



HIS HIGHNESS THE
NAWAB NAEIM OF BENGAL
BEHAR AND ORISSA.

INDIAN RECORDS,
THE
MERCHANTS OF INDIA

WITH

A COMMERCIAL VIEW

OF THE

RELATIONS

BETWEEN

THE BRITISH GOVERNMENT

AND THE

NAWABS NAZIM OF BENGAL, BEHAR
AND ORISSA.

"Render unto Cæsar the things which are Cæsar"

LONDON:

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TO

HIS HIGHNESS SYUD MUNSOOR ULLEE,

NAWAB NAZIM OF BENGAL, BEHAR AND ORISSA.

THIS WORK IS RESPECTFULLY DEDICATED

BY HIS OBEDIENT SERVANT,

THE AUTHOR.

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P R E F A C E.

ON whomsoever may devolve the unthankful task of compiling records of any episode in the Government of India, or whatever may be the prejudice with which he commences by exhibiting the severe necessity for unrestricted rule over a people incapable of constitutional institutions, his narrative, whatever its historical pretensions may be, will invariably degenerate into a story beginning with intrigue, continuing in spoliation, and terminating in confiscation. Such, for the most part, is the history of all Indian Princes in connection with the British Government of India, nor is the present work an exception to a rule so general.

The first centenary of the last Treaty with the Nawab of Bengal was completed on the 21st March last. A hundred years in the history of Europe, where the progress is gradual, can hardly be realized; but a century in the history of British India unfolds a panorama commencing with the establishment of a few factories in comparatively insignificant parts of the coast,

and terminating in the efforts to consolidate and improve one of the largest and most powerful empires in the world.

To Englishmen, the value of this vast Imperial possession is of paramount importance, for with this Dependency we have acquired a position amongst the Nations of the Universe, which, from our insular and isolated position, it would in vain have taxed Anglo-Saxon energies to have gained. India affords a ready market for our manufactures, an almost inexhaustible store-house for the supply of raw material wherewith is provided employment to British labour, supported and encouraged by British enterprise and British capital; it also furnishes an ample field for the development and profitable use of the talents and energies of our young men, which would otherwise only help to overstock our market of intellect at home. Yet with all these advantages, and despite this universally acknowledged importance, how small is the interest displayed by Englishmen in matters relating to the welfare and prosperity of this vast Dependency. A debate on Indian Affairs in the House of Commons is invariably marked with the characteristic feature of "empty benches," and not unfrequently with what is worse, a "Count Out."

To right-thinking men the injustice of this apathy has been not only bitterly felt, but has led to remonstrance, yet we doubt not from our daily growing closer connection by telegraphs and railways, India and Indian questions will not only form subjects of general notice but of absorbing interest. The apathy of which we have complained has doubtless led in many instances to

the Government of India adopting a course of policy which, to Englishmen, lovers of Truth, Justice, and Freedom, is abhorrent, and would in our individual capacities be shunned equally with a deadly plague.

But that which Englishmen, as individuals, would blush to hear themselves charged with, much less be guilty of committing, they in their collective and corporate capacity, sometimes unhesitatingly accomplish; and English talent and genius are, we regret to say, too often prostituted in support of the cause of wrong and injustice.

It has been assumed by a few eminent statesmen and writers, that the secret of British success in India is entirely dependent upon the extinction of Sovereign rights and sway amongst the Native Princes of that land; that, in fact, for the English rule in India to be secured upon a firm and sound basis, the policy of the Indian Government must be "Annexation." Without discussing the soundness, or otherwise, of this doubtful policy, it has at no time been maintained that we should not only deprive the Princes of India of their possessions, but also rob them of their moveables and moneys; this doctrine we are happy to say, whatever may have been the private practice of our Indian Administrators, has never been expounded with authority.

The Great Mutiny of 1856—7 was an outbreak entirely due, not to a general discontent of the people at the disturbance of their landed tenures, or an insubordination of the military occasioned by interference with their religious prejudices, for these were but instruments, not causes of rebellion, but to the now well-known determi-

nation of certain powerful natives no longer to endure the insidious treachery of Indian Government policy, and their fixed resolution to put a stop to, and to revenge the continuous course of accumulated, although almost insensible, injuries and encroachments perseveringly carried on against them by the East India Company's officers. The severe lesson then administered by such a remonstrance in arms, would, doubtless, have induced the Company to conduct their Government of India upon more just principles, had not a knowledge of the cause and effects led to a wise resolution of Her Majesty to take from the corrupt hands of a Commercial Body the sceptre of empire over two hundred millions of human beings, and no longer to expose the British rule to the odium of a narrow-minded and mercenary policy. The hopes of India rose with the generous Proclamation of Her Majesty in 1858, and the native Princes of India were gladly folded under the wings of their encompassing Angel "British Empire."

