How can we explain why so many Indian people decided to fight against the British in 1857?
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Activity Sheet 1 – Homework Questions on Caste and Mutiny

Activity Sheet 2 – Thought Bubble Worksheet

Activity Sheet 3 – Scale of Certainty and Cards

Presentation 1 - How can we help students recognise arguments - therefore and because

Presentation 2 – Scale of certainty
Rationale

The school I am currently teaching in is an 11-18 selective boys grammar, that accepts girls at sixth form. This school presents many opportunities, such as the fact that many students are interested in learning in general, and often in history in particular, indicated in a relatively high uptake of history at A level (since I have been teaching here we have had two or three classes of 20 students each, every year). The school’s intake and ethos mean that there are few behaviour management issues and that the students have the capability to take on new ideas. However, due to the fact that the majority of students stay on at sixth form, and we also take additional external students, the ability range at A level can be quite wide. Also due to the selective nature of the school there is a focus on exam grades, and this can lead to teaching and learning which fails motivate or interest students, and also that closely follows the exam board syllabus, rather than exploring the nature of history in the wider sense. I teach a lot of A level and so chose this age group for my lesson sequence. I was particularly interested directing this lesson sequence at my A2 classes who complete a Historical Enquiry throughout the school year, which is essentially a piece of coursework.

There were a number of reasons why I chose to focus on this particular year group and module. First of all I felt that working with The National Archives was an excellent opportunity to gain access to primary evidence which would be invaluable for students’ understanding of our particular historical enquiry – India and the British Empire. Secondly the historical enquiry’s focus on students’ ability to, ‘analyse and evaluate a range of appropriate source material with discrimination, and to assess how, ‘aspects of the past have been interpreted and represented in different ways,’ (AQA 2007, p.61) in a 3500 word essay required a different approach to the relationship between sources, evidence, claims and accounts from AS studies, and that designing an enquiry with The National Archives could help foster this new approach. Finally this module, due to time allocated and the nature of the assessment, allowed for more opportunities to deal with the nature of historical evidence than at AS (a problem recognised by other practitioners such as Laffin 2009).

I was aware that some of the students I teach would be applying to study history at University and are genuinely interested in the process by which an historian constructs an argument, on the other hand I was also aware that many of my students would be studying other subjects at University, or would not be attending University at all, and I therefore wanted to design a sequence of lessons that developed an understanding about the nature of evidence which would be useful to all my students As one Year 8 student put it recently ‘History stops people believing rubbish,’ (Ofsted 2010, p.56) and I hoped that by enabling students to understand how claims could be made from evidence and the varying weight that could be placed on these claims students would not only develop their historical thinking, but their thinking skills generally, allowing them to think critically when faced with claims in the ‘real world.’ I was also aware that the Historical Enquiry was a daunting task for many of my students, and therefore wanted to design a sequence of lessons where, ‘the concepts that lie at its [the discipline’s] heart can be tackled from the beginning in their simplest form, then in increasingly complex
Finally, I was aware that many students in my A2 class held misconceptions about the role of evidence in history and knew that it was important to address these misconceptions, if my students were to truly develop their thinking about evidence through the use of sources from The National Archives. (Donovan et al 1999, Bain 2005)

Based on the work of Lee and Shemilt, and informal observations and discussions with my prospective A2 classes during their AS year of studies, I gathered that most students’ understanding about evidence was relatively undeveloped. Most of my students saw, ‘evidence as information,’ where sources could give direct answers to the questions we pose in history. This meant that when, ‘Given statements to test against evidence, students match [ed] information or count [ed] sources to solve the problem.’ (Lee and Shemilt 2003, p.21) My aim was to develop students’ understanding of ‘the evidential relationship between a source and the claim it is testing or supporting,’ (Ashby 2004, p.32) and that the weight and certainty that could be placed on a claim depended not just on the content of the source, but also the context in which that source was produced. (Wineburg 2001) I also wanted to cultivate, ‘A Lego view of history… where the evidence available… can be put together in different, but perfectly valid ways,’ (Ashby 2011, p.139) and demonstrating that because evidence is, ‘something that can be read in a number of ways… we must argue probabilistically and contextually,’ (Cooper 2009, p.154) about the weight we can place on the claim we are making. Above all I wanted to students to see the point of evidence in history – that, ‘it is only through the use of evidence that history becomes possible,’ (Lee 2005, p.54) and that their best way of being able to explain the actions and motives of people in the past, was by reference to evidence.

Being given access to The National Archives seemed like an excellent opportunity to broaden my students understanding of the event which is often termed the ‘Indian Mutiny.’ This is still a controversial topic today and therefore gave them the opportunity to use original document to engage in a real historical debate. I wanted my students to understand that the motives of the ‘mutineers,’ although often given as based in beliefs about their religion being under attack – symbolised in the issue of the ‘greased cartridges,’ were actually much wider than this single issue. The documents that I discovered in The National Archives gave the opportunity to discuss the complexities of these motives, including opportunity provided by the complacency of the British, a desire of at least some elements to remove British rule completely, the role played by the press in India, and the deteriorating relationship between officers and Sepoys. These documents not only gave students to opportunity to explore the variety of motives, but also how explanations about motives changed between commentators, and time periods, hence inclusion of some documents relating to the centenary celebrations of the Mutiny in India in 1957.

