

What the Missionaries Have Done

widows, are too well known to need comment. Miss Chakarbulty, another Indian Christian lady, has an orphanage in Allahabad gathered out of the late famine, for the entire support of which she depends upon her trust in God.

We must not omit to mention the American Board High School for Christian children in Bombay, which was the first attempt at coëducation on a large scale ever made in India. Here and there is an Indian Christian girl, or a Hindu or Parsee girl, who is brave enough to present herself at the doors of some young men's college, and to finish her course of study in it; the forerunners of a great movement in that direction. Besides these schools are thousands of primary schools. The few are in the upper schools, the many in the primary. Great difficulties have yet to be continually dealt with, either in the apathy or the opposition of the people, in caste, and in child marriage, which causes most girls to leave school at ten or twelve years of age; and with the majority of these their education ends there.

The Indian universities—all honor to them,—were in advance of those of England in opening examinations and degrees to women. An Indian Christian girl, Miss Chandra Bose was the first to

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appear, and passed her entrance examination in 1876. Sixteen years afterward, four hundred and seventy girls had followed her. Up to 1899, in the Madras presidency alone, two young ladies have passed the B. A. examination, and both are Indian Christians; twenty-five have passed the F. A. examination, of whom twenty are Europeans and Eurasians, and five are Indian Christians; three hundred and nine have passed the matriculation (entrance) examination, of whom one is a Mohammedan, four are Brahmans, six are Parsees, seventy-one are Indian Christians, and two hundred and twenty-seven Europeans and Eurasians.

We praise God for all the progress that has been made, but a few simple figures from the educational report of 1897-98 show, after all, how slowly we have gone, and how much land there is yet to be possessed. Only six women in one thousand in all India can read, or 0.6 per cent.

6. But the greatest work that has been wrought by the missionaries for women, and without which they would count all the rest as naught, has been that they have brought thousands of India's women to know Christ as their Saviour; a work that will abide through all eternity, and

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for which many have gladly laid down their lives.¹

¹ By tables sent in from the different universities, (and they were not all tabulated quite alike), we find that since the universities have opened their examinations to women, up to 1899, one thousand three hundred and six women have passed the matriculation or entrance examination. Of these about three hundred and sixty-seven are native Christians, twenty-seven Hindus, one Mohammedan, seven hundred and twenty-eight European or Eurasian; the remainder being divided between other nationalities; and thirty-eight are returned as having passed the B. A. examination.

XVII

THE REAL DIFFICULTY

THE keys to the wrongs of Indian women are Mohammedanism and Hinduism. What we have roughly outlined in preceding chapters, is the best that Mohammedanism and Hinduism can do for women. As long as the *Koran* is obeyed, the *zenana* and polygamy will continue to exist among Mohammedans. The former is commanded by the prophet, and the latter permitted; for a Mohammedan can have four wives at one time, and yet obey the *Koran* and be a pious Mussulman. It has even been contended by some writers that the *Koran* allows no place in heaven for women. This is not the case, but, says Muir, "the condition fixed by Mahomet for women is that of a dependent, inferior creature, destined only for the service of her lord, and liable to be cast off without the assignment of any reason." But arbitrary divorce is not the only privilege (?) man has. In *Sura IV.* it is written: "*Men stand above women, because of the superiority which God hath conferred on one of them over the other, and because of that which they expend of their*

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wealth. Therefore let the good women be obedient, preserving their purity in secret in that wherein God preserveth them. But such as ye may fear disobedience (or provocation) from, rebuke them, *and put them away in separate apartments and chastise (or beat) them.* But if they be obedient unto you, seek not against them an excuse (or severity): verily God is lofty and great."

✓The tenet of Hinduism, that if a woman pleases her husband she pleases the gods ; seems also to prevail to some extent among Mohammedans.✓

A personal friend well illustrates this with the following story of a conversation she held with a Mohammedan widow: "Our conversation led to the inequalities between men and women, especially among the Mohammedans. The widow said it was a woman's chief business to please her husband, even if he were a bad man; and that by so doing, she would please God. Then she told me the following story: 'A woman was seen sitting half in the sun and half in the shade, while by her side were some broken bricks, a stick and a rope, and some cold and hot water in different vessels. Some one, (Mahomet's daughter, we think), asked her why she was sitting half in the shade, and half in the sun. She an-

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swered that her husband was a grass-cutter and she could not tell whether in cutting his grass he was at that time in the sun or in the shade, but whichever it was, she wanted to sympathize with him, and so felt both heat and cold at the same time. She also added in explanation that she did not know which he would prefer on his return hot or cold water, so she had both ready. Also if he were in a bad temper, and wished to beat her, he would choose between the stick and the rope, or throw the pieces of brick at her.' The prophet hearing this, replied that she was truly a good woman, and deserved to go to heaven."

