

and Christians alike, "Christian mutton" followed "Christian milk," and was in due time followed by "Christian tea."

It is a hard fight. I have tried many times to set up Christians. There have been some successes, I am glad to say. If we can find out how to help our converts to live, we shall in so doing go far to solve the question of self-support, self-government, and self-extension for the Punjab Church.—Christian Patriot.

INDIA'S UNEDUCATED WOMEN.

Sir,—The proper test of appreciable progress of a country towards real civilization is the growing number of its cultured good women. Our Hindu girls are no doubt sent to school, and when they are ten years old they are peremptorily withdrawn from school. If they are girls of the Brahmin and the Komati classes they are irrevocably affianced at about that age, and they soon enter into real married life; at thirteen and at fifteen they become mothers. The contumelious taunts of the inmates and of the neighbours, and the unceasing cares of maternity, positively impede their intellectual improvement. This state of things in Hindu society is a standing reproach to their public spiritedness. The cultured male members of our Hindu society can no longer tolerate the childish ignorance of our women; and unless Hindu society gives proofs of its ability to give them educated wives, I should not be surprised if the educated bachelors of the coming times will in sheer despair be compelled to forswear their hoary Hindu society and warmly embrace any other society which furnishes an increasing number of educated women; and such a society happens at this moment to be the Native Christian community.

Let us here examine the progress of education among the Hindus and the Native Christians. The Native Christian community is free from the disadvantages which are peculiar to the Hindu women. The Christian girl can choose to marry or to remain a celibate for life. The Christian girl may marry a husband of her own choice. The Christian girl may marry when she is an adult. The Christian widow may remarry without obloquy. The Christian girl may, without stint, prosecute her studies at Home or abroad. On the other hand, the Hindu girl has no freedom of action in any of the points just mentioned.

The indifference of Hindu society in the matter of female education is a menace to the permanency of its superior class which their

modern public men have not yet chosen to see and to contemplate. The ever-increasing number of Christian converts, although from an inferior and much neglected class, is a formidable factor to be reckoned with in the coming struggle for supremacy. The strongest point in their favor is the unlimited facilities for intellectual advancement afforded to their women.

The following figures prove the immoderate lethargy of the caste Hindus in the matter of female education. Of the 183 female candidates that appeared at the Matriculation examination in 1903, only fifteen were Hindus, of whom three were Brahmins and twelve non-Brahmin Hindus. The Native Christian candidates were so many as sixty-one, four times the number of the Hindus. In the Upper Secondary schools there were only eleven Hindus, of whom two were Brahmins and nine non-Brahmins. The Native Christian girls numbered so many as 286. On the rolls of the Training School for Mistresses on the 31st March, 1904, there were no Brahmin students at all. Of the twenty-one women qualifying for the Apothecary diplomas there were no Hindus at all.

T. NAYANA SASTRI,

Ongole, 30th Oct. First Grade Pleader.

A CHRISTIAN PRIME MINISTER.

Apolo Kagwa is prime minister of Uganda, Africa. He is a tall, powerful man, thirty-five years old, and is one of three regents who have charge of the little king who some day will rule over this portion of Africa. When he was young he heard the gospel from that dauntless missionary, "Mack of Uganda," and since then he has been a faithful Christian. Every day he studies the Bible, has family prayer, and goes to the missionaries for help in teaching the people. Only twenty-five years ago he and his tribe—the Baganda—were veritable heathen. His life is in every way remarkable when viewed from that standpoint. He built the first two-story house, he introduced sun-dried bricks, and afterwards the telephone and electric bells. He himself owns and can run a sewing machine, as well as a typewriter, and rides a bicycle. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. His record of the cases he has tried in court is full, and the records of state affairs are kept in an orderly way. The Europeans who watch him are sur-