now you may buy it for one and half. English claret sells at this time for sixty Rupees a dozen. Housewives now must envy past time when they read the following account of Captain Williamson. "The average price of a sheep fit for fatting, is about a Rupee: but that price has only existed for twenty years. Before that date, the common value of a coarge (or score) was from six to eight Rupees; and I recollect, about twenty-nine years back, when marching from Berhampore to Cawnpore with detachment of European recruits, seeing several coarges brought for their use by the contractor's sircar, at three and three and half Rupees: At the latter rate six sheep were purchased for a Rupee; which in British currency would be five pence each"! About 1780 salt was one Rupee a maund brandy 2 Rupees 8 annas a gallon, rum 1 Rupee 8 annas a gallon, porter 100 Rupees per cask, Bandel sugar 7½ Rupees a maund.

We give the rate of wages, recommended by Messrs. Beacher, Frankland and Halwell, Zemindars of Calcutta, to the President, and Council for their approbation and concurrence in 1759. And also what in the month of February 1787, at a general meeting of a committee of the principal inhabitants of Calcutta, was fixed on and shortly after transmitted to the Right Honourable the Governor-General for his approval. We also append that for 1801. Hadley, about 1780, mentions the following as the expenditure. "A Captain in garrison requires about thirty servants, namely a cashier at 20 rupees per month; a house-steward, 10 rupees; a market man, 4 rupees two pice; two running footmen, 8 rupees; a messenger, 4 rupees; 8 bearers for the palanquin, 33 rupees; pipe bearer, 4 rupees; woman to clean the house, 4 rupees; porter at the door 4 rupees; linkboy, 4 rupees; necessary man 2 rupees; broomman, 6 rupees; and grass cutter 2 rupees. Whether wages arose? we cannot say. But this establishment about 20 years ago would have cost monthly 113 rupees, (about 141). If he keeps a female house-
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Keeper and a carriage his expenses will be more. In the field he will want thirty porters (koolees), as every-thing is carried by hand, at 4 rupees each monthly. So little were they acquainted with these matters in Leaden hall Street fifty years ago, that an order went out limiting.
the Commander-in-Chief to fifty koolees; when in fact he can hardly carry his baggage with three times that number”.

The distinctions of rank among Europeans were rigorously insisted on in Calcutta last century, as strictly as at the Court of Lisbon. People were few, and the Anglo-Indians were equally noted on the banks of the Hoogly as of one Thames for social despotism, though boasting of political equality. This led to many quarrels. Stavorinus states the following with regard to the Dutch, which is equally applicable to the English.

The ladies are peculiarly prone to insist upon every prerogative attached to the station of their husbands; some of them, if they conceive themselves placed a jot lower than they are entitled to, will set in sullen and proud silence, for the whole time entertainment lasts.

It does not unfrequently happen, that two ladies, of equal rank, meeting each other, in their carriages, one will not give way to the other, though they may be forced to remain for hours in the street. Not long before I left Batavia, this happened between two clergymen’s wives, who chancing to meet in their carriages in a narrow place neither would give way but stopped the passage for full a quarter of an hour, during which time, they abused each other in the most virulent manner, making use the most reproachful epithets, and whore and slave’s brat were bandied about without mercy: the mother of one of these ladies, it seems had been a slave and the other, as I was told, was not a little suspected, of richly deserving the first appellation: they, at last, rode by one another, continuing their railing till they were out of sight: but this occurrence was the occasion of an action which was brought before the Council, and carried on with the greatest virulence and perseverance.

Lord William Bentinck was the first man in high position to break through “the unjust and aristocratical distinction which have for so long period festered the
feeling of those in the less elevated grades in Indian-society, by extending the invitations in Government-House to persons, who, previous to his appointment, had not been considered eligible to so high an honour". He opened his levees at Government-House to a lower grade, much to the displeasure of Civilians of Big Wigs.

Breakfast is described as "the only degage meal, every one ordering what is most agreeable to their choice, and in elegant undress chatting a la volonte; whilst on the contrary, dinner, tea, and supper are kind of state levees". Business was despatched in the morning. Europeans then did not work as hard in offices as they do now, and when Lord W. Bentinck arrived here he was surprised at the laziness even then prevailing. The Europeans were eased by the Keranies of a great part of the little work they would otherwise have to perform. The dinner hour last century was about 2 o'clock; it gradually became later. Lord Valentia states, in 1803 "at 12 o'clock. Calcutta people take a hot meal which they call tiffin, and then generally go to bed for 2 or 3 hours. The dinner hour is commonly between 7 and 8, which is certainly too late in this hot climate, as it prevents an evening ride at the proper time, and keeps them up till midnight or later, the viands are excellent and served in great profession to the no small satisfaction of the birds". They partook much of highly seasoned grills and stews; a particularly favourite one was the Burdwan stew, made of flesh, fish, and fowl, a short of Irish stew, it was considered not very good unless prepared in a silver sauce-pan. Hartley House thus describes the dinner:

"At twelve a repast is introduced, consisting of cold ham, chickens, and cold shrub, after pertaking of which, all parties separate to dress. The friseur now forms the person anew, and those who do not choose to wear caps, however elegant or ornamented have flowers of British manufacture (a favourite mode of decoration) intermixed with their tressed, and otherwise disposed so as to have
an agreeable effect. Powder is, however, used in great quantities, on the idea of both coolness and neatness; though, in my opinion, the natural colour of their would be more becoming: but the intense heat, I suppose, renders it indigible. At three, the day after my arrival, as in usually the case, the Company assembled, in the hall or saloon, to the numbers of four and twenty; where besides the lustres and girandoles already mentioned, are sofas of Chinese magnificence; but they are only substituted for chairs; what is called cooling in the western world, being here unpractised, and during the whole period of dinner, boys with slappers and fans surround you, procuring you at least a tolerably comfortable artificial atmosphere. The dishes were so abundant and the removes so rapid, I can only tell you, ducks, chickens, fish (no soup, take notice, is ever served up at Calcutta).

Supper was light, at 10 o'clock, a glass or two of a light wine, with a crust cheese, then the hookah and bed by 11. Lord Cornwallis, on New Year's day in 1789, invited a party to dinner a 3½ at the Old Court House. Turtle and Turkey courted the acceptance of the guests, a ball opened at 9½ in the evening, supper at 12, they broke up at 4 in the morning.

People sat a long time after dinner, enjoying stillness in the heat of the day, "It is no infrequent thing for each man to despatch his three bottles of claret, or two of white wine, before they break up; having the bottles so emptied, heaped up before them as trophies of their prowess". Nor was this confined to the gentlemen. Hartley House mentions,—"Wine is the haviest family article; for, whether it is taken favourably or medicinally, every lady even to your humble servant, drinks at least a bottle per diem, and the gentlemen four times that quantity".

In Stavorinous' time 1768, "peas, beans, cabbages, were to be had in Calcutta only during the cold season; in the hot season nothing was to be had but some spinage and
-encumbers", but about 1780 potatoes, peas and French beams were in high repute. The Dutch are said to have been the first to introduce the culture of the potatoes; which was received from their settlement at the Cape of Good Hope. "From them the British received annually, the seeds of every kind of vegetable useful at the table, as well as several plants of which there appears much need, especially various kinds of pot-herbs. They likewise supplied us with wines from which innumerable cuttings have been dispensed to every part of Bengal and its upper dependencies". The Dutch seemed to have communicated the taste for gardens to the English, they have on three stone terraces raised one above other with groves trees behind. The French also at Gyretta had a magnificent garden. "In 1780 appear notices and advertisements in Hickey's Gazette of Garden Houses in Baitakhanah, Baligunge, Tannah near Holwell Place opposite Murkes thannah; Commodore Richardson's, delightfully situated at Ducansore, Russapagla; John Bell's eastward of the Sepoy Barracks at Chowringhee, a piece 400 yards from the main road leading to the salt water lakes; one with a hall, three rooms, and two verandahs on the Culpib road near Allypore for many years past. Mr. Crofts entertains the Governor-General (W. Hastings) and his Lady with several other persons of rank and quality, at his plantation at Sook Sagur", now in the river's bed.

With respect to drinks, beer and porter were little used being considered bilious,—the favourite drinks were madeira and claret; cider and perry also formed part of the beverages; ladies drank their bottle of claret daily while gentlemen indulged in their three or four, and that at five rupees a bottle! This was far inferior to the beer drinking propensities of various men 20 years ago, when a dozen a day was thought little of in Mofussil districts. A drink was in use called country-beer. "A tempting beverage, suited to the very hot weather and called
'country beer', is in rather general use, though water artificially cooled is commonly drank during the repasts: in truth nothing can be more gratifying at such a time, but especially after eating curry, country-beer is made of about one-fifth part porter, or beer with a wine glass full of toddy or palm-wine which is the general substitute for yeast, a small quantity of brown sugar, and a little grated ginger or the dried peel of seville oranges or of limes; which are a very small kind lemon abounding in citric acid, and to be had very cheap”.

