



CHOWKIDAR

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Notes on BACSA

The Association was formed in October 1976 to bring together people with a concern for the many hundreds of European cemeteries, isolated graves and monuments in South Asia.

There is a steadily growing membership of over 1,800 (2005) drawn from a wide circle of interest-Government; Churches; Services; Business; Museums; Historical & Genealogical Societies. More members are needed to support the rapidly expanding activities of the Association – the setting up of local committees in India, Pakistan, Bangladesh, Burma, Sri Lanka, Malaysia etc., and the building up of a Records archive in the Oriental and India Office Collections in the British Library; and many other projects for the upkeep of historical and architectural monuments.

The enrolment fee and subscription rates are obtainable from the Membership Secretary.



The Association has its own newsletter, *Chowkidar*, which is distributed free to all members twice a year and contains a section for 'Queries' on any matter relating to family history or condition of a relative's grave etc. There are also many other publications both on cemetery surveys and aspects of European social history out East.

THE SHIPBUILDERS' GRAVES AT MOULMEIN

New member Antony Foucar found the names of some of his distant relatives in the Roman Catholic Cemetery at Moulmein in BACSA's *Burma Register of European Deaths and Burials* (published in 1983 and supplemented in 1987), and he wondered if any of their graves still remained in this troubled country. One branch of his family was engaged in shipbuilding, and was listed in 1841 amongst the town's twenty shipbuilders who depended upon a supply of Burmese teak, arguably the finest in the world. The names of the shipbuilders were Snoball (not Snowball as shown in the *Burma Register*), Darwood and Sutherland. The shipyard concerned built brigs and barques of between 200 and 500 tons capacity, and there were eleven launchings between 1841 and 1883.

It was the conclusion of the first Anglo-Burmese War in 1826 that resulted in Arakan and Tenasserim being ceded to Britain, and this led to the growth of Moulmein as the principal port of Tenasserim, at the mouth of the Salween river. Moulmein became the centre of British administration in Burma, with a growing European population principally engaged in shipping and the exploitation of teak for export and shipbuilding. Foresters with logging concessions in different parts of the country, saw-mill owners and timber merchants comprised the other branch of his family, the Foucars, from whom he is descended, although as Huguenot Protestants, they were not of course interred in the Catholic cemetery. The two branches of the family became connected through marriage towards the end of the 19th century. After the third and final Anglo-Burmese War in 1886, when the whole of Burma became an administered province of India, Moulmein was overtaken by Rangoon as the country's main trading port, and thereafter gradually declined in importance.

Taking advantage of the visit to Burma, with a party, of a New Zealand friend and BACSA member, Mason Nelson, Antony Foucar asked him to look out for the Catholic cemetery. Although none too sanguine about his chances of success, Mr Nelson was lucky with his excellent Burmese guide who showed great interest in the quest and managed to locate St Patrick's Church in the street listed in the *Burma Register* as 'Morton Lane', now renamed as Htat Lane. The party was also fortunate to find Father Stanis, the incumbent, on the premises, who, when shown the list of names being sought, recognised them immediately. Father Stanis led the party through a dilapidated gate to the family group of graves at the rear of the cemetery. 'They proved to be in rather better condition than most and, in spite of the toll taken by time and climate, ten recognisable headstones were found,

some dating back to the 1830s and 1840s. Mr Nelson and his party were able, despite limited time, to provide a plan of the relevant part of the cemetery and a fascinating batch of photographs'. (see page 132) Mr Foucar is now in touch with Father Stanis to see if he can usefully add to the donation made by Mr Nelson to further the progress he has already made in clearing the cemetery.

Interestingly, of the ten graves found and identified, half were not noted in the *Burma Register*; which demonstrates that there is really nothing to beat on-the-spot observation and recording. The graves found are those of Captain W Snoball, died 1824; his widow, who outlived him by nearly forty years; FAM Sutherland, and his first wife Petronella, died 1858; Helen, wife of WH Sutherland, died 1879 and her unnamed infant; Anna Wilhelmina Bodeker, nee Sutherland, died 1876; Margaret Jane Darwood, nee Snoball; Victoria Darwood, died 1927; and Nita Darwood, died 1926. Two graves listed in the *Register*; but not found, are of JW Snoball, 1810-1845, son of Captain W Snoball, and Rebecca Rodgers Sutherland, second wife of FAM Sutherland, 1845-1867.

Mr Foucar adds 'From my last visit to Burma some years ago, I got the impression that the Burmese, through their religious upbringing, while respecting the past, are unlikely to fund the cost of maintaining Christian cemeteries', so it is all the more gratifying that a Catholic priest has not only been able to keep these old graves in reasonable condition, and was also able to lead Mr Nelson straight to them. BACSA's *Register* is currently being updated by John Wall, our Burma Area Representative, and this helpful information will be incorporated in the new edition due out early next year.

MAIL BOX

Gillian Tindall was in India earlier this year and has sent us short reports on two cemeteries visited, with beautiful photographs. She tells us 'The old Dutch Cemetery in Fort Kochi, at Cochin, southern India is in a pleasant and open site by the sea shore, near the Chinese fishing-nets, and now looked after by the nearby large Church of St Francis. (This church originally Portuguese and then Dutch was handed over to the Anglicans a few years after the Dutch had to cede Cochin to the British at the beginning of the 19th century: it is now part of the Church of South India.) The cemetery has mostly solid, above-ground stone tombs of eighteenth century Dutch origin with a few Dutch inscriptions still legible. A couple of early to mid-19th century ones are in English but I have the impression that these plaques may have been applied to re-used pre-existing tombs.

'There is a Maria Evans, beloved wife of a Captain Evans, apparently a naval officer, who died at twenty-five (?) leaving a disconsolate husband and ? children. Also a Lieutenant Colonel Finch who survived to the age of 57. The place is walled and gated (the gate is usually shut, although I happened to find it open one late afternoon; usually the key has to be got from someone attached to the church). Though the tombs are battered, it is in reasonable shape, with the grass cut and no rubbish to speak of. One or two graves are overgrown but only where rather pretty, flowery shrubs have been allowed to take hold. (see page 132)

'I also visited the Danish (Lutheran) Church and cemetery at Serampore. It is looked after, to some extent, by the people at Serampore College (originally William Carey's Baptist Mission) who also take care of the Danish Church and use it for the occasional service. The Vice-Principal kindly organised one of his students to get us the keys and show us around. The grass in the cemetery has been cut and it is not squatted or otherwise misused. The graves are pretty battered but then they are old - late eighteenth and early nineteenth century. Col. Ole Bie is there: he was the Governor of the Danish trading settlement at Fredericksnagor which came under the direct control of the Danish crown in the 1770s. Ole Bie had the Serampore Church built but died in 1805 before it was finished; soon afterwards it was dedicated to him. It is, however, known as "Olaf's Church" which seems to refer to the same person. His gravestone says he was born in Trondheim. Also there is the wife of Nathaniel Wallich, one of the founders of the first medical college in Calcutta: she married him in 1812 but died the same year - I believe there is a tablet to her in St Paul's Cathedral, Calcutta. The latest gravestone I could decipher belonged to a Hohlenberg who died in 1833. In the following decade the settlement, which had lost its commercial *raison d'etre* due to the silting up of the river at that point, was transferred to the British crown.'

