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APRIL TO JUNE, 1943

Nos. 4 TO 6

THE Bharata Dharma

A Magazine of Liberal Hinduism

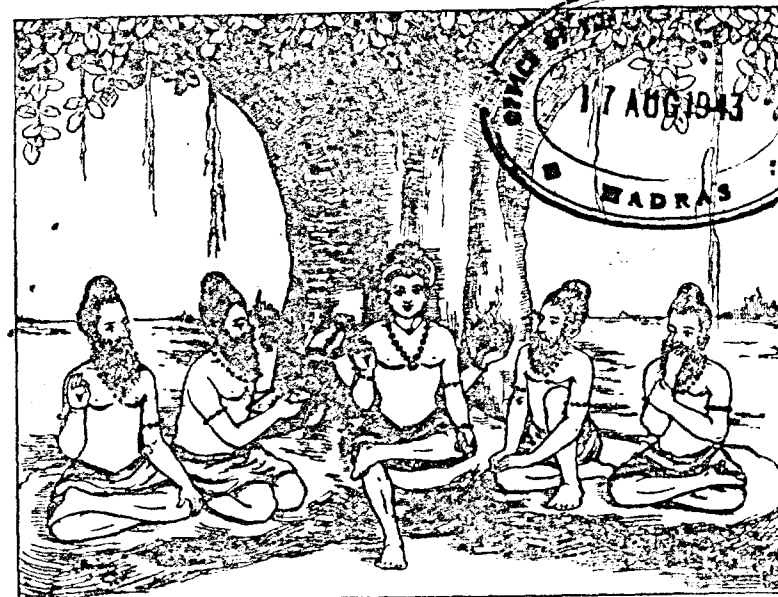
—The Official Organ of the Arya Mata Sabha—

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Mr. S. K. Yegnanarayana Iyer, M.A.

Mr. E. Vinayaka Row, B.A., B.L.



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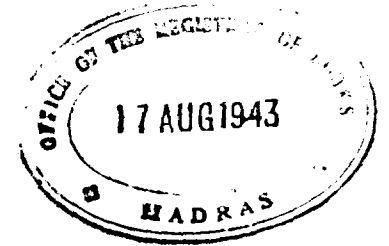
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All Communications regarding Editorial matter, books for review, etc., should be addressed to the Editor,

THE BHARATA DHARMA,

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THE

Bharata Dharma

VOL. XXI]

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[Nos. 4 to 6

EDITORIAL NOTES.

BY

MR. E. VINAYAKA ROW, B.A., B.L., *Advocate, Madras.*

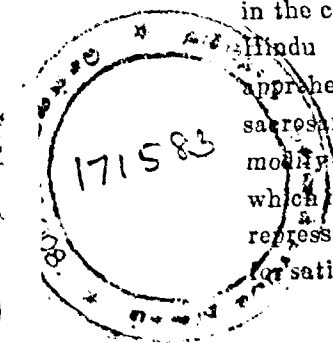
Scarcity of Paper: Our usual suppliers of printing paper were unable to supply for the last two months the paper required for our journal. The extraordinary conditions in the paper market have driven us to the necessity of issuing this combined issue for more than one month. We trust there will be no recurrence of this unprecedented paper scarcity in the months to come. In any case along with all other journals in our country, we are obliged to reduce the number of pages in each issue and also economise in the quality of the cover paper with which our readers have been familiar hitherto. We trust our readers will appreciate the difficulties under which the production of the 'Bharata Dharma' is maintained without any break in the continuity of its service.

Duty of our Readers: Our readers are familiar with our policy. We stand for liberal Hinduism. This necessarily connotes the idea of maintaining unimpaired the essentials of Hinduism while advocating the continuous readjustment in all matters which are not fundamental with reference to the everchanging needs of the times. It is not easy to state categorically what should be considered as the essentials. But almost all enlightened Hindus can instinctively realise what should be regarded as the essentials. Our readers owe a duty to themselves and to the religion in which they are born and which they profess. There is no use in clinging to the dry crust of Hinduism without looking after the very core and marrow of the religion. We therefore stand for all liberal measures of reform which tend to consolidate and strengthen

