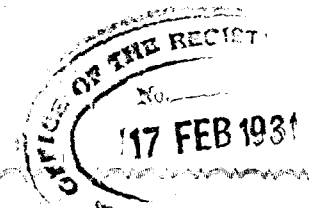


02

Registered No. 2196



THE Bharata Dharma

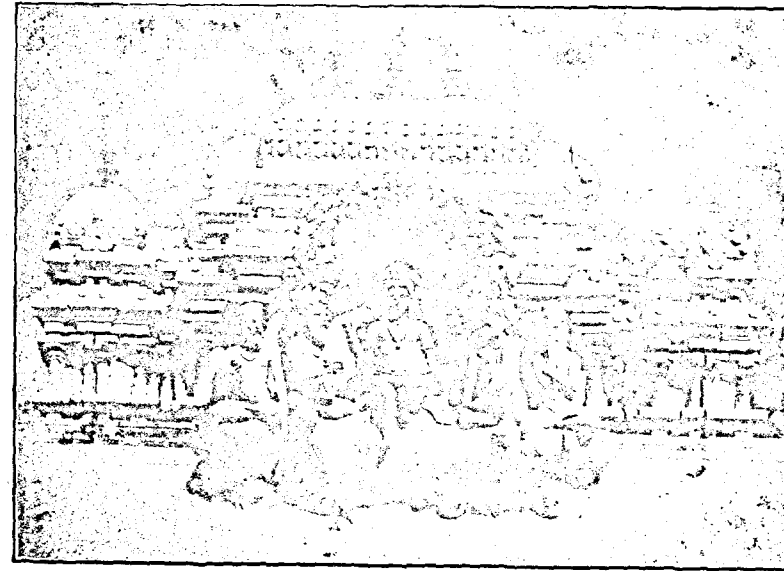
Magazine of Liberal Hinduism

Joint Editors: { Mr. S. Raja Ram
Mr. K. V. Sessa Ayyangar

VOL. VIII

JANUARY, 1931

No. 10



On the front parapet of THE TEMPLE OF LIGHT, Adyar:

चित्रं वदतरोर्मूले वृद्धा शिष्या गुरुयुवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु छिन्नसंशयाः ॥

Ah! The wonder under the Banyan tree! There sits the Teacher, a youth; the disciples, elders. The teaching is silence, and the disciples' doubts are dispelled.

PUBLISHED ON THE 15TH OF EVERY MONTH AT ADYAR
Yearly: India, Re. 1-8; Foreign, 3s. (Single No.: India, As. 3; Foreign, 4d.)

CONTENTS

	PAGE
OUR PICTURE	173
GURU NANAK—A PROPHET OF SPIRITUAL FREEDOM. By T. L. Vaswani	176
ADITYA-HRDAYAM. By S. R. R.	178
RELIGION IS ONE. By Ethel A. Park	181
WOMEN'S RIGHTS UNDER THE HINDU LAW. By C. V. K.	184
HINDU LAW REFORM IN MYSORE. By A Lawyer	187
REVIEWS	189

EASE for Aching Head and Painful Limbs

How delightful will a little relief be to the sufferer who has to sit up and let an aching head and painful limbs do their worst. Ease to such rests in the application of

LITTLE'S ORIENTAL BALM

the World's Best Remedy for Rheumatism, Sciatica, Neuralgia, Headaches, Sprains, Strains—all Aches and Pains. Little's has been tested for 40 years and has stood it well. Grateful users are loud in its praise:

MRS. WHITNEY:—"I found it most soothing and pain relieving."

MR. S. C. SEN:—"I have adopted it as a family medicine for all these troubles."

Always keep a bottle. — It is sold everywhere.



THE

Bharata Dharma

(The Official Organ of the Bharata Samaja)

N.B.—The Bharata Samaja is not responsible for any opinions expressed or statements published in this magazine unless they are contained in an official document.

All communications should be addressed to: THE MANAGING EDITOR, THE BHARATA DHARMA, T.S., Adyar (Madras, India).

VOL. VIII

JANUARY, 1931

No. 10

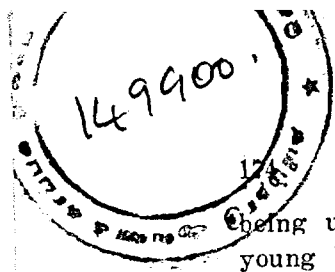
OUR PICTURE

OUR picture this month is styled Dhruva—Narayana. It illustrates the following shloka—No. 4, Chap. 9 of the IVth Skandha of *Shrimad Bhagavatam*.

सतं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च ह्यवस्थितः ।
कृताञ्जलिं ब्रह्मयेन कम्बुना पस्पर्शं वालं कृपया कपोले ॥

'The Lord Hari who is present in every heart perceived that he (the boy Dhruva) was eager to utter His praises but incapable (not having words or culture) and out of grace touched with his Sankā, the embodiment of Vedas, the cheeks of the boy standing with joined hands.'

Who does not know in this land the thrilling story of Dhruva who even at the age of five achieved his goal? Dhruva, the child Prince and devotee was the son of Uttanapada, one of the sons of Manu (Swayambu). Dhruva was the child by the elder queen (Suniti) of the King. Uttanapada was under the fascination of his younger queen, Suruchi. The boy when he once went to climb up to his father's lap when he was fondling the other son Uttama, the child of Suruchi, was insulted by the Suruchi and dismissed from his father's presence as



JL
R 4002 IN 23BD
11.31.8.10

being unworthy of the King's lap being born of the elder queen. The young boy stung with the harsh words of his step-mother went away to his mother crying and related what had happened. The queen was sorely distressed and bewailed. She advised the child to seek the favour of Adhokshaja (Narayana) to gain his true position. Controlling his mind by his will, Dhruva departed from the city of his father. Knowing the child's burning desire, Rshi Narada, the great World-Helper, crossed the path of the child and after testing the child's will to pursue his path, blessed him out of compassion, gave him the great Vasudevamantra and directions to perform his austerities to find Shri Narayana at Madhuvana on the banks of Kalindi (Yamuna). The shlokas giving a beautiful description of the form of the Lord which the Rishi gave to the boy to contemplate upon are well known and are reproduced here.

प्रसादाभिमुखं शश्वत्प्रसन्नवदनेक्षणम् ।
सुनासं सुभ्रुवं चारुकपोलं सुरसुन्दरम् ॥
तरुणं रमणीयाङ्गमरुणोष्ठेक्षणाधरम् ।
प्रणताश्रयणं नृम्णं शरण्यं करुणाण्वितम् ॥
श्रीवत्साङ्गं घनश्यामं पुरुषं वनमालिनम् ।
शङ्खचक्रगदापद्मैरभिव्यक्तचतुर्भुजम् ॥
किरीटिनं कुण्डलिनं केयूरवल्लयान्वितम् ।
कौस्तुभाभरणग्रीवं पीतकौशेयवाससम् ॥
काञ्चीकलापपर्यस्तं लसत्काञ्चननूपुरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥
पद्भ्यां नखमणिश्रेण्या विलसद्भ्यां समर्चताम् ।
हृत्पद्मकर्णिकाधिष्ण्यमाक्रम्यात्मन्यवस्थितम् ॥
स्मयमानमभिध्यायेत्सानुरागावलोकनम् ।
नियतेनैकभूतेन मनसा वरदर्शयाम् ॥
एवं भगवतो रूपं सुभद्रं ध्यायतो मनः ।
निवृत्त्या परया तूर्णं संपन्नं न निवर्तते ॥ (45-52), Chap. VIII, Sk. 4.

