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AN INVESTIGATION OF THE MORAL PROBLEMS
OF GIRLS IN INDIA
WITH
SPECIAL REFERENCE TO CHRISTIAN EDUCATION

By

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INDIA IN RELATION TO THE SOCIAL ORGANIZATIONS AND SEXUAL STANDARDS AND PRACTICES OF WORLD CULTURES WITH RESPECT TO CHRISTIAN PRINCIPLES

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PART I

A STUDY OF THE MORAL PROBLEMS OF GIRLS IN INDIA
IN RELATION TO THE CULTURE OF INDIA WITH RESPECT
TO ITS HISTORICAL, SOCIAL, RELIGIOUS, AND
PHILOSOPHICAL ASPECTS AND ITS STATUS OF WOMEN

GENERAL
INTRODUCTION

They have fled from their village,
She and her babes, to the forest;
Yet the pestilence slays them there too.

Naked she lies,
Beneath one torn blanket:
And her breath, harsh and reluctant,
Swift as a dog pants,
Comes feebler and fainter:
There is naught to be done for her now.

Close by her side sit the children,
Five years and three,
Wondering dully what it can mean,
And weeping a little,
For a week ago their father died too.

Lift up your eyes; and behold, close around,
The noonday splendour and shade of the forest:
The deep cool glades, and the golden sunlight: -
Beauty and grandeur and peace.

God, Maker of her and the forest,
Who lovest and yearnest for all Thou hast made,
Thou knowest and carest that thus untended she dies:
Show us, O God, Thy Will, and our duty, for these
who die, and for Thee.

-- John S. Hoyland

"Indian Dawn," Part VII,
"Work"

GENERAL INTRODUCTION

A. The Purpose of This Study and Its Challenge

It was in answer to a call similar to the foregoing poem by Hoyland that the missionaries in India of the Women's Union Missionary Society established the Women's Home at Fatehpur to provide shelter, help, and a home for the daughters of India, smitten by the dread pestilence of immorality, and for their helpless babes born with the blight of illegitimacy.¹ They, too, found India's daughters forsaken and left alone to bear the brunt of the consequences of this pestilence. They saw their illegitimate children wondering dully what life can mean and vainly looking about for their fathers.

Consecrated to God, the Creator of all men, and to His mission given them in Christ Jesus, these missionaries and their successors have been laboring to win these daughters of India and their children to Christ that they might in Him receive the abundant, joyful, and eternal life of God. Village girls, school girls,

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1. Records of the Woman's Union Missionary Society of America.

school teachers, nurses in training and trained nurses, married and unmarried women entangled and caught in the web of moral difficulties, sexual complexes and illegitimate motherhood come to the Women's Home. They and their illegitimate babies find a home in the Women's Home. It is their home. Most of them avail themselves of the opportunity God has provided for them there to let Him remake their lives in Christ Jesus. The Women's Home provides the first home for these babies, and that first home is a Christian Home.

A term of service as a missionary at the Women's Home has challenged the writer to the study of this thesis. The greatness of the task and the responsibility of a missionary in this service has led her to seek a fuller knowledge and a better understanding of the girls in India and their moral problems. This has challenged her not only to the task of reinforcing the remedial program for these needy daughters and babies of India, but to the task of building up and establishing a constructive program for them. It is a challenge to the whole missionary program of India. It is the task of the Christian leaders and workers of India to remove the moral pitfalls for the girls in India and to make a legitimate heritage possible for the children of

India.

It is, therefore, the purpose of this study to search out the causes for the failure of the girls in India to meet a moral situation successfully; to attempt to arrive at an understanding of these causes and the problems produced by them; and to study the principles for the building up of a remedial and constructive program in the Christian education of girls in India both to remedy and to prevent these failures.

B. The Approach to This Study

The writer's approach to this study is one of frankness, of just appreciation, and of devotion. Being aware of her own needs and failures, the writer's attitude cannot but be that of the bishop who, seeing a drunken man swaying down the street before him, said, "There, but for the grace of God, go I." Being a nurse, the writer faces bare life. Being a follower of Jesus Christ, the writer endeavors to seek and to find in man, created in the image and after the likeness of God, his Creator, the potentialities for His recreative work in man.¹ Finally, being devoted in Christ Jesus

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1. Cf. Genesis 1:26.

to God, Whom she acknowledged as her Creator, Recreator, and Lord, she is devoted to all His people and especially to those people whom He has called her to serve. The writer is not blind to the fact that an immoral pestilence is destroying many sons and daughters of her own native land, America. Her aim and desire is to serve in the place appointed to her.

C. Definition and Delimitation

By an investigation of the moral problems of girls in India with special reference to Christian education is meant a study of the sexual-moral problems of the girls in India in relation to their culture and to their implications for the missionary program of Christian education.

The girls in India will include a cross section of all Indian girls as represented in the various cultures that make up the culture of India. The Christian education of these girls as a part of the missionary program, generally speaking, extends over the whole of India.

The study of their culture will be limited to a general survey of its historical, social, religious, and philosophical aspects and to a study of the status

of women. The problems considered will be those sought out from the data of this study of their culture. Their implications for the missionary program of Christian education will be found in an objective analysis of them in their relation to the social organizations and sexual standards and practices of world cultures and in the light of Christian principles.

D. Method of Procedure

The investigation developed in the organization of the present report which is in two parts. In Part One the culture of India will be considered. First a study will be made of Ancient India with respect to pre-historic India, the Dravidian civilization, the Indo-Aryan civilization and the foundation of the Hindu civilization. Then will follow a study of Modern India in relation to Hinduism, Mohammedanism, Western civilization and Christianity. In Part Two an analysis will be made of the moral problems of girls in India indicated in the study of Part One. This analysis will be made in their relation to the social organizations and sexual standards and practices of world cultures and in the light of Christian principles. This study will close with a general summary and conclusion.

CHAPTER ONE

THE CULTURE OF ANCIENT INDIA

CHAPTER I

THE CULTURE OF ANCIENT INDIA

A. Introduction

It is for the purpose of sympathetically understanding the girls of India and their needs and to help them that this study is being made. To know and understand them as they present themselves to us today, one must know and understand them as they were yesterday. They bring with them the past out of which they have come. That is their culture, for culture is that which remains of the past, acting in the present, and shaping for the future. Culture is the accumulation of custom, tradition, institution, and patterns of behaviour built up over a period of generations and passed on as a social heritage.¹

In this chapter, a study will be made of the culture of ancient India. This study goes back to the

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1. Professor Harvey Zorbaugh's definition given in a course on "Personality and Social Adjustment" at New York University.

dawn of Indian history, leads through the civilization of the aborigines, of the Dravidians and of the Indo-Aryans, and culminates in a general fusion of these three civilizations.

B. Pre-Historic India¹

Dunbar summarizes India's history of the remote past in the traces of man found in that period. He says that the earliest of men are traced in the quartzite and other hard stone implements of the paleolithic man. The stone tools and pottery evidence the later improvements of the neolithic man. It is on the eastern coast that all of these are chiefly found. Gold mining shafts which are the deepest in the world and are located at Maski, mark a late neolithic settlement. The pre-historic cemeteries also witness to the presence of neolithic man. Those in Tinnevely district may possibly hold the burial urns of foreign traders in pearls and conch shells. The cyclopean walls of Giribaja in Bihar show the dawn of Indian history.²

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1. Cf. Hunter: A Brief History of the Indian Peoples, pp. 40-49.
2. Cf. Smith: Oxford History of India, pp. 1-5.
3. Cf. Dunbar: A History of India, p. 1.

The Indus River accounts for the name of India. The geography of India has greatly affected and, to a large extent, moulded the history of India and her cultures. Her vastness, her mountain barriers, and her division into a large continental sub-tropical area and a peninsular tropical area have greatly influenced her history.

Hidden away in different parts of India are queer tribes with strange customs. They are possibly of a more ancient date in Southern India than in Northern India. These tribes are believed to be the descendants of the true aborigenes of India.

What the culture of the aboriginal tribes was and is today can best be understood by the description given of them. Hunter says the Aryans in their Vedic hymns described the primitive races of India as "noseless," "disturbers of sacrifices," "gross feeders on flesh," "raw eaters," "lawless," "not sacrificing," "without gods," "without rites," "monsters," and "demons." They called them Dasyus, or enemies, and Dasus, or slaves. In time, they drove them back into the forest.

Abbe Dubois, who, from 1792 to 1823, lived among and observed the people of India in the section, broadly speaking, that lies south of the Vindhya Range,

gives more information regarding the wild tribes who inhabited the jungles and mountains in the south of India. He found many of them living a nomadic life and carrying on a crude agriculture. They kept themselves isolated from their civilized neighbors who considered them as sorcerers and mischievous people. They wore no clothing except that their women wore a few leaves sewn together and tied around the waist, or a little rag to cover them. They sustained themselves on vegetables, wild roots, snakes, animals, and they lived and brought up their babies in animal fashion. They worshipped bhootams or evil spirits. They were lazy, gentle and peaceable by nature. They supplied wood and hand-craft products to the people of the plains or worked for them in exchange for trinkets, grain, and other articles. Some were a little more civilized than others.¹

Hunter describes many of them as being much the same in the latter part of the nineteenth century. Others had developed communities with a patriarchal form of government. Some tribes practiced polyandry. The Santals ranked as one of the higher tribes. They respected their women, were married at the age of fifteen to seventeen, had a choice in marriage, and did not take a second

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1. Cf. Dubois & Beauchamp: Hindu Manners, Customs and Ceremonies, pp.xiii, 75-80.

wife during the life of the first except when the first was childless. Demon worship continued and many deities were found among the Kandh tribes. They offered human sacrifices until 1835 when they passed under the British rule.

C. The Dravidian Civilization

Though many of the people whom the invading Aryans found in India were rude and savage tribes, there were among them a people with a well-developed and established civilization. These are thought by some scholars to be the Dravidians. Regarding their origin, there are two definite schools of thought. The one presents the theory that the Dravidians came from Baluchistan since their speech, called Brahui, is spoken in the mountainous regions of Baluchistan near the western

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1. Cf. Dunbar: A History of India, p. 14.
Cf. Elmore: Dravidian Gods in Modern Hinduism, pp. 9, 10.
Cf. Hunter: A Brief History of the Indian Peoples, p. 41.
Cf. Tyengar: Dravidian India, pp. 21-254.
Cf. Rapson: Ancient India, p. 29.
Cf. Rapson: Cambridge History of India, Vol. I, pp. 42, 43.
Cf. Shilotri: Indo-Aryan Thought and Culture, pp. 10, 69.
Cf. Smith: Oxford History of India, p. 14.
Cf. Ven Kateswara: Indian Culture Through the Ages, p. 11, 12.

routes into India. The other holds the indigenous theory regarding the Dravidians which is that they came from Lemuria, the hypothetical sunken continent in the Indian Ocean. The distribution of the Dravidians in India would indicate that they once covered the whole of India and were driven south and east by the invading Aryans.

In the pre-historic period (to 1000 B.C.), the southern Dravidians had chiefs who lived in fortresses and could fight with bows and arrows. Havell says the Dravidian tribesmen were nomad hunters living in the forest. Their social system was matriarchal. The mothers and children formed the nucleus of a settled society. The fathers were the hunters of a different tribe whose occupation was to supply food for the common meal. This often kept them away from the village. The men and women of the same village had separate quarters. All tribal and social customs, including marriage, were on a communal basis. The children were the offspring of the intercourse which took place when young men and young women of different tribes met and danced together in the forest glades at festivals of the season.¹

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1. Cf. Havell: The History of Aryan Rule in India, p. 11.

In the more settled communities, the Dravidian mothers collected edible roots and forest produce which could be found near the village. In time, they began a regular system of cultivation. It was among these women that agriculture first developed in India. The establishment of this custom led to the first attempt to change the temporary encampment into a permanent village. It was the forest race of South India that first founded the village communities and provincial government. As time went on, new villages were constantly established by small groups. According to Havell, the matriarchal system and the rudimentary culture of the Dravidian village both retained places in the scheme of the later Indo-Aryan civilization. The elders of the village educated the children in the love of the forest, in the habits of its wild denizens, in the use of weapons, and in the traditional laws and customs of the tribes. Those who did not want to conform to this communal system banded themselves together in the hills. In their lowest state of culture, they produced the ferocious forest bandits and culminated in the powerful Dravidian kingdoms. In all grades of Dravidian civilization, the primeval matriarchal principle remained as the basis. In this matriarchal society,

all the inborn religious instincts centered in the mother of the family. The Earth Mother, in times of distress, would demand a child victim.¹

In the semi-historic period (1000 to 100 B.C.), the village became the unit of the Dravidian society. The Dravidians were a compact tribal organization under a more or less centralized government. In the course of time, through conquest of territory and absorption of tribes, the tribal chiefs became great rulers of organized kingdoms. In the historic period (100 B.C. to 400 A.D.), the ancient monarch governed his people after a pattern of high ideals and lofty principles and on a democratic basis.

Shilotri credits the Dravidians with being the true backbone of India's population. They are believed to be a brave and warlike people, possessed of a great genius for political organization and a native instinct for industrial development. They established large kingdoms in India and made considerable progress in agriculture, industry and commerce.² Their greatest achievement was in the art of navigation and, because of their commerce, South India was the heart and center

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1. Cf. Havell, op. cit., pp. 11, 12, 15.
2. Cf. Shilotri, op. cit., pp. 17-18.

of the old world for ages.

The civilization and institutions of the ancient Dravidians are reflected in the literature of the Tamils. The genius of the people themselves produced it. The Tolkappiyam is one of their classics. The Tamils, too, have a genius for music. Furthermore, the magnificent South India temples with their sumptuous greatness and elaboration are monuments of the Dravidian architecture and sculpture. The science and practice of fine arts were highly developed among the ancient Tamils. When the Aryans invaded the Dravidian territory, they found them most powerful foes, having impregnable castles, forts of iron, strong and wealthy cities, and wealth in herds.

The Dravidian religion is said to have been that of devil-worship, tree-worship and serpent-worship. Their religion consisted largely of magical superstition and demonology. In their communal organized life, the different tribes worshipped their own deities. The god, Vishnu, was worshipped by the pastoral tribes, Muruga by the hill tribes, Varuna by the fishing tribes, Indra by the agricultural tribes, and the goddess Kali by the nomad tribes. These ancient Dravidians also believed in the existence of one Supreme Being. God

was beyond the reach of the mind or the final conclusion arrived at by the mind. It is believed that in the pre-historic period, a kind of Saivism was the native Dravidian religion. This religion, held to be originally Dravidian, is a worship of Siva, a deity who was represented as half intoxicated with drugs, and associated with the idea of death and reproduction. This Tamilian god was worshipped in two forms: one as a spiritual object of meditation and the other as a material symbol or linga (a phallic symbol) to represent the invisible to the visible eyes. Several lingams found in various neolithic settlements in southern India reveal that this worship of Siva in the form of a linga existed in the stone age. It is held by some scholars that the religion of India is the Dravidian religion stimulated and modified by the ideas of foreign invaders.

The matriarchal family of the Dravidians was characterized by their peculiar system of inheritance.¹ Women enjoyed freedom. They mixed freely in the business and amusements of social life. Every woman, from the queen downward, visited the temples. Due to this freedom, young people could court each other before

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1. Cf. Durant: The Story of Civilization and Our Oriental Heritage, p. 485.

marriage. In this courtship, however, difficulties were involved and an escort was provided for the young lady. Back in the semi-historic period, there already existed furtive love which corresponded to the courting among Europeans but which might end in rejection, either mutual or one-sided. This was real love between the champion and the dame and was not known to the world at large. This would, upon discovery, result in a wedding or in voluntary death of both since their love was pure and dignified. The marriageable age for boys was considered to be sixteen and for girls, twelve. There was a street of harlots in every town and village and there were educated courtesans in the great cities. The model housewife was required to be gentle, loving, industrious, and, above all, obedient. Polygamy was practiced among the ancient Tamils.

D. The Indo-Aryan Civilization¹

Into the land⁶ of India, inhabited from the dawn

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1. Cf. Allan: The Cambridge Shorter History of India, p. 7.
Cf. Altekar: The Position of Women in Hindu Civilization, pp. 407-410.
Cf. Bader: Women in Ancient India, pp. 3, 4, 7, 9, 49, 51, 53.
Basu: Indo-Aryan Polity, pp. 3, 15, 16, 20, 24, 28.
Cf. Cumming: Modern India, p. 7.

(continued on following page)

of history by aboriginal tribes and from a remote time in antiquity by the Dravidian people, came an invading race from the Caspian region of western Asia. They belonged to the Aryan or Indo-Germanic stock. To this race the Greek, Italian, Spanish, English, and Persian people trace their origin. The time of the invasion is a matter of difference of opinion. The possible dates presented by different authors are 3500 B.C., 2500 B.C., 2000 B.C., 1500 B.C. Due to the absence of historical records, ancient India's history has been lost until it was, in a great measure, recovered during the last century and a half by the scholars' research of her

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(Continued from previous page)

- Cf. Dunbar: A History of India, pp. 1-3, 9-12.
- Cf. Durant: The Story of Civilization, Part One, pp. 394-398, 401-404, 409.
- Cf. Farquhar: The Crown of Hinduism, pp. 79-82, 93, 157, 158.
- Cf. Friess: Religion in Various Cultures, pp. 57-59.
- Cf. Grousset: The Civilization of the East, Vol. II, p. 3, 11.
- Cf. Hunter: A Brief History of the Indian Peoples, pp. 54-56, 58, 59.
- Cf. Rapson: Ancient India, pp. 7, 8, 36-51.
- Cf. Rapson: Cambridge History of India, Vol. I, pp. 77-113.
- Cf. Reinach-Orpheus: A History of Religions, pp. 50, 52, 54, 55.
- Cf. Smith: Oxford History of India, pp. 7, 8, 14, 16, 17, 24, 25.
- Cf. Shilotri: Indo-Aryan Thought and Culture, pp. 20, 29.
- Cf. Ven. Kateswara: Indian Culture Through the Ages, pp. 2-9, 65-69.
- Cf. MacMunn: "The Religions and Hidden Cults of India, pp. 22-24, 31-34.

literature and the archeologists' unearthing of her buried remains. Through India's literature, the course of her religion and intellectual civilization has been classified chronologically from about 1200 B.C. onward. Through the archeological treasures excavated at Mohenjo-Dara in Sindh and Harappa in the Punjab, a civilization was found which seems to have gone back to approximately the beginning of the third millennium B.C. and with seeming basis for the assumption of an anterior development of centuries or aeons. It is believed that this civilization reached its height between 3250 and 2750 B.C., that it had commercial, religious, and artistic connection with Samaria and Babylonia, and that it represents the oldest of all civilization known. Some of the finds suggest a mixture of the Dravidian and Aryan culture in Sindh and the Punjab. These throw some light on the antiquity of both the Dravidian and Aryan civilizations.

It is only through the literature of the Aryans that we know anything definite about their invasion settlement in India. Their oldest literature is known collectively as Veda, which means knowledge. This Veda is divided into three or four parts. The first of these is the Rig Veda, which is a very old collection

of short poems chiefly addressed to the gods. Its hymns were in their simplest form. The Indo-Aryan and Hindu civilizations as studied in this chapter come under the Vedic period, that of the Indo-Aryan civilization being of the Rig Vedic period and that of the Hindu civilization being of the three later Vedic Books and of the Brahmanas, the Aranyakas and the Upahishads, or the Brahmanic Period.

When the old collections of hymns no longer sufficed, three other collections or service books were added; namely, the Sama Veda, Yajur Veda and the Atharva Veda. The fourth Veda has not been accepted by all as having a right to be included in the Vedic canon. It is believed by orthodox Hindus that the Rig Veda existed from all time or at least from 3001 B.C. European scholars have calculated its date of composition to be about 1500 to 1000 B..C. It was the teaching of the Brahmins that the Veda was divinely inspired and that it was literally the wisdom of God. Prose works called Brahmanas, explaining the sacrifices and duties of the priests, were added to each of the four Vedas. They formed the theology or body of doctrine. The Brahmanas were also held to be the very word of God, and with the Vedas form the revealed Scriptures of the Hindus. In

time sacred traditions, not divinely inspired, were added to these. They were, in order, first the Sutras, literally "Strings of pithy sentences" regarding laws and ceremonies; second, the Upanishads, treatises of God and the soul; Shiva, the Aranyakas or "Tracts for the forest recluse;" and fourth, the Puranas or "Tradition from of old."

The geographical data in the Vedic period throws light on the migration of the Aryans. From this it is held by some that the Aryans occupied Afghanistan in Kabul, north of the Khaibar pass. The earliest songs locate them there and later ones bring them down as far as the Ganges. They had settlements on the Indus River. To distinguish the Aryans of India from the other Aryans, they are called Indo-Aryans. In the Rig Veda, we find the great literary memorial of the early Aryan settlements in the Punjab, the land of five rivers. They worked their way slowly across the Punjab and down the course of the Indus and the Ganges, advancing probably as far as Allahabad, at an early date. It was a long time, however, before Bihar and Bengal had to give up their independence for Aryan supremacy. The broad belt of hills and forests of the Vindhya and Satpura ranges checked the Indo-Aryan movement. Hence the peninsula

was not at all affected by the early Indo-Aryan movement. By the peaceful penetration of Hindu missionaries and small colonies, many centuries before the Christian era, southern India with its distinct Dravidian civilization was converted to Hinduism.

The invading Aryans were immigrants rather than conquerors. With their strong physiques, heavy appetites in both solids and liquids, a ready brutality and a skill and courage in war, they soon gained the mastery over northern India. They progressed from armed warfare to settled villages and from tribal organization to petty states. As they fought their way into the country, they made clearings in the forest and formed village settlements. Their houses were usually grouped around a fortified post. They also clung to their old wandering life with their herds and cattle pens.

The Rig Veda tells of the Aryans' being divided into various tribes, of being at war with each other sometimes and then being unitedly at war against the black-skinned people of the land or Dasyus. The Rig Veda speaks of kings and kingdoms. The Indo-Aryans waged a war of extermination on the Dasyus, making slaves of those they did not slay. According to Shilotri, these Dasyus were timid but wild Kol tribes whom the

Dravidians had ousted to less favorable parts of the Punjab.¹

Religion was the most important element among the early Aryans. The earliest gods were the forces and elements of nature herself -- sky, sun, earth, fire, light, wind, water and sex. These divinities were the shining ones and by poetic license these natural objects were personified. Thus the sky became a father, Varuna, who represented cosmic and moral order. The earth became a mother, Prithivi, and vegetation was the fruit of their union through the rain. The rain became the god, Parjanya; the fire, Agni; the wind, Vayu; the pestilential wind, Rudra; the storm, Indra; the dawn, Ushas; the sun, Surya, Mitro or Vishnu; the furrow in the field, Sita; the juice of the sacred soma plant, Soma, which in time was identified with the moon, and Yama was the beautiful and stately god of death. The sun, as life-giver, became Vivasvat; as life-generator Prajapati, the Lord of living things, who for a time received an almost monotheistic devotion.

In the deities of the Aryans, the male element was predominant, the goddesses being but pale reflections of their husbands, by whose name, with a feminine affix

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1. Cf. Shiloh: Indo-Aryan Thought and Culture, p. 17.

added, they were called; e.g., Indra -- Indriani. Aditi, by whom nature as a whole was represented, was the common mother of gods and men. She united man with the gods. The prayers of the mortals became the spouses of the gods. Though the Aryans did bring thank-offerings to their gods and did adore the Supreme Ruler through one of them, the main motive in their sacrifices was a material gain rather than spiritual blessings. The gods of the Aryans were characterized as mighty and strong rather than having moral goodness or even wisdom. Varuna alone took exception to this. He was the righteous and omniscient god, punishing evil, rewarding good, and forgiving the penitent.

The invocation of plants, mountains, and trees of the forest by the common people represents the simpler and more primitive side of nature worship. The world around them was inhabited by a host of spirits and demons of famine and disease. Ancestor worship in an undeveloped form was also a part of their religion.

The Aryans had only vague ideas regarding the future state of the dead. They believed at one time that there were dwelling places for the souls of men with the gods of the world of Yama with whom they lived

in peace and fellowship. Other references, however, mention the gods and fathers as living apart.

One finds the beginning of India's philosophy in the Vedic period. Philosophic speculation was searching out the origin of the world, whence it came and whether it was created or uncreated. There was a questioning regarding the multiplicity of the gods and it was asserted that there is a unity of the universe. The question arose as to which god had created the world. The gods, in turn, were superseded as being the popular deity.

In the Rig Vedic times, there are the elements present which in the next period produced the caste system; namely, the three classes of Aryan society, the priests, warriors, and common people, and the color distinction brought about by the presence of the Sudras, the black people of the land, in the society of the white Aryans. The priestly office was exalted to that of performer at the royal sacrifices and to that of the Purohita, or royal chaplain. Both the priestly and warrior or noble class became hereditary in the Rig Vedic period.

The Aryan family was the patriarchal family. There was an affection between the husband and wife. They worshipped together. Their ideal was to live in

complete accord with that which the laws of nature demanded of them for procreation. Maternity alone completed wifehood. Ancestor worship demanded a son and this brought in polygamy, though to a small extent, in this period. The husband was the master of the household; the wife, the mistress. She was dependent on and obedient to the master. The Aryans had rules of endogamy and exogamy. The girls married at sixteen or seventeen. Child marriage was unknown. Men and women had considerable freedom in choosing a wife or husband. Wooing before marriage was an existing custom. Love marriages often took place and were later blessed by the parents. Women had the right to offer sacrifices in their own names and also of composing hymns. Women moved freely in society. However, the old idea of the wife's being the property of her husband had not completely died out. The widow usually remarried; often her husband's brother married her. The girls were trained in the arts of housekeeping and ideal womanhood. Girls were generally considered inferior to boys but were educated like them. The girl took part in Vedic discussions, was sometimes intellectual, and made noteworthy contributions to the cause of culture. Many were distinguished poetesses and were honored by the inclusion of their poems in the

canonical literature.

The morality of the Aryans appears to have been high. Though polygamy was practiced, monogamy was the higher ideal. Prostitution was an evil of that age. There was secrecy regarding illegitimate children. Incest, seduction and some sign of homo-sexuality were spoken of in the Rig Veda.

E. The Foundations of the Hindu Civilization¹

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1. Cf. Allan: The Cambridge Shorter History of India, pp. 9, 10, 13.
Cf. Altekar: The Position of Women in Hindu Civilization, pp. 410-411.
Cf. Dubois and Beauchamp: Hindu Manners, Customs and Ceremonies, pp. 27, 28.
Cf. Dunbar: A History of India, pp. 14-17, 19, 20, 22.
Cf. Durant: The Story of Civilization, Part One, pp. 412, 414.
Cf. Elmore: Dravidian Gods in Modern Hinduism, pp. 10, 11, 13.
Farquhar: The Crown of Hinduism, pp. 85-93, 159, 162, 166-168, 215.
Cf. Friess: Religion in Various Cultures, pp. 59-61.
Cf. Havell: The History of Aryan Rule in India, pp. 15-18.
Cf. Hunter: A Brief History of the Indian Peoples, pp. 59, 60, 62, 63.
Cf. Murray: A Handbook for Travellers in India, Burma and Ceylon, pp. lvi-lvii.
Cf. Rapson: Ancient India, p. 45.
Cf. Rapson: Cambridge History of India, Vol. I, p. 107, 114-149.
Cf. Reinach-Orpheus: A History of Religions, pp. 51-56.
Cf. Shilotri: Indo-Aryan Thought and Culture, pp. 18, 19, 36.
Cf. Smith: Oxford History of India, pp. 34-41.
Cf. MacMunn: The Religions and Hidden Cults of India, pp. 15, 24-36, 39.

The latter part of the Vedic period is that of the later Samhitas, the Brahmanas, the Aranyakas and the Upanishads. In this period which is conveniently called the Brahmanic Period, the Aryan culture moved from the Punjab to the Middle Country or the land between the Jumna and the Ganges. The Aryans had established kingdoms in the Deccan by the time of the later Brahmanas. A number of famous cities came into existence and a more settled form of civilization was established. A complete transformation of religious and social conditions took place.

In the Middle Country, the Aryans could not subjugate the Dravidians, as they had been able to do to their foes in the Punjab. The Dravidians were a powerful foe, had military efficiency, had a well-established civilization, and were numerically superior to the few million Aryans. The Aryans could not exterminate nor enslave them and soon had to absorb them by peaceful means and without the loss of personal property. In time, the Aryans became the rulers and the Dravidians, called Sudras, took a subordinate place in Hindu society. The Aryans considered the Dravidians irreligious and impure and not fit to take part in the sacrifice. The black color of the Dravidians was an insuperable barrier to social intercourse between them and the Aryans. The

latter did not want to become absorbed into the mass of conquered Sudras. They wanted to preserve the purity of their blood as well as the sanctity of their spiritual status. They shunned mixed marriages. They had to grant them social privileges, however, and the consideration of their religion. The Dravidians were most tenacious in their religious rites. The Aryans did not attempt to compel them to give up their gods but adopted the policy of bringing the people with their religion into their fold. Thus, there was a process of readjustment of social relations between the two races and it was chiefly in the process of spiritual recognition of the various Dravidian communities that one finds, according to Shilotri and the present writer's conclusion drawn from this study, the true genesis of the caste system.¹

Out of the process of the Indo-Aryan assimilation of the Dravidians into their civilization, there evolved, in the course of the centuries, the Indo-Aryan village system which has for its foundation the communal principle of the primitive Dravidian foreign settlement and for its superstructure the higher culture and organization created by Aryan genius and

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1. Cf. Shilotri, op. cit., p. 36.

dominated by Aryan spiritual ideas.

While Aryans advanced into the Middle Country, a considerable amalgamation of the tribes in the formation of larger kingdoms than those in the Rig Veda period took place. The warrior class, also called the nobles' class or Kshatriya class, in general steadily obtained a position of great and clearly defined superiority over the common people, the Vaisya class. As the Aryans conquered more territory, a larger share of land was allotted to fortunate soldiers than to others. Moreover, the king secured the maintenance of the noble classes by grants of land or tribute that he exacted from the common people. These land owners cultivated the land by means of the vanquished non-Aryan slaves. Merchants had their work done likewise. Thus, in time, the tilling of the soil which had always been the work of the common people was taken over from the Vaisya by the slaves who cultivated the estates of the land owners. The industrial workers also were sinking in their social status.

The Brahmans (the priests), in the meantime, were making the most of the opportunity to make their position impregnable. A very complicated and elaborate system of sacrifice was built up. They succeeded in advancing from their Rig Vedic position as attendants to

the Kshatriyas at the tribal sacrifice to the position of taking over the full spiritual leadership of the people. They held that the Kshatriyas, the military leaders, who were exposed to contact with the Sudras, were defiled thereby and even involved in mixed marriages with them, and, therefore, not fit to perform the sacrifices. In time the Brahmans became the superiors of the Kshatriyas, their rivals, and of all the people. However, the Brahmans and the Kshatriyas in their respective functions as priests and rulers were the leaders of the people.

The introduction of divisions among the Vaisyas came in as a new factor and led to the development of a large and complicated system of caste, based upon endogamous heredity on the part of the Aryans and the Sudras and, also, upon occupations. However, in spite of the most rigorous caste system and religious and race prejudices, Aryan and non-Aryan mixed marriages took place to such an extent that today there is only a very small element of predominantly Aryan white blood.

The caste set-up did not include all of the peoples of India. Large masses of aborigines, who were considered as being too unclean for intercourse, were excluded from caste. Of these, some have lived in secluded places and have retained their animistic

religion and social life. Others have lived near the caste people and, imitating them, have become organized in caste fashion. These people are the Outcastes, the Untouchables. They are the depressed classes of today. Some of the Outcaste groups, however, arose from mixed unions with caste people. Between the lower Sudras and the Outcastes, there is only a very slight line of demarcation.

Caste in its basic organization was founded on the family and with a Brahman priest as its keystone. It is imperative that each member of the caste preserve his purity to the utmost. This purity is preserved by faithfulness to the domestic sacraments, sradha ceremonies, Vedic sacrifices, daily devotions, and to the rules of marriage, of food, of occupation, and of association. The maintenance of this is called dharma. That which makes caste different from the endogamous religious groups of other ancient peoples is the doctrine of rebirth and of karma. Due to the theory of these doctrines a man's caste is held to be an inflexible index of the state of his soul. Those of the Aryan castes were twice-born, brought about by a religious initiation. The Sudras were classed as once-born.

Much can be said regarding the many contributing factors of caste to the life, religion and culture

of the people of India. Its significance to the people themselves is very important for one's consideration.

Caste to them is of divine origin. Farquhar says:

"The Hindu is profoundly impressed with the sacredness of the social order . . . Every element of caste has a religious significance. This is the secret of the invincible pervasive power it has shown throughout India, and also of its unparalleled grip on the Hindu Spirit. Hence to the Hindu, every rule and custom of caste is inviolably sacred. As the thoughtful Hindu contemplates the stately social edifice, planned by divine wisdom from all eternity and linked adown the centuries by unerring righteousness with the spiritual progress of millions of transmigrating souls, he cannot but believe that its scrupulous preservation from wrong is the highest of all duties."¹

There was a great development of religion and philosophy in this period. The Brahmans began to see a First Cause for all the deities who received the worship of the people. They recognized in their own thinking and in the teaching within their own caste that from the beginning there was but one caste, one Veda, and one God. They accepted the old gods as but manifestations of the divine power and, as such, continued to worship them. They let the mass of people continue to believe in four castes, four Vedas, and many deities. The mythology of the people became concentrated on fewer figures which absorbed the rest. As a reconciliation of the

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1. Farquhar: The Crown of Hinduism, pp. 205, 206.

many deities of the Vedas, of the deities of the Dravidian religion, and of the one God of the Brahmans, one God was conceived of, having three manifestations: Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer and Reproducer.

Brahma, the Creator, was an abstract idea to the people and not a popular god. Vishnu was a personal god of love. He came in ten incarnations to live on earth with the people. Krishna, one of his incarnations, appeared as the god of laughter and song and the joy of life. Siva, as Destroyer and Reproducer, shows to the eye of faith that death is but a change of state and an entry into a new life. Vishnu and Siva became the principal gods of the Hindus. Siva was the "great god" par excellence. Phallic Worship came into the new religion in definite form with him. Vishnu also counted for much in the life of the people.

The philosophy of the Hindu religion enables the grossest of the pagan cults of the aborigines to be included in the same imperial system with the highest speculation of philosophy and with the elaborate sacrificial performances of the Brahmans. Had there been no caste to bind the people together, the speculative religious ideas would have been ineffectual, while without the doctrine of transmigration, caste would have had no

intellectual or moral justification and could never have laid hold of the popular conscience.

Definite schools and philosophic systems took form in this period through the Brahmins' functioning as school men. Elaborate systems of exposition, allegory and speculation developed from the training of novitiates in the ritual and magic formulas. Asceticism became a definite product of this age as a result of the ascetic practices taken up by the Brahmins. Three great bodies of sacred literature were produced in this period; namely, the Brahmanas, Aranyakas and the Upanishads. In them we find some of India's profound philosophy which permeates and influences the thought and life of India up to the present day.

The Brahmins built up the fire altar in this period and it is thought that they hereby sought to symbolize the constitution of the unity of the universe. The Vedic Prajapati, who was later known as Brahma, became lord of lords and also universal container and receiver of all things. The sacrifice served not only as an offering to the god but the very medium in which the divine dwells, the universal mechanism whereby all things are created or accomplished. In this medium the Brahmin sacrificers live and act as gods, they exercise divine

powers and claim divine honors. Not by ritual sacrifices alone but by self-sacrifice the Brahmans join the god who likewise attained their divine status by sacrifices and austerities.

The philosopher sought the meaning of the underlying reality. He sought Atman, the soul of the World. The Atman, in the words of Durant, is the

"Self of all selves, the Soul of all souls, the immaterial, formless Absolute in which we bathe ourselves when we forget ourselves."

Durant further explains the Hindu philosophy by setting forth its progression as follows:

"This, then, is the first step in the Secret Doctrine: that the essence of self is not the body, or the mind, or the individual ego, but the silent and formless depth of being within us, Atman. The second step is Brahman, the one pervading, neuter, impersonal, all-embracing, underlying, intangible essence of the world, the 'Real of the Real,' 'the unborn Soul, undecaying, undying,' the Soul of all things as Atman is the Soul of all Souls; the one force that stands behind, beneath and above all forces and all gods.

"The third step is the most important of all: Atman and Brahman are one. The (non-individual) soul or force within us is identical with the impersonal Soul of the World."¹

This Atman doctrine had a great and far-reaching effect on the life of the people. This will be dealt with in the next chapter. Thus all reality in the ultimate

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1. Durant: Story of Civilization -- Our Oriental Heritage, p. 413.

issue is reduced to one -- "The self."

The Absolute is regarded in the Upanishads as unknowable, and the intelligence ascribed to it is deprived of meaning by emptying it of all thought. Granting the real to be the absolute alone, an explanation is called for of the existence of the appearance of this world. From this ~~new~~ conception of existence evolved the teaching in the Upanishad that there was no consciousness after death in the case of him who realized the true nature of self as intelligence without thought. In the Brahmanas, the doctrine had been gradually developed that not even after death is the horror of death ended: a man may die repeated deaths in the next world. In the Upanishads, the doctrine of transmigration is clearly and expressly enunciated and one can see that by transferring the conception of the doctrine of the Brahmanas to the present world, this transmigration doctrine would be produced.

Rapson believed that the doctrine of transmigration evolved from a discovery of the schools of seekers after the nature of truth who arrived at it on the one side from the popular beliefs of the people among whom they lived, and on the other from the conception of the Brahmins that death could be repeated in the next world. By these popular beliefs are meant the

widely prevalent view among tribes of animists that the souls on death or even in life can pass into other forms, animal or vegetable, and is expressed in a hymn of the Rig Veda in which the soul is regarded as going to the waters of the plant.¹

In the Satapatha Upanishad, belief in transmigration occurs first where repeated births and deaths are viewed as a punishment inflicted by the gods for evil living. This doctrine of transmigration led directly to pessimism and from it the Buddhist doctrine of the misery of the universe must have evolved. Since this doctrine met with extraordinary success, it may be concluded that it was in harmony with the spirit of the Indian people, that by the end of the period of the Brahmanas the influence of the Aryan strain was waning, and that the true Indian character of the intellectual classes was definitely formed.

Transmigration is defined by Farquhar as:

"The doctrine of transmigration is that souls are emanations of the divine spirit, sparks from the central fire, drops from the ocean of divinity; that each soul is incarnated in a body times without number; that the same soul may be in one life a god, in another a man, in a third an animal, or even a plant, and that the series of births and deaths goes on in a never-ending cycle, the soul finding no rest nor relief

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1. Cf. Rapson: Cambridge History of India, Vol. I, p. 144.

from suffering, unless it finds some means of release from the necessity of rebirth and returns to the divine source whence it came."¹

Karma is a doctrine of life which pertains to retribution and came to birth along with the doctrine of transmigration. Farquhar defines this as:

"The word Karma means literally action, but in the doctrine means the inevitable working out of action in new life. The idea is that a man's body, character, capacities, and temperament, his birth, wealth, and station, and the whole of his experience in life, whether of happiness or of sorrow, together form the just recompense for his deeds, good and bad, done in earlier existences."²

There is evident a gradual decline in the status of women in this period. Religious and secular training came to be only for the girls of rich and cultured families. The rest had to be taught at home by the near male relative of the family and could no longer be sent out to famous teachers or centers of education. Perhaps this was a measure to protect them from hostile enemies. Consequently, the religious rights and privileges of the average woman tended to become curtailed and taken over by male substitutes, though some continued to be entrusted to the wife. Places of distinction were attained by some in the realm of theology and philosophy and many followed a teaching career.

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1. Farquhar: The Crown of Hinduism, p. 137.
2. Ibid.

The marriage age of the bride continued to be sixteen and the marriage customs, ideals, and relations continued about the same.

Ancestor worship became more developed in this period. The absolute authority of the husband and father and the need for sons, in relation to ancestor worship and to be warriors, encouraged and brought about the preference and prestige of the male and increase in polygamy. It established the joint family system. The polygamy of kings now became fully established and was practiced by the richer subjects as well. With the increased complexity of society, there was an increase of crime and of moral laxity. Among the crimes, the killing of an embryo was considered serious.

F. Summary

In this chapter, India was considered from the dawn of her history through the progress of her civilization up until about 800 B.C. Her culture, in part and in whole, has been seen to develop from the primitive stage to that of a well-established civilization. Her religion and her philosophy were seen to develop from an animistic and simple belief about God to one of a deep heart-longing and profound thinking

regarding the one Supreme God and reality. This has culminated in a finding of self without God. A patriarchal culture and a matriarchal culture were seen to become fused. What can be the fruit of such a union based upon the finding of self but not the real Self? The next chapter will enlarge upon this question.

CHAPTER TWO

THE CULTURE OF MODERN INDIA

CHAPTER II

THE CULTURE OF MODERN INDIA

A. Introduction

In this chapter and the one following, a study will be made of the cultures which are found in modern India. Hinduism, the foundations of which were studied in the last chapter, will first be considered. Its development into a well-established civilization and its survival in spite of many invasions from Central Asiatic peoples will be noted. Then the rise and development of the culture brought into India and established there by the Mohammedans will be observed. These two cultures will be considered in this chapter. The cultures of Western civilization and of Christianity will be studied in the following chapter.

B. Hinduism¹

The study of the Hindu culture starts with

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1. Cf. Altekar: The Position of Women in Hindu Civilization, pp. 126-132, 366-448.

Cf. Dubois and Beauchamp: Hindu Manners, Customs and Ceremonies, pp. 111-133, 205-235, 336-367, 577-636.

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the Sutra period which began about 600 to 500 B.C. and follows it in general up to the present time. A study in particular will be made of the rise of Jainism, the rise and decline of Buddhism, the Persian and Greek occupation of India, the period of the Sutras, Epics, Law-books and Puranas, and the restoration and growth of Hinduism.

In this whole period, India appears as a number of kingdoms and republics with a constant tendency toward amalgamation. In the process of time and the

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(Footnote 1 - Continued from Previous Page)

- Cf. Dunbar: A History of India, pp. 24-85.
- Cf. Durant: The Story of Civilization: Our Oriental Heritage, pp. 416-459, 482-525.
- Cf. Farquhar: The Crown of Hinduism, pp. 351-407.
- Cf. Friess: Religion in Various Cultures, pp. 63-94.
- Cf. Fuller: The Wrongs of Indian Womanhood, pp. 270-283.
- Cf. Hunter: A Brief History of the Indian Peoples, pp. 66-107.
- Macfie: Myths and Legends of India, pp. IX-XXIV.
- Cf. MacMunn: The Religious and Hidden Cults of India, pp. 35-80.
- Cf. Murray: A Handbook for Travellers in India, Burma and Ceylon, pp. lxxix-lxxxvii.
- Cf. Rapson: Cambridge History of India, pp. 150-344, 593-603.
- Cf. Reinach: Orpheus -- A History of Religions, pp. 56-64.
- Cf. Smith: Oxford History of India, pp. 26-216.
- Cf. Speer: The Light of the World, pp. 19-24, 67-89, 99.
- Cf. Storrow: Our Sisters in India, pp. 17-51.
- Cf. Venkateswara: Indian Culture Through the Ages, pp. 220-221, 293-296.

penetration of the Aryans to the south, a great change came over them. The joyous life they had in the uplands became one full of fear: fear of spirits, of demons, and of ghosts that were imbibed from the people with whom they mingled, and ideas of the gloom of the forest and of the dread diseases of the climate. While thinkers and seekers after truth in India and other parts of the world were probing the depths of reality and were concerned with the problems of religion and salvation, ceremonial Brahmanism and sensuous Hinduism were developing apace and every-day religious life became more and more set with complications.

In the second half of the sixth century before Christ, revolt against this and the supremacy the Brahmins asserted over the Kshatriya class, resulted in the two great reform movements of Jainism by Mahavira and of Buddhism by Gautama. These two reformers were both from the warrior class and contemporaries, Mahavira being the earlier of the two. They were both hostile to Brahmanical ritual and inspired by the popular theory of transmigration to seek release. They accepted transmigration and karma, rejected the authority of the Vedas and opposed the practice of animal sacrifice. They were originally Hindu reformers and neither one tried to overthrow the caste framework of Hindu society. They

did not ask their followers to give up their belief in the Hindu gods but both denied the existence of a Supreme God. Mahavira, in seeking liberation from Brahmanism, took the way of extreme asceticism and severity towards one's self. Buddha sought Nirvana or liberation by the middle way of moderate discipline. His religion is all gentleness.

Parva is claimed to have been the immediate predecessor of Mahavira and to have had his followers take four great vows; viz: not to injure life (ahimsa), to be truthful, not to steal, and to possess no property. Mahavira added the vow of chastity to these and obliged his disciples to be completely naked. Early Jainism was more closely connected with animistic beliefs than with philosophy as a system. It was merely a specialization and intensification of the old hermit discipline under the influence of an extreme reverence for life and a dogmatic belief that everything was endowed with a living soul, men, animals, plants, fire, water, and even particles of earth. The conservatism of Jainism preserved it as a religion to this day. It organized monastic orders for the ascetics, men and women, and included laywomen and laymen as hearers. Only the wealthy can afford so to live as to not injure;

hence the followers of Jainism are chiefly merchants. Jainism became distinguished for its achievement in architecture, in literature and in learning.

Buddha, on the other hand, set out on a quest for light and, after a long search and pondering and self-discipline, reached a holy calm, that state of peace which he called Nirvana or Enlightenment. His method of life leads to the elimination of desire, which is the power that leads to the formation and preservation of the individual, and hence to the dissolution of the individual. A faithful Buddhist will experience nirvana or extinction of lust, hatred and ignorance, and at death will pass into final nirvana; that is, never to be born again, for nirvana is the merging of the individual soul into the universal soul. Mahavira, however, also experienced an emancipation and Jainism, like Buddhism, conceives of final nirvana as isolation from phenomenal life, from desire and from action, freedom from transmigration and karma, from pain and from suffering.

Buddha laid down four great axioms as the fundamentals of Buddhism:

- (1) All things are sorrowful.
- (2) There is a cause for this disease.
- (3) The cause is thirst or craving.

- (4) The cure for this disturbing thirst is the Noble Eightfold Path, which is:
- (a) Right Understanding
 - (b) Rightmindedness
 - (c) Right Speech
 - (d) Right Action
 - (e) Right Living
 - (f) Right Effort
 - (g) Right Attentiveness
 - (h) Right Concentration.

Buddha permitted women to become nuns, but nuns never occupied an important place in Buddhism. Buddha's wife became one of the first Buddhist nuns. For more than ten centuries, Buddhism thrived in India and in many regions became the dominant religion. It then became submerged in Hinduism. Though Buddhism died out at its fountain-head, it had extraordinary success beyond India. It now has five hundred millions of adherents in Ceylon, Siam, Burma, Nepal, Tibet, China and Japan.

The period of the Sutras, Epics, Law Books and Puranas goes back to ancient times and leads up almost to the present. In the Puranas, for example, their main source is traced back to a remote antiquity, dynasties of the first six centuries in the Christian era are mentioned, and some of them have been altered in quite

recent times. The Puranas consist chiefly of legendary accounts of the origin of the world and stories about the deeds of gods, sages, and monarchs in olden times. The period of the Sutras, Epics, and Law Books overlaps that of Buddhist India and also reaches well into the period of the extant Puranas. The period of 600 to 200 B.C. is the era of the Sutras which codify the sacred and legal knowledge upon which the later law books are based. The Sutras are a style of classic literature which lasted for a thousand years and may still be said to survive in commentaries of Indian jurists on older works. The Indian Epics first took shape from the songs of the ancient bards towards the close of this era. The Ramayana and the Mahabharata are India's two great epics and are parallel to the Iliad of Homer. They preserve the legends of two most famous Aryan kingdoms and form the chronicles of the kings of the Middle Land, their family feuds, and their national enterprises.

The Magadha kingdom was intimately associated with the development of historical Jainism and Buddhism. During the reign of Bimbisaru, the fifth Magadha king (582 to 554 B.C.), or that of Darsaka, his successor, at a date subsequent to 516 B.C., Darius I of Persia annexed Gandhara and the lower Indus valley to form the

twentieth and richest satrapy of the Persian Empire. Afghanistan and Baluchistan had been invaded before this by King Cyrus of Persia. In the Avesta, the earliest literary monument of Persia, the name for India is Hindu, derived from the river Indus.

While Buddhism was slowly absorbing India, Alexander of Macedon, having conquered the Persians, invaded India in 327 B.C. He found the Punjab divided into petty and rival kingdoms with many inclined to join rather than oppose him. He established his rule at Taxila, carried on a two-year campaign in the Punjab and Sind, made alliances, founded cities, and planted Greek garrisons. Taxilla was then the leading seat of Hindu learning. It was a university town. The most eminent professors taught the arts and the sciences and the medical school there had a special reputation.

In 323 B.C., Alexander died in Babylon. Chandra Gupta, a young soldier, quite likely an exile related to the Nanda dynasty of the Magadha kingdom and associated with Alexander, swept away the Greek regime in the Punjab. He absorbed Alexander's dominions in India in the Mauryan empire which he established in 316 B.C. on the ruins of the Nanda dynasty. Chandra Gupta's government became the most powerful then existing in

the world and his empire the first real empire in India. Megasthenes, a Greek ambassador at Chandra Gupta's court, described Indian civilization as entirely equal to that of the Greeks which was then still near its zenith. Bindusara and Asoka, Chandra Gupta's successors, enlarged his empire from the realm of Northern India, Patna to Herat, extending it as far south as Madras and annexing Kalinga on the eastern coast. Asoka is thought to have been the greatest ruler India ever had till the coming of one of the greater British viceroys. It is indicated that his sway extended over the whole length and breadth of the continent of India, with the exception of the extreme south of the peninsula. He became a convert to Buddhism, made Buddhism the court religion, and is called the Constantine of Buddhism. Through Asoka's missionary program, Buddhism spread over all India to Ceylon, to Burma and Siam. The use of stone for building, sculpture, and decorating began with Asoka. Carved Buddhist temples and monuments and the edicts of Asoka pertaining to the Buddhist way of life, carved on pillars, on rocks, and in caves, appeared all over the land. Hospitals for men and beasts were established and wells were dug and trees planted for weary wayfarers. Asoka's impractical imposition of ahimsa on his people undermined his empire. The Mauryan dynasty

began to decline after Asoka's death and came to an end in 184 B.C.

The usurper of the throne of the last Mauriyan prince established the Sunga dynasty which held sway until 73 B.C. The first Sunga king is held to have been a fierce enemy of Buddhism. The last king was killed by his Brahman minister. This usurper founded the Kanva dynasty which lasted till about 28 B.C.

At the time of the decline of the Maurya dynasty, around 200 B.C., many small states were set up west of the Indus by the Greeks from Bactria, a stronghold of Hellenic civilization, which was the region of North Afghanistan bounded on the north by the river Oxus. Thus a considerable Graeco-Buddhist civilization arose in Gandhara. The Hellenistic influence on Indian art can be traced very plainly in the sculpture and remarkable Buddhist remains in Gandhara. It is believed that Buddhist teaching was greatly modified by contact with the Greek gods and that, due to Greek example, the use of images became an essential element in the Buddhist cult. The bi-lingual Greek and Indian coins of this culture have provided the necessary clue to the interpretation of the forgotten alphabets of ancient India.

The Greeks from Bactria were followed on the

path of invasion by the Scythians or Sakas from central Asia and the Pahlavas of the Parthian Kingdom in about 135 B.C. The Scythians and the Parthians were so closely associated that they were almost indistinguishable. They broke up the Indian states. However, the Eucratides house of the Greeks kept their hold on the country south of the Hindu Kush in the Kabul valley, according to one author, until conquered by the Parthians and, according to another author, until conquered by the Kusharas about 25 B.C.¹ The Euthydemus house of the Greeks continued to rule in the Eastern Punjab until they had to yield to the Scythians in 58 B.C. The Greek princes had ruled in the Kabul valley, the North Western frontier province and the Punjab from 200 to 25 B.C. It is to this period and not to that of Alexander's invasion that the chief source of Greek influence in Northern India is attributed.

Through the Parthians, Persian influence manifested itself in architecture and in the adoption of the Persian title of Satrap or Great Satrap by many Indian rulers of foreign origin. It is thought probable that the Scythian and Parthian kingdoms in India were united

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1. Cf. Dunbar: A History of India, p. 61.
Cf. Rapson: Ancient India, p. 133.

under the rule of Gondophernes, whose name is clearly Persian or Parthian. His reign is placed by Smith between 20 A.D. and 48 A.D., by Rapson between 19 A.D. and 45 A.D., and by Macmunn between 21 A.D. and 71 A.D.¹ The fame of King Gondophernes spread to the West and in the legends of the early Christian church of 3 A.D. he is known as the king to whose country St. Thomas was sent as the apostle of the people of India. This story regarding St. Thomas may have some basis in fact and may have originated as an explanation of the early presence of "Christians of St. Thomas" in the region of the kingdom of Gondophernes. Legend holds that St. Thomas also went to the Madras area of South India.

In the early part of the first century A.D., the Kushans invaded India. They were a tribe in Central Asia akin to the Turks and ^asept or clan of the Yeu-chi horde of nomads who had established their power in Bactria. They captured Kabul, made it their capital, and extended their power throughout northwestern India and most of Central Asia. They welded Greeks, Scythians, Parthians and Hindus into one great empire. Out of this

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1. Cf. Smith: Oxford History of India, p. 126.
Cf. Rapson: The Cambridge History of India, Vol. I, p. 562.
Cf. Macmunn: The Religious and Hidden Cults of India, p. 58.

fusion a powerful and enlightened kingdom arose in India with Peshawar as its capital. Kanishka was their greatest king and in his reign the arts and sciences progressed. He became a zealous Buddhist and helped spread Buddhism. He summoned the last Buddhist council held in India to settle the disputes in progress.

