

HOW INDIA WAS WON BY ENGLAND



UNDER

CLIVE AND HASTINGS.

WITH A CHAPTER ON AFGHANISTAN.

BY THE REV.

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"A people which takes no pride in the noble achievements of their ancestors will never achieve anything worthy to be remembered with pride by their descendants."

MACAULAY.

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PREFACE.

THE object of the following story is to show how the Indian Empire has been won by England, mainly, under Providence, through the skill and genius of two eminent statesmen, LORD CLIVE and WARREN HASTINGS, who may be regarded as the respective founder and builder up of the British Empire in the East. If to these two—amongst other distinguished statesmen who have governed India—must be awarded the chief merit of having established our Empire in Hindostan, it is universally admitted that it was preserved during the Sepoy mutiny of 1857 through the skilful rule of the late LORD LAWRENCE, the great pro-consul of the Punjab, which happily for us was entrusted to his care at that most important crisis in the history of England. It was he who succeeded in conciliating the recently conquered Sikhs, and in converting them into our staunchest friends, by which means he was enabled at the supreme moment of the rebellion to send the much-needed assistance to our sorely pressed army at the siege of Delhi, when there was no means

of increasing our forces to the strength sufficient for the purpose, as Sir Henry Barnard, the general in command, had already every available soldier quartered in that part of India. And against that gallant little army had gathered all the mutinied regiments of Sepoys above Cawnpore, nearly 90,000 strong, as well as crowds of undisciplined and lawless soldiers, who had thronged together for plunder and a final effort to re-establish the ancient kingdom of the Great Mogul.

“In this crisis,” says Meadows Taylor in his “History of India,” “Sir John (now Lord) Lawrence trusted the Sikhs, and was trusted by them; and yet for some time the condition of the Punjaub was as desperate as any other portion of Upper India; and it was only the cool and determined will of its chief ruler that saved it, and made it the turning point of eventual triumph. Contrasting the utterly inadequate force with which Sir Henry Barnard invested Delhi with that which took it, the undying glory of assistance rests upon Lord Lawrence. Under the domination of his powerful will, Sikh levies, Goorkhas, the troops of Sikh rajahs and feudatories, the powerful siege train, supplies, money, and English soldiers had successively reached the camp on the ridge, and one and all contributed to the result, while the dauntless bravery of English and native soldiers crowned all.”

From the many testimonies which have been

borne to the worth of one of England's greatest men in the present day, it would be difficult to find another, after the late Duke of Wellington, who has left behind him a loftier reputation, or rendered greater services to his country ;* for we owe it, as the *Times* justly remarked on his death, "in great part to Lord Lawrence that *we have an Indian Empire to concern ourselves with.*" I will content myself with quoting three of these testimonies. "When," said Lord Granville, "our children's children and men of our race—all the world in future times—shall read the story of our rule in India, there was no man whose career they would look back to with more justifiable pride than that of Lord Lawrence ; when they learned how in the great crisis of that terrible mutiny, by his force of character and strength of will, combined with the warmth of his heart, he turned the hearts of the brave soldiers he had conquered into faithful, devoted, and trusted followers, and won by the wisdom and

* The Dean of Westminster relates an anecdote concerning Lord Lawrence, which well displays his lofty sense of honour, as well as the good influence which he exercised on inferior minds. During the conduct of some important cause for a young Indian rajah, the prince endeavoured to place in his hands under the table a bag of rupees. Instantly the Viceroy addressed him : "Young man, you have offered to an Englishman the greatest insult which he could possibly receive. This time, in consideration of your youth, I excuse it. Let me warn you by this experience never again to commit so gross an offence against an English gentleman." Very different was the conduct of some of the members of the Indian government of the time of Clive and Hastings in the last century, as will be seen in this sketch.

justice of his rule the respect—and not only the respect, but the affection—of the people who were tempted to rise as one man to cast off our alien rule. But that was only one of the great deeds done by that great and brave Englishman.”

“Lord Lawrence’s whole life,” writes Sir James F. Stephen, one of the highest authorities on such a subject, “was devoted to the establishment and maintenance of the Indian Empire. He rendered to it services of unsurpassed value by organizing the Punjaub, and in the suppression of the mutiny. These are facts known to all the world. Most of those who had the honour and happiness to know Lord Lawrence personally know that he was unsurpassed by any man of our day in those simple cardinal virtues which enable men and nations of vigorous and healthy frames to rule over others, and which made that rule a blessing to the subject, and a crown of glory to the ruler.”

