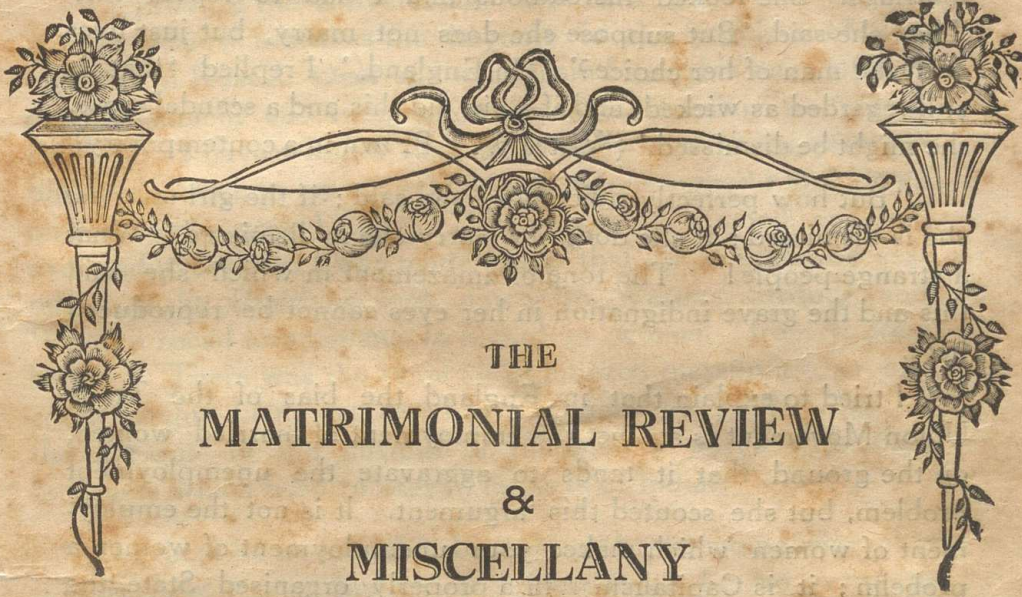


UNIVERSITY LIBRARY  
26 SEP 1929  
MASSACHUSETTS

*Purity, Veracity, Liberty and Utility are our watchwords.*



THE  
MATRIMONIAL REVIEW  
&  
MISCELLANY

---

Vol. I	SEPTEMBER	No. 6
--------	-----------	-------

---

SEX-RELATIONS IN RUSSIA

**T**HE position which women occupy in Russia is so radically different from their position in Western Europe that it deserves a separate chapter to itself. I was brought up against this difference within ten minutes of crossing the Russian border. At the border I was met by a delegation consisting of the Chairman, Secretary and Cultural Officer of the Minsk Department of the Soviet Employees' Union who had heard of my visit and came to the Border to make me welcome. The Cultural Officer was a woman Turatata. She was very keen about the position of women generally and very proud and earnest about the position of women in Russia. She pointed with pride to the fact that when a woman becomes pregnant in Russia, she is given 3 months' leave with full pay to carry her over the period before, during and after confinement. She asked what happened in such circumstances in the English Civil Service. I replied



that in England a woman had to leave the Civil Services on marriage. She looked incredulous and I had to repeat this. Then she said, 'But suppose she does not marry, but just lives with the man of her choice?' 'In England,' I replied 'that is still regarded as wicked, and if a girl did this and a scandal arose, she might be dismissed.' (Writes W. J. Brown in a contemporary).

'But how perfectly ridiculous,' she said; 'if the girl marries, she is dismissed; if she does not marry she is dismissed! What a strange people!' The tone of amazement in which she said this and the grave indignation in her eyes cannot be reproduced here.

I tried to explain that in England the bias of the Trade Union Movement is against the employment of married women, on the ground that it tends to aggravate the unemployment problem, but she scouted this argument. It is not the employment of women which makes your unemployment of women a problem; it is Capitalism. In a properly organised State, the more people who work, men or women, the better it is all round. Your Unions should fight Capitalism—not the employment of the married women'. She thought for a time and then said, 'I wonder if the employment question is the sole reason for the attitude of your Unions. How far is it the old sense of property in women—the idea that woman's place is to minister to the comfort of men—that is responsible? I had to admit that this element did figure in the man's outlook and she retorted, "We would not put up with that here. Here we have no difference between men and women. Men and women work alike at all kinds of occupations and as equals. Your conditions are indecent."

I could not help being at once stung and amused by this reply. Here was I, fresh from a country where Communism is represented as synonymous with the loosest sexual relation—the nationalisation of women and so on!—being upbraided by a Russian woman Communist, who was quite obviously very much in earnest about the matter on the comparative moral indecency of our social arrangements in regard to women and marriage. 'What is your Union doing about it?' She went on accusingly. I changed the conversation to safer ground!



## SEX RELATIONS

I reproduce the conversation with this good and earnest woman because it strikes the keynote to the problem of sex-relations in Russia. Over and over again I met this same attitude of astonishment and indignation amongst Russian women in England. I have a friend who, when he wants to express unbounded contempt for something or someone says, 'I look down on him from a great height!' The phrase is a good one and over and over again I was made to feel that in matters of sex-relations the Russians look down on Western attitude and Western social arrangements in regard to women 'from a great height.' There was the same air of amazed incredulity as one could imagine being expressed by a school boy on hearing for the first time of the custom of immolating wives with their husbands which used to prevail in parts of India.

Let there be no mistake about this. In the same way that it is true that Russia has abolished classes—in the old sense of 'inferiors' and 'superiors'—so that there is neither arrogance on the part of some nor servility on the part of the others, so it is true that Russia has also abolished any sense of inferiority among women. There is a complete equality between men and women and this equality expressed itself in a free comradeship which I found it delightful to witness. When I say that there is a complete equality I do not mean a formal political equality—equal voting rights, equal rights in law and so on. Political equality is perfectly compatible with a profound inequality in relationship. Nor do I mean the 'equality' which is meant by many Englishwomen when they talk on the subject which means that they want all the advantages of equality plus all the advantages of chivalry (which implies inequality).