It is always nice when one's efforts in the field are rewarded, and recently Mr Sam Roberts of Bheemunipatnam, in Andhra Pradesh was given the INTACH Heritage award for outstanding work. As one of the people in India who actually put to use the grants BACSA sends, Mr Roberts is commended for 'single-handedly working towards the protection, preservation and restoration of St Peter's Church and Kummariapalem Cemetery in Bheemunipatnam. With aid from BACSA he was able to clear and restore the abandoned and neglected cemetery.' Another major achievement has been the restoration of stained glass windows in St Peter's Church, and in fact the church, which was almost abandoned for years, is now functioning again, thanks to Mr Roberts.

His efforts are all the more remarkable as he is partly paralysed, but this has not prevented him from working for many years as a conservationist, and his award is richly deserved.

Our regular Bristol correspondent, Carla Contractor has sent in another story – this time of the beautiful Eliza Draper who is commemorated in the east cloister of Bristol Cathedral. Eliza was ‘country born’, that is, born in India, in 1774, and was sent to England for her education. Like Kitty Kirkpatrick, daughter of James Achilles Kirkpatrick and Khair-un-Nisa, Eliza brought an exotic touch with her and was depicted as ‘La Belle Indienne’ by the humorist Laurence Sterne, who also coined the term ‘Bramine’ to describe her. Sterne fell passionately in love with Eliza during her visit to Britain and sent her a number of ardent, private, love-letters. It was his *Journal to Eliza* however that brought her into public notice.

Eliza had married Daniel Draper, the Secretary of the Presidency Council in Bombay and in the 1770s the couple lived at ‘Belvedere’, in the fashionable Mazagaon area. Interestingly Carla Contractor tells us that ‘Belvedere’ was a ‘Mark House’, that is, a building lofty and striking enough to be painted white as a marker for ships heading south along the rocky shores off the islands of Bombay. All was not well with the marriage however, and when Daniel Draper began an affair with his housekeeper, Mrs Leeds, Eliza decided to elope with one John Clark of the Royal Navy. In fact Eliza is reputed to have climbed down a rope from her bedroom window, overlooking the Mazagaon cliffs, into a waiting frigate.

On her return to Britain, there were several more affairs, one with the politician and journalist John Wilkes, and Eliza ended her days in Bristol. Her epitaph gives nothing away, merely recording ‘Sacred to the Memory of Mrs Elizth Draper in whom Genius and Benevolence were United’, a generous tribute to a woman who clearly broke many hearts.

THE HYDERABAD RESIDENCY CEMETERY

The Editor paid a short visit to Hyderabad earlier this year, and of course made straight for the Residency and its overgrown cemetery. The grandiose structure (the subject of the new BACSA book *The British Residency at Hyderabad* by Omar Khalidi), is now the Osmania University College for Women, and the Principal very kindly allowed me to look around the rather dilapidated building. I was accompanied through the grounds by Mrs Shanti Bawa, who remembered how neat the gardens had been only a few decades ago.

Sadly the area around the walled cemetery is now very overgrown, with thorny scrub and brambles that made progress difficult. The wall has collapsed in one place, so at least we could clamber over the debris and get into the cemetery. Inside, the tombs are in pretty good condition, considering their long neglect. The inscriptions were recorded and published in 1941 by Olive Crofton, wife of an ICS officer stationed in Hyderabad, so we know who is buried there. And because the cemetery is inside the College grounds, which are not open to the public, the site is fairly secure. All the same, the creepers and trees do need to be cut back, because their intrusive roots will eventually damage the tombs.

A particularly fine tomb, with a clear inscription is that of the Resident George Bushby and reads as follows: ‘Sacred to the memory of George Alexander Bushby Esquire of the Bengal Civil Service, British Resident at the Court of his Highness the Nizam, who died at Bolarum on the 30th of December 1856, in the 57th year of his age. This tomb and a mural tablet in the church at Bolarum have been erected by a large circle of friends.’ The handsome tomb of white marble stands on claw feet on a raised plinth, which has preserved it from subsidence. (see page 133)

One little tombstone has not been recorded until now. It is not in the cemetery, but in an archway under an external flight of stairs at the Residency. It reads simply ‘My beloved Fuie whose tail still wags in my heart. Alison Lothian’. Tear-jerking stuff, you will agree. Arthur Lothian was Resident at Hyderabad between 1938 and 1942, and I assume Alison was his wife or daughter. His memoirs *Kingdoms of Yesterday*, published in 1951, say nothing about his family, so we are not sure who Fuie’s owner was, but it is nice to report that the little grave is in good condition.

CAN YOU HELP?

BACSA member Sir Simon Cassels is looking for information about the family of the Reverend John Cox, the brother of his great grandmother, Ethelinda Cox. John Cox’s career is interesting, for although he was ordained as a Minister in Stroud, Gloucestershire, he ended his life as a tea-planter on the Black Rock Estate at Neyyoor (now in Tamil Nadu). Cox was born in Painswick in 1811 and married Sarah Downing-Cuff in 1837, the same year that he sailed for India as a member of the London Missionary Society. He was posted to the Mission Station at Travancore and it is thought that his first wife, Sarah, died here in 1857, after giving birth to four children.

Cox subsequently re-married, in 1861, Anna Amy, a Shanar convert, from a toddy-tapping tribe, and a woman some sixteen years younger than himself. From this marriage eight children were born, but unfortunately details on them are scanty. Among the children was Harold, who died at the age of twenty; Walter, an artist; Charlotte, who married a Mr Simpson, possibly a missionary; Amy who died young, and Frederick Albert, who was educated at Taunton in Devon, and apprenticed to Dudbridge Ironworks. Frederick returned to India, and died in Cochin in 1949.

