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Twelve Reasons Why the Ideal of The Order of the Golden Age should be Exalted (9th Thousand) Labhshankar Laxmidas


This Journal is published Quarterly and may be ordered of any Newsagent. It can be obtained direct for 1/8 per annum, from the PUBLISHING OFFICES, 153, 155, BROMPTON ROAD, LONDON, S.W.
A Coming Ideal.

The Ideal of a Humane Life, as an actual possibility and a reasonable ethical objective for all cultured and spiritually enlightened persons, is ultimately destined to obtain universal recognition and to capture the imagination of mankind. The hour of its complete triumph may be long delayed, but it will surely come at last, and its coming will transform the conditions of earthly existence.

Notwithstanding the fact that it has been persistently ignored and denied throughout Christendom since the fifth century, and that its exaltation in the eyes of the people has been left to our poets and prophets, who being in touch with the celestial spheres and receptive to spiritual illumination were able to see its essential and dynamic significance and remedial efficacy, this higher vision concerning human morality and ethical obligation will ere long command general attention and win response.

Our capacity to apprehend Truth is growing apace in these days; light is pouring in from the higher realms at a prodigious rate; the mists of ignorance, misconception and racial conceit are being dispelled; and it will soon be quite impossible for truly educated men and women to believe that it does not matter how they behave towards their planetary neighbours who have not yet reached the human stage in the path of evolution, and who therefore suffer from limitations which render them relatively weak and defenceless.

Even at this present time Zoophilism is, as it were, in the air; many of the great and the wealthy are vying with each other in their endeavour to show the world that they are ‘lovers of animals’; and both logic and common-sense must, in the long run, bring home to the minds of all who are so disposed the realization that “an ounce of example is worth a pound of precept”—that, in short, we cannot love animals while patronising their cruel exploitation for our benefit or pleasure. Our spiritual vision is so expanding and increasing that thoughtful and progressive people will soon be unable to go on cherishing the inherited but preposterous illusion that human beings are the only creatures which are really interesting to, and worthy of consideration by, the Creator. They will also be obliged to relinquish the idea that we have any unique claim upon the divine attributes of Justice and Mercy, and upon the beneficence of those beings who are above us, while usurping a prerogative to deny the same blessings to all who are beneath us in the scale of evolutionary existence.

Such elementary misconceptions may have sufficed for the ‘dark ages’ but they are positively childish and absurd in these days of comparative spiritual enlightenment. And nothing is more ridiculous, to truly philosophic observers, than the attitude of certain modern aspirants after the ‘Divine Consciousness’ or ‘Oneness with God’ who smile disdainfully upon all suggestions concerning ethical and humane obligation, and either virtually assume or candidly declare that they have reached such an altitude of mental superiority over mundane and physical conditions, that it does not matter what they do or how they treat, either their own physical bodies or those of their equally sentient but less exalted and developed fellow-creatures.

‘Noblesse Oblige’ is an ethical axiom generally accepted by enlightened people, and neither Religion nor Culture nor Spirituality can be legally divorced from the principle and the practice of Humaneness. Our advancement in knowledge concerning psychic verities and the operation of spiritual Law must surely, therefore, if it is genuine and thorough, lead us all to consider rationally and seriously our attitude and conduct towards those other and less favoured beings who are, like ourselves, ascending the great evolutionary Pathway—and to amend our ways accordingly.

There is something very attractive and beautiful in the suggestive thought:

‘Never to blend our pleasure or pride
With sorrow of the meanest thing that feels.’

It commends itself to the instinctive sentiment of every truly cultured and spiritual soul, and there is an imperiousness in the conception of a higher life such

"Choose the best way, even though the path be rough.”
as this, that constrains us whether we will or no. It
breathes the atmosphere of this most heavenly sphere, where
Kindness and Love prevail and where ‘Home hurt or
wantonly destroy.’ And if we have ever sincerely
prayed that the Kingdom of Heaven shall be estab-
lished on this Earth, we cannot but realize that it is
both a privilege and a sacred obligation to help on the
great Work of building up such conditions as shall
make this long-foretold Humane Era possible.

This practical dream—by no means Utopian—of a
possible and attainable ‘Humane Life’ is a truly
religious, and Christ-like, Ideal. It will ere long be taken
seriously, and, notwithstanding the prevalent prejudice
and soul-blindness which result from carnal-mindedness
and carnal dietary, it will have its followers by the
million in these Western lands—as it has in the East.

But it is obvious that such an Era cannot be estab-
lished unless barbaric and brutal customs, which
mitigate against its advent and render its quite
possible of attainment, are first specifically challenged
and swept away. And here, by the way, there is for
every true zoophilist and humanitarians who is able to
cherish and respond to the Ideal, a God-given
opportunity both for personal self-denial and for bene-
cific labour for Righteousness’ sake.

The world is not likely to take any of us seriously
as ‘lovers of animals’ unless we manifest our humane
sentiment in a practical manner by ceasing to devour
the animals we are supposed to love—unless we cease
demanding that they shall be murdered in order to
provide us with carnal food which is quite unnecessary.
If we advocate kindness to animals on the part of
others, let us practice what we preach and give up
patronising Cruelty, and especially the stupendous amount
of cruelty which is inseparable from the flesh-traffic
and world-wide Butchery.

There is considerable danger that our modern fashion-
able zoophilism may become mere dilettantism unless the
ideal of a genuine ‘Humane Life’ is faithfully
exalted and exemplified. The fact of our making pets
of a few dogs or cats will not excuse our condoning and
sanctioning cruelty to other four-footed beings.
Kindness to animals, like Charity, should begin at
home, and if we are bent upon reforming and humanis-
ing others in this respect, we surely ought to
commence by reforming and humanising ourselves.

When even Vice-Presidents of the Royal Society
for the Prevention of Cruelty to Animals publicly
advocate and champion Vivisection, and use their in-
fluence to defend and perpetuate such cowardly sports
as ‘rabbit-coursing’ (as has recently happened in this
so-called Christian land), it is time for all real humani-
tarians to clearly define and proclaim the ethics of
genuine Humaneness. And unless they do so it would
wantonly destroy. And if we have ever sincerely
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million in these Western lands—as it has in the East.
is being extended and trumpeted by the vivisecting fraternity, who are acquiring vast sums of money from misguided donors for distribution amongst themselves in the form of grants and fees in connection with 'research' experimentation. And this revolting and cowardly form of inhumanity appears to be growing apace in consequence of the plausible appeals which are being offered to human selfishness, and the false hopes that are being raised in the hearts of the people that they may possibly escape the penalties of physical transgression by such vicarious sacrifice, instead of by personal amendment and the forsaking of unhygienic habits. But simultaneously with the increase of Vivisection there is a still greater increase in the volume of public protest against this form of Cruelty—and, in the end, righteous sentiment will prevail.

It is needful, however, that all who are opposed to this systematic and legalised torture, should be made aware of the fact that the cruelties of the Laboratory are not likely to be suppressed by our legislature while those of the Slaughter-house are winked at and condoned. Although the Law of this country declares that cruelty to animals is a criminal offence, we cannot expect any Government to condemn educated physiologists who violate that Law while uneducated slaughtermen are virtually exonerated from the obligation to obey it. *Carte blanche* is given to the slaughterman who panders to human selfishness by using the knife and the axe upon defenceless animals without anaesthetics, the physiologist who sacrifices and tortures animals for similar reasons naturally expects similar exemption.

The surest and most practical way of combating Vivisection is by the advocacy of a humane and hygienic dietary, for when the community give up eating blood-stained food they will become instinctively opposed to all Cruelty. Hygienic living upon fruitarian diet will also prevent Disease to so great an extent, and so improve the public health, that the palliatives and empirical nostrums promised or offered by the vivisectors will be recognized as unnecessary and illusive, and will cease to awaken serious anticipation in the breasts of those persons who have been for so long a time vainly expecting wonderful discoveries to be made by means of painful experimentation.

Systematic butchery for food is the real and fundamental cause of the vivisection iniquity; it brings many maladies upon mankind such as Appendicitis, Gout, Cancer and Consumption, and thus creates desire for the discovery of some means of escaping those penalties which overtake transgressors against the dietetic laws of their being. It also so perverts the natural sentiment of mankind that it becomes excessively difficult for the average flesh-eater to conceive that animals were not specially created in order that they might furnish victims for sacrifice at the altar of human conceit or carnivocracy.