## REAL COMRADES

Thus I saw men and women working side by side as navvies on the line; as agricultural workers on the land; as manual workers in the factories; as waiters in hotels and restaurants; as clerks and accountants in offices. And in the volunteer corps, you will see women marching side by side with the men. There is nothing forced or artificial in this relationship. It is free and



natural and spontaneous. And it is carried into all the relationships of life. Even the minor courtesies, such as would be freely offered by men to women, even in 'emancipated' circles in England, giving one's seat to a woman, carrying her parcels, helping her coat, and so on—would be and are regarded as slightly offensive patronage in Russia, especially among the younger generation who have not to live down the complexes of the past.

A man and woman complete strangers to each other will occupy separate bunks in the same sleeping car.

Probably this elemental simplicity plus the facility with which divorce is obtainable, have something to do with the kind of grotesque stories about the 'nationalisation of women' etc. which serve the dubious purposes of the Tory party at election times. But the truth is that while sex-relations are freer in Russia than in the West there is less pruriency and much more modesty in Russia than in either Germany, France or England. There is no 'News of the World' in Russia. Nowhere will you find the half-veiled appeals to sex passion in pictures, headlines, reports of divorce cases etc.—that you can find even in the reputable English newspapers or the frank and open appeals of the French newspapers and journals.

### RESTRAINED CONDUCT

Again, the public behaviour of men with women and *vice versa* is much more restrained than in England. Only once during three months in Russia did I see a man kiss a woman in the street on meeting her. Nor will you see in picture palaces or public parks the spooning which goes on in such places in England. In the Russian films—which for acting, though not for photographic technique beat any American or English film I have seen—you will see no 'close-ups' of long and lingering kisses and embraces. While Chaplin, Fairbanks, and others are freely shown the American and the English 'sex-drama' is politely but firmly barred.

In short, the Russians combine an elemental frankness and simplicity in regard to sex with much greater reserve and decorum in the public relations between the sexes. One Russian



friend with whom I discussed this matter put it thus— 'In France sex is an obscene jest; In England often enough a tragedy; here in Russia it is a simple fact.'

### MARRIAGE—A PRIVATE CONCERN

I have mentioned in passing the question of divorce. In Russia marriage is regarded as a private concern except as regards the children of the two individuals concerned and of no one else. If you like you can marry in a church or you can marry at a Registry Office. The woman keeps her own name, takes her husband's or adopts a combination of both just as she chooses. The marriage thus made lasts just as long as the parties wish it to last. Divorce is obtainable by either parties on simple notification to the appropriate office, and payment of a nominal fee of one Rouble 2.

This freedom of divorce is of course only possible in a country where equality exists between men and women where the fact of marriage is no barrier to employment. In other words it is only possible where there is a real economic equality between the sexes as well as a political equality. In England many marriages are maintained for no other reason than that the woman would be stranded if divorce took place. Marriage normally involves the dropping of the woman's career, a progressive loss of efficiency as time goes on and the practical impossibility in many professions of resuming the career after divorce. In Russia marriage is not regarded as an occupation. After marriage both parties continue to work. Even the arrival of children does not necessarily involve dropping of work on the woman's part unless she so wishes.

Again countless marriages are kept alive in England long after love has died 'for the children's sake.' Every one knows such marriages. In Russia even this problem is rendered less acute by reason of the economic equality of women with men, but the Government has contributed further to its solution by its own characteristic rough and ready methods. Where there are children of the marriage the husband after divorce is bound to contribute one-third of his earning towards their maintenance. This rule which appears so well as a general thing has produced



two abuses with which the Soviet is dealing. The first relates to the kind of man who remarries frequently until one-third rule no longer produces enough to support the children of the last marriage. The second relates to the type of woman who deliberately marries and has a child for no other purpose than to secure subsequently by divorce one-third of her husband's income and her freedom as well. Neither phenomenon is unknown in England. The perfectly heartless rake figures in our Newspapers pretty frequently and every J. P. who has handled affiliation order cases is familiar with a parallel type to the kind of woman referred to here. Both problems spring rather from human nature than from the particular marriage system in Russia, but the Government is seeking for remedies for both.

### DIVORCE RELATIVELY SMALL

It must not be assumed from the facility with which divorce is obtainable in Russia, that marriage is lightly entered upon and as lightly dissolved. In the beginning when the old marriage system was abolished, a considerable amount of regrouping took place. The arrears at it were worked off, stabilisation took place, and the number of divorces every year is now relatively small.

It must not be overlooked too, that the effect of the knowledge that either party to a marriage may dissolve it at any time results in a genuine equality within marriage, and infidelity is less common, I should say, than in England.

—“Swarajya.”





# LOVE IN MARRIED LIFE

BY MR. R. NATESA AIYAR, JAMSHEDPUR.

*(Continued from previous issue.)*

**M**ARRIAGE is undoubtedly a most significant crisis in one's life, a great episode charged with tremendous possibilities of perpetuating the human race and with immense responsibilities for the contracting parties. Hence with the deepest possible vision into the future of the family and thereby into the future of the general race of mankind, the great Rishis of India have seen fit to lay down certain elaborate rules, forming more or less a vast code of matrimonial ethics by themselves, religious, social, hygienic and so on, to be observed while two souls of opposite sex come to be joined in a life-long bond of love and devotion and procreation. The ancient wisdom of this marriage custom amongst mankind cannot be safely denied. It is the opening of a new era for the man and the woman who engage in this most solemn of all human bonds, a great threshold to the future happiness or misery of the family that these two souls are expected to produce, adding thereby to the country's population and thus to the human race at large.

