparations which had been made would suffice to prevent a disturbance.

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2. The Deputy Commissioner and myself were on the spot soon after six o'clock this morning, and though there was a considerable gathering in the mosque and numbers of people in the streets, there were no signs of disorder till about eight o'clock, when stones, bottles, and sticks began to be thrown at the police who were on duty in Mogul-street and the neighbouring streets. The missiles were thrown from the mosque, from the tops of houses, and by crowds collected in the roads. As it soon became evident that there was a preconcerted plan to overpower the police, the Deputy Commissioner, with my concurrence, sent for a company of the Norfolk Regiment, which the General Officer Commanding the District was asked yesterday to have in readiness in case they should be required. In the meantime the military police endeavoured to clear the streets and as far as possible to quell the disturbance. They were, however, roughly handled, and several of them were wounded by missiles. It is said that shots were fired from the mosque and from one or two houses. But of this I have at present no authentic information. By degrees the mob became so thick and violent that it repulsed the charge of the military police, and advanced, throwing stones and sticks, towards the police who were holding the head of 29th Street. In the absence of the Deputy Commissioner, who was not at the moment on the spot, endeavouring, I understand, to force his way up Mogul-street, where he received a severe wound on the head from a stone thrown either from the mosque or from a house, I then ordered Captain MacMullen, the senior officer of the military police, who was present, to use such force as might be necessary to quell the disturbance and repulse the rioters. I ordered him to fire with blank cartridge first. But this had no effect. He then gave the order to fire with ball cartridge, and this was done, with the result that several of the mob were killed. After this the mob fled, and the disturbance practically ceased. It is quite certain that had not the military police fired, the mob would have borne them down by sheer weight of numbers. The action of the police was taken in self-defence and with my entire approval; and though I deeply regret the loss of life which has occurred, I am convinced that under the circumstances it was inevitable, and that nothing but their action in firing on the mob prevented a serious disaster, which must have been followed by a fight between the Muhammadans and the Hindus, who were in considerable numbers in 29th Street. The results of such a fight must have been far more serious than anything that has yet happened. I have not yet had a report of the number of persons killed, but it has been variously stated between 12 and 18.

3. At present the vicinity of 29th Street and Mogul-street is being guarded by two companies of the Norfolk Regiment. I trust there will be no recurrence of disorder.

4. I take the opportunity of saying that the Deputy Commissioner has acted throughout in consultation with me and with my full approval. He has shown the greatest personal zeal in his endeavours to preserve order, and, as I have already stated, was himself wounded in the course of the riot. I am of opinion that, in the existing state of feeling between the Hindus and Muhammadans, it is probable that nothing would have prevented a riot, and that nothing but the exercise of force would have quelled it.

5. I will submit the Deputy Commissioner's report of the affair as soon as I receive it. In the meantime I think it right to submit this preliminary account in order that the Chief Commissioner may be in possession of the main facts of the case.

Enclosure 3, in No. 1.

From H. Thirkell White, Esq., C.I.E., Commissioner of the Pegu Division, to the Chief Secretary to the Chief Commissioner of Burma; dated 27 June 1893.

In continuation of my letter dated the 25th June 1893, I have the honour to submit a brief account of the course of events in Rangoon since the morning of that date.

2. The presence of two companies of the Norfolk Regiment during the remainder of Sunday and up to Monday morning kept order in the neighbourhood of

of Mogul-street and 29th Street, the centre of the disturbance. In other parts of the town there have been isolated disturbances, not of a serious nature, and instances of attacks on individual Hindus by small bodies of Muhammadans have been unofficially reported. I have received no official report of the circumstances of these attacks, but wounded Hindus have been admitted into hospital. One company of the Norfolk Regiment was withdrawn yesterday (Monday) morning, its place being taken by a company of military police. A picket of military police has been posted near the railway station at Phayre-street and another at Pazundaung. The town is constantly patrolled day and night by parties of military police. As far as possible, Muhammadan military police are mixed with the Sikhs; but at present few Muhammadans are available. Since Sunday morning no collision between the police and any section of the people has come to my knowledge. I think that the present arrangements should suffice to maintain order, and that the excitement among the Muhammadans will gradually subside. For the present, it is not proposed to make any change in the existing arrangements.

P.S.—The number of persons killed by the military police in the encounter of Sunday morning was 15, and nine more were wounded. Of the military police two were dangerously, three severely wounded, and 102 more or less slightly hurt.

Enclosure 4, in No. 1.

From E. S. Symes, Esq., C.I.E., Chief Secretary to the Chief Commissioner, to the Secretary to the Government of India, Home Department; dated Rangoon, 30 June 1893.

IN continuation of my letter No. 797, dated the 27th instant, I am now directed to submit a copy of letter No. 485, dated the 29th instant, from the Commissioner of Pegu, with the enclosed reports by the District Magistrate, Rangoon, the Deputy Inspector General of Military Police, and the District Superintendent of Police, Rangoon, on the subject of the recent riots.

2. While greatly regretting the loss of life which has occurred, the Chief Commissioner is of opinion that no blame can be attached to the local authorities in connection with the matter. On the contrary, Mr. Fleming, the district magistrate, appears to have acted throughout with good judgment, and there is every reason to suppose that if he had refused to issue the order forbidding the slaughter of a cow in the premises immediately opposite the Hindu Temple, the riot might have attained to even more serious dimensions.

3. There can be no doubt whatever that the Commissioner was fully justified in authorising the military police to fire upon the mob, who were on the point of overpowering them, and the Chief Commissioner is of opinion that much credit is due both to the officers and to the men of the police for the thorough discipline that was maintained and for the forbearance exhibited by them towards the mob under most trying circumstances.

4. The town is at present quiet. The local police have been strengthened by two companies (one Sikh and one Muhammadan company) from the Reserve Battalion of the Upper Burma Military Police, who will be kept in Rangoon at least until after the Mohurram festival. The British troops who have been on duty in Mogul-street since Sunday will return to barracks to-morrow.

5. A deputation, consisting of 10 of the principal Muhammadan merchants of Rangoon, waited upon the Chief Commissioner yesterday. These gentlemen entered into a formal undertaking that no attempt shall again be made to slaughter cattle in the premises facing the Hindu Temple, and Yacoobji Duda, the lessee of these premises, has formally acquiesced in this undertaking. He will remove to another quarter, and the premises at present occupied by him will probably be leased to a Hindu. The Muhammadan gentlemen further undertook to use all their influence to prevent any further disturbances.

6. A deputation of leading Hindus waited upon the Chief Commissioner this morning and asked for some further concessions regarding which the Muhammadans will now be consulted. They undertook for their part to do all in their power to prevent any future breach of the peace on the part of the Hindus.

7. The Chief Commissioner trusts that there will be no further disturbances. At the same time every precaution will be taken, especially during the forthcoming Mohurram and Dusserah festivals, for the due maintenance of order, and any attempt at rioting will be rigorously repressed.

Enclosure 5, in No. 1.

From H. Thirkell White, Esq., C.I.E., Commissioner of the Pegu Division, to the Chief Commissioner, Burma, No. 485; dated the 29th June 1893.

In continuation of my letter dated the 27th June 1893, I have the honour to submit for the Chief Commissioner's information a copy of a report,* with annexures, from the Deputy Commissioner of the Rangoon Town District, on the subject of the recent riot in the Town of Rangoon.

*No. 219, dated 28th June 1893.

2. Mr. Fleming's report is a careful and exhaustive account of the circumstances which led to the riot on the morning of the 25th June and of the occurrences of that day. I have nothing to add to Mr. Fleming's report and to what I have already written on the subject from my own knowledge. I am of opinion that the action taken by the Deputy Commissioner was judicious and the best that could have been taken under the circumstances to prevent disturbance of the peace. I have already expressed my appreciation of Mr. Fleming's own services on this occasion. I concur with the Deputy Commissioner in his commendation of the military and civil police officers who were engaged in the attempt to maintain order and who since the suppression of the riot have been unceasing in their efforts to prevent any fresh outbreak. I also concur with the Deputy Commissioner in his acknowledgment of the assistance rendered by the military authorities and by the officers in charge of the troops which were posted in the town.

3. I have reason to believe that the excitement in the town has to a great extent subsided and that the people have returned to their ordinary occupations. It will, however, be necessary for the present not to relax the precautions which have been taken. Pickets of military police are still posted in various parts of the town and frequent patrols are sent out. Half a company of the Norfolk Regiment is kept in reserve in Mogul-street. It is hoped that it may be withdrawn by the end of this week.

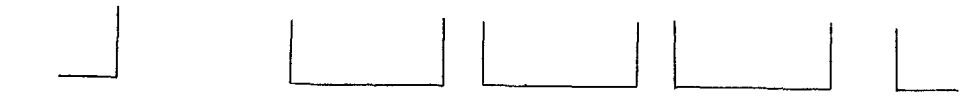
Enclosure 6, in No. 1.

From A. S. Fleming, Esq., Deputy Commissioner, Rangoon Town, to the Commissioner of the Pegu Division, No. 219; dated the 28th June 1893.

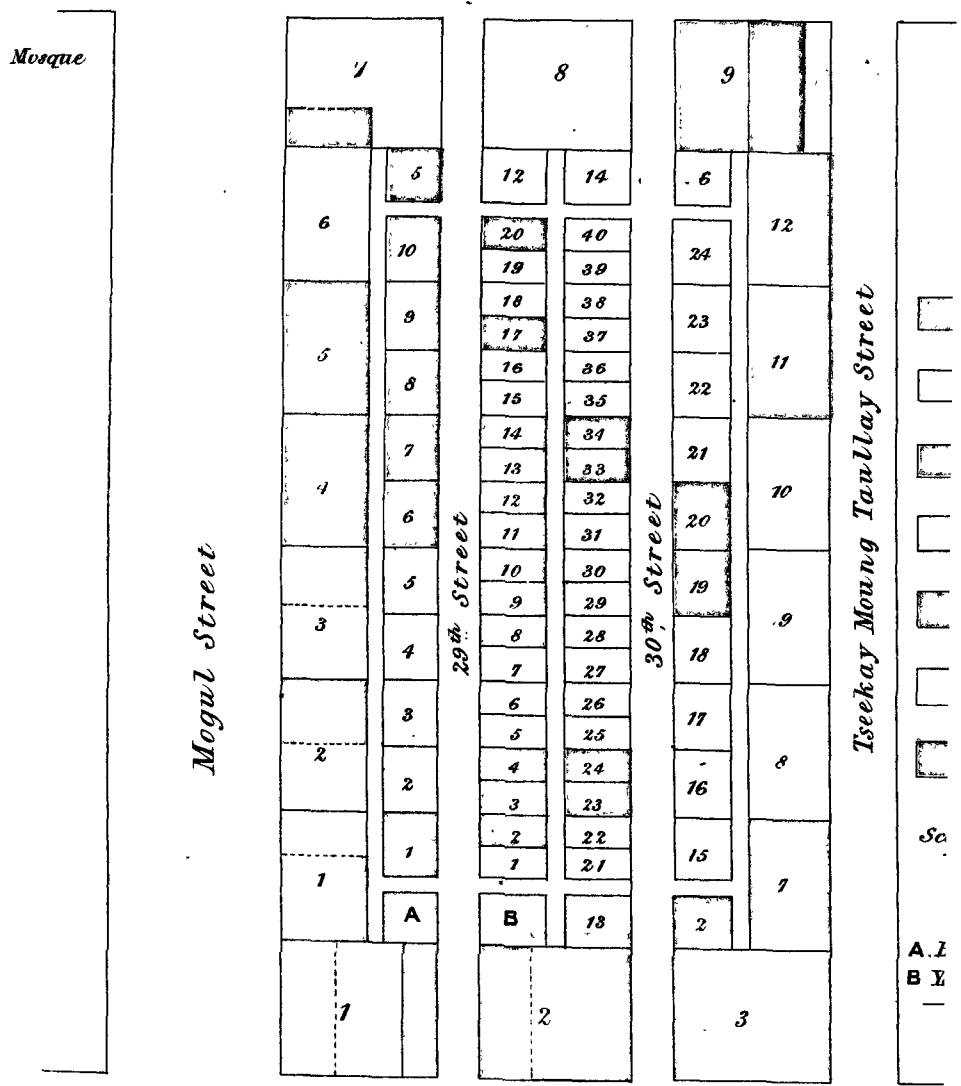
I HAVE the honour to submit for your information a map showing the locality of the recent riots in Rangoon and to report the circumstances which led to them and the means adopted for their suppression.

2. When I assumed charge of the Rangoon Town District on the 12th June I was warned by my predecessor that on the occasion of the Bakra 'Id there would probably be a riot on the part of the Hindus if the slaughter of cows was permitted in the vicinity of the Hindu Temple in 29th Street marked A. on the map. The houses of Hindus in this street are coloured yellow and those of Muhammadans are uncoloured. On the occasion of the Bakra 'Id in 1892, which took place on the 5th July, a cow was sacrificed in the premises of Yacobji Duda, whose house (marked B.) is situated exactly opposite the Hindu Temple. The street is 25 feet wide. On the 5th July the Hindus raised objections

Enclosure 7 in N^o 1



Dalhousie Street



Merchant Street



objections to the slaughter of cows in the vicinity of their temple and my predecessor after inquiry passed an order on the 8th July forbidding the slaughter of cows within 200 yards of the temple. A copy of this order is attached. Yacoobji Duda appealed against this order to the recorder, who ruled that he had no jurisdiction to interfere and further remarked that he considered the order a proper one and would not have interfered if he could. A copy of his order is also attached. The matter was then carried to the Chief Commissioner, who also recorded his approval of the order and directed an inquiry to be held with a view to laying down some definite rule for future guidance. In the course of this inquiry hopes were entertained that an amicable arrangement might be made between the contending factions. The leading Muhammadans and Hindus held meetings and discussed the question, but it was found impossible to come to any agreement. The reasonable men of both religions are ready to admit the undesirability of insisting on the points for which they contend, but they plead inability to persuade the more fanatical and ignorant of their co-religionists to see the desirability of forbearance. As no agreement could be arranged the Chief Commissioner ordered that the only course was to issue a similar order this year if it appeared that there was reasonable ground for annoyance to the Hindus, or that the order was necessary to prevent a riot or affray. Shortly after my assumption of charge one of the leading Muhammadans, Ismail Ibrahim Munnee, came to me and inquired whether cow killing would be allowed. The Hindus, of whom the leading man is Nitram Bux, also came and petitioned for an order similar to that issued last year. I arranged to visit the place, and after hearing both parties I passed the following order, which sufficiently explains the reasons for it.

“ In the Court of the District Magistrate, Rangoon Town.

“ The Hindu community apply for an order under section 144, Criminal Procedure Code, to restrain Mussulmans from sacrificing in the vicinity of their temple, more especially the Mussulman petitioner Yacoobji Duda, who lives opposite to it. It appears from the papers above quoted that the Hindu Temple in question was built some ten years ago, and that previous to that time the majority of the residents in the neighbourhood were Mussulmans. Since the temple was built, the Hindu community has increased in numbers and strength and is now in a majority.

“ It has been the custom for the Muhammadans on the occasion of the Bakar Id to sacrifice cattle, goats, or other animals on the private premises. From the evidence it would appear that the Hindus had not noticed this fact until last year, but I understand that objections had been previously made, but had not been admitted.

“ Last year the Id took place on the 5th July and on that day Yacoobji Duda sacrificed a bullock in his private premises. On the 7th July, Bugwan Dass, Rai Bahadur, applied for an order to prevent the repetition of this, and on the 8th July an order was issued prohibiting the slaughter of cattle within 200 yards of the Hindu Temple.

“ This order was of no practical use, as it lapsed after two months, and the sacrifice only takes place once a year, and was over when the order was issued.

“ Yacoobji Duda, supported by the Mussulman community, appealed to the Recorder and the Chief Commissioner, and orders were passed that a full inquiry should be made into the rights of the parties, in order that a definite rule might be laid down for future guidance. In the course of the inquiry hopes were entertained that the Hindus and Mussulmans would come to some amicable agreement, but these hopes turned out to be groundless. The Id will be held this year on the 25th, 26th, or 27th of June, and the Hindus again apply for an order under Section 144, Criminal Procedure Code, to forbid the sacrifice of cattle within 200 yards of the Hindu Temple.

“ The Mussulmans object on the same grounds as last year.

“ I have visited the place in question and am of opinion that the suggestion in the Hindus' petition that 'the place of slaughter has been deliberately chosen on account of its proximity to the Hindu Temple, and mainly for the purpose of giving deep offence to the Hindu community,' is quite unfounded.

“ The Mussulmans have been in the habit for years past, as appears from the evidence recorded, of observing this sacrifice on their premises, and Yacoobji

Duda has gone to considerable trouble and expense to prevent the observance of the sacrifice giving offence to any one outside his premises. The place where the sacrifice is to be held is within a walled enclosure covered in with corrugated iron, and it is quite impossible for any one on the road or on the Hindu Temple to see what goes on inside. The place has further been connected with the drainage scheme, so that no blood can flow into the road drains as was complained of last year.

"From the evidence of Bugwan Dass it is clear that now that these precautions have been taken no reasonable objection can be taken to the sacrifice.

"It is urged, however, that there are large numbers of Hindus who are not amenable to reason, and that the fact of a cow destined for slaughter being brought past their temple, and its probable ejaculations before slaughter, are likely to excite the religious feelings of the Hindu mob. Both parties anticipate a riot if the slaughter of cattle is permitted, and the District Superintendent of Police is of opinion that he has not sufficient force to keep the Hindu mob in check if their religious feelings are aroused.

"I am of opinion that so long as the Mussulmans conduct their ceremonies in their private premises, in a manner which gives no offence to the general public, it is unreasonable of the Hindu community to take offence. At the same time I think it would be reasonable in the interests of the general public if the slaughter of cattle were prohibited in the town, except at the authorised slaughter-houses.

"Under present regulations this is permitted, and the Mussulmans are within their rights, but having consideration to the consensus of opinion that a riot will take place if their right is exercised, and that the police force is not sufficient to check it without the probability of bloodshed, I think it right to exercise the powers given me by Section 144, Criminal Procedure Code.

"The danger apprehended is that the Hindu mob will endeavour to rescue any cattle brought near their temple for slaughter. To prevent all chance of this, it will be necessary to forbid the slaughter of cattle in any of the houses in that part of 29th Street between Merchant-street and Dalhousie-street. The following order will issue to Yacoobji Duda and the Mussulman householders in 29th Street, between the above limits:—

"Whereas it appears likely that the Hindu mob will cause riot if cattle are slaughtered in the vicinity of their temple, and whereas it appears that you have a custom of slaughtering cattle on the occasion of the Bakra 'Id, this is to direct you to abstain from bringing any cattle for the purpose of slaughter into that part of 29th Street which lies between Merchant-street and Dalhousie-street, or slaughtering them within the premises of any of the houses facing 29th Street, within the above limits."

These orders were issued on the 22nd June. On the 23rd June Messrs. Man and Grant presented a petition on behalf of Yacoobji Duda, praying for a rescission of the order, and for permission to sacrifice a cow on his premises opposite the Hindu Temple. After hearing the advocates on both sides I passed the following order, which sufficiently sets out the objections raised, and my reasons for disregarding them:—

"In the Court of the District Magistrate, Rangoon Town.

"Read petition of Yacoobji Duda for the rescindment of the order forbidding him to slaughter cattle in 29th Street on the occasion of the Bakra 'Id.

"Heard Mr. Man for Petitioner.

"Read Indian Law Reports, Calcutta Series, Volume V., 1880, page 132, and notes to Cranenburgh's Criminal Procedure Code, pages 240, 241, Section 290.

"Heard also Mr. Heaton.

"Order.—Mr. Man objects to the order issued on the ground that it is an unjustifiable interference with the rights of his clients. He contends that as the Hindus are admittedly unreasonable in the objections they raise, that they should be prevented by force from interfering with his clients in the peaceful and unobjectionable observance of their religious ceremonies.

"In support he quotes a ruling of the Calcutta High Court on a somewhat similar case under the old Code, Section 518.

"That ruling distinctly lays down that an order under these sections is not bad simply because it interferes with the legal rights of individuals. The section under

under which my order was passed permits of the issue of an order to abstain from any act if such direction tends to prevent annoyance or riot.

"The question is simply one of expediency, and I am of opinion that the deprivation of the right of the 11 Mussulman householders in 29th Street to slaughter cattle, which probably not more than one or two of them would care to exercise, is by no means a serious hardship. As stated in my order, I think it would be reasonable and proper to forbid the slaughter of cattle anywhere in the town, except at the slaughter-houses, where suitable arrangements can be made. Mr. Man has contested the probability of a riot, and has suggested that the proper course would be to bind down the Hindu community to keep the peace. He has also deprecated a policy founded on the insufficiency of the police, and suggested that the police, troops, and volunteers would be sufficient to quell any riot that might happen.

"I had no apprehension that any riot might not eventually be dealt with successfully; my object and duty is to prevent the commencement of a riot, the quelling of which may lead to serious consequences, and also to consider in what way the public peace may most conveniently be preserved.

"I am of opinion that it would be a most difficult matter to protect cows destined for slaughter from an attempted rescue by an unreasoning and infuriated mob of Hindu fanatics, and also that there is no serious hardship in requiring the 11 Mussulman householders in 29th Street, who, I understand, are reasonable and peaceable citizens, to abstain from an act which they know well is likely to excite the religious feelings of large numbers of their fellow citizens.

"I see no reason to alter my order passed yesterday, and hope the reasonable members of both parties will do their best to explain to their more ignorant co-religionists the necessity for mutual forbearance and consideration."

While the matter was under hearing there was considerable excitement amongst the Muhammadans, and a mob of them collected and caused a disturbance in Mogul-street and Merchant-street, in the neighbourhood of the Muhammadan Mosque and the Hindu Temple. Stones were thrown and sticks used. Mr. Wallace, Assistant Superintendent of Police, received a severe blow on the head from a stone or bottle, and it finally became necessary to call out the military police. The report of the District Superintendent of Police, which is attached, gives details of the course of the disturbance. After the suppression of the first outbreak on Friday afternoon, which appears to have been started by the Muhammadan mob while the question was still being argued in my court, order was maintained with fair success by the military and civil police, but it was anticipated that the disturbances would probably be renewed on Sunday when the 'Id ceremonies in the mosque were over.

It was hoped that as all cause for collision between the Hindus and Muhammadans had been removed, and neither party had any object to gain by rioting, good sense would have prompted the Muhammadan elders and their advisers to accept the situation, and dissuade their co-religionists from further misconduct. In view of a possible outbreak, however, it was arranged that a company of British troops should be in readiness if required, and all the available military police were warned for duty. The crowd commenced to assemble at the mosque at 4 a.m. on Sunday morning. Military police were stationed in Mogul-street, and at both ends of 29th Street, and no one not having business in 29th Street was allowed to enter it. All was quiet and orderly until nearly 8 o'clock, but large crowds hung about in the streets and refused to disperse to their homes. About 8 o'clock an alarm was raised at the southern end of Mogul-street, the origin of which has not been clearly ascertained; apparently some Chulias commenced throwing stones and other missiles at the police, and there was a sudden stampede down the street. At the same time the crowd in the vicinity of the mosque commenced throwing stones, bricks, and other missiles, and as the attack seemed to be assuming serious proportions, and it was difficult to keep the police in hand, I thought it advisable to call in the aid of the military. I accordingly went to the telephone, leaving the Commissioner of Pegu in immediate charge. On my return from the telephone, Mogul-street appeared fairly clear, but the fight was still raging in Dalhousie-street, and stones, and bricks, and other missiles were being thrown from the mosque, the adjacent houses, and the crowd in Dalhousie-street, against the police and officials. I rode up Mogul-street in company with the Chief Secretary and Mr. Heaton, and on arriving near the

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mosque we were met by a shower of missiles, and forced to retire. One of the bricks thrown from the mosque struck me on the head, and our ponies and the Chief Secretary's carriage also received several missiles. Meanwhile the crowd, in spite of the charges of the military police, showed no sign of giving way, and in spite of 45 rounds of blank ammunition being fired, they continued to advance. Had they come to close quarters, the police, who were vastly outnumbered, would probably have been overpowered, and it became absolutely necessary to commence firing in earnest. Fifteen rounds of buckshot and about the same number of ball were fired into the mob, and this had a somewhat sobering effect. While the firing was going on I rode to the firing point by way of 29th Street and found that portion of Dalhousie-street where the police were posted thickly strewn with bricks and other missiles. The casualties show the rough handling to which the police were exposed, and I am of opinion that they acted with very creditable forbearance under difficult and exasperating circumstances. The firing was kept well in hand and was stopped as soon as the mob gave way. The report of the District Superintendent of Police gives the details of the effect of the firing. Fifteen of the mob were killed and nine wounded. The report of the Deputy Inspector General of Military Police is attached.

No further attempt was made by the mob, and about 9 a.m. a company of the Norfolk Regiment arrived. The bodies of the killed and wounded were removed to the General Hospital, and no further rioting has taken place in this vicinity. Later in the day a second company of the Norfolk Regiment was requisitioned to relieve the military police, many of whom had been on duty for 48 hours. On Monday morning this second company was relieved by the military police, who had been reinforced by a company brought down from Pyawbwe. This morning the European troops have been withdrawn from the streets, but 50 of them are still kept as a precautionary measure in a house in Mogul-street. The military police have been strengthened by another company from Pyawbwe and will, it is hoped, be able to keep order for the future.

Apart from the main riot in the neighbourhood of the mosque, there have been some isolated cases of disturbance and violence, but no authentic cases of serious injury have yet come to light. Vague rumours of riot and murder are current, but these, on inquiry, turn out to be the exaggerations or inventions of persons in a state of panic or of others anxious to produce that state. To remove the feeling of uneasiness the out-guards have been strengthened with military police and frequent patrols parade the town. It is hoped things will shortly resume their normal condition, but it is probable that there will be some further disturbances at the time of the Mohurram.

Criticisms have been made as to the propriety and policy of my order, and as to the action of the authorities in using Hindu police to suppress a Muhammadan riot. It will not be out of place for me to offer the following remarks on these two points.

All parties were agreed that if the slaughtering of cows in 29th Street was permitted, the Hindu mob would object, and that it would have been necessary to use force if it was determined to enable the Muhammadans to perform their ceremony. This would undoubtedly have led to a collision between the Hindu and Muhammadan mobs, the result of which would probably have been far more serious than what occurred on Sunday. After full consideration of the case, I came to the conclusion that it would be much simpler to prevent access to 29th Street than to protect a party of Muhammadans bringing a cow into that street for slaughter. My order affected only eleven householders, and of these only one or two at the outside would have wished to slaughter cattle if the order had not been passed. Under these circumstances it is clear that all cause of riot had been removed at the insignificant cost of depriving one or two Muhammadans of the right of performing an unnecessary sacrifice.

It is clear, therefore, that the riots have arisen from the long standing animosity between the Hindus and Muhammadans, and that the only object of the latter was to protest against my legal order, which they chose to regard as a point on which their co-religionists had been bested by the Hindus.

It is probable that the actual rioters had but a vague idea of what their object was, and it is much to be regretted that the leaders of the Muhammadan community and their advisers did not point out to their co-religionists the necessity for complying with my order instead of attempting to keep open the question of its propriety, legality, or permanence.