Last, but not least, I record with pleasure the just tribute of praise paid to the honoured name of Lawrence by Lord Lytton, the late Viceroy of India. On the news of his decease reaching Calcutta, the Governor-General in Council published the following order in a special Gazette on Monday, July 7th, 1879. “*No statesman since Warren Hastings* has administered the government of India with a genius and experience so exclusively trained and developed in her service as those of the illus-

trious man whose life has now closed in fulness of fame, though not of age. He bequeaths to his country a bright example of all that is noblest in the high qualities for which the civil service has justly been renowned, and in which, with such examples before it, it will never be deficient. The eminent services rendered to India by Lord Lawrence, both as ruler of the Punjaub, in the heroic defence of the British power, and as Viceroy, in the peaceful administration of the rescued Empire, cannot be fitly acknowledged in this sad record of the grief she suffers by his death, and of the pride with which she cherishes his name."

If we contrast the several monarchies which have been founded in India during the last three centuries, *e.g.*, that of the Great Mogul by Babur in 1526, or that of the Mahratta Confederacy by the Emperor Sivajee in the seventeenth century, or that of the kingdom of Mysore by Hyder Ali in the eighteenth century, with the British Empire as founded by CLIVE, ruled by HASTINGS, and preserved by LAWRENCE, as it exists at this present time, may we not adopt the language of the ancient prophet, and exclaim, "What hath God wrought!"

It will be well for us to remember the great responsibility which the existence of the British Empire, especially its Indian portion, which constitutes a far greater empire than that of ancient Rome at the zenith of her power, imposes upon us as a people

towards the millions of heathen who own our sway. Professor Monier Williams, in his recent work on Modern India, justly bids us ask ourselves the following questions :—

“Have not we Englishmen in particular, to whose rule India has been committed, special opportunities and responsibilities, brought as we are here into immediate contact with these three principal religious systems—Brahmanism, Buddhism, and Islam?

“Let us look for a moment at any modern map of India. The first glance shows us that it is not one country, but many. Nor has it one race, language, and religion, but many races, languages, and religions. Its population now exceeds 240 millions. Of these, 185 millions are Hindus. Then nearly 41 millions are Mohammedans; so that England is by far the greatest Mohammedan power in the world, so that the Queen reigns over about double as many Moslems as the representative of the Khalifs himself. . . .

“For what purpose, then, has this enormous territory been committed to England? Not to be the *corpus vile* of political, social, or military experiments; not for the benefit of our commerce or the increase of our wealth; but that every man, woman, and child, from Cape Cormorin to the Himalaya mountains, may be elevated, enlightened, Christianized.”

The foundation of England's greatness is dependent upon her adherence to the true principles of

the Protestant religion; as Chillingworth tersely expressed it in his famous canon, "The Bible, and the Bible alone, is the religion of Protestants." As long as her power rests upon that secure foundation, she is safe. Like in the Greek fable the giant Antæus always triumphed by standing firm on the earth from which he was said to have sprung; Hercules, learning the secret of his success, managed in a wrestling match to lift him above the strengthening touch of his mother-earth, and thus crushed him to death in his arms: even so England is safe as long as her national greatness rests upon the principles of primitive catholic truth. Nothing shows this more clearly than in contrasting the difference between Spain as she was upwards of three centuries ago, when the thoughts of Englishmen were first directed to the East in the reign of our Protestant king Edward VI., and Spain as she is now, and by comparing her with England at those two respective periods.

The present century has witnessed a wonderful increase in the efforts of the Church of Christ to make known the glad tidings of the Gospel in all parts of the world, and more especially to the teeming masses of our Indian Empire. Prominent among the many agencies at work with that object in view may be named the Church Missionary Society, as faithfully representing the Reformed Church of England; the missions of the Free Kirk, under the

guidance of perhaps the most distinguished missionary of modern times, the late Dr. Duff, as worthily representing the Church of Christ in Scotland ; and that devoted band of United Brethren known as the Moravian missionaries. These, together with the efforts made by our Nonconformist brethren, are beginning to tell in our dutiful attempt to evangelize India, notwithstanding the great hindrances with which our missionaries have had to contend, not only in the former opposition by the ruling powers at home, but also in the cold apathy or marked indifference on the part of many who appear to be ashamed of their religion, or rather, who show by their lives how entirely ignorant they are of its principles and requirements.

