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## NOTICE.

We have the pleasure to bring to the Notice of the Subscribers to the *Hindu Organ* and the public in general that Mr. S. S. Vytilingam who was connected with our Printing Press for the last two years has been appointed Travelling Agent for the *Hindu Organ* in the place of Mr. N. Ponniah who has resigned. He is authorised to collect the subscriptions (arrear as well as current) due to the paper, to enlist new Subscribers and to sign bills and receipts on behalf of the Manager, *Hindu Organ*. It is earnestly hoped that the public will cordially support the efforts of the Sabhai to strengthen the position of the *Hindu Organ* as the only Hindu Newspaper in Ceylon.

P. CARTHIGASAPILLAI  
(Manager, *Hindu Organ*)

Jaffna 3rd July 1901.

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### IN THE DISTRICT COURT OF JAFFNA ORDER NISI

Testamentary }  
Jurisdiction } No. 1176

In the Matter of the Estate of the late  
Viyaladehi wife of Mailu Veeravagu of  
Kantarmadam in Vannarponnai East  
Deceased

Mailu Veeravagu of Kantarmadam in Vannarponnai  
East

Petitioner.

Vs

1. Veeravagu Ponnampalam now employed under Messrs Walker & Co. Colombo
2. Vallipuram Sivakuru of Neeraviadi in Vannarponnai East and wife
3. Sivakkolunthu of do
4. Sinnappu Sapapate of Kantarmadam and wife
5. Annaladechume of do

Respondents.

This matter of the Petition of Mailu Veeravagu of Kantarmadam praying for Letters of Administration to the estate of the abovenamed deceased Viyaladehi wife of Mailu Veeravagu of Kantarmadam coming on for disposal before W. R. B. Sanders Esquire, District Judge, on the 24th day of July 1901 in the presence of Mr. A. Canagaratnam Proctor on the part of the Petitioner and affidavit of the Petitioner dated the 24th day of July 1901 having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters Administration to the estate of the said Intestate issued to him unless the Respondents or any other person shall on or, before the 27th day of August 1901 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 24th day of July 1901

Sigd/ W. R. B. SANDERS

District Judge.

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## THE HINDU ORGAN.

JAFFNA, WEDNESDAY, JULY 31, 1901

### A Remarkable Lecture.

(Communicated.)

We refer our readers to a lecture by Swami Abedananda (published in the June number of the *Brahmavadin*) who, in conjunction with Swami Turiananda, is now prosecuting with great success the work, initiated by Swami Vivekananda in America, of proclaiming the transcendental truths of the Hindu Vedas and Upanishads to appreciative and cultured minds of that advanced country. Swami Abedananda's work consists in instructing American audiences by lectures embodying extensive research and sound reasoning and couched in simple language, and Swami Turiananda's in exhibiting a practical side to these teachings in the *Santi Asrama*, a large extent of land donated by American Vedantists, where those who have renounced the world for an ascetic life spend their days in study, contemplation, and performance of Vedic rites.

The present lecture gives a complete explanation of the misinterpretations founded on isolated quotations from the Swami's lectures, which led some time back to controversies in the *Hindu Organ*. To the teachings of the blessed Swamis, and not the least to acrimonious Christian propagandists, are due the love and appreciation which many enlightened Hindus show at the present day for the life and teachings of Christ, as they do for those of many of the Saints and Teachers of the past. Christian Padres and prelates abused Hinduism and Hindu institutions, and Hindus paid them in the same coin. It is to the spirit of toleration permeating the Swamis' utterances and their appreciation of the life and teachings of Christ as distinct from Christianity, is due the friendly attitude of the Hindus towards the religion founded by Jesus, which his modern followers have travestied until it has ceased to be itself. Modern Christianity is based on the teachings of Moses and not on those of Christ.

The Hindu has the candour to proclaim his feelings, for he gains nothing by exclusiveness, nor does his religion narrow the mercies of the Universal Father and Creator. May we hope for the speedy advent of the day when broader views will pervade all sects and creeds, and when tolerance and love for each other will smooth the different paths towards the one supreme and final goal of all humanity.