But the trend of modern civilization has unhappily been such as to incline those, who are averse to any serious thinking on the problem, towards overlooking, nay sometimes even defying openly the very vital basis of the whole affair, the very fundamental substratum on which all the later superstructure of the marriage affair rests; I mean the basis of Genuine Love, the substratum of Devoted Attachment and Loyalty to the party of the opposite sex to whom a solemn vow is given in the presence of august personages to remain mutually so devoted and loyal throughout. The young couple thus ceremoniously wedded in the presence of the god of fire stand pledged not only to their own immediate cause, but to that bigger cause of humanity as well in the long run. Naturally they are expected to pull through together smoothly and with an abundant harvest of domestic happiness, allowing no unnecessary friction, rupture or discord to step in and spoil the even and quiet tenor of their existence. While on the journey through life thus launched



out with a load of responsibilities and possibilities, they are further expected to go on strewing their path with all possible bits of charity and good-will towards all and gather up their blessings which are said to serve as a passport to heaven. Great men are never tired of saying that, wherever we are, we can attain to heaven through conscientiously playing the householder without shirking any of the duties and obligations imposed upon us. But the modern "refined" and "civilized" and "educated" mind seems to look some other way, putting all sorts of queer constructions upon this time-honoured institution. We shall try to see presently the wisdom or reasonableness or its opposite, of this changed attitude and how far it looks tenable in the light of present-day conditions and social upheavals all round. Reforms of all possible and impossible kinds have been mercilessly convulsing and rending this poor world of ours and great confusion and chaos of ideas and lines of work seem to have well-nigh overwhelmed the modern mind intent on doing something simply heroic in the social field, but never able to make itself up and concentrate on the problems before it, because of its ridiculous vacillations between groups of clashing ideas and conflicting emotions. Love seems to have been hopelessly sub-merged somewhere and consequently lost sight of in a feverish quest for other secondary and subsidiary gains and benefits. It is time that we learnt how to think straight and be honest with ourselves in all social matters, but particularly in matters matrimonial, because it will be seen, on reflection, that this much-abused marriage is the all-important nucleus of numberless other good things that logically issue therefrom, if only the thing has been intelligently conceived and intelligently carried out.

Now, "love" has been throughout the ages a very vast theme on which all the worlds' poets and prophets, philosophers and scientists and even the run of shrewd men of the world have frequently waxed exquisitely eloquent and exhausted their individual vocabularies on it. The spiritual expert has extolled its great merits as the key to open the door to heaven; the philosopher has been tireless depicting it in glowing terms as the one ultimate reality that is worth striving after; the poet



has held it up as the unique and most wonderful cement that keeps the entire world together and ever proclaims that, had it not been for the presence and operation of this noble emotion of the soul, the whole cosmic arrangement will presently tumble down in an indescribably chaotic heap and humanity and all that it contains and stands for will then be nowhere ; and lastly the indefatigable man of science with his microscopes and telescopes and other delicate instruments of research comes along singing in sonorous tones the praise of this emotion as the mystery of mysteries, as the most puzzling pivot of the cosmic evolution and drama and also as the one primary fundamental attraction in the universe, an attraction that is elastic, capacious and profound enough to assume as many different forms and shapes as the requirements of the universe demand, for the universe to exist as a universe. This is all very well-couched words and high-sounding descriptions and definitions. But what do we find on the practical plane of our terra firma, in the social sphere, the national field and in the limited family circle. There is unlimited scope for the exercise and development of this gift which is truly heavenly. The smallest possible scope in which it can work most easily and energetically too is no doubt the individual family ; and it is a thousand pities this family field is experienced by a growing number of people as the most difficult, taxing and tiring of all, and consequently these people seem anxious to contrive some means or other by which they can conveniently excuse themselves from the burden of parenthood, parental responsibilities and obligations and all the attendant pains attaching to them, or at least manage to have those responsibilities and obligations reduced to a comfortable minimum. This is simply the upshot of a serious lack of insight into the problem of all problems—marriage and family life.

I have already hinted, in the opening sentences of this article, at the biological nature and necessity of marriage and its resultant sexual relationships. The very fact that sexual thirst is a tremendous instinct that dominates every living organism is proof positive that it has a very high mission to achieve in the game of life and that it is therefore as foolish as it is dangerous to play or tamper with it in any light-hearted manner. The



whole affair of sex and its legitimate gratification is invariably guided and controlled by the powerful factor of love.

Love, the definitions of erudite men notwithstanding, seems to me too big and vast and profound and noble an emotion to be simply described in so many dry words culled, of course aptly and to the point, out of one's fund of acquired vocabulary. The nature of true love is seen to be mostly dumb, more internal than outwardly demonstrative and naturally incapacitated by the very emotional quality of it from full and satisfying expression on the surface. It resembles, so to speak, an ice-berg floating on the sea in that the major portion of it remains hidden beneath and only a fraction thereof shows and appears on the outside. At any rate I think it is really so, although other far abler minds than mine may view it otherwise. What, in my opinion, makes of marriage a success it is intended to be and ought to be in more cases than at present is this all-powerful and all-embracing, tender and affectionate feeling in a human being, this instinctive and involuntary expansion of the human heart and its mysterious urge towards other equally constituted hearts that it may chance to confront in the numerous personal contacts of life. Tolerance is the main characteristic of it. Forbearance singles it out from a multitude of other feelings. Sympathy is its chief mark and declares in unmistakable tones and gestures and downright actions the presence behind it of love divine in which it ever has its real root. Sympathy, tolerance, forbearance and other amiable and constructive qualities all go to spiritualise life and enrich it in the true sense and to make it even easily possible in one's mundane career to realise heaven amidst hell and make of the latter a tolerable paradise. The integrity of the family depends on the existence in abundance of this blissful feeling, because the family is more or less a battle-ground where we stand to gain something substantial and solid by the exercise of this spiritualising passion to the highest possible degree amongst the souls we ourselves bring forth into the vast arena of the world by a cosmic law we know nothing of at our present intellectual stage. Family should mean, as the word denotes, a certain assemblage of souls hooked to each other by ties of consanguinity. The term "family" has become, it seems, in the



mouths of many of us a mere empty sound, having sadly lost its very pith and marrow in our bare struggles for a mess of pottage, decent pottage perhaps. Love has been increasingly flying out of it, leaving it more and more deserted and gloomy, before the intrusion, in a stealthy but sure way, of some other vulgar motive, the demoniac motive to scrape together and pile up as much material wealth as one can manage to do with one's prodigious powers of industry. Marriage is being looked upon and treated so shabbily and in such a ridiculously absurd fashion in certain quarters amongst us that we can venture to say without any fear of contradiction that it is rapidly becoming a business proposition, a commercial venture, a speculative enterprise. This attitude is extremely to be deplored and sooner or later cannot but lead to some vast catastrophe in our social and national fabrics. The family being the ultimate individual unit of the nation, we cannot be too careful and discriminative in our proposals for reforms in this sphere. We cannot be too penetrating and analytical in our efforts to put the wise finger on the exact spot or spots where the sore, weakness, folly and blunder lie, and where the appropriate remedy is to be immediately applied in all possible earnestness and fervour of an enthusiastic soul, for "nothing great was ever achieved without enthusiasm."