Since that time, year after year has seen documents set forth on official authority, gratulatory of the material improvements effected in the management of Indian affairs. But the moral policy of the Council in India has remained the same. There has been no cessation of the trenching towards confiscation as regards the Indian Native Princes that was left behind in the official desks of the Company—what was commenced in 1760, counselled in 1816, connived at in 1834, determined upon in 1854, and directed in 1862, was approved in 1864, and would have been effected in 1869 but for the bold determination of the intended victim, no less a personage than His Highness the Nawab

of Bengal, Behar and Orissa—the oldest ally and greatest friend in India of the English power—to appear in person before Her Majesty, the Parliament, the People, and the Law of England, and to appeal for redress in the present for himself, and protection in the future for his family.

Thus the knowledge has been forced upon the English public—hitherto careless of Indian circumstances—that although the leading idea of the governing power in India was outwardly changed in person as in expression, the bureaucratic idea remained identical. So that it has happened that things have been done in the name of Her Majesty as Empress of India which are intolerable in any country subject to British laws, and governed according to British principles of justice.

That such things were possible under the sway of the East India Company there is no unwillingness to confess, but that it may be possible to suffer injustice from British Indian Imperial Government such as His Highness the Nawab of Bengal comes to complain of at the foot of the throne of England, some might feel inclined to doubt. To such, a painful spectacle must have been presented on the 1st March last in the Judicial Committee of the Privy Council, when their Lordships gave judgment on the Appeal “Her Majesty’s Secretary of State *versus* Mussamat Khanzadee,” a short quotation from which is annexed :

“The Government was much in the wrong in taking possession as they did, and that this Appeal never ought to have been brought. Their Lordships will therefore humbly advise Her Majesty that it be dismissed. The dismissal should be with costs.”

The Government alluded to is that of India as controlled by Her Majesty's Secretary of State and the Indian Council, which Council is thus described by Sir William Denison :—

Council of India :—“The gentlemen composing this Council can only give the Secretary of State the record of their past experience ; they dream of the India of the present day as that of their youth ; they can give no information which cannot be obtained in a much more perfect and correct form from the local authorities in India ; their advice is disregarded by the Secretary of State when it does not harmonise with his own views, and is merely made use of by him to shelter himself from the responsibility which ought to devolve upon him of thinking out and deciding questions submitted to him from India ; questions, I may say, which would be, in most instances, better dealt with by a fresh mind than by a body constituted like that of the Indian Council.”

It is against the unjust and arbitrary decision of this tribunal in 1864 on the subject of his legitimate and hereditary rights that the Nawab Nazim of Bengal now appeals to the enlightened British Public.

“Can it be possible,” an English gentleman would ask, “that on the termination of a contest for disputed sovereignty in which essential services had been rendered by those noblemen to the victor, after receiving from the head of a noble family, say the Dukes of D——e or A——ll, the management of his estates and the administration of his territories on condition of supplying a certain sum annually as revenue, the potentate, acting as steward—

after obtaining through such administration a complete command over the property—should turn round upon the family of his original employer and styling him—the Duke of D——e or A——ll—a ‘titled stipendiary,’ should declare the settlement (after a lapse of a hundred years) to have been only a personal agreement with his ancestor, and propose to cut away his rank, and lop off his revenue, leaving him only a bare annuity in the residue called a life-interest, but secured only on his (the payer’s) caprice or convenience, with the addition of an insulting offer for the apprenticing of his sons to some trade?”

Such, nevertheless, is the object, intent, meaning and history of the following passage relating to the Nawab of Bengal, which occurs in a Despatch addressed by Sir C. Wood as Secretary of State for India to the Governor-General in Council in India—a passage no doubt purposely concealed and omitted in the copy supplied to the Nawab himself.

“I am of opinion that the future position of Nawab
 “Nazim’s sons should be fixed and defined with as little
 “delay as possible. Her Majesty’s Government desire to
 “have the views of Your Excellency on this subject.
 “Your Excellency is aware that this Government are fully
 “sensible of the INCONVENIENCE OF PERPETUATING IN THIS
 “OR ANY OTHER FAMILY A LINE OF TITLED STIPEN-
 “DIARIES *without power and responsibility, and without*
 “*salutary employment, &c., &c.*, it would seem to be the
 “wish of the Nawab Nazim that his sons should be
 “trained to some useful occupations. I should be glad
 “if arrangements could be made for enabling them to
 “become useful members of society. *The accumulation in*

“ *the Nizamut Deposit Fund* MIGHT afford permanent endowment to a certain extent.”

