Dixon (Part 2 of 2) (883.1)

002 on the night of a strong thunderstorm, Dixon and others went out and watched as a tree that had been struck by lightning burned

008 Dixon had to move into a house in the botanical gardens after a plague broke out; the officer there was Martin Leek

013 Martin Leek spent some time in Egypt as a botanist studying Egyptian cotton; upon arriving in India, he interbred Egyptian cotton with Arabian cotton

021 Dixon’s mother and family had ties to India

024 an India-born psychologist produced a book discussing coincidences

031 Dixon became interested in the psychologist’s life and began to research her own heritage;
this was how Dixon found a direct line to her mother

coincidences pile up on each other

there was a Captain James Reese that lost seventy-two of his ship’s company to disease and native warfare; “sea of mortality”

Reese’s two sons also went out to India as writers; they would eventually become lawyers then judges

one of Reese’s sons would become Dixon’s great-great-great grandfather; both of the sons spent their lives in India

Dixon’s great grand uncle was required to do a large amount of touring; while away, he would write letters to his wife and send drawings to his daughter

Dixon’s aunt hated being out in India; for her first Christmas at school, Dixon spent the holidays with her aunt and her three sons

one of the sons smashed her aunt’s fingers with a lid; his punishment was to stay in his room all of the Christmas holidays with nothing but bread and water

the eldest son went into the army and gained a small debt; he would eventually commit suicide

the second son, Vincent, was his father’s favorite; he was killed while climbing in Switzerland with his fiancée

the third son is still alive and Dixon hears from him from time to time

the lifestyle for the children did tend to spoil the children to some degree

a picture of Dixon’s great grandfather and his brother; the brother was in the navy

her great uncle kept a journal; he wrote a poem to his wife on the death of their two year old son Walter; he was unaware at the time that his daughter Harriet, age five, had also died

the child and mother death rate was very high

Dixon’s grandfather was the only one of his brothers and sisters to survive and continue the family line

Dixon is unsure what the people in England actually thought of children that had lived in India; if anything, other people would find the children very meek from the hardship and sorrow that accompanies life in India

Crawford’s brother married a girl from England and had Harriet; Harriet died at age five, her brother at age two; the mother/wife then died

the brother then married a cousin; they were expecting a child when she died

the brother then left for India with his only remaining child, only to have him die on the way; he was almost forty years old

an interesting fact to Dixon is when the mother of the brother was on her way out to see her father, she met her husband, Reese

upon arriving in Calcutta, they were married

Dixon has always been interested in family history, even as to inheriting the family history and heirlooms from the oldest aunt on her mother’s side

as they are looking at photographs, they come across a picture of an antique shower; it was a bucket with holes in it that was held over one’s head

society in India was snobbish; people were also snobbish in England though

the British entered a country already in firm grip of a caste system; no one could earn a living besides what his “tribe” did

within the class system, there were people ranging from high class to “untouchables” or the “sweep”