Sir Simon's query was passed to our Area Representative Henry Brownrigg, who provided details of John Cox's life. 'He was, in his time, a fairly controversial character. Cox and his colleague and mentor, Charles Mead, were at the cutting edge of the so-called "breast-cloth controversy". At that time strict sumptuary laws obliged Untouchables of both genders to go naked above the waist. The missionaries objected to their converts having to dress in such an immodest manner and bullied the British Resident into forcing the Maharaja to amend the law. The Hindu low castes immediately demanded the same right, the high castes formed organisations to defend their privileges, and the result was a tradition of social mobilisation which, in the view of some historians, is the reason that Kerala became a stronghold of the Communist Party of India'.

It may be that it was this controversy which decided John Cox to abandon the missionary life and take up tea-planting at the Black Rock Estate in Neyyoor, Nagarcoil, where he employed Christians as labourers. In his later years John Cox joined the Salvation Army and travelled to Ceylon. A horse-riding accident in Ceylon forced him to return to the Black Rock Estate and he died there in 1895. His second wife outlived him for many years, dying in 1921. A descendant of John Cox was believed to have been living at the Black Rock Estate as recently as 1975, and in 1996 'a couple of old Cox graves were reported lying in a tea-field, which had not been plucked for the last 15/20 years'. Enquiries are being made about these graves, and meanwhile any information on the children and descendants of John Cox and his second wife would be appreciated. Letters to the Secretary please.

Questions raised in the last *Chowkidar* about the fate of Princess Gauramma, the daughter of the Raja of Coorg, who came to England and was 'adopted' by Queen Victoria, have now been answered by a number of readers. On her arrival in England in 1852, after her baptism at Buckingham Palace, the young princess was cared for by Lady Login and her husband Sir John, a doctor who had served in India and spent some time in the Punjab. (see back cover)

Unbeknown to Lady Login, her brother, Colonel John Campbell of the Madras Army and a widower, wooed and won Princess Gauramma, who married him in 1860 with the approval of Queen Victoria. 'Nothing of all this was however known to me and my husband', wrote Lady Login 'and we were greatly surprised to hear from Sir Charles Phipps [the Queen's Secretary] of the engagement'. Queen Victoria had originally hoped that the Coorg princess would marry Duleep Singh, the exiled Sikh heir whom she had also 'adopted'. 'Although this did not meet with his [Duleep Singh's] ideas, he hoped to promote the marriage with his friend, Colonel John Campbell...a handsome man, and very popular, and the union was quite the reverse of "unhappy", the only drawback being the princess's health.'

A daughter, Edith Victoria, was born to the couple, and after Gauramma's early death, from tuberculosis, the little girl was brought up by her god-mother, Lady Login. Edith Victoria subsequently married a Captain HE Yardley and the family seem to have moved later to Australia and to have fallen on hard times. The ill-fated princess was buried in Brompton Cemetery. Her grave carries the following inscription: 'Sacred to the Memory of the Princess Victoria Gauramma, daughter of the ex-Rajah of Coorg, the beloved wife of Lieutenant Colonel John Campbell. Born in India, 4 July 1841. She was brought early in life to England, baptised to the Christian faith, under the immediate care and protection of Queen Victoria, who stood sponsor to her, and took a deep interest in her through life. She died 30 March 1864. "Other sheep I have, which are not of this fold" (John x 16)' As for her father, the old Raja, he had died on 24 September 1859 and was interred at Kensal Green Cemetery, the funeral service being taken by a Wesleyan Minister. But there is a story behind his grave too. Twenty-five years earlier the East India Company had declared war on the Raja, accusing him of 'the greatest oppression and cruelty towards the people subject to his Government.' The Company intended to replace him on the throne, but when it was found he had murdered all his male relatives, the Company was forced to annex the state. The Coorg Expeditionary Force, led by Brigadier Patrick Lindesay, was sent forth, and after a short campaign, in April 1834, the capital of the state, Mercara, was captured, with the loss of about a hundred soldiers, European and Indian.

After his surrender, the Raja and his family were treated extraordinarily generously. Escorted to Bangalore, with a retinue of 2,000 attendants, the royal party was then allowed to settle in suitable premises at Benares, where the Raja was granted an annual pension of Rs60,000. After seventeen years of

comfortable exile, the Raja applied for permission to bring his favourite daughter, Gauramma, whose mother was 'of Circassian descent' to England to be christened. He was granted a year's leave in England and the rest of the story is now clear. But it seems the Raja had an ulterior motive, for he petitioned both Houses of Parliament for the reinstatement of his throne and pension, and his appeal was still outstanding at the time of his death. (With thanks to George Eccles, Elizabeth Talbot-Rice, Sue Farrington and Rosemary Raza, who have helped us piece the story together.)

An intriguing little item entitled 'A Hundred Years Ago' from the 'Barnes, Mortlake & Sheen Times' reports that 'The contingent of Indian native troops who will be encamped in the Old Deer Park, Richmond, will number about 1,000. They embrace the cavalry detachments of the Bengal Lancers'. What, one wonders, were the Bengal Lancers doing in Richmond Park in such large numbers in 1905?

The last *Chowkidar* speculated on the story of the 1,000 mice flown to India in 1945, and this has been neatly matched by a letter from Dr Daniel O'Connor of Fife, who tells us that 'Jeff Cox in his splendid book *Imperial Fault Lines* recounts the case of Frederick Booth-Tucker of the Salvation Army sending "an entire shipload of cats" to India in the 1890s to combat the plague.' Jill Ford, an animal technician, has written to point out that though, on the face of it, sending an officer to accompany the mice does sound absurd, in fact transporting animals is a difficult task, for they must not be contaminated by others of their species, and they should all arrive alive. Transport should be 'in as short a possible time, and absolutely no heating. In other words, no leaving the boxes out on the tarmac in the sun. In most airways personnel minds at that time (I guess), if not now, mice would be given very low priority. Hence I presume the presence of the colonel, someone who could throw his weight around if necessary. In 1945, too, planes went more slowly, so getting the mice to their destination as soon as possible was that much more important.'