The houses in Chowringhi which now form a continuous line, were last century wide detached form each other and out of town. Asiaticus states—"Calcutta is near three leagues in circumference, and is so irregularly built, that it looks as if the houses had been placed wherever chance directed; here the lofty mansion of an English chief, there the thatched hovel of an Indian cooly. The bazaars or markets, which stand in the middle of the town, are streets of miserable huts, and every Indiaman who occupies one of these is called a merchant". It was a love of retirement, country quiet, and to be removed from the pestilential air of Calcutta, which led about 1770 the English in Calcutta, like the Dutch at Batavia, to reside in Garden Houses, such were Sir William Jones’ House at Garden Reach, Sir R. Chambers’ at Bhowanipore, General Dickenon’s at Ducansoor. Very old houses were built in Calcutta much on the plan of ovens, the doors and windows very small; they had however, spacious, lofty, and substantial verandahs. In old drawings few verandahs are placed to the houses, the Governor's house and a few others had arched windows. But it is singular that they should have deserted the basement story, and occupied only the upper one, which is much warmer; the buildings were much stronger; it was with great difficulty, the Old Fort and Tanna Fort were pulled down, the bricks were cemented together as if they were rock.

The substantial build and isolation of the houses secured
them against fire. Fires have been frequent in Calcutta among natives, but never to the same extent as at Rajmahal, in 1638, when whole city was burnt to the ground. The bazars century were not pukka as now. The Mussulmans however dealt in a summery way with incendiaries. Thus in 1780, a native was convicted at Moorshidabad of setting fire to houses, by throwing the tikka of his hookah on the choppers; having been the practice of it, he was sentenced by the Phousdar to have his left hand and right foot cut of in public. In April 1780 we have an account of 700 straw houses burnt down in Bow Bazar. Another fire in the same month in Kuli Bazar, and in Dhurumtolah when 30 natives were burnt to death, and a great number of cattle. Machooa Bazar about the same time was on fire, as also the neighbourhood of the Hurringbarry. "The alarm the fire occasioned was the means of rousing several foreigners from their lurking places in that neighbourhood who did not belong to the militia". In March 1780 a fire occurred in Calcutta, in it 1,5000 straw houses were consumed, 190 people were burned and suffocated; 16 perished in one house. In the same month it is stated "A few days ago a Bengali was detected in the horrid attempt to set fire to some straw houses, and sent prisoner to the Hurringbarry, and on thursday last he was whipped at the tail of a cart, through the streets of Calcutta—too mild a punishment for so horrid a villain". The plan of incendiaryism adopted was to fill a cocoanut shell with fire covered over with a brick, and tied over with a string, two holes being left in the brick that the wind may blow the fire out. A fellow was caught in the act in Dhurumtolah in 1780, but he slipped away his body being oiled. It was recommended that those owning straw houses should have a long bamboo with three hooks at the end to catch the villains.

The furniture in houses was much less last century than now, as besides the expense of European furniture in those days, it was considered as heating the house and affording
shelter to vermin which were then more abundant from the swamps near Calcutta. Chinese was therefore used. Mrs. Kindersley states on this point: “Furniture is so exorbitantly dear, and so very difficult to procure, that one seldom sees a room where all the chairs are of one sort; people of first consequence are forced to pick them up as they can either from the Captains of European ships or from China, or having sets made by blundering carpenters of the country, or send for them to Bombay which are generally received about three years after they are bespoke; so that those people who have great good luck generally get their houses tolerably well equipped by the time they are quitting them to return to England.” Glass windows were very dear. Warren Hastings was one of the few that have them. Mrs. Kindersley states,—“many of the new built houses have glass windows which are pleasant to the eye, but not so well calculated for the climate, as the old ones which are made of cane.” Venetian blinds were used instead of verandahs. Cocoanut oil was not much used by Europeans; they lighted up the room with wax candles placed under glass-shades to prevent their extinction from the free admission of the evening breeze. Pankhas were not much in use as late as in the beginning of this century; even in the time of the Marquis of Wellesley who was fond of style, fans or chouries made of palm leaves only were used, which must have been very disagreeable in large panes. A class of natives was employed for this purpose called Kittesaw boys “dressed in white muslin jackets, tied round the waist with green sashes, and gartered at the knees in like manner with the puckered sleeves in England, with white turbans, bound by the same coloured ribband”. But people moderated the heat by sleeping in the afternoon, and drinking their tea in the airy verandahs. They certainly wanted cooling when they began, like the people of St. Petersburg, to build in the Grecian style of architecture with high pillars admitting heat, glare, and damp. Pankhas are said to
have originated here by accident, towards the close of last century. A clerk in a Government office discovered accidentally that the leaf of a lable, suspended to the ceiling and waved, cooled the room; he worked out the idea and hence the punkah.

Wealth, leisure, and the climate brought in habits of drinking and debauchery—but Calcutta people never seem to have had such drinking bouts as were common in Ireland 70 years ago among the squireens. Concubinage was prevalent. Captain Williamson writing of 1800 states, "The mention of plurality of many concubines, may possibly startle many of my readers, especially those of the finer; but such in common among natives of opulence and is not unprecedented among Europeans. I have known various instances of two ladies being conjointly domesticated; and one, of an elderly military character, who solaced himself with no less than sixteen of all sorts and sizes! Being interrogated by a friend as to what he did with such a number. Oh! replied he, I give them a little rice, and let them run about. This same gentleman, when paying his addresses to an elegant young woman lately arrived from Europe, but who was informed by the lady at whose house she was residing of the state of affairs, the description closed with 'Pray, my dear, how should like to share a sixteenth of Major?" He puts down the cost of a mistress as a regular item of expenditure at 40 rupees monthly "no great price for a bosom friend, when compared with the sums laid out upon some British damsels". Such a remark of his showed the morality of the day. A man in a Calcutta paper of 1780 recommends the Christians to follow his example of seeking the society of a mistress in the heat of the day. The author of Sketches in South India 1810, states, "Concubinage is so generally practised in India by Europeans, at the same time so tacitly sanctioned by married families, who scruple not to visit at the house of a bachelor that retains a native mistress (though were she an European they would avoid
it as polluted) that when, setting aside the married man, I calculate three parts of those who remain as retaining concubines, I fancy I shall be only confining myself within the strictest sounds of truth and moderation”. Civilians and Military went out as mere lads, before their understanding was ripened. We need not look for a high toned morality in Calcutta a century ago, when we find such men as Drake, the Governor, and Clive bargaining with a traitor to sell his country, they themselves sharing in the spoil, while those dealers in treason and rebellion pocketed each some 20 lacs sterling. Force and fraud were the morality of the day. *Nummurs quocunque modo!* What an example set to natives, when Clive, by counterfeiting or forging Admiral Watson’s signature to a treaty, defrauded the merchant Omichand of 250,000/. Omichand became insane, Clive was made a peer, though he committed the same crime for which Nundcomar was hanged by English laws. Nor were they worse than elsewhere, such as at Pondicherry of which Count Lally wrote to the Governor—“I would rather go and command the Coiffers of Madagascar than remain in this Sodom of yours, which it is impossible but the fire of the English will destroy sooner or later, should escape that of heaven”. No wonder with such examples of morality in high places, than that first Engineer of Fort William, Boyer, cheated Government out of some 20 lacs; he afterwards entered the service of the Dutch East India Company. The following advertisement from an old Calcutta newspaper of 1781 shows what the prevalent vices were:

**Wanted**

A Resolution not to bribe, or a determination not to be bribed.

**Lost.**—The dignity of the high life, in attention to trifles.

**Stolen.**—Into the country—the inhabitants of the Esplanade.
Strayed.—Sincerity and common honesty.
Found.—That the idea of liberty is first verging to slavery.
To be sold.—A great bargain—the reversion of modern honour.
To be let.—Unfurnished—several heads near the Esplanade.
Missing.—The advice of two able men retired from Public business.
On Sale.—For ready money—whatever ought to be purchased by merit only.
Scavengers' Contracts.—Any person willing to oppress the poor, many hear of full employment.

European Mercantile Morality has never been in high repute in India, nor were the English worse than others. A Dutch writer, Mossel, thus states of the Directors of the Dutch East India Company—"For a service of years they have been guilty of the greatest enormities, and the foulest dishonesty; they have looked upon the Company's effects confided to them as a booty thrown open to their depra- dations; they have most shamefully and arbitrarily falsified the invoice prices". Nor was the fault solely the want of principle on the part of merchants, it was owing to laziness; Grand Pre what writes of Madras, applies to Calcutta also. "The trade of Madras is still more completely in the hands of Blacks than that of Pondicherry, the concerns being more extensive and more increative, and the sales more brisk. The European merchant entirely neglects the minute details, and looks only at the abstract of the accounts given him by his dhabachi: a negligence perfectly suited to the manner in which he lives, at a distance from the spot where his affairs are conducted, which he visits only once a day, and that not regularly, and bestows upon them two or three hours attention".

Atkinson in his "City of Palaces" thus alluded to this state of things.
“Calcutta! nurse of opulence and vice,
Thou architect of European fame
And fortune, fancied beyond earthly price,
Envy of sovereigns, and constant aim
Of kin adventures, art thou not the same
As other sinks where manhood rots in state?
Sparkling with proper brightness—
There stood proud cities once, of ancient data,
Close parallels to thee, denounced by angry fate”.