### THE SUPREME COURT CRIMINAL SESSIONS.

On the Court re-assembling on the 24th Instant, the witness in the Naval murder case heard the previous day, who was committed to the custody of the Fiscal for prevarication in giving his evidence, was brought up to be dealt with according to law and was sentenced to undergo a year's rigorous imprisonment. Case No. 7 committed by the Police Magistrate of Mallakam, Mr. T. M. Tampoo, was then taken up. The prisoner was indicted on four different counts (1) House trespass into the Post Office at Kankasanturai with intent to commit theft punishable under section 443 of the Ceylon Penal Code (2) Theft in the Post Office of Rs 784-53½ and a wooden tray and iron drawer and money order book and registered letter and keys belonging to the Government of Ceylon punishable under section 369 of the Ceylon Penal Code (3) Entering into a house with intent to commit theft punishable under section 443 of the Ceylon Penal

Code (4) And theft in a building used as a human dwelling of a coat punishable under section 369 of the Ceylon Penal Code. Mr. Adv: Tirunavukarasu defended. The Jury found the accused guilty of all the charges laid in the indictment, whereupon His Lordship sentenced him to undergo ten years' rigorous imprisonment.

On the same day, case No. 5. from Pt. Pedro committed by Mr. R. W. Allegakoen was taken up. The prisoner was charged with the robbery of an umbrella and voluntarily causing hurt and was undefended. The Jury brought in a verdict of "not guilty" and the accused was discharged.

On the 25th Instant the accused in case No. 6 who was previously tried and found guilty was sentenced to undergo 3 years' rigorous imprisonment. The first case tried this day was case No. 8 from Jaffna committed by Mr. T. M. Tampoo. In this case the accused who were two, were charged as follows:—the first accused for forging a document purporting to be a money order for Rs 8 punishable under section 456 of the Ceylon Penal Code, and the second accused with abetting the forging of the above money order punishable under sections 102 and 456 of the Ceylon Penal Code. Mr. Advocate Kanagasabai defended. The Jury acquitted the 1st accused and convicted the 2nd who was sentenced to undergo 4 years' rigorous imprisonment.

In the afternoon of the same day, case No. 10 from Pt. Pedro committed by Mr. A. Mailvaganam was taken up. In this case the accused was charged with defamation punishable under section 480 of the Ceylon Penal Code. This was the first case of oral defamation ever committed by the Courts in Jaffna for trial before the Supreme Court. A few years ago a Mannar case of slander was heard at the Jaffna Criminal Sessions and the accused convicted. In the present case the complainant was a woman who was abused as having been immodest. She had to invoke the aid of the law to punish the slanderer. Mr. Kanagasabai defended the accused. The Jury brought a verdict of "guilty", and the accused was sentenced to pay a fine of Rs 30. or to undergo three months' simple imprisonment.

On the 26th Instant, case No. 3 from Chavakachcherri committed by Mr. R. W. Allegakoen was taken up. The accused was charged with murder, but pleaded guilty of culpable homicide not amounting to murder. The plea was accepted and the accused sentenced to undergo five years' rigorous imprisonment. The last case taken up was case No. 9 from Chavakachcherri committed by Mr. A. Mailvaganam in which the prisoner was charged with voluntarily causing grievous hurt punishable under section 317 of the Ceylon Penal Code. Mr. Adv: Tirunavukarasu defended the accused. Verdict, guilty; sentence, seven years' rigorous imprisonment.

The sessions were closed on the morning of the same day and the Judge and suite left for Batticaloa in the afternoon.

### LOCAL & GENERAL

Our Government Agent—Mr. R. W. Ievers has been Gazetted Additional District Judge, Mannar, for one month from the 1st to the 31st August 1901.

Mr. R. W. Allagkoen—We extend a hearty welcome to Mr. Allagkoen who has arrived in the District and assumed duties as Police Magistrate and Commissioner of Requests of Point Pedro and Chavakachcherri.

New Notaries Public—Among the candidates who passed the Notaries Examination held in January last, are the following Tamil gentlemen:—Messrs. S. Sittampalam, T. C. Abraham, S. Velupillai, S. K. Vallipuramathar, T. T. Chinnatambo, V. Muttiah, and S. Thuraiappa. Mr. Sittampalam is the young and intelligent Proctor practising in the District Court of Jaffna, Mr. S. Velupillai is his younger brother, Mr. V. Muttiah is a brother of the late Mr. V. Tampoo Proctor, and Mr. S. Thuraiappa belongs to a well-known and respectable family in Mallakam. We are not able to say to what District or Province the other gentlemen belong.