Children who daily see the mortal remains of animals served up on the table at dinner, etc., naturally come to regard such fellow creatures as not possessing any right to be treated justly and humanely, nor any sensibility to pain worth mentioning. Therefore it should be quite obvious to every thoughtful and well balanced mind that the first essential step towards the ushering in of a Humane Age must be the advocacy and general adoption of a humane and bloodless dietary.

Our responsibility concerning this Ideal is such that it behoves each one of us to consider the ultimate issues of our individual action in relation to it. Knowledge of the relative facts creates an obligation on our part that we cannot evade. The issue must be faced and we have to take our choice—either responding to the evangel of the Humane Life, or rejecting it.

We cannot continue to demand that animals shall be subjected to the cruelties which are inseparable from the flesh-traffic and the shambles, in order to supply us with unnecessary, unnatural and often injurious food, without incurring the risk of blood-guiltiness. Those who knowingly purchase stolen goods are 'accessories after the fact'; and those who order flesh to be provided, and then consume it, are 'accessories both before and after the fact' of the murder of the creature whose flesh is thus procured. We cannot 'sit on the fence' and ignore our responsibility with any safety.

But to all who realize the greatness, the beneficence and the philanthropic issues of this germinal Reform, the opportunity is offered to do something of a practical sort for the upliftment of our Race from the slough of Disease and Demoralisation in which we are now immersed—and at the same time to hasten the emancipation of God's other creatures.

Sidney H. Beard.

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**If we only knew.**

How many a tie, that once was sweet,
Has been cruelly snapped by a slanderer's tongue! 
How many a friend whom we used to greet 
With welcoming words, and to whom we clung
In joy or in sorrow, in pleasure or pain,
Has suddenly seemed to be false and untrue!
How oft should we find that our doubts were unkind,
If we only knew! If we only knew!

This world is composed of rich and poor,
And each sees life in a different way:
Whilst Lazarus begs from door to door,
Dives feasts sumptuously every day.
But which is the happier, peasant or lord?
That is the problem solved by few;
For the rich man may sigh, as the peasant goes by,
If we only knew! If we only knew!

We are ever too apt to be hard on a man
Who doesn't appear to have gained success:
Instead of helping him all we can,
We strive to render his chances less.
A kindly word, or a friendly hand,
May help him—who knows? to pull easily through
It may give him fresh life to renew the strife,
If we only knew! If we only knew!

We must learn to detach ourselves from all that is capable of being lost; to bind ourselves absolutely only to what is absolute and eternal.  
H. F. Amiel.

**Learn to listen with attention to those who have seen more of life than you have. It is an accomplishment always, and sometimes a means of acquiring valuable information.**  
Ella W. Wilcox.

"Whoever in the darkness liheth another with a lamp, liheth himself also."
The Workman and His Food.

By SIR WILLIAM EARNSHAW COOPER, C.I.E.

It is evident that the men who gave to the world Steam and Electricity conferred incalculable benefits on the human race, and no man would sneer or cavil at those Master Minds which have done so much to strew the world with all sorts of strange mechanical devices for man’s use and enjoyment; but he, or they, who can convince the masses of the people that their food is unwisely chosen, and eaten in profound ignorance of all the laws governing alimentation, would confer on mankind gifts more material, durable and beneficent than have all those brilliant scientists by their wonderful discoveries.

In arts and science, in medicine and surgery, and in social culture, the human race has progressed by leaps and bounds in comparatively recent years, and yet there is one vital question, indeed, the most vitally important of all, that still remains almost unexplored for, unconsidered, and regarded as of no moment in the economy of human existence. In working out his own earthly destiny it seems strange that Man should, consciously or unconsciously, overlook and neglect that very thing upon which the material body itself depends in all its operations—FOOD.

It has been truly said that the proper alimentation of the human body is not in the least understood by our great scientists, and, if this be so, it may well be asked—what is the use of learning, of scientific discovery, and of intellectual development, if the comparatively simple matter of bodily nourishment remains an unconsidered item in life’s economy?

If among scientists, and the cultured ones of the Earth, the profoundest ignorance of Food and the part it plays in human life prevails; if from the professorial chair, the medical profession, and the pulpit, the voice of Wisdom proceedeth not, it may well be asked—how can we hope for enlightenment among the masses? If the teachers themselves are blinded by ignorance, how can the pupils hope to learn? If general ignorance in regard to food and its relation to human life is found among the cultured, it is extremely likely that among the working classes, who have perhaps less time and certainly fewer opportunities of studying the question, even denser ignorance prevails.

The time is certainly ripe, therefore, for the consideration of the question—"Man and his Food"; and of this we may be sure, there is no subject of so much importance to the human race as this sadly neglected Food question.

The fundamental error underlying the entire subject is that which exists in regard to the relation of food to physical vigour and endurance. It is popularly supposed in this country that of all the foods which omnivorous man consumes, flesh-food, fowls and fish are the best. The "man in the street" has been told of old that beef is, of all others, the food par excellence, and know practically nothing of the composition of the food they buy and eat, nor its relative nutrient value. All kinds of butchers’ meat are traditionally regarded as the best and most nourishing food that money can buy, and it is customary for one and all to partake of this class of food as often as the respective finances admit of doing so.

The working man "eats to live," and as his bodily health and strength are his chief capital, it is his business to see that he buys such food as he believes to be the most suitable to maintain his body in full physical vigour. In the selection of flesh-food, Custom dictates his choice, and, according to his lights, he is doing that which he believes to be right. Custom dictates much in this world, but it is not always wise to do this or that because "other people do it." Custom is not a safe guide; on the contrary, it is often an indication of popular perverseness, folly and crass ignorance.

If Custom be an unsafe guide, it becomes necessary to subject certain of our habits to close scrutiny. The habit of buying a particular type of food because one has always been accustomed to do so requires looking into, the moment it appears that such a habit has been born of an ignorant custom rather than of wisdom.

Here is the case in a nutshell. The human body, like a man-made engine and boiler, requires the intake of certain fuel to keep it going daily during the term of its natural life. There is a choice of fuel in the market for both one and the other, we will say; that for the boiler is chosen with care and judgment, based upon long experience and close observation. The desideratum is not so much the first cost of the fuel, but its proved value as a force producer, and, to ensure the best economy all round, every kind of fuel on the market is tried until perfect results are achieved. Unsuitable fuel would foul the boiler and cause a loss of power in the engine, and the need for care is, therefore, obvious.

It cannot, however, be affirmed that Man exercises the same care in the selection of his own food; indeed, in this respect he is not only extremely careless but practically indifferent. He has certainly reduced to a science the question of the alimentation of most other things in the economy of his life; he knows to a nicety what to buy for his mechanical creations and is perfectly acquainted with the most suitable food for his domestic animals, as also for such plant life as enters into the arena of his economical existence, but, with strange inconsistency, he allows his own earthly body to remain an unconsidered item in the system of his being.

The time is certainly ripe, therefore, for the consideration of the question—"Man and his Food"; and of this we may be sure, there is no subject of so much importance to the human race as this sadly neglected Food question.

"Let none falter or hesitate to dare who knows he is right."
consequently he eats beef, with mutton, bacon and fish as variants, with the result that the British people, especially the English section and the Lowland Scotch, are among the largest consumers of meat of the Anglo-Saxon peoples. Briefly put, statistics show that during the last 60 years the British people, while nearly doubling their consumption of meat have decreased their consumption of cereals.

If such food ensures a high standard of physical and mental efficiency, it is but reasonable to conclude that ample evidence of its excellence would be readily discernible in the physique of the race. Do we find that our urban or rural population show that remarkably robust physique which, of itself, might justify a large consumption of that class of food which is said to be so efficient in repairing bodily waste, in maintaining full physical vigour, and in ensuring muscular strength and powers of endurance? The answer is forthcoming in the fact that it has been necessary, regrettable so, to appoint a Royal Commission to investigate the cause of the "Physical Deterioration of the British People." Whatever the outcome of that Commission may be, the cause for its necessity offers startling proof that something has intervened, unquestionably resulting in a deterioration of the people's physique.