Nor was Civilian Morality higher. Clive, Sumner and Verelst, appointed Commissioners of Inquiry into the conduct of Civilians, thus report to the Court in 1765: "Referring to their conduct, their transactions seems to demonstrate that every spring of the Government was smeared with corruption, that principles of rapacity and oppression universally prevailed, that every spark and sentiment of public spirit was lost and extinguished in the abandoned host of universal wealth. They state that the residence of Europeans and free merchants away from the Presidency, had frequently given birth to acts unsuit and oppression”.

Dwelling was not very common, except occasionally on account of "ladies of a sooty complexion". Two trees called trees of destruction, near the Calcutta Race Course, lent their shades for this purpose; Under them Hastings and Francis fought. Quarrelling however was very common, just as in small towns in England where people have little to do, and little news, hence the remarks of Asiaticus in 1778 were applicable all along Calcutta;—"The infernal spirit of dissension perpetually stalks abroad, and the joys of social intercourse the ties of consanguinity, and the endearments of private friendship, are swallowed up in the undistinguishing rage of all-destructive faction". Those remarks apply especially to the divisions in Calcutta society owing to Hastings and Francis’ quarrels.

The following poem published in Calcutta in 1780 on slander, illustrates the feelings towards it,
What mortal but slander, that serpent, hath stung,  
Whose teeth are sharp arrows, a razor her tongue?  
The rank poison of asps her livid lip loads,  
The rattle of snakes, with the spittle of toads;  
Her throat is an open sepulchre, her legs of vipers  
and cockatrice eggs;

Her sting is a scorpion's like a hyena's shrill cry,  
With the ear of an adder, a basilisk's eye;  
The mouth of a monkey, the leg of a bear,  
The head of a parrot, the chat of a hare;  
The wings of a magpye; the snout of a hog,  
Her claw is a tiger's; her forehead is brass,  
With the hiss of a goose, and the bray of an ass.

_Hicky's Gazette, August 1780._

Voltaire sarcastically remarks on the quarrels of Europeans:—“To relate the various dissensions of the Europeans in India, would make a larger work than the Encyclopaedia. People cannot enough extend the limits of science, or confine the bounds of human weakness”.

_Religion_ was at a low ebb in Calcutta last century, but so it was throughout England, and particularly among the middle and lower classes. We fear Montgomery's lines applied to the Spaniards, were only too applicable to the English of India.

“The cross their standard, but their faith the sword;  
Their steps were graves, o'er prostrate realms they trod;  
They worshipped mammon, while they vowed to

_God._

_Talk of religion,_ there was not even common morality in high quarters. Tippoo styled the English of his day “the most faithless and usurping of mankind”. David Brown was the first evangelical Chaplain that came to Calcutta in 1786, but his hearers were chiefly the poor; it was reckoned _unfashionable_ to attend his Church. In religion the contrast between the last century and this is in some points marked. Compare Lord Hardinge's Sabbath
Observance Proclamation with the horse racing practices of Barrackpore, half a century before; even as later as 1820 when Buckingham started the first daily paper in Calcutta, it was published on Sundays also. Half a dozen palanquins or carriages about 1790 were sufficient to convey persons on Sunday to St. John's Church; days when persons proceeded from Church direct to join the Company at a Durga Puja Nautch; "there was only one service, though the Padri's salary was liberal and his requisites immense".

An anecdote is recorded of Lord Wellesley's travelling up the country. He halted for a Sunday at a Civil station when he requested the judge to read the Church service,—but he was informed there would be some difficulty as there was not a Bible in the station;—last remnants of the days when Europeans "left their religion behind them at the Cape of Good Hope to be resumed when they returned from India". No wonder that respecting the treaty the English made with Jaffier Khan, Voltaire sarcastically remarks;—"We do not find that the English officers were to this treaty on the Bible, perhaps they had none". These were days when we find a Colonel submit to be circumcised in order to get possession of a Mussulman woman who would no other terms submit to be his mistress.

Notwithstanding the number of Scotch in Calcutta, Merry Christmas was kept up. Mrs. Fay writes of it:—

"Keeping Christmas, as it is called, prevails here with all its ancient festivity. The external appearance of the English gentlemen's houses on Christmas day, is really pleasing from its novelty. Large plantain trees are placed on each side of the principle entrances, and the gates and pillars being ornamented with wreaths of flowers fancifully disposed, enliven the scene. All the servants bring presents of fish and fruits, from the Banian down to the lowest menial; for these it is true we are obliged in many instances
to make a return, perhaps beyond the real value, but still it is considered as a compliment paid to our burrahdin (great day). A public dinner is given at the Government House to the gentlemen of the Presidency, and the evening concludes with an elegant Ball and supper for the ladies. These are repeated on New Year's Day and again on the King's birth-day. No doubt the influence of Portuguese servants, who like pomp and show connected with religious festivals, contributed to this feeling. On Christmas 1780, the morning was ushered in with firing of guns; the Governor General gave a breakfast at the Court House, and a most sumptuous dinner at noon, several Royal salutes were fired from grand battery at the Loll Diggy, every one of which was washed down with Lumba Pealahs of Loll Shrab; the evening concluded with a ball”.

Calcutta Europeans led not a very busy life last century, Little time was taken up, as now, in correspondance, business was despatched early in the morning or in the evening for an hour or two while the Keranis did the rest. There was not much need then of relaxation, for the bow was not much bent, but vive la bagatelle was the order of the day. Notwithstanding complaints of the heat, and no punkhas to relieve it, dancing was an amusement that was kept up with great Zest Asiaticus affections ready;—“imagine to yourself the lovely object of your affections already to expire with heat, every limb trembling, and every feature distorted with fatigue, and her partner with a moslim handkerchief in each hand employed in the delightful office of wiping down her face, while the big drops stand impearled upon her forehead”. This will enable us to understand the force of Lordt Valentia’s remark in 1803:—

“Consumption is very frequent in Calcutta among the ladies, which I attribute in a great measure to their incessant dancing, even during the hottest
weather; after such violent exercise they go into the verandah, and expose themselves to the cool breeze and damp atmosphere”.

At the close of practice ladies were occasionally retreated to an exhibition of the wanton movements of the nautch girls, who exceeded, in stimuli to the passions, any performances in the bullet of the Italian Opera. At the Durga Puja time Europeans used to attend Pujah houses to witness nautches; we have on account of one at Raja Rajkissen’s where the head nutch girl, Nikkie, got 1200 rupees and two pair shawls of the same value for attending three nights.

At the Subscription Balls⁹ for the cold season etiquette and seniority of service were strictly instead upon. Moore’s Rooms were famous for the suppers after the ball—subscription 100 rupees for the season. The following is a curious advertisement about a Subscription Assembly.

“The tavern keeper’s charge of 1997 Sicca Rupees for the entertainments of two hundred persons at first assembly appearing to the stewards too extravagant a charge to be passed without the approbation of the subscribers at large, they request a meeting may be held on Monday morning at the Harmonic House at 11 o’clock to take the above into consideration”.

Billiards were a favourite game, thus described in 1780: “The sums won and lost must keep the blood in a perpetual fever, even to endangering the life of the parties. In private families, the billiard is a kind of state-room. At the Coffee houses, you are accommodated with tables and attendants for eight annas, or half a rupee, by candle-light, a certain number of hours—every coffee-house having at least two tables: so that men of spirit have as many fashionable opportunities of themselves here, as

⁹. Ladies’ dancing makes a curious impression on natives. One of them many years ago gave a description of an English dinner party; he ends with—“after dinner they danced in their licentious way, pulling about each other’s wives”.
your Europeans can boast”. Selby’s Club was a famous gambling one; but Lord Cornwallis put down public gambling with a high hand. Mrs. Fay writes of Card playing: “After tea, either cards or music fill up the space till ten, when supper is generally announce. Five card too is the usual game, and they play a rupee a fish limited to ten. This will strike you as being enormously high, but it is thought nothing of here. The dille and whist are much in fashion, but ladies seldom join in the latter; for though the stakes are moderate, bets frequently renders those anxious who sit down for amusement, lest others should loose by their blunders.

Boating, in long handsome boats, called snake boats, are practised, in the evening particularly, with bands of music. Gentlemen kept their pleasure yachts, and went occasionally in them with their friends to Chandernuger or Shuk Sagur on pleasure trips. English as well as Dutch, fond of parties of pleasure, frequently made both upon “the delightful boats and upon the pleasant waves of the Ganges”. Europeans now do not call the treacherous Ganges “pleasant waves”. Stavorinus states in 1770: “Another boat of this country which is very curiously constructed is called a Maurpunkey; these are very long and narrow and sometimes extending to upwards of a hundred feet in breadth, they are always paddled, sometimes by forty men, and are steered by a large paddle from the stern, which is either in the shape of a peacock, a snake, or some other animal; the paddles are directed by a man who stands up and sometimes makes use of a branch of a plant to regulate motions, using much gesticulation and telling history to excite either laughter or exertion. In one part of the stern is a canopy supported by pillars, on which are seated the owner and his friends, who partake of the refreshing breezes of the evening. These boats are very expensive, owing to the beatiful decorations of painted and gilt ornaments, which are highly varnished and
exhibit a considerable degree of taste”.