Do thou contemplate Him as one disposed to show favour. His face and eyes are always graciously cheerful, He has well-shaped nose and eyebrows and charming cheeks ; He is the most fascinating among the Gods ; youthful, beautiful, in every limb, with rosy lips and eyes ; He is the one resort of all suppliants, the (one) dispenser of happiness, the one fit to be resorted to, and the ocean of mercy ; the one distinguished by the marks of Sri Vatsa, blue like a cloud, having a perfect human

form, bearing the wreath of Vanamala, with his four arms distinguished with Sanka (conch), Chakra (discus), Gada (mace), and Padma (lotus) ; He is adorned with a crown, earrings, Keyuras and bracelets ; His neck adds Grace to the Kaustubha (jewel) and He is dressed in silks of golden colour with the ornamental zone about his middle and adorned with brilliant anklets of gold ; He is most beautiful and the delighter of the mind and eyes, enthroned in the seed-stock of the lotus called the heart of those that worship Him, and with His feet made resplendent by the ruby-like nails.

With a steady mind in intense concentration the devotee should contemplate the Lord as having a smiling face and looks full of love and as the foremost among those that shower boons (upon the world).

The mind of one that thus contemplates the auspicious personality of the Glorious Lord, soon becomes firm in intense (thorough) renunciation (of all worldly things) and it does not again return to them ; (such a mind becomes transformed into the object of contemplation).
—Mr. S. Subba Rao's translation.

The Lord touched by the intense concentration and devotion and desiring to meet and bless this young devoted servant appeared at Madhuvana before the boy. Dhruva trembled on seeing the Lord, bent his body low and saluted Him. He looked at the Lord unable to utter his feelings.

The Lord Hari who is present in every heart perceived that he was eager to utter His praises but incapable (not having words or culture) and out of grace touched with his Sanka, the embodiment of Vedas, the cheeks of the body standing with joined hands.

When lo ! the child, in intense devotion and love, found himself now capable of speech, sang the praises of the Lord with the well known verses commencing with Chap. 9 (6).

योऽन्तः प्रविश्य ममवाचमिमां प्रसुप्तां सङ्जीवयत्यखिलशक्तिधरः स्वधाम्ना ।

अन्यांश्च हस्तचरण श्रवणत्वगादीन्प्राणान्नमो भगवते पुरुषाय तुभ्यम् ॥

Dhruva said : O Lord, I make salutation to Thee, the Glorious Person, who having by Thy intelligent power entered into me rousest my power of speech from sleep and who being the Lord of all powers kindest to activity all other organs (of mine), viz., the hand, the foot, the ear, the touch and other senses, etc., etc., etc.

Dhruva was then blessed not only with the glorious vision of Sri Narayana and with also the sovereignty of the earth and a permanent ce in the heavens.

GURU NANAK—A PROPHET OF SPIRITUAL FREEDOM

BY T. L. VASWANI

FOUR centuries and a half have passed since he came with a message made radiant in his love filled life. "I am a servant of the Beloved," he said, "and long to meet my Lord." And this "servant of the Beloved" became the builder of a Nation. For the life and teaching of Nanak Dev were the inspiration of a long line of the Gurus, the last of whom built the Khalsa State with the battle cry "Wah Gurujika Khalsa". "Glory to the Guru's State!" Therefore I call Guru Nanak an 'Angel of Revolution'. His life and teaching revolutionised the minds and hearts of millions; and I would have Young India turn to him to-day, if it would think out its ultimate ideals and understand what it should make of the liberty which can not be long in coming back to this ancient land.

A lover of freedom, he spent his early days in the freedom of the farm and village life; and in his days of manhood he travelled far and wide. He went about blessing all, asking all to free their minds and hearts of convention and cant. As I have meditated on his words and reviewed the main incidents of his life in the JANMASAKHI, I have felt, more strongly than before, that a free India could not be built without the power of faith and Hindu-Muslim solidarity and service of humanity. Faith more than knowledge of books, Hindu-Muslim solidarity more than schemes of reform; service of humanity more than any thing else.

And concerning these three, the Teacher's life has not a little to tell us. Taken to a schoolmaster, the great soul, great in humility and love, asks: "Sir, what have you learnt?" And the schoolmaster says he has learnt all the branches of knowledge, has read the books, has known "arithmetic and book-keeping, has known everything". Then says the Teacher to the schoolmaster: "That kind of learning is useless, Sir." And in a passage of great beauty and wisdom, Nanak sings the very secret of education:

Burn worldly thoughts, rub the ashes and make ink of it;
Let the paper on which you write be the paper of faith;
Let your heart be the pen;
Then write the Name and the praise thereof;
And write without end or limit.

The current system of education in India has been worse than a failure; for the wise injunction has been ignored: "Let your heart be

the pen; then write the Name." Intellect has been sharpened; but when was a Nation saved by a soulless intellect? Brother, let your heart be the pen. Then write the Name—the Mother's Name—in the ink made of Tapasya; and you will write in flaming letters the freedom of Hindusthan.

And who more than the Teacher bore witness to the essential brotherhood of the Hindu and the Mussalman? The first words he utters on waking up from that trance in the waters are: "There is no Hindu and no Mussalman." He goes to Mecca, he teaches there the doctrine of the One; he interprets there the wisdom of the Koran. He utters the name Allah with reverence, he does so the name Hari. On meeting him, Sheikh Farid greets him with the words: "Allah, O dervesh!" And to this the teacher replies: "Allah is ever the subject of my efforts, O Farid; Allah is ever my object." Sheikh Farid, the Muslim Pir, becomes a great friend of Guru Nanak; and the Sikh scriptures include many songs of Farid which mention the name of Allah. "There is no caste," says the Guru. "We claim brotherhood with all. He alone is the true Mullah, Sayad or Dervish who knows Allah or Hari and has abandoned self."

Speaking to the Hindus, he says: "Praise and glorify Allah as Muslims do, five times daily." Speaking to the Muslims, he says: "Make the will of Allah your rosary." "A real Mussalman is he who has renounced self." Is it a wonder the Muslims cried aloud: "Khuda (God) is speaking to us in Nanak."

And Hindu-Muslim unity meant with this prophet of freedom not an external unity but a brotherhood. If men of different faiths in India will not realise that they are to live together as brothers, we can not build up SWARAJ. Parsis, Christians, Jews, Muslims, Sikhs and Hindus, we belong to one Brotherhood; and we will pay homage to the founder of each Faith. In such a unity is the future of India. Guru Nanak realised and proclaimed such unity; and I ask Young India to pay homage to him as to a Prophet of Freedom.

