

THE HERALD OF THE GOLDEN AGE

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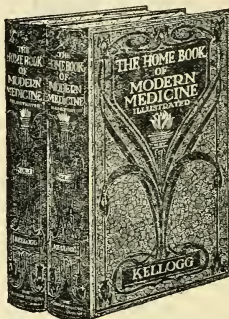
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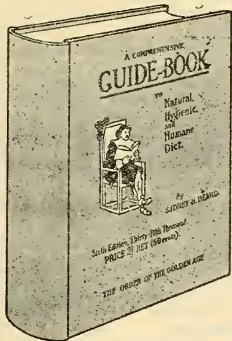
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THREEPENCE.

The Scarcity of Happiness.

Although multitudes of people have been wishing each other 'A Happy New Year,' the scarcity of Happiness which undoubtedly exists is likely to continue—for improved vital and social conditions must be brought about before the prevalent unrest and suffering that are so apparent can be materially lessened.



The problem of this great human need is so extensive and complex as to make one inclined to despair of any adequate solution. It is connected with our essential necessities, both of body and soul; with our incessant

struggle for existence and for the maintenance of health; with our natural yearnings, mental attitudes and daily habits; with vital principles, preventive measures, knowledge of truth and a wider spiritual outlook.

Good wishes, palliatives and platitudes are not of much avail; nevertheless we can all do something to lessen the aggregate of misery and increase the sum-total of human joy. We can strive to find the Way to Happiness ourselves and then show it to others; we can combat the evils that militate against its acquisition, and advocate such practical reforms as will bring about social amelioration; we can help the proverbial 'lame dog' over the stile, and also cultivate "a heart at leisure from itself, to soothe and sympathise." And where circumstances prevent much being done for the present generation, we can look into the future and labour to promote the peace and welfare of those who will follow us in this incarnate existence.

Ignorance lies at the root of nearly all the folly, sin, sorrow and suffering that makes this Earth such a vale of tears; therefore proclamation of Truth—or in other words, *Education*—is the real and ultimate panacea. For when we have all gained

the wisdom and understanding that our individual and collective experiences are intended to teach us, we shall all cease to inflict pain and trouble on ourselves or others.

The percentage of really happy faces that one sees among adult people is so small that reflection on the subject is pathetic. One only has to walk through our streets with observant eyes, to visit places of assembly, or to ride in public vehicles, to realize that a contented, peaceful and happy face is phenomenal—except among children.

So rarely indeed does one meet men or women who actually radiate happiness, that when such an event happens one remembers the circumstances long afterwards, and even the countenances of those concerned. I am reminded, as I write, of a couple I saw ten years ago in a shop in London—a bright healthy girl and a handsome man. He was buying a silk hat for himself which she was choosing; they evidently loved each other in a genuine fashion and were intensely happy; and I can see, even after this long interval, their expression of complete satisfaction.

To the observant eye the average face reveals disappointment, care, unrest, anxiety, or unsatisfied yearning. It suggests that 'life is not worth while,' or conjures up thoughts of a dreaded to-morrow. And in only too many cases one also sees unmistakable indications of physical deterioration through violation of the laws of health—which prompt one to consider how great is the aggregate of disease, suffering and premature bereavement that is preventable by dietetic and hygienic reform.

This dearth of Happiness invites consideration on the part of those who desire to uplift and brighten human lives. God evidently intended His creatures to be happy, notwithstanding the necessity that we should gain wisdom and soul-growth through experiences which include pain. And there are ascertainable causes for such effects—some of which are immediately removable.

If we study the characteristics and conditions of those who appear to enjoy existence and find life worth living, we shall discover some of the chief factors that make for contentment. Having done so, it will be possible for us to promote an

increase of happiness both in our own lives and in those of others—thus rendering social service of a practical sort.

If we reflect upon the joyfulness of Childhood, we soon apprehend the significance of the words: "Except ye become as little children ye shall in no wise enter into the Kingdom of Heaven"—and, as all are now learning that Heaven is a *spiritual condition* rather than a mere *locality*, we have in this affirmation at least a partial solution of our problem. For what do we find?

Children have very simple tastes and wants, and they find happiness in small things. We can all remember the time when a trifling gift or a marionette performance made our cup of bliss to overflow; when fruit and cake provided us with a veritable banquet; when a morning on the sands at the seaside was Paradise.

Children find pleasure in acquiring knowledge, and are keen on finding out why the "wheels go round" in connection with the phenomena they meet—thus their interest in life does not cease. They are fond of games and out-door exercise, and consequently keep fresh and active. They are *natural*, spontaneous, and free from conventional restraint in their ways, and thus enjoy freedom from much of the bondage of modern life.

The wonderful faculty 'Imagination' also plays a great part in their lives and provides them with much happiness without expense. They trust in Providence and do not worry about the cares of to-morrow, and they are made glad by a word of approbation if they know it has been earned by the faithful performance of some simple duty. And, last but not least, their bodies are comparatively free from the waste products and impurities that accumulate in the systems of adults, who are more lavishly and unwisely fed, and that cause much depression and ill-health.

Thus we find the chief factors of happiness in Childhood to be simplicity of desire, a ceaseless interest in life and its phenomena, constant health-giving activity and playfulness, freedom from care and anxiety, idealism, natural interchange of affection, and simple and abstemious diet. They do not covet or strive after wealth, fame or social position, and consequently they escape many of the heart-aches that afflict their elders.

Now these factors and characteristics are within the reach of most adult persons, and can easily be restored to our disordered lives with advantage and remedial effect. We need not be infirm, corpulent, dyspeptic, morbid, misanthropic, blasé or despairing at middle age or even afterwards. We can escape these evils, rejuvenate ourselves—in spirit, and also in most cases physically as well—and emancipate ourselves from the ennui, pessimism and wretchedness of modern Western civilisation. We have only to "become as little children."

But there are other exponents of happiness to consider—the nations that live simple, natural, and peaceful lives, such as the Burmese, for instance. An English clergyman, after thirty years' sojourn among this people (as a Superintendent of Mis-

sionary work), spoke of them as being the happiest, gentlest, most courteous and most healthy race on earth. They are similarly described by Judge Fielding in his book "The Soul of a People," and upon studying their lives we find that they are in their ways just like grown-up children, subsisting upon a fruitarian and bloodless dietary, but also actuated by most beautiful and beneficent religious ideals. There are but few rich among them—they do not covet wealth—and few very poor. When they have earned sufficient for their simple needs, they distribute any surplus in making happier the lives of such as are less fortunate. Crime, unrest and disease are but little known among them, for they have learnt the wisdom of following the 'Simple Way' taught by Lao-tze, the Buddha and the Christ.

Their humane dietary has favoured the development of humane sentiment in their hearts, with the result that much of the unhappiness caused in other lands by inhumanity and cruelty (inflicted upon human as well as sub-human beings) is prevented. And how much this may mean in connection with a Nation's felicity or otherwise is demonstrated by the statistics of the countless convictions obtained by the Society for the Prevention of Cruelty to Women and Children.

Another important group of factors of adult Happiness must, however, be taken into consideration because they are so fundamental and so intimately connected with human welfare and peace. The soul-companionship, love, sympathy and comprehension enjoyed by men and women who are truly mated to each other, are so productive of restfulness and satisfaction as to eclipse all other sources of earthly joy. And it is because multitudes of people are yearning vainly for these gifts, being either as yet alone, or unmarried, though unhappily married, that so many disappointed faces are apparent everywhere.

It is difficult to find 'a way out' of such unhappy conditions applicable to every case, but we can at least lessen by our influence the total sum of misery arising from this source, and perhaps escape the 'Slough of Despond' ourselves.

Very few persons are absolutely compelled by circumstances to marry without true love; independence is attainable by nearly every woman if only she is willing to work. Nearly all the professions are open to both sexes, and the supply of domestic helpers does not meet the demand in England or many of her Colonies. And during the working and waiting time a true soul-mate may be found if attractive qualities are cultivated.

Most people simply *drift* into marriage through ignorance of the fact that only real love, soul-companionship and temperamental affinity make it truly desirable and sacramental. If we proclaim this truth to our young people and exhort them to seek a 'soul-mate' when choosing a husband or wife, we can save many from spoiling their lives; and many of us can still avoid such disaster in our own career by thoughtful consideration of this same truth.

The evolution of a happier generation of human beings depends perhaps more upon recognition of this necessity for wiser and more natural marital selection than upon any other factor; for Eugenic Science demonstrates its great formative and psychic influence upon posterity, while everyone knows that a house without love in it has too frigid a temperature for the cultivation of the best qualities of human nature, the production of cheerfulness, or the maintenance of health.

It is probable that, ere long, enlightened public opinion will demand such alterations in our Laws as will enable those whose lives are marred by the soul-destroying conditions of loveless and discordant wedlock to obtain relief from such thralldom at a lesser cost in money and reputation than has to be paid at this present time. Lord Gorell and other eminent judicial authorities have openly advocated such legal amendments.

Of not less importance is the necessity for *Work*, and for a definite object in life to which the powers of one's being can be joyfully dedicated. "Blessed is the man who has found his life work," some philosopher has said.

The necessity to earn our daily bread was doubtless arranged by a beneficent Providence as being the surest way to keep mankind happy and contented, and many a business man who has retired from labour will confirm the wisdom that ordained thus.

Idleness and Happiness seldom co-exist, while regular congenial occupation is a sure prescription for promoting contentment and mental health. Nothing banishes sorrow, care, or hypochondriasis like *work*, and if our bread and cheese are secured, then philanthropic or creative effort of some sort should be put forth for our own sakes as well as for the good of others. The *dedicated* life is the happiest, richest and best; and the more practical, remedial and beneficent the particular work we undertake, the greater will be our achievement and our harvest of result.