Hindu elements and to ameliorate the conditions of those who may be regarded as not having had adequate benefits by being members of the Hindu fold by reason of historical and social accidents, for the perpetuation of which there can be no excuse in the present day. From this point of view we worked incessantly for the cause of the total removal of untouchability and we hailed with joy the epoch-making announcement of His Highness the Maharajah of Travancore throwing open to all classes of the Hindu community all the temples in Travancore. In the same spirit we welcome the introduction in the Indian Legislative Assembly, of the Hindu Intestate Succession Bill, conferring upon women rights of inheritance, though of a restricted character. In matters of this kind no useful purpose is served by any one solemnly declaring that much can be said on both sides. No useful purpose either is served by learned men wisely cautioning people that there are many difficulties and that piece-meal codification of the Hindu Law is not desirable, and that a full survey should be made of how the Hindu Law in branches other than Succession will be affected by the proposed legislation, which is now in the committee stage. It is up to these learned gentlemen to examine now and here how the other branches of Hindu Law will be affected, and to suggest in one of two ways the concrete amendments which they wish to advocate. Either the clauses now in the Bill must be amended suitably to give effect to the intention of conferring rights of inheritance on Hindu women as attempted without prejudicially affecting the other provisions of the Hindu Law which is in a very fluid condition being largely judge-made law, or they may put in statutory form those provisions of the law which will have to be necessarily modified as the result of this piece of legislation. I have not noticed any learned Hindu lawyer or judge attempting this work in a satisfactory manner. It is sufficient for us to say that we extend our fullest sympathy to the measure which we notice has received the support of almost of the Women's Associations in the country and also many progressive institutions interested in the Hindu community. We have of course noticed the very genuine apprehensions of a small group which believes that Hindu Law is so sacred that it is most unwise for any human agency to attempt to modify it, much less, the agency of a British Indian Legislature from which most of the elected Hindu members are absent on account of the repressive policy of the Government of India. It is however a matter of satisfaction that the number of such people is small and is likely

to continue to become smaller every year. Hinduism will gain enormously in its power for good to the Hindu community by all necessary reforms, courageously attempted and accomplished. Changing times require a corresponding change in the laws. We only trust that the Hindu Law Revision Committee would be revived by the Government of India as early as possible and made in its personnel as wide and representative as possible, so that a trusted and appropriate agency may be constantly and vigilantly at work to bring the Hindu Law into line with the changing needs of the times. Progress in law should not be allowed to lag behind the progress of the community if that progress has to be maintained and the momentum gathered is not to be lost. It may be that many mistakes may occur in any such attempted legislation, for no legislature is infallible; but when once Hinduism gets its foot out of the iron shoes which have prevented a healthy development, errors made by the legislature can be set right by suitable amendments from time to time. We trust that the laudable work that has just commenced will be continued and the necessary reform initiated in the other branches of Hindu Law as well after the Law of Succession is put in order.

The Hindu Mahasabha: The Hindu Mahasabha was inaugurated more than 25 years ago. If it has caught the imagination of the Hindu community only in the last two or three years, it is largely because of the very unreasonable and bullying attitude of the Muslim League which made the Hindu community realise though very inadequately the danger they have to face on account of the intransigent attitude of Mr. Jinnah and his group. The Hindu Mahasabha has done very valuable work indeed in trying to fight this menace with some degree of success. But this kind of work is purely negative. Very much more has to be done in the shape of suitable organisation of the community for all-round progress. The growth of a living organism is gradual and imperceptible all-round; the Hindu community should also grow from day to day imperceptibly and in all directions, social, economical, political and spiritual. Of course one institution or its branches cannot adequately bear the whole burden. Very many institutions may have to come into existence to collect the necessary statistics and data to understand the background of each problem, to consider the bearing of each problem in all its aspects to other problems of the community and the country at large, to consider



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the manner in which these problems may inpringe upon the current national and international problems, and to carry on the necessary publicity and propaganda work to make the community alive to its requirements and to frame healthy and suitable programmes and to see that these programmes when framed are duly implemented with such modifications as may be necessary from time to time. All this is magnificent work and has to be attempted and accomplished if any genuine progress has to be effected. There is no use in every Hindu sitting in his arm chair and casually declaring his platitudes and wishes expecting that other Hindus will do the work. It is up to every one of our readers to find out what his or her contribution may well be in the cause of liberal Hinduism and having decided upon what he or she could do, to launch upon active and continued work from day to day, until the programme is accomplished. The work to be done is so vast and so varied that every one of our readers will find something which could be well done. It would be very useful if every Hindu gives occasionally a half hour for self introspection to see in what manner he has contributed to the progress of the religion in which he is born and the community to which he belongs. Such honest self-examination will be the best incentive for every one discharging his obligations in this direction.