The activities I have designed have been built around the enquiry question, ‘How can we explain why so many Indian people decided to fight against the British in 1857?’ I deliberately included the ‘how’ to focus students learning on the nature of evidence, the
reason why it is important, and how it can strengthen the status of the claims they want to make. The first lesson is designed to illustrate the ways in which historians and others substantiate the claims they make with relation to evidence, and why evidence is important. By deconstructing these claims, and testing them using Chapman’s ‘therefore and because,’ (2010) exercise, students are encouraged to see both the limits of claims, and how they can be strengthened. The next lesson focuses on the context in which the document (a Memorandum from F. H. Robinson) was produced. The aim of this is for students to develop a ‘sourcing heuristic,’ (Wineburg 2001, p.76), where students are encouraged to use the provenance of a source to understand its subtext, and use this understanding to, ‘work things out that,’ the source was, ‘not intended to show and thus using the sources as evidence.’ (Pickles 2010, p.50) I hope that this will allow students to make claims from both the text and the subtext of the Memorandum when asked to do so in Lesson Three. This lesson is based on a scaffold suggested by Chapman to explain motive, which, he proposes, ‘we can neither fully explain, nor begin to understand without considering their (the historical actors) aims or intentions and their beliefs.’ (Chapman 2011, p.32) By making claims about the Indian people’s actions, beliefs and feelings, and aims, students are enabled to make claims from the evidence they find, and then are encouraged to assess the certainty they can have of this claim, based on the evidence available in the source, based on the context in which it is produced, and finally based on evidence from other sources, and their provenance. In this way I hope that students are able to build up a process by which they can make ‘weighty’ claims, but also to develop their understanding of evidence and its relationship with the claims the can make. This can then be assessed in students’ response to the final question, which asks them to test a deliberately controversial statement, which will challenge their understanding as its asks them to reconsider the knowledge and understanding they have gained in relation to the enquiry question which is more open. (Laffin 2009)


Chapman, A. (2011) ‘Time’s arrows?: Using a dartboard scaffold to understand historical action,’ in Teaching History 143 Historical Association

National Academy Press: Washington


Pickles, E. (2010) ‘How can students’ use of historical evidence be enhanced,’ in Teaching History 139 Historical Association

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| 1. What's the point of evidence? | 1. To understand that evidence strengthens an argument  
2. To be able to identify claims and supporting evidence  
3. To analyse the relationship between claim and evidence | Starter - Show students Monty Python Clip 'Argument Clinic,' discuss whether this is a good argument (it isn't!) and what is missing that would make it better (evidence!)  
Main (Small Groups) - Use paragraph from a Historian on the causes of the Indian Mutiny, students to identify claim(s) and evidence, and to write each on a separate piece of card. Use Arthur Chapman's 'therefore and because' (see attached slides) exercise (draw them on cards too) to show students how to test claims and evidence. Discuss Findings regarding relationship between claim and evidence.  
Plenary - Provide newspaper / magazine articles (or get students to bring in for previous homework) that make claims. Get them to repeat exercise. Ask students if they are happy that the evidence supports the claim. Have assumptions been made? Could different claims be made from the evidence? Would students' change anything to make claim stronger / less open to challenge. This is a good opportunity to discuss issue of certainty of claims. | Paragraph on causes of Indian Mutiny e.g. Extract from Lawrence James 'Raj' p.236-7  
Card and Pens  
Arthur Chapman's therefore / because PPT  
Magazine / Newspaper Articles  
http://www.youtube.com/watch?v=teMlv3ripSM - Monty Python Clip | Reading about the basic events of the Indian Mutiny and also about the issue of caste. Tim Leadbeater Access to History India 1845-1957 good here. Use attached data capture to direct reading |
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| 2. What can one memorandum tell us about why the Indians fought the British in 1857? (Part 1) | 1. To study the provenance of an original document 2. To use provenance to understand the context in which F. H. Robinson’s Memo was written in 3. To begin to understand how this knowledge can be used to help make inference from a source. | Starter - Quick feedback on homework to check understanding (this will help with source comprehension) and introduce the overarching enquiry question ‘How can we explain why so many Indian people decided to fight against the British in 1857?’  
Main -  
1. Provide the whole document (F. H. Robinson Memo), with description of provenance to each student, along with the thought bubble handout. Ask students to use this document information, as well as the language, tone, and any comments it makes to fill in the '5Ws' around the speech bubble. Allow students to discuss in pairs, and then feedback as a class  
2. Ask students to use this information to fill in the thought bubble to suggest what F. H. Robinson might have been thinking whilst he wrote the Memorandum, what he might have been trying to do, what sort of person he is etc. Students may want to accompany this with a picture of F. H. Tomlison to provide a visual reminder!  
Plenary - Directed Q and A on students' thoughts about Tomlison, and how this might help them make claims from the source. | Copies of F. H. Robinson Memorandum Thought Bubble Handouts |
### Lesson Title
3. What can one memorandum tell us about why the Indians fought the British in 1857? (Part 2)