Every

Every endeavour was used to get it reversed, and rumours were circulated and appeared in the daily papers that the Chief Commissioner actually had ordered its withdrawal. In this way the Muhammadan mob were encouraged to think that an injury had been done to their religion at the instance of the Hindus, and it is to be feared that many persons who should have known better incited their more ignorant followers to insist on the rights of their co-religionists in 29th Street being exercised without restriction. Such persons must be held to be largely responsible for the consequences which ensued. It is matter for congratulation that no serious collision took place between the Hindus and Muhammadans, and that no damage was done to public or private property. With regard to the assertion that the fact of Hindu police being employed irritated the Muhammadans and excited them to riot, I would remark, in the first place, that it was necessary to employ the police who were available; in the second place, that no special measures were taken to select either Hindus or Muhammadans for duty; and in the third place, that the rioting commenced when rather more Muhammadan than Hindu police were on duty on the streets. The military police happened to be mostly Sikhs and Mahrattas, and though it is possible that in some few individual cases they may have allowed race animosity or personal irritation to carry them into unnecessary violence against persons in the riot, they on the whole behaved with remarkable forbearance. It must be remembered that the treatment the police received was not calculated to promote feelings of good-will towards the contending faction, whatever might be the religion of the parties, and further that any persons who chose to hang about in the vicinity of a riot must take the consequences of appearing to sympathise with the rioters.

With a view to the permanent settlement of the cow question and the desirability of removing all cause for doubt as to the orders which will be enforced on the subject, I would recommend that power be taken to forbid the slaughter of cattle anywhere within Municipal limits, except at the authorized slaughter-houses. I believe that there is, in the first place, no necessity for Muhammadans to sacrifice cattle at this festival, and in the second place, that if they do sacrifice them, there is no necessity for the sacrifice to take place in a private house. I regard the slaughter of cattle in a town as objectionable in itself apart from Hindu religious feeling on the subject, and if it is forbidden on this general ground, it will be impossible for the Muhammadans to regard the restriction as an injury to their religion, while it will remove once and for all the yearly recurring difficulty of dealing with probable collisions between Hindu and Muhammadan fanatics. There are in Rangoon about 58,000 Hindus and about 29,000 Muhammadans, many of whom are ready to fight on any question, however silly, which they may be told to regard as an injury to their religion, especially if it appears to have been inflicted by or for the benefit of the other religion. It is, therefore, of the highest importance that all points of possible collision should be removed if possible, and that there should be no room for doubt as to the extent to which religious rites and observances are to be allowed or restricted in the interests of the general community.

In conclusion, I would acknowledge the constant aid and support I have received from my official superiors throughout the difficulties of the past week, and the ready aid afforded by the military authorities.

I would also place on record my appreciation of the loyal and efficient work of police officers of all grades in both departments. Mr. Martin's knowledge of Rangoon and its politics have rendered his services of the highest value.

Enclosure 8, in No. 1.

COURT of the District Magistrate, Rangoon Town District; dated 8 July 1892.

Present: A. L. Hough, District Magistrate.

Criminal Miscellaneous, No. 60 of 1892.

In the matter of Sacrifice of a Bullock, in 29th Street, opposite to Hindu Temple, by Yacoobji Duda.

Read—Deposition of Bugwan Dass, R. B.

Order.—I sent a notice to Yacoobji Duda yesterday to attend to-day at 12 p.m., but it was not served on him. It is shown by Bugwan Dass' evidence that if the sacrifice of cattle is permitted near the Hindu Temple there is likely to be a disturbance, and that it is necessary for me to take action under Section 144 of the Criminal Procedure Code. I hereby direct Yacoobji Duda to abstain from sacrificing cattle in his premises in 29th Street, or within 200 yards of the Hindu Temple.

A. L. Hough, District Magistrate.

A copy of this order will be served personally on Yacoobji Duda in the same way as a summons is served. The process-server will attend after having served it.

8 July 1892.

A. L. Hough, District Magistrate.

Enclosure 9, in No. 1.

In the Court of the Recorder of Rangoon, Criminal side.

Criminal Revision, No. 115 of 1892, from the Court of the District Magistrate of Rangoon.

Criminal, No. 60 of 1892.

Yacoobji Duda, Petitioner, *versus* the Queen-Empress, Respondent.

Judgment.—In this case I am asked to revise an Order of the District Magistrate directing the appellant to abstain from sacrificing cattle in his premises, in 29th Street, or within 200 yards of the Hindu Temple. The order was made upon a complaint made before the District Magistrate by Bugwan Dass, Rai Bahadur, who stated that the appellant had slaughtered a bullock in his compound, in 29th Street, opposite the Hindu Temple. Bugwan Dass said he saw the act of slaughtering, and that when it took place there were others with him, and they also saw it. He further stated that if this was continued there would be a disturbance. The Magistrate therefore issued an order under Section 144 of the Criminal Procedure Code. Now, there is one fatal objection to this application, and that is, I have no power to interfere with the order. The only powers I have for interference are those given me under Section 435, and they empower me to send for and examine the record of any proceeding before any inferior Criminal Court situate within the local limits of my jurisdiction, in order to satisfy myself as to the correctness, legality, or propriety of any finding, sentence, or order recorded or passed, and as to the regularity of any proceeding. But the last clause of that section is this: "Orders made under Sections 143 and 144, and proceedings under Section 176, are not proceedings within the meaning of this section." Therefore I have no power to send for the record or to interfere with the orders passed under Section 144. No doubt the High Courts have interfered with orders passed under this section, as appears in the case reported in I.L.R., 16 Cal., 80, and 4 C.L.R., 410, but these
Courts

Courts acted under the provisions of Section 15 of the Charter, which do not apply to me. That alone is a fatal objection to this application. But I go further and say I should not interfere with the district magistrate's order in the case even if I had authority to do so, as he is the officer responsible for the peace of the town, and he has authority given to him to act rapidly on emergency to preserve the public peace. It is well known that such matters as slaughtering cows or swine have led to serious disturbances in other places, and I think the magistrate was perfectly right in passing the order. The application is dismissed.

W. F. Agnew, Recorder.

Copy forwarded to the District Magistrate, Rangoon Town District, for information, and original record herewith returned.

By order,

2 August 1892.

J. E. G. Villa, Registrar.

Enclosure 10, in No. 1.

Report of Mr. Martin, District Superintendent of Police, Rangoon.

23rd June 1893.—At about mid-day to-day information was received that the Mussulman population, more especially the Chulias, were collecting in large numbers in Mogul and Dalhousie-streets, and in 29th Street opposite to the Hindu Temple, Hindus in large numbers having also gathered together in and around the temple, the cause of this gathering being a rumour, spread most probably by Mussulman budmashes, that the Muhammadans intended to slaughter a cow opposite the Hindu Temple in 29th Street in defiance of the orders passed by the district magistrate. Orders were sent out to all police stations in the division to send down all their available men for duty to quell any disturbance that might occur. A large crowd of Hindus and Muhammadans collected on opposite sides of the roads; they were generally using language of a nature likely to cause a breach of the peace; they were asked to move on, but refused. The Muhammadans then attempted to bring a green flag down 29th Street from Dalhousie-street; the flag was followed by a large crowd, mostly Chulias, who were cheering and shouting "Din! din!" the Muhammadans opposite the temple shouting and cheering them on. The police turned the Muhammadans back, and they proceeded along Dalhousie-street again. A party of police were posted at the entrance of 29th Street (from Dalhousie-street) to prevent those persons from coming down again. A party of police were also stationed at Merchant-street, end of 29th Street, and a few men at the side alleys. The party with the flag then went round to Merchant-street and endeavoured to force their way down 29th Street. This was prevented with great difficulty by the police, the Hindus turning out to resist as well; they came on again and succeeded in forcing their way through, but lost their flag. The police then cleared the streets. The Hindus were much enraged and commenced throwing stones and bricks down from Bugwan Dass' house in Mogul street on passing Mussulmans who returned them and also retaliated by setting on passing Hindus. The police then endeavoured to stop the row, but the Mussulmans from the mosque made an attack on the police, throwing sticks, stones, bottles, and other missiles, the people in the mosque, some hundreds in number, throwing bricks and shoes at the police and inciting the budmashes down below to attack. As far as could be seen no Hindus took part in this riot, which was the work of Chulias and Mussulmans. The crowd commenced to increase, and it was deemed advisable to ask for military police. I telephoned to the Deputy Inspector-General of Police and asked for 50 police, and the men arrived about 3 p.m. and were posted in Mogul and 29th Streets, the civil police being placed in small parties to keep the roads open and prevent the crowd from assembling. The Hindus, as a rule, were very quiet and amenable to discipline, but were prepared to turn out and defend their temple on any sign of a Mussulman crowd collecting. They were much incensed at the mischievous report spread that the Mussulmans were determined to slaughter a cow opposite their temple. After 5 p.m. things quieted down, and all was quiet at 9 p.m. The civil police did well considering their insufficient numbers. It was owing to the want of men, too, that so few arrests were made; it was

impossible to spare men to send persons away in custody, and therefore their efforts were confined to dispersing the mob when they collected. On the 23rd several Hindus were badly wounded in the row at 29th Street, and several others in Mogul-street. No Mussulmans were severely injured, at least none were seen; most of the police were struck with sticks and stones, in all cases thrown by Mussulmans. There were 60 civil police out endeavouring to keep order.

24th June 1893.—No serious riot occurred to-day in the central part of the town, though Hindus and Mussulmans were assaulted now and then in various parts of the town.

Stones were thrown at the police (military) stationed opposite the mosque, large crowds of Mussulman Chulias collected in the streets and obstructed the police in every possible way. The military police had great difficulty in keeping the streets clear, and had to use force; the Muhammadans then complained that they were being assaulted without cause. The police behaved moderately considering the insults they received and the bricks and stones thrown at them. It was absolutely necessary to clear the crowd away, and they refused to move when called on, or only moved a short way and assembled again. In the evening things quieted down.

An assistant superintendent of police and two European head constables were out all night, and the district superintendent of police constantly visited this quarter of the town.

It was also suggested that a route march of the European troops through the town might be asked for. The military police were informed that the Muhammadans would collect in large numbers at the mosque the following morning from 4 to 10, and that it would be advisable to send out every available man to Mogul-street.

25th June 1893.—Reinforcements of military police arrived at 4 a.m. and a strong reserve was posted in Mogul-street, pickets at each end of the street, a strong picket at either end of 29th, 30th, and 31st Streets, with a moveable party of mounted police to keep order and clear the streets. At daylight the Muhammadans began to collect in large numbers for prayers at the mosque, but were fairly orderly. After prayers they collected in large crowds on these roads and it was almost impossible to disperse or get them to move on. Several of the leading Muhammadans and Hindus the evening previous were appointed special policemen. The Hindus came forward cheerfully and did their duty fairly well, keeping their people in some sort of order. Some of the Muhammadan elders were not to be found and the notices were not served on them. Mahomed Dublee, who had been made a special constable with three or four of the elders, gave great assistance. He and his son Esuf Dublee assisted the police, but the others disappeared and could not be found. About 8 a.m. a disturbance was reported from Merchant-street, the Hindus rushing towards their temple. No fighting took place; it seemed to be a panic. There were one or two isolated affrays between the members of the two communities, but this soon stopped. The rush for the temple seemed to act on the Chulias, who immediately made a most determined attack on the police in Mogul-street; stones, sticks, and other missiles were thrown and a crowd of budmashes seemed to have invaded the mosque, where it is evident a large supply of miscellaneous projectiles in the shape of bricks and stones had been collected. They at once started throwing these at the military police, using insulting language. Pickets were forced to withdraw and the assembly being sounded, the police got together in Dalhousie-street, the mob consisting of Chulias mostly, and between two or three thousand in number, made an attack on the police, who had a very bad time of it, the mob collecting on every side and only retiring a short way on the police advancing on them, coming on again, and keeping up a constant shower of bricks and stones. The people in the mosque also kept up a continuous stone-throwing. Mr. Assistant Superintendent of Police Collins states he saw a shot or two fired from the mosque and also from a house in Mogul-street. Mr. Inspector Thurston also saw a couple of shots fired in Mogul-street from a window. A military police pony was shot dead. There were 103 military police hit, two dangerous, three severe, and 98 slight; several of the town police were likewise injured. Eventually the military police opened fire; even this did not stop the mob, who continued to advance, incited by the people in the mosque and on the house-tops; 15 persons were killed and 11 injured before any signs of retiring took place.

The

The Norfolk sent down one company about 9.30 a.m.; they arrived soon after the mob retired.

A list of killed and wounded is herewith attached.

List of Persons Killed in the Attack on the Police on the 25th June 1893.

1. Mahomed Ali, age 18, of 33, 30th Street, Chulia, no occupation.
2. Munsa Sherif, age 25, of 34, 27th Street, Muhammadan cloth vendor.
3. Jahanger, age 32, of 18, 32nd Street, and Chapra, petty bazaar vendor.
4. Hussain Baksh, age 25, of Faizabad, no occupation.
5. Lal Mahomed, age 30, Faizabad, coolie hawker.
6. Moustan, age 20, Chulia, of 43, 25th Street.
7. Asruf, age 33, of Perpalghbur, 35th Street, petty bazaar seller.
8. Kadir Moudin, age 30, Chulia, of 78, 29th Street, wharf coolie.
9. Khuda Baksh, age 30, 81, Fraser-street, cheroot vendor.
10. Akbar, age 48, Bengali Muhammadan of Dum-dum, 73, 32nd Street, carpenter.
11. Masee Cass, age 40, Muhammadan woman, servant of Masnoogyee, Suratee
12. Martaz Khan, age 22, of Bahan, Faizabad, coolie.
13. Ali Are, age 25, Chulia, 50, 38th Street, goater.
14. Absud Ally, coolie, 32, 40th Street.
15. Unidentified.

List of Persons Injured by Gun-shot and Bayonet, in Attack on Police, on 25th June 1893.

1. Abdool, 32nd Street, no occupation, bullet wound.
2. Yusef, 81, Fraser-street, cloth vendor, bullet wound.
3. Kasim Baksh, 37th Street, Gharriwalla, bullet wound.
4. Unkaya (Hindoo), ship coolie, bullet wound.
5. Nalaya (Hindoo), Mogul-street, jeweller, bullet wound.
6. Haripan Chittee (Hindoo), Chittee, Dallah, bullet wound.
7. Gunapatti (Hindoo) coolie, Lamadaw, bayonet wound.
8. Ghulam Easur, Phayre-street, Gharriwalla, bullet wound.
9. Name unknown (Hindoo) coolie, bullet wound.

Enclosure 11 in No. 1.

REPORT of Captain G. R. MacMullen, Deputy Inspector-General of Military Police.

From Captain G. R. MacMullen, Deputy Inspector-General of Military Police, to the Inspector-General of Police, Burma; dated 26 June 1893.

The Adjutant, Rangoon Battalion, having informed me on Saturday night, the 24th June, that he had received instructions that all available men of the Military Police would be required for duty in the streets on Sunday, the 25th, I proceeded to the town myself at 7 A.M., to take charge of the Military Police in the event of a serious disturbance. I arrived about 7.30 A.M. and found Military Police posted as per sketch attached. There was an immense crowd in an excited state, but no rioting.

Shortly after 8 A.M. some Muhammadans brought up a flag and taunted the Hindus living round their temple; these houses were crowded with Hindus and at once stone-throwing began. The Hindus ceased throwing on being ordered to do so, and the Mounted Infantry charged and drove the Muhammadans clear out of the street. I am of opinion this must have been a signal to the Muhammadans to begin rioting, for at once stone-throwing began from the mosque, all the houses near it, and from every point the mob could hurl a missile with advantage. From that time up to the moment the Military Police, as a last resource, were forced to fire on the mob, stone-throwing never
o.65. ceased

ceased. For a considerable time, by constant charges of Mounted Infantry, we kept the fusillade within bounds, but with each charge the men and ponies got more and more knocked about, yet still the men with wonderful forbearance refrained from using the point of their lances. Lieutenant Erskine was in charge of half the Mounted Infantry, Subadar-Major Kishen Singh the other. Both these officers deserve the greatest praise for the manner they carried out their most difficult duty, and I regret to say were hit more than once severely with brick-bats. Had the Honorary Magistrates (Muhammadans) of Rangoon been present at this stage, their influence, if used on behalf of Government and British Magistrates, would have been invaluable in keeping their co-religionists in order.

Evidently all this time ammunition in the shape of brick-bats, stones, bottles, &c., had been brought up from behind, and the attempts made to drive us from our position became more and more determined.

The number of the injured Military Police will, however, give a better idea of this, also the extent of the injuries inflicted on the police before the order to fire was given; after our men had fired, not a man of the Military Police was hurt in that part of the town. At about 9 A.M. matters became so serious that some of the Norfolk Regiment were sent for. About the same time a most determined and extremely ugly rush was made by the rioters from west end of Dalhousie-street, and north side of Mogul-street, and at the same time from the east end of Dalhousie-street, which up to this had been fairly clear. The mob began to pelt us also, the Mounted Infantry charged up Dalhousie-street several times, and two men were lanced. This appears to make matters worse, and the ponies had been so knocked about, they were with the greatest difficulty made to face the mob at all. Some of the 25 men on duty at the corner of Mogul-street were driven back down Dalhousie-street and the rioters pressed down on all sides. It was at this time the Magistrate gave the order first to try blank; blank was fired and proved useless; indeed the moment the rioters found it was blank they came on stronger than ever. The police then received orders to fire ball, and I have placed on record that I believe had same not been done at that moment many valuable lives, Magistrates and Police, would most probably have been sacrificed. Four men under my direction fired one round each on the rioters at the northern end of Mogul-street, and I saw four men drop. Three men only fired one round each, but with sniders, at such short ranges, one man may be killed dead, and several killed or wounded behind him. This stopped the mob on that side, but I suppose because they did not see these men hit the mob came on as bad as ever from the eastern side, so after again warning the mob, I was forced to order a single man to fire, and a man in the front rank of the mob fell and was the only man killed on that side. While the men I had called on were firing, some shots were fired by some men to my left, and these I believe killed the men near the mosque, but I did not actually see them fall. I should certainly say not more than 15 rounds ball were fired, and lasted but a few moments.

The men all through, in spite of their most difficult position, were never for a moment out of hand, and obeyed the order "cease fire" on the instant. I have received the following list of injured Military Police from the Adjutant:—

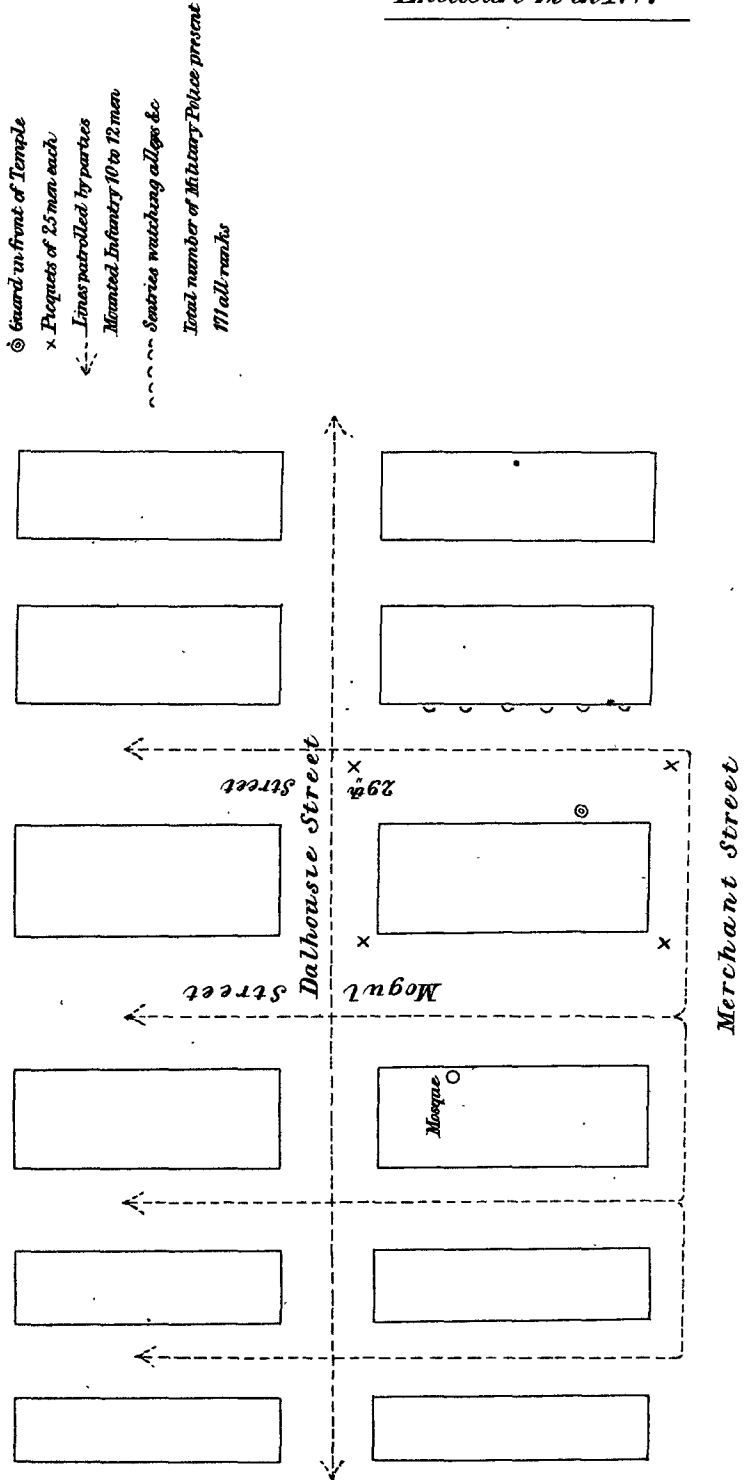
1 British Officer.
3 Native Officers.
103 Rank and file.

107

One pony killed, and from examination it would appear clear was killed by a gun-shot wound fired from above, and five were most severely injured. Before we fired the magistrates warned the mob time after time.

Enclosure 12 in N^o 1

Disposition of Military Police on the 25th June 1893.



— No. 2 —

EXTRACT from a letter from the Government of India to the Secretary of State, No. 47, dated 20 September 1893. (Received 9 October 1893.)

We have the honour to enclose, for Your Lordship's information, a copy of the report by the Government of the North-Western Provinces and Oudh upon a series of disturbances which occurred in the Azamgarh District at the close of last June.

We entirely concur in the opinion expressed in the 13th paragraph of Sir Charles Crosthwaite's report as to the conduct of the district officers in dealing with the emergency.

(Enclosure in No. 2.)

EXTRACT from a letter from the Chief Secretary to Government, North-Western Provinces and Oudh, to the Secretary to the Government of India, Home Department, dated 28 August 1893.

THE Lieutenant Governor visited Azamgarh on 13th August and following days, and personally enquired into the facts connected with the riots. General Department.

2. It is indisputable that the recent outburst of fanaticism in Azamgarh is immediately due to the influence of the cow-protection societies which have been established in the eastern districts of these provinces and flourish in the adjacent districts in Bengal. For some years past a vigorous propaganda has been carried on by these societies, but until lately their operations have been confined to aims and objects which are innocent, and even laudable. The movement although undoubtedly closely connected with the Hindu religion, was ostensibly directed towards the preservation and improvement of the breed of cattle, which it was alleged were decreasing in numbers and deteriorating in quality. The preachers sent forth by the societies inculcated the duty of treating cattle with kindness, and of providing an asylum for sick and infirm animals. To this was soon added a corollary that no Hindu should sell cattle to persons who were likely to slaughter them, that if a Hindu found himself compelled to sell cattle in a fair he should inform the society, who would purchase the animal and place it in an asylum. For the expenses of the society and for the purchase of cattle voluntary contributions were made by many devout and well-meaning Hindus.

3. At the beginning of the present year the societies passed out of the form of voluntary associations and assumed the organisation of a league. The principles of the organisation were laid down at a great meeting at Lár in the Gorakhpur District on 18th March, and in the Azamgarh District the league was definitely organised at a meeting at a place called Azmatgarh on 15th May. The rules framed at these meetings show how the original idea had developed :—

First. Contributions were made compulsory on all Hindus under penalty of exclusion from caste. Each household was directed to set apart at each meal, one *chutki* (equal in weight or value to one paisa) of food stuff for each member of the family. The eating of food without setting apart the *chutki* was declared to be an offence equal to that of eating cow's flesh. Agents called Sabhasads were appointed for the collection of these contributions. Their duty was to sell them and to pay over the proceeds to the Sabhapati who was in charge of the funds.

Secondly. Pounds were established to which cattle found trespassing were to be brought, and in which fines were levied for the benefit of the league.

4. But even before the meeting of 15th May cases had occurred in Azamgarh which indicated the inevitable tendency of the agitation. In January 1893 the Hindu villages around Kopaganj waylaid a herd of cattle which were being

driven along the high road to Benares, and rescued them from the butchers in charge. The cattle which were being driven towards Ballia were recovered by the police, but immense numbers of villagers assembled and again forcibly rescued the cattle and carried them over the Ballia border. Those cattle have not since been recovered, though a few of the offenders were arrested and punished, the sentences on revision by the High Court having been enhanced from one to four years' rigorous imprisonment. Again, on 22nd April at Sonadeh on the high road a butcher was stopped, and the buffalo he was driving was taken from him. At Sikandarpur on 22nd May several hundreds of Hindus assembled and deprived a Musalman of a buffalo which he was about to kill for a wedding feast. In the adjacent district of Gorakhpur on 19th April an attack was made by a large body of Hindus on some Muhammadans who had purchased cattle at a fair and several hundreds of cattle taken from them. This event took place shortly after a large meeting of the members of these societies. In two instances charges of rescue of cattle were brought by Muhammadans, but the magistrates held them to be false. Meanwhile there were constant reports of meetings of the association, and many notices calling on people to attend these meetings have been sent in to the magistrate by the police. Notices were also disseminated enjoining the duty of not selling cattle to Musalmans, and directing that the recipients should send five (or two) copies of the notice to adjacent villages. Some notices also have been found, but of uncertain date, calling on those who received them to come quickly and rescue cows which were tied up for slaughter in the houses of Musalmans. The question of sacrifice by Musalmans at the 'Id came early under discussion. On 19th May a large meeting was held at Jahanaganj, at which a small proportion of Muhammadans were present. The Hindus demanded that the Muhammadans should refrain from kine-killing, but to this request the latter refused to agree, and the Hindus replied that if any attempt was made to sacrifice at the 'Id they would rescue the cattle by force. The state of the district at this time is described in a report by Inspector Jawahir Singh, dated 27th May. Musalmans had been prevented from purchasing buffaloes and goats as well as cattle; their minds were consequently much irritated. Inspector Jawahir Singh believed that the Hindus had determined to interrupt the customary sacrifices during the 'Id everywhere, and that the Musalmans would probably sacrifice many cattle in excess of the usual number. He suggested that Musalmans should be called on to declare their intention of sacrificing at least 15 days before the 'Id so that arrangements to maintain the peace could be made. After the receipt of this report, Mr. Dupernex, the Officiating Magistrate, on 30th of May ordered all thanadars to send in lists of villages where there was friction between Hindus and Muhammadans likely to result in a riot on the 'Id, and he received reports from all police stations between the 3rd and 7th June. Ten out of 20 police stations reported that there was no village in which a disturbance was anticipated. The remaining police stations sent lists of villages—Muhammadabad 42 names, Jianpur 23, Chirakot 19, Nizamabad 14, and in the rest only a few villages were mentioned.

5. On 8th June Mr. Dupernex took these reports into consideration, and acting on the suggestion of the Hindu Inspector above mentioned, directed that notice should be sent by the police to the Musalmans of the villages in which there was danger of disturbance, directing them to report at their respective police stations before 15th June, whether they intended to sacrifice kine during the 'Id, and in what villages. Mr. Dupernex has explained that the object of this order was to ascertain the villages to which he should direct special attention with a view to preventing a breach of the peace. This order, which the Magistrate had directed to be sent to those police stations only where there was danger of disturbance, was, as a matter of fact, communicated to all police stations, and 426 Musalmans throughout the whole district gave notice of their intention to sacrifice cattle. The lists submitted from police stations show that the intention was to sacrifice 79 buffaloes and 347 cows.