By this time, however,^a definite schism had developed in Buddhism which took form in the Mahayana or High Path or Greater Vehicle and the Hinayana, the Low Path, or Lesser Vehicle, the schools of the North and the South. The Buddhism of the High Path taught salvation by means of the Buddha through the ages, who had become almost a "salvation" God. In the first two or three centuries of the Christian era, a transformation in Buddhism took place which is of great significance in the history of India and of the world. In its spread from the banks of the Ganges to the snows of the Himalaya, the deserts of Central Asia and the bazaars of Alexandria, primitive Buddhism changed from an Indian product based on ideas of rebirth, karma, ahimsa, nirvana, on ethics of a stoic nature, on an order of begging monks, and on veneration for a dead teacher by means of symbols such as a pair of footprints, to one attuned to the heart and nature of the people by whom it was accepted and absorbed. Thus it was replaced by the worship

of a living Saviour, a divinity ever present to the hearts of the faithful, with his ears open to their prayers and served by a hierarchy of Bodhisattvas and other beings, acting as mediators between him and sinful men. He was venerated by pictures of every incident of his life and by his image in endless forms and replicas.

The Kushana empire was paramount in Northern India during Kanishka's reign. His son, Huvishka, had equal respect for the gods of many religions. The empire began to break up in the time of his successor and the Kushan empire gave way to the Gupta empire. Another Chandragupta had arisen and established in Magadha the Gupta dynasty of native kings. The Gupta period extended from 320 A.D. to 647 A.D. Chandragupta I, the founder of the Gupta empire, had very extensive conquests. Sumudragupta, his successor, made himself one of the foremost monarchs in India's long history. Samudragupta achieved distinction as a musician and a poet. He was a man of exceptional personal capacity and unusually varied gifts. He and his son who succeeded him extended the Gupta dominions still farther, promoted literature, science and religion, and under their rule the fine arts of music, architecture, sculpture and painting attained a high level of excellence. Under them,

indeed, India reached a height of development unsurpassed since Buddha and attained a political unity which only Asoka and Akbar rivalled. This time is called the Gupta golden age. It extended from 320 A.D. to 480 A.D. Commerce and travel between the Gupta empire and foreign lands in both East and West brought about a constant and lively exchange of ideas and was reflected in their sculpture, coinage, dramas, astronomy and paintings. The Gupta period has been described as being in the annals of classical India almost what the Periclean age is in the history of Greece.

During the reign of the next king, Kumara Gupta, hordes of nomads from Central Asia whom the Indians called Hunas or Huns, swarmed across the northwestern passes, gradually occupied both Persia and Kabul and attacked the Gupta empire. The Huns proper were accompanied by Gurjaras and other tribes. Europe was being overrun by the Huns at the same time. After a long and costly but gallant struggle, the exhausted Gupta empire fell apart in 480 at the death of Shanda Gupta, Kumara Gupta's son. India thus became only one of the forty provinces of the Hun empire.

Under Toraman, the invaders swept through the country with terrible force and outrage. Many Buddhist monasteries and stupas were destroyed. The people

suffered greatly under the cruelty and excesses of Mihiragula, Toraman's son, who started a fierce persecution of the Buddhists. India relapsed into bondage and chaos for a century. Then Hindu chiefs and princes gained a temporary victory over the Huns and a Hindu king, Vasodharma, succeeded in finally expelling them. The barbaric invasions of the fifth and sixth centuries constitute politically and socially a turning point in the history of northern and western India. They completely broke up the political system of the Gupta period and as a result new kingdoms were formed. It is not possible to trace any authentic family or clan traditions beyond the Hun invasion. No genuine tradition of the earlier dynasties can be produced, all has been absolutely lost.

At the beginning of the seventh century, following a series of Hindu kings and quarrels and the establishment of new kingdoms by the Maitrakas, the Gurjaras and others, Harsha of Kanauj, a descendant of the Gupta line, subjugated upper India, excluding the Punjab but including Bihar and at least the greater part of Bengal. He reigned for about forty years and gave peace and security to a wide realm. Harsha, being an accomplished scholar, native arts and letters flourished and education was widely diffused. His extensive

empire was administered chiefly by his incessant personal supervision. Cruel imprisonment of the Tibetan fashion made the administration less mild than that of the former Guptas. Harsha was extremely devout. Though a Hindu, like the Gupta predecessors, he also honored Buddha and in the latter part of his reign became more and more Buddhist in sentiment. He tried to emulate Asoka and was extreme in the execution of ahimsa. Harsha died in 646 or 647 leaving no heir. A usurper seized his throne; chaos ensued and continued for almost a thousand years.

During the time between Harsha's death and the Mohammedan conquest of India, the hordes of foreign invaders were absorbed into the Hindu body politic and a new grouping of states was gradually evolved. This period is called the Rajput period because in it there was a development of the Rajput clans who, from the eighth century, began to take a leading role in the history of northern and western India.

The Rajput clans were a people of the most diverse descent. They had in common a similarity of warlike occupations and social habits. They claimed aristocratic rank. It is thought that all the distinguished clan-castes of Rajputana today are descended

mainly from the Scythian foreigners who came to India and established themselves there. The Rajput clans developed from the upper ranks of the invading hordes of Huns, Gurjaras, Maitrakas and the rest. The Gujars, Ahirs, Jats and others from the lower ranks became Hindu castes of less honorable social status. The Brahmins considered the Rajputs as representing the Kshatriyas of the Vedic times. The Rajput clans became castes and, though originally descended from distinct racial stocks, there is now an extensive network of blood-relationship between them as the result of the operation of complicated caste rules regarding inter-marriage for many centuries.

The Rajputs built a feudal civilization under the government of warlike kings. The Rajput clans were distinguished for their military ardor and courage. During the five and a half centuries between the death of Harsha and the Mohammedan conquest, countless Hindu states developed which were seldom at peace. However, this period is not only marked by war but by magnificent royal courts, by the cultivation of art, by stately works of architecture and by the writings in the Sanskrit language.

The history of northern India and that of

peninsular India each pursued its own separate course, though an interplay of conquest between them did take place several times. The Aborigenes and the Dravidians occupied the peninsula. Rapson calls the Aborigenes pre-Dravidian, and the invading Dravidians proto-Dravidians, and holds that the race produced by the mixture of the blood of these two peoples are the Dravidians of history.¹ Aryan immigration gradually submerged Dravidian blood and speech in Gujirat and obliterated the language in Maharashtra and in Kalinga. The Dravidian stronghold came to be in the center and south of the peninsula; that is, the Tamil, Kannada, and Telugu regions.

As has been noted in the first chapter, the Dravidians had a well-established civilization and culture of their own long before the Christian era. They had powerful kingdoms and had lively commercial relationships with Western Asia, Egypt, and the Greek and Roman empires. The Andhras, Kalingas and Maharashtra kingdoms and the three Tamil kingdoms were the chief^{ones} in that time. The kingdom of the Andhras was that of the Telugu-speaking people who were a people of some importance in the

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1. Cf. Rapson: Cambridge History of India, Vol. I, p. 594.

north-east Deccan. This kingdom was considered powerful and appears to have been independent in the time of Chandragupta of the Mauryan dynasty. The Andhras may have been subject to Asoka but at a later period, possibly the beginning of the second century B.C. Their realm extended under the powerful Satavahara dynasty to include a great part, if not the whole, of Berar, the Central Provinces and Hyderabad. It is held that their dominion stretched right across the Deccan from sea to sea. The Andhra kings took it upon themselves to be the protectors of Hinduism and the caste institution. The Andhra kingdom in time came to its decline and fall and ended about 225 A.D.

The Kalinga kingdom lay along the coast of the Bay of Bengal. In 262 B.C., Asoka conquered Kalinga and ravaged it pitilessly. But later, Asoka was haunted by remorse for the calamities the Kalingas suffered for his ambition and this brought about the turning point of his career and affected the history of the world. Asoka, as noted above,¹ became a convert to the Buddhist faith and, through this, Buddhism became a world religion. Upon the decay of the Mauriyan empire, Kalinga regained its independence and prosperity. One of their kings,

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1. Cf. ante, p. 53.

Kharavela enlarged the Kalinga domain and seems to have been a magnificent ruler of liberal tendencies.

The Maharashtra kingdom lay on the western side of the peninsula, south of the Vindhya, and is called the region of the western Ghats. The race called Maharashtras, or Marathas, and some other tribes became famous in history. Tribes associated with the ~~Maharatas~~ were mentioned by Asoka as believers in his doctrine. Buddhist missions were sent to Maharashtra, Aparanta and other neighboring regions.

The history of the Deccan is hidden in obscurity from the time of the disappearance of the Andhra kingdom from history in the third century A.D. By the time it was invaded by the Mohammedans, the Deccan had obtained the finest achievements of Hindu civilization. Mysore, because of its connection with the Deccan kingdoms, can be considered as an annex to the Deccan proper. Two dynasties of the Mysore or Kanarese kingdom, the Kadambas and the Gangas, gained distinction. The Kadamba royal families were of Brahman descent, enjoyed independence from the third to the sixth century, and had a recognized place in time from Asoka's reign until the beginning of the fourteenth century A.D. The Gangas were rulers of the greater part of Mysore from the second to

the eleventh century A.D., were distinguished warriors, and in the tenth century were zealous Jainists.

From 550 A.D. to 1190 A.D., the Deccan was under the rule of the Chalukyas, who belonged to the Huna-Gurjara group of invading tribes. Harsha of Kanauj was not able to conquer the Chalukyas in 620 A.D. The Pallavas brought them under their rule in 642 A.D. but in 674 the Chalukya king captured Kanchi from the Pallavas. The Rashtrakutas, indigenous tribes, subjugated the Chalukyas from 757 to 953. One of their kings, Amoghavarsha, was accredited with being the most eminent of the princes of India and the fourth of the great monarchs of the world in his time. The Chalukyas again became the rulers, fought with the Cholas, attained success in warfare and a prosperous and efficient rule. However, during the twelfth century, their power declined and by 1190 their kings became petty chiefs and most of their possessions were taken over by the Yadavas and the Hoysalas.

The early Chalukya kings were Brahmanical Hindus. Yet they were tolerant of all religions, as were most Indian rulers. Buddhism gradually gave way to Hinduism. There were many Jains in the Southern Maratha country. Under Amoghavarsha, the Rashtrakuta king,

Jainism made rapid progress in the Deccan during the ninth and tenth centuries, causing a decline in Buddhism. The Hindus borrowed the Buddhist and Jain practice of excavating cave temples. The Kailasa temple at Ellore, one of the most marvelous works wrought by human hands, is hewn out of the side of a hill and encircled with endless ornaments. The Ajanta cave frescoes, the greatest of Indian paintings, with their Persian influence, witness to the fact that the fame of an early Chalukya king had reached Persia and effected intercourse with the Persians.

The Hoysola kings of the Mysore territory were descended from a petty chieftain in the Western Ghats and in the person and time of Bittiga, one of their kings, first rose to importance (1111 A.D. to 1141 A.D.) The Hoysolas were more or less subjugated to the Chalukyas during his reign and did not become fully independent until about 1190 A.D. By the conquest of Bittiga, the Hoysola dynasty became the most powerful in the Deccan at the close of the twelfth century. In 1310, the Mohammedans shattered their dominion and the Hoysalas survived for a while as local kings.

Bittiga greatly affected the religious life of the peninsula. He and his successors are given credit for a wonderful development of architecture and sculpture.

Bittiga was at first a zealous Jain and encouraged the restoration of the Jain temples which the intolerant Hindu Chola invaders had destroyed. Later he became a convert to the Hindu faith of Vishnu and adopted the name of Vishnuvardhara. He honored his new faith by erecting temples of unsurpassed magnificence. The style of the temples he and his successors built were used alike by the Jains and Brahmanical Hindus. They represent the Hoysola style of art. A high quality marks much of the sculpture.

The Yadavas of Devagiri descended from feudatory nobles of the Chalukya kingdom. They became the rivals of the Hoysolas toward the end of the twelfth century. In the thirteenth century, Singhava, one of their most influential kings, extended their boundaries and thus established a considerable dominion. In 1294, the Mohammedans attacked their king and carried off an enormous treasure. In 1309, the Yadava king, who was the last independent sovereign of the Deccan, submitted to the Mohammedans. The tragic death of the king's son-in-law, who revolted against the Mohammedan rule in 1318, marked the end of the Yadavas.

The ancient tradition of the proto-Dravidian race has been retained more tenaciously by the Tamils

than by any of their kindred. The Tamil realm, in the earliest time recorded, extended over the greater part of the modern Madras Presidency. It consisted of three principal kingdoms, those of the Pandyas, Cholas or Colas, and Cheras or Keralas.

At an early period, the Tamil states had achieved a high degree of material civilization. They acquired wealth and prosperity by their valuable foreign trade. The power of the Pandya kingdom became known to Megasthenes, the Greek ambassador at the Mauryan court. Asoka spoke of the Tamil kingdoms as foreign nations who had accepted the teachings of Buddhism. The Tamils produced a rich literature and its golden age was the first three centuries A.D. Madura is considered to have been their literary capital. Three productions of special merit of that period were the "Kural," "the Epic of the Anklet," and the "Jewel-belt." The "Kural" is considered as "the literary treasure, the poetic mouthpiece, the highest type of verbal and moral excellence among the Tamil people." Smith thinks it is a teaching of ethical doctrine of singular purity and beauty which cannot be equalled in the Sanskrit literature of the north.¹

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1. Cf. Smith: Oxford History of India, p. 144.

The Tamil kingdoms for many centuries fought with the Ceylon princes almost continuously and the Tamil kings were always at war with each other. These kings also fought frequently with the kings of the Deccan. Except for these wars and their extensive foreign trade, the Tamil kingdoms were an isolated unit in the Far South.

In the middle of the sixth century, the Pallava dynasty of uncertain origin rose to power and for about two hundred years was the dominant power in the Far South. It had its capital at Kanchi. It brought the ancient Pandya, Chola and Chera kingdoms under its subjection, especially in the seventh century. Under Narasimha-varman, the Pallavas were also the dominant power in the Deccan for a short time. The Pallavas definitely contributed to architecture and art. The Pallava school of architecture and sculpture is held to be one of the most important and interesting of the Indian schools. The transition from wood to stone took place in this period, almost a thousand years later than it had in northern India under Asoka. The plan of Kanchi illustrates the uniqueness and excellency of the Pallava architect. The rock-cut temples and caves, the rock-hewn "Seven Pagodas" and the remarkable relief sculptures

in the rocks are monuments of the Pallava art. Buddhist monasteries and Jain temples were numerous. The Buddhist temples seem to have been reconstructed by the Hindus. Buddhism was the religion of the king of the fifth century. The later kings were Brahmanical Hindus, devoted either to the cult of Vishnu or Siva. One of these kings destroyed a large Jain monastery. In 740 A.D., the Pallava king was severely defeated by the Chalukyas and in 753 A.D., the Cholas, in alliance with the Pandyas, gained the mastery over the Pallavas. After the seventeenth century, the Pallavas, as a distinct race and clan could no longer be traced. Their blood had merged with that of other castes.

Through the conquest of her kings, the Chola kingdom became paramount in the south in the eleventh century. It was probably the most powerful state in India. The Pandya and the Chera kingdoms had to submit to her rule. The art of the Chola period was a continuation of the art of the Pallava period. Some changes gradually took place in the structure of the temples. All of the Chola kings seem to have been worshippers of the god Siva and, in general, were tolerant of other religions. The Chola kingdom came to its decline during the thirteenth century. The Chola dynasty, with its

institutions, became extinguished by the Mohammedan inroad in 1310 and by the rise of the Hindu empire of Vijanagar which followed thereupon.

The Pandya kingdom was able to liberate itself from Pallava subjection in the ninth century after ceaseless fighting with the Pallavas and the effecting of a decisive defeat upon them in joint action with the Cholas. In the thirteenth century, they were able to shake off the yoke of the Cholas, which had been upon them during the eleventh and twelfth centuries. By the time of the Mohammedan invasion of 1310, they had attained a position which might be considered to be the leading one among the Tamil kingdoms. After the Mohammedans came, they, in time, were reduced to the position of mere local chiefs. Madura, the capital of the Pandyas, had been one of the finest Hindu cities, having in it a gigantic temple and a thousand lesser works of architectural art. One of the Pandya kings, who had been a Jain and became converted to the Siva faith, wrought a terrible persecution on the Jains who would not follow his example. Little is known about the later history of the third Tamil state, the Chera kingdom, other than that it was conquered by the Cholas about 990 A.D.

The rise and development of Jainism and

Buddhism as reform movements from Hinduism have been observed. Note will now be made of the development of popular Hinduism from the time of the classic Brahmanism to the present day.

The history of popular Hinduism, in contrast to that of classic Brahmanism, is marked by these chief phases: the ascendancy of devotional worship over the ancient sacrifices; the increasing cults and literatures based on heroic and pastoral themes in contrast to the ascetic and scholastic; the continual fusion of popular cults with Brahmanic thought and the consequent rise of a few pervasive and dominating cults, such as those of Vishnu and Krishna, Siva and Durga.¹

Important changes took place in the character of worship. Animal sacrifices were to a large extent replaced by offerings of grain, flowers, etc. Temple cults were developed by the lower castes whom Vedic tradition had excluded from the orthodox rites of the Aryans. It is thought that the Hindu temple originated in the shrines of the aboriginal tribes and were gradually adopted by the higher castes whose worship heretofore had been in their homes and in the open. Temples with their

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1. Cf. Friess: Religion in Various Cultures, p. 67.

images and concrete symbols became important in India's religion. The cult of images also entered the homes of the people.

Through Asoka, Buddhism had spread all over India and become its popular religion. Hinduism had had to recede before it and be challenged by it. Both Buddhism and Jainism attacked the sensuousness of Hinduism, the growth of priest superstition and the bloody sacrifices. (The latter had come into Hinduism with the Dravidians whose gods were almost always propitiated with bloody or animal sacrifices.)¹ The clever Brahmins found a way to regain their supremacy. They gave up their custom of marrying wives from the three lower castes as an act of self-preservation due to the charge of sexual intemperance brought against them by the Buddhist and Jain monks. For the same reason, they discontinued the immemorial custom of eating flesh and drinking liquor and became vegetarians to avoid the charges of intemperance and cruelty to animals. Thus ahimsa entered the caste system with its burdensome rules of conduct and gained a large following of castes who became vegetarian. The Sunga dynasty, being Hindu, Hinduism was strengthened

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1. Cf. Elmore: Dravidian Gods in Modern Hinduism, pp. 15, 17.

and given a chance for growth. It is believed, for example, that through the patronage of the Sunga kings, Hindu literature was greatly stimulated. The result of this was a recasting of the Mahabharata and the Ramayana just after 184 B.C. These two epics had been composed as a result of the wars and invasions in the period beginning about 500 B.C.

In these rewritten poems, the doctrine of incarnations suddenly appeared in the Hindu faith. Rama, the purely human hero of the Ramayana, and Krishna, the purely human hero of the Mahabharata, were each now a partial incarnation of the Vishnu. Vishnu was first incarnated as Rama and at a later date as Krishna. By this was meant that a portion of the energy of the great heavenly god, Vishnu, had descended to earth and had been born as a man. It was believed by the early Hindus that Vishnu was accustomed to come to earth to enjoy the sacrifices offered to him, but previous to the appearance of the incarnation doctrine, no Hindu had ever thought of a part of the energy of a celestial god being born as a man and living a human life.

The origin of this incarnation doctrine has not been discovered but there are clues which seem to indicate what it was. As far as is known, there was

nothing in Buddhism like the doctrine of incarnation before this time. In spite of its original tenets that there is no Atman or world soul, that man has no soul and that things have no underlying persistent reality, Buddhism gradually developed during the centuries from an atheistic philosophy attempting to supply the consolations of religion but denying the very possibility of an incarnation faith to a system in which there is Buddha's progressive deification and the rise of his worship. The striking thing is that the rise of the worship of Buddha was contemporaneous with the rise of the worship of Rama and Krishna as incarnations of Vishnu.

At the appearance of this doctrine in the second century B.C., Brahma, Vishnu and Siva were considered as equals. Brahma, Vishnu, Siva and even Gautama and Mahavira were honored with the same title of worship; namely, Bhagavan. At this time, also, the Sheistu doctrine that Brahma was a personal god came forth from the Vedanta school of philosophy. The doctrine that the guru, the philosophic teacher, is to be worshipped as god also appeared. By identifying Vishnu with Brahma, the incarnation doctrine became altered. Krishna and Rama were declared to be full incarnations of Vishnu. Thus Rama and Krishna became equal to Vishnu and hence equal to Brahma. Those of the Siva sect deny that god is ever

born of a woman but believe that Siva has manifested himself in human form many times and continues to do so. One sect of Buddhists came to accept the Absolute as impersonal and the Buddhas as his incarnations. In the other sect, Buddha is the Supreme, but is personal, and he becomes incarnate from time to time.

The educated Indian laymen were attracted by these philosophies as systems of thought and as means of emancipation. They were confronted, however, with the difficulty of not wanting to lead a monastic life to attain emancipation and with the difficulty of not wanting to give up their worship of Vishnu or Siva for then they would have no real religion for themselves and their families. Vishnu and Siva had become Brahman who, being "beyond thought and speech," cannot reveal himself to man nor receive sacrifice nor prayer and yet is personal and interested in man. The Buddhists also had difficulty in continuing their reverence for the founder of their faith and at the same time accepting these new teachings of their convictions. This crisis resulted in the two great Hindu sects; viz., the Vishnuite and the Sivaite, and two distinct Buddhist groups drawing in and amalgamating with their old doctrine the main ideas of the Vedanta philosophy with regard to God and the teaching that the layman, by doing his duty, with no attachment

to life, could reach emancipation without becoming a monk. This emancipation was sought by devotion (bhakti) to the sectarian god. This was a great uplift for the ordinary man. Though Vishnu-Brahma and Siva-Brahma could not be worshipped by their worshippers, yet each image of Vishnu was believed to be so instinct with his essence as to be a mighty living god and into every image and into every linga Siva was believed to have poured his presence. Hence worship was possible and reasonable.

Siva's worship was phallic and in both the Sivaite and the Vishnuite sects erotic sub-sects, with very immoral cults, came into existence. Two Sakta sects sprang from Saivism. They worship the sakti of Siva. To Hindu sects, every goddess is the sakti or the energy of her husband. The goddess is usually thought of as his energy in action while he remains absolutely at rest. The worship of the sakti was a method used to connect the far-away uncommunicating God with the world. The wife of the god was considered to be a much more approachable being than her husband and thus nearer to the world and men. The right-hand Saktas are respectable but the left-hand Saktas are most immoral and hold their worship in secret. Siva's vehicle is the bull and his symbols are the yoni and the lingam.

This attempt to combine the loftiest features of the theology of the Vedanta with popular religion had a definite influence and effect upon Hinduism. The Hindu gods were above moral law. Vishnu and Siva were in no way subjected to moral restrictions before the alliance with the Vedanta. With the acceptance of the theistic doctrine of the Supreme being as personal, both sects were necessarily led towards moral ideals. Brahma was personal and full of grace; Vishnu and Siva were believed to be kindly and gracious towards their own worshippers; hence, the definite doctrine evolved that the Supreme is a God of love and grace and has moral ideas. The old Vedic idea that God is non-moral was absolutely rejected by the theistic sects. But the doctrine of karma ruled this development and hence the Supreme = Brahma = Vishnu = Siva as a personal and moral being is still actionless in order that he may not fall under the sway of karma. Hence, he remains far withdrawn in the unruffled peace of his transcendental life. His moral nature cannot be brought to bear on the world or on men; he cannot be the source and center of the moral order of the universe; he cannot rule over the nations as the righteous God. The absolute one is absolutely ineffective.

This, then, explains why Krishna, who "is held to be a full incarnation of Vishnu-Brahma 'whose essence is absolute negation of all evil,'" is represented in the literature which the sects accept as inspired as "having been guilty of lies, deceit, theft, murder and limitless adultery." It explains, too, why Siva during his theophanies is recorded to have done that which no self-respecting man would do. Such a religious philosophy accounts for "the root ideas which made the rise of the erotic sects possible within the great Vishnuite community;" namely, that when a god appears in human life, his sports are unrestrained by moral law, and that, while in ordinary life, man must not dream of imitating the divine sport, in worship such imitation leads to closest fellowship with the god.¹

Knowing what the Hindu philosophy of religion is, one can understand the logic of the submission to the moral laws of the community imposed on the ordinary man, while the priests of the god who became incarnate, as the representatives of the god, might be expected to copy in his worship his divine actions. Dubois bears this out in relating that a priest of Siva has the right to the women and the house of a man should

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1. Farquhar: The Crown of Hinduism, pp. 395, 396.

he choose to stay there in the course of his travel. The master and male inmates, out of respect for him, leave the house for the time of his stay. This is not considered scandal; it is a part of their religion.¹ The Left-hand Sakta cult commands promiscuous sexual intercourse as part of its observances. It is probable that this is an aboriginal worship which the Brahmans admitted into Hinduism and placed under the aegis or protecting power of the great god, Siva. This promiscuousness is also a special feature of some of the religious festivals. Obscene sculptures, foul frescoes, dancing girls who are servants of the gods but whose real occupation is prostitution, and offensive symbols are found in the temples and the high places which have been made holy by the living presence of the gods. All of this is not an offense to the gods but in keeping with the belief that they are above morality. No incongruity between these temples and the ethical Brahma of their theology was felt by even the greatest philosophers. Though for his own feebleness and folly in yielding to the attractions of the devadasis, the temple girls, Manikha Vachakar often grieved, yet he never demanded

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1. Cf. Dubois and Beauchamps: Hindu Manners, Customs and Ceremonies, p. 117.

that they should be driven from the temple as dishonouring to Siva. In the service of their gods, the greatest saints are guilty of most immoral acts and are held to be quite justified.

The growth of popular Hinduism influenced the character and the structure of Hindu society.

"Caste groups multiplied and became more and more differentiated by various means: by geographical divisions; by the transformation of former outcaste groups into new castes; and by the diversification of occupations within caste groups The household became a large family community, in which the women were largely confined and guarded Small rural villages became the prevailing type of community, with over ninety percent of the people living in them The usual village community includes representatives of each of the castes. . . . Cities like Benares, Allahabad, Kedarnath, Badrinath, Poona, Nasik, Hardwar, Calcutta, Puri, Sringeri and Rameswaram became important places of religious pilgrimages and centers of discussion, popular teaching and agitation of all kinds. . . . The developments of Hindu society involved also the expansion and ramifications of ascetic institutions There arose a large and exceedingly mixed group of mendicant holy men as a regular and distinctive feature of Hindu society."¹

Hinduism was affected to some extent by Mohammedanism and by Christianity. This will be noted in connection with the studies of these two cultures.

From the time of the fusion of the Dravidian and Aryan cultures to that of the Mohammedan invasions and conquests in India, the position of women deteriorated

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1. Friess: Religion in Various Cults, pp. 72-77.

considerably. The Dravidians, who became the fourth or Sudra class in the social structure of the fusion which took place, had a semi-servile status. This effected a change in the status of the Aryan women from productive and contributive members of society to that of being parasites of society. The cheap and enforced labor of the Sudras robbed the housewife of her occupations and of society's respect for her usefulness. The presence of the non-Aryan princesses brought into the homes by the Aryan chiefs was a still greater calamity to the Aryan women. The Aryan co-wife was needed to perform the religious sacrifices. However, the non-Aryan wife might often have been the favorite wife and her husband might have attempted to associate her with his religious sacrifice rather than his better-educated but less-loved Aryan co-wife. The non-Aryan wife, by her ignorance of the Sanskrit language, affected also the purity of the speech of the Aryan co-wife. Hence, this led to grave mistakes and irregularities in the ritual. The result was that the whole class of women were declared ineligible for Vedic studies and religious duties. This is the key to the general deterioration of the position of women.

With the growing complexity of the Vedic sacrifices, a girl would have to remain unmarried till

about the age of twenty-two or twenty-four to get the education required to perform them. Along with this, new forces in society were clamoring for early marriages. The rich and prosperous country which the Aryans had conquered led to an easy and luxurious life and consequently to lowering the marriageable age for boys and girls. Also the boys of the Kshatriya and Vaisya castes were no longer being educated. Only the Brahman boys continued to be educated. Hence, early marriage was desired for them. The proper marriage for girls came to be considered the age of ten and the ideal one the age of eight. The upanayana or Sacred Initiation of girls was replaced by marriage as its substitute. It went completely out of vogue and woman, from a theological point of view, came to be regarded as of the same status as the Sudra.

These young and inexperienced brides could not have an effective voice in the settlement of their marriages. Love marriages came to be a thing belonging to the past. Parents were obliged to get their daughters married before they attained puberty. To fail in this was a disgrace. The matches arranged were not always well suited. Thus women were often compelled to spend their lives with unsuitable and unworthy partners for, as far as the wife was concerned, marriage came to be an irrevocable union. Divorce and remarriage, granted

by society in exceptional cases during the Vedic period, were no longer possible. For as grave an offense as not being sufficiently submissive the husband could discard his wife. A man was permitted to marry a second time if his first wife were guilty merely of unpleasant speech.

No education worthy of mention could be attained by these child wives. In the short period of their childhood, little of the former systematic education of girls at home could be given them. These children had little capacity for absorbing any of the ideals of that education to fit them for the role they were to play in life as a power -- influencing, but not directing or dictating, the public policy. Their immaturity and short time at home definitely limited the possibility of training them as formerly to become virtuous, pure-souled women, the future "mothers of men." By means of folk songs which were taught to them in infancy to be used in the games of girlhood, an attempt was made to impart serious lessons in philosophy. Some women, no doubt of high rank, attained distinction in the field of learning.

The child wives, with their limited opportunities and capacities for an education, could not command the respect of their husbands. Further, these children were placed in the rather unsympathetic atmosphere

of the mother-in-law's house at a very young age. They often had to bear the unwelcome company of a co-wife and, when a widow, remarriage became a forbidden thing/^{and} they had to accept the miserable existence of interminable widowhood. In the course of time, this developed into production of pettiness, narrowmindedness, jealousy and peevishness, the result of which was a forced repression in some directions and unnatural stimulation in others.

Thus, in a large number of both religious and secular passages in Sanskrit literature, serious reflections of a degrading nature upon women and their character made their appearance. In the code of Manu, a collection of laws, rules and opinions gathered from various sources, the character of a woman was described as having these defects. The truth in these charges manifested itself to the average man. Some passages were deliberately written to blacken the character of women to dissuade men from marriage and family life. This was a method used by the Renunciation School to influence and attract men to the monastic life. All of these remarks had a psychological effect upon the average man's attitude toward women. He began to assume a rather patronizing attitude toward them. He was tempted to pass patronizing

remarks about them concerning their illiteracy and general backwardness. In time, a woman was considered undeserving of any independence. She had to obey her father in childhood, her husband in youth and her sons in old age.

With the increased complexity of society and the building up of large and extensive Hindu kingdoms, the simple polygamy practiced by the kings of the smaller kingdoms of the Vedic period developed into large harems. Krishna Raya, the king of Vijayanagar, had twelve thousand wives. Rich subjects and many feudatories followed the example of the king. The conditions and status of the large majority of women of the upper class were unfavorably affected by this as was the status of wives of ordinary families. Under the rule of the kings of this time, prostitution came to be a state institution. It was regulated by the government and turned into royal revenue. In this period, writers of the Smriti, traditional teachings, preached that ^a wife should always revere her husband as God, even if he were a moral wreck. It is thought that this was probably written with a particular reference to the unfortunate inhabitants of harems in rich families and that subsequently the advice came to be extended to the whole sex. This preaching resulted

in setting up a much higher standard of sex morality in the case of women than in the case of men. A single lapse on the part of a woman came to be considered as fatal whereas the man, though a moral wreck, had to be revered as God by his dutiful wife.

An evil of the growing harems was jealousy. As a result, some men began keeping their wives in seclusion. This was the beginning of the Purda system. At first, there was a staunch opposition to this, many royal ladies refusing to submit to it. With the coming of the Mohammedans, however, Purda became an accepted and established custom. Gradually the people of the higher classes of northern India came to observe it.

The invasions of the Greeks, Scythians, Parthians and Kushans brought in their wake a prevailing political and economic despondency. In consequence of this, the ascetic ideal of the Upanishads, Jainism, and Buddhism took hold upon the social mind. The widow was greatly affected by this. A pure and chaste life was imposed upon her that she might attain the higher ideal of salvation (mukti) and not the lower one of heaven (svarga). This meant that she should never re-marry. The widower, however, was permitted to re-marry immediately after the death of his first wife, so that the

sacred fires could be kept burning.

The poor widow was made the victim of a still greater calamity by the revival of the sati custom or widow-burning. At first, it was only practiced by the warrior class but with ascetic ideals and practices coming to the fore in the life of the people, the custom of sati came to be surrounded with a halo and to appeal to many of the people. Though the Brahmans first considered sati to be sinful, they later followed it so as not to be outdone by the Kshatriyas in the pursuit of ascetic practices. Thus there were but two choices for the widows, many of them but children, to choose from: that of the narrow and difficult path of strict chastity and that of sati. The widow often chose sati in preference to the tiresome life of the widow. Sometimes an unwilling widow was burnt by her relatives, who either wanted to avoid the risk of her misbehaviour with its consequent dishonor to the family, or who wanted thus to gain the widow's heritage to her husband's share in the family property. The right of the widow to the share of her husband upon his death had come in the course of time to be recognized all over the country.

Warfare also took its merciless toll from the sanctity and rights of Indian womanhood. Women who were made prisoners were treated with an admirable broadmindedness

by the writers of some of the law books. They taught that the women who had been made prisoners or had been assaulted criminally should be given sympathetic treatment and be taken back into their families after they had performed certain rituals of purification. They should not be treated with contempt. By about the thirteenth century, however, society refused to admit these women back. They could never again have a place in Hinduism. The Mohammedan rule which became established in the country was in part responsible for this. Hinduism suffered for this in the loss of a population which Mohammedanism gained through the captive Hindu women.

Though the status of women deteriorated so considerably in this period, there were nevertheless some joys and privileges retained for them. Some pandits, teachers, under the influence of theological theories, did consider the status of women to be that of the Sudras. But in ordinary society, it was different. Women were symbols of purity, religiousness and spirituality. National culture was in their care and the details of religious ritual and ceremonies were more authoritatively determined by them than by the professional priest. Literacy not only declined rapidly with women but also with men, though to a lesser degree. Literacy was

confined chiefly to the priestly and commercial classes. The national culture and traditional wisdom was transmitted by the word of the preacher. However, the illiterate village women had more opportunity and greater facilities for imbibing this than did the literate men. In regard to the marriage arrangements, the bridegrooms had no more part in them than the brides. They were only fourteen or fifteen at the time of marriage and were likewise submitted to parental authority. The mother held a place of honor in the home. Upon the death of the father, the mother was to be preferred to any male relative as the guardian of the minor children. While mothers were placed in subjection to their sons, a later law made it illegal as long as their mother lived for the sons to exercise their legal right to claim a partition. Thus, in actual life, it was the mother and not the sons who guided and controlled the household.

Another refreshing feature of this period was the chivalry of the Rajputs. They had lovely women for whom the chieftains did not hesitate to die. Their women thought it only a matter of courtesy to go to the grave of their husbands by the rite of sati. Though for non-Kshatriya girls, marriageable age was brought down to ten or eight, for the Kshatriya girls a marriageable age continued at fourteen or fifteen. Since many Kshatriya

women were often called upon to be the regents of the government, they were given administrative and military training. Some of these women were educated and refined.

B. Mohammedanism¹

Macmunn very aptly says:

"While Buddhism in India was going down before the recurring wave of Brahmanism, and that faith was rising enriched in the soil cleansed by Buddhism, there was appearing a new star and a faith which was to further enrich Hinduism and Brahmanism, while dealing it the cruelest and most ruthless blows. As it arose so it remains, antagonistic in all its thoughts and ethics and in its severe monotheism, to every

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1. Cf. Dunbar: A History of India, pp. 88-89, 163.
Cf. Durant: The Story of Civilization: Our Oriental Heritage, pp. 459-476, 606-610.
Cf. Fuller: The Wrongs of Indian Womanhood, pp. 76-99, 270-272.
Cf. Hunter: A Brief History of the Indian Peoples, pp. 108-154.
Cf. Macmunn: The Religions and Hidden Cults of India, pp. 81-105.
Cf. Munnay: A Handbook for Travelers in India, Burma and Ceylon, pp. lxxxix-xci.
Cf. Reinach: Orpheus -- A History of Religions, pp. 171-180.
Cf. Smith: Oxford History of India, pp. 217, 257-259, 261, 263, 298, 346-347, 351, 378, 418-421.
Cf. Speer: The Light of the World, pp. 179-229.
Cf. Storrow: Our Sisters in India, p. 96.
Cf. Von Sommer and Zwemer: Our Moslem Sisters, pp. 253-262.
Cf. Wherry: Islam and Christianity in India and the Far East, pp. 17-67.
Cf. Zwemer, Wherry, Barton: The Mohammedan World of Today, pp. 149-163.
Cf. Zwemer: The Moslem World, pp. 3-26, 111-130.

conception of popular Hinduism, although Brahmanism as we have seen, in its pure state can lie in sympathy with every creed under the sun."¹

Another picture of India at the time of the Mohammedan conquest shows one the Hindus weakened by internal division and war, unnerved for the tasks of life by the Jainism and Buddhism which they had adopted, and failing to organize their forces for the protection of their frontiers and capitals, their wealth and their freedom. And hovering about India's boundaries, waiting for national weakness to let them in, were hordes of Scythians, Huns, Afghans and Turks. From 600 to 1000 A.D., India invited conquest and in due time it came.²

Mohammed, the founder of the Mohammedan faith, was born in 570 A.D. He died in 632 and within a hundred years after his death his successors and followers had established an empire which extended from the Atlantic to Afghanistan and from the Caspian to the Cataracts of the Nile. They came to a stop at the Hindu Kush where they had to consolidate themselves for three centuries before they were strong enough to get rich India within their grasp.

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1. Macmunn: The Religions and Hidden Cults of India, p. 81.
2. Cf. Durant: The Story of Civilization -- Our Oriental Heritage, p. 459.

Mohammed's religion was a conquering religion. It carried a belief in the only God, conceived by Mohammed and his followers as all-wise, all-powerful, almighty, and all-knowing. It fitted the temperament of the races of Arabia and the East who were ready to surge forth into conquest with a fierce enthusiasm for their religion. With the message, "There is no God but Allah and Mohammed is his Prophet," they swept across Asia and Africa and Southern Europe. This message was attended by a promise of a reward of earthly desires for all who fell in the great mission to spread this truth which had taken birth in the meditations of the desert. Their faith was one of an imperial conquering people. They built the Arab Empire in a short time. This empire was for a while perhaps the greatest the world has seen. With the sword, these conquerors of Islam came and with the sword they went.

It was the daring of the Indian tribes such as the Sinah Rajputs and the military organizations of the Hindu kingdoms which delayed Islam in getting a foothold in the Punjab. The groups of kingdoms in the north and in the south had a power of coherence with which they could oppose a foreign invader. Further conquest was made a tedious process by the many groups and units.

Revolt sprang up from them though the ~~foes~~ did succeed in establishing a central authority.

In 711, an attempt was made to build a Moham-
medan dynasty in Sind but it failed. Only a small por-
tion of the frontier Punjab Provinces fell into the hands
of the Moslem invaders after a series of invasions
from 977 to 1176 A.D. The wall of forest and mountain
of the Vindhya ranges between northern and southern India
helped to hold back the invader. Not until 1565 was the
Hindu power in Southern India completely broken. This,
however, found its beginnings of restoration when within
a hundred years, in 1650, the great Hindu revival commenced
under the form of the Maratha confederacy. This in time
broke up the Moghul Empire of India. It was not until
Akbar's time (1556-1605) and by his policy that this em-
pire was consolidated. Before that, the Mohammedan
supremacy had been challenged by a series of Hindu or
Rajput wars.

In less than two centuries after his death,
the Hindu Marathas at Delhi held Akbar's Moghal suc-
cessor as a puppet and a prisoner.

Among the Mohammedan invaders, Mahmud of
Ghazni was one of great note. He gained for himself the
title of But-shikan, the Idol-Breaker. He followed the

example of his father Subuktigin, the Turk, who was the first of the Mohammedans to raid India. Mohamud Ghazni conquered the Rajput armies and princes who had expended their own strength by their civil wars. It was by the hundred thousand that he slew and by the tens of thousands that he carried off the young of both sexes. He invaded India seventeen times, thirteen of which were directed to the subjugation of the Western Punjab; one was an unsuccessful raid into Kashmir; and the other three were short but furious raids against the more distant cities of Kanauj, Gwalior, and Sommath.

His raids could be traced by India's broken and uprooted idols and temples which had been the victims of his fierce hatred. He made an invasion into Kathiawar to destroy the super-sacred temples of Sommath, whose idol treasure house he looted. He enriched his colleges, libraries and mosques by the spoils of his plunder. He desired the wealth and the lives of India's people, not ~~their~~ land. Hence, he did not stay to conquer. Conversion to Mohammedanism took place at the point of the sword.

Hinduism, Brahmanism and Buddhism are all related to the Aryan people. The cult of Islam, on the other hand, was of a very different origin. It was born

of the desert with Christianity and Israel in some senses as god parents. Islam was a state religion, based as much on temporal as on spiritual dominion. The Church and State are inseparable in true Islamic ethics. The fierce zeal of proselytism is inherent in this religion.

A large portion of the people of Northern India accepted the Islamic faith in the one God. They had different reasons for doing so. It was partly from fear of death, partly to side with the winning side, and partly because Islam was a simple faith that man might understand and was different from the lush stuff implied by Hinduism, that they became converts to it. It had a place for both the slave and the outcaste. They, too, could become children of God.

The Mohammedans had much in their favor to invade India, and so bring about their success. Physically, they were heavier and stronger than their opponents, having come from the cool climate in hilly regions and not having been limited to a vegetarian diet. Religiously, they had a faith which regarded the destruction of a million non-Moslems as a service eminently pleasing to God, made them absolutely pitiless, and hence far more terrifying than the foes to which India had been accustomed. Their religion removed fear from them because it assured them that a Ghazi -- a slayer

of an infidel -- would go straight to all the joys of an easily intelligible paradise, should he be killed in battle. He would, at the same time, win undying fame as a martyr. These Moslem invaders knew that they must subdue their enemies by sheer force or be destroyed themselves. Further, India's enormous wealth in gold, silver and jewels accumulated in the temples, palaces, and towns of India, drove them on to conquest. The Hindus' strategy and tactics were old-fashioned and their divisions were a hindrance to the unity of command while each Moslem horde was obedient to a single leader in the field and the Mohammedan commander knew how to make well-directed cavalry charges. The Hindus used elephants upon which their tradition places excessive reliance. In the face of the well-equipped, active cavalry, they proved useless. In this is characterized and typified India's bondage to tradition and her consequent inability to adjust and adapt herself to the changing situations of time. Thus were the Moslems, who, in comparison with the vast Indian population, were insignificant, able to conquer and to keep in subjection for centuries enormous multitudes of Hindus.

Subuktigin's invasion into India had resulted in leaving Peshawar as an outpost garrison of the Ghazni

Kingdom in Afghan and of enabling the Afghans to hold both ends of the Khaibar pass. Mahmud of Ghazni left the Punjab as an outlying Province of the Kingdom of Ghazni. The next invader, Mohammed of the Ghor Kingdom in Afghan and conqueror of the Ghazni Kingdom, left the whole of North India, from the delta of the Indus to the delta of the Ganges, under skillful Mohammedan generals who made themselves kings upon his death. His Turkish slave and Indian Viceroy, Kutub-ud-din Eibak, proclaimed himself sovereign of India and founded the dynasty of the Turkish Slave kings of Delhi, which lasted from 1206 to 1290. Turks, Afghans and Persians poured into India to gain military fiefs, to set up independent Afghan kingdoms, and to establish Islam all over India.

Moslem adventurers, usually Afghans, established their rule over great territories in the South, especially in Bengal and in the Deccan. The Mohammedan Kingdoms in the South were independent of the Turkish dynasties at Delhi and rarely came under their sway. The Mohammedan buildings there are some of the finest in the world. The dome of the great mosque at Beejapore is as big as that of St. Peter's at Rome. Reinforced by hordes of Afghan and Central Asian soldiers and aided by enthusiastic converts, the Mohammedan dominion, between the

twelfth and sixteenth centuries, spread its rule and faith everywhere. The Hindus suffered relentless persecutions at times at the hand of the Delhi kings. In 1338, Timur, a king of Turkey, broke into India, killed vast numbers of the captives and in Delhi carried out a massacre which is still spoken of with awe.

In 1526, Babar, a descendant of Timur, the Turk, but also in part of Mongol descent, swept down into India with his Turks and his Mongols. He called himself a Mogul or Mongol because this was a name that brought fear to all in view of the Mogul's history. When Babar died in Agra in 1530, he left an empire which stretched from the river Amu in Central Asia to the borders of the Gangetic delta in Lower Bengal. His son, Humayan, lost it all but his grandson, Akbar, regained it. Akbar was the greatest ruler in India of modern times. He was comparable to Asoka. Akbar's reign was one of pacification. Upon his death he bequeathed an almost united empire, built up out of the petty Hindu and Mohammedan kingdoms which had been seething with discordant elements. He had done this partly by force of arms and in part by alliances. He won the favor of Rajput princes by marrying Rajput princesses and by a sympathetic policy in support of his throne. He also

pursued his policy of conciliation with the Hindus and took care to provide a career for the lesser Hindu nobility. Akbar respected the Hindu laws but put down their inhuman rites. The Hindu trial by ordeal, animal sacrifices and child marriages before the age of puberty, he forbade. The remarriage of Hindu widows was legalized by him. He failed to abolish sati, though he did take steps to ensure it to be a voluntary act.

Akbar married widely but politically. A Rajput (Hindu) princess was his favorite wife and he is said to have had a Christian wife among his other wives. He had a harem suitable to the size of his empire. A gossip report said he had eight hundred concubines. His son, Jehangir, had a harem of six thousand women.

Akbar became one of the wisest, most humane, and most cultured of all the kings known to history. His grandfather, Babar, had been a poet and writer. Under Akbar's patronage and stimulation, every art flourished. He had a passion for metaphysics. It is thought he might have become a mystic recluse if deposed. He collected professors of many religions around him and listened impartially to their arguments. Akbar promulgated a new State religion called "The Divine Faith." This was based upon natural theology and comprised the best practices of all known forms of belief. He, himself, was

the prophet of this new faith or creed.

Akbar was succeeded by his eldest son with the title of Jehangir, the "World-grasper." Shahjehan, the "Ruler of the World," followed him. Aurangzeb, whose title was Alangir the "World-holder," was the last of the Moguls. The four great reigns of these kings lasted from the days of England's Queen Elizabeth to those of her Queen Ann's. The periods of these reigns were of immense power, wealth and prestige. The empire extended from the Oxus almost down to Cape Comorin before it fell. Jehangir and Shahjehan were reasonably considerate of their Hindu subjects and wove them into the structure of the Empire. Aurangzeb, however, had the spirit and attitude of the old fanaticism of Islam. The almost forgotten and hated poll tax on non-Moslems was re-introduced by him. Unwisely, Aurangzeb conquered the Mohammedan kingdoms of the south; in consequence, a Hindu power in the south-west came to prominence. Upon his death, the Mogul Empire fell with a crash leaving a great debris in its wake.

The Kutb-Minar of the Afghan dynasty and the Delhi and Agra forts, the king's tombs and the Taj Mahal of the Mogul dynasty indicate the character and the work of architecture during Islam's supremacy in India.

The Mohammedan religion found its roots in the religion of Arabia. This was a polytheistic animism which developed into monotheism without losing the characteristics of its former stages. Among all their gods, the Arabs had a clear conception of a supreme deity whom they called Allah. They looked upon him as guardian of the moral order. Mohammed, the founder of Mohammedanism, conceived the idea of reforming the religious faiths of his country by simplifying them. He got rid of Allah's satellites and made Allah the one supreme deity, the one supreme God of his religion. The Arabs' places of worship were sacred enclosures surrounding fetishes and images. Mohammed was exposed to the influences of Judaism and Christianity, two monotheistic religions. Christians were numerous in the north-west of Arabia and in the Yemen, and the Jews were scattered throughout the country. Though Mohammed's knowledge of Christianity and Judaism was very imperfect, the influence of their followers, no doubt, had a part in Mohammed's discrediting of idols.

Thus Mohammed founded the Mohammedan religion, a monotheistic religion believing in God's unity, omnipotence and mercy. The first clause of their creed is "There is no God but Allah." Mohammed had,

as is shown by the Koran and other Moslem books, a measurably correct idea of some of the attributes of God, but an absolutely false conception of others.

The Mohammedans' conception of God is too negative. His chief attributes are absolute sovereignty and ruthless omnipotence.

"God's essential attributes are Life, Knowledge, Power, Will, Hearing, Seeing, Speech. God is the Absolute, the Unconditioned, the Not-responsible to men, the Irresistible in will and power, the Unbegotten and Unbegetting, the All-sufficient, who needs neither the world nor the men whom He has created."¹

His character is impersonal. The learned Moslem considers the Christian truth that "God is love" to be blasphemy.

As already noted, Mohammedanism at the outset was the acceptance of the fundamental declaration, "There is no god but God and Mohammed is the prophet of God." Soon its theology and ritual outgrew the single affirmation with which it began. A consideration of its foundations, its doctrines, and its practical duties enables one to get a general view of the faith. The foundations of Islam are the Koran, the Sunnat, Ijma and Qias. The Koran is the first and the main foundation. The word "Koran" is derived from the Arabic word to read. The Koran is the Bible of

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1. Speer: The Light of the World, p. 202.

Mohammedanism and the Moslems have the loftiest veneration for it. They hold that it

"existed uncreated from eternity, resting on a great table of fabulous size, from which it was brought down as needed by Gabriel, who gave it to Mohammed phrase by phrase and word by word."¹

Mohammed claimed that the Koran is a unique and perpetual miracle. It is thus regarded by the Mohammedans.

Concerning the Koran, Speer says:

"While held to be an eternal, uncreated book, the Koran nevertheless is made up of a long series of Mohammed's utterances in the form of revelations from God, uttered by God in the first person plural; and these revelations, so far from being eternal, often contradict one another, later ones abrogating earlier ones; they are full of legends learned secondhand from Rabbinic traditions of the Jews, or from apocryphal Christian books; and when chronologically arranged, their connection with the successive incidents and problems of Mohammed's life makes them almost autobiographical."²

To silence the complaints of his wives for his irregularities, Mohammed made a regulation allowing him conjugal excesses which he had himself proscribed as unlawful. To enable him to marry the wife of his adopted son, a form of marriage he had forbidden by his own law, he issued a revelation from God encouraging him to the transgression. His followers not only bore the strain of this but elevated the revelations into the very eternal being of God.

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1. Speer, op. cit., p. 196.
2. Ibid, pp. 196-197.

The Sunnat, Ijma, and Qias are the other foundations of Islam.

"The Sunnat is 'the basis of religious faith and practice, which is founded on traditional accounts of the sayings and acts of Mohammed.' In all that he did and said Moslems hold that Mohammed was supernaturally guided. It is this which makes his moral example so dangerous a learned theologian of Islam has stated the essence of religion to consist of three things: 'first, to follow the Prophet in morals and in acts; secondly, to eat only lawful food; thirdly, to be sincere in all actions' There are six books of these Traditions and every accepted act or word of Mohammed's in them is a law as binding upon the Moslem as the word or example of Christ is upon Christians. The third foundation of the Faith is called Ijma, a word meaning collected. It means technically the general consent of the leading theologians, but pre-eminently it is a collection of the opinions of the Companions, the men who knew Mohammed. Qias is the fourth foundation. It means the reasoning of the learned with regard to the teaching of the three other foundations.

"These four foundations are regarded by Moslems as forming a perfect basis of religion and polity. 'They secure the permanence of the system, but they repress an intelligent growth.'¹

While the doctrine of Islam, the Kalima, is the simple creed: "There is no god but God and Mohammed is the Apostle of God," this includes as indispensable the acceptance of God, Angels, Books, Prophets, the Resurrection and Day of Judgment, and the Predestination of good."²

Mohammedanism was uncompromising in its assertion of the unity and sovereignty of God. The proclamation of

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1. Speer, op. cit., pp. 198-199.
2. Ibid, p. 200.

this abounds in the Koran. To Him must man surrender his will and desires. This doctrine is so real to the Mohammedans that they have adopted the name of Islam, which means surrender. They have a pervading sense of God. He deals with man's life in all of its details. They recognize His presence and power everywhere.¹ The Moslems believe in three species of spiritual beings, the angels, jinn, and devils. This belief touched their everyday life at many points. There are many angels. They were created out of light and are endowed with life, speech and reason. The jinns are beings created of fire long before man. They are either good or evil. The devil is at the head of the evil Jinn. Fear of the jinn keeps the ignorant Moslems in bondage all their lives. The Mohammedans believe that God sent down one hundred and four sacred books through Gabriel to the prophets.

The coming of the Resurrection and Judgment are certain. The heaven depicted is one of sensual delight. The doctrine of Predestination is a doctrine of fatalism affecting their everyday life. It is the keystone in the arch of Moslem faith. Both good and evil are willed by God; there is no escaping from the caprice of His decree.

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1. Cf. Watson: What Is This Moslem World?, pp. 38-39.

Their religion is Islam, resignation. This dark fatalism is the ruling principle in all Moslem communities. It makes all Mohammedan nations decay. It binds the Mohammedan people to a political and social order of the seventh century. Hence, progress is not possible.

Jesus Christ has a place in the Koran and in tradition but it is one of sad caricature. Allah is Unbegotten and Unbegetting. Hence, the Moslems deny the Trinity, and Christ has no place in their idea of God. He is placed on a level with Abraham and Moses and Mohammed. Jesus is the word of God, Mohammed is the apostle of God.

Islam has five practical duties. They are:

- (1) the recital of the Kalima, or confession of faith;
- (2) Namaz, or five stated periods of prayer;
- (3) Roza, the thirty day fast of Ramozan, the month in the Moslem calendar in which the Koran was sent down to be man's guidance;
- (4) Zokat, or the giving of alms, which, in proportion to his wealth, must be done yearly by a Moslem of full age, with hospitality regarded as a religious duty;
- (5) the Hajj, or pilgrimage to Mecca, compulsory at least once in a lifetime personally, provided there is health and money for the same, or by representation.