### Aims
1. To be able to make claims about the actions, beliefs and aims of the Indian Mutineers based on a piece of primary evidence
2. To understand that the level of certainty about a claim can change dependant on the type of claim being made and the evidence available
3. To summarise the motive/s identified in the source and analyse how certain students are that these were motives

### Teaching and Learning Activities

**Starter -** Organise students into 5 mixed ability groups and allocate each group 2 pages of the document. They can read beyond these 2 pages, but they must cover at least these 2 pages. Provide each student with 3 blocks of different coloured post it notes. Instruct students that as they read though they should be trying to identify the Mutineers' actions, beliefs and feelings and aims, all of which will help to explain why they acted against the British. Each colour of post it should relate to a different type of claim.

**Main -**
1. Students should read through their section of the document individually first, making claims on the post-its, and then be given time to discuss claims discovered with others in their group. Students should be encouraged to infer from the source and its subtext, as well as look for direct references to the three types of claim.
2. Introduce students to 'scale of certainty' (PPT) and ask them to place their post its on their table on a scale of certainty, justifying and discussing with the group the position of each claim.
3. Ask each group in turn to place a claim on the board's scale of certainty and to explain their decision. Students can write this down on their own A4 scale of certainty. This can happen for as long as productive / required.

### Resources
- Copies of F. H. Robinson Memorandum
- Post its (3 colours)
- PPT (instructions and scale of certainty)
- A4 scale of certainty and Cards (Certain, probably, possible etc.) for desk scales
- Digital Camera?

### Homework
Blank - Ask students to write a short
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<td>4. How can we become more certain about the motives of the Indian 'mutineers'? (part 1)</td>
<td>1. To understand how we can become more certain about claims 2. To use provenance to help build certainty about claims</td>
<td>Starter - Show picture on IWB of the scale from last lesson, and ask some students to share their claims about the motives of the Indian Mutineers. Directed questioning on how they could become more certain about the motives of the Mutineers (take into account provenance, cross reference with other sources etc.) Point out that these can make you more certain about what the motives weren't as well as what they were. Main - 1 - Refer students back to their thought bubble handouts for the Memo and ask them to use the information of who, what, where why and when the source was produced to consider the certainty of their claims. Feedback one claim this provenance makes them more certain of, and one it makes them less certain of. Mark this on A4 scale of certainty 2 - In pairs allocate students another source and repeat thought bubble exercise from lesson 2 Plenary - ask some students to share the context of their new source</td>
<td>Thought bubble handouts A4 scales of certainty Digital pictur of scale of certainty from last lesson</td>
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<td>5. How can we become more certain about the motives of the Indian 'mutineers'? (part 2)</td>
<td>1. To understand how use of multiple sources can be used to increase and decrease certainty of claims  2. To begin to build a picture in answer to the question ‘Why did so many Indian people decide to fight against the British in 1857?’ using sources of evidence</td>
<td>Starter - Ask students to refer back to thought bubble handouts for their new source and remind them this will help them think about the subtext of the document  Main - Repeat first stage of post-it task from Lesson 3 with new source. Students then need to sort the cards in reference to their A4 scale of certainty. One pile for claims that relate to claims made from the first source, others that are new. Students should then write (in a different colour) the new claims directly onto the A4 scale of certainty. The other post its should be used to move (draw arrows) previous claims up or down the scale of certainty, with a written note as to why the claim has been moved  Plenary - Ask students to write a new short summary of the motives of the Mutineers from their A4 scale of certainty, and how certain they are of this new claim about their motives. Students to present their new ideas to the rest of the class. Provide opportunities to question / debate degrees of certainty</td>
<td>Post-its A4 scale of certainty and cards  Thought bubble handouts</td>
<td>Students to use Though Bubble handouts on new source to consider certainty of the new claims they are making - add to A4 scale of certainty. This would be a good opportunity to ask students to transfer findings to an electronic copy, which will make future changes easier.</td>
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<td>6. The reason so many Indians fought against the British is because they believed their religion was being threatened.' Discuss the validity of this explanation of the motives of the Indian 'Mutineers'</td>
<td>1. To construct an argument about the motives of the Indian 'mutineers' based on claims from various sources of evidence. 2. To consider the weight that can be placed on claims based on multiple sources' content and context 3. To test a controversial statement based on evidence and claims from multiple sources.</td>
<td>Working In pairs or individually give students electronic access to all documents and activity sheets. Students should be encouraged to study as many documents as they can, but for each document studied students should consider provenance first, then the claims they can make, and then the certainty they can attach to those claims based on the source itself, the context in which the source was produced, and comparison to other sources already studied. Findings should be recorded on thought bubble sheets and A4 scale of certainty. Possibility to contribute to online debate on VLE</td>
<td>ICT suite  Online / Electronic versions of activity sheets and documents</td>
<td>Students to write an answer to the following question to the title question</td>
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Document – PRO 30/29/21/7 (11 pages)
Copy of a memorandum by Francis Horsby Robinson, former member of the Board of Revenue, North West Provinces, on attitudes to the British Government in India, 1857.
The English government is less popular than it has ever yet been in India. It is in fact very much disliked, and looked at with fear and distrust.