6. The Musalman population of Azamgarh amounts to 225,000, as compared with 1,500,000 Hindus, but there are no means of ascertaining whether the number of 426 cattle is more or less than the number which is customarily sacrificed by the Azamgarh Muhammadans at the 'Id. It is possible that in the existing

existing state of feeling which prevailed in the district, some Muhammadans, who had not been in the habit of sacrificing kine, may have recorded their names at the police stations. On the same date (8th June) Mr. Dupernex passed a second order directing that the leading Hindus and Muhammadans residing in the villages in which disturbances were anticipated should be summoned to appear either before himself or the Subdivisional Magistrate, so that it might be settled in what villages sacrifice should take place. The Magistrate dealt with a few selected villages, but the principal men of all the other villages appeared before the Hindu Deputy Magistrates, Babu Jwala Parshad, Babu Bhup Sarup and Babu Janki Parshad, and in all but a very few cases statements were recorded before the Magistrates in the following terms by the Hindus: "We have no objection to the sacrifices taking place according to established custom. If the Muhammadans do anything new we shall inform the police."

The statements of the Muhammadans were recorded as follows:—"We shall sacrifice only in accordance with established custom, and shall do nothing new in contravention of usage."

In two cases—(1) Rajan Pandit and (2) Sheo Diyal Singh with three others—Hindus who declared their intention to prevent sacrifices, were called on to give security to keep the peace, and in the second case the defendants were kept in custody pending the final order. After the 'Id had passed, the proceedings in both cases were dropped.

In no case was any compulsion used to oblige the Hindus to consent to a sacrifice which was not customary, nor was any official sanction accorded to any divergence from the usage of past years.

7. That this was the case will appear clearly from the final orders passed by the Magistrate on 21st June when distributing to his subordinates the duties to be performed by them during the 'Id. "Hindus and Muhammadans are to be made to understand that the festival should be performed as in previous years, and that nothing new or contrary to old-established custom will be allowed to occur. The Muhammadans should be made to understand that if any innovation is introduced for the purpose of hurting the religious feelings of the Hindus, they will be prosecuted under Section 298, Indian Penal Code. The Hindus should be made to understand that if they forcibly obstruct the Muhammadans from celebrating the festival, as performed in previous years, they will be prosecuted for rioting."

8. In the town of Azamgarh itself an objection was raised by some Hindus, that in accordance with the municipal bye-laws, no sacrifice could take place in private houses. After consultation with the Commissioner, who arrived in Azamgarh on 23rd, Mr. Dupernex notified to the petitioners his decision that the municipal bye-law applied only to the ordinary slaughter of cattle, and could not affect local custom on special occasions. At the same time, viz., on Saturday, 24th June, he passed an order that the sacrifice in the town should be performed between the hours of 9 A.M. and 12 noon of the following day, and he caused a proclamation to this effect to be made through the Kotwál. The order was actually published by Hanuman, a Hindu Jamadár, who states that the words he used were "To-morrow from 9 to 12 sacrifice may take place where it has been customary to perform it. After 12 noon no sacrifice is permitted. It must be performed inside the houses, and the flesh should be covered up when carried away for distribution." In taking this step, Mr. Dupernex's object was to confine the sacrifices, and therefore the danger of an outbreak, to certain hours of one day, as he considered the police force at his disposal too small to permit of arrangements being made to keep the peace during the whole period of the 'Id. There was no outbreak in the town of Azamgarh, and the proclamation made there on the 24th could have had nothing to do with the disturbances throughout the district on the 25th June.

9. It has been stated by some newspapers that Mr. Brunyate, Assistant Magistrate, went to the village of Gaurdeh and ordered a cow to be slaughtered. The facts are these. It was reported to the Magistrate that a large crowd of Hindus had collected at Gaurdeh, two miles from Azamgarh, and Mr. Brunyate was deputed there at 11 A.M. on the day of the 'Id. On his arrival he found that the Hindu crowd had dispersed, but he inspected the places where the

Muhammadans had intended to sacrifice in order to satisfy himself that they were properly secluded from observation. He did not direct that the sacrifice should be performed. There was a disturbance raised by the Hindus after Mr. Brunyate had left. A Muhammadan sacrificed a cow and the Hindus behaved with much violence and robbed and ill-treated the Muhammadans.

10. Throughout these proceedings there is no trace of undue preference shown to either party by the Magistrate, and, in the opinion of the Lieutenant Governor, Mr. Dupernex showed on the whole a sound and cool judgment in making his preliminary arrangements. Had he been possessed of longer experience he would probably not have issued the order of 8th June, by which Musalmans were called on to register at the thánas their intention of performing sacrifice. These lists of places where sacrifice was intended never received any sanction or approval, nor was any Musalman authorised to sacrifice in contravention of existing custom. The lists were merely for the information of the Magistrate; no action was taken on them, nor were any orders issued beyond the general orders of 21st June, directing that custom should be observed. The lists of places, in short, showed only the claims of the Musalmans, and the orders of the Magistrate on these claims are contained in the order of 21st June.

It is possible that the Muhammadans when called upon to state their intentions may have gone beyond the old custom, and the Hindus may have been exasperated by this, if the declared intentions of the Muhammadans were made known to them. But the Magistrate's action in this matter was not the origin of the organised attempt to prevent the Muhammadans from celebrating the 'Id. A decision to stop all sacrifices of kine was taken at the meeting on the 19th May, at Jahanaganj, and on 27th May a Hindu Inspector reported that this was the determination of the Hindus.

11. The arrangements made by the Magistrate for the distribution of his force and of the work of supervision were good and judicious. Neither he nor his subordinate anticipated any trouble beyond local disturbances between the two factions residing in the same villages or towns. The disturbances which took place during the 'Id were of a very different character. Of 35 cases of unlawful assembly and rioting nearly all were the work of large bodies of excited Hindus, who had collected from distant villages and from the Ballia and Gházipur districts to join in an attempt to prevent the Muhammadans exercising their lawful custom of sacrifice. It is in evidence that letters were sent, about the middle of June, from village to village, calling on Hindus to assemble, and that a resolution to prevent the sacrifices was passed at special meetings organised by the leaders of the Cow-protection League. On the day of the 'Id excited bodies of Hindus wandered round the district demanding, under threats of injury to person and property, the prompt surrender by the Musalmans of the cattle destined for sacrifice, and requiring from them an agreement that they would abstain from the sacrifice of kine in the future. On the days following the 'Id the crops of several Musalmans who were believed by the Hindus to have performed sacrifice were destroyed. The centre of the disturbances was the town of Mau, where, but for the courage and steadiness of Mr. Garstin, District Superintendent of Police, who was in charge of a handful of police, and of his men, still more serious results would have ensued.

12. A few remarks may be made regarding a matter in which the action of the Magistrate has been criticised in the public press as likely to have exasperated the Hindu community. It has been said that Hindu executive officers were replaced by Musalmans at the approach of the 'Id. At the time of the 'Id there were in the district three Hindu tahsildárs and two Musalmans. The Commissioner passed an order that at each tahsíl where the tahsildár was a Musalman the officer in charge of the police station should be an Hindu, and *vice versa*. This order was given not from any distrust of the officers concerned but to give confidence to the people. Some transfers were made within the district to give effect to the Commissioner's order; and two tahsildárs, one a Hindu and one a Musalman, were transferred to Azamgarh from the Basti District. One Hindu Police Inspector was transferred to another district on the same principle and replaced by a Musalman. For some time a Muhammadan officer had been District Superintendent of Police in the Azamgarh District.

Owing

Owing to this or other causes the number of Muhammadan Sub-inspectors was greatly in excess of that of the Hindu Sub-inspectors. This was not due to transfers made in anticipation of disturbances. Mr. Garstin was sent to relieve the Musalman District Superintendent of Police on the 26th of May 1893. The Hindus in the police force greatly outnumber the Muhammadans.

13. The Lieutenant Governor has gone carefully into the history of the occurrences and of the action of the Magistrates and police. Mr. Dupernex is a young officer of only 3½ years' standing who, owing to the illness of Mr. Trethewey, was placed unavoidably in temporary charge of the district. Exception may be taken to his action prior to the disturbances in calling for lists of places at which Muhammadans intended to sacrifice. That action and the proclamation regarding the hours of sacrifice in the city were measures which an experienced officer would not have taken, and which may have added to the excitement, although they cannot be made responsible for the riots or for the organized conspiracy which led to them. Those riots occurred in the villages in which disturbances were anticipated by the police before Mr. Dupernex's order was issued.

After the disturbances began, Mr. Dupernex appears to the Lieutenant Governor to have acted both with energy and judgment. He was placed in a position of great difficulty and responsibility which might have tried a man of much longer experience, and by his firmness and activity he prevented the further development of mischief. Mr. Garstin, the District Superintendent of Police, and the men under him, likewise did their duty well and courageously, and deserve commendation. The conduct of Munshi Bhup Sharup, Deputy Magistrate, and of Officiating Tahsildár Pandit Chand Narayan has been commended by the Commissioner and the Magistrate, and deserves praise.

14. During his stay at Azamgarh the Lieutenant-Governor set apart a day for the personal hearing of petitions connected with the recent events. A large number of petitions was presented, and from them and from conversations with the leading men of the district, Sir Charles Crosthwaite has been able to form an opinion as to the present attitude of the two parties towards each other. The temper of the Hindus is sullen and uncompromising. They do not admit that kine have ever been sacrificed by the Muhammadans, though they cannot deny it. They do not claim that the Musalmans should be restricted to the customary usages, but that the slaughter of kine should be prohibited absolutely, and everywhere. On the other hand, the Musalmans are at present disposed to be vindictive, to brood over the violence to which they were subjected, and to resent the coercion regarding the purchase and sale of cattle which unhappily is still practised by the Hindus. It may be hoped that in time a basis for reconciliation will be found, and to this end committees of the principal Hindus and Musalmans have been formed in each tahsil.

Meanwhile, it has been necessary to add largely to the police force of the district, and for this force the villages responsible for the riots must pay.

15. The following statement shows the number of persons arrested by the police, and for whose arrest warrants were issued by the magistrates, on charges connected with these riots. The figures include all persons arrested up to the 17th August 1893 :—

Number of Persons arrested by Police.	Number of Persons for whom Warrants issued by Magistrates.	Number arrested by Police, plus number arrested on Warrants.	Number convicted or committed to Sessions out of Column 3.	Number Acquitted and Discharged out of Column 3.	Number pending out of Column 3.	REMARKS.
1.	2.	3.	4.	5.	6.	7.
733	406	(a) 808	408	211	191	(a) Arrested by police - 733 Arrested on Warrants - 74 Voluntarily gave themselves up - 1 TOTAL - - - 808
Arrested and voluntarily surrendered	75					
Still at large	331					

Many persons connected with the graver cases in which robbery and murder occurred and grievous hurt was caused, have been committed to the Sessions, and the trials are now in progress before the Judge. Considering the large number of persons implicated in the riots, which is estimated at thirty-five thousand, the number of arrests has not been more than was necessary to vindicate the law. It would be unpardonable weakness to refrain from punishing the guilty persons in these cases, when their guilt can be brought home to them. There is, however, a risk when one section of the community is excited against the other that false charges may be brought, and that dishonest persons may take advantage of the occasion. The Lieutenant-Governor did not fail to warn the magistrate of this danger. Mr. Trethewey had of his own motion passed an order some time previous to the Lieutenant-Governor's visit that no person should be arrested on a charge of having participated in the riots except on a magistrate's warrant, and it is understood that the magistrates will refrain from prosecuting the ignorant villagers, who merely joined in the riots without committing acts of violence.

— No. 3. —

LETTER from the Governor of Bombay to the Secretary of State, No. 10, dated 26 October 1893. (Received 13 November 1893.)

IN continuation of our Despatch, No. 8, dated the 15th September 1893, and as promised therein, we have now the honour to forward for your Lordship's information a detailed report, dated the 9th September 1893, from Mr. Vincent, the Commissioner of Police, Bombay, regarding the recent riots between Hindus and Muhammadans in the City of Bombay. We also forward, in order that your Lordship may have all the information which is officially in our possession regarding the progress of events on the 11th August and subsequent days, a report furnished to us by Brigadier General W. T. Budge, Commanding the Bombay District, and a letter from Mr. H. A. Acworth, Municipal Commissioner for the City of Bombay.

2. The report furnished to us by the Commissioner of Police gives a full and complete account of the commencement and progress of the riots, and we now propose to compare, so far as comparison is possible, the causes and character of the outbreak, the methods adopted to meet it, and the attitude generally of the public towards the authorities and the forces employed, with the circumstances attending the somewhat similar events of February 1874, which were reported to Her Majesty's Secretary of State for India, in Despatch No. 3, dated the 2nd March of that year.

3. The outbreak in 1893, whilst similar in two respects, was very dissimilar generally from that of 1874. On both occasions the first resort to violence must be laid to the door of the Muhammadan community, and on both occasions the scene of outbreak was the neighbourhood of the Jama Masjid. The direct relation between religious excitement and a resort to violence appears, in both cases, to be established. But the outbreak in 1874 did not at any time approach the proportions reached in 1893. The mob which Sir Frank Souter dispersed with comparative ease on the 13th February 1874, appears to have resolved itself into atoms not intent on further serious violence or mischief, for it was not until the 15th that the affray in the neighbourhood of the Muhammadan cemetery took place. On the occasion under report, on the other hand, the dispersal of the mob which made the initial attack on the Hanuman Temple would appear,—unless a rising in many parts of the city at a particular hour had been previously concerted,—to have had the effect of arousing the Muhammadan population of the city generally; and, as will always happen on such occasions, the criminal classes, of which Bombay like all large cities has its share, were not slow to avail themselves of the confusion. Much of the looting, and probably some of the deaths, are due rather to the depredations and violence of these classes than to religious excitement. It is clear from Mr. Vincent's report, as well as from other sources of information, that

that no sooner had the police or the military dispersed the crowd in one neighbourhood than they found that their presence was demanded in another. The outbreak was, therefore, of a far more serious and uncontrollable character than that of 1874.

4. It differed also in another and most serious aspect, upon which the Commissioner of Police touches in the course of his report, viz., that the Hindu mill-hands of Bombay, of whom there are many thousands, not only retaliated upon their Muhammadan aggressors, but did so in large and apparently organized gangs; and it is difficult to avoid the conclusion that the heaviness of the Muhammadan death-roll in proportion to the comparative numbers of the Hindu and Muhammadan population is largely due to this capacity for co-operation which the Bombay mill-hands are beginning to display.

Your Lordship will doubtless recognise how serious a factor this may become in a city which is liable to outbreaks of religious excitement, and how urgent is the necessity for this Government to take steps to strengthen itself against a new development of this kind.

5. Passing now from the character of the outbreak to the preparations made to meet it, we would draw your Lordship's attention to the fact that the rumoured intention of the Muhammadans was specific, viz., "to wreck the Hanuman Temple." Mr. Vincent had been anticipating a riot for some weeks previously; he had taken precautions, and all had gone off quietly. On this occasion he appears to have taken special care to have a considerable body, viz.:

18 European Constables,
6 Mounted Police,
200 Constables,

in the neighbourhood of the Jáma Masjid; and the disposition of his force, thus made to resist the specific object which the mob was supposed to have had in view, appears to have been exactly suitable, for the attack was diverted from the Hanuman Temple. Unfortunately the experience of 1874 proved an insufficient guide. Instead of the crowd dissolving as it did on that occasion, the dispersed units appear to have rolled up into a number of mobs more or less formidable, and with a tendency to remove their operations to distant parts of the city where the police force would be more scattered. Mr. Vincent, however, realised the position of affairs at an early moment, and called for military aid under the powers conferred on him by Chapter IX. of the Code of Criminal Procedure.

6. With reference to the question which always arises on such occasions, whether the riot might not altogether have been averted if fuller precautions had been taken, we are decidedly of opinion, judging after the event, that no measures conceived on the 11th August would have prevented an outbreak. It is now clear that there were irritating causes at work which rendered an eruption inevitable. Mr. Vincent, whose duty it was to judge, exercised, in our opinion, as sound a judgment as was possible under very difficult circumstances. His information led him, as we have seen, to anticipate an outbreak at a particular point. A knowledge of the events of 1874, when no specially large police force was stationed near the Jáma Masjid, and when, consequently the mob had a start of the police, led him to take special precautions against the repetition of such a mistake. The precautions he did take proved adequate to resist the attack which he had been warned would be made on the Hanuman Temple, and it was not until this attack had been repulsed that the unexpectedly widespread character of the disturbance became apparent. Until then there had been no more reason for calling out the troops than there had been for several weeks previously, and then no time was lost in securing either the active military aid or the show of military force which the circumstances demanded. That the forces locally available were unable to restore quiet within a few hours was due, not to their inability to deal with the mob wherever it was encountered, but to the want of sufficient numbers to hold all parts of the city at once. They had, in fact, succeeded to outward appearance in quelling the disturbance before nightfall on the 11th August, and there was reason to suppose that they would be able to maintain order without more aid

than that of the small force of cavalry for patrol duty which was then applied for. It was the absolutely unprecedented action of the mill hands on the following morning which first made it evident that strong reinforcements would be necessary to cover the ground and provide reliefs: and these were asked for and supplied as rapidly as circumstances permitted. It is possible that if Mr. Vincent had warned the military authorities that their aid might be called for, the troops could have put in an appearance somewhat earlier than they did, but, as already stated, there seemed at first no reason to expect that their services would be required, nor could this additional precaution, if it had been taken, have possibly forestalled the extraordinarily rapid spread of a riot based on religious excitement.

7. The report from the General Officer Commanding Bombay district which accompanies this despatch will explain to your Lordship the disposition of the military forces throughout the city, and we consider that every credit is due to Brigadier General W. T. Budgen and Mr. Vincent for the manner in which they distributed their forces, both civil and military. As regards the conduct of both the troops and the police, we have pleasure in being able to assure your Lordship, after personal inquiries made of all classes of society and all communities, that the utmost temper and moderation were displayed by the forces. Violent measures and the use of arms were resorted to in the smallest degree possible, the heavy death-roll, as will be seen from the causes of death, of which a separate statement is attached to this despatch, being mainly due to the violence of the rioters themselves.

8. Upon this point the question naturally arises, would the crowds have dispersed more rapidly, would the death roll have been less, if less tenderness had been shown, and if firearms had been used early on the Friday? In our opinion, though it is probable that the particular crowd fired on would have dispersed more rapidly, its dispersion would not have had the effect of dispersing other crowds, neither can it safely be inferred that the death roll would have been less heavy. Victims met their death in isolated parts of the town rather than where the assemblage of a crowd called for the presence of troops: and it is to be remembered that this was not a case of the forces of the Crown being arrayed against a united mob hostile to Government, but of troops and police intervening between two crowds hostile to each other, though not, as a rule, possessed with any animosity towards the troops or police; and we believe that, taking all the circumstances attending the riot into consideration, a resort to the use of firearms was made as frequently as was necessary.

9. Your Lordship will learn with pleasure the readiness displayed by the volunteer force in assisting the regulars, and of their excellent discipline and behaviour; and we cannot speak too highly of the cordial co-operation between the military and civil authorities which mainly contributed to the excellent dispositions made, and was largely instrumental in the early suppression of the outbreak.

10. The conclusion arrived at in consequence of inquiries personally made by the members of Government as to the conduct of the forces employed is endorsed by public opinion as represented by the press. It is not the case that there has been no criticism of their conduct, but adverse criticism has been so very exceptional as to justify our own emphatic opinion that the conduct of the forces has been distinctly approved by the public.

11. As regards the attitude of the public towards the authorities, whilst in this matter also there has been some adverse criticism, there has been a notable absence of it as compared with what occurred in 1874. Indeed, it would seem as if there was a fairly general concurrence of opinion that blame attaches to the action of the rival factions rather than to any want of action on the part of the authorities.

12. We now come to a consideration of the causes which have led up to the deplorable outbreak of August last. We should have preferred to consider this question first, had we been able to trace the origin of the riots back to a clear and definite first cause; but the result of our inquiries among prominent members

members of both the conflicting communities has been to throw considerable doubts on the possibility of ascribing the trouble to any one cause. On the one hand, the leaders of the Muhammadan community asseverate with certainty that the anti-kine-killing agitation, which has of late undoubtedly become more active, was the sole cause. Hindus, on the other hand, while admitting that the cow-protection movement may have been a contributory cause, contend that the main factor was an intrigue set on foot by persons of authority in the State of Junágadh in Káthiáwár, with the supposed object of distracting attention, by raising a riot in Bombay, from the Prabhás Pátan riots which had occurred in that State a short time previously. In support of this theory it is pointed out that emissaries from Junágadh were in Bombay stirring up their co-religionists to a practical sympathy with the rioters arrested in Junágadh; that there were distinct signs of premeditation in the fact that the mob issuing from the Jáma Masjid were armed with sticks, whereas no sticks had been observed in the possession of worshippers during the service; and that there were present in the neighbourhood of the mosque that day a number of bad characters who do not ordinarily attend there, and would not have done so on this occasion if it had not been made worth their while.

13. While these statements might be held sufficient for the purposes of a prosecuting counsel, and might afford a basis on which to argue his case, yet, as evidence to be dealt with by the British Government, impartially disposed towards both factions and on most friendly terms with a first class State in subordinate alliance with Her Majesty, they must, in the absence of confirmatory proof, be pronounced incomplete and unconvincing even if there were no evidence on the other side. It is a fact that there were persons from Junágadh in Bombay previous to the riots seeking to arouse their co-religionists to enthusiasm in the interests of their friends at Prabhás Pátan; but they represented both communities, and Hindus as well as Muhammadans were actively canvassing. Though the suddenness with which the conflagration leapt up in many parts of the city at almost the same time and the ready supply of sticks are sufficient, in our opinion, to justify the belief that the outbreak was organized and was premeditated, yet the connection between these facts and the alleged intrigues of Junágadh is quite unestablished. The attempt to attribute the riots to any such cause may be regarded as due to the excited imagination of over-zealous defenders of their own community.

14. Another theory put forward is that the disturbances were solely due to the predatory instincts of the criminal classes, but such a conclusion is directly contrary to the facts, and may be dismissed from consideration.

15. Your Lordship will observe that Mr. Vincent lays the blame primarily at the door of the Cow Protection Societies in Bombay and elsewhere, while he admits that the religious riots in other parts of India, especially at Prabhás Pátan, and the meetings held in Bombay by both communities in connection with these last, were contributory causes. Mr. Vincent's opinion, in a matter of this kind, is of the highest value, but it is to be observed that while the cow-protection movement has undoubtedly been pushed of late with growing vigour, the movement itself is not a new one. Having regard to the fact that the Muhammadans, on the one hand, know perfectly well that the protection of the cow is an accepted principle in many parts of India, and on the other that, as they are equally well aware, in all stations where Englishmen reside the supply of beef is regularly arranged for, though with such precautions as are necessary to avoid gratuitously wounding the feelings of Hindus, we hesitate to adopt the opinion that the cow-protection movement is the principal cause of these riots.

16. We consider that one of the main causes of the outbreak was the infection spread by the riots which had broken out in other parts of India, and especially those at Prabhás Pátan, and the uneasy feeling generated through them among Muhammadans that Muhammadanism and the followers of that faith generally were suffering at the hands of the Hindus. Any impression that they are being gradually, but surely, edged out of the position they have hitherto held in the country; that the tendency of European systems of administration is to increase the influence of the Hindus at their expense,

would, in a community so deeply religious as the Muhammadan, easily develop into a suspicion that their religion needed special protection; and we are inclined to the belief that such an impression, however it may have been induced, has been at least a pre-disposing cause of the religious riots of August last.

17. We have had it under our consideration whether, as has been urged in some quarters, a special inquiry should be made into the causes of the riots. Our conclusion is that such a step would be very undesirable. If there are any other causes than those which appear on the surface and have already been discussed, or than are likely to be disclosed at the trials of the rioters, they must be of a kind for the discovery of which we must depend on confidential information or inquiry. A public inquiry would, no doubt, elicit a mass of opinions and inferences, but that it would lead to the discovery of any facts not already known appears to us highly improbable, while it would certainly tend to keep attention fixed on occurrences which had better be forgotten, and possibly to exasperate animosities which it is important to allay.

18. Your Lordship will see from the copy of the Judicial Department Government Resolution put up that we have not omitted to convey to the officers and men of the forces employed, and to all who were concerned in suppressing the riots or in ministering to the sufferers, an assurance of our gratitude for their loyal assistance; but we desire to mention especially to your Lordship the very high opinion we entertain of the personal courage, fertility of resource, and untiring energy displayed by Mr. Vincent, the Commissioner of Police.

19. We have not as yet made public the reports enclosed herewith or Mr. Vincent's preliminary report enclosed in our letter No. 8, dated the 15th ultimo. We propose, however, to do so, and we should be glad if your Lordship would permit us to publish also the covering letters to your Lordship; otherwise we should issue a Resolution couched in somewhat similar terms to those of this letter; and on this point we request that your Lordship's orders may be telegraphed.

(Enclosure I in No. 3.)

From R. H. Vincent, Esquire, Acting Commissioner of Police, Bombay;
to G. C. Whitworth, Esquire, Acting Secretary to Government, Judicial
Department, Bombay.

9 September 1893.

WITH reference to my letter of the 12th August 1893, to your address, which contained my preliminary report on the late Musalmán and Hindu religious riots in this City, I have the honour now to submit a detailed report regarding the disturbances. In order to make my present report as complete as possible, it will be necessary to recapitulate some of the events narrated in my letter of August 12th.

2. The causes of the riots are both predisposing and immediate. For years past there have been indications of a growing ill-feeling between the Hindus and Musalmáns, not in one place only but in various localities in the Bombay and other Presidencies. As an example of this I may instance two occurrences that came to my own notice a few years ago in districts so far apart as Ahmednagar and Karáchi. In the former district in 1888, at the town of Páthardi, when a Hindu and Musalmán festival fell on the same date, the Hindus did all in their power to prevent the Musalmán procession from passing along the route which it had followed in former years, and for this purpose placed a number of large stones painted red on portions of the route, stating that these were places sacred to their own religion, which would be defiled if the procession of their rival religionists were allowed to pass near them. A similar incident occurred at Tatta in the Karáchi District when I was stationed there in 1891.

3. This spirit of hostility has of late become more accentuated; and when I took

I took charge of the appointment of Commissioner of Police, Bombay, in April last, signs were not wanting that the relations between the Hindus and Musalmáns left much to be desired.

4. I reported elsewhere my apprehensions, and especially that in April last I succeeded with some difficulty in dissuading the leaders of the Cow Protection Society from parading thousands of cows in the street, in honour of the anniversary of the Society, which might even then have led to disturbances. Delegates from all parts of India attended this anniversary and feelings were running very high indeed. On the occasion of the Bakri-id I had again grave reason to fear an outbreak owing to the agitation carried on by the members of the Cow Protection Society and their preaching in parts of the town where both Hindus and Musalmáns reside.

5. Amongst other things the Secretary of the Gaurakshaka Society, Mr. Damodar Gokaldas, or rather his emissaries, tried to seduce my own Hindu Constables and ascertain from them the particular localities where the sacrifice of kine would take place on the morrow. He came to me and asked me at once to prohibit this practice, which has existed in Bombay for centuries. Needless to say, I firmly declined to do anything of the kind, assuring him, however, that care would be taken that the sacrifices did not take place in public.

6. About this time a rival Cow Protection Society under the leadership of Mr. Lakhmidás Khimji, styling itself the Gau Palan Upadeshak Mandali, was established, and its leader and members displayed still greater virulence in the dissemination of their views. This Society also started a newspaper called the *Gau Upadeshak* (The Cow Preacher), of which I have supplied a copy with another letter to Government.

