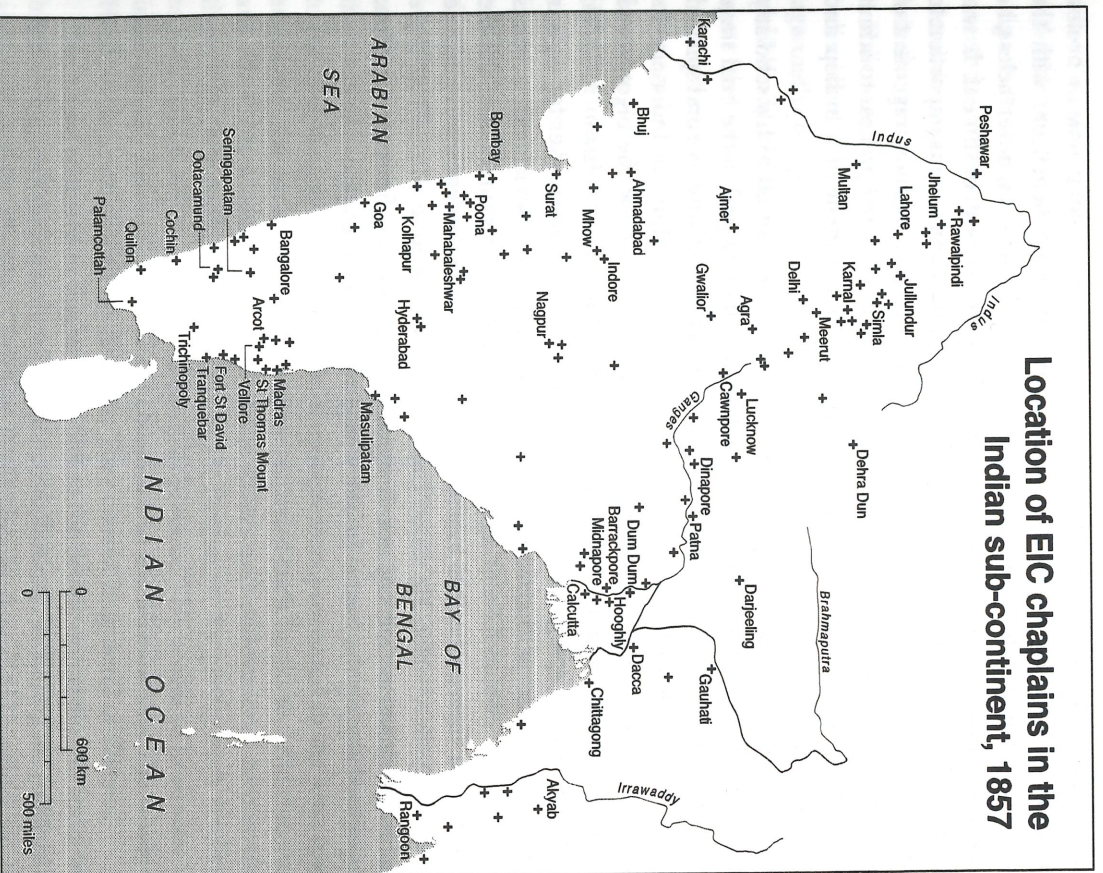


## Empire

**Location of EIC chaplains in the Indian sub-continent, 1857**



By 1818, the Maratha confederacy was in ruins and the British Empire in India an established fact, with the Company's functions increasingly assumed by the state. The Company nevertheless continued to appoint chaplains, indeed, twice as many as in the entire previous two centuries, over 400 between 1814 and 1858, reflecting great increases in the number of British civil and particularly military personnel in India. These chaplains stayed longer, an average of fifteen years, compared to ten in the eighteenth century, though 30 per cent died in office. Periodic returns on the chaplains now began to be required by the House of Commons. Thus the 1834 return gives 64 chaplains. This number roughly doubled by 1850. Returns included the chaplains' salaries, about £900 in 1834, exceptional by English standards and reflecting the enhanced salaries of Company personnel. Recruitment was not a problem. Most chaplains came from middle-class families. Henry Polehampton, Eton and Oxford, was delighted to find nine other Etonians in his English regiment at Lucknow, and opportunities to row in a coxed four. Many, influenced by the growing missionary enthusiasm in Britain, saw chaplaincy as a means to missionary engagement. Polehampton came to India with his copy of the life of Henry Martyn, and preached in support of the Oudh Mission. Each Presidency continued to have a junior and senior Presidency chaplain. The others were usually assigned to particular garrisons or to campaigns in, for example, the Army of the Indus, or the Sind Field Force. Though the Court in 1846 insisted their chaplains were 'not military servants,' the 'militarization of their work and status' was largely irresistible, reflected in such publications as Carshore's *Bengal Chaplains' Vade-Mecum*, full of the lore of military chaplaincy.<sup>1</sup> In the closing years of this period, and after the Crimean war, the ethos of 'Christian militarism' advanced, so that Polehampton, newly arrived in 1856, brought with him his copy of its 'textbook,' the newly-published *Memorials of Captain Hedley Vickers*.<sup>2</sup>