INDIAN UNITY—II.

By

MR. E. VINAYAKA ROW, B.A., B.L., *Advocate, Madras.*

(Continued from page 6).

While the Viceroy rightly laid emphasis on the geographical and political integrity of India, for reasons which are obvious, he has not gone into the logical conclusions as to what Government should do in the event of Mr. Jinnah and his group not perceiving reason and persisting in their untenable and unworkable programme for the partition of India on the basis of Pakistan. A speech like the Viceroy's has naturally called forth the usual reactions from the Working Committee of the Bombay Provincial Muslim League and from the Hindu Mahasabha in its annual session at Cawnpore. While the Bombay Provincial Muslim League Working Committee can speak only for its Province, we may take it that that resolution has the approval of Mr. Jinnah, especially as the substance of that resolution has been reproduced in Mr. Jinnah's address at the annual session of the Muslim

League in April last. The resolution relating to Pakistan passed at the April session of the All India Muslim League is in the following terms:

"This Session of the All India Muslim League views with concern and grave apprehension the failure of the British Government to make an explicit declaration asked for in the resolution passed by the Working Committee of the All India Muslim League, in Bombay on the 20th of August 1942."

"Since that resolution was passed, the speeches and statements made by responsible British Statesmen, both in England and in India lead to the conviction that not only the declaration such as was asked for, will not be forthcoming but that some kind of federal constitution, not necessarily on the model embodied in the Act of 1935 is under contemplation. This session, therefore, warns the British Government in all earnestness that the imposition of such a federal constitution will be resisted by Muslim India with all its might, which will inevitably result in strife, bloodshed and misery, the responsibility for which will rest on the British Government alone."

"This session of the All India Muslim League is convinced that the attainment of the cherished goal of Pakistan is only possible by the untiring effort, willing sacrifices and grim determination of the Muslims and they should therefore do their utmost to acquire the strength requisite for such an undertaking."

This resolution and the resolution of the Hindu Mahasabha extracted in our columns at page 5 will form a suitable basis for discussion of the conflicting ideologies of those who are for Pakistan and those who are against it.

It is surprising that a political organisation like the Muslim League should have offered such a threat as is embodied in the second paragraph of its resolution. The British Government with all its resources and the vast Hindu community which constitutes more than 72 per cent. of the population and with all its equipment and resources are both well qualified and competent to look after themselves from the consequences of Muslim direct action in the manner adumbrated, if and when those responsible for making this threat think fit to implement it. It is well that untiring efforts are made to educate those who advocate the pursuit of the mirage of Pakistan into realising the true facts and possibilities of the case without the embellishments so dear to those who want to make a mass appeal on a large scale especially when the fundamentals of their argument are on very slippery foundations.

Mr. Jinnah invites co-operation, a Hindu-Muslim settlement, and British Intervention, but only on the condition that his idea of Pakistan which is still so nebulous and ill-defined is conceded before hand as the basis of settlement. He has over and over again declared that he does not believe in democracy. He has not thought fit to define with any particularity, the form which the then proposed Eastern and Western Muslim States will take, how their defence against aggression will be secured and what part they will play with reference to the rest of Hindustan, in matters of defence, or the vital problems of tariff, finance, industrial expansion, trade, agreements for securing inviolate the unnatural frontiers that will come into existence after the vivisection of the country. The claim for Pakistan is based on considerations of

- (1) distribution of the population,
- (2) historical reasons,
- (3) cultural consideration,
- (4) the alleged political experiences in the 2½ years during which the Congress majorities were functioning in several of the Provincial Legislatures.

The difficulties that will have to be faced and surmounted are simply ignored as non-existent. Where reason fails, resort is had to bluff, and extremely provocative language. A dispassionate consideration of the facts will reveal how erroneous the Pakistan ideology is, and how detrimental it is to the interest of the Nation as a whole including the Muslims.

Population.