It is mentioned of Warren Hastings’ friends when he was leaving Calcutta, “their Budgerows were well stored with provisions, and every requisite, &c., so with pendants flying, and bands of music, to the last man and instrument to be found in Calcutta, they attended him to Saugur, the extremity of the river”. Lord Valentia in 1803 mentions—
“He came up the river in Lord Wellesley’s state barge, richly ornamented with green and gold, its head spread eagle gilt, its stern a tigger’s head and body; the centre would convey twenty people with ease”. The fact is the only drive was the dusty course—there was no Strand Road, and no country drives; they had then to be take themselves to their river.

Racing was always popular in old Calcutta. An old race course was at the foot of Garden Reach on what is now the Akra farm; there was another however in the maidan. In 1780 a subscription plate of 2,000 rupees was advertised, and it was stated that at the close of the race the stewards will give a ball to ladies and gentlemen of the settlement. Allied to Racing is Sporting, which besides the exercise it gave to inactive Ditchers, was of great use to the natives, numbers of whom used to full a prey wild animals, at the time when leopards infested the suburbs of Calcutta. Hog-hunting was the favourite sport, and Buckra, 15 miles south of Calcutta, was last century the chosen spot. Mundy gives us the following vivid sketch of a party there which will give an idea of the social enjoyment connected with hunting last century.

“At Calcutta there is—or rather was, the paucity of game has obliged them to give it up—a hog-hunting society styled the Tent Club; who, not having the fear of fevers and cholera before their eyes, were in the weekly habit of resorting to the

10. The Director of Chinsurah's Budgerow could accommodate 36 persons at dinner.
jungles within fifty miles of the city in pursuit of this noble sport. Each member was empowered to invite two guests; the club was well provided with tents, elephant, and other sporting paraphernalia; nor was the gastronomic part of the sport neglected. Hodgson's pale ale, claret, and even champaign have been known to flow freely in those wild deserts, unaccustomed to echo the forster's song, or the complacent bubble of the fragrant hookah. Gaunt bars were vanquished in the morning, their delicate steaks devoured in the evening, and the identical animals thrice slain again with all the zest of sporting recapitulation. How often has the frail roof of the ruined silk-factory at Buckra rung to the merry laugh of the mercurial S—, trembled with the Stentorian song of the sturdy B— and the hearty chrous of a dozen jolly fellows, who on quitting Calcutta left a load of care behind, and brought a load of fun. The abovemented deserted edifice is situated far from the busy hunts of men, in the midst of an extensive forest, and was a favourite resort of the Tent Club on these occasions. The ground floor was occupied by the horses of the party; a large smaller apartments formed the dormitories of those who had come unprovided with tents. Some of the pleasantest days of my life were passed in these excursions, and I shall ever look back to them with the most greatful recollections.

To the ardent sportsman and the admirer of nature, these gypsy parties were replete with excitement and interest—the busy preparation in the morning—inspection of spear-points and horses' girths—instructions and injunctions to syces and bearers—the stirrup-cup of strong office—and the simultaneous start of the lightly-clad sportsmen, on their elephants, to the covert side. Then the marshalling of the beating elephants, the wildness of the scene and
 richness of the foliage, the mounting of impatient steeds, the yells of the coolies, ratting of fire works; and finally, the ruck of the roused boar, and the headlong career of the ardent rider. Next follow the return in triumph to Camp—the refreshing bath and well earned breakfast. The suttry hours are employed by some in superintending the feeding, grooming, and hand-rubbing of their faithful steeds; lounging over the pages of some light novel, repainting spears, or rattling the backgammon dices, and by others who, perhaps the day before where driving the diplomate quill, or throndering forth the law of the land in the Courts of Calcutta—by others (frown not, ye bettle-browed contemners of frivolous resources!)—even in that recreation in which unlike most other sciences, the last experienced is often the most successful, namely the game of pitchfarthing!"

Natives of Calcutta have seldom joined Europeans in the sports of the field. In the times of the Nawab of Moorshidabad it was different; Kassem Ally Khan a century ago used to go with a train of 20,000 attendants and a body of Europeans to hunt.

Shopping was another pastime, but for the ladies. Asiaticus writes—"European shops, which are literally magazines of European articles, either of luxury or convenience, early in the morning are the public rendezvous of the idle and the gay, who here propagate the scandal of the day, and purchase at an immoderate price the toys of Mr. Pinchbeck, and the frippery of Tavistock Street". Though sometimes great disappointments took place when, owing to strong freshes, the Indiamen could not make in time to Diamond Harbour—no new dresses for the season,

The practice of Walking was greatly in vogue last century, and in the absence of roads and vehicles was a matter of necessity. We find that Sir William Jones made a regular habit of walking from his house at the bottom of Garden
Reach to the Supreme Court every day, and that in the beginning of last century the Governor and Members of Government walked in solemn procession to the Church every Sunday. Now use of the legs in walking is considered vulgar. But the great place of exercise, i.e. lolling in a carriage, was a very good race ground at a short distance from Calcutta, a place of vanity fair for morning and evening airings, where people "swallowed ten mouthfuls of dust for one mouthful of air;" the course was not wanted is those days. People went there after dinner "lolling at full length,"—it required a strong stomach to digest the heavy meat dinners that were then taken. There were few roads. A correspondent of the papers in 1780 expresses a willingness to pay a cess as "the roads so far from affording a recreation were a nuisance, and the exhibition of invalids in carriage afforded a lively portrait of St. Vilus dance; what may be termed taking an airing or pleasing at Chandernugar, or Chinsurah may with equal propriety be termed taking dusting or jolting when at Calcutta". Writers just arrived from Europe might then be seen dusting away four in hand,—a speedy way to sink themselves in the gulph of debt, gentlemen carried on a flirtation with the ladies.

Musical parties were occasionally resorted to, sometimes in the afternoon. There was the Harmonic supported by gentlemen who each gave in turn a ball, supper and concert during the cold weather, once a fortnight; Lady Chambers occasionally played on the harpsichord at those meetings. Pianos were very dear, 2,000 rupees being frequently paid for a ground; they were not seasoned for the climate.

The Theatre, built new, where the Scotch Church, was erected by subscription shares of 100 rupees each, about the year 1760 at the cost of a lac of rupees. Amateurs performed, though sometimes laughed at; box-tickets were a gold-mohur each. Yet it soon got into debt though amateurs, all males, good suppers after every
rehearsal, and tickets for their friends. The doors opened at 8; the door-keepers were Europeans, "as natives would not have sufficient authority". The Marquis Cornwallis evinced marked displeasure against any Government servant who took part in the performance, and it gradually declined; its locality about 1790 was becoming unfashionable, as Calcutta is now. Calcutta was moving out of town" towards Chowringhi. The theatre has never succeeded in Calcutta, not even in the days Horace Wilson and Henry Torrens.

As a sequel to the hookah came the Sivesta, or mid-day rest, so common in Italy and all tropical countries, so refreshing to early-risers; it succeeded to dinner and the hookah. It has almost disappeared from Calcutta; but last century "after dinner every one retires to sleep, it is a second right, every servant is gone to his own habitation, all is silence; and this custom is so universal, that it would be as unreasonable to call on any person at three or four o'clock in the afternoon, at the same time in the morning. This custom of sleeping away the hottest hours in the day is necessary even to the strongest constitution. After this repose, people dress for the evening and enjoy the air about sun-set in their carriages, and the rest of the evening is for society". Many ladies now think it too luxurious to take siesta, but last century, when it was taken by ladies generally, morning drives were in fashion, very healthy and more cheerful than a drive in the evening Calcutta streets, now so busy between 4 and 5 when men are returning from office, were then as still as the grave—all were asleep.11

11. The siesta was however sometimes fatal under circumstances like those Hadlay states—"Having ate heartily of meats, and drank a quantity of porter, they throw themselves on the bed undressed, the windows and doors open. A profuse perspiration ensues, which is often suddenly checked by a cold North West Wind. This brings on what is called a puoka (Purrid) fever which will often termagated in death in six hours, particularly with people of a corpulent, plethoric habit of body. And we have known two instances of dining with a gentleman, and being invited to his burial before supper time".
The Hookah was the grand whiler away of time in the morning. East India ladies were said to have been much dedicated to its use, while gentlemen, instead of their perusal of a daily paper, "furnishing the head (with politics and the heart with scandal)", indulged themselves with the hookah's rose water fumes, while under the hands of the perruguir in the days when pig-tails were in fashion. We have seen a portrait of the late Mr. Blaquiere dressed as a young man when he landed at Calcutta in 1774, with the pig-tail forming part of his head gear.

Grand Pre states of the hookah-burdar; —"Every hookah-burdar prepares separately that of his master in an adjoining apartment, and, entering all together with the dressert, they range them round the table. For half an hour there is a continued clamour, and nothing is distinctly heard but the cry of silence; till the noise subsides and the conversations assumes its usual tone. It is scarcely possible to see through the cloud of smoke which fills apartment. The effect produced by these circumstances is whimsical enough to a stranger, and if he has not his hookah he will find himself in an awkward and unpleasant situation. The rage of smoking extends even to the ladies; and the highest compliment they can pay a man is to give him preference by smoking his hookah. In this case it is a point of politeness to take off the mouth-peace he is using, and substitute a fresh one, which he presents to the lady with his hookah, who soon returns it. This compliment is not always of trivial importance; it sometimes signifies a great deal to a friend and often still more to a husband".