Some have contended that the population, being chiefly employed in manufactures, enforced confinement in the not too salubrious atmosphere of factories and workshops for the last two generations fully accounts for such noticeable physical deterioration. But Great Britain is not the only manufacturing nation in the world. Germany, France, and Belgium employ vast numbers of people in their manufacturing industries without a corresponding decline in the physical condition of their people, in spite of the fact that, in those countries, the Factory Acts are not so well advanced or so rigorously enforced as in our own.

Others contend that, although there may be some decadence of physical vigour among the factory people, similar results are not discernible among the rural population, but those who advance such a contention have clearly not visited other countries where agriculturists compare but too favourably with our own. The fact is, neither climate nor occupation can account for the change, and the moment we realize this, the means of repairing the evil will be forthcoming. Food, and food alone, will be found to be the chief cause of our troubles, and it is time that the people awoke from that ignorance into which they have fallen, partly through the easy facilities offered for the use of flesh-foods in a convenient form for culinary purposes, and partly through the inexperience and neglect of the medical profession. It is a matter for joyful congratulation that many medical men are now turning their attention to the importance of Food as the greatest factor in human existence; but, until the Faculty become the chief teachers, universal enlightenment will be retarded.

"Meat" food is, as a matter of fact, of the lowest nutritive value among all the great staple foods of which man partakes. In this excessive meat eating habit lies hidden the secret of British physical deterioration. How can it be otherwise? How is it possible for a race, which foolishly decreases its consumption of foods of high nutritious value, and largely increases its intake of foods of low nutritious value, to maintain a standard of high physical and mental efficiency? Or, how is it possible for a people which indulges in the excessive use of a particular kind of food, much of which is known to be diseased before it is killed for the market, to maintain an average standard of health when, in the nature of things such food must necessarily induce toxicaemia, or blood poisoning?

The value of nourishing and toxin-free food for domestic animals is perfectly understood by our graziers and sheep-farmers, and the greatest care is exercised by them in its selection, and yet man goes blundering on in respect to his own food and allows a perverse habit to break down his body, bone, muscle, and tissue, and poison his blood.

We are born to a certain form of feeding and are brought up in the belief that what is set before us is the best kind of food for our needs. We feel assured that our natural guardians—parents or others—know what they are about, and all through the earlier part of our lives we are serenely content.

When we leave the home nest and pick up our own food we naturally continue the habits contracted elsewhere. When we marry and have an establishment of our own we are no further forward. Our wives, poor things, know less of the mystery of nutrition and the laws of health than we do ourselves, while our paid cooks, if we can afford them, share in this respect the ignorance of the class from which they are drawn.

Here, then, we have the cause of the cause of our own undoing—IGNORANCE; ignorance on the part of ourselves and others; and if universal ignorance of the simple laws of alimentation prevails, how can we hope to nourish our bodies and maintain that virile power which, until recent times, was a characteristic of the British people—and their pride. We have formed bad habits in respect to our food which have played considerable havoc with our physical being, and we simply need to go back on our tracks and pick up better habits by the way.

It is the simple, downright Truth we want here, as elsewhere. The national diet of beef and other slaughtered food has not maintained the stamina of the people, and we want to know the reason why.

Should we change our food?

The following "Thirteen Reasons" show why the use of slaughtered food should be discontinued as a staple article of diet.

(1) Butchers' meat is the most costly of our staple foods.

(2) It is of the lowest nutritive value of all the staple foods, and its value as a nutrient, therefore, is out of all proportion to its excessive cost.

(3) Analytical science proclaims the fact that at least 50 per cent. of the bovine animals slaughtered for the market suffer from tuberculosis, or some other disease, and are therefore unfit for human food.

(4) These and other animals suffer from a form of Cancer, as also from Anthrax, Pleuro-Pneumonia, Swine-fever, Sheep-Scab, Foot and Mouth Disease, Tapeworm and other parasitical maladies, while the terrible "Trichina Spiralis," the cause of the deadly disease Trichinosis—is known to invest swine. Such food is obviously unfit for human consumption.

"Experience keeps a costly school, but fools will learn in no other."
(5) The use of diseased meat for human food is now regarded by progressive pathologists as the cause of many diseases which were believed to have a different origin. Among them are Cancer, Tubercular Diseases, Fever, Scrofula, Appendicitis, Bright's Disease, Ptomaine Poisoning, and numerous others.

(6) Pathologists affirm that the flesh of all warm-blooded animals contains an excess of uric-acid and other poisons which are the cause of Gout, Rheumatism, Gravel and Calculus, Headache, Insomnia, Anaemia, and other diseases too numerous to mention, and that beef is especially rich in these toxins.

(7) Every form of flesh-food is stimulating rather than sustaining, and being at the same time of low nutritive value, it is necessarily deficient as a good body builder and is obviously not conducive to bodily strength, hardihood and powers of endurance.

(8) Flesh-food is the chief cause of alcoholism. This is demonstrable by the fact that in such countries where the carnivorous habit is unknown the Drink Problem finds no place in the national economy, and it is a significant fact that a 'frutarian' drunkard is virtually non-existent.

(9) No form of flesh-food is necessary to the development of muscular strength, hardihood and staying power. Most of the gigantic pre-historic animals were herbivorous; the most powerful of the present day such as the horse, elephant, gorilla, and ox, do not belong to the Carnivora; considerably more than half the human race either never touches meat, or eats of it very sparingly, while in our own country many Record-breakers among our athletes are abstainers from flesh-foods.

(10) Flesh-food is an unnatural diet for the human race; its use induces disease and causes physical deterioration for the simple reason that man belongs to the frugivorous and not to the carnivorous order of animals.

(11) Indulgence in an unnatural habit is the transgression of a Natural Law. Disobedience to the laws of Nature ensures a fitting punishment. The English people have transgressed this LAW to a greater extent than have other races and their punishment is proportionately greater.

(12) The general use of a non-flesh diet would cause so large a demand for the fruits of the earth that agriculture would be enormously stimulated, necessitating an increased demand for agricultural labour which, in itself would almost solve automatically the Problem of the 'Unemployed.'

(13) The use of butchers' meat as a staple food is condemnable for so many reasons that space forbids a full enumeration of them.

Example A:

Beefsteak contains 28% of nutriment and costs per lb. 9d. Nuts, haricots, lentils, and macaroni contain about 57% of nutriment and cost about 3d. per lb. Roughly speaking one-third pound of nuts, haricots or macaroni costing 1d. produces as much nutriment as 1lb. of beefsteak costing 9d. In other words beef is about nine times as costly, and, weight for weight, three times less nourishing than nuts, legumes and cereal products.

Example B:

Mutton (leg) contains total nutriment 34% omitting Peas (split) " " " 86% fractions.

One leg of mutton, 7 lbs. (including bone 12 ozs.) =61 lbs. meat costing 5s. 3d., contains 14,800 grains of nutriment. To obtain a similar amount of food 2 lbs. 8 ozs. of split peas would be required at a total cost of 31d.

This means that a leg of mutton is 17 times dearer than split peas, which are infinitely richer in Protein than mutton, and contain other valuable food properties besides, while it is 2½ times less nourishing.

Example C:

Fish (sole) contains 13 per cent. total nutriment.

Cheese (Cheddar) contains 64 per cent. total nutriment, it is rich in proteid, easily obtained, and can be easily varied. It is also free from uric acid. One pound of sole contains 896 grains of nutriment and costs on an average, 1s. 10d. per lb. To obtain the same amount of nutriment from cheese a little over 30 ozs. would be required at a cost of 11d. Sole, therefore, costs about 12 times as much as Cheddar cheese and is five times less nourishing.

Example D:

Fowl costing 2s. 9d., weighing 2 lbs. 8 ozs.—less bones, 10 ozs.—food weight 1 lb. 14 ozs. Fowl meat yields 32 per cent. of total nutriment, so that a fowl of this weight would produce 4,195 grains of nutriment.

Both haricot beans and rice (once milled) yield 87 per cent. of nutriment, and it will be found that 6 ozs. haricot beans at 2d. per lb., costing 3d., and 6 ozs. rice (Rangoon) at 12d. per lb., costing say, 3d. (total cost, 11d.) will provide a similar amount of nourishment.

This means that Fowl meat is 22 times dearer than haricot beans and rice, while weight for weight it is 2½ times less nourishing.

Yet another point against all forms of flesh-food, whether fish, flesh or fowl, is that they yield no starch matter (Carbonaceous food necessary for the production of heat and energy) and are not, therefore, so valuable as foods as are all the other food staples which yield both the Nitrogenous and Carbonaceous properties in nicely blended proportions.

