

to attend to these things, as is frequently the case even with the Parsee girls. These girls are an entirely different race; and although they may be as bright and even more so than the Bengalese, yet they are not so attractive. They belong to a much more independent race of people. These girls wear very wide drawers, made of either cotton or silk according to the wealth of the family, and a short jacket of cotton or muslin, not tight-fitting, and above this a shorter and tighter fitting one, made very often of silk and of showy colours and pattern. As a rule they are fond of dressing richly, and as a people are well to do. The women employ a great part of their time making embroidery for their clothing. *The girls wear a small skull-cap, made either of satin or silk, instead of the handkerchief which the women wear, always tied around their heads.* Their heads must be covered with something, or they think themselves undressed. The most interesting of these girls is Hiribai, a quiet, plodding girl, who has lately come from Surat; Awanbai and Srynbai, two sisters, both clever and eager to learn. They had attended a Parsee school, where they were taught Gujerati, their own language. Lastly, Sherzbai and Beehebai, neither of them remarkably brilliant. Nothing but the desire for an English education would induce many of these people to attend a Christian school. The only Mohammedan girl is Kariman, the daughter of a Moulvie and a teacher in Rajkumar College. Although she has more ability than any of the others, yet she lacks perseverance, and sometimes is inclined to idle away the time. Jamna and Rhushi, two Maratha girls, neither of them bright, but the former is an instance of what steady plodding will accomplish. The Eurasian girls are Flossy and Karmi D'Silva, and Maggie McArthy. The last one is the daughter of the railway station master, as there is no school for railway children at Indore, as at many Indian stations.

The plan of having Saturday for work has suited well so far, and we have no lessons on that day. The only other change is the introduction of Barth's Scripture History; the children remember the Bible stories read to them from this book.