

and you know how they treat us : but please come." Another, who ventured to express her opinions more freely than most native women dare to do, said : "They will tell you Hindu women and girls cannot learn ; but have they ever given them the opportunity to learn?" This lady made good progress in her studies, and listened very attentively when the Scriptures were read. She was very fond of singing, too, and, when a Marathi hymn was sung to an English tune, would say : "That is something like music." In another house the pupil had, of her own accord, written on her slate these words, taken from one of her reading lessons : "The law of the Lord is holy, just and good. It is our duty to keep it." There was another bright young girl in this house whose husband would not permit her to receive lessons ; but she was fond of listening, and often joined in singing the hymns. Another Hindu lady, who declined to take lessons, gave as her reason that if she did so she would never stop till she became a better scholar than her husband : "and that, you know," she said, "would never do." Parsee and Mahomedan families were also visited. The Parsees, as a class, were opposed to Christianity, though they listened politely when the Scriptures were read.

The Mahomedans were not so easily reached as the Hindus, and a sneer was often noticed on the faces of the women while the Bible was being read. Others refused to listen, saying "We have the Koran and do not want your book." One began to learn, and was getting on so well that she would soon have been able to read, had not one of her sons absolutely forbidden her to take lessons, threatening her with punishment if she should do so.

Besides the regular visitation of zenanas in Indore and Mhow occasional visits were paid to the neighbouring villages. of which there are fifty-five in the vicinity of Indore. In the course of a few months forty-four of these were visited by one of the ladies, and many of them three or four times. The women at first were