There are many sects in Mohammedanism. The chief

sects are the Sunnis or Sunnites and the Shiahhs or Shi-ites. The Sunnis are the followers of tradition and are the orthodox sect. They are in the predominance and hold the belief that the caliph is the visible successor of Mohammed. The Shiites are in the minority and do not accept the Sunnites' belief regarding the Caliph leadership of the Moslems. They hold the theory of divine leadership of the Moslem people, especially of their own sect, by an imam, a belief which has led to many bitter and bloody wars between them and the Sunnites.¹

The Shiahhs present a more mystical side of Islam. They believe that some prophet or person is to come who shall bring man to God and put the world right. The Sufis are a Moslem mystical cult who

"seek a growing acquaintance with God, that shall culminate in ecstatic adoration, and a love that will dispel all inferior affections."²

The influence of the faith of Islam on Hinduism can be seen in the teachings of Kabir. He was a follower of Ramananda, the chief teacher of the cult of Rama. Kabir developed a teaching that was practically a religion of his own. He condemned idolatry and wrote fierce polemics against caste. Both Hindus (mostly of low caste) and Mohammedans

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1. Cf. Titus: The Young Moslem Looks at Life, p. 58.

2. Macmunn: The Religions and Hidden Cults of India, p. 100.

followed him. He did not believe in incarnation. He taught pure deism. Sikhism was an offshoot of Kabir's teaching. The teaching of its founder, Baba Nanak, led men far from strife, from the fierce practice of Islam and from the sensuousness of Hinduism. Under a later leader, Guru Govindh, came the fierce spirit that reacts to persecution and the hard and simple rules of life that bind the Sikhs as soldiers. Under the heel of Moslem oppression, Hinduism and Brahmanism became more deeply implanted in the soil of India and the Hindus defended themselves by increasing the rigidity of caste association.

The religion of the Moslems determines and governs their moral and social principles and living. In general, they find their source for these chiefly in the moral standards and social practices of the founder of their faith. The present moral and social conditions of the people of Islam are what they are because of their religion, not in spite of it. It is an operation of the law of cause and effect. Mohammed's character as evaluated according to the temptations of lust, greed and treachery of his age came out surprisingly clean. Appraised according to the Christian standards and the religious ideals of today, it is almost^{wholly}/condemnable and unworthy of being an example.¹

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1. Cf. Watson: What Is This Moslem World?, pp. 72-73.

Compared with Christ, who offers a moral ideal to his followers, Mohammed is to his followers a moral warning. Yet "the measure of the moral stature of Mohammed is the ideal in Islam. His conduct is the standard of character."¹ Hence, it is understandable why the ethical standard of Islam is so low. A stream cannot rise higher than its source.

It is believed that Mohammed was, especially in the beginning of his career, an earnest man, genuinely seeking after truth with his motives, in large measure, pure and free from personal aims; that he had an insight into far deeper and grander truths than most of his countrymen; that he strove to make these truths known to them and to deliver them from the gross idolatry, the infanticide and the many religious and social evils in which they were sunk; that he had a calling from God to do a great work; that, with the access of power, there came a fatal lowering of aims, and of the tone of his own life,

"till- from regarding himself so long as the mouth-piece of God - he permitted himself first to disregard his conscience, and then to take that last and awful step of identifying the voice of God with the promptings even of his lower nature, and claiming the divine authority for that which he ought to have repelled as the very tempting of the evil one himself."²

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1. Zwemer: The Moslem World, p. 112.
2. Cf. Speer: The Light of the World, pp. 193-194.

Three times Mohammed broke the code of honor of the pagan Arabians whom he at first sought to help. He was guilty of the treacherous murder of Jews at the hands of others. He broke his own laws; instead of being content with four wives as his own law had conceded, for example, he took eleven lawful wives and two slave girls to himself. It is significant that so long as Khadijah, Mohammed's first wife lived, he was loyal to her as his one and truly beloved wife, but that with her death and his settlement in Medina and increasing success there, he began his sensuous and polygamous career.

According to the Koran, slavery and slave trade are divine institutions. It is reported that the slave markets are still in operation in certain sections of North Africa.

Mohammedan morality seems to consist merely of formal and ritualistic prescriptions rather than to be based on great moral principles. A Moslem may sin, but if at the same time he denounces his sin, he is guiltless because his views on the subject are correct. Regarding a lie, Mohammed taught: "When a servant of God tells a lie, his guardian angels move away to the distance of a mile because of the badness of the smell," and "verily a lie is allowable in three cases -- to women, to reconcile friends,

and in war."¹ Speer says that the want of a consuming sense of holiness in God left ethics without the sense of sin. This is understood when it is realized that the Prophet's whole idea of revelation was arbitrary and non-ethical.² Another great lack in Mohammedanism is that it fails to give guidance for the moral issues which have arisen since the writing of the Koran. Thus, neither the Moslem's past history nor his present associations impose any effective moral restraint upon him.

In the Koran, Mohammed allowed limited polygamy, unlimited concubinage, and practically unlimited divorce. The Moslem can divorce at his pleasure and can re-marry his divorced wives by a special, though abominable, arrangement. Those of the Shiah sect can, for pleasure, contract marriages which are temporary.

"Marriage is a kind of slavery, for the wife becomes a slave (rakeek) of her husband, and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islam."³

The Moslem law allows a Mohammedan to marry one, two, three or four wives with the provision that he can deal with all of them with equity. This would seem to prohibit polygamy but the liberty of divorce has made consecutive

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1. Zwemer: The Moslem World, p. 114.
2. Cf. Speer: The Light of the World, p. 228.
3. Zwemer, op. cit., p. 117.

polygamy very easy and common. The Moslem custom of arbitrary divorce enables a Moslem to divorce his wife on any pretext. Unless he desires, he is not required to give her a reason for the same; he needs only to repeat the word for divorce, talaq, three times and it becomes irrevocable. Should the husband desire to remarry her, he must wait until she has been married to another man and divorced from him. Should a wife desire a divorce, she can ask for it but cannot get it unless her husband chooses to give it. A check upon divorce is that the husband must pay a settlement made upon the bride before marriage should he divorce her. In India, the practice of divorce is greatly limited in comparison with that of other Mohammedan countries.

Polygamy and divorce are dark shadows that fall on Mohammedan women but the unrestricted concubinage of Islam is a greater evil. The female slave is at the entire mercy of her master. The master keeps the female white slave solely for his sensual gratification. When he no longer desires her, she is sold and thus she passes from master to master and becomes a very wreck of womanhood. Should she bear her master a son, she might gain some respect from him. The followers of Mohammed were allowed and encouraged to inflict terrible brutalities upon the conquered nations in the taking of slaves. The Moslem soldier was given the liberty to do as he pleased with any "infidel"

woman he should meet in his victorious march.

The Koran gives woman her very inferior status in Islam society. It says:

"Men stand superior to women in that God hath preferred the one over the other Those whose perverseness ye fear, admonish them and remove them into bed chambers and beat them; but if they submit to you then do not seek a way against them." (4:38)¹

The religious law imposes a legal disability upon her. The daughter is very completely subjected to her father or nearest male relative, and the wife to her husband. This control of the woman's very person by the man prevents her, except in the case of a woman of unusual force of character, from asserting her right of holding property, and from not being married against her will, and any other rights that she may have. The veil or purdah and the seclusion of the Moslem woman closes her life in upon herself and all her miseries. The veil was instituted by Mohammed at the time that he married Zeinab, the wife of his adopted son. Muir thinks that his experience in the unwilling sight of Zeinab's charms was perhaps a stronger reason for this than the reason presented that the Moslem women were exposed to the rude remarks from men of the baser sort as they walked about. Muir holds that the stringent usages of Harem or

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1. Watson: What Is This Moslem World?, p. 87.

Zenana has grown out of the command of the Koran for women to be veiled. Though he considers these usages as degrading and barbarous, he deems them as necessary restraints for the maintenance of decency and moral order in the Islam society with its loose code of polygamy and divorce.¹

The Mohammedans brought the custom of the Zenana with them when they invaded India. A beautiful Hindu woman was often forcibly put into their households even though she had a husband. As a measure of protection, the Hindus began to keep their women indoors and to veil them carefully. It has been said by a Miss Thoburn:

"Oriental women have always lived more or less in the background, but Mohammed shut them within four walls and turned the key."²

Among all but the very poor whose wives are forced to labor as well as their husbands, the Zenana custom was prevalent among the Mohammedans. It was adopted among the Hindus in the North, the Northwest and in Bengal, especially in the places where Mohammedanism was strong. Though it was not adopted by many Hindus of the West and South in general, nor by the lower castes in the North, the Zenana custom affected public opinion and thus restricted the liberty of women to a great extent throughout the country.

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1. Cf. Fuller: The Wrongs of Indian Womanhood, pp. 80-81.
2. Ibid, p. 82.

Illiteracy and ignorance characterize the Mohammedan world. In a land of dependable statistics, nineteen percent of Moslem men were found literate and 3.9 percent of Moslem women. This is a stubborn contrast to the fact that Islam is a religion which almost worships its Sacred Book and which was once mistress of science and literature. But with it based upon the infallibility of a seventh century so-called revelation, progress in Islam is up an impasse. In India, the Mohammedan women are for the most part illiterate.¹ The Mohammedans exorcise the Jinn; by the use of amulets and talismans, they avoid the evil-eye; they diligently study alchemy and astronomy; and in the soil of their ignorance all sorts of quackery and bigotry flourish. There is today an intellectual awakening but that will be considered in the next chapter.

Lifting the veil of the Mohammedan woman and drawing aside the curtain of seclusion, one sees something of what Moslem womanhood can be at its best

"With its deeps of love and loyalty, its unutterably sweet motherly spirit, its endowment for sympathy and service and its unmeasured capacity for patience and suffering."²

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1. Cf. Dr. Samuel M. Zwemer's lecture on "The Christian Approach to Islam" at the Biblical Seminary in New York.
2. Watson: What Is This Moslem World?, p. 47.

D. Summary

Hinduism took on the definite character of ceremonial Brahmanism and sensuous Hinduism as it became established among the fused Aryans and Dravidians. Revolt to this took form in Jainism and Buddhism which almost submerged Brahmanical Hinduism. Out of this purging process popular Hinduism developed with its cults, ahimsa, the incarnation doctrine and bhakti. The Supreme Being, though personal and moral, was actionless due to karma and thus absolutely ineffectual in directing and controlling the moral life of his devotees. In this period India was divided into a number of kingdoms and republics with a constant tendency toward amalgamation. She was also victim to invasions and conquests by the Persians, Greeks, Scythians, Parthians, Kushans and the Huns. Great kings such as Asoka promoted India's religion, science and fine arts. The status of women deteriorated considerably as became evident in the development of child marriage, husband worship, purda and sati. Mohammedanism entered India on the edge of the sword and with the fanatical belief of a unified, sovereign but loveless God. Both Northern and Southern India fell under its sway. The Moghul empire, especially, under the rule of the great Akbar, embodied Moslem glory in India. The Taj Mohul symbolizes that glory. The Mohammedans' low esteem of women and their concubinage, zenana, illiteracy

and ignorance further lowered the status of India's women. Moslem womanhood, however, contributed to them by the virtues of character, brought to fruition through their suffering.

CHAPTER THREE

THE CULTURE OF MODERN INDIA
(Continued)

CHAPTER III

THE CULTURE OF MODERN INDIA (Continued)

A. Introduction

It will be the purpose in this chapter to present a showing of how Western Civilization and Christianity became influential and vital factors in the cultural and moral background of girls in present-day India. This period is marked by chaos and anarchy, exploitation and aggression, conflict and assimilation of cultures, security and progress, imperialism and nationalism, and missionary endeavor which brought Christianity as a final and absolute religion offered to men of all nations and cultures.

In order to clarify the problems confronted today by girls in India, the ^{present} writer has analyzed somewhat in detail the elements found in her study of the history of Western Civilization and Christianity in modern India.

B. Western Civilization¹

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1. Cf. Allan: The Cambridge Shorter History of India, pp. 481-536, 609, 622, 646, 684-688, 695, 721, 728-730, 758-759, 775-777, 830-846, 908.

(Continued on following page)

Christianity found its way into India soon after its Founder had commanded His followers to preach the Gospel to all the world.¹ Reference has already been made to the presence of "Christians of St. Thomas" in the region of the kingdom of Gondophernes, an Indian king reigning in the first half of the first century A.D.² In 180 A.D., Pantaenus of Alexandria, who is the first missionary to India of whom there is a clear record, found a church in India in possession of a Hebrew text of St. Matthew's Gospel. According to Jerome, Pantaenus was sent by Bishop

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(Footnote 1 - continued from preceding page)

Cf. Cumming (Editor): Modern India: A Co-operative Survey, pp. 52-69, 120-131, 144-146.

Cf. Dubois and Beauchamp: Hindu Manners, Customs and Ceremonials, pp. 500-605.

Cf. Dunbar: A History of India, pp. 289-612.

Cf. Durant: The Story of Civilization: Our Oriental Heritage, pp. 614-633.

Cf. Gunther: Inside Asia, pp. 352-357, 424, 426.

Cf. Hunter: A Brief History of the Indian Peoples, pp. 146-244.

Cf. Lajpat Rai: England's Debt to India, pp. 43-68.

Cf. Macmunn: The Religions and Hidden Cults of India, pp. 107-110, 165-172.

Cf. Minney: India Marches Past, pp. 165-164.

Cf. Murray: A Handbook for Travellers in India, Burma and Ceylon, pp. xci-cvii.

Cf. Petty (Editor): Laymen's Foreign Missions Inquiry: Fact-Finders' Reports, pp. 31-34.

Cf. Pickett: Christian Mass Movement in India, pp. 37-38.

Cf. Pickett: Christ's Way to India's Heart, pp. 12.

Cf. Smith: Oxford History of India, pp. 449-782.

1. Cf. Matt. 28:19, 20.

2. See ante, p. 56.

Demetrius of Alexandria to preach Christ among the Brahmans.

Macmunn says that the Christian settlement of St. Thomas' Mount in Madras has long been part of the Church of the East par excellence to which Rome had contemptuously given the name "Nestorian," and which is really the Catholic Church of Assyria and was once the Church of Persia and even of China. This Christian settlement had no difficulty in surviving in India because it was almost beyond the reach of any fierce Mohammedan movement.¹

Fry holds there is clear evidence that probably by the fourth century Christianity had been planted in India, and that a Syrian Christian community has existed through the centuries.² According to Macmunn, the St. Thomas Mount Christian settlement put itself under the jurisdiction of the (Syrian) Patriarch at Mosul about the fifth century.³

There is no certainty that the Church with which Pantaenus had fellowship is the Syrian Church in South India. However, we can conclude that both Pantaenus and the Syrian Church ministered to the privileged classes. Certain copper plates of the eighth century show evidence that

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1. Cf. Macmunn: The Religions and Hidden Cults of India, pp. 107, 108.
2. Cf. Laymen's Foreign Missions Inquiry: Fact-Finders' Report, Vol. IV, p. 33. (Petty, Editor.)
3. Cf. Macmunn, op. cit., p. 108.

the Syrian Christians were of high rank in the caste-bound social order at that time and that they were on the same level as the aristocracy of the Malabar coast. It is only in quite recent times that the members of this Church endeavored to win converts from those of a social level lower than their own. It is held that their caste-like social integration, and their attitude toward social gradation and toward the depressed classes (the outcastes), until recently, suggests a mass movement origin.

Christianity did not become an active force in India until the coming of the modern missionary movement. The Roman Catholic Church began foreign mission work in India. It was through the medium of the Portuguese that she did so. The Portuguese first came to India in 1498 in the expedition under Vasco da Gama. He landed at Calcutta and, after six months, returned to the King of Portugal with a letter from the Hindu Raja of Calcutta requesting him to open a commercial relationship with his country. In reply, Vasco da Gama returned and formed an alliance with the kings of Cochin and Cannanore against the King of Calcutta and bombarded his capital. The Portuguese conquered some of his country and succeeded in establishing themselves on the West Coast. Goa became their capital. The Portuguese enjoyed a monopoly of Oriental trade for exactly a century. They were not in India as traders but as knights-errant

and crusaders and regarded every pagan as an enemy of Portugal and of Christ. Their goal was to spread the Christian faith and destroy Islam. They were not merchants under treaty but sheer invaders. It was only Albuquerque, one of the governors, who tried to win the good will of the natives and the friendship of the Hindu princes, which resulted in a deep veneration for him in the hearts of both the Hindus and the Mohammedans of Goa. Superstition, cruelty and tyranny stained the Portuguese history in India.

The Church of Rome entered India with the Portuguese land-Empire and, under the leadership of great missionaries like Francis Xavier, many Indians were baptized between 1500 and 1600. In 1560, the Dominicans introduced the Inquisition which caused for generations the name of Christian to be accursed in Western India. Political powers were used to promote the profession of the Roman Catholic Faith. The profession and subsequent renouncement of adherence to Catholicism was of the nature of mass movements, the action being taken by caste groups much more than by individuals or single families. In 1580, Jesuit missionaries were at the Mogul court in the days of Akbar and later in the days of Jehangir, and there were Christian chapels at Agra, Delhi, and Lahore. In 1613, the Portuguese acts of piracy against the Mogul government resulted in war and a consequent seizure of the Portuguese in the Mogul

dominions, and the forbidding of the public exercise of the Christian religion, and the closing of the churches. Goa has long been the center of the Church of Rome in India. More of its authority is located there than in any other part of India. The people of the Goa province largely embraced Christianity and even to the present time one can find them all over India in clerical, domestic and musician employment.

The Portuguese monopoly in India was broken by the Dutch in the seventeenth century. In 1609, they built their first fort at Pulicat, north of Madras. In 1616, they had opened up commercial centers at Surat and Ahmadabad and in 1618 at Agra. By the middle of the century, they had developed a prosperous trade on the southeastern coast of India and built their first Indian factory. By about 1670, they had so conquered the Portuguese possessions and destroyed their trade that only Goa, Daman and Diu were left to the Portuguese. The Dutch colonial empire was based upon a strict monopoly of the trade in spices. The Dutch did not introduce their civilization among the natives. They never seriously focused their attention upon India proper since their interest lay in gathering riches by the monopolizing of the trade of the Archipelago and Spice Islands. They were cruel toward their rivals in commerce and in the eighteenth century were driven out of India by

the English. Macmunn credits the Dutch with missionary activity in India.¹

The Danes also reached out to India for commercial enterprise. In 1620, they founded a factory at Tranquebar. Serampore, near Calcutta, became the principle settlement of the Danes and dates from about 1676. The Danish settlements were sold to the British Government in 1845. It was through the Danes that Protestant Missions began in India in 1706. Under private Danish auspices, ^{by} two great German missionaries, Ziegenbalg and Plutshau, this work was begun in Tranquebar.

About 1668, the French secured a factory concession at Surat and, in 1673, their company received from the ruler of Bijapur the site upon which Pondicherry now stands. The French settlements did not receive sufficient support from home, and the French never succeeded in getting much of the Indian trade. They entered the field too late and did not show sufficient enterprise. The French power in India seemed to occupy a strong position from 1746 to 1751 but it gave way to that of the English rivals who were far superior in constitution, enterprise and wealth. The possessions in India left to the French were Pondicherry, Chandernagore near Calcutta, and several smaller settlements

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1. Macmunn, op. cit., p. 110.

of no political significance.

Already in 1496, the English, in what proved to be John Cabot's discovery of Newfoundland and Virginia, made an attempt to reach India by sailing northwest to the Arctic Sea. In 1553, Sir Hugh Willoughby attempted to force a passage northeast through the Arctic Sea and failed. From 1576 to 1616, many subsequent attempts were made to find a northwest passage but without success. In 1579, Thomas Stephens, rector of the Jesuit's College in Salsette, visited India. In 1583, three English merchants, for mercantile purposes, went to India over land but were for a time imprisoned by the Portuguese. The British victory over the Spanish Armada in 1588 stimulated their maritime enterprise and in 1600 the English East India Company was incorporated by royal charter granted by Queen Elizabeth. She had sent Sir John Mildenhall by way of Constantinople to the Mogul Emperor to apply for privileges for an English Company. He saw Akbar in 1603 and was the first Englishman to see the Great Mogul. In 1608, one of their ships reached Surat and did some trading but they met with strong Portuguese opposition. Captain William Hawkins succeeded in reaching Jehangir, the Mogul Emperor, with a letter and gifts from James I, King of Great Britain, for the grant of trade facilities. He was received most favorably and appointed to be a commander. Portuguese intrigue, however,

interfered with progress. It was not until 1612 that the English, by a treaty with the governor of Gujarat, obtained the right to trade at Surat, Cambay, and two other places. Surat became the seat of a presidency of the East India Company. The Presidency of Bombay and the British Empire in India evolved from this.

Early in 1615, William Edwards presented a letter from King James I to Jehangir who received him very honorably. The recent war with the Portuguese was in favor of the English in their relationship with Jehangir. In September, 1615, Thomas Roe arrived at Jehangir's court as a duly accredited ambassador from James I. He succeeded in securing considerable concessions for the English and in laying a solid foundation for the East India Company's trade.

The English tried to have a part in the trade of the Archipelago and the Spice Islands but, finding the Dutch dangerous rivals, they concentrated their efforts on trade with India. Hence they turned to the mainland of India and founded settlements and factories on the Coromandel coast of the Bay of Bengal in 1611 and again about 1625. In 1639, Mr. Francis Day built Fort St. George and became the founder of Madras. Madras was the company's first territorial possession in India. It was ceded to them by Shah Jahan.

By the middle of the seventeenth century the

East India Company was in a precarious condition. Their fortunes were at a low ebb due to the steady drain of the profits by the private trading of the Company's servants to augment their low salaries; they suffered from the competition of a group of merchants authorized by King Charles I to trade in India under the Courteen Association; the civil war in England made their Royal Charter insecure and they suffered heavy losses in the course of the war between England and Holland. In 1657, Cromwell granted it a new charter, the charters of Charles II and James II confirmed their old privileges and enlarged the company's powers. The Company was empowered to wage war and make peace with non-Christian princes; to seize and deport interlopers; and to appoint governors who, with their councils, were to administer both civil and criminal justice. The Company also became "the formally recognized agent of the crown in the first of English territorial acquisitions in India."¹ From 1660 to 1690, the Company expanded its trade and enjoyed great prosperity.

In 1661, the Portuguese ceded the Island of Bombay to the British Crown as part of the dowry of Catharine of Braganza, queen of Charles II. The Portuguese made this

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1. Allan: The Cambridge Shorter History of India, p. 519.

cession to gain the support of the British against the Dutch. In 1668, the king sold it to the East India Company. Gerald Aungier was the early governor (1669-77) and founded the city of Bombay. He is attributed with being one of the noblest of the founders of the Indian empire. Due to its security from the raids of the Maratha horsemen and the pillage of Surat by the Marathas, the seat of Western Presidency was transferred from Surat to Bombay in 1687. Aungier established law courts and settled the local revenue. In Bombay, English law was first administered to Indians by a Court of Judicature established in 1672. It allowed religious freedom and reserved capital punishment for murder only. Aungier introduced trial by jury in both civil and criminal cases. In the case of a dispute in which a party was not English, six of the twelve jurors had to be non-English. This shows the beginnings of British justice in India. One of the foundations upon which British rule in India rests is equal and impartial justice.

The Company was granted the right of trading in Bengal by the Mogul emperor in 1634. In 1640, a factory was established at Hugli in Lower Bengal and another at Balasor in Orissa in 1642. In 1645, the Emperor Shah Jahan, through Broughton, granted the Company the exclusive privileges of trading in Bengal. About forty years later,

the Nawab or governor of Bengal and the English traders had disputes concerning customs duties which resulted in a semi-official war between England and the Mogul empire. Small settlements of the company which had been placed in the midst of populous cities were exposed to the native governors' outbursts of hostility and caprice. The war being waged by land and sea between the Mogul and Maratha forces made it necessary for the company's settlements to be armed and fortified. This changed the policy of the authorities of the East India Company in London from being averse to acquisition of territory or to fortifying their factories, to that laid down by Sir Josiah Child, their ambitious governor of the Company about 1681. Through him, the Company decided to build up a military power on the Indian coast which could defend itself from any aggressor. The increase of rents, customs dues, and municipal taxation was to pay for this provision of security. Thus the company's aim was defined

"to establish such a politic of civil and military power, and to create and secure such a large revenue to secure both, as may be the foundation of a large, well-grounded, sure English dominion in India for all time to come."¹

Sir Josiah Child urged the importance of just government

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1. Allan, op. cit., pp. 520-521.

in India and through his influence the Company demanded that its servants of highest offices should be statesmen as well as merchants.

In 1687, Sir John Child, Sir Josiah's namesake, was appointed "Governor-General and Admiral of India," receiving full power to make peace or war and responsible for the security of the Company's possessions. Acting under instructions from home, he defied Aurangzeb's power on the western coast. The Moguls seized the factory at Surat, besieged Bombay and the emperor ordered that all Englishmen were to be expelled from his dominions. The war came to an end in 1690 and the Company had to pay a heavy indemnity. After the war, Job Charnock established Fort William on the banks of the Hugli and laid the foundation of the small settlement which in time became the city of Calcutta.

A new English company brought in rivalry and a great deal of dispute and scandalous quarrels arose between it and the old East India Company from 1698 to about 1708. The two companies then amalgamated and formed the United Company. After the failure of the two Childs' warlike policy and the fusion of the two rival companies, the English merchants, for almost half a century, kept out of politics and fighting. The Company's settlement remained relatively undisturbed in spite of the confusion spreading

through India by the decay of the imperial power within the Mogul provinces and the Marathas' financial exploits. There was a rapid growth in wealth and in population of Bombay, Madras and Calcutta. This indicates that the Indians found the rule of the foreign traders milder, more just, safer, or more profitable than that of the Indian princes round about. Trade was hazardous and the conditions throughout the country became increasingly disturbed. Thus they sought refuge for their wealth and their families in the safety of the English settlements and they themselves came to live and to trade there. The United Company of England became their security and this famous corporation acquired the sovereignty of India during the century extending from 1757 to 1858.

Chaos and disorder held sway over India from the death of Aurangzeb in 1707 till it came completely under the rule of England in 1858. Upon Aurangzeb's departure, there was no man fit to take the helm of the Mogul ship of state. In a short time, it drifted on the rocks. As a Mohammedan puritan and fanatic, Aurangzeb had planted seeds of hatred in the hearts of the Hindu people. As a short-sighted, ambitious emperor, Aurangzeb conquered the remaining two of the five independent Mohammedan kingdoms of the Deccan instead of making a united front with them against their Hindu opponents. It was thus that the military

organization of some local Hindu tribes grew into the powerful Maratha Confederacy. Shahji Bhonsla, a Maratha soldier of fortune, began to take a conspicuous part in the historical activities of Southern India about 1634. He was an ally of two of the independent Mohammedan States in their warfare against the Moguls. His son, Sivaji, inherited a band of followers and a military fief from him and formed a national party out of the Hindu tribes of the Deccan opposed to the Mohammedans. During Shah Jahan and Aurangzeb's eighty years of war for the conquest of the Mohammedan kingdoms in Southern India (1627-1707), the Marathas allied themselves sometimes with the latter and sometimes with their opponents. They were courted by both sides for their aid. The Marathas were hardy, self-reliant, energetic and courageous people. The Bakhti school of poetry was a product of their great literary movement. Eknath and Tukaram are two of their poets. The admixtures of castes in the following of one of their leaders led to the ideas of a common nationality and the limitations of an exclusive caste system. The Moslem conquests turned them into first-rate mercenary troops. They became robbers by profession and made their warfare serve that end. By the close of the eighteenth and beginning of the nineteenth centuries, they were all stained by perfidy, cruelty, rapacity, and most of the other vices.

Upon the death of Aurangzeb, the succeeding emperors of the Moguls were puppets in the hands of powerful soldiers or statesmen who used them to serve their own selfish purposes. Nothing but a mere record of ruin describes the subsequent history of the empire. The Governor of the Deccan made the largest part of southern India independent of Delhi rule (1720-1748) and the Governor of Oudh practically made Oudh his own realm of government (1732-1743). The Sikh sect of the Punjab revolted against the oppression of the Delhi emperors but was mercilessly crushed (1710-1716). The indelible memory of these Mogul cruelties evoked a hatred to Delhi which led to their alliance with the British in 1857. The Hindu princes of Rajputana fared differently. Independence was asserted by Ajit Singh of Jodhpur, and Rajputana practically severed its connection with the Mogul Empire in 1715. The Marathas made bold advances. They enforced a claim to blackmail throughout Southern India and obtained the cession of Malwa (1743) and Orissa (1751) for the Delhi emperors and an imperial grant of tribute from Bengal (1751).

In 1739, India was invaded by Nadir Shah, the Persian monarch. With his destroying host he subjected Delhi to a massacre in its streets and a fifty-eight days' sack. Taking a booty of about thirty-two millions sterling with him, he returned through the northwestern

passes. His invasion was the beginning of a series of invasions from Afghanistan. Under Ahmad Shah Durrani the Afghans burst through the passes six or seven times; they pillaged and slaughtered mercilessly in India and, with the plunder of the Mogul empire, they scornfully returned to their country. Their presence in Delhi and Northern India was marked by bloodshed and wanton cruelty. Districts which had once been densely populated were swept bare of inhabitants. It was their special delight to sack the holy places of the Hindus and to murder the defenseless worshippers at the shrines. These invasions from Central Asia took place from 1739 to 1761. Kabul, the last Afghan province of the Moguls, was severed from Delhi in 1738. The Mogul emperor, such as he was, ceded the Punjab to Ahmad Shah in 1752.

India was at this time in a state of almost complete chaos and anarchy. The old Mogul Empire's provinces and vice-royalties had been parcelled out among revolted governors, rebellious chiefs, leaders of insurgent tribes or sects, religious revivalists, or captains of mercenary bands. As a result, the Indian people were becoming a masterless multitude clinging to any power, natural or supernatural, that could assure them security.¹

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1. Cf. Dunbar: A History of India, p. 304.

In this period of anarchy between the death of Aurangzeb and the establishment of the British supremacy, there was a very low standard of public life. Viciousness, gross sensuality, ruthless cruelty and insatiable greed marred and stained the lives of nearly all the notable men of that age and the character of India's princes and public men sank to an extremely low level.

In the disorder and confusion, the Sikhs took their opportunity to rise to power. From 1756 to 1758, they were able to occupy Lahore. The Marathas also made the most of this opportune time. They isolated the Mogul possessions in the Deccan with the prospect of their future conquest. The Carnatic in Southern India fell victim to their ravaging and plunder. All of India lay before them as a challenge to establish their supremacy as Hindus and to preserve Brahman ascendancy throughout the whole empire. Accordingly they took Delhi, occupied Lahore and set up a Maratha administration in the Punjab. This brought Ahmad Shah Durrani from his Persian headquarters to the Punjab to open a campaign against the Marathas. The decisive battle was fought at Panipat on January 7, 1761, in favor of Mohammedan forces under Ahmad Shah. At Panipat, Babar and Akbar had twice won the sovereignty of India. Due to the condition of his troops, Ahmad Shah had to retire from India and leave someone in authority at Delhi and

deputies at Sirhind and Lahore. The conquering line of invaders from Central Asia practically closed with Ahmad Shah's retirement from India. Eventually, the Afghans lost their hold on the Punjab and it relapsed into a state of confusion for some time. The Marathas' authority retreated to Poona but her princes were not crushed.

In the meantime, decisive developments were taking place in the European settlements. From 1715-17 to 1756, the East India Company held to the policy of attending exclusively to trade and avoiding interference with Indian politics or wars. The positions of the European trading companies had by this time simplified into a commercial rivalry between the English and the French. The power and prosperity of the Portuguese was a thing of the past; the Dutch were losing their hold in India; the Danes had neither influence nor money and the new Austrian-Netherland Company with its factory at Bankipore had a precarious existence from 1722 to 1744. The French and the English in the south became engaged in conflict. The first war was fought in the Carnatic from 1746-1748. It was an incident in the greater contest between England and France in the War of the Austrian Succession. In this war, the English lost Madras but the French restored it by treaty.

In June, 1756, Calcutta was taken from the English by Siraj-ud-daula, the Nawab or native governor of Bengal,

who longed for the riches of the foreign servants. By the hand of a subordinate to whom the prisoners had been left for disposal, the "Black Hole" tragedy took place. Of the 146 prisoners put into a stifling guard room barely twenty feet square overnight in June, only 23 came out alive in the morning. It was recaptured by Captain Clive in January, 1757. Subsequent to this, the large, rich and thriving French colony at Chandernagore was taken by the English and with it the French power left Bengal. In June, 1757, a battle ensued at Plassey to overthrow Siraj-ud-daula. This was occasioned by the general hatred he had aroused in the province due to his own folly. The nobles determined to put Mir Jafar in his place. The English supported this and carried it out by Clive's success at Plassey. This battle decided the fate of Bengal and, in a sense, of all India. It dated Britain's military supremacy in India. Mir Jafar was made to pay well for his promotion. The East India Company claimed an enormous sum as compensation for its losses; Clive and the other officials concerned obtained large sums for themselves; and Clive obtained an assignment of revenue on the lands south of Calcutta. Dupleix, the French Governor of Pondicherry, had, on a similar occasion, enriched himself. A grant was also made to the Company of the landholders' rights over an extensive tract of country -- 882 square miles around Calcutta. In 1759, the

emperor granted the land-tax of this land to Clive, making him landlord of his own masters, the Company. Eventually, the whole proprietary right reverted to the Company. This practice of receiving the donations and large sums of money distributed to them by the Nawab upon the occasion of his accession was twice repeated.

The second war took place while England and France were at peace and found its origin in Indian politics. Each side was supported by Indian allies. Encouraged by the French success of the first war, Dupleix had dreams of founding a French empire in India. Clive, however, was too much of a soldier for him and in a heroic feat captured and subsequently defended Arcot in 1751. The fame of this English valor spread throughout India. In 1760, the first struggle took place at Wandiwash in which Colonel Coote won the decisive victory over the French general, Lally, and brought about the unconditional surrender of Pondicherry, the chief French settlement, to British arms on January 6, 1761, just a week before the battle of Panipat. The hill fortress of Ginji surrendered a few months later. This conquest resulted in making every French settlement in India destitute of a single ensign of the French nation avowed by the authority of its government.

In the process of the wars between the French and the English in Southern India from 1748-1761, the last

vestiges of the authority of the Mogul Empire in the Carnatic disappeared. The battle of Panipat in 1761 reduced the throne of Delhi to a shadow. After Plassey, the Emperor, divided the authority in Bengal between the foreign trading company and the nawab who was dependent on its troops for the maintenance of his rule. In theory he was the ruler of the province under the Emperor, but the English had practically conquered Bengal. Later, the Emperor begged Clive to take the Bengal province himself. The Emperor would readily have transferred all Bengal and the neighboring provinces of Bihar and Orissa to the English if they guaranteed to hand him a fifth of the revenues. The unruly nawabs had wearied him by not paying him his dues. This proposed transfer was favored by Clive as it would make for better government, peace and security and ameliorate the condition of the Indians. The East India Company was not willing to assume this responsibility until eight years later.

Clive had, in the meanwhile, gone back to England (1760). He had been appointed governor of all the Company's settlements in Bengal in 1758. Upon going to England, he left no system of government in Bengal but he did leave the tradition that unlimited sums of money might be extracted from the natives by the terror of the English name.

The period of 1760-1765 was the one short period of Anglo-Indian history which, in the words of Sir Alfred Lyall, "throws grave and unpardonable discredit on the English name."¹ The general state of Bengal was one in which no authoritative head existed. The East India Company were the virtual masters of the country while the Nawab was its pretended ruler. The Nawab naturally fought against his own effacement and tried to shake off the English superiority and recover his independence. Neither the English company nor the Nawab could give Bengal an efficient government. Commerce and industry was in an equally deplorable condition. India, with all her wealth, was regarded as a commercial prize to be exploited both in England and by the Company's servants in India. The latter were trained with an eye to business. They found themselves in a country

"where public opinion was wanting to check abuses, and accustomed to deal with corrupt, unscrupulous officials whose favor they had been wont to court by intrigue and bribery."²

Thus they suddenly became masters of an enormous territory and acquired the power to make and unmake kings. The lavish compensation paid to Calcutta for her capture by Siraj-ud-daula and the huge presents given by the new

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1. Cf. Dunbar: "A History of India," p. 348.
2. Smith: "Oxford History of India," p. 497.

Nawab as the price for his accession made riches to be had for the asking and even without the asking. This turned the heads of all, resulting in a scramble for riches and the painful prominence of the evil features of human nature. With law and the wholesome restraint of public opinion lacking, the ordinary standards of honor, justice and integrity were generally forgotten in the pursuit of wealth. Many of the Company's servants returned to Europe with fortunes thus acquired.

Blame for this situation also falls largely upon the directors and proprietors of the East India Company. They paid inadequately their servants and officials and thus definitely exposed them to the infinite temptations of their surroundings to make money in corrupt and dishonest ways by private trading. They made their private trading illicit by considering the Company's privilege to trade duty free (by concession from the imperial government) their permission to do the same. In the prosecution of this, the industrial workers were oppressed by local agents. This spread to English, French, German and American adventurers as well as to Indian traders and was committed under the sanction of the English name. Bribes and payments, as the customary payments by inferiors to superiors, were an accepted part of the social system of the country. The whole situation can be summed up in Clive's defense of

his actions some years later before the bar of the House of Commons. He said:

"Consider the situation in which the victory of Plassey had placed me. A great prince was dependent on my pleasure; an opulent city lay at my mercy; its richest bankers bid against each other for my smiles; I walked through vaults which were thrown open to me alone, piled on either hand with gold and jewels! By God, Mr. Chairman, at this moment I stand astonished at my own moderation!"¹

Lajpat Rai says:

"From time immemorial, the oriental custom has been to hoard, and from the Mogul blazing with the diamonds of Goleonda to the peasant starving on his wretched pittance, every Hindu had, in former days, a treasure stored away against a day of trouble."

He then quotes from Brooks Adams in "The Law of Civilization and Decay," p. 305:

"These hoards, the savings of millions of human beings for centuries, the English seized and took to London, as the Romans had taken the spoils of Greece and Pontus to Italy."

Brooks Adams says all authorities agree that the Industrial Revolution began with the year 1760 and infers that it was the result of the effect of the Bengal plunder arriving in London after Plassey. Lajpat Rai holds that the Industrial Revolution, the foundation on which England's economic prosperity was built up, was made possible only by the influx of Indian treasure and that this capital was not loaned but taken, and bore no interest.²

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1. Minney: "India Marches Past," p. 70.

2. Cf. Lajpat Rai: "England's Debt to India," pp. 48-50.

After Clive left Bengal for England, it was found expedient and profitable to dethrone Mir Jafar, the Nawab of Bengal, and to put his son-in-law, Mir Kasim, in his place. The latter, on this occasion, beside private donations made over to the English the three districts of Bardwan, Midnapur, and Chittagong. He also made many promises to the English. Once established, he formed an alliance with Shah Alam, the Emperor, and with the Nawab Wazir of Oudh and rose up in rebellion against the English. This resulted in their defeat by Munro at the decisive battle of Buxar in 1764. Mir Kasim escaped into obscure poverty; the power and kingdom of Oudh was broken and the Emperor submitted and came under the protection of the Company.

Upon receiving the news of this revolution, which was strongly disapproved at London, Clive (who had become Baron Clive of Plassey in the peerage of Ireland) was a second time appointed as the Governor of Bengal. Of the situation Clive found in 1765 upon returning, he wrote in a letter:

"I shall only say that such a scene of anarchy, confusion, bribery, corruption, and extortion was never seen or heard of, in any country but Bengal; nor such and so many fortunes acquired in so unjust and rapacious a manner."¹

Clive set out first to seek the substance, although not the name, of territorial power, under the fiction

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1. Lajpat Rai, op. cit., p. 60.

of a grant from the Mogul Emperor. Thus he dealt with the victims of the victory of Buxar which were at hand for his disposal. He made Mir Kasim a titled pensioner, stripped of all power; he gave the Oudh back to the Nawab Wazir on the condition of his paying half a million sterling towards the expenses of the war and with the purpose of serving as a buffer state on the Bengal frontier; and he gave the provinces of Allahabad and Kora to the Emperor Shah Alam and granted an annuity of twenty-six lakhs of rupees from the revenues of Bengal. He, in return, could lay no further claim on the revenue and had to confirm formally the right of the company to the territories in their possession. He thus became in substance a dependent and pensioner of the Company. He was further directed to grant to the Company the diwani or fiscal administration of (Lower) Bengal, Bihar, and Orissa, and also the territorial jurisdiction of the Northern Circars. A puppet nawab was maintained for Bengal and the criminal jurisdiction was vested in him. The English received all the revenues of Bengal, Bihar and Orissa and maintained the army. This dual form of government, established by Clive in 1765, proved a failure and was largely influenced by Clive's desire to veil from rival European states the real position of the British masters of Bengal as the "umpires of Hindostan." However,

England's efforts at good government in India dates from Clive's second governorship of 1765, as their military supremacy dates from his victory at Plassey in 1757. Having made himself England's territorial founder of her Indian Empire, Clive undertook the reforms and reorganization necessary of the Company's service. Thus he brought about the prohibition of private trade and the receipt of presents for the future, and the provision, out of the monopoly of salt, of a fair increase of pay.

Warren Hastings succeeded Clive and was governor from 1772-1785. He is credited with having created a British administration for the Indian Empire. He was Governor of Bengal from 1772-1774. Having received full powers to make a complete reformation from the Directors of the Company, he set about experimenting for thirteen years at rural administration by means of English officials (1772-1785). He brought an end to the dual system of government in Bengal. The Indian service was reorganized, every branch of the revenue collections were reformed and courts of justice were created. Hastings determined to introduce a regular system of protection into the country. Thus he drove the Sanyasis out of the country and put down gangs of armed robbers who plagued Bengal. The Sanyasis were hillmen from the Himalayas who continually roved about from place to place, mostly

naked as pilgrims, had no families, houses nor towns and recruited their numbers from the healthiest children they could steal in the countries they passed through. They had infested Bengal for centuries and were held in great veneration by all classes of Hindus.

Hastings looked at India through the eyes of its inhabitants. He was convinced it was necessary to know their laws and customs to rule justly and sympathetically over them. He sought to rule them by their own methods. For this reason, he had the code of Manu translated from Sanskrit into Persian and then into English. Thus, through the knowledge of Sanskrit, he opened the immense wealth of ancient culture enshrined in Hindu literature to English, French and German scholars. He aimed at a revival of Indian learning; and in 1781, he instituted the Mohammedan College of Calcutta and later helped Sir William Jones to found the Asiatic Society of Bengal.

With the concurrence of his council and the approval of the directors, Hastings discontinued the imperial tribute and restored the Allahabad districts by purchase to Oudh since the Emperor had made himself dependent on the Marathas, the enemies of the Company. Hastings had the responsibility not only of reform and of holding the powerful Marathas at bay, but of seeking to protect his people

in the newly ceded provinces of Bengal, Bihar and Orissa from countless criminal gangs that raided the country in the wake of Nadir Shah's invasion. He maintained the kingdom of Oudh by military support as a guard to the western frontier of Bengal. His army had to be continually on the alert. War ensued with the Marathas, known as the First Maratha War (1779-1781), and with the Mohammedan state of Mysore (1780-1786) whose ruler, Haidar Ali, attempted to draw the Marathas into an alliance against the English because Bombay's ambition for conquest had made him hostile to them. The sweeping reforms of his administration and the cost of defense swallowed up all the revenue of the three ceded provinces and the profits of trade. The shareholders got nothing, the company was unable to pay the 400,000 pounds annually into the Treasury as the recognition by Parliament of their territorial gains, and, driven to distraction by the debt incurred, the East India Company at last appealed to Parliament for a loan to tide them over their difficulties. This resulted in two Acts of Parliament. The financial questions at issue were disposed of by one act with the requirement that half-yearly accounts be submitted to the Treasury. The other act, known as the Regulating Act of 1773, created a new form of government for India which subjected the Company to the control of the Crown by controlling the ministry of the day which was

ultimately responsible to Parliament. This Act also empowered the Crown to establish by charter a Supreme Court of Judicature at Calcutta and made minor provisions for the judicial system and other matters. In 1784, Pitt's India Act set up a parliamentary Board of Control which, from that time on, was responsible for the political affairs of India. At this same time, Hastings was made Governor-General of Bengal, Bombay and Madras to unify the scattered English settlements. In 1785, Hastings returned to England where he was impeached for his financial dealings with two of the Indian rulers. Driven to desperation for need of finances and in conformity with the psychological methods of the Indian people, he had coerced money from these rulers.

Lord Cornwallis was appointed to succeed Hastings as Governor-General. He was charged by Parliament to follow a pacific policy. The ministry held before him the task of concentrating on the reform of the land revenue system, the general administration and the judiciary. The directors of the East India Company were not interested in nor desirous of building an empire but in carrying on a profitable trade. They had had enough of fighting. In spite of this and due to force of circumstances, it was under Cornwallis and Wellesley, who a little later succeeded him, that the greatest expansion of British territory in India took place (1786-1805).

Cornwallis built the superstructure of the system of civil administration upon the foundation Hastings had laid. Try as he might to avoid war, he was forced to fight with Tipu Sultan, the Mohammedan ruler of Mysore. The war resulted in the latter's defeat and the surrender of half of his dominions to the British and their allies in this war, namely, the Nizam of the Deccan and Maratha Confederacy.

Marquess Wellesley is given a place in the front rank of the English Governors-General by Smith. Wellesley directed his policy to two main objects:

- 1) To elevate the British government to the position of paramount power in India, or, as he expressed it, "to establishing a comprehensive system of alliance and political relation over every region of Hindustan and the Deccan."
- 2) "To fully utilize the Indian strength so that it might play a proper part in resisting the menace of Napoleon's world-wide ambition."¹

Thus, by surrendering their political independence, could it be possible for the native princes to retain the insignia of sovereignty.

India's history from Wellesley's time on has been

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1. Cf. Smith: "Oxford History of India," pp. 604-605.

the gradual development of his policy and the proclamation of Queen Victoria as the Empress of India in January, 1877, put the finishing touch to it. Wellesley sincerely believed and had a firm conviction that the extension of direct British rule was an unquestionable benefit to any region annexed. With the impotence of the Mogul emperor,

"with chaos triumphant, with unruly hordes plundering and butchering everywhere, with adventurers snatching at thrones and the helpless, driven millions receiving neither justice nor mercy, Wellesley felt that, imperialism apart, he owed it as a duty to these people to take them under his protective wing."¹

People looked to the British as the great protecting power but, due to its refusal to use its influence for their protection because of the Company's selfish mercenary policy, the weak and peaceful states were continually exposed to oppressions and cruelties. Wellesley also insisted on the Company's servants being trained and educated as statesmen and created the College of Fort William, not merely to teach them the languages but to provide them with the liberal education they needed.

Just as he was about to reap the harvest of his policy and just as the English under his command were getting the situation of the second Maratha war well in hand, Wellesley was recalled to England by his Company who were

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1. Minney: India Marches Past, p. 80.

concerned about investment and were opposed to his policy of expansion. They recalled him through whom the masses in India were already witnessing the dawn of unprecedented happiness and prosperity, and who may claim to be the first to have recognized the moral and political significance of the British-Indian Empire.

The Marquess of Hastings completed Lord Wellesley's conquests in Central India. In 1817, he stamped out from Central India and Rajputana, by a regular war, the awful anarchy of the terrible Pindari plundering bands who represented the debris of the Mogul empire and who had become aggressive to the point of making raids on the British due to the latter's government refusal to assert itself as the paramount power. In 1817-1818, he completely subdued the Marathas in the last or third Maratha War. The powerful Maratha chiefs had had intimate relations with the Pindari hordes and, upon their defeat, rose up against the British. As a result of these wars, the British frontier was advanced and the blessings of peace and good government were conferred upon millions who had groaned under the extortions of the Pindaris and Marathas.

Hastings paid attention to public works in the form of canals, roads and bridges throughout the country, and he and Lady Hastings established schools to which they themselves contributed generously. He accepted the office

of patron of a college which a Bengali gentleman founded. He also gave his cordial approval to the earliest Bengali weekly newspaper, the Samachar Darpan, which appeared in 1818 under the editorship of John Clark Marshman, a famous missionary and historian.

Lord Bentinck was the next great governor-general (1828-1835). He stands out in Indian history for the abolition of sati and the suppression of the thugs. The sati practice had been enshrined in Hindu opinion by the authority of centuries and had acquired the sanctity of a religious rite. Challenged by its inhumanity, Akbar had tried to prohibit it but failed to put it down and the English rulers had not dared to violate the religious traditions of the people. Bentinck, however, in 1829, forbade the practice throughout British India and declared sati illegal and made it punishable as manslaughter. Though there were many protests, sati became completely suppressed except for an occasional instance of secret sati. The thugs were highly organized and secret gangs of hereditary assassins who made strangling their profession and lived on the money and property they took from their victims. Both Hindus and Mohammedans practiced this profession with the supposed sanction of the Hindu bloody goddess, Kali. They regarded their victims as sacrifices pleasing to her. They believed they were predestined to this mode of gaining a

living as their victims were to death. They had no sense of crime in regard to this, one man confessing he murdered 719 persons!

In 1833, Parliament passed an act which deprived the Company of its commercial character, making it merely an agency entrusted with the king's service of the Government in India. This act required all laws made in India to be laid before Parliament; it allowed Europeans to acquire and hold land in India almost without restriction, and it removed the bar of race from holding any place, office or employment under the Company. This called for the provision of adequate education for the natives of India. Thus, for employment in the work of administration in a British government, it was considered that higher education should be in the English language. In this way Bentinck revolutionized educated India by the introduction of the English language and western teaching, which brought with it the consequent influx of European democratic ideas. In time, this brought about the westernization of the politically-minded classes in India.

During Lord Auckland's administration (1836-1842), the anti-Russian policy of the Secretary of State for Foreign Affairs in London, caused by his exaggerated fear of Russia's possible invasion of India, led to an attempt at an alliance with Afghanistan. Since this was not successful,

Lord Auckland had Afghanistan invaded and an exiled king restored to the throne. This resulted in a great and tragic loss to the British.

Slavery, which had existed in various forms in India from time immemorial, was abolished in 1843 by the Governor-General. It was declared illegal and all who continued to own slaves became liable to prosecution.

In 1845 and 1848-1849, the Sikhs, who under Ranjit Singh had become a powerful people in possession of Punjab, fought against the English. Upon Ranjit Singh's death in 1839, Lahore was torn by dissensions between rival generals, ministers and queens. The English defeat in Afghanistan had lowered their prestige in the eyes of the Sikhs. They consequently invaded British territory and war ensued. After the first war, Lahore was surrendered to the British and after the second war, occasioned by the assassination of two British officers, the Punjab was annexed as a British province. This second war took place under the rule of Lord Dalhousie (1848-1856).

Security for Bengal led the British into two wars with Burma. The first war (1824-1826), occasioned by a series of encroachments upon Bengal, resulted in the cession of Assam and two provinces to the British. The second war (1852) arose out of the ill-treatment of some European merchants at Rangoon and resulted in annexing the

conquered tracts in lower Burma.

Lord Dalhousie's deepest interest lay in the improvement of the moral and material condition of the country. He suppressed the last lingering horror of Hinduism, that of human sacrifice to improve the fertility of the soil. Further, immense benefits were conferred upon the people. Railroads, a well-established postal system, telegraphs, and canals for irrigation and transport were introduced into the country. All India had become united under one rule and peace was in the whole country.

In 1854, the British Parliament established a properly articulated system from the primary school to the university under the direction of provincial directors of education. Sympathy was expressed for female education, and training institutes for teachers were advocated. Emphasis was placed upon a policy of rigid religious neutrality. In promoting the cause of sound education, the government received valuable aid from the missionaries, who were given admittance into India under license by the Charter legislation of 1813. By this same legislation, a grant had been given for public education for the first time.

Though to Dalhousie all seemed well in India when he left in 1856, there was a spirit of unrest prevailing among the native population. Lord Dalhousie's annexation policy, which led to a number of annexations, though justifiable,

had alarmed the rulers of the native states. The railroad and telegraph systems, together with the spread of education, seemed to be replacing Indian civilization by that of the British. The plundering hordes had been deprived of their livelihood and were desirous of revenging themselves by banding together to drive out the new rulers from their land. The Afghan episode had affected the prestige of the British for the natives. The Russian war affected them with unrest for they believed the Russians would beat the British. The sepoy, who at first preferred to serve the British because of their military superiority, their ascendancy, and their dependability in paying the soldiers, had become subject to a series of mutinies. In 1764, they mutinied because their pay was inadequate; in 1806, the replacement of their turbans by leather cockades resulted in a mutiny due to the Mohammedans' abomination of the hogs and Hindu veneration of the cow. The orders forbidding the use of caste marks on the forehead had also incensed them to this mutiny. In 1826, the order to cross the sea to carry on warfare in Burma was another cause for mutiny since a sea journey involved the loss of caste. In 1844, 1849 and 1852, more mutinies occurred. Further, the Company had only opened up low-grade appointments to the natives but had kept the higher posts in the service closed to qualified natives. Up until 1818, the European dominion

seemed to the natives as a desirable security. Their history of foreign invasions had taken from them a consciousness of nationality. The English government gave them protection and respected caste and religious prejudices. To popular opinion, a Christian was anybody who ate beef or pork indifferently, consumed strong drink without scruple and disregarded all the conventions about ablutions and ceremony so essential to Hindus and Mohammedans. From 1818, the position began to change. By the coming of missionaries into India, it became evident that this new and strong government was associated with them. These missionaries challenged the very foundations of Hinduism and Islam. The abolition of ⁽¹⁸²⁹⁾ sati, the prohibition of infanticide (1802), the permission of the remarriage of widows (1856), the abolition of slavery (1843) and the imparting of Christian education made them fear that the British government was going to compel them to become Christians.