On the other hand, Hinduism, which is the greater oppressor of women of the two religions, is the great interpreter of these wrongs. "The *Vedas* are believed by the devout Hindus to be the eternal, self-existing word of God, revealed by Him to the different sages. Besides the *Vedas* there are more than twenty-five books of sacred law, ascribed to different authors, who wrote or compiled them at various times, and on which are based the principal customs and religious institutes of the Hindus. Among these, the code of Manu ranks highest, and is held by all to be very sacred, second to none but the *Vedas* themselves. Although Manu and the different law-



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READING OF THE SHASTRAS

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givers differ greatly on many points, *they all agree on things concerning women.*"¹

Says Dr. Wilson: "Much of the favor shown to women by the Hindu *shastras*—when, indeed, they do show her favor—is founded on the low idea that she is the property of man, as his ox or his ass. It is on this understanding, and that she may bear to him a son, without whom, natural or adopted, he can have no salvation; that her life is to be preserved; and that she is to have that degree of comfort which may be allotted to her. Her general debasement, according to the Hindu *shastras*, is extreme."

Ramabai confirms this by saying: "The wife is declared to be the 'marital property' of her husband, and is classed with 'cows, mares, female camels, slave-girls, buffalo-cows, she-goats and ewes.'" (See Manu ix. 48-51.) But she adds, in regard to the favorable passages: "These commandments are significant. Our Aryan Hindus did, and still do honor women to a certain extent. Although the woman is looked upon as an inferior being, she is the queen of her son's household, wields great power there, and is generally obeyed as the head of the family by her sons, and her daughters-in-law."

¹ *The High Caste Hindu Woman*, by Ramabai.

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Says Dr. Wilson again: "Of the original constitution of woman, as distinguished from that of man, the Hindu sages and legislators, the authors of the Hindu sacred books, have thus written: 'Falsehood, cruelty, bewitchery, folly, covetousness, impurity, and unmercifulness are woman's inseparable faults.' 'Woman's sin is greater than that of man,' and cannot be removed by the atonements which destroy his; 'women are they who have an aversion to good works;' 'women have hunger twofold more than men; intelligence (cunning) fourfold; violence, sixfold; and evil desires, eightfold.' 'Through their evil desires, their want of settled affection, and their perverse nature, let them be guarded in this world ever so well; they soon become alienated from their husbands. Manus allotted to such women a love of their bed, of their seat, and of ornaments, impure appetites, wrath, weak flexibility, desire of mischief and bad conduct. Women have no business with the text of the *Vedas*. This is the law fully settled. Having therefore no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself, and this is a fixed rule. To this effect, many texts which may show their true disposition are chanted in the *Vedas*.' (Manu ix.

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18, 19.) It will be observed that it is the *sex*, and not the *race*, that is here condemned. The idea that woman is a help-meet for man, seems never to have entered into the minds of the Hindu sages. They uniformly treat her as a necessary evil, and a most dangerous character. Her position, according to them, is that of a continuous slavery and dependence. 'They enjoin that by a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-place, according to her mere pleasure; in childhood a female must be dependent on (or subject to) her father; in youth, on her husband: her lord being dead, on her sons: a woman must never seek independence.' (Manu v. 158.)

"The Hindu *shastras* have made no provisions of affection and regard for a daughter. She is viewed by them, as far as her parents are concerned, merely as an object to be '*given away*,' and that as soon as possible. She is declared by them to be marriageable, even in her infancy, to a person of any age; and of course without her own choice, or intelligent consent. . . . According to the letter of the law, the parents are not to sell their daughters, but they may receive valuable gifts, the equivalent of a price, on her behalf. (Manu iii. 51.)