The Muhammadan Marriages Registration Ordinance—We learn from a Proclamation in the last Gazette that this Ordinance comes into force in Jaffna, Mannar, and Mullaitivu Districts from the 1st August 1901. Vavonia being abolished as a separate district, these three districts now comprise the whole of the Northern Province.

Obituary—We regret to chronicle the death of Mr. V. Chelliah who was employed as a dispenser at Uyelankulam which occurred at his residence at Vannarponnai on the 28th Instant. He was suffering from a chronic disease to which he succumbed notwithstanding the best medical treatment he had. He was an amiable young man and was much liked by all who knew him. He married a sister of Mr. Proctor Kandyah, and much sympathy is felt for the bereaved young widow and others who bemoan his loss.



—Mr. J. Conroy, the Cadet attached to the Jaffna Kacheerri presented himself at the Civil Service examination in Tamil held in Colombo last week.

The Karadive English School—The unique functions which took place on the 27th Inst. at this small institution were instructive, and very interesting, and afforded a powerful object lesson to all those who have at heart our national progress and development on the lines laid out by the great thinkers and sages of ancient India. The programme appeared to have been arranged with much forethought and skill, and the innovation introduced of students rendering into Tamil the orations as they proceeded was an excellent one. In place of the inappropriate rhapsodies one is obliged to listen at ordinary School and College celebrations, the little boys had within the space of a couple of hours given expression to those great truths of Indian religion and philosophy which are awakening the West at the present time to a new view of old beliefs and which are hopefully looked upon by great thinkers to help the breaking off of discords and strifes among sects and creeds and the promotion of the peace of the world. This School appears to have been carried on for thirteen years by Mr. M. Sayampoo single handed and amidst much discouragement, and, as it transpired at the meeting, under great personal sacrifice. There can be no public object which deserves so much the help of the public as this earnest and consistent effort to establish on a firm footing a high class English School to serve the requirements of Karadive and the neighbouring Islands which are rapidly advancing commercially and industrially.

A Dictionary of Biography—It is stated that Mr. J. Ferguson of the *Ceylon Observer* is collecting materials for the compilation of a Dictionary of Biography for Ceylon to embrace all the notable men of the past century in connection with the colony with a brief account of their career.

—Sir Henry Dias' estate and effects are estimated at Rs.993668. The probate duty on it amounts to Rs 14905.

—Mrs. C. J. R. Lemesurier has recovered judgment for 5000 pounds sterling in the suit brought by her in the High Court of Judicature in England against her husband claiming her property in his hands.

**THE DEAF HEAR.**—No. 463 of *The Illustrated World* of 626, Chiswick High Road, London, W. England, contains a description of a Remarkable Cure for Deafness and Head Noises which may be carried out at the patient's home, and which is said to be a certain cure. This number will be sent free to any deaf person sending their address to the Editor.

#### SELANGOR CEYLON TAMIL ASSOCIATION.

#### A KANDASAMY KOVIL AT KUALA LUMPUR.

The above association has undertaken to build a Kandasamy Kovil at Kuala Lumpur and a sum of nearly Rs. 4000 has been given in donation by the Hindus in Selangor for that purpose. But the work has not yet been commenced as there were disputes as to the selection of a site. It was however decided at the last Sub-committee meeting, which was held on the 6th Inst. that Brick Fields being the quarter inhabited by most Jaffnese the temple should be built there.

Half of the building work would have been finished by this time had the Association selected this site when Mr. K. Supperamaniam suggested it, at the first annual general meeting which was held on the 8th April last.—Cor.

(We have deleted the rest of the correspondence as its publication will not serve any useful purpose at present. No doubt subsequent events have shown that Mr. K. Supperamaniam, was wise in suggesting Brick Fields for a site, whose forethought ought therefore to be commended. But those gentlemen who did not fall in with his views evidently thought that it would be better to have the temple built in the heart of the Town so that it might occupy a prominent position in it. Both parties were actuated by honest intentions and there is no room for recrimination. We congratulate our Hindu friends in Selangor on the efforts made and the zeal displayed by them in the cause of religion which as true Hindus they rightly prize as higher than all worldly possessions. Ed.H.O.)

#### SELECTIONS.

#### CHRISTIAN MISSION IN INDIA.

TO THE EDITOR.