This conflict between the old and the new, the East and the West, and the misunderstanding regarding the Christian religion had to come to a climax somehow. In 1857, a terrible mutiny flamed forth which spread over the whole of India and resulted in terrible tragedies for both the English and the natives. Meerut, Delhi, Cawnpore and Lucknow were the chief centers of battle. It was a warfare between Indian conservatism and aggressive European

innovation. It resulted in sweeping the Indian sky clear of many clouds, in transferring India to the Crown in 1858 and in righting the wrongs and correcting the errors which it brought to the fore. In 1858, the act for the Better Government of India enacted that India should be governed by and in the name of the Queen of England through one of her principal Secretaries of State, assisted by a council of fifteen members. The title of Viceroy displaced that of Governor-General. The legal supremacy of the British Parliament over administration in India was established by this act. The royal proclamation, the Magna Charta of the Indian people, announced to them that the Queen had assumed the government of India and that the principles of justice and religious toleration would be the guiding principle of her rule.

In 1869, H.R.H. the Duke of Edinburgh, Queen Victoria's second son, visited India. This gave a deep pleasure to the natives of India and brought a tone of personal loyalty into the relationship between the crown and the feudatory princes. It was an event of high significance because it marked the beginning of close personal relations between the Sovereign and her Indian peoples. It initiated a policy continued in later years by the tour of H.R.H. the Prince of Wales, who afterwards became King Edward VII, in 1875; by the Duke of Connaught in 1903 at the Indian

commemoration of the coronation of King Edward VII; by the visit of King George and Queen Mary in 1911; and by their son, Prince Edward's, visit in 1920. All but the latter were cordially received. Gandhi's campaign against Prince Edward's visit led to severe rioting in Bombay on the day of his arrival.

In 1896, the bubonic plague entered India as a great modern epidemic. It began at Bombay and is thought to have been introduced from China. Quarantine regulation, search for infected houses and inoculation employed as means of modern science and sanitation to combat the disease clashed with ancient Hindu custom and caused great antagonism resulting in serious riots. Doctors, nurses, ministers of religion and officials gave themselves in self-sacrificial service for the cause of the people. With India's sons and daughters availing themselves of medical and scientific training, an appreciation of the measures necessary to be taken for prevention and combating of disease is being appreciated. Many hospitals had been established by the missionaries in the nineteenth century.

Education continued its forward move. In the summer of 1857 during the mutiny, Lord Canning assembled his legislative council to pass the act which established the Universities of Bombay and Madras on the model of the London University. Calcutta University, similarly founded,

had taken the lead in January of the same year. Colleges maintained by the government itself, by missionary societies and by private bodies were affiliated to these universities. All were devoted to literary or legal studies with the exception of three medical colleges and a couple of engineering colleges. At this time, regular educational departments were organized in each province under a director of public instruction. In them, the East and the West came together and they symbolized the birth of a new India. A Mohammedan renaissance under Sir Syed Ahmad took form in his establishment of the Mohammedan Anglo-Oriental College at Aligarh in 1877. It became a University in 1920. Lord Curzon, viceroy from 1899-1904, made an intensive study of the educational problem. Though, in 1882, a commission had been appointed to inquire into the means of extending and improving elementary education, only one in four villages had a school and more than four-fifths of the boys of school-going age were without even primary education. He set out to put elementary education on a sounder footing and began reforms in the high schools and colleges. In his University Act of 1904, he provided for the official inspection of affiliated colleges of the Government of India, into whose hands his act had placed the final decision regarding the affiliation or disaffiliation of colleges. Lord Curzon did not forget the splendors of India's past. To him is due

the sustained policy of archaeological conservation and restoration of the Indian people's great political, military and religious monuments.

India continued her glories of the past in her contribution to science, literature and art in the nineteenth and twentieth centuries. Professor Jagadis Chandra Bose won world renown by his researches in electricity and the physiology of plants. The Nobel Prize was awarded to Professor Chandrase Khara Raman for his work in the physics of light and to Rabindranath Tagore for his poetry. In Bengal, a new school of painting has arisen in this century which merges the richness of color in the Ajanta frescoes with the delicacy of line in the Rajput miniatures.

In 1878, the ruler of Afghanistan was found to be favoring Russian intrigues. Hostility to the British led to two wars with the Afghans resulting in advancing the British frontier to the Afghan edge of the passes and admitting a British officer to reside at Kabul. Due to the persistent misconduct of the king of Upper Burma, his ill-treatment of British subjects, his intrigues with France and his rejection of conciliatory offers, the third Burmese War was begun. As a result, the king was dethroned and taken to India and his territories annexed. Burma was separated from India by the 1935 Act.

Up to 1909, and even in some measure up to 1919,

the Government of India had remained a great, closely-compacted, official machine, essentially autocratic, well suited to a backward people and well understood by them. By the Government of India Act in 1919, however, India entered upon her new political existence. Up to and including the Morley-Minto reforms of 1909, the policy of the government had been the cautionary idea that power and responsibility should remain wholly with the executives appointed by the Crown with a gradual development of the adventurous idea and its practice of giving Indian opinion the utmost opportunity of criticizing and influencing the executive.

The growth of nationalism is reflected in the successive constitutional changes of the Government of India. From 1906-1914, a great spread of political consciousness had taken place among the educated classes. This had first begun to manifest itself in the "eighties." Various causes had stimulated this movement.

The first twenty years after the mutiny, there were bigger strides in the political progress than Indians had ever known. However, the security, the prosperity and especially the education made the Indians ever clamorous for more opportunities. They were not grateful but restive. The communal element which had broken out so strongly between the Mohammedans and the Hindus in trying to get the

upper hand at the time of the mutiny made the Moslems view all Hindu ambitions with hostility. Only the strong arm of the British could ensure peace and the prevention of clashes which for centuries had prevailed between them. The Hindus were not opposed to the British rule but the Marathas remained disaffected.

The Vernacular Press Act, a temporary preventive measure against seditious publication against England in favor of Russia in 1878, the Ilbert Bill which placed Europeans under the jurisdiction of Indian magistrates and had to be recalled because of European opposition, together with Allan Hume's advocacy of the development of All-Indian action for social and political reform brought the Indian National Congress into being in 1885. It was first planned to be social and humanitarian in purpose but Lord Dufferin suggested that the movement should have a political basis to provide a "loyal opposition" to the government. It developed as such and aimed to remodel the administration on Western parliamentary rule. Congress became very active but for a long time was loyal to British rule. In 1904 and in 1910 it had an English president.

The Brahmans, in the form of the Marathas and in the person of Bal Gangadhar Tilak, brought their traditional heritage of leadership of the Indian people and their rebellion to submission to the fore after the repeal of

the Vernacular Press Act, 1881. From that time on, they launched a campaign of sedition, anarchy and terrorism, chiefly in Bengal, with the aim of driving out the British and establishing self-rule. The Mohammedans, in alarm and for self-defense, formed the Muslim League. Congress opposed this extreme action and under Gandhi's leadership pressed the British for Dominion Status for India. Influenced by Gandhi, India loyally supported Britain in the World War of 1914-1918. After the war, the Rowlatt Act was passed as a continuance of the war Defense of India Act as protection against the forces of anarchy still present in India. This act led Gandhi to a right-about-face. Further, Montagu offered self-government as a goal and an integral of the British Empire rather than an immediate reality as the Indians expected. Gandhi became the head of the Nationalist Movement, called for active civil disobedience, began the Swadeshi or self-production movement, and demanded Swaraj, or self-rule. He then used Satyagraha, or non-violence, as a political weapon and a spiritual force to gain his end. Gandhi became the dictator of Congress and the Mohammedans joined Gandhi's movement. Jawaharlal Nehru, who admits his intellectual debt to British culture but hates British imperialism, as a disciple of Gandhi became second in command in the great Nationalistic movement. Indian youths educated in England and in America

returned to their own country as centers of infection for democratic ideals and the gospel of liberty. They shed their religious ideas abroad, science replaced their gods and their ancient faiths and democracy substituted Nirvana.

As the result of Montagu's proposal, a dyarchy form of government was set up in which the Indians were given a greater part in the government. The Government of India Act of 1919 established an experimental system of government which greatly disappointed the Indian Nationalists who had expected a self-governing, Dominion government. A Chamber of Princes was also created in which the rulers of the Native States, for the first time in history, were brought together to work cooperatively instead of against each other. Three Round Table Conferences were held with little or no cooperation from Congress and with a little from Gandhi. Since the World War of 1914-1918, British policy had been to work toward Dominion Status. The Indian Nationalist party has had complete independence as the end in view. The new Indian constitution of the Act of 1935 established a new federal legislature. Gandhi and his followers consider it as a means toward their goal of self-rule.

C. Christianity¹

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1. Cf. A Symposium: Women and the Way: Christ and the World's Womanhood, pp. 87-101.

(Continued on following page)

Christianity entered India shortly after its founder had established it. It did not become an active

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(Footnote 1 - continued from preceding page)

Cf. Durant: The Story of Civilization: Our Oriental Heritage, pp. 615-617, 624-625.

Cf. Dennis: Christian Missions and Social Progress: A Sociological Study of Foreign Missions, pp. 124-125, 132-133.

Cf. Farquhar: Modern Religious Movement in India, pp. 6, 10, 14-28, 387-445.

Cf. Farquhar: The Crown of Hinduism, pp. 408-444.

Cf. Fuller: The Wrongs of Indian Womanhood, pp. 175-228, 247-269.

Cf. Horne: Modern Problems as Jesus Saw Them, pp. 58-62.

Cf. Horne: The Philosophy of Christian Education, pp. 135, 139-156.

Cf. Gedge and Choksi (Editors): Women in Modern India, pp. 10-20.

Cf. Kennedy: The Warrior, the Woman, and the Christ, pp. 124, 134, 163.

Cf. Lewis: A Philosophy of the Christian Revelation, pp. 81-101, 141, 143, 248-265.

Cf. Macmunn: The Religions and Hidden Cults of India, pp. 103-105, 132-136, 180-182, 184-188.

Cf. Montgomery: Western Women in Eastern Lands, pp. 3, 22-39, 85-148, 211-215, 224-229.

Cf. Peabody: A Wider World for Women, pp. 61, 64-78.

Cf. Petty (Editor): Laymen's Foreign Missions Inquiry: Fact-Finders' Report, pp. 468, 475, 476, 478-482, 488-489, 497-498, 505-507, 522-523.

Cf. Pickett: Christian Mass Movement in India: A Study with Recommendations, pp. 122, 128-211.

Cf. Royden: The Church and Woman, pp. 167-182.

Cf. Southard: The Attitude of Jesus Toward Women, pp. 141-155, 172-177.

Cf. Speer: The Light of the World, pp. 332-366.

Cf. Storrow: Our Sisters in India, pp. 108, 217-219.

Cf. The Maharani of Baroda and Mitra: The Position of Women in Indian Life, pp. VII-XV.

Cf. Van Sommer and Zwemer: Our Moslem Sisters, pp. 5, 255.

Cf. Warne: The Sinless Incarnation, pp. 23, 26, 28-31.

Cf. Williams: Understanding India, pp. 195, 249-256.

Cf. Zwemer: The Moslem World, pp. 125-127.

force through the whole of India, however, until its message was proclaimed in the great missionary movement in the nineteenth and twentieth centuries. The missionaries proclaim that the Christian religion is a unique, a universal and the final and absolute religion. It is the only religion exemplifying its claim to universality. In the name and strength of God and in the spirit of triumph, it challenges all the life and thought of man and solves his problems. It possesses credentials to absolutism and finality which it presents to the world as it presents itself. The life of Christianity depends upon its claim to absoluteness. Its absoluteness is its very essence. "No Other Name" is inscribed on its banner. In Jesus Christ alone is salvation. His scriptures claim that in none other is there salvation, and that there is no other name under heaven given among men wherein man must be saved.¹ In Him is finality. God gave to Him the name which is above every name in which every knee should bow, of things in heaven and things on earth and things under the earth that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.²

All religions are to be judged by their root;

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1. Cf. Acts 4:10-12.

2. Cf. Philippians 2:9-11.

namely, the idea of God. Christianity claims to possess that revelation of the true and perfect God for which man seeks. It is the perfection and fulfillment of Judaism, that religion whose scriptures, The Old Testament, claim to be the Word of God. Their God's name is "I Am That I Am,"¹ and He says of Himself:

"Thus saith Jehovah, the King of Israel, and His Redeemer, Jehovah of hosts: I am the first and I am the last; and besides Me there is no God."²

The New Testament is the completion of the Old Testament. Of Jesus Christ, the New Testament witnesses:

"No man hath seen God at any time; the only begotten Son, Who is in the bosom of the Father, He hath declared Him."³

Regarding Himself, Jesus Christ claimed to be the Son of God and the Son of Man and to be the Saviour of the World. In answer to His question: "Who do men say that I the Son of Man am?" His disciple, Peter, answered, "Thou art the Christ, the Son of the living God." Upon this, He said,

"Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father Who is in heaven."⁴

He told a seeker after the things of God that

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1. Cf. Exodus 3:14.
2. Isaiah 44:6.
3. John 1:18.
4. Matthew 16:13-17.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."¹

For His claim and for the salvation of sinners, He died, and for the vindication and realization of the same, He arose from the dead and went to sit on the right hand of God to rule His Kingdom and bring it to its ultimate consummation. The window of Revelation shows that

"The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign for ever and ever."²

Thus Jesus Christ is the Keeper of the Keys and says,

"I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades."³

Hence He presents Himself to the world saying,

"I am the Resurrection and the Life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die,"

and asks the sinner in need of His salvation and the eternal and abundant life of God He has to give, "Believest thou this?"⁴

Because of its God, Christianity is entitled to be a missionary religion and to displace all other religions. It has such a conception of God as no other religion has

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1. John 3:16.
2. Revelation 11:15.
3. Revelation 1:17b-18.
4. John 11:25-26.

attained and it proclaims and brings to pass such an experience of God as humanity has never elsewhere known.

"In Christianity, God is conceived as perfectly spiritual and absolutely transcendent. He is the supreme Spirit (John 4:24; Ps. 113:4), the only God of the whole universe (Isaiah 44:6), everlasting (Ps. 90:2), timeless (Isaiah 57:15), changeless (Malachi 3:6), invisible (Hebrews 11:27), incomprehensible (Job 11:7), of infinite understanding (Ps. 147:5), omniscient (Hebrews 4:13), omnipotent (Revelation 19:6), omnipresent (Jeremiah 23:24), imminent in nature and in man (Ephesians 4:6), yet transcending all things (I Kings 8:27)."¹

"God hath nowhere left Himself without a witness." This is the testimony of the Christian Scriptures. Romans 1:20 states

"The invisible things of Him (God) since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."

John 1:18 tells ~~one~~ that Jesus Christ, the only begotten Son, hath declared God Whom no man hath seen. Christianity claims that Jesus Christ is the Living Word of God to men. This claim holds that the fact of God, the meaning of God and the purpose of God are given in Christ as they are given nowhere else. The view of the Bible, which the Christians hold is the special revelation of God, is that things are because God chooses that they shall be. Kraemer holds that "Biblical realism" calls for the belief that man, the world, nature, history are the products and objects of God's will.

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1. Farquhar: The Crown of Hinduism, pp. 408-409.

He says, "God is the sovereign Creator of the world and of man: He is the Lord of history." This expresses the Christian position respecting God as Creator and by this position every other great Christian belief stands or falls. The "naturalistic theist" logically summarizes it when he says that the Christian faith calls for a God who chose to create.¹

In view of this, Lewis holds that the first article of the Christian creed must be and is "I believe in God the Creator." He also holds that the second article is "God the Re-Creator."² Of all His creatures, to man alone did God give the gift and power of choice.³ Only man did He make in His image and after His likeness and He placed all the earth in subjection to him.⁴ He created man with a will and gave him the opportunity to exercise it and thereby realize its reality and its significance.

"Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."⁵

Man chose death, broke the commandment of the Source of Life to attain it; in consequence, broke his relationship

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1. Cf. Lewis: A Philosophy of the Christian Revelation, p. 93.
2. Cf. Ibid, pp. 94, 98.
3. Cf. Joshua 24:15, Revelation 3:20.
4. Cf. Genesis 1:26-28.
5. Genesis 2:16-17.

with Him; and the image of God -- Truth, Knowledge, Righteousness, Holiness and Love -- became effaced by sin and its depravity. God so loved the world that He gave Himself in His only-begotten Son to recreate His image in man. In the incarnation of His Son, Jesus Christ, God gave Himself to bring God and man together and, as Dr. Louis Matthew Sweet put it,

"God was made in the image of man. The incarnation is God's deed -- His moving toward man."

What a love!

Only the infinite love of the Infinite God could bring Him to empty Himself and be made in the likeness of men in the incarnation of His Son.

"Christ Jesus who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea the death of the cross."¹

How Christ, as the Son of God, could restrain from using His almighty power to deliver Himself from the onslaughts of Satan and the death of the Cross, and how the Almighty Father could suffer the infinite agony of His beloved Son the cup of suffering and death to drink for the salvation of sinners, is infinitely above man's finite comprehension. Man is overcome by a faint realization of the magnitude

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1. Philippians 2:5b-8.

of this infinite love.

Paul, in Colossians 1:12-20, sums up the essence of the rich and glorious message of salvation that the Christian religion has for the world and which is full of notes which the non-Christians do not and cannot possess. He tells believers that the Father (a) made them fit to be partakers of the inheritance of the saints in light, (b) that He delivered them out of the power of darkness, and, (c) translated (transferred) them into the kingdom of the Son of His love. The Kingdom and the power are equivalent spheres of action. He took them out of one environment into another. He put them into the kingdom of the Son of His love to put them, the redeemed, into the relationship of the Father and the Son. The Son is He in Whom they have their redemption which is equivalent to the forgiveness of their sins. By forgiving them their sins, the power of darkness is broken and they are brought into the Kingdom of the Son of God's love. The Son is (a) the image of the invisible God -- the visible of the invisible God,¹ Christ represents God and God represents Christ, God shall always be seen in His image in Christ, God is permanently and eternally revealed in Christ and Christ, the revelation of God, is the essence of the Gospel -- (b) He is the first-born

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1. Cf. John 14:9b.

of all creation, (c) in Him all things were created, (d) all things have been created through Him and unto Him, (e) He is before all things -- He is the antecedent cause of all creation,¹ and (f) in Him all things consist -- stand together. (g) He is the head of the body, the church, (h) He is the beginning, the first-born from the dead; that in all things He might have the preeminence. Jesus Christ has this preeminence not because He is the Son of God nor because of His cosmic significance but because He died and arose from the dead. The way of the Cross was the only way in which Christianity could have been made powerful enough to meet the world and conquer it. He Who was crucified and died became the Lord and King of the universe, (i) it was the Father's good pleasure that in Him should all the fullness dwell and through Him to reconcile all things unto Himself. Christ is dynamically that which can make of man what God intends him to be.²

It is the Christian conviction that Christ is the one great Power ordained from before the foundation of the world to hold in bondage to Himself human beings meant to be different and meant to supplement and serve

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1. Cf. John 1:1-4.

2. Cf. Professor Louis Matthew Sweet's lecture on "Christology" given in a course on "Biblical Theology" at the Biblical Seminary in New York.

each other by their differences to be swept by one common emotion and to be held in the security of one common and everlasting embrace. Christ is

"therefore at once cosmic root, cosmic nexus, and cosmic crown, the Alpha and the Omega, as much the Finisher as the Author, of whom and through whom and for whom are all things.'"

"God creates and God redeems, but it is by the Word that God creates and it is by the Word that God redeems, and this Word is Christ."¹

God, by His Holy Spirit, applies the work of Christ's salvation to the hearts of men. The Gospel of John gives definite light on the nature and work of the Holy Spirit.

"Except one be born of the Spirit, he cannot enter into the kingdom of God (3:5). God giveth the Spirit, and not by measure.(3:34). No man cometh unto Me except it be given him of the Father (6:65). The Spirit of truth abideth with you and shall be in you (14:17). The Holy Spirit, Whom the Father will send in My name, shall teach you all things (14:25). The Spirit of truth, which proceedeth from the Father, shall bear witness of Me (15:26). The Holy Spirit will convict the world (16:7, 8). When He, the Spirit of truth, is come, He shall guide you into all the truth He shall take of Mine, and shall declare it unto you (16:13, 14)."

From these, we can conclude that the Holy Spirit

"is a divine power of a peculiar nature, definitely related to the work of Christ in the world, and which will exert an illuminating, transforming, and vitalizing influence upon those who accept Christ as verily the

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1. Lewis: A Philosophy of the Christian Revelation, p. 85. Cf. John 1:1-18.

revealer of God."¹

Both creation and the incarnation of the Word are exclusively of the will of God. However, they both look to a more ultimate purpose. God became incarnate to bring Himself to man. Man must do his part and thus there can be brought about divine-human cooperation. This is made possible by the Holy Spirit and is the promise of the success of God's purpose. The Holy Spirit makes the purpose of the whole known, and He empowers man to realize a purpose that would otherwise always be beyond him. "The Spirit Himself beareth witness with our spirit, that we are the children of God," and "as many as are led by the Spirit of God, these are the sons of God."²

The Holy Spirit is the instrument of revelation and of illumination. The Christian Scriptures have been inspired by the Holy Spirit. "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."³ There was a complete coincidence of the freedom of the man and the constraint of the Spirit. By the Spirit, the truth was given through the men He moved and it is by the same Spirit that man must apprehend

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1. Lewis, op. cit., pp. 248-249.

2. Romans 8:10, 14.

3. II Peter 1:21.

Cf. Acts 1:16; II Timothy 3:16; Hebrews 3:7; 10:15.

this truth. The preservation of this truth or revelation, the conviction of its validity, and its testimony prove that the Spirit through Whom it came has continued to guard and propagate it.

The Founder of Christianity Who came to reveal God revealed Him as a Triune God, having one Being and three Persons, God the Father, and the Son, and the Holy Spirit. In the name of the Triune God, He sends forth the revelation of the Holy Spirit to the ends of the earth and in that Name He has men baptized into His Kingdom.

As has been shown, Christianity considers sin as taught in the Bible and deals with it by facing it as it appears in human experience and by finding redemption from it and triumph over it in Christ, which triumph is unique and satisfying. It is a religion which is historical, progressive and spiritually free because it is of life and in life which is eternal, abundant and infinite.

The Christian's God is the center and source of the moral order, the Creator of man's moral nature.¹ Being the moral absolute and being perfect in moral character, God is able to act. Being perfect in righteousness, He fills the world with His righteousness and having created man a moral being, He can influence the moral life of the world at every

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1. Cf. Ps. 97:1-2; Ps. 33:5; Ps. 19:7-8; Genesis 1:26.

point. God is with man in his moral life.¹ God, being the moral Absolute, is a person, the supreme Personality, the universal Spirit, on Whom all spirits depend, one who sustains personal and perfectly moral relationships with every human being. He is with man personally.² He is, in Christ, man's Heavenly Father. He establishes the closest possible relation to men who acknowledge him.³ God speaks to man, revealing Himself and His will to him. He knows all about man and sympathizes with him; He hears and answers his prayers; He guards and helps the poor and oppressed; He is man's comforter; He does not in any way depend upon man yet He asks for his love, worship and service, making it man's duty to love, worship and obey Him and Him alone; He judges every sin as personal rebellion against Him and deserving of severest judgment, yet He woos every soul to repentance and offers forgiveness to the penitent in His Son Whom He gave unto the death of the cross for his redemption and raised from the dead for inheritance of eternal life. He is the Creator of the universe and maintains the closest practical relations with all nature, organic as well as inorganic, and with the spirit of man.⁴

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1. Cf. Jeremiah 9:24; Micah 6:8; Ps. 51:10-11.

2. Cf. Acts 17:28; Matthew 6:9-10; 7:11.

3. Cf. Matthew 16:17; Ps. 65:2; Isaiah 1:18; John 3:16.

4. Cf. Acts 17:24, 26, 27; Ephesians 4:6; Matthew 10:29; Ps. 23.

Christianity is the only religion which makes the moral character of God the central and transcendent thing. With the God of Christianity as a criterion, no other gods are really good. Christianity alone has a perfect ethical ideal for the individual and stands alone in the possession of a social ethic adequate for a true national life and for a world fellowship. As compared with other religions, it is pre-eminently the ethical religion making all its values moral values. Christianity's ethical uniqueness entitles it to a claim for the worthiness and necessity of acceptance by all men.

In its social ideals and practices, Christianity also has a place of superiority over all other religions. It alone

"makes the love of God the true basis and only end of society, both that whereby personality exists and the end in which it seeks its realization."¹

It is a contrast to other religions which make love for man and for self their highest ideal. The social uniqueness of Christianity also manifests itself in its being a religion of brotherhood, affirming the unity of humanity. This cannot be otherwise since the Christian law and ideal of life is,

"Thou shalt love the Lord thy God with all thy heart,

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1. Speer: The Light of the World, pp. 346.

and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."¹

This law is the law of life; it is the very nature and essence of the relationship between the Creator and His creatures and between His creatures.

Sin broke this law and to enable man to keep it and live, the Creator made Himself a creature to fulfill it as Incarnate God and to give man the power to keep it and live. Christ's estimate of man's value was so exalted that He believed him to be capable of being recreated and of becoming a son of God and an heir of God's life, as He ordained him to be. Hence, Christ recreates man from his thwarted, perverse and corrupt spirit and pattern of life by His sinless and perfect spirit and pattern of life. In the whole of His life, He loved God above all and His neighbor as Himself. He did this in fulfilling God's will to give His life for His neighbors and thereby establishing their worth. Thus, He taught men that they could love God above all and their neighbors as themselves by realizing and appreciating the worth of man. Jesus' spirit and attitude toward all -- men, women and children -- accomplishes this.

Jesus viewed man, male and female, as God's

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1. Luke 10:27.

creative and recreative workmanship. He considered man, male and female, as He had made them and not as man had influenced them. Both are essential in God's creative process. Jesus, to the astonishment of all and in the face of the traditions and customs of the ages, unmade man's making of the inequality of the sexes and brought him back to his Creator's creation of and purpose for man, male and female, in the image and after the likeness of God and to His Re-creator's recreation of and purpose for him in His image and after His likeness.

Thus, Jesus took man to the creative function of the male and female which God appointed and instituted as marriage. He created them as essential and dependent parts of a union of two, husband and wife, and ordained that this union be indissoluble and protected from any factors that would dissolve it. Jesus brought the Pharisees to face this when, in answer to their question, "Is it lawful for a man to put away his wife for every cause?", He answered, "Have ye not read, that He ~~Who~~ made them from the beginning made them male and female," and said,

"For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder."¹

This union is made by God, the Holy One; therefore, it is

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1. Matthew 19:4-6.

holy. Only unholiness can break it and punishment awaits the one who breaks it. Jesus said,

"Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery."

Christ's standards for marriage, therefore, are high. They are ones of holiness, of faithfulness and of equality of the sexes. The same law of holiness applies to the man as applies to the women. This means a single moral standard as God has ordained it and not a double standard as man has made it. Jesus regarded marriage as a sacrament holy unto the Lord. It is a sacrament of divine origin and appointment.

"He Who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife."¹

By putting such emphasis on these Genesis words, Jesus struck a blow at the whole polygamous system. This sacrament holds no place for polygamy, "the two" not several "shall become one flesh;"² nor for concubinage, "a man shall cleave to his wife; and the two shall become one flesh,"³ not "a man shall cleave to other women along with his wife and they all shall become one flesh." God's workmanship is that of perfect balance, perfect harmony,

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1. Matthew 19:4b-5a.
2. Matthew 19:5c.
3. Cf. Matthew 19:5.

and of perfect symmetry. Nor can divorce find a place in the institution of marriage. God's work is creative and not destructive. Divorce breaks down that which God would build up.

"They are no more two, but one flesh. What God therefore hath joined together, let not man put asunder."¹

God's unions are indissoluble. Jesus allowed for divorce for only one cause and that by way of concession to man's sin. Yet that very divorce which man's sin demands keeps him from attaining God's ideal for him and from the infinite blessings and joy of that ideal. Further, it is to be noted that God has neither provided for nor ordained any sexual intercourse outside of the institution of marriage. Hence, the eighth commandment, "Thou shalt not commit adultery,"² does not lose its validity in Jesus' order. He came to fulfill the law, not to destroy it.³

The standard of judgment that Jesus used was that of the heart of justice. This He applied to the judgment of adultery. He said:

"Everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart."⁴

He thus stigmatized mental adultery in contrast

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1. Matthew 19:6b.
2. Exodus 20:14.
3. Cf. Matthew 5:17.
4. Matthew 5:28.

to the rabbi's prohibition of gazing on the heel or little finger of a woman. The heart, out of which are all the issues of life, must be pure and be guarded with all diligence. His judgment upon the woman brought to Him, who had been taken in adultery, pronounced the same standard of morals for man and woman. He taught the captive woman that social impurity is sin. He said, "Go and sin no more."¹ Jesus redeemed the lives of sinful women.² He attacked a sign-seeking generation as adulterous,³ "not merely because of the absence of spiritual religion but because of lax standards of morality."⁴ As a constructive measure, He enjoined severely radical means of securing self-control.⁵ In all of these standards and teachings, Jesus safeguarded the purity of the home.

In Jesus' teaching, there is nothing to be found which suggests a difference in the spiritual ideals, the spheres, or the potentialities of men and women. He made no classification of virtues by assigning some to men as peculiarly worthy of their practice and others to women. He taught that all virtues belonged to humanity and

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1. Cf. John 8:1-11.
2. Cf. John 4:1-26; Luke 7:36-50.
3. Cf. Matthew 12:38-39.
4. Horne: Modern Problems as Jesus Saw Them, p. 61.
5. Cf. Matthew 5:29-30.

presented Himself as a pattern for both. In this, the Founder of the Christian faith is unique. In no other great religions are the differences between men and women ignored. He offers Himself and His salvation to every man and woman as his and her personal Saviour. He seeks man in the place where he is and, having found him, makes disciples of those who accept Him. He makes men of His followers by transforming them. Peter is changed from an impetuous, unstable disciple to the leader of the Apostolic Church. He is made into a "rock." Nicodemus, the coward, who hides himself under the cover of night to see Jesus, openly comes out to bury his Lord. Making men of His followers, He consecrates their manly qualities to God and to the work of His kingdom. Jesus recognizes in women high intellectual and spiritual capacity, as in men. He speaks to the woman of Samaria as He might speak to His disciple, John. To her, He makes two most profound statements on two of the most profound subjects the human mind is capable of considering. The one is the surpassing description of the mystical experience of the life of God in the human soul. He says:

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."¹

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1. John 4:14.

The other statement concerns the being of God. Jesus says to her:

"The true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers. God is a Spirit: and they that worship Him must worship in spirit and truth."¹

Thus, Jesus gives to a woman the most metaphysical definition of God as well as of the soul's approach to God. Jesus accepted women as ministers to His own personal needs. He included them in the inner circle of His disciples and friends who accompanied Him on His preaching journeys. He made a woman the first evangelist, announcing His Messiahship to men, and women the first messengers of His completed Messiahship, announcing to men His resurrection.

By demanding an equal standard of sex-morality for men and women, Jesus exalts all of life's relationships to the plane of personality. He put mutual love of wife and husband in the foremost place. Thus, He made an immeasurably larger and joyful and abundant life possible for both men and women. The virtues of affection, gentleness, and purity which had been regarded as peculiarly feminine virtues were made by Him the supreme virtues for all humanity regardless of sex. This and His teaching that true greatness consists in service and humility greatly affected the status

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1. John 4:23-24.

of women in the world. Jesus' recognition of woman's mental equality with man, her power to grasp truth, has made her far more efficient and desirable in her relationships as wife and mother. Likewise, Jesus' recognition of man's moral capacity for gentleness and purity has made him far more efficient and desirable as husband and father. Jesus' attitude toward women as persons leads them apart from being creatures of relationships to being with men partners in the highest mental and spiritual fellowship.

Jesus taught that the institution of marriage, though divine in its origin, is not a supreme good in itself nor eternal in character. At times, it must be left for the sake of the Kingdom of God. This sacrifice is rewarded by manifold more in this time, and in the world to come eternal life. Jesus taught, and by His own example showed, that the cause of the Kingdom of God calls for some to be eunuchs, not physical but voluntary eunuchs.¹ Marriage is a temporal order. In heaven, there is neither marrying nor giving in marriage, the angels in the presence of the Father being spirits without death and birth.² Marriage is a temporal order instituted by the Creator to create eternal values through His creatures and for them. Of the great

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1. Cf. Matthew 19:12.
2. Cf. Mark 12:25.

religious teachers, Jesus alone has so escaped from what is temporal to what is eternal.

Christ not only established the worth of men and women, but also the worth of children. By the institution of marriage which God appointed and which He, by His attitude and teaching, validated, He showed God's provision for a good heredity whereby the gift of life is transmitted (eugenics), a good environment whereby the given life is reared and developed (euthenics), and a good will whereby the given and developed life takes part in its own growth (eudocetics). God is the real maker of man and heredity, environment and will are the means He uses. Jesus made a definite reference to these three forces in man-making by saying:

"There are eunuchs that were so born from their mother's womb: and there are eunuchs that were made eunuchs by men: and there are eunuchs, that made themselves eunuchs for the kingdom of heaven's sake."¹

Christ's life and His teaching support God's program of man-making and His presence and blessing favor it.

"God is bringing man through the process of time increasingly into the likeness of His Son. The forces He uses in the continuing creation of man are those of physiological heredity, physical and social environment, and individual will. The teachings of Christ, if followed, would make births good, environment proper, and wills consecrate. The person of Christ reveals His heredity,

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1. Matthew 19:12.

environment and will as cooperating to make Him the true objective of human growth. He Himself is both the means and the end to true race-building and man-making. God through Christ is redeeming the human race in time, to the extent that it so will, as an earnest of the coming redemption of the spirit of man in eternity."¹

With God's provision for the heredity, environment and individuality of the child, it is little wonder that Christianity produced the unique institution of the Christian home and set the child as a matter of social and religious principle in the first place. Its Founder identified Himself with the child. He, too, was born into the world, being born of Mary and the Holy Spirit. God chose to send His Son, the Redeemer of the world, into the world through birth. Only Christianity makes anything of the childhood of its Founder.² It is also the only religion that takes any particular account of children and prescribes the spirit of childhood as important. It is essential to enter the kingdom of heaven as a little child.³ Jesus' example of love and tenderness toward children and His many miracles in their behalf find their products in schools, orphanages and homes established for children by Christians. Christ saw in children the potential citizens of the kingdom of

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1. Horne: The Philosophy of Christian Education, p. 156.
2. Cf. Luke 1:26-38; 2:1-52.
Cf. Matthew 1:18-25; 2:1-23.
3. Cf. Mark 10:14-16; Matthew 18:1-6, 10.

God. Throughout the world, the Christian Church's first anxiety is for the child, and makes its nurture and care her chief concern. In infancy, the child is recognized as having a place in the Christian institution by loving rites. Parents are taught that their children are a gift from God, a pledge entrusted to them and for which they are responsible to Him. As representatives of God, the parents are appointed the task of educating their baptized offspring as children of God.

Christ showed the same respect for the family that He did for marriage. Growing out of marriage, the family is divinely ordained even as marriage is divinely ordained. He expressed and revealed His appreciation for the family relationships and responsibilities and He showed respect and love for all of its members. In His own family, His attitude was one of true filial love and loyalty in which His relationship to God, His Father, ever had the precedence.¹ He knew of a father's gifts to his children and of his love and pardon for a prodigal son. He had a deep appreciation of the care and consideration needed for the pregnant mother and the helpless babe and tenderly loved them.² He converted the kingdom of God into the family of God, God

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1. Cf. Luke 2:49, 51; Matthew 12:50.

2. Cf. Luke 11:11-13; 15:11-24; 23:28-29.

being the Father, men God's sons, His brethren and brethren to one another. The Fatherhood of God is the chief cornerstone of His Kingdom. In the prayer that Christ taught His disciples, He crystallizes this truth.¹

As Christ, the Redeemer and Conqueror of the world, was about to ascend to heaven to establish and rule His kingdom, sitting at the right hand of God, He charged His disciples, saying:

"All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."²

It was to India Christ's disciples came in fulfillment of this mission. They came to present their Master's claim to India's peoples, namely, "I am the way, and the truth, and the life: no one cometh unto the Father, but by Me."³

The beginning of Christianity and of its mission work in India has already been presented.⁴ The Danish missions, which laid the foundations of a native church that by the beginning of this century numbered over half a million, were a John the Baptist movement preceding the

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1. Cf. Matthew 6:9-15, 23:8-9; Mark 3:34-35.

2. Cf. John 16:33b; Ephesians 1:20-23; Matthew 28:18b-20.

3. John 14:6.

4. Cf. ante, pp. 120-124.

establishment of the missions of the nineteenth and twentieth centuries. William Carey and his colleagues first roused Britian and then America and the Continent to a sense of their duty to non-Christian peoples of the world. Due to the singular hostility of the East India Company to missionary effort for fear of ~~its~~ preaching creating a rebellion, he began his work under the Danish flag in 1793. Carey did much to purify English life in India. In 1813, by Act of Parliament, missionaries were authorized to work in India. The Company, however, was fiercely prejudiced to native Christians, even up until the time of the Mutiny. Yet there was a certain amount of collaboration between the government and missions as has been indicated.¹ Under the Crown, in 1858, the wise policy of absolute religious neutrality was adopted by the government. It was ~~that~~ policy that kept the government for a long time from interfering with the religious customs which were playing such inhuman havoc with the womanhood and childhood of India. From the beginning, missionaries greatly moulded public opinion upon all phases of the treatment of women. Their home life and the lives of the lady missionaries produced an untold effect. By the agitation of the missionaries and the political and religious convictions of the people of Britian, the government

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1. Cf. ante, p. 156.

gradually came to adopt the policy that it

"could maintain the customary and religious law only so far as that law did not conflict with its higher duty to protect the lives of its subjects."¹

Carey and his colleagues, Marshman and Ward, used in part the methods of work developed by the Danish missionaries and added their own contribution. Preaching and translation of the Bible were the basis of all their work. The publication of literature of many types and very effective journalism was added to this. Indian type was first founded and used on their printing press. Due to their great stress on education, numerous schools were opened around them for boys and girls; also, boarding schools and orphanages. Mrs. Hannah Marshman established a day school for girls in 1807. Thereby, she gave her fellow missionaries the lead in being the pioneers and the chief promoters of education for women in India. Thus, the study of progress in the education of girls and women in India is virtually a study of the educational efforts of missions. The missionary enterprise is credited for motivating to a great extent the present renaissance in education in India. Christian education is recognized as having been the main potent factor in bringing about the present Women's Movement. Beginning with the simplest village schools, the educational work has progressed

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1. Fuller: The Wrongs of Indian Womanhood, p. 181.

until institutions of real college rank have been developed, of which the Isabella Thoburn College of Lucknow is an example. This school has received all pupils, regardless of race or language; has combined them in one happy family, and trained them to work for Christ. It is affiliated with the Allahabad University. Missionaries were the inspiration to government for establishing girls' schools. Girls with Christian education and training are serving India in every sphere of constructive social and educational work and are found in positions of responsibility and leadership on college staffs, as head of schools, inspectresses, Y. W. C. A. secretaries, doctors, etc.

In the missionary program of Carey and his colleagues, they included the training of native missionaries to send them forth with the Gospel message. Thus they built a great college at Serampore and with the authority of the King of Denmark conferred degrees. In 1830, Alexander Duff, a Scotch missionary, opened a school in Calcutta for young men in which he aimed to give the highest form of education; namely, a thoroughly sound intellectual and scientific training, built on the moral and religious principles of Christ. Through this school, a stream of fine, young men left Hinduism and entered the Christian Church.

The spreading of girls' schools throughout India was in the form of boarding schools as well as day schools.

The periodical famines of India led to the establishment of orphanages for the thousands of homeless children. Widows' homes were also established. Due to the missionaries' burden for the girls and women of the upper caste and of the Mohammedan homes which were kept in purdah (seclusion), a new method of missionary service was begun about 1854 in the visitation of zenanas (women's quarters of seclusion) by women missionaries and their assistants.

In this period, medical missions took shape. Carey and his colleagues had attempted medical work and included lepers among those to whom they ministered. Up until the middle of the nineteenth century, a little medical help had been given at various points. Due to the stirring of the Christian conscience of Europe and America to bring medical help to the millions of the common people of India, the Medical Mission was produced first in the form of the Christian medical man as healer and preacher with his assistants and equipment and then in the form of the woman medical missionary. Only she could enter the zenanas where so much of the tragedy of pain and death took place. It was to her that the Indian women came for treatment. Farquhar holds that the woman medical missionary is one of the most precious forms of help ever sent to India.¹

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1. Farquhar: Modern Religious Movements in India, p. 21.

Dr. Clara Swain was the first woman doctor to India and she established a Christian hospital at Bareilly in 1875. Since then the development of mission hospitals for women has been continuous and they have, in a large measure, undertaken the training of nurses. A lieutenant-governor of Punjab testified that the demand for the medical aid and training for the women of India was mainly due to the example set by missionary bodies in mission hospitals and in house-to-house visitation. Training schools for native women physicians were developed of which the North India School of Medicine for Christian women at Ludhiana is an example. Missions have also organized a systematic work for lepers in building numerous hospitals and bringing badly managed shelters under Christian care.

It was to this call for service in the school, in the zenanas and in the hospital that the Women's Missionary Societies, which had come into existence in the nineteenth, the Woman's Century, and which characterized the remarkable series of movements among women in that century, responded by sending out unmarried lady missionaries to perform that ministry which only they could perform.

Carey and his colleagues'

"study of Hinduism and the Hindu community convinced them that, for the health of the people, many social and religious reforms were necessary, for example, the total abolition of caste, the prohibition of widow-burning,

of child-marriage, of polygamy and of infanticide, the granting to widows of the right to remarry, the prohibition of human sacrifice, of the torturing of animals in sacrifice, of human torture in worship, and of the gross obscenity practised in the streets. They took great care that caste should be utterly excluded from the Church of Christ."¹

These reforms thus visualized were realized in the process of time by the combined influence and efforts of Christian missionaries, the British Government, Western influence and Indian social reformers. The Indian social movement is a direct outcome of Christian missions and Western influence and is an expression of a long series of religious movements of the nineteenth and twentieth centuries. The stimulating forces for these movements are Christianity, the British Government, English education and literature, Oriental research, European science and philosophy, and the material elements of Western civilization. Of great potency, however, have been the moulding forces of the beliefs and the organization of the ancient faiths. Farquhar holds that these have been the shaping forces at work in these movements but that Christianity has ruled the development throughout. He says,

"Christianity has been, as it were, a great searchlight flung across the expanse of the religions; and in its blaze all the coarse, unclean and superstitious elements of the old faiths stood out, quite early, in painful vividness. India shuddered."²

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1. Farquhar: Modern Religious Movements in India, p. 15.
2. Cf. Ibid, pp. 433-434.

In consequence, she responded with religious movements of reform and reorganization in which she crushed out the worst as far as possible and preserved the nobler and more spiritual elements of her religions. Thus, the religions of India were reconstructed mostly with old material but with Christian principles to guide the builders and with the attempt to come up to Christian requirements.

Christianity has been the norm. It has made the chief modern religious movements, namely the Brahma, Prarthana and Arya Samajes, and others, feel that monotheism is the only possible religion; to accept with practical unanimity the doctrine that God is the Father of men, with its implications; to be profoundly influenced by the righteousness of God as taught by Jesus; to respond fully, or in part, to the truth that God must be worshipped in spirit and that, therefore, animal and vegetarian sacrifices, ceremonial bathing, pilgrimage and self-torture ought to be given up; to adopt the doctrine of the Person of Christ in a modified form; to remove completely or deeply wound the doctrines of transmigration and karma; to have a strong desire that their leaders should be like missionaries, that their priests and teachers should be men of training, of high moral character and spiritual power; to lead them to reform in the face of the deepest conceptions of the

theology and social organizations of India's religions and to borrow the methods of work from Christian missions for use in their movements.¹

The social reforms of the eighteenth and nineteenth centuries testify to the inner working of God's Spirit in the life and destiny of the people of India through Christ, the complete revelation of Himself, and to the fact that He did not put the vision of His consecrated servants to shame. Through the representations of Carey and his fellow-workers, the custom of throwing children into the Ganges forever ceased and the crusade against female infanticide was begun. In 1870, it was still common and the Female Infanticide Act was passed for its abolishment. Carey and his fellow-workers worked ceaselessly for the abolition of sati and, in 1829, their undaunted faith and tireless efforts were rewarded by an act of government to that effect. Ram Mohan Roy, a reformer under the influence of the missionaries at Serampore, the founder of Brahma Samaj and author of "The Precepts of Jesus, the Guide to Happiness," added his powerful voice in speaking and in writing to bring this about. Human sacrifice and religious suicide were later prohibited by law. Lord Dalhousie's Act prohibited gross

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1. Cf. Farquhar, op. cit., pp. 434-445.

obscenities which had been common in the streets of Indian cities. Vidyasagara, along with Bethune, a European official, founded the first Hindu school for girls in Calcutta in 1849 and began the agitation which led to the legalizing of marriage of Hindu widows by a government act in 1856. Keshab Chandra Sen was the first non-Christian who adopted the whole social program of Christian Missions. Through his influence, the Brahma Samajes gave up child-marriage, polygamy and enforced widowhood, began to press forward the education of girls and introduced non-idolatrous rites for domestic ceremonies. Syed Ahmad Khan agitated for modern education and social reform among the Mohammedans from 1870 on. He edited a journal called "The Reform of Morals" and wrote a commentary on the Bible.

In 1880, the great mass movements of the Depressed Classes, or Outcastes, towards Christianity began. About a century before, Christian missionaries had attempted to win some of the Outcaste groups for Christ and met with some success at quite an early date. During the appalling famine from 1876 to 1879 in South India, the missionaries everywhere threw themselves into the work of saving life and alleviating distress. As a result, great masses of the Outcastes of South India from 1880 onwards passed into the Church of Christ and since then the movement spread to the North.

The truth of Christ and loving Christian service have worked miracles among them. They have given them the conviction that God is no respecter of persons, a belief in the love of God for them, a concept of their true worth as God's creatures and redeemed ones in Christ, and the desire to worship Him and serve Him with changed lives and service in His Name to their fellow-men. This new concept of themselves has brought about great advances in physical well-being, in education, in society and the family and in religion. They have acquired an appreciation and realization of worship, beauty, cleanliness, education, improvement of housing conditions, respect for the law, initiative in creative work and of women. Their sons and daughters have won degrees from universities, entered the ministry and the professions of law, medicine and teaching. They have come to love their wives, be faithful to them and give them their rights because they are Christian. Women have come to take part in the church activities on nearly equal terms with men.

Invariably, these ideals are attained in accordance to their acceptance of the teachings of Christ and their devotion to Him. In the most successful of the mass-movement areas, an Indian Christian culture is evolving that is thoroughly Indian and distinctively Christian. The

mass-movement has proved the most signal of all the object-lessons given to India by Christians. It has powerfully affected thinking men of all religions throughout India and led to movements among the Brahmas, Aryas, Hindus and Mohammedans to seek to help the Depressed Classes and give them a place of recognition in religion and society.

In 1891, the Government of India felt free to pass their Age of Consent Act which prohibited cohabitation with a wife under the age of twelve. In 1930, the government passed the Child Marriage Restraint Act, commonly known as the Sarda Act. This established the minimum marriage age for females at fourteen and for males at eighteen.

In his Civil Disobedience Movement, Gandhi called the women of India out from their seclusion and brought them into the limelight of the struggle of Nationalism. Their awakening into political consciousness led to their demand for and attainment of women's suffrage. Women were represented at a Round Table Conference, figured in National Congresses which had a woman twice for president, and have come to take leading positions in the government of India. They have come into the realization of that granted them by the Social Reform Movement in 1917 in a Woman's Charter of Freedom; namely,

"that sex shall form no disqualification to women entering any position or profession for which she shows

herself capable."¹

The women of India of all races and religions have organized three movements of national scope and significance. They are the Women's Indian Association, an advocate of the suffrage cause and general education; the National Council of Women, a centralizer of the work of other women's councils in India for social and legislative reform; and the All-India Women's Conference, the most powerful instrument of propaganda in India, educating public opinion to the need for the social and educational progress of women. These women's organizations are the voice of the women of India. Unanimously, they asked for legislation of the legal age of marriage for girls to be sixteen and for boys to be twenty-one. Unitedly, they are recognizing and demanding the rights of India's womanhood.

Industrialism has also made its inroad upon the seclusion of the women of India. The lure of the factory has brought the woman out of her home and made it seem like a prison. The law has permitted her to keep her earnings for herself. The age of marriage has become deferred by this industrial movement. The factory woman's living conditions are often detrimental to her health and morals.

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1. Petty (Editor): Laymen's Foreign Missions Inquiry: Fact Finders' Report, p. 465.

She is exposed to vice and immorality. Commercial prostitution is carried on to a great extent, especially in the cities. Some Christian agencies are standing by the industrial worker and are lifting their voices in protest and acting unitedly to correct and prevent the evils of society.

D. Summary

The impact of Western Civilization and of Christianity has wrought many and wondrous changes in India. Out of the debris of a broken empire with its wake of chaos and anarchy, a strong empire was built up by the British, uniting the whole of India under one government and establishing order and security throughout the country. All of India's peoples with their many and varied cultures and tongues were subjected to the same rule, were all moulded into a new culture which combined the East and the West and were all brought into a common fellowship through the medium of the English language. Her two great religions, namely, Hinduism and Mohammedanism, were brought face to face with Christianity, which, with the coming of Western Civilization, presented itself to the whole of India. It is significant that when India came under the crown and became a part of the great British empire, the sovereign

should be a woman, that she should be a Christian and one of the noblest and the best that the nineteenth century had produced, and that, as such, she should, with a maternal love and instinct, undertake to redress the wrongs and encourage and cultivate the growth of her child, India. India soon began to experience growing pains, through the influence of Christianity came to realize and appreciate her worth, and undertook to reach forth unto her ideal of a full-grown nation. In and through this whole process of development of India's history, she is hearing the voice and witnessing the ministry of Him Who says to her:

"The Spirit of the Lord is upon Me, Because He anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord."¹

A definite way by which He is bringing India into the family of nations and into the family of His Kingdom is by saying to India's womanhood, whose wrongs have cried out to Him for centuries, "Woman, thou art loosed."² His hands are laid upon her.

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1. Luke 4:18-19.
2. Luke 13:12-13.

PART II

AN ANALYSIS OF THE MORAL PROBLEMS OF GIRLS IN
INDIA IN RELATION TO THE SOCIAL ORGANIZATIONS AND
SEXUAL STANDARDS AND PRACTICES OF WORLD CULTURES
WITH RESPECT TO CHRISTIAN PRINCIPLES

CHAPTER FOUR

SOCIAL ORGANIZATIONS OF WORLD CULTURES
IN THE
LIGHT OF CHRIST'S TEACHING

CHAPTER IV

SOCIAL ORGANIZATIONS OF WORLD CULTURES IN THE LIGHT OF CHRIST'S TEACHING

A. Introduction

In the preceding chapters has been presented the culture of girls in India from the dawn of history to the present day with respect to its historical, social, religious and philosophical aspects and with respect to a study of its status of women. Now must be sought from these data the moral problems of girls in India and an analysis made of them in relation to the social organizations and sexual standards and practices of world cultures with respect to Christian principles. In this chapter the social organization of world cultures in the light of Christ's teaching will be studied. In Chapter Five, the sexual standards and practices of world cultures in the light of Christ's teaching will be considered.

In an investigation of the moral problems of girls in India with special reference to Christian education, those considered would be such as would come under the criterion of Christ. It is in His spirit and by His standard that these moral problems are to be approached and appraised.

One cannot trust nor accept as final the judgment of any human judge on these matters. Human judgment has such a finite scope that it is bound to be unbalanced by prejudices and limited and warped by tyrannical intolerance. The judgment of Christ is not so. His judgment voices the authority and justice of the Creator of man's moral faculties and responsibility, and is clothed with the majesty and dignity of the values of eternity; it is filled with the infinity of the love and understanding of Him Who is identified with both God and man, and it rings with the hope of man's attainment of moral perfection.¹

It is man's natural tendency to see others through his own eyes and to judge accordingly, rather than to see others through the other's eyes and pass judgment according to the other's standards. Briffault tells us that Western tradition, founded upon the conceptions of patriarchal society, has always tended to interpret in the light of them all forms of sexual relations or associations and all groups of kindred throughout the various phases of human culture.² A study of the history and attitude of the Church toward sex reveals that Church

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1. Cf. Matthew 5:48.

2. Cf. Briffault: *The Mothers: The Matriarchal Theory of Social Origins*, p. 211.

leaders have given teachings regarding sex which they advocated as Christian teaching but which, when analyzed, have proven to be teachings foreign to the essence and spirit of Christ, and, instead, products of their own thought and of their own culture. Untold suffering and evil effects have been the results thereof.

Because of this, it has been held that the teachings of Christ and the findings of science clash. But Christ is the Truth. That is His claim. Genuine science seeks after and discovers truth. In reality, Christ and science are not two opposing forces. They are of one and the same essence in the sense of relationship. Christ is Truth. Science is the discovery of truth.

Christ's approach to man and his problems is one of identity. His attitude is that of sympathetic understanding and love, and His action is that of saving help. The real scientist, as the servant of Truth, does likewise. Through social science, the cultures of primitive men, of savage society and of peoples throughout the world have been laid open before him who is desirous to help them. Through the social scientists' investigations, one is now able to see the people of other cultures as they are, to know their standards, to judge their behaviour accordingly, and to know something of the right approach to them in

order to lead them to that which is the highest and best way of life. For the Christian educator, that way of life is Christ Who is The Way of Life. His approach and attitude and action to help the needy must, therefore, be that of the Master Teacher.

When Christ went to bring salvation to the woman of Samaria, He went by way of Samaria to find her where she was and as she was. The Christian educator who desires to bring the tidings of Christ's salvation to the girls in India with their moral problems and to lead them to Christ must needs go by way of India to find them where they are and as they are.

In the preceding chapters, an attempt has been made to come by way of India to find the girls there with their moral problems. To the Christian educator, in respect to this study, these problems are those of sexual immorality imbedded in the social system, the religion, and the philosophy of India, and taking form in adultery, the low status of women, divorce, polygamy, child-marriage, the ill-treatment of widows, infanticide, sacral harlotry, asceticism, promiscuity and purdah.