A similar proposal submitted to the House of Commons by the Chancellor of the Exchequer, as Dewan of the United Kingdom, in regard to Her Majesty's Civil List, would not be more absurdly illogical or flagrantly unjust.

To impose some check by public opinion on the continuous urging of such a policy is the main object of the present compilation of documents in regard to the Case of His Highness the Nawab of Bengal. In defence of his children's rights, he appears in this country as a Petitioner of Right. It was in his country and through his ancestor's services that the English secured a permanent footing in India in 1757; it was by his own loyalty that they were enabled to maintain it in 1857. That any such power will again fall to the hands of an Indian Native Prince is not probable. Her Majesty's rule as Empress has grounded a far different policy than what led up to the deplorable events of that sad period. But before the effects of such an improved policy can be realized to their full extent, it will be necessary that the old principles that have formed the ground-work of Indian official action should be entirely eradicated.

Surely, when all is said, “ honesty is the best policy.” What is called the English Government of Bengal was established upon commercial principles by commercial men. The East India Company never received any authority to *govern* the Provinces of Bengal, Behar, and Orissa; they were appointed first by the Nawab

and afterwards by the Emperor of Delhi Chancellors of the Exchequer under the Nawabs' Government. Whatever authority the English Government of Bengal now possesses, has been *assumed*. In all their relations with the Nawabs of Bengal descended from Meer Jaffier the East India Company treated the Nawabs as Independent Princes, for it was a well known fact that they had purchased their independence by paying a fixed tribute of twenty-six lacs of rupees a year to the Emperor of Delhi, and were therefore *de facto* Independent Princes, and could only be treated as such. No revolution of the people has overthrown their power, nor have they committed any breach of Treaty with the English by which they could legally be said to have sacrificed their honour, or the protection to which they are entitled at the hands of the British Government. What was stipulated in the original Treaties and Agreements with the Nawabs is justly due to them, and should—speaking in a commercial sense alone—be paid over to them without further chaffering or unjust question.

Even in its best form, the present policy of the Government of India has attained no higher range than that of standing by injustice, and doing no more wrong. This idea was clearly set forth by Sir William Denison while acting temporarily as Governor-General in 1864, nor does he disguise the present condition of things, nor seek to conceal the wrong done.

“The more I see of the state of things in this country,
“the more earnestly do I wish for alterations and reform ;
“yet the growth of abuses has been so natural and so gra-

“ dual, each step having been almost a necessary consequence of the preceding one, that it is difficult to know where to begin, and having begun, equally difficult to know where one is to stop. Many matters come before me which involve a consideration of the treatment dealt out by us to the great men of the land in former times, and which impress me with the conviction that we acted towards them most nefariously ; but were I to attempt to grant redress to the children of these, where could I stop? I should have to give over a large slice of the Madras Presidency to others who, ignorant and full of native prejudices, would bring back a state of things, which, if not past, is, at all events, passing away. I have made up my mind, therefore, not to attempt to redress hereditary injustice ; but taking what happened before my time as a *fait accompli*, to be careful that no complaint is made against me.”

However plausible and superficially politic such-like sentiments may be, they are neither commonly honest nor just. They resemble the simple idea of the “cateran” set in action on a large scale over an empire of two hundred millions of people,

“ The robber’s simple plan
That they should take who have the power,
And they should keep who can.”

In the present instance of the claim now submitted to the patient investigation of the reader, the present Nawab Nazim has come to this country to seek at the hands of the British Government and Nation, that justice

and redress which have been denied him in India. His claims are based entirely upon Treaties, public official Letters and Proclamations of the Government of India, and that also of Her Majesty. He seeks no favour, but simply desires a public and patient enquiry and investigation of his *just* claims, and he does this as a faithful servant and loyal adherent of Her Most Gracious Majesty. "If those claims, on public and patient investigation, should prove just and legitimate, it is beyond the question to evade payment by pleading inexpediency. His Highness has at all times shown a desire to meet the Government in a friendly spirit, and to settle his claims amicably without embarrassing them. Had he been met in an equal spirit, there is no doubt that the vexed question of the "Claims of the Nawab of Bengal" would have been settled long ere this.