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“The Hindu wife is placed under the absolute will of her lord, without any reference to moral distinctions: and even in religious matters, he intervenes between her conscience and her God. ‘A husband,’ says Manu, ‘must constantly be revered as a god by a virtuous wife. No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; *as far only as a wife honors her lord, so far is she exalted in heaven.*’ (Manu v. 155.) ‘Let a wife,’ it is said in the *Skanda Purana*, ‘who wishes to perform sacred ablution, wash the feet of her lord, and drink the water: *for a husband is to a wife greater than Shankar or Vishnu. The husband is her god, and priest, and religion: wherefore abandoning everything else, she ought chiefly to worship her husband.*’

“The husband is actually cautioned against allowing his affections to rest upon her in the degree that is lawful in the case of others of his kindred. ‘Let not a woman be much loved,’ it is enjoined: ‘let her have only that degree of affection that is necessary. Let the fullness of affection be reserved for brothers, and other similar connections.’ When kindness to the woman is urged, it is recommended principally as calculated to promote the husband’s benefit. (See

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the case of her ornaments, Manu iii. 61.) A rope and a rod are expressly mentioned as the ordinary supports of a husband's authority. On trivial grounds, even for an unkind word, she may be superseded, or divorced. For polygamy and licentiousness on the part of the husband, there can be pleaded, not only certain laxities of legislation, according to which they appear as matters comparatively trivial; *but even the alleged examples of the gods themselves!*"¹

Abbe Duboise in his *Hindu Manners, Customs and Ceremonies*, devotes a chapter to rules of conduct by which these general principles we have quoted from the Hindu *shastras* are worked out in detail.

These rules are taken from the *Padma-Purana*, one of their most valued books, and are translated literally:

"Give ear to me attentively, great king of Dilipa! I will expound to thee how a wife² attached to her husband and devoted to her duties ought to behave.

"There is no other god on earth for a woman than her husband. The most excellent of all the good works that she can do, is to seek to please

¹ *Suppression of Infanticide in Western India*, by John Wilson, D. D., F. R. S.

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him by manifesting perfect obedience to him. Therein should lie her sole rule of life.

“Be her husband deformed, aged, infirm, offensive in his manners; let him also be choleric, debauched, immoral, a drunkard, a gambler: let him frequent places of ill-repute, live in open sin with other women, have no affection whatever for his home; let him rave like a lunatic; let him live without honor; let him be blind, deaf, dumb, or crippled; in a word let his defects be what they may, let his wickedness be what it may, a wife should always look upon him as her god, should lavish on him all her attention and care; paying no heed whatever to his character, and giving him no cause whatsoever for displeasure.

“Should she see anything which she is desirous of possessing, she must not seek to acquire it without the consent of her husband. If her husband receives the visit of a stranger, she shall retire with bent head and shall continue her work without paying the least attention to him. She must concentrate her thoughts on her husband only, and must never look another man in the face. *In acting thus, she wins the praise of everybody.*

“If her husband laugh, she must laugh; if he

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be sad, she must be sad; if he weeps, she must weep; if he asks questions, she must answer. Thus will she give proof of her good disposition.

“She must take heed not to remark that another man is young, handsome, or well proportioned; and, above all, she must not speak to him. Such modest demeanor will secure for her the reputation of a faithful spouse.

“It shall even be the same with her who, seeing before her the most beautiful gods, shall regard them disdainfully and as though they were not worthy of comparison with her husband.

“A wife must eat only after her husband has had his fill. If the latter fast, she shall fast too; if he touch not food, she also shall not touch it; if he be in affliction, she shall be so too; if he be cheerful, she shall share his joy. A good wife should be less devoted to her sons, or to her grandsons, or to her jewels, than to her husband. She must, on the death of her husband, allow herself to be burned alive on the same funeral pyre; then everybody will praise her virtue.

“She cannot lavish too much affection on her father-in-law, her mother-in-law, and her husband; and should she perceive that they are squandering all the family substance in extrava-

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gance, she would be wrong to complain, and still more wrong to oppose them.

“Before her husband, let her words fall softly and sweetly from her mouth; *and let her devote herself to pleasing him every day more and more.*

“If a husband keep two wives, the one should not amuse herself at the expense of the other, be it for good, or for evil; neither should the one talk about the beauty or the ugliness of the children of the other. They must live on good terms, and must avoid addressing unpleasant and offensive remarks to each other.