The fact is, flesh-food is of the lowest nutritive value of all the great food groups—Milk and Milk Products, Cereals and Farinaceous foods, Bread foods, the Legumes, peas, beans, etc., dried fruits and the great Nut group.

But the most sweeping condemnation of the use of flesh-food as a diet is to be found in the Report of the British Dental Association which met at Birmingham on the 1st June, 1909.

This Society affirmed that 86 per cent. of the poorer classes of this country—who themselves constitute about seven-tenths of the population—are suffering from Dental diseases to a greater or lesser degree! No civilised race suffers so much from Dental disease as the people of Great Britain, nor is there a malady which so much denotes physical decay as this general Dental disorder. The fact that the Irish peasantry, the Highland Scotch, and even the poor alien populations, living in our midst—all practically non-meat eaters—
are comparatively free from teeth decay proves that it is due to other causes than either climate or occupation.

Flesh-food decays between the teeth, acids are generated, and the dental enamel is destroyed. The evidence in favour of the use of an unsuitable food being at the root of our dental and other bodily ills, is overwhelming, and unless the people grasp and act upon this fact they will never cut off the source of their troubles.

One common-sense view of the question which should appeal with considerable force to every working man in the country is that of getting value for his money. Take beef for example, we pay 9d. a lb. for a steak and yet any analyst will tell you that it contains 74 per cent. of water (see Table of Food Values). Now when a man buys food he expects to get food, but he does not get food when he buys beef, he gets one part food and three parts water. Water is a most useful element but there is no necessity to pay 9d. a lb. for it. Beef, then, contains three parts water and one part nourishment. Do all other foods contain a similar quantity of water? No.

If, then, a man buys other foods he gets out of them the maximum of nourishment and the minimum of water, but if he buys beef and other flesh-food he gets the maximum of water and the minimum of food.

The British working man can do without beef and mutton just as well as his confreres in other European countries. It is now only too well known that in respect to physique and general healthfulness the British working classes do not compare favourably with those of the rest of Europe, especially in those countries where meat forms little or no part of the dietary of the people, and this simple fact alone should be sufficient evidence to any rationally minded man of the evil effect of flesh-food on the human species.

Then in regard to his “missus,” she, like everybody else, must learn life’s lessons in her own way. Being a fair-minded sensible woman the British housewife will no doubt look at this matter in a common-sense manner when she learns that the food she has partaken of all her life is known to be of the lowest nutritive value among all the great food staples, costly out of all proportion to its food value, besides being disease laden and therefore charged with properties highly dangerous to herself and the members of her family. As mistress of her own household her duty is to see that the family breadwinner, and those dependent on his exertions, are nourished with the best body-building, strength-giving, and energy-maintaining food that can be had. She recognises that the family capital consists of the health and strength of her husband, and the other family bread-winners, and that her chief duty lies in conserving in every way known to her this family capital.

Experience of her own and her neighbours’ families has taught her that, despite every reasonable care and precaution, sickness in some form or other is ever busy and she falls into the habit of accounting for it by environment, the crowded state of the towns, bad housing accommodation, enforced confinement in the unhealthy atmosphere of workshops and factories, and the rest of it, but it never occurs to her to look nearer home and give a thought to the food she buys and prepares for her family. This state of affairs is typical not only of the working classes but of every class in the country, the goodwife is as ignorant as the rest of us, and so she goes on her way breaking down the family physique, destroying the family capital, and dealing out disease and suffering where she would give her life to protect and save.

Obviously then the path of the working class housewife is plainly marked out for her. Her first and manifest duty is to learn all she can of food and the part it plays in the lives of herself and her family. There is an abundance of cheap literature on the subject setting forth in a most elementary manner what non-flesh food is, and how it can be prepared. With everything made easy for her, and her course clearly defined, the British housewife should have no difficulty in making her goal, but if she fails it will be because she prefers to remain blinded by silly prejudices and obstinacy, and not because she cannot purchase and suitably cook the non-flesh foods in substitution for butchers’ meat.

There is so much evidence forthcoming that a man can live well without beef, and indeed live far better on non-flesh foods, that the case is proved up to the hilt. That he can not only maintain bodily health and strength, but increase at the same time his physical and mental energy on non-flesh foods is also proved beyond a shadow of a doubt, and any man may therefore enter upon a non-butcher’s meat dietary without the slightest fear of unpleasant or unsatisfactory consequences.

The smile that doesn’t come off.

Every man owes it to his fellow-men to go about with a bright cheerful, hopeful optimistic face, radiating sunshine, joy, gladness, hope, instead of blackness and despair. The human face ought to be a splendid picture, attractive, radiant with beauty, joy and hope. It is every man’s duty to radiate encouragement.

Think what it would mean if everybody were to go about with a bright, cheerful face, and regarded it as almost criminal to be seen with a discouraged, gloomy, sour, melancholy expression! What a mighty current of uplifting, encouraging power would come to all of us if everybody regarded this sunshine radiation as a sacred duty! We have no more right to poison the thoughts of others by projecting discouraged, gloomy thoughts into their minds, than we have to scatter thistle seeds in their gardens.

"Success comes only to those who lead the life of real endeavour."
Progressive Philosophy.

You either move toward the ideal of the greater, or the retrogressing life of the lesser. There is no pause in human existence; no neutral ground in the kingdoms of mind and soul. You are always moving, either toward the front or toward the rear. But if you wish to move forward, you must have ideals; and the most worthy ideals are always revealed through the vision of the soul. Therefore, whatever happens, follow the vision of the soul. It is the one path that leads to the heart's desire.

Ideals are indispensable. No person is actually living who is not steadily rising in the scale of life; and no person can rise who does not aim to reach something higher, some Ideal upon which he has centered the full force of his ambition. It is only the rising life that is alive; all other life is dead, useless, an obstacle to human progress. If you are not moving forward you are in the way; remember that; but no person can move forward unless his aim in life is to reach some great and lofty Ideal. And whoever does work, faithfully and ceaselessly, for some great Ideal, is constantly adding to the welfare and the happiness of the world, no matter what his position or work may be. It is therefore simply understood why "Life's noblest purpose is the unswerving pursuit of the ideal."

The higher your aim the more you attempt, and the more you attempt the more you accomplish. To aspire to the greater is to cause all the forces of body, mind and soul to work for the greater, and when all that is in man is working for the greater, greater and greater results must invariably follow. The man with no vision will drift with the stream. But the man who has the vision, and who has the faith and the determination to work for the ideal in that vision, will finally scale the heights. He may have failed yesterday; he may fail today; he may fail tomorrow; he may fail a thousand times; but he will finally win. Failure cannot continue very long after faith and determination have set their minds upon some great and lofty Ideal. This is a law that works as unerringly as the rising of the sun; therefore, whosoever may proceed to apply it, knowing that one of these days his dreams will come true.

When things look dark, and when everything threatens to go against you, don't worry, don't feel anxious, don't permit yourself to think that you may go under. Be more determined than ever, have more faith in yourself than ever, be stronger and more positive than ever. At such times the negative attitude is fatal; it means failure; and to despair or give up under adversity is to give in to the negative attitude. But the positive attitude, if persistently continued under such circumstances, will invariably prevent failure. And you will not only come out victorious, but stronger in mind and character than you ever were before.

When life doesn't seem worth while, and when you feel you would just as soon pass out of existence, remember that your nerves need toning up. That's about all. When your nervous system is in good condition and you are thoroughly full of vital energy, life will be a pleasure, everything will look rosy, and no circumstance, however adverse, will disturb you to any extent. You will not only want to live, and live a good long time, but you will want the opportunity to meet the most difficult things in life so that you can prove the worth and superiority of your own power.

During sleep the system should be at perfect rest, but as a rule it is not, because we go to sleep too often in a state of mental turmoil. Therefore, we wake up tired, and the nerves are just as much on edge in the morning as they were the night before. When we train ourselves to be perfectly still, however, we can place the entire system in complete serenity before we go to sleep, and sleep will be refreshing in the fullest sense of that term. And the value of this becomes evident when we learn that no person will ever have a nervous break-down who sleeps in perfect calmness and stillness every night.