London, 2nd May, 1870.

GLOSSARY.

- Aanut*—Assistance.
Amils—Collectors.
Asames—Defendants.
Ashur Khana—Department relating to the celebration of the Mohurran.
Baboo—A Hindoo gentleman.
Bahadoor—Brave or noble.
Bakshi—Controller of the Army.
Banchoot—A term of abuse.
Batta burdar—A man who attends an Indian Prince to supply him with spices, beetle leaf, &c.
Batta—Discount or difference in exchange.
Bazar—Market place.
Beea—Interested.
Bester—Bedding.
Begum—Princess; now used as a complimentary title only.
Behala—Treasury, or paymaster's department.
Beyt—Switch or cane.
Bhaebunds—Intimate acquaintances.
Bhatjee—A Hindoo physician holding a diploma.
Bheetes—Water carrier.
Burkundauzes—Military police; constabulary.
Chelah—Disciple or follower.
Choddar—Mace bearer.

- Chokedar*—Policeman.
Chuckla—A district or part of a province.
Chunam—Lime.
Circar—Government.
Coss—Two English miles.
Cutch—Raw or green.
Darogah—Superintendent.
Dewan—Collector of Revenue and paymaster.
Dewanny—Office of Collector of revenues.
Dewanny Sherista—Dewan's office department.
Dohay—Help.
Domdeen—A humbug or deceiver.
Dustuck—Passport.
Emaruth—Building department.
Fakeer or Faquir—Mendicant.
Farashkhana—Tent department.
Firmaun—Letters patent or royal charter; edict.
Foujdar—A magistrate or collector.
Foujdarry—Magistrate's court or collectorate.
Futwa—Decision given by a Mahomedan law officer.
Garries—Carriages or carts.
Gareewan—Coachman or carter
Gatch—Tree.
Gentoos—Hindoos.
Ghurries—Hours.
Golam—Slave.
Gomastah—Agent.
Hakeem—Mahomedan physician.
Hath—A measure of 18 inches.
Hookah—A native pipe.
Humlogko dhoopme dooraya—You have made us wander about under the hot sun.
Hunko nahuk marta—He is beating me unjustly.
Hurkara—Commissioner or messenger.
Hurumzadur—A term of abuse.
Husbulhookum—A customs pass.
Huzoor—Your Honour; a term of respect applied by an inferior to a superior.

- Inteazy*—Superior.
- Jaghire*—A pension in land for services rendered ; a fief or freehold.
- Jaghirdar*—Fiefholder or freeholder.
- Jemadar*—Head of a department of servants.
- Jharoo*—Birch or broom.
- Jugg*—Jugged.
- Jungle*—Wild place ; forest.
- Kanat*—Side wall of a tent.
- Karkhanah*—Place where work is done ; department.
- Kerries*—Husbandmen.
- Khalsa Sherrefs*—Freehold.
- Khass*—Department or room.
- Khas Khass*—A chosen servant or personal attendant.
- Kharas*—Valet or footman.
- Khasancho*—Treasurer.
- Khorma*—Tent.
- Khoonrays*—Executioners.
- Kistbandy*—Instalment.
- Kooberej*—A Hindoo physician without a diploma.
- Koob maro*—Beat very much.
- Korab*—Whip.
- Kullandas Khass*—Privy purse.
- Lakh*—One hundred thousand.
- Lattials*—Men who fight with sticks.
- Licks ap*—Did you write this.
- Lakkar*—Camp.
- Mahout*—Elephant driver.
- Majholes*—A kind of cart.
- Mameolat*—A customary allowance.
- Marhoke* or *Maharris*—A clerk or writer.
- Maro*—Beat.
- Meab*—Eunuch or chamberlain.
- Meenab*—A conveyance, like a Sedan chair, for invalids and women.
- Maer*—The distinctive appellation of a descendant of Mahomed.
- Meer Samana*—Commissariat department.
- Mehal Serai*—Seraglio.
- Mekter*—Scavenger.
- Mofassil*—Country : opposed to town.

