

and licentious ideas and practices, and the want of any one simple and pure life and doctrine like that of Jesus, that the people very early fell into debasing practices which checked progress. The great causes, however of the want of progress in India, as compared with Europe, are the existence of caste and the position of woman. Caste is not improbably a result of conquest, but it has been strengthened instead of weakened by the religion of the Hindoos. The laws of Manu (supposed to date back at least to the fifth century before Christ) speak of caste as a law of nature and of divine appointment, as much as the creation of the different animals. But even more than caste, has the position of woman in India retarded her progress. The oldest religious documents and many of the older laws appear to have recognized a higher influence and position for woman than do the modern. Still even the laws of Manu assign her an inferior position. The wife is permitted to be sold or beaten. A husband must constantly be revered as a god by a virtuous wife. She could not under the old code give evidence; she could not share in the parental property, she was by system deprived of education. As a wife she was held unworthy to eat with her husband.

Buddhism entered China when two systems held sway.

The truths of Confucius though in many respects elevated and filled with the sense of human brotherhood, not being connected with pure religion, failed to stimulate to an ever moving progress. They cultivated good will, and filial pity, and public duty, and outward propriety; but they did not offer inducements so pow-