7. To the members of both of these Societies I addressed personal remonstrances and warnings, pointing out what the natural consequences of their indiscretion would be; but instead of limiting their efforts, some of them gave out that before long no cattle would be allowed to be killed in Bombay, and that Europeans and Musalmáns, who were accustomed to eat beef, would have to content themselves with the flesh of other animals.

8. I was further informed that the second Society, following the example of the first, had obtained a large plot of land at Lonáva, where they intended to keep all cattle intercepted and purchased by their agents *en route* to Bombay. Pictures and pamphlets illustrating the sanctity of the cow and the sin of slaughtering it were also sold and distributed in thousands all over the Presidency, but chiefly in Bombay.

9. While the minds of the populace were thus becoming more and more excited, and while the disturbances at Rangoon and Azamgarh were still fresh in their memory, there came the startling news of a massacre of Hindus by Musalmáns at Verával Pattan, accompanied by the desecration of Hindu temples.

10. Called upon by their brethren in Junágad for assistance and protection the Lavánas, Baniás, and Bhátias of Bombay lost no time in holding meetings, fiercely denouncing the conduct of the Musalmáns and demanding justice, not to say, vengeance. These meetings were convened by the two Cow Societies, and at one of them, presided over by Mr. Lakhmidás Khimji, all the Mahárájas (High Priests) of the above castes attended, and they outbid each other in their subscriptions.

11. But the Musalmáns as well as the Hindus of Junágad have many friends in Bombay; and the agitation regarding the events at Pattan was not to be a one-sided one. Friends of both parties came down to Bombay and exerted themselves to obtain help from their respective co-religionists. A meeting of Musalmáns was also held on Thursday afternoon the 10th of August, but my detectives who were present reported that it was composed of respectable Musalmáns only, and that both in speech and demeanour it was a most orderly one.

12. On this day there was some preaching at the Mádhav Bág by emissaries of the Cow Protection Society, and it was there stated that all Hindus should be prepared, as it was rumoured that the Musalmáns would create disturbances

on the morrow. On hearing this, I sent for the persons who had made this statement, but they could give me no further information than that they had heard of it in the Bazár.

13. As minor but contributory causes towards the mutual distrust I may also mention the advent of a large number of respectable Musalmáns from Kalyán, during the Mohorram festival, complaining to their co-religionists and afterwards to me that they had not received fair treatment at the hands of the local (Hindu) authorities. I express no opinion whether their complaints were true or false, but I simply mention the fact as it affected the feelings of their co-religionists in this City towards the Hindus.

14. An article in a Bombay newspaper called the *Gujarátí* in its issue of the 23rd July 1893 (the day before the immersion of the Mohorram Tábuta) contained some very severe strictures on the policy of Government, condemned their alleged partiality towards Musalmáns, strongly advocated the cause of the cow, and made some indiscreet allusion to prophets (Musa, Isa, and Chusa), which by the ignorant classes of Musalmáns might well be and perhaps were taken as reflections on the character of the founders of their faith.

15. All these causes contributed to the growth of the ill-feeling, but I am convinced that the Verával Pattan disturbances, or rather the violent agitation set on foot by the Hindus of Bombay in connection therewith, was the spark that kindled the mine that was ready for explosion.

16. It has been asserted that the immediate cause of the outbreak on Friday the 11th of August 1893 was the beating of a drum in the Máruti Temple in Hanumán Lane during the time of Musalmán worship at the Jumma Musjid; but this I have no hesitation in declaring to be false. My men, European and Native, were about the place. Nothing of the kind happened, nor would it have been permitted.

17. On the three Fridays before the 11th of August I had been apprehensive lest a breach of the public peace should occur; and my men were thoroughly on the alert. Nothing, however, then transpired. But as already stated, rumours were rife on Thursday that on Friday the 11th of August the Musalmáns would, on emerging from the Jumma Musjid after their midday prayers, attempt to wreck the small Hindu temple mentioned in the preceding paragraph.

18. I accordingly took measures to prevent this and to suppress any attempt at riot. Unfortunately the force at my disposal was numerically a small one; and the only reserve that I could call up consisted of men who had been on duty the whole of the preceding night. Knowing of the rapidity with which riots are liable to spread over a large area it would have been unwise to denude the rest of the town of Police protection; and I was thus only able to post near the mosque a force of 18 Europeans, half a dozen Savárs and some 200 extra native Policemen. At my head-quarters at Byculla, a distance of not less than two miles from the scene of the commencement of the riots, I had in readiness a further small force of 8 European officers and 15 mounted Police ready saddled, with 50 foot Police.

19. After conferring on Thursday night with my Superintendants I moved about the town till 3 A.M. on Friday morning; and again from 7 to 10 A.M. on that day. I hoped that my precautions would prevent a riot from taking place, or at least that if there were any disturbance it would be quelled with comparative ease. I was at my office prepared for anything that might occur, when at 1 p.m. I received news that an outbreak had actually commenced.

20. Ordering my Savárs to mount and taking with me as many unmounted men as possible in public conveyances I hastened to the Jumma Musjid. On approaching the mosque I found the neighbouring thoroughfares in the possession of a frenzied mob of Musalmáns engaged in throwing stones at Hindus. As soon as they perceived my men and myself, they directed their missiles against us.

21. I must now go back to what had happened at the mosque before I arrived there. It had been observed that the attendance of worshippers exceeded the usual number by about a thousand souls. My detectives within
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the building did not however notice that the people carried sticks or other weapons, nor had anything beyond the somewhat unusual numbers been observed by Superintendents Brewin and Grennan, who were stationed in the immediate vicinity.

22. At ten minutes to 1 o'clock the worshippers began to issue forth from the three doors of the mosque situated respectively at the front, the side, and the back. Those who left by the eastern exit were orderly; but those who took the western door were more disturbed. Soon shouts of "Din" "Din" were raised, sticks waved in the air, and a rush was made for the Máruti Temple in the Hanumán Lane.

23. Between 30' and 40' respectable Musalmáns, who were present, tried to assuage the excited crowd; and for a few minutes it seemed that the Police would be able to prevent any mischief. They kept the crowd at bay and even drove them back from the temple to the west of the mosque. But again shouts of "Din" "Din" were heard, stones were thrown broadcast, and assaults on Hindu shop-keepers and the Police began. The rioters, who were driven back by the Police, dispersed among the various lanes, and rushed along, causing uproar and confusion wherever they went. I may here mention that Friday the 11th being the last day of the Hindu month of Ashád, a good many of the Hindu shops and the three large cloth markets near the Jumma Musjid were closed.

24. It was at this juncture that I arrived on the scene with my small reserve. I at once noticed that at Mumbádevi Tank Lane a number of Musalmáns had got possession of an immense heap of road metal, and we immediately proceeded to dislodge them. They stoutly resisted our efforts, and it was some ten minutes before we could clear the ground. We then drove the rioters down Bhendí Bazár past the Páidhuni Police Chauki. This operation took about three-fourths of an hour, and I almost hoped that by this dispersal of the mob the Police would have succeeded in restoring order.

25. But I speedily learnt that riots had broken out in various other localities. Having no more Police at my disposal, after a short consultation with several of my officers, I sent Superintendent McDermott to Cantonments with a request for military assistance. Within an hour four companies of the Marine Battalion were at Páidhuni; and they aided our efforts to suppress the disturbance. But no sooner was one riot quelled in one street than another broke out in a different one; and it was found necessary to send for reinforcements from the Marine Battalion and the 5th Bombay Infantry. This requisition was promptly complied with by the General Officer, Commanding Bombay District. By dark a further reinforcement of 40 sabres of the Bombay Light Horse and a body of Volunteers had joined me, while four guns of the Artillery had been placed in position in the heart of the city.

26. Meanwhile the tide of the riot had spread with astonishing rapidity through almost the whole of the native town. Infuriated mobs of Musalmáns surged from street to street, carrying havoc and destruction in all directions. To trace the course of the tumult is beyond my powers, for the rioters seemed to be in every place at once; and when they were driven back and dispersed by the Police and Military, from one locality it was only to unite again in another and wreak their wanton rage on the hated Hindus and any who sought to hinder them. Wherever they went their tactics were the same. Sticks and bludgeons were the weapons generally employed, only too frequently with fatal results. Volleys of stones, broken tiles and other missiles were flung both from the streets and from the windows and tops of houses.

27. Little care was taken by the Musalmáns to limit their aim to the enemies of the Faith, for passing tram-cars and public conveyances were freely pelted irrespective of the race of the passengers. The police and Military alike sustained severe injuries both from sticks and stones.

28. Raging from street to street the infuriated crowds desecrated Hindu temples, broke idols and hurled them on to the roads, to be trodden under foot, while they inflicted savage assaults on the Hindus who came in their path. These unfortunate people were in an abject state of terror. They had already
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closed their shops and sought refuge by hiding wherever they could find an asylum.

29. Amongst the most prominent of the Musalmán ruffians were the Chili Chors, mostly natives of Káthiáwád, who for the most part find an occupation in driving reklas (small bullock carts). Their attacks were specially directed against the Hindu quarters of Kumbhárváda. In the vicinity of one Hindu temple it was with the greatest difficulty that the Musalmáns were prevented from slaughtering four cows with the avowed intention of sprinkling the sacred precincts with their blood. The stables of the Tramway Company at Bycolla appeared to invoke a remarkable animosity; and the mob were only with considerable exertions restrained from causing serious damage to the premises. In several places attempts were made to fire the town.

30. The Julais (weavers from Hindustán, not a few of whom are Wahabis) were almost as ferocious as the Chili Chors. They attacked the Pardeslii milk-sellers who ply their trade in their neighbourhood, and set fire to their buffalo stables at Agripáda, Haines-road. A most desperate attempt was made to rescue the persons whom the Police arrested on this charge; and the crowd was only dispersed after a prolonged struggle by the Mounted Police with drawn swords.

31. Fanatical as the outbreak was in its origin, it soon assumed characteristics which showed that the mob had other objects in view than the mere causing of bodily injury to their enemies.

32. Consisting for the most part of that low and disreputable portion of the population commonly known as budmashis, they soon began to work for their personal advantage; robbing wayfarers and plundering shops. A Hindu pay clerk of the G. I. P. Railway was robbed of some Rs. 6,000, which he was carrying on behalf of his employers, and other passers-by were forcibly deprived of smaller sums.

33. While it is difficult to narrate consecutively the multifarious events of the day, I will endeavour to detail some of the principal occurrences that came to notice.

34. On the dispersal of the rioters from Bhendí Bazár they gathered in large numbers at the corner of Grant-road and Parel-road and near the Jamshedji Jijibhai Hospital, and there they made a desperate and prolonged resistance before they at length gave way to the efforts of the Police.

35. The riots raged through Kámátipura and Clare and Bellasis roads, and in Grant-road a mob of about 3,000 Musalmáns attacked the Police and Military, who had to fire in self-defence killing one Musalmán. Falkland-road, Durgádevi, Duncan-road and Nal Bazár were the scene of furious fighting.

36. Near Hujra Moholla the mob tried to stop the Police brake and unharness the horses; while an attempt was made to barricade Bhendi Bazár with benches and other articles that could be laid hands on. Again, near the Hujra Moholla, a crowd of Marátha people who were desirous of passing were molested by Musalmáns. The Musalmáns were induced to promise to let them go by quietly. But in total disregard of their word they attacked them; and a stubborn contest ensued which was only suppressed when the Military charged with fixed bayonets. Mr. Bolla, an official of the G. I. P. Railway Company, who was assisting the Police, was knocked over by a large stone.

37. Near the Two Tanks and Bapty-road, rioters, about 3,000 in number, overpowered the Police, who were temporarily compelled to retreat. After some delay they were driven off, only to re-assemble however at the Norbrook Gardens.

38. Between 5 and 6 p. m. a mob of 400 Julais in Madanpura armed with sticks were forcibly dispersed. On another occasion the Police were for a time worsted near Masjid Bandar-road, on their way to the Jakeria Mosque, by a band of Patháns armed with sticks, and forced to beat a retreat. In the course of the evening the Musalmáns at Kámátipura assaulted a body of Hindu labourers returning from the Docks, and attempted to seize the rifles of the Military, who were again obliged to fire.

39. To add to our troubles, when darkness came on, it was found that many street lamps were not lit, as many of the lamp-lighters had fled in terror; and others that had been lighted were extinguished by the mob.

40. As I have already stated we had intimation that there would be a local disturbance near the Jumma Masjid. For the rapid spread of the riot through every portion of the City we could, however, not be prepared; nor consequently could we anticipate the developments that were to follow. Had the rioting been committed by Musalmáns only, I feel confident that it could have been quelled on the first day with the help of the Military, who came on the scene within two and a-half hours after the commencement of the outbreak. But seeing their temples desecrated and their co-religionists assailed in every quarter, it was not to be expected that the Hindus, whose numerical strength greatly exceeds that of the Musalmáns, would content themselves with remaining on the defensive.

41. This complication was then added to our difficulties. Early in the afternoon a body of Hindus, 400 strong, as-sembled in Arthur-road with the object of taking the law into their own hands; and a number of them were arrested.

42. Retaliatory acts of violence were committed by Hindus near Grant-road, Falkland-road and Kávasji Patel Tank-road. Between 3 and 4 p.m. on Friday the 11th, some 400 Hindus armed with sticks were dispersed by the Police on Haines-road. Towards midnight of the 11th, 300 Hindu mill-hands came out, bent on revenge, at the Arthur-road, but were kept back in their chawl with great difficulty.

43. The Military soon arrived, and there was a considerable amount of stone-throwing and other acts of violence between the mill-hands and Musalmán weavers before peace was restored.

44. Many isolated attacks were made by Hindus on solitary Musalmán wayfarers. As an example of the readiness for the fray on the part of the Hindus even on the first day, I may mention the attack by a band of their nationality in a street inhabited by Hindus only, upon a conveyance driven by an unfortunate Musalmán, in which were seated two European women and a small child. Not only was the driver most brutally assaulted, but even the women were badly maltreated and robbed. This barbarous attack was committed in Kika-street at 2 p.m., i. e. within an hour of the original outbreak by the Musalmáns.

45. A similar case occurred the same evening between 8 or 9 o'clock in Grant-road. On this occasion a Hindu mob severely assaulted the Musalmán driver of a public conveyance and two European passengers, and overturned the horse and trap, leaving the conveyance in the middle of the road.

46. Between the hours of 3 and 4 p.m. gangs of Hindus armed with sticks and stones rushed forward from Navroji Hill into the streets surrounding the Common Jail, Umarkhadi road and other neighbouring streets to revenge themselves on the Muhammadans for having desecrated several of their temples an hour previous to this. But the Police with the assistance of the Military repulsed and dispersed them before they could do any serious damage. After the Police had retired the Hindus and Musalmáns again created many disturbances at the Khadack, Chinch Banjar and near the Jail. The Police had to return, and with the aid of the Military made many arrests and once more dispersed the rioters. Owing to the disturbed state of the neighbourhood it was found, however, necessary to post a strong military guard inside the Common Jail and another in the House of Correction at Byculla.

47. During the riots, the Musalmáns, it is true, as well as the Hindus turned upon the European and Native Police and the Military; but I know of no instance in which the former perpetrated any act of violence on other Europeans.

48. Thus the first day of the riots passed away. Until about midnight there were occasional assaults on either side; but from then till the early hours of the next morning peace was general throughout the City. But while the Hindus were wild for revenge, the Musalmáns were also still quite ready to act on the
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offensive ; and my mind was filled with anxiety as to what the day should bring forth, and engaged in deliberating the best means to prevent further mischief.

49. Judging it prudent to be prepared for the worst, I applied for further Military and Naval reinforcements, and also for help of the armed Police from other districts. In compliance with my request the Director of Indian Marine and the Senior Naval Officer sent a force of armed Europeans and Lascars from the ships, who arrived early on the morning of the 12th. I telegraphed to His Excellency the Governor first for 300 sabres of the 2nd Lancers from Poona, and later on for a European and Native Regiment from the same place. These arrived on Saturday, and strong detachments with outposts and patrols were thrown out in the town, the temporary headquarters being at Páydhuni under the personal command of General Budgen. As an additional precaution in the course of the evening I ordered all liquor-shops to be closed.

50. It was clear at an early hour on Saturday the 12th that both sides were ripe for mischief. And though as a general rule the attacks on this day were commenced by the Hindus, yet on some occasions their adversaries took the initiative. In fact the earliest act of violence was committed by the Musalmáns.

51. Before day had actually broken, a large band of Juláís, issuing from Madanpura, Ripon-road, with old knives, nails, razors and other weapons tied on to the end of sticks, crossed the flats beyond the Byculla Club, and severely injured a number of Hindus. The Musalmáns were also the aggressors at Duncan-road and Khujá-street, where they had to be dispersed at the point of the bayonet ; and at the junction of Don Tad and Páydhuni-roads they were throwing stones from three sides. I was present at this disturbance, which reached a serious magnitude, and had to be put down by volleys from the Military and Police.

52. But the main attacks on this day were made by the Hindus in the northern portions of the City. The mill-hands from the Bombay Flats turned out in formidable numbers, carrying generally pieces of firewood, and attacked the Musalmáns at Chinchpokli, Arthur and Parel-roads, Siwri, Mázagaon and the vicinity, killing and wounding many and retaliating on the desecration of Hindu temples on the previous day by destroying and defiling the mosques.

53. It so happened that the mills were on this day closed ; and thus it was that these large, and so to speak, organised bodies of men, living as they do in the same localities, found themselves at liberty for mischief.

54. The Police and Military were untiring in their endeavours both to disperse and arrest the rioters, and in the protection of life and property.

55. This task was however by no means a simple one ; for the rioters having learnt where the Military and Police-guards were stationed, took advantage of this to select isolated spots for their operations, and proceeded to murder and plunder such victims as they could find. The Police and Troops were frequently unable to reach such places for some time ; and the marauders were thus able to carry out their nefarious intentions with comparative impunity.

56. Amongst other incidents of the day, some hundreds of excited Hindus, bent on mischief, went to the platform of the Byculla Railway Station, where the employés of the Company, paralysed with terror, locked themselves up, with the exception of a Musalmán Railway Police Officer, who was beaten, but the Police succeeded in clearing the premises of the mob before any further damage was done.

57. A mob of 1,200 Hindus was dispersed near Grant-road Bridge, but not before they had devastated many Musalmán houses, the stables at Khetvádi and a number of dargás and mosques in different places and a cemetery near Mángalwádi.

58. The disturbances spread as far as Dádar, where Mr. Cotton, Special Magistrate, succeeded by his personal influence in preventing an intended attack upon a mosque by an excited crowd. Another mob of 600 Hindus armed with sticks, who were about to attack a mosque in Carroll-road, were induced to give up their weapons and betake themselves to their homes, but they would not have

have been disposed of so quickly had it been known at the time that these men's hands were fresh from bloodshed and murder committed in other outlying places.

59. Other severe retaliations were made on the Musalmáns at Kumbhárwáda and the Lower Duncan-road; and there were desperate contests between Kámátis and Juláis at Kámátipura and the Northbrook Gardens. There was desultory fighting throughout the day near the Old Nágpáda and the Bábula Tank. I visited those places myself. The police were fortunately able to prevent the budmashis of Old Bengálipura from attacking the Hindu Temple at Koliváda.

60. There was considerable plundering by Hindus, especially the Ghátis, at Thákurdwár, Kándevádi and the surrounding locality. But the disturbances were not confined to comparatively distant parts of the town. At so central a place as Káibádevi the shop of a Musalmán embroiderer was plundered of property worth no less than 6,000 rupees; and the amount stolen at another was valued at 4,000 rupees. To show how little regard was felt by the budmash element for their religious principles, I may mention that the shops of both Musalmán and Hindu were robbed by members of their own race and creed.

61. The most important events that remain to be recorded on the 12th were the disturbances connected with Musalmán burial processions. A Musalmán procession escorting seven biers containing the corpses of men killed during the riots to the cemetery in Grant-road was attended by a large and menacing crowd of Musalmáns, who gradually increased in number to some three or four thousand. The demeanour of the crowd roused the animosity of the Hindus; and a severe contest arose between the rival factions, which had to be quelled by the military. In this case, again, the Musalmáns tried to forcibly seize the rifles of the soldiery. Another burial party was stoned on its way to Sonápur in the Girgaum Back-road, and others on the Cávásji Patel Tank-road.

62. I was not free from anxiety during this day with regard to the behaviour of the labourers at the Docks. These people all betook themselves to their vocations as usual in the morning. But a party of Patháns belonging to their number having been molested by Ghátis on the Frere-road, all struck work at 8.30 a.m. The Patháns referred to were brought back to the Docks; but before long, enraged at the indignity caused to them, some 300 of this nationality, armed with pieces of wood, forced their way out of the Docks to attack the Hindus; and this formidable body of men was not dispersed until military force was used. They even dared to attack the troops, and as others had done before them, they tried to seize their weapons. The Dock labourers could not be induced to resume work before the 14th, and then only with much difficulty. In the course of August 12th there was a rumour of excitement at Colába, which however was soon at an end.

63. By the close of Saturday matters had greatly improved. The city was now guarded by a large military force; and there was every reason to hope that the worst was over. But on Sunday, August 13th, there took place one sufficiently alarming incident. At Old Nágpáda a crowd of excited Patháns were observed standing round a bier which contained the corpse of one of their number, who had been shot the previous day. Three more corpses were brought out, and the procession started with an escort for the Sonápur Burial Ground. On arrival at Erskine-road the mourners desired to go through the Hindu quarters of Kumbhárwáda with the obvious intention of causing mischief; and refused to take any other route. A guard of the 25th Bombay Infantry being supplied for their protection, they refused to accompany them, on the ground that the regiment was composed of Hindus, who had killed their comrades the day before. In this difficulty the police deemed it expedient to take the procession to me at Páydhuni, and I obtained an escort of European troops to accompany them to Sonápur. This incident thus ended harmlessly.

64. But elsewhere peace was not restored; for at Curry-road four Musalmáns were killed by Hindus. There was also plundering of houses in Mutton-road by Musalmáns, and casual assaults with stones and other missiles at Kámátipura and Duncan-road during the day.

65. From the close of the 13th onward, the city began to assume its wonted appearance. Shops were opened and business was generally resumed, though confidence was not restored for several weeks, as was shown by the readiness of some Hindu merchants to close their establishments upon the occurrence of occasional false alarms.

66. The most serious of these took place on Sunday the 20th of August, but upon my proceeding to the city and reasoning with the leaders of Native society, I prevailed upon them to again open their places of business.

67. The names of influential Natives, both Hindu and Musalmáns, who assisted in the preservation of law and order, it has already been my pleasing duty to bring to the notice of Government.

68. I cannot speak too highly of the efforts of my own men, both European and Native, to cope with the rioters. Utterly outnumbered and weary from want of rest and food, they were always to be found in the thick of the fray; and the multitude of wounds that they have received is a strong proof of the gallantry they exhibited. When all worked with such untiring zeal, it would be wrong to single out any of my officers for special recognition; but I cannot deny myself the pleasure of putting on record the splendid services rendered by Mr. Crommy, the Acting Deputy Commissioner, by Mr. Superintendent Brewin, Sirdár Mir Adbul Ali Khán Bahádur, Superintendent of the Detective Branch, and Ráo Sáheb Murar Rao, Inspector of Police. The other superior officers have had the honour of being specially presented to His Excellency the Governor, who was graciously pleased to thank them for the good work done by them during the riots.

69. The Military, Naval and Volunteer authorities have co-operated most cordially with me during the trying time we have gone through, and the promptitude with which every request for military help in near and far localities of the town was granted by the Brigadier General Commanding the Bombay District and his Staff, who remained at Páydhuni day and night, until the disturbances had practically ceased, deserve my most grateful acknowledgments. The conduct of the troops was most exemplary, and it is worthy of credit that they permitted themselves to do so little in the way of reprisals for the showers of stones with which they were so constantly assailed.

70. To the ever-ready advice and assistance of Mr. H. A. Acworth, the Municipal Commissioner for the City of Bombay, I must also pay due tribute. Within an hour or two of the outbreak he arrived on the spot and remained there almost uninterruptedly for several days and nights. Nor should I omit to state how much the city is indebted for the services rendered during those terrible days by Messrs. Cooper and Webb, the Senior and Second Presidency Magistrates, Mr. J. M. Campbell, C.I.E., Collector of Bombay, and the 17 Special Magistrates appointed at my request. It is also a great pleasure to me to be able to state that dozens of non-official Europeans and Eurasians of this city, mostly lads from colleges, rallied round me and my Superintendents, and gave great assistance in repelling and overawing rioters.

71. The astonishingly quick despatch by the Inspector-General of Police of Native armed foot policemen from eight different districts, whose services were most valuable, also deserves acknowledgment, and I have further much pleasure in bringing to notice the great help it was to me to have had the services of Major Macpherson and Messrs. H. Kennedy and E. C. Cox temporarily placed at my disposal.

72. For several days the Manager of the Bombay Tramway Company allowed policemen and soldiers to travel free over all their lines, and the rapidity with which help could thus be sent from one place to another added greatly to my resources.

73. It is naturally impossible to make a correct estimate of the number of rioters with whom we had to contend from first to last; but they cannot have been less than 25,000, of whom one-third were Musalmáns and two-thirds Hindus. These numbers are proportionate with the respective population of the two classes.

74. I append

74. I append tabular statements showing the nature and amount of damage done to temples, houses and mosques during the riots, and the number of deaths of Hindus and Musalmáns, and also a table showing how the persons arrested during the riots have been dealt with up to date.

75. The number of rioters arrested was 1,505, and of these 647 were Hindus and 858 Musalmáns. The excess in the latter is mainly due to the fact that the former committed outrages in outlying parts of the town which the police or military could not reach in time to arrest the marauders. I may mention that from the incident of the Hanumán Temple onward, the police succeeded in innumerable cases in preventing much destruction of life and property, and that none of the principal mosques and temples were desecrated or destroyed.

76. It is to-day four weeks since the riots broke out, and though to outsiders there may not be anything unusual in the appearance of the city or the demeanour of its inhabitants, I cannot conclude this report with the confident feeling that peace has been entirely restored. I still think it advisable to retain some military posts and mounted patrols of the Lancers, and also 40 men of the armed foot police in the city to help me, not only in guarding the dangerous parts of the town, but also to assist in escorting prisoners.

77. In a month or so, provided nothing untoward interferes, I may perhaps be in a position to do without the military, except one squadron of the Lancers.

78. With the co-operation of most of the leading citizens of the town and their endeavours towards healing the breach, and their charitable efforts to succour those who have fallen into distress, I hope that before the year is over all fear of a fresh outbreak may be cast aside.

STATEMENT showing the Nature and Amount of Damage done to Hindu Temples, Houses, &c.