Those who are busily engaged do not find time to get morbid, or peevish, or 'three-cornered,' and they seldom get fits of the 'blues.' And if some great Ideal claims our service and we are able cordially to respond, a large measure of happiness comes to us in consequence. "Something attempted, something done" is the best remedy for securing untroubled sleep; and this is still more true concerning the ending of Life when we shall all want to realize as we turn to our Rest that our time has not been vainly spent.

Sidney H. Beard.

Life's Mirror.

Give love, and love to your life will flow,
And honour will honour meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

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There is nothing in life so important as to think before you act.

L. A. MALLORY.

How much greater is the joy of loving animals than that of killing them.

STILLMAN.

Those who profess to know the orthodox God the most, know the least of Man.

L. A. MALLORY.

The pity which is not born from experience is always cold, it cannot help being so. It does not understand.

QUIDA.

I would apply the Golden Rule to animals; and not vivisect as I would not be vivisected.

W. D. HOWELLS.

Every person has two educations—one which he receives from others, and one, more important, which he receives from himself.

GIBBON.

I firmly believe God paid just as much attention to every animal He endowed with life—from the tiniest insect to the elephant, from the humming bird to the eagle—as He did to Man.

DUMAS.

Life is an earnest business, and no man was ever made great or good by a diet of broad grins.

PROFESSOR BLACKIE.

How dull minded we must all be, how lacking in imagination, since we are only able to learn by personal experience of grief and suffering something about the suffering and grief of others.

BEATRICE HARRAEOEN.

In the twentieth century War, capital punishment, monarchy, dogmas and frontiers will all disappear. All will have one country—the Earth, and one hope—Heaven.

VICTOR HUGO.

Beyond a competence for old age, which need not be great, and may be very small, wealth lessens rather than increases human happiness. Millionaires who laugh are rare.

ANDREW CARNEGIE.

Don't fancy that you will lower yourselves by sympathy with the lower creatures; you cannot sympathise rightly with the higher unless you do with those.

RESKIN.

No man in the world ever attempted to wrong another without being injured in return—some way, somehow, sometime. The only weapon of offence that Nature seems to recognise is the boomerang.

W. JORDAN.

It is largely a matter of heredity and environment whether you find your pleasure in idleness or industry, but that doesn't save you from the world's contempt if you're a drone in the hive.

By leading people to suppose that you are as wise as themselves, you lose opportunities of obtaining useful information. They won't tell you things they think you know already.

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The Medicinal Value of Fruits.

By A. B. OLSEN, M.D., D.P.H.

Since medicine is "a substance used as a remedy for disease," all food can be said to possess distinct and important medicinal value to the body. As a restorative food is of prime importance, and the careful dieting of the patient is second to no other form of treatment.



But there are some foods which possess specific curative and remedial properties. This is particularly true of fruits, using the term in the narrower and limited sense. The luscious fruits of the earth may truly be regarded as Nature's medicine. Besides the pure delicious fruit-sugar which they contain in varying degree, which itself is a sun-cooked and pre-digested food possessing splendid tonic properties, we have also wholesome and refreshing salts and acids which form a distinctive feature of fruits, and render them still more efficient as a curative agent.

Contrast for one brief moment the exquisite and delightful flavours of the peach, nectarine, strawberry or cherry, to name only a few of the well-known fruits, with the nasty flavour of the average medicinal draught which comes from the chemist. Nature's medicine is both pleasant and wholesome, and at the same time possesses real healing virtue.

Ordinary medicines, most of which must be classified as poisons, possess properties quite the reverse of our fragrant fruits, not to mention their unpleasant flavours. Their chief effect is produced either by their irritating influence upon the delicate mucous membrane of the stomach or other tissues of the body, including the nerves, or by their paralyzing influence upon the nerves and nerve cells.

The predominant ingredient in most fruits is water, which sometimes reaches 90%. Although all fruits contain a trace of proteid, and in some exceptional cases, such as nuts, a large amount, still, generally speaking, fruits must be regarded as strictly starch and sugar foods. Most fruits also contain a trace of fat, and some, like the olive, a large quantity, but carbo-hydrates which include both sugar and starch constitute the chief source of nourishment.

The technical name for the sugar which is most abundant in fruits is *laevulose*, $C^6H^{12}O^6$. Laevulose or fruit sugar possesses greater sweetness than other sugars, and has a more pleasant flavour. Fruit sugar is also more easily digested and assimilated than cane sugar [which is the ordinary sugar one finds on the table]; for all practical purposes fruit sugar may be regarded as a predigested food which is readily assimilated into the blood and speedily becomes effective for nutritive purposes, and particularly for the supply of energy and heat.

Salts and Acids.

Fruits as a class are rich in both salts and acids. Of the salts those of potash predominate, but salts of soda, lime, iron, phosphorus, sulphur, magnesium, manganese, etc., as well as sodium chloride or common salt, are also found. It is noticeable that in fruits earthy salts are scarce; this explains why they can usually be given with impunity to those who suffer from *atheroma*, a form of degeneration which affects the blood vessels. The pleasant, cooling, refreshing properties of fruits are largely due to the acids they contain. Citric acid is one of the most common of these acids as well as one of the most wholesome. It is abundant in all citrus fruits including lemons, limes, citron, oranges, and the grape fruit or shaddock. Tartaric acid also possesses cooling and refreshing effects, and then there are malic, succinic, exalic, and fumaric acids.

The Digestibility of Fruits.

While fruits vary in their digestibility, most of them when properly ripened and taken under favourable conditions including proper mastication, give but little trouble to the digestive organs. Fruit juices are naturally most easily digested and assimilated, since their chief contents besides water are fruit sugar, salts and acids. The natural ripening of fruit, of course, produces the best results, but this is impossible in the case of some of the tropical fruits which we import.

The digestibility of fruit depends to a certain extent, upon other food substances with which it is combined. Many people invite digestive trouble by mixing fruit and particularly acid fruits with milk and certain milk foods. Others again, find still more difficulty in mixing fruits and vegetables together; and as a rule such a combination is not desirable. This is particularly true of fresh fruits taken after a meal consisting largely of vegetable preparations. Fruit, either fresh or stewed, always goes well with nuts, bread-stuffs, and all cereal preparations. In any case it does not assist digestion to multiply too large a variety of fruits or other food articles at the same meal.

Most of the difficulties that may arise in connection with the digestibility of fruit are due to taking it either in an unripe state, when cellulose is abundant, raw starch predominates, and there is an excess of acids, or when it is over-ripe, that is, beginning to decay. The small boy's green apple colic is a sample of the former, but although it sometimes causes alarming symptoms they usually subside quickly. It is not intended that we should eat raw fruit until it is ripe.

Fortunately, it is a very simple matter to distinguish between sound fruit and that which is beginning to turn or decay, and the latter should be strictly avoided. It is poor economy, at least from the health standpoint, to buy inferior fruit, fruit which is "gone" or is "going." Better pay a little more and get perfectly fresh, sound fruit, and thus escape any danger of colic or diarrhoea, to say nothing about milder gastric disturbances.

It may be well to say here that fruit should be regarded as a food and not as mere tit-bit, and

therefore it should be taken at meal-time with other food. Eating between meals or at irregular times, rarely fails to upset the digestive organs, and bring more or less serious mischief. To blame fruit which has been taken in a haphazard fashion for any trouble that may ensue is obviously a mistake.

Fruit Drinks.

Home-made fruit drinks make an excellent substitute for beer, stout, light wines, and other alcoholic beverages. There is scarcely any drink which is more refreshing than a glass of fresh made lemonade. The larder should always contain half a dozen or more lemons. Lemonade makes a delicious healing beverage for those who are developing a cold in the head, and it may be taken freely.

Orangeade is a still more delicate and delicious drink, and during the orange season it is also comparatively inexpensive. The juice of fresh grapes, cherries, blackberries, gooseberries, green-gages, pineapples, and similar fruits all make delicious drinks which can be taken with impunity by anyone. There is no more pleasant drink than freshly prepared apple juice.

Cold fruit drinks are most refreshing and cooling to fever patients. When the skin is dry and hot, the lips parched, and the patient feels as if he was being consumed with fire, then water flavoured with the juices of fresh fruit may be given freely. Such drinks are always acceptable, and they assist materially in lowering the temperature and thus alleviating the symptoms.

Here we may point out that we have little confidence in most of the so-called temperance drinks which flood the market. It is undoubtedly true that many of them contain but a small amount of alcohol, probably not more than two per cent. Nevertheless, they make poor substitutes for the home-made drinks which we have briefly mentioned. Ginger beers, ginger ales, hop ales, and similar beverages are not to be recommended. Most such preparations are prepared with chemicals, and are consequently anything but pure and wholesome. It is a good practice now-a-days to avoid as far as possible all kinds of artificially prepared drinks, and the same advice is equally good, unfortunately, of many artificially prepared foods.

The valuable properties of non-alcoholic wines are as yet but little known. Until recent years such wines were difficult to obtain. Dr. Welch, of New York, an ardent total abstainer, was one of the pioneers in producing a fine grade of wine which, while it is free from alcohol, also keeps indefinitely. Such a wine makes a splendid tonic for persons suffering from anæmia, nervous debility, neurasthenia, as well as other disorders of the nerves or of nutrition.

Fruit as a Laxative.

One of the most common uses of medicines is to regulate the bowels. Constipation in a varying degree, sometimes amounting almost to obstipation, is the *bête noir* in a very large number of lives,

and especially is the case of women. Taking aperients is almost a daily habit with many people. Now we believe that Nature's regulator consists of wisely selected fruit taken freely with the meals, for a very large variety of fruits possess a gentle laxative effect. Apples either baked or stewed, oranges, quinces, pears, bananas, ripe mellow greengages, as well as strawberries, all have an aperient action, and are exceedingly valuable. Other mild aperient fruits include nectarines, mulberries, dewberries, raspberries, pomegranates, cherries and medlars.