RELIGION AND THE NEW AGE

Addressing, the other day, a large meeting of ladies and gentlemen in Hyderabad, Vaswani said: "Religion is not rites and ceremonies. Religion is not creed and conformity. Religion is life. Religion is fellowship. Religion is mingling of the individual with the Great Life. And this is not shut up in temples. This is moving in the marketplace. The Great God sits not somewhere in isolation. The Great

God is in the procession of life. Greet Him there. You will not find him in temples of marble and stone. You will meet your God in the sweat and struggle of life, in the tears and tragedies of the poor. Not in decorated temples but in broken cottages of the poor is the Great God singing his new Gita for the new age. He is singing it in the anguished, bleeding hearts of the poor. Dead documents of a dead past no longer will help. Withered leaves! They have encumbered the Path. Turn, ye pilgrims! turn to the New Path! And listen to the new Scripture of the Eternal God!"

NOT AUTHORITY BUT EXPERIENCE

"The test of truth," Vaswani said at a meeting on the New Year Day, "is not a scripture, an individual or a tradition. The test of truth is within. That is true for me which appeals to the highest within me. The foundation of spiritual life is not an authority but an experience. Religion will not be a science until it quits the furnished house of quotations and starts on the great Adventure of Realisation. There have been noble priests of God—men of humility and love. But there have, also, been in different religions many priests who have emphasised outer forms, not the inner spirit of religion. Such priests have awakened fear in the hearts of men and women. All religions of fear must go. Fear demoralises him who fears and him of whom one is afraid. Nothing short of a religion of Love enriched by Wisdom will satisfy the New Age."

ADITYA-HRDAYAM

S. R. R.

(Continued from page 171)

६. रश्मिमन्तं समुद्यन्तं देवासुरनमस्कृतम् ।
पूजयस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

रश्मिमन्तं Of golden rays; समुद्यन्तं well risen (dawned) in the sky; देवासुरनमस्कृतं worshipped by devas and asuras; पूजयस्व worship by praises; विवस्वन्तं covering other lights by his brilliance; भास्करं illuminating the universe day and night; भुवनेश्वरम् the lord of the world.

Worship (by Adityahrdaya Stotra) this Lord of the world, of golden rays well dawned in the sky, who is worshipped by all devas and

asuras, who is covering all other lights by his brilliance and is illuminating the universe day and night.

NOTE

When this prayer was given it was long past the dawn. Rshi Agastya himself appeared in the after-noon. This is clear by Lakshmana's request to Shri Rama. "I wish the destruction of this demon before sun-set." The attribute 'golden rays' would appear to suggest the meditation of the sun at dawn. The Lord in the Sun is the supreme illuminator of all universe, of the sun, moon, fire and luminaries, as 'by His shining, everything else shines'. This shloka also describes the greatness of the Sun, the object of the prayer. The following shlokas form the regular prayer in the way of detailing and dwelling on the import and significance of the names.

७. सर्वदेवात्मको ह्येष तेजस्वी रश्मिभावनः ।

एष देवासुरगणान् लोकान्पाति गमस्तिभिः ॥

सर्वदेवात्मकः The soul of all Devas; एष (this); तेजस्वी powerful; रश्मिभावनः sustaining by his rays; एष this; देवासुरगणान् लोकान् the worlds of the hosts of Devas and Asuras; पाति protects; गमस्तिभिः radiant by rays.

This (Lord) is the soul of all Devas, powerful, sustaining all by his rays. He protects the worlds of hosts of devas and asuras by his radiant rays.

NOTE

As indweller of all devas, He is their soul. He sustains the ever free (perfected) beings and sustains them by sharing with them His existence, they being His beloved. It is the glory of the Sun that is the cause of the warmth as well as the rain, thus does He sustain all.

८. एष ब्रह्मा च विष्णुश्च शिवः स्कन्दः प्रजापतिः ।

महेन्द्रो धनदः कालो यमः सोमो ह्यपां पतिः ॥

९. पितरो वसवः साध्या ह्यश्विनौ मरुतो मनुः ।

वायुर्वह्निः प्रजाप्राण ऋतुकर्ता प्रभाकरः ॥

एष This; ब्रह्मा च Brahma also; विष्णुः च also Vishnu; शिवः Shiva; स्कन्दः Skanda; प्रजापतिः Prajapati, lord of beings; महेन्द्रो Mahendra, Indra the great; धनदः Kubera, the lord of wealth; कालो Time, the destroyer; यमः the Restrainer; सोमः Soma the moon; अपां पतिः the lord of waters; पितरः the pitri devas; वसवः the Vasus; साध्याः the Sadhyas; अश्विनौ the two Asvins; मरुतः the Maruts; मनुः the Manu; वायुः the wind God; वह्निः the

fire God; प्रजापति: the life of beings; ऋतुकर्ता the maker of seasons; प्रभाकर: the giver of light of knowledge.

This is Brahma, the Creator; Vishnu the sustainer; Shiva, the regenerator, the home of all good; Skanda, Subrahmanya, the destroyer of foes; Prajapati, the lord of beings; Mahendra, of illimitable form and rule; Kubera, the lord of wealth; Kala the devourer; Yama the Director and Restrainer; Soma the moon; Varuna, the lord of waters; the Pitri Devas, the Vasus, the Sadhyas, the two Asvins, the Maruts, Manu, the one thinker; Vayu, the conveyor of fragrance; Agni the distributor of sacrificial food; the giver of life to all; the producer of seasons and the giver of light of knowledge.

NOTE

This Lord is He whom the Yogis realise when they meditate as the golden Purusha in the centre of the Suryamandala. He is the indwelling spirit of the four-faced Brahma, Mahavishnu, Mahadeva, Subrahmanya, the nine Prajapatis and others above mentioned. *Pitris* include the Agnishvattas, Barhishads, Apyapas, Somapas, Sukalis, etc., Vasus, the well known eight—Dhruva, Dhara, Soma, Apas, Vaishvanara, Anila, Pratyusha and Prabhava; *Sadhyas* are twelve—Manu, Mantra, Pranada, Chetayana, Vitti, Jaya, Naya, Hamsa, Narayana, Prabhava, Vidhu and Viryavan created from the face of Brahma for the purpose of increasing the world's population with Mantra-made bodies.

Maruts, are never dying. They are 51, Shukrajyoti and others (Vayu Purana)

१०. आदित्यः सविता सूर्यः खगः पूषा गभस्तिमान् ।
सुवर्णसदृशो भानुः हिरण्यरेता दिवाकरः ॥

These are the ten names of the Lord in the Sun: आदित्यः Born of Aditi or the lord of the limitless space; सविता the source and the creator of the worlds; सूर्यः inspirer of men's actions; खगः He who moves in the heavens for the welfare of the world; पूषा the nourisher of the world by rains; गभस्तिमान् Possessing strong rays; सुवर्णसदृशः of golden colour; भानुः effulgent; हिरण्यरेता the creator of the golden egg of the world-Brahmanda; दिवाकरः the maker of the day, he who illumines the mind of man removing his darkness of ignorance.