I am able to speak on this subject from thirty years' service and from the nature of my services and my own tastes having led me to see more of the natives and to hear more of their unreserved opinions than most residents in India.

The time of the decline of our popularity has been from the termination of Lord W. Bentick's administration.
when it was at its height. The memory of that wise and good man is gratefully cherished by the People of India.

In my early service the country was very unsettled and disturbed, and we had to depend a good deal on natures of power and influence, to keep things tolerably quiet. We were obliged to be civil and kind to the people then—and civility and kindness produced their usual effect. Lord William Bentick openly declared that his policy was to bring forward the natives and efface the galling distinctions of conquest and when he left us our government was respected—and the People attached to it.
Since his retirement the progress of our station has increased till we have become perfectly strong; no one dreams of opposing us. We have in consequence ceased to be courteous to the natives or to live at all familiarly with them.

Besides, the body of the civil service and many of the military have embraced extreme religious opinions, so that too many look on the natives with increased antipathy as pagans and unbelievers and enemies of God—in addition to the prejudices of color and caste. All kinds of imprudence are committed. I have known a civil officer make the native servants.
servants of the Government in
attendance on him and his own
servants attend family worship, and
that to complete the absurdity, in English—
an officer commanding a Regiment to
prohibit the Hindoos from honouring
the colours with Incense and Garlands
a thing as old as the Indian Army—
that Regiment subsequently annulled.
The fountains in the Government
gardens at Agra—a favourite resort of
the natives on Sundays—were stopped
from playing on the Sabbath—and
made to play on Thursdays—
Government have shown a disregard
and marked partiality for the
Missionaries
Missionaries. There is a law in full vigor compelling the Board of Revenue to see that all religious endowments are duly administered. The law is unenforced, but there is an order of the Home Government prohibiting their servants from having anything to do with religious trusts not Christian. A Mahomedan Ruler and a Hindu of great wealth who had been a distinguished soldier in our service both consulted me as to getting Government to take charge of splendid charitable and educational endowments they proposed to make—had to point out to them that they must...
must strike out respectively an endowment for a temple and a mosque which they had included in the endowments. I shall never forget the surprise, pain, and incredulity with which both at first listened to me. The surprise and incredulity soon ceased, but the pain and anger remained. Neither of the charitable and educational endowments were made—the temple and mosque have been endowed—

In a case where a missionary was fined by a Magistrate for a contempt of Court, Government interfered in spite of my protest that the proper course for the missionary was an appeal to the proper judicial authority.
authority. The home government also noticed the case. Now I have
known the government repeatedly refuse to interfere, and very properly,
even in cases of extreme wrong, with the regular course of justice, but they
departed from this wholesome rule in the case of a Missionary. Mr. Williams
has said that the natives should not be admitted to take a part, an equal part, in the civil administration till they become Christian. Sir C. and
openly stated his anxiety for their conversion in the House the other
night. These things will find their way to India, and in an exaggerated
form. The natives see that no civil
civil or military servant in India rises to a position of real influence or distinction who does not hold strong religious opinions and act under the religious party. All classes are alarmed.

It is a fact that communications have passed among the Mahomedans and pledges have been exchanged to rise if forcible conversion is attempted. The fear is vain—but its existence, however unfounded, is an element of danger. The last Riot at Benares was made—under pretence of the authorities striving to do away with the cause of the Prisoners in jail by forcing them to meet together—and this very menacing system has caused outbreaks in different jails.
jails in which I think I compute moderately when I say that 160 lives have been taken. There were to my knowledge sanguinary repressals of mutinies on this score in the jails of Allahabad and Ghazeepoor, and I have heard of others. If by the imprudence of government a spirit of religious patriotism is once excited in India and if it get into the Army our power is at an end—

Besides these things defeat their own purpose. The patronage of government a government of Conquerors will be found fatal to the progress of Christianity. It was while the Missionary was neglected and
and almost persecuted that he laid the foundation of the success that now begins to show itself. This very success adds to the alarm felt by the mass of the People, and calls for more prudence. Our only safe and just policy is perfect impartiality and neutrality in matters of religion.

(Signed) Francis Henry Robinson

late member of the Board of Revenue

12 Queen St. Mayfair, H. W. Provinces

8th June
The English Government is less popular than it has ever yet been in India – it is in fact very much disliked, and looked at with fear and distrust. I am able to speak on this subject from thirty years service and from the nature of my services and my own tastes having led me to see more of the natives and to hear more of their unreserved opinions than most residents in India.

The time of the decline of our popularity has been from the termination of Lord W. Bentick’s administration when it was at its height. The memory of that wise and good man is gratefully cherished by the people of India.

In my early service the country was very settled and disturbed, and we had to depend a good deal on natives of power and influence, to keep things tolerably quiet. We were obliged to be civil and kind to the people then – and civility and kindness produced their usual effect. Lord William Bentick openly declared that his policy was to bring forward the natives and efface the galling distinctions of conquest, and when he left us our Government was respected, and the people attached to it.

