

was the true woman who waited only upon the pleasure of her lord, holding her love sacred to him, living or dead, as did Penelope while the vagrant Ulysses wandered, heart and foot, at his own sweet will.

Cæsar's wife must be above suspicion, though the private morals of that same Cæsar, "the foremost man of all the world," were too scandalous for record. A married woman must sacrifice herself in utter disconsolateness at her husband's death, though he had given a dozen other women a full share of his love.

Christianity alone gives a woman the right to demand *honour* for *honour*, purity for purity.

Only the religion of the Lord Jesus Christ places the woman, where Margaret Fuller said she must stand to give her hand with dignity, "fairly upon her feet." You look in vain among the golden thoughts of the "Divine Plato" for one syllable that helps a woman toward the starting-point that the Hebrew Bible gave her—"a helpmeet for man."

When Socrates was turning his steady eyes upon death, and giving forth some of the finest utterances that ever fell from his lips, in that supreme hour when his heart ought to have been most tender, he turned from his weeping wife with a contemptuous fling at the weakness and silliness of women.

Hebrew women towered like desert palms above those of the heathen nations by whom they were surrounded—Sarah, empress-like in her beauty and strength; Rachel, whose life was so pure it stood the test of a seven years' courtship, "and it seemed to Jacob but a few days for the love he had for her"; Miriam, who made the songs of her people while her brothers were getting its laws from God; Jael, who delivered her nation by killing the generalissimo of the enemy's forces; Deborah, who administered law and led armies; Esther, the beautiful diplomate, who saved her race from the impending doom. Solomon, that pioneer of Jewish *literati*, gives us the *Biblical model* of feminine character. The picture is drawn with Rembrandt strokes. Compare it with those in the Vedas and Shaster. They teach that a woman is inherently vile. She was so bad a man in some past state of existence that she has been born a woman as a punishment.

The books of all non-Christian writers abound in Proverbs about the intrinsic and hopeless depravity of woman. The Hebrew philosopher shows his belief in the opposite. He speaks of the virtuous woman as if she were not only a possible idea, but an actual person. He sketches from life. She is industrious. "She seeketh wool and flax, and worketh willingly with her hands." "She riseth while it is yet night and giveth meat to her household, and a portion to her maidens."

She is a business woman. "She maketh fine linen and selleth it. She delivereth girdles to the merchant. She perceiveth that her merchandise is good."

She understands the laws that underlie the rise and fall of real estate, for "she considereth a field and buyeth it."

She is anything but feeble-minded, for "strength and honour are her clothing."

She knows something and can tell it in a wise way, for "she openeth her mouth with wisdom, and in her tongue is the law of kindness."