the sweeper’s job was to literally sweep and empty the lavatory pans, which were used for
the restroom; he was the lowest
there were various ranks of servants, and no one servant would do the job of another
for the British to maintain their feeling of superiority, they had to show the Indians that the
British also had a system of hierarchy
on top was the Civil Service, which was comprised of almost all university graduates from
England; the system then came down through the army: cavalry, then artillery, then
infantry
there were British regiments that were out on tour, along with Indian regiments that were
led by British officers; the Indian regiment postings was not seen as “high class” as being
in the British regiments
next came the serfs or Government Services, which Dixon’s father and uncles belonged to
below that was the colored half-castes who were usually employed by the railways
each club was aimed at a particular rank and only members of that rank were allowed to
join
the lowest of the whites were the boxwallers, who is a man who sells; this included
everyone that is in trade
Dixon tells the story of a woman who, while attempting to insult another, says a greeting
that would associate the other with being in trade
money had no basis on deciding you were high or low in the class system
each level had to hold their heads up, only able to do so by climbing on the backs of the
ones under them
the British may have been influenced some by the Indian caste system
there was a prejudice against women and the whole system of marrying them off and
protecting them
once, a sweeper was sitting outside his hut with a plate of food, which was thrown out
when Dixon touched it; she was seen as a contaminant
sometimes you do not have to explain things like that to children because they just accept
things
Dixon still remembers enough Hindustani to have a conversation to some extent in the
language; she is most familiar with the phrases that were familiar to children and parents
with children, like “you mustn’t do...” or “time for bed”
Dixon even remembers a children’s nursery rhyme, which she recites in Hindustani
Dixon was separated from her parents for two years while she was away at boarding school
and her parents were still in India
the parents were allowed leave every four years or so
Dixon was about eight or nine when she returned to England by herself to attend school;
her parents came two years later
Dixon’s mother came home to England right before the start of World War I; her father
went to Mesopotamia, then sent home to England for a brief time, then posted to Italy and
Germany
Dixon’s father was a railway man; he was the British representative to the Inter-Allied
Railway Commission
on a tour of the Rhine with her parents, Dixon had her first experience with romance when
she met an American major on the deck of the ship; she was about sixteen or seventeen at
the time
Dixon’s husband’s family did not have any connections with India; he had a “continental
upbringing”
Dixon’s father-in-law was manager of a French factory; her husband’s first seven years was spent in France with his French mother; his father was then transferred to Italy, where his schooling was begun. Her husband then went to school in Germany after his father was transferred again; he attended university there. Her husband was fluent in German, Italian, French and English; all the languages were the same for him, so he could not tell the difference between any of them; he also learned Hebrew, Latin and Greek. When the war began, her husband was one of the earliest members of the Royal Flying Corp. Dixon did not meet her husband until after the war was over; he was an insurance broker doing very well. Her husband became the senior in charge of the firm when his brother became ill with tuberculosis. Her husband went bankrupt because he made poor stock decisions and was a compulsive gambler; he left Dixon and their two children to go to South Africa, thus ending their marriage. After eight years, he returned; Dixon heard he had died penniless in a charitable institution. Dixon heard from him when he first went out to South Africa; he once said he would love to come back to England, but couldn’t afford the fare; Dixon’s father sent him fifty pounds to pay for a ticket back, only for him to respond a month later that the money was gone because he had tried to double it but lost. Dixon was scared her children would grow up and be the same as their father. When her father returned, he retired to Brighton. People never really did congregate once they returned home from India. During a riot, Dixon’s father approached the police to offer his help; he was given command of a mounted troop of seventy-five horses; they managed to maintain the peace. People that spent their entire lives in India did tend to miss India once they returned to England. To Dixon’s mother, home was England because India was “dusty and smelly”; at age seven, Dixon remembers her mother commenting on all the green in England. Men that were able to afford a wife would go home to England, find a girl, marry her and take her out to India with him; it was usually a girl that had never been to India before. When she was a child, Dixon would always go into the hills during the hot weather. Dixon believes that, in the early days, the younger sons would go out to India because there was no business to inherit or no way through the family to make money. In the early days of the East India Company, large sums of money were made illegally and in a corrupt way; that was eventually stopped. End of tape.
people around; he tried loudly and angrily telling a beggar to go but the beggar would not leave until a nearby Brahmin made him leave with only one word

Hinduism is a resilient way of life, capable of adapting to change without altering its fundamental character

Scottish missionary/educator, Alexander Duff, who established a college in Calcutta where all future leadership of the Indian National Movement was trained

Duff was criticized for teaching Latin, geography, and history rather than preaching the gospel, but responded that “I am laying a mine and when it explodes the whole of Hinduism will blow up”

Newbigin disagrees in retrospect because the mine has exploded but Hinduism is not a granite block, but rather a sandbank that changes shape

