

the other hand the duty of religious observance among their own people was strongly felt and consistently recognised. So it was in the following century, at any rate prior to the Restoration. On the face of it, it would not have been expected that a company formed not for planting but for trading only would have paid much attention, as a company, to the things of the spirit; but from the first the directors of the East India Company were at pains to keep religion in evidence among their employees, prescribing morning and evening prayers on their ships and providing chaplains for their factories. Sir Thomas Roe, on his memorable mission on the Company's behalf to the Court of the Mogul Emperor, took with him a chaplain—a minister as he called him. The chaplain died in August 1616, and Roe entered in his diary 'Thus it pleased God to lay a great affliction on me and my family for our sins, taking from us the means of His Blessed Word and Sacraments for our neglect of so heavenly benefits, which was to me (God knows my heart) the heaviest punishment I did feel or fear in this country.' He wrote forthwith to the factory at Surat, to send him another chaplain, 'for I will not abide in this place destitute of the comfort of God's Word and heavenly Sacraments.'¹ It may have been that Roe was an exceptionally devout churchman, but in any case, it is clear that the Company did what could be done to encourage the outward practice of religion. In this same year, 1616, the indefatigable John Smith,

¹ *The Embassy of Sir Thomas Roe to the Court of the Great Mogul, 1615-1619*. Edited in two volumes for the Hakluyt Society by William Foster (1899), vol. i, pp. 245-6 and note.