Since his retirement the progress of our strength has increased till we have become perfectly strong – no one dreams of opposing us. We have in consequence ceased to be courteous to the natives or to live at all familiarly with them. Besides, the body of the civil service and many of the military have embraced extreme religious opinions, so that too many look on the natives with increased antipathy as pagans and unbelievers and enemies of God – in addition to the prejudices of color and caste – all kinds of imprudence are committed. I have known a civil officer make the native servants of the Government in attendance on him and his own servants attend family worship, and that to complete the absurdity, in English. An officer commanding a Regiment to prohibit the Hindoos from honoring the colors with Incense and Garlands, a thing as old as the Indian army – that Regiment subsequently mutinied.

The fountains in the Government Gardens at Agra – a favourite resort of the natives on Sundays – were stopped from playing on the Sabbath – and made to play on Thursdays.

Government have shown a dangerous and marked partiality for the Missionaries. There is a law in full vigor compelling the Board of Revenue to see that all religious endowments are duly administered. The law is unrepealed but there is an order of the Home Government prohibiting their servants from having anything to do with religious trusts not Christian. A Mahomedan Ruler and a Hindu of great wealth who had been a distinguished Soldier in our service both consulted me as to getting Government to take charge of splendid charitable and educational endowments they
proposed to make. I had to point out to them that they must strike out respectively an endowment for a temple and a mosque which they had included in the endowments. I shall never forget the surprise, pain, and incredulity with which both at first listened to me. The surprise and incredulity soon ceased, but the pain and anger remained. Neither of the charitable and educational endowments were made – the temple and the mosque have been endowed.

In a case where a missionary was fined by a Magistrate for contempt of court, Government interfered in spite of my protest that the proper course for the missionary was an appeal to the proper judicial authority. The Home Government also noticed the case – now I have known the Government repeatedly to refuse to interfere, and very properly, even in cases of extreme wrong, with the regular course of justice, but they departed from this wholesome rule in the case of a missionary. [Mr?] has said that the natives should not be admitted to take part – an equal part in the civil administration till they become Christian. Sir C. Wood openly stated his anxiety for their conversion in the House the other night. These things will find their way to India, and in an exaggerated form. The see that no civil or military servant in India rises to a position of real influence or distinction who does not hold strong religious opinions and act under the religious party. All classes are alarmed.

It is a fact that communications have passed among the Mahomedans and pledges have been exchanged to rise if forcible conversion is attempted. The fear is vain, but its existence, however unfounded, is an element of danger. The last Riot at Benares was made under pretence of the authorities striving to do away with the caste of the Prisoners in jail by forcing them to [mess? = eat?] together and this very[ messing?] system has caused outbreaks in different jails in which I think I compute moderately when I say that 100 lives have been taken. There were to my knowledge sanguinary reprisals of mutinies on this score in the jails of Allahabad and Ghazeepoor; and I have heard of others. If by the imprudence of Government a spirit of religious patriotism is once excited in India and if it got into the Army, our power is at an end.

Besides, these things defeat their own purpose. The patronage of Government – a Government of Conquerors – will be found fatal to the progress of Christianity. It was while the Missionary was neglected and almost persecuted that he laid the foundation of the success that now begins to show itself. This very success adds to the alarm felt by the mass of the people and calls for more prudence. Our only safe and just policy is perfect impartiality and neutrality in matters of religion.

(signed) Francis Horsby Robinson
Late member of the Board of Revenue

8th June

12 Queen Street Mayfair / N W Provinces
Copy of the Calcutta Gazette containing the Governor General's proclamation to the Bengal army of May 16th 1857.
Article in the London Illustrated News reporting on the Mutiny in India, 4th July 1857
A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD.

O ALMIGHTY GOD, who by Thy Providence orderest all things both in heaven and earth; we desire to approach Thee this day with the voice of praise and thanksgiving. Thou hast graciously hearkened to the supplications of Thy people, who humbled themselves before Thee, and turned to Thee for succour in the hour of danger. Thou hast heard our prayer: Thou hast maintained our cause; Thou hast frustrated the treacherous designs which were formed against our Sovereign and her rule, and threatened British India with wasting and destruction. It hath pleased Thee to scatter our enemies, and to give victory to our arms, and to show that there is “no restraint with Thee to save by many or by few.” We desire to confess, that it is through Thy mercy that the hearts of our countrymen have remained undaunted in peril, and patient in suffering: Thou hast guided the counsels of our rulers, and strengthened the hands of our soldiers; Thou hast comforted the widows and the fatherless,
and through Thy Providence their affliction has been relieved. 
Grant, we beseech Thee, that every renewal of Thy loving-
kindness towards our country may lead us to unfeigned thank-
fulness, and dispose us to walk more humbly and obediently
before Thee.