- Mohafez khanaḥ*—Record room.
- Mohurrum*—Celebration of the Martyrdom of the grandsons of Mahomet.
- Mohurrir*—Scribe.
- Molazum*—Courtier.
- Molazuman Imteazy*—Officer of the Court of an Indian Prince.
- Moojrayes*—Crier of a Court.
- Mookbarah*—Tomb or Mausoleum.
- Moonshieff*—An Indian subordinate Judge.
- Moors*—Mahomedan.
- Mosahib*—Aide-de-Camp.
- Muftee*—Law officer.
- Musnud*—Throne.
- Mutaynat*—An appointed perquisite.
- Muttasuddees*—Accountants.
- Naib, Naib Soubah*—Deputy, Nawab's deputy.
- Nawab or Nabob*—Ruler of a Province of the Empire.
- Nawab Nazim*—Originally Deputy Ruler or Viceroy of the King of Delhi, but subsequently an Independent Tributary Prince.
- Nawab Nazir*—Chamberlain, an office usually held in the East by eunuchs.
- Nautch girl*—A dancing girl.
- Nazirs*—A title generally applied to eunuchs or other people holding responsible service appointments.
- Nizamut*—Nawab Nazim, his Court Family and Government.
- Nizamut Adawlut*—The highest Indian Appellate Court.
- Nukeeb*—A crier, herald.
- Nutthee*—A bundle of papers.
- Nuzzer*—A homage gift.
- Omrads*—Noblemen.
- Oomedwar*—A hanger-on waiting for employment.
- Pal*—A gipsy tent made of matting.
- Pandish bearer*—A servant-in-waiting upon an Indian Prince with spices, perfume, &c.
- Peadah*—A foot soldier of the body-guard employed as a servant.
- Peons*—Commissionaire or messenger.
- Peruneeah*—One who writes down evidence in a Court.
- Pergunnah*—A parish or part of a district.

- Perwannah*—An order or pass in writing.
- Pheel Khana*—Elephant department.
- Rajah*—A title of Hindoo nobility.
- Razdarre*—Councillor.
- Reiat or Ryot*—A tenant.
- Robokarunavees*—Writer of summary decisions.
- Rowana*—A customs pass.
- Rupes*—Two shillings ; florin.
- Russes*—A rope used as a measure about 30 feet.
- Ruth*—A kind of covered bamboo carriage on four wheels.
- Sahib*—Gentleman.
- Sepoys*—Native soldiers.
- Shagerd Pasha*—Menial servants.
- Shurrah*—Tenets of Mahomedanism.
- Siccas*—The old Indian rupees of about one-sixteenth more value than the English rupees.
- Sircar*—A government or head of a department.
- Sirdar*—A governor or chieftain. Head man.
- Soubah*—Government ; a division of the Empire.
- Soubahdar*—Head of the Government of a division of the Empire.
- Soubahdarry*—Kingdom, Division of the Empire.
- Sooruthal*—The first process of instruction in a Criminal Court.
- Suddar Nizamut*—The highest Indian Appellate Court.
- Suggargarres*—A two-wheeled bullock-cart.
- Sultanut*—Empire.
- Sunnud*—Royal Warrant.
- Suwarry*—Retinue.
- Syce*—Groom.
- Talka pal*—Awning, generally made of mats.
- Talookdars*—A land holder.
- Tamasha*—An amusing entertainment.
- Taseer*—Guilty.
- Teen duffa ya haluth hooa*—This occurred three times.
- Thanna*—Police station.
- Ticca*—Temporary employment.
- Toshakhana*—Robe department.
- Ukroba or Akroba*—Relations.
- Ursbeggy or Arusbeggy*—Usher in waiting on an Indian Prince.

Vakeel—Agent.

Verandah—Portico.

Vizier—Prime Minister.

Wogherah—Et cetera.

Zemindar—Landholder.

Zemindary—Leasehold Estate subject to ground rent.

Zillah—County or shire.

Zimmum—Bond or surety.

Zulem—Oppression or tyranny.

Zumistano—Seasonable gifts.

INTRODUCTION

THE relations between the Nawab Nazim of Bengal and the British Government may be classified under three heads, viz. : Political, Commercial, and Social.

The Political relations are consequent on the Treaty of Alliance offensive and defensive entered into with Meer Jaffier by the Representatives of the British Government in 1757 (Page 6), confirmed by the Treaty of 1763 (Page 9) and ratified by the subsequent Treaty with Nudjm-ul-Dowlah in 1765 (Page 15). The true spirit, intent and meaning of those Treaties have been clearly evinced by the recognition of the descendants of Meer Jaffier as Soubahdars and Nawabs Nazim of Bengal, Behar and Orissa, up to the present day, and although they have since 1772 been *deprived* of

the power vested in them, as also many of their rights and privileges, no legitimate reason can be adduced in support of such an arbitrary course of procedure.