When nature is permitted to completely recuperate and calm the system during a brief period of stillness twice a day, the working capacity, both of mind and body, will be greatly increased. The average person employs only about one half of his full capacity because so many of his energies are running helter-skelter, and are not in working condition. This simple method of being silent twice a day may, therefore, mean a fortune to men of ambition and enterprise, and it will mean better health and greater efficiency to everybody who applies it. It is when the system is run down that you catch cold, that you fail to digest your meals, and that the various organs of your body become diseased through inability to perform their functions.

When mind and body fail in their efforts to make personal existence worth while, the average person, especially if he has religious or mystical tendencies, is tempted to fall into a state of resignation, concluding that there is no satisfaction to be gained in the world of things. He will then accept the doctrine that the life of self-sacrifice and the inner world of contemplation alone hold the key to comfort, peace and happiness. But it is a fact deserving of most careful consideration that he does not resign himself to the "joys" of intangible things until he has failed to gain satisfaction from his contact with visible things; or, after he has so misused the good things of the material world, that he has become sick of it all. His conclusion, therefore, is not based upon normal living, but springs directly from personal failure or personal dissipation.

Men and women who are living normal lives, and who are gaining ground in all good things, both in the real and in the ideal, never come to the conclusion that peace and satisfaction can be gained only in a life of poverty, resignation and self-sacrifice, or sole dependence upon inner experience for happiness. Normal lives invariably gain good things from all sources; such lives live in the beauty of the soul as well as in the

"It is folly to tear one's hair in sorrow. Grief cannot be assuaged by baldness."
pleasures of the body and the richness of the mind. They find complete satisfaction in thus combining body, mind and soul, and therefore find it unnecessary to despise or ignore a part of creation in order to enjoy some of its other parts. They are balanced and are true to the whole of life.

The proper use of Suggestion is a great art, and if practised systematically as well as scientifically will produce most satisfying results. But this is not only true in the building of health, mind and character; it is true in a thousand worlds of thought and action, and among these we must not ignore the worlds of love and friendship. Many a woman tells her husband almost daily, “You don’t love me as you used to; you know you don’t; you love me less and less every year.” Many a girl speaks to her sweetheart in a similar manner, thereby destroying the very thing she is so anxious to keep alive.

When your husband seems to be indifferent to you, don’t tell him so; be sweeter and more loving to him than ever before, and tell him, “You love me better than ever, don’t you? Yes, I know you do, and the thought of it makes me so happy.” You thus arouse his affections and start currents of thought in his mind that will tend to increase the ardour and the power of his affections. You are calling back all the love he ever had, and you are steadily building up that love into something that is far stronger, far sweeter and far more tender than even the honeymoon’s most blissful delights. Use suggestions freely for the building up of affection both in yourself and in your companion, whether you be the husband or the wife; but do not become a crank on the subject; do not overdo the matter; serve nothing unless it is well seasoned with commonsense.

That the wrong use of Suggestion is the direct or the indirect cause of a great deal of marital unhappiness is evident; and that a large number of lovers’ quarrels, possibly most of them, come from the same source is also evident. When one of the two feels out of sorts, the other usually makes the matter worse, either by finding fault or by saying something that intensifies the original trouble. When discord is brewing you can easily intensify that discord into a raging storm of hatred, ill-feeling and mental “rip-riot” by the words you speak; but you also can, by changing your words a trifle, calm the threatening tempest and perpetuate the elements of happiness and peace, even before the storm has a chance to begin.

When your companion is out of sorts, either be quiet or say something that will call his attention to the brighter side of the circumstance. Be more loving, more tender and more sympathetic, and mean it. Be calm and bright yourself, and go about your work as if all was right. Choose your words wisely, and aim to suggest only that which is full of promise. The atmosphere will soon “warm up,” but if it doesn’t just be patient; you can afford to wait awhile if necessary; the victory is for you. And as for you, never permit yourself to feel out of sorts; if you are on the verge of feeling that way, begin at once to think and speak of those things that suggest sunshine, and the clouds will shortly pass away.

The use of the Law of Suggestion to the different phases of thought and action does not imply the continual repetition of certain set phrases; nor is the use of any form of suggestion a something that is distinct from the usual movements of every-day life. Every word we speak is a suggestion; and the same is true of every thought and every action. Everything we do, think or say tends to produce something else of a similar nature, either in our own minds or in the minds of those with whom we associate. The question is what do we wish to produce or perpetuate. If we wish to intensify, reproduce and perpetuate the discords and the troubles we meet in life, we may do so by using expressions that suggest more discord and trouble. Or, if we wish to work away from the wrong into the greater and the better, we may do so by using expressions that suggest greater and better things. We move the way we think, act and speak; and to move upward and onward continually is the ruling purpose of every mind that is thoroughly alive and wide awake.

The optimist lives under a clear sky; the pessimist lives in a fog. The pessimist is confused; he hardly knows where to go, what to do or how to act; the optimist is in tune with the harmonies of nature and discerns distinctly the onward path that lies before him. The pessimist hesitates, and loses both time and opportunity; the optimist makes the best use of everything now, and builds himself up, steadily and surely, until all adversity is overcome and the object in view realized. The pessimist curbs his energies and concentrates his whole attention upon failure; the optimist gives all his thought and power to the attainment of success, and arouses his faculties and forces to the highest point of efficiency.

The pessimist waits for better times, and expects to keep on waiting; the optimist goes to work with the best that is at hand now, and proceeds to create better times. The optimist is an inspiration to everybody; the pessimist is a wet blanket. The pessimist pours cold water on the fires of his own ability; the optimist adds fuel to those fires. The pessimist repels everything; the optimist attracts everything. The pessimist fights the Wrong; the optimist works to increase the power of the Right. The optimist is a building force; the pessimist is always an obstacle in the way of Progress. The pessimist lives in a dark, soggy, unproductive world; the optimist lives in that mental sunshine that makes all things grow.

The man who thinks great thoughts and who lives in the constant recognition of the greater riches of feeling and life does not have a common appearance. His personality may not be attractive in form, but his expression is rich; every movement of his body reveals quality, and he is singled out everywhere as being a superior man. He is steadily growing into greater worth and greater power, not because he has inherited certain traits, but because he is forming superior mental habits. By trying to live in the attitude of worth he is calling into action the richest and best that is within him, and is therefore becoming richer and better in personality, mind and character. He is growing into superiority because he has taken superiority for his model, and is training the creative powers of thought to rebuild his entire nature more and more in the likeness of this model.

Christian D. Larson.

(Progress Magazine.)
The Martyrs of Civilization.

Civilization is the result, not of human strength, but of human genius. Man has harnessed the herds that roamed about him, and the winds and lightnings he has chained to his undertakings.

A large part of the energy of Civilization has come out of the bodies of the great, four-footed races. The horse, the ox, the mule, the elephant, the camel, the dog and the donkey—on the powerful and patient backs of these beings civilization has been borne for unknown hundreds of years. The power and mobility of these races has enabled Man to carry out enterprises he never could have dreamed of undertaking single handed.

Without horses or other beings able and willing to wield great implements, Agriculture, the most basic of human industries, would be almost impossible. But these races associated with Man are not treated by him with a consideration at all equal to their services. He must have a hard heart or a strange understanding who can look upon the lot of Man's mentals and not feel that wrongs—not petty wrongs, but wrongs that would darken the darkest pages of human history—are unmercifully rained upon them.

The horse, the mule, the camel, and the ox have pretty nearly made Man what he is. They have contributed to human welfare and achievement to an extent that can never be estimated. They are the bone and sinew of Civilization—the plodding, faithful, indispensable allies of Man in almost everything he undertakes, whether of war or peace, pomp or pleasure. Civilization is not exclusively a human thing. It is a joint product—the result of the combined labors and sacrifices of many races of mammals. And no one of these races has the right to take more than its share of the blessings of civilization nor to shift upon others the products of their common labors and hardships.

Without horses or other beings of power and mobility, agriculture would be impossible. The horse, the mule, the camel, and the ox have enabled Man to carry out enterprises he never could have dreamed of undertaking single handed.

Spain is another place almost as bad as Egypt. Oh! the millions and millions and millions of poor doomed ones in this world who are compelled to groan out their lives on the anvils and chopping blocks of human ferocity. I hardly ever see a sunrise, when alone, but what I think, yes, it opens the flowers, and turns the dewdrops to pearls, and fills the groves with minstrelsy; but, alas, it also inaugurates over the wide earth a new onslaught by the flagellants on the poor, pain-cursed children of the chains.