(To be continued)

RELIGION IS ONE

APPEAL FOR UNITY

BY ETHEL A. PARK

I HAVE read, with ever increasing interest, many of the articles appearing in the issues of THE BHARATA DHARMA and, as a lover of India, her people, her cult, her age-old traditions, her ethics and her philosophy, I sought permission to enter an article in the pages of this splendid little monthly. This permission granted, I feel it both an honour and a privilege to submit this, my first contribution to your magazine and wonder the while if I may be forgiven for being so ego-tistic as to hope that I may again be allowed to offer further articles, from time to time.

It was once stated that "East is East, and West is West, and never the twain shall meet"; shall this *always* be so? I, for one, most sincerely hope not. Is it not time, (aye, and surely long past time) that many of the barriers which so severely separate the East from the West be broken?

The East, and more especially India, has much indeed to offer to the West in her ideals, her philosophy, her very life. The West may, it is true, have certain things to offer to the East, but, of philosophy and Idealism we, in the West have far more to learn than we are able to teach, and, with this I think that you will agree.

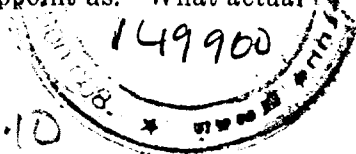
The West is young, and if I am honest, I must admit that often it behaves in keeping with its youth.

India has many enemies, she knows that, but she has many friends also in the West.

The home of antiquity, it is remembered in the West that she has given birth to many of the finest and noblest ideals and inspirations, more especially those associated with religion and philosophy, and that is largely why we, in the West, watching India closely as we do with, I suppose, very mixed feelings, wonder what, after so very long and many years of peaceful association, she will do, how she will act—with her own children. As a young sister to a much older brother, and one whom I love and respect, one whose happiness, peace and prosperity are really dear to me, I myself would ask—nay, I would do more, I would urge, I would implore, that India be, and remain, at all costs, true to herself, true to her traditions, true to her ideals, firm and unswerving.

Many of us, we of a much younger order, look to her—have we not the right to look to her?—let her not then disappoint us. What actual

JL
RLem2, N238D
N31-9-10



Ideals have we, in the West? Can anyone name any? Shall then they be torn, one by one from a country, a land rich in ideals, and which throughout the ages has been an inspiration to such men as Emerson? Shall the mind, the very soul of India be poisoned, either from without, or from within, by subtilty? India, the home of all that is beautiful, of all that is pure, India stand firm.

In one of your issues, T. L. Vaswani says, referring to Religion; "All religions are mine," saith India, and he goes on to say, "Why quarrel then in the name of scripture or prophet. To *reconcile* religions is a part of India's mission." I cannot say, in words, how deeply I appreciated that article by that writer, and wholeheartedly, do I agree with him.

When one comes to analyse any and all religions, the bed-rock, the fundamental principle surely is the same—The Law of Love, Service to Humanity. Can it be a matter of great moment what religion a person professes as long as he genuinely and sincerely endeavours to lead a life in keeping with the Leader of the particular religion to which he claims to belong? If one so lives his life, has he time to think of the difference in, perhaps exterior worship of his fellows; will it not suffice to know that they too, like him, are charitably disposed, living their lives in accordance with the particular precept laid down and left to them by their own Leader. Surely there cannot be such a thing as "Religions" but only "Religion"—the Life led—?

Brothers in India, we, here in the West and all, all of us who claim the Fatherhood of God, *owe* Love and Service to Humanity; can that Love and Service be other than weakened if the strength is not united?

The Lord Buddha gave a wonderful Light, a perfect example to His followers—so did Jesus Christ, no less perfect to those of us who profess Christianity—so did *all* the other great Teachers. Shall that Light—the Light of Asia—the Light which has lighted the soul of India for so many generations, shining clear and glorious in her life, now find itself dimmed by unrest from without and from within, such a thing surely was unknown in the soul of the Lord Buddha, can it then live in the souls of His followers? Is it possible—especially at an hour when the *world* needs, more than at any time in the past, the soft rays of peace, the sweet balm of comfort to soothe her pain and a *true* understanding, to wipe away her bitterness and her sorrow, and to transmute it into Love for her fellows, treading, side by side, irrespective of caste, creed of colour, Life's hard and stone path—will India the Mother of Religion and Philosophy fail—at such a time?

In the West atheism is rapidly increasing, especially, I think, here, in England. India is the home of religion, religion throughout the

world. What has India to say? I cannot think that, (especially) at such a time of dire necessity, when people of all religious thought, all creeds, should stand firm in their *united effort* to stem this slow yet sure advance of atheism that India—the Mother, the Home, will suffer dissent in her midst, and so, while her own family, at home are quarrelling one with another, those of us who are left outside feel keenly that our Mother, and our brothers 'at home' have forsaken us, and, at a time, of all times when most we need their help.

May I say that I was deeply touched by sadness when I read under the heading "What India owes to various religions" in one of your issues, the following: "The early Christians were bhaktas of the Lord. To-day alas! Christian nations are imperialist exploiters of the weaker races. Today the Christian nations sit heavy on the life of Asia. They have torn up the Sermon on the Mount, to write a new sermon on race-suicide through violence and war."

My friends in India, what would you have me say?

Following the dictates of my own conscience I am forced to admit that, unfortunately, you are right. I have realised for long that to many, (*not all*), Christianity is but a name and not a life, and that is yet another reason why I would beg so earnestly that we *all*, all of us, who hold religion—irrespective of kind—as a dear and precious possession, stand shoulder to shoulder to fight what, after all is the common foe—the advance of gross materialism, and the denying of all religious thought which goes hand in hand with it. This state is becoming a serious menace in England, and a very bad example to the continent of Europe; this is the beginning, where will be the end? You are unable to say, neither am I able to say, but, does not this position here too, call for united effort, united strength of *all* people who profess religion, irrespective of kind? There are, of course still many who live and work true to the Ideal of the two Christian saints whose names are mentioned—in connection with India—St. Francis Xavier and St. Francis of Assisi. It would not be just to either my own countrymen neither to Christian countries as a whole for me to deny this. I, myself am honoured in belonging to the creed of which both these men were members, the oldest creed in Christianity, but, a creed or religion is valueless, and less than nothing, if one fails to live up to its Ideals, and as I said early in my writing the fundamental principles in all are the same, therefore is Religion but ONE, therefore, why quarrel? and, from whence, in true service, *can* come dissension?

WOMEN'S RIGHTS UNDER THE HINDU LAW

C. V. K.

(Continued from page 165)

CLAUSE 8 is not strictly germane to the question which the committee was asked to investigate. The marginal note is wider than what is contained in the clause, for it says that "self-acquisitions (shall be) deemed to be separate property." No one has ever questioned that as a general proposition. What the clause really deals with is what the lawyers call *gains of learning*. On that matter, there has been considerable variance of public opinion in this part of the world. Middle-aged men will remember the great agitation in Madras which killed a bill to make such gains of learning separate property which so eminent a lawyer as the late Sir V. Bhashyam Aiyangar got through the local Legislative Council. A similar attempt has recently been more successful in the Legislative Assembly; and perhaps few would quarrel with the committee for having introduced a similar provision in Mysore, except on the ground of irrelevancy. The change involved affects not merely women but a number of males also. The matter is, however, of little practical consequence; for with the fast growing disintegration of the joint family system, occasions where a "drone" encroaches upon the wages of one who "devils" would be few and far between; and if the successful man of the world leaves a son, his wife and other female members of the family would, as we have stated in dealing with clause 6, be in no better position with regard to this class of property than they are at present.