And now, O Lord, when through Thy goodness tranquillity
has been restored to our rich and fruitful territory in the
East, direct, we pray Thee, the minds of its inhabitants to the
Author of our strength, and Source of our power, even to Thee,
the only true God, and Jesus Christ whom Thou hast sent.
Let the light of the everlasting Gospel dispense the darkness of
idolatry and superstition which has encouraged their murderous
rebellion. Teach them to prize the benefits which they have
long enjoyed through the supremacy of this Christian nation,
and so dispose the hearts of all who sojourn there that they
may set forth, both by word and good example, the blessings of
Thy holy religion. So shall the calamities from which we have
been mercifully relieved, be over-ruled to the promotion of Thy
glory, and the advancement of the kingdom of Thy blessed
Son, our only Lord and Saviour: To whom, with Thee and the
Holy Ghost, be all honour and glory, for ever and
ever. Amen.

FINIS
Supplement to The Calcutta Gazette containing notification of restrictions on printing and publishing in the vicinity of Calcutta
Extract from a secret letter of June 9th 1830 from the directors of the East India Company to the Governor General.
Extract from Letter to The Governor General in Council at Fort William in Bengal

dated 25th June 1830.

Para 24. It is our wish to respect all the rights of the Native Princes. Where invested directly or indirectly, or indirectly through our influence with their internal administration, not to interfere with any party nor longer than necessity may require, but unreasonably and without cause, and in the present situation in which it has placed Providence to place us, we have not a higher duty than that of showing to all within the sphere of our legitimate influence a beneficent
Government.

Para 30. Where our influence in the internal administration of a State is neither directly or indirectly the result of our engagements with it, nothing but the just and reasonable appreciation that its misadministration may endanger the
general peace, can justify our authoritative intervention in its affairs. The benefits which in a particular case might attend our intervention would be more than counterbalanced by the danger of violating a principle of National Law.
Transcript: Document PRO 30/29/23/10 - Extract from a secret letter of June 9th 1830 from the directors of the East India Company to the Governor General.

Extract Secret Letter to the Governor General in Council at Fort William in Bengal dated 9th June 1830

Made Public 28th June 1830

Para 29 It is our wish to respect all the rights of the Native Princes. Where these Treaties directly authorise, or indirectly involve our interference with their internal administration, not to interfere without necessity nor longer than necessity may require, but misgovernment constitutes that necessity, and in the preeminent situation in which it has pleased Providence to place us, we have not a higher duty that that of securing to all within the sphere of our legitimate influence a beneficent Government.

30 Where our interference in the internal administration of a State is neither directly or indirectly the result of our engagements with it, nothing but the just and reasonable apprehension that its maladministration may endanger the general peace, can justify our authoritative intervention in its affairs. The benefits which in a particular case might attend one intervention would be more than counterbalanced by the danger of violating national law.
The following extracts from Indian newspapers, on the Indian Mutinies, will show the necessity of perseverance in opposing all national support of a system which openly encourages disloyalty and anti-national feeling.

From the Nation:

With arms in every hand, and unaided, as a Miltia is supposed to be, for its defence, they may not only repel, but expel, a foreign foe. The Indian insurrection has awakened in this country a unanimously unanimous feeling that retribution has at last overtaken English illiberalism. The natives of a country, with arms in their hands, will not always be dead to the voice of rationality. Moncanaries may continue to do the work of their masters while the theatre of operations is in a foreign country; but there is scarcely a man on earth so degraded as to contentedly remain moncanaries on their own soil—hired by a foreign power to keep their own country in subjugation. Some time or another they are certain to strike a blow to wipe out the stain that their hearts keep suggesting to them rests upon their names. The Indian revolt is a great lesson; it shows what a body of armed and disciplined men—like the Bengal Native Infantry, or the Militia of any country—France, Scotland, England, or Ireland—may do.

From the Kilkenny Journal:

Every day that Delhi holds out is a day of hope for India. The heroism of its defenders will inspire many a Brahmin missionary with the glowing eloquence of the East—eloquence well calculated to excite the fervid imagination of the oriental race—till India becomes a burning prairie too hot for English rule. Every letter from the country states that there is no dependence to be placed on a single native soldier; that those who seem to be loyal are only biding their time to strike a deadly blow; and that it is not merely a military revolt, but the rising of the East against the dominion of England. Every dispatch confirms this intelligence. Two hundred and fifty thousand soldiers may be said to be in arms against British power, soldiers accustomed to the climate, and surrounded by 150 million of native sympathisers—what power can control them at a distance of 10,000 miles from the seat of empire? There are very few who do not believe that if Australia was called she could be free in a week; but what is the power—what are the resources of Australia compared with those of India for the accomplishment of her independence? Either country has the way; all she wants is the will. That India is showing her will in the matter, there is now no doubt; and though the struggle may be long and desperate, we have little doubt that she will ultimately succeed. Alas, for Ireland's opportunity!
Document – PRO 30/29/23/10 (4 pages)
Extracts from the Simachur Soodhartoursun, a Calcutta newspaper, May 28-June
Extracts, translated from a Calcutta daily paper, published in Bengal, and written by Mr. P. H. Jones, to the Secretary of the Bengal Government, dated 5 June 1857.

