

few facts about Rutlam may be interesting and helpful. The city of Rutlam has a population of 31,000. It is the seat of a Rajah—Runjeet Singh—whose whole state numbers a little over 87,000. He is still a young man, having only attained his majority and come to the throne shortly after our first visit here, early in 1879. He was educated at the Presidency College, Indore, and also by private tutor. His first wife died a few years ago leaving two children, and he only married again last March, and has this to recommend him over many other Rajahs that he has just the one wife. Next to the Rajah comes the Diwán, who is something like a Prime Minister. Mr. Krishna Virmaji, is a graduate of Oxford—his wife has also been in England. I like the wife, and when things are more comfortably settled I shall probably see a good deal of her. Then there is the Naib (assistant) Diwán. The present one has only been in Rutlam a month or two. He is from Calcutta—a Brahmo Somaj man—his eldest daughter has been educated partly in the mission school, Lahore, and partly in the Bethune school in Calcutta. So we think they will be inclined to be friendly. In speaking of authorities, I should perhaps mention the 'Punches' who are a number of the influential men of the city whom the Rajah consults on certain matters. Now what are the people of Rutlam? The majority are Hindoos, but the Mohammedans have also quite a number. With one or two exceptions, we have no Marathi speaking people. A large number of the influential people are Jains, about whose religion my husband frequently spoke when in Canada, as something between Brahminism and Buddhism. When they settled in Rutlam certain privileges were granted them in consideration of their religious feelings, but some of which I fear are anything but good for the city. Especially do I refer to their opposition to the taking of animal life, in consequence of which diseased, half starved dogs are allowed to parade the streets in a miserable existence, no one daring to put an end to them. For the same reason at certain seasons considered specially sacred by the Jains, no washing is allowed to be done in the city for about three weeks.

But now I must go on to tell you of what has been done in the way of fulfilling our commission here. The Sabbath services, medical work, village preaching, Bible and tract distribution, and sales, are more directly my husband's work. I should perhaps mention though, that in our Sabbath services which are held in the lower part of our house, we have a place screened off so that any women may come and hear, and not feel uncomfortable by being seen by the other sex. We occasionally have one or two