No.	Name.	Shop or Temple.	Locality in which situated.	Damaged.	Stolen.	Recovered.
				Rs. a. p.	Rs. a. p.	Rs. a. p.
1	Khushal Gaja Marwadi	Shop	Old Nágpada Cross-lane.	—	120	—
2	Nowla Saji Marwadi	Shop	Memonváda-road	—	134	50
3	Pitambar Bhagvan	Shop	Bhendí Bazár-road	—	520	2
4	Vallebh Mogan	Shop	Tandel-street	—	175	—
5	Nanchand Virji	Shop	Jakeria-road	—	605	54
6	Sarup Sumnaji	Shop	Khámbe-kar-street	—	1,277	—
7	Nathu Dhurga	Shop	Memonváda-road	—	495	—
8	Raja Rupa Marwadi	Shop	- ditto	—	331 6	—
9	Hekma Devji Marwadi	Shop	- ditto	—	800	—
10	Panamchand Haraji	Shop	Chingh Bandar, 1st-street.	—	5,042	1,701
11	Gulba Uma Marwadi	Shop	Old Nágpada-road	—	4,525	235
12	Saku (woman)	Shop	Kavit Gaja	—	190 8	—
13	Asu (woman)	Shop	- ditto	—	140	—
14	Bhagu (woman)	Shop	- ditto	—	40	—
15	Saku (woman)	Shop	- ditto	—	40	—
16	Mavli Lavji Marwadi	Shop	Memonváda-road	—	11,515	2,000
17	Devji Vekpal	Shop	Kavit Gaji	—	900	—
18	Narsi Panna	Shop	Khambekar-street	—	1,674	—
19	Ganga (woman)	Shop	Kavit Gaji	—	12	—
20	Dayal Shanker Jivan	Shop	Bhájipála street	—	25	—
21	Haridas Govtadi	Shop	Masjid Bandar-road	—	200	—
22	Manaklal Bukatram	Shop	Nágdevi-street	—	15	—
23	Panna Jaitha	Shop	Memonváda-road	—	800	300
24	Ramji Navji	Shop	Narvoji Fití street	—	785 14	—
25	Bhavu Babaji	Shop	- ditto	—	10	—
26	Pragji Waji	Shop	Memonváda-road	600	208	—
27	Devchand Gobar	Shop	Mumbádevi Tank-road	—	50	—
28	Shivram Hari	Shop	- ditto	—	10	—
29	Ranabhir Shulgiram	Shop	Bhendí Bazár	—	5,000	—
30	Mavji Khunji	Shop	- ditto	—	800	—
31	Bhavu Mahadu	Shop	Falkandí-road	—	74	—
32	Ramprasad Mathuradas	Shop	- ditto	—	4,000	—
33	Ramji Shivrám	Shop	Pa. háte-street	—	25	—
34	Dhonda Sonar	Shop	- ditto	—	40	—
35	Govind Moroba	Shop	Bhandarí-street	—	150	—
36	Jaithchand Savatram	Shop	Kambháráda	—	1,200	—
37	Moti Bhairav	Shop	Northbrook-street	—	25	—
38	Govind Malhari	Shop	- ditto	—	45	—
Carried forward				600	42,436 12	4,340 2

Statement showing the Nature and Amount of Damage done to Hindu Temples, Houses, &c.—continued.

No.	Name.	Shop or Temple.	Locality in which situated.	Damaged.	Stolen.	Recovered.
				Rs. s. p.	Rs. s. p.	Rs. s. p.
			Brought forward - - -	42,436 12 -		4,340 2 -
39	Aba Rajji - - -	Shop - - -	Northbrook-street - -		20 -	-
40	Narayan Bhikaji - -	Shop - - -	Khoja street - - -		5,000 -	-
41	Yasantraj Dhanaji - -	Shop - - -	Northbrook-street - -		7 -	-
42	Yivan Vishwiram - -	Shop - - -	Duncan-road - - -		40 -	-
43	Vishram Bechar - -	Shop - - -	- ditto - - -		45 -	-
44	Nathu Ben - - -	Shop - - -	Khéra Taláv - - -		500 -	-
45	Chimma Tularam - -	Shop - - -	Grant-road - - -		60 -	-
46	Hemraj Navaji - - -	Shop - - -	Kumbhárváda - - -	1,200 -	-	35 -
47	Ratna Kheta - - -	Shop - - -	- ditto - - -	20 -	-	20 -
48	Nana Melu - - -	Shop - - -	Durgádevi-street - -	2,000 -	-	-
49	Pragji Khushal - - -	Shop - - -	- ditto - - -	7,000 -	-	-
50	Ratna Kheta - - -	Shop - - -	- ditto - - -	1,600 -	-	-
51	Kallan Kubha - - -	Shop - - -	- ditto - - -	16,000 -	-	-
52	Pandu Laxman - - -	Shop - - -	- ditto - - -	300 -	-	-
53	Gopal Baliset - - -	Shop - - -	- ditto - - -	2-0 -	-	-
54	Linga Vade - - -	Shop - - -	- ditto - - -	100 -	-	-
55	Rama Rajji - - -	Shop - - -	- ditto - - -	-	10 -	-
56	Sachu Paru - - -	Shop - - -	- ditto - - -	100 -	-	-
57	Gulabchand Zubak - -	Shop - - -	Trimbak Parashrá- street - - -		10 -	-
58	Hari Ramshot - - -	Shop - - -	- ditto - - -		10 -	-
59	Chuntul Ramprasan - -	Shop - - -	- ditto - - -		5 -	-
60	Ganesh Tulsiaram - -	Shop - - -	Falkland-road - - -		20 -	-
61	Parshotam Waji - - -	Shop - - -	- ditto - - -		200 -	-
62	Pandit Beni Ram - - -	Shop - - -	- ditto - - -		40 -	-
63	Toto Rajji - - -	Shop - - -	- ditto - - -		25 -	-
64	Shivlal Bechland - - -	Shop - - -	- ditto - - -		10 -	-
65	Gangaram Sadashiva - -	Shop - - -	- ditto - - -		50 -	-
66	Jai Narayan - - -	Shop - - -	Grant-road - - -		110 -	-
67	Chotalal Ghasiram - -	Shop - - -	Falkland-road - - -	15 -	-	114 -
68	Shivlal Durga - - -	Shop - - -	- ditto - - -	10 -	-	28 -
69	Labaram Purnan - - -	Shop - - -	- ditto - - -	6 -	-	17 -
70	Girdhari Kannayya - -	Shop - - -	- ditto - - -	2 -	-	145 -
71	Gopal Govind - - -	Shop - - -	- ditto - - -		2,058 -	-
72	Shankardas Gopal - - -	Shop - - -	Khetvádi Back-road - -		1,174 -	10 -
73	Prag Dalichand - - -	Shop - - -	- ditto - - -	150 -	-	1,202 -
74	Rupa Subachand - - -	Shop - - -	- ditto - - -	10 -	-	43 -
75	Ramji Amrita - - -	Shop - - -	- ditto - - -	8 -	-	106 -
76	Bhujji Ludha - - -	Shop - - -	- ditto - - -	40 -	-	23 -
77	Shivram Umishanker - -	Shop - - -	- ditto - - -		130 -	-
78	Durga Shivbakh - - -	Shop - - -	Trimbak Parashrá- street - - -		110 -	-
79	Bhima Datta - - -	Shop - - -	Moun-road - - -		285 -	130 -
80	Gonaji Pandu - - -	Shop - - -	- ditto - - -		25 -	-
81	Ganga (woman) - - -	Shop - - -	- ditto - - -		10 -	7 -
82	Babaji Jairam - - -	Shop - - -	Forsa-road - - -		75 -	-
83	Laxman Mahadeva - - -	Shop - - -	- ditto - - -		35 -	-
84	Panaji Hirji - - -	Shop - - -	- ditto - - -		15 -	-
85	Sajwan Lala - - -	Shop - - -	- ditto - - -		15 -	-
86	Govind Kundlig - - -	Shop - - -	- ditto - - -		55 -	-
87	Ramprasad Jankiprasad -	Shop - - -	- ditto - - -		40 -	-
88	Devlat Kisan - - -	Shop - - -	- ditto - - -		35 -	-
89	Laxman Jaising - - -	Shop - - -	Falkland-road - - -		10 -	-
90	Shivratan Shivprasan - -	Shop - - -	- ditto - - -		50 -	-
91	Devji Manak - - -	Shop - - -	Grant-road - - -		10 -	-
92	Gansi Chopdi - - -	Shop - - -	- ditto - - -		15 -	-
93	Sakharam Zilu - - -	Shop - - -	- ditto - - -		5 -	-
94	Karati Dhanu - - -	Shop - - -	Bapty-road - - -		20 -	-
95	Tukaram Mahadu - - -	Shop - - -	Falkland-road - - -		11 -	-
96	Mukund Ramji - - -	Shop - - -	- ditto - - -		5 -	-
97	Guruprasad Brijpal - -	Shop - - -	Forsa-road - - -		50 -	-
98	Jagannath Gausal - - -	Shop - - -	Bapty-road - - -		25 -	-
99	Jagadbar Shital - - -	Shop - - -	- ditto - - -		20 -	-
100	Gopal Thakurdas - - -	Shop - - -	Centre-road (Kámál- pura) - - -		200 -	-
101	Nagji Rajai - - -	Shop - - -	- ditto - - -		75 -	-
102	Rajanna Laxman - - -	Shop - - -	- ditto - - -		25 -	-
103	Vidi Vyanketi - - -	Shop - - -	- ditto - - -		50 -	-
104	Nasi (woman) - - -	Shop - - -	Madanpura - - -		50 -	-
105	Kapurechand Murwadi - -	Shop - - -	Madanpura - - -		548 -	548 -
106	Hargovindias - - -	Shop - - -	Fergusson-road - - -		8 -	-
107	Laxmanji Dantgir - - -	Maruti's Temple - - -	Michanpada-road - - -	1,100 -	-	70 4
108	Davebankar Bakstram - -	- ditto - - -	Dongri-street - - -		72 -	-
109	Tulsidas Ramdas - - -	- ditto - - -	Memonváda-road - - -	227 -	-	567 -
110	Ganpat Sakharam - - -	- ditto - - -	Nishampáda Cross-lane -	500 -	-	150 -
111	Narayandas Mohandas - -	Ramchandra's Tem- ple - - -	Chuch Bandar, 1st- street - - -		550 -	-
112	Kallian Shivji - - -	- ditto - - -	Nagtevi-street - - -	50 -	-	-
113	Pandu Babaji - - -	- ditto - - -	Jai-road, East side - -		20 -	-
114	Parushotam Shivsanker - -	Withoba's Temple - -	Chuch Bandar, 1st- street - - -	125 -	-	1,039 -
115	Balkrishna Narayan - - -	- ditto - - -	Old Nigpáda-road - - -	10 -	-	-
116	Gungaram Balu - - -	- ditto - - -	- ditto - - -		185 -	-
			Carried forward - - -	2,253 -	87,787 8 -	5,158 6 -

Statement showing the Nature and Amount of Damage done to Hindu Temples, Houses, &c.—continued.

No.	Name.	Shop or Temple.	Locality in which situated.	Damaged.	Stolen.	Recovered.
				<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>
			Brought forward - - -	2,853 - -	87,767 8 -	5,158 6 -
117	Janakbai (woman) - -	Laxmi Narayan Temple.	Kavit Gali - - -	4,000 - -	702 - -	- - -
118	Janu Subhedar - - -	Kuberpanth Temple	Tantapur-road - - -	150 - -	- - -	- - -
119	Sannoma Badar - - -	Namanath Temple -	Bhendi Bazár-road -	2 - -	- - -	- - -
120	Virchand Dipchand -	Santinath Temple -	- - ditto - - -	1 - -	- - -	- - -
121	Volji - - -	Maruti's Temple -	Erakine-road - - -	- - -	- - -	- - -
122	Ghanaji Dhonda - - -	Mahadev's Temple -	Khoja-street - - -	300 - -	- - -	- - -
123	Somnath Narayan - - -	Withoba's Temple -	- ditto - - -	2,000 - -	- - -	- - -
124	Arjundas Luxmandas -	Ramchandra's Temple.	Khára Taláv - - -	3,000 - -	- - -	- - -
125	Malu Narau - - -	Durgadevi Temple -	Durgadevi-street - -	5,000 - -	- - -	- - -
126	Nagebali (woman) - -	Maruti's Temple -	- ditto - - -	1,500 - -	- - -	- - -
127	Sovanna Nagu - - -	Maruti's and Tulsi Temple.	Bhandár-street - - -	5 - -	- - -	- - -
128	Mahadu Hari - - -	Mahadev's Temple -	- ditto - - -	5 - -	- - -	- - -
129	Bhuvan Dhonda - - -	Panchmukhi Maruti's Temple.	- ditto - - -	200 - -	- - -	- - -
130	Banarasi (woman) - -	Withoba's Temple -	Chimna Butcher-street	2,000 - -	- - -	- - -
131	Kabulkala - - -	Ramchandra's Temple.	Northbrook-street - -	200 - -	- - -	- - -
132	Kalibai (woman) - - -	- ditto - - -	- ditto - - -	4,000 - -	- - -	- - -
133	Mohan Vishram - - -	- ditto - - -	- ditto - - -	500 - -	- - -	- - -
134	Parni (woman) - - -	- ditto - - -	- ditto - - -	500 - -	- - -	- - -
135	Rajai Raja - - -	Radiakisan's Temple	Pathán-street - - -	3,000 - -	- - -	- - -
136	Vati (woman) - - -	Ramchandra's Temple	- ditto - - -	200 - -	- - -	- - -
137	Vinayak Jotiram - - -	Maruti's Temple -	- ditto - - -	700 - -	- - -	- - -
138	Manorasa Jannadas - -	- ditto - - -	Falkland-road - - -	75 - -	- - -	- - -
139	Narayan Sakharam - -	Withoba's Temple -	- ditto - - -	1,300 - -	89 - -	- - -
140	Shankardas Gopaldas -	Maruti's Temple -	Khetvádi Back-road -	600 - -	- - -	- - -
141	Rampasad Dhokulung -	Mahadev's Temple -	Bapty-road - - -	100 - -	150 - -	- - -
142	Rama Ganu - - -	Maruti's Temple -	- ditto - - -	150 - -	- - -	- - -
143	Vanjarí Jagannath - - -	Vithoba's Temple -	- ditto - - -	500 - -	150 - -	- - -
144	Jayi (woman) - - -	Shankar Parwati's Temple.	- ditto - - -	500 - -	100 - -	- - -
145	Shambu Maloji - - -	Vithoba's Temple -	Khursetji Sukláji-street	2,300 - -	200 - -	- - -
146	Lakha Vyankati Shet -	Maruti's Temple -	Kámáthipura 4th-lane	600 - -	100 - -	- - -
147	Vanjarí Jamat - - -	Withoba's Temple -	Bazár-road - - -	900 - -	100 - -	- - -
148	Ramrathi Rajanna - - -	- ditto - - -	Kámáthipura 5th-lane	500 - -	50 - -	- - -
149	Okaji Shet - - -	Ram Laxman's Temple.	Kámáthipura 8th-lane	4,500 - -	500 - -	- - -
150	Darpati Sayanna - - -	- ditto - - -	- ditto - ditto -	4,500 - -	500 - -	- - -
151	Kamathi Jamat - - -	Khas Dobas - - -	Kámáthipura 9th-lane	100 - -	- - -	- - -
152	Ditq - - -	Marum's Temple -	Kámáthipura 13th-lane	200 - -	- - -	- - -
153	Narau Bábu - - -	Pachamma's Temple	Kámáthipura 11th-lane	300 - -	200 - -	- - -
154	Khandu Muruji - - -	Mariam's Temple -	Kámáthipura 12th-lane	50 - -	- - -	- - -
155	Malu Yeeraya - - -	Kabhairav's Temple	Kámáthipura 15th-lane	700 - -	100 - -	- - -
156	Papayya (Kamathi Mochi)	Mariam's Temple -	Foras-road - - -	100 - -	50 - -	- - -
157	Parvarthi (woman) - -	Maruti's Temple -	Falkland-road - - -	400 - -	100 - -	- - -
158	Liladhar Narayan - - -	Radha Krishna's Temple.	- ditto - - -	700 - -	300 - -	- - -
159	Rái Bahádúr Laxman Sing -	Mahadev's Temple -	Bellasis-road - - -	400 - -	100 - -	- - -
160	Daji Narsayan - - -	Vithoba's Temple -	Parkán-lane - - -	500 - -	50 - -	- - -
161	Ditto - - -	Maruti's Temple -	- ditto - - -	100 - -	- - -	- - -
162	Ditto - - -	- ditto - - -	Gajri Bazár - - -	900 - -	100 - -	- - -
163	Ditto - - -	- ditto - - -	Haines-road - - -	50 - -	15 - -	- - -
164	Ditto - - -	Bhagvati's Temple -	- ditto - - -	50 - -	20 - -	- - -
165	Mankebhav Narbaram - -	Maruti's Temple -	Márgaon - - -	50 - -	- - -	- - -
166	Lamba Lakna - - -	- ditto - - -	Dockyard-road - - -	50 - -	100 - -	100 - -
			TOTAL - - -	61,961 - -	91,196 8 -	5,268 6 -

Police Commissioner's Office, Bombay,
9 September 1893.R. H. Vincent,
Acting Commissioner of Police.

STATEMENT showing the Nature and Amount of Damage done to Musalman Mosques, Houses, &c.

No.	Name.	Shop or Mosque.	Locality in which situated.	Damaged.	Stolen.	Recovered.
				Rs. a. p.	Rs. a. p.	Rs. a. p.
1	Banda Mir Usman	Shop	Nowroji-hill	—	112	—
2	Nassukba (woman)	Shop	Kavit Gali	—	40	—
3	Hussain Ali Nazzar Ali	Shop	Nowroji-hill	—	213 8	8
4	Mahomed Tar Mahomed	Shop	Carnac-road	—	80	—
5	Sayadali Javadali	Shop	Kābhādevi-road	18,000	—	175
6	Daudbbai Musaji	Shop	— ditto	4,000	—	101 4
7	Kan Mariam (woman)	Shop	New Hunamān-lane	388	—	—
8	Haji Musa Veli	Shop	Vithal Vadi	170	—	100
9	Hussain Ali Khanji	Shop	Girgaon-road	900	—	1 8
10	Nanabhai Hussaini	Shop	— ditto	800	—	33 10
11	Umar Taysb	Shop	— ditto	100	—	—
12	Karimji Khanjibhai	Shop	Thākurdvār-road	150	—	4
13	Khanbhai Hori	Shop	— ditto	167	—	—
14	Sulomauji Mamuji	Shop	— ditto	2,200	—	39 10
15	Isa Nathu	Shop	Cathedral-street	315	—	—
16	Ismail Mangalji	Shop	Girgaon-road	400	—	8
17	Hassan Haji Abu	Shop	Jāmālī Moholla	18	—	—
18	Abdul Kadar Abdul Rahiman	Shop	Cathedral-street	1,500	—	2 2
19	Mahomed Ibrahim	Shop	— ditto	2,000	—	12 14
20	Ibrahim Abdul Rahim	Shop	— ditto	600	—	—
21	Khaltabi (woman)	Shop	— ditto	300	—	—
22	Hassankhan Hussainkhan	Shop	— ditto	300	—	—
23	Musa Nathu Teli	Shop	— ditto	125	—	—
24	Jivaji Jafarji	Shop	Bhuleshvar	2,000	—	60
25	Jeptulla Isabhai	Shop	— ditto	2,000	—	—
26	Ismail Hasan	Shop	Kuvajji Patel Tank-road	30	—	—
27	Usman Kulsevala	Shop	— ditto	5	—	—
28	Musaji Hassanali	Shop	Agādvī-lane	1,000	—	—
29	Musa Isa Teli	Shop	3rd Bhowāda-street	130	—	—
30	Peerbhai Sonar	Shop	Falkland-road	900	—	—
31	Suleman Isufbhai	Shop	Kumbhārvāda	150	—	5
32	Kirson Kheja	Shop	Durgādevi	50	—	—
33	Hassanali Dosaji	Shop	— ditto	50	—	—
34	Shekh Chand Nawaz	Shop	Falkland-road	20	—	—
35	Mian (woman)	Shop	— ditto	150	—	—
36	Jafar Ganidin	Shop	— ditto	800	—	—
37	Jafarji Musaji	Shop	— ditto	7,000	—	1,300
38	Shekh Chand Bapu	Shop	Kumbhārvāda	800	—	10
39	Ismail Asaria	Shop	Khetvādi Back-road	844	—	—
40	Abdul Ali Jafarji	Shop	— ditto	525	—	—
41	Valibhai Hirji	Shop	— ditto	60	—	—
42	Fatu Nur Mahomed	Shop	— ditto	150	634	—
43	Ismailji Kadar	Shop	Girgaon Back-road	—	734	—
44	Ibram Ali	Shop	— ditto	30	20	—
45	Alibhai Jivaji	Shop	— ditto	—	5,030	8 2
46	Kasam Jacob	Shop	— ditto	200	265	—
47	Not known	Hori's shop	Thākurdvār road	—	—	—
48	— Ditto	Tin-plate shop	— ditto	—	—	—
49	Gulam Hussan Kadar	Shop	Kāndevedī-lane	5,047	9,953	—
50	Abmedshah Bahadur P. C. G.—1190.	Shop	— ditto	—	80	—
51	Musa Umar	Shop	— ditto	250	362	—
52	Musubhai Karimji	Shop	— ditto	—	607	—
53	Ismailji Sulemanji	Shop	— ditto	—	1,429	—
54	Not known	Oil shop	— ditto	—	—	—
55	Karim Rahimtulla	Shop	Girgaon-road	—	69	—
56	Jaina (woman)	Shop	— ditto	800	2,381	—
57	Ismailji Karimji	Shop	— ditto	—	5,600	—
58	Miya Ahmed Tar Mahomed	Shop	— ditto	800	—	—
59	Hussan Haji Abu	Shop	— ditto	300	93	—
60	Shekh Gaur Mughreshah	Shop	— ditto	—	562	—
61	Haji Jan Mahomed Abdul	Shop	— ditto	50	296	—
62	Amir AH Gulab Ali	Shop	— ditto	—	144	—
63	Rasulkhan Shalabax	Shop	Tārdev-road	—	1,700	—
64	Abdul Mahomed	Shop	Girgaon-road	60	200	—
65	Alima (woman)	Shop	— ditto	27	50	—
66	Lahimann	Shop	Gavāliā Tank-road	—	50	—
67	Bakai Daridoen	Shop	Forse-road	—	200	—
68	Gigba Futeh Mahomed	Shop	Parcel-road	—	100	—
69	Piru Manji	Shop	— ditto	—	10	—
70	Sayad Amir Basir Ali	Shop	Fergusson-road	—	901	—
71	— Ditto	Shop	— ditto	—	100	—
72	Nanumiya Kadarimiya	Shop	— ditto	—	250	—
73	Shekh Harun Abdul Razak	Shop	— ditto	—	425	—
74	Fakir Mahomed Kadarimiya	Shop	— ditto	—	1,138	—
75	— Ditto	Shop	— ditto	—	460	—
76	Yakubkhan Dullakhan	Shop	— ditto	—	1,239	—
77	Madarbax Albax	Shop	— ditto	—	7 8	—
78	Shekh Ali Shekh Mira	Shop	Breach Candy-road	—	1,254 8	—
79	Jorabi (woman)	Shop	— ditto	—	80	—
80	Mahomed Edra	Shop	— ditto	—	1,228	—
			Carried forward	7,214	82,937 8	1,757 10

Statement showing the Nature and Amount of Damage done to Musalman Mosques, Houses, &c.—contd.

No.	Name.	Shop or Mosque.	Locality in which situated.	Damaged.	Stolen.	Recovered.
				<i>Rr. a. d.</i>	<i>Rr. a. p.</i>	<i>Rr. a. p.</i>
			Brought forward - - -	7,914 - -	82,937 8 -	1,757 10 -
81	Shekh Mahomed Shekh Mira.	Shop - - -	Breach Candy-road	-	28 - -	-
82	Abdul Kadar Shekh Ismail	Shop - - -	- ditto - - -	-	171 - -	-
83	Abdulbax Shekh Ismail	Shop - - -	- ditto - - -	-	119 8 -	-
84	Mahomed Khae Ahmed Khen.	Shop - - -	Furbhadevi-road	-	69 - -	-
85	Daud Suleman - - -	Shop - - -	- ditto - - -	-	600 - -	-
86	Abi Ismail - - -	Shop - - -	Cleveland-road	-	69 - -	-
87	Mahomedali Khoja - - -	Shop - - -	- ditto - - -	-	50 - -	-
88	Fakirbhai Kasam Khoja - - -	Shop - - -	- ditto - - -	-	54 - -	-
89	Fakir Ibrahim - - -	Shop - - -	- ditto - - -	-	14 - -	-
90	Ismail Dinji - - -	Shop - - -	- ditto - - -	-	70 - -	-
91	Nurmahomed Badulla - - -	Shop - - -	Curry-road	-	558 - -	-
92	Ashabi (woman) - - -	Shop - - -	Elphinstone-road	-	918 - -	-
93	Ditto - - -	Shop - - -	- ditto - - -	-	230 - -	-
94	Haji Ibrahim Jakaria - - -	Shop - - -	Cleveland-road	-	200 - -	-
95	Abdul Bava - - -	Shop - - -	De Lisle-road	-	27 - -	-
96	Miya Kaji - - -	Shop - - -	- ditto - - -	-	45 - -	-
97	Ibrahim Abdul - - -	Shop - - -	Tank Bandur	-	39 8 -	-
98	Karim Khany - - -	Shop - - -	Arbue-road	-	8 2 -	-
99	Sale Mahomed Habib - - -	Shop - - -	Curry-road	-	359 - -	-
100	Haji Ibrahim Jakaria - - -	Shop - - -	Sivri-road	-	4,000 - -	-
101	Ahmed! Aha - - -	Shop - - -	- ditto - - -	-	2,400 - -	-
102	Haji Ismail Haji Isak - - -	Shop - - -	- ditto - - -	-	2,000 - -	-
103	Kamrudin Markudin - - -	Shop - - -	- ditto - - -	-	400 - -	-
104	Bala Bapa - - -	Shop - - -	Ferguson-road	-	45 - -	-
105	Shekh Ahmed Shekh Mahomed.	Shop - - -	Kala Chauki	-	241 12 -	-
106	Haji Hasan Chotani - - -	Chotani (Ali Memon) Mosque.	Walpakhadi-road	200 - -	- - -	-
107	Fakir Mahomed Isufkhan - - -	Darga - - -	Kareivadi (Thakurdvar-road.	104 - -	- - -	-
108	Abdulla Imamuddin - - -	Darga - - -	- ditto - - -	39 - -	- - -	-
109	Alamshah Jaffarshah - - -	Darga - - -	Duncan-road, Cross-lane.	100 - -	- - -	-
110	Dadamiya Rahim Alishah - - -	Darga - - -	Durgadevi-street	100 - -	- - -	-
111	Haji Kasam Jussab - - -	Haji Kasam's Mosque	Dhanji-street, Grant-road.	500 - -	- - -	-
112	Abdul Rahiman Haji Mahomed Kadwani.	Mangalvadi Mosque	Girgaon-road	4,025 - -	- - -	-
113	Ditto - - -	Pir Zolphikar's Darga	- ditto - - -	700 - -	- - -	-
114	Abba Jaznali Memon - - -	Pirshah Nawas's Darga.	- ditto - - -	1,920 - -	75 - -	-
115	Rahimtulla Alutal - - -	Pir Nurshah's Darga	- ditto - - -	225 - -	- - -	-
116	Nur Mahomed Ibrahim - - -	Haji Saleh Mahd's Darga.	- ditto - - -	200 - -	- - -	-
117	Haji Abdulla Isa Fazal - - -	Haji Ali - - -	Mahalaxmi-road	200 - -	- - -	-
118	Chinehpauli Masjid and Darga.	ditto - - -	- ditto - - -	1,000 - -	- - -	-
119	Fakland Road Masjid - - -	ditto - - -	- ditto - - -	300 - -	- - -	-
120	Poeshkhan Lane Masjid - - -	ditto - - -	- ditto - - -	500 - -	- - -	-
121	Gupri Basar Masjid - - -	ditto - - -	- ditto - - -	150 - -	- - -	-
122	15th Lane Kankhipura - - -	Darga - - -	- ditto - - -	100 - -	400 - -	-
123	14th - - ditto - - -	ditto - - -	- ditto - - -	150 - -	250 - -	-
124	11th - - ditto - - -	ditto - - -	- ditto - - -	25 - -	75 - -	-
125	8th - - ditto - - -	ditto - - -	- ditto - - -	75 - -	125 - -	-
126	9th - - ditto - - -	ditto - - -	- ditto - - -	75 - -	125 - -	-
127	7th - - ditto - - -	ditto - - -	- ditto - - -	25 - -	75 - -	-
128	8th - - ditto - - -	ditto - - -	- ditto - - -	50 - -	100 - -	-
129	8th - - ditto - - -	ditto - - -	- ditto - - -	200 - -	200 - -	-
130	Basar Road Kamshipura - - -	ditto - - -	- ditto - - -	150 - -	150 - -	-
131	Ditto - - ditto - - -	ditto - - -	- ditto - - -	150 - -	100 - -	-
132	Ditto - - ditto - - -	ditto - - -	- ditto - - -	- - -	20 - -	-
133	Haji Jacob Jan Mahomed - - -	Masjid and Darga	Sivri-road, Jakaria Bandar.	500 - -	- - -	-
134	Shekh Abdul Shekh Ismail - - -	Room used for religious purposes.	Arthur-road	1,065 - -	- - -	-
135	Shekh Abdulla Suleman - - -	- ditto - - -	- ditto - - -	180 - -	- - -	-
136	Ismail Haji Aha - - -	Masjid - - -	Ferguson-road	- - -	- - -	-
137	Jangli Pir - - -	ditto - - -	Varli-hill	- - -	- - -	-
138	Haji Isa Haji Faizda - - -	Haji Ali Masjid and Darga.	Near Breach Candy Vellard.	9,000 - -	- - -	-
			TOTAL - - -	23,193 - -	99,241 8 -	1,757 10 -

Police Commissioner's Office, Bombay,
9 September 1908.R. H. Vincent,
Acting Commissioner of Police.

