

unable to read and forbidden to do so if she could, and is constantly subject to the abuse of her husband's relations, who look upon her as the direct cause of their friend's death; and all this while she may be yet a child, because there has died, perhaps a man, perhaps only a little boy, to whom she was betrothed maybe while still in her cradle and whom she may have never seen. From all this the only avenues of escape open to her (for she may not marry again) are death—maybe by suicide—or worse, a life of infamy.

It is to the relief of this class of her countrywomen, numbered by millions, that Pundita Ramabai has devoted her life.

Even in the midst of this added sorrow she did not despair. She sold her little home, paid off all debts, and sixteen months after her husband's death she was on her way to England, her expenses met by the proceeds of a book she had written in her own language on the woman question in India. In England she was most kindly received. Professor Max Muller and other noted men took up her cause, and she was appointed professor of Sanscrit in Cheltenham College. This post she retained until 1886, when she came over to Philadelphia to see her gifted cousin, Dr. Joshee, graduate in the Woman's Medical College, Philadelphia, and to study educational methods on this side of the water. Since then she has written a book, pronounced on all sides to be remarkable, on "The High Caste Hindu Woman," with an introduction by Dr. Rachel Bodley, Dean of the Woman's Medical College, Philadelphia. It contains, apart from its main purpose of describing graphically the miseries suffered by millions of women in India, a sketch of her own life, and portraits of herself and her cousin, Dr. Joshee, whose death so soon after her return to India has been such a severe blow to the cause.

Ramabai publicly avowed her acceptance of Christianity while in England, and was baptized in the Church of

England, but subscribes to no articles but the Apostles' Creed, calling herself only a Christian whose rule of life is the New Testament.

As to her present personal appearance, Miss Willard describes her as a young woman of medium height, and only ninety-eight pounds in weight, not thin, but small-boned, muscular and lithe, straight as an arrow, with action quick and graceful. Her dress is a simple grey silk, and her wrap native white "chuddar." A glance at her face shows dark grey eyes, straight nose, high cheek bones, mobile lips and perfect teeth, the whole surmounted with close-cut blue-black hair. She is a strict vegetarian, has never tasted wine except at the Christian communion service, and is described as impervious to praise and only to be won by genuine affection.

The end towards which she is now working is the raising of \$25,000 to found and sustain a school and a home where widows may be cared for and trained, and to assist her in this an association has been formed, among the officers of which are the Rev. E. E. Hale, D. D., Rev. Phillips Brooks, D. D., Miss Willard, Dean Rachel Bodley, M. D., and Miss A. P. Granger, Canandaigua, N. Y., the corresponding Secretary, "Ramabai Circles," too, are being formed all over the country, the members of which are pledged to give one dollar a year for ten years to the work. A fee of ten dollars makes one a life member. The limit is fixed at ten years, because Ramabai believes that in that time, through the development of public sentiment in India itself, the cause will have become self-supporting. It is distinctly stated that this is a purely educational work, not a missionary movement as we understand the term, as that, Ramabai fears, in the present state of Hindu prejudice, would be fatal to its progress.

If each letter in the Bible be taken for a person, it will take eighty Bibles to represent the population of China.