But some fruits have a still more effective influence, and these include figs, prunes, grapes, sultanas, raisins, currants and dates. The ripe olive makes a very efficient laxative. The quick medicine vendor has not failed to take advantage of the reputation which the fig enjoys as an aperient.

Prunes of various kinds possess distinct aperient properties which make them in many ways an ideal food for those who are troubled with constipation. To become effective they should be taken daily at breakfast in considerable quantities, freshly stewed in the form of a purée or in the form of a thick prune syrup,

Fruit as a Regulator of the Liver.

The beneficial influence of fruits in almost all cases of a sluggish or torpid liver is too well recognised to require emphasis here. It seems that the pleasant fruit acids and fruit salts exert a direct stimulating influence upon the functions of the liver. Fruit sugar, too, is much more easily borne by the liver than ordinary cane sugar. An ideal cure for an attack of biliousness would be dropping all food for a few hours or a day or two, and taking in its place freely, freshly made lemonade, orangeade or other fruit drinks, and then adopting purely fruit diet for several days.

Fruit for Dyspeptics.

We believe that many a dyspeptic would be speedily cured if provided with a light, purely fruit diet for a week or ten days. Let no one think that this would be anything of a hardship, for we have seen the experiment tried on many occasions and rarely without benefit and oft-n pleasure. It is a well-known fact that many fruits when properly selected and prepared are most useful in dealing with certain forms of gastric catarrh. We all know the wholesomeness and digestibility of the fragrant baked apple. A light meal consisting of plain boiled rice, the white of an egg or a small junket combined with from one to three baked apples, makes almost an ideal tray for a weak invalid or someone who is convalescing from a serious illness. Another excellent preparation for gastric catarrh is mashed banana to which a small portion of cream is added, say two parts of banana to one of cream, and then beaten well with an egg beater. This makes a light, frothy, wholesome and appetising dish which would be welcome in almost any sick room.

The Diuretic Effects of Fruit.

Besides being a laxative, a large number of fruits possess a specific diuretic influence upon the kidneys, thus assisting in the elimination of waste products, and helping to relieve any congestion that may be present. Of the fruits which possess in a marked degree this diuretic effect the orange, lemon, lime and citron are perhaps the most efficient, but many other fruits as well have more or less of the same action. Drinks prepared from fresh citrus fruits such as lemonade, limeade and orangeade are exceedingly useful in dealing with many forms of fever. Besides favouring the activity of the kidneys they have a delightful cooling and refreshing influence.

Gout and Rheumatism. It has been thought by some people that persons afflicted with either gout or rheumatism must refrain from taking fruits, and particularly acid fruits, under the mistaken notion that the acidity of fruit would add to, and aggravate, the uric acid acidity which is often the chief cause of these disorders. But this is a grievous mistake. It is a commonplace fact in physiologic chemistry that the acids of fruits are, in the process of digestion and assimilation, changed into alkaline carbonates, and these serve to diminish the acidity of the blood, and, as a consequence, also that of the urine. Citric acid, for instance, is in no way related to uric acid. The latter is derived from proteid food, except the amount that is introduced directly into the system by eating flesh foods, and certain other articles. In our experience we have found that patients suffering from rheumatism almost invariably benefit by the free use of fruits, and particularly citrus fruits such as the orange.

Scurvy. All acid fruits possess important antiscorbutic properties, but here again the citrus fruits are most valuable. Seamen who have been long confined to their vessel and have subsisted largely or perhaps almost entirely upon salted meats and preserved foods, are liable to an attack of scurvy. A plentiful supply of lemons and limes is usually all that is necessary to prevent such an attack. There seems every reason to believe that man cannot enjoy anything like first class health without taking at least some fruit in connection with his diet.

Auto-Intoxication. There is often a great deal of auto-intoxication going on in the body, and especially in the case of those who lead more or less sedentary lives, and, as a result, have sluggish digestive organs. The bowels are sluggish, the liver is torpid, and the normal functions of digestion and elimination are in a backward state. The direct result of this state of affairs is the absorption of various more or less imperfectly digested particles as well as the products of fermentation, into the blood. All these products of incomplete digestion, combined with the products of acid or other forms of fermentation have an irritating and paralyzing influence upon the delicate tissue cells, whether those cells are found in the liver, in the

brain, or elsewhere. There is a sense of discomfort, a general feeling of depression, various irritations, sometimes leading to an actual ache or even a pain. It may be a dull, heavy head, or a headache, or it may be a backache, or an ache in some other part of the body. There is a distinct lack of fitness, to put it mildly. The victim may even feel heavy and drowsy, and yet not sleep well.

When a person is thus suffering from auto-intoxication, the best diet we can recommend is one consisting chiefly or entirely of fruit, either fresh or stewed. We recommend a light fruit diet for a week or two with plenty of water drinking. This will quickly enable the system to throw off the accumulated poisons, and the nutritious sugars of the fruits will be speedily assimilated. The salts and acids have a cleansing effect upon the blood, and the result in the course of a few brief days is a marked improvement in both health and spirits.

The Complexion. One of the best means of acquiring and keeping a clear, supple, healthy, active skin is by the free use of fruit. Oranges are almost always recommended by cosmetic authorities, and this is doubtless largely on account of the diuretic influence which the orange possesses, and which aids the elimination of poisonous waste material from the blood. Persons who are following a fruitarian diet and avoid flesh foods, rarely, if ever, develop the muddy sallow complexion which is so common amongst meat eaters. Furthermore, those who use fruit largely in their diet, are rarely subject to eruptions of any kind.

Anæmia. Anæmia has been successfully treated by fruit diet. Bananas enjoy a good reputation in this respect, being easily digested, and also containing a large quantity of nourishment, and they can be taken freely by most invalids. Bananas and various other fruits can be heartily recommended for girls suffering from chorosis.

Children especially find bananas both tasty and valuable in supplying them with energy. Dr. Ashford, of Puerto Rico relates the case of a child under his own personal care and observation whose percentage of haemoglobin (the colouring matter of the blood) had fallen to less than a quarter of the normal. In the course of three months on diet consisting solely of bananas, this child recovered health, and the haemoglobin rose to the normal 100 per cent. Dr. Ashford also stated that he was acquainted with numerous other similar cases, and he was compelled to conclude that animal flesh in any form was not necessary for the provision of pure blood and sound, physical health.

Obesity. We have long known of the value of citrus fruits in dealing with obesity and milder forms of stoutness. Drinking two or three or four glasses of lemon water daily is an excellent means of reducing weight, providing one also cuts down his rations and engages in a reasonable amount of physical exertion.

Nervous Exhaustion

One of the surest and quickest means of relieving nervous exhaustion is by the free use of fruits and especially of such fruits as fresh ripe grapes, apples, pears, bananas, figs, etc. The delicate and valuable fruit sugar which is found in such abundance in these fruits is speedily assimilated, and very promptly restores lost energies and a feeling of fitness, strength and endurance.

Diabetes.

Most diabetic patients may be allowed to take fruit freely, and it is only in extreme cases that the more sugary fruits such as dates and figs have to be forbidden.

Olive Oil.

It is from the Olive that the benign and useful Olive Oil is obtained. It is a most wholesome and nourishing fat. We know of no other fat which under ordinary circumstances is more easily digested and assimilated than Olive Oil. If people generally recognised the extreme value of Olive Oil there would soon be no sale at all for Cod Liver Oil, a vile fat, the odour of which is indescribable, and the taste almost intolerable. We cannot conceive why medical men and the laity hang so much faith upon Cod Liver Oil. With some people it is almost a fetish. Either Olive Oil or pure cream would be far more satisfactory in most cases. A very wholesome preparation for those who are in a decline or lacking in flesh is Olive Oil combined with Barley Malt. There are one or two most excellent brands of this natural food-medicine on the market.

It is well to bear in mind that Olive Oil makes a most efficient mild laxative, and is always taken by children as well as adults in preference to castor oil. The dose is from a teaspoonful or more at breakfast in the case of an infant, to a tablespoonful at a time. It can be taken neat or eaten with salad. For those who dislike the oily taste it may be mixed with an equal quantity of orange juice or some other fruit juice.

Fruit for Children.

Children whose tastes have not been misguided and perverted know how to appreciate and enjoy fruit. It is the orchard rather than the butcher's shop that the small boy with undeveloped and untrained morals is likely to visit. He passes the meat shop without temptation, for its sights and smells don't lure him, but when he reaches the fruit shop and sees a fine display of beautiful luscious fruit, golden oranges and rosy apples, his mouth begins to water, and he has a strong desire to refresh himself with the juicy fruit; and there is scarcely any better food for children of all ages. All the medicine that they require is found abundantly in the home-grown and foreign fruit which is now everywhere obtainable. Most children will even prefer a juicy orange or apple or luscious banana to sweets, and that is saying a great deal.

The Grape Cure.

Most of us have doubtless heard of the Grape Cure which is prevalent in certain parts of Western France, Southern Germany, and Switzerland. Dr. Burney Yeo recommends the Grape Cure for certain forms of gastric catarrh as well as for constipation which is combined with congestion of the liver. In such cases he says that three or four pounds may be taken daily, or even as many as five or six pounds. The Grape Cure has been found to have a most helpful effect in the case of hæmorrhoids, and certain diseases of the heart also. Where there is a good deal of congestion of the abdominal organs, a modified grape cure often brings speedy relief. Those who have a tendency to form gall-stones in the gall bladder or in the kidneys usually find the free use of fruit, and particularly grapes, an excellent preventive.

Fruit-arianism versus Disease.