B. A Study of Matriarchal and Patriarchal
Social Organizations with Reference
to These Organizations in India

1. The Matriarchal Social Organization

a. Its Development

From the data in the preceding chapters, it is evident that the general framework of the structure of the social system of India has the communal principles of the primitive Dravidians for its foundation and the higher culture and organization of the Indo-Aryans for its super-structure.¹ The Dravidian society was matriarchal, the Indo-Aryan patriarchal. The moral problems of girls in India listed above find their explanation in these two systems, and their constitutional philosophies and religions. Hence, a thorough knowledge and understanding of the latter is imperative for a thorough knowledge and sympathetic understanding of the former. The description of the Dravidian civilization in India as given in Chapter One presents a typical case of the rise, development and nature of a matriarchal society. According to Dr. Muller-Lyer, the matriarchate came into being when women ceased to be nomadic and became sessile; that is, they became attached

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1. Cf. ante, p. 15.

Cf. Havell: The History of Aryan Rule in India from the Earliest Times to the Death of Akbar, p. 15.

to a definite place and locality long before men. They became fixed as custodians of the fire, the dwelling, and increasingly of the small piece of tilled soil. The care and the needs of the children must also have been a big factor in inclining or compelling women to keep in one place long before men did. The men kept up the customs of the hunting epochs, roaming afar in the chase and the foray, often for weeks and longer.¹ The picture which Dubois gives of the most primitive aboriginal tribes which he found in South India most likely mirrors the state of pre-historic man's existence.²

Dr. Muller-Lyer holds that women, almost certainly, were the first food-growers and that even in the hunting stage some vegetable food was eaten. Thus a rough sexual division of labor came about in the men providing animal food and the women vegetable food. The first tiller of the soil developed from the former plant-picker and root-digger. By custom, the growth of plant food became women's work. This led to the attainment of a definite prestige by the women since the produce of their work was found to be more steadily reliable, and a much less

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1. Cf. Muller-Lyer: *The Family*, p. 114.

2. Cf. *Ibid*, pp. 31-35.

Cf. Dubois & Beauchamp: *Hindu Manners, Customs and Ceremonies*, pp. 75-80.

Cf. *ante*, pp. 11, 12.

uncertain quantity than the game which, apparently, became less abundant through centuries of destruction. The woman's prestige was further enhanced by service marriage. Women had become bound to the soil whereas men were still nomads. Hence, a man who wanted the advantage of a woman's labor by marriage had to go to her home and not take her away to his. Due to the economic value of women's being higher than that of the precarious hunter, the sept were loathe to part with them. The man who insisted on asking the girl to leave her kindred had to indemnify her by buying her with goods or with service. Since goods were few and paltry in that stage of development, service was preferred which meant service to and in the wife's kindred group. The woman's kindred were able to take advantage of the husband by raising the bride-price, in the case of the time of service, to indefinite lengths. Sometimes the man and the woman each remained in his own sept and the man became an adjunct to the family group.¹

b. Its Constitution of Kinship

Hartland, in his study of the social organization implied by motherright, finds it

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1. Cf. Muller-Lyer, op. cit., pp. 114-115.

"has disclosed that the children are not recognized as belonging to the kin of the father, that their position in the community into which they are born does not depend upon him, consequently he has little control over them and takes little interest in them, that the authority over them is vested in the head of the mother's kin at large or (where the true family has begun to emerge) in the head of the mother's family -- usually the eldest male, her brother or uncle -- and finally that the chasm between the father and husband on the one side and the wife and her kin on the other is so wide that he is liable to them in the blood-feud, in which even his children join against him and inflict the extreme reprisal of death or receive a share of the compensation paid in its place."¹

The services which in most instances of matrilineal marriage are expected from the husband for the support and protection of his wife's family are not indispensable to the existence of the maternal family. The male members of that family provide for this. It is his wife's family and not "his" family -- his wife and children -- which he helps to support by his services. The brother is the natural supporter and protector of his sister and her family. In Sanskrit, "bhatr" the word for brother, comes from the root which means "to support." In the maternal family, the economic uses of the sexual division of labor are fulfilled independently of any association between sexual partners.²

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1. Hartland: Primitive Paternity: The Myth of Supernatural Birth in Relation to the History of the Family, Vol. II, pp. 1, 283.
Cf. Briffault; op. cit., p. 90.
2. Cf. Ibid, pp. 139-142.

Briffault holds that the position of the eldest brother of the woman, and uncle of the children, is a well-known and widespread feature of primitive society, and is so fundamental that it has frequently survived the original constitution which gave rise to it. In some matrilineal societies, the uncle is practically more the head of his sister's family than his sister's husband; among others, the father cannot dispose of his daughter since that right appertains to the mother's brothers. Some maternal uncles take charge of their sisters' children when they attain puberty; the father has no authority whatever over them. Some wives of matrilocal marriage obey their brothers and not their husbands and rely upon their brothers for assistance and advice. The traditional bond of society in matriarchal communities is that of kinship through the mother in the tie between a man and his sister's children.¹ The two-fold influence of the father and the maternal uncle enters deeply into the existence of individual men. It produces strange complications of usage, creates frequent tensions and difficulties, and gives rise to violent breaks in the continuity of tribal life.²

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1. Cf. Briffault, *op. cit.*, pp. 140-142.
Cf. Hartland, *op. cit.*, Vol. II, p. 283.
2. Cf. Malinowski: *The Father in Primitive Psychology*, p. 19.

c. Its Status of Women

In endeavoring to present the social and psychological mechanism of a matrilineal society, Malinowski uses the concrete example of the Trobriand Islands. He reports that there descent, kinship and all social relations are reckoned by the mother only, and that women have a considerable share in tribal life in which they take the leading part in certain economic, ceremonial and magical activities and that this influences very deeply the erotic life as well as the institution of marriage.¹ Dr. Muller-Lyer informs us that in the matriarchate the woman is the source of supplies and the owner of the food she grows, and that, therefore, she is in a favored position generally. The women become organized in kinship groups and the men are excluded from their organizations. Though a man is the head of the clan, he is kin to and chosen by the women. The women thus organized are a close corporation but the men are not. In this stage of culture, the position of women, which sometimes amounts to political authority or official rule, is better than in any other stage of culture, from appearances.² Briffault maintains, however, that the constitution of matriarchal societies is not a

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1. Cf. Malinowski, op. cit., pp. 11, 12.

2. Cf. Muller-Lyer, op. cit., pp. 127-129.

matter of the domination of one sex over the other. He says:

"Domination or rule is no more the foundation of matriarchally constituted society than 'right,' or the mere practice of matrilinear reckoning. In point of fact, there is nothing in the lower phases of culture corresponding to the domination of one sex over the other which characterizes patriarchal societies. The notion of domination is entirely foreign to primitive humanity; the conception of authority is simply not understood. The notion of privileged right has no place and no existence at those phases of culture."¹

In spite of this, Briffault tells us that the position which a man occupies in matrilocal marriage is frequently described as one of slavery to his mother-in-law. She is the female head of the group to which he attaches himself by matrilocal marriage.² Further, he explains that although the primitive division of labor between the sexes may throw the most continuous and onerous tasks upon women, it is just this which does not enable the possibility of masculine supremacy as it exists in patriarchal society. It is because of her labor that the primitive woman is independent and not in spite of it. The demeanor and behaviour of the women of uncultured societies is marked by a general appearance of independence and stands in sharp contrast with the demureness, deference and submissiveness which is typical of the lady of a civilized, patriarchal society.

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1. Briffault, op. cit., p. 180.

2. Cf. Ibid, p. 188.

The lower cultures are equalitarian.¹

d. Its Conception of Procreation in Its Relation
to Primitive Culture

Malinowski holds that the matrilineal conception of kinship is based on the idea that it is solely and exclusively the mother who builds the child's body, while the man does not in any way contribute to its production. He says this is the most important factor of the social organization of the Trobriand society. The Trobrianders' views about the process of procreation, coupled with their certain mythological and animistic beliefs, are a form and type of the underlying and basic views of the lower cultures. Their views affirm without a doubt or limitation for the native mind that the child is of the same substance as its mother, and that between the father and the child there is no bond of union whatever. To them, the mother's contribution to the new being to be born is a fact so open to observation. They clearly express this by saying:

"The mother feeds the infant in her body. Then when it comes out, she feeds it with her milk."

"The mother makes the child out of her flesh."

"Brothers and sisters are of the same flesh, because they come of the same mother."

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1. Cf. Briffault, op. cit., pp. 188, 189, 180.

Hereby, the natives express their fundamental principle of kinship.

"This attitude is also to be found embodied in a more telling manner in their rules of descent, inheritance, succession in rank, chieftainship, hereditary offices, and magic -- in fact, in every rule of transmission according to kinship. In all these cases, the social position is handed on in the mother-line from a man to his sister's children. This exclusively matrilineal conception of kinship is of paramount importance in the restrictions and regulations of marriage and in the taboo of sexual intercourse."¹

The Trobrianders' belief regarding the origin of a child is involved in their belief about reincarnation. They believe that after death the spirit moves to Tuma, the Island of the Dead. Here, the spirit lives a very happy and pleasant existence and is constantly rejuvenated. When he becomes tired of this, he may want to come back to life again and then, leaping far back in age, becomes a small, unborn infant. This unborn infant as a spirit through the medium of the sea and, as believed by some, by the agency of another spirit enters the womb of a woman who belongs to the same clan and sub-clan as the spirit child itself. Thus they believe that the main reason and the real cause of every birth lies in nothing else but in the spiritual action. For the Trobrianders, the only source from which humanity draws its new supplies of life are

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¹. Cf. Malinowski: The Father in Primitive Psychology, pp. 12, 13.

these rejuvenated spirits, those little, pre-incarnated babies or spirit children.¹

Hartland's study regarding primitive paternity shows that stories of birth attributed to causes other than what we now know to be the only natural cause are told and believed all over the world; that the means to which birth has been attributed in these stories are, or have been, actually adopted for the production of children; that "it is also widely believed that birth is merely a new manifestation of a previously existing creature," this creature having been either human, one of the lower animals, or even vegetables, and that after death a human being may take form by birth as one of the lower animals, or may grow up as a plant or tree; and that "the birth of a previously existing creature may result from the action of that creature" independent of procreation by masculine aid. These beliefs indicate that birth is a phenomenon independent of the union of the sexes in the contemplation of peoples in the lower culture. It would be a contradiction of facts to say that at the present time everywhere among such people physiological knowledge is still in such a primitive and backward condition that the cooperation of the sexes is regarded as a matter of indifference

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1. Cf. Malinowski, op. cit., p. 29.

in the production of children. The vast majority of savage and barbarous nations today are aware that sexual union is ordinarily a condition precedent to birth. It is believed, however, that there are still some tribes in the present day who do not yet understand it.¹

The world-wide and persistent beliefs and practices which derive the origin of a child from something other than the natural act of generation together with the indifference on the subject of paternity in the lower cultures indicate that actual paternity is not only of small account but that it is not even understood. The relationship between a mother and her offspring was understood, it was obvious and unmistakable, a matter of observation. Paternity, however, is a matter of inference. Since the primitive savage does not always realize the connection between pregnancy and the sexual act, paternity must always be a matter of faith and probability to him. "Mater certa, pater incertus!"²

The ignorance of the physiological law of reproduction appears to be involved in the stories of supernatural birth of heroes and the practices which attend

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1. Cf. Hartland, op. cit., Vol. I, p. 253.
2. Cf. Ibid, p. 284.
Cf. Muller-Lyer, op. cit., pp. 97, 98.
Cf. Thomas: Women and Marriage in India, pp. 16, 17.
Cf. Malinowski, op. cit., p. 95.

them. It is exhibited in the stories of metamorphosis by death and new birth, and in the belief in metempsychosis and reincarnation. This ignorance, then, is the basis of the stories and beliefs which constitute the great body of traditional philosophy common to mankind of all races and countries and it is stamped upon the social organization of the lower culture. This fact sheds light on the birth of the doctrines of incarnation and the doctrine of transmigration in India.¹

The transition from motherright to fatherright does not, of necessity, imply any change in the respect of the ignorance regarding paternity. This ignorance is considered to have been universal since the evidence of it is so far diffused. It is thought to have prevailed through many ages since it is so deeply rooted.²

One of the twentieth century culture wonders at the occasion for this ignorance. It is understandable when one considers the "Mater certa, pater incertus" fact for the primitive man, and that the question of paternity is not one that would have early engaged the attention of mankind. This matter needed close and persistent observation and the subjects more immediately urgent would have

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1. Cf. Hartland, op. cit., Vol. II, pp. 284, 282.
2. Cf. Ibid, pp. 285, 250.

obscured it. Further, the sexual customs of that archaic period must have involved it in such complexity as to make it almost impossible to unravel, if one can judge these customs from the main line of primitive institutions which savage society still preserves. A twentieth century observer might object to the possibility of this ignorance in that the ways and the breeding of animals is a sufficient teacher regarding the part of paternity in the reproduction of offspring. The writer would ask him to consider that in the primitive stages of man's history, animals were not domesticated and that man's mentality and morality has been in a stage of development from the dawn of humanity's existence. One might also think that the habitual commerce of men and women and the continual reproduction of the species would remove the ignorance of the real cause of birth. In answer to this, it can be said that this would be the case in today's stage of civilization with its social regulations but not in the primitive man's stage of civilization where what we consider license was the accepted thing.¹ Some of the primitive tribes have not yet penetrated the mystery of birth. Even in this enlightened twentieth century civilization, there are a surprisingly great number who reach the age of maturity without knowing

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1. Hartland, op. cit., Vol. I, pp. 255, Vol. II, p. 285.

the facts of sex life and of reproduction.

It is Malinowski's firm conviction that the ignorance of paternity is an original feature of primitive psychology and that this fundamental ignorance must be borne in mind in all speculations about the origins of marriage and the evolution of sexual customs.¹ This fact of the ignorance of paternity explains the moral standards and practices of primitive peoples, and has a bearing upon these in some civilizations today. Though most of the races of mankind have in course of time attained a rough and elementary knowledge of the laws of reproduction, the consequences of the long reign of ignorance have not disappeared from the traditions of mankind. Beliefs of the past are tenaciously held by conservative prejudice, religious awe, the delight in miracle for its own sake, and the laziness of the mind which does not examine the nature and essence of things.² This will be shown in the case of India where vestiges of the practices of primitive culture are present today.

e. Its Conception of Sexual Relations and of Marriage
in Its Relation to Primitive Culture

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1. Cf. Malinowski, op. cit., p. 95.

2. Cf. Hartland, op. cit., Vol. II, p. 285, Vol. I, p. 256.

For this purpose, it is necessary to know the moral practices and standards of the primitive cultures and their underlying causes. With paternity being unknown in these cultures one can readily understand why the primitive's sex relations are not founded upon marriage. In primitive societies, the sexual relations are far more extensive outside than within marriage. They do not consider extra-marital sexual relations as illicit. Among them, marriage is not intended for the purpose of regulating sexual relations, it is a separate relation and institution having different purposes.¹

Briffault holds that the rule of exogamy is a consolidated social tabu. He thinks it was probably the earliest to become established and that for a long time it was the only restrictive regulation bearing upon sexual organization. He claims there is ample evidence in every part of the uncultured world that, outside of the group of tabu clan relatives, no sexual restrictions obtained throughout earlier social phases.²

The purposes of marriage and the moral standards of the lower stages of culture can be shown in some of the examples Briffault has cited. He has found more or less continuous associations among the people of this culture

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1. Cf. Briffault, op. cit., pp. 226-227.

2. Cf. Ibid, p. 227.

to which the name of marriage has been given but which do not constitute the ordinary sex relations of those communities, and are not founded upon them. He reports that in Hawaii and in the Society Islands, marriage was confined to a small portion of the population. A union something like marriage was practiced almost exclusively by higher class chiefs. In the Line Islands, marriage was merely a juridic device for the acquisition and transmission of private property and was confined to the landed class which constituted but a very small portion of the population. Marriage did not exist among the vast majority of the people; they simply cohabited irregularly. Among the natives of the island of Pageh, off the southern coast of Sumatra, a form of sexual association is sometimes found contracted only by men in advanced life who wish to provide a home for their old age. In the social customs of these people **free love** is far more important than marriage. This same state of things is general throughout Micronesia and among the more primitive tribes of the Malay Archipelago, the aborigines of Australia, the natives of the Solomon Islands, the common people of Fiji, the natives of Formosa, the Nagas, the Kochs, the Bodo and the Dhimal of the Bengal Hills, the Badagas of the Nilgiri Hills, and the Indians of North and South America. In some Australian tribes, marriage is absolutely forbidden to a man, even on the point

of death, before he is thirty. Briffault reports that with savages sexual life begins incredibly early and decay takes place at a correspondingly early age. In uncultured races a man of thirty is past his prime and a man of forty or fifty is an old man. In some cultures, many men remain unmarried.¹

Though among many peoples in the lower cultures marriage takes place very early, as soon as puberty is reached, it is an association which is as a rule difficult to distinguish from casual sexual relations due to its transiency and instability. This transiency is proportional to the youth of the participants. Throughout Central Asia, for example, a man turns his wife out of doors and takes another whenever he so fancies and marriages are contracted for months, weeks, or days. There a woman of thirty who has not had several husbands is an exception. Among the forest tribes of Malaya it is not unusual to find young men who have been married forty or fifty times. In Southern India among the Paliyans the laws of marriage are so loose that one cannot consider true marriage to exist among them. A missionary reports that nothing can be said about the marriages of the Badagas of the Nilgiri Hills since they

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1. Cf. Briffault, op. cit., pp. 212-214.

can scarcely be said to have any. They change their husbands or wives as they please, the same people often coming together a second time.¹ Hartland's findings confirm those of Briffault. He states that the matrimonial bond among most nations in the lower culture is easily severed, at all events on the side of the man and often also on the side of the woman. The matter depends chiefly on the will of the individual parties to the bond.²

It is evident from the foregoing that in the lower stages of culture marriage is not regarded as the only form of sexual relation for men and women. On the contrary, in all uncultured societies where advanced proprietary and retrospective claims have not developed, unmarried girls and women are under no restrictions as regards their sexual relations, and are held to be entirely free to dispose of themselves in respect to the same. Briffault holds that there does not exist any authenticated exception to that rule.³ Sumner claims to have many examples of peoples amongst whom girls are entirely free until married, on the rational ground that they are under obligations to nobody. He says they are under no tabu, marriage being the first application of the sex tabu. He cites the unmarried on the Andaman

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1. Cf. Briffault, op. cit., pp. 214-220.
2. Cf. Hartland, op. cit., Vol. II, p. 4.
3. Cf. Briffault, op. cit., p. 220.

Islands for whom there is no sex tabu and who use license, and also the sea Dyaks among whom the young unmarried women take great license and the custom of lending daughters exists.¹

Malinowski reports that among the Trobrianders a woman may enjoy as much sexual liberty as she likes within the licit limits. The girls begin their license when they are small children and continue until they marry.²

Hartland says that it is a widely prevalent practice among savage and barbarous people to recognize sexual liberty as the right of the unmarried, both male and female. He considers this as an evidence of the small social importance attached to the gratification of the sexual instincts apart from the limitations imposed by the sense of ownership and the consequent growth of the ideal of chastity. From his observations, Hartland concludes that among a great variety of peoples in all parts of the world sexual intercourse before puberty is either fully recognized by a formal marriage or tolerated as the gratification of a natural instinct.³

Briffault reports that in pre-Christian literature

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1. Cf. Sumner: Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores and Morals, pp. 358, 421.
2. Cf. Malinowski, op. cit., pp. 60, 74, 82.
3. Cf. Hartland, op. cit., Vol. II, pp. 102, 272.

it is difficult to find passages where loose intercourse is considered as an offense. Ceremonial defilement might be involved in indulgence but no thought of sin was connected with indulgence itself. To the Greeks, sexual indulgence stood upon exactly the same level as eating and drinking.¹ Briffault says:

"... when the foundations of Western civilization were being laid, the conception of sexual virtue and purity remained essentially what it is in the most primitive phases of human society. Continence was no more accounted a virtue than abstinence in regard to food and to drink. The idea of morality 'par excellence' -- that is, of sexual morality as it has come to be regarded in modern Europe, as a virtue transcending in importance all other moral obligations, while disregard of it constitutes corruption and sin -- was, when the basis of Western culture, thought, and civilisation were laid in Greece, as yet unborn. The germs of those ideas had, indeed, already appeared in lower cultural phases and had developed in certain aspects of Oriental culture; but they were absent from that culture which was the cradle of European civilisation. It was not until a later stage of Western culture that the current values which have been regarded in European sentiment as of absolute validity, as grounded in the constitution of human nature, and in the light of which it has been sought to interpret primitive society, have been developed."²

2. The Patriarchal Social Organization

a. Its Development

To primitive man whose philosophy of life and

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1. Cf. Briffault, op. cit., pp. 267, 268.
2. Ibid, p. 268.

social system had as an underlying basis the ignorance of paternity, the changing conditions of life brought a new significance to marriage and to the sexual relations between men and women. As has been indicated in the preceding data, marriage in uncultured societies does not constitute the chief form of sex relations but is a separate institution having different purposes, chiefly economical, and extra-marital relations are not regarded as license. It was in the agricultural phase of man's history that the matriarchal social order blossomed forth. It was only by service marriage or by bride price that man, the precarious hunter, could gain woman, whose economic value was high, to wife. He had to go to his wife's home unless he had the bride-price to pay to enable him to take her to his home. But man had no definite economic power in his hands until he either in his province as a hunter or in his development of pastoral societies domesticated animals.¹ Later, upon the attainment of a certain stage of skill in agriculture and upon the production of an abundant food supply, the hunter became an active tiller of the soil and made the chase recede to the place of a "sport." He had male slaves captured in warfare at his service in the

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1. Cf. Briffault, op. cit., p. 245.

field.¹ Thus, in time, there developed a surplus of masculine energy of mind and body. With this and the increase of food supply, trade, travel and navigation made their appearance and a development of man's available mental and material resources took place. Preserved food, clothing, ornaments, tools, cowry shells and cattle became the first money or medium of exchange. This money or wealth became concentrated in the hands of men and with it rose man's power and importance. With his wealth man bought his wife from her relatives. She now had to enter her husband's home and dwell in it. It was the rich men, the rulers and the chiefs, who initiated this transition. Gradually the common people followed their example and thus the wife was brought to follow her husband's clan and share his home and name. By this transition the matriarchal family and social organization gave place to and receded before the patriarchal family and social organization. A similar evolution took place among the fishing tribes. Their women, upon becoming sessile, had taken the initiative in fishing and gained superior economic value. A matriarchal society had ensued. But with these people also it had to give way to a patriarchal society when, by the same kind of process,

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1. cf. Muller-Lyer, op. cit., p. 130.

wealth fell into the hands of their men.¹

Material wealth had made its appearance among mankind and had begun to act on the human mind and motive and so brought the individual to the fore. He broke away from the clan and its communism and established the family with its individualism. The essence of the clan was equality of all its members. The individual objected to "share and share alike" with all his kin. He aimed to consolidate a two generation family and to make his domain his own. The soil and the land which were formerly the clan's became his and his heirs' private property for all time. His wealth divided the people into classes of rich and poor.²

b. Its Order in Time Versus That of the Matriarchal

While the process of transition from the matriarchal social organization to that of the patriarchal, as just described, undoubtedly took place among many peoples, it is held by some authorities that the order of social transition was just the reverse, and others admit that they are not in a position to say which was the original social order.³ Goodsell reported at the beginning of this century

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1. Cf. Muller-Lyer, op. cit., pp. 130, 131, 138, 139.
2. Cf. Ibid, pp. 130, 132, 153.
3. Cf. Parsons: The Family, pp. 297.
Cf. Briffault, op. cit., pp. 310, 311.
Cf. Bosanquet: The Family, pp. 10, 27-35.

that there were peoples very low in the scale of civilization where the father determined the clan or group of his children and descent was traced through him. He cited the Feugians of South America, the Todas of India and some Australian tribes as illustrations and said that no evidence of a prior maternal system could be found among them. However, Goodsell considers the mass evidence concerning savage people to be weighty which shows that the maternal system of kinship is even more widely prevalent among primitive peoples than the paternal system and that the patriarchal family organization and its clearly defined kinship system are based upon ideas far in advance of the capacities of the primitive mind. He gave two causes for the rise of the paternal kinship group, the first of which he attributed to economic conditions. He had reference to groups where the produce of the hunt was the chief or only subsistence, agriculture among them being hardly developed or meagre in returns. The hunter there would be of great economic value which would later be enhanced by his function as warrior in the fight over hunting and fishing grounds caused by the increased population. Thus the power and prestige of the males grew at the expense of the weaker females which led to the males' passing their name and property on to their children. Goodsell gave the relatively late discovery of the function of the father in procreation

as the second cause for the rise of the paternal social order. The result of this discovery was to emphasize and exaggerate the physiological relationship between the father and child. Among Australian tribes it is believed that the child owes its being to the male parent only.¹ In India, also, there is the belief that the father alone is the sole source of life, the mother is merely receptive.² This idea was carried into the patriarchal religion. "New Gods" succeeded the old matriarchal divinities. The Greek god, Athene, was born without a mother and the god, Apollo, proclaimed that the father was the real engenderer and the mother only a vessel.³

Dr. Muller-Lyer believes in the possibility of the existence of the patriarchal society before the agricultural matriarchal society. He says it is recognized that the original isolated hordes "cannot have known either form of parental dominance," and that they have not yet found any matriarchal customs among any primitive savages living in isolated hordes. He considers it evident that

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1. Cf. Goodsell: A History of the Family as a Social and Educational Institution, pp. 19, 20, 10, 11.
Cf. Muller-Lyer, op. cit., pp. 103, 104.
2. Cf. The Association for Moral and Social Hygiene in India: A Plea for the Provision of Instruction in the Duties of Civic and Family Life (Including Sex Hygiene) in Schools and Colleges in India, p. 17.
3. Cf. Muller-Lyer, op. cit., p. 189.

the matriarchate is "not an original institution, whatever place it may take in later development." He thinks that only after exogamy had led to the intermarriage between hordes or septs could the matriarchate have arisen. He is not, however, in a position to say which was first in time, the matriarchate or the patriarchate. He concludes that separate hordes may have been connected in two ways. One of these would have been "through the association of previously alien and hostile hordes" in which the exogamy that caused them to unite was the result of marriage by capture and the reckoning of descent was through the male, so the children would belong to his horde. The other would have been "through the division of one horde into two or more as the result of natural increase" in which exogamy could be the result not only of marriage by capture but also of marriage by service. Out of the latter form of marriage, matriarchate might result from exogamy."¹

Briffault, whose investigation in regard to the origin of the matriarchate and the patriarchate is the most recent of those given, holds out against the views of those favoring the precedence of the patriarchate by claiming that the matriarchate was the original social order

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1. Cf. Muller-Lyer, op. cit., pp. 97-99.

of man. He bases his claim upon his findings that in no surviving lower stage of social culture are patriarchal marriage, the patriarchal family, or patriarchal morality to be found. He considers this evidence as conclusive and irrefragable that the patriarchal form of marriage has everywhere been preceded by usages in which the men joined their wives.¹

Hartland, whose findings are of about the same time as those of Goodsell, supports Briffault's claim by saying that motherright is probably the earliest mode of reckoning kin by descent and that

"It may be said without fear of contradiction that while no case is known where matrilineal reckoning betrays evidence of having been preceded by paternal descent, the converse has been observed in every part of the world."²

From the data of anthropological research, he feels justified in postulating the reckoning of kinship through the mother as the earlier.³ Hartland also holds that, according to anthropological knowledge, one is not warranted to laying down any uniform succession of stages through which conjugal relations must have passed. It is the varying environment of humanity which has dictated

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1. Cf. Briffault, *op. cit.*, pp. 310, 311.

2. Cf. Hartland: *Primitive Paternity*, Vol. II, p. 3.

3. Cf. *Ibid.*, p. 283.

different modes of life according to all that is involved in man's food, his enemies, and in the general conditions of climate, soil, land and water. The adaptation of conjugal relations have been necessitated thereby, not merely for the satisfaction of physical impulses but for the gratification of the desire for human companionship and for the preservation of the species. These modes of life are from time to time modified by the degree of material civilization attained and by influences; as, for example, the contact with surrounding peoples. These modifications have brought about further adaptation of the relation between the sexes.¹

c. Its Constitution of Kinship

With the establishment of the patriarchal society, descent came to be reckoned through the father. By getting his wife to himself away from her kin, the man became the owner of his children. Thus fatherright replaced motherright. The latter originated in the consciousness of blood relationship; the former was brought about by social and economic causes. In its origin, fatherright had nothing to do with the consciousness of blood

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1. Cf. Hartland, *op. cit.*, pp. 4, 94, 95.
Cf. Goodsell: *A History of the Family as a Social and Educational Institution*, pp. 12, 13.

relationship. It was an artificial system of the reckoning of kinship formed by analogy with the earlier system of motherright. It was first and foremost juridical, a social convention.

Hartland, upon presenting illustrations from all parts of the world of the transitory stages from matrilineal to patrilineal reckoning, or to the reckoning of parentage on both sides, claims that the process has not been confined to any one race or locality but that "it belongs to the progressive organization of human society and is due to causes universally operative," though it has not been wrought out fully everywhere.¹

d. Its Status of Women

Sumner considers the change from the mother family to the father family as ~~the~~ greatest and most revolutionary in the history of civilization. This change was followed by all the folkways. Thus in the process of time family arrangements, kin, industry, war, political organization, property and rights all had to conform to the change. The factors which brought about this change and

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1. Cf. Sumner: Folkways: A Study of the Sociological Importance of Usages, Manners, Customs, Mores and Morals, pp. 355.
Cf. Hartland, op. cit., Vol. 11, pp. 101, 95-99, 92.

established the father family were the payment of the bride price, the obtaining of wives by capture and the exercising of the superior strength and power of the primitive man. Both by purchase and by capture the wife became man's property and his goods. She passed under her husband's dominion, and to this she might not be a consenting party. Formerly, a wife by capture would become a work-wife or a love-wife. With the change, it was only by real or fictitious capture that a real status wife could be obtained, or by purchase. In both cases, she was at the mercy of her husband. The purchased wife inevitably came to be regarded as a chattel from which the largest economic returns in labor must be wrung. The useful captured wife was absolutely helpless before her captor, for her relatives could not avenge her wrongs. Both became man's servant and his slave.¹

Patriarchal society and patrilocal marriage became inevitably established among pastoral peoples. It was by the domestication of animals that economic power first came into the hands of men. Stock-breeding, which arose from and is related to hunting, as tillage is to root and herb picking, belonged to the province of the hunter and

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1. Cf. Sumner, op. cit., p. 355.
- * Cf. Goodsell, op. cit., pp. 20-21.
- Cf. Muller-Lyer, op. cit., pp. 106, 142.

led to the development of pastoral societies. It was with his economic power that the herder purchased women for cattle. Briffault holds that every pastoral society is, without an exception, stringently patriarchal and extensively polygamous. To acquire the largest number of servants the pastoral nomad buys as many wives as he can afford to. He has enormous advantages over the women. The flocks and herds are his private property. Therefore, he has command of the main food supply. All pastoral peoples are keen and inveterate hagglers and traders and in this the advantage is man's. Their greed for more cattle and their need for new pastures bring on warfare. War is sociologically women's worst enemy, and brings them completely into men's power and at men's mercy. The social position of women among pastoral nomads is low and they are considered totally inferior. In the past, the Aryans, Scythians and Parthians were pastoral peoples. They were all invaders of India, as has been shown in the preceding chapters. They brought their pastoral background and standards into the life and traditions of the Indian people. The patriarchal polygamous societies of the Orient are, according to Briffault, the progeny of pastoral nomads who have never known agriculture on an extensive scale.¹

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1. Cf. Briffault, op. cit., p. 245.
Cf. Muller-Lyer, op. cit., pp. 144-148.
Cf. ante, pp. 19, 20, 55, 56.

Agriculture from the first has been the province of the women and where it has developed on an important scale without any intervening pastoral stage, the matriarchal character of society has been found to persist often down to relatively advanced stages of culture. This is true of North America and of many African peoples who have remained chiefly agricultural. It was only after passing through a purely pastoral phase of long duration that the stage of highly developed agriculture was reached elsewhere. This is true of the Aryans of India and of the Semites of Western Asia. They were driven towards the great alluvial plains, the granaries of the world, by the desiccation of their pastoral lands.¹

In spite of this, there was a sharp and conspicuous contrast between the matriarchal and patriarchal societies. In the latter, as for example in Babylonian society,

"the man was more important than the woman, the father than the mother, the husband than the wife."

In time, that subordinate position of women became more and more pronounced. In those societies which were originally pastoral, the development of agriculture in its most productive form, instead of raising the economic power

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1. Cf. ante, pp. 20, 23, 24, 30.

and importance of the earth-cultivating woman, has accentuated beyond measure the supremacy already established of the owners of flocks and herds. It has given rise to the most pronounced types of patriarchal society.¹ The history of the Aryans in India definitely illustrates this.²

In Europe, the poorer and more broken lands prevented the full development of pastoral society and the development of agricultural cultivation on a large scale. Consequently, the men never became rich enough relatively to the women to purchase Oriental harems. Until an advanced period, agriculture remained in the hands of the women and matriarchal society survived until the dawn of culture, which was brought about by contact with the rich civilizations of the Orient. It was only through the woman that the man could come into possession of the land. Thus he came as a suitor to the woman. The matriarchal position of women as owners and heiresses of the arable land was enhanced by the development of agricultural civilizations without any antecedent pastoral phase. It was also enhanced by their traditional association with agricultural magic or religion. The women retained the character of

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1. Cf. Briffault, *op. cit.*, pp. 245-247.

2. Cf. *ante*, pp. 20, 23, 24, 30, 27, 28, 41, 42, 84-90.

priestesses for a long time. The circumstances favouring the enhancement of matriarchal influence rested, however, upon tradition rather than upon existing economic conditions. For a long time women had ceased to be the cultivators of the soil. The transmission of property in the female line, which had given the women the traditional ownership of the soil, became readily circumvented and reduced to a legal fiction. Women had no other economic advantage left to them. Here, as in other agricultural societies, the cornfield abolished the economic importance of the hunter. By degrees man took over the bulk of the agricultural labor and made the women's household crafts masculine industries. The women, from being the workers, were left idle. They lost their old freedom in the fertile fields and became destitute.¹ They became more and more confined to the house over the threshold of which was written, "And he shall rule over thee."²

Thus the woman who had been the chief producer became economically unproductive and dependent. But one economic value alone was left to her and that was her sex. It was in response to the economic situation brought about by the loss of her value as a producer of wealth that she

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1. Cf. Briffault, op. cit., pp. 247, 248.
2. Cf. Muller-Lyer, op. cit., p. 131.

turned to the arts of fascination and that the evolution of feminine grace has taken place. The woman of uncultured societies knew very little of sexual competition. For her there was no risk of unemployment and an old maid was practically unknown. Sexual selection for primitive humanity was purely economic and this left little room for individual preference and sexual jealousy. The idle and dependent woman of civilization became competitive in terms of sex as an instrument of luxury and pleasure. **She** cultivated her attractiveness, her body, her beauty, her adornment. The biological rule became reversed and to the biologist the aspect of females in civilized society presents an anomaly without parallel.¹

e. Its Conception and Forms of Marriage and of Sexual Relations

The rule of primitive humanity was no less reversed than the biological. The original purpose for the association of individual marriage, such as it is found in primitive societies, became abolished with the loss of woman's economic value as a worker. Primitive marriage was an economic partnership. The wife was a worker rather than

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1. Cf. Briffault, op. cit., pp. 248, 249.

a sexual partner, marriage having little to do with the sexual life of primitive man. Among primitives, the sudden economic change taking the function of worker from the woman, sometimes has caused marriage to fall into disuse. In contrast to the purpose of marriage in primitive society, marriage took on a purely sexual aspect and became the chief form of sexual relation in those societies which reached a relatively high stage of material culture after passing through a pastoral patriarchal stage. By their enormously increased purchasing power the men gathered about them large harems of wives and female slaves.¹ India's Hindu and Mohammedan kings and wealthy men are examples of this practice.²

In those societies, however, as in Europe, where agricultural and industrial culture have been attained without passing through any important pastoral stage, the chief object of marriage is akin to that of the most primitive societies. In Europe's most ancient phases and throughout a considerable portion of her social history, the purpose of marriage was economic. It was not as a worker but as an heiress that a wife was desired. The chief purpose of marriage was to gain access to property

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1. Cf. Briffault, op. cit., pp. 249, 250.

2. Cf. ante, pp. 87, 101, 114.

and to lands and to hand these down to the man's own heirs. These, in Europe's matriarchal social order, were originally in the hands of the women and were transmitted through them. Marriage then in archaic European society was governed essentially by economic considerations.¹

In the great transitional stage of human culture in which wealth and property passed from the hands of the woman to the hands of the man, two pivotal factors entered the marriage transaction. They are the bride-price and the dowry. They constitute two forms of marriage and imply a developmental difference. Marriage by bride-price, as has already been indicated, developed among those peoples with whom a matriarchal society passed directly into the patriarchal form through men's acquirement and accumulation of property in their hands, which wealth they used to purchase wives.² The chief form of property at the time of the transition, in the case of the bride-price, was cattle. They were men's property. The societies in which this took form, both primitive and archaic, were mainly pastoral. With the Arabs, the Jews, the Indian-Aryans, the Chinese and the Tartars and their cultural descendants the marriage contract remained essentially "marriage by

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1. Cf. Briffault, *op. cit.*, p. 250.
2. Cf. *ante*, p. 233.

purchase." Their early development was chiefly pastoral. Marriage by dowry developed among those peoples who, being of a matriarchal order in which property develops and accumulates in the hands of the women, adopted monogamic marriage which necessarily meant that the benefit of the wealth was bestowed by the woman upon the man. In this transitional stage, their chief form of property was arable land. The woman gave her propertied privilege, namely, small landed property and the tribal rule that generally goes with it, to the man she married. With those peoples whose propertied privilege was thus bestowed upon the man by the woman this

"essential economic aspect of archaic marriage is perpetuated in the 'dowry' which the wife brings to the husband."¹

For a time in history, both the bride-price and the dowry, in the respective cultures concerned, constituted the main condition for the legality of marriage.²

In the transition from the matriarchal to the patriarchal society, marriage took on a different meaning and form in the Orient than in Europe. In the opulent oriental societies, marriage had reference to sexual life and the physical aspect of the relation between the sexes.

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1. Cf. Briffault, op. cit., pp. 251, 252.
2. Cf. Ibid, pp. 242, 243, 252.

Polygamy to the utmost possible extent became the oriental ideal. The oriental woman remained chiefly associated with luxury and voluptuousness. Marriage in archaic Europe, on the other hand, had little reference to sex and the physical aspect of the relation between the sexes. It was juridic and economic and aimed chiefly at acquiring the rights of a matriarchal heiress and at breeding legal heirs to the acquired property. Marriage in Europe was of necessity essentially monogamic. The morality of the West was designed to uphold the virtue of the monogamic wife, the breeder of legitimate heirs. This morality acquired a development and significance unknown in the Orient. In the West, patriarchal monogamy was established by stringent juridic measures centering upon the transmission of property and in sequence by the accompanying factor of moral principles protecting the legitimacy of the heir. Thus upon the woman of settled agricultural civilizations was bestowed a new function and a new sexual value, namely, that of legitimate wife (one who can become the mother of a legitimate heir) and that of mother of legitimate heirs to property.¹

The set-up of patriarchal monogamic West had little bearing upon the polygamous East. The latter have

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1. Cf. Briffault, op. cit., pp. 250, 251, 254, 255.

passed through the pastoral stage and in pastoral societies property is readily divided and sub-divided and thus multiplies. Hence, it is not pressing to pass on property undivided to one or more heirs. The acquisition of property in other forms, however, has undoubtedly tended to reduce polygamy, even among the essentially pastoral people, such as the Semites and Arias of Asia, who fanatically retain their pastoral traditions. The general tendency of advancing economic development was in reality confirmed by Mohammed who reduced the permissible number of legitimate wives to four.¹

Briffault describes monogamic marriage as the product of the transition from primitive to agricultural society without an intervening pastoral stage. He holds that no other culture than that of European civilization has been monogamic and that monogamic marriage finds itself rooted in the special conditions which led to this civilization.² In this connection Goodsell would give consideration to the views of an increasing number of social investigators. Their theory maintains that pair marriage was the original form of sexual union, the union of one man and one woman for a more or less transitory period.

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1. Cf. Briffault, op. cit., pp. 255, 256.
2. Cf. Ibid, p. 251.

Goodsell reports, however, that this view is not yet conclusively established. He thinks that the fact of the male and female birth-rate being nearly equal in most countries leads one to conclude that pair marriage must have been the only form of union at all possible for the majority of mankind. Westermarck's findings show that in cases where pair marriage is not prevalent now there are evidences that it did once exist and that a laxer form of marriage superseded it.¹

C. A Study of God's Order
for the Social Organization of Man
and Christ's Establishment of It

1. The Genesis of This Study

The study just made of the matriarchal and patriarchal social organizations with reference to those in India provokes the Christian educator of girls in India to ask what God's order is for the social organization of man and leads her to a study of it and of Christ's teachings regarding it. From the study made, one can conclude that the corner-stone of the matriarchal and patriarchal edifices is the place each accords to man and to woman; namely,

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1. Cf. Goodsell: A History of the Family as a Social and Educational Institution, pp. 11, 12.
Cf. ante, pp. 238, 239.

whether the abode of the marital relationship be in her house or in his house, whether the kinship reckoning be maternal or paternal, whether the sexual relations be determined by marriage or not and what the form of marriage shall be. The progress of this study led up to the place of the establishment of monogamic marriage and to the question of the original form of marriage. This the present writer takes as the starting point of the Christian educator's study of God's order for the social organization of man and Christ's establishment of it. She accepts, for the Christian educator, the findings of the social investigators given above as their account of the social origin of monogamic marriage. In her study she would also and essentially take the spiritual origin of monogamic marriage into account. This she considers is to be found in the religious experience of the people of the Hebrew culture and in their spiritual concept of God.

2. The People Who Discovered God's Order for the Social Organization of Man

a. God's Selected People for a Redemptive Commission

The people of the Hebrew culture are known as the people of Israel. They trace their origin as a distinct people to Abraham, the founder of their Hebrew faith. To

him and to his succeeding generations had come a special revelation and a developing consciousness of the Almighty God. They received a commission from Him to be the people through whom the world was to receive redemption.

"Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly. ... And I will establish My covenant between Me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."¹

"Thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham. My friend, thou whom I have taken hold of from the ends of the earth, and called from the corners thereof, and said unto thee, Thou art My servant, I have chosen thee and not cast thee away; fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."²

"... Jacob, and ye men of Israel; I will help thee, saith Jehovah, and thy Redeemer is the Holy One of Israel."³

"... Abraham believed God, and it was reckoned unto him for righteousness. Know therefore that they that are of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed. So then they that are of faith are blessed with the faithful Abraham. ... Christ redeemed us from the curse of the law, having become a curse for us; for it is written,

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1. Genesis 17:1b.-2, 7.
Cf. Genesis 12:1-3; Acts 7:2; Hebrews 6:13-15.
2. Isaiah 41:8-10.
Cf. Nehemiah 9:7-8.
3. Isaiah 41:14b and c.

Cursed is everyone that hangeth on a tree: that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."¹

b. A Pastoral, Agricultural, Patriarchal People

The Israelites in their primitive state were a pastoral, nomadic people. They were a group of loosely united clans. Their social organization was patriarchal. Jehovah was their tribal god and they expected protection and benefits from him. They laid claim to Canaan as their promised land, were in bondage in Egypt and sojourned in the Arabian desert. Born as a nation upon their exodus from Egypt and prepared for conquest in the Arabian desert, they conquered agricultural Canaan and made it theirs. Here their social institutions developed into the higher agricultural stage; their patriarchal organization was modified by the closer neighborhood of different families involved in their residing in walled cities for protection and their government took form in kingly rule.²

3. God Whom the Hebrews Found Through Revelation

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1. Galatians 3:6-9, 13-14.

Cf. Romans 4:16-17; James 2:23.

2. Cf. The Bible; Genesis, II Chronicles.

Cf. Soares: The Social Institutions and Ideals of the Bible, pp. 20-22.

a. He is Universal, Moral and Monotheistic

There was not only a change in the Hebrews' social and political structure but also in the essence of their faith. Their tribal god who dwelt in the bush became their militant god who went as "a man of war" into the battle. He in turn became the territorial god who never crossed the border of his own land. Israel's worship of him under the forms, often cruel and sensual, of the local Baals caused him to become for them the jealous god who confounded the worshippers of Baal. Israel's monolatry -- its worship of one god alone, with no other beside him -- was transformed after the course of a long history into pure monotheism, the worship of the God of Israel as the one God of heaven and earth.¹

It was not by philosophic reflection that the Israelites reached the goal of perfect monotheism but by the purification of a national and historic religion. The higher form of Israel's religion triumphed first in the soul of the prophets and then, after many experiences and unparalleled sufferings, in the public life of the people. The prophets were that line of men of profound religious

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1. Cf. Strahan: God in History, pp. 76, 71.
Cf. Soares, op. cit., p. 22.

experience and of passionate interest in social justice who preached the immortal sermons that we call prophecy and who are considered the supreme product of the Hebrew genius. In them is found a definite step upward and an advance in the evolution of man's concept of God. It came to them by revelation of God through their close communion with Him and by a sharpening of their moral insight. The God of the prophets is perfect in power and love and purity. The prophets saw the glory of righteousness and realized the essence of true religion when they looked into their own consciences or beheld the face of God. The mind and will of the Eternal Himself was their moral law. He does not make the Law, He is that Law. The prophets knew that the will of the living God is the one thing absolutely good in the world.¹ The historian Kittel has said concerning the prophets,

"They established completely and clearly the moral side of God's nature, and, taking this as a standpoint, they explained everything which happened in the world in accordance with this conception, and thereby exalted the uncertain, imperfect idea of God current in their day to the idea of a universal moral monotheism which governs the whole world."²

Thus, by an experience of Jehovah as the God of righteousness, the Hebrew prophets gained a plan from primitive

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1. Cf. Strahan, op. cit., pp. 75, 76, 71, 43, 44.
Cf. Soares, op. cit., p. 22.
2. Strahan, op. cit., p. 44.

beginnings into that ethical power which made Jesus feel His kinship with them. It was this also which gained for the Hebrew religion a unique position above the paganisms of its time.

The people of Israel were brought successively by the hand of Providence into contact and conflict with the religions of Canaan, of Phoenicia, of Assyria and of Babylon. A severe spiritual warfare always ensued; the Israelites permitted themselves to be tempted, beguiled and enslaved by the gods of these religions and by their licentious practices; Jehovah exacted a righteous punishment from them by their Assyrian and Babylonian exile but in the end the surviving remnant came out purged from idolatry forever and victorious in a pure, monotheistic faith in the living God.¹

b. He is Transcendent of Sex

The God of the Hebrews is a masculine God. He is one only. No goddess shared His throne, no priestess ministers in His temple. The austere monotheism of the Hebrews is thought to possibly account for the absence of the priestess, of the temple prostitute, and of the sexual

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1. Cf. Soares, op. cit., p. 200.
Cf. Strahan, op. cit., p. 72.

license of other religions. However, Maude Royden thinks it is something nobler than the masculinity of Jehovah which ennobles the Hebrew and keeps his worship pure. She indicates that it is the Hebrews' most glorious conception of God, as given in the first chapter of **Genesis**, when it transcends sex altogether.¹ There, God the Creative Principle calls all things into being. He is as Creator far nobler than when He is Jehovah the Man of War, or the Avenger of His own greatness, the Vindicator of His dignity. In the Hebrews splendidly attained faith that there is but one God is implicit

"An austere purity which if it did not make the Jew more moral than other men, at least prevented him from associating his religion with **immorality** and his worship with sexual license. ... The God of the Jew was not called Righteous for nothing."²

4. God's Order Found in the Nucleus of Man's Social Organization

a. Monogamic Marriage in an Indissoluble Union

It was in the experience of and fellowship with the moral God of the Hebrews, and of the universe, that the revelation and discovery came to the religious leaders of

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1. Cf. Matthew 19:4; Mark 10:6; Galatians 3:28.
2. Cf. Royden: The Church and Woman, pp. 26, 27.

Israel that polygamy is not in accord with His will. Polygamy was definitely sanctioned by the Hebrew law in all its codes. A man might acquire as many wives as he desired by the regular procedure of purchase in marriage, or by purchase of slaves or by capture in war. Concubinage was an accepted custom and the children of such unions were given legal recognition. Yet in spite of this, the writer of the book of Genesis gives voice to what had been the divine order from the beginning. From Eden he hears the message, "For this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be one flesh."¹

Further, the Old Testament narratives throughout indicate a marked tendency toward monogamy. This is also to be noted among the religious leaders; e.g., Noah, Isaac, Joseph, Moses and Job. It was the prophets, however, who decried the fact that polygamy is in conflict with and contrary to the will of God and that monogamy is the order He has ordained for man. The relation of the abiding union of one man with one woman is very frequently used by them and later by the apostles as a symbol of the union of God with His people, whereas they brand polygamy and its counterpart idolatry.²

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| 1. Genesis 2:24. | Cf. Goodsell: A History |
| 2. Cf. Soares, op. cit., pp. 42, 44. | of the Family as a |
| Cf. Strahan, op. cit., pp. 51-53. | Social and Educational |
| Cf. Isaiah 57:1-8; Jeremiah | Institution, pp. 62, |
| Ch. 3; Ezekiel 6:9; 20:30b, | 67-71. |
| Ch. 23; Amos 2:7b. | |

b. An Undying Marital Love

It was the prophets' discovery of God's love plus the tragedy of Israel's increasing sensuality, striking home in the prophet Hosea's family life, which brought from him the deathless message to his people and to all mankind that an undying love is God's design for marriage. With a sublime self-sacrifice, Hosea by his unconquerable love sought to win back his wayward wife. He learned from his own broken heart the infinite love of God, just in discipline, endless in hope. Hosea's and the prophets' symbols of God's monogamic marriage with His people throb with this love of God and present to the world the rightness of and the authority for monogamic marriage designed in love.¹

5. Christ's Establishment of God's Order

a. His Confrontment by divorce

By the time of Christ, polygamy had almost disappeared from Hebrew society. With the establishment of monogamy the position of the wife had steadily risen in dignity. The mother came to be held in high esteem. The inferiority of woman, however, continued to be definitely recognized. Divorce, which had always been a social evil and for which the Hebrew

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1. Cf. Soares, op. cit., pp. 228, 229, 337.

law had left somewhat obscure provision, tended to be on the increase. The Graeco-Roman customs had extended the right of divorce to the wife and greatly influenced the Hebrews whose law had confined this right to the husband.¹

The religious leaders of the Hebrews, the Pharisees, brought the difficult question of divorce up to Christ for His judgment. In these Pharisees and their question was embodied the polygamy of the Orient, for they represented an Oriental people, and also the monogamy of Europe, for the impact of the Graeco-Roman culture was molding the culture of their people. In these Pharisees was also embodied a leadership which ran counter to the spiritual heritage of a people whose God is monotheistic and whose spiritual geni, the prophets, had brought forth the authority and ideal of monogamic marriage.

b. His Authority to Establish God's Order

In Christ, on the other hand, was embodied a kinship with the spirit of the prophets and a completion and finality to the developing faith of the people of Israel. He revealed God as His Father and in Him the Father

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1. Cf. Soares, op. cit., pp. 333-334.

of believers. He proclaimed the fact that God, His Father, had sent Him to do His will and that He always does the things that are pleasing unto His Father. He referred His audience to His Sender, God, Who is true and the Truth, to affirm this fact.¹ God His Father confirmed it from the heavens, saying: "This is My beloved Son in Whom I am well pleased; hear ye Him."²

c. His Establishment of Monogamic Marriage in an Indissoluble Union

From His tribunal in answer to the question regarding divorce came forth a referral to the real meaning of marriage. Jesus did not find this in a consideration of its social origin for He was not a sociologist. Nor did He regard it as a contract, for He was not a jurist. Christ's answer voiced the message from Eden again; it voiced the authority of God, man's Maker, and of His ordination of marriage, namely, the union of one man with one woman for life in a bond indissoluble.³

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1. Cf. John 6:38; 7:28, 29; 8:29; Isaiah 65:16a; Psalm 146:6; John 17:17; Rev. 16:7.
2. Matthew 17:5.
Cf. Mark 9:7, Luke 9:35.
3. Cf. Soares, op. cit., pp. 335, 336.
Cf. Matthew 19:3-10; Mark 10:2-12; Genesis 2:24.
Cf. ante, p. 211.

d. His Establishment of and Clue for an undying marital Love

Jesus' conception of marriage strikes the note of its fundamental meaning. It is the only tolerable conception which will preserve the fundamental unit of society; that is, the family. His order of marriage is governed by the law of love; a love not merely in the sense of passion but patient love, forgiving love, a love that refuses to be vanquished.¹ The prophets initiated and Jesus the Christ established an abiding infinite love in marriage hitherto unknown.²

The clue to their discovery of this lost treasure is found in their tracing the trail back to Paradise where they find God Who created man in His own image, in the image of God created He him, male and female created He them; God Who is a Spirit, Whose image is the spiritual, Whose image in man, male and female, is His spirit, Who created sex, male and female, for a creative union out of which the essence of His spirit could come to birth, that is love, holiness, righteousness, goodness; God Who transcends sex and created sex as means to a glorious end, namely,

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1. Cf. Soares, op. cit., pp. 336, 337.