Speakers on Muslim League platforms often over-state their population claims. They say that they are 100 millions in numbers. This is incorrect. The 1941 census gives the following population statistics for British India and the States :—

Community.	British India (millions)	States (millions)	Total (millions)
Hindus	190.6	64.8	255.4
Muslims	79.4	12.3	91.7
Tribes	16.8	8.3	25.1
Sikhs	4.2	1.5	5.7
Christians	3.5	2.5	6.0
Others.	1.2	1.0	2.2
Total.	295.7	90.4	386.1

If British India alone is taken into account, out of a total population of 295.7 millions, Muslims constitute only 79.4 millions, that is they constitute 26.8 per cent of the population. If the Indian States are also taken into account out of a total population of 386.1 millions, the Muslims constitute only 91.7 millions, that is they form 24 per cent of the population. The final population figures for All India for 1941 census is stated to be 388.8 millions. The above percentages may require slight modifications and considering that the Muslims constituted only about 22.8 per cent of the population in the 1931 census, the same proportion is likely to exist even in the 1941 census.

Before leaving this topic we may just mention one curious phenomenon. The following is the statement showing the percentage of increase in population for British India in accordance with the Provinces :—

	Percentage of increase.
Madras	11.6
Bombay	15.8
Bengal	20.3
U. P.	13.6
Punjab	20.5
Bihar	12.3
C. P.	9.8
Assam	18.3
Orissa	8.8
N. W. F. P.	25.3
Sind	16.7
Baluchistan.	8.2

From the above figures it will be seen that the average percentage of increase in population for All India is only 15.1. That being so, the percentage of increase in Bengal is 20.3; in the Punjab is 20.5; and in the North West Frontier Province 25.3. One can well ask the reason for this intriguing phenomenon showing such a disparity in the percentage of increases. Statistically no valid explanation may be forthcoming. Politically perhaps there may be something in the complaints one heard from Bengal that the census figures were enumerated in a manner which tended to increase and exaggerate the number of Muslims in the Province. The three Provinces showing such disparity are claimed to be predominantly Muslim Provinces. This is a matter that will have to be gone into by those who are interested in it and

competent statistically and otherwise to deal with the subject. One may also mention in passing that while the census of 1931 was on the basis of actual counting by enumerators of the population all over the country there has been a different method followed in 1941 census, which may perhaps be responsible for a slight disparity though of course an excess of 5 per cent. or 10 per cent. cannot be accounted for solely on this basis.

From unimpeachable official sources of the population figures based on the 1931 census, I have compiled the following tabular statement of the percentage of Muslims in each of the 11 Provinces.

	Total population	Muhammadan	Percentage
1. Madras.	44,183,690	3,290,294	7.4
2. Bombay	18,192,475	1,602,385	8.8
3. Bengal	50,114,002	27,497,624	54.8
4. U. P.	48,408,763	7,181,927	14.8
5. Punjab.	23,551,210	13,302,991	56.4
6. Bihar	32,371,000	4,140,000	12.6
7. C.P. & Berar.	15,507,723	682,854	4.4
8. Assam.	8,214,076	2,753,563	31.0
9. N.W.F. Province.	2,425,000	2,227,000	91.8
10. Orissa.	8,174,000	131,000	1.6
11. Sind.	3,887,000	2,831,000	72.8
Total	255,028,939	65,640,638	356.4

According to Mr. Jinnah, Mussalmans of Bengal and Assam who are 30,251,187 in numbers should be permitted to form an independent Eastern Muslim State; and the Mussalmans of the Punjab, North West Frontier Province and Sind who form 18,360,991 should be allowed to form an independent Western Muslim State. If self-determination took only that form consistent with the functioning of a Federation, the proposition may be worth further exploration. But that is not what Mr. Jinnah wants. Mr. Jinnah wants to retain the present boundaries of the respective Provinces, necessarily taking in their fold the non-Muslim populations also. In other words Mr. Jinnah wants to retain in the Punjab the 23 millions of the population for the benefit of 13 millions Muslims ruling over the 10 million non-Muslims. Similarly he wants to retain in Bengal the 50 million population for the benefit of the 27 million Muslims of Bengal. There are two reasons for this:

