

and carried off the girls! It was impossible to get a hearing at the time, but remembering that "Things in motion sooner catch the eye than what not stirs," in the evening I sent one of the native Christians to explain matters to the offended parents. She succeeded so well that the whole circumstance proved rather an advertisement for the school than a hindrance.

At another time several girls ceased attending school, and the reason assigned was their parents would not allow their girls to go where they heard the name of Christ so often. Again, when I sent the different classes to separate rooms to be taught, this was objected to as giving more opportunity of making the girls Christians. The first calisthenics song I taught resulted in several vacant places next day, with the excuse that the girls could not go to school to learn *natching*—dancing—an amusement, be it known to their credit, no respectable woman indulges in here. The last event of this kind took place only a short time ago, the effects of which are still somewhat felt. I asked the heathen woman who is employed in the school, to have her two little ones taken care of instead of doing so herself while at work. When I refused to pay a servant for her she left, and went most diligently from house to house, telling the friends of the girls most absurd stories of ways I intended to force their girls to be Christians. I might multiply instances of this nature, but will now turn to the bright side of the picture.

I cannot count my pupils by hundreds, but, considering the short time the work has been in operation, there is much cause for thankfulness. The girls seem anxious to learn and fond of attending school, so that the days of our severest trials are at an end.

I have at present two Bible-women employed to do nothing but zenana work, for, in January last, when the house of the Subah was opened to me, it at once became the popular thing to "call Miss Sahib." And now, in a number of the houses, neithe