

The Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

[EDITOR AND PROPRIETOR.

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SAINT JOHN, N. B., FRIDAY, AUGUST 28, 1885.

WHOLE No. 1646.

1885. Spring and Summer.

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THOS. W. SMITH,

FISHER'S BUILDING,

QUEEN STREET, FREDERICTON.

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HINDOO WOMEN.

A paper read at the Free Baptist Women's Mission Meeting at the W. Y. M., by Mrs. A. J. Marshall.

When a little daughter is sent to a Christian home, she is welcomed as heartily as her brother.

Not so in the case of a Hindoo. No greetings welcome the newcomer, who appears as an intruder on the scene which often closes in the hour of its birth. The very silence with which a female birth is accompanied forcibly expresses sorrow.

"Accursed the day when a female child was born to me," was the exclamation of a Rajpoot at such an event. In almost every stage of life from infancy to old age her existence presents a uniform picture of gloominess, despondency, and neglect. Freedom of thought and independence of action are denied her, not by her Creator, but by a selfish, narrow-minded priesthood. She dare not go out from the female department, where suspicions, jealousies, envy and malice are not unrequently brewing.

The boiling caldron of domestic discord. Born within the walls of an ill-ventilated zenana, and cooped up in an uncommunicable cell, she is destined to breathe her last in that unhealthy retreat. If she is ever happy, she is happy in spite of the cruel cruelties and instructions of her country. It was worse than blasphemy to educate a female, all the horrors of a premature and certain widowhood were pictured to her eyes were she to make an effort to enlighten her mind.

At the early age of five when the little Hindoo girl's brother is sent to a village school, her education is also begun. It is not one gained from useful books however; superstition instead, at this early age, make up her education. Women are educated in superstition; men in useful knowledge. The little girl of five is taken first, obliged to wash and put on clean clothing, then taught to worship one of the little Hindoo deities, Shiva, because he is supposed to have been true to his wife Durga. She is required to make two mud images of the goddess Durga, and place them with leaves on the rim of a wood apple. Then begins by saying, "All homage to Shiva, etc.; then meditates and prays to Durga. Or, she is supposed to ask from heaven what worship Durga is performing. She replies, that she is worshipping him that she may have him for her husband. The little child is next taught to worship Krishna. His feet are painted on a brass plate, and she worships with flowers. It is supposed to ask what girl worships his feet. She replies by asking the prince of the world for her husband; that she may be the mother of seven and virtuous sons and two handsome daughters; that her daughter-in-law may be industrious and obedient, and other like petitions, ending by asking that she may die on the bank of the sacred Ganges and hereby pave her way to heaven.

Even a child will tell you why she would have Shiva and not Krishna for her husband. She has learned from Hindoo Shastras that the latter disported with thousands of milk-maids and so was not a most desirable husband. Of them she asks that she may have Ran Chunder (a Hindoo deity) for her husband. A father, mother, brother like him, and have the chastity of his wife. The next turn of worship is intended solely to counteract the evils of polygamy, which is practiced to a considerable extent by the Hindoos, polygamy is not recognized as right, in their worship, or in Hindoo Shastras. The girl points on the floor a number of things indicating worldly prosperity. She then invokes Maha Devi. An elderly lady disports of abuses and child reprobates. The child then is made a sharer in the possible rivalry of future and present marriages. The child then is made a sharer in the possible rivalry of future and present marriages. The child then is made a sharer in the possible rivalry of future and present marriages.

Marriage is the end and aim of a Hindoo girl's life. What can be done for the poor, unfortunate girl (so considered) for whom no husband can be found among her own caste? will tell you what the Koolis (Brahmins) do when they marry a child. An old Brahmin will go to a whole village marrying one and then another, perhaps remaining a few days or weeks in the home of his several brides and then going elsewhere to confer a like favor on other communities. A dying Brahmin will order the purpose as well as a living. A poor old Brahmin on his way to the Ganges to die has stopped and wedded to a number of maiden ladies to take away their reproach. Too much can not be said against such a practice, even the natives themselves are arrayed against it. It is considered a most meritorious deed on the part of parents to marry their children properly. Their marriages are arranged for at a very early age. This is usually done by one of a class of persons whose especial business it is. This person is supposed to be informed with regard to the family pedigree, history, wealth and position of all within reach. The man is given into his hands to be sold. He selects for the girl or boy in question; then the relatives mutually visit the parties and if pleased with his selection agree to the match and a writing is drawn up to that effect. This engagement and the marriage following is binding. Death. Divorce is not known among them. Well might Christian America take a lesson on this point and very much improve her present custom. Of the marriage ceremony, which takes place between the ages of eleven and fourteen, I need not speak definitely. It is a long ceremony that engrosses the time and attention of both families for weeks, and visits upon families of moderate circumstances, especially the bride's family, such enormous debts that they are left for years or even after in a state of grinding poverty. But marry them they must; it is a meritorious act in the parents and must be done. Quelling comes to be borne when one or more daughters are born to parents of moderate means. The wedding ceremony over, the young bride is taken away from her own father and mother to her husband's home to the sober realities of being tyrannized over by a mother-in-law. Here she and her husband are placed together with no regard to temperaments, likes or dislikes, and expected to be true to each other as husband and wife. It is surprising that in very many cases they are not true to each other. As the husband comes to an age when he can form his own opinions and select himself, contentions are added to his establishment. Quelling comes to be borne when one or more daughters are born to parents of moderate means. The wedding ceremony over, the young bride is taken away from her own father and mother to her husband's home to the sober realities of being tyrannized over by a mother-in-law. 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