Firstly the non-Muslim population in the two Provinces are more advanced and contribute the principal sources of Provincial revenue. If these economically and commercially advanced communities are taken away from the Province, the finances of the newly formed Province cannot be sound and instead of progress there will be a vast decline in all activities. The second reason is that these non-Muslims could be treated more or less as hostages so that the Muslims in the remaining Provinces may get such treatment as the Muslim League may demand with the threat of reciprocity which may prejudicially affect the non-Muslim elements in Bengal and the Punjab. Politically both these motives will result in a position which will be altogether unacceptable and unsound. If the ideology of self determination which is the key stone of Pakistan is to be worked out in its logical consequence there must be a realignment of the Provincial boundaries so as to exclude from the so-called Muslim States all areas where there is no predominant Muslim population. From an administrative point of view such an emasculation of the 2 major Provinces with a long history and tradition behind them, will result in political and military consequences which no one can tolerate with equanimity. This will involve not only a Balkanisation of the country but will sow the seeds of perpetual internal and inter-statal dissensions which will make every Province weak in many ways. Mr. Jinnah does not envisage the possibility of these so-called Muslim States being a part of the British Commonwealth enjoying such Dominion Status as Britain may be willing to concede to them when they feel no more need to maintain a policy of divide and rule. If each of the States is going to be independent having no lot or part in the Indian Federation or in the British Commonwealth, these tiny States will soon lapse into mediaevalism of an appalling type and will soon become a prey to external aggression which may unsettle the balance of power in the Middle East, with repercussions, which nations which will be associated with England and America and India may not appreciate.

The further difficulty which Mr. Jinnah has not solved is that after taking within the fold of these two States the 48 millions of Mussalmans there will be still left about 18 million Mussalmans in the rest of the Provinces. The considerations which persuaded those responsible to concede such weightage as is now enjoyed by Mussalmans in those Provinces would have disappeared. They will then enjoy only such representation in the Legislature and the Services and local

bodies as their population would justify. For example in Madras they will not be entitled to more than 7'4 per cent and in Bombay to not more than 8'8 per cent. Secondly the presence of these 18 million Mussalman in Hindusthan will create problems of which the Sudetan-land controversies are the most outstanding and recent examples. Such a position is simply intolerable. The suggestion that 65 million Muslims form a separate nation and the 190 millions Hindus form another separate nation as far as British India is concerned is made to justify this claim. In the absence of any territorial contiguity how a national State of the Muslims can work in two defined territorial limits and in one vast undefined area spread over several self-governing provinces, is not explained by Mr. Jinnah. Declamations from political platforms and appeals to self-invited audiences can furnish no answer to these intricate problems of constitution-making which only well-informed Statesmanship can solve. Mr. Jinnah has now brought about an atmosphere where a calm, dispassionate, and well-informed consideration of these problems is not easy. Some time must elapse before the embers of controversy cool down and men on all sides will be disposed to take a rational view of these matters and find solutions for the difficulties on rational and scientific lines informed with the spirit of modern progress and thoroughly dissociated from the bigotries of rank mediaevalism which Mr. Jinnah has unfortunately introduced in the current politics of our motherland in the last few years. We shall consider the other aspects in our next issue.



ESSENTIALS OF DIET

By
SIR V. RAMESAM

I will now say a few words about sugar. Sugars may be divided into disaccharides and monoccharides: the former are also known as sucroses and are represented by cane sugar and beet sugar, that is the kind of sugar which we ordinarily use. The latter which are otherwise known as glucoses include grape sugar, fruit sugar and invert sugar, which is the combination of the two foregoing. The best example of the last kind is honey.

In the natural cane, cane sugar is associated with a great many of the substances including glucose. It requires about 50 sticks of ordinary

sugar cane to make 1 lb. of loaf sugar, or in other words every large lump of sugar is equal to two feet of cane. Ordinary cane sugar has to be converted into a monoccharide before it can be assimilated. The amount of provision made in the alimentary canal for this necessary conversion is limited, and certain amount of energy is expended in the operation. The provision consists of ferments which are secreted in the intestinal canal in relatively small quantities. Cane sugar is therefore *per se* indigestible. In strong solutions it is well known to be an irritant of the tissues. On the stomach it acts as a violent irritant. It also seriously retards the digestive processes.