2. Cf. Sumner: Folkways, pp. 362-364.

Cf. Briffault; The Mothers: The Matriarchal Theory of Social Origins, pp. 43, 44.

man, the creatures, finding of himself in his Creator, yea his finding of God Himself; God Who saw everything that He had made, and, behold it was very good; God Whose work abideth forever and Whose ordained order should not be undone for it destroys that which God creates.¹

e. His Condemnation of Polygamy and Divorce

Jesus' order of marriage involves the absolute condemnation of polygamy. In that indissoluble bond of marriage which He holds forth, a man or woman cannot be united with more than one conjugal mate. Remarriage is practically involved in divorce for one or both of the parties and that makes divorce mean polygamy. Though not a legal polygamy in which a man has an obligation to more than one wife, or a woman to more than one husband, it means that a man has an actual wife and a discarded wife, or a woman has an actual husband and a discarded husband. Jesus considers marrying a divorcee as an act of adultery, except in the case of fornication.²

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1. Cf. Genesis 1:27, 28a, 31; 2:24; Ecclesiastes 3:14; Matthew 19:6b.
Cf. ante, 183, 188-189.
2. Cf. Matthew 19:9; Mark 10:11, 12.
Cf. Soares, op. cit., p. 336.
Cf. ante, pp. 183, 184.

f. His Principles apply to Members of the Society of the Kingdom of God

In giving social teaching, Jesus was not concerned with it as such in the sense that He was offering a program of social organization. He was preeminently a religious teacher and His teachings cannot be made the laws of the state nor even of the church. Jesus makes appeal to the deepest motives of the human heart. He tells people the way to live, not the way to make other people live. He recognizes that legal requirements must always be lower than moral requirements. Jesus' social teachings really apply only to those who are, in the first place, willing to belong to the society of the kingdom of God. He does not discuss society in general.¹

g. His Concept of the Essence of Sex and Its Implications

Jesus' answer to the question of divorce gave form to His concept of the essence of sex. It was upon this that He based His teaching and His principles regarding marriage and His stand regarding divorce. Sex to Christ

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1. Cf. Soares, op. cit., pp. 336, 337.
Cf. Matthew 19:7, 8.
Cf. ante, pp. 184-185.

is an element of potency and holiness designed and created by the Creator, Who is Life and the Source of Life, to be the vehicle of His creative activity of imparting and creating life. In man His **highest** creature, created in His image and after His likeness, He created by a union of the male and the female a creation of unity in which the two are identified as one and become a new creation of life. The two varieties of human life, male and female, so unlike each other are merged into one new creation of life in which both find themselves and are identified as one. In that union their differences and their variations become a creation of complementing each other, a completion of their incompleteness. They each find themselves in the life they have created together, both are reflected in the fruit of their union.

"From the beginning of the creation, male and female made He them. ... the two shall become one flesh: so that they are no more two, but one flesh.... God hath joined (them) together."¹

The active principle of this creative activity is life, and the creation of unity which it creates is a workmanship in which the secret ^{and} essence of life are hidden; namely, that to find one's life one must lose it for the sake of God, his Creator, and of his fellowmen.² God

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1. Mark 10:6, 8, 9.

2. Cf. Matthew 10:39; Luke 10:25-37.

honors man with this hidden treasure. That creative activity is so potent and that unity is so holy because the Creator, Life and the Source of Life, is bound up in it. That creative union is creative, it belongs to life. Any breaking up of it is destructive, is death, alien and at enmity with its creative designer, Life. "What therefore God hath joined together let not man put asunder."¹ The child, the fruit of this union, then has the backing of the Creator of the universe, the God of eternity and the Father from Whom every family in heaven and on earth is named,² for its existence, its provision and its right to all the blessings of life.

The question of divorce brought before Christ secured from Him His basic attitude and teaching of the equality of the sexes. Both the divorcing husband and the divorcing wife who marry another one are branded by Him as adulterers.³ In all of His dealings with men and women Christ showed that irrespective of sex they had equal right to opportunity. Both the man and the woman are created in the image and after the likeness of God and in Him are capable of attaining unto the knowledge and eternal values

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1. Mark 10:9.

2. Cf. Isaiah 40:28a; Ephesians 3:14b, 15.

3. Cf. Mark 10:11, 12.

of God.¹

Sex, then, according to Christ's conception of it is potent because it is creative, it is holy because it is Life's vehicle of life. It is used to bring together the varieties of life and to create out of them a creative workmanship of unity, equality, harmony, symmetry, and beauty. The ultimate pattern of this creative workmanship is love designed by the Master Artist, the Lord of life, and its dispensation is eternal, for life creates eternally, it never dies. Thus sex is not an end in itself but a means to the creation of life, the nature of which is spiritual and eternal. God, Who is Life and the Source of life, is a Spirit Who lives from all eternity to all eternity.² Christ definitely indicates that sex is a means to the end of God's eternal values and to His kingdom by declaring that marriage belongs to this temporal life only and that in all things the kingdom of God is first and final.³

It is evident from the foregoing that in Christ's concept of the essence of sex is implied His concept of God's **order for** the social organization of man. The **implication** is then that the latter has for its foundation the creative

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1. Cf. ante, pp. 184-188.
2. Cf. John 4:24a; Psalm 90:2b.
3. Cf. Mark 12:25; Matthew 6:33, 19:12c.
Cf. ante, pp. 188-189.
Cf. Soares, op. cit., pp. 338, 339.

and holy mission of life; for its structure, the creative workmanship of the variety, unity and equality of man and woman; for its abode, the creation of true kinship and for its establishment, the attainment of the eternal values of God's kingdom.

D. A Study of the World as It
Confronted Christ,
the Light of the World

1. Christ at the Cross-Roads of the World

a. Born in the Roman Empire

Christ and His teachings and principles were born at the cross-road of the Roman Empire and of the world.

"Now it came to pass in those days, there went out a decree from Caesar Augustus that all the world should be enrolled. And Joseph also went to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child and she brought forth her first-born son ... Who is Christ the Lord and His name was called Jesus."¹

And Pilate, judge of the Roman court and allotted to try Christ for His teaching and principles, said unto Him, "What is truth?"²

b. Born in the Oriental-Occidental World

Christ was born at the cross-road of the Orient and the Occident, the Orient of His own native people and the Occident of the ruling power over His people. In the
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1. Cf. Luke 2:1, 4, 5, 7, 11, 21.

2. John 18:38.

Orient marriage had assumed a purely sexual aspect and become the chief form of sexual relation. Polygamy to the utmost possible extent was the ideal. In the Occident, on the other hand, the function of marriage came to be the production of legitimate heirs to property. It was an economic transaction and of necessity monogamic.¹ The vestiges of primitive life and standards, in which sex was considered a satisfaction of appetite and marriage as a transaction for economic gain, were still present in both the oriental and occidental cultures.

2. Christ at the Impact of the Patriarchal Social Organization upon That of the Matriarchal

a. In Hebrew Culture

Christ was born at the time of the impact of the patriarchal social organization upon that of the matriarchal. In His own Hebrew culture this was taking place. The history of the Hebrews was a transition from matriarchal to patriarchal social institutions. Briffault holds that the regular usage among the Hebrews in early times for a man "to leave his father and mother and cleave to his wife"

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1. Cf. Briffault: The Mothers, The Matriarchal Theory of Social Origins, pp. 250, 251.

indicates that marriage with them was matrilocal. He says that matrilocal marriage was universal among the ancient Semites, and that among many of the wilder Arab tribes it has survived down to the present day.¹ Abraham's marriage with Sarai was of the matriarchal order. The latter prohibited the marriage between brother and uterine-half-sister but permitted marriage with the consanguineous half-sister (father's daughter). Sarai was, according to the matriarchal view, not Abraham's blood-relation at all for she was "the daughter of his father, but not of his mother."² Jacob's marriage was one of a purely matriarchal order. He earned his wives by the service he rendered to and in their kindred group. He therefore had the right to take them, upon the fulfillment of this service, to his own home. The deceitful Laban, however, wanted to extend the time of service indefinitely. When finally Jacob carried them away by capture he was hotly pursued by his wives' incensed father and his kinsmen and bitterly reproached by them for the rape. Their wrath was roused by Jacob's breach of the time-honored usage of matrilocal marriage,

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1. Cf. Briffault, op. cit., p. 274.
2. Cf. Muller-Lyer: The Family, p. 177.
Cf. Hartland: Primitive Paternity, Vol. I, pp. 264, 265.

namely, the husband's residence in the wife's home.¹

Though the marriages of Abraham and Jacob were matriarchal, they were both patriarchs and heads of a patriarchal household. Abraham's wife Hagar was entirely at his mercy, he repudiated her and drove her away. The same patriarchal right is reflected in the story of Judah and Tamar. Isaac's life was in the hands of his father, Abraham, who could kill him. Abraham paid a bride price for his son's wife. Jacob was offered a bride-price for his daughter Dinah.² The "three patriarchs", Abraham, Isaac and Jacob held a place of honor and great importance among the Hebrews but Briffault indicates that originally the "four matriarchs", Sarah, Rebecca, Rachel and Leah had occupied a more important position.³ A matriarchal vestige was apparent in David's time in the affair of his son Amnon and his daughter Tamar. They were of the same father but not of the same mother and Tamar tells Amnon the king will give her unto him if he will ask for her. Thus, while she resented the indignity offered by her brother out of mere passing lust, it would have been legitimate and honorable for her to marry him should he ask the king for her.⁴

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1. Cf. Muller-Lyer, op. cit., p. 115.
Cf. Briffault, op. cit., pp. 136, 239, 274, 230.
2. Cf. Muller-Lyer, op. cit., pp. 147, 180, 182.
Cf. Genesis 21:14; 38:24; 22:10; 24:53; 34:12.
3. Cf. Briffault, op. cit., p. 274.
4. Cf. II Samuel 13:b.
Cf. Hartland, op. cit., pp. 265, 266.

It has been shown in the preceding pages that the Hebrews were a typical patriarchal people of the Orient with the one exception that they sought God not only through His general revelation of Himself in nature but definitely through His special revelation of Himself to them. Christ found them as such and experienced that only a small number of them, who were truly looking for His coming, were capable of receiving Him as the express and full revelation of God Himself. Yet even to them Christ's moral teachings came as a well-nigh impossible revolution. Monogamic marriage as the standard of the order of God's kingdom was not foreign to the Hebrew, due to the example and teaching of their religious leaders, especially the prophets. When, however, Christ demanded absolute monogamy for the members of God's kingdom, even His disciples were baffled. They insisted that in the case of such a standard it were better for a man not to take the risk of marriage at all.¹ The licentiousness and polygamy of their earlier primitive and later patriarchal culture, so ingrained in their very culture, stood up in rebellion to such a standard. How much more then did Christ's standard of equality of the sexes, absolutely foreign to their pastoral-patriarchal

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1. Cf. Matthew 19:10.
Cf. Soares, op. cit., p. 336.
Cf. ante, p. 265.

culture, seem absurd to them and take form in a persistence of the inferiority of women in the history of the Christian church.

b. In Greek Culture

By the time of Christ the shadow of Alexander the Great still hovered over Palestine through the influence of Greek civilization felt throughout the world by his conquests. The conquering Romans helped to establish this influence in Palestine for Rome had adopted much of Greek culture. By the time of Alexander (356-323 B.C.)¹ the Greek social organization had become patriarchal. Socrates, his contemporary (320 B.C.), gave his gratified approval to all that Isomaches said regarding the proper sphere of a wife as housekeeper. Like all cultured Greeks, however, he resorted to the society of Hetairai for congenial female companionship. Euripedes and some of the other great minds of Greece felt a profound dissatisfaction with women such as the Greek social system had shaped her; namely, that she was inferior and that chastity and fidelity were claimed and regarded as essential virtues in wives and prospective wives. The Greek woman was immured in a

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1. Cf. Copeland: High School Self Taught, pp. 18, 19, 23.

gynaikonitis, a seclusion in oriental fashion which the Greeks had learned from their Eastern neighbors.¹ It will be remembered in this connection that Alexander had conquered Persia and part of northern India.² Plato, disgusted with the product of male proprietary morality, turned back to the primitive Greek social order as an ideal and in consequence advocated sexual communism. The Cynics did likewise and it is said that the Epicureans practiced it.³

Primitive Greece, whose women gave their names not only to their children but to their families, clans and tribes and whose "every little valley community was apt to count its descent from some local ancestress," was a great contrast to historical Greece whose women's position was, beyond all comparison, the most degraded and abject to be found in any country of the Western world. Oriental China is a parallel to it. Primitive Greece had been, in the time of Herodotus or Diodotus, even more pronouncedly matriarchal in character than Egyptian society was. The latter was so definitely and strongly matriarchal that when the patriarchal Greek foreign rulers tried to impose the patriarchal social order upon it, it successfully withstood

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1. Cf. Briffault, op. cit., pp. 266, 267, 269, 308.
2. Cf. Copeland, op. cit., pp. 18, 19.
Cf. ante, p. 52.
3. Cf. Briffault, op. cit., p. 267.

this during the whole period of the Hellenistic rule and down to the time of the Islam conquest.¹

In primitive Greece, as in Egypt, birth out of wedlock was not considered illegitimate nor did it entail any civil disability. There were no restrictions for the women and girls both in their social and sexual relations. They were free to dispose of themselves as they pleased before marriage. They had the right of divorce which they seem to have used freely. In historical Greece, the conception of such a virtue as chastity, regarded as a moral merit and applicable to both sexes, was unthought of. Mr. W. H. S. Jones says that no respect for moral purity in the modern sense was apparent. He found the virtue of chastity confined within narrow limits, such as loyalty to husband on the part of a wife, or to a master and mistress on the part of a maid servant. The only obligation that men had was to avoid adultery or dishonor to a neighbor's family. Chastity was not a personal matter, it was a family matter. Before the advent of Christianity, loose intercourse does not seem to have been looked upon in itself as an offense. In historical Greece, the Stoics, known for their ascetic tendencies, did not, in spite of them, attach any special merit to chastity. They did not

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1. Cf. Briffault, op. cit., pp. 293, 297, 282.

consider loose sexual indulgence as "per se" immoral.¹

The social constitution of primitive Greece and of historical Greece stand in contrast to one another, therefore, because of the transition from a matriarchal to a patriarchal type of social institution. The ordinary law of marriage of historical Greece's Athens, for example, was a

"forcible and somewhat circuitous device to adapt traditional matriarchal usage to the aims and objects of patriarchal usage."

Athenian marriage, even in historical times, never became thoroughly patrilocal.² Though by 220 B.C. the world, both east and west, under Greek influence was in decline, Greek culture experienced one of its heydays in the period between 280 and 150 B.C. Athens was one of the intellectual centers. As late as the fifth century B.C. and even carried over somewhat into the fourth century B.C., Athenian literature rose to unexampled heights.³ In Paul's time, Athens was still a city of philosophers and philosophy.⁴ One can conclude from this what influence Greek social customs and moral standards exerted upon the world and upon Palestine through the Roman-Graeco cultured empire

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1. Cf. Briffault, op. cit., pp. 283, 289, 267, 268.

2. Cf. *Ibid*, pp. 297, 294.

3. Cf. Copeland, op. cit., pp. 19, 20, 15.

4. Cf. Acts 17:18-21.

at the time of Christ.

c. In Roman Culture

During the life of Christ imperial Rome continually made its impact upon Him. Under God's direction it was Caesar Augustus who fixed the place of Christ's birth and in the same way it was the Roman emperor's representative who decided upon the manner of death He was to die.¹ In it all Christ acknowledged and respected the place Rome's sovereignty had in His life and in the world order.² Rome's social organization at the time of Christ was patriarchal but with the matriarchal influence still potent and effective.

Primitive Rome's social organization had also been definitely matriarchal. The Roman clans, or curiae, were named after the mothers of the clan. It was from Latia, their tribal ancestress, that the Latin people as a whole derived their name. The matrilinear organization evidenced itself from the nobility down to the plebians in that they knew their mothers but not their fathers.³ The later patriarchal order was brought about by the development

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1. Cf. Luke 2:1-7; John 19:6.

2. Cf. Matthew 22:21.

3. Cf. Briffault, op. cit., pp. 301, 304.

of property and was evidently an innovation of the patricians who had wealth and were the owners of property. To within almost historical times the transition from the matriarchal to the patriarchal seems to have taken place.¹ Regarding the legal establishment of male supremacy the elder Cato said:

"Our fathers have willed that women should be in the power of their fathers, of their brothers, of their husbands. Remember all the laws by which our fathers have bound down the liberty of women, by which they have lent them to the power of men. As soon as they are our equals, they become our superiors."²

The patricians deliberately instituted the Roman patriarchal marriage to protect the interests of their castes. The patricians did not recognize the marriage arrangement of the plebians whose sexual unions were regarded as little better than the promiscuous congress of animals. In early Rome marriage was confined to the proper-tied classes and the patrician marriage was not permitted to the plebians. This patrician marriage consisted in having a legal heir who should inherit from his father and not from his mother. Thus property was transmitted to the heir, that is, to the family and not to the clan. The foundation, then, of the patriarchal civil order was the foundation of the juridic family.³

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1. Cf. Briffault, op. cit., pp. 304, 305.
2. Ibid, p. 305.
3. Cf. Ibid, p. 307.

It was on the notion of "patria potestas," namely, on the power of the father, that the Roman family rested. The word "family" is derived from the Oscan "famel" which means a servant, or slave. The meaning of the word "father," "pater" (Sanskrit "pathra") is owner, master, possessor. Thus the Roman patrician, or "pater familias", was literally "an owner of slaves."¹ Briffault says:

"The juridic purpose of Roman marriage was the transference of the wife from the 'patria potestas' of her father to that of her husband, so that, in Roman law, the wife occupied the same position as regards her husband as she previously did as regards her father. She was technically her husband's 'daughter' -- 'filiae loco est.'"²

Thus the marriage contract was necessary to make it possible for a man to be the absolute master of all who dwelt in his house. Hence the previous rights of the wife's father over her had to be made over to the husband.³

Theoretically, this was the juridic transaction effected by the Roman marriage. The original matriarchal character of primitive Italic society, however, and the relatively sudden and artificial way in which the change to patriarchal institutions had been brought about, made the fact quite different from the theory in this matter.

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1. Cf. Briffault, p. 307.

2. Ibid.

3. Cf. Ibid.

Cf. Goodsell: The Family as a Social and Educational Institution, pp. 112-115.

Because of this the women in Rome retained a dignity and privileges which strongly contrasted to their status according to patriarchal principles and to that of the Greek women's status. The latter were in oriental seclusion, whereas the Roman women were free to come and go as they liked. In comparison with the Greek wife, the Roman matron was a free woman. She was expected to act as hostess when her husband entertained friends. The Roman mother was regarded as occupying the first place in the house and in her son's regard.

Roman girls were given the same education as boys and in "mixed schools." It was a strange combination of patriarchal institutions and matriarchal sentiment which marked the social and legal position of women in Rome. It is only in the Western European society which has evolved out of Roman civilization that this combination is to be found. The position of women in the European social order has in a large measure been determined by that peculiar combination.¹

3. Rome's Representation of Man's Geneonomic Phases with Reference to Matriarchal and Patriarchal Social Organizations at the Time of Christ

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1. Cf. Briffault, op. cit., pp. 307, 308.
Cf. Goodsell, op. cit., pp. 115, 116, 117.

In the history of Rome is seen an almost typical illustration of the trend of developmental phases of the social organization of mankind, as Dr. Muller-Lyer conceives of it. He applies the phaseological method to the rich and various material termed Geneonomy. Grouped under this term is the sum of all those sociological manifestations which directly or indirectly concern human reproduction and the problems of generation. Dr. Muller-Lyer considers the course of geneonomic development to fall into three main epochs; namely: (1) The Tribal or Kinship Age, (2) The Familial Age, (3) The Personal Age.¹

a. The Tribal or Kinship Phase

In the Tribal or Kinship Age, the idea of common descent, of blood relationship, forms the basis of human society. The Clan or Sept is the most important geneonomic manifestation of the Tribal Age. There are four recognizable phases to the Tribal Age. They are: (1) Prehistory: the Earliest Times; (2) The Early Tribal Phase; (3) The Full Tribal Phase; (4) The Late Tribal Phase.

(1) Pre-history

It is the "Dawn of Man," the remote mysterious

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1. Cf. Muller-Lyer: The Family, pp. 24, 25.

age, which has no living representative among human races today. It is assumed that prehistoric men lived in hordes or herds.

(2) The Early Tribal Phase

It is represented by the most primitive people we know of. It is dominated by hunting. In this phase the Clan is already developed to a certain degree of complexity.

(3) The Full Tribal Phase

This is on the lowest rung of the ladder of social stability -- namely, agriculture, and the Clan reaches its zenith of power. It was dominated by the beginning of fixed dwellings. At the beginning of this phase, social evolution tends towards the Matriarchate; at the summit of kinship Matriarchate prevails and at its conclusion the Patriarchate predominates.

(4) The Late Tribal Phase

Here the Clan disintegrates, the bonds of kindred slacken, disappear, and the community, by passing through an immense change, is led into the Age of the Family. This phase is marked by the beginning of wealth. The family

becomes the domain of man; the woman sinks from her position of highest importance and authority to become the servant of her husband, and the Matriarchate gives way to the Patriarchate.¹

b. The Familial Phase

In the Familial Age (2), the Sept, which was formerly the basis of the Community, disintegrates. It is succeeded by the State, especially by the Family, which then attains its zenith. The constituent households or families into which the clan dissolves assume the economic functions of the clan. The community organized as a State takes over the political functions of the clan. The State appears for the first time in history and assumes ever new powers and forms. The Familial Age is divided into three phases; namely: (1) The Early Familial Phase, (2) The Full Familial Phase, (3) The Late Familial Phase.

(1) The Early Familial Phase

It is the true time of transition and shows hybrid institutions, half-civic and half-tribal. The new

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1. Cf. Muller-Lyer, op. cit., pp. 25, 26, 78, 108, 129, 149, 150.

needs and material resources prove the clan to be inadequate and bring about a threefold differentiation: (a) Economic, into trades and occupations; (b) Social, into rich and poor; (c) Political, into governing and subject classes. The State first appears in insignificant or undeveloped forms. In it, three powers -- ruler, nobles and commoners -- rule a slave-class without rights or share in the state. The most various constitutions, from the aristocratic republic to absolute despotism, result from this struggle of the ruling and the ruled. The family which approaches its zenith is the chief geneonomic institution. It develops into the "joint" (or three generations) family. It conquers the soil even of the common lands and commands the services of numerous slaves. It often forms an economic unit, its produce being for its own consumption. The family is strictly patriarchal. Women are bought by purchase for marriage and the wife is a piece of property and a domestic servant to her husband. Polygamy often attains its greatest extremes in this phase. Incongruous institutions and customs are survivals from the Kinship and Matriarchal Age.

(2) The Full Familial Phase

Here one is at the beginning of civilization

(in its exact sense.) The family attains its greatest power, coinciding with the zenith of aristocracy and the State as an instrument of war. The State framed for plunder and conquest, has developed into a national or multinational Empire. Beyond its borders the State means war, conquest and defeat; and within its domain exploitation, slavery and servitude. An inchoate, unorganized majority, the people, are ruled with a rod of iron by a small minority, strong in wealth and the tradition of family inheritance. The zenith of the Family phase continues and brings its early stage to a completion. The Pater-familias stands at the head of the joint family. He has been invested with autocratic power by both law and religion. The woman is treated as a grown-up child, as her husband's domestic servant, and as the bearer and nurse of his lawful sons and heirs. Marriage in this phase shows a tendency to become stereotyped as permanent monogamy.¹

(3) The Late Familial Phase

This phase coincided with the development of capitalist organization. This meant that war was superseded by industry and trade. Consequently the peace and

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1. Cf. Muller-Lyer, op. cit., pp. 26, 27, 189, 190.

prosperity thus brought about were inimical to harshness and despotism in the home. Hence by feelings becoming more sensitive and imaginations more active, a human personality was discovered in women, children and slaves. The Pater-familias or Patriarch lost his autocratic power gradually and piecemeal. His wife and children were released from servitude. Even to his slaves were granted certain rights and amenities. The Pater-familias had to concede his juridical right to the central authority which preoccupied itself more and more with the activities of peace. Most of the economic functions of the family, which had been largely self-supporting, were taken over by the large-scale commerce and credit. In Late Imperial Rome, the equality of the sexes reached a point unparalleled in history till the twentieth century. The family which, according to the patriarchal view was disintegrating, assumed the best character it bears today; namely, the natural relation of parenthood and parental authority, tempered by responsibility and duty. During the Late Familial Phase, there were symptoms of repulsive degeneracy in Roman society and the classic world. It was not the evolution of the family that caused these excesses but the concentration of money, land, and goods in the hands of a few families and by the contrast between luxury and misery.¹

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1. Cf. Muller-Lyer, op. cit., pp. 27, 212, 213.

c. The Personal Phase

The Personal Age (3) is a steady continuation of the process of geneonomic development. A transformation takes place in that the former Warrior State, based on an original relationship of lords and exploited serfs, is changed into a Labor State. The social considerations take an increased predominance over the geneonomic. This indicates a trend towards a remote goal where the flexible and powerful community will have taken over from the tribe and the family all but the narrowest geneonic functions. The Personal Age belongs to the present day which knows it only in its first phase; namely, The Early Personal Phase. It is the differentiation of women's work which characterizes this phase.¹

4. Rome's Patriarchal Family in Dissolution at the Time of Christ

By the time of Christ, Rome's social organization was in its Late Familial Phase. The time of Christ marked the beginning of Imperial Rome. Imperial Rome saw the crumbling of the prison of the Roman patriarchal family which in the days of the ancient Republic was a mighty,

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1. Cf. Muller-Lyer, op. cit., p. 27.

impressive and fundamental institution.

a. Its Consequent Emancipation of Women in Marriage
Forms

In the dissolution of the Roman patriarchal family, the Pater-familias lost his rights and privileges and the Roman lady became free sui juris. Unmistakable and significant phases are evident in this emancipation of women in the changing forms of marriage. The Manus marriage was the original form of marriage in Rome. In it, marriage was by purchase, the woman passed from her father's hand to her husband's and he had full power over her, his wife. Later, the purchase marriage was abolished from the Manus but male guardianship and supremacy continued. In time, this male guardianship and supremacy was evaded and crystallized in the Usos or "Custom" marriage. Mutual consent (consens) and certain ritual ceremonies celebrated this form of marriage, but wardship was not involved. Only after a year of uninterrupted possession could the relation of guardianship, as in Manus-marriage, be assumed. Even this, however, the wife could nullify by availing herself of the so-called Trinoctium which meant spending three nights in the year outside of her husband's house. Having succeeded in doing this, she remained free; that is, not in her

husband's tutelage.¹

Thus were the free marriages ushered in. In free marriages the husband had a certain power over the wife but only in so far as was necessary biologically and for purposes of family unity and direction. The woman remained a member of her father's household or under the tutelage of her Agnates in other matters. Though her husband should oppose it, she could get a divorce providing her relatives stood by her. She kept her own property but had to subject it to her father's discretion. She did not keep the dowry but this, however, was generally returned in cases of widowhood or divorce. Free marriage dates back to early Roman history but it was then superseded by the Manus-marriage. The Manus, Usus and Trinoctium (free) marriages were contemporaries for some time but eventually the Trinoctium marriage became common and by the time of Cicero and Caesar -- the end of the Roman Republic -- the "free" marriage had superseded the Manus. The three nights of the Usus marriage were no longer required and the married woman's liberty was accepted without this formula. In the end the Free Marriage was the only form of marriage. It marks the goal or achievement of freedom from the tutelage of men by the Roman women which they attained step

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1. Cf. Muller-Lyer, op. cit., pp. 195, 196, 209.

by step in a struggle lasting over many centuries. The Roman women thereby won a position which no subsequent civilization or century till that of the twentieth century has accorded them.¹ Briffault tells us that the Roman marriage was the last step but one in the evolution which has led to our own institutions and to our traditional conceptions.²

b. Its Consequent Development of Culture, Ethics and Human Values

The dissolution of the Roman patriarchal family had significant and far-reaching consequences. The inhuman relationship of absolute irresponsible power towards helplessness and servitude, as it was incorporated in the old patriarchal household, was broken by the State as it gradually deprived the Pater-familias of all judicial functions. This weakened the family as an institution but it contributed richly toward the development of culture, ethics, human dignity and happiness.

c. Its Consequent Sexual Degeneracy

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1. Cf. Muller-Lyer, op. cit., pp. 196, 197, 213.
2. Cf. Briffault: The Mothers: The Matriarchal Theory of Social Origins, p. 308.

With the disintegration of the family, however, came a contempt for any standards of conduct, public or private, the excesses of luxury, and the decrease of the most educated and privileged classes by voluntary celibacy and childlessness. In the final Republican and the Imperial Ages the number of divorces was very great. It was a natural reaction from the former conditions. Seneca denounced the standards and practices of his day in regard to divorce and all that it involved. Denis registered the moral condition of his people by telling that the frequency of divorce placed marriage on a par with legalized prostitution, that adultery was a fashion and considered a proof of good taste, and that there was a widespread diminution of families and much abortion. In the early Empire, especially, there were certain conspicuous cases of which Julius Caesar was one. In the Late Republic, there were fears of the extinction of the Roman race and State due to the frequency of celibacy and sterility. By premiums and prizes Caesar had to stimulate men to found families, and the barren and the bachelor were attacked by Augustus in the form of rigorous laws which he enacted against them. But custom was stronger than laws and the severe laws and the official encouragement of large families availed nothing. Orbitas (celibacy and childlessness) conquered

Rome's "blood and State."¹

Greece, too, was the victim of this foe, especially her Spartans and Athenians. Around 400 B.C. the number of Athenian armed male citizens was seriously on the decline. Two centuries later, Polybius in his time (204-122 B.C.) related that all Greece suffered from decline of population and though they had not been severely smitten either in wars or by plague, the cities were desolate and the fields were untilled. Polybius attributed this condition to the pride, avarice and show to which men had become addicted and which kept them from marrying. Those who did marry raised but one or two children to insure wealth and comfort for them after their parents' death.² In all of this time, Greek and Roman influence had interchanged. Rome adopted Greek culture (360-200 B.C.), shared world power with the successors of Alexander's empire (264-146 B.C.) and from 146 B.C. on ruled over Greece as one of her dominions.³

Greek and Jewish influences had also interchanged to a great extent during that period. The Greeks brought the Jews into the current of the world's life. As a result

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1. Cf. Muller-Lyer, op. cit., pp. 200-203.

2. Cf. Ibid, pp. 203, 204.

3. Cf. Copeland: High School Self-Taught, pp. 23, 26, 27.

of Alexander's conquest the Jews had become Hellenized by the potent Greek influence in spite of the Maccabean revolt. The Greek cities that had become established all over the eastern Mediterranean world in the wake of Alexander's conquest were peopled with Jews who had been eagerly sought out as colonists and had been given special privileges. This had brought about the development of the Jewish trader and man of affairs. Under Roman rule the Jews continued to be prosperous and active in business for Roman influence and the reigns of the Herods were favorable to the extension of commerce. The Jews' pilgrimages to Jerusalem were also vehicles of interchanging influences.¹ It was of this Roman-Graeco cultured world empire with its Jewish commercialism that the Christ was a citizen.

5. Christ's Review of the World and India's Place in This Review.

In living at the cross-road of the Roman empire, the primitive-matriarchal-patriarchal and Oriental-Occidental world in its prehistoric, tribal and familial phases and with its pagan polytheism and Hebrew monotheism passed in review before Christ. This review is of great

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1. Cf. Soares: The Social Institutions and Ideals of the Bible, pp. 90, 91.

significance to the present study for in it the constituent elements of India's past and present culture and the background and modern conditions of Western culture are depicted. By the time of Christ, India's primitive aborigines, matriarchal Dravidians and patriarchal Aryans had become fused into one culture called Hinduism. This fusion took place from about 800 B.C. to 500 B.C. Caste, the principal product of this fusion, had become the dominant form of the social organization of the peoples of India by about 500 B.C. In the Hindu culture, the patriarchal social system of the conquering Aryans prevailed over the matriarchal social system of the subordinated Dravidians.¹ The two Hindu reformers, Mahavira of Jainism and Guatama of Buddhism, in the sixth century B.C. gave a definite place to women in their religious orders. In spite of this, the Persian patriarchal influence in the annexation of Gandhara and the lower Indus valley after 516/^{B.C.}by Darius I plus that of the invading patriarchal Scythians and Parthians of about 135 B.C., accentuated the increasingly prevailing patriarchal system of India.² Greek influence exerted itself upon India from the time of Alexander's invasion (327 B.C.)

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1. Cf. ante, pp. 30, 31, 33, 34, 42, 46.
Cf. Farquhar: The Crown of Hinduism, p. 181.
2. Cf. ante, pp. 47, 48, 50, 51, 52, 55.

till 25 B.C. when Greek rule had to yield to conquering Parthians or Kushans.¹ Persian influence was still active in the first century A.D. in the rule of Gondophernes.²

6. Christ the Light of the World

a. His Qualifications³

They were wise men from the East who came to bring the Christ-child the tribute, homage and worship as the "King of the Jews."⁴ Were they India's wise men? If not from India directly, they were undoubtedly from the vast continent of Asia of which India forms a great part. As announced by the angel of God before His birth, Christ is the Son of God and Son of man, the Saviour, Emmanuel -- God with us. Born in fulfillment of Hebrew prophecy at Bethlehem, He is the spiritual King of the Jews; and born in the Roman Empire He was cosmopolitan, a citizen of the world.⁵ Heralded by the angels at His birth, He is the Saviour, Christ the Lord.⁶ Sheltered in Egypt as fugitives, Christ and Joseph and Mary imbibed a

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1. Cf. *ante*, pp. 52-55.

2. Cf. *Ibid*, pp. 55-56.

3. Cf. *Ibid*, pp. 168-176.

4. Cf. Matthew 2:1-11.

5. Cf. Luke 1:26-35; Matthew 1:20-23; 2:1-6; Luke 2:1-7.

6. Cf. Luke 2:11.

non-provincial spirit; reared in Nazareth,¹ Christ was a peasant of the peasants, a product of Hebrew tradition, fully acquainted with the patriarchal family² and society, its standards and its practices and exposed to the influx of matriarchal and patriarchal influences from the people of the nations who travelled over the trade routes of Galilee. Trained and versed in the Hebrew religion, Christ at the age of twelve perceived the heart of His monotheistic God, called Him His Father and pledged His life for the fulfillment of the ministry His Father had for Him.³ Working as a carpenter when a youth and man,⁴ Christ became a kin of the working-man and a student in His Father's school of learning the secrets of repairing and building the broken lives of men into the structure of the Kingdom of God.⁵ Conscious of the time for His ministry to begin and setting forth to do so, Christ was baptized by the Holy Spirit of God and then in the power of the Holy Spirit He conquered the tempting Satan who fain would keep Him from undertaking His ministry.⁶

Fully prepared for His task Christ appeared in

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1. Cf. Matthew 2:13-15, 23.
2. Cf. Luke 2:51.
3. Cf. Luke 2:41, 42, 46-49.
4. Cf. Matthew 13:55a; Mark 6:3.
5. Cf. Luke 4:18-19.
6. Cf. Matthew 3:13-17; 4:1-10; Mark 1:9-13; Luke 3:21, 22; 4:1-12.

Galilee, Galilee of the nations,

"preaching the gospel of God and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe in the gospel."¹

In the gospel of God Christ claims and proclaims Himself to be the incarnation of the invisible God, the Son of God and Son of Man, the Way, and the Truth and the Life, the only access unto the Father, and the Light of the world.²

In Christ the people of Galilee of the nations who sat in darkness saw a great light, and He was a light sprung up to those who sat in the region and shadow of death.³

b. His Revelation of God's Order for the Social Organization of Man

To the people of the nations then did Christ bring the light of the essence of sex; namely, that it is Life's vehicle of life; and of the purpose of sex; namely, the creation of eternal spiritual values. In this light Christ revealed to all peoples the nature and purpose of marriage, the answer to the question of divorce and the equality of the sexes.⁴ In all of this, Christ revealed to the world God's order for the social organization of man and established it.

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1. Cf. Mark 1:14.

2. Cf. John 14:9b; 5:17-27; 14:6; 3:19; 12:35.

3. Cf. Matthew 4:15-16.

4. Cf. ante, pp. 263-270.

CHAPTER FIVE

SEXUAL STANDARDS AND PRACTICES
OF WORLD CULTURES
IN THE LIGHT OF CHRIST'S TEACHING

CHAPTER V

SEXUAL STANDARDS AND PRACTICES OF WORLD CULTURES IN THE LIGHT OF CHRIST'S TEACHING

A. A Study of Man's Sexual Standards and Practices with Reference to Those in India

1. The Concept of Sex and of Marriage up to and During the Time of Christ

The writer concludes from the present survey of the matriarchal and patriarchal social organizations that, generally speaking, to the peoples of the world up to and during the time of Christ sex was understood to be a natural impulse which was not evil, on a level with hunger and thirst, and, therefore, to be satisfied. The gratification of sexual desires could be attained by licentious indulgence except where, with the increasing complexity of the social organization and of civilization, restrictions were put upon this by tabus, regulations and the sense of ownership. According to Briffault, the rule of exogamy was probably the earliest consolidated social tabu to become established and the only restrictive regulation bearing upon sexual organization for a long time.¹

Among primitives ideas of special "sinfulness"

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1. Cf. Briffault: *The Mothers: The Matriarchal Theory of Social Origins*, p. 227.

or tabu nature grew up around sexual activities from the universal ideas regarding the perils of any form of gratification. Briffault holds that in all stages of culture pleasurable gratification is thought to arouse the envy of supernatural powers, ghosts or gods. This idea took form in the theory of renunciation or asceticism, and in savage cultures is part of the magic ritual precautions aimed to conciliate and control supernatural powers. In higher religious phases it took form in a ritual requirement constituting the state of "purity" which was demanded of persons entering into special relations with supernatural powers.¹

As has been shown above,² marriage in the lower phases of culture does not represent the sexual organization of society nor does it lead to the foundation of a family. Marriage is regarded almost exclusively in the light of economic considerations or as an association contributing to the wants of the husband in his declining years. In the matrilocal form of marriage the husband is expected to contribute to the economic needs of his wife's family by the product of his hunting and by personal service. Sexual relations in the lower phases of culture are

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1. Cf. Briffault, *op. cit.*, p. 257.
Cf. Parsons: *The Family*, pp. 198, 199.
2. Cf. *ante*, pp. 225-228.

more extensive outside than within marriage, and extra-marital sexual relations are not considered illicit. In uncultured humanity the forces which make for the association of sexual mates are subordinate to the deeper biological ties formed by the matriarchal mother and her offspring. This biological group is economically self-contained through the cooperation of clan-brothers and clan-sisters. The woman's sexual partner is not a member of this group, and the Arab poet portrayed the purpose and place of marital relations in the matriarchal clan group when he said, "Love of the clan is greater than the love between husband and wife."¹ In Moses' time among the people of Israel a man's blood kin took precedence to his wife.² In the time of Mohammed the Arabs considered that the conjugal tie could not be as serious and strong as the kin tie for to them it was institutional only -- a product of convention and contract.³ In the patriarchal system, marriage took on either a purely sexual aspect and became the chief form of sexual relation or it was governed essentially by the economic consideration of breeding legal heirs to property.⁴

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1. Cf. Briffault, *op. cit.*, pp. 230, 226, 227, 156, 157.
2. Cf. Leviticus 21:1-3.
3. Cf. Sumner: *Folkways*, p. 363.
4. Cf. *ante*, p. 247.

2. The Concept of Virginity

a. Its Development

In the matrilineal system connubial relations seem to have begun, as presented by Hartland, in the form of secrecy and on a temporary basis. The women received temporary lovers in their homes and, with favouring circumstances, a connection thus formed tended to perpetuation and the lover or husband became installed as a permanent guest in his wife's tent or hut. The connection was often at first secret. As a consequence of this a tabu was set up by the wife's relatives of her husband, which was the ceremonial expression of an open secret. Thus it developed that the woman's connubial arrangements became subject to the recognition and consent of her kin. As long as the woman's kindred remained indifferent by whose assistance their number was increased, they could ignore her cohabitation. However, as soon as the possibility revealed itself to them of using their women as a means to purchase for themselves wives, worldly goods or the goodwill of their surrounding clans, they began to exercise more or less supervision over the permanent alliances which their women contracted. They did not regard, or at least they did not interfere with, mere passing amour at first and for a long time but gradually virginity came to have a

special market value. In consequence the stringency of the sexual code was increased and from that time on a jealous watch was kept upon maidenhood.¹

Sumner says that marriage was the first application of the sex tabu. He reports Farnell maintains that the first sense of parthenos ("literally, the virgin: an epithet applied by the Greeks to certain of their goddesses, as Artemis, and especially to Athena")² was not "virgin," but unmarried. Parthenos was attributed to the oriental goddess of impure love. Artemis had the mother family amongst whom women were powerful. She was perhaps, at first, a goddess of people whose marriage mores had not yet been settled. In the development of the father family the fathers, finding an economic asset in their daughters, restricted them to make them more valuable as wives. With this, Sumner thinks, came in the notion of virginity and pre-nuptial chastity. He considers it a negative and exclusive notion, an appeal to masculine vanity and a singular extension of the monopoly principle. This made a man's wife his from the cradle, when he did not know her. In it lay a new basis for the sex honor of women and the jealousy of men. This doctrine was taken in by the

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1. Cf. Hartland: Primitive Paternity, Vol. II, pp. 92-94. Cf. ante, pp. 18, 19.
2. Funk & Wagnalls: The Desk Standard Dictionary of the English Language, p. 568.

mores and it passed into the heart of the mores of all civilized peoples. To them it seems axiomatic or "natural."¹

b. Its Exclusion from the Lower Cultures

Briffault maintains that the retrospective claim leading to the demand for bridal virginity developed as late in the course of cultural evolution as the claim to fidelity. Thus he confirms Sumner's opinion that the sense of ownership brought the element of virginity into the sex morals. Briffault says one can very clearly trace the development of the claim leading to the demand for bridal virginity.

Throughout the lower stages of culture, bridal virginity is unthought of. Rather it is enveloped with superstitious dread and sentimental repugnance. A whole series of usages expressly intended to guard against the marrying of a virgin are prevalent throughout the lower cultures.²

c. Its Ushering in of Infant Betrothal

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1. Cf. Sumner, op. cit., pp. 358, 359.
Cf. Parsons: The Family, p. 116.
2. Cf. Briffault: The Mothers: The Matriarchal Theory of Social Origins, pp. 261, 262.
Cf. Parsons, op. cit., p. 115.

The claim to virginity which made a man's wife his property from the cradle and the development of the widespread practice of infant betrothal seems to be a matter of cause and effect. Hartland thinks that the value attached to virginity in a bride married for the first time has probably been one of the factors which brought about the all-too-early marriages of usual occurrence in many parts of the world.

d. Its Occasion for Observance

Among the great majority of peoples who are in the habit of allotting an infant girl from her birth to a man, it is not, as may be thought, an element of the contract to preserve the chastity of the girl until she is handed over to her husband. It is something which comes to be demanded. In those societies where an aristocratic class exists, precautions are taken to guard pre-nuptial chastity, and the dignity of the noble bridegroom calls for a tabu that shall place his future bride in the same manner as a tabu is placed upon his wives. In Samoa, for example, the strictest precautions were taken to guard the chastity of the betrothed bride of a chief, yet among the common people there was no such claim and no attempt to preserve pre-nuptial chastity. A public demonstration by digital defloration was given of the virginity of the tabu bride.

Extreme transiency as a rule characterized those unions for when the tabu bride had spent some weeks in the company of her noble husband, she was devoted to the entertainment of visitors. It was a matter of great offense, however, should anyone attempt to elope with her. A more special development of the claim to pre-nuptial chastity is found where the theory of marriage by purchase has attained its crudest mercenary form and has become assimilated to the purchase of a slave. This is true of pastoral populations generally and of some parts of Africa.¹

3. The Sense of Ownership and Its Implications

The sense of ownership which found its way into the marital relationship imposed limitations upon the freedom of the sexual relations in the lower phases of culture in which extra marital relations were not considered illicit. Where the form of marriage brought in a sense of ownership, especially to the husband, infidelity on the part of the other spouse would be liable to wound this sense of ownership. Thus it came about that an importance was attached to sexual continence. The ideal of chastity was a consequent growth of the sense of ownership. The

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1. Cf. Briffault, op. cit., pp. 262-263.
Cf. Parsons, op. cit., p. 116.
Cf. Deuteronomy 22:15, 17b.

latter has been the seed plot of jealousy. Hartland maintains that it is to the sense of ownership man is indebted for the first germ of sexual regulations and that to it in the last resort, reinforced by growing physiological knowledge and sanctioned by religion, is due the social order enjoyed by the foremost nations of Europe and America.¹

4. The Concept of Adultery

a. Its Significance in the Lower Cultures

Hartland considers that apart from the limitations imposed by the sense of ownership and the consequent growth of the ideal of chastity, small social importance was attached to the gratification of the sexual instincts in the lower cultures. He regards the wide prevalence of the practice of recognizing sexual liberty as the right of the unmarried, both male and female, as evidence of the same.² Even where marriage brought in the sense of ownership and the element of fidelity in the relationship of the spouses so little importance was attached to the wife's purity that relations with other men were often permitted to her for the sake of hospitality and for other causes. The transfer of the potestas to the husband

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1. Cf. Hartland, op. cit., pp. 102-103.

2. Cf. Parsons, op. cit., p. 116.

(a gradual process which began under motherright) authorized him either to keep his women to himself or to dispose of them to other men as he pleased. Thus he would lend his wife to guests, exchange her for their wives, hire her for payment in goods or exchange her for another permanently. Subject to this the women were often free. Hence, the definition of adultery came to be limited to unlicensed acts. That which was not commanded or permitted was cruelly punished.¹

In the lower planes of culture, adultery is nowhere regarded as a serious offense. Breaches of the law of clan-exogamy, however, are everywhere in those same cultures looked upon with the utmost horror. They have recognized and organized rights of sexual communism between clan-brothers. Among numerous peoples in every region of the world the sexual rights of the husband are qualified by those of tribal or clan-brothers, by ceremonial exchange of wives, and by the duties of hospitality. Despite the existence of economic individual marriage, communal sexual rights survive. In all the lower cultures adultery is regarded and treated with an indifference which is staggering to patriarchal conceptions of morality. This is evident

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1. Cf. Hartland, op. cit., Vol. II, pp. 102, 137; Vol. I, p. 313.
Cf. Muller-Lyer; The Family, p. 102.
Cf. Parsons, op. cit., pp. 123-126, 129, 148.

from a few examples which are representative of every part of the uncultured world. The Cee Indians do not believe that fidelity is essential to the happiness of wedded life. The Bushmen do not consider infidelity to the marriage contract a crime and the offended party scarcely regards it. Adultery is taken for granted among the southern Bantu generally. In Nigeria, as in many other parts of Africa, a woman may, without rebuke, leave her husband for a time to live with another man, adultery being considered of little importance. Jealousy is unknown to the husbands of the native races of South America. The wives of the Aleuts are left in complete liberty. The Phillipines' native peoples have an utter indifference to the conduct of their wives. The lowly forest tribes who, due to the poverty of their economic conditions, are chiefly monogamic, are notable for the looseness of their sexual unions.¹

b. Its Significance in the Higher Cultures

Briffault holds that the first appearance of the seriousness of the offense of adultery is in those phases of the cultural scale whose aristocratic privileges have become established. He cites the polygamous families of

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1. Cf. Briffault, op. cit., pp. 260, 261.

African chiefs and those of the Polynesian chiefs (in a less degree) among whom the mere suspicion of adultery comes to be resented and upon the offenders of which barbaric punishments are inflicted. Often those punishments have reference to the misconduct of a woman with whom her legal owner is scarcely acquainted. Lesions to the husband's honor and to offenses of lese-majesty are the causes for these punishments rather than assaults of sexual ownership. Briffault says that attitude remains the chief ground for severe views of the offense of adultery throughout advanced stages of culture.¹

5. The Value of Children in the Lower Cultures

a. Its Basis

From the foregoing it is evident that both the matrilineal and the patrilineal peoples are licentious, careless of the chastity of their women and of the actual paternity of their children. The question of actual paternity is little regarded where the kinship is reckoned through the father as well as where it is reckoned through the mother. To the peoples of the lower cultures children

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1. Cf. Briffault, op. cit., p. 261.

Cf. Parsons, op. cit., pp. 127, 128, 115, 118.

have a value apart from the question whether they belong in blood to the stock, provided they can legally be counted to it. ~~The~~ rise of fatherright increased rather than diminished this value of children. Children must be produced to carry on the property and the religious duties of the family. This necessity is supreme. Hence the child's sonship does not demand that he have his legal father's blood in his veins. Though the father may know that he had no share in begetting the child, he is legally his son and has the legal rights of a son. It is a sufficient title for the child to have been born of the father's legal wife.¹

It is to be remembered in this connection that the change from matrilineal to patrilineal reckoning was not due to a change in savage or barbarous theories of blood-relationship, but to social and economical causes, as has been shown.² Thus in patrilineal societies ignorance of paternity was present until the relatively late discovery of the function of the father in procreation and in matrilineal societies after this discovery, though the ignorance of paternity had been removed, the matrilineal

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1. Cf. Hartland: Primitive Paternity, Vol. II, pp. 136, 137, 283, 284, 100.
2. Cf. Ibid, p. 100.
Cf. ante, pp. 233-234.

reckoning and other usages of the matriarchal order continued. The latter is a case of the persistence of a juridical system after the reason for it has passed away.¹

Among the Kafirs of the Hindu-Kush strictest fatherright was practiced. Yet should a Kafir venture to stake much on the authenticity of any child of whom he was legally the father, he would be made great sport of. In many countries where fatherright is the well-established juridical system, the husbands pay little regard to their wives' virtue and to their children's paternity.² Among the Chinese it is of so great an importance to have children that it is considered somewhat of an infamy to be destitute of them. In the province of Fo-Kein and probably in other places wives are forced by their husbands to entertain men so that they may beget children. The husbands invite or even pay some friend to have intercourse with their wives for this purpose. At an early age the girls are delivered over to the custody of their intended father-in-law. Those who are not are very dissolute. It is said of the Hill tribes of Northern Aracan, with whom sexual intercourse is unrestricted before marriage, that they

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1. Cf. Hartland, *op. cit.*, Vol. I, pp. 300, 301, 303.
2. Cf. *Ibid*, pp. 303, 304.

consider it rather a good thing "to marry a girl in the family-way, even though by another man."¹

In ancient Arabia upon the payment of the bride-price the husband became the possessor of all the children borne by his wife and reckoned them to his kin. This, according to Professor Robert Smith, constitutes the fundamental doctrine of Mohammedan law, "the son is reckoned to the bed on which he is born." This doctrine was developed with a logical thoroughness in old Arab law.

b. Its Disregard of Marital Relations

Thus for the purpose of securing a goodly seed a man might call upon his wife to cohabit with another man until she became pregnant by him. The child then would belong to the husband. The husband would also claim as his the child of a woman already pregnant by another man at the time of her marriage with him. If after divorce or the death of her previous husband a mother married again and she were allowed to take her children with her, they might become incorporated in her new husband's stock. Divorce among most nations in the lower culture is a matter in which the will of the individual parties is often the only factor involved. In the case of the

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1. Cf. Hartland, *op. cit.*, Vol. I, pp. 311, 312.

birth of children strengthening the connection of husband and wife or of kindred on either side claiming an interest in its continuance, separation is usually a mere matter of negotiation and arrangement. To secure a child a husband might lead his wife to a guest, or get a friend to supply his place in his absence when going on a journey. He might enter into a partnership of conjugal rights with another man in compensation of service. In each of these ways the husband would be reckoned the father of his wife's children. Though these practices were existent at and before the time of Mohammed, a time when the system of fatherright had not yet completely taken the place of motherright, some of these practices continued until quite modern times. Among many patrilineal peoples even yet some of these practices, like the hospitality-rite of leading a wife to a guest, are well-known.¹

The Old Testament institution of the levirate expresses this same value placed upon children by the Hebrew people. With them should a married man die childless, it was the duty of his next of kin, normally his brother, to beget a child to his sister-in-law. This did not make him her husband nor, if he were already married, make him guilty of marital infidelity. It was considered as a duty

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1. Cf. Hartland, op. cit., Vol. I, pp. 312, 313; Vol. II, p. 4.

and performed as a service rendered to the deceased brother by raising him issue.¹

6. The Basis for Many of the Sexual Standards and Practices in the Lower Phase of Culture

a. Its Tribal Rights

A sense of right and of duty, religious and otherwise, was the basis and the determining factor of many of the moral standards and practices of the peoples in the lower culture. The foregoing illustrated this in regard to the value they placed upon children. Monogamic marriage, that is, the appropriation by one man of the person of one woman, is by many peoples believed to be an unnatural and illicit innovation, offensive to the other interests of the tribe. They believe that a man in contracting such a marriage sins against the tribe for thereby he deprives the tribe of its rights over the girl. This is reported to be the case of the Chevsoors of the Caucasus, of certain Southern Slavs and of the Cyprians. Among some tribes and races the tradition holds that the marriage ceremony makes the girl available, not for the bridegroom alone but for his whole tribe. The moral outlook of these

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1. Cf. Piper: The Christian Interpretation of Sex, p. 50.
Cf. Ruth 4:5, 10, 14.

peoples determined that all of the tribe have certain rights with regard to the bride. Among the natives of Australia, those who steal a woman from another gens or tribe make and keep her as their common property. In parts of the Malay Archipelago the prevailing polyandrous view causes the bride to be received into the tribe rather than into her husband's household. Vestiges of this ancient code and custom manifest themselves in the rites among some peoples. With them the bride must give herself indiscriminately to all men of her husband's tribe before she can be regarded as his wife only. In some cases the priest or chief acts as the representative of the rest of the tribesmen (jus primal noctis). Among the Zikris, a heretical Mohammedan sect in Baluchistan, the Mulla exercises that right. The bride is supposed to be cleansed and sanctified by the Mulla's touch. General promiscuous intercourse between all those present sometimes closes the wedding-feast among the peoples who hold these views about marriage ceremonies.¹

b. Its Religious Duties

Thus what people of higher cultures regard as

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1. Cf. Muller-Lyer: *The Family*, pp. 55, 56.
Cf. Hartland, *op. cit.*, Vol. I, p. 304.

violations of chastity are commanded as religious duties among peoples of lower cultures. Because of this neither the husband nor the woman herself has any right to withhold her person from sexual intercourse with special persons or in the event of special occasions. In the hope of averting plague or disaster general promiscuity for a season is sometimes practiced by the Australian Blacks. In classic times in the case of national emergency, the Locrian women prostituted themselves in the Temple of Aphrodite. A sort of ritual prostitution or promiscuity was part of the worship of the Goddess of Love in ancient India, Asia Minor and Greece. In the famous passage of Herodotus it is revealed that in Babylonia every woman, even of the highest rank, had once in her life to take her seat before the sanctuary of Mylitta and grant the demand for intercourse with the first strange man who threw a coin to her. The great Goddess had special priestesses, hierodulae, who performed these special services in her honor in many of her famous temples. In Corinth many wealthy citizens made a point of dedicating their prettiest slave girls to the shrine of Aphrodite, where over a thousand hierodulae were present. The practice prevails among many peoples of celebrating recurrent festivals during which complete sexual license and promiscuous

intercourse hold sway.¹

7. The Religious Concept of Sex in the Lower Cultures

a. Its Development of Gods in the Image of Man

In view of these religious practices one is led to ask what constituted the religious concept of sex among the peoples of primitive and ancient cultures. Farquhar throws light on this by telling of the existence and development of their religion. He gives the findings of students of religion in this matter. In the earliest forms of religion discovered, men revere either an invisible life substance or visible things. They believe the former to be the source of all life and power and that they can obtain portions of this by various means. The latter consists in either certain classes of animals, plants, stones or other objects or in the greater aspect of nature, such as sun, moon, sky, thunder, rain, wind, fire. In the process of time and the development of primitive thought, the personality of the objects or aspects revered becomes clearer. As living beings they come to have a life of their own apart from any natural objects of their former

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1. Cf. Hartland, op. cit., Vol. II, p. 137.
Cf. Muller-Lyer, op. cit., pp. 55-59.
Cf. Parsons: The Family, p. 114.

association. They live in dwellings of their own apart from men and come to visit men at irregular and unexpected times. The places of their visitation become sacred places and are marked by a stone or post. From the latter the gradual evolution of a complete image of the god is a matter of time in which the personality and the character of the god becomes much more clearly defined to his worshippers, he is given a personal name and the people form a definite picture of his form and appearance. He is imaged in a human or animal form or half of each and finally represented as completely human with an animal as his companion. Thus man comes to conceive of his god as like unto himself and so makes his god in his own image.¹

b. Its Attribution of Sex Quality and Sex Practices to the Gods

Making his god in his own image, primitive man attributed the instincts and characteristics of man to him. Food and drink had to be given him to satisfy his hunger and to assuage his thirst. Sexual practices had to be accorded to him, for in the primitive's conception of him, as in the image of man, he was given sexual quality.

