

# THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

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Editor:  
A. V. Kulasingham

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Letters To The Editor

## Statue Of The Late Sir P. Ramanathan

Sir—Appreciation for any actions good, and gratitude for benefactions received, are virtues deemed praiseworthy in all countries and amongst all communities. How far our country and its various communities can claim to be vested with this virtue is a question raised, when we examine the extent of appreciation shown by us towards the meritorious actions of the late Sir Ramanathan, an illustrious son of Lanka, a statesman of repute, a scholar and a sage.

As an orator he stood unequalled and so remains today, with a masterly command of the language and fluent flow of words, reminiscent of melodious tinkling of silver bells in a temple and so captivating our thoughts and inspiring our very inner soul. His contributions were confined not only to the political cause and advancement of our country towards which he was a fearless and valiant pioneer but they extended to the spheres of high culture and spiritual light and lustre.

It is much to be regretted that the project of perpetuating his name even in a small measure by erecting his statue has been for some reasons shelved or set aside.

Was it due to the question of a suitable site (for the statue) or due to monetary considerations?

To my mind no more suitable site could be conceived than the open space (now created) at the junction of Cambridge Place and Gildford Crescent, which with its peaceful syivan surroundings is bound to be the fitting abode for the symbol of this philo-ophical personality.

The monetary question can on no grounds be accepted as the reason for our inaction and neglect, considering that we today are contributing (and have contributed) in thousands as memorial funds for various personages.

May an appeal through the courtesy of your columns be made to the Hon'ble The Leader of the House and his colleagues to give the public a lead (if any more funds are required), by not only individual contributions but a State donation as well and bring about this project to a finality and fulfilment, so that when we are opening a new Constitutional chapter, it may be possible for us to pay our homage to the memory of this statesman to whom the country owes in no little measure our present political advance, and thereby not only remove the reproach (if any) of "ingratitude" off our shoulders, but also erecting an edifice to commemorate "meritorious deeds and actions" which our present and future generations may, if

not able to achieve or excel, at least aspire to.

Yours etc.,  
Dinshah P. Bilimoria,  
Colombo 2nd April, 19'6.

## The Tree-Tax System In Jaffna

Sir—I shall be obliged if you will find space in your paper for the following:

The main authorities seem to have run away with the preconceived idea that the tree tax system in Jaffna has proved a success. I am curious to know on what grounds this decision was arrived at by the authorities.

I must concede that the present system has created a new class of new-rich tappers and it is probably on this fact alone that the authorities base the success they claim for their policy.

The abuses of this system are many, and the advantages to the consumers are nil.

It has developed a craving for toddy among women and children because it is obtainable at their door.

It has impoverished the labouring classes the temptation to drink is strong, the facilities are many, with the result that the labourer dissipates his earnings of the day on drinks, and decrees starvation to his wife and children at home. The drunkard's wife and children are ill-fed, if not starved, and ill-clad.

Although the law provides that the toddy shall be sold and consumed fresh at the foot of the tree this provision of the law has been fearlessly flouted by the tappers, probably with the connivance of excise underlings. *Every tapper's house is a tavern* and the number of such taverns in each village will astonish the authorities if they ever come to know of it. I wonder whether the all-knowing Commissioner of the recent census had the following question in his elaborate questionnaire "Have you a toddy tavern in your abode?"

Drunkenness is fast growing in every village and crime advances *pari passu* with drunkenness.

There are a number of trees in the country that are tapped without payment of tax.

Toddy is manufactured in the tapper's abode.

I have so far not heard of anyone of the Excise department troubling himself to find out whether wholesome toddy is supplied to the consumer.

Adulteration of toddy takes place regularly and I have not heard of a single case where toddy as retailed to the consumer has been analysed by the Government analyst. I hope the Committee will answer the

## ARE THE CEYLON TAMILS TIME-CONSCIOUS?

By S. A. Nathan

International war and its by-product of internal strife in many countries for social and constitutional remoulding mark the close of an age and the beginning of another in the history of man. It is of the essence of the Law of Nature that social and political systems grow up out of the very soil, as Mill contends, and outgrow their use and are scrapped by an upheaval which their very operation tended to produce.