Clause 9, again, merely states the existing law. Whatever might have been the difficulties which it would have eased before the decision of the Privy Council a few years ago, no one now doubts that there can be separation of the interests of a member of a joint family by *unilateral* expression of intention on his part. The real difficulty in such cases has been in the application of the principle; and the use of the words "by conduct or by declaration expressed clearly and unequivocally and to the knowledge of the other members of the family" will not by itself make the proof of such expression of intention easy. At any rate, similar expressions did not save the Mysore state the spectacle of a prolonged and acrimonious litigation with respect to the property of a very distinguished citizen of that state, in recent times. What really

is necessary so that such litigation can be avoided is not a statement of the principle but a prescription of the method of expressing such intention, so that people may exactly know the way in which they can express their intention so as to satisfy the courts. It would be very well indeed if, for example, the registration of such intention is made compulsory for this rule to operate, either in the usual way in which the registration of other documents takes place or through a post-office. Otherwise, one may well think that he has expressed his intention "clearly and unequivocally," but after his death his greedy relatives, much to the annoyance and expense of his own widow and children, may let in a lot of oral evidence of conduct and similar things to nullify the clearness or the unequivocalness of the dead man's declaration. Poor women left to inherit such shares are often compelled to compromise with such relatives, because of alleged want of care to put the expression of intention beyond the machinations of those relatives who want to inherit them. If a form had been prescribed the dead man would have adopted it and saved all trouble. It would be well if women are helped in that direction, specifically, by means of a condition prescribing the mode of expressing such intention.

Clause 10 is the one to which we referred when dealing with the question of simultaneous heirs. It says that "the widow, the mother, the unmarried daughter, and the unmarried sister, if any, of every Hindu male shall be entitled to a share for herself in all property and interest in property of *such* person, or, if he be dead, which belonged to such person at the time of his death". This provision is certainly some improvement on the present state of affairs. But the change will be very slight if it is construed according to the well known legal principles regulating construction of statutes, that it was not worthwhile for the committee to have laboured for that purpose alone. To begin with it is difficult to see why that clause is placed in part II of the bill dealing with "separate property". Does it mean that this right to share deals only with property which becomes the separate property under clauses 8 and 9 of the bill namely, the self-acquisition by gains of learning and property got by separation of interest by unilateral intention? Is this not to apply to cases where the self-acquisition is not by gains of learning or by partition, for example, to property of which the male is the sole inheritor and has not had to share it with others. One would think that the position given to this clause in part II would negative such a contention. Evidently it is not the intention to do so. Then what is meant by the widow being entitled to a share for herself in all the property of such person, or, if he be dead, which belonged to such person at the time of his death. Surely there can be no widow before

he is dead. Then again what is meant by the interest in property of such person. Does it mean his undivided interest? If so it will be quite a good proposition. But I wonder whether the committee visualised such a thing in all its aspects when it drafted such a clause, though certain words used later on would indicate that even undivided interests are within the ambit of the clause. Some phrases such as "one half of what her husband, if he were alive, would receive as his share," in sub-clauses 2 (a) and (b) "what her father, if alive, would receive as his share" in sub-clause (c) seem to indicate that the clause is applicable to an undivided share in joint family property also. If undivided interests in joint family property are covered by this clause the change is just what is wanted in the present state of Hindu society to put an end to many tragedies. Suppose A, B and C are brothers and A dies without making any unilateral expression of intention to separate himself, and the property is not his gains of learning. What happens now is that the widow, and the unmarried daughter would become merely entitled to maintenance and in the latter case to marriage expenses also, though the unmarried sister and the mother will be taken care of by the surviving brothers. She who was the apple of eye of the deceased person, namely his wife, has now to hang on his brothers even for the necessities of life. This is very common experience. If this clause would really give her even the limited share which according to clause 2 (a) she is given, it will be a great thing. But the clause as it stands may well be construed against any such contention. If the clause is to be confined only to separate property, even if separate properties of all kinds are included, it really does not meet the urgent wants of the situation. It would be well that this matter is thoroughly cleared up and the real intention of the framers of the bill is put beyond all controversy by separating the clause and putting it under perhaps a separate part and stating clearly that it applies both to the separate property and the undivided interest of the Hindu male in joint family property. Again, proviso (1) raises some difficulties. It says that no female relatives shall be entitled to a share in the property acquired by a person referred to in section 8 so long as he is alive. That taken with the proviso (2) which says that no female whose husband or father is alive shall be entitled to demand a partition as against such husband or father as the case may be, will restrict the application of this rule to property referred to in clause 8 to the mother and the unmarried sister. There seems to be no need for such a provision at all, for if it becomes a separate property under the law, not even a brother of a member of a joint Hindu family can, during his lifetime, ask him to share it with him; and the mother and the unmarried sister cannot be

in a very much better position. But that is a small drafting objection. The really substantial comment on this part of the bill is that it should be made clear that clause 10 applies to the undivided interest in joint family property. It may also be said also that it does not go far enough. One would think that the case of an indigent widowed daughter should also be included.

Clause 11 deals with the authority to adopt. It seems to us that the provision in that clause is an unnecessary innovation which will merely antagonise the orthodox without really helping the widow. Courts are familiar with the incessant quarrels between adopted sons and their adoptive mothers; and one would think that the real reform is to put an end to adoption by widows as such and not to create new causes for that sort of trouble. If the husband really did not want his lineage to be perpetuated by making an adoption himself, or by giving authority to adopt to his wife, one does not see any reason why the widow should be given any power to adopt at all, and thus be enabled to complicate the situation; for it will, often mean that the widow will adopt somebody whom her husband would not have cared to adopt at all. This provision can very well be omitted altogether. The new kind of litigation that this provision will foster would be the setting up of an express prohibition by the husband, by means of oral evidence. If, as the committee proposes, the widow is entitled to an absolute estate in the property which she inherits from her husband, she can very well pass it on to a boy she likes by means of a will. What we really want, if we are going to improve the present, position, is to give women power to adopt girls who as a class are more likely to be attached to the adoptive mothers than boys. The committee has not made any provision for that change. Why adoption should always be of a son in this new world of women, is not clear?