The troubles at Meerut and Delhi have filled the minds of our Government with fear. He has therefore added 25 men to his body-guard, and has ordered the principal gate, and all the minor entrances at Government House to be closed permanently at 8 o'clock P.M. After the gates are closed, no one is admitted, no matter who he be, or what his business, and he goes every day to Dum Dum Barracks, and submitting to the Sepoys with both hands, with great address explains to them that with such words:

"I will never attempt anything which..."
"can injure your religion. Do whatever your religion requires, no one shall prevent you."

The Member of the great Council of Parliament, having understood that the order to bite the Cartridges was at the bottom of all the present mutinies of the Sepoys, have sent a letter of Command to Seto, warning that this is written "Take notice to make the Hindu and the Muslim Sepoys abandon their mutinous conduct, or else it will be much the worse for you."

When he got these orders our Governor determined to burn all the Cartridges made of suspected covers of paper, lest the presence of the Sepoys all over the Country, in order that they might lose all suspicion in regard to their religion and return to their allegiance, but it does not seem as if the Sepoys would place any confidence in the words of the Governor."
In another Article after affirming that it has only been constant war that has made us prosperous hitherto, and that our constant aggressions were not bad policy, the writer proceeds: "But now from the way in which they [men of Prussia] have attempted to destroy religion, it seems that God is certainly displeased with them, and hence it is not improbable that they will lose their Empire."

"When a servant gives answer to his master, death is not for off. It is clear that the spy have given an answer to their master."

Subject of the loss of their caste. Let our readers consider for themselves what is likely to follow.

"I was in an unprofitable moment that the governor presented the order for killing the Emiragues; that he will not be able to effect his purpose is a trifle, but he will have difficulty in saving the Empire. From his station every kind of evil, but the continuous soldiers attach no credit to what he says, and show no inclination to..."
leave off fighting; on the contrary, their rage increases every day and they have instructed the people in many places to join them.

"The Raja of Banda promised the Princes of the Jainta
Godhead near Agra. 7½ lakhs of rupees if he should conquer
in the war with the English, as the Princes are praying God
that he may be victorious."

"The Emperors of France and Persia have made peace with the British Government upon condition that
the country which the British have taken from them is
respectively is to be restored, but the order of restoration
have not yet signed. They will probably not long delay
under present circumstances."

Government has issued an order that all merchants
are to assist in the war. The Merchants are very much at a loss

"All the country people round Agra are buying
weapons and arms in every direction saying, 'If we
are for it, we will fight with all our might against the British.'
Let us see what will come of it."

38
Extracts translated from a Calcutta daily paper published in Bengali and Hindu called the Simachur Soodhartoursun dated 5TH June 1857

‘The mutinies at Meerut and Delhi have filled the mind of our Governor with fear. He had therefore added 24 men to his body-Guards and has ordered the principal gate, and all the minor entrances at Government House to be closed punctually at 8 O’Clock p.m. After the gates are closed, no one is admitted, no matter who he be, or what his business and he goes every day to Dum Dum, Barrackpore [?] and salaaming to the Sepoys with both hands with great address explains to them with sweet words.

“I will never attempt anything which can injure your religion. Do whatever you religion requires – no-one shall prevent you.”

The Member of the great Council of Parliament, having understood that the order to bite the Cartridges was at the bottom of all the present mutinies of the Sepoys, have sent a letter of command to Lord Canning – In it this is written “Take means to make the Hindu and Mussulman Sepoys abandon their mutinous conduct, or else it will be much the worse for you.” When he got these orders our Governor determined to burn all the Cartridges made of suspected covers /paper?/ in the presence of the Sepoys all over the country, in order that they might lose all suspicion in regards to their religion and return to their allegiance, but it does not seem as if the Sepoys would place any confidence in the words of the Governor’

26th May In another article after affirming that it has only been constant war that has made us prosper hitherto, and that our constant aggression were not bad policy, the writer proceeds “But now from the way in which they (our Rulers) have attempted to destroy religion, it seems that God is certainly displeased with them, and hence it is not improbable that they will lose their Empire”

“When a servant gives answer to his master death is not far off.” It is clear that the Sepoys have given an answer “to their masters” upon the subject of the loss of their caste. Let our readers consider for themselves what is likely to follow.

It was in an unlucky moment that the Governor passed the order for biting the Cartridges, that he will not be able to effect his purpose is a trifle, but he will have difficulty in saving the Empire. Now he takes every kind of oath, but the mutinous soldiers attach no credit to what he says and show no inclination to leave off fighting – on the contrary their rage increases every day and they have induced the people in many places to join them.”

42
“The Raja of [Rewa?] promised the priests of the Sacred God [hadhur?] at Goya 2 ½ [lacks?] of rupees if he should conquer the war with the English, so the Priests are praying God that he may be victorious.”

“The Emperors of France and Russia have made peace with the British Government upon condition that the country which the British have taken from them [?] respectively is to be restored, but the orders of restoration have not yet issued. They will probably not long be delayed under present circumstances.”

Government has passed an order that all merchants are to assist in the war. The Merchants are in great trouble about this.