Following the rapid extension of the Company's reach, chaplains were posted at 136 new locations in this last period. Most were within the Bengal Presidency, with chaplaincies progressively established across the Indo-Gangetic plain, reaching Delhi in 1825 and both Rawalpindi and Peshawar, on the new north-west frontier of the empire, in 1849. Chaplains were also posted at hill stations, several becoming important hot-weather seats of government, including Simla



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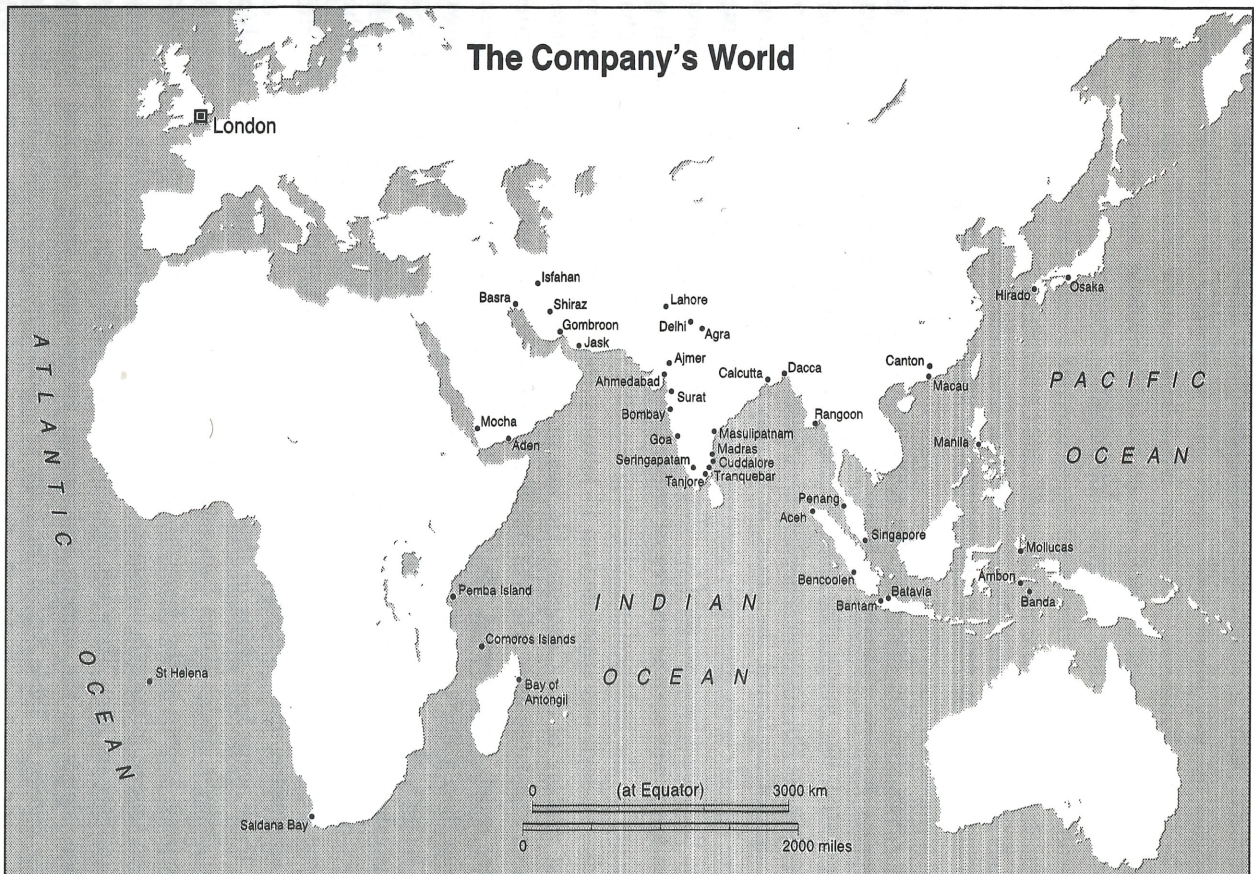