The change-over from motif to motif, from age to age, is an inherent, inward as well as outward process from which there is no escape. It is the limited vision of man of the subtle and incalculable forces that look for a cause and explanation for the on-sweeping change which is the law of creation and maintenance. The ancient Indian law-givers who were also great seers and moralists explained it as the law of evolution (Karma). The modern western European thought on the subject was crystallised in the expositions of Hewri Bergson whose rational philosophy of change is simply the re-hash of

the old Hindu theory of evolution. The flow of change is unceasingly steady and continuous, but the velocity may vary from time to time according as 'cuts' are thrown across the stream of change by man's cussedness.

These four and a half decades of the twentieth century have stood out for an order of things which is now out of gear with the law of change. The dominant note of these years is roughly expressed in the vulgar saying 'Heads I win, tails you lose'. The Western European thought stressed this note and relentlessly pursued it in the political and economic activities. And a large part of the world got caught, willy nilly, in its tentacles. Its operations, elusive in nature and efficient in results, forced mankind into two groups of the few possessed, and the many dispossessed. The balance was thus lost and the natural law of change stepped in with its brakes. The adjourned world war thus brought about, has churned mankind so violently that they sit back to remould the philosophy of life and action in tune with the new evolutionary values on the changing plane.

In this world flurry when all races and nations are seriously bent on the reordering of affairs, what are Ceylon Tamils doing? As one sat looking on the recent sessions of the all-Ceylon Hindu Conference the question naturally arose what are we trying to do? Do the Ceylon Tamils seriously think of the changing face of the world of which they form a part and from which they cannot detach themselves? Do they look at themselves in relation to what other races and peoples in and out of Ceylon are doing? In other words, are they time-conscious?

It is sane and sensible to revive and recapture the positive good in the past history of the race—the good that will yet be good and useful in a totally new context of life. The thousand and one religious and social practices which grew out of time-spirit of a long-long past may not be worth revival for they will tend, as they did in the past to segregate the race into a water-tight compartment unapproachable, un-touchable and unsociable. The religious and social rituals, beyond the barest minimum sealed as absolutely necessary by sanitary, and social, science are so many inhibitions self-inflicted and therefore unfitting the race to, take its place in the wider scheme of modern life.

following questions before they pronounce the system a success:

1. Does the increase of crime go hand in hand with the increase in drunkenness?
2. Does the tapper pay tax in respect of all the trees he taps?
3. Are there no illicit tappings?
4. Is it not a fact that every tapper's hut is a toddy tavern?
5. Would not the system of making toddy available and at hand throughout the whole day and night undermine the morals of the community, create strife and free fights and impoverish all improvident labourers beyond redemption?
6. How many prosecutions have been launched against tappers who sell their toddy in their huts, and not at the foot of the tree? With what result?
7. How many prosecutions have been launched against tappers for adulterating toddy? With what result?
8. Drink is a vice, if taken for other than health purposes or on medical advice. Is it the function of a moral government to demoralise its subjects by making toddy available in almost all the tappers' huts and other houses in the country?

A large number of allied questions arise, but the above is enough to give an outline of the general policy that should be adopted for the future control of the toddy tapper.

Yours etc.,  
'Argus'

(To be continued)



**VALIGAMAM WEST  
ELECTORATE  
(NORTHERN PROVINCE)**

I hereby announce my decision to stand for election to represent the Valigamam West Division in the House of Representatives under the Soulbury Constitution. My policy will be (1) to safeguard the rights and interests of the Tamils and (2) to promote the general advancement of the country towards its political and economic independence.