Can you realize what it means to be in life-long subjection to a being who has almost no thought or care for you and no understanding of your real nature and sufferings—to be alive and sensitive and filled with desires, and yet treated always as if you were a mere inanimate lump—to be even without the power to plead for compassion, and yet be in such utter bondage as to be at the absolute mercy of every brutal whim of your overling?

I have seen horses that were so weak and thin from years of toil and mistreatment that they could hardly raise one foot after another, hitched to a load and made to drag it through the streets, while a great semblance of a man sat on the seat with a whip in his hand and kept striking them with it every few minutes to make them go faster. Nothing, I suppose, not even hot irons, could have caused them to go faster than a walk. The years had been too long and too cruel. They were too nearly dead. All they could do was to make a feeble lurch forward at each blow, and, after a few quickened steps, lapse again into their painful trudge. And their poor old backs and sides had become so deadened by blows that these parts no longer had

"Be not simply good, be good for something—and start right now."
nerves; and the driver, instead of whipping them in the
ordinary way, struck them over the face and around
their ankles and legs where the flesh was still sensitive.

Talk of Vivisection! It is monstrous! But it is not
_all_ carried on behind voiceless walls and in the name
of Science. It goes on in all our streets in broad
daylight every day. And much of it, I am sorry to
say, is to be laid at the feet of men who are themselves
crying piteously for Justice. No wonder horses become
downcast and apathetic! No wonder they become
broken-hearted! No wonder their faces become drawn
and out of their eyes streams the solemnity that darkens
the faces of the doomed!

Man treats those co-operating with him in the
labor of life as more _means_ to his own selfish purposes.
He feeds and shelters them for the same reason that
the capitalist feeds and shelters the poor human things
who serve him—simply to make them last as long as
possible. There is no equity in the matter—no brother­
hood—no thought of the Golden Rule. They are to
him simply lemons—things to be squeezed, nothing
more. And when he has extracted from them every
benefit he is able to extract, he cast them out.

It is not necessary that the relation between the
human and other species shall cease in order that con­
ditions may conform with humanitarian ideals. It is
not even necessary that this relation be less profitable
to man—merely that it be made _two-sided_ instead of _one­sided_, made to harmonize with the plain and simple
principles of _Justice_. We talk so much about _Justice_
and Humanity. We seem never to get tired of it. I
presume that, if all the complimentary things men say
and write every year about _Justice_ and Humanity, were
put into books and gathered together in one place, they
would fill a library. But there it all ends—in fine
sentences dozing gloriously in gold-bound volumes.

In the ideal State, man would treat the races of
beings affiliated with him, not as _objects of pillage_, but
as _beings with rights and feelings and capabilities of
happiness and misery_, like himself. He would be kind
to them, and ever mindful of how he may gladden and
enrich their necessarily meagre lives. He would not
drive them until they are ready to drop, nor abuse
them until they are so nervous and soured that they have
to be muzzled to keep them from biting at passers-by.
He would not cut off their tails, nor rein up their
heads into horrible positions in the interests of an
illiterate vanity. He would talk to them, and treat
them as the Arab treats his horse.

The Arab regards his steed always as his _comrade_,
as one whom he delights to please, taking him into his
own tent if necessary and putting his arms around his
neck and looking into his beautiful eyes, the assurance
of true love and fellowship. In short, Man, when he
acts ideally, treats these beings at all times as _associates_,
not as _slaves or machines_—as his best friends and most
faithful and valuable allies. They, on the other hand,
come to recognize Man as their true guide and bene­
factor. They learn to love and trust him, and the great,
generous-hearted creatures are willing to wear out their
very skeletons in his service.

The _Great Law of Love_—the abstaining from that
which we do not like when done to ourselves—_Recipro­
city_—is the only relation to exist among civilized
beings of any kind.

_J. Howard Moore._

**The Food of the Gods.**

_Out_ in the grass-deep meadow, down in the beech-bound
_brake_,
Up on the open moorland, are _hearts that throb and ache_;  
_Feather-clad hearts_ that falter, and _fur-robed lives_ that feel
_Grief_ for the _numberless victims_—smitten by _shot and steel._

_Think_ you the _mother rabbit_ mourns not her _offspring’s fate?_
_Think_ you the _gentle deer_ feels not when _huntsmen harry her mate?_
The _plaint of a pillaged plover_, the _shriek of a shattered_ shrike,
_Can_ these not find in _all your heart_ a _mercy-chord to strike?_

_Are_ all your _ears_ so heavy—_when weaker peoples plead?_  
_Are_ all your _eyes_ unopened—or _is it ye will not heed?_  
_Is Custom the Goddess ye worship, or low at the shrine of Lust?_  
_Do ye offer the _murdered creatures_ that _God has lent you_ on _trust?_

_To trim your hats_ you _bid men go orphan the egret’s_ young;
_Your idle rich eat pies of larks—which songs through heaven have rung;_  
_You send the lamb to the shambles_ that _lately lapped_ at your hand;
_These are the things that the angels see, and cannot understand!_

_In your luxurious homesteads, with dining-boards well laid,_
_Centres the_ cause _of the carnage,—your meals that the dead have made;_  
_Your feast is a gruesome funeral; you give your thanks, and jest!_  
_But_ give scant thought to the _crime_ that _is wrought_, or the _cancer you breed in your breast._

_Out_ in the _grassy orchard_, down in the _watered mead,_
_Up on the hills and moorlands_, _abound choice meats that feed;_  
_Meats that have sprung from seedlings, meats that have grown on trees,_
_Meats that will give full power to live,—nor shrink from the hands that seize._

_These are the things provided, this is the food of the gods;_  
_The golden grain on the uplands, the fair green fruit of the pods,_
_Olives, and dates, and berries, yield of the palm and the pine,_
_Water to drink from the hill-spring, and the unspoil­_ 
_These are the things the Gods shall eat when they inherit Earth,_
_When Man has come to his own again, with praise, and health, and mirth;_  
_When slaughter, and sin, and suffering, shall all give place to good,_
_The fruit of the trees, and the wines on the lees, shall furnish mankind with food._  

_Douglas Macmillan._

"Stones and sticks are only flung at fruit-bearing trees."
**The Innermost Room.**

In this busy age we need leisure for ourselves in which to gain strength and power. We have no right to give away all our time, and live up to the margin of our days. Honest people live within their incomes; we are not honest to ourselves if we live beyond our incomes in the matter of time.

Every human heart has an innermost room, wherein we never admit anyone—somehow, no one can enter, for the door will open to none save only to our God and ourselves. But most of our time is spent in the outer court, detained by the stress of life, and the knowledge of tasks to be done.

The divinest things are not those which are the issue of our striving, but those embraced by the mind and heart, and assimilated by them when life is in a state of "passiveness."

This quiet time is the time of growth, and growing is out-growing. Old ways, though endeared by memories and associations must not bar the way of present needs and new needs, and old creeds must give way as clearer light brings fuller revelation. All the history of our race is a period of growth, which has meant out-growing.

Willingly or unwillingly at different periods of our lives, we enter the silent chambers of the innermost room, and when we enter, we find it furnished; for life as it appears to us in this innermost room is the outcome of the actions and thoughts of the preceding days.

It may have its ghosts or its treasures, it may be a torture chamber wherein we look with shame at the treachery and base surrender of our wills, or it may be a shrine of peace, from which we emerge, willing or unwillingly, to find out that in the struggle we have missed the highest, and for us the bud of promise does not blossom. If so, we need to slay the ghosts and cast out the gloom which oppresses us.

**Looking back,**

My faults and errors seem like stepping-stones
That led the way to knowledge of the truth,
And made me value virtue.

**Looking forth,**

Out to the western sky still bright with noon,
I feel well spurred and hooted for the strife
That ends not till Nirvana is attained.

As we have sought for wealth, position, or power, we may be even now finding out that in the struggle we have missed the highest, and for us the bud of promise does not blossom. If so, we need to slay the ghosts and cast out the gloom which oppresses us.

*Waste no tears*

Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile, to see
The fair white pages that remain for thee.

What we know of ourselves should teach us how little we know of others, and deliver us from depending on other people's judgments.