(To be concluded)

HINDU LAW REFORM IN MYSORE

THE JOINT FAMILY SYSTEM

BY A LAWYER

* * * *

1. If woman's rights are precarious, man's are no less so; for as one great writer puts it "absolute and unrestricted ownership, such as enables the owner to do anything he likes with his property is the

exception" (in Hindu Law). "The father is restrained by his son, the brother by his brothers, the woman by her successors. Individual property is the rule in the west. Corporate property is the rule in the east." So that you will see that precariousness of rights exists not only with regard to woman's rights but also with regard to man's. As opposed to this, note the distinctly advantageous position of women. Suppose a woman in a joint family earns wealth, say, at the cost of joint family funds, nobody in the family will dare to ask that the earnings of the woman should be included in the joint family property. On the other hand, she can enjoy those earnings to the exclusion of others, and that is the first advantage a woman has. Whereas man's position in the joint family is insecure; he runs the risk of forfeiting his self acquired property on the ground that he derived the help of the joint family funds. Secondly, the simple word "Stridhana" you use with regard to any property you give her will at once clothe a woman with absolute rights with regard to that property. It will be very difficult for you to make out a case that it is not Stridhana. That is the second advantage a woman has. Her position in comparison with man's is decidedly better and more secure. With these advantages you cannot still hold her position is precarious and so on.

2. The word Coparcener in the Mitakshara Law has a distinct meaning and is only applicable to a male member of the family, and with all the lamentations of the Committee a woman cannot be called a coparcener and, therefore, there is no meaning in saying that she is not a member of the coparcenary.

3. Women's rights in a joint family are not fettered by limitations. Take, for instance, those females who enter the family and note their rights. The family they enter into is not one of their birth and therefore there is no birth right in that family. If, at all, the rights, they have, exist only by sufferance. That is the reason why women who enter another family were denied rights. They must rest contented with limited rights (for, rights as such they have not). As regards those that are born in the family they do not stay in the family and as such the rights they are given with regard to Stridhana, etc., are a concession and there is no meaning in claiming more rights in the family of their birth. They enjoy sufficient indulgence under the existing Law.

* * * *

4. The joint family system is a unique system in the world and, while it provides for joint effort and joint action, it affords a ready asylum to the destitute and the helpless, the maimed and the sick, who

cannot be left adrift to the mercy of others and above all it preserves our religion and traditions in tact. Shall we break up into pieces such a noble institution for a trumpery reason?

REVIEWS

The Dawn.

The 1st December issue of the *Dawn* is out and well sustains the reputation of the earlier two issues. There are two beautiful pictures in this issue (1) picture of Guru Arjun, the Sikh Martyr-saint, and (2) picture of Rishi Dayaram Gidumal whose death-anniversary has just been celebrated with enthusiasm in Hyderabad.

The young editor's opening article points out how "experience and aspiration change a person's life" and how "the Veda of Nature and the Jeevan-Veda—the Book of Life—are interdependent. You may not study the one without reference to the other".

Meredith Starr sends from England a poem. Another poem published in this issue is by Vaswaniji and is named "The Flute and the Cross".

In the *Chronicle* section appear tributes by Vaswaniji to Mahatma Gandhi. Sri Keshub Chandra Sen, Sadhu Promotho Loll Sen and to the Value of the Bible. Altogether, a thoughtful and attractive issue.

Superiority of Vegetarian Diet from the Scientific and Hygienic Stand-point.

The Madras Vegetarian Association has issued a booklet under the above title. It is the prize essay on the subject by Mr. S. A. Azariah, B.A., B.L., with convincing arguments in favour of vegetarianism and embodies in a short compass the results of his study and thoughts on the conclusions of modern scientific re-search in the matter.

The conclusion is brought out that the primeval man must have fed himself on fruits and roots, and his degeneration as a flesh eater was due to extraneous circumstances. He has quoted in support of vegetarianism a telling incident in the Book of Daniel giving a practical experiment on human dietary showing the superiority of 'pulse over meat and of water over wine'. He clearly explains how the meat diet is the cause of different kinds of diseases and earnestly pleads for vigorous propaganda of humanitarian principles. He declares if all the depressed classes take to vegetarianism the evil of untouchability may be easily abolished. Valuable tables have been incorporated in the section on diet and economy and the food value of milk is described with an analysis of its composition.

Likewise much needed information is given of the composition of several vegetables, greens and fruits in our daily use.

The nature and effects of the popular beverages—coffee, tea, etc., and the poisonous results of the alcohol habit are clearly noted. The paper concludes with a sample of a simple but ideal diet prescribed by a gentleman of large experience on dietary and disease which is practically very useful, and the readers should be extremely thankful to the author for the care and enthusiasm with which much really good reformation is placed before the public and the Association and its able Secretary deserve congratulations on this fine enterprise.

This booklet of 60 pages is neatly produced and is available of the Association for the popular price of As. 8.

Co-operative Reader, by Mr. Rao Sahib M. V. Appa Rao, Retired Extra Asst. Registrar of Co-operative Societies, Berhampore.

An excellent brochure on the elementary principles of, and lessons on, Co-operation by means of simple and suitable illustrations is before us.

It is the result of the author's experience and suggestions for improvement of the Agency Hill tribes ground down by poverty and merciless exaction of the greedy money-lenders. Mr. Appa Rao, an enthusiast in co-operation and in the spread of its beneficial application to life, has apparently achieved his ideal of service in this direction by unremitting personal endeavours to encounter the difficulties and overcome them. It is a happy idea to have conceived and reproduced the illustrations in the booklet which are at once telling in their effect and sure to stimulate in the readers the idea of self help and mutual trust which form the aim of this fine brochure, which has been approved by the Madras Text Book Committee also.

Zamorin's College Magazine.

Browning's words even more than the motto of the magazine, namely, "Sacred is a gift from the young: despise it not." Teaches us the duty of appreciating the value of,

All instincts immature,
All purposes unsure,
That weighed not as his work,
yet swelled the man's amount;.

"Like a dome of many-coloured glass," the Anglo-Malayalam Quarterly is commendably varied, and its articles are of varying value as those in college magazines generally. The scholarly criticism of the biographies of Gladstone and Johnson on the one side and the entertaining article on 'The un-expected and un-accepted Offer' of Vaikuntam to the devotees in a Bhajana party every one of whom

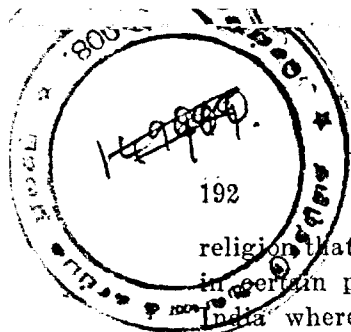
severally refuses the offer as it does not satisfy their conditions of bliss on the other, are meant to encourage the young and to place before them models of expression. The attitude of comprehensive sympathy, of complete and full understanding, or even of a fair evaluation if not of appreciation of views diametrically opposed to ones own is so important that we scent it as a danger in youth when occasionally the absence of this attitude characterises a few passages in the quarterly. I refer to the passages of wholesale generalised condemnation of Conservatives in opinion, the Theosophists, and all the Malayalam Journalists. So too, the entirely novel definition of a Theosophist as essentially a believer in Ghosts pleads rank ignorance on behalf of the juvenile offender, though of course it will not fail to surprise all Theosophists and also it will serve as an eye-opener to those who have any accurate information about Theosophical objectives and especially of that which gives freedom to every individual member to study and to investigate the laws and workings of the sciences. Since we know these are errors of inexperience which time, and only time, will correct we have no hesitation in commending this juvenile attempt at journalism to every one interested in the self-expression of youths and who have the cause of Journalism at heart.