The testimony of Lord Lawrence on this head is most valuable. At a public meeting in 1870 he expressed his opinion respecting missionary efforts in India in these memorable words :—

“ I believe, notwithstanding all that the English people have done to benefit that country, that the missionaries have done more than all other agencies combined. They have arduous and uphill work, often receiving no encouragement, and sometimes a great deal of discouragement, from their own countrymen, and have had to bear the taunts and obloquy of those who despised and disliked their preaching ; but I have no doubt whatever that in spite of the great masses of the people being intensely opposed

to their doctrine, they are, as a body, remarkably popular in the country. I have a great reverence and regard for them, both personally and for the sake of the great cause for which they are engaged; and I feel it to be a pleasure and a privilege to do anything I can in the last years of my life to further the great work for which they have done so much."

On the eve of the great mutiny of 1857, one of the leading papers, called *The Friend of India*, by no means fanatically disposed towards Christian missions, thus speaks of the slow but sure progress of the Gospel, as seen in the decay of Hinduism, and the probability of its being supplanted by genuine Christianity: "There is more wisdom shown in the selection of men for the purpose of preaching the Gospel of Christ. Special missions are about to be organized in the half-educated class which calls itself, and perhaps is, the hope of Bengal. Dr. Pfander, long engaged in efforts among the Mussulmans of upper India, has been selected for the Mussulmans of Turkey. The native simple Germans, with their handicraft and medical skill, are selected for the jungle missions. But the greatest hope of all remains in this: our schools and colleges, among the thousands they turn out, may yet produce a native apostle. He will ring the knell of Hinduism. We chatter about caste and prejudice, as if Chaitongo had not flung caste to the winds, and died with eight million followers. A Christian Chaitongo, with the clear

brain of a Bengalee, the knowledge of the West, and faith tending to asceticism, would have thousands round his feet. We have ourselves seen two thousand natives losing all their apathy, jumping, screaming, gesticulating at a song. The power of preaching among such a race has yet to be understood."

An interesting episode in the history of how we won India has been recently made public in the fourth volume of the life of that illustrious statesman, the late Prince Consort. On the occasion of the transfer of the sovereignty of Hindostan from the East India Company to the British crown in 1858, the Government of the day proposed, in the proclamation of the event, to ignore the claims of Christianity altogether. When the draft of the proclamation was laid before the Queen, we are told in the biography that it excited much dissatisfaction both in herself and the Prince, as "it did not seem to be conceived in a spirit, or clothed in language, appropriate to a state paper of such great importance." Hence we find the Prince writing in his Journal, 'It cannot possibly remain in its present shape.' The Queen also wrote to the Prime Minister as follows:—

"The Queen would be glad if Lord Derby would write it himself, in his excellent language, bearing in mind that it is a female sovereign who speaks to more than a hundred millions of Eastern people on assuming the direct government over them, and after

a bloody civil war giving them pledges which her future reign is to redeem, and explaining the principles of her government. Such a document should breathe feelings of generosity, benevolence, and religious toleration, and point out the privileges which the Indians will receive in being placed on an equality with the subjects of the British crown, and the prosperity following in the train of civilization."

One most objectionable phrase in the proposed proclamation spoke of the power possessed by the British Government "for the undermining of native religions and customs." The Queen remarks that "the deep attachment which her Majesty feels for her own religion, and the comfort and happiness which she derives from its consolations, will preclude her from attempting to interfere with that of others." And she expresses a wish that "the proclamation should terminate by an invocation to Providence for its blessings on a great work for a great and good end."

The result of this royal appeal, so just and proper in every sense, was that Lord Derby recast the proclamation, which was thus happily saved from the shame attached to it, had it gone forth to India and the world that England ignored the true Christianity which has been for so many ages her glory and her shield; or that the sovereign had forgotten that she rules, like those honoured kings of Israel, David, Hezekiah, and Josiah, *by the grace of God*, and is the

acknowledged "defender" of that only true faith "whereby we must be saved."