I affirm that the constant use of the fruitarian diet is one of the best preventives that we possess against the invasion of disease. The fruitarian diet means a pure clean diet, one that is free from hurtful ingredients. Flesh foods, are, of course, excluded; but in addition to the luscious fruits of the earth, now using the term in a wider sense, we may also include the products of the dairy. This furnishes Man with a wholesome, nourishing and appetising dietary, which we trust will speedily be far more widely adopted than has been the case up to the present time. Other things being equal the fruitarian is the one who will win in the battle of life. He is also the one who can most legitimately and surely look forward to a happy, healthy and active old age, which will possess more of the character of rejuvenation than of senility.

LIVE THE DESERVING LIFE.

Whatever we deserve comes to us. Everything moves in this universe by an invisible law. Think not of the external conditions, but look within and live the deserving life. Whatever you desire will come to you in right time in response to the conditions within.

If you want to understand the great spiritual law have first peace, calmness, and poise. Know this that you can not move a straw from its place if you do not deserve the power to do it. Why then should you worry? Just simply live the deserving life, every thing you desire will come to you.

Do not envy your friend's position; he is getting what he deserves. If that position were forced upon you, and you did not deserve it, you would not be able to hold it. Therefore, I say, live the deserving life; even the angels of Heaven will come down to assist you.—*Yoga Monthly.*

When a man deals lightly with the truth, you may take it that his commercial morality is only a question of degree.

What Food Reform has done for Me.

A PERSONAL TESTIMONY.

By ROBERT BELL, M.D., F.R.F.P.S., &c.

(Late Senior Physician to the Glasgow Hospital for Women; Author of "The Cancer Scourge: How to Prevent it," "The Treatment of Cancer without Operation," &c.)

It is over forty years since I commenced the practice of Medicine, and during the whole of this period the subject of dietetics has engaged my serious attention. For the majority of these years it was a case of groping in the dark, as I, in ignorance, accepted, as truth, the dogma that flesh food is necessary for the upkeep of the human frame, and this, notwithstanding the fact that its ingestion is responsible for a great many of the diseases which afflict mankind. The force of habit,



however, so often responsible for errors of judgment, was sufficient to obscure my vision to such an extent that, in spite of my knowledge of the anatomy of the alimentary canal in man, and the analogy of this to that of the frugivorous animals, and also the great difference both in its structure and length to that of the carnivora, I failed to take advantage of that knowledge to its full extent. And this, I think, is why so many are misled, and still adhere to those habits inaugurated by their barbarous ancestors, and why so much disease is prevalent in this enlightened age.

Early in the eighties the truth dawned upon me that the undue retention in the colon of the highly offensive material, which a flesh diet is largely responsible for, led me to the conclusion that the absorption of the liquid portion of this into the blood, producing a form of blood poisoning, could have no other effect than that of vitiating the blood, and thus rendering the system prone to disease of every description.

These views I embodied in a paper to the *Lancet*, and, two years afterwards, the late Sir Andrew Clark contributed a paper to the same journal on similar lines. Neither of us, however, I may add, were at the time cognizant of the pernicious effect a flesh diet exercised upon the excreta, and it was not until some years afterwards that I realized this, and came to the conclusion that, in this, there existed a potent factor of disease. Is it not strange, then, that in no School of Medicine, that I know of, does the subject of Dietetics receive anything approaching to careful consideration as a portion of the curriculum?

It will thus be perceived that my environment was not conducive to a quick perception of the evils that constantly threatened one, and which, I may add, threaten every one who is foolish enough to continue ignoring those Laws which have been enacted for our guidance, and which our anatomical and physiological conditions clearly point to as conducive to health and a green old age.

So tenaciously are we liable to adhere to long established habits, and to be blinded by these, even though health is being sacrificed in the meantime, that the folly of it is frequently not realized before it is too late, hence the prevalence of disease, which in 90 per cent. of cases, and I say this advisedly—is preventable.

It is not to be wondered at then that I became an advocate of a reformed diet, which I adopted eight years ago, so that it will be perceived it took a long time for me to come to my senses. My excuse, however, must be that I neglected to avail myself of the logic of facts, and this was due to my vision being obscured by clouds of ignorance, which prevented me recognising and obeying the dictates of Nature and Common Sense.

I now come to describe what a reformed diet has done for me, and, I aver, it would do for everyone who is possessed of the good sense to adopt it. Physically, as all my friends constantly testify, it has promoted a healthy vigour, so that now I feel and look a younger man than I did ten years ago. To illustrate this, I showed a photograph I had taken in 1900 to a friend, who did not know me then, and asked him what he thought of it. He replied, it is an excellent likeness, only it looks older than you. Older, mark you, than I do now, and yet it was taken eleven years ago. Then I feel as fit for work as ever I did. I enjoy my food, and digest it to my entire satisfaction, while I derive more benefit from my two meals a day—which I have adopted—than three meals ever afforded me, and which at one time I thought were essential to keep body and soul together.

Of the effect a reformed diet has had upon my mental powers, I feel I must 'Ca canny,' as we say in Scotland, as that is for other people to judge. What I can affirm, however, is, and without any wish to be egotistic, that during the period since I adopted my present mode of life I have accomplished more literary work than can be placed to my credit, during the whole of my life, prior to 1903.

I feel I must apologise if the "I" has entered so largely into the above remarks, but as my object is to accentuate the benefits which have been derived by me from a reformed diet, and in the hope that many will follow my example, I advance this as my apology to those who take exception to such tautology.

DIET AND HEALTH.

Right feeding is one of the very few things in the world that really matters. We ultimately largely become what we eat and drink.

If we live near to the Laws of Nature—study them, understand them, and follow them—the chances of having health now, and of reaching old age in health and well-being will be enormously increased.

When a child is given the diet of everyday life it starts right away to accumulate poisons, going on increasing these until it ends in disaster, unless, haply, it retraces its steps.

Dr. Alex Haig, F.R.C.P.

The Future Race.

By L. HODGKINSON.

The world that is to be has been shadowed forth more or less clearly by the great writers of many frigid and ghostly Utopias. From Plato down to Mr. Wells, in lineal descent, a hand has been taken at this fascinating game of guessing in the guise of fiction. The rules are laid down—how we shall be born, live, marry, die—and doubtless it is all very excellent, only it bears about the same relation to real life as a dried fern pressed in a book does to its brethren waving golden green in the sunlight and shade of the wood.

Men and women don't do these things assumed of the prophets. The Utopias are logical and consistent. You can get more romance out of "The Loves of the Triangles." Human nature is illogical, romantic, inconsistent, and if it were not it would not be the absorbing study it is. The Utopian dreamers want to crucify us like plum trees against a wall, whereas our natural desire is to fling out mutinous shoots and masses of bloom at our own sweet will.

The Utopias desiderate *uniformity*. Our heart's desire is *variety*. You will never train that delightful wild graft out of the human being. Perhaps he is still too near the arboreal creatures from whom he springs to be at rest amid the pallid proprieties of "Looking Backward," or the priggish dogmatism of Wells's "Order of Voluntary Nobility." The very name is enough. Imagine going about the world labelled as a Voluntary Noble. It recalls I know not what memories of Mr. Asquith's Puppet Peers.

We are not a race of philosophers. It was not without sound reason that Bishop Creighton remarked, "In dealing with ourselves, after we have let the *ape* and *tiger* die, we have to deal with the *donkey*, which is apt to be a much more enduring and intractable animal than the others." Indeed this is true. The donkey must be reckoned with even in Utopia, and on the whole there is something not entirely unlovable about that humble animal. We might miss him.

But what I believe to be the weak point in all these reformers, is that they are so desperately unpractical. They project their vast magic-lantern shadow-show upon insubstantial clouds, and say, "Now climb up to it and peg out your property."

But they rear no Jacob's ladder for us to ascend by, nor are their aspirations those of humanity at large. Personally I have no wish to climb to these cool altitudes, nor do I believe the future will be the least like them. It will be warm-blooded and occasionally erratic.

What we are driving at is not *Rules*, but *Liberty*, not Anarchy, but Liberty. But the race, as we know it, is no more fit for liberty than a warren of rabbits. How then reconcile these contradictions?

Well, firstly, what is the good of imagining Utopias with no sound people to dwell in them? For that appears to be the road we are now travelling. Believing as I do that the healthy mind in the healthy body cannot err and may safely be a law unto itself, I should say, "Begin at very lowly beginnings. Endeavour to make a healthy race, and let us see what happens." I believe that if Bergson is right and the brain is the meeting point of spirit and body and the instrument through which the former manifests, we may get really unimaginable results, by simply, as it were, cleaning the convolutions of the brain.

Let us in the old-fashioned way, which is quite practical after all, consider man as triune—spirit, mind and body. It is quite a good working hypothesis, if nothing more. If we take him at that, there are three points for consideration if we want to develop him, and beginning at what is nearest to hand we take the body first.

It will be admitted that in the Utopia of Liberty and self-government the citizen must be *healthy*. Health, however, does not come by *wishing*, nor even by having a suite of physicians in attendance, if that were possible. It does not begin with the birth of the man himself.

It is quite clear that we must start by choosing his grandparents. Indeed, this unpretentious paper might have been called "The Grandparent as Nemesis," for though many ideas of the power of heredity have been discarded, I have generally observed that it comes to the same thing in the long run, and that if the grandparents eat too many sour grapes the children's teeth are set on edge just the same as in pre-scientific days.

So the grandparents must be decent, sound folks—not neurotic, suffering from tuberculosis, or any other loathsome disease of civilization. And *their* grandparents are also important, because a long-lived stock tells favourably. The family scutcheon must be free from lunacy, the feeble-minded, degenerates criminal or fanatic, epileptics, and certain classes of paupers.

This, translated into plain English, means that every sensible person will follow the proceedings of the Eugenic Society, founded by that very great investigator, Francis Galton. For the aim of that Society is the very one I have just indicated—to provide every man with an outfit of good grandparents—or in other words to eliminate the unfit from the very important civic, national and universal duty of reproducing the race to the best possible advantage.