MAPPING THE CEMETERIES

Executive Committee member Marilyn Hywel-Jones who has been building up our planned Guide by collecting maps of cemeteries in South Asia for several years, explains here how BACSA members and friends can help during visits abroad. Some of the maps are official printed ones, or are detailed enough 'town and city maps' that they show the cemeteries. But very many European cemeteries are not marked at all, so people wishing to visit family graves

experience great difficulty locating the relevant cemeteries. Places and reference points change over time, and old maps become out-of-date. Many old cemeteries may have vanished, or some remaining stones be incorporated into a wall or park feature. Newer cemeteries may have appeared. There are rarely maps indicating lone monuments or cemeteries out in the countryside. BACSA members who do manage to locate out-of-the-way cemeteries are asked to do a simple sketch map, or to mark the location in their books and tourist maps. 'Your sketch maps do not need to be elaborate, but should try to indicate an obvious and permanent starting point, i.e. a statue or town clock, the railway station, a large school or hospital, etc. A compass point is helpful, also the present name of the cemetery, or the name of the road it is in. A rough indication of distance is helpful if it is a countryside cemetery.

Many guide books have maps that are very simplified, but an area for the cemetery can be indicated with a little rough sketch to fill in more details. Useful words to help find a European cemetery in the Indian sub-continent are 'kabristan' – graveyard or 'gora kabristan' – the white people's cemetery. 'Girja' – church, may also help.' The sketch map of Jabalpur (above) shows a simple town map adapted from the *Lonely Planet Guide* with named roads and the different names for the cemetery. At this stage it is not really plans of the cemeteries themselves that we want, but how to find them. And not just 'How to Find' maps to the European cemeteries in India (we already have all of Pakistan), but anywhere that BACSA's remit touches. If you can help, please send your sketches or queries to Marilyn Hywel-Jones, at 37 Gowan Avenue, Fulham, London SW6 6RH.

THE KARNAL TOWER AND CEMETERY

When it was decided in 1847 to move the troops from Karnal cantonment (in present-day Haryana), to Ambala, the cantonment church went too, or nearly all of it! Executive member William Crawley recently toured an area around Delhi, including Rohtak, Hissar, and Jind, inspecting the cemeteries, but he was intrigued by Karnal, where the old European cemetery takes up an area of two to three acres around a free-standing tower and vestry, all that is left of the Garrison Church. (see page 133) 'The Archaeological Survey of India (ASI) are in charge of the tower' he tells us 'and seem to be doing a good job of maintaining it and the old part of the cemetery. Many of the monuments had been repaired and replastered. Several marble inscription stones commemorating mostly military personnel and their families from the 1830s and 1840s, have been re-set into their original large standing cubic headstones

with pyramid cones. Other similar monuments have been repaired but have lost their inscriptions. There is a small pavilion with classical porticos in the old part of the cemetery which is in good repair.' Dr Crawley was told that no record of the burials in the cemetery have survived, which was true at the time of his visit. However, BACSA has recently acquired a partial list of names of people buried in the three Karnal cemeteries - the area around the tower (burials since 1823); the 'old' Station Road Cemetery (opened in 1800); and the 'new' Cemetery, together with the dates of their deaths and the plot numbers, which could form a future Cemetery Records book. There are some familiar names. In the Station Road Cemetery lie Gilbert Coventry Strensham Master, died 24 October 1839, Captain Dethick Crommelin, died 7 September 1830 and Captain WM Decluzeau, died 21 November 1826. The 'new' Cemetery contains the bodies of, among others, Apothecary John Band, died 19 September 1845 and Major General WC Badelay CB, died 19 December 1842.

NOTICES

2007 marks the 150th anniversary of the Indian Mutiny, as it is still popularly called in Britain. In a Press Release issued in June, the Indian Government has announced that the three countries of the sub-continent are coming together to celebrate the uprising. 'Both Pakistan and Bangladesh will join India to share the big moment in their common history. A committee is being set up with Prime Minister Manmohan Singh as its head to prepare for the commemoration of the start of the revolt on 10 May 1857, when rebellious sepoys from Meerut cantonment rode to Delhi to force the British troops to flee in an open defiance of the mightiest empire of the day.'

With the release of a new Bollywood film called 'The Rising' that tells the story of Mangal Pandey, the first man hanged by the British in 1857, 2007 should provide a feast for historians and mutiny buffs. Most of the action seems to be taking place in India, as no British-based organization has yet announced any commemorative events. But in anticipation, Palanquin Travels tell us that they are running another of their popular Mutiny tours in January 2006. They also add 'We always enjoy BACSA guests because everyone gets down to weeding, and scrubbing, and there can't be many tours that encourage the traveller to do that!' The itinerary includes all the places connected with the revolt, including Meerut, Jhansi, Cawnpore, Lucknow, Delhi and Gwalior, and there is a river trip down the Ganges too. For further details contact Palanquin Travels 92/93 Great Russell Street, London WC1B 3PS, tel: 0207 580 6700 or email sirdars@palanquin.co.uk

The British in India Museum in Colne, Lancashire, was opened in 1972, at a time when anything to do with 'Empire' was deeply unfashionable. But the little museum, housed in a former sweet factory, has continued to grow through gifts and purchases. In fact it has now outgrown its first home and is relocating to Hendon Mill, Hallam Road, Nelson, Lancashire. The move takes place this year, which means the Museum will not re-open until 2006, but there will be long-term benefits, with increased opening hours. Well worth making the journey north to see the many items relating to British rule in India.

Eton and India is a temporary exhibition at the Brewhouse Gallery, Eton College, until the end of September. Eton produced Governors General, Viceroy and High Commissioners and on show is material connected with many of them, including Lord Cornwallis, James Achilles Kirkpatrick, Richard Wellesley, Lord Curzon, the Marquess of Linlithgow, and others. A BACSA outing to the Exhibition will take place on 3 October.



Above: Father Stanis in the Moulmein Catholic Cemetery (see page 121)

Below: the Old Cochin Cemetery (see page 122)



*Right: tower and vestry at Karnal
(see page 130)*

*Below: the tomb of
George Alexander
Bushby, British
Resident, at Hyderabad
(see page 125)*



BOOKS BY BACSA MEMBERS

Passage from the Raj: Story of a Family 1770-1939 by Nora Naish

This poignant book is part personal memoir, part history and part family chronicle. It is interesting, charming and moving, by turn. The author describes herself as a survivor from a vanished world. She was born in India in 1914, the sixth of seven children, her father an Irishman in the Indian Civil Service (ICS), her mother English from a family of old India hands, including the Prinseps, and she herself a *babamemsahib* growing up in an Indian garden, mainly in Patna. (Separately described by MM Kaye as 'living in Paradise'.) For her, going home took the roundabout route through Paris into a Germany suffering hyper-inflation after the Treaty of Versailles and a year schooling in a Belgian convent, before being reunited with the rest of her family in England.