“Let her carefully avoid creating domestic squabbles on the subject of her parents, *or on account of another woman whom her husband may wish to keep*, or on account of any unpleasant remark which may have been addressed to her. *To leave the house for reasons such as these, would expose her to public ridicule, and would give cause for much evil-speaking.*

“If her husband flies into a passion, threatens her, abuses her grossly, even beats her unjustly, she shall answer him meekly, shall lay hold of his hands, kiss them, and beg his pardon, instead of uttering loud cries, and running away from the house.

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"Let all her words and actions give public proof that she looks upon her husband as her god. Honored by everybody, she shall thus enjoy the reputation of a faithful and virtuous spouse."

It is the Hindu religious belief that a woman must never forsake her husband, but submit to him in all things, that makes her afraid and ashamed to leave his house for brutal treatment, or even if he brings a mistress into the house with her. It is this belief that would make all society hound her if she did. In the accounts of the lives of some of the gods there is sanction for nautch-girls and *devadasis*. This keeps the public from being shocked at the custom. It is to the worship of Krishna, that much of the immorality of the country can be blamed. The custom of temple girls flourishes most extensively and almost exclusively in Vishnu or Krishna temples.

As long as these beliefs exist, and the customs that have grown up around them, so long will these wrongs of Indian women remain in the land; for not only is her own salvation secured by the observance of these customs and rights; but that of numberless relatives also.

In illustration of this, Sir Monier Williams tells

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of a certain pious ascetic who determined to shirk the religious duty of taking a wife. Wandering about in the woods, absorbed in meditation, he saw before him a deep and apparently bottomless pit, around whose edges "some men were hanging suspended by ropes of grass at which, here and there, a rat was nibbling. On asking their history, he discovered, to his horror, that they were his own ancestors compelled to hang in this manner, and doomed eventually to fall into the abyss, unless he went back, into the world, did his duty like a man, married a suitable wife, and had a son who would be able to release them from their critical predicament."

As long as men and women remain devout Hindus, so long will this estimate of women pervade society. By devout, we mean sincere. We would dread the day that the women should break away from their devoutness and sincerity, and become "reformed" in outward things, at the expense of becoming sceptics, atheists, insincere and hypocritical in keeping up a form of Hinduism. We have more hope of a man, who is sincere, even if mistaken, than of a hypocrite. The thing is to teach the woman that her husband's salvation is not secured by the birth of a son; that her own and each relative's salvation

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depends on personal obedience to God; that widowhood is not the result of her sin; that a husband is not as a god; that by obedience to him in life, heaven is not secured to her; that a life of penance and austerity after his death, does not secure her own or his eternal happiness. Give her true ideas of salvation, if you want her to find and to fill her true place.

XVIII

THE REAL REMEDY

In previous chapters we have canvassed the subject of the hope of help from government and the reformers, the two sources to which many look for the redemption of Indian women. But we confess the outlook from either source is not very bright at present. Government, under the most propitious circumstances has been slow in making changes, much less is it likely to do so now in the presence of its present absorbing questions, and in the face of the present discontent and strong race feeling.

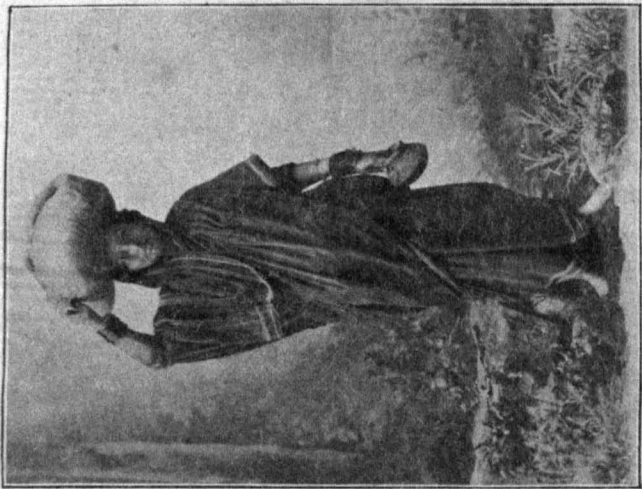
And the reformers? To many, the disappointment from this source has been most bitter. We give credit for all that has been done, but so much that we had a right to demand from educated India has never been accomplished. Hon. Justice Scott, of the Bombay High Court, well said in a letter to Mr. Malabari: "If you wait till individual Hindus take up and carry through, single handed, without any outside aid, any great change in their social system, you will realize the fable of the countryman, who sat by the