**K. Shanmukham,  
(Bar - at - law)**

Manipal,  
1st May 1946.  
(Mis. 31, 3)



**Hindu Organ**

FRIDAY, MAY 3, 1946

**CONTROL AND TRADE**

THERE WILL BE GENERAL agreement with the view expressed by the deputation of the All-Ceylon Congress of Ceylonese Traders' Associations in the course of its interview with the sub-committee of the Board of Ministers on Post-war Problems regarding the necessity for the immediate removal of control. The deputation urged that "it is only when the controls are removed that Ceylonese will be able to enter the import and export trade from which they had so long been kept out." The Government has taken undue advantage of war-time restrictions to indulge in new experiments. Few will question the need for the State to control what are known as key industries, though industries of this description in Ceylon can be counted on one's fingers. In the absence of private enterprise the Government has also the responsibility of blazing the trail for new industries. This is being done as far as circumstances will permit. It is, however, quite another matter for the Government to insist on having its finger in every pie, to substitute the machinery of the State for private enterprise and initiative in all possible directions. We have repeatedly in these columns pointed out the danger inherent in such a policy. The business of administration, without being complicated by these new experiments in the field of trade and industry, has proved itself to be difficult enough for the people of this island. It is no exaggeration to say that inefficiency and corruption are the order of the day, and we are afraid that any attempt to unduly extend the scope of State action will infect these new enterprises with the same vices. It is interesting to note, therefore, that Ceylonese traders themselves feel that, at least in the sphere

of trade, governmental activity should cease and private enterprise should be encouraged. The deputation also urged that special concessions enjoyed at present by the co-operative societies should be withdrawn and that the Government should hand over to Ceylonese limited liability companies the import of those articles at present imported by the Government. With regard to the first suggestion, it will be seen that co-operative stores and societies serve a real need at the present moment in that they stand between the consumer and the producer, eliminating the trader and the middleman. While it would be obviously unwise to pamper the co-operative movement to the extent to which this is being done now and while it is undeniable that the grave irregularities that have come to light call for stricter control and supervision, it is nevertheless in the public interest that every legitimate encouragement should be given to the co-operative movement without injuring private enterprise. The mistake made by the Ministers was, in some cases to kill private enterprise and in others to subject it to such restrictions as to make it impossible for private trade to continue, in the fond hope that co-operative stores and co-operative societies would do all that was needed. The attitude of the Ministers in this matter has been lacking in balance and judgment, and the sooner it is revised the better it will be for the people of this island.

With the plans outlined by the deputation for the Ceylonisation of trade we regret we are unable to agree. Stated briefly, the proposal put forward by the deputation is to the effect that all foreign firms, whether run as individuals or partnership concerns, should cease to exist after the demise of the present proprietors. If these proprietors, however wished to pass their business interests on to their heirs, the concern should be converted into a limited liability company in which only fifty-one percent of the shares could be retained by them, while the balance was to be sold to Ceylonese. If a foreign firm wished to sell its business, the new purchaser should be a Ceylonese. Of the employees seventy-five percent of the subordinate staff should be Ceylonese and forty percent of the executive staff should also be Ceylonese. There are many other restrictions suggested by the deputation. We can understand the desire of the deputation to safeguard the interests of Ceylonese traders but it is difficult to sympathise with the revolutionary proposals that have been put forward with the avowed object of eliminating the foreign trader. We still hold to the view that a certain amount of free com-

**MINISTERS DOWNWARDS CORRUPTED,  
SAYS U. C. CHAIRMAN**

**Longs for Day of Crown Colony  
Administration**

"The greatest amount of corruption is in the Government Service. From Ministers downwards there is corruption. I long for the day when Ceylon will go back to Crown Colony Administration", said Mr. C. Ponnambalam, Chairman, Jaffna Urban Council, speaking at the second Annual General Meeting of the Jaffna Hindu Maha Sabha, held on Wednesday last.

Mr. Ponnambalam, in the course of his speech on 'What the official language of Ceylon should be', said: "In my opinion Tamil should be given first recognition as the official language of the country. But, because the Sinhalese fear that they and their language would be wiped out of existence, Tamil and Sinhalese should be the official languages."

Referring to the lack of purity in the public life of the country, the speaker said: "Ministers eat rice in the Jaffna Resthouse without surrendering their coupons. In the hotels too the same thing happens. There is no honesty or sincerity in the public life of the country. Ceylon public life is teeming with dishonesty. The so-called leaders of the country are crying for Dominion Status, but they cannot even sit at the feet of Indian leaders."