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1. Cf. Farquhar: The Crown of Hinduism, pp. 300-302.

This sexual quality and these sexual practices were conceived of and patterned after primitive man's concept of sex and the licentiousness which resulted from that conception. The gods of primitive man were thought of as like men in their passions, thoughts and purposes, only more powerful than men. Thence the pagan idea that the gods are above morality. Thus ignorance of paternity, which Malinowski holds is an original feature of primitive psychology and which was an essential molding factor in primitive man's social organization and sexual practices (i.e. the value placed upon the clan and the value placed upon children), became a determining influence in conceiving the nature and character of the primitive's gods and of his worship of them. This is also true of primitive man's self-interest manifested in the economic causes which directed and controlled his social organization and sexual practices (i.e. the collective clan interest of the matriarchal order and the individual inheritance interest of the patriarchal order).¹

c. Its Tracing of the Origin of Sex to the Godhead

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1. Cf. Farquhar, op. cit., pp. 300, 302, 395.
Cf. Piper, op. cit., p. 83.
Cf. Malinowski: The Father in Primitive Psychology,
p. 95.

In this way, the origin of sex in primitive man's religion was traced back to the godhead. The godhead at the head of the divine hierarchy was either female or male; i.e., the goddess of the matriarchal order and the god of the patriarchal order. In giving the sexual quality to his godhead, primitive man abolished the difference between the world and God making the world thereby a mere natural production of God, on the one hand, and, on the other hand, apotheosizing sex. Further, giving the godhead sexual quality, it became easy to trace back all events in the present world to either a male or female principle.¹ Primitive man's religion reflects this.

d. Its Understanding the Godhead to be a Goddess and
Attributing Sexual License to Her, Due to the Ignorance of Paternity

In this chapter it has been shown how the primitive's ignorance of paternity led to the world-wide and persistent beliefs and practices which derive the origin of a child from something other than the natural act of generation. Among the Trobrianders the main reason and the real cause of every birth was found to be attributed to nothing else but spiritual action. The belief in

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1. Cf. Piper, op. cit., p. 83.

metempsychosis and reincarnation and the stories of metamorphosis by death and new birth came to birth because of the ignorance of the physiological law of reproduction. This ignorance of paternity stamped itself upon the social organization of the lower culture and also upon the concept of their godhead.¹ Hence the "mater certa, pater incertus" made the godhead a goddess and all the licentiousness and promiscuousness of the people, to which the ignorance of paternity was basic, was as a logical sequence attributed to her and her company of inferior goddesses and gods.

e. Its Assignment of Reproduction to the Sexual Activity of the Gods Due to the Discovery of Paternity

It was not until the paternal function in procreation was discovered by man that he could assign reproduction to the sexual activity of the gods. Sumner indicates how this discovery and its consequent application to the sexual quality of the gods must have come about. It could only be from his observations of nature that he learned the fact of paternity in the reproductive process. Sumner shows that it was man's need of his food supply that led him to it. Man depends upon the operations of nature by

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1. Cf. ante, pp. 220-224.

which plants and animals reproduce for the abundance of his food supply. Hence his interest in the operations of nature and his observance of them. One cannot tell when this interest came into being but whenever the food supply was not proportionate to the number of men it would become intense. In this way the rainfall, the course of the seasons, the prevalence of winds, the conjunction of astronomical phenomena with spawning or fruit seasons, and the habits of plants and animals caught the feeble attention of savage man and taught him facts of nature. The domestication of animals brought the facts of reproduction close to man's observation. Man's eagerness to get signs of coming plenty or suggestions as to his own plans and efforts instigated these observations and made them to become bound up and involved with his every-day life.¹

In his observations of the operations of nature in the reproductive processes of plants and animals man thought he perceived the workings of great agents who wrought these things in nature. Reverence and awe for something outside of and beyond himself brought about the response of reverence for the methods and means used by the agents. Man could not despise nor disapprove of them. The result was that reproduction was religious and sex

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1. Cf. Sumner: Folkways, pp. 534, 535.

was consecrated. To man the whole realm of sex and reproduction was one of mystery and wonder. By the knowledge of it men became as gods. They acquired power from that knowledge to make things grow and thus obtained food and escaped want.¹

The method of fructifying the date palm was a very great discovery in natural science and illustrates the above. Oasis cultivation in western Asia provided the setting for this. The fructification of the domesticated date palm must be artificial. Hence the pollen is carried by men to the female plant and they adopt devices to distribute it on the wind or by artificial contact. The suggestion first came from Tylor that certain ancient pictorial representations are meant to depict the work of artificial fructification as carried on by mythological persons -- cherubim, who represent the winds. The work of a divine being is seen in the function of the wind distributing the seed. A supreme value was placed upon the tree for the well-living of men depended upon this operation.

f. Its Application of the Sex-Conjunction of the
Gods and Nature to Man

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1. Cf. Sumner, op. cit., pp. 539, 540.

To primitive man the sex conjunction became the most important and beneficent operation in nature. The prime condition of getting an abundant food supply was a correct knowledge of it. All the interest of the food supply coupled with all the awe of religion spurred men in the pursuit and application of this operation. Man's interest in it was innocent, there was no more sensuality in it than interest in the rainfall. The grand elements of welfare, risk and skill which were in it led men to mythologize about it. This was no more depraved than mythologizing about creation or language. As a logical consequence men were sure to apply all which they learned about reproduction in food, plants and animals to their own reproduction.¹

The Javanese accord a similar treatment to rice which to them is the great article of food supply as did the oasis cultivators to the domesticated date palm. They endow the rice with a soul and ascribe to it sex passion. In the interest and as a means of increasing their own food supply they have ceremonies by which to awaken this passion consisting in sympathetic magic by men and women at night. A Mexican myth held that the sun god and the maize goddess produced life in vegetation by their sex

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1. Cf. Sumner, op. cit., pp. 540, 535, 550.

activity.¹

8. The Concept of Phallicism

a. Its Root

The foregoing shows the root and development of phallic-worship, or the worship of the principle of fertility in nature.² The mystery and the power of reproduction strike the primitive mind as peculiarly god-like and thus sex seems divine and worthy of worship.

b. Its Realistic Emblem

The emblem is usually a pillar.³ It reveals and reflects the realism of primitive man which is the naive realism of children who have not yet learned any conventions. The profuse use of this symbol and of the tabued organs show an absence of any restriction on realism. The tabued organs were representations for magic. Thus in Central Borneo rough figures of human beings were cut in wood, the tabued organs being exaggerated, with the purpose of driving off the evil spirits. The organs

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1. Cf. Sumner, op. cit., pp. 535, 536.

2. Cf. Parsons: The Family, p. 300.

3. Cf. Farquhar, op. cit., p. 302.

by themselves were the real amulets which exorcised demons. This is evident from their often being cut on the timbers of the houses without the rest of the figure. As a consequence of further derivation such representations became purely ornamental on houses, weapons, etc. In the hieroglyphics of the Egyptians were representations of what were later found to be tabued organs. The conversation of the Egyptians admitted no tabu. The lack of any tabu is further confirmed by the pictures in the tombs of the Twentieth Dynasty (1180-1050 B.C.). The inscriptions on them show the unrestricted freedom which realism enjoyed.¹

Due to the direct connection of reproduction and growth with food supply and to that of an abundance of reproduction meaning joy of life and merriment, with good cheer for men, the most matter-of-fact interest of man was intertwined with all the reproductive energies in nature. Thus the popular and comic mimus of the Greeks is traced back to ritual arts of magic. When the growth demons appeared in art they were vulgar figures of an exaggerated sensual type. Reproductive vigor, exuberance and abundance were meant to be suggested by them. In various ways the tabued organs were represented, but always obtrusively and with exaggeration. The main idea of

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1. Cf. Sumner, op. cit., pp. 446, 447.

the ritual, developed into the Dionysiac rites and orgies, was to rejoice with the reproductive agencies of nature, to present them dramatically to the mind and to stimulate hope and industry. The comic drama in Greece was a development of these primitive rites of sympathetic magic in agriculture. The most obscene figure known was used for more than two thousand years by the clown in popular farce and by athletes as an emblem of their profession.¹

c. Its Freedom from Obscenity

These symbols and representations of the tabued organs are to one of Western Civilization obscene. There was, however, no thought of obscenity connected with them in the primitive mind ^{is it} nor/in the minds of the peoples who still use them as religious or other usages. They were no more regarded as obscene than one of Western Civilization regards the bared face and hands as obscene. Where they are continued from ancient usage the exhibition of them is covered by a convention in protection of what is archaic or holy, or dramatic, or comical. Sumner therefore holds that there is no "natural" and universal instinct by collision with which some things are recognized as obscene.

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1. Cf. Sumner, op. cit., pp. 449, 450.

Goblinism and magic in primitive times covered especially the things which later became obscene. Primitive man accepted facts with complete naivete and his thinking was extremely realistic. The Japanese hold an extreme view of realism and nature. They now cannot understand how facts can be made shameful. Though they all have to submit obedience to very exact and authoratative conventions, yet these conventions are practical and realistic. The latter do not create an unreal world of conventions; they serve purposes.¹

One asks whether the phallus was offensive or whether there was even any protest against it. Aside from raising a laugh it was not otherwise noticed. No Greek, Roman or Byzantine protest can be found against the exhibition of the phallus. The Greek mimus was the lowest and most popular kind of theatrical exhibition. In it the use of the phallus was most constant. Though Christian preachers denounced the mimus as demoralizing and specified in detail what they considered objectionable in it, yet they never mentioned the display of obscene things. All the children in Rome wore the phallus as an amulet. The ithyphallic figures in the Roman gardens give evidence to

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1. Cf. Sumner, op. cit., p. 446.

a survival of the growth-demon idea, or to usages which originated in it and were by tradition perpetuated without knowledge of the original meaning. Carved figures on medi-
eval churches were an expression of naive ideas and faiths, and were carved in pure realism which were frankly obscene. Similar objects were often represented on paintings and stained glass. These objects were removed, covered or modified in the second half of the sixteenth century.¹

d. Its Subjection to Obscenity a Modern Notion

It is considered evident that the notion of obscenity is very modern. It is thought to be due to the development of the arts of life and the mode of life under steam and machinery. Houses have been made larger, plumbing cheaper and all the apparatus of careful living made more accessible to all classes by the cheapening and popularization of luxury. As a result greater privacy and more observation of conventional order and decorum can be brought into all the operations and necessities of life. Usages and notions consequently grow more strict and refined. Exposures and collisions which violate decency and involve obscenity occur only in poverty. This raises the standards

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1. Cf. Sumner, op. cit., pp. 448, 449, 450.

and codes of all classes and the care about dressing, bathing and private functions for the sexes and for children becomes intensified. The notion of what is obscene, as the extreme of indecency and impropriety, has come out of this. In ancient times that which we call obscene was either a matter of superstition or a free field for jest.¹

9. The Concept of Sacral Harlotry

a. Its Logical Outcome of the Religious Concept of Sex

It was in the logic of primitive people to infer that women should be consecrated to the goddess of life and that in her service reproduction should be their sacred duty.² Hence the hierodulae, special priestesses, in the temples of the great goddess of love as already cited.³

b. Its Substitution for Child-Sacrifice

Sumner considers that the temple consecration of women must be connected with child sacrifice. He shows that the latter is logically anterior, though the historical

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1. Cf. Sumner, op. cit., p. 451.

2. Cf. Ibid, p. 540.

3. Cf. ante, p. 318.

relation is not known. He attributes all forms of child sacrifice and sacral suicide to the pangs and terrors of men under loss and calamity. Pity and concession had to be wrung from the awful superior powers who afflict mankind, and something had to be found to do this. Man felt and believed that everyone born under this human lot must perish if he is not redeemed. Vicarious sacrifice came to birth out of man's desire to save himself and out of man's imperative need of a sacrifice to get pity and concession from the superior powers. Man's firstborn was his first vicarious sacrifice but, if he could get a war captive from a foreign group, this substitute could be accepted. An illustration of this is found in the human sacrifices the Mexicans used to offer. The latter also sacrificed their own infants. Human sacrifices were demanded by all the Baals. Molech had children "pass through the fire." The deepest horror and suffering produced by experience of humanity is expressed in child-sacrifice. Men were compelled to offer child sacrifices. Regardless of the pain it costs them, their interests demanded it. Human sacrifices are considered to have been universal. They were prevalent down to the half-civilized stage of all nations and sporadically even later. Among the present half-civilized peoples they have barely ceased to exist.¹

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1. Cf. Sumner, op. cit., pp. 552, 553.

The temple consecration of girls was a substitution of child sacrifice. The former served as a ransom for the latter. If not in one way then in the other, the girl devoted to death belonged to the goddess. Vows made in illness sometimes included such substitution and in the Euphrates valley, after child sacrifice had ceased in the historic period, it took form under many variations. Vows were made by barren women. It was for life or for a time that children were vowed to the goddess and they were redeemed by money which they earned in the temple. The accumulation of dowry was only a variation and while sacral harlotry lasted it was practiced either to collect a dowry for the women or to collect money for the temple. Among uncivilized peoples, up to the full development of the father family, women, having free control over their own persons until they are married, may accumulate a dowry before marriage. Among some peoples parents sent out their daughters to earn their dowry. In the second century A.D. the sacrifice of a woman's hair was made as a substitute for herself. Dedication of sex affected men also. They were dedicated in sex perversion.¹

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1. Cf. Sumner, op. cit., pp. 556, 538, 534.
Cf. Parsons: The Family, p. 119.

c. Its Status of the Dedicated Women

Historic Egypt provides survivals of sacral harlotry. The time of the Caesars records the conservation of the most beautiful girl of the noble families of Thebes in the temple of Ammon. By the life of a courtesan she gained honor and profit and a grand marriage awaited her when she retired on account of age. Women were attached to the service of the gods in all the temples, being of different grades and ranks, and were supposed to entertain the god as harem women entertained princes. In the temples of goddesses women were the functionaries and great honor and power were accorded to them. In Armenia male and female slaves were dedicated to the goddess in the worship of Anaitis. Daughters of men of rank were also consecrated. They married after a long service and no thought of degradation was associated with them. They received only their social equals for they were not mercenary, being well provided for by their families.¹

d. Its Service to Interests and Its Reception of Sanction

In the connection which appears between sacral

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1. Cf. Sumner, op. cit., pp. 541, 542.

harlotry and the prevention of incest one finds an illustration of a religious regulation devised for the satisfaction of interests. Incest has always been practiced by the poor who cannot marry or buy slaves. These cases provided another religious sanction for sacral harlotry in that it prevented incest.¹

The laws of Hammurabi reveal two classes of women attached to the temple. It is thought that the arrangement was in one class of cases in the nature of a life annuity, and those who had no husband had the god for a husband. It was unthought of, it was not within the mental horizon of early times that anyone should renounce the sex function. Conventionalization was established about women by the fact of their living in the temple and it gave to their life that regulation which makes for decency and order in all ages. The mores held a definition and sanction for their case. Religion found adjustment and consistency with all the other tastes and interests of the group at the time. Thus a father of many daughters would use the temple service as a means of providing for one of them.²

When customs could not be defined except as a form of some interest, as for example, the accompaniment of

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1. Cf. Sumner, op. cit., p. 551.
2. Cf. Ibid, pp. 551, 539.

marriage by very easy divorce, defined as a form of property right of the husband, the women in the temple might be surrounded by special forms of tabu which would give them a status within the mores. The virtue of their consecration to the goddess made them "holy". From what is known it is concluded that their lives were not spent in dissipation. Method and decorum characterized the institution of the later usage of Babylon and it was carried on with conventional dignity. It is considered certain that ancient peoples did not think out the consistency of all their doctrines and usages as is done today by the leading element of the population. They just accepted and lived in unquestioned usage. Thus maidens and matrons in classic society shared in functions on special occasions which seem totally repugnant to their character. Conventionalization within the mores for an occasion or under a conjuncture of circumstances accounts for this. Sumner believes it is thus unquestionably possible that lewdness can be set aside and corrupting effect on character can be prevented. Due to the extreme persistency of religion it holds and carries over to later ages customs which were once beneficial but which at the later time prove harmful though they are authoratative. Thus religion might carry the customs practiced in sympathetic magic to make rice grow over to a time when they would be shocking and abominable. A

survival of these customs would make them become sensual and corrupting, carrying them away from their original purpose.¹

10. The Concept of Abortion and Infanticide

a. Its Defensive Policy

It is evident from the foregoing that man not only made his gods in his own image but made his worship of them promote and serve his own self-interests. He made his whole religious system evolve within the circle of interests, ideas and mores which the society possessed at the time. His religion also found adjustments and consistency with all other interests and tastes of the group at the time. This is seen in the way the problem of overpopulation was handled. At a very early time in the history of human society the burden of bearing and rearing children, and the evils of overpopulation must have been perceived as facts and instinctively policies must have been adopted to protect the adults, who in the prime of life are the able-bodied and competent part of a society and the bearers of all the societal burdens. Abortion and infanticide

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1. Cf. Sumner, op. cit., pp. 551, 552, 539.

were the earliest efforts of men to ward off the burden of children and the evils of population. This was performed by specific devices of an immediate and brutal character. Famine and disease are among the calamities of overpopulation and they increase with the number which each man and woman has to provide for. Abortion and infanticide were primary and violent acts of self-defense by the parents against these calamities. These customs in time received ghost sanction and then they were made sacred by ritual acts whenever they were brought into connection with societal welfare. Beginning in a primary response to pain and the strain of life these customs in time were accompanied by doctrines of right and duty which produced a code of conduct in connection with them.

b. Its Various Purposes and Forms

In some cases infanticide is practiced only on girls, of whom a smaller number is sufficient to keep up the tribe. In other cases, where a group has strong neighbors and needs, the demand for children will be great, either greater for boys than for girls or contrariwise. It may be that girls are needed to use by way of exchange in obtaining wives. Sometimes in obedience to a great tribal interest to have able-bodied men and to avoid spending strength or capital in rearing others, imperfect

infants are killed. If a child lives a specified time its life is sometimes spared. Infanticide is sometimes carried out by exposure, thereby enabling the child to have a chance for its life if someone will rescue it. Sumner tells us that abortion and infanticide are so nearly universal in savage life that exceptions to the practice of these vices are noteworthy phenomena. The pursuit of these practices are caused either by an egoistic policy or group policy. The Greeks and Romans practiced infanticide. Ancient Egypt revolted against it and put an end to it. In the time of Mohammed the Arabs killed female infants from fear of incurring shame from them.¹ In the interest of his own people, King Pharoah executed infanticide upon the Hebrew male infants.² Infanticide was an abomination to the Hebrews, but they could sell their children to Hebrews.³ Child sacrifice was a form of infanticide. This was absolutely forbidden the Hebrews by God.⁴

11. The Concept of Sexual Renunciation

a. Its Control of Sexual License Through the Gods

Abortion and infanticide were the leading evils

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1. Cf. Sumner, op. cit., pp. 308, 311, 313, 315, 318, 319, 363.
2. Cf. Exodus 1:8-22.
3. Cf. Exodus 21:7.
4. Cf. Leviticus 18:21; Deuteronomy 18:10.

of over-population which man experienced. In time man also became conscious of sex vice. Primitive man considered the reproductive function to be as simple as eating or sleeping. In itself it was not wicked nor base and it was naive until knowledge came. The latter called for rules to be made to regulate the interest. The breach of rules brought in the sense of wrong-doing. With rules came the tabu, that which makes a thing become interesting and more or less awful. The experience of evil and inconvenience made men reflect and formulate judgments as to life policy. In applying his knowledge of the facts of reproduction observed in food plants and animals to his own reproduction, man learned that for him the problem of reproduction was far more complicated than the multiplication of dates to the utmost limit. Hence knowledge by instinct or by intelligent regulations had to be put on physical appetites. Backed by a philosophy of the satisfaction of interests regulations were devised, namely, mores. Thus man applied to his goddesses and gods the double character of sex license and sex renunciation, the which appeared in all myths and philosophies. Ishtar became the Chaldean goddess of all sex attraction and repulsion, destroying all the lovers whom she selected. The Mexicans had two goddesses, one of which was of chaste love and the other of impure love. Obscene rites took the form of the celebration

of the goddess of chaste love whereas those of the goddess of impure love took form in the self-immolation of harlots and excessive language and acts. It was thought that the death of the harlots rejuvenated the goddess.¹

b. Its Appeasement of the Gods Through Austerity and Asceticism

Austerity and asceticism were born out of primitive man's belief that the superior powers are indifferent, or angry, or malevolent, or justly displeased, and that the pain of men pleases, or appeases and conciliates, or coerces them, or wins their attention. This belief led, among other things, to sexual renunciation and consequently to a depreciation of sex and of woman. In this belief lies a fundamental philosophy of life in which it is not the satisfaction of needs, appetites and desires, but the opposite theory which is thought to lead to welfare. Austerity works for secular materialistic ends and asceticism for moral or spiritual ends. Asceticism in higher civilization is a survival of the life philosophy of renunciation of an earlier stage. Sexual renunciation and abstention from women as held to by austerity and asceticism led to the opposite extreme from sexual excess. Sacral celibacy

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1. Cf. Sumner, op. cit., pp. 550, 537.

and virginity as over against sacral harlotry illustrates this. The Vestal Virgins of Rome; the Hebrew Nazarites, Rechabites and Essenes; the Greek Stoics, Cynics, Neopythagoreans, Neoplatonists and the followers of Orpheus were austere and ascetic sects. Austerity and asceticism imperiled the foundations and sanctity of marriage and the family.¹

12. The Concept of Ancestor-Worship

a. Its Development

In making his god in his own image and attributing to him man's instincts and characteristics, man arrived at making himself to quite an extent in the image of that god. This is indicated by ancestor-worship. Ancestor-service preceded ancestor-worship and came into being by the primitive peoples' belief that the human soul is distinct from the body and separable from it and that the soul survives death and lives apart from the body, either in close proximity to its old haunt, or in some other place. Since early man was not able to reach the idea of the spirit as distinct from material substance, he conceived of the soul as a material thing. Consequently he believed that the

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1. Cf. Sumner, op. cit., pp. 607, 608, 612-616.
Cf. Farquhar: The Crown of Hinduism, p. 247.

soul's continued existence depended upon food and drink in just the same way as mortal man's does. Hence it became the custom among nearly all primitive races to provide food and drink for the departed souls of their own families. This was done in the form of a feast and by it they invited the souls of the dead to come and eat and be nourished. In these ideas lie the origination of all feasts for the dead. Difference in time and places stamped a varied pattern upon these observances. With some people it is a daily observance, with others it is a monthly observance, and with still others it is an annual observance. This practically universal primitive practice is a service of souls and not a worship. It is imperative to these people, for the dead are dependent on the family for their nourishment and it is usually believed that they become wandering and harmful ghosts if they do not receive this attention.¹

Ancestor-worship developed out of ancestor-service. It is a more developed stage of the latter in which the dead are conceived of as being powerful beings controlling the welfare of the family. This makes the old service of the dead become a worship. Great reverence is paid to the dead by the family not merely because they are relatives,

1. Cf. Farquhar, op. cit., p. 78.
Cf. Bosancuet: The Family, pp. 16, 17.

but in order to secure from them their loving care over the family. Among the Aryans the worship offered to them is very similar to the worship of the gods. They are, however, everywhere distinguished from the gods and are conceived of as their companions. It is believed that they possess great power and bring blessings to their righteous descendants. Through the father, communication was held with the dead ancestors and through them with the gods. Ancestor-worship is not as common as ancestor-service. It is, however, a very widely prevalent cult. Highly developed ancestor-worship is or has been at one time universal among patriarchal people. It has been found in many parts of the world and in many forms but it is among the various peoples of the Mongolian race and the nations that form the great Aryan group that it appears most distinctly. Since traces of ancestor-worship are found among every Aryan people, it seems that it had been developed by the original Aryan race before it split up into many groups. In all branches of the race the general features of the worship are the same but there is a considerable variance in the details.¹

b. Its Constitution

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1. Cf. Farquhar, op. cit., pp. 78. 79.
Cf. Parsons: The Family, pp. 301, 300.

In ancestor-worship the deceased member is buried within or near the dwelling place of the living relatives. They may set aside a portion of their meals for him or they may make libations and food offerings for him at his tomb at stated periods. At all important family crises he is propitiated. Developed ancestor-worship differs from primitive ghost exorcism in that the latter attempts to banish the spirit of the deceased whereas ancestor-worship by ceremonial wailing and innumerable rites performed for the sake of his comfort or prosperity call his spirit back. It is evident that the belief in immortality was the basis of ancestor-worship. It is not an uncommon belief that a deceased ancestor is reincarnated in the family. The name of the deceased is often perpetuated. This is done by giving it to a child in the family or to an adult, who with the name, is privileged to assume special obligations of ceremonial observance in relation to the spirit of the deceased.¹

Farquhar holds that it was by the priestly function of ancestor-worship that the patriarchal family took shape. He says that with the establishment of ancestor-worship the father became supreme as the head of the

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1. Cf. Parsons, op. cit., pp. 301, 302.

family. He shows that the organization of the family was modified by it. There was a looser organization in earlier times or the mother might be the head of the family. In ancestor-worship the father was the family priest, and in that capacity controlled the worship of the ancestors of the family in all details. The peculiar ritual which was traditional in his family and which had to be maintained unchanged, to retain the favor of the dead, was only known to him. In him alone was vested the power of passing on the rites to his son. Thus as the high priest of the ancestral rites he was the acknowledged head of the family and he was made supreme in the home by the reverence and the power which his priestly position brought him.¹ The welfare of the generations to come and of all the generations past depended upon the strict fulfillment of his function. The welfare of the generations of the past was probably held to be by far the most important.² The head of the household could be assisted in the exercising of his priestly functions by his wife, or in case of polygamy, his chief wife, and by his sons. The chief wife or house-mother gained a position of respect and dignity in the

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1. Cf. Farquhar, op. cit., p. 79.

2. Cf. Bosanquet, op. cit., pp. 18, 19.

family by this assistance. Her cooperation in the family cult tended to give her this. Because of it she might even share in the control of offspring.¹

In considering that which caused the patriarchal family to take shape one must remember and account for the economic factor and its accompanying sense of ownership which caused the matriarchal social organization to give way to the patriarchal. It ^{seems} evident that the shaping of the patriarchal family was due to the factor of ancestor-worship as Farquhar² indicates, but the present writer does not think that it was the only moulding factor of the patriarchal family. To her, in view of what this present study has disclosed, the ancestor-worship factor was preceded by the economic and sense-of-ownership factors in the moulding of the patriarchal family but it eclipsed them in potency when it arrived at a working consciousness in the lives of its worshippers.

To the present writer it seems that the creation of ancestor-worship out of a more developed stage of ancestor-service, as Farquhar shows, is due to the discovery of paternity. This discovery changed the father's place from

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1. Cf. Parsons, op. cit., p. 302.
2. Cf. Farquhar, op. cit., p. 79.
Cf. ante, pp. 346, 347.

one of an economic-social relationship with the family to that of a blood/relationship. It revealed that he, too, had a part in the procreation of the children of the family.

The wonder, the awe and the mystery of it must have so gripped man that he associated divinity with it and with the father.

True to the traits of human nature man, upon the discovery of this, swung from the extreme of attributing the birth of a child to spiritual or other action through and by the mother alone to the extreme of considering the father as the real engenderer and the mother as only a vessel. Thus since "men portray themselves in the gods they worship" the old matriarchate divinities or goddesses were succeeded by "new Gods." One of them, Athene, was born without a mother.¹ Since the dominant symbol in phallicism is the male generative organ, must not this also be attributed to the discovery of paternity, and does not the latter account for Elsie Clews Parsons' report that phallic-worship is in its influence upon the family the most important form of nature-worship which always co-exists with ancestor-worship?²

The domestic hearth was the place at which the family worship was always offered. The hearth thus became

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1. Cf. Muller-Lyer: The Family, p. 189.
2. Cf. Parsons, op. cit., pp. 300, 301.

the center of the home life and the sacred place of religion. Into this sacred precinct nothing alien nor unclean was permitted to enter. It was around the hearth that all the members of the family gathered for the rites of worship and for the wedding ceremony. In this way the sacredness of the hearth and the need of preserving its purity became the source of morality. Chastity, purity from blood-guiltiness and faithfulness in married life were demanded of those who approached the hearth. The offense had to be expiated before the offender against its laws could be readmitted to its services. At the hearth all the holiest and most touching scenes of the family life took place. It focused the joys and sorrows of the home. Ancestor-worship made religion and the due observance of family morality one thing and it made piety to consist in the exercise of domestic virtues. Love of home was a virtue, for in it alone man found his God. "All was divine within the family."¹

In ancestor-worship man's whole duty was to serve the family, to preserve its traditions, and to protect its purity. By it the member of the family who for the time being represented it and was responsible for its welfare was

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1. Cf. Bosanquet, op. cit., pp. 18, 19.
Cf. Farquhar, op. cit., p. 80.

invested with absolute authority. Man's wife and his young children and in most nations his grown-up sons were thereby brought under his full power and completely under his authority. The family's property was wholly in his hands. In this the patria potestas of Rome and the prominent place held by the father in Greece, Persia, India and among the Teutonic and Slavonic peoples found their source. The patriarchal family is so-called because the father has so much power. The economic factor responsible for the development of the patriarchal family gave the pater power in the sense of ownership. The absolute power, however, of the pater in the typical patriarchal family is attributed to the fact of ancestor-worship. The Roman family when the patria potestas, the power of the father, was at its strongest is taken to represent the typical patriarchal family. (By his power the father had the power of life and death over his children and of uncontrolled corporal punishment. He could modify their personal condition at pleasure, give a wife to his son, give his daughter in marriage, divorce his children of either sex, transfer them to another family by adoption and sell them. Even his eldest son, his successor, remained completely under his control.¹⁾)

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1. Cf. Basanquet, op. cit., pp. 19, 20, 16, 11, 12.
Cf. Farquhar, op. cit., pp. 77, 80.
Cf. Goodsell: The Family as a Social and Educational Institution, p. 11.
Cf. ante, pp. 280, 281.

c. Its Contribution

Through the power vested in the father, economically and religiously, the family reached its strong position in ancient society. Through the influence of ancestor-worship on the family, moral results of very great value were produced. Thus the family developed from a simple form of primitive life and from a small organization that was subservient to the larger organization of the clan or kinship group to a larger, complicated and independent social organization, the patriarchal joint family of three generations. In this full familial phase the family and the state were the foundations of society.¹ Ancestor-worship, by its sacred rites, bound the living and the dead together and thus consolidated the unity of the members of the family. In their consciousness the family took shape as an organism, part of which had already passed into the other world and part of which was still unborn. It became to them a living, constantly growing unity. This signified to them a cause for deep reverence and pride. Hence their main motive became one of acting worthily of the family, to cause no disgrace to come upon the ancestors, and to

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1. Cf. ante, pp. 238, 239.
Cf. Muller-Lyer, op. cit., pp. 152, 169, 179.
Cf. Goodsell, op. cit., p. 15.

do all possible to build up and strengthen the heritage of the family. The motives for right behaviour were greatly fortified by the fact that they conceived of the ancestors as displeased or even injured by an act that injured the family.¹

Ancestor-worship gave a new significance to marriage. Instead of being a matter only of convenience and economic gain of option, and of a transient and sensuous character, the dependence of the dead upon the living for the performance of their funeral rites and sacrificial observances, and of the living upon the dead for their favor and blessings, made marriage imperative, sacred and stable. It also made child-bearing imperative and a religious duty. The welfare of all the members of the family depended upon its continuance and upon its being kept pure. The cult of ancestor-worship was handed from father to son, from generation to generation. If it were lost by discontinuance, it would condemn the whole series of ancestors to eternal misery. The continuance of the family became a sacred duty. Therefore, wherever ancestor-worship prevailed, marriage became universal.

The chastity of the mother became a matter of the greatest possible importance. Does the reason for that

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1. Cf. Farquhar, op. cit., p. 80.

not lie in the fact that only from a chaste mother could the love and care be expected which would ensure and guarantee the well-being, the virtue, the character, the health and other qualifications required of the son who was to take over the rites of ancestor-worship from his dying father? Unchastity, adultery, infanticide, abortion and celibacy, other than celibacy of a sacerdotal character, became sins. To the adulteress a peculiarly severe punishment was meted out. Her value as property, however, might guarantee her against punishment by death. Celibacy was considered "both an impiety and a misfortune." It involved a "kind of damnation" for both the offender and his ancestors. In Greece measures were taken in warfare to assign married men, who already had sons to carry on the family, to posts of danger, thereby sparing those who as yet did not have sons to do this.¹

In ancestor-worship, one then notes the ushering of a sense of purity and of holiness into man's life and social relationships. A final analysis of the motive back of man's adherence to that type of life, which is in conformity with this purity and holiness, reveals his self-interest for by this he assures himself of the favor and

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1. Cf. Parsons, op. cit., p. 301.
Cf. Farquhar, op. cit., p. 80.
Cf. Bosanquet, op. cit., p. 17.

blessings of his ancestors and through them of a relationship and communication with the gods. Yet by measuring up to these requirements of ancestor-worship man not only serves his own self-interest but also the interest of others; namely, his ancestors, his present family and his descendants. Hence, along with self-interest, the other's interest is also a constituent part of ancestor-worship. In other words, man's self and his neighbor are the objectives of this worship. Hereby a sense of responsibility for himself not only but also for others becomes an element which ancestor-worship brings into man's life. Hitherto in man's religious life there was a sense of reverence for the divine, of wonder, of awe and of mystery, especially by the discovery of paternity. Yet man's religion did not hold life sacred and was made to serve man's immediate self-interest. The latter is evident in the religious orgies by which a sympathetic magic/^{was}exercised to gain an abundant food supply from the gods. Self-interest placed its value upon life. Human sacrifice and child sacrifice, abortion and infanticide made others give their lives in the interest of one's self. It was chiefly to one's self that man thus gave reverence. Ancestor-worship caused man by his self-interest to reverence himself but it also made that self-interest and that reverence for one's self dependent upon his interest

in others and his reverence for others. The living had to live lives of honor, of purity and of chastity out of reverence for the dead and to gain their favor. The living had to do likewise for the living, i.e., the mother for the son, the wife for the husband, the children for the father. Ancestor-worship made life sacred. Hence marriage was imperative for its continuance and abortion and infanticide were forbidden to prevent its destruction. Truly the contributions of ancestor-worship to the human race were of no small significance.

Ancestor-worship placed the greatest possible importance upon the chastity of the mother. This most likely adds to the explanation of a development which Sumner presents regarding feminine honor and virtue. He explains that as the old ceremonies of capture and purchase of a wife became obsolete, the property idea faded out of the marital relation. Consequently the rational inference of a woman's exclusive devotion to her husband because of his capture or purchase of her became a sentiment of sex. Idealization again came into play and placed upon womanhood a standard of female honor and duty which rested on the woman only and did not apply to men. Her ideas of honor, duties and virtue issued from the relationship to her husband which was determined as her lot; namely, to stand beside him and to give her strength and life to him in every way

which the circumstances offered opportunity for. Jealousy on the part of the husband changed its sense from the sentiment of a property owner to a masculine sex sentiment corresponding to the woman's sex honor and duty. The same basis of exclusiveness continued, he accepted what she gave to him alone.¹ Hartland expresses a somewhat similar opinion regarding the development of the virtue of chastity. He says that on the highest planes of culture the husband's sense of ownership has been refined into the conception of the virtue of chastity. This has been extended backward so as to forbid to women sexual intercourse outside of the more or less permanent unions, which may legitimately be called marriage, both among the higher cultures and many nations still in barbarism.²

d. Its Weaknesses

Though the contributions of ancestor-worship to the human race are of great significance, inherent weaknesses of the system of ancestor-worship have wrought serious and even tragic consequences upon mankind. The valuable contribution of its development of the family and of

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1. Cf. Sumner, op. cit., p. 359.

2. Cf. Hartland: Primitive Paternity, Vol. II, p. 102.

marriage and its making the relationships within each of these sacred was offset by the absolute power it gave to the father and the absolute value it placed upon the son and the resultant depreciation of the value and capacity of women. The power vested in the father made him as god in his family and created a husband-worship in which the wife had to look upon her husband as her god. This, too, caused woman to be regarded as very inferior. It developed in the wife having no rights as against the husband. The birth of a daughter was accompanied by a very poor welcome. The daughter brought no strength to the family. By marriage she would pass out of her father's family into another. Farquhar indicates that this led to female infanticide. The place of the father, of the husband, and of the son in the family and in marriage brought about an unbalanced sense of values and imperiled the very development and sanctity of the family and of marriage which ancestor-worship had built up. Further, the absolute power of the father over all his male descendants made the family of primary value at the expense of the individual.¹

There are other evils for which ancestor-worship is responsible. By the absolute necessity of a son to carry on the ancestral rites, methods had to be adopted to

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1. Cf. Farquhar, op. cit., pp. 81, 82.

secure a son in the case that a son was not born into the family. Various forms of fictitious adoption were encouraged, notably the levirate or niyoga. This involved extra-marital relations. The appointment of the daughter's son was another form. By solemnly initiating a stranger into the religion of the family he was constituted in its most important sense the son of the family and the heir to the responsibilities.¹ The condition of not giving birth to a son further depreciated the value of the wife. In the interest of securing a chaste mother for the son, child-marriage must have been practiced. Among other causes for child-marriage Sumner gives the superstitious notions about the other world and the interests of the dead there as one of them. The others cited are the predominance of worldly considerations in marriage, especially when the interests considered are those of the parents and not of the children; the abuse of parental authority through vanity and self-will and attempts to avoid, in the interest of the children, the evil consequences of other bad social arrangements.²

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1. Cf. Parsons, op. cit., p. 302.
Cf. Bosanquet, op. cit., p. 18.
Cf. Farquhar, op. cit., p. 81.
Cf. Goodsell: A History of the Family as a Social and Educational Institution, p. 85.
2. Cf. Sumner, op. cit., pp. 386, 382, 383, 385.

In the cloistering and seclusion and veiling of women, the most probable explanation is considered to be the superstition of the evil eye. Jealousy due to the sense of ownership is also a likely cause. Under the notion of the superstition of the evil eye, the admiration attracted by pretty women was dangerous as was also all prosperity, glory and pre-eminence. The rich and the great secluded their wives and daughters to shield them from easy approach and to pet and protect them. The fashion thus set was imitated in as far as possible by the lesser people. The tyranny of husbands and fathers came into play also and by deduction one can say that this tyranny was due to the economic factor of the sense of ownership and to the religious factor of the absolute power vested in the father by ancestor-worship. The flattering sense of being cared for and petted was a seduction exerted on women themselves which encouraged and strengthened their seclusion. The protected position is aristocratic. It is in harmony with especial feminine tastes. The status of women has always been greatly affected by the willingness of women to fall into it.¹

Ancestor-worship sought to provide comfort and prosperity for the deceased ancestor by innumerable rites.

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1. Cf. Sumner, op. cit., pp. 386, 387.
Cf. ante, pp. 271-272.

To insure him service or distinction in his spirit-life, human beings, wives or slaves and goods of various kinds were buried or burned with him. In a later stage of ancestor-worship, imitations of animate or inanimate chattels accompanied him instead, which was a significant advance.¹ The practice of burning widows or slaves with the deceased husband or master placed a lower value upon the life of a woman and of a slave. One of the saddest stories of the history of civilization is that of the status of widows. In uncivilized society, it is supposed that the ghost of her husband cleaves to the widow and that she is therefore dangerous. Being property of the husband under marriage by capture or by purchase, it was considered obligatory that the wife, like the husband's other property, should accompany him to the other world. Hence were the widow spared, there was no rational place for her in society. Widows, therefore, were a problem which the mores had to solve and they embodied society's greatest indifference to misfortune and innocent misery.²

It is interesting to note in connection with ancestor-worship that the public amusements of the uncivilized are a reversion to the archaic, "natural" ways of the

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1. Cf. Parsons, *op. cit.*, p. 301.

2. Cf. Sumner, *op. cit.*, pp. 387, 388.

ancestors. The folkways of restraint, which are customary and conventional regulations of primary natural impulses, had to be imposed due to the experience of the perils and pains of sexual excess and overpopulation. Fear that the ghosts of the ancestors will be displeased at the new ways and will inflict ill fortune on the group occasions and justifies to them a celebration of the festivals, at recurring points of time, in which the ancient natural^{rites} of their ancestors are participated in without restraint.¹

e. Its Significance in Various Countries

In Japan, ancestor-worship is not practiced with a view of propitiating the souls of the ancestors. The Japanese claim that they worship their ancestors entirely from a feeling of love and respect for their memory and that no question of "dread" enters their mind in doing so. Ancestor-worship exercises a powerful influence over the laws and customs of the Japanese people. It was their primeval religion from the earliest times of their history and it is universally practiced by them today.² Ancestor-worship made every Hellenic family a closely knit religious

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1. Cf. Sumner, op. cit., pp. 561, 562.
2. Cf. Bosanquet, op. cit., pp. 22, 23.

organization the which was bound together by the worship of the family gods around the family altar. The religion of the sacred fire and of dead ancestors is held to have been the true bond of the Greek family and of the Roman family. It is thought to be quite possible that the Hebrew people at the dawn of their civilization were ancestor-worshippers. The seraphim or gods which Jacob's wife Rachel stole from her father Laban and held in high veneration are thought of by some writers as symbols of family ancestors. The family burial place was a sacred spot to every son of Israel. This is thought to compare with the same significance that the Greeks and Romans placed upon their family burial place and among whom ancestor-worship was thoroughly established. It may have been true that each family in connection with the worship of ancestors practiced religious rites of its own before the Hebrew tribes were welded into a strong nation with a national religion. Before the dawn of Hebrew history, however, the tribal and national worship of the one true God of Israel -- Jahweh -- superseded the family cults which yielded place to it.¹

The Israelitish family was a religious organization

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1. Cf. Goodsell, op. cit., pp. 80, 53, 54.
Cf. Genesis 31:30-34.

of great strength and unity and the various ceremonials connected with the feasts and fasts of the Jewish religion were performed by the patriarch, the head of the family, who served as priest. The father of the Hebrew patriarchal family was an absolute monarch in his own right. He patterned his government after that of an all-powerful Jehovah. The Hebrew people took measures that a man's "house" or family might not die out in Israel. The generation of offspring was, therefore, the supreme motive of every marital union. Hence marriage was looked upon as a family affair rather than a personal one. This, together with economic and social causes, placed marriage in high esteem among the people of Israel. An added sanctity was gained for marriage in the age of the Messianic prophecies from the precious possibility that the fruit of the union might be the promised Messiah of the Jews, their long desired saviour from oppression.¹

**B. A Study of What Christ Reveals Regarding
God's Law for Man's Sexual Standards and Practices**

1. Christ's Appointment to This Task

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1. Cf. Goodsell, op. cit., pp. 53, 79, 58.

Christ came as the promised Messiah of the Jews and of all mankind.¹ He revealed to man his sin and delivered him from the perversity of his sexual standards and practices. It was in Nazareth, that simple, homely village in Galilee of the nations, that Christ began His ministry. There, in a Jewish synagogue, He proclaimed that He was the world's Saviour by reading from the Book of Isaiah:

"The Spirit of the Lord is upon Me,
Because He anointed Me to preach good tidings to the
poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord,"²

and saying:

"Today hath this scripture been fulfilled in your ears."³

With this proclamation, Christ rang the liberty bell of spiritual and moral freedom for all the peoples of the world and for girls in India.

2. God's Law Versus Man's Law

a. God's Law the Law of the Creator

It was to the task of revealing God's law, the law of the Creator, to man, God's creature, that Christ

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1. Cf. Genesis 3:15, 12:3.
2. Luke 4:18-19, Isaiah 61:1-29.
3. Luke 4:21b.

was appointed. Sin had caused man to lose that law and had impaired his ability to keep it. Christ as God-Incarnate came to personify God's law to man and to give him the moral qualities and ability to keep that law. Thus Christ redeems man from sin and its consequences and restores in him the image and likeness of his Creator. In Christ man comes to recognize and acknowledge God and His law. The Creator's law is designed and implanted in the very creation of man. In the keeping of that law man finds his life; in the breaking of it his death. That law of God is man's link with his Creator. It is his realization of God's image in him. God's law then is the law of the Creator of man and the rule of life for man, the creature of God.

b. Man's Law the Law of the Creature

Man is God's creation and, therefore, he is a creature. Any law that man makes for his rule of life which is not based upon the law of his Creator causes a break in his relationship with Him. Sin is man's deliberate choice to establish a rule of life contrary to God's rule for him. It is rebellion against his Creator and, therefore, a severance from him. Man thus lost God and in his attempt to find him has made gods in creature image. Losing God,

man lost his sense of the unity and centrality of his life's aspirations and hopes in one divine being and created many and diverse divinities in His place.

Primitive man's concept of the gods was thus established. His rule of life was formulated according to this concept of gods in the image of man. Consequently man's sexual standards and practices were likewise formulated according to this concept. Their origin is therefore in the creature and not in the Creator.

3. God's Law Lies in His Created Order of Male and Female

In answering the question regarding sex, put to Him in the form of the divorce situation, Christ struck immediately at the created order of God for sex saying:

"He Who made them from the beginning made them male and female --- and the two shall become one flesh."¹ With Christ, no other order but God's created order holds any basis for consideration in determining matters regarding sex.

Christ revealed that God's created order of sex is written within man when He said: "The Kingdom of God is within you."² The significance of this revelation is

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1. Matthew 19:4b, 5b.

Cf. Mark 10:6, 8.

2. Luke 17:21b.

profound. By it Christ has given an infinite challenge to and for research. It is the clue to the finding of the reality of the Kingdom of God. It is the clue to the knowledge of the sexual standards and practices of God's created order for man.

4. God's Law is Confirmed by Christ in the "Beginning"

a. The God of the Scriptures

In referring the question regarding sex to its created order of God, Christ related and identified the beginning of things with God. This is typical of His method of dealing with all matters in question. He always penetrates straight to essence and source. He reveals that the beginning is with God and the creation of sex is of Him. This God Whom Christ acknowledges and Whose authenticity He holds as the only valid and genuine one, regarding all things, is the God of the Scriptures. When faced with the crucial issue as to whose authority Christ acknowledged for Himself and for mankind, whom He was going to redeem, He said, "It is written Thou shalt worship the Lord thy God, and Him only shalt thou serve."¹ When confronted with

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1. Luke 4:8.

Cf. Ibid, 4:6, 7.

the question of divorce which finds its origin in the attitude one takes toward sex, Christ said, "Have ye not read, that He Who made them from the beginning made them male and female."¹ He indicated that God's design for sex is that of an indissoluble unity and held forth God's authority for this as ultimate and absolute by saying, "What therefore God (the God of the Scriptures) hath joined together, let not man put asunder."²

Many of the sons of men deny the God of the Scriptures and will not recognize nor acknowledge the Scriptures as the special revelation to man by the cause responsible for the universe. They seek for an explanation of the beginning other than that of the God of the Scriptures.

The scientist admits that when he approaches an explanation of the origin of things his thought has arrived at one of its natural frontiers.³ He cannot do otherwise for since scientific knowledge comes only through trained observation man, the observer, cannot have a knowledge of origin or creation which antedated his presence.⁴ The enigma of life is the greatest mystery of the laboratory

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1. Matthew 19:4.

2. Ibid, 19:6b.

3. Cf. Conklin: The Direction of Human Evolution, p. 229.

4. Cf. Rimmer: The Facts of Biology and the Theories of Evolution, p. 7.

of science. The God of the Scriptures confronts man through Job with the question,

"Where wast thou when I laid the foundations of the earth?"

and challenges him with the command, "Declare, if thou hast understanding."¹

b. The God of Man's Observations

The scientist answers this question and challenge of the God of the Scriptures by standing in humility, awe and reverence before the First Cause which is inexplicable to him. The ultimate origin and cause of anything, of the universe, is utterly inaccessible to him. He deals only with secondary causes and to him "infinity lies back of every phenomena, even the simplest." It is with the mechanisms and processes, with the constant relation of cause and effect, with the laws or usual operation of matter and energy and life that the scientist has dealings. Euripides has put it as "The unfailing order of immortal nature." Yet with the organs of science, namely, observation, experiment and reason, the scientist cannot explain the origin of the mechanisms nor the purpose which they subserve.

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1. Job 38:4.

Cf. Rimmer: Modern Science in an Ancient Book, p. 9.

With these alone he cannot reach "Him Whom eye hath not seen nor ear heard." For Conklin faith begins where science ends and the philosopher or scientist may still say like the child or the savage, "In the beginning -- God."¹

Science then reveals a universe of ends as well as of means, of teleology as well as of mechanisms. Conklin holds that in this science agrees with the teachings of philosophy and religion. The latter seek to go farther back than science and to penetrate the mystery that lies back of the laws and mechanisms of nature. They see a purpose in these mechanisms.

The answers of philosophy and science to the question of the "beginning" are many and varied. Some of them deny the God of the Scriptures, others give different interpretations of Him. They appear in the main to converge in the doctrines of naturalism and supernaturalism. These two points of view are considered by many to be a conflict between science and theology. Science, as has been indicated, purposes to develop,

"without prejudice of preconception of any kind, a knowledge of the facts, the laws, and the processes of nature."²

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1. Cf. Conklin, op. cit., pp. 196, 204, 195, 211.
Cf. Conger: New Views of Evolution, pp. 53-54.
Cf. Townsend: Adam and Eve: History or Myth, p. 72.
2. Rimmer: The Harmony of Science and the Scriptures, p. 6.

Almost every religion, on the other hand, claims, according to Conklin,

"to have had a supernatural origin, to have been made known to men by supernatural revelation, to be attested by supernatural miracles, to influence the lives of men in a supernatural manner and to lead to a supernatural reward or punishment in a future supernatural life."¹

It is an assumption of science that all phenomena will ultimately be found to be natural since it has found that so many things at one time considered to be supernatural are due to natural causes. Some philosophers, however, maintain that even if the phenomena of the living world are not supernatural, they are so complex and wonderful that they cannot be explained as the results of mechanistic natural causes. These philosophers would find their explanation in some undefined and inexplicable energy or entity such as vital force or entelechy included in life, the which, if it is not supernatural, is at least not mechanistic or causal in action. Though some experimental biologists hold that the phenomena of the living world and of inanimate nature are causal and mechanistic, yet no scientific or mechanistic explanation of anything is ever complete.²

Conklin maintains that though science has revealed to man a universe that is vastly greater, more wonderful

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1. Conklin, op. cit., p. 185.
2. Cf. Ibid, pp. 185, 188, 189.

and mysterious than man ever conceived of, yet it is an orderly, stable, settled universe and not one of chance or caprice. He thinks that the word "supernatural" connotes superhuman or wonderful and the modern conception of nature has only magnified these qualities.¹ His conclusion is that with the scientists it can be said "that all is natural in that it is stated fixed, settled," and with philosophers and theologians "that all is supernatural in that nature cannot explain itself." He gives a quotation from L. J. Henderson's "The Order of Nature" (p. 208) to support his views, "The tormenting riddle, eternal and inexplicable, is the existence, not of the universe, but of nature."²

Naturalism definitely expresses itself in one of the forms of the evolution theory. The latter explains a process or processes which are said to occur in the world. It is the doctrine of derivation which holds that all forms of life are derived by gradual modification from earlier and simpler forms or from one rudimentary form. Evolutionism is in the last analysis a matter of inference and not of evidence. It is primarily concerned with outcomes. The doctrine primarily concerned with beginnings is Creationism. It is a doctrine of the beginnings of

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1. Cf. Conklin, op. cit., p. 194.
2. Ibid, p. 197.

the physical world or of life or of mind. It is usually said by Creationism that "in the beginning, God created the heaven and the earth" as well as the living organisms. An evolutionist can find it possible to agree with this view by holding that God first started a process which now exhibits evolutionary changes and which He uses as a means of revelation. Such an evolutionist is a theistic evolutionist. Having been given or assumed certain origins of the world and of life, more or less remote, he attempts to account for what has happened since.¹

There are two views held by evolutionists which oppose Creationism. One of these is that the origin of the universe as it now is may be considered to be in the operation of some physical cause or causes, such as electromagnetic forces or processes, and not God. The other holds that the universe had no beginning, but is eternal. The evolutionist emphasizes inherent rather than intervening causes.²

"The creationists and sometimes the theistic evolutionists, too, must account for economic, political, ethical, and religious developments by the aid of a God working antecedently to the processes and often outside of them."³

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1. Cf. Conger, op. cit., pp. 3, 9, 11, 12.
2. Cf. Ibid, p. 11.
3. Ibid, p. 172.