It is quite impossible to balance the question of whether our present lack of conscience in this matter is more pitiable or disgusting. The feeble-minded drift in and out of workhouses reproducing their kind. The alcoholic is fertile. The consumptive marries an equally tainted woman, and the Church blesses the union. First cousins marry in face of the alarming percentage of deaf and dumb

or degenerate children resulting from such a duplication of family defects.

We shall not get a race worthy of the least of all the Utopias from these criminal unions. But watch the Eugenic Society. It does not dogmatise: it observes and tabulates, and, still more, it begins to leaven public opinion. It even foresees a future when a healthy chimney-sweep will be thought a more desirable ancestor than a scrofulous duke.

Having caught the grandparents (which, of course, includes the parents), we come to the man himself. He is born of a stock of good average health and longevity. We therefore get him without any organic defect. What are we going to do with him as an ancestor of the race that is to be? Clearly we must first feed him rightly, building clean tissue and sound bone, and vivify the brain with healthy blood.

No really sensible person can suppose, in view of the advance of dietetic science, that the future race will continue our disease-breeding, life-shortening method of eating. It will object on public grounds to that particular form of slow or speedy suicide.

It will also object to the presence in our midst of animals bred for slaughter, and it will recognise that the race has quite enough to do in combating its own diseases and meeting its own liabilities without gratuitously taking on those of the animal kingdom.

To anyone who knows the true history of meat production and inspection, who has even a bowing acquaintance with the horrible ailments of unnaturally nurtured cattle, the present state of affairs is almost incredible. And really the way out is so simple, so cheap, so pleasant, so magnificently compensatory that if one did not know how against stupidity the gods themselves fight in vain, one would expect every educated person to wake up to-morrow a food-reformer.

But (as I said of the Eugenic Society) for the foundation of the health of the future race watch the Food Reform Societies. I do not say they have solved the whole question yet, and left nothing for future ages to discover. But I do say they are on the right track, and that their results are so splendid that he would be a bold man who would deny their principle to be one of universal application.

Therefore watch, support, and labour for the Food Reform Societies if you care at all for the welfare of the race that is to be, and incidentally you will be doing yourself a service, for the best help you can give that as yet intangible entity—posterity—is to be a living example of the benefits of knowledge as applied to our daily bread. And this it is well within your power to be.

We next come to the training of the mind.

I suppose few would deny that the present system of education is a failure—that it crams children with undigested knowledge and surfeiting facts, and leaves them fixed in the belief that learning is an appalling necessity which embitters childhood and may be joyfully dismissed when years of discretion are reached.

Now here again a movement is beginning which must be watched by all who care for the things that

really matter. I have not space to dwell on this vast subject, but I will merely say that man is a dramatic animal, that truth represents itself to him in action not in syllogisms, and that his love of Art is wholly dramatic. Therefore his education must be dramatic also. I had hit on this thought myself, had spoken of it, had, as I thought, invented the phrase, had even experimented clumsily, and lo! I now see a book written by a lady who made a veritable triumphant success of the school she directed on these lines, and this is the name of it—“The dramatic method of Teaching.”

I hope every one will read it who has any pity for the wasted drudgery, expense and cruelty of the present system. It is by H. Finlay Johnson, and is published by James Nisbet. This movement will be heard more of and should be watched with interest.

It will be noticed that I am trying to erect guide-posts as I go to put my readers in touch with the agencies which are far-sighted enough to visualise the future relations of man with the world he lives in.

But what am I to say about “the holy spirit of Man?”—the religious education of the coming race? Here I must let those who are wiser speak. But I think it may be safely said that the old forms are breaking down and the old oracles are silent.

Very dimly as yet, but certainly, it is dawning upon us that Man has latent faculties which may have an awful importance in bringing him in touch with the unseen. I dislike the words “psychic” and “occult,” for they have been prostituted, hawked about on sandwich boards, traded in, traduced. But yet there is a truth that these frauds and follies cover a mysterious something that heals and vivifies and is potent for good and enlightenment. Let us watch with caution, steady nerves, and clear intellect the developments of psychism. I believe the psychic faculties to be natural, and that they permeate nature itself, but are a connecting link—as is the brain—between the material and spiritual. I believe also that the return to a natural diet tends to develop these powers on their material side, and I think the religion of the coming race will include and be subserved by these powers so that much of what is now a matter of faith will then become sight.

I see body, mind and spirit working in harmony instead of pulling suicidally in different directions. But I will leave my own poor words and conclude with the noble ones of Bernard Shaw, speaking through the mystic, Keegan.

“In my dreams heaven is a country where the State is the Church, and the Church the people; three in one and one in three. It is a commonwealth in which work is play and play is life; three in one and one in three. It is a temple in which the priest is the worshipper and the worshipper the priest; three in one and one in three. It is a Godhead in which all life is human and all humanity divine; three in one and one in three. In short it is the dream of a madman.”

No, but the vision of a saint—the new Jerusalem which cometh down out of heaven, adorned with all the mystic jewels—the Lights and Perfections.

Lily Hodgkinson.

Nerve Feeding.

By JOSIAH OLDFIELD, M.A., D.C.L., M.R.C.S., L.R.C.P.

So much attention has rightly been given lately to the need for using those outer coverings of grains which lie just inside the husk and for



using unpolished rice that some observations upon beri-beri and its treatment without medicine but with only outside husk flour should be interesting.

Many fruitarians are attacked by young students who have just grasped the names of a few diseases without knowing much about their causation, with the query "What about beri-beri?"

The suggestion of course is that since beri-beri is a disease peculiar to rice eaters, there is as much danger in eating rice by which you may get beri-beri as there is from eating flesh meat by which you may get tuberculosis.

Now beri-beri is a curious nerve disease and is certainly common amongst those badly fed natives of rice countries when the food is poor, monotonous and innutritious.

I am not aware of a single case of the disease ever having occurred in England in spite of the millions of tons of rice that are consumed here.

Those doctors who have been brought face to face with this disease have been trying to discover its cause and its cure. The latest authorities on both these lines of investigation have brought out the great importance of the outer part of the rice grain.

Analysis of "white" rice (i.e., rice completely husked) and "red" rice (i.e., rice not completely husked) shows that the former contains only about 22 per cent. of phosphates whereas the red rice contains about 40 per cent.—that is nearly double.

Those who suffer from beri-beri are invariably those who depend for their sustenance upon "white" rice, with the result that their nervous systems get starved of the essential phosphate salts and are thus exposed by their very malnutrition to become the prey of nerve diseases.

Whether this beri-beri is or is not caused by the poisons generated in the intestines by a vibrid ferment which swarms in the swampy rice fields is a matter of little importance.

The most important point is that it can only attack nerves that are weakened by depriving them of salines.

It is therefore of little value to give drugs to destroy the possible vibrid in the intestines. *It is of very great value to give nerve salines.* Experience proves the latter to be the correct and rational treatment.

Up to October, 1903, 'white' rice was issued to the prisoners in the jails at Saigon and about 13 per cent. died annually from beri-beri.

From November, 1904, to the end of 1907 red rice was used and beri-beri at once fell to one twentieth what it was before (from 17 to 4 per cent.)

In the Poulis-Condore prison a similar change was made in August, 1906. During the preceding five years the deaths varied from 7 to 57 per cent. In the 24 years following the use of 'red' rice not a single death from beri-beri occurred.

An interesting paper read at the Société de Pathologie Exotique last year by M. Brean Sat summed up his observations and showed that if animals that are fed wholly on white rice get beri-beri they are cured if not gone too far by feeding them on rice bran.

It is important to remember that beri-beri is practically unknown among the rice feeding peasants of Annam, and this because although they live on rice, they only roughly husk it by hand and it contains much bran.

In the three native hospitals of Saigon, beginning March, 1909, every beri-beri patient was given a big pill three times a day of

Rice Bran	10 grammes.
Syrup	6 grammes.

No other medicine was given and this was the result: Phu-My Hospital up to March 1, deaths were 24.3 per cent. of the admissions. From March to December deaths dropped to 4.2 per cent. of the admissions.

Chalon Hospital	dropped from 27.4 to 7.
Chognan Hospital	" " 23 to 2.

These are a most important set of statistics and should be carefully studied by all Fruitarians.

They bear out the contention that I have advocated for many years that soluble phosphates are of the greatest importance in the dietary and are far more likely to be lost sight of than proteid and carbohydrates.

Every Fruitarian should take a complete sufficiency of fat and phosphates and I believe that he need not worry at all about his proteid.

Butter, cream, oil and yolk of eggs supply readily digested fats, while green salads, uncooked root salads, Oatnade, Wheatnade and Oat-cream will supply the essential nerve phosphates.



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 and gladness, 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 thought of others by projecting discouraged, gloomy thoughts into their minds, than we have to scatter thistle seeds in their gardens.

Naturopath.

The Connection between Cancer and Rheumatism.

By A PHYSICIAN.

Since it appears from the recent scientific Report of the Imperial Cancer Research Fund that prospects of prevention and cure are still exceedingly remote, it may not be out of place to consider some of the facts which have not yet received adequate attention or have been perhaps too hastily consigned to the rubbish heap.



It is quite true, as the Report stated, that Cancer affects all races of mankind in all climates and under all conditions of living, but it is not true that it affects

them all equally. If we investigate this inequality we shall come upon some facts of interest.

It is true that Cancer affects all vertebrate animals, but, as it has been possible for Man, a *frugivorous* animal, to adopt for a time the diet of a *carnivorous* animal, it is equally possible for other classes of the Vertebrata to wander from their natural foods. It has yet to be proved that they can do this with impunity.

Again, what is this so-called liability or personal tendency which cancer researches bring out. Is it anything more than just a form of the liability to suffer from wide-spread tissue irritation which is to-day so commonly met with in the gouty and rheumatic?