“All the country people [?] Agra are buying weapons and arms in every direction saying “If we die for it, we will fight with all our might against the English – Let us see what will come of it.”
The President’s message on the Hundredth Anniversary of 1857, as reported in ‘India News’

Following is the text of the President’s message to the nation on the occasion of the centenary anniversary of the 1857 movement, as reported in “India News” on August 15:

It is just one hundred years from today that a revolt of the countrywide discontent against the rule of the British East India Company, India witnessed a great uprising. Whatever name one may be inclined to designate it, the movement of 1857-59 was not purely accidental. The people of India had never accepted the rule of the East India Company without question.

The East India Company had established its rule gradually, almost imperceptibly, as a result of intricate circumstances. It was not long before the people began to realize the evil consequences, with the result that while in one part of the country the company was extending its possessions, there were risings in other parts against its rule. It would indeed be hard to say if there was any span of time between 1857 and 1857 when a part of the country or another India did not rise against the company or demonstrate their resistance to its rule in a practical way. There were instances of it. The East India Company and its officials had imposed heavy taxation, trade depressions, and trade barriers on all business facilities or reducing them to the absolute ruin of the agents of the Company. The company had deprived many of their ancestral lands by enacting various laws in different parts of the country, one of which was the attempt to collect the arrears in one sum of money. As a result, many of the tradesmen and landowners had to sell their lands to the Company, and the Company had to pay them in cash or goods. This resulted in widespread discontent and widespread unrest throughout the country, and many people resolved to have their hearts to bring the rule of the Company to an end, even if some of these did not want to protect their own interests. On the other hand, the East India Company was getting more and more powerful, and it was becoming clear that it would not be possible to challenge its might without a collective effort.

The latter half of the 19th and the first quarter of the 20th century saw movements in different parts of the country to overthrow the Company at least in its present form. It is a historical fact that the movement of 1857 was the most determined and widespread of the risings which had taken place till then against the East India Company. There is little wonder, therefore, if writers and historians have described this movement as a national war of independence.

The crisis, which began in Meerut and which later on engulfed the whole of the present Uttar Pradesh, Bihar, Bengal and parts of Madhya Pradesh and the Punjab, need not be disbelieved here, but it has to be admitted that behind those happenings was the feeling of discontent caused by the company’s mistakes and that many of those who took active part in this movement were moved by patriotic motives. Besides, the injury caused to the people’s religious susceptibilities also provoked many to join and lend support to the 1857 Movement.

The result of 1857-59; besides bringing into being, as a matter of fact, a national force in the form of resistance against foreign domination, also threw up a new personality which since came to be regarded as symbols of heroism and opposition to alien rule. Tantri Tej Bahadur, Allah, Samaul, Kisanwar Singh and Rani of Jaipur may be mentioned among them. Another significant fact which emerges from the happenings of 1857-59 is the remarkable state of unity among Hindus and Muslims and the complete absence of communal feeling throughout the movement. Soon after the outbreak of fighting, the rulers or ministers were moved by the feeling that they had a common end to achieve and a common cause to serve. Even in the midst of the tangled history of the uprising, the community of interests among Indians is clearly discernible. It is a fact which cannot be lost sight of.

When we view these happenings today dispassionately and objectively, it is possible that some of these causes which led to popular discontent are not altogether inadmissible or objectionable. It is not, however, the question of what we think of those things today after the lapse of 150 years. The thing to be taken into account is that the ideas and innovations had a very unfavourable reaction on the people of the country and they thought that the company, besides being a few, was only to deprive Indians of their religious beliefs and freedom, but to make short shrift of them. We must also learn that unlimited self-sacrifice is essential for attaining independence and resisting it.

On this day when we are commemorating the anniversary of the movement of 1857, I send my greetings to all my countrymen and pray that we may ever continue to live in peace and that the work of achievement which the nation-wide effort was made 100 years ago.
The beginning of the widespread mutiny in the East India Company’s military forces in May, 1857, was entirely unex- pected, even though the Sepoys had already in- dicated before the mutinies began that they would not use the cartridges of European make. It was on no fewer than four occasions between June 1855 and January 1856 that large bodies of Bengal sepoy troops refused to obey their officers, and it was a matter of great concern among the Bengal government that the Sepoys’ dissatisfaction should not spread to other native forces.

It was to be expected that a country in which the Hindu and Moslem communities were so large, was so diverse in its religious practices and traditions, and so closely intertwined that there was likely to be conflict between them. It was also expected that the Sepoys would be divided in their loyalties, as they had been in the past. It was feared that the Sepoys’ loyalty would be divided, and that they would not be able to maintain their loyalty to the East India Company. It was feared that the Sepoys’ loyalty would be divided, and that they would not be able to maintain their loyalty to the East India Company.

SUTTEE SUFFRAGETTE

To suppress suttee, to allow British widows to remarry, to grant the civil rights of citizens from Hindustan, to foster a system of education on western lines, and to challenge the whole Brahmanical system, the British government was in consultation with Henry Lawrence during the subsequent negotiations with the Suttee chiefs. It was known that the British were in favor of providing suttee, but the British were not prepared to give up their civil rights. It was also known that the British were in favor of providing suttee, but the British were not prepared to give up their civil rights. It was also known that the British were in favor of providing suttee, but the British were not prepared to give up their civil rights.

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Homework – Basic Knowledge of the Indian ‘Mutiny’

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