M. R. S.

If Truth At Last Be Told.—Tract No. 2, Akbar Ashram. (Published by Bharat Printing Works, Karachi.)

Those who had read the first one would have been anxiously awaiting the second. It has come. It is entitled "If Truth At Last Be Told". The reader may complete the sentence as he pleases. There are two articles in it—the first under the caption "If truth at last be told" from which the tract takes its title and the second "Family or Fellowship". Referring to the latter the foreword says: "His (author's) contributions on the subject of 'Family or Fellowship' will form a feature of these tracts." I therefore reserve my comment on that subject.

"What is truth?" said the jesting Pilate and would not wait for an answer. It is indeed difficult, nay, impossible, to define Truth. It is dynamic; therefore the heresy of one generation becomes the orthodoxy of another. A prophet appears and enunciates certain truths for the guidance of humanity. He is at first derided and mocked at. Then a sneaking sympathy is shown with his teachings which are finally accepted but soon get standardised. The priest steps in and "religion to him becomes a flourishing trade". It is against this commercialized



149900

192

THE BHARATA DHARMA

[JANUARY

religion that the author makes a scathing denunciation. The language in certain places is rather strong; but considering the situation in India where in the sacred name of religion many a heinous sin is perpetrated, I believe the author is justified in indulging in it. The real test of Truth is that it should inculcate in the devotee that humility which shrinks from a claim to infallibility. This is "the truth which has been told" repeatedly but as "it has at last been told," I am sure, it would not be lost on the readers.

S. M. FOSSIL

"THE MADRAS CRIMINAL CASES"

A monthly Legal Journal reporting ALL the reportable Criminal decisions of the Madras High Court and the Privy Council.

Highly spoken of by the Bench, the Bar and Law Journals.

Annual Subscription: Rs. 4 only.

Back Volumes from 1928 are available: Unbound Rs. 4; Bound Rs. 5.

All India Criminal Digest, being a complete digest of ALL the Criminal Cases reported in ALL the Legal Journals of India and Burma with parallel references from 1927: Re. 1-8, per year.

The Indian Evidence Act with all amendments incorporated till 1930. Price Re. 1.

THE MANAGER,

THE MADRAS CRIMINAL CASES,
NUNGUMBAKAM, MADRAS.

BROADCAST

Your Business Message throughout Southern India including the Indian States of Mysore, Travancore, and Cochin.

"SWARAJYA"

The Popular National Daily of South India

Is the Surest Medium for securing the widest market.

FOR FULL PARTICULARS REGARDING

Rates please write to:

The Director-in-charge,

Advertisement Department,

"SWARAJYA,"

40 Broadway, Madras.

FEDERATED INDIA

AN ALL-INDIA WEEKLY

With an influential circulation in British Provinces and Indian States, full of interesting articles on all topical affairs.

Subscription: Rs. 5

per annum only. An Excellent medium for high class advertisements.

For contract rates apply to:

MANAGER,

FEDERATED INDIA,
Tondiarpet, Madras.

Printed by A. K. Sitarama Shastri, at the Yasanta Press, Adyar, and Published by the Secretary, Bharata Samaja, Adyar, Madras.

1931]

THE BHARATA DHARMA

i

A SUB-JUDGE writes:-

. . . I had an opportunity of using JEEVAMRUTHAM and found it very efficacious remedy for nervous exhaustion. It tuned up the system in a remarkably short period. I hope and trust that all lovers of the motherland will encourage the Ashramam in its humanitarian work.

(Sd.) P. G. RAMA IYER,

8-9-1930

Sub-judge, CALICUT.

JEEVAMRUTHAM

The Greatest Indian Nerve Tonic

Rs. 3-4.
a bottle.

Sold at all
Chemists.

Litera-
ture free.

AYURVEDA ASRAMAM

151 Govindappa Naick Street,

Post Box. 287, MADRAS.

DEAFNESS

NOISES IN THE HEAD AND NASAL CATARRH

CAN BE CURED

The new Continental Remedy called

"LARMALINE" (Regd.)

is a simple harmless home treatment which absolutely cures deafness, noises in the head, etc. NO EXPENSIVE APPLIANCES NEEDED for this new Ointment, instantly operates upon the affected parts with complete and permanent success. SCORES OF WONDERFUL CURES REPORTED.

RELIABLE TESTIMONY

Mrs. E. Crowe, of Whitehorse Road, Croydon, writes:

"I am pleased to tell you that the small tin of ointment you sent to me at Ventnor, has proved a complete success, my hearing is now quite normal, and the horrible head noises have ceased. The action of this new remedy must be very remarkable, for I have been troubled with these complaints for nearly ten years, and have had some of the very best medical advice together with other expensive ear instruments all to no purpose. I need hardly say how very grateful I am, for my life has undergone an entire change."

Try one box to-day, which can be forwarded to any address on receipt of money order for Rs. 3. THERE IS NOTHING BETTER AT ANY PRICE.

Address orders to

AURAL MEDICATION, BIRKBECK ROAD.

BECKENHAM, ENGLAND.

SADHANA AUSADHALAYA DACCA (Bengal)

Branch: Shyambazar, CALCUTTA (Near Tram Depot)

ADHYAKHA: Joges Chandra Ghose, M.A., F.C.S. (London)

Formerly Professor of Chemistry, Bhagalpur College

Guaranteed Pure and Genuine. Medicines, prepared strictly according to the Ayurvedic Sastras.

Catalogues are sent free on application.

On describing the nature of diseases, prescriptions are given gratis with great care.

PURE CHYAYANPRAS

It is a sure remedy for catarrh, cough, consumption, asthma and other diseases of the chest and lungs and all sorts of debility. Those who habitually suffer from cold may use this Rasayan. It can dispense with the use of Cod Liver Oil. Rs. 3 per seer.

SARIBADI SARSA

A wonderful, infallible medicine for Syphilis, Mercurial Poisoning, Gonorrhoea, urinary troubles and all sorts of blood impurities.

Rs. 3 per seer.

SUKRA SANJIBAN

It is a very powerful medicine for sexual debility, thinness of semen, impotency, night-pollution, debility in general. Rs. 16 per seer.

ABALA BANDHAB JOG

A great remedy for all female diseases as leucorrhoea, white, yellow or dark discharges, pain in the waist, back or womb, irregular monthly courses, sterility, etc. 16 doses, Rs. 2. 50 doses, Rs. 5.

THE FIJI SAMACHAR

The weekly organ of the Fiji Indians

Yearly Subscription Rs. 7

INDIAN MERCHANTS!

Advertise in this Indian weekly and have your goods popularised in the Colonies. *Fiji Samachar* is circulated in all the British Colonies.

THE FIJI SAMACHAR,

SUVA FIJI.

THE STUDENT:

CHINGLEPUT, S. I.