It is surely unreasonable to lay so much stress on the effects of various *external* irritants and to neglect altogether that daily and hourly *internal* irritation which can be observed at work in the production of gout and rheumatism, namely the waste product from unnatural foods—uric acid and xanthin. For this is undoubtedly responsible for more widespread and chronic irritation in all the tissues of the body than any other substance known to us. Observe, for instance, how cases of chronic gout and rheumatism suffer pain lasting over tens, even scores of years, in every part of the body.

From those who would sweep aside these problems without adequate consideration, the following questions demand an answer:—

(1) Why is it that Cancer incidence varies even in different parts of the United Kingdom? Why is it that this incidence is low, for instance, in certain rural districts of Ireland? Why is it high in the Thames valley, where with greater wealth there is more stimulating food and less potato? And why is Cancer notoriously a disease of the strong and probably over-fed?—another point of resemblance to gout.

(2) Why is it that in Egypt, where there is little or no gout or rheumatism, there is also little Cancer?

(3) Why is it that in parts of New Zealand and Australia where flesh and tea (largely uric-acid and xanthin-bearing substances) are heavily consumed, gout, rheumatism, and cancer are increasing side by side?

Let these problems be adequately considered and investigated and I venture to say that the results will prove—(1) that all the races of Man suffer from Cancer in direct proportion to their exposure to these waste products in their foods and in their tissues, making allowance for some minor effects of climate, weather exposure, water supply, etc., which affect the results in the case of Cancer just as we see them doing here daily in the corresponding causation of gout and rheumatism, by helping to retain these products in the tissues; and that (2) local irritation, such as that by heat, produces Cancer just in those individuals who have most of these waste products at the time of the irritation, this accounting for the *age incidence* of Cancer throughout the world; for everyone has most uric acid in their tissues towards the second great retention stage of life—45 to 55 or 60. It is just at this period that the Cancer incidence is the highest, though, as the unnatural habits become more prevalent, we see the young also being attacked.

It has to-day been practically proved that those whose diet has freed them from waste products not only excel in all trials of endurance but also recover better and more quickly from injury or surgical operation, and this in a way and to an extent unknown to those who live on unnatural foods and whose tissues are saturated with waste products. Thus do these waste products increase all tissue irritation, and they must therefore greatly increase the evil effects of heat and other external irritants.

It is increasingly clear to me, as the result of my investigations, that we shall learn that in a return to our natural foods we have a powerful preventive not only of gout and rheumatism, which we already know, but of Cancer which appears to increase on parallel lines with them, and we shall probably find that when this latter happens to be of a slow-growing kind, the clearance of the tissues from excess of waste products (even though it unfortunately takes some nine to twelve months to complete) may suffice in some cases to cure a disease for which to-day there is supposed to be no remedy but the surgeon's knife, and that unfortunately a very uncertain one.

But no surgeon's knife can remove waste products or prevent their producing extensive irritation in other parts of the body or even in the wound itself. So we need not be in any way surprised at the frequent failure of such local remedies for conditions that really affect the whole body, and are the result of its processes.

I believe then that Cancer will be seen not merely to be related to one food such as meat, but to all foods and drinks that contain either uric acid or xanthin similar to that in flesh, fish, fowl or game, tea and cognate drinks.

It will further be seen that we are not dealing with a small local question affecting one race or one people or one set of scientific investigators, but with a great world-wide question—namely, How far is any part of the human race doing wisely in departing from the foods which Nature provided and intended for their use?

Of course where such foods are not provided and cannot be had, men have only a choice of evils, and must live in such inhospitable regions at their peril; but this can hardly be said to be the case with us. We are not obliged to take the foods which have been proved to be poisonous nor to suffer from the evils they help to produce.

The number of the parallels between rheumatism and Cancer is really remarkable. Everyone knows that if you injure or bruise a gouty subject he is likely to get rheumatism at the seat of injury, but it is also known that in place of rheumatism he may and does sometimes get Cancer. Then a rheumatic subject if he has a sword cut or a broken bone is sure to get rheumatic pain at the seat of injury, and may now and then get Cancer for a change instead. All these pains and aches disappear if he becomes free of the above mentioned waste products and I believe that the liability to Cancer departs with them.

Again, in warm climates there is less retention of waste products in the body, less rheumatism and less Cancer.

If a child does not get gout or rheumatism by the time he is 16 or 18 he may probably not suffer before he is 45, and from 45 to 60 he has more uric acid stored in the tissues of his body than at any other time in his life. It rather appears that Cancer is more frequently met with at these same periods of life, and the most common time for it to appear is just that in which there is most uric acid in the body.

Bronchitis again, another *retentive disease*, is most troublesome in childhood and in age, in which respects it also parallels arthritis and Cancer. In the case of arthritis this parallelism means identity of causation. I now suggest that it may mean the same in the case of Cancer.

Cancer progresses more slowly as age advances and there is a constantly diminishing supply of uric acid in the body. It also increases less rapidly during lactation, which again is a cause of debility and therefore of increased elimination of uric acid. But any great solution and removal of uric acid produces, as it passes through the blood, well-marked effects. In this connection there seems to be no doubt that insanity is increasing in parallel lines with some of the above named retentive diseases, and insanity is chiefly due to excess of waste products in the blood, which by tiring out and weakening the heart cause defective circulation in the brain.

If it could be proved that Cancer is not increasing in this country it would follow from my point of view that gout and rheumatism are not increasing either, but my impression is that the increase of Cancer cannot be disproved—nor yet that of gout and rheumatism. Indeed rheumatism and the heart diseases are so common that in hospital one sees as

many as five to seven beds in succession filled by patients suffering in this way and every hospital physician can now be a heart specialist.

It is interesting also to bear in mind the drugs that do harm in gout and rheumatism, and the suggestion already made in authoritative quarters that some of them may play a part in producing Cancer.

The list is a long one, but I will mention now only mercury, silver, lead, and arsenic.

The effects of arsenic have been pointed out by Sir J. Hutchinson in a remarkable article in the *British Medical Journal*. We have thus the very interesting suggestion that the metals which make rheumatism worse increase also the tendency to Cancer. Many of these metals produce skin irritation, and arsenic causes shingles.

Looking to the facts I have cited as well as to those of Cancer distribution throughout the world, I believe it to be practically certain that the diet that prevents gout and rheumatism prevents also Cancer, and it is far from being unprovable that the diet which prevents might sometimes cure.

Noteworthy Facts.

The new President of Mexico—General Madero—is a fruitarian.

Under the new Act relating to Cruelty to Animals, which came into force on January 1st, 1912, the maximum fine for this offence is raised from £5 to £25, and the maximum sentence from two months' imprisonment to six months.

Many representatives of the Dramatic profession are becoming fruitarians. Mr. Ian Forbes-Robertson has joined the O.G.A., and amongst many other abstainers from flesh are Mr. Edward Payne, Mr. Granville Barker, and Mr. Arthur Holmes Gore.

A Vegetarian Café is shortly to be opened in Vancouver, by Mr. George Aubrey, of 1138, Hornby Street, and other friends.

The Irish 50 miles' Cycling Championship has been again won by F. Grubb. He finished 19 minutes ahead of the best of 12 competitors, beat his own time by 4 minutes, and averaged 21 miles per hour on the Dublin roads. He has been a fruitarian for many years.

The Chinese Republican leader, Wu Ting Fang—called the strong man of China—has joined the O.G.A. as a Member.

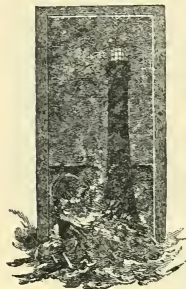
Miss Mary Morrish, Penmaenmawr, has taken a field to be reserved for the use of broken-down horses. She has affixed the following notice:—
"This field is reserved for the use of a few poor old worn out animals, to enable them to spend the remaining years of their life in peace and happiness. A return to them in some degree for a life spent in toil endured in the service of mankind."

The Dawn of Truth.

By CAPTAIN WALTER CAREY, R.N.

After Darkness comes the Dawn—then Daybreak—and the glory of the Rising Sun.

FOR many centuries Europe has been in spiritual darkness, but now here and there are signs of spiritual dawn; perceived by people in all parts of the world; and though the majority may shut their eyes to these signs, and refuse to see, saying, "All is dark as it ever has been and will be," yet steadily the light increases.



The sailor knows that in the dim and uncertain light of dawn mistakes are possible, and that too great reliance must not be placed on what is seen. Still the navigator does not refuse the assistance of the dawn; on the contrary, he hails it with gratitude, and puts all his

attention into making the most use of it for the safety of his vessel. In addition to what he can see for himself, he listens to the reports of others, and before acting applies every test of his knowledge, experience, and common sense to the matter.

We should have a poor opinion of the Captain of a ship who on receiving reports said: "No, I see nothing, your imagination is running away with you, it is absurd to pretend to see things which I do not see myself," and who paid no attention to the warning, or when an unexpected light was reported, immediately jumped to the conclusion that it indicated danger, and altered his course to avoid what perhaps was the glimmer of a friendly lighthouse warning him that his vessel is out of his reckoning.

Yet this sort of attitude of mind is not unlike that of those who refuse to listen to the experiences of others, or to consider the new light that is being shed on things spiritual.

For ages in Europe it has been said that it is impossible to know whence the Spirit of Man comes from,—whether it goes,—what it is,—or anything practical about its existence before birth or after this earth life. And we find many of the spiritual teachers of the day still saying, "These things are unknown. They are not intended to be known. It is impious to try." And to would-be questioners they reply: "Do not ask questions. Do not think for yourself. Do not reason. Be content to believe that at birth your Soul was created, and that at death after judgment, you will go either to Heaven or to Hell, for ever and ever, according as you have in this life, believed, or not believed, the simple faith we teach. As to the untold millions who have lived and are now living in other parts of the world, they are lost souls. Only you who

live in this favoured part of the world, and attend to our teaching, are the elect of the Creator."