After a convent education in Wimbledon, she qualified as a doctor (MBBS) from King's College Hospital just before World War Two. She says she has lived several lives, as wife and mother of four children, as a divorcee and GP, and after retirement as a writer. Before this evocative autobiography, she had published five novels between 1993 and 2002. She pithily describes it 'When I began to think of writing a book about my childhood and family growing up under the Raj, I came across Graham Greene's observation that the best source of material for writers was the mine of their own childhood. That encouraged me to start digging into my personal mine. It is not as easy to do as you might think...I had, too, to consider the question of truth. What is it? Memory is selective; art even more so. Where in memory does truth exist...what we want to write is already there in memory but we must delve deep down into consciousness to explore, and will there discover it: reality as we have felt it to be.'

That truth Proust recorded in his life's work *Remembrance of Things Past*... 'childhood memories form a chain of islands. History and Time are the latitude and longitude in which they lie...These are the only frail certainties I have. ...but over this wine-dark sea of the unknown past come sailing towards me ships from India carrying my Prinsep ancestors with their cargoes of tea and opium and chintz sold long ago. From even further away and longer ago, scraps of recorded history tell of my Daniell ancestors marching into battles. Their family crest of a rather mangy-looking dog is emblazoned with three words: *Esse quam videre*... "better to be in the thick of things than to look on". I have enjoyed a long and busy life...What is the past after all but a glance over the shoulder.'

In this book the author describes the archetypal English experience of Empire as it faded, the special links with India, and the long lingering spell cast by India on the English imagination. Not a word can be overlooked. The genealogical tree is a marvellous encapsulation, and the references at the end of each chapter rewarding. A small masterpiece embracing a large canvas. (SLM)

2005 Champak Press, distributed by Gazelle Book Services Ltd, Hightown, White Cross Mills, South Road, Lancaster, England LA1 4XS. Tel: 01524 68765. ISBN 0-9548323-0-2 £17.99 plus postage pp257

Wicked Women of the Raj: European Women who broke Society's rules and married Indian Princes by Coralie Younger

Who could resist a book with a title like this? Especially with the blurb 'A spicy account of the veiled world of the firangi bahu and Indian princes'. Actually it was not so much the women themselves who were wicked, and often not the men they married either, though there were a few suspicious deaths among the 'foreign daughters-in-law'. The main impediment to inter-racial marriages was the prejudice of the couples' families and the wider prejudice in their respective communities. Not surprisingly, there were gulfs of misunderstanding between India's often spoilt princelings, and the European women they married. Take the case of Eugenie Grosupova, who married the Maharaja Jagatjit Singh of Kapurthala in 1942. Having already divorced his first European wife, the Spanish dancer Anita Delgado, Kapurthala met Eugenie when she was performing at the Burga theatre in Prague. After the marriage, Eugenie took the name Tara Devi, and her mother and grandmother also came to live with her in the palace at Kapurthala. Both women died in suspicious circumstances, and Tara Devi lived in fear of being poisoned, either on the orders of the Maharaja, whose wandering eye had already lit on a beautiful Indian girl, or by jealous women in the zenana. Tara Devi got no help from the British who forbade her to attend official functions, and refused her a passport when she wanted to leave India. She fled to Maiden's Hotel in Delhi, from where she took a taxi to the Qutb Minar, and killed herself by jumping from the top. It was said she had her two beloved pekes with her when she jumped, one under each arm. She is buried in Nicholson Cemetery, Delhi.

And then there is the sad story of Prince Nasir Ali Khan of Rampur, a principality in the United Provinces. He met Dolly Parnell, an actress of humble origins, when she appeared in a musical comedy in London in 1907. Nasir, sent to England thirteen years earlier by his brother, the Nawab, to

receive an education, was tall, dark and athletic, and it is easy to see why Dolly fell for him. They were married in 1909, quietly in the Marylebone Registrar's Office. Nasir had been brought up to be a gentleman of leisure, and his small income from family property in Rampur could not sustain him in England in the lavish style he had got used to. Appeals for financial help to his family were rejected. He had put himself beyond the pale, by marrying a Christian, and an actress.

Even where families were in agreement, and mutual tolerance overcame differences of race, religion and class, things could still go wrong. The beautiful Annabella Parker, from an upper class English family based in Cheltenham, met Bhagwat Singh, Maharana of Udaipur, during a prize-giving at Mayo College, in Ajmer. In fact it was the former principal, Jack Gibson, who introduced them to each other. Marriage followed within weeks and Annabella did her best to adjust to palace life. She adopted the sari, tried to learn Hindi, and spent time working for the Indian Society for the Protection of Animals. Although the couple were together for eighteen years, the presence of the Maharana's first wife and her two sons, meant that Annabella had little influence in the household. She also had to observe *pardah* during festivals, and could not, as a foreigner, accompany her husband to other princely weddings.

Despite the difficulties, a surprising number of women did defy convention to marry their Indian princes. Dr Younger tells the story of twenty of them, from the exotic Bamba Muller, wife of the Maharaja Duleep Singh, to Helen Simmons, the plump Australian who married Mukarram Jah, grandson of the last Nizam of Hyderabad. Well-researched and illustrated, the book is compulsively readable, with a good introduction. (RLJ)

*2003 Harper Collins, India ISBN 81 7223 454 6 Rs295 plus postage pp260

The Year Before Sunset by Hugh & Colleen Gantzer

The 'sunset' marked the end of the Raj as the British withdrew from India in 1947. Given the life-changing events of this period, the partition of the sub-continent has generated a fair number of novels, though very few from the sizeable Anglo-Indian community, one of the most affected groups. The years after 1947 saw the slow diaspora of this community. Many hung on until the early 1950s, reluctant to abandon the country of their birth, but not quite accepting that the 'reserved jobs' for them on the railways and telegraphs, could not be continued. Bright young Anglo-Indian women, trained as nurses

and stenographers, found it harder to compete for work, as Indian women overcame the prejudices that had kept them at home during the British period.