Old Calcuttans paid no visits in hot weather between 11 and 2, it was deemed unhealthy. Mrs. Fay writes of visiting in 1778—"Formal visits are paid in the evening; they are generally very short, as perhaps each lady has a dozen to make and a party waiting for her at home besides, gentlemen also call to offer their respects and if asked to part down their hat it is considered as an invita-
tion to supper. Many a hat have I seen vainly dangling in its owner's hand for half an hour, who at last has been compelled to withdraw without any one's offering to relieve him from the burden." But when the dinner hour was changed to sun-set, about 1800, forenoon visits took place. However, as but as the beginning of this century evening visits were kept up. "After tea on the chabutra or terrace, or after a puff of the hookah, some gentlemen went to office to finish their business, others to a family supper and same to a visit". Captain Williamson writes on this subject;—

"When I first came to India there were a few Indies of the old school still much looked up to in Calcutta, and among the rest the grand-mother of the East of Liverpool, the old Begum Johnstone, then between seventy and eighty years of age. All this old ladies prided themselves upon keeping up old usages. They used to dine in the afternoon at four or five o'clock—take their airing after dinner in their carriages, and from the time they returned, till ten at night, their houses were lit up in their best style, and thrown open for the reception of visitors. All who were on visiting terms came at time, with any strangers whom they wished to introduce, and enjoyed each others society; there were music and dancing for the young, and cards for the old, when the party assembled happened to be large enough; and few who had been previously invited stayed supper. I often visited the old Begum Johnstone at this hour, and met at her house the first people in the country, for all people, including the Governor-General himself delighted to honour this old lady, the widow of a Governor-General of India, and the mother-in-law of a Prime Minister of England.

Gentlemen who purpose visiting the ladies, commonly retire to their houses between eight and nine o'clock in the evening; ordinarily under the
expectation of being invited to stay and sup, on invitation that is rarely declined. Among ladies who are intimately acquainted, morning visits are common but all who wish to preserve etiquette, or merely return the compliment by way of keeping up a distant acquaintance, confine them to the evening; when attended by one or more gentlemen, on a tour devoted entirely to this cold exchange of what is called civility.

Colonel Sleeman states that in 1810 Calcutta being more compact visiting was easier, as the European part lay between Dhurmtolah and the China Bazar, the neighbourhood of Writers' Buildings: the great tank was the Belgharia of that day. Men wished to be near the Fort in case the Mahrattas or Moguls should again come, and permission was given to entry inhabitant of Calcutta to build if he chose a house in the Fort, but none availed themselves of it. Well they did not, for it was dreadfully unhealthy; as a specimen of it until within 30 years the privies there were within 10 years of by the soldier's mess table. Sir R. Chambers lived within eight of the present Cathedral, but it was far out of town, and dangerous at night for the visits of tigers; but the retreat was suitable to the habits of that learned orientalist whose manuscripts the King of Prussia has purchased.

There were few carriages in Calcutta in the beginning of this century; ladies and even doctors paid visits in palanquins. How changed are the emblems of rank—we find that among the Dutch. The Director of Chinsurah was the only man allowed to be carried in a palanquin sitting upon a chair. In 1780, Coach-makers named Oliphant, Mitchell and Simpson were in business in Calcutta. One of their advertisements was;—"Just imported, a very elegant neat coach with a genteel rutlun roof, ornamented with flowers very highly finished, ten best polished plate glasses, ornamented with few elegant medallious enriched with mother-o-pearl".
There few excursions made from Calcutta last century. There were no roads outside of Calcutta, the road of Benares via Bankura was made about the beginning of this century, and was not furnished with Bungalows till about 1824. The previous road to Benares lay through Rajmahal to Benares along the Ganges, costing in a palkee or portable coffin, 1 rupee 2 annas a mile, or 700 miles = 870 rupees — now to be performed for 80 rupees. The roads were infested with tigers. Captain Williamson states that when at Hazareebagh about 1,1800, “during some seasons, the roads scarcely to be considered passable; day after day, for nearly a fortnight in succession, some of the dark people were carried off either at Goomoah, Kaunchitty, Katcumsundy or Dungaie—four passes in that country all famous for the exploits of those enemies to the human race”.

Budgerows were available, but time spent was enormous. Thus officers were allowed one month to go Berhampore by budgerow, 2½ months to Benares, 3½ to Cawnpoor. Tigers were met on the route in the Cossimbazar island, Rajmahal and in the Sunderbunds where “they used to swim after the boats, climb up the rudder, cheep over the room of the barges, and carry off the sentry, if sleeping on his post. They have been known, when one paw has been cut off, to endeavour to get up with the other”.

European settlers with their hospitable roofs were few and far between.

Dacoity was common in the outskirts of Calcutta. We have heard the late Rudhaprasaud Roy, Ram Mohun Roy’s son, state that when a boy no native would go out at night with a good sawl in the neighbourhood of Amherst Street, for fear of being robbed. In 1780 in a Calcutta paper it is stated “a few nights ago four armed men entered in house of Moorman near Chouringhi and carried off his daughter”.

Of Race Antagonism, so fearfully on the increase in India. Since transference from the Company of the Crown,
there was not much last century in Calcutta; the invariable principle laid down by the Company that European should come early to India in order to adopt themselves to the coventry, and the severe punishments they inflicted on Europeans who maltreated natives, checked the disposition to "wallop niggers". However India has been one of the few countries held by England, where English rule has been one of the few countries held by England, where English rule has not tended to the extirpation or enslave-ment of the native, and the East India Company were generally coming round to the opinion advocated by Lord Glenelg and many other high officials "that the English mission in India was to qualify natives for govern-ing themselves". The terms applied to natives last century commonly "black fellow", and "black". An advertise-ment in 1780 thus runs:—"found by a black a gold headed cane". The term nigger used of late in this country, seems modern, probably imported from the slave states of America, as the increase of American Captains in the port of Calcutta is introducing their views relating to the nigger".

A native in former days in various cases was obliged, if when riding he met an European, to dismast until the latter had passed. The Dutch however carried this prin-ciple further; thus when the Director of Chinsurah was carried through the town (in a palanquin) the natives in certain localities were obliged to play upon their instru-ments of music.

In Ireland the English Government minimized race antagonism, by introducing a strange religion, as a politi-cal objects; in India it was different. In 1650 an incident occurred which had nearly endangered the permanency of the Portuguese establishment, but showed the tolerant principle of the English. At Fort Thome, near Fort St. George, a Portuguese Padre had refused to allow a proces-sion of the Hindoo natives to pass his Church. In this dispute the English most wisely avoided interfering, and
after relating the transaction gave an opinion in following words of the Court of Directors, of the small hope and great danger of attempting to convert the people of India.

"By this you may judge of the lion by his paw, and plainly discover what small hopes, and how much danger we have of converting these people. They are not like ye naked Americans.\textsuperscript{12} but a most subtle and politque nation, or rather superstitious that even among their mere different castes, is grewed an irreconcilable hatred which often produce very bloodie effects".

The vernaculars, the great agents to lessen race antagonism and to link Europeans in sympathy with the natives were little attended to, except the common boli. Dr. Carey found it difficult to keep up his class at Fort William College, owing to this indifference, but another cause was that Portuguese was much spoken by table servants. Bolst was among the first Europeans in Calcutta who knew Bengali, and as Alderman of the Mayor's Court it must have been of signal use to him. He mentions an anecdote, illustrating this;—In 1776 a Vakil of a Zemindar presented himself before the Collector, with some serious charges as if from his master. In order to substantiate those complaints he pulled out from his turban and began to read very fluently a complaint in the Bengali Language, translating it into Urdu for the benefit of the Collector, with some serious charges. But Bolst looking over his shoulder saw there was not a word written in Bengali, and what he pretended to read and translate was his own invention. Captain Williamson in a later day, 1800, remarks of some men 20 years in the country, who could not even take their accounts in the consequences were invariably, that he was rich, and master ever in distress! Even Kiearnader, the first Missionary that came to Calcutta, did not study Bengali; he was occupied,

\textsuperscript{12} See Letter of the Agent of Fort St. George to the Court, dated 18th January, 1650, and of Agent at Masilipatam to the Court, dated 28th February, 1650-51,
with English and Portuguese services, and ministering to Europeans, though greatly to his own regret, for he found, as Missionaries subsequently saw, that the only real medium to get the masses was the Vernacular.