Sir,—When I ventured, about this time last year, to tell your readers some plain truths concerning the Christian propaganda in China, one or two of our Indian

missionaries felt that they were justified in advising me to make a more careful study of the Foreign Mission question before attempting to air my views in the *PIONEER* again. Well, I have taken this advice, and hope, with your permission, to be able to show that so far at least as our Indian Missions are concerned I have now a tolerably firm grasp of my subject. It has been calculated that no less than one million and a half sterling is spent annually in Great Britain on the support of foreign missionary enterprise. The exact number of missionaries engaged in the work is not stated; but judging from a number of annual reports that lie before me as I write, there cannot be less than 25,000; while it is more probably nearer 30,000. One body alone—the Church Missionary Society—spends upwards of £400,000 annually, and employs no less than 8,000 agents in different parts abroad. The expenditure is therefore lavish, the workers are numerous, and, as the public at large are invited to contribute to their support, they have a clear right to know to what extent this enormous expenditure of energy and cash is successful. Unfortunately, this is no easy matter to determine. True, yearly reports are issued by most of the missionary societies, but, apart from the fact that these reports do not contain much of the information one would like to gather, they are expert statements, compiled by the missionaries themselves, and there is not much opportunity of testing their truthfulness. It is plain that these statements are not likely to underestimate either the quality or quantity of the work performed, and there is direct evidence, as will be seen later, that on comparing the different reports, a great deal is written with the deliberate intention of misleading people at home. The above remarks apply, of course, to foreign mission in general. My detailed criticism will be limited to India alone. The only thing I wish my readers to bear in mind is that all the statistics given below are taken from reports issued by the missionaries themselves. I cannot guarantee their accuracy. I can guarantee mine in summarising the results, and I think I can safely assume that the case is not better than the missionaries represent it, but that it is, in all probability, much worse. What, then, is the result of missionary work in our Indian Empire? The agents are numerous; the expenditure is lavish; and the conditions, seeing that Government of the country is professedly Christian, are peculiarly favourable. What are the results? We will take, first of all, the question of the number of converts reported. First in order of size and expenditure comes the Church Missionary Society. This Society had, in India, for the year ending 31st March 1900, 3414 agents, 403 Europeans and 3,018 natives, while the money transmitted from England for their use reaches the colossal sum of £113,631. The general returns give, under the vague heading "Baptisms for the Year," the figure of 8,422. Out of this number, however, 5,978 are children, and there is nothing in the report to show whether these are the children of existing Church members, the children of the converts of the year under report, or simply children that have been induced, by methods more or less honourable, to undergo baptism. As, however, on looking through the report, it is clear that a large number of the converts are unmarried, it is evident that either these children belong to existing Christians in which case the report is a deliberately misleading, since it suggests the idea of actual conversions, or they are children baptised without their parents, a circumstance which gives rise to grave doubts concerning the method adopted to secure them. I emphasise this point here in order to avoid constant reference to it hereafter. Putting on one side the conversion of children, which can hardly rank as a serious performance, the year's results would stand at 2,445 adult conversion as the fruits of the labour of 3,018 missionaries. Poor as this result is, a still further deduction has to be made. The report says nothing of losses, and these form no inconsiderable item, as we shall see. In the previous year's report (1899), the number of communicants was returned at 33,804. Adding to this the 8,423 baptisms recorded in the report for 1900, the number should now be 42,227, whereas the actual figures are 35,640; thus registering a loss of 6,587. This would reduce the net gain—including children and adults—to 1,836 as the result of the labour of over three thousand missionaries and an expenditure of £ 113,631—an allround cost of over £ 60 per convert, without reckoning the money raised and spent locally. The little impression made by Christian missions on the people of India is still more apparent if, instead of taking last year's figures alone, we go back a matter of three or four years. In 1896 the number of communicants stood at 32,009. Thus in four years the number has only increased 3,631 which instead of giving us even 1,836 per year, average only a little over 900, or about one convert per year to every three missionaries, and these latter backed up by numerous charitable agencies, schools, medical dispensaries, &c. Let us see how the matter looks in detail. The work in Bengal was commenced in 1814. Last year there was a staff of 443 agents who received from England over £15,000. During the twelve months they baptised 101 adults and 554 children, one adult convert to every four missionaries. But here, again a discount has to be made; for during the past four years the net increase in the number of communicants has been only 334, an average of 84 per year, the 334 costing in round figures £60,000. And after 86 years' work the number of communicants stand at 2,995, or on average of just over 33 per year. Madras, with a staff of 66 agents, has increased its communicants by 93 in four years. In Tinnevely there were 1,918 missionaries who last year baptised 373, and have realised a net gain of 227 in four years. It is the same, if not worse, with other missions. The London Missionary Society has in India a staff of 1,844 missionaries, who received from England last year £47,000. The number of people baptised or converted is not given, except incidentally, a circumstance that reflects more credit upon their "cuteness" than upon their honesty. But as in 1895-96 the Church members stood at 2,809,

