

annual meeting on October 7th, 1891. Also in the calendar of the school; both of which documents, can be obtained by application to the secretary. But as recent additions have been made to the staff, it may properly come within the scope of this notice to enumerate the personnel. With the growth of the school additions will have to be made, but as the name of the institution implies, it is a "school" and not a college which the Synods of Nova Scotia and New Brunswick have determined to establish and sustain. Several prizes for distinguished merit have already been given and are of importance, as these show in a special manner the unspoken wishes of the donors.

THE PRESENT STAFF.

Lady Principal—Miss Machin, Bible and Church History, Lessons on Art, Physiology, etc.

Resident teachers.—Miss Isabel Ridd—Pianoforte, Drawing and Painting, Ancient and Modern History, English Essays, Physics. Mrs. Hoyt—Voice culture, Pianoforte, Class Singing. Miss Ellen S. Ridd—General and Physical Geography, English Grammar and Composition, Astronomy, Reading. Miss Painter—Mathematics, Physics and General English. Miss Mills—History, Literature, Latin. Mademoiselle Beley—French, Writing.

Non-Resident teachers.—Miss King—Pianoforte, German. Mr. Boulton—Violin. Sergeant Cunningham—Calisthenics.

Religious Instruction—Rector of Windsor.

The present number of pupils in attendance is seventy-eight, of whom seventeen are from Halifax, twelve from St. John, N.B., six from Quebec, one from Toronto, one from North-West Territory, and the remainder from different parts of Nova Scotia, New Brunswick, Prince Edward Island and Cape Breton.

It is just one year and nine months since the Synods of Nova Scotia and New Brunswick authorized the establishment of this Church School by the sea. No more signal proof of the want of such an establishment can be desired than the successful Church work already accomplished.

The promising outlook foreshadowed is dependent, it must not be forgotten, very largely on the encouraging co-operation of Church people. With their active, continuous watchfulness and sympathy is the stable welfare and lasting usefulness of this new Church claimant inseparably interwoven.

CRUELITIES OF BRAHMINISM.



WRITER in the *Living Church* (Chicago) lately gave a heart-rending account of the cruel treatment meted out to those unfortunate little girls of India, who are known as widows and also that received by them when they become

women. His description is gathered from the particulars given by Sir William Hunter, a Christian Government official, on the one hand, and R. Raghunath Rao Bahadur, a Hindoo statesman, on the other. As we read the account we ask ourselves with much concern, indeed, "Has Christianity no work to do there?"

The account is as follows:—

"Suppose such a child is married and widowed, say, under three years of age; she will, of course, try to play with other children, which is all right so long as they are alone; but should any one older see them, the little widow must be carried off by force and punished to keep her away, for she will bring misfortune and ill-luck to the others. It is a bad omen to have her at any festivity. She must stay away.

"As she grows up, she finds that no jewelry is given her to wear; she cannot use the marks on her forehead her sister can. Why? These are called 'spirit-scaring,' and will keep away ghosts. She can't have them because she has a spirit husband and she must do nothing to prevent him coming to her, if he wishes. Poor child, she only knows that all the pretty things go to the others, and should she join in their play or not with them, she is punished.

"After a while the Brahmin, who acts as a sort of domestic chaplain to the family, visits them, the hair of her head is all shaved off, she is dressed in penitential white, and taken to him to be branded as a widow; or initiated into some religious mysteries, when she begins the life of a widow *woman*. Henceforth she must eat but one meal a day, must fast rigorously once in two weeks (sometimes going seventy-two hours without food), no matter how weak her health may be. Should she try to ask: 'Why must I?' 'Because you have been bad, and made trouble between husband and wife.' 'When did I? I don't remember it.' 'No, of course not. It was in another life, before you were born here. And for a punishment for being so very naughty then, your husband here died and you were left a widow.'

"Henceforth, should she ever unintentionally come before a bride or a priest, or even a man, she is liable to a torrent of abuse. Her touch is pollution. She is the household drudge without hope of escape, such as her brother's bride may have. No respectable person will be her friend; if she is to have any companions at all they will only be of the disreputable. The end is easy to foresee.

"Should a dead infant be found and be unknown, the widows of the districts are the ones suspected of the murder and are arrested, when they must show their innocence or buy themselves off by bribe. But this is not enough, the religious authorities must also go into the matter, and the widows will have the cost, if not a fine too, to pay.