This is aligned with the supernaturalists' view which maintains that God has by a series of special revelations and interventions in human affairs moulded the course of history. Naturalism, on the other hand, maintains that man has created the gods in his own image. Evolution as an interpretation of culture intimates that the whole of theology is a refined mythology.¹

c. The God Revealed in Christ

The question arising out of the issue between naturalism and supernaturalism in relation to this study for girls in India and all whom they represent is "What think ye of the God of the Scriptures and of His claim for Himself in Christ, His incarnation?" Their answer to this question is dependent upon the presentation of God in Christ by their Christian educators. The question thus turns back upon the Christian educators. What is their answer? Speaking for herself, the present writer answers that the God of the Scriptures proves His reality to her in the realism she finds in Christ. In the pursuit of His challenge to her to follow Him she has faced His question, "Who say ye that I am?"² time and again in stark realism and come out with the

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1. Conger, op. cit., pp. 172-173.
Cf. Townsend, op. cit., pp. 65, 98, 99.
2. Cf. Matthew 16:15.

answer, "Thou art the Christ, the Son of the living God."¹ She realizes that flesh and blood hath not revealed this unto her but Christ's Father Who is in heaven. By His Spirit she discerns and believes that Christ's claim to be the Truth is the truth.² Christ has to be either what He claims Himself to be or He is the greatest imposter that was ever born. His claim for Himself is that He is the Son and Incarnation of the God of the Scriptures, the Living God, the God Who was before the beginning, Who created all things and created man in His image, namely, the image of the spiritual, personal, eternal, holy, righteous and loving God, the God Who gives Himself to redeem man, His fallen creature. Christ said, "He that hath seen Me hath seen the Father." The present writer accepts His claim as true upon the evidence of His realism found in the living out of His teachings and in the application of His principles to actual life. To this she hastens to add,

"Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."³

In Christ then the present writer finds her answer to the issue between naturalism and supernaturalism, between creationism and organic or mechanistic evolution, in that He

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1. Cf. Matthew 16:16.

2. Cf. Ibid, 16:17b; Romans 8:14-16; John 1:12, 13.

3. Philippians 3:12.

is the embodiment

(1) of the personal God of the Scriptures Whose personality of the Father, Son and Holy Spirit (Comforter) in concept, relationship and activity is expressed in Christ's attitude toward God and man and in His life's work of redeeming mankind;

(2) of the God of the Scriptures Who is eternal, before the beginning of the universe, as perceived in Christ's atmosphere of the eternal and in the beginning of His re-creative work in man;

(3) of the Creator God of the Scriptures Whose creative work is evidenced in the new creatures Christ makes of those who follow Him;

(4) of the God of the Scriptures Whose special creations are realized in the special creation of Christ;

(5) of the God of the Scriptures Who has made man in the image of God the which Christ recreates in man who has lost it through sin;

(6) of the God of the Scriptures Who is a Spirit as is witnessed in the essence of spirituality in Christ;

(7) of the God of the Scriptures Who reveals Himself through special revelation as evidenced in the special revelation of Himself in Christ;

(8) of the God of the Scriptures Who intervenes and directs the affairs of men as shown in Christ's coming

into the world to save men from their sins;

(9) of the God of the Scriptures Who is a reality and which is realized in the realism of Christ.

God then, the God of the Scriptures, is not an impersonal, physical, mechanistic First Cause or causes working out mechanically in the lives of all beings, He is not one who has shared his existence with the universe from all eternity, He is not a mythological being and He is not a god made in the image of man. Of utmost and crucial importance then is the stand that one takes regarding the God of the Scriptures and the Christ Who is the incarnation, embodiment and revelation of Him to man. By it is determined one's religion and philosophy of life. In relation to this study it determines whether man sets up his sexual standards and practices on the basis of what he finds in himself, as he is, or on the basis of what he finds in God, in the image of God which Christ recreates in him. That image and the laws one draws up on it as a basis for his sexual standards and practices is that which God created -- put within man -- from the beginning and which sin has buried from man's spiritual sight. If man believes the God of the Scriptures to be a god made in the image of man and a mythological being and Christ to be an ideal attainment of the mechanical processes of evolution,

then he will look for moral qualifications inherent within him by the mechanistic processes of the First Cause. If man believes in the God of the Scriptures and of Himself, then man will see himself as a creature of the personal Creator God whose image was created within him, lost through sin, but able to be regained in Christ. He will then look outside of himself to God in Christ for the moral qualifications to keep that perfect law of God which was written within him at his creation.

5. God's Law Revealed in the Genesis Account of Creation

a. Its Authenticity

It is Christ's authority and His authenticity of the God of the Scriptures that the Christian educator accepts. Thus in seeking God's law for man's sexual standards and practices, the Christian educator follows Christ's lead to the Genesis account of creation. He finds that this has been the battle ground for generations between the naturalists and the super-naturalists. The issue is the naturalists' claim that the Genesis account of creation is unscientific and therefore holds no ground for the super-naturalists' claim to its authenticity whereby they maintain that the God of the Scriptures is in reality the Creator of the universe. The naturalists, as organic

evolutionists, substitute natural transmutation for supernatural creation; they explain adaptations as the result of natural selection whereby they rule out the doctrine of design in nature held by the supernaturalists and, according to the latter, they conclude the origin and nature of man to be inferior to that which the supernaturalists do.¹

In the midst of this contention, the Christian educator turns to the Source of Truth -- God -- and approaches Him by the Way to Truth, even Christ, Who claims Himself to be the Way, the Truth and the Life, the only way to God the Father.² It is to the Scriptures, which Christ accepts and acts upon as God's special revelation to man, that the Christian educator is led by Him. With the spirit of Truth and the tool of Truth, namely science, the Christian educator goes to the Scriptures as a source book and lets it speak for itself to him. Experience with this source book has wrought a deep conviction within the present writer that the Scriptures (the Bible) are the carrier of God's Word to man. This conviction mounts above the impact that extreme naturalists would fain make with their fantastic mythology and that extreme supernaturalists, with their untenable literalism, would likewise fain

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1. Cf. Conklin, op. cit, p. 205.
2. Cf. John 14:6.

make. The research findings of Rev. Morris Morris, late research scholar in Geology in the University of Melbourne, given in his book "New Light on Genesis" have proven very satisfactory to her in seeking light on the Genesis account of the creation of this universe and of man. Dr. Louis Matthews Sweet, author of "To Christ Through Evolution", recommended its use in connection with his book and considered it the most successful attempt known to him to relate Genesis and science.¹

Morris holds, as do many others, that the Bible and science are not contradictory to each other. He shows that the opening chapters of the Bible were written to be interpreted by research and not to take its place, nor to render it unnecessary. He considers that it is not the object of the Scriptures to teach science but that it is one of the means they use for reaching their object.² Rimmer says that the Word of God anticipates many modern scientific discoveries and indicates that every new discovery confirms this. He cites the harmony between the recent science of geology and the ancient writings of Moses in that practically all geologists agree on the

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1. Sweet: To Christ Through Evolution, p. 32.
2. Cf. Morris: New Light on Genesis, p. 129.

theory that there were six creative days which geology calls eras.¹ Sweet considers a remark of the Duke of Argyle on the creation narrative of Genesis as one of the most discriminating remarks made on it. The Duke's remark was, "It neither prevents discovery nor anticipates it, but runs around the outermost rim of all possible discovery." Sweet holds that the Bible is not scientific in the modern sense but that it has performed an introductory task of vital importance on behalf of science. He says it has helped to drive out of man's thought of nature the magic, mythology and deification of things and has reduced to the normal level of thing-hood nature gods like those of Egypt and Babylon. He maintains that the Bible has provided a "unified, rational, law-abiding world in which men could be free from the tyranny of jealous personified world-powers," for the purpose of making it possible for them to study the works of God in nature.²

Morris treats in the main the first two chapters of Genesis in his book "New Light on Genesis." Regarding the question, "Was the scriptural story of Creation conceived in the Spirit from the standpoint of Creation

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1. Cf. Rimmer: The Harmony of Science and the Scriptures, pp. 17, 18.
2. Cf. Sweet, op. cit., p. 22.

during Descent, or not?" he states it was put up and answered for the first time in his volume. He reports that the Doctrine of Descent was entirely and unanimously accepted by biologists as proved toward the end of the nineteenth century. He maintains that it explains the division of the story of creation into two parts; e.g., Genesis 1-2:4 and Genesis 2:4-24, and that both cover exactly the same ground, have the same origin (the nebula) and the same terminus (Man). The steps of the process are given in the one and the process as a whole in the other; that is, the process of forming the earth out of the nebula, and of forming man out of the earth as a potter forms the clay. Morris declares that in Genesis 2:4, the Doctrine of Descent is actually revealed:

"These are the generations of the heavens and of the earth when they were created, in the day Jehovah God made earth and heaven."¹

He says this is the only key which can unlock the meaning of the two passages; it reveals their relation to each other and is supplied by the Scripture itself. This word "generations" represents the Hebrew phrase for genealogy. It comes from a word meaning to generate or beget. Its root meaning is descent, and it therefore means "steps in descent." Descent implies variation. Morris holds

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1. Genesis 2:4.

that these passages reveal that the variation dealt with in them is not a natural process or evolution. He considers that the passage 1:1-2:4 indicates that the species are fixed for they bring forth "after their kind." He concludes that it is therefore a supernatural process or creation and that according to this it is only in response to the fiat of their Maker that new species arise.¹ Rimmer's findings confirm this; e.g., he says,

"There is a real difference in cell-structure. All cells are not the same, life differs from life, and kind from kind, in myriad forms."²

Morris maintains that the doctrine of creation during descent formulated from this evidence is true to nature and true to revelation.³

In dealing with the creation of man, Morris shows that the Scripture accounts of it in 1:1-2:4 and in 2:4-25 indicate that they were conceived in the Spirit from the viewpoint of the doctrine of descent. In both accounts the individual history of man appears as the last event of the stem-history. The latter is the genealogy from the beginning, the whole chain of generations which

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1. Cf. Morris, *op. cit.*, pp. 124-126, 16-52.
2. Cf. Rimmer: *The Facts of Biology and the Theories of Evolution*, p. 15.
3. Cf. Morris, *op. cit.*, p. 47.
Cf. Townsend, *op. cit.*, p. 44.

linked the first organism that appeared on earth with the first man. It begins with the first man's first ancestor whereas the individual history begins with the first man's last ancestor. In the stem-history, he was formed (2:7); in the individual history, he was created (1:27).¹

b. Its Spirituality

The distinguishing feature of the first man's individual history from his stem history is that in the former he has the image of God created in him. Morris considers that there are two hemispheres in the image of God; namely, law and life. The capacity for law or intuition is the distinguishing quality of a soul and the first man was a soul. It was a spiritual intuition, the knowledge of good (truth) and evil (falsity) and he felt in himself the obligation to choose the good. It made him capable of reason, capable of morality and capable of God. It made an infinite distance between him and his ancestors since it constituted him not only as a new species but also as a new universe. The image of God is a living soul. The life fulfilled the law by changing the soul into a "spirit" -- "a living soul." The first man was created as a

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1. Cf. Morris, op. cit., p. 66.

spiritual being -- a living soul -- by the Spirit of Life breathing into his nostrils before birth whereby he received spiritual life. Both law and life, law included in life, were imparted to the first man when "the Lord God breathed into his nostrils the breath of life." The first man was created a living soul, or spiritual organism. This organism was perfect and the crown of the universe.¹

Man's stem history and his individual history then show that "man shares in the physical nature of the universe, and in the life found in fish and bird and beast" and that he is created in the image of God. The latter makes him unlike any other being for he has something possessed by the Creator and not merely by creation. Man is therefore in truth the crown and supreme glory of the whole universe and that is because he is greater than the universe. Though he is physically feebler than many of the animals, yet he is their lord. Man's superiority to the brute and to plant life is evidenced in the fact that with brute and plant life it is "adaptation to environment" whereas with man at his best he aims at the nobler task of moulding the environment to his will. He is its master,

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1. Cf. Morris, op. cit., pp. 67-73.

Cf. Townsend, op. cit., p. 107.

Cf. Brinton: The Basis of Social Relations, pp. 4, 5.

not its slave. The Genesis account of creation presents a picture of a natural kingdom, with no internal warfare, but with a monarch. "All live at peace with one another" and "over all, as God's vicegerent, stands the one being who really resembles his Maker -- man."¹

This indicates man's relationship to the cosmic process. It is one which neither absorbs man in it nor wrenches him violently apart from it for it reveals that the cosmos fulfills itself in man as rational, responsible and moral. This spiritualizes and moralizes that relationship and, without separating man from the world process, gives him a universe worth while and at the same time enables him to obtain cosmic backing for his ideals and longings.²

Sweet maintains that

"no theory of the universe and no doctrine of man in this day and generation can stand for one moment which does not recognize and squarely accept this fact -- that man, in his sense perception, in his unifying consciousness, in his interpretative reason is not an accidental by-product of cosmic process, but the living center of a universe which without him is dark, silent and formless."³

The conclusion to which one is led regarding such a universe and man's relationship to it is that the universe must find its true end and both realize and reveal its

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1. Cf. The Abingdon Bible Commentary, p. 221.
Cf. Brinton, op. cit., p. 55.
2. Cf. Sweet: To Christ Through Evolution, p. 328.
3. Ibid, p. 332.

inner meaning in the spiritual man.¹ This then brings one to the origin and end of man, even God. God is man's Creator and He created him as a spiritual being. Genesis 1:27 states "God created man in His own image" and Genesis 2:7 explains this by saying

"Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life (the Spirit of life); and man became a living soul."²

God is a Spirit Who calls for a worship of Himself. To this end was man created. This is indicated in that God beheld that everything which He had made was very good, and in that He created man in His own image, man could behold God through His creation and worship his Creator. In Christ, God revealed His nature and also the nature of the worship He requires of man; namely,

"God is a Spirit and they that worship Him must worship in spirit and in truth. The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshippers."³

Truly, the God of the cosmos, the First Cause of all things, is a Personal God!

Man is the end of God's creation. He was made in the image of God; that is, law and life, the law of the nature and of the character of God and the life of His living

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1. Cf. Sweet, op. cit., p. 328.
2. Cf. Morris, op. cit., p. 72.
3. John 4:24, 23.

Spirit. Law and life, they are an interdependent and an indissoluble unity; namely, God. In the inherent qualities of law, life exists and in the creativity of life, law finds its justification. Man was created in the image of God to the end of attaining God in the whole of his being and life. God led all of creation up to man and He led man to His infinite and eternal glory by the avenue of choice. The infinite dignity and glory of God and of man was manifest in the quality of choice which God gave to man to attain unto life by keeping law within him. In other words, man could only attain unto God, get Him, reach Him, win Him, have Him by keeping God within him. Law and life are mates. They belong to each other and are one in God. Law is manifest in nature, life is manifest in spirit. Yet they are fused, the one is part of the other, they are inseparable, they are one. In the laws of nature, one is conscious of the spirit of a living Being and in the realm of the spiritual, the life of the spirit, one is conscious of the order and purpose of law. Does not this show to naturalists and the spiritualists the place of nature and the place of spirit, the unity of both as one in the universe, in man and in life?

Man used his power of choice to break the law of God within him that he might get beyond the limit of the

relationship God had created between God and man, between the Creator and the crown of creation in the creature, man. By breaking that law of relationship, he broke himself upon the law by which the obtaining of life is possible. Man thus became a broken creature because he broke his relationship with his Creator. God then created an incarnation of Himself, even One Who is Emmanuel, God with man, Christ Jesus. He was a creation Who transcended the whole of God's creation. In Him law and life, life and law are a unity and when man follows Him he gets back to and attains God by Christ's recreation of God's image in him and by giving him the moral quality, the power of God, to choose to attain unto and to keep within the relationship which God has created between the Creator and man His creature and crown of creation. Christ then is an embodiment of God the Creator's intervention in the natural order of creation by the special creation of Him. He was created to save and to restore the creation to the created purpose of the Creator for it and to give the power of the Creator to His creation, as centralized in man, for the realization of that purpose; namely, the glory of God. Christ is, therefore, the Creator and the creature, the Creator-creature nexus, He is God and He is man -- He is God with man, Emmanuel, He is the crown of the glory of God and the glory

of man.

"For it was the good pleasure of the Father (God is a personal God) that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself."¹

O man, what think ye of the Christ, what thought do ye give to Him? Christ brings the question to man, "Who say ye that I am?"²

c. Its Reality

God created man in His own image, "in the image of God created He him, male and female created He them."³ The origin of the first woman has, to use Morris' expression, "been wrapped in the artificial mystery of a glorified rib." He says that this hoary notion, grotesque and absurd as it is, is supposed to be rooted in the Scriptures. He maintains that there is nothing about ribs in the Scriptures themselves. He states that the subject matter of the two passages, Genesis 1:1-2:4 and 2:4-25, are such thoroughly biological subject-matter that only one who is familiar with biological principles can understand what they refer to. The Scriptures, according to Morris, make the allusion but leave it to research to find the

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1. Cf. Colossians 1:12-20, Genesis 3:15, John 1:1-18, Hebrews 1:1-12.
2. Matthew 16:15
3. Genesis 1:27.

interpretation. He presents this service which research has rendered.¹

Research in the form of Mendel's discoveries makes it quite clear that the first woman must have been one of the first man's offspring, she being either in the second or in some later generation. Up to the time of her birth, none of his other female descendants had inherited wholly from him. In part only or else not at all had they derived from him. They took to a more or less degree after his consorts. They were either "hybrids" or "pure recessives" as Mendel's terms would connote them. Therefore the spiritual instincts which God by creation had placed within the first man were not within them. This made them incapable of covenants, especially the covenant of marriage. The first woman, then, was the first female who inherited wholly from the first man. She was, as Mendel would designate her, the first female "pure dominant." She derived all her characteristics from her first father which, therefore, made her as capable of marriage as he. When the first man saw her, he forsook the consorts with whom he had been associated at first, as was the custom of the tribe in which he was born, and accepted her, as the

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1. Cf. Morris, op. cit., p. 81.

Scriptures show, in the covenant of marriage. The first man and the first woman thus became the parents of the human race.¹

The first woman was different from her female ancestors in that she had other qualities than those they had inherited. The sex-qualities distinguished her as a woman from all her female antecedents. They were not inherited but were created within her developing body before birth. Even as in the first man the characteristic qualities of man were all created, so also in the first woman the characteristic qualities of woman were all created. The work of creating man came to an end not in the first man but in the first woman; for man is not a person but an organism consisting of two persons; and "the man is the head of the woman" even as the Apostle says. In this he expresses a fidelity to the biological nature of this organism. On the other hand, the woman, by being made the object of a special creation act, is placed on an equality with man.² Both male and female were created in the image of God. Man created in the image of God constitutes male and female.

In this organism of man is found the two features

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1. Morris, op. cit., pp. 81-82.

2. Cf. The Catholic Encyclopedia, Vol. V, p. 646.

of an organism, one of which is diversity and the other unity. The more numerous and diverse the parts of an organism are the more highly they unite. Thus the greater the diversity, the higher the unity. In an organism there is a saving of waste of effort and a securing of improved efficiency by its division of labor. These advantages are greater in animal organisms than in plant organisms, and in man -- the terminus of the process -- they reach their highest. There is one direction, even in man, where this division of labor goes much farther than any other. In this direction it is the production of two differentiated persons, the purpose of which is that the two might reconstitute man by uniting in a covenant. Nothing but death can dissolve this unity because it represents the unity of an organism. In this covenant, then, "differentiation" has reached its farthest and "integration" its highest. This type of unity is unique, no other type of unity in the visible world is equal to it.¹

"Recapitulation" of its stem-history is what is involved in the development of an organism from the seed or the egg. The stem-history of man, then, was a process of differentiation; and, along one strand it was a process of "sex differentiation." It was in the first woman that

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1. Cf. Morris, op. cit., pp. 82, 83, 84.

this process ended, and it ended with an act of creation in the developing embryo of the first woman. There sex-differentiation ended and where that ended sex-integration, or the covenant of marriage, began. The parallel passages in Genesis 1 and 2 have this as their subject. In the one passage (1:27), the outline only is given and in the second passage (2:18-24), the details of this outline are filled in. Both passages give the same picture; that is, a picture of creation in a background of embryology. Sex-differentiation and sex-integration or the covenant of marriage are the two principles which constitute the heart and center of this picture.¹

Morris shows that sex-differentiation needs to be considered in two ways; namely, (a) as it took place in man's stem-history, and (b) as it takes place again during man's personal history; that is, his development from the egg. The first of these (a) is a process which began when life was created in the first cell, and ended when the first woman was created. It is what Genesis 2:7 designates it to be; namely, the work of forming man or one side of man's stem-history. It went forward on a new wave of creative power every time. Morris considers that

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1. Cf. Morris, op. cit., p. 84.

these stages fall naturally into three groups. (1) That which ended with individual organisms which contain cells and structures of two kinds equally developed. In this stage, the terms "male" and "female" apply to cells and structures, but not to individuals. (2) That which ended with individual organisms which contain cells and structures of two kinds unequally developed. The terms "male" and "female" here apply to individuals as well as cells and structures. (3) The last, which ended with man, a being capable of covenants and therefore capable of the marriage-covenant; namely, sex-integration -- the end and object of sex-differentiation. This great process considered as the process of forming man reveals it is evident that man (in the fullest sense of the word) is not a person, but an organism consisting of two "differentiated" persons ("male and female").¹

The second way of sex-differentiation (b) is in every human being, a "recapitulation" of the process of sex-differentiation in three stages corresponding to the three of his stem-history as given above. It takes place in his personal history. This occurs during the development from the egg and it begins, therefore, and ends before

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1. Cf. Morris, op. cit., pp. 85, 87, 88.

birth. In (1) the first stage, then, there is a correspondence to the above-mentioned stage in man's stem-history -- the appearance of both sets of structures in the growing embryo the which go on, for a time, developing side by side at the same rate. In this stage, then, the organism is neither male nor female. It contains both sides equally developed and can be called man in the full sense of the word. In (2) the second stage there is a change which sets in similar to that of the second stage in man's stem-history. Here one of the two sides continues developing as before whereas the other begins to lag behind in a state of arrested development, and steadily degenerates into vestiges. Thus it is only the first side that reaches full development in the mature organism. Consequently this is the side which determines its gender. In the mature organism, the other side survives but only in traces and ruins. Hence in the female there are "vestiges" of the male, and in the male of the female. "In order to make the woman, God developed the other side of the man; and in making man, He developed the other side of the woman." The change in this stage results in the developing organism no longer being termed man, in the full sense of the word. Though it becomes male in gender, it is still only entitled to the term "man" in the restricted sense of common usage. In the third stage (3) a completion of the dominant

sex-side takes place along with the simultaneous completion of the organism. It corresponds to the third stage of the stem-history. It also takes place before birth but not until many years after birth does it reach its full development.¹

In this process of sex-differentiation in man's personal history, it is to be noted that though the two sides develop symmetrically at first, and then unsymmetrically, the two sides of the organism as a whole keep on developing symmetrically from first to last. The resultant organism is one which is symmetrical in all respects but one; that is, sex. It has become a one-sided organism but not, however, a lop-sided organism. Morris shows that though the two sex-sides come to develop unsymmetrically, the embryo encloses quite symmetrically the two sex-sides which are developing unsymmetrically within. He presents the accounts of sex-differentiation and sex-integration in Genesis, one in the first chapter and the other in the second chapter. He clearly shows that these accounts are plain enough to be recognized as soon as research supplies the clue. Their interpretation lies in the facts of biology which research has brought to light.²

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1. Cf. Morris, op. cit., pp. 88, 89, 90.
2. Cf. Ibid, pp. 90-103.

Morris sums up sex-differentiation as a process, as one which starts in the embryo during the early stages of development and is consummated in the covenant of marriage. It is one which begins with man at the lowest level in order to bring forth man at the highest level. "In both cases alike man is neither male nor female, but the twain in one organism." Only death can dissolve the unity of an organism. It is evident therefore that the marriage-covenant must be considered indissoluble. It is also evident that the marriage-covenant cannot be other than that of monogamic marriage.¹ It is the creation of the monogamic God. He made one man for one woman and one woman for one man.

The interpretation of the Genesis account of creation is, then, according to Morris, one which proves to be creation during descent, and not evolution during descent. There are two parts to the account, each beginning with "the prime chaos," and each ending with Man. In both, exactly the same ground is covered, there being this difference: that in the first (1:2-2:4) the "how" is shown, and in the second (2:4-25) the "why" of man's creation is shown. In the first, the details of the process are supplied, whereas in the second the process is

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1. Cf. Morris, op. cit., p. 90.

considered as a whole and is called the process of forming man. The details of the latter are entered into only in the last stage of the process. It is here that the chief end of man begins to appear. The first man is accounted for as a spiritual being ("a living soul"). It does this by showing how spiritual life ("the Spirit of Life") was breathed into his nostrils before birth. Man is also accounted for as a sex being. This is done by showing how sex-differentiation was completed in the first woman before birth. Man is represented as a spiritual organism where God and man are united in the covenant of Life (2:17), and as a physical organism where man and woman are united in the covenant of Marriage (2:24). The chief end of man is revealed in these covenants. The Deity appears exclusively as the Creator in the first part (1:1-2:4) of the account, and He is therefore named God. He appears not only as Creator but also as the Covenant-Keeper throughout the whole of the second part (2:4-24) and He is named "the Lord God."¹

In the Genesis account of creation, it is revealed therefore that the law of God for man's sexual standards and practices is a law designed and established

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1. Morris, op. cit., pp. 103, 104.

by the Creator in man His creature. The nature thereof is that of the nature of God; namely, that of law and life interdependent and fused in an indissoluble unity. It is implanted in man in the image of God in which the Creator created him. It is spiritual because God is a spirit and He made man a living soul. Man's sexual standards and practices have the law of God's creation of man as its basis. They therefore recognize man as an organism of two persons, differentiated by sex and integrated by sex. All of man's sexual standards and practices are to be set up and adhered to in conformity to this image of God in man; namely, the differentiation and fusion of two persons in one organism and this through the medium of sex. In the relationship of the male and female in the organism of man, the male is to be acknowledged as the head of that organism in being the head of the female and the female as the completion of that organism by being the completion of the male. Man as an organism is the image bearer of the Creator. The male and the female are equal in that organism in that both have been created in the image of God.

"And God created man in His own image, in the image of God created He him; male and female created He them."¹

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1. Genesis 1:27.

The glory of man, male and female, is found in the male and female's mutual adoration of the work of their Creator in each other and in their unit as an organism. In short, man's glory, male and female, lies in the glory of God his Creator. This glory is attained in observing that which God hath joined together and recognizing it to be in the nature of man's creation that the covenant of marriage is monogamic and indissoluble because it was created and established by a monogamic God. Man's responsibility and glory in sex consists in being the image bearer of that God.

6. God's Law Unfolded in the Science of Genetics

a. Definition of Genetics

Sinnott defines genetics as

"That branch of the science of biology which is concerned with the phenomena of inheritance and variation and which particularly endeavors to discover the laws governing these similarities and differences between individuals related to one another by descent."¹

Genetics is a study of the origin of the individual. It has grown out of the more general consideration of the origin of species. This study forms the subject-matter of heredity. Genetics is concerned with characteristics

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1. Sinnott & Dunn: Principles of Genetics, p. 5.

that make up the individual rather than with the individual as a whole. Though an individual may be said to be the result of the interaction of environment, response, and heritage, the student of genetics places the emphasis upon heritage as the factor of greatest importance. The innate equipment of the individual is expressed in heritage or "blood." It is what he actually is before birth. It is his nature.¹

b. Constituents of Genetics

It is not the present writer's intention to discuss the claim of the student of genetics that heritage is the factor of greatest importance in the make-up of the individual. Heritage, environment and response are each important and all very interdependent in the make-up of the individual. The part each has is unique and the essential uniqueness of each cannot be supplied by either of the other factors. The importance of each, therefore, lies in its uniqueness and this puts the one on a standard of equality with the others. The Genesis account of creation, as clarified by the interpretation of Morris' research findings, indicates that the part of the male and of the

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1. Cf. Walter: Genetics: An Introduction to the Study of Heredity, p. 3.

female in the organism of man is the part of uniqueness each has in relation to the other and in relation to the whole man. The science of Genetics unfolds this very thing to man in both his physical and spiritual aspects. It reveals the law of the physical written in the spirit of the Creator and Personal God of man, His creature.

The science of Genetics is very young. As a distinct and recognized branch of knowledge, its history goes back only a little more than a third of a century. It was at a much earlier date, though, that the knowledge of the facts of inheritance began. The facts that "like begets like" and that offspring differ somewhat among themselves and from their parents were recognized by men from early times. Only recently, however, has a scientific understanding of the problems of heredity and variation begun to be reached. Its beginning and its progress have, it is held, depended on improved knowledge of the reproductive process and more particularly of the sexual method.¹

Hurst, who published his book "The Mechanism of Creative Evolution" in 1932, held that as far as was known to date

"The gene is the basic and ultimate unit of life which exists in all the species of living organisms from the simple microbe up to complex man."²

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1. Cf. Sinnott & Dunn, op. cit., pp. 5, 6.
2. Hurst: The Mechanism of Creative Evolution, p. 296.

The living genes are considered more simple units of the complex products of the cell and protoplasm. The latter were held to be the units of life in the nineteenth century. The original cell contains a great number of genes. They are minute particles and it is the interaction of thousands of these with each other, with other parts of the cell, and with material taken from outside that the development of an individual is brought about. It is known that with diverse sets of these substances, different individuals start and that the manner of development of a given individual, what he becomes, what characteristics he gets and what peculiarities he shows, depend, other things being equal, on what set of substances that individual starts ^{with.} The diversity of the genes is so great that no two individuals, identical twins excepted, in such an organism as man, are made from the same recipe.¹

In the egg all the genes exist as a great number of extremely minute particles. These are grouped together to form structures known as chromosomes. The latter are visible under the microscope. In the interior of the cell the chromosomes and their included genes constitute a vesicle known as the nucleus. The nucleus, in particular, contains the chromatin, a substance which is

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1. Cf. Jennings: The Biological Basis of Human Nature, pp. 1, 2.

intimately concerned in heredity. It is thought to be the material basis of heredity. This is imbedded in the jelly-like mass of material, known as cytoplasm, and of which the cell consists. The chromosomes are string-like formations. Each of the thousand genes is a different substance. It has a definite function and a particular work to do in producing the new individual. Destruction or change to any one of them alters the development of the individual. Each different kind of a gene has its regular and invariable place in the chromosome string. Consequently, the different genes can be named or numbered.¹

c. The Laws of Genetics

The genes with all their diversity are, as is evident, present at the beginning of development. They exist in the two parts, one from each parent, that unite to form the new individual. They are directly transmitted from parents to their children. A complete set of genes is given to a child by each of its parents. Thus in every cell there are two sets of genes, each complete in itself. In respect to his genes, therefore, an individual

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1. Cf. Jennings, op. cit., pp. 3-6.
Cf. Castle: Genetics and Eugenics, pp. 13, 15.
Cf. Walter, op. cit., pp. 208-212.

is double. All the material necessary for producing an individual is contained in each of the two sets of genes in a cell. The set from the mother provides all the material required for producing an individual of a certain type, and the set from the father gives the material required for producing an individual of another type. Man then starts life as a double individual; he is in a sense two individuals, two diverse persons. These are rather thoroughly blended but in certain respects they are not completely blended. This doubleness affects life to a very great extent. In all the thousand diverse genes with which life is begun this doubleness is present. In every cell each kind is present in two doses, forming a pair of genes. Each pair contains one gene from the father and one from the mother.¹

Different functions in development are allotted to the different pairs of genes. The same general functions are performed by the two members of any one pair of genes. Thus if one of the two has to do with building up some part of ^{the} brain, so has its mate. If the growth of the body is influenced by one of a pair, it is influenced by the other, also. An extremely important fact, however, is

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1. Cf. Jennings, op. cit., pp. 3, 7.
Cf. Castle, op. cit., p. 28.

that though the two members of a particular pair of genes have the same kind of work to do, they usually differ in the way they do that work. In laying a proper foundation for the brain, for example, a certain gene may fail because it is defective and the result will be to produce a feeble-minded individual. Should there be present, as its mate, a gene that performs this function fully, a normal-minded individual will be produced. The advantages of having two parents and the consequent advantages of being double are obvious. When a normal and defective gene are present in a pair of genes, the normal gene performs the entire function. Therefore, the defectiveness of one gene as a rule has no evil consequences or so little that it is scarcely perceptible. The doubleness of the genes acts as an insurance for the individual. If both genes of a given pair are defective, the required function fails (as a rule) and a defective individual is produced. Jennings considers this insurance through doubling of the genes as the chief biological ground for man having two parents instead of one. Were it not for this doubling of the genes, defective individuals would be far more common than they are. The doubling of the genes reveals the Creator's will for man that the male and the female in the organism of man should have an equal part in the reproduction of man, and that the child born of their union should be a product of

their diversity, of their fusion and of their completion of each other and of each other's work.¹

There are two types of reproduction among the species and they are the asexual and the sexual reproduction. Asexual reproduction consists in a division of an organism. It is the commonest and regular form of reproduction among one-celled animals and plants. It makes possible the most rapid increase in the number of individuals of a species and is attended by a minimum of variety. Sexual reproduction, on the other hand, consists in a more complicated process in which the nuclei from different individuals fuse together to form the nucleus of a new individual. In comparison with asexual reproduction, sexual reproduction results in an increase of variability. The latter takes place in the higher forms of plant and animal life and in man.² When these higher forms of species become old enough to reproduce themselves, a remarkable thing happens. Germ-cells are formed by a process of reduction. The result of this process is that

"instead of the chromosomes splitting lengthwise into two and making cells with the same number of chromosomes, they form up in pairs and reduce so that the whole chromosome of each pair goes to one end of the cell and the other to the other, consequently the

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1. Cf. Jennings, op. cit., pp. 7-9.
2. Cf. Castle, op. cit., pp. 20-21.

germ-cells contain only one-half of the number of chromosomes present in the body cells."¹

This happens in both male and female germ-cells. When fertilization takes place, therefore, the two parental sets of chromosomes come together and the two germ-cells fuse to form a new individual. The result is a new individual with the original number of chromosomes present in its parents.²

The chromosomes in the different species of plants or animals may differ in number or they may differ in shape or size. There are forty-eight chromosomes in human beings. They are of various sizes and shapes in each body-cell. The chromosomes' number and shape are usually constant in each cell of any particular animal and plant in their species to which they belong.³ It was found in certain higher animals, including man and chiefly in certain insects, that a female has, at the very beginning of its existence, when it is but a single cell, one more chromosome than a male. The females' number of chromosomes are even and constitute a certain number of pairs. In each pair the two members are alike in size and form. The male,

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1. Hurst, op. cit., p. 20.
2. Cf. Ibid, p. 20.
Cf. Sinnott & Dunn, op. cit., pp. 110-116.
Cf. Castle, op. cit., pp. 29-31.
3. Cf. Hurst, op. cit., pp. 20, 23.

on the other hand, has an odd number of chromosomes. One of its pairs has only one member in place of the two found in the female. This odd chromosome was designated as X. The pair in the female corresponding to this X is composed of two of the X's. In man and in many other species, the male has another small chromosome known as Y. It is usually minute in size and is found to have little function.¹

Upon the formation of the germ-cells, the two X chromosomes of the female segregate and every egg-cell carries an X chromosome. In the male, however, the segregation of the X and Y chromosomes result in half the sperm-cells carrying X and half of them carrying a Y. Thus when an egg-cell is fertilized by a sperm carrying X, female offspring XX is produced, while those that carry Y produce male offspring XY. Consequently, in mammals, including man, the male determines the sex of the offspring.² It is concluded that since the number of males and females at birth is about equal, it is probable that the X and Y sperm are produced in about equal numbers and that fertilization is at random; namely, the chances of fertilization by each type are about equal.³ It can be seen from the above that

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1. Cf. Jennings: The Biological Basis of Human Nature, pp. 38-40.
2. Cf. Hurst, op. cit., p. 37.
3. Cf. Sinnott & Dunn, op. cit., p. 117.

the X chromosome of a father always passes to his daughters, never to his sons. A son always gets his single X chromosome exclusively from his mother, never from his father. A daughter inherits an X chromosome from her mother and one from her father. This process of inheritance shows a relationship of characteristics between parents and their children. In it is evident an interplay between male and female inheritance in the organism of man.¹

It is obvious that the X and the Y chromosomes should be called the sex chromosomes. As has been indicated, the sex chromosomes of the female are XX and of the male XY. The females and the males do not differ at the beginning by containing different kinds of materials. The same kinds of material are demonstrably contained in both. The difference between them lies in the fact that the female has two centers of growth and multiplication for a certain material (X), while the male has only one center of growth for that same material. This then is a difference in "balance" among the chromosomes. The result of this is that in every cell, throughout life, the processes in

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1. Cf. Jennings: The Biological Basis of Human Nature, pp. 42-44.
Cf. Walter, op. cit., p. 263.

the female are such as result from the interaction of these two centers with the other cell contents. In every cell of the male, however, the result is that produced by the interaction of but one such center with the other contents. This difference in balance produces the very great differences, structural, physiological and mental that distinguish the female from the male.¹ The X and the Y sex chromosomes in the male and female organism of man, then, indicate their equality in that they produce an equal number of males and females and their unlikeness in that they produce such a difference in their structure. The two centers of growth brought about by their distribution in the female of two XX's lead the present writer to conclude that the Creator thereby provides the mother of the children of men with the elements of growth needed for the embryo created within her by the sex-integration of the male and female.

The human egg-cell is only about 1/125 of an inch in diameter. This in comparison with the size of the human sperm is a gigantic size. It is over this bridge that the marvelous array of characteristics that make up the sum total of what is obviously inherited in man is

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1. Jennings: Genetics, pp. 66, 67.

transported. One stands in wonder and awe that over so small a bridge this can take place.¹ One senses the presence of infinity in the magnitude of it all. Deeply imbedded in it are the laws of the Infinite Creator whereby He continues His creation through His creatures. It reveals the nature of the Creator and of His creatures; namely, that of Infinity and finity.

The above study of the qualitative content of the human egg-cell and of the human sperm shows the basic equality in both as to creative capacity and ability. The creative function of each is indicated in the process of fertilization. The motile organs of the sperm cell indicate that the initiative belongs to the male to approach the female. By the motility of these organs the sperm-cell contacts the egg-cell, bores its way through into the interior and there disappears. It becomes fused with the egg-cell and with it becomes the process of the creation of another human being. The egg-cell awaits the approach of the sperm-cell, receives it and within the female creates a human being out of the integration of the male and the female. It is then for the male to initiate the creative

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1. Cf. Walter, op. cit., pp. 221, 222.

process of sex-integration and for the female to complete it.¹ This in essence is the relationship and glorious task of the male and the female in the organism of man. Research has brought to light the law of the Creator written deeply within man's being. It has shown the falsity of the teachings by the school of "ovists" that in fertilization the essential process is a stimulation of the all-important egg by the sperm. It has also shown the untruth of the opposing school of "spermists" who, on the other hand, regarded the egg simply as a nutritive cell, the function of which is to harbor the all-important sperm. It proves that both the egg and the sperm-cell are equally concerned in fertilization, which consists in the union of the nuclei within the cytoplasm of the egg.² This proof confirms the essence of the teachings of the Genesis account of creation and of Christ's principles regarding sex that God created man, male and female, in His image, the divinity and integration of His nature; namely, law and life.

G. Summary

The analysis made in this chapter and the preceding

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1. Cf. Castle, op. cit., p. 28.
Cf. Jennings: The Biological Basis of Human Nature, pp. 78-80, 84-85.
2. Cf. Walter, op. cit., p. 215.

one of the moral problems of girls in India in relation to the social organizations and sexual standards and practices of world cultures with respect to Christian Principles has taken the present writer into an understanding of the basic elements involved in these problems. These basic elements in the main were found:

(1) In the primitive, communal relationships of the matriarchal social organization with its ignorance of paternity and its primitive concept of sex as a physical appetite, free to gratify itself with scarcely no regard to the convention of marriage, the which was established upon economical advantages.

(2) In the primitive and civilized patriarchal social organization with its individualistic character and its concept of sex and marriage as a form of property or exploitation in the development of the sense of ownership and an understanding of paternity.

(3) In the relation of the matriarchal and patriarchal social organizations and moral problems to the essence of sex and in understanding the mission of sex, as revealed in Christ, to be the creation of eternal values, sex being a creative agent of the monogamic God Who is the Creator of sex and transcendent of it.

(4) In the primitive and civilized concept of the sexual practices in their relation to social organizations

and their demands, to economic considerations, to the ignorance of paternity and the discovery of it, to tribal rights, to religious duties and to the worship of gods made in the image of man.

(5) In the teachings of Christ that man's sexual standards and practices are to be based on the law of creation created by God the Creator within man His creature, man being an organism of two persons, male and female, differentiated by sex and integrated by sex.

(6) In the law of Genetics which confirms the essence of Christ's teachings in that it proves that both the egg and the sperm-cell are equally concerned in fertilization or the creation of life in creating man.

GENERAL
SUMMARY AND CONCLUSION

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This thesis has been an attempt to investigate the moral problems of girls in India with special reference to Christian education. It was felt that this could not be done without a thorough understanding of girls in India and that was sought in a study of their culture. It was found in the historical, social, religious and philosophical aspects of their culture and in the status of women in the light of these aspects.

The culture of Ancient India was first studied. In the dawn of history, India's culture was that of pre-historic man. The Dravidian invaders came in as primitives and developed to a people with a culture consisting (a) of a history of a well-established civilization; (b) of a religion that was animistic but with a remote idea of a Supreme God; (c) of a social organization that was matriarchal and (d) of a philosophy that reached out vaguely after the Cause of things. Their status of women was that of the freedom of a matriarchal society with some limitations caused by the convention of marriage. The Dravidians were followed by the Indo-Aryan invaders who marched into India and conquered them and the aboriginal peoples of India. The Indo-Aryans' pastoral background gradually gave way to that of

an agricultural civilization. Their patriarchal social order became somewhat more intense as time went on by the sense of ownership which their agricultural wealth gave to them. Their religion developed from the worship of nature gods to that of worshipping one of them as the Superior God. Their philosophical speculations sought out the origin of the world. Their women had considerable freedom and were esteemed with honor. The shadow of the importance of sons for ancestor-worship, however, fell upon their lives. The fusion of the Indo-Aryan and Dravidian cultures resulted in the laying of the foundations of the Hindu civilization. Socially, this was expressed in the organization of the caste-system. Religiously, this was manifested in the birth of the Hindu religion which recognized the existence of one God and included the gods of animism and of nature as His manifestations. Philosophically, a First Cause of things was accounted for in the abstract Atman or impersonal soul of the world with whom the "self" became identified. This marked the period of classic Brahmanism. The doctrines of karma and transmigration made their appearance. There was a gradual decline in the status of women which limited their religious and educational privileges.

The study of the culture of Modern India consisted in a survey of Hinduism, Mohammedanism, Western

Civilization and Christianity in India. The period of Hinduism considered was from about 600 B.C. to the present time. The social structure of the Hindu society became that which had the matriarchal communal principles for its foundation and the patriarchal individualistic principles for its superstructure. Invading Greeks and Persians held rule in northern India and hordes of Scythians, Parthians and Kushans intensified the demands of the patriarchal order. Buddhism and Jainism rose up in revolt against the degeneracy of Hinduism. Systems of thought as means of emancipation and monastic life developed in this period. Popular Hinduism in the main took over the place of classic Brahmanism. Devotional worship marked an ascendancy over the ancient sacrifices and cults became dominant. The position of women deteriorated considerably. Purda confined them to the home. The marriage age brought in child-wives and a consequent retardation in the growth of India's women not only, but of her men and children.

Mohammedanism with its monotheistic but fiercely intolerant religion forced its way into India at the point of the sword and established itself there by conquest. Purda became more pronounced and polygamy was encouraged. Illiteracy and ignorance accompanied Mohammedanism and its vices were imposed upon the women.

Western Civilization came in the form of commercialism to India. The British gradually gained possession of India, first as an attempt at defense and then as a prey of exploitation. Their rule brought an end to chaos and anarchy rampant in India at that time. The present writer has gone into considerable detail in presenting this so that the impact of the Occident upon the Orient and the consequent clash of cultures might be appreciated in view of the contrasting moral standards of the East and the West and in view of the significance of this Occidental-Oriental impact in the present world situation. By means of the British rule, the whole of India was united under one government and, in general, order and security became established throughout the country. The culture of the West influenced the people of India and to quite a degree became absorbed by them. The status of women was favorably affected by the influence of the Western standards to a great extent. Nationalism expressed India's coming to herself again and manifested itself in civil disobedience and riots. The great issue of India's independence became increasingly paramount.

Christianity came to India shortly after Christ gave the Great Commission to His followers. Caste and

the hold of Hinduism and Mohammedanism upon the people of India kept Christianity confined to some people of high rank in the caste-bound social order at the Malabar coast. The Modern Missionary Movement brought the message of Christianity to the whole of India through the courtesy of the British government. That message claimed "absoluteness" for the Christian religion. In Christ is the finality of the revelation of the true and living God. The missionary enterprise brought this message through the medium of preaching, teaching and healing of the sick. Through Christ's followers, the girls and people of India hear Him proclaim release to them from their captivity in spiritual and moral darkness.

Having come to a better understanding of girls in India through this study of their culture, the present writer made an attempt to analyze their moral problems in the light of the social organizations and sexual standards and practices of world cultures. She first expected to do this in the light of India's social organizations and sexual standards and practices but her endeavor to do this revealed to her that the moral problems of girls in India lie basically in those of the world cultures. An attempt to make an analysis of the moral problems of girls in India in the light of India's culture, only, would have made the

analysis superficial and be contradictory to just that which the present writer is contending for; namely, the building of a constructive program of Christian education for girls in India on the basis of a knowledge and understanding of them and their problems in their essence and on the basis of the essence of Christ's solution for them. The result has been that the study of the analysis of the moral problems of girls in India in the light of the social organizations and sexual standards and practices of world cultures proved so vast that time limited her from presenting her findings on the analysis of these problems in the light of India's culture/ ^{in particular.} She is grateful that she has been able to arrive at that which seems to her to be the essence of these moral problems and of Christ's solution for them.

In the analysis made then, the matriarchal and patriarchal social organizations in relation to their sexual standards and practices were first studied. This clarified to her the matriarchal and patriarchal social organizations of India and enabled her to understand many things about India's people and their way of life in a way which she had not understood before. This study showed the communal relationships of the primitive matriarchal social organizations and their concept of sex as a natural

appetite that need be satisfied. It revealed that in the lower cultures marriage is not regarded as pertaining to sexual relations. It brought to light their ignorance of paternity and its consequent relation to their concept of sex and of sexual standards and practices. The study of the patriarchal social organizations presented a development from the communal tribal life to the individual family life. It introduced the sense of ownership in the concept of sex and of marriage. Chastity of the wife was required for the sake of the legal heir in the West and in the East polygamy was indulged in as a right of ownership. Marriage in the former was on an economic basis and monogamic, in the latter on a sexual basis and, to an extent, polygamous. Knowledge of paternity had a part in developing and moulding patriarchal concepts and practices regarding sex and the status of women.

A study of God's order for the social organization of man and Christ's establishment of it was introduced by tracing the spiritual origin of monogamic marriage. It was discovered in the God of the Hebrews Who is universal, moral and monotheistic. He is transcendent of sex because He is the Creator. God's order for the social organization of man was found to be that based upon monogamic marriage in an indissoluble union and in an undying marital love. It was shown that Christ established this order

in the answer He gave to the question regarding divorce. His answer was that of God's created order of sex and of marriage in the "beginning." A survey of the world at the time of Christ was made in view of the impact of the matriarchal social organization and sexual standards and practices upon that of the patriarchal and in the light of Christ, the Light of the World.

A study was then made of the sexual standards and practices. The primitive peoples' concept of virginity was found to be one that considered it harmful and undesirable to be a virgin. It was shown that infant betrothal was a consequence of the demand for virginity in patriarchal cultures. The implications of the sense of ownership were indicated to be an importance attached to sexual continence and a consequent growth of the ideal of chastity. The concept of adultery revealed that a breach of the relation of ownership was considered to be adultery and not essentially a breach in a moral relationship as it is understood in Western culture. The value of children was high since it insured economic security and a son to carry on the ancestral rites. To obtain children, marital relations were disregarded. It was shown that tribal and religious rights were the basis of the sexual standards of the lower cultures and that the latter were those which in the Occidental culture would be considered immoral.

This led to an investigation of the religious concept of sex and the findings revealed it to be in essence an attributing of man's sexual standards and practices to the gods since he made his gods in his own image. The concept of phallicism was indicated to be rooted in the primitives' wonder at the mystery and power of reproduction which they attribute to the gods and consider to be worthy of worship. A realistic emblem is used in this worship. Sacral harlotry was presented as the logical outcome of the religious concept of sex. It was explained to be a substitute for child sacrifice and to be upheld by conventional sanction. The concept of abortion and infanticide was seen to be that of a defensive policy against famine and other evils of over-population. The concept of sexual renunciation was a control of sexual license through the gods and an appeasement of them through austerity and asceticism. The concept of ancestor-worship was found to have grown out of ancestor-service and to have developed into a worship of the ancestors in which the father of the family had an indispensable part. It was considered to have contributed, on the one hand, to the development and sanctity of the family and, on the other hand, to have disintegrated it by the patriarchal power and husband-worship which grew out of it.

A study of what Christ reveals regarding God's law for man's sexual standards and practices was made, which first acknowledged Christ's appointment to this task as He revealed it at the beginning of His ministry. God's law versus man's law was considered to be the law of the Creator versus that of the creature. God's law was stated to lie in His created order of male and female. This was shown to be confirmed by Christ in the "Beginning" -- that is, in the God of the Scriptures and in the God revealed by Him. God's law as revealed in the Genesis account of creation indicated the authenticity of the Genesis account, disclosed its spirituality in the creation of man in the image of God, and evidenced its reality in the male and female of the organism of man. The law of God as unfolded by genetics was considered and seen to be that which confirms that God made man, male and female, in His image and that the responsibility and glory of man lays in being the image-bearer of God.

The present writer concludes from this study that the girls of India with their moral problems have challenged her to an appreciation of India and to a deep respect for their cultural heritage. It has helped her to find in the culture of the girls of India the origin and development of those factors which constitute the

essence of their moral problems. The analysis of these problems in relation to the social organizations and sexual standards and practices of world cultures and in the light of Christian principles has enabled her to understand and to realize something of their nature and character and to be confirmed in the Christian educator's belief that in Christ's principles and way of life are to be found the solution to these moral problems. The entire study has led her to have an objective attitude toward the whole situation of the moral problems of girls in India. She feels that Christian educators should have a knowledge and understanding of the origin, development and nature of these moral problems; that they should analyze and determine their own ideas and conclusions in regard to them in the light of this, and that they should from this evaluation synthesize and establish principles, teachings and ways of living in conformity with the spirit and teachings of Christ, being willing to discard and forsake taboos and conceptions which show up false in the light of truth. This means making Christ's way of life indigenous to the girls of India. To do this, the Christian educator must honestly and carefully study her Christian teachings and program to definitely know and discern whether or not that which she is presenting as Christian is Christian or whether it is in part merely Occidentalism.

against Orientalism, traditionalism and conventionalism against the essence of Christianity, etc.

The present writer holds that the Christian educator should aim to see the moral problems of girls in India in their proper perspective, as this study has attempted to do, and to establish a program for Christian education in regard to them in the light of the same. She believes that this method is Christian and scientific and the only sound way of applying remedial and prophylactic therapy to the moral ills of the girls in India. She contends and maintains that though the remedial aspect of this therapy is very important and necessary yet the great emphasis of leaders in the field of Christian education should be upon the prophylactic aspect. This calls for an objective study of the causes and for a treatment of the same with the therapy of Christian principles and ways of living.

The moral problems of girls in India have by their challenge led the present writer to get a vision of India's need and of the world's need of Christian educators who will undertake to gain an appreciation and true understanding of people and of their moral problems. The Christian educators will see themselves as one of the girls of India in that they, too, have come along the way that they came, as this study indicates. Further, the

Christian educators will, by the understanding gained of the girls of India and their problems, seek to build up a constructive Christian educational program which will aim to prevent their moral failures and will lead them to moral victory by seeking Christ in His essence and in His reality. It is for the Christian educators and the girls in India, as Dr. E. Stanley Jones has said, to take the raw material of life, build it into God's purpose and create something great and glorious out of it. Only as Christ is realism to the Christian educator can He become realism to those whom she educates. In the building up of a constructive program for girls in India to correct and prevent moral failures, then, the Christian educator should take them along the way that they have come-and show them, by a conviction of the truth of Christ in her own heart, that in Christ alone-moral and spiritual victory is possible.

Having seen the need of girls in India, having come to an appreciation and somewhat of an understanding of their problems, and having found in Christ the solution for them, the present writer would link the end of this study with the beginning of it in her prayer:

God, Maker of her and the forest,
Who lovest and yearnest for all Thou hast made,
Thou knowest and carest that we bring Christ
to the family of India and
to the family of the world.
Take us, O God, mold our will and our lives
to Thy purpose
That all may live and rejoice in Thy glory.

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