

to England, and so Helen—a pet name—had to come down in the world—from a Sahib with Rs. 800. a month to one with Rs. 150. She was dressed as all ayahs are, in a quaka folded about her plump waist half a dozen times, and hanging down to her ankles. The last yard of this roll of cloth was thrown over her chest and shoulder and tucked under the girdle behind. Undersneath this on her bust was the ravelka, too short both above and below and skin-tight withal. She had an encumbrance called *Adia*. He was her husband and her most useful card in playing her many games. He was supposed to be maley, wherever she was ayah, so that it was easy for either to strike when a favorable opportunity occurred. The fitting opportunity always came when they imagined it would incommode us most to dispense with their services.

The ayah was supposed to look after the baby, do up her mistress's room, see that the washwoman, waterman, etc., etc., did their work properly. In the case of the upper ten, the ayah bathes and dresses her mistress, and in conjunction with the butler runs the establishment generally. Besides the above duties, the ayah spends a considerable time in eating, sleeping, smoking, chewing betel nut, and gossiping with her neighbor ayahs, and reciting the events of the day. She will tell them what was on the table for breakfast—why master was so angry with the chokra, what missus said about miss so and so, what was in the note the master got from the Padre, and what master wrote in return. She quarrels with both waterman and cook every day, and regales her mistress with the sins of the household. If the baby does not sleep at the proper time for these various duties, the conventional ayah will often facilitate matters by a dose of opium. The baby will then sleep delightfully, and sometimes, alas! the poor things sleep on—forever.

Our first was only with us a few months—shortly after baby was born, and when we needed her most, her Adin got discontented and must leave, and she as a dutiful wife must go too. Of course a few rupees extra would have settled matters, but we did not see the point, and so Helen and Adia left. We then tried a new plan. We determined to be independent of heathen ayahs, and to train a Christian ayah out of raw material. So we applied to a neighboring missionary for some of this material. He sent us one. Oh, how raw it was, how filthy, how lazy, how stupid! Double work now, training the ayah and doing the work too. Her carelessness nearly cost the life of our first child. She left her sitting in the sunahine, while she was away gossiping. Weeks of anxious care, and fears for her reman were our share; bitter indifference was hers. After two years she married.

Her successor was a heathen, kind of half Christianized. Another little body—black as a raven's plume, thin as a knife-blade, keen as a razor, and with a head of hair like a chimney-sweed. She went with us to Cocanada, but only remained there a few months. She was lonely, had no chance for gossip, as we lived too far away from the other Europeans. A relative died, and so she had to go to see about the family. A relative always dies just when an Indian servant wants to change. Most accommodating people they are. We sent her away in peace. Take her all in all she was the most satisfactory we ever had. In the great Ongole revival she became a Christian, and amid her old surroundings is holding on her upward way.

In missionary houses the servants never have the place, and never sway the powers which they do in the houses of Government officials. There the head ayah

is lady's maid. She dresses her mistress's hair, attends her at bath, and dresses her three or four times a day. At the same time she retails to her all the news which she has gathered from the conclave of her fellow ayahs, who were airing their various charges on the pier, or in the park, or under the big banyan tree last evening; while in return she gleams from the Mem Sahib choice morsels for the evening's confab. How angry master was at the young collector for his impertinence in court the other day. That Mrs. F. said Miss K. was a presuming, impertinent little hussy, and ought to have her ears boxed; that Mrs. D.'s ayah had stolen her mistress's gold chain, and helped the butler to rob her of all her jewelry. How Miss L.'s poodle had been bitten by a mad jackal, and that missy had fainted when she heard it must be shot, etc., etc.

After a while these ayahs got to know so much of the inner life of these people, and could reveal so many inconvenient things, that they become virtual rulers of the house, till the mistress leaves for Europe, or some distant country. Many of the ayahs become devotedly attached to the children, and are kind and careful of them. They are proud of their health and growth, and will neglect no charm or incantation which will do them good. They often acquire a good deal of skill in treating infantile diseases, and under the circumstances of climate, and other considerations form a very indispensable part of an Indian household.

J. McLAURIN.

THE WORK ABROAD.

Telugu Association.

The usual order of growth seems to be Church, Association, and Convention. We have made the Association stage, and hope in a few more years to grow into a Convention. At present we have one Association only, and of this we make a good deal, and we want home friends to find a place for it in their memories also.

This year the Association was held at Tunj, and Mr. Currie was constantly in our thoughts, for he had hoped, when the new house was completed and Mrs. Currie had joined him, to have had the Association come to Tunj. But Mr. Currie has gone before, and all we could do was to send the Association greetings to Mrs. Currie in Canada.

The Association covered five days and was a high time to all, Missionaries and Christians alike. As we are at present the Tunj Missionaries, Mrs. Stillwell and I went on in advance to get things in readiness. Soon came the delegates and non-delegates, from the churches, and finally Mr. Craig, Mr. Archibald, Mr. Williams, Miss Hatch, Mrs. Debeaux, Miss Beggs and two Miss Ensells; and what with all of us, Tunj was taken by storm, and the people verily came in crowds to see what wonderful thing had come among them. 13 Churches and 1916 Christians were represented, so that we had a goodly gathering and a right royal time.

First came the Associational Sermon, preached by Karrie Peter of Gannanapudi, the pastor of a church of nearly 600 members, and one of the faithful pioneers in the work. His sermon was on "Giving," and he made out that we should at least give a tenth, something that he practices himself. Then followed the election of officers, resulting in:—Jonathan Burder, the Cocanada pastor, as Moderator; and D. Samuel, as Clerk.

Then came the reading of Church letters, each one