The Nawab of Chitpore seems last century to have held an important position in native society and as a member of the Native Aristocracy appears to have been a connecting link between the European and native. Of him it is mentioned—"Formerly his residence was at a distance from Calcutta and his intercourse with the Europeans restricted to embassies, but now his Palace of Chitpore (for well does it deserve the name of a palace) is only four miles; and on such friendly terms does he live with the military gentlemen, that he gives them entertainments of dinners, fire works &c. &c., at an immense expense; but always eats alone. According to the customs of the Asiatic Mahometans, seated on the ground which is overspread by superb carpets (by the way, the only carpets I have heard of in India—the fine matting being, for coolness, substituted in their place); and what will surprise you is, that the Captain or the Commanding Officer of the Nabob's guard, which consists of a whole battalion of black troops, is an Englishman, a younger brother of an ennobled family and who paid Rs. 80,000 (acquired in this world of wealth) for the appointment. The uniform of this battalion is the same worn by the Company's troops—red turned up with white,—with turbans to distinguish the division thereof. The exterior of Chitpore in some degree bespeaks the granders of its owner, but I am informed things exceed the magnificence of its interior architecture and ornaments. The apartments are immense—the baths elegant—and the seragoli, though a private one, suitable in every particular to the rest of the building: nor must the gardens be unmentioned; for they not only cover the wide extent of ground, but are furnished with all the beauties and perfumes of the vegetable kingdom. When he rides out a detachment of his back troops ascend him".
After the East Indian and native noble the next link between European and native in the Portugues—a class of people of whom we know little. We give the following as a faithful of the picture of them in marriage: "Previous to the important day, each party chooses a bridesmaid and a bridesman, denominated the madreea and padreea, who, in addition to the duties which bridesmaids perform among us, are charged with the superintendence and arrangement of the procession and entertainment. They often contribute something towards the marriage feast, either a few dozens of wine, the wedding dress of the bride, or the flowers which are used on the occasion. All the friends of the parties are expected to send some gifts, in the shape of trinkets, or gilded betelnuts and kuth; those who give nothing, lend their personal assistance; indeed, the following in an established formula, by which the old women acknowledge the little services rendered them by children:—"May I die! I promise to cook your wedding pillow!" Friends are invited by a notable woman, who goes about from house to house, repeating a set form in invitation. A large house is hired for three days, and filled up, magnificently or otherwise as the madreeas and padreeas have friends and influence the gateway is adorned with an arch made of the trunks of plantain-trees and the leaves of palmyra, &c., and similar arch is thrown across the street, a short way from the house, along which the procession is to pass to and from the church.

"The important day having arrived, the friends who meet at the house proceed to the church. The bride is generally carried on a chair, called the bocha palkie. She is covered with as much jewellery, chiefly gold, as her friends can muster. Her department throughout the day is a model of maiden reserve and modesty, according to the etiquette prescribed and handed down. Arrived at the church, the person meets them at the entrance, and ties the hands of the man and woman, is taken of the bond
-of matrimony. The return of the procession is met by a party of native singers, who chant the immemorable strain "Shaddoo mobaruck", or propitious union. At this moment, the mother of the bride is expected to lament bitterly her separation from her daughter; and at the nick of time, the voice of song is interrupted and drowned by her lamentation and outcries. Peace, however, being restored, the celebration of the marriage commences.

"The bride sits in state, supported by the madreeras, under a canopy of bamboo sticks and gilded paper. The friends as they come in are presented with a rosegay and garland, and presented to the bride and bridegroom, the former of whom is tenderly kissed by all females. When a superior relative comes in, such as a grandmother or an aunt, bride kisses her hands and asks a blessing, which is bestowed by making the sign of cross. All being seated, tea and sweetmeats are brought in and handed to each guest, while the Byes performed evolution and chant their melodies in a corner of the hall, until it is time for them to come forward. The byes then sing and dance before the bride, and receive from her a rupee or sikkee in recompense: in this manner they parade round the hall and receive similar gratuities, till the morning dawns and the company disperse.

"Should the madreeras and padreeras so determine, the byes retire to another room, and preparations are made for a ball. The bride and bridegroom stand up at the head of the ball; it often happens that either one or both cannot dance, or the severity of one or other of the parties will not allow of the bride's accepting any other than the bridegroom for a partner; in such cases, the fiddles and clarionets sound of flourish; they commence, the bride curtsies and the bridegroom makes a bow, and both resume their seats, amid the plaudits of the whole company. The ball then proceeds. "When this OId Cap was New", reels and country dances were in vogue to the tunes of "Drops of Brandy" and "Charlie
Over the Water"; a hornpipe was sometimes performed midnight, and was deemed a special wonder. The times may have changed since then. While the young "trip it on the light fantastic toe", those who have no relish for such amusements regale themselves with wines and liquors, which are served out in an adjoining room, smoke, and chat until supper is announced. The whole company sit around tables arranged in one length, if there be room for the whole; if not, the men very gallantly stemed and eat behind their female friends, off plates which they hold in their hands. The bride and bridegroom sit at opposite ends of the table and at a proper season the bridegroom drinks to the health of the bride across. Then some friend, who is deputed for the service and has courage and words at command, proposes the first at least toast—the health of the newly married pair. Dancing it again renewed, till the heep of dawn, or till some riot-living soul get fuddled, kick and cuff each other, and so disperse the company. Before the one or the other takes place, no egress is allowed; the doors are double-locked, and every one is made happy inspite of himself. When departure is authorised by the superintending madreecas and padreecas, a search is commenced for hats and shawls: and many a beak, who had entered with a span new Borradaile or Moore, returns minus a chapean, or takes up the shabby concern which has generously been left as a substitute for his superfine beaves.  

The Portuguese last century were the propagators of the slavery system, as the ruins of many fine places in the Sundarbunds bear testimony to. We find that as late 1760 the neighbourhood of Akra, Budge Budge; was infested slave ships belonging to Mugs and Portuguese.  

13. So great was the dread of the Mugs that about 1770 a Chain was run across the river at Mukwah Fort (where the Superintendent of the Botanical Garden resides) to protect the Port of Calcutta against pirates.
East India Chronicle for 1758 gives following statement showing the origin of this slave system.

"February 1717, the Mugs carried of the most Southern parts of Bengal 1800 men, women and children, in ten days they arrived at Arracan and were conducted before the sovereign, who choose the handicrafts men about one-fourth of the number as his slaves. The reminders were returned to the Captors with ropes about their reeks to market, and sold according to their strength from 20 to 70 rupees each. They were by their purchasers sent to cultivate the land and had, 15 seers of rice each allowed for their monthly support. Soon after this the Sovereign, Duppung Gerce, was deposed by his Cutwal, Kuddul Poree; 25 men and a woman of the Captives took advantage of the disturbances, fled and arrived at Chittagong in the following June. Almost three-fourths of the inhabitants of America are said to be natives of Bengal or descendants of such who pray that the English may deliver them, and they have agreed among themselves to assist their deliverers. From time immemorate the Mugs have plundered the Southern parts of Bengal and have even been so hostile as to descend on the coast of Chittagong and proceed into the country, plunder and burn the villages, destroy what they could not carry away, and carry the inhabitants into slavery. But since the cession of the province to the Company, the place for the most part has enjoyed quiet".

Slavery was at one time very prevalent in Calcutta as advertisement in 1780 show, thus:

Wanted

Two Coffreees who can play very well on the French Horn and are otherwise handy and useful about a house, relative to the business of a consumer, or that of a cook; they must not be fond of liquor.
Any person or persons having such to dispose of, will be treated with by applying to the Printer.

Wanted

A Coffee slave boy; any person desire of disposing of such a boy and can warrant him a faithful and honest servant, will please to apply to the Printer.

To be sold

Two French Horn men, who dress hair and shave; and wait at table.

From the service of his mistress, a slave boy aged twenty years, or thereabout, pretty white or colour of musty, tall and slender, broad between the cheek bones and marked with the small pox. It is requested that no one after the publication of this will employ him, as a writer, or in any other capacity, and any person or persons who will apprehend him and give notice thereof to the Printer of this paper shall be rewarded for their trouble.

Strayed

From the house of Mr. Robert Duncan in the China Bazar on Thursday last, a Coffee boy about 12 years old named Inday; who ever brings black the same shall receive the record of the gold mohur.

To be sold

A fine Coffee boy that understands the business of a butler, kitmugar and cooking. Price four hundred Sicca Rupees. Any gentleman wanting such a servant, may see him, and be informed of further particulars by applying to the Printer.

East Indians, alias Eurasians, a class, were then as now in a peculiar position. They ought to have been the opponents of race antagonism, they despised the natives and
the natives despised them yet the latter giving them such contemptuous names as chichi matia feringee, i.e. mud Englishman. Europeans also had strong enmity with them and called them half-castes, country-born, demi-Bengalees. Captain Williamson in 1800 opposes their admission to offices of authority on the ground that "their admission could not fail to lessen that respect and difference which ought most studiously to be exacted on every occasion from the natives of rank". The men of those days feared the East Indians, would mutiny and join the natives! The author of "Sketches of India in 1811" gives the following, which embodies the view of Europeans last century.

"Characterized by all the vices and gross prejudices of the natives, by all the faults and filings of the European character, without its candour, sincerity or probity; a heterogenous set; some by Hindoo, others by Mahametan and Malay mothers, as Wills the caprice of the fathers; what is not in time to be apprehended from the union of so large and discontented a body? Why may we not expect the scenes of South America to be displayed in India? A body who have neither riches, honour, nor any advantage to sacrifice must ever pant for a revolution. It is a theatre from while they have every thing to hope, and from which, if unsuccessful, they can but return to their original insignificance".

Lord Valentia writes in his time of the fear entertained of the East Indies lest they "should become politically..."