Some of the modern influences, mostly imported from alien lands and the rest deliberately acquired in our own land by fond, fashionable youths and others, have been tending to make one believe fully in bachelorhood, solitude and social aloofness, while inspiring them with a desire (right or wrong) to gain greater freedom and leisure and other luxuries thereby. This, to some extent, looks plausible on the surface, but the motive behind, as is seen from later action and behaviour, is far from creditable and meritorious. The freedom and leisure and independence to be so gained through single life are frequently found to be very liable to be freely utilised for purposes other than those the wise section of the public might take as good and commendable in its lenient mood and be inclined to pardon the contemplated bachelorhood.

Marriage seems to be the indispensable lot of the vast majority of the human race, rooted in some least known but



most dominant cosmic necessity to produce and propagate life through proper sexual congress and to people the earth with some fixed requisite quantity and quality. Persons there undoubtedly are, who would take a fancy to remain single, enjoying life as much as that unmarried condition will allow; but these people constitute the exception to the general rule. Many scholars and philosophers, solemnly pledged to the cause of truth and solely rejoicing in an indefatigable search after it in all its forms, have, we know from history, deliberately avoided being harnessed to a woman in any irrevocable bond of life-long union and companionship in the hope of being clear of any disturbance or worries or anxieties resulting from such a bond, thereby gaining so much time, leisure, convenience, comfort and serenity to be intensely devoted to their individual pet cause. But, as I have mentioned above, this is only an exception to the rule, and we the majority do not belong to that minority category and are not expected to place ourselves under it without sufficient forethought and preparation. We are not simply to presume things, and waste our breath or beat the thin air from ambitions which may practically be out of all proportion to our real inherent aptitudes and tastes and practical capacities for pursuing truth and capturing it. If the motive to remain unmarried springs from any deep and well-formed conviction of being useful and helpful to the evolution of mankind in some other way, a way other than the married way, then it seems there is nothing far wrong in it. The unmarried research-scholar or scientist may, why not, contribute as much as, sometimes even more than what the married house-holder, weighed down with mill-stones of responsibilities and numerous cares and troubles, can contribute towards the sum-total of human happiness, though the ways are quite different. If, on the other hand, single life is sought after only to get the most out of life in the way of gratifying selfish desires and whims without putting anything into it at first, it already stands condemned with the weight of the disapproval of all sensible men of thought upon it. If you cannot or would not boldly accept the responsibilities of a married man and go through married life, doing your level best to function therein as dictated by your firm honest convictions and clear instincts, you are no doubt free to make your own personal choice of



bachelorship, but you, as a member of your own society and of the bigger human Society at large, are never entitled to waste your unmarried life recklessly and conveniently on illegitimate pleasures and frivolities of all kinds. You are a traitor to Society if you so squander it on such ignoble reprehensible things. Grave responsibilities you are expected to assume as a citizen of the world, either in one way or another. Spend your life, if you have elected to remain unwedded, in sincere efforts to add to the available stock of human happiness, power and control in general. You will then be discharging meritoriously the functions attaching to bachelor life. I speak only of single life deliberately and coolly chosen in the conviction that entering on a married state means entering on a plane full of thorns, pin-pricks and other numberless petty vexations of the spirit without any compensating good in the other scale-pan. I am not speaking of other kinds of single life, not deliberately self-chosen, but imposed upon one by conditions and considerations beyond one's control and possibly beyond one's knowledge even. And I do not intend to speak of them here.

*(To be continued)*



## Marching to Music

Give us, O give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. The very stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit of sunshine—graceful from very gladness—beautiful because bright.

*Carlyle.*



# THE SOCIAL EVIL-PROSTITUTION

## A DISCUSSION

BY DR. EDWARD BEECHER HOOKER.

**T**HE social evil, whether in the form of private immorality or that of prostitution, is a most complex problem, whose solution has baffled the wisest minds of the ages that have gone and will puzzle those of the ages to come. But because its solution has been considered hopeless in the past that is no reason for utter hopelessness as to the future, for until recent years no effective efforts have been made to study the question scientifically to investigate accurately the factors composing it and determine what remedy, if any, can be applied to this social disease. This conception of the futility of accomplishing anything remedial is so firmly fixed and so prevalent that efforts in this direction always encounter opposition at the outset even from those who would like to see the evil lessened. Men say "O! what's the use? You cannot change human nature. Prostitution has existed since the beginning of the world and it will continue to the end. Just so long as men and women have passion they will find ways of satisfying their desires. That is largely but not wholly true. Moreover, it is the opinion of those who have not studied the problem thoroughly, who generalise without knowing all the facts in the case. And if true it is almost beside the question.

Prostitution exists in a number of forms, but in every form there is always the monetary element. The woman sells herself for a price, whatever it may be and the man pays the price—and usually a good deal more. There is, therefore, in studying this problem an immediate distinction between prostitution and what may be defined as private immorality, that is, the illicit sexual relation of men and women, the motive of which is not the gain of money, but the expression of love or the gratification of passion. This distinction at once modifies and narrows the problem, for we are not now studying immorality in every phase, but prostitution alone.

Prostitution as already stated, exists in several forms. The first of these is what may be called public prostitution, the



woman living in houses of ill-fame, in varying numbers, receiving their pay not from the men they entertain, but from the keeper of the house. Out of this form of prostitution, and inseparable from it, has grown the white slave traffic. The two together form what is known as commercialised vice, the form of the social evil in which the unfortunate women not only sell themselves for a price, but others, more wicked than they, exploit them and make money out of them.