The above is in no sense true of the monoccharides. All these are immediately assimilated and they exercise no irritant effect upon the mucus-membrane. When sugar enters into the blood, it must be first converted into glycogen by the liver. That is, sugars which are directly fermentable by yeast can be converted into glycogen. The disaccharides are not directly fermentable by yeast. The sugar when not converted into glycogen straight-away appears in the urine. This is what is known as alimentary glycosuria, a frequent fore-runner of true diabetes. We now see why there has been such an increase of diabetes in the country.

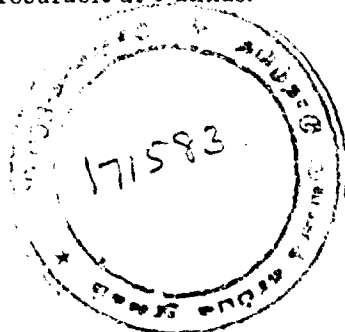
I would now say something about the use of Tea and coffee. One doctor observes that there is not and there cannot be any sort of physiological sanction for the practice of taking tea, bread, butter and cake between luncheon and dinner. Tea and coffee tend to retard digestion. The use of them connotes a certain proportion of sugar and milk which are foods and require to be dealt with by the digestive organs.

Alcohol if taken should be reserved for the evening meal and should then be taken in the strict moderation. It is a rule which should never be broken that when the evening meal is over nothing except water should be allowed to pass the lips before bed-time. The after dinner cup of coffee so retards digestion in some people as to give rise to insomnia. One method of fighting insomnia is to omit the evening meal altogether. It is also better to avoid the practice of drinking fluids with very high temperature. If the hot fluids are taken with judgment and understanding, they certainly add to the agreeableness of certain meal, especially break-fast in winter-time and need not be incontinently condemned.

Another point which has to be stressed is that over-eating should be avoided. Large meals are merely a matter of habit. The main objects of the dietary as sketched in these articles are (1) to prevent the ingestion of cooked and concentrated and otherwise artificially prepared foods; and (2) to secure the maximum of vitamins, salts and catalysts. This means that some green vegetables should be taken as salads i.e., raw in each meal. It is usual in many text-books to estimate food

values in calories, but one famous doctor remarks about this that it must be realised that the needs of vitamins, salts and catalysts upsets all previously held theories in the subject, of the quantities—proteins, carbo-hydrates and other members of the calorie house of cards. At another place he observes "Tactical physicians and Sanitaricians owe a deep debt of gratitude to Professors Hopkin and Pimmore and their co-workers for having torpedoed the frail vessel which contained a precious cargo of proximate principles, heat producers and body builders with which our previous ignorance was cunningly camouflaged, and the debt is the heavier for the emancipation which these pioneers have afforded us from the typically stupid teutonic conception of calorie values. As to the theory which sub-divided proximate principles and heat-producers and body-builders, he observes that it represented the arrogance of pure nescience. The calorie theory was even worse. It was begotten in a laboratory by a lump of sugar out of a retort and we were asked to believe that the caramel as engendered was the exact equivalent of normal human metabolism. It may be that Dr. Leonard Williams is a little too strange in his condemnation of the calorie theory, but his observations bring out the fact that after the discovery of vitamins, the calorie theory and experiments on which it was based, have got to be revised so as to realise the amount of food estimated in calories which one has to take. If food without vitamins is not properly assimilated and does not yield the maximum amount of energy it is capable of, which means that a portion of the energy is wasted, it follows mathematically that with the use of vitamins, food becomes more easily assimilated and more efficient, that is, there is less wastage and more efficient utilisation of the energy elements in it. If, over a long period of years we eat an over-plus of unsuitable food and persistently neglect the foods, which nature intends us to eat, how can we expect the material which reaches the blood through the medium of the receptacle of the chyle and thoracic duct to be otherwise than toxic. We talk glibly enough of toxæmia, but we do not seem to realise that toxins are diligently indigested and carefully assembled in the receptacle of the chyle for the ultimate distribution to endocrine glands and other vital structures.

It is better for persons who want to know the amount of vitamins, minerals, proteins and fats, and carbo-hydrates in various kinds of foods, to use convenient tables giving this information, presumably the Food Bulletin No. 23, published by the Government of India, which is procurable at 3 annas.



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MR. B. SITARAMA RAO

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