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14. There was a class of East Indians at Chinsurah of whom Grand Pre writes thus: "Here as in all the Dutch establishments, some Malay families have settled, and given birth to a description of women called Mosses, who are in high estimation for their beauty and talents. The race is now almost extinct, or is scattered through different parts of the country; for Chinsurah in its decline, had no longer sufficient attraction to retain them, and at present a few only, and those with great difficulty, are here and there to be found". We have not learned of these of late years.
powerful and be beyond control. They were in Calcutta clerks in every mercantile house, though not permitted to hold office under the East India Company". Lord Valentia was in great alarm lest they should follow the example of the Spanish Americans, and of St. Domingo; he recommends a law to be passed requiring every father of a half-caste to send them to England and prohibit their return in any capacity. Little was done last century towards educating the East Indians who were generally left under the tutelage of their native mothers—we may judge what morals they imbibed. A Mrs. Hodges set up a school for East Indian and European girls about 1760, in which she taught dancing and French. The girls married of quickly, but then their character was said to have been "childish, vain, imperious, crafty, vulgar and wanton". Mrs. Hodges however retired in 1780 with a fortune. A Mr. Witchead advertised in 1781 that he had opened a boarding school for boys, opposite the Avenue which leads to the Nawab's Garden, Chitpore, Rs. 50 monthly for boarders. Mrs. Kindersly remarked in 1767 "neither Mahamedans nor Hindoos ever change in their dress, furniture, carriages or any other thing". Her remarks are still applicable to the Mussulmans. But Young Bengal with his Chop House and Champagne bills at Wilson's did not live in her day, though the dawn of such a character appeared, it is stated in 1780.

The attachment of the Natives of Bengal to the English laws, begins now to extend itself to English habiliments. Rajah Ramlochun, a very opulent Gentoo of high caste and family, lately paid a visit to a very eminent attorney, equipped in boots, Buckskin breeches, hunting frock and jockey cap, the lawyer who employed in studying Coke upon Littleton for improvement of the revenues of Bengal was with the smack of a half hunter worked from his half reveries in great astonishment at the lively transformation of his grave Gentoo client, who, it
seems was dressed in the exact hunting characters of Lord March and had borrowed the fancy from one of Dardy’s Comic Prints.

The Nabab Sidest Alley, when lately at the Presidency, employed Connor the tailor to make him the following dresses; viz. two suits of Regimentals, Do, of an English Admiral’s Uniform, and two suits of Canonicals. At the same time he sent for an English Peruke maker, and gave him orders to make him two wigs of every denomination according to the English fashion, viz. scratches, cut wigs curled obbs, Queens, Majors and Remilies; all of which he took with him when he left Calcutta”.

The Portuguese Padris never own knowledge, or did any thing of the vernacular, and their own moral conduct was very defective; however the Anglican Church had an exception; Kierorder had some good men among his Native Christians; we have the following account of one of them in 1780:—

“Among the adult persons who have been baptized, is one Thomas of the Bengal natives, aged 24, who has made so good a proficiency in the Portuguese tongue and in the knowledge of the fundamental further of religion, that he has, since the month of October 1769, been made use of as a catecist to those of the Bengal caste to whom he is able from the Portuguese to explain the doctrines of Christianity in their own language”.

15. While the Portuguese Missionaries in India were different to the natives and were more political tools of the mother-country there is another classes of Roman Catholics, who though in Bengal they did little, yet elsewhere were great friends to the natives—we refer to the Jesuits of South America, and we give the following statement from a man who was no friend to the order or to priestcrafts, W. Howitt, in his work colonisation, writes thus:—

“The Jesuits, once admitted by the Indias, soon convinced them that they could have no end in view but their good; and the resistance which they made to the attempts of the Spaniards to enslave them, gave them such a me amongst all the surrounding natives, as was most favourable
The native Christians of Calcutta were few last century, and are now, after 40 years of mission work, little better as a class than the old Portuguese; ignorant and socially degraded, few have embraced Christianity from conviction, but either to get food or employment. They resemble in many points, the Portuguese Native Christians, but are not so bad as the Portuguese described thus, by Mrs. Kindersly:

to the progress of their plans. When they had acquired in influence over a tribe they soon prevailed upon them to come into their settlements, which they call Reductions, and where they gradually accustomed them to the order and comforts of civilized life. The Spaniards hated them for presuming to tell them that they had no right to enslave, debanch, to exterminate them. They hated them because they would not suffer them to be given up to them as property—mere livestock—beasts of labour, in their Encomiendas. They regarded them as robbing them of just so much property, and as setting a bad example to the other Indians who were already enslaved, or were yet to be so. They hated them, because their refusing them entrance into their Reduction, was a standing and perpetual reproof of the licentiousness of their lives. They foresaw that if this system became universal the very pillars of their indolent and debased existence would be thrown down; 'for' says Charlevoix the Spaniards here think it beneath them to exercise any manual employment—those even who are but just landed from Spain, with every stitch they have brought with them, upon their qanks—and set up for gentlemen, above serving in any menial capacity'.

One those Jesuits, Anchieta, established himself among the Indians as a second Tellenbury; of him at it is recorded:

"Day and night did this indefatigable man labour in discharging duties of his office. There were no books for the pupils; he wrote for every one his lesson on a separate leaf, after the business of the day was done, and it was sometimes day-light before his task was completed. The profane songs that were in use, he parodied into hymns in Portuguese, Castilian, Latin, and Tupinambun. The ballads of the natives underwent the same travesty in their own tongue'. Here the final remarks of an impartial observer, "The final expulsion of the Jesuits", deprived the Indians of the only body of real friends that they ever knew. Finer Materials than those poor people for civilization, no race on the earth ever presented. Had the Jesuits been permitted to continue their peaceful labours, the whole continent would have become one wide scene of peace, fraternity, and happiness."
"The Harri or Hellicore caste are the dregs of both Mussulmen and Hindoos, employed in the meanest and vilest offices; people whose—selves or parents have lost caste. But there is a resource for even the worst of these, which is to turn Christians—I mean Roman Catholics—and such as are the chief, if not the only proselytes, the Missionaries have to boast of in the east being mostly such as have committed some very great crimes, or have been made slaves when young, which prevents their ever returning amongst those of their own religion. If any woman has committed a crime so great as to induce her husband or any other person to cut off her hair, which is the greatest and most irrecoverable disgrace, she, live a thousand others, is glad to be received into some society, and becomes a Christian, so that most of the black Christians are more so from necessity than from conviction. The Portuguese priests, of whom there are many in India, receive all, baptize and give them absolution; as soon as they are made Christians they call themselves and wear something like a jacket and petti-coat; and the man mostly affect to dress like Europeans. Their language is called Pariar Portuguese, a vile mixture of almost every European language with some of the Indian. This is however a useful dialect to travellers in many parts of Hindustan, particularly on the sea coast, and is called the Lingua Franca of India.

They are mostly in mean situations and are looked upon with great contempt by all the other Indians for the reasons mentioned. With these natives efforts were made to plant in ground not properly prepared or manured, baptism was regarded as a talisman. No wonder it was said of them "the whole of the European vices were engrafted upon the rich and fruitful tree of Eastern liberalism", and hence "that thief, drunkard, dog, and Christian became synonymous".

Some of the Portuguese were soldiers or topasses, i.e. topee hat wearers, but they were not much better than the
late Christian Police Battalion formed in Bengal at the time of the mutinies, who soon backed out of their work. Of these topasses it is mentioned:—“they are a black, degenerate, wretched race of the ancient Portuguese, as proud and bigotted as their ancestors, lazy, idle and vicious with all and for the most part as weak and feeble in body as base in mind. Not one in ten is possessed of any of the necessary requisites for a soldier”.

Respecting the Native Servants in Calcutta last century there is little worthy of note. Travellers describe them as “lazy, lustful and pusillanimous, one European is enough to put 50 of them to fight, very intelligent, and deficient in imitative genius”. The Banyans were the most noted, very wealthy, and very miserly. Europeans were very lazy, much given to revelry and sleep in the day, leaving all their pecuniary affairs in the banyan’s hands who knew how to charge their dustoori or costomeado. The European was more in the power of his servants, his bearer dressed, undressed and washed him, while his banyan managed all his money matters, some of the rupees sticking in their transit. Mrs. Kindersley remarks of the influence of caste among them:—“The bearer’s business, besides carrying the palanquin, is to bring water to wash after dinner, &c. one brings an ewer with water pours it over your hands, another gives you a towel, but it must be a Musalchi or a slave who holds the chillumchee, for the bearer would be disgraced by touching anything which contains the water after one has washed with it”. Servants in Calcutta were very extortionate last century, as now. Mrs. Fay writes in 1780:—“My Khansama (or house steward), brought in a charge for a gallon of milk and thirteen eggs, for making scarcely a pint and a half of custard; this was so barefaced a cheat, that I refused to allow it, in which he gave me warning. I sent for another, and after I had hired him, ‘now’ said “I take notice, I have enquired into the market price of every article that enters my house and will submit to no imposition, you
must therefore agree to deliver in a just account to me every morning. What reply do you think he made? Why he demanded double wages, you may be sure I dismissed him, and have since forgiven the first, but not till he had salamed me to my foot that is placed his right hand under my foot. This is the most object taken of submission (alas! how much better should I take a little common honesty). I know him to be a rogue, and so are they all, but as he understands me now, he will perhaps be induced to use rather more moderation in his attempts to defraud. At first he used to charge me with twelve ounces of butter a day for each person; now he grants that the consumption is only four ounces. The Durwan had formerly on duty invariably to perform in Calcutta; during meals the doors were kept shut by him and not opened till notice was sent by the head servant that the plate was all safe."