Mr. A. V. Kulasingham, Advocate, speaking earlier in Tamil, stressed the need for a University in Jaffna. "It is essential that the Tamils should have a University of their own. The study of Tamil literature and culture in a Tamil atmosphere will tend to create a greater interest and taste in the minds of the students for them. My wish that a University should be established in Jaffna should not be misunderstood. By having a University of our own we would not be like frogs-in-the-well. Look at America, Europe, India and Japan. Do they not have Universities of their own? Yet are they like frogs-in-the-well? Is there a general exodus from these countries to other universities, unless of course it is for specialised studies? There is no reason why Jaffna should not have a University of her own to preserve her distinct culture and the greater purity of her language."

Concluding, Mr. Kulasingham appealed to those present to exact from those who seek election to Parliament a promise, though election pledges were usually written "on water"—a thing which he hoped will not be repeated, that they would

petition among traders is imperative if the public is to survive, and from this point of view we are unable to distinguish between a Ceylonese trader and a foreign trader. So far as the public is concerned both classes of traders must be regarded as belonging to one and the same category. It is an idle pastime for Ceylonese traders to bemoan the fact that forty or fifty years ago the shops in Main Street, Pettah (Colombo), were owned by Ceylonese, while most of them are now run by non-Ceylonese. No national Government, we are told, should allow this tendency to continue. This is the sort of twisted nationalism which threatens to bring Ceylon into conflict with other countries. The business of a national Government is certainly not to prop up inefficient Ceylonese traders but to encourage honest trade in whichever hands it may be

fight for a University in Jaffna at no distant date.

Mr. M. Balasunderam, B.A., B.Sc., Advocate, speaking on the 'Place of Youth in future Ceylon', said: "I have not come here to speak about Ceylon reverting to the Crown Colony system of administration or to say that we should pay homage to the Governor, but to give my message to Ceylon's youth. I cannot imagine a man who has a language and a culture of his own expressing such a wish. Such men today hold positions of trust."

After tracing the history and descent of the Tamils the speaker concluded that the youth of Ceylon have every right to have a say in the political, social and educational questions of the country.

Pundit K. K. Natarajan spoke on the Tamil Language. He said that the very word 'Tamil' meant sweetness. He quoted Bharathi's songs to show the greatness of Tamil.

Mr. C. Nagiah presided. Musical items were also provided.

**Jaffna Oriental Studies  
Society**

**Research Title**

At the annual general meeting of the J. O. S. Society held on 27-4-46 a resolution to the effect that the necessary arrangements should be made to confer a research title such as 'Pandithamany' on the Pandits of the society if the theses embodying the results of the research carried out by them, are approved by a Board of Examiners, was moved by Pandit K. P. Ratnam, B.A., B.O.L., and was accepted unanimously. The house referred it to the Working Committee authorising it to make the necessary provision.

**The Late  
Mr. S. Mahadeva**

The *Hindu Organ* regrets to record the untimely death of Mr. S. Mahadeva, Director of Public Works, which occurred in the afternoon of Wednesday the 24th ultimo. He died in his 53rd year.

The late Mr. Mahadeva joined the Public Works Department as junior assistant draughtsman 37 years ago. His rise from this post to that of Director of Public Works was meteoric. Before he became the head of the Department, Mr. Mahadeva held several responsible posts in it. In 1921 he proceeded to England on a Government scholarship to further his studies in engineering. He had also studied waterworks in England, Egypt and India. The Ceylon Government sent him as its delegate to the International Engineering Congress of 1940 held at Tokyo.

The death of Mr. Mahadeva is a great loss to Ceylon and to Jaffna in particular. The loss is all the greater, because he died at a time when his services were most needed. He was the first son of the soil to have held the post of Director of Public Works. There are several engineering feats to his credit. Among these are the Pannai and Pooneryn causeways in the North. Though Mr. Mahadeva is no more, he will be remembered by the people of Ceylon for the several monuments to his knowledge and skill he has left behind.