Another form of prostitution is known as Clandestine. These prostitutes live in their own rooms, singly or in small groups, receive their pay directly from the men they entertain and are not controlled by keepers—unless they happen to have imps to support. The prostitutes thus far considered depend wholly on their illicit trade for their livelihood. There are others, semi, or occasional prostitutes, who work in stores, restaurants, shops, etc., who from time to time add to their income by receiving men in their rooms, or by going with them to houses of assignation or hotels.

Three factors enter into prostitution and into every form of the social evil,—the man, the woman and the opportunity. There is not time, in this brief discussion, to consider any factor but the opportunity.

However great the desire of both parties to the transaction, if the opportunity for sexual commerce, is not obtainable the commerce is prevented. Here the police powers of the state and community can be employed and we should have a clear conception of just what can be accomplished and what cannot. It is right here misunderstanding is likely to occur. It is true that men and women cannot be made virtuous by statute and ordinance. Honesty and virtue are traits of character and character is formed by education and growth, not by law. Nevertheless, while admitting the futility of attempting to make people virtuous by legislation, we can and we should make the opportunity for vice as difficult and dangerous as possible. We pursue this course in regard to theft, burglary and arson, why not against prostitution?

As a matter of fact, there is legislation enough, but the laws are not enforced. The practical questions are, can the law against prostitution be enforced and is it worth while to enforce them?



The answer is yes. The laws can be enforced and their enforcement is the first and most important step in the abatement of prostitution. The houses of ill-fame in any community can be closed and kept closed, provided public sentiment is sufficiently aroused to demand it. Note that I do not assert that prostitution can be thus abolished, but any houses of ill-fame can be put and kept out of business. This has now been done in many cities, large and small, and the number that is changing from the policy of toleration and segregation is constantly increasing.

Commercialised Vice is possible only when houses of ill-fame exist. While admitting that the closure of these houses does not prevent women from selling themselves to men, we can safely assert that it does prevent other men and women from making a profit in this sale. In other words, it strikes a blow, and a hard blow, at Commercialised Vice. This is a most important step in the war against prostitution. It is often asserted that this closure scatters prostitution all over a city, that it is safer to segregate it and keep within a certain definite region. This is an exploded idea. Segregation never segregated; it is the centre from which the social disease spreads.

*(The Journal of The American Institute of Homeopathy).*

---

I believe there is no more formidable weapon to combat prostitution and its concomitant evils than sex knowledge in its broadest aspects. This gives a background for the healthy attitude, supplies the reasons why, and takes all the spurious romance and artificial glamour out of Vice. Finally, sex education means self-control, as well as sex-expression in its proper place.

*William J. Fielding.*



# A PLEA FOR INTER-MARRIAGE

A Panacea for all India's Social Troubles.

BY PAUL G. MAMPILLI

IT has been rightly said, by many wise politicians and historians, that, "Social reforms ought to precede political reforms," and the history of ancient Greece and Rome, the two greatest representatives of the ancient Occidental civilisation that have conformed to this fundamental principle of national development, fully bear out the great truth that is contained in this important statement. We may now apply this same axiom in relation to India, and see how far India has acted in conformity with this principle. An examination of the ancient history of our country, will demonstrate to any impartial student, that our illustrious forefathers, have largely been adherents to than dissenters from this doctrine, and that in their dealings with the governmental affairs of the state, they always had a high place assigned for the social problems of their country. Thus, as instances, we can quote the Code of Manu, which is a rare combination and exposition of political, social and religious affairs and principles; the reforms of Buddha and Mahavira, which though mainly religious, have also an important social bearing; and again certain of the edicts and reforms of Asoka and Harsha, which too have their influence upon the Indian society. But unfortunately some of the improvements made, though suited to the conditions which prevailed in those times, and though they served the interests of particular communities admirably well, are, when viewed in the light of the present civilisation, and in relation to our present political needs, not only not beneficial for our purposes, but they have the additional character of being highly detrimental to our present legitimate aspirations. The laudable activities of men like Iswar Chandar Vidhyasagar, and Mahatma Ghandi have, it is true, in many cases, diminished the rigour of many of the customs which had crept into our social system, and brought it well nigh to a deadlock, but, even now, we are not in a position to say that we have completely shorn off all these vices, and that our social structure is as firm and perfect as that of any of the European countries of the West.



One of the most prominent of these evils is undoubtedly the evil of communalism. The incessant quarrels between the Hindus and Muhammadans, and the frequent unmeaning bickerings between the higher and the lower castes, have plunged India into social and political chaos, and it would not be unjustifiable on any one's part to say, that it was due to the workings of this demon of communalism that India was so long deprived of her political rights, and it might be, in the existence of this social vice, that all India's future troubles will find a proper source for their germination. Hence it is that many of our good and wise countrymen, are racking their brains to devise means for the demolition of this evil. Their exertions so far, have not been completely successful, because most of them failed to see the root cause of this disease, and therefore the remedies they adopted fell short of a complete cure of the evil. Many of our second-rate politicians argue in this strain, "Indians," they say, "are first Indians, and then only Hindus, Muhammadans, Christians, Jews and Parsees. As Indians they have a supreme work to perform, a goal to attain, viz., the liberation of India from a foreign yoke, and the establishment of Swaraj. Therefore, the Indians should bury their petty caste differences, and apply themselves strenuously for the political work they have got to do." Now this argument need only to be mentioned to be refuted. It is evident from an examination of the argument mentioned above, that the remedy they advocate is apparent and superficial only. The realisation of political freedom, however arduous it might be, cannot but be, after all, a temporary cause for the suspension of internal dissensions, and as the remedy adopted is transitory in its effect, naturally the cure also will be transitory. The question is what would be the state in India, when once we have achieved our ideal? Would all these communal differences then, have a sudden termination? And shall all our social riots, be an event of the past? I mean no disparagement to the optimistic doctrines of our optimistic politicians, but with the greatest deference that is due to all of them, I would suggest the political advisability of their looking at this phase of the question also, and then to say whether it is not expedient, that we begin from even now, the proper foundation of an Indian Society, a society which may be essentially and



to its very core Indian, as distinguished from either Hindu or Muhammadan societies.