It is difficult to account for it that in Madras, where feelings of caste are very strong, with respect to servants it gives little inconvenience; in Calcutta it has been the opposite. Mrs. Fay writes, none of the Mussulman servants would touch a plate on which pork had been laid; this proved very inconvenient to the settlement, but people finding that the officers of the Fort had overcome that prejudice the whole of the "European inhabitants agreed to insist upon their servants doing the same as those of the officers at the Fort, or quitting their places. They chose 'the latter alternative' and in about four days came back 'again requesting to be reinstated; and acknowledging that the 'only penalty incurred by touching was the necessity of bathing afterwards.'"

The Kerani, or quill driver of last century, was not so exclusively a native as he is now. Education has enabled the natives to supplant the Armenians, East India and Portuguese topiwalla or topasses from their office, as he can do the same work for one-third the cost, but Keranidom then was as mechanical as now. A writer in 1778
remarks of the Bengali Kerani:—"Though they profess to understand English and are tolerably correct in copying what is put before them, they do not understand the meaning of anything they write; a great convenience this to such a conduct affairs that require secrecy, since the person employed, cannot, if they were so disposed, betray their trust."

"Keranis were found formerly, as now, big words. Here is a letter of the last century, on occasion of an outer window having been blow down by a North Wester. Honourable Sir,—Yesterday vesper arrive great hurricane; value of little aperture not fasten; first make great trepidation and palpitation, then precipitate into precinct. God grant Master more long life and more great post.

"P. S.—No tranquillity in house since value adjourn—I send for carpenter to mark reunite".

Keranidom and education in Calcutta were then as now confined to Brahmins and Kayasthas; of the former Holwell, who presided 5 years in the Mayor's Court of Calcutta writes:—"We can truly aver, that during almost five years that we presided in the Judicial Cutcherry Court of Calcutta, never any murder or atrocious crime before us, but it was proved in the end a Brahmin was at the bottom of it".

The Burra Bazar seems from an early period to have been the nucleus of native trade. The Marwari and other merchants found there are all over India, and even beyond it. Forster in his travels in 1782-83 met with 100 Hindu merchants at Herat carrying on a brisk commerce, another 100 men at Tarshish, and others settled at Baku Mushid, Yezd, and a long parts of the Caspian and Persian Gulfs. Mr. Forster met at Baku a Sanyasi, recommended by some Hindus to their agents in Russia; he was willing to go even to England. Hindoos have been settled at Astrachan as at Calcutta, without their families.

The remark of the first Judges—'hoping for the day
when all natives would wear breeches', seems to have trickled the fancy of Calcutta people. An article appeared in 1780 on this subject. "The poor oppressed natives are providing themselves with bear skin breeches instead of buck skin; they are however prejudiced against the wings'.

There was a class of native servants in Calcutta formerly, which now scarcely exists, peons to run before the palanquin and carry the master's chatta or message; the chattaburdar who bore a large umbrella over those who walked on foot; the Abdar of water cooler,—the Musalchis or flame bearers, whose business was to run with flaming torches before the carriage when returning from the drive at dusk. To follow the palanquin, a set of bearers were necessary for every person,—the hookah-burdar to dress the pipe and attend while his master smoked it—the Chubdar or mace bearer i.e. Chapdhar, keeper of the peace, with his emblem, a long staff plated with silver, to deliver messages. Sometimes four were in attendance, but every man in Calcutta of consequence must have one. The Dutch Director at Chinsurah was allowed six, but the next to him only two. The Dutch were so particular about this mark of dignity that only the Governor of Chinsurah was allowed to have the mace all of silver; the other functionaries were to have them plated. The late Bishop Wilson was one of the last Europeans who employed a Chubdar. There was one inferior to him, Sontaburdar, who bore only a baton. The bearers of that day dressed and undressed their masters; the Europeans having such a horror of the climate as to think every exertion injurious, like various ladies in Chouringi now, who though in health, are so lazy as its require being carried up-stairs by their servants. The Uriah-Bearers were an old class in Calcutta; as in former days pagris were chiefly used. We find from a computation made in 1776, they carried three lakhs of rupees to their own country made by their business.
Another servants of the olden time, gradually disappearing, is the Portuguese ayah, of whom Captain Williamson thus states:

"Many Portuguese ayahs affect to be in possession of genea-gies, whereby it should appear they are lineally descended from most illustrious characters; most of whom would, no doubt, it indeed abashed, could they now take peep at their ill-fate—and degenerated posterity. It is scarcely to be conceived how much pride is retained by women of this class; they are found at adulthood and love the dear word 'Signora', even to adoratives. To see one of them costume being, as nearly as circumstances will admit, that of the days of royalty in France with a dast of the antique Vera Cruz: to remain them, I suppose, of that eclipse which a gradual intermixture with the natives, has cast upon their once tawny, but now stable countenances. One would think that the humiliating reflections attendant upon such a comparison, should prompt them to burn their pedigrees, and to avoid whatever could induce to retrospection! But, no, the ayah prides herself on that remote affinity, to which her records give the claim; she retains all the offensive hauteur of her progenitors, which, being grafted upon the most obnoxious qualities of the Hindoo or Mussulman characters, makes a tout ensemble as ridiculous as it is despicable!"

Calcutta in last century was the scene of the triumph of caste and superstition. Naked fakirs paraded the streets—the Aghori could be seen eating the flesh of dead men at the ghats—holy water in which a Brahmin's feet had been washed was highly treasured as a drink—space fires blazed in the neighbourhood, as late as 1800, within a space of 30 miles round Calcutta, and in six months of that year 275 women were burnt. Brahmin bells, fearless of the police, roamed at large to the annoyance of palki-bearers and confectioners. Human sacrifices could occasionally be witnessed at Kalighat. The monkey however, so troublesome at Benares, was not so here, though it is...
recorded of the Rajah of Bisenpur, the Rajah of last century, that "he requested a guard of sepoys to destroy them, though against his religion, 'which holds the transmigration of souls, to do it himself they would come into his house, and carry the meat of the table, and steal whatever they could find. They often terrify the girls, assembling round them if alone, making the most odious noises".

As an illustration of the power of superstition the following is the relation of an occurrence which took place in 1670:—The English had at this time a factory at Batacola (a sea-port next to the southward of Once) when a ship came too late, the Captain of which had a fine English bull dog, which he presented to the chief of the factory. After the ship was gone the factory, which consisted of 18 persons, were going a hunting and carried the bull dog with them, and passing through the town, the dog seized a cow devoted to a Pagod and killed her. Upon this the priests raised a mob, who murdered the whole fiercely; but some natives who were friends to the English, made a grave and buried them all on it. The chief of Carwar sent a stone to be put on the grave with his inscription. This is the burial place of John Best and seventeen other Englishmen who were sacrificed to the fury of a mad priesthood and an enraged mob. The English did not renew their factory there.

The practice of Dhirna, or a Brahmin in order to extort money or secure a demand sitting opposite a house until it was complied with, the Brahman meanwhile fasting as also the person against whom the demand was made, was very common at Benares, but it occurred occasionally in Calcutta. Mr. Fay states: "A Hindu beggar of the Brahman caste went to the house of a very rich man, but of an inferior tribe, requesting alms, he was either rejected, or considered himself inadequately relieved and refused to quit the place. As his lying before the door and obstructing the passage was unpleasant,
one of the servants first entreated, then insisted on his retiring and in speaking pushed him gently away; he chose to call this push a blow, and cried aloud for redress, declaring that he would never stir from spot till he had obtained justice against the man, who now endeavoured to soothe him but in vain. Like a true Hindu he sat down, and never moved again, but thirty-eight hours afterwards expired, demanding justice with his last breath; being well aware that in the event of this the master would have an enormous fine to pay—which happened accordingly”.

The Mussulmans of Calcutta though adopting various Hindu practices, have never amalgamated with the Hindus. They seem to retain towards them the views of Timur who said—“The Hindu has nothing of humanity but the figure. Ambition characterised the Moslem here last century as much as avarice did the Gentoo, but the days are gone for ever when a Mussulman like the Foujdar of Hoogly had Rs. 6000 Monthly salary and when the kora or whip was hung up in every Mofussil Court for the Mussulman officials to fayellate the Hindus in 1804 the Muslims of Calcutta memorialised the Marquis Wellesley because a thesis was proposed at Fort William College ‘on the utility of translations into the vernacular of works on different religions.’ But they are in the script and in yellow leaf and even Tippu was obliged to employ Hindus in the revenue as he lost so much by the ignorance of Moslem revenue officers”.

We might make any other observations of Calcutta in the olden time—its Greek, American and Jewish inhabitants—its French and Dutch neighbours—its river ever-changing its course and fraught with reminiscences of the past. But the length to which we have already extended this article forbids our saying more.