Thus it happily came to pass that the revised proclamation appeared in a far more lofty and noble spirit, and more suited to the character of Protestant England. "Firmly relying ourselves on the truth of Christianity," says the Imperial manifesto, "and acknowledging with gratitude the *solace of religion*, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith and observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

To these noble words were added, at the suggestion of the much-loved and lamented Prince Consort, the following sentence, which fitly concludes the finest and most becoming state paper ever issued by the British power: "And may the God of all power grant to us, and to those in authority under us, strength to carry out these our wishes for the good of our people."

The utterance of such Christian sentiments in a public proclamation was a bitter disappointment to

the infidel party of that day. The *Saturday Review*, with its accustomed scorn for religious truth, which has earned for itself the appropriate soubriquet of the *Saturday Reviler*, assailed it for what the editor termed its "menial language," proving its disloyalty as well as its hatred of spiritual religion by speaking of the Queen's avowal of Christianity in the following offensive way: "We are plunged into the cant of the conventicle; Mr. Spurgeon himself, in his most unctuous moments, does not condescend to talk of the solace of religion." This must be taken as sure proof that this infidel writer knows nothing whatever of the power of the Christian religion, or he would not have committed such a blunder as well as falsehood in interpreting the sentiments of the great Nonconformist minister in the way he has done. And then with execrable taste this miserable scorner of all that is best in our fallen humanity wonders that the Queen's Government did not at once make her Majesty say, "Being, as I am, in the habit of *sitting under the solace of religion!*"

From such unworthy taunts it is a relief to know how this reviled proclamation was received by men of a nobler nature, and more capable of judging of its good effects upon the natives of Hindostan, who had thus become subjects of the British crown. Lord Canning, the illustrious statesman who had successfully ruled India during the horrors of the Sepoy mutiny of 1857, and who had preserved his calm

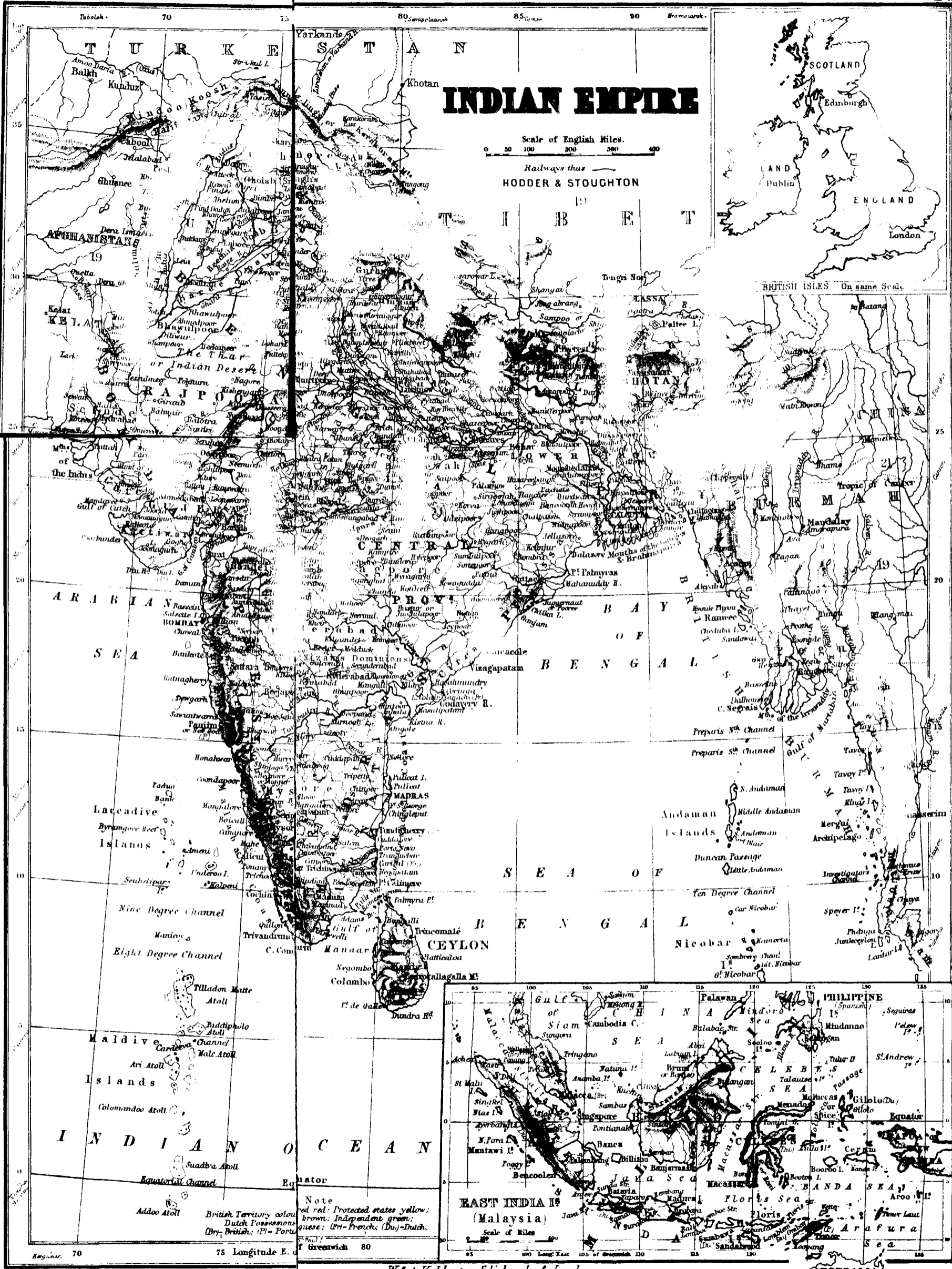
serenity when others were trembling through fear, on learning that he was to add the title of Viceroy of India to the dignity of his office as Governor-General, wrote to the Queen to say "that so long as this high function shall be in his trust, he hoped that it would be administered in a spirit not unworthy of your Majesty; and that when he shall deliver it again into your Majesty's hands, it would be found to be without spot or stain from any act or word of his."