### 'Thirupugalmani' Visits Anuradhapura

#### Grand Reception At The Railway Station

Under the auspices of the Anuradhapura Vivekananda Society a public meeting was held at the Town Hall on Tuesday, the 23rd April '46 at 7 p. m. when Hon'ble Mr. T. M. Krishnaswamy Aiyar (Thirupugalmani) the Chief Justice of Travancore gave a discourse on 'Krishnakumara Thathuvam'. The hall was packed to the utmost and the spell-bound audience were enraptured by the lucid nevertheless most impressive and remarkable eloquence of this distinguished visitor from South India. It was an awe-inspiring sight for the people to see a Chief Justice clad in so simple an attire and so brilliantly informed in religion. Mr. S. Krishnadasan, the District Judge, Anuradhapura presided over the function and Mr. V. Ramaswamy, J. P., U. M. proposed a vote of thanks.

Hon'ble Mr. T. M. Krishnaswamy Aiyar was given a grand reception at the Railway Station when he arrived by the afternoon train from Jaffna. The station premises were tastefully decorated and Oriental Music was in attendance. On arrival he was garlanded by Mr. V. Ramaswamy J. P., U. M. the President of the Anuradhapura Vivekananda Society. Mr. S. Krishnadasan, the District Judge introduced a host of the prominent men of the place who awaited his arrival at the station. Included among them was Mr. H. R. Gunawardena, the Divisional Transportation Supdt., Anuradhapura, who was greatly instrumental for the elaborate arrangements at the station. He also garlanded the Chief Justice and graced the occasion by

### ISSUE OF FOODSTUFFS FOR THE WEEK

Consumers ration for the week commencing 29th April, 1946 is being issued to Wholesale Dealers from today onwards. Authorised Distributors are requested to apply to their Wholesale Dealers for the rations by Wednesday. The public is hereby notified to apply for their rations by Thursday.

M. SRIKHANTA,  
29th April 1946. for DFC Jaffna.  
(G. 12. 3)

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(Mis. 25. 23-4-46 to 10-5-46.)

his presence as the Chief Railway Official at Anuradhapura.

In the evening there was a public procession from the Post office from where the visitor was led to the Town Hall in the midst of an overwhelming crowd that thronged the streets to have a glimpse of this great man from India. —Cor.



(TRADE MARK)

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(Mis. 185. 31-12—31-12-46)

### Ramanathan College Old Girls' Association

There will be a meeting of the Old Girls of Ramanathan College at the College hall on the 5th May at 4 p. m. to make final arrangements for their help to the Parameshvara College Silver Jubilee celebrations

### FOR SALE

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(Mis. 32. 3 & 10)

### VALI-WEST ELECTORATE

I, hereby announce my decision to contest the above seat.

My policy would be to support the national 'Anti-Senanayake Party' and to co-operate with Britain to strengthen the U.N.O.

An election manifesto would be issued in due course.

I request my friends to do the needful.

My professional address is:—

Teacher, Sandilipay Hindu English School, Manipay.

The term carries no personal disrespect

V. SANMUGANATHAN, B. A.  
(Lond.)

Moonamalai,  
Manipay,  
2-4-46.

(Mis. 260. 2-4 to 7-5-46)

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(Mis. 34.)



## ISLANDS ELECTORATE

I have decided to seek election to the above electorate as its representative in the Legislature under the New Constitution.

My policy will be the same as that advocated by me as Editor of The "Hindu Organ"

A. V. Kulasingham,

(Mis. 11, 9 to 30-4-46.)

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Wanted to get in touch with bulk suppliers of Jaffna Tobacco. Cash payment through Bank. Please write in detail quoting rates and monthly supplies to:-

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(Mis. 9, 9-4 to 13-5-46)

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[Mis. 248, 15-3-46 to 14-2-47.]

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Mis. 10, 9-4 to 30-4-46.

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[Mis. 243, a, 12/1-12/9] F

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(Mis. 15, 12-4 to 11-10-46.)

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(Mis. 154, 3-12-45—30-11-46. F)

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