To these spiritual Pilots, as well as to other men, come the reports of the Dawn. Science, through specially trained scientists, working with her physical methods of investigation, reports, that in certain particular experiments, she finds forces acting for which she cannot account, unless Spirit is the agent that produces the phenomena. (See books by Sir Oliver Lodge).

Many leaders of the Church seeing the approach of the Dawn of Truth, now express their belief in a conscious and active life after the death change. Man is the same five minutes after death as he was before as far as his character is concerned (Bishop of London).

Psychical Research, through specialists in such matters, reports cases, as well authenticated as is possible by human evidence, of the acts of ghosts or the spirits of dead people.

Spiritualism, through special sensitives and seers, reports to the careful enquirer of the continued life of Man, or rather of the Spirit of Man, after the change called death, and gives from the so-called dead teaching concerning how to live and prepare for the wider life that begins at death; and furnishes cases of direct communication between the living and those who have passed over to the next life. (See "Spirit Teachings," by M. A., Oxon; "Here and Hereafter," by Leon Denis; "Spiritual Science," by Sir William E. Cooper; "Proofs of the Existence of the Soul," by Mrs. Besant).

Theosophy, through clairvoyants and trained investigators, reports, with full and scientifically arranged details, facts concerning the life of the human spirit, and the purpose and use of all the various conditions of human life that we see around us; and gives logical and convincing answers and explanations to many puzzling questions; and throws illumination on the Religions of the World.

The reception these reports meet with is curious; many simply refuse to listen, and some without having studied the reports say "It is of the Devil." I suppose the explanation for this is to be found in that queer trait of human nature of objecting strongly to *new* ideas, merely because they are new, many minds being so accustomed to run in grooves that when a new fact is presented to them they are for a long time unable to consider it rationally.

When trains were first invented one reads that people, well educated and very intelligent on other subjects, said that to go in a train was to fly in the face of Providence; that we were never intended to tear about the world in such a fashion, and that the invention was of the evil one.

The statement of the invention of the Telephone was at first laughed at, as it seemed incredible that an instrument could be made into which one could speak, and the voice in some wonderful way be transmitted along a wire of miles in length and then be reproduced audibly by another instrument at the distant end. And it has often been said that if the inventor had been a 'scientific' man, he would never

have made the discovery, because he would have known that it was scientifically impossible.

So perhaps one should not be surprised to see the same attitude towards new information and progress in matters spiritual; and since so many of the orthodox leaders of the Church, whose religious training should have made them specially capable of dealing with these reports, refuse to consider, or even to listen to them, it is left to ordinary people to investigate the matter for themselves by obtaining standard books written by experts on these subjects.

But you may say, Why should ordinary people trouble about these questions, since at death they will discover the facts? Three good reasons occur out of many.

It must be remembered that in each of us our spiritual nature grows to the extent it is cultivated by thought and attention, and all who take the trouble to do this will at death find themselves possessed of well developed and useful spiritual vehicles. But if during life our attention is concentrated only on physical matters, and spiritual affairs are neglected or allowed to stagnate, then the development of the higher vehicles is thereby affected, and dwarfage and darkness result for a while after the incidence of death.

Again, if in this ordinary life it were known that at some future date a journey would have to be undertaken to a distant country where one would have to live quite cut off from the previous life, would it not be wise to make some preparation by finding out as much as possible from books and travellers about that distant country, and to prepare one's mind by study for the sort of work one would expect to find on arrival?

Is it not obvious that the man who has taken this trouble will be in a much better position than the foolish fellow who has made no preparation, but has contented himself with saying "Oh, I shall find out all about it when I get there?"

Thirdly there is in the present day a world-wide belief that a great Teacher is very shortly coming to the Earth.

About 2,000 years ago there was a similar expectation of the Messiah, and we read that the orthodox Church of that day expected in accordance with their interpretations of their Scriptures, that he would come as a Great King, who would establish a perfect kingdom and slay their enemies. To-day the Church expects the Second coming of Christ and teaches that He will come with power and great glory, and the Scriptures are taken to mean that Christ will literally descend to Earth from the sky, surrounded with angels to establish a material kingdom on Earth, destroying all who oppose.

We now see that the Church of 2,000 years ago misunderstood, and that owing to their narrow-minded way of reading literally the Scriptures, they missed the true spiritual meaning, and could not recognize the Christ when he came as a spiritual Teacher instead of the Earthly King they expected; nor could they accept the teaching he brought of a higher standard of life to that which they had set up as sufficient for salvation.

If Christ should now again come to the world not as a King surrounded by angels, but as a Teacher, bringing revelations of a higher life than is taught by the Church of to-day, is there not danger that the Church will fail to recognize him, and refuse to listen?

And is there not also danger to ordinary people, if they have not thought about these questions, and personally studied what I have called the "Reports of the Dawn," that they too may fail to recognize the Coming One?

It would therefore seem wise for each of us to consider these most important subjects, and to make use of our brains and intelligence, remembering that on ordinary matters one does not acquire knowledge worth having without trouble, effort, and study; also that until one has considerable knowledge, a too positive frame of mind is unwise, and that we are only in the Dawn of Spiritual Truth.

Clearly those who so act, besides gaining the advantage of understanding life, and losing all fear of death, will be in a most favourable position, if the great Teacher comes during their present life, to recognize Him, whilst those who decline to take the trouble to consider these matters, may find themselves in the position of one who coming suddenly from darkness into sunlight, is so dazzled by the light that for all practical purposes he remains blind.

Commonplace Happiness.

We strain and fret

Through wearisome and unproductive days,
Striving to carve new destinies, or blaze
A trail through unaccustomed lands. We let
The feverish years possess us, and forget,
In our tense seeking for untrudged ways,
The common heritage, nor care to raise
Altars to dear, familiar things—And yet
When shadows lengthen and the busy hum
Of life falls faintly on half-hearing ears,
With vision dimmed and feeble step we come
Back to the homely joys of bygone years,
Love and a hearthstone, and a dear worn
face,
And through our tears we bless the
commonplace!

Blanche Goodman.

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.

Naturopath.

Editorial Notes.

The Work of the Order of the Golden Age has made great progress during the year 1911, and all sections of Society are now becoming



familiar with, and responsive to, our Ideals.

The output of our educative literature—which affords the most reliable indication of our success—has exceeded by 50 per cent. that of any previous year,

and this remark not only applies to our general publications, but also to the circulation of our Magazine. The fact has been specially noticeable during the year that our literary articles have been very extensively re-published in progressive Journals throughout the world, and that short quotations from *The Herald*, and from our books, setting forth our philanthropic and humane objects, and the truths we proclaim, have been very numerous. Our influence on public opinion has thus been vastly increased.

Several of our booklets have been printed in foreign languages, and many new centres of influence have been established. The latest of these, the Chinese Rational Diet Society, which has been founded by Dr. Wu Ting Fang (formerly Chinese Ambassador at Washington) has become representative of the O. G. A. in China, and the President-Founder has joined our Order as a Member.

During our previous year have we received such extensive co-operation from India. Deputations have been sent to us, numerous promises of help have been given, and scores of thousands of our books have been purchased for distribution amongst the educated classes, by leaders of the Jain Society, and representatives of the Shri Jiv Gnan Prasarak Fund. As we go to press, another edition of 25,000 copies of the "Testimony of Science" is being printed for these earnest co-workers, chiefly represented by our good friend, Mr. Gulabchand. Valuable co-operation has also been afforded by Mr. David Alec Wilson, Divisional and Sessions Judge of the Toungoo Division of India, who has actively used his influence in the furtherance of our propaganda, and has presented about 1,000 of our publications to the Young Men's Buddhist Associations of the Rangoon District.

Our Meetings and Lectures have been well attended, and our most active Members and helpers at home and abroad have rendered most devoted service to the Cause, by spreading our evangel in their respective neighbourhoods and by writing to the Press.

Notwithstanding, however, that the Work of The Order has prospered during the past year to an extent that establishes quite a record in our history, and that nearly four hundred new members and subscribers have been added to our list, I regret

to say that our Exchequer is overdrawn, and we are urgently in need of £500 in order to put our financial affairs into a satisfactory condition. In addition to this sum, the Executive Council feel that our income ought to be increased by at least another £1,000 during 1912, in order to extend our Work even to a moderate degree in the fifty-four countries in which we have Members and helpers enrolled. We could easily and judiciously employ ten or even twenty times this sum by sending forth lecturers amongst the working classes, and adopting other methods of propaganda which would be fruitful but which entail expenditure.

In view of the fact that letters of appreciation, and of recognition of the beneficence of our Work pour in from all parts of the world, and especially from far-seeing and truly enlightened men and women, it is somewhat deplorable that such a Movement should be handicapped by lack of the sinews of war, seeing that all our literary, administrative, and platform service is gratuitously rendered, and so many enterprises which are less beneficent and ameliorative, are more than sufficiently supported. But for the substantial donations of our Hon. Treasurer, Sir William Earnshaw Cooper, and of Captain and Mrs. Walter Carey, much of the work accomplished last year would not have been possible. Many of our Members and Friends give most generously of their means, but we also have many sympathisers who express the highest admiration of our aims and objects and their recognition of the good that is being accomplished, yet are content to send the conventional guinea, or even less, to support our Cause when they could easily give a hundred pounds or more without really missing the amount.