"Have I done nobly? Then I must not let Dead yesterday unborn to-morrow shame.
Have I done wrong? Well, let the bitter taste Of fruit that turned to ashes on my lip Be my reminder in temptation's hour,
And keep me silent when I would condemn."

Sometimes it takes the acid of a sin To cleanse the clouded windows of our souls, So pity may shine through them.

Take time for quiet thought. Retire often to the innermost room, having a conscious, definite purpose. Shut the door of the mind against external things. Think true thoughts. Drive out the thoughts of error by entertaining only helpful, uplifting thoughts; the error thoughts will escape of themselves, if you give them no thought, no time, no place.

Formulate an ideal of what you would like to become, the qualities you would like to possess. Let this ideal be clear and sharply cut; let it be always before you; concentrate your effort upon attaining it, and, as you do so, you will find less and less attraction for the old conditions.

The lessons of life are not won lightly. The ultimate secret of any human personality remains a secret after all. For there is no admittance to the inner sanctuary of life—the unseen hopes, joys, losses, wounds, sacrifices, victories and defeats of conscience. Even to ourselves our inner secrets of the heart are often veiled, and only occasionally we find the key to much that perplexes us.

Sometimes as we read or listen we feel strangely moved by the words or thoughts of those who have passed through the fires of life. To such great minds it is what is done in the innermost room that gives strength to life. No process of imitation can make up for want of soul.

F. Rothwell.

**Love Thyself Last.**

*Look near, behold thy duty* To those who walk beside thee down life's road; Make glad their days by little acts of beauty, And help them bear the burden of Earth's load.

*Love thyself last.* Look far and find the stranger Who stagger'sneath his sin and his despair; Go lend a hand, and lead him out of danger, To heights where he may see the world is fair.

*Love thyself last.* The vastnesses above thee Are filled with Spirit Forces, strong and pure. And fervently these faithful friends shall love thee; Keep thou thy watch o'er others and endure.

*Love thyself last,* and thou shalt grow in spirit To see, to hear, to know and understand The message of the stars; lo, thou shalt hear it, And all God's joys shall be at thy command.

Ells Wheeler Wilcox.

Don't be sharp—you put the world on the defensive. Don't be flat—the inane man is always aggravating Don't be eccentric—eccentricity compels investigation, and few people can stand close scrutiny. Be natural, which is a co-ordinate blending of all three, and you will be the rarest being on Earth—an average man.

Optimism is that quality in human nature which persists in looking on the bright side of every condition in life and discovering some ray of sunshine in every cloud; some harmonious note in every discord; some sweetness in every bitter cup; some good in every bad; some joy in every sorrow; some success in every failure.
The Value of the Banana.

The present popularity of the banana is to some extent derived from its hygienic value being recognised by some celebrated physicians, who obtained wonderful results in several cases of nervous dyspepsia, simply by a banana-cure (i.e., dieting their patients exclusively on bananas until cured).

In one of the cases of nervous dyspepsias in question, where a lady had become as emaciated as a skeleton, this banana diet—bananas being the only substantial food in solid form allowed her—agreed so well with her that within six weeks she had become plump and rosy, her appetite had increased wonderfully, and she was able even to do full justice to a gymnastic course of training, and a little later won a prize in an athletic exhibition.

Dr. Max Makowski, writing in the “Naturopath,” says; I recently met a friend who had lived some time in Honduras, where bananas are so plentiful that they may be had almost for nothing. He said he ate about ten bananas for breakfast, about fifteen or more for his dinner, and in the evening about eight or ten of the same luscious fruit for supper; this diet (with the addition of some whole-wheat bread) he kept up during all the time he stayed at Honduras. He said he was never once troubled with indigestion, his health was normal all the time of his stay, and he even gained about 8½ lbs. in weight. On asking him whether he did not get tired of this same monotonous bill of fare, he replied that that was not the case, and he would have continued it with pleasure ad infinitum if he had not been compelled to leave Honduras for business reasons.

If we analyse the banana we find that it contains the following nutritive components: Albumen, 4½ per cent.; carbohydrates, 19½ per cent.; nutritive salts, 1½ per cent.; cellulose tissue and water, 74 per cent. We may therefore assert that it is quite possible to live exclusively on a diet of bananas and bread and butter, as the human body will be able to assimilate from it all those substances which are necessary to life.

To people with sedentary habits, or whose occupations compel them to pass a great part of the day in sitting positions, bananas are specially recommendable. For nursing mothers, dried bananas are beneficial, as they contain a great quantity of starch-flower, which during the drying process changes into fruit-sugar and acts on the milk-yielding propensities—for this reason dried bananas are better than fresh ones in this case. Small children should be given dried bananas, pulverised and mixed with other food, to accelerate and strengthen the formation of bones in their bodies. On account also of their being so easily digested, bananas are highly recommended as food for children.

It is probably not well known that bananas are a splendid food for patients suffering from diabetes and kidney troubles. For anaemic and emaciated persons the banana diet will do wonders. In short, it is a universal food for sick and well people.

Bananas are much easier digested when dried, are also more nutritious than the fresh fruit, and are easier assimilated. But do not imagine that dried bananas are perfectly hard and should be soaked in some fluid before they can be eaten. On the contrary, they are just as soft and juicy, and should rather be called “preserved” instead of dried bananas.

The banana is destined to become the meat of the future, and after it has once gained the place of honour upon our tables that it deserves, it will be regarded as a boon and a blessing by all humanity, and will materially assist in our regeneration.

The Family Doctor.

Tabloids of Wisdom.

The man who borrows trouble will never lend smiles.

Keep sweet—sourness is a sign of disintegration and decay.

Let us endeavour so to live, that when we come to die even the undertaker will be sorry.

Indecision is the assassin of opportunity.

A kind word to a tired life is like a drop of dew to a wilting flower.

Human nature is a mirror in which you will find reflected just what you are yourself.

A friend is a live asset, an enemy is an ever-present liability.

A lie was the first flying machine.

A kind thought is the first link in the chain of kind words, kind deeds and smiles.

The man who will win laughs at impossibilities, and cries, “It shall be done!”

When Moses sent the twelve spies to spy out the Land of Promise, ten came back with hard-luck stories, but Joshua and Caleb had the grapes.

Envy harboured in the heart is the acknowledgment of personal failure.

A word of encouragement is a porous plaster which goes a long way towards drawing the pain from a discouraged soul.

What’s the use of kicking against things you can’t help? Meet life with cheerfulness and fortitude, and smile.

Still waters don’t always run deep—they are more frequently stagnant.

To hate a man for being something he cannot help, as in colour, race, creed, or mental deformity, is to confess ignorance and prejudice the ruling elements of your nature.

Think big; talk little; love much; laugh easily; work hard; give freely; pay cash—and be kind. Do this and you may smoke without injury to your immortal soul.

The Optimist Club.
A Humane Dress League.

For a long time a need has existed for the establishment of an Association to advocate the idea that all humanely disposed people should exemplify their sentiment by abstaining from the use of garments or adornments which necessitate and involve cruelty in their procurement, and also to encourage, bring together and provide useful information for all who are in sympathy with such a Reform.

It has, therefore, been decided to institute a 'Humane Dress League' at our International Headquarters, as a recognised Department of our Work.

All ladies are invited to make known this fact to their friends and also to send for some of our official leaflets for distribution amongst their circle of acquaintances and for enclosure in their correspondence. The first of these, entitled, "The Cost of a Skin," is now ready and can be supplied at 1/- per 100, post free; and other publications will shortly follow.

It is not intended that the Friends who join this League need go to extremes or inculcate 'faddism.' Common-sense should characterise our humanitarianism as well as our other social developments, and it will be quite sufficient if Members of the League undertake to abstain from the use of skins and feathers, the procurement of which is known to cause inhumanity and cruel or wanton slaughter.

For instance, seals are brutally clubbed to death in order that their skins may be stripped off; and, in many cases, actual flaying alive is stated to take place, to say nothing of the starvation of the orphan seals whose parents thus meet with an untimely fate. The objection to the wearing of ospreys for similar reasons is so well-known and recognised that an appeal was addressed to the women of England by the Hon. Secretaryship of the League, but other ladies are invited to volunteer to share this work either in procuration, and also to encourage, bring together and provide useful information for all who are in sympathy with such a Reform.