STATEMENT showing the Number of Persons who Died in consequence of
Injuries received during the Riots.

Hindus.	Musalmánas.	Others.	TOTAL.
33	46	1 Jew	80

Police Commissioner's Office, Bombay,
9 September 1893.

R. H. Vincent,
Acting Commissioner of Police.

STATEMENT of Persons Arrested and Dealt with during the Riots.

	Musalmánas.	Hindus.	Total.	REMARKS.
Arrested - - - - -	858	847	1,605	
Sent for Trial - - - - -	304	439	743	
Convicted - - - - -	78	112	190	Forty-two, 2 years each; twenty-one, 1½ years each; one, 9 months; eight, 8 months each; ninety-one, 6 months each; eleven, 3 months each; ten, flogged; six, fined.
{ Under Sections 147, { 148, 149, 152, 454, { I. F. Code. { Under Section 22 of { Act XLVIII. of { 1860.	210	308	518	
Discharged - - - - -	10	19	29	
Remaining to be Tried - - - - -	564	208	772	

Police Commissioner's Office, Bombay,
9 September 1893.

R. H. Vincent,
Acting Commissioner of Police.

Enclosure 2 in No. 3.

From the Brigadier-General Commanding Bombay District
to the Adjutant-General, Bombay Army, Poona; 21 August 1893.

I HAVE the honour to submit herewith my report on the military measures taken in aid of the civil power during the late riots in Bombay.

2. I attach a map showing the disposition of the principal posts; minor posts, which were frequently changed to meet the exigencies of the moment, are not shown.

3. It was not anticipated even by the civil authorities at the commencement that the riots would be of so serious a nature or spread over so wide an area. Had it been otherwise, Colonel Shortland would, by at once summoning the garrison to "alarm posts," have been in a position to make a general advance from the Carnac-road by 3 p.m., clearing the streets as he went and establishing posts of artillery and infantry, the former to command the main thoroughfares, the latter to patrol the small and intersecting streets and gullies. By 6 p.m. or earlier the town would have been as completely held by the troops as it was at mid-day on the 12th instant.

4. As it was, however, Colonel Shortland made the best disposition possible to meet the ever-increasing wave of disturbance that passed over the city, and owing to his prudence and forethought the least possible delay occurred in bringing up reinforcements as they were required.

REPORT on the Military Measures taken in aid of the Civil Power during the Riots in Bombay, on the 11th August 1893 and following days.

The first intimation that anything unusual was occurring in the native town was received at the District Office at the Town Hall at 2.15 p.m. on the 11th August, when an European inspector of police brought an urgent verbal message from Mr. Vincent, the Commissioner of Police, asking for military assistance. There had been, he said, a *fracas* between Hindus and Muhammadans, which had increased to such proportions as to be beyond the power of the police to quell, and the Police Commissioner asked for four companies of a native regiment to assist.

A written order to Lieutenant Colonel Forjett, commanding the Marine Battalion, to turn out four companies at once and proceed to the assistance of the Commissioner of Police in Bhendy Bazar, was handed to him forthwith; and he was told that the 5th Bombay Light Infantry would also be ordered to fall in in lines and there await orders, in case further reinforcements were needed. Although the Commissioner of Police specially mentioned four companies of native troops as likely to be sufficient, it was deemed prudent to take measures to ensure further reinforcements, in addition to the 5th Bombay Light Infantry, being at hand in case of necessity. A telephone message was, therefore, dispatched to Colába warning the officers commanding British corps to keep their men to barracks, ready to turn out at the shortest notice. This, as the event proved, was a wise precaution.

Orders were also issued to all Volunteer corps to provide guards for their armouries.

Colonel Shortland, R.A., who was acting in command of the district during my absence on privilege leave, on hearing of the disturbance at once proceeded to the scene of action, and took up his position at Pydhowni, which then became and has since remained the head-quarters of the "street force."

The first troops to arrive at Pydhowni were a detachment of the Marine ^{3 British officers.} ^{100 Native ranks.} battalion, strength as per margin, under Major A. B. Mein, and shortly after 3 p.m. an advance was made up Bhendy Bazar-street towards the Jail-road, and thence round the jail, where a guard of a naik and six men was detached. From this point the march was continued through the narrow streets and gullies of Umarkhadi back to Pydhowni. Signs of the disturbance were everywhere. The streets were littered with *débris*, broken boxes, &c., that told of the recent looting of the shops. Dense crowds of excited natives, awed into temporary quiet by the presence of the troops, dispersed up narrow gullies right and left, only to meet again at some more distant spot and recommence their interrupted quarrel. Now and again a crowd more excitedly engaged did not recognise or did not seem to care for the advancing troops, and carried on their fighting until the presence of the military and the necessity for dispersion was brought more forcibly home to them. By degrees these streets were cleared, temporarily at least, and the detachment proceeded again up the Parel-road, and was posted at the corner of Erskine-road, with orders to patrol the streets in the vicinity and disperse any crowds that began to assemble.

In the meantime (about 3.45 p.m.) the remainder of the Marine Battalion* ^{Strength—} ^{3 British officers.} ^{100 Native ranks.} under Lieutenant Colonel Forjett had arrived at Pydhowni, and been dispatched to quell a disturbance in the Null Bazar, where "láthis" were being freely used and stones hurled, not only in the streets, but from the windows of the adjacent houses; and high above the excited cries of the Hindu mob rose the shouts of "Din, Din," from the throats of the Muhammadan fanatics. When the detachment arrived within 50 yards, the mob began pelting them with stones. Lieutenant Colonel Forjett and several men were hit, but no serious damage was done. The magistrate (Mr. Webb), finding that the crowd did not give way or cease throwing stones, ordered fire to be opened. One section was brought to the "present," but the crowd commencing to retreat, the section was brought down to the "ready" without firing.

Shortly afterwards the mob again advanced, but were charged and dispersed by a section under Lieutenant Creagh. This detachment under Lieutenant Colonel Forjett remained in the Null Bazar, and patrolled the adjacent streets and

and lanes during the rest of the evening and night, and were continually employed dispersing crowds of rioters. One patrol was so vigorously attacked by the mob that the magistrate gave the order to fire. Three rounds were fired only, and, so far as could be ascertained, only one of the rioters was wounded.

At 4.30 p.m. two companies of the 5th Bombay Light Infantry were ordered up. These arrived under Lieutenant Grace, and were sent up to the jail. There was considerable rioting in the vicinity of this post on this evening, and again in the next morning, but this detachment succeeded in reducing things to order without firing, although once or twice very hard pressed.

At 5 p.m. the remainder of the 5th Bombay Light Infantry under Colonel W. Scott were ordered up to Pydhowni, where they were employed till the arrival of the Loyal North Lancashire Regiment.

At 8.30 p.m. Colonel Scott was ordered to take his regiment to the "Two Tanks" in Grant-road. A detachment of one company had previously been ordered on under Lieutenant West to Falkland-road. This detachment found the neighbourhood in a state of turmoil, and it was nearly three hours before the continued exertions of officers and men were rewarded by the establishment of comparative quiet.

When, however, Colonel Scott arrived shortly after 8.30 p.m. at the "Two Tanks," he found that, thanks to the exertions of Lieutenant West's party, the vicinity was fairly tranquil. The next morning, however, the disturbances began again, and his detachment were fully employed keeping order.

A very large number of general parties of Muhammadans passed this way. The pretended mourners were in an excited state and ripe for a riot. Thanks, however, to Colonel Scott's vigilance and prudent measures, no serious riot occurred, though on one occasion the detachment had to resort to a bayonet charge to disperse a large crowd, numbering about 2,000 Muhammadans.

At about 6.30 p.m. on 11th instant a patrol under Subhedar Ram Pratker, 5th Bombay Infantry, when on its way from Pydhowni towards Grant-road, came upon the police brake full of policemen being attacked by the mob, who were rapidly overpowering the policemen and proceeding to wreck the brake. The Subhedar charged the crowd with his party, but the mob turned on the sepoy and began to belabour them with bludgeons. In self-defence, therefore, the Subhedar gave orders to fire two volleys. These dispersed the rioters. The mob was estimated by the police superintendent, who was on the spot, as over 1,000 strong.

Night was now fast approaching, and there were no signs of the disturbances subsiding. No sooner was one district reduced to comparative quiet by the presence of troops, than fresh riots broke out beyond the sphere of existing patrols; and as darkness came on the difficulty of watching long lines of streets with innumerable intersecting gullies increased enormously. It was felt, therefore, that the force employed was insufficient, and urgent orders were despatched to Colaba for four field guns, and the Loyal North Lancashire Regiment to parade at once and proceed to Pydhowni.

Shortly before 8 p.m. the Loyal North Lancashire Regiment arrived at Pydhowni under command of Lieutenant Colonel Ryley, and the following parties were detached and sent forward:—

Strength—
9 Officers,
11 Sergeants,
413 Rank and File.
4 Sergeants,
69 Rank and File,
4 Sergeants,
100 Rank and File.

One company under Major de Hoghton to Essa Khalifa's stables in Bellasis-road.

One company under Captain Churchward to a position near the Jamsetjee Jeejeebhoy Hospital.

Thirty men under Lieutenant Carter to Parel. This party was subsequently reinforced by 20 men under 2nd Lieutenant Greig, and later again by one serjeant and 20 men. This last detachment had a very busy time during the next 24 hours dispersing crowds, and had one man wounded by a knife, which, however, luckily turned on his ribs, and a flesh wound only was inflicted.

The remainder of the battalion were held in reserve at Pydhowni.

Shortly after 8 p.m., in response to a call for their services, 25 of the Bombay Light Horse under Lieutenant Cuffe arrived.

The artillery also arrived about the same time.

Two

Two guns were posted commanding the approach to Pydhowni from the east.

The remaining two guns were taken to the junction of Grant and Parel roads, escorted by the Light Horse.

The guns were placed in position commanding the length of Grant-road, and an escort of Native Infantry given from the adjacent post.

The Bombay Light Horse then moved off, and accompanied the Commissioner of Police and Captain Swann, Deputy Assistant Adjutant General, along Grant-road and the adjoining gullies to Falkland-road as far as the junction of Bapty-road. Here the party divided, half going with Lieutenant Cuffe into Tardeo, where a disturbance was going on, and the other half accompanying Mr. Vincent in pursuance of a party of rioters, one of whose victims lay dead on the pavement at the corner. Although the streets and gullies of Kamari-pura were thoroughly patrolled, no further traces were found. The Light Horse patrols remained out till 11.30 p.m. and then returned to Pydhowni. The streets were then almost deserted, but the inhabitants were awake in their houses and still in a very excited state. Here and there small parties of "badmashes" were seen attempting to loot whatever they could lay their hands upon. Many of these were captured.

Shortly before midnight a party of the Light Horse, 12 men, under Serjeant Symons, were dispatched to Tank Bunder in consequence of a reported riot, but on their arrival all was found quiet, though signs of a recent disturbance were plenty.

The rest of the night passed fairly quietly, but before dawn reports began to arrive of threatened disturbances in various quarters.

At daybreak half troop of the Light Horse were sent out under Lieutenant Cuffe through Chinchpogly to Parel. On arriving Lieutenant Cuffe made the gasworks his head-quarters, and thence patrolled the vicinity. Much rioting took place in the neighbourhood from early morning till about 11 a.m., especially in Arthur-road, where large bodies of mill hands, constantly made attacks on the Muhammadan quarters, and had to be dispersed. About 8 a.m. a large crowd armed with lathis were seen coming down from the direction of Jacob's Circle. They were driven into a corner by the Light Horse and disarmed.

The remaining half-troop under Serjeant Symons were kept at Pydhowni, and most usefully employed in patrol and escort duty throughout the day, up to 3.30 p.m., when they were joined by Lieutenant Cuffe and his half-troop from Parel and allowed to march home.

About 1 a.m. urgent messages had been dispatched to the Director of Indian Marine (Captain Campbell, R.I.M., D.S.O.) and the Senior Naval Officer on the station (Captain Schomberg, R.N.) for assistance, and at 6.30 a.m. a party of Blue-jackets and Marines from H.M.S. "Lapwing" and "Abyssinia," and a party of Indian Marine Lascars, arrived at Pydhowni.

Intimation was also received that two squadrons, 2nd Bombay Lancers, would arrive from Poona in the afternoon. A third squadron was subsequently added, and arrived at midnight.

At 11 a.m. I arrived from leave, and proceeding at once to Pydhowni took command from Colonel Shortland, R.A.

Major Blomfield, Deputy Assistant Adjutant General, also returned from leave at the same time.

The position was very serious. Rioting had recommenced outside the limits held by the troops during the preceding night, and reports were still arriving of disturbances at still greater distances from Pydhowni. This entailed the detachment of parties from posts, and the consequent weakening of these posts. The addition, therefore, of the Naval Contingent* to the force available had been most opportune, and enabled the ever-increasing demands on the troops to be met without unduly reducing the strength of existing picquets.

Owing to the increasing number of prisoners in the jail, and the possibility of an attempt at release, I ordered one gun from Pydhowni to take up a position to command the approach to the jail.

At midday the distribution of the main posts was as under :—

EUROPEANS.	
Pydhowni - - - - -	{ 1 gun, 21 gunners. 100 rank and file, European Infantry. ½ troop, Bombay Light Horse.
J. J. Hospital - - - - -	100 rank and file, European Infantry.
Essa Kholifa's Stable, Bellasis-road	70 " " "
Jacob's Circle - - - - -	30 " " "
Malabar Hill, Reversing Station -	25 } Naval Contingent.
Keemp's Shop, Gowalia Tank-road	40 }
Jail - - - - -	{ 22 rank and file, European Infantry. 1 gun, 22 gunners.
Parel* - - - - -	{ 26 rank and file, European Infantry. ½ troop, Bombay Light Horse.
Grant-road - - - - -	2 guns, 38 gunners.
Girgaum - - - - -	56 Naval Contingent.
NATIVES.	
Null Bazar - - - - -	140 Native Infantry.
Grant-road, E. - - - - -	90 "
Grant-road, W. - - - - -	50 "
Police Station, Parel-road - - - - -	30 "
Escort to guns in Grant-road - - - - -	20 "
Jail - - - - -	50 "
Jackeria Musjid - - - - -	30 "
Crawford Market and Juma Musjid - - - - -	50 "
Falkland-road - - - - -	45 "

Throughout the day patrols from these posts were constantly on the move, dispersing crowds and keeping order in the vicinity.

Very heavy work was also entailed on the men by the necessity for providing strong escorts to funeral parties passing through on their way to Sonapore, and to the batches of prisoners which were being collected from the outlying chowkis and passed on to the jail.

Disturbances at Sewree, Mátunga, Máhim, Dádur, and on the Vilad, necessitated the despatch of detachments in these directions.

I must here acknowledge the valuable aid afforded by Mr. F. C. Rimington, the agent for the Bombay Tramway Company, who from the first freely placed his cars at our disposal without charge for the rapid transport of parties from point to point on the lines of tram. By this not only was much valuable time saved, a matter of the utmost importance, but the troops were also kept fresher for the arduous work before them.

The detachment of the 5th Bombay Light Infantry at Jackeria Musjid was twice during the day obliged to fire on the mob in self-defence. On each occasion the rioters numbered several hundreds, chiefly Pathans. The butt ends of the rifles and even a bayonet charge proving ineffectual, and the mob pressing hard on the small detachment, a few shots were fired on each occasion. The first time four of the mob were killed, and the second time one was killed and a few wounded. The moment the crowd began to yield ground and disperse the firing ceased.

The troops had now been 20-24 hours under arms, engaged in the most wearying of duties, with no immediate prospect of relief.
3.30 p.m. The situation was little changed for the better. In the immediate vicinity of posts quiet had to a certain extent been restored, but its continuance depended on the continued presence of an armed force. Rumours were rife of disturbances over a still greater area, and I had but little reserve to fall back upon in case of further demands. It was urgent on many grounds that quiet should be restored, but on none more so than for sanitary reasons. Since the outbreak of the riots the Health Department had been unable to do its work, and in a crowded city like Bombay another day or two of filth accumulation would be likely to breed an epidemic. I had wired for reinforcements, first to the extent of a wing of British and a wing of Native, and afterwards

* This detachment, originally 70 rank and file, had provided 30 men for Jacob's Circle, and sent 14 back to Pydhowni.

afterwards for a complete battalion of each. These, however, could not arrive till the next morning. In the meantime, therefore, I was glad to receive from Officers Commanding Volunteer Corps assurances of their readiness to turn out, and I gladly availed myself of their assistance, directing them to rendezvous as follows :—

The G. I. P. Railway Volunteers to parade at 6 p.m. at Pydhowni.

The B. B. and C. I. Railway Volunteers, after providing for the safety of their workshops at Parel, to parade at Grant-road at 6 p.m.

The Bombay Volunteer Rifles to parade at 6 p.m. at Pydhowni.

At 4.45 p.m. the 1st squadron, 2nd Bombay Lancers, arrived 120 all ranks. at Pydhowni, and I dispatched them to patrol as follows :—

1st patrol, one troop, through Unmarkhadi. This patrol found all fairly quiet and arrived at the Arab Stables where they were to be quartered at 9 p.m. Patrolled again at 1 a.m., returning at 3.30 a.m.

2nd patrol, one troop, about the purlieu of Grant-road. These troops were busy all night and did not reach lines till after relief at 10 a.m. next morning.

3rd patrol, two troops, through and beyond Byculla. Dispersed a crowd of rioters and left one troop near scene of riot till midnight. The other troop patrolled by the Gasworks and Jacob's Circle back to Pydhowni, reaching lines at 9.30 p.m., and again patrolled at 11 p.m. over the same ground.

The 2nd squadron, 2nd Bombay Lancers, arrived at 120 all ranks. Pydhowni at 5.45 p.m. and patrolled as under :—

1st patrol, two troops, through Girgaum in the direction of Mahalaxmi and the Vilad, with Colonel Shortland, R.A., whose knowledge of the disturbed localities was of the greatest use.

2nd patrol, one troop, to make its way to Malabar Hill, where half-troop would be stationed at Kemp's shop and half at the Reversing station.

One troop was detailed to escort 270 prisoners to the House of Correction, and went to quarters at midnight.

At 6 p.m. the G. I. P. Railway Volunteers under Lieutenant Colonel H. Swan arrived and were sent to the posts on Malabar-hill to reinforce the parties of the naval contingent.

The B. B. and C. Railway Volunteers under Major Luard provided a company, strength as per margin, at the Grant-road station and patrolled the neighbourhood all night.

The Bombay Volunteer Rifles arrived at Pydhowni shortly after 6 p.m. under Lieutenant Colonel Lyttleton Bayley, and provided the following posts :—

Jail -	-	-	34	R. and F. under Captain Baird.
House of Correction -	-	34	"	Place.
Marwari Bazar -	-	41	"	Nicholson.
Tramway Stables -	-	29	"	Tomlinson.
Gasworks -	-	18	"	under Non-Commissioned Officer.

Shortly after 1 a.m. the 3rd squadron, 2nd Bombay Lancers, arrived and proceeded at once to their quarters in the Arab Stables.

The following are the orders issued regarding the medical arrangements, which were duly carried out :—

" 1. The Station Hospital, Colaba (Surgeon-Lieut.-Colonel Gallway in charge, and the Marine Battalion Hospital (Surgeon-Major Burroughs in charge), are base hospitals, to which all sick European and Native soldiers are to be sent, if they are likely to be unfit for duty for more than a few hours.

2. The disposition of the ambulance carts, doolies, &c., will remain as at present.

3. A medical officer, two medical warrant officers, and a hospital assistant will always be on duty at the Head Quarters, Pydhowni Police Station, where the sick and wounded, both European and Native, will be collected.

4. A medical warrant officer, with doolie-bearers, field companion, and surgical haversack, and one ward servant will be on duty at Malabar Hill for 12 hours at a time, to afford medical aid to the detachments, European and Native, on the Hill. The sick from this station will be sent direct to the base hospitals, an ambulance being requisitioned for from Pydhowni if necessary.

5. The officer in charge European base hospital will be good enough to nominate warrant medical officers, and the officer in charge native base hospital, hospital assistants for tours of duty at Pydhowni.

6. The warrant medical officers and hospital assistants may be detailed from all on military duty in Bombay, care being taken that regimental and hospital duties are not interfered with.

7. Surgeon Captain Nelis, M.S., is attached to the Lancashire Fusiliers.

8. The medical officers of Native Regiments will remain with their corps, but are available for duty at Pydhowni.

The Head Quarter Wing, 2nd Battalion, Lancashire Fusiliers, under Lieutenant Colonel Goldsmith, arrived at 5.30 a.m., and were provided with quarters at the Sassoon Dock. The remaining officers, 619 rank and wing arrived at 9.15 a.m. As soon as the men had breakfasted the Head Quarter Wing marched to Pydhowni and proceeded to relieve the posts held by the Loyal North Lancashire Regiment. Ninety men of the other wing were ordered up and relieved the posts on Malabar Hill held by the G. I. P. Volunteers and the Bombay Volunteers at the House of Correction.

The 25th Bombay Rifles, strength as per margin, under Colonel Tandy, arrived in two detachments at the Victoria Station, the first at 6 a.m., the next at 9 a.m., and marched at once to the Esplanade, whence, after pitching camp and getting their food, they proceeded to Pydhowni and took over the posts in relief of the 5th Bombay Light Infantry and Marine Battalion.

The relieved battalions, the Loyal North Lancashire, the 5th Bombay Light Infantry and Marine Battalion, had now been continuously on duty for from 40 to 44 hours, and had performed a most trying task with unflagging energy and the greatest moderation.

The Royal Artillery detachments had been regularly relieved under regimental arrangements every 12 hours.

About 9 a.m. a disturbance, that threatened to become serious, commenced in the vicinity of Pydhowni, but was suppressed by a party of the Lancashire Fusiliers, under Lieutenant Watts, though not till after he had been ordered to fire on the mob. There were, however, so far as could be ascertained, no fatal results.

About 11 a.m. a riot took place near the Null Bazar. A party of the 25th Bombay Rifles, however, quickly dispersed the crowd, and 28 prisoners were arrested.

A squadron of cavalry under Major Pringle went out to Byculla Bridge at 6 a.m. and thence detached a troop which patrolled round Dadur and Parel and back to lines at 12.15 p.m., started again at 3.45 p.m., and remained at Parel until relieved by the Bombay Light Horse.

Another squadron was on constant patrol throughout the day.

Captains Aitken and Welman reported their arrival in the morning to assist in the staff duties, and I was thus enabled to arrange for a relief for the officers of my staff, who up to this had been uninterruptedly on duty.

I issued orders that in future only half the cavalry should be used for patrolling duty so as to allow of rest for men and horses, and provide a reserve in case of any sudden emergency.

At 6 p.m. the Bombay Light Horse again turned out and half were detailed to Parel, the rest to remain at Pydhowni.

The Bombay Volunteer Rifles again provided guards at—
House of Correction,
Marwari Bazar,

and also sent one non-commissioned officer and 14 men to guard Worli pumping station.

The relief of all posts was carried out at 9 a.m.

A party of 70 Europeans of the P and O. Company's service were sent down by Mr. Uloth, the superintendent, P. and O. Company, for duty.

They were distributed as under—

25 to the Vilad.
25 to pumping station, Worli.
20 to Chinchpougly.

Patrolling

Patrolling was carried out as before.

There were no disturbances to speak of.

Some time before daybreak an escort of two officers and 50 rank and file, Lancashire Fusiliers, and two officers and 50 men, 2nd Bombay Lancers, were sent to escort between 700 and 800 prisoners from the jail and House of Correction, to Byculia station *en route* for Thana jail. The infantry of the escort accompanied the train to Thana, and were there reinforced by 80 rank and file from the detachment 5th Bombay Light Infantry.

The Thana jail guard was increased by 30 men.

During the day the town became much more quiet, and the inhabitants gradually began to go about their business.

16th August. The improvement in the state of the town continued.

Owing to heavy rain I moved the 25th Bombay Rifles from the Esplanade into a grain shed at Carnac Bridge, which was kindly placed at my disposal by Mr. O'Callaghan, Agent, B. B. & C. I. Railway.

I also made arrangements for quartering two squadrons, 2nd Bombay Lancers, in the jetty shed at the Prince's Dock, and detailed one squadron to Parel to take all duties in the vicinity, and to be located in the body guard lines at Government House, the use of which for the purpose had been sanctioned.

17th August. All reported quiet from all posts, business resumed, and the townsfolk moving about engaged in their ordinary pursuits.

18th August. Nothing of consequence occurred.

19th August. His Excellency the Governor of Bombay arrived and visited the quarters at the Prince's Dock, Carnac Bridge, and Sassoon Dock.

After consultation with the Commissioner of Police I withdrew many of the smaller outposts.

As no ill effects were caused by the withdrawal yesterday of the outposts, I made arrangements for reducing the number of men in each of the remaining posts to take effect from to-morrow.

20th August.

I also arranged to withdraw my head-quarters from Pydhowni, and placed the general supervision of the posts in the town under a lieutenant-colonel to be detailed daily.

Where all concerned have worked so cheerfully and well, it would be invidious to particularize. At the same time I consider that the greatest credit is due to the officers and men of the Bombay garrison, who were on duty from the commencement of the riots and bore the brunt of the first outbreak. They were under arms for from 40 to 44 hours, and worked throughout with energy and promptitude, combined with the patience and forbearance demanded by the special circumstances of the case.

In conclusion, I would express my appreciation of the action taken and the dispositions made to quell the riot by Colonel D. V. Shortland, R.A., commanding the district in my absence, and would bring to notice the good work done by Captain J. C. Swann, Deputy Assistant Adjutant General, who alone of my staff was in Bombay when the riots began, and was almost continuously on duty till the evening of the 13th from the commencement.

Enclosure 3, in No. 3.

From H. A. Acworth, Esq., I.C.S., Municipal Commissioner for the City of Bombay, to G. C. Whitworth, Esq., Secretary to Government, Judicial Department; 21st September 1893.

THE Police Commissioner has been good enough to supply me with a copy of his report No. 5535-6 R. of 9th instant on the recent riots, and I venture in connection with this subject to submit to Government, for such notice as they deem them to deserve, the good services of certain officers belonging to the Municipality.