It seems to me, that this cannot really be managed without some sacrifices on our part, and without certain deviations from our hitherto traditional and ancestral practices. Violent evils require violent remedies, and a people who aspire after democracy, that is, the equality and liberty of men, should not shrink from making these sacrifices, but like the Roman Brutus, who gave up serenely the lives of his two sons to the swords of the Lictors, be prepared, with an even hand, to affix the death warrant to the undesirable and pernicious existence of these noxious and meaningless practices. Already we notice a change for the better among many of our enlightened Hindu and Muhammadan countrymen. Many of them have severed themselves from the rigidity of custom and the superstition of religion. But much remains still to be done. The two most important fortresses that still remain invulnerable, are the fortresses of non-inter-marriage and non-inter-dining. Within these strong bulwarks, communalism has always a sheltering place. The cannon shots of the anti-communalists, therefore, must be directed against these two, and especially against the former, if they wish to see an annihilation of their enemy. I would crave the reader's attention to the reasons which have induced me to urge the adoption of this manoeuvre in our present social warfare.

There can hardly be any two opinions, about the supreme prominence of marriage, in all social ties and relationships. Of all the social ceremonies that serve to unite a man with a woman, men with men, families with families, and communities with communities, the ceremony of marriage is the most important, effective and permanent. Marriage creates a friendship between the contracting families which is bound to be permanent and perennial in its influence. It unites two individuals for life, and makes them inseparable companions in the joys and tribulations of life. This bond of union extends, with the progress of years, in the addition of new members within its fold, who in their turn marry and beget their own, and thus this branch of connection extends and ramifies for generations after generations. Now such being the beneficial influence of marriage, such being



the salutary advantages accruing out of marriage, I ask, is it not detrimental and even dangerous that we should place artificial restrictions upon this most remarkable of all social relationship, and limit marriages, each religion or sects of religion, exclusively among the members of its own creed or caste, and prohibiting sometimes with severe religious penalty, and sometimes with the stern displeasure and with the insufferable disdain of orthodox parents and conservative relatives, any violation of these irreligious, absurd and inhuman limitations? Where is the rule that enforces this practice? And where the Almighty's commandment that originates it? "Superstition is truly the religion of feeble minds," and those who would coalesce to attack the innovation of a principle, intrinsically good, humane and advantageous, simply because it is derogatory to the practices of custom, born of superstition, are not deserving the denomination of "free citizens of a free country" but rather the perpetual slaves of an exotic and despotic power.

Now for the advantages of inter-marriage. In one word they are manifold. But so strong is the conservatism among the illiterate portion of our countrymen today, that they are really blind to the merits of inter-marriages. As an event of the foremost importance, I may say, inter-marriages strike at the heart of communalism and help to create a bond of unity between the different communities that we have in India. This is obvious. Imagine the instance of a Hindu gentleman marrying a Muhammadan gentlewoman. The result of this will be, though there may be for the time being, some opposition and even a little animosity between the parents of the parties concerned, there would be on the other hand, love, affection and respect among the lovers themselves. The influence of love, we have reasons to believe, will prevail over the differences of religion, and in the long run perfect harmony and happiness might be restored in their family. The issues of such a marriage, brought up though they may be, in either of these two respective religions, will not it is certain, feel any antipathy for either their mother's or their father's religious creed, but will naturally and necessarily have the greatest veneration for both. Now this is exactly what we the Indians want for our purpose. We want that our countrymen and countrywomen, though adhering to one or the other



of the numerous religions that we have today, should not exhibit the slightest ill-feeling towards the members of the sister religions, but on the contrary, should cultivate a disinterested and sincere respect for all. This, I believe, can be achieved most thoroughly, by means of frequent inter-marriages. A second result which will follow on a large scale, will be, the creation of a feeling of right nationhood among the Indians. When everybody treats everybody's religion with respect, and no antagonism exists among the many communities and shades of communities, nobody will desire to have his community, to the exclusion of all other communities, to wield the reigns of Government, but justice, righteousness, and capability will be the concern of all. This means, in mutual feelings and sympathies, at least, India will have attained to the position of a nation. In Hinduism, particularly, inter-marriages will effectively checkmate the differences and vagaries of the caste system, viz, untouchability, unapproachability etc. And above all, inter-marriages will augment and enhance the feelings of universal brotherhood among the Indians, and promote the general harmony and the glory of our country. Inter-marriage then, for all these reasons, is the only panacea for all India's Social and Communal troubles.

Much of what I have said, I fear, will be imputed to idealism. That is always the nature of the world. What is new is always idealistic, and therefore, impracticable to the world. Now I do not believe that intermarriages are impracticable, as the mechanist in *Rasselas* did not believe that flying in the air was impracticable. Everything is possible, if only we get about it in the right way. If only the erudite, patriotic and influential people in India, would exert themselves in this respect, and give their student population greater facilities; if only the boys and girls of India would not be shut up, like the criminals of the world, in so many water-tight compartments; if only the doors of our schools and colleges be thrown open to boys and girls of every community and every branch of communities, and greater opportunities of conversation and comprehension of one another's character afforded, I believe, it will be as easy for India to develop into a nation and gain her independence, as it was easy for the American United States, to attest their liberty and equality before the nations of the world.



# LIVE FOOD

Its value in Disease.

BY K. L. SARMA, B. A., B. L..

Nature Healer, Pudukotah.

**G**ANDHIJI has done a service to the cause of health, by condescending to act on the suggestions of Mr. B. Sundara Gopala Rao of Rajahmundry. The latter has been making experiments with live food, and is now endeavouring to propagate the idea. The writer feels that Gandhiji has been guilty of serious dereliction of duty in the past to the movement of medical reform, and that is why he characterises his present contribution as a condescension.

The question of live food is a very difficult one, and all the light that is possible ought to be shed on it. The writer has already sent to Gandhiji a contribution on the matter.