Bhowani Junction by John Masters is usually cited as *the* Partition novel, boosted by the successful film of the book in 1956, but it is generally disliked by the Anglo-Indian community for its stereotyped characters, including the promiscuous Victoria Jones. The Gantzlers' book is not without its stereotypes either, but here they are generally well-integrated into the events of 1946, seen through the eyes of young Phillip Brandon. Although it is not spelled out, the Brandons appear to be a family of domiciled Europeans, that is, settled in India, of European grandparents. This, of course, makes them different from the Anglo-Indians, and there are subtle nuances in this book which convey the hierarchies within this minority group. The people of the railway colonies are at the bottom of the pile, isolated and parodied even by their own community.

The book is set in northern India, in the fictional small town of Lakhbagan, (rather near Dehra Dun, one imagines), and there are difficult decisions to be made by its inhabitants, including a fourth generation Englishman, Colonel Gatling. Do they stay or go? What will the new, untested, India hold for its citizens? The narrator, Philip Brandon, completes his final year of schooling, falls in love, joins in shikar parties, and witnesses some sinister events as a revolutionary group jostles for power in an uncertain future. Social events, Anglo-Indian food (a distinct cuisine), nick-names, music and the language of sixty years ago are all lovingly recreated here by the authors, and I can't imagine that anyone interested in this period and this community, would fail to enjoy this book. (RLJ)

*2005 Penguin Books India ISBN 0 14 303347 6 Rs250 plus postage pp250

The Origins of Himalayan Studies: Brian Houghton Hodgson in Nepal and Darjeeling 1820-1858 ed. David Waterhouse

Brian Hodgson is the best known of all the British officials who lived in Nepal in the 19th century. When he was there (from 1820 to 1843) he had few European companions and travel outside the Kathmandu Valley was forbidden. So Hodgson immersed himself in the study of all things Nepali. The title of this book *The Origins of Himalayan Studies* reminds us of the breadth of his pioneering interest in Buddhism; ethnography; linguistics; zoology; ornithology and architecture.

The very breadth of his interests makes it hard for the single expert to assess his achievements. So David Waterhouse, who was himself in Kathmandu with the British Council in the 1970s, has wisely brought together a number of subject specialists able to evaluate Hodgson's varying contributions in their particular fields. First and foremost Hodgson was an indefatigable collector of information, and in some areas this was enough to make him *the* expert. For example, his work on Nepalese birds and mammals remain the backbone of our current knowledge. He discovered seventy-eight new bird species, some of which are named after him. Under his guidance, skilled Nepalis produced more than two thousand sheets of paintings and sketches of animals and birds, now in the British Museum and the Zoological Society of London.

It was a similar story in linguistics, where he had the advantage of being able to study some linguistic groupings which no longer exist. His notation has still not been fully unravelled prompting the judgement that 'A meticulous and patient review of all Hodgson's linguistic notes and drafts could enhance the value of Hodgson's already colossal contribution to linguistics.' But in ethnography, while his diligent collection of ethnographic details was still of use to anthropologists a century later, his theories about common aboriginal origin of Indian's original inhabitants are now seen as well wide of the mark.

In Buddhist studies too, it was a similar story. His hard work in collecting a number of important manuscripts and sending them to Paris, enabled Burnouf to comprehend Buddhism and publish *the* seminal book, while Hodgson himself, hampered by his limited Sanskrit and perhaps over-reliant on his local (pundit) informant, did not manage to comprehend the true nature of Buddhism. But it is the pioneer's role to lay the foundations for those who follow and it is as an outstanding pioneering scholar that Hodgson is rightly remembered. This is a well-produced book, with some wonderful illustrations, many of them not previously available. The downside is a stiff £70 price tag. (BS)

2004 Routledge Curzon, Abingdon. ISBN 0 415 31215 9 £70.00 plus postage p280

Ruskin, Our Enduring Bond by Ganesh Saili

Although the author is not strictly speaking, a BACSA member, he is writing about one of our most distinguished Honorary Members, so it would be churlish not to include this book in our 'Members' Section'.

Ganesh Saili has known Ruskin Bond for over thirty years, ever since the latter moved to the hill station of Mussoorie, and he is the ideal person to write this short biography of Ruskin. Some of the details of Bond's life will be familiar to his readers, for autobiographical events have been woven into his many novels and short stories. But his is still a story worth telling - an inspiration and a warning to anyone who fancies they might become a writer.

Ruskin did not have to think about what he wanted to do with his life. Like most great writers, the ability to put words together was hard-wired into him from childhood. Routine jobs in his youth, like grocer's assistant in the Channel Islands, were taken only to provide food and lodgings while he wrote. It was the early success of his first novel *The Room on the Roof* which won him the John Llewellyn-Rhys Award for 1957, that enabled him to return home for good (in every sense of the word), to India, and specifically to Dehra Dun and Mussoorie. His early years in India were curiously fractured and in spite of claiming a happy childhood, the young Bond had to face some traumatic events. His parents separated when his mother Edith ran away with a Punjabi businessman, taking her younger son with her, leaving her handicapped daughter with 'Calcutta Granny' and Ruskin, as an eight-year old, in Delhi with his father.

There is no doubt that it was Aubrey Bond who encouraged his young son to observe and to write, and his father's death from hepatitis in war-time Calcutta, was a loss that Ruskin could not comprehend for years. This was made even worse because no-one at Bishop Cotton's School in Simla, where Ruskin was a pupil, thought to arrange for him to attend his father's funeral. 'As there was no evidence of my father's death' he writes, 'it was, for me, not a death but a vanishing and to this day, I subconsciously expect him to turn up (as he indeed often did, when I most needed him) and to deliver me from bad situations.' Only in 2001 when he first visited his father's grave in Bhowanipore Cemetery, Calcutta, was Ruskin able to understand that his father was indeed gone.

For anyone unfamiliar with Ruskin's books, there is a treat to come, and this book is a delightful introduction to them. It is profusely illustrated. Aubrey Bond was a keen photographer and there are pictures of young Ruskin in Jamnagar, where he spent the first five years of his life. Later on we see him with his adopted family and friends in Mussoorie, and long may this unassuming man continue to flourish there, still writing. (RLJ)

*2004 Roli Books, New Delhi ISBN 81 7436 339 4 Rs395 plus postage pp144

Children of the Raj Vyvyen Brendon

The two volumes of *Last Children of the Raj* by Laurence Fleming, reviewed in *Chowkidar* Spring 2005, encompassed the period 1919-1950. In contradistinction, this book by Vyvyen Brendon, despite its similar title, embraces a much wider canvas, that is, two centuries of childhood memories from the reign of George III to Indian Independence and after. She invokes the brilliant scenes and haunting echoes of a world gone by, with appealing photographs, viewed through the eyes of children, who were more open than their parents to India's 'large warm embrace', and sometimes more insightful. There were long journeys to India and then in reverse the heartache of long separations as children were despatched from the Indian sunshine to unknown guardians and chilly British boarding schools, where they were unused to bullying. John Harvey-Jones describes it 'from the variety, colour and sheer excitement of India' to 'a desert of misery' at a British prep school. The author incisively records 'British parents had often felt forebodings that their children would be permanently corrupted by the earthier aspects of Indian life, including its food.'