2. His Excellency the Governor was, so far as I recollect, informed in a telegram from the General Commanding, dispatched during the night of 12th, 13th of August, that the "Health Department was paralysed." His Excellency was
o.65. good

good enough thereupon to telegraph to me offering me assistance, to which I replied to the effect that the men were quite willing to work, but were terrorized by the rioters.

3. On Saturday 12th and Sunday 13th the state of the city was becoming very serious owing to the inability of either sweepers or scavengers to perform their duty. Even on Malabar Hill almost no service was done by municipal sweepers on 12th, while in most other parts of the city the usual sweepers' service was totally absent; and from Friday evening 11th, to Sunday morning 13th, no scavenging whatsoever was done anywhere. What this means in a city which is almost entirely dependent on *balakhors* for the removal of its night soil to the sewers, and from the streets of which at this time of year over 850 tons of refuse are daily removed by cart, may be without difficulty imagined. On Sunday 13th there was an impurity in the air which was distinctly perceptible almost everywhere, and had the Health Department been unable for a day or two longer to resume its labours the health of the city would almost certainly have been affected.

4. I may add to this that the disturbances which occurred on Saturday 13th, at Mahalaxmi and Worli, in which the Hindus attacked Muhammadans and damaged or tried to damage their mosques, threatened to interfere with the pumping arrangements at Love Grove. Most of the firemen, fitters, &c., are Muhammadans, and they were so terrified that it was only with great difficulty that they were kept to work by Mr. Hewett, the head engineer, and I think it reflects great credit on him that he managed to keep the engines running without a single stoppage, which he would not have been able to do if he had not himself, armed with a revolver, escorted the men to and from their work. On the evening of Sunday, 13th, a guard was at my request detached to protect the pumping station, a service at first performed by Blue Jackets, but afterwards, I believe, by men of the Volunteer Rifles, to whom I am much indebted, for had the pumping been stopped even for an hour the result would have been to flood many parts of the city with sewage.

5. The work of afternoon scavenging was begun as usual at about 1.30 p.m. on Friday 11th. Outside the area of the riots the work was done, but the men with their carts were in many instances unable to get back to their stables. Within the affected area the work of collecting refuse was to some extent carried out, but the carts were unable to get through to the Flats. I must particularly commend the behaviour of Inspector DeSouza of C. Ward, who sent out his carts through the affected area, himself doing all he could to get the work done, and inducing his men to work in Umarkhadi and streets south of it under circumstances of great difficulty and danger. It was not found possible to get the carts through to the Flats and the men took them to their stables in Null Bazar, from whence they were unable to emerge till next day. Mr. DeSouza, with his Sub-Inspector, Mr. Harris, made a gallant attempt to escort the men (low-caste Hindus) to their chawls, but was compelled to retire after being exposed to much ill-usage. Mr. Glover, Inspector, B. Ward, and Mr. Powell, Inspector, E. Ward, had similar experiences with variations of detail. Mr. Hallums in charge of the night branch had a more arduous task than perhaps any other inspector. He began to muster his men, the drivers of night soil and cesspool carts, all of them Muhammadans and about 150 in number, at his stables in Kamatipura about 2 p.m. on the Friday. At about 3 p.m. rioting began on the part of Musalmans, and some time after the Kamatis of the district rose. From that moment they held the upper hand in Kamatipura. And Mr. Hallums and his men were literally besieged until Sunday morning. They were surrounded by hundreds, probably thousands of Kamatis, who pelted and slung stones at them, and on several occasions tried to rush the doors of the stables, which they were only prevented from doing by the firm and gallant front shown by Mr. Hallums and his Sub-Inspector, Mr. Mowforth, for the men were utterly cowed. On Sunday morning 10 of the men got across to their houses which were just opposite, in the endeavour to get food, but they were attacked by Kamatis, and a fray ensued which was stopped by a party of the 5th Native Infantry under an European officer. The men were afraid to turn out until the Monday morning, and during the entire interval they as well as Mr. Hallums and Mr. Mowforth were without food. If it had not been for the support and protection of their two European officers the probability is that many of the men would have been killed,

killed, the rest would have dispersed, and the work of the night branch of the Health Department would have been brought to a dead-lock. The stables under Mr. Inspector Powell (E. Ward) in 10th-street, Kamatipura, were on Saturday threatened by Musalmans. Mr. Powell's men are all low-caste Hindus. The rioters, however, were amenable to reason and were persuaded to forego their intention on the iniquity of attacking men and an establishment belonging to "the Sirkar" being pointed out to them. On the same day his men were threatened with death by a Hindu mob unless they turned out and joined the rioters, and many were terrorized into turning out, but Mr. Powell (an old soldier, as are also Mr. Glover and Mr. Hallums) followed them, and with great danger to himself, by the exercise of his personal influence and exertions got them all back to their stables again. Mr. Inspector Desmier of D. Ward had perhaps a less arduous task to perform than his colleagues whose names I have given, but his stables were also threatened and he deserves particular mention for having on Saturday, at the desire of the Special Magistrate at Mahalaxmi (Dr. Weir), escorted to the Arthur-road Hospital the corpse of a Mahomedan killed at Mahalaxmi and which he detailed six of his men to carry. Arthur-road was in an exceedingly disturbed state and the service was decidedly dangerous.

6. I must not omit, in submitting these names to Government, to mention those of two gentlemen who deserve more credit than any of them; those of Dr. Weir, the Health Officer, and Mr. Leask, Assistant Health Officer. Both of these officers (the former having also the duties of a Special magistrate to discharge) were continually night and day on the move to the different parts of the city where their duty lay, regardless of the disturbances, straining every nerve to protect their men, to re-establish confidence among them, and to get the work of the department resumed. If it had not been for the personal character and influence of the heads of the department and of their subordinates whom I have named, it is impossible to say to what lengths disorganisation might have gone. The scavengers, sweepers and drivers of the Health Department, though they can be turbulent at times, are a very nervous and timid set of men, and if they had not had confidence in their officers, and if their officers had not deserved such confidence, they would undoubtedly have deserted in large numbers. The consequence must have been a rise in the death rate, for it is not possible at short notice to supply any large number of new men to the department, in which, though the wages are good, the duty is unpopular, and a large desertion must have resulted in a proportionate failure of service.

7. It is needless that I should expatiate on the vital importance to a city, in which the whole of the work connected with privies and with scavenging is done by hand, of securing a continuity of efficiency on the part of the staff. Interests of such a critical and far-reaching character are dependent upon the competence of the officers of the Health Department, that I have thus ventured to think it desirable that some higher authority than the Municipal Commissioner should take notice of the extraordinary good service I have referred to in this report, in order that the officers themselves may feel that their work is adequately recognised and that the whole department may realize that the same chance of recognition is open to them.

8. I beg to submit to the consideration of His Excellency in Council, therefore, for such commendation as he may be pleased to bestow, the names of—

Surgeon Lieutenant Colonel T. S. Weir, Health Officer.

Mr. J. Leask, Assistant Health Officer.

Mr. T. Glover, Inspector.

Mr. A. G. Hallums, Inspector.

Mr. J. Powell, Inspector.

Mr. J. C. De Souza, Inspector.

Mr. J. M. Desmier, Inspector.

Mr. W. H. Harris, Sub-Inspector.

Mr. W. R. Mowforth, Sub-Inspector.

Mr. B. H. Hewett, Head Engineer, Love Grove.

STATEMENT showing the Number of Deaths due to the Bombay Riots as registered in the Registration Branch, Health Department, and the cause of Death in each case.

Number.	Date of Death.	Sections.	Street or Vādī.	Name.	Sex.		Age.	Caste.	Occupation.	Cause of Death.	Inquest Held.	Inquest was not Held.
					Males.	Females.						
							<i>Fr. W. Age.</i>					
1	19 Aug. 1898	Khetradi	Chunābhutty	Gulabsha Sherfusman	1	-	25 0 0	Psthān	Dock labourer	Gunshot wound of the right thigh	1	-
2	12 " "	ditto	4th Khetradi	Dhondi Jivaji	1	-	40 0 0	Nahāvi	Berber	Fracture of the skull from blows of sticks	-	1
3	19 " "	Mahālarumi	Mahālarumi, Bresho Candy-road	Rāma Vittu	1	-	40 0 0	Marāthi	Mali	ditto ditto	1	-
4	19 " "	ditto	ditto	Huscin	1	-	40 0 0	Musalmān	Mendicant	ditto ditto	1	-
5	11 " "	Kāmāthipura	Kāmāthipura 7th-street	Dorji Laruman	1	-	40 0 0	Kāmāthi, Durji	Tailor	ditto ditto	1	-
6	19 " "	Byoulla	Byoulla	Bābaji	1	-	30 0 0	Hindu, Marāthi	Gardener	Compound fracture of the skull	1	-
7	11 " "	Unknown	Unknown	Unknown	1	-	25 0 0	Mahomedan	Unknown	Fracture of the skull from blows	1	-
8	12 " "	ditto	ditto	ditto	1	-	25 0 0	ditto	ditto	Gunshot wound	1	-
9	12 " "	ditto	ditto	ditto	1	-	40 0 0	ditto	ditto	Fracture of the skull from blows by sticks	1	-
10	12 " "	ditto	ditto	ditto	1	-	25 0 0	ditto	ditto	ditto ditto	1	-
11	19 " "	ditto	ditto	ditto	1	-	40 0 0	ditto	ditto	ditto ditto	1	-
12	19 " "	ditto	ditto	ditto	1	-	50 0 0	ditto	ditto	ditto ditto	1	-
13	19 " "	ditto	ditto	ditto	1	-	25 0 0	ditto	ditto	Fracture of the skull and extensive scalp wound	1	-
14	19 " "	ditto	ditto	ditto	1	-	30 0 0	Mahomedan, Psthān	ditto	Hæmorrhage from gunshot wound	1	-
15	19 " "	ditto	ditto	ditto	1	-	23 0 0	Mahomedan	ditto	Fracture of the skull from blows by sticks	1	-
16	19 " "	ditto	ditto	ditto	1	-	25 0 0	ditto	ditto	ditto ditto	1	-
17	18 " "	Khāra Talao	Doctor-street	Shāmiya Fakumya	1	-	40 0 0	ditto	Servant	Gunshot wound	-	1
18	18 " "	Unknown	Unknown	Unknown	1	-	30 0 0	ditto	Unknown	Fracture of the skull	1	-
19	14 " "	Nāgpāda	Nāgpāda, J. J. Hospital	Mota Kuma	1	-	30 0 0	H, Marvadi	Cook	Penetrating wound of the chest and lung	1	-
20	19 " "	Ohukia	Bhasty Molla	Obād Maluk	1	-	50 0 0	Musalmān	Servant	Fracture of the skull from blows by sticks	1	-
21	19 " "	Dongri	Bengalpara, Jail side	Rāghu Abaji	1	-	35 0 0	Marāthi	Labourer	Stab in the abdomen from a knife	1	-
22	19 " "	Unarkhadi	Bhendi Bassar, J. J. H.	Warbi Wastr	1	-	30 0 0	Musalmān	Cart driver	Penetrating bayonet wound of abdomen	1	-
23	14 " "	ditto	ditto	Rāmachandra Vithoba	1	-	25 0 0	Hindu	Labourer	Fracture of the skull and rupture of lung	1	-
24	18 " "	Dongri	Khadok	Miya Abjula	1	-	18 0 0	Musalmān	Domestic servant	Fracture of the skull	1	-
25	18 " "	ditto	Dongri, J. J. Hospital	Husein Hamābād	1	-	22 0 0	ditto	Unknown	Gunshot wound (right buttock)	1	-
26	19 " "	Māzgaon	Mount-road	Bavāb Bhāva	1	-	40 0 0	ditto	Sawyer	Fracture of the skull by blows from sticks	1	-
27	19 " "	ditto	Grant-road, J. J. H.	Bābaji Sutan	1	-	25 0 0	ditto	Mill hand	Fracture of the skull and rupture of lungs	1	-
28	14 " "	ditto	Naravadi, Mount-road	Abdulaly Abdulkhān	1	-	18 0 0	ditto	Mill labourer	Fracture of the skull by blows from sticks	1	-
29	18 " "	ditto	Mount-road	Urpāl Hakim	1	-	30 0 0	ditto	Cook	ditto ditto	1	-
30	19 " "	End Nāgpāda	Shak Budan Kamudan-street	Frānesh & Jamsāb	1	-	60 0 0	Shak, Musalmān	Custom peon	Gunshot wound	-	1
31	19 " "	ditto	ditto	Bahimudin Shak Ismāīl	1	-	23 0 0	ditto	Coolman on steamer	ditto	-	1
32	19 " "	ditto	Undri-street	Abdullatif Fakirnahomad	1	-	21 0 0	ditto	Student	ditto	-	1
33	19 " "	ditto	ditto	Abdulrahimān Bharfudin	1	-	15 0 0	ditto	Boiler maker	ditto	-	1
34	19 " "	ditto	Tankar-street	Isak Rajef	1	-	25 0 0	Bengali, Musalmān	Fireman on steamer	ditto	-	1
35	19 " "	ditto	Husaria-street	Miya Karamally	1	-	37 0 0	ditto	ditto	ditto	-	1
36	19 " "	ditto	Tank-street	Ramjān Ismāīl	1	-	60 0 0	Momin, Musalmān	Weaver	Penetrating wound	-	1
37	19 " "	ditto	New Osapurā	Matherkhān Pirkhān	1	-	25 0 0	Psthān, Musalmān	Fireman on steamer	ditto	-	1
38	18 " "	ditto	Undri-street	Shak Buran Shak Valli	1	-	60 0 0	Shak, Musalmān	Stone cutter	ditto	-	1
39	18 " "	Kāmāthipura	Kāmāthipura 7th-street	Khanmahomed Niwas	1	-	40 0 0	Momin, Musalmān	Mukadam in mill	Injuries not specified	-	1
40	19 " "	Byoulla	Haines-road	Unknown	1	-	40 0 0	Mahomedan	Unknown	Fracture of the skull by blows from sticks	1	-

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41	19	"	- ditto - - -	Agripada - - -	Rama Ganun - - -	1	-	40	0	0	Hindu - - -	Labourer - - -	Fracture of the base of the skull - - -	1	-
42	16	"	Parel - - -	Arthur-road - - -	Rama Arjun - - -	1	-	22	0	0	Marathi - - -	Mill labourer - - -	Exhaustion following wounds of the chest and stomach. - - -	1	-
43	14	"	- ditto - - -	- ditto - - -	Bhiva Babaji - - -	1	-	47	0	0	- ditto - - -	Plumber - - -	Hæmorrhage from bayonet wound - - -	1	-
44	15	"	- ditto - - -	Curry-road - - -	Jahangir Usman - - -	1	-	40	0	0	Mussalman - - -	Domestic servant - - -	Fracture of the skull by blows from sticks - - -	1	-
45	18	"	- ditto - - -	- ditto - - -	Cheda - - -	1	-	35	0	0	- ditto - - -	- ditto - - -	- ditto - - - ditto - - -	1	-
46	18	"	- ditto - - -	- ditto - - -	Sakina - - -	1	1	30	0	0	Meman - - -	(Husband) dyer - - -	- ditto - - - ditto - - -	1	-
47	12	"	Brought by Police	Poon No. 820, from Tank Bandar	Raghu Yashwanth - - -	1	-	22	0	0	Hindu - - -	Mill hand - - -	Fracture of the base of the skull - - -	1	-
48	13	"	Unknown - - -	Unknown - - -	Unknown - - -	1	-	55	0	0	- ditto - - -	Barber - - -	Fracture of the skull - - -	1	-
49	13	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	24	0	0	- ditto - - -	Unknown - - -	Hæmorrhage from a cut throat - - -	1	-
50	19	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	22	0	0	- ditto - - -	- ditto - - -	Fracture of the skull - - -	1	-
51	13	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	55	0	0	- ditto - - -	- ditto - - -	- ditto - - -	1	-
52	19	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	30	0	0	- ditto - - -	- ditto - - -	Fracture of the skull by blows from sticks - - -	1	-
53	11	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	30	0	0	- ditto - - -	- ditto - - -	Fracture of the base of the skull - - -	1	-
54	12	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	30	0	0	- ditto - - -	- ditto - - -	Fracture of the skull by blows of sticks - - -	1	-
55	19	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	22	0	0	- ditto - - -	- ditto - - -	- ditto - - - ditto - - -	1	-
56	13	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	40	0	0	- ditto - - -	- ditto - - -	- ditto - - - ditto - - -	1	-
57	13	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	24	0	0	- ditto - - -	- ditto - - -	- ditto - - - ditto - - -	1	1
58	18	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	40	0	0	- ditto - - -	- ditto - - -	Compound fracture of the skull - - -	1	-
59	11	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	27	0	0	- ditto - - -	- ditto - - -	Fracture of the skull - - -	1	-
60	11	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	30	0	0	- ditto - - -	- ditto - - -	Compound comminuted fracture of the skull - - -	1	-
61	19	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	17	0	0	- ditto - - -	- ditto - - -	Fracture of the skull and scalp wound - - -	1	-
62	13	"	- ditto - - -	- ditto - - -	- ditto - - -	1	-	40	0	0	Mussalman - - -	- ditto - - -	Fracture of the skull by blows from sticks - - -	1	-
63	15	"	- ditto - - -	Brought by Police Poon No. F-199, J. J. Hospital.	- ditto - - -	1	-	26	0	0	- ditto - - -	- ditto - - -	Fracture of the skull - - -	1	-
64	13	"	- ditto - - -	Unknown, J. J. Hospital - - -	- ditto - - -	1	-	38	0	0	- ditto - - -	- ditto - - -	- ditto - - -	1	-
65	19	"	Brought by Police	Poon No. 1099, from Two Tanks to J. J. Hospital.	Jaman Khudabax - - -	1	-	24	0	0	- ditto - - -	- ditto - - -	Bayonet wound of right thigh - - -	1	-
66	16	"	Khama Talao - - -	Guzar-street - - -	Hassan Khan - - -	1	-	40	0	0	- ditto - - -	- ditto - - -	Wound of the chest from a lance - - -	1	-
67	16	"	Tardeo - - -	Grant-road - - -	Rada - - -	1	1	35	0	0	Kunbi, Parsesi - - -	Pan shop keeper - - -	Gunshot wound on the hand and neck (exhaustion) by a rifle. - - -	1	-
68	16	"	Byonilla - - -	Jacob Circle - - -	Ibrahim - - -	1	-	26	0	0	Mussalman - - -	Barber - - -	Fracture of the base of the skull - - -	1	-
69	16	"	Tardeo - - -	Grant-road - - -	Vasir Kader - - -	1	-	50	0	0	Mahomedan - - -	Cook - - -	Gunshot wound of the left thigh - - -	1	-
70	17	"	1st Nagpada - - -	Pirkhan-lane - - -	Ismail Bawasab - - -	1	-	21	0	0	- ditto - - -	- ditto - - -	- ditto - - - ditto - - -	1	-
71	18	"	Mangason - - -	Mangason-road - - -	Rama Khanderto - - -	1	-	70	0	0	Marathi - - -	Groom - - -	Internal injuries caused by stones and sticks - - -	1	-
72	19	"	Umarkhadi - - -	Old Nagpada - - -	Jogdor Badrinath - - -	1	-	30	0	0	Pardesi, Brahmin - - -	G. I. P. Railway Police. - - -	Tetanus traumatic (from wound of the scalp by blows from sticks). - - -	1	-
73	20	"	Bhulshvar - - -	Olwaji Patel, Tank-road - - -	Govind Esu - - -	1	-	45	0	0	Marathi - - -	Mill - - -	Tetanus traumatic (from wound of the head by blows from sticks). - - -	1	-
74	22	"	Parel - - -	Chinobugly - - -	Kada Laxman - - -	1	-	25	0	0	- ditto - - -	Mill labourer - - -	- ditto - - - ditto - - -	1	-
75	22	"	Kamatipura - - -	Kamatipura, 11th-street - - -	Bhuna Bahaya - - -	1	-	30	0	0	Kamathi - - -	Labourer - - -	Tetanus traumatic from scalp wound - - -	1	-
76	26	"	Lower Colaba - - -	Lower Colaba - - -	Syed Mira Syed Ahmed - - -	1	-	35	0	0	Mahomedan - - -	Police Sepoy No. A-120. - - -	Gunshot wound of the right thigh received while in the execution of his duties. - - -	1	-
77	27	"	Kambharrada - - -	Bhangy Molla - - -	Dadu Vitthal - - -	1	-	25	0	0	Hindu (Bhangy) - - -	Municipal Health-keepers. - - -	Tetanus traumatic from wound of the hand by blows from sticks. - - -	1	-
78	28	"	1st Nagpada - - -	Nesbit-road - - -	Govind Ratan - - -	1	-	40	0	0	Marathi - - -	Labourer in G. I. P. Railway workshop. - - -	Tetanus traumatic from wound of the head by blows from sticks. - - -	1	-
79	26	"	Unknown - - -	Unknown - - -	Ibrahim Ramjia - - -	1	-	7	0	0	Shak, Mussalman - - -	Medicant - - -	Tetanus traumatic from wound of the head caused by stones. - - -	1	-
80	29	"	2nd Nagpada - - -	Bellasis-road - - -	Mordekby Moss - - -	1	-	27	0	0	Jew - - -	Dealer in Turkish caps. - - -	Functuring bayonet wound of abdomen - - -	1	-
81	14 Sept.	"	Khama Talao - - -	Guzar-street - - -	Vishram Janu - - -	1	-	45	0	0	Marathi - - -	Labourer - - -	Gunshot wound of the lower jaw - - -	1	-

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Enclosure 4, in No. 3.

Riots between Hindus and Mahomedans in the City of Bombay.

(No. 6736.)

Judicial Department, Bombay Castle,
26 October 1893.

LETTER from the Commissioner of Police, Bombay, No. 5535—6 R., dated the 9th September 1893, submitting, with reference to his Letter of the 12th August 1893, which contained his preliminary Report on the late Musalman and Hindu Religious Riots in the City of Bombay, a detailed Report regarding the Riots.

LETTER from the Municipal Commissioner for the City of Bombay, No. 12,599, dated the 21st September 1893, submitting, for such commendation as Government may be pleased to bestow, the names of the Officers of the Health Department of the Bombay Municipality who rendered valuable service during the recent Riots in Bombay.

MEMORANDUM from the Military Department, No. 1135 A.G., dated the 5th October 1893, transferring a Letter, No. A. 133—2951, dated the 18th September 1893, from the Adjutant General, Bombay Army, who forwards the Report of the General Officer Commanding Bombay District, relative to the Military Measures taken in aid of the Civil Power during the recent Riots in Bombay; in which he also brings to notice the assistance given him by Mr. Rimington, Agent of the Bombay Tramway Company, Mr. Uloth, Superintendent, P. and O. S. N. Company, and Mr. O'Callaghan, Agent, B. B. and C. I. Railway.

Resolution.—Following the precedent of 1874, the report of the Commissioner of Police on the recent riots in Bombay, together with those of the General Officer Commanding Bombay District, and of the Municipal Commissioner, should be forwarded to Her Majesty's Secretary of State for India, copies being at the same time furnished to the Government of India.

2. The thanks of Government should be conveyed to Mr. Campbell, Mr. Acworth, Colonel Shortland, Mr. Cooper, and Mr. Webb, upon whom the heat and burden of the first day's riots chiefly lay; and also to General Budgen, and the officers and men of the Naval and Military Forces, Regular and Volunteer, under his command, for the excellent discipline maintained, and the

Surgeon Lieut. Colonel T. S. Welr.
Mr. J. M. Campbell, I.C.S., C.I.E.
Mr. A. M. T. Jackson, I.C.S.
Mr. G. Cotton.
Lieut. Colonel W. Osborn.
Mr. L. R. W. Forrest.
Mr. C. A. B. Beatty.
Mr. A. R. Maidment.

Captain W. P. Walsh.
Mr. C. Douglas.
Mr. M. Turner.
Mr. J. L. Symons.
Mr. L. P. Russell.
Major E. Scott, R.E.
Mr. H. M. Phipson.
Mr. F. A. Little.

temper and moderation displayed, and to the private gentlemen mentioned by him; to the gentlemen named in the margin, who voluntarily undertook the responsible and wear-

some duties of special magistrates; to the medical officers and the sisters and nurses of the hospitals where the sufferers were treated, whose normal labours were largely added to; to the officers of the Health Department, Bombay Municipality, mentioned in the Municipal Commissioner's letter; to the many private individuals who most generously made provision for the forces in the early stages of the outbreak; to the officers and men of the City Police Force, and those officers and men who were specially deputed to duty in Bombay, for the determination they displayed in separating the conflicting parties and securing a restoration of order and recognition of the law; and especially to Mr. Vincent, Commissioner of Police, for his personal courage and indefatigable energy in performing the dangerous and arduous duties which fell to his share.

(signed) C. H. A. Hill,
Under Secretary to Government.

To J. M. Campbell, Esq., I.C.S., C.I.E., Collector of Bombay.
C. P. Cooper, Esq., Chief Presidency Magistrate.
W. Webb, Esq., Acting Second Presidency Magistrate.
Major B. Scott, R.E., Acting Mint Master, Bombay.

A. M. T. Jackson,

A. M. T. Jackson, Esq., I.C.S.
F. A. Little, Esq., Solicitor to Government.
The Inspector General of Police.
The Inspector General of Prisons.
The Surgeon General with the Government
of Bombay.
The Municipal Commissioner for the City
of Bombay.
The Commissioner of Police, Bombay.
The Public Works Department.
The Public Works Department (Railway).
The Military Department (returning the
papers received with that Department
memorandum, No. 1135 A.G., dated the
5th October 1893).
The Marine Department.
The Revenue Department.
The General Department.
G. Cotton, Esq.
L. R. W. Forrest, Esq.
C. Douglas, Esq.
M. Turner, Esq.
J. L. Symons, Esq.
L. P. Russell, Esq.
H. M. Phipson, Esq.
H. W. Uloth, Esq.
F. C. Rimington, Esq.)

The Senior Naval Officer, Bombay.
The Government of India.
The Secretary of State for India.

With a request that the pur-
port of paragraph 2 of this
Resolution may be com-
municated to the officers
subordinate to them who
are referred to therein.

By letter.

By letter.

— No. 4. —

LETTER from the Government of India to the Secretary of State, No. 82 ;
dated 20th December 1893.—Received 8th January 1894.

In continuation of our Despatch, No. 66 (Public), dated the 8th November
1893, we have the honour to forward, for your Lordship's information, a copy
of a letter from the Government of the North-
Western Provinces and Oudh, giving cover to a
report by the Commissioner of the Benares Division on the disturbances which
occurred at the end of June last, in the Gházipur District, in connection with
the cow-protection movement.

Enclosure 1, in No. 4.

From the Honourable J. J. D. LaTouche, Chief Secretary to the Government
of the North-Western Provinces and Oudh, General Department, to the
Secretary to the Government of India, Home Department; dated 6th
December 1893.

In continuation of my letter, No. 2312, dated 13th October 1893, I am
directed to forward, for the information of the Government of India, a report
by the Commissioner of Benares, No. 483, dated 16th October 1893, on the
disturbances which occurred at the end of June last, in the Gházipur District,
in connection with the cow-protection movement.

Enclosure 2, in No. 4.

From H. B. Finlay, Esq., Officiating Commissioner, Benares Division, to the Chief Secretary to the Government of the North-Western Provinces and Oudh; dated 16th October 1893.

In accordance with your demi-official orders, I have the honour to submit a brief report on the late disturbances in the district of Gházipur. It adjoins Azamgarh and Ballia on the north and east; on the south the river Ganges separates it from the District of Shahabad in Bengal.

