

31. P. Keturah was from Muramanda, and attended our school three years. Last Christmas she was promoted to the 3rd class, and in January was married to Kondiah, a widower, much older than herself; but they had both been Madigas, and it is astonishing how caste still clings to them, even after they become Christians, making them unwilling to marry outside of their own particular class. They are now living at Tanta Konda on the Tuni field.

32. A. Miriam belongs to the Cocanada field, has been here for five years, and is now about thirteen. Her parents are living, and her brother Venkatasawani is a Seminary student. She is a quiet, steady girl, but not very clever.

33. N. Martha has a short, sad story. Coming here an orphan, after being with us only seven months, was taken ill and died suddenly of hemorrhage last March. This records the first break in the ranks by death, but we rejoice to know that she is now with Him whom she loved. She was about fifteen, the tallest of all our girls, and a niece of Muramanda Peter.

34. D. Shantamma is a tall, slight girl of sixteen, good-natured and very tender-hearted. She was from a village near Akidu, and was in school for over two years, but did not return after vacation, and we have just heard that she has been lately married to a Christian in her own village.

35. P. Amelia is a little lame girl from Ganapavaram on the Akidu field. When quite young her ankle was broken, and her parents neglecting to have it attended to, she has been lame ever since, and sometimes suffers great pain. She came here in March, 1884, and is now about thirteen. Miss Muir's sister in the North-West has supported her for some time.

36. S. Ratnavati, the daughter of a farmer at Artamuru, is rather a clever little girl of ten, and has been in the school nearly three years. Her brother Meshach is one of the Seminary boys. The Sharpe boys, of Winnipeg, have undertaken her support.

37. N. Anna is an orphan about fifteen years of age. When her father, a soldier, died at Vizagapatam, she was taken by an East Indian family as a servant and brought to Cocanada. They left her at night, but did not take Anna with them, and soon afterwards she was found by a native Christian woman, brought to the Mission House, and received into the school, where she has been for more than two years. Her baptism took place after we came. The Beamsville Band have taken a deep interest in their girl, sending money to buy a teak box and brass dish, which she was longing to possess, and also to have her photo taken, which has been sent to them.

38. D. Satyavédam has not returned since the holidays, although she belongs to a village only three miles from Cocanada. She entered the school in 1884, when eight years old, and was baptized in 1886.

39. K. Rhoda is a dear little girl of nine, and daughter of K. Charles. She was with us only a year, for when Gnanavati left, she took her little sister with her. We miss her bright eyes and smiling face, and would be very glad to see her back again.

40. V. Miriam, or "Little Miriam," as she was always called, is another bright little girl. Her father is one of the teachers on the Akidu field, and Joseph at Akidu is her uncle. She is not here this term, but we hope to see her after Christmas. I recommended her to the Brookville Band, but have not heard yet whether they have taken her.

41. G. Esther, a little widow of nine, is from Madavaraidupalem on the Akidu field. She came to us in August of last year, and in November her husband died. He was a brother of G. Mary, and became a Christian some time after his marriage.

42. T. Mary is a sister of Miriam and Sundramma. She is older than Sundramma, but has been in school only a year, which accounts for her being in the 1st class. When only four or five years old, she was married to a cousin, who is still a heathen, and has married another wife.

43. G. Gangamma, named after the sacred (?) River Ganges, or Gauga, changed her name to Salome when she came to school a year ago. She is from Lingampadu on the Akidu field, but has not come back this term.

44. M. Anna, the daughter of Daniel, the preacher at Lingampadu, has been here for a year, and is about twelve years old. When very young she was married to a heathen, who is still living.

45. G. Mary is a clever, bright-looking girl of eleven, and is a sister-in-law of G. Esther. She, too, is from Madavaraidupalem, and has been in the school only a year.

46. A. Ruth is a younger sister of Tumar and Rhoda, and about eleven years of age. She came in August of last year, and is doing very well.

47. S. Venkamma was in the school for two or three months last year, but being ill the most of the time, was sent home. Not long ago, she was married to Bangaru, one of the Seminary students.

48. K. Susanna, whose name was formerly Mallamma, is the caste girl of whom Mr. Currie wrote shortly before his death. She was here for a year, but has not returned since the holidays, and we have heard that she was soon to be married.

There are also four new girls this term. K. Ratnavati, T. Darnavati and K. Anna are all from Malakmahammadpuram on the Akidu field. They are three bright, attentive little girls of eleven or twelve, and were baptized by Mr. Craig a few months ago, when he was out touring.

D. Péramma, the daughter of Malliah, a preacher at Nanduru on the Tuni field, is about ten years old.

A. S. CRAIG.
Mission House, Cocanada, Oct. 14th, 1887.

In One Week.

My dear Young People.—Of what I have seen and heard this week I write you.—It being Saturday, I have a little more leisure, for, like you, my young friends, I take a holiday from books and school. My school, however, consists only of one teacher, called a munshi, and one pupil, and the only subject taught is How to read, write and speak Telugu. You are punished sometimes for talking in school, but here the more talking a pupil does the better is munshi pleased, but the talking must all be in Telugu.

Now, I did not begin this letter to tell you about learning Telugu, but of other things. First, you would probably have been much interested in seeing the tigers I saw, as I drove through the street to church on Sunday; you might have been disappointed, for when you saw them you would have found out that they were not tigers at all, but men, all painted—hands, face, arms, legs and body—with hideous broad stripes of red, yellow, black and white paint. These men had long tails fastened to their bodies, and two or three men were holding these up, having in their hands long sticks lighted at the ends. What do you think this was for? Well, a long time ago, when the Mahomedans were fighting their enemies, the tigers came and delivered them. So every year these people have a great feast, celebrating their deliverance by the tigers.

Monday evening we went out to see a big procession of