The introduction is pithily titled 'We Indian Children', and the sequential chapters in turn emotively and evocatively cover, under apt alternative titles, Children of the Nabobs, Eurasian Offspring, The Mutiny and other Perils, Young Exiles in Victorian Britain, British Schools in India, White Children in India, Separated Families in the early 20th Century, World War II, the End of the Raj and Beyond, and the Abiding Effects of an Indian Childhood. There must be hundreds of sentimental books on the British in India, but this cameo, though inevitably about the past, is still ultimately fresh and fascinating, perceptive and poignant, based on unpublished memoirs, contemporary journals, letters saved from white ants, and tales from interviews, sometimes comic, sometimes idiosyncratic or even tragic. The author read history at St Anne's College, Oxford and retired as Head of History at St Mary's School, Cambridge. In more ways than one, this book brilliantly brings a lost era to life, the author's previous works being *The Edwardian Age* and *The First World War*. She analytically 'sheds light not only on the nature of childhood but also on the character of the Raj', for the parents in question 'were not concerned only with health and education', but 'It was also racial exclusiveness which decreed that their children must be educated in Britain' despite there being comparable schools in India, run by the British themselves. (SLM)

2005 Weidenfeld & Nicolson ISBN 0 297 84729 5 £20.00 plus postage pp362

The British Residency in Hyderabad: An Outpost of the Raj 1779 – 1948

Omar Khalidi

This book, the new BACSA book for 2005, tells the story of the Hyderabad Residency and the Residents who lived in it. A princely state until 1948, ruled by the fabulously wealthy Nizams, Hyderabad saw itself as heir to the Mughal Empire and retained much old world charm and many curious customs. The Residents at Hyderabad, somewhat isolated from mainstream British India, enjoyed a certain independence not found in Calcutta or Delhi. They entertained the Nizams in the spacious Residency on the bank of the river Musi, and, in turn, were invited to splendid social events in the palaces. There was a convergence between the Hyderabadis and the British and a creative atmosphere where talents flourished. Dr Omar Khalidi, an academic at the Massachusetts Institute of Technology, is an expert on Hyderabad, the city of his birth. This book also contains life-sketches of the Residents with an extensive bibliography.

2005 BACSA ISBN 0 907799 83 3 £12.00 plus £1.00 postage. Special Pre-Publication Price before 27 October 2005 (including postage) £10.00

Assam & North-East India: Christian Cemeteries and Memorials 1788-2003 by Eileen Hewson

Here is a comprehensive record, district by district, of monumental inscriptions with biographical notes of cemeteries and churches in this often forgotten part of India. It is an assembly of material collected by the author during her five tours between 2002 and 2005, supplemented by records held in the BACSA archive and other sources in the Oriental & India Office Collections in the British Library. There is also a short historical introduction setting the scene with its interesting personalities: Charles Alexander Bruce, the discoverer of tea plants in Assam and the ensuing numbers of Scottish tea planters; the Reverend Thomas Jones who established the first Khasi alphabet and many other Welsh Presbyterian missionaries; and the American Baptist missionaries among the Garos, formerly head-hunters. The book also includes the casualties in the local campaigns and tribal forays, with a picture on the front cover of the monument to the three officers killed by the Nagas at Khonoma (near Kohima) in 1880. Many congratulations and thanks are due to the author for extending our geographical spread of cemetery record books still further. (TCW)

2005 BACSA ISBN 0 907799 82 5 £10.50 plus £1.00 postage. Pp184

Books by non-members that will interest readers.

‘Sicques, Tigers, or Thieves’ Eyewitness Accounts of the Sikhs (1606-1809)
ed. Amandeep Singh Madra & Parmjit Singh

As is known, the tenets of the Sikh faith were postulated by Nanak, the first Guru (1469–1539) and the tenth Guru, Gobind Singh in 1699 had institutionalised this ‘Community of the Pure’ (the *Khalsa*). This led to the establishment of an order based on the ideal of sacrifice for the cause of *dharma* and the rejection of all forms of slavery, physical, mental or spiritual. The Guru’s followers then were a spiritual and social entity, rather than a political force. The character and ethos that evolved in the *Khalsa* thereafter are relevant to Sikh society even today. The *Khalsa* were asked to maintain certain distinct physical characteristics to symbolise the dual nature of their personality – they were to be both sages and warriors. Like ascetics, their hair was not to be shorn as a pledge of dedication, a steel bracelet worn to denote the universality of God, a comb to keep the hair clean, underwear to denote chastity, and a steel dagger for defence. Administering sweetened *amrit* to his five disciples and himself, Guru Gobind Singh had declared ‘The *Khalsa* shall not only be warlike but also sweeten the lives of those it has chosen to serve.’

When in 1810, Sir John Malcolm had published *Sketch of the Sikhs*, it was often believed to be the first European writing about the Sikhs. But in fact, during the earlier two centuries many European men and women had already witnessed and written accounts about the development of the Sikhs. These letters, diaries, newspaper accounts and memoirs have been researched and compiled in this publication, shedding light on a period of Sikh history little known in the West. Conveniently compartmentalised under Missionaries, Company men, Travellers, Military men, Newspaper accounts/reports, and Orientalists, the editors introduce each part with a biographical commentary and provide detailed notes in order to bring the reader essential background information for greater clarity of understanding. It has always to be remembered that, in the Mughal era, true faith for a Sikh was a hard faith, the fifth and ninth Gurus, Arjan and Tegh Bahadur, becoming martyrs, successive Mughal rulers putting a price on the head of every Sikh. The title of this book is taken from a 1783 account (of George Forster, an early English traveller in the region, printed in 1798). Recommended for all interested in the development of a major religion, based on eyewitness accounts in the period 1606-1809 (SLM)

2004 Palgrave MacMillan Ltd, Houndsmill, Basingstoke, Hants, RG21 6XS.
£19.99 plus postage ISBN 1 4039 6202 2 (paperback) pp397