Even the natives approved of that very sentence, which so angered the infidel party at home, that whilst owning there was to be perfect toleration in India, as throughout the British Empire, Her Majesty herself reposed in the consolation of the Christian religion. At a public meeting held in Calcutta, a native merchant declared, "I have read the proclamation with great pleasure, and with tears when I came to the last paragraph [the Prince's own]. A nobler production it has not been my lot to have met." Such was the very just rebuke administered by a heathen to the sneers of such opponents of Christianity as the *Saturday Review* and other papers of that class have ever proved themselves to be.

May we not therefore conclude that it is the part of truest patriotism to follow the example set by her gracious Majesty and her illustrious Consort, to give Christianity its due recognition as having served to raise England to be, what was predicted of Israel of old, "chief among the nations of the earth"? Such

was pre-eminently the case with the greatest of the viceroys of India, one of those "unanointed monarchs of the East," as the *Daily Telegraph* justly termed the late Lord Lawrence on the occasion of his honoured remains having been committed to their last resting-place in the national mausoleum, Westminster Abbey, though without those public honours which ought to have been accorded to so illustrious and great a man. But as it frequently happens, neither Clive, Hastings, nor Lawrence was rewarded in proportion to their merit ; nor in the same degree to that which many men, vastly inferior in every respect, received for their services to the British Empire in India.

Nor should we forget that it is the bounden duty of every one whose conscience tells him that Christianity is the only true religion, to promote the evangelization of India to the utmost of his power ; since it is by the aid of the Gospel alone that we can hope to retain our hold over the teeming millions of the British Empire in India. But with consciences satisfied with the discharge of duty, we may say with the Psalmist of old, "Jehovah is the strength of my life, of whom shall I be afraid?" A sense of duty pursues us ever. It is omnipresent, like God Himself. "If we take to ourselves the wings of the morning, and dwell in the uttermost parts of the sea," our obligations are still with us, for our happiness or our misery. We cannot



escape their power, nor fly from their presence. They are with us in this life, will be with us at its close; and in that scene of inconceivable solemnity which is yet further onward, we shall still find ourselves surrounded by the consciousness of duty, to pain us wherever it has been violated, and to console us so far as God may have given us grace to perform the same.

B. W. S.

March, 1881.