The idea is a very old one, as will be evident from a reading of the literature of reformed school of Medicine, known as the Nature School. Its supporters among the so-called "Regulars" are extremely few. But even among them there seem to have been, always, some supporters of this rule of health. I may mention, for instance, Dr. Leonard Williams, the author of "Science and Art of Living". In the Nature School, there is scarcely one, who does not acknowledge the value of live food, more or less, with all its implications.

The reasons for the scant interest shown by the mass of the Medical profession in this and other such questions, are not far to seek. Those who would not look at a "new" idea until all the doctors give it their joint and several blessings, are entitled to take that stand. There are, I am sure, many very intelligent men in their ranks. The writer would call them intellectual rheumatics, thinking, as he does, that the layman has an authority in deciding broad questions of principle, which is paramount as against the "expert", who is more often than not a frog in the well because of his specialisation. Extravagant as this claim may seem to be, it has been advanced by some of the



wisest men, and has been impliedly conceded in full by numerous medical men, writing guide books to health and cure in a popular, non-technical style, and with a view to convince as well as to guide.

It is not now necessary to prove the superiority of live—uncooked—food, over that which is more or less killed by cooking, or other methods of fooling. That has been done already by competent witnesses.

The present writer is a supporter of this idea, chiefly because he is a Naturist and a user of the methods of the Nature cure in dealing with diseases. But he thinks that many of his brethren are going too far.

The implied recommendation, that all people should, sooner or later, adopt the rule of raw food, is a counsel of perfection. The vast majority of men are incapable of bridging the vast gulf there is between their present habits of life and the ideal of Natural living, which is upheld by the enthusiasts of Naturism. This ideal will be accepted as their law of life only by the pure-minded, strong-willed few. It was wisely said by Louis Kuhne, that "Nature-cure requires character". Even in the face of danger, the average patient is unable to rise to the needs of the occasion, and to practise strict and continuous self-denial for even a few weeks. The average man is sure to reject the offer of superb health, if it should be coupled with conditions of "ascetic" self denial. The ascetic is one who foregoes the pleasures of this world, without losing his cheerfulness, without allowing his temper to get soured by the loss. Common men cannot retain their usual cheerfulness, if they have to deny themselves even one of their numerous daily indulgences—for example, their morning cup of coffee or tea.

Nor is it necessary for the average man, who enjoys average health, to put up with such severe restraints. What is absolutely necessary for them is a good deal less, though even that would be considered difficult by many. Those who are interested in the pursuit of health culture, with the minimum of self-denial, will find the needful guidance, in the writer's "Practical Nature-cure", First Volume, available from the "Nature-Home," Pudukotah.




The following hints are given here, by way of supplement to the instructions that may be gleaned from the book mentioned above. Live food, chiefly in the form of "salads" -- for details of which please see in the book -- ought to form a part of at least the principal meal of the day. Occasionally an exclusive diet of live food—as recommended—may be taken for a week or more.

The chief use of live food diet is in the cure of actual disease. It is always the best preparation for a cure by fasting, where the disease is chronic, and the quality of the blood is poor. There are two reasons for the superiority of live food for patients. In the first place, the problem of dieting the sick is not, as the regular doctors suppose, how to nourish and maintain the size of the body, but how to ensure the perfect elimination of the end-products of the vital chemistry of food,—both what is newly put in and what is already accumulated. Live food furnishes precisely the medicament, which the life needs for carrying on the work of the disease. And it is by helping the life to perfectly carry on this work, that "cure" is reached.

In the second place, live food is unstimulating to taste, and is sure to be refused, unless and until hunger comes, and will always be eaten in moderation. Those who, with the average medico, believe in "keeping up strength" by forced feeding, will of course look on this as a defect. But it is now proved by numerous well authenticated cases, that even in diseases of a wasting nature, the safer way is not forced feeding, but its exact opposite—very meagre and grudging, but still judicious, feeding, or even absolute fasting. These new principles, principles of diet for the sick are at present, the exclusive property of the Nature-School. The so-called regulars are of course welcome to them, if they care. But the time is not yet, hence, subject, to the law that eating must be preceded by hunger, live—that is raw—food is the best for the sick. There may be two or at the most three, meals daily. The first or the first two, should consist of fruit of one kind. The last may include uncooked cereals and tender vegetables in salad-form. Grams are not quite suitable for all patients, as they are rather too nourishing. The same may be said of nuts.





## CULLED AND PULLED

A good woman is not necessarily wise, but a wise woman is necessarily good.

Across the face of the married woman is written the calm conviction that she knows everything because she is married; and in the eyes of the spinster dwells the protestation that she knows nothing because she isn't.

Few women repent while the sun is shining bright.

God forgives, man forgets, but woman remembers for ever.

The devil is most fascinating to critical women when he patronises a good tailor.

A woman hates to be made a saint against her will.

No woman can live on a mountain-top for more than ten minutes at a time, even with the man who loves her; she wants to go down to the valley to shop.

Concerning her charm, a girl of twenty has many doubts; a woman of forty has—none.

Women are not half as sensitive about their sins as about their follies.

A man in love is a poor judge of a woman's mind.

Loose drapery is the sartorial food of love.

In the palace of delight there are no clocks.



# THOUGHTS FROM THE GREAT

**T**HE cause of all power, as of all weakness, is within; the secret of all happiness as of all misery is likewise within. Alter your outlook upon life, and your outward life will alter.

As in the rankest soil the most beautiful flowers are grown, so in the dark soil of poverty the choicest flowers of humanity have developed and bloomed.

Before complaining that you are a slave to another, be sure that you are not a slave to self.

He who sets his foot firmly upon the path of self-conquest, who walks, aided by the staff of faith, the highway of self-sacrifice, will assuredly achieve the highest prosperity, and will reap abounding and enduring joy and bliss.

Wars, plagues, and famines are the meeting and clashing of of wrongly-directed thought-forces, the culminating points at which destruction steps in as the agent of the Law.

There is nothing that a strong fate and an unflinching purpose may not accomplish.

The hour of calmness is the hour of illumination and correct judgment.

The foolish wish and grumble; the wise, work and wait.

