



HOME FOR INDIAN WOMEN AT POONA.

not unknown. In the general progress and improvement, however, of this reign, the clergy remained singularly backward and superstitious, though the archbishop himself was the patron of advancement.

In the year 1480 old age warned the archbishop that he must have a coadjutor, and William Westkarre, with the title of Bishop of Sidon, was appointed to that position. But the quietude of public events was suddenly broken by the early death of Edward IV., who fell a victim to over-indulgence and high living. His record has been well summed up in the few words—a bad man, but a good king. The aged archbishop did not officiate at the royal funeral, but the king's death gave him work to do which interrupted the ease and quietude which he had hoped for in his declining years.

HIGH CASTE GIRLS OF INDIA.

DISTRESSING pictures are often drawn of the unfortunate little high caste "child widow" of India. Betrothed when an infant, if the one to whom she is betrothed dies, all happiness for her is at an end. Her head is shorn of its glossy hair—of which all Indian girls and women are naturally proud—one scanty garment only is allowed her, every one avoids her, and at once she is thrown into a life of drudgery.

Ramabai, herself a woman of India, crossed over to England, studied the English language

and other subjects, and greatly interested charitable people in the work she had in view, viz., a return to her own country, and the establishment of a refuge where these poor little ill-treated children might find a home. All this she has been able to accomplish. Her home is called "Sharada Sadana," and it is established at Poona, a town situated about eighty miles from Bombay. Through the kindness of the officers of the Ramabai Circle of Toronto (Mrs. J. L. Brodie, Mrs. S. R. Hart, and Miss M. E. Carty), we are able to present our readers with a picture of this home, together with a group of girls and women who have been rescued from the terrible life to which cruel heathen customs had doomed them. It is, indeed, a harbor of refuge, for in this home everything is done, not merely for the comfort of the homeless ones within it, but for their elevation and instruction. It is conducted on Christian principles, and by degrees many of the inmates learn to know the beauty of that religion which teaches brotherly kindness and sisterly love. In this way, not only are many lives rescued from misery, but many converts also are made from heathenism. This work is not exactly zenana work, for that is chiefly work among the Indian women themselves, who, shut up in zenanas, are virtually prisoners for life, without any mental cultivation or even bodily care bestowed upon them; but it is work among the *child widows*, little creatures that represent as sad a phase of humanity as perhaps can be found anywhere. Indeed, the whole case of the condition of Indian women seems to be most deplorable.