(The only All-India Magazine for High School Students)

Annual Subscription Rs. 2

Single Copy against As. 3 in Stamps

Free Copies Positively no

Send M. O. to the MANAGER.

NO V. P. P.

LODHRA

THE BEST
UTERINE
TONIC

CHORUS OF FELICITATIONS!

My wife is now the happy mother of a girl child after 15 years of married life.

I always keep stock of Lodhra in my dispensary and never forget it even in my sleep.

The pain which afflicted my wife the last over 15 years stopped in 6 doses.

I found it a sovereign remedy for all menstrual troubles.

Wonderfully cures all complaints peculiar to women and bestows health and happiness on them.

KESARI KUTEERAM

EGMORE, MADRAS

Available at all chemists

"YOGIC PHYSICAL CULTURE"

By Sjt. S. Sundaram, Bangalore

A Self-Instructor and Guide-Book on Yoga-Asanas, Pranayam and Yogic cure. All the poses are illustrated with Photo-plates printed on Art paper.

Paper cover Re. 1
Calico Bound Re. 1-8

POSTAGE As. 4 EXTRA

Available from the Brahmacharya Publishing House

KENGERI—BANGALORE

THE HOLY ORDER OF KRISHNA

A Course of 24 Lessons Based on The Teachings of the Bhagavad-Gita
Practical Instructions in Occultism (Yoga)

The Order chooses individuals for attainment and draws men up to Krishna. And of the Practices leads to Perfection, to God.

It does not matter at all to what religious beliefs the students subscribe to. The students who join the Order owe no duty to the Order

Works Through:

The Latent Light Culture
Tinnevely, India.

THE INDIAN EDUCATOR, MADURA

AN ILLUSTRATED HIGH CLASS
CHEAP MONTHLY

Editor: V. ARAVAMUDU IYENGAR, B.A., L.T.

Annual Subscription Rs. 2 only

Sample copy As. 3

For use in Schools, Colleges, Clubs and Libraries.

—Best Advertising Medium—

Send M. O. to the Manager,

The Indian Educator, Madura.

No Educated Home Should Go Without

The Scholar

An Illustrated monthly journal devoted to Literature, Art and Science.

Annual Subscription: Rs. 3 only. For Students Rs. 2 only.

Foreign: 6 Shillings. Single copy As. 4.

For advertisement rates write to

The Manager,
"THE SCHOLAR," PALGHAT



Is Your Vision Clear?

WE OFFER YOU OUR PRACTICAL EXPERIENCE OF OVER QUARTER OF A CENTURY IN THE ART OF TESTING EYE SIGHT FOR DEFECTIVE VISION AND CORRECTING THE SAME BY MEANS OF SCIENTIFICALLY FITTED SPECTACLES. WE EMPLOY THE LATEST AND MOST APPROVED INSTRUMENTS IN THE EXAMINATION.

"EYE SIGHT BY ONE WHO KNOWS," A PROFUSELY ILLUSTRATED BOOKLET OF 68 PAGES WILL BE SENT ON RECEIPT OF POSTAGE STAMPS FOR 4 ANNAS.

SRI KRISHNAN BROS.

SCIENTIFIC OPTICIANS,
323, THAMBU CHETTY ST.
G.T. MADRAS.

"LONGEVITY"

Triplicane P.O., Madras

Health and Long Life monthly magazine

EDITED BY A MEDICAL BOARD

(Published for the maintenance of a recognised Free Medical Institution)

Welcome Messages and Appreciations received from His Excellency the Governor-General, His Excellency the Governor of Madras, Eminent Doctors, Judges, Collectors, etc., etc.

Articles of eminent Doctors, Scientists, Food Specialists, and notes from High Class periodicals, can only find a place in Longevity. Readers in all parts of the world is the shining feature of Longevity.

Limited number of copies are only published. Payment in advance or by V. P. P. only. No specimen copy, please.

Annual Subscription	...	Rs. 3-4 only
Life Subscription	...	" 50
Patronage	...	" 100

T. S. MOUNTAIN HOME

BELMONT HOUSE
OOTACAMUND

(Started with the main object of providing free accommodation to the local T. S. Lodge)

Best House for Health Resort: Comforts of a Hotel and Home combined.

Furnished Suits of Rooms.

Electric Light, Garage, Lovely Situation.

Near Government Gardens.

Open throughout the year.

BHARATA SAMAJ

Stands for 'Unity,' 'Purity' & 'Service'

So does



THE
ONLY
CURE

TO
BE
SURE

Infringement of

AMRUTANJAN Trade Mark

15th & 16th December, '30

The Assistant Manager of Amrutanjan Depot, Madras, has filed a complaint under Sections 482, 483 & 486, I. P. C. and Secs. 6 & 7 of Act IV 1889 against S. K. Palani Sami Asari of Jaya Lakshmi Medical Hall, Salem, for manufacturing and selling a pain balm, named 'AMRUTAMANJAN', with a get up similar to that of the well known 'AMRUTANJAN'. After examining a few witnesses, including the Assistant Secretary of the Madras Chamber of Commerce, the learned Sub-Magistrate convicted the accused for the offences charged. In view of his abject apology and youth, he has been directed to execute a bond for good behaviour for one year, with two sureties for Rs. 200/- each.

AMRUTANJAN

Depots: BOMBAY & MADRAS

VEGETARIAN FOODS

We append a short list of Vegetarian Foodstuffs, which can be recommended for their nutrient value and for their appetising flavours. Some are ready for use, and others may be made to form the basis of a variety of delicious dishes. Many are rich in vitamin content.

CEREAL FOODS (Breakfast)

Quaker Oats, Grape Nuts,
Force, Puffed Rice, Corn-
Flakes, Shredded Wheat, etc.

CEREAL FOODS (Various)

Macaroni, Vermicelli, Sago,
Tapioca, Semolina, Corn Flour, Barley,
Oatmeal, etc.

DRIED FRUITS

Currants, Raisins, Sultanas,
Figs, Apricots, Peaches,
Prunes, Apple Chips and Rings, etc.

HONEY

Various, with or without comb.

SYRUP

Golden and Maple.

JAMS AND MARMALADE

Various, best English Brands.

BISCUITS

Various, Huntley and Palmer's, etc.

FRUITS IN SYRUP

Apricots, Peaches, Pears,
Pineapples, Greengages,

FRUITS IN SYRUP (contd.)

Strawberries, Cherries,
Fruit Salad, etc.

BEVERAGES

"Tomango" Orange and Lemon
Squash, Rose's Lime Juice, etc.

MARMITE

A Yeast Extract, purely vegetable,
yet having the properties of meat
extract.

VEGETABLES

Asparagus, Tomatoes, Green Peas,
Corn, Succotash.
Vegetarian Baked Beans (containing
no meat), Mushrooms, Parsnips, etc.

SALAD OIL

Pure Olive.

BUTTER

Government Dairy, Finest Australian,
etc.

CHEESE

Cheddar, Dutch, Cream, etc.

For Prices of the above and other Vegetarian
Foodstuffs see our Stores List
sent free upon request

SPENCER & CO., LTD.,

MOUNT ROAD, MADRAS.