

to sing several bhajans (hymns), and when two of the girls were singing one of these hymns in their own house, their mother wished to know what their mothers-in-law would say if they heard them singing these same hymns. The fear of the mothers-in-law seems constantly before the mind of some of them. Another mother asked me to let her daughter leave early as she had to cook when she came back, adding that her mother-in-law would beat her if she could not cook when she went to her. I did not expect to have so many of my former girls, as some of them must be in their eleventh year. When Sandar's grandmother was telling me about one of their festivals, she often asked Sandar if she were telling it correctly, for when I was Sandar's age, she said, I was not allowed to go out to see it for myself as she does. Teaching them to knit has brought out several that would not have come otherwise. Since the weather has become warmer I have been teaching them wool-work on canvass instead of knitting. Sa'wa has returned from her country unmarried, the pundits consulted about the time could not agree. Since her return she has had small-pox badly; when she is well again she intends to come back to school. Sometimes the girls ask to take their reading books home, so that they may let their parents know what progress they are making. They do not ask for holidays as often as formerly, and the parents have shown much more interest also. The excuses they used to make for not sending the girls to school are seldom now heard. Nearly all the girls are Hindus, but three Mahomedan girls attend very regularly. They are very bright and more difficult to manage, but they learn more quickly than Hindu girls. As a rule one of them often brings a handful of grain in her chaddar to eat during school hours, as