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A HIGH CASTE GIRL



A LOW CASTE WOMAN

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river bank and waited for the stream to run dry before he crossed over to the other side. It is not in human nature to expect that great changes will be affected in a society by its own members, when the advocates of change have to face family estrangement, social ostracism, and caste excommunication, as a probable result of their efforts." Caste, which holds the whole fabric of Hinduism together, has been too much for them. They will denounce it and yet obey its demands, at least to an extent sufficient to enable them to keep within its sacred precincts socially.

Even Ram Mohun Roy, who has stood the highest in the ranks of Indian reformers, "in the eyes of the law always remained a Brahman. He never abandoned the Brahmanical thread, and had too lively a sense of the value of money, to risk the forfeiture of his property and the consequent diminution of his usefulness and influence by formally giving up his caste. In fact, though far in advance of his age as a thinker, he laid no claim to perfect disinterestedness of motive as a man. . . . He died a Hindu in respect of external observances; his Brahman servant performed the usual rites required by his master's caste, and his Brahmanical thread was found coiled round his person when his spirit

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passed away. *In all his Anti-Brahmanism, he continued a Brahman to the end.* Even after his death it was thought advisable to keep up the fiction of a due maintenance of caste." ¹ His body was not interred in a Christian burial ground, though he died in Christian England, tenderly nursed to the end by Christian friends; but was buried in the private grounds of his hostess. And this will continue to be the history of reformers until they have a different motive power for effort, one that will enable them to suffer the loss of all things, and to receive that which will compensate and satisfy their hearts for what they lose.

And the women themselves, will they agitate their wrongs until they are righted? Until they, too, are given different ideas of religion, respectability and right, they will be the greatest opponents of reform on their behalf. Women are always most prominent in religious matters in every nation, and in India, *they* are the persons who cling so intensely to the old ways, customs and caste. No matter how deeply a young widow suffers in being shorn of her hair, it frequently happens that no one is harder than she,

¹ *Religious Thought and Life in India*, by Sir Monier Williams.

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as time goes on, on younger widows that they should follow in the same steps of suffering. A Brahman neighbor of ours had two widows in his family, who were of the most orthodox type. In the course of conversation with one of them one day, he kindly proposed that she should remarry. At the mere suggestion, notwithstanding all she had suffered, she burst into tears. She regarded it as an insult. It would not be respectable!

Many educated Hindus fear the women of the household almost more than aught else. Men who will declaim against child marriage, caste and enforced widowhood in public, have not courage when they go home to face the women of the household; for their tears and entreaties win the day.

We knew of one gentleman who lost his wife. Immediately his mother proposed marriage with a little girl. He pleaded to be allowed to remain single. But no, the mother persisted. Then he begged to be allowed to marry a woman nearer his own age, who, under the circumstances, would have to be a widow. At this all the female relations rose in a solid body against it. They were uneducated; they had never shared his thought of reform. Finally the mother

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threatened to commit suicide, a threat which she probably would have carried out, and the man yielded at a sacrifice of all his convictions, and of all his public utterances that had done so much good, and married the girl-wife.

Children are timid and shrinking, and some one has suggested that it is from *child* mothers, that Hindus inherit their lack of courage. Yes, Indian women have great influence, and know how to use it; but how often it is turned in the wrong direction. God meant that woman should have great influence. He meant that she should be man's help-meet and comforter. It was perhaps from the memory of such scenes as we have described, that, in speaking of the influence of women in the homes of India, as in other countries, Keshub Chundra Sen said, in a humorous way, in an address in England: "Woman has been defined as an adjective agreeing with the noun, man. I should rather say that man is a noun in the objective case governed by woman!"