So far as we can ascertain, the wire-pullers of the anti-kine-killing, or Gaurakhshani, movement commenced their operations in Gházipur in 1886. From the town of Gházipur the movement spread over the whole of the district, and was supported freely by Hindu officials and non-officials, especially by the honorary magistrates and members of the municipal and district boards. The president of the head-quarters committee or sabha was Shew Nath Singh, an honorary magistrate. The Government pleader was a vice-president. Other pleaders were conspicuous among the members. In Gházipur the same organisation was adopted as in the adjoining districts, *e.g.*, Ballia and Azamgarh, and the measures found so successful elsewhere proved equally successful in Gházipur. They are now well known, and I need not describe them in detail.

2. The district authorities had been aware for more than a year that the agitators were very actively engaged in spreading the movement, and so long ago as in the month of April 1892 they had had a sharp warning of the length to which the Hindus were prepared to go. In that month a gang of Hindus attacked the house of a Muhammadan butcher in a village called Nonahira, and rescued some cows which had been destined for slaughter. The ring-leaders were arrested and convicted of dakáiti, but their sentence was reduced by the High Court. This affair was the only crime of importance which occurred in Gházipur till within a few days before the last 'Id.

3. Early in June, *i.e.*, on the 6th, the services of Mr. Lambe, the magistrate of the district, were placed at the disposal of the Government of Bengal, and the office of magistrate was made over to Mr. Bruce, who had been Mr. Lambe's assistant for some time. Practically, all the serious riots and disturbances which I have to describe occurred during Mr. Bruce's six weeks' tenure of office. The first is known as the affair at Malethi.

4. Malethi is a village about four miles north of the police station of Birno, and it lies on the road between Korari and Patiya. On the 19th June, *i.e.*, six days before the 'Id, a Muhammadan zamindár dispatched to Patiya from Korari a number of cows for sacrificial purposes. They were under the charge of a Muhammadan butcher and some Chamárs, and on the way they were joined by three other Muhammadans. They reached Malethi shortly before midday, and there the party were attacked by a gang of between three and four hundred Hindus armed with láthis, who came on shouting the cry of "Gao gohar." The gang was headed by Jagmohan Sadho, who had charge of the gaushála at Mauza Barlia, a short distance from the scene of the crime. The cows were rescued, and the Muhammadans in charge would have been killed had not a Hindu Thákur intervened and remonstrated, warning the assailants that they would all be hanged. As it was, the wounds inflicted on the Muhammadans amounted to grievous hurt. Among those arrested in connection with the crime was Jagmohan, the leader, and he gave a clue which led to the discovery of the stolen cows. They were found in the custody of an Ahír at Mauza Daneiha, some 20 miles from Malethi.

5. Bahadurganj is a small village some six miles north of the police station of Kásimabad, which is 1½ miles north-east of Gházipur. There, on the 21st June, a Muhammadan, Bhagal by name, sold a cow to another Muhammadan, Wahi-ullah by name, and it was known that the latter intended to take it to his home at Mau in Azamgarh. In the morning, while the seller still had possession of the cow, a Hindu, Jeant by name, and an Ahír by caste, came to his house, and, after using violent threats, forcibly took away the cow, which has

has not since been traced. Jeant was arrested and convicted by the magistrate. But he was acquitted on appeal by the Sessions Judge.

6. The 'Id was now near at hand, and the district authorities had information that the sabhas had arranged for a determined effort to prevent cow sacrifices at Mauza Patiya, a large village with a considerable population of Muhammadans, situated about seven miles north of the city of Gházipur. Accordingly, on the 24th June, the day before the 'Id, Inspector Pollock and a body of 27 armed police proceeded there to protect the Muhammadans and to keep the peace. At 5 a.m. on the morning of the 'Id a body of some 600 Hindus armed with lathis were seen approaching the village. Inspector Pollock went out to meet them and remonstrated with them, but they were firm in their demands that there should be no sacrifice of cows, and that the cows brought for sacrifice should be given up to them. While this discussion was going on other armed gangs had joined the first, so that the total number of the rioters was between seven and eight thousand. These divided themselves into four bodies and began moving towards the mosque, shouting that the police were only a handful and had no ammunition, "Let us knock them down." On this the inspector fired a few shots in the air to disabuse their minds regarding the want of ammunition, and on hearing them the rioters fell back. Presently another body of police arrived from Gházipur, and at 5 p.m. the rioters began to disperse. They had so far succeeded in their object, because no cows were sacrificed in Patiya. The attack on Patiya seems to have been planned and arranged as deliberately as that on Mau, in the adjoining district of Azamgarh. Two well-known Baniyas, Narain and Ganga, had for some time previous to the 'Id been collecting supplies for the use of the assailants. Fortunately, the district authorities had accurate information, and had made preparation for the protection of the village, and were able to send reinforcements, otherwise there is no doubt that the riot at Patiya would have been on the same scale as that at Mau. The Muhammadans evidently knew what was coming, for on the 25th they had all their women collected together and locked up in one house. Ere concluding my account of the Patiya affair I may add that on the 28th June the magistrate received what seemed to him to be credible information that a second attack was going to be made on the village. He had no armed police available, so he promptly ordered out the Gházipur Light Horse. All the members of the force in the station responded with alacrity and rode off with him to Patiya; but the news had been false, and so their services were not required. I had much pleasure in conveying to these gentlemen the thanks of Government for their prompt support of the magistrate on that occasion.

7. Zahurabad is a village about four miles from the police station of Kásimabad, some 15 miles north-east of Gházipur, with a number of Muhammadan inhabitants. They also had reason to believe that they would be attacked by the Hindus; so, on the morning of the 'Id, they sent to the Kásimabad Station for help from the police. The officer in charge of the station was away at Narainpur, where a riot had been anticipated, and information was sent to him of what was expected at Zahurabad. He proceeded there alone, and ordered the Muhammadans not to commence sacrifice till he returned. He then went back to the police station for help. While he was away a gang of four or five hundred Hindus armed with lathis assembled, and threatened the Muhammadans that if they sacrificed cows they would loot their houses, &c. The Muhammadans kept parleying and remonstrating with the Hindus until the officer in charge of the station returned with a small body of armed police. On seeing the police arrive the Hindus attacked the Muhammadans, and there was a free fight, in the course of which 12 Hindus were arrested. The sacrifice of cows had to be postponed till next day, the 26th. The injuries inflicted by the Hindus on the Muhammadans in this riot did not amount to grievous hurt.

8. Shadiabad is a police station some 17 miles west, and slightly north, of Gházipur, and in the month of June the officer in charge was a Bráhman, by name Manohar Das. About quarter of a mile from the station there is a small village called Khairpur, where a few Muhammadans live. On the morning of the 26th June a mob of some 7,000 Hindus armed with lathis converged

on Khatirpur, shouting "Mahabir ki jai," and "Gao gohar." They proceeded to the Muhammadans' houses, and threatened them with all sorts of violence unless they promised never again to sacrifice cows. Then the rioters took a dozen of the Muhammadans to the police station, and there repeated their threats in the presence of the officer in charge, Pundit Manohar Das. He abetted the Hindu rioters so far as to join them in persuading the Muhammadans to accept the terms dictated to them by the Hindus. The Muhammadans gave in, and, having received promises that cows would never be sacrificed again, the Hindu rioters went away. No entry of this affair was made in the station diary, and the officer in charge refused to make any inquiry, so he had to be superseded. Ultimately he was tried for violation and neglect of duty under Section 29, Act V. of 1861, and sentenced to imprisonment for one month.

9. Maupara is a village some two miles distant from the police station of Nandganj, which is about 10 or 11 miles west of Gházipur. A Muhammadan who resides there, Wazir Ali by name, gave a marriage feast on the 5th July, and part of the food provided for the guests was a cow. On the morning of the 5th July, before the cow had been slaughtered, a gang of Hindus armed with láthis collected at a place called "Mahabir Ashan," about half a mile from Maupara, and they sent one Gholam Lall and a Bráhman to Wazir Ali, to inform him that if he killed the cow his house would be looted. Before their arrival Wazir Ali had become cognisant of what was likely to happen, so he sent a messenger to the police station for help, and when Gholam Lall and the Bráhman arrived he proceeded to parley with them, and suggested that he would try to get a buffalo for his guests in place of the cow. By this time the rioters had greatly increased in numbers, and with cries of "Gao gohar" they advanced in the direction of his house to the edge of a ravine partly full of water. Wazir Ali again sent for help, and went out to meet the rioters and parleyed with them, he remaining on his own side of the ravine and the rioters on theirs. His proposals were met by threats and intimidating cries. Presently, however, a body of 18 armed police came up, and the rioters did nothing more that day, as it was nearly nightfall. The police remained in the village all night. Next morning, about 9 a.m., the rioters again collected, and returned to the edge of the ravine, where they had been the previous day, and they stayed there nearly the whole day repeating their threats. Towards evening another body of armed police came up, and then the rioters dispersed. They had succeeded in their object, for the cow was not killed.

10. Pahárpur is a village about one mile east of Maupara, and the affair there was a corollary to that of Maupara. On the 11th July three Muhammedans were on their way to Maupara as guests bidden to the wedding feast by Wazir Ali. At about 9 a.m. they reached Pahárpur, where they were intercepted by a band of 15 Hindus armed with láthis, who asked them who they were. On their telling who they were and where they were going the band attacked them, breaking the arm of one man. The assailants were recognised as among those who had committed the riot at Maupara.

11. The occurrence of these determined riots and deliberate crimes, and the generally disturbed state of the district north of the Ganges, decided the authorities that special measures were necessary to strengthen the hands of the local police and the magistrate. So, as in the case of Ballia, additional police from various other districts were drafted into Gházipur as rapidly as possible. They commenced to arrive on the 14th July, and in a few days a very substantial increase to the police strength of the district had been made. On the 15th July a detachment of the 5th Bengal Infantry, consisting of one company under the command of Lieutenant Drake-Brockman, also arrived, and remained in the district till the 2nd of August. It was also announced early in July that Government had decided to impose a heavy punishment on guilty villages in the shape of a tax to support additional punitive police for two years. The Inspector General of Police arrived on the 9th July at Gházipur to discuss the details of the measure with the local authorities, and no time was lost in submitting the necessary proposals to Government. Ultimately the amount of the tax was fixed at Rs. 21,275. 9. 6., to be collected in two years. I myself was not able to get to Gházipur before the 22nd July, as the condition of affairs

where

where I was, viz., in Ballia, needed my attention even more than those of Gházipur.

I remained in Gházipur till the 26th July, *i.e.*, the last day of the Muharram festival, and I then returned to Benares.

12. The presence of the military and the additional armed police had most salutary effects in putting an end to unlawful assemblies and riotous gatherings, but nevertheless much apprehension was prevalent all over the district that there might be a renewal of the riots and disturbances during the impending Muharram. Mr. Lambe, however, resumed charge of the district on the 19th July, and his distribution of the police and his arrangements generally were judicious, and the Muharram festival went off quietly with only one exception, and that a crime which could not possibly have been foreseen or guarded against. On the last day of the Muharram, in a somewhat insignificant village, a low caste Hindu slunk up to a taziya, which had been placed on a platform in a side street, and set it on fire. The taziya was partially destroyed. The offender however was seen and recognised, and soon afterwards he was arrested and convicted by the magistrate. The Sessions Judge has acquitted the incendiary on appeal, but the magistrate has requested that an appeal be filed in the High Court against the order of acquittal, and the matter is now before Government. With this exception the Muharram festival passed off as in former years. Since the Muharram the usual order and peace have prevailed throughout the district. The total number of persons arrested by the police in connection with these riots, &c., is 124. The total number of warrants issued was 69, but in only five cases have the police succeeded in finding and arresting persons against whom warrants have been issued. Thus the total number of persons arrested by the police, plus those arrested on warrants, is 129, of whom 87 have either been convicted by the magistrate or committed for trial to the Sessions. Proceedings in respect of five persons are still pending.

— No. 5. —

EXTRACT from a Letter from the Government of India to the Secretary of State. No. 84; dated 27th December 1893.—Received 15th January 1894.

IN your letter No. 100 (Public), dated 7th September 1893, you requested us to submit a general report on the recent riots between Muhammadans and Hindus in different parts of India, showing their origin, why they are becoming more frequent than in past years, and the measures which should be adopted in order to control them. In our Despatch No. 66 (Public), dated 8th November last, we informed Your Lordship that detailed accounts of the most serious riots—those in Rangoon, Bombay and certain districts of the North-Western Provinces and Oudh—had already been transmitted for the information of Her Majesty's Government, and that we should not be in a position to make a general report such as was desired until we had received and considered the replies of Local Governments and Administrations to certain enquiries which we had addressed to them.

We have not yet received all the replies to which we then referred; and many of those received deal with confidential matters which it would not be expedient to make public, and comment upon which in the Press would tend to exacerbate animosities and excite controversies in a manner which it is desirable to avoid. We understand, however, that Your Lordship desires to be furnished with such a summary explanation of the causes of the disturbances which have occurred as may be laid before Parliament; and, while reserving for future communication (if necessary) our recommendations as to the measures to be taken to remove or mitigate those causes, we proceed to state our views as to their general nature.

2. Religious disturbances in India are no novelty. They have occurred from time to time in many places and on many different occasions, both before and since the establishment of British rule. It is a mistake to suppose that under the native *régime* such occurrences were or are unknown. The ordinary course

of things in a Native State is that one or the other religion is dominant in the administration, and that the party professing the creed which is not that of the ruling power has to submit to the loss of the privileges which it would enjoy if it were in the ascendant or free to carry out its rites as it pleased. This was the case in the Punjab before annexation; and it is still the case in most Native States, whether Hindu or Muhammadan. The condition of inferiority thus imposed on the partisans of one religion by those of the other, though acquiesced in by the bulk of the population, is always liable to be resisted by zealots of either creed, and on several occasions has led to bloody outbursts of fanaticism.

Under British rule the impartiality in reference to all forms of religious creed, which is the guiding principle of our administration, does not permit one party to impose its will upon another, or to prevent the observance of religious rites which, though repugnant to its own feeling, are sanctioned by the sentiment of its opponents. Consequently there has been a general tendency towards assertion of religious privileges on both sides since the country passed under the British Government, and this has naturally been greatest in those localities where during previous administrations one party possessed an ascendancy which has now ceased. One of the most difficult problems of our Government is to reconcile the impartial administration of justice and the equal treatment of all creeds with the necessity of keeping the peace and repressing demonstrations intended or likely to give offence to religious opponents. In such cases ancient custom is the guide, which has for the most part been followed when disputes have arisen. But such custom may have been violently interrupted; or circumstances may have entirely changed since it was established; or the evidence as to the custom may (as is not unfrequently the case) be so conflicting that certainty is unattainable; or the repression which was formerly acquiesced in may be held to be inconsistent with reasonable religious liberty. Each case where permission is sought to perform a rite or ceremony objected to by the opposite party has to be judged on its own merits, with reference to the general principles embodied in the Indian Penal Code, which (sections 295—298) allots severe punishment to acts done with the intention of insulting the religion of any class of persons, or wounding the religious feelings of any person.

3. Religious disturbances have in the past generally occurred when the festivals or holidays of the two great religions have, as they must periodically do owing to the nature of the Hindu and Muhammadan calendars, fallen at the same season, and when one party desires to lead a procession past places of worship belonging to the other, or looks upon festive celebrations as an offence during its own season of mourning. Such occasions have always demanded anxious vigilance and careful discretion on the part of our officers, and their efforts have not always sufficed to prevent a breach of the peace. Another most fruitful cause of quarrel between the two creeds is the slaughter of kine, whether for food or sacrifice, by Musalmans. The strong religious sentiment felt on this subject by Sikhs and the majority of Hindus is well known, and need not be further dwelt on. In the Punjab previous to annexation kine-slaughter was a capital offence, and it is a matter of history that it was severely repressed and led to many executions. When that province was taken under British rule the Board of Administration found it necessary to explain the policy of the Government on the subject, and we enclose a copy of the orders issued in 1849 by Sir Henry Lawrence and his brother Sir John Lawrence under the authority of Lord Dalhousie. The correspondence, it will be seen, is remarkable for the clearness with which it asserts the principal that, while kine-slaughter in the newly-annexed province was to be rendered "as little offensive as possible to the prejudices of the Hindu population," nevertheless "the Sikh cannot be allowed, on the ground of religious tenets of his own, to prevent the Musalman from preparing the food which the Koran does not forbid."

4. The practice of sacrificing kine at the annual festival of the Muslims which coincides with that day in the ceremonies of the Meccan pilgrimage on which the victims are slaughtered at Mina is widely spread in India. The festival is popularly known as the *Bakar-'Id*, a name which is generally (though probably erroneously) interpreted as rendering kine (*bakar* in Arabic) particularly appropriate as victims. The great majority of Indian Muhammadans are

are Sunnis and followers of Abu Hanifah, whose tenets enjoin the punctual observance of the sacrifice, as an obligatory duty (though not expressly ordained in the Koran), by all who have means sufficient to perform it. The same rule, which is also recognised by all schools of Muhammadan law, declares that, while the *minimum* obligatory offering for each free adult Muslim is a sheep or goat, the offering of a camel, bullock, ox, cow, or buffalo is equivalent to seven sheep or goats, and thus by such single offering seven persons can participate in the sacrifice. In this country, owing partly to the protection extended to them by the Hindu religion, horned cattle (generally of a poor and stunted breed) are numerous and cheap, and it is much less costly to perform the sacrifice with one of them than to provide the equivalent number of sheep or goats. For these reasons (as well as owing to the probably false etymology which has associated kine with the name of the festival) it is the general practice of Indian Musalmans (differing in this from their co-religionists in other Asiatic countries, where the same considerations of economy lead to the selection of the cheaper goat or sheep) to sacrifice horned cattle at the "Id of Sacrifices." The sacrifice is usually performed, in other provinces than the Punjab, in the courtyard of the sacrificer's house; and even in Municipal towns the Municipal laws relating to the regulation of slaughter-houses do not apply to the act of sacrifice, inasmuch as the animal is not slaughtered for sale, and the place is not ordinarily used as a slaughter-house. Where the houses of Hindus and Muhammadans are intermixed, the yearly sacrifice is liable to cause much offence to Hindus, and quarrels on the subject have always been common. In many towns, however, a *modus vivendi* has been arrived at, and documents exist on record in some district offices showing the places where sacrifice is customary, and for this reason not to be objected to by the Hindu party. In many others objections have not been raised because certain quarters are entirely or almost entirely peopled by Musalmans. In rural villages the enforcement of control in this connection is much more difficult than in towns, owing to the extent of country and the paucity of the police.

5. Having thus stated the general causes which are liable at any time to give rise to disturbances between the followers of the two great religions of India, and which are always to a greater or less degree active throughout the country, we proceed to consider, in the words of Your Lordship's question, "why such disturbances are becoming more frequent than in past years."

6. One of the causes to which this is due is, in our opinion, beyond all doubt, the greater frequency of communication and the interchange of news by post and telegraph between different parts of the country. A riot which occurs in any place, even the most remote, is speedily heard of all over India. Exaggerated reports of what has happened are spread abroad, and, as most newspapers belong to one or other of the contending parties, the accounts published are often highly coloured by partisanship. The natural effect is that in places where harmony has generally prevailed between the two parties, controversies arise and hostility is engendered; and the example set in some distant town may thus be followed in a dozen other places where the people, but for the suggestion afforded by the example and the manner in which it is discussed, would have continued to live in mutual amity.

This rapid dissemination of news and increasing activity of controversy, carried on through the Press, by public meetings, and by the addresses of itinerant preachers, is in some respects a new feature in Indian life, and is one which is likely to grow and add considerably to the difficulties of administration.

7. Another cause which contributes to embitter the relations between the two great religions is the greater forwardness of the Hindus in the race of life and their more active participation in the spirit and practice of modern political organization. Education, as Your Lordship is well aware, has made most progress among the Hindu portion of the community; while the Muhammadans have to a large extent, and until more recent times, stood aloof from instruction conveyed in English. Public employment and success in the legal and other professions have thus become to a great degree the exclusive possession of Hindus. For the same reasons the conduct of the newspaper press has fallen mainly into the hands of Hindus; and a political agitation, as carried on in India,

has therefore a generally Hindu complexion which, in a community where religion lies at the basis of all relations of life, is liable easily to degenerate into a cause of religious discord. The effect of the exclusion from public and private employment, from which the Muhammadans have suffered, has naturally been to embitter their minds against the Hindus, and reflections on their past state of supremacy contribute to keep this feeling active. We have no doubt that the leaders of both parties, and the wiser and more far-seeing minds among them, regret this estrangement as much as we do ourselves; but their voices are seldom heard or listened to in the activity of political controversy, which is carried on by younger and more reckless speakers and writers of both parties. How far this estrangement has led the more ignorant classes of Muhammadans to give vent to their feelings by an increasingly ostentatious exercise of their right to slaughter kine, it is impossible to say; but we fear that such excesses have occasionally been committed.

8. A third cause which has contributed greatly to increase the frequency of dissensions is what has often been called the "Hindu revival"—by which we mean the greater activity shown in propagating and promoting respect for the doctrines and observances of Hinduism as a reaction against the spread of the religious indifference which was the first effect of Western education. It is inevitable that, among a people the vast majority of whom are naturally conservative in the highest degree, advanced ideas suddenly introduced by Western education should produce a ferment out of all proportion to the numbers of the party which preaches them. Against these ideas a movement has arisen in the most orthodox class of Hindu society. That such a movement has been long in progress, and that it exercises great influence not only upon the masses, but also upon the leaders of the Hindu community, are matters regarding which there can be no doubt. Hinduism has often been alleged not to be a missionary religion. This, however, is only its surface aspect. History and ethnology show decisively that it has drawn within its sphere the most different races of men, and that its methods of conversion have always been in the direction of offering a fixed place and status in the Hindu social system to those who before were accounted strangers to the Brahmanic polity. Improvement of status has followed stricter adherence to the observances of the assumed creed, and thus the most recent converts (as in the south and north-east of India) have become the most rigid in their regard for the ordinances of the faith which has absorbed them within its pale. Such movements have marked many different periods of history in India. The present revival—the essence of which is the drawing tighter of the bonds of Hindu discipline, and the inculcation of respect for Brahmins and of veneration for the cow—is a symptom of this reaction against the influx of Western ideas and habits, though it may also to some extent be possibly regarded as a protest against the freer slaughter of kine by Muhammadans to which we have adverted above. Its most marked features at the present moment are the active propagandism carried on by itinerant religious preachers, and the development of the societies for the protection of kine which now exist in most provinces of India, but especially in the eastern portions of the North-Western Provinces and Oudh, in the contiguous province of Behar, and in the Central Provinces.

9. It is several years since this movement first attracted our attention, and much information in regard to it is on record. Its methods appear to be everywhere the same. They are briefly described in the following extract from a letter from the Government of the North-Western Provinces and Oudh, No 1961, dated the 28th August 1893, which formed an enclosure of our Despatch No. 47, dated the 20th September last:—

"For some years past a vigorous propaganda has been carried on by these societies. * * * The movement, although undoubtedly closely connected with the Hindu religion, was ostensibly directed towards the preservation and improvement of the breed of cattle, which it was alleged were decreasing in numbers and deteriorating in quality. The preachers sent forth by the societies inculcated the duty of treating cattle with kindness, and of providing an asylum for sick and infirm animals. To this was soon added a corollary that no Hindu should sell cattle to persons who were likely to slaughter them, and that if a Hindu found himself compelled to sell cattle in a fair he should inform the society,

who

who would purchase the animal and place it in an asylum. For the expenses of the society and for the purchase of cattle voluntary contributions were made by many devout and well-meaning Hindus.

"At the beginning of the present year the societies passed out of the form of voluntary associations and assumed the organization of a league. The principles of the organization were laid down at a great meeting at Lār in the Gorakhpur District on the 18th March, and in the Azamgarh District the league was definitely organized at a meeting at a place called Azmatgarh on the 15th May. The rules framed at these meetings show how the original idea had developed:—

"Firstly.—Contributions were made compulsory on all Hindus under penalty of exclusion from caste. Each household was directed to set apart at each meal one *chutki* (equal in weight or value to one *paisa*) of food stuff for each member of the family. The eating of food without setting apart the *chutki* was declared to be an offence equal to that of eating cow's flesh. Agents called *Sabhasads* were appointed for the collection of these contributions. Their duty was to sell them and to pay over the proceeds to the *Sabhapati*, who was in charge of the funds.

"Secondly —Pounds were established to which cattle found trespassing were to be brought, and in which fines were levied for the benefit of the league."

10. The serious features are the systematic form which the propaganda has taken, the wide influence exercised by the preachers and emissaries who spread it, the drastic powers of compulsion over the people which it has assumed, the riots and excesses to which it has occasionally led, and the large sums of money realized by subscriptions which are practically compulsory on all Hindus. The ostensible leaders of the movement are wandering ascetics. It is unnecessary to state here what is known regarding these men, whose activity has been apparent in almost all the disturbances which for the past three years have occurred in the Benares province and Behar. In addition to inflammatory barangues delivered to meetings of Hindus, they have distributed throughout the country pictures of the cow, of a kind calculated to appeal strongly to the religious sentiment of the people. One of these, for instance, depicts a cow in the act of being slaughtered by three Muhammadan butchers, and is headed "The present state." Another exhibits a cow, in every part of whose body groups of Hindu deities and holy persons are shewn, being assailed by a monster with a drawn sword entitled the "Kali Yug," but which has been largely understood as typifying the Muhammadan community. There is a newspaper entitled the *Go-sewak* (or "Worshipper of the cow") regularly published at Benares, and another called the *Godharm-prakāsh* ("the organ of the cow-religion") issued monthly at Farrukhabad in the North-Western Provinces. Besides these, pamphlets, leaflets (*patias* or *chitthis*) and placards of an inflammatory tendency have been disseminated throughout the country, and a drama in Hindi called *Bhārat-dīdāimā Nātak*, of which we have received a copy, has been published at Lucknow and is said to be sold at railway book-stalls, setting forth the grievous condition of India at the present time owing to the license of kine-slaughter which is permitted.

11. Combinations on the part of the Muhammadans in connection with the movement, and the dissemination by them of inflammatory appeals, have not come prominently to our notice; but there is reason to fear that they have not been entirely wanting. Though in the majority of the riots which have occurred from this cause the Hindus have been the aggressors, in some the provocation came from the Musalmans. In such a condition of embittered feeling acts of irritation from both sides may be expected to occur.

12. These, then, appear to us to be the fundamental causes to which the recent disturbances are due, and the reasons why such disturbances have of late years become more frequent than before. They probably have not all been operative wherever the peace has been broken, though no doubt they have combined and operated in undefinable ways. The riots at Rangoon, for instance, arose in consequence of an order issued by the magistrate prohibiting the sacrifice of kine in a locality where the Musalman inhabitants had for a long

series of years been in the habit of sacrificing without hindrance; the order was issued in consequence of the objection of a Hindu merchant, who had bought land and built a temple in the vicinity, which had previously been inhabited by a majority of Musalmans. The riots in Bombay, as explained in the Despatch from the Government of that Presidency to your Lordship, No. 10, dated the 26th October last, appear to have been mainly due to "the infection spread by the riots which had broken out in other parts of India, and especially those at Prabhás Pátan, and the uneasy feeling generated through them among Muhammadans that Muhammadanism and the followers of that faith generally were suffering at the hands of the Hindus." The riot at Prabhás Pátan, in the Native State of Junagarh, is still *sub judice*, and we have not received any report showing the causes to which it is attributable. In these three cases the Muhammadans were the aggressors. In the North-Western Provinces and Behar, however, they have generally, so far as can be judged from the enquiries held, been free from blame.

Vide Mr. Fleming's Order of the 22nd June 1893, in his report No. 219, dated the 28th June, in the enclosure of our Despatch No. 31, dated the 26th July 1893.