SUMMARY OF PRINCIPAL EVENTS

Relating to the British Empire in India, together with the dates when the various territorial additions and annexations were made.

- A. D.
- 1553. Earliest expedition to the East in the reign of Edward VI.
 - 1600. First chartered company for trading with the East by Queen Elizabeth.
 - 1613. The earliest treaty of Surat between the English and the Great Mogul.
 - 1615. First embassy sent by James I. to the Emperor Jehánger.
 - 1623. The massacre of Englishmen at Amboyna by the Dutch.
 - 1634. Second chartered company for trading with the East by Charles I.
 - 1646. Establishment of the first factory at Madras.
 - 1654. Amalgamation of the two companies.
 - 1661. Cession of Bombay to the English crown on the marriage of Charles II.
 - 1674. Trade of the East India Company extended to China.
 - 1690. Establishment of a factory at Calcutta.

- A.D.
1702. United East India Company under Queen Anne's charter.
1746. Madras surrendered to the French.
1747. Madras recovered from the French.
1749. First appearance of Clive at the siege of Devicotta.
1751. Clive captures Arcot: his wonderful defence of the same.
1756. The Black Hole of Calcutta.
1757. The victory of Plassey—foundation of the British Empire in India. Twenty-four *pergunnahs* taken from the Nabob of Bengal.
1758. Musilipatam taken from the Nizam.
1758. Clive's first government of Bengal.
1759. War with Hyder Ali.
1760. Sir Eyre Coote's victory over the French at Wandewash.
1760. Burdwan and Chittagong taken from the Nabob of Bengal.
1764. Sir Hector Munro's victory at Buxar.
- 1765-7. Clive's second government of Bengal.
- 1765-7. Bengal, Bahar, and Orissa taken from the Emperor of Delhi; the Jagheere of Madras from the Nabob of Arcot.
1766. Mutiny of English officers at Mongheer and other places, checked by the fidelity of the Sepoy troops.
- 1772-85. Warren Hastings' government of India.
1775. The zemindary of Benares taken from the Vizier of Oude.
1776. The island of Salsette taken from the Peshwah of the Mahrattas.
1778. Najore taken from the Rajah of Tanjore, and the Northern Circars from the Nizam.
1779. General Goddard's grand march across India.

Summary of Principal Events. **xxi**

- A.D.
1780. Sir Eyre Coote's victory at Porto Novo over Hyder Ali.
1782. First Mahratta war.
1792. Malabar taken from Tippoo Sahib.
1793. Póndicherry surrendered, and the French driven from India.
1799. Siege of Seringapatam. Fall of Tippoo Sahib.
1799. Tanjore taken from the Rajah of that name.
1800. The kingdom of Mysore taken from the Nizam.
1800. Indian troops sent to Egypt to fight with the French.
1801. The Carnatic taken from the Nizam, and Bareilly from the Vizier of Oude.
1802. Bundelkhund taken from the Péswhah of the Mahrattas.
1803. Second Mahratta war. Battle of Assaye. Kuttuck and Ballasore taken from the Pakah of Berar.
1805. Guzerat taken from the Gaskwar.
1806. Mutiny of the Madras Sepoys at Vellore.
1816. Kumám and Gurhwal taken from the Goorkhas.
1818. Kandeish taken from Holker; Ajmere from Scindia; Poonah from the Péswhah; districts on the Nerbudda taken from the Rajah of Berar.
1824. The Burmese war.
1829. Abolition of Suttee throughout India by Lord William Bentinck, Governor-General.
1842. First war in Afghanistan. Disastrous retreat from Cabul.
1843. Conquest of Scinde.
1845. First Sikh war. Battle of Sobrahon.
1849. Second Sikh war. The Punjáb taken from the Máhárajah Dhuleep Singh.
1853. The second Burmese war.
1856. The kingdom of Oude annexed.
1857. Great Sepoy mutiny throughout Bengal.

- A. D.
1858. Abolition of the East India Company, and transfer of its territories to the British crown.
1877. Queen Victoria proclaimed Empress of India by Act of Parliament.
1879. The second war in Afghanistan. Massacre of the British embassy at Cabul.
1880. Victory of Sir Fredrick Roberts at Baba Wali Khôtal.

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