Neither are the women of India inferior to the women of other lands. Given the same opportunity, they are the equals of any women. We have found many who had all the possibilities of

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the career of noble women, save that they were handicapped by ignorance and the disabilities under which they have lived. And such women are not confined only to the higher castes. We knew, for a number of years, a *sweeper* woman who would have been a most remarkable character had she had but half a chance. Unhappily her life was turned into evil channels, and yet her neighbors called her the "*Begum*" (a lady)! There are thousands of women all over the land who, were they not warped by iron custom, and handicapped by cruel public opinion, would, if given a purpose in life, leave their mark upon the Indian world.

Indian women are loving, affectionate and faithful; and, says the *Indian Witness*, "they are entitled to the greatest admiration for the wonderfully patient manner in which they accept their hard lot and make the best of their gloomy environments."

We are grateful for what has been accomplished in female education, and for the enlightened Hindu ladies we meet here and there; but the real emancipation of Indian women will never come, except through the gospel of Jesus Christ. This is *the real remedy* for the wrongs of Indian womanhood; for this is what has elevated women

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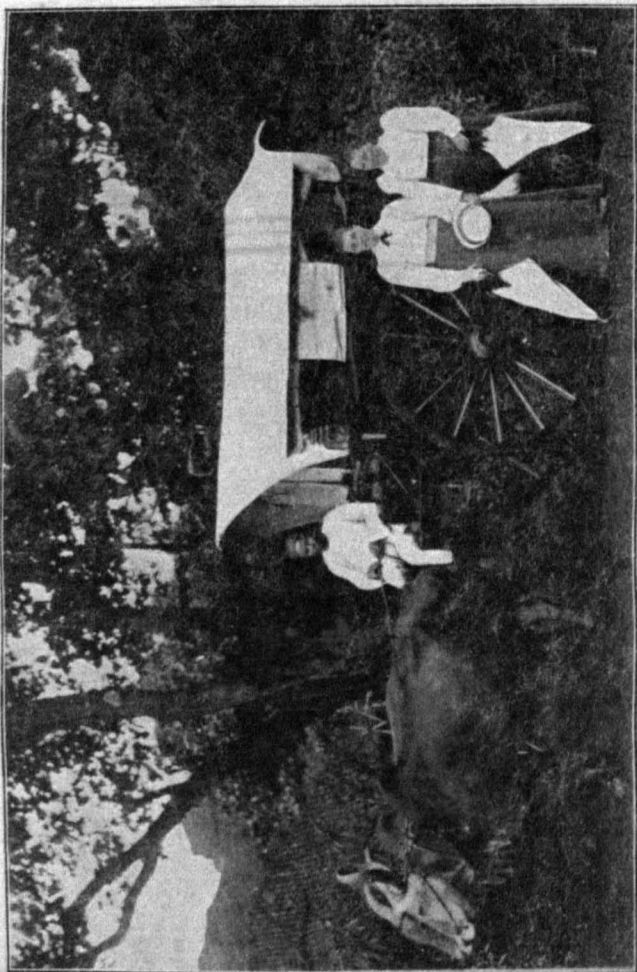
in other lands, and is waiting to do the same for India.

Culture and civilization alone will never raise woman to her true position. Whatever of civilization at present that is worth anything in Christian nations is the outgrowth of the religion of Jesus Christ. The true elevation of women in these nations is due to this, and this alone. Peruse the pages of history and see if this is not true. What do we find to be the condition of women in any land outside of Christendom, either in the past or present?

Infanticide has prevailed, in some form or other, in almost every nation: "polygamy has prevailed over almost the whole expanse of Asia: throughout the vast empire of China, and in the greater part of India, female children are betrothed in childhood; in almost every pagan race, ancient or modern, females are given away in marriage without their own consent; in many lands they are bought and sold; divorce can in most cases be had on easy terms; not only the Brahman of India, but the Polynesian savage, and even the Negro slaves of the West Indies, will not allow their wives to eat with them; intellectual culture, when apart from the sanctifying influences of Christianity, has nowhere checked—has



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A GOSPEL WAGON

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rather precipitated—the derangement of the relation of the sexes to each other.”¹

What did the high civilization of Greece and Rome, and the philosophies there extant do for women? Says Dr. Murdoch: “When Christianity was first made known in Europe, the state of society in the most civilized nations was most corrupt. Adultery was a *fashionable* crime. . . . A single temple to the goddess Venus had a thousand prostitutes for its priestesses;” and he quotes another writer as saying, “The tender reverence for women is not mere product of culture and civilization, for it was unknown to Greece and Rome in the zenith of their refinement. . . . It is the reflection on earth of that self-devoting love that brought the Son of God from heaven.” And, says the Rev. F. W. Robertson: “It was from that time forward that womanhood assumed a new place in the world, and steadily and gradually rose to a higher dignity in human life. It is not to mere civilization, but to the spirit of life in Christ, that woman owes all she is, and all she has yet to gain.”

