

Work among women and children in the Cocanada fields—Miss Baskerville, Miss Brothers.—Miss Baskerville pronounces this last year the most trying one in her missionary experience, but praises God for health and strength to perform her tasks. Taking each of the workers in turn she has made a round of visits—to Hindus 519, to Christians 81. She speaks of the strange, unreasonable superstitions of the people. She and Miss Beggs had to be careful not to let their skirts touch some cooking pots left upside down to dry in the sun. The natives would consider the pots defiled, would break them up, and expect the missionaries to pay, but if a dog touched the pots that wouldn't matter. Some women could not receive the missionaries as they were busy cleaning. They had had to leave the house for some months before because someone had died in it.

They put people outside when they are about to die. Old people have been known to live for months after being put out to die to avoid complications if they should die in the house. Mention is made also of cruelty to child widows. In April there was a report that kidnappers were going about stealing children to be offered in sacrifice. Innocent men who were strangers were cruelly beaten on suspicion. It has been wondered if this agitation was used to stir up dissatisfaction with the Government. Everything is blamed on the Government nowadays. Miss Baskerville speaks of being encouraged by the evident interest in Christianity and intelligent understanding of its teachings on the part of many native women. Famine conditions prevailed because cultivators and merchants hoarded grain to keep up the price. Native Christians are poor and look to the missionaries in time of stress.

Miss Beggs, who assists Miss Baskerville, speaks of her work among the women in Zenanas. She says we could understand better if we could only see the changes in the lives of these women in their very houses and, indeed, in the whole city. Missionaries are being welcomed and invited sometimes even by the men to visit and teach and distribute tracts and hymns. The people say: "So far as our experience goes we see no truth nor beauty in our gods or our religion. Your religion is the true one, for there is love and humility in it." Number of houses on Miss Beggs' list one hundred and forty. The bathing festival is again mentioned as an opportunity to teach the people about Jesus. Several said: "We have lost all and gained nothing. The gods are vain and the Brahmin priests deceivers." Miss Brothers is living with Miss Baskerville studying Telugu.

Miss Craig, Cocanada Girls' Boarding School.—On account of the high prices of food and cloth the people were eager to send their children to school, so the boarding department became overcrowded—one hundred and sixty. Next term some girls stayed home—number reduced to one hundred and forty—day pupils average fifty. The head master is a Brahmin and has been eight years in the school. He is a good disciplinarian and interested in the work. Nearly all the teachers are Christian women. The girls' life is wholesome and happy. They keep the grounds and rooms clean and do their own cooking. This is the way they study household science:

Religious life—Prayers daily with the matron and with the teachers in turn every morning. Each class one Scripture lesson daily, two Christian Endeavor Societies, Sunday School, thirteen baptisms.

Social life—Simple pleasures, games and races, bathing in the sea, parties in honor of Miss Pratt's birthday and Miss Craig's birthday.

Miss Craig is studying Telugu and doing editorial work and is very busy and very happy.

Central Boys' Boarding School, Samalkotta, Miss Robinson.—A wonderful account is given of the way God provided food for this school. Opening day was drawing near and no rice available except at exorbitant prices. They asked the Lord to help them. Two bags were offered by Mr. Scott, but they seemed like the barley leaves and the fishes. They were given into the hand of the Lord, who increased them marvellously, and four bags more were sent in. The boys came to the school and a few more bags were procured in Samalkot bazaar. Then they heard that a merchant in Tuni had rice. Two men and five of the biggest boys were sent for a supply, and after two days they reappeared with a line of ox carts laden with rice. They had been attacked by thieves only once and had sustained no loss. They had even scraped up the dust of the road to recover some rice which poured out through a gash made by a knife in the hands of a thief. The rice was stored and praise offered to God, who provided