The Commercial Relations are grounded upon the Firmaun of the Emperor of Delhi in 1765 (Page 19), and the Agreement (Page 22) with Nawab Nudjm-ul-Dowlah, who made over the Freehold of his own personal estates as well as that of the Imperial Lands to the Company as a Feud, and agreed to accept a round sum of about £570,000 per annum as the Nizamut share of the Revenues to be regularly paid as long as the East India Company's Factories continued in Bengal. This arrangement was subsequently modified by mutual consent, and by a Treaty and Agreement in 1766 (Page 23), and at last definitely fixed by the Treaty and Agreement of 1770 (Page 26), "for ever." Since that time no formal Treaties have been entered into to regulate this allowance, and it does not follow that because the Nawabs Nazim, as powerless Princes, were unable to exact the full amount then agreed upon, and were obliged perforce to accept whatever sum their powerful Allies chose to pay them, that they are in consequence not legitimately entitled to the

sum fixed by mutual arrangement in 1770 ! Such a conclusion would be both unjust and, commercially speaking, untenable.

The Social relations are those by which society is regulated, whereby men of rank are entitled to a certain amount of respect as becomes their position. These relations have been sadly departed from by the officers of the British Government in their dealings with the present Nawab, and right-thinking men may satisfy themselves of the truth of this assertion by a perusal of the Correspondence from Page 238 to Page 268. Notwithstanding the repeated assurances of Governors-General to support the happiness, dignity and high station of the Nawab, even his private rights have been invaded, his income has been arbitrarily curtailed, and the management of his own family, the dismissal of his own servants, and even the religious services over his ancestors' tombs have been successively interfered with, each invasion being quoted as a precedent for another. His Highness has thus been subjected to indignities which no man, however humble his position, would brook without remonstrance ! Is it, then, to be wondered at that the Nawab

ul-dowlah, while his affairs were conducted in Trust by the Prime Minister Mahomed Reza Khan, who had been appointed to that office by a former Nawab, and even allowing that the Company were obliged to assume the temporary management of the Nawab's Government during his minority, as Regents they were morally bound to restore to him the management of his affairs when he was old enough to govern. The Judicial Branch of the Administration alone was restored and continued under the control of the Nawabs Nazim until 1838-40, when in consequence of the non-age of the present Nawab, that also was taken up by the Company for their own purposes, thus leaving the Nawab against his own will "*without power and responsibility, and without salutary employment.*" This fact was ungraciously taken up in 1864 by Her Majesty's Secretary of State for India, and dwelt upon as a reason for depriving the children of the present Nawab Nazim of those rights, dignities and privileges which have been guaranteed to the family by solemn Treaties, and these Princes have been ignominiously styled "Titled Stipendiaries," liable at any moment to have their means of subsistence taken from them, although their

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rights were secured "for ever" by the provisions of a mutual agreement based upon the stipulations of the Imperial Firmaun, which while it constituted the Company Fiefholders and Chancellors of the Exchequer, especially provided for the support of the Nizamut.

The Revenues of the Provinces of Bengal, Behar and Orissa were only made over to the East India Company in Trust on certain conditions, and it is the breach of those conditions which is clearly hinted at in the Despatch of 17th June, 1864 (Page 279). Such a narrow-minded Policy, however, is opposed to all the rules of morality, and to the magnanimous principles of the British Government, and if carried out would throw a slur on the good name of the British Nation, and expose our credit to justifiable attacks from foreigners, which it is the duty of every Englishman to carefully guard against.

Commercially speaking, such an act of confiscation would be analogous to that of a banker or agent, holding the control of certain moneys or lands placed in his custody under a proviso that a portion thereof should be paid for the support or benefit of a ward in Chancery, refusing to meet the claim on a plea of inexpediency or from self-interested motives.

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The British Government would be as much justified in repudiating the claims of all those who now hold the bonds and securities of the East India Company in the form of Company's Papers, &c., as in cancelling the Treaties and engagements made with the Nawabs Nazim of Bengal, Behar and Orissa. Both were given for value received by the East India Company, and as the British Government bound itself by Royal Proclamation to abide by all such engagements and to maintain them scrupulously, surely no State Policy should dictate the abrogation of the one without the other, or in other words, make the *weak* suffer while supporting the *strong*.

The present Nawab Nazim, as a powerless Prince, relies entirely on the moral support and protection of the British Public against a premeditated act of injustice to himself and his family. He asks for no favour, and the fact of his seeking a public investigation and inquiry into his claims, which have not yet been controverted by the Government, will naturally lead thinking men to the conclusion that he has *justice* on his side, and that "his weakness is his strength."