The religion of Jesus Christ is not so much a

¹ *The Influence of Christianity on the Position and Character of Women*, by Dr. Kay.

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system of doctrine, though this has its value, as it is a *life* that moulds and transforms the character of its believers. Says one: "It expelled cruelty; curbed passion; punished and repressed an execrable infanticide; drove the shameless impurities of heathendom into a congenial darkness; freed the slave; protected the captive; sheltered the orphan; shrouded as with a halo of sacred innocence the tender years of a child; elevated woman; sanctified marriage from little more than a burdensome convention into little less than a blessed sacrament;" and where men and women have received it, has made their hearts and lives so pure that it has given to men a reverence and chivalrous care for women; and on the other hand, has so hallowed the character of woman, as to make the words, "mother," "sister," "wife" and "daughter," the tenderest words in the language of men. It has taught the equality of woman with man, and made her his help-meet and comforter. It is a religion that offers salvation regardless of sex, and teaches that "in Christ there is neither male nor female." (Gal. iii. 28.) It makes woman a responsible moral being, whose salvation and possibilities of a holy life on earth, and her future eternal blessedness, depend on her own personal acceptance of Christ and obedience

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to Him, and not on her relations to her husband or any other relative.

Christianity does not subvert the relations of the household. It recognizes man as the head of the house, and asks obedience of the wife; while in the same breath it bids husbands "love their wives even as Christ loved the Church and gave Himself for it." It demands obedience of son and daughter to both father and *mother* alike; and hallows the entire home by making the relation of husband and wife as a type of Christ and the Church, and the relations of parents to their children, a faint shadow of the great Fatherhood of God. But in all these relations, the obedience of the wife to her husband, the love of the husband for the wife, or the submission of the children to the parents, are never to supersede love and obedience to God. This helps us to understand what it meant by the words: "He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me." (Matt. x. 37.)

This is one of the places where Hinduism breaks down, in that family caste relations are made to supersede obligations to God and their fellow-men. This is the rock upon which so

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many reformers make shipwreck. This is the cause of much unhappiness on the part of the educated Hindus who sacrifice their convictions to these considerations. This is the point where so many hundreds of men and women in India reject the gospel, which is the very hope not only of India's women, but of India herself.

India has had some wonderful proofs of what Christ can do for women in Ramabai, in her tireless love and self-denial for her Indian sisters; in the energetic Mrs. Sorabjee, with her Victoria High School; and in her accomplished daughter, Cornelia, the first lady graduate of the Deccan College, the first lady professor in an India College whose students were men, and the first lady law-student; in that earnest quartette of sisters, Sunderbai, Manjulabai, Shewantibai, and Jaiwantibai Power, in their evangelistic efforts for women; in Toru Dutt, the gentle poetess; in Krupabai Satthianadhan, the authoress; in Chandra Bose, the esteemed lady principal of the Bethune College; in Lilawanti Singh, the efficient teacher in the Lucknow College for women; in Lakshmi Goreh, the sweet hymn-writer; in Dr. Gurubai Karmarker, the lady physician; and in hundreds of other Christian women in equal or humbler ranks of life. How many times we

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have thanked God for their lives, counted their friendship sweet, and their fellowship in the gospel, blessed; and, may we add, almost envied their possibilities for usefulness in India?

We know of no women in the world who have the "open door" set before them for usefulness as the Christian women in India have to-day. Do they realize it, and are they willing to meet it? If the recital of these wrongs has made them realize more deeply what Christ has done for them, and shall lead them to yield themselves to God, that so far as in them lies, every woman in India shall hear the gospel; we shall be satisfied. Is it possible for the one hundred and fifty million women of India *of this generation* to hear the gospel? We leave the Christian women of India, England and America to answer the question.

THE END

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