It is quite easy for ladies who are humanely disposed people to obtain imitation furs of all kinds, which can hardly be distinguished from the real article, and are much more hygienic. There is no need for them to outrage their sentiment in the matter of dress, and, therefore, I invite one and all to aid in this matter by their example, influence, and active co-operation. Any lady can be admitted as a Member of the Humane Dress League who undertakes to abstain from furs and feathers which cause the infliction of needless pain and death. The minimum Subscription will be 26 per annum, and for this sum our Magazine will be sent regularly, and also sample copies of our Humane Dress leaflets, etc. By this means it is hoped that we may win the interest and sympathy of many who are not prepared, as yet, to go so far as to abstain from flesh-food (as all O.G.A. Members are pledged to do) but there is every reason to expect that many will thus be led, ultimately, to adopt the Humane Life in its entirety. All who feel keenly about this matter are invited to contribute towards the cost of an energetic propaganda.

A large variety of imitation suede, silk, or other fabric gloves are now upon the market, which compare most favourably with kid and reindeer gloves, both in appearance and comfort. These can be obtained from Messrs. Debenham and Freebody, of Wigmore Street, London, or Messrs. Feery, of 110a, Westbourne Grove, London.

An Exhibit of such articles, including all kinds of imitation Astrachan, Broadtail, Beaver, Seal, Caracul, Mole and other furs is now on view at our Offices, and we are prepared to show (gratis) any dress materials of this type that are commendable if manufacturers send them along.

Messrs. Debenham and Freebody, of Wigmore Street, London, have beautiful Coats and Muffs, etc., ready for the use of humanitarian Women during the coming winter, and I hope many of our readers will patronize their effort to cater for this ever growing section of the community.

Concerning ordinary leather such as is used for boots, etc., it may be well to mention that this is at present a waste product that results from the flesh traffic. But if the time should ever arrive when cattle will be killed for the sake of their skins instead of their flesh, all true humanitarians will feel constrained to forego the using of leather for boots. It is to be hoped that sufficient substitutes will by that time have been discovered. "Pegamoid," an imitation leather, is quite equal to the natural article for covering furniture and books, and is also suitable for the uppers of boots and shoes. This substance, and goods made from it, will be on view at our Offices also.

Mrs. F. G. Streeter has kindly consented to undertake the Hon. Secretarieship of the League, but other ladies are invited to volunteer to share this work either in London or the provinces. Visitors who wish to consult her are invited to come on Wednesday afternoons between 3 and 4 o'clock. As many of our lady friends will probably be visiting our Offices on Wednesday, Oct. 6th, Nov. 3rd, and Dec. 1st (our Monthly afternoons for Women who are interested in our Movement), they will have a good opportunity, between the hours of 3 and 5 o'clock, of seeing samples and obtaining information, both concerning Humane Dress and Humane Diet.

"We know what we are to-day, but few of us realise what we may become in the future."
A House of Death.

Mr. Arthur S. Wallace, writing to the Morning Leader recently, gave a graphic description of a visit to one of the South American packing houses. As it is not often that eye-witnesses tell us of what goes on ‘behind the scenes’ in order to provide the public with meat, I am printing the following extracts from his narrative concerning the gruesome and tragic conditions of Shambledom:

...I distinctly marked myixonod guide, with a gleam of something akin to triumph in his watery blue eyes, “we makes use of every blessed bit of the animal except the ‘owl that ’e gives when ’e dies.”

I was standing in the shady entrance of one of the big brick barracks on the River Plate that are devoted to the slaughtering of cattle and the housing of chilled carcasses. I was projected into the midst of strange happenings even as he spoke, for a large, sprightly, and apparently unsupported carcass wafted of a sudden across the alley-way and disappeared through a door. It proved to be suspended by a hook from an overhead rail, thence to the refrigerator.

Certificates at the rate of one a minute.

Goaded by electric shocks delivered at a rod’s point, they blunder madly along between the wooden walls.

It is frankly unpleasant; primeval, savage, and disquieting. If it is inseparable from my dinner I would rather not know of it. To me, a joint will never again be a joint and nothing more. Disturbing and gory, putting fragments of cattle that would puzzle a professor of zoology to uses that are a triumph of economic ingenuity.

We can’t eat meat and not be barbaric. Vegetarianism may be a fad, but clearly a great number of people look at it as something fundamental which will send them forth to figure their last upon the dinner tables of Europe.

In consequence of the extension of our influence, by the opening of our London Headquarters, the demand for our literature has much increased, and we are now printing great quantities of literary ammunition. 10,000 more copies of Dr. Oldfield’s “Penny Guide” have just been issued, and also 10,000 copies of the new booklet, “How to avoid Appendicitis” (price twopence net, or 2/- per dozen, 12/- per 100, post free). This booklet is likely to be a great comfort to the public as it clearly shows how Appendicitis is caused by flesh-eating and why fruitarians escape this scourge of modern civilization.

Another important publication is entitled, “The Toiler and his Food,” by Sir William Earnshaw Cooper, C.I.E., a portion of which appears in this issue of our Journal. By means of this booklet, 20,000 of which are being printed, and which will be published at less than the cost of printing, viz.: one penny, so as to ensure a large and rapid circulation, we hope to reach the working classes with our message. Many thousands of copies will be sent out to leaders of thought in the Labour world, to Working Men’s Clubs and Institutes, to all Members of the Houses of Parliament, both Lords and Commons, and to a considerable number of journalists, statesmen and social reformers in other lands.

Upwards of 50,000 additional copies of our leaflet “The Advantages of Fruitarian Diet,” have been printed, and our Staff have been kept busy engaged day and day in dealing with the contents of our mail bag, and in complying with the requests for ammunition contained therein. But, I regret to say, that our Exchequer is empty in consequence of these and other increasing demands, and that we are obliged to forego the printing of certain important books and to lose many opportunities of a promising sort because our financial limitations necessitate such curtailment of our enterprise and endeavour. We are still waiting for some wealthy philanthropist who is able to discern our popular need for hygienic and humane education, to recognize the beneficent issues that must result from the work of The Order, and to strengthen the hands of the Council by furnishing us with more “sinews of war,” so that we may be enabled to exercise a much more extensive influence and to accomplish much greater results.

I record with deep regret the passing to the spirit world of one of our Members, who was a most earnest, zealous and successful advocate of Food Reform.

Mr. Richard Coad, the official Evangelist of the United Kingdom Temperance Alliance, advocated Temperance on the platform continuously for 52 years; and he also preached abstinence from flesh-food, and practised it for forty years of this time. Although he delivered on an average more than one address per day throughout the whole of this long period, and on many occasions addressed audiences two or three times a day, he maintained unbroken health and entire freedom from sickness. His work was praised by every one, and at the last he passed peacefully away at the advanced age of 78, simply worn out with constant toil—with heart pain or disease. The fact that he was a member of a short-lived family doubtless acted as a preventive of his attaining a still
Announcements.


All general correspondence should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private', but a few days' delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

This Journal is regularly supplied (gratis) to Public Institutions in this and other lands, such as Free Libraries, Institutes, Hotels, University Colleges, etc.

Two new booklets: 'How to Avoid Appendicitis,' by Dr. Josiah Oldfield, price twopence net (3/- per dozen, 12/- per 100 post free); and 'The Toiler and his Food,' by Sir William Earnshaw Cooper, C.I.E., price one penny net (6/- per 100, post free), will be ready for delivery on November 1st. Also an eighth edition, much improved, of Dr. Oldfield's 'Penny Guide.'

Bound Volumes for 1908–9 (the two years in one cover) with photos of our International Offices will be ready on the same date. Price 4/- post free.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelise their neighbourhoods will communicate with the Secretary.

Members' Badges can be supplied upon application to the Secretary—but only to Members of the Order.

A new type of Badge of high-class design and appearance has now been prepared, consisting of a crimson enamelled heart (to signify compassion), set in gold and bearing the letters O.G.A. It is in the form of a button, half-inch in width, and can easily be fastened to the coat. It can be supplied as a pendant or as a brooch for ladies. Price 3/-, silver gilt; in solid 9 ct. gold, 5s.; in 15 ct. gold, 15s.

Publications of the O.G.A. can be obtained in India from Mr. L. K. Oza, Golden Age Villa, Veraval, Kathiawar.

Books Received.

'The Efficacy of Wheatmeal Bread as a Nutrient and Laxative.' By W. K. Fulleylove. (Hygienic Publishing Office, Broadgate, Coventry. Price 3d.)


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