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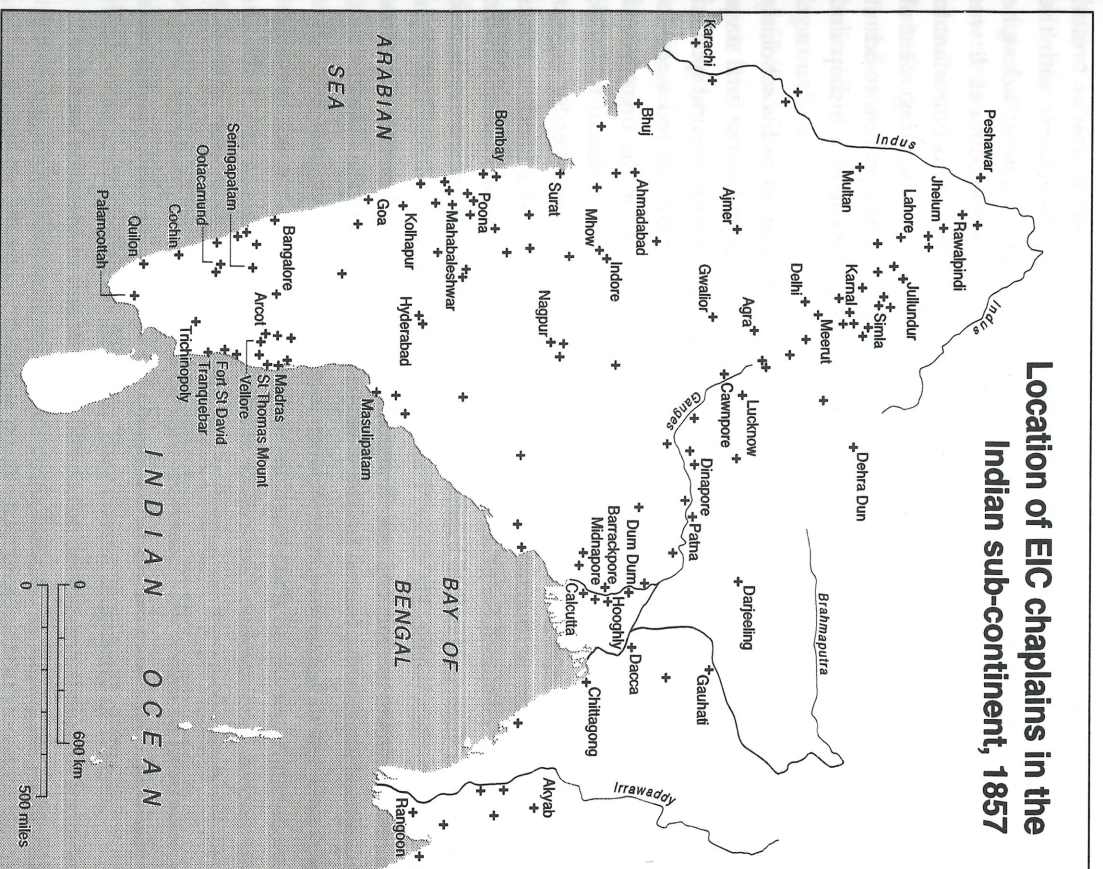
and conversations may adorn the profession of our Xn religion.' It was up to the whole body of factors at the Fort, wrote the pious Maurice Thomson, to 'Manifest and make glorious your profession and Christian religion, in ordering your lives and conversations according to the rule of God's holy word, living honestly, soberly and lovingly one towards another, that the blessing of the Almighty may abide with you.' It was in this context, that the role of the chaplain was further defined. Because it was 'to be remembered that order and Christian duties in these heathenish parts should shine as the diadem over all the rest,' therefore 'a religious and well-qualified teacher ought not to be neglected, whose words and works concur.'

The mind of the pious Company in London was clear, but how was it accomplished when a ship left the Thames?





### Location of EIC chaplains in the Indian sub-continent, 1857



By 1818, the Maratha confederacy was in ruins and the British Empire in India an established fact, with the Company's functions increasingly assumed by the state. The Company nevertheless continued to appoint chaplains, indeed, twice as many as in the entire previous two centuries, over 400 between 1814 and 1858, reflecting great increases in the number of British civil and particularly military personnel in India. These chaplains stayed longer, an average of fifteen years, compared to ten in the eighteenth century, though 30 per cent died in office. Periodic returns on the chaplains now began to be required by the House of Commons. Thus the 1834 return gives 64 chaplains. This number roughly doubled by 1850. Returns included the chaplains' salaries, about £900 in 1834, exceptional by English standards and reflecting the enhanced salaries of Company personnel. Recruitment was not a problem. Most chaplains came from middle-class families. Henry Polehampton, Eton and Oxford, was delighted to find nine other Etonians in his English regiment at Lucknow, and opportunities to row in a coxed four. Many, influenced by the growing missionary enthusiasm in Britain, saw chaplaincy as a means to missionary engagement. Polehampton came to India with his copy of the life of Henry Martyn, and preached in support of the Oudh Mission. Each Presidency continued to have a junior and senior Presidency chaplain. The others were usually assigned to particular garrisons or to campaigns in, for example, the Army of the Indus, or the Sind Field Force. Though the Court in 1846 insisted their chaplains were 'not military servants', the 'militarization of their work and status' was largely irresistible, reflected in such publications as Carshore's *Bengal Chaplains' Vade-Mecum*, full of the lore of military chaplaincy.<sup>1</sup> In the closing years of this period, and after the Crimean war, the ethos of 'Christian militarism' advanced, so that Polehampton, newly arrived in 1856, brought with him his copy of its textbook, the newly-published *Memorials of Captain Helley Vicars*.<sup>2</sup>

Following the rapid extension of the Company's reach, chaplains were posted at 136 new locations in this last period. Most were within the Bengal Presidency, with chaplaincies progressively established across the Indo-Gangetic plain, reaching Delhi in 1825 and both Rawalpindi and Peshawar, on the new north-west frontier of the empire, in 1849. Chaplains were also posted at hill stations, several becoming important hot-weather seats of government, including Simla