British interest in Hinduism: modern and secular anthologies of Indian literature and poetry, the footnotes show that most translations were made by Christian missionaries in the early 19th century

story about Newbigin as missionary in Madras; the newly formed DNK government organized an international congress to celebrate Tamil culture; they erected statues depicting great creators of Tamil culture; Newbigin received a telephone message urging him to offer the DNK chief minister statues of 19th century missionaries, Pope and Caldwell, and to come up with the money to make statues; after consulting Indian friends and raising funds, the chief minister accepted the statues and Newbigin was invited to address a congregation of 250,000 people; he spoke about Pope and a Hindu scholar followed with a second speech

one of those missionaries (Pope and Caldwell) had established the Tamil language as a distinct identity, not dependent on Sanskrit; the other missionary laid the foundations for the Tamil lexicon and first translated Tamil classics into English; the statues still stand on the marina

1900-1920, there was an intense interest in Hindu culture, but this decreased with time

Some people thought that India was not enlightened by French philosophy, but the 18th century saw India as wise, part of the ancient East

The Taj Mahal not something an “uncivilized” nation would construct

Contact with Eurasian/Anglo-Indians; they were part of his congregation in Madras; most of them have left and gone to Australia

the Anglo/Indians suffered because they were given special status by the British but did not seek higher education as did their Hindu contemporaries; thus when the British left, they had to fend for themselves so a large number of them left

story about Anglo-Indian girl who became more Indian as she worked with him

story about voyage from Liverpool to Madras and entering the Suez Canal; everything changed, the officers changed uniforms and people wore topees on their heads to blend in with Indians and prevent heatstroke

issuing salt tablets to prevent dehydration dissolved the wearing of topees overnight, but Anglo-Indians continued to wear them because their identities were tied up in them

previous to the introduction of salt tablets people had to wear topees which could be purchased at Simon Arzt

voyage to India; going to a costume party dressed as the Missionary of Fiction and won prizes

“going native” meant an adoption of Indian culture, a few people “went native”, but it was frowned up to break away “from the tribe” (British)
the debate among his colleagues about the importance of dress versus the importance of relationships between people (trust)

only a few people adapted to Indian culture, like anthropologists

the government regarded the missionaries as a nuisance as well as an asset because of their relationship with the Indian people that the government officers did not have

missionaries were running a large number of welfare activities such as schools, clinics, experimental agricultural projects, etc. This was respected and encouraged by the government, but the social/class differences existed between missionaries who were not as well paid as the government officials

The hierarchy of the missions and chaplains

the Scottish were the last to integrate with the Union of Churches in South India until Prince Phillip visited South India and persuaded them to join

despite lower socio-economic status than the government officials, missionaries nevertheless had servants; he had three

some Americans refused to have servants, but this caused resentment because this meant less jobs for villagers and more reliance on machines (washing machines)

the gardener carried water to the bucket in the bathroom rather than having indoor plumbing

a fourteen year old boy named Moses, a [chokra?], was with his family until they left India in 1974, something this culture doesn’t understand and considers shocking

servant class comprised of several different castes because only certain activities were allowed of certain castes

the bungalows were built in the “old style” and necessitated house servants to maintain, but modern style flats are now being built so that you can run a house by yourself, but it is much cheaper to run a house the “old way”

transportation by bicycle, car, and walking to communicate to parishioners

touring districts and remote villages, the ICS also had this tradition

analogy of biblical tale David and Saul to caddy and golfer

his wife’s view about being a wife and a mother; she refused to get involved in church committees but opened her home to everyone; this fits into the Indian concept of womanhood

Tape 883, Side B cont’d

Barlow (Part 1 of 4) (883.3)

Interview in Somerset, Wales

he went to India because of his Civil Service examination results

family connections

he was quite excited about going to India rather than staying in London

he had no expectations of India

one year prep course at Oxford on Indian history and culture

new experiences in India