and in 1899-1900 at 10,998, there has been consequently a gain of 1,189, in four years. This gives us an average of about 300 per year or to look at the matter from another point of view, each convert represents the united labour of six missionaries for twelve months and an expenditure of £158. This is the general result: let us look at some of the details. At Bellary, after 90 years' work and with a present staff of 46 agents, there are 166 Church members, an average gain of less than two per year while there is an actual decrease from 172 to 166 members during the past four years. Last year the 46 agents baptised 15 adults and children out of a population of 7,36,000. At Selem there are 239 Church members after 76 years' work, and with a present staff of 28. Four years ago the Annual Report said: "The hostility so painfully manifest a couple of years ago has now almost entirely ceased, and Mr. Devasagayam has been much encouraged by the attentive hearing of the crowd, and also by the friendly and sympathetic attitude of the educated classes." (Report for 1896, p. 95.) The result of this "attentive hearing" and "sympathetic attitude" is that, whereas in 1896 the Church members numbered 240, they are now 239. In Madras there are 201 Church members after 70 years' propaganda with a staff of 63 missionaries. "There are distinct signs of progress" is the cheering statement in the report for 1900 (p. 174) and the only evidence of its presence is that the Church members have dropped from 221 in 1896 to 201 in 1900. At Barhampur, "in all parts of the district, and in all branches of the work, there is movement" (p. 110). The use of the non-committal word "movement" is a stroke of genius. There are now ten members less than there were four years ago: still there is "movement." True, it is movement in the wrong direction, but no inaccuracy can be charged against this portion of the report. The total number of Church members is 28 after 76 years' propaganda. At Beacares "the native Church is steadily growing in numbers" (Annual Report, 1896). Very steadily, I imagine, as, after 80 years' work, the Church membership reaches the enormous total of 36; and the 37 agents, while failing to secure a single convert during 1899, have actually managed to lose one of the 36. Still, "we believe a quiet work is going on among the women" (p. 115). The "believe" is distinctly humorous. Next to the London Missionary Society comes the Baptist Missionary Society, with a staff of 552 agents and an expenditure of £25,990. There are all the usual reports of the wonderful effects of the preaching, with the customary insignificant results in the shape of actual converts. The report for 1899 contains the following from one of its agents in India: "I have never before experienced such a general desire on the part of vast multitudes of the people to listen attentively and thoughtfully to the preaching of the old, old story of Jesus" (p. 16). From another: "I have seen an audience of out-and-out idolaters and Mahomedans held spell-bound many times since I came to India." And the result of this "spell-bound" attention of "vast multitudes" to the preaching of the Gospel? Well, last year 552 missionaries gained 369 converts and lost 389, spending nearly £2,600, over the operation. One of two things is certain, on comparing results with promises. Either the stories of the burning desire of people to listen to the Gospel—stories common with all, and repeated year after year—are deliberate falsehoods, uttered for the purpose of tickling the pockets of subscribers at home, or they betray a lack of judgment and common sense perfectly appalling—even in a missionary.

