

think for themselves or to qualify young widows to become teachers, or to engage in any occupation which would make them independent of male relatives. There may be a few exceptions to this statement among the Brahmos and other non-orthodox families, but among these the necessity is not so great, as widows are not put to the severest trials as in orthodox communities.

"It is strictly true of every orthodox Hindu family that women are never allowed to be visited or instructed by a foreign missionary. I derive my knowledge of the social condition of the orthodox high-caste Hindu women neither from fables nor from the statements of half-informed persons, but I get it directly from what I have seen and known. I myself was born and reared in an orthodox Brahmanical household, and though my parents approved of women being educated they would have been the last persons to allow their daughters under the instruction of missionaries.

"It was not until after their death when I had attained my legal age, and then there being no male relative to control me, and my education having enabled me to get my independence, that I had any chance of seeing the missionaries and other people not of my own caste, and of reading the books which were antagonistic to my ancestral religion. This is true to-day of every other household like that of my parents.

"I have deduced from these facts that the orthodox high-caste women of India cannot be helped by missionary societies. An agency which is neither identical with nor antagonistic to these societies must be employed in order to draw these women out of their secluded homes. Purely secular institutions are the necessity of the hour in India, institutions which will be like homes to the little widows, where their material wants will be supplied, and their physical pain alleviated. The education afforded in these homes must prepare them to face the world and must put within their reach the power which will be the means of their independence, leaving them free at length to think and choose for themselves. . . .

"As for ourselves we are convinced that it is not against our Christian belief to carry to those who need it help in any shape, even though we may not be able to carry our creed with it. It will do no harm to any of us to read the beautiful parable of the "Good Samaritan" twice over, and try to find out what our Lord Christ meant to teach by it.

"I am aware that even after setting forth this plan in the plainest language, many Christian people may still misapprehend or misrepresent it without meaning to do so; and, on the other hand, all enemies of woman's progress and freedom in Hindustan,

together with the pious Hindus who look upon this movement as dangerous heresy, may try to annihilate it.

"But our trust is in the Heavenly Father, who is our strength and who, because He is almighty, is able to bring us safely out of this serious difficulty."

Death of Mr. Ahok's Mother.

WE say "Mr. Ahok's mother," because we cannot present her after our custom by her own name, and also because her estimable son has become so widely known that the mother shares in the luster of his renown, though her sterling qualities merit wide recognition and respect. Mr. Ahok is a wealthy Chinese merchant who was led to Christ through the agency of Rev. S. L. Baldwin, D.D., now Recording Secretary of the Methodist Episcopal Missionary Society, and who before he professed Christianity at all donated \$10,000 for the founding of an Anglo-Chinese College at Foo Chow. Mr. Ahok was a lay delegate from the Foo Chow Conference to the Methodist Episcopal General Conference held in New York last May, but was unable to come; whether alone because he was unwilling to risk his chances of escaping the leashes of our obstructive Chinese legislation, we cannot say. Ahok's mother stoutly antagonized his acceptance of Christianity, but later herself became a genuine Christian with marked individuality of experience.

We take from the *California Christian Advocate* the following account of the funeral of Mr. Ahok's mother:

Not long since, at the age of eighty-six, occurred the death of the mother of Mr. Ahok. The first intimation the writer had of the sad event was the receipt of the following note, written by an English-speaking clerk in Mr. Ahok's store: "I am sorry to inform you that my mother left this world at 7 o'clock this evening, and we shall put her in her everlasting bed to-morrow morning at 8 o'clock. Will you please notify others," etc. Having been requested to conduct the funeral exercises, we reached Mr. Ahok's residence a little before the time appointed, and noticed a coffin in a