He only is fitted to command and control who has succeeded in commanding and controlling himself.

Great is the overcoming power of holy thought, and the strength and knowledge gained in the hour of silent meditation will enrich the soul with saving remembrance in the hour of strife, of sorrow, or of temptation.

*James Allen.*

---



## NEWS AND NOTES

**S**ARDA'S Child Marriage Bill will come up for discussion in the ensuing Legislative Assembly. The Bill, we understand, has a good chance of success. It must be said to the credit of the oppositionists that they are very serious and busy about their business, frank and full in their orthodoxy. Benares, Kumbakonam, and Palghat have all combined with zest to protest here, there, and everywhere. The deputationists from the Madras Presidency, (including two women) headed by Dewan Bahadur T. R. Ramachandra Iyer, have already done their work, one of them going to the length of recommending pre-puberty marriage system as the best thing not only for India but for the whole world! They won't budge an inch from Shastras and Vedas. They point out to Queen Victoria's proclamation (though since then much water has flown down the Hooghly river and the Buckingham Canal). According to their view, Sarda's Bill is an un-warranted and untimely intervention in their religious and social sentiments and customs. Perhaps, a century hence the same arguments may be put forward and the same Queen Victoria's proclamation may be cited. In brief, orthodoxy will not move, nor will it allow others to move. "You cannot reconcile common sense with shastras and orthodox opinion". They say that others do not represent the best interests of the country, and we can legitimately ask them whether they in their turn can embrace all shades of opinion. The progressive party may go a bit to extremes, but the orthodox party cannot but fall short of the mark. So, the progressive party's views, as reflected in Sarda's Bill and in the Age of Consent Enquiry Committee's Reports, and further profitably and reasonably amended in the light of healthy discussions in the Assembly, must, in the nature of things, finally win the game, if fair play is to have a fair trial. Mediaevalism—Pandits, Priests, Astrologers, and Acharyas,—is too much with us, crushing individual and social freedom. The very term "Child Marriage" shows the absurdity of the affair. Really, marriage is a sacrament to us. The Bill will help us



much to add to its solemnity. India's real progress, her onward march to a higher national life rests, in a way, on the decision of this important problem, the problem of problems. This will be a test of our progress and the whole world will judge us by this. May Mr. Sarda's efforts be crowned with success.

**W**E take the following from the leading article of "The Hindu" of August 26th. "It is well known that at least in South India, the average age at "The Hindu" which marriages now-a-days are performed among the Brahmins and other orthodox communities is between 11 and 13 and that many orthodox parents, owing to their circumstances and necessities or the progressive ideas which they hold, have actually been performing marriages after the age of 14, probably after puberty but ostensibly before it. Whether post-puberty marriages are prohibited by certain Shastras or are permitted by certain other Shastras, the tendency to put off the age of marriage among Hindus now-a-days is distinct and pronounced and considerations regarding actual or supposed puberty of girls must, in course of time, tend to be ignored in the face of the hard facts relating to the social and economic needs of the Hindu Community".

**W**HATEVER might be said in favour of Child Marriage, though heaven and earth and even hell might be moved to establish it, though gods and sages and blind orthodoxy might come for its defence, the stronger Marriage Reforms & Native States forces, time, common sense etc. have already scored their decided victories. Baroda has fixed the marriageable age at 18 and 14 for boys and girls respectively. Kashmir has prohibited the marriages of boys and girls below the age of 18 and 14 respectively. Similar laws have been enacted in the States of Gondal, Kotah, Mysore, Indore, and Mandi, the state of Rajkot advancing still further by fixing 15 and 19 as the marriageable age for girls and boys respectively. And Bhavanagar has rightly prohibited unequal marriages.



**A** few days back a Kaviraj of Benares of 73 summers only married a girl of 13, an instance of unequal, awkward alliance, an instance of sheer audacity. And **That's** rightly a regular storm raged over the affair. **the Way.** Many protest meetings were held in that sacred city strongly and seriously condemning this mockery of a marriage. **That's the way.** But Shastras sanction such marriages, society is indifferent and silent about them, and of course, priests and pundits profitably encourage them. Why should they consult those unhappy girls? Why should they consult even God? As to reason, common sense, sympathy and the rest, they are out of question.

**T**HE junior Maharani of Travancore, a highly cultured woman of a progressive and prosperous state, who presided over the All-India Women's Conference held in **Travancore** Calcutta, is, as we all know, an ardent champion **junior** and advocate of women's cause. Her presidential **Maharani's** speech at the Vani Vilas Institute, Bangalore, on **address.** the Annual Prize Distribution day, was justly punctuated with applauses, a speech characterised by sympathy, sincerity, soundness, sobriety, and sweetness. She laid special stress on the physical basis of education and wisely remarked that "vigorous thinking, prompt action and the courage to take great decisions can rarely be attained by a debilitated frame or valetudinarian habits". The economic independence of women, the progress of women in the Madras Presidency in recent times, the importance of the boy scout and girl guide movements, the emotional and the aesthetic aspects of education, women's place at home, Women and the employment problem, were some of the important topics ably touched upon by the talented lady. She concluded thus:—"I would not over-accentuate the difference of sex in up-bringing and education, but it is impossible to forget it. Putting the same idea in another form, I would work for the achievement of a higher destiny for the woman not only for her sake but for the future of the race as by the evolution of the best in her is such future best served".



**A**LMOST a sensation was created in Trivandrum the other day when some Nambudiri women belonging to aristocratic families of North Travancore, boldly casting off **Why not ?** their purdah and adopting modern modes of dress, began to visit public places and theatres. They also paid a visit to the junior Maharani of Travancore who rightly advised them to send their girls to public schools and to cast off their purdah. Her Highness had a warm conversation with them on social reform. Who can stem the tremendous tide of progress? All honour and glory to these women who have led the way!

**A** Numbudiri Graduate of Travancore, Mr. Eravithayar Pandarathil, has already started for England to compete for the I. C. S. Examination. We hasten to congratulate this youth for his salutary choice and for the courageous step he has taken. May God bless **I. C. S.** this pioneer's worthy venture with success!