British Ghosts & Occult India by KRN Swamy and Meera Ravi

Unquestionably a work of love by the compilers - love of the occult. This collection of thirty-nine published stories as to British ghosts and the paranormal in India is eclectic and fascinating. Whereas ghosts in Britain are very numerous, almost every ancient country house in Britain having a resident ghost, or ghosts, the Society for Psychical Research, Kensington having records of most, this book is an evocative endeavour, as the authors say, to ‘keep alive some of the ghosts of the Raj’. KRN Swamy tracked down his first British ghost in India in 1988 – a chance meeting in Ootacamund with Mrs Carter, a British tea-planter’s widow, who informed him that her 105-year-old house was haunted. This started him on his hunt for British ghosts in India. His research led him to the conclusion that this particular ghost was a former resident of this house, a Mrs Moberley. Thereafter commences his compilation with the phantom coach of Warren Hastings and the ghost of Major Charles Burton, killed at Kotah in 1857, quoting Kipling’s invocation: ‘Churel and Ghoul and Djinn and Sprite,/ Shall bear us company tonight,/ For we have reached Ind – the oldest land,/ Wherein the powers of darkness range.’

The compilers have pored over numerous books and past issues of the Journal of the United Services Institute of India, and of the Theosophical Society, as also various BACSA publications, including *Chowkidar*. All sources are conveniently listed, under Notes and References. A rattling (not of bones) good read, even for those who do not believe in these visitors from the past. Beautifully published by the Writers Workshop, Kolkata, ‘gold embossed, hand-stitched, hand-pasted and hand-bound... with hand-loom sari cloth to provide visual beauty and the intimate texture of book feel’, these vignettes from the world of past spirits also help to remind us of then contemporaneous historical events. After reading these ghost stories one feels the veil between the two worlds is thinner than we imagined. (SLM)

*2004 A Writers Workshop Greybird Book, 162/92 Lake Gardens, Kolkata 700 045, India ISBN 81 8157 284 X Hardback Rs350 plus postage pp206

A Sahib’s Manual for the Mali: Everyday Gardening in India
by Sydney Percy-Lancaster, ed. Laeeq Futehally

Delhi gardens are at their very best in the early Spring. The annual Delhi Flower Show is held in mid-February, well after the cold winter nights, when the thermometer can drop to freezing. Today’s new English fashions in gardening, with semi-wild flowers, grasses, gravel and decking, have not yet influenced the

north Indian gardens of the plains. Here one still finds herbaceous borders, close-cropped lawns and beds full of flowers standing stiffly to attention. Dahlias the size of soup-plates mix with the sweet-scented Indian rose, and ornamental arches are covered with showy bougainvillea bracts. A particular feature of the Indian garden is the large number of flowers in pots, to provide an endless succession of flowers in bloom, which can be quickly nudged on to the verandahs and steps to greet visitors. Shortly after Indian Independence, an Englishman, Sydney Percy-Lancaster was appointed Superintendent of Horticultural Operations, in Delhi, by the new Government of India. It was an imaginative move, for Percy-Lancaster was already well-known in the gardening world. He came from Calcutta, where he was the Secretary to the Royal Agricultural & Horticultural Society of India, and winner in 1939 of the prestigious Herbert Medal, awarded annually by the International Bulb Society. In his new role he was responsible for maintaining 15,000 avenue trees on Delhi's roads and clipping 150 miles of hedges. He laid out the garden around Mahatma Gandhi's samadhi in Rajghat and planted 5,500 trees in the new refugee colonies of Rajindra Nagar, Lajpat Nagar and Patel Nagar. He also provided the greenery at the National Stadium for the first Asian Games and the cricket pitch for the first official MCC match in India.

In 1949 he transferred the Government Nursery, as it was called, to a site near Humayun's Tomb, the Sunderwala Burj. Here an old Mughal tower stands on an axis with the Tomb, and forms the centrepiece of the gardens. Today it is still going strong, as the 'Govt. Sunder Nursery, Nizamuddin' and the staff speak about their former Superintendent with pride. At the same time Percy-Lancaster started an informal monthly bulletin called *Garden Chat*, which was a useful calendar for the households then springing up in New Delhi, with their extensive, leafy compounds. It is unlikely that the majority of malis (gardeners), the men who actually got their hands dirty, would have been literate, so *Garden Chat*, which ran for three years, is really addressed to the householder and memsahib.

It is reproduced here, with an Introduction by Laeeq Futehally, India's first lady of gardening. Much of the information is of course directed towards the tropical garden, with hints on hot-weather plants and how to deal with destructive visitors, including locusts and porcupines (get your servants to bang loudly on saucepans for the former, and build a porcupine trap for the latter). But at the same time, it is full of fascinating information, and given the threatened climate change in Britain, we should perhaps start thinking about growing more heat-loving plants here.

The editor says she developed a great friendship for the late Percy-Lancaster while working on this book, and with the help of BACSA member Bunny Gupta, she tracked down his grand-daughter, now living in South Africa, who was able to provide additional information. It is a pity, however, that Laeeq Futehally doesn't tell us anything about Percy-Lancaster's later life, or even the date of his death. In fact when he retired from his job in Delhi, he was eagerly snatched up by the Maharana of Udaipur, in Rajasthan, where he worked with another English friend, Hugh Davenport. A delightful book, with much practical information. (RLJ)

*2005 Permanent Black, New Delhi ISBN 81 7824 100 5 Rs 350 plus postage pp227

*Books **from India:** where prices are given in rupees, these books can be obtained from Mr Ram Advani, Bookseller, Mayfair Buildings, Hazratganj PO Box 154, Lucknow 226001, UP, India. Mr Advani will invoice BACSA members in sterling, adding £3.00 for registered airmail for a slim hardback, and £2.00 for a slim paperback. Sterling cheques should be made payable to Ram Advani. Catalogues and price lists will be sent on request. Email: radvani@sancharnet.in

Notes to Members

1. When writing to a BACSA officer and expecting a reply, please enclose a stamped addressed envelope.
2. If wishing to contact a fellow-member whose address is not known to you, send the letter c/o Hon Secretary who will forward it unopened.
3. If planning any survey of cemetery MIs, either in this country or overseas, please check with the appropriate Area Representative or the Hon Secretary to find out if it has already been recorded. This is not to discourage the reporting of the occasional MI noticed, which is always worth doing, but to avoid unnecessary duplication of effort.



Princess Gauramma of Coorg from a painting by Winterhalter