In what has gone before I have not only taken for granted the general accuracy of the returns given, I have also assumed that the conversions tabulated are those of people, who, previous to conversion, were not Christians. Certainly this is the impression most people have of these "conversions." This impression is, however, entirely erroneous. In a large number of instances the cases of conversion given are not those of non-Christians, but of converts belonging to other missions that have been captured or brought, and who have already figured in numerous reports. Some years ago (1888) Canon Isaac Taylor pointed out that rivalry of the different missionary agencies induced converts to put themselves up for auction, and sell themselves to the mission that offered most. He cites, in support of the statement, the case of one "inquirer" who was already getting a pound a month from the Church Missionary Society agent, but who struck for higher pay, and finally went off to a rival mission to "inquire" at an increased salary (*Fortnightly*



Review, October, 1888.) By thus going from missionary to missionary, figuring first as a hopeful inquirer, and afterwards as an actual convert, a single individual may be transformed into a dozen or more by the time he reaches the British public, not one of the reports making any mention of the fact that many of their cases have been "converted" by many other missions before reaching their hands. That this is no exaggeration I shall prove in my next letter—I am afraid I have already run to too great length for a single letter—by running over the charges of stealing converts, brought by the different agencies one against the other.—The Pioneer.

ISAAC JACKSON

### INDIA'S NEEDS.

The most vital question that puzzles the brain of our countrymen in these days is how to arrest the poverty of India. For it cannot be gainsaid that constant recurrence of famine has impoverished the masses, while demand for employment is so much out of proportion with the supply that our middle class men are swelling the rank of the famine-stricken population. Our young men every year come out of schools and colleges full of hopes, only to find them dissolve in thin air, on coming in actual contact with the world.

Various remedies have been proposed to alter this state of affairs, but unfortunately for India, no practical result has yet been achieved through the endeavours of our zealous patriots. These remedies generally propose to develop the industrial resources of the country.

It seems to us, however, that there are two courses open to lead us out of the difficulty:—

First, to educate the masses by establishing institutions similar to the Orphanage started at Murshidabad by Swami Akhandananda. It is very necessary to extend the scope of this institution, and establish others to impart a free primary literary and industrial education to the poor and helpless through the length and breadth of the land.

Secondly, to organize our working classes and bring them under some such influence as that of the Rochdale Pioneers' Society. This Society originated under circumstances most simple, and yet it has produced most marvelous results in a little over half a century of its existence. In 1844, owing to great depression in the Flannel trade at Rochdale, the wages of the weavers were much reduced. To make up for the loss and hardship thus sustained, 28 of these poor weavers agreed to club together a small sum, in order to purchase tea and sugar from a wholesale shop, instead of from ordinary retail shops. By this arrangement, they derived two-fold advantages:—(1) they paid cheaper rates, and (2) they received unadulterated articles.

The success of the measure was so large that other labourers were attracted to join in the undertaking, and subscribe their savings. In 1856, the capital of the Society rose to £12,900, and the business was no longer confined to articles of grocery. Bread, meat, and clothing were all sold on the same plan, and the Society was enabled to erect expensive flour and other mills. In 1867, a building was erected at a cost of nearly £14,000 for the transaction of business.

In 1886, the Society had 10,984 members, the goods sold amounted to £2,46,031, and the profits derived were £31,075. The capital amounted to £3,48,900.

The business is conducted on the following principle. Each customer receives tin tickets or tallies to record the amount of his purchases, and at the end of each quarter, a fixed dividend at the rate of 5 per cent per annum is given to the share-holders, and the balance of the profits is distributed among the customers in proportion to the amount of their purchases. Latterly, some further improvements were introduced, and a portion of the profits is now devoted to

local educational and other charitable purposes. Thus in one year, the Society has paid £1,126 for purposes of education. The Society has opened 18 new rooms, provided with daily and weekly newspapers and magazines. Excellent reference and circulating libraries have also been formed, containing nearly 17,000 volumes. Classes have been started to teach science, languages, and technical arts, and there are more than 500 students, who derive the benefit thus afforded by the Society.

There are at present in England 884 Retail Co-operative Stores, working on the principles of the Rochdale Pioneers' Society, and such Stores have been established not only in large manufacturing towns, but also in a large number of agricultural villages.

It may be asked how these measures can be worked out successfully in India.

In the first place, let our young men in schools and colleges, our Lawyers, Doctors, and clerks contribute such small sums as 2 annas annually; in the second place, let institutions similar to "self denial weeks", observed by some sections of the Christian community, be introduced, and our educated classes give away a week's saving in a year, by doing a little self-denial for such a short period, and thus start a fund in every city with which to open co-operative stores on the principles of the Rochdale Pioneers and devote the profits, like them, to the spread of education.

We do not see, why in this way, the same success will not be gained here, as has been achieved in other parts of the world.—Awakened India.

ECONOMIST.

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