The 300 large placards which we have been exhibiting in the Tube railway carriages at a rental of £300 per annum have had to be withdrawn, as this expenditure is no longer justifiable while our Exchequer is empty, but I trust that as these facts are now made clear to our Friends, the hands of the Council will be strengthened by increased donations. I also hope that personal presentation of the claims of our Movement will be made to wealthy philanthropists. Many might thus be induced to assist in the great task of educating our Race concerning the possibility of preventing a great percentage of the disease and suffering that is prevalent, and also of the cruelty that is inflicted upon the animal races, by advocating a natural and bloodless dietary for mankind.

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O.G.A. Life Membership.

In consequence of an application having been made by one of our Hindu friends for Life Membership of the Order, the Council have decided to enrol as Life Members those who so desire, upon giving a donation of ten guineas to the Society, and they hope that many of our sympathetic helpers will follow the example thus set, as a means of improving the condition of our finances. Now is the time when such support is greatly necessary, whereas in the coming years our Movement will have made such progress, that in all probability there will be no necessity to ask

for funds. Life Members will receive our Magazine and copies of all our publications as they may be issued, and they will be regarded as the 'inner circle' of our Movement, on account of this practical expression of their permanent support of the humane principles we officially uphold and the Reforms we advocate.

Our Decaying Race.

The Report of the Chief Medical Officer of the Board of Education (Sir George Newman), is of such a nature as to be positively alarming, and it reveals facts that are of far greater importance to us as a race, than the Parliamentary squabbles and International intrigues which occupy so many columns of our newspapers every day.

Over six millions of children attending Elementary Schools of England and Wales have been examined. Their list of ailments is as follows:—

Disease.	Number of Children.	Per Cent.
Defective Vision (serious) ...	600,000	10
Defective Hearing ...	180,000	3
Suppurating Ears ...	60,000	1
Adenoids ...	360,000	6
Decayed Teeth (extensive) ...	2,400,000	40
Ringworm ...	60,000	1
Tuberculosis (readily recognisable)	60,000	1
Heart Disease ...	60,000	10
Total Cases of Disease ...	3,780,000	63

These facts conclusively prove that the future British race is being handicapped by malnutrition, and that there is urgent and imperative necessity for Dietetic Reform such as is advocated by our own and other Societies. There is also need for the education of the masses of the people concerning the value and maintenance of health; and it would be difficult to find any more patriotic and philanthropic endeavour than propoganda that has these ends in view.

Mental Degeneracy.

Equally alarming are the statements made by Dr. Forbes Winslow, the Mental Specialist, to a representative of the *Evening Standard* last month. They are as follows:—

"This is by far the most pressing question of our time. We have 133,157 lunatics incarcerated in asylums, and no fewer than 149,000 feeble-minded degenerates at large in the community free at will to become parents. The majority of them are either the children of drunkards or the offspring of feeble-minded parents.

"No disease is more liable to transmission by heredity than mental disease. Fully 66 per cent. of the lunatics in London asylums have hereditary connections with the disease. More than 700 of them are closely related to one another—parents and children, brothers and sisters, and so on.

"But those in asylums are not so dangerous to the community as the feeble-minded who are at liberty to have children. This is why degeneracy is increasing so alarmingly. In 1855 there was one lunatic for every 389 sane persons; to-day the ratio is one in 275, and in less than 300 years, unless drastic steps are taken, there will be more lunatics and degenerates than sane people amongst the Western nations.

"I know a lady who has been in three asylums, from each of which she has been discharged, and has borne a child during her freedom, only to return to incarceration again. If a woman has been out of her mind once, it is ninety-nine to one that she will have a relapse of insanity immediately after childbirth, and there is every chance that that child will be a degenerate.

"Feeble-mindedness is more dangerous than lunacy in many cases. There should be a half-way house to every asylum, and in this institution the feeble-minded should be kept under observation for, say, six months. At the end of that time, if they have shown no signs of improvement, they should be drafted into the asylum, where they cannot bear children.

"If they have exhibited signs of improvement they should be released, after having been sterilised to prevent them from reproducing their kind, to the menace of all posterity. I concur absolutely with Dr. Simon, the American alienist, whom you interviewed recently, that sterilisation is the only solution of this pressing problem."

Surely it is time for the thinking people of Great Britain to demand such legislation as will prevent the indiscriminate breeding of wastrels, profligates, and lunatics.

Hygienic Education.

The first Report of the Women's Imperial Health Association reveals the fact that some very useful propoganda work is being done by this organisation by means of caravan lectures and the dissemination of leaflets. One of these latter is excellent, it is as follows:—

MESSAGE TO THE GIRLS OF GREAT BRITAIN.

- 1.—The future of our country is in your hands.
- 2.—Look your best by all means, but be your best also; the first attracts to begin with, but the second produces the more lasting effect.
- 3.—You must obey the laws of hygiene, respecting fresh air exercise, good food, cleanliness and suitable clothing. A healthy girlhood is the best foundation for a happy life.
- 4.—You must know about cooking, housekeeping and domestic economy.
- 5.—You must learn about the feeding and care of children; this knowledge does not come by instinct, as many suppose.
- 6.—Remember that home-making is the most dignified and important profession in the world.
- 7.—Attend if you can "continuation classes" in personal and domestic hygiene, including a knowledge of the fundamental facts of life. You can be innocent without being ignorant.
- 8.—Practice housekeeping and domestic hygiene in your own home, remembering that a good daughter makes the best wife.
- 9.—Choose the best companions and read the best books you can find.
- 10.—Accept only the best men as your husbands, paying as much attention to their character as to their personal appearance.

I would add to this advice by deprecating the use of carbolic acid tooth powder, as I am convinced by observation and experience that it is highly destructive to the enamel of the teeth and one of the most potent causes of decay.

Cattle Traffic Horrors.

The horrors and cruelties of the cattle traffic are again emphasised by the slaughter which took place on the steamer *Lismore*, as described in the following paragraph from the *Meat Trades Journal*:—

THREE HUNDRED CATTLE KILLED.

"The steamer *Lismore*, from Cork, arrived at Bristol last Thursday (November 16th) with a list of about 43 degrees on the port side. She experienced severe weather, and about three hundred cattle were taken out dead. The damage to the *Lismore*, if any, is slight. When two hours out from Cork, on Tuesday morning, a heavy sea struck the ship, throwing the cattle and other stock off their feet, and piling them up in a confused heap, with the result that the vessel listed so badly that throughout the voyage her deck upon the leeward side was in the water."

It is noteworthy that during most of the voyage the cattle were in a "confused heap," which means that they were slowly goring, kicking and trampling each other to death. The horror of this scene baffles imagination, especially if one remembers that if 300 were taken out dead it is probable that two or three times that number were taken out bruised and injured.

During the week in question (ending November 18th) the live stock exported from Ireland were as follows:—28,611 cattle; 10,766 sheep; 14,285 pigs; total 53,662. How many of these met the same fate as the cattle on the *Lismore* it is impossible to tell, but the holocaust must have been extensive. The cost of the Christmas orgy in animal blood and suffering is thus indicated to some slight extent, and I trust that all our readers will reflect upon this matter, will try to realize the sum total of cruelty that is needlessly inflicted in order to provide the people of Christendom with an unnatural and inhuman banquet, and will resolve henceforth to wash their hands of participation in this sacrilegious feast, even if they do not abstain from flesh and blood throughout the whole year.

* * *
Simple Life Exhibition. This exhibition is to be again held at the Caxton Hall from March 26th-29th, and bids fair to be on a far larger scale than previously. Last year the Order had a Room, and much good work was accomplished, but this year a more prominent position has been arranged for, and amongst other educative attractions, we expect to have continuous lantern lecture propaganda at work, so as to attract people at the Exhibition. The Hon. Secretary will be glad to hear from any of our Members who can lend assistance to the Headquarters Staff on any of these days.

* * *
Diet and Surgery. The *French Magazine La Reforme Alimentaire*, publishes a strong recommendation of a frutitarian Dietary for patients who are about to undergo surgical operations. This matter is of much importance and the truth should be made widely known, for in many cases this preliminary treatment will make all the difference between renewed life and premature death.

"What diet should sick people be given who are going under the knife?"

(1) The thin and muscular need only a short preparation, because of their sound liver and vigorous blood circulation. A few days and their entire system is cleaned out on a diet consisting of oranges, grapes, pears, apples, peaches, cherries, strawberries, without sugar. No limit should be set to their appetite, and their occupation may be continued.

(2) The thin and non-muscular follow the same directions, but do not indulge in fatiguing work, as a modified rest benefits them most. For fruits and vegetables, preparations of oat-meal and milk, with the addition of a little cocoa and light teas, may be eaten.

(3) The congestive patients, including the high-coloured and corpulent, must be treated so as to reduce their superfluous fat and to purify the blood. This can be obtained in no other way better than through a strict frutitarian and vegetarian diet. It is positively forbidden to touch bread, sugar, or salt. The sugar nourishes too much and the salt will irritate the kidneys. The time limit varies from a fortnight to three months, during which the weight will have decreased from 20 to 40 pounds.

As a rule, one hardly recognizes the patients that enter a hospital or polyclinic after such a treatment. Instead of the heavy and lumpy body, highly coloured and plump, which the surgeon refused to operate on a few weeks ago, he finds a well-proportioned, alert and buoyant subject, whose body is normal in all its internal and external functions."

This teaching has been abundantly corroborated by practical object lessons at the Lady Margaret Frutitarian Hospital, Bromley, where this treatment is rigorously adopted, and in consequence of which 149 operations were performed in one year without a single death.

Prevention and Cure. A book bearing this title, by Mr. Eustace Miles (Methuen and Co., or from the O.G.A., price 3/6 net), is full of useful and helpful information. It deals in a philosophical manner with almost every major trouble to which mankind is prone—including self-slavery, indigestion, crankiness, self-consciousness, brain-fag, depression, uric-acid troubles, monotony, inattention, slackness and insomnia. The following short extracts are suggestive of the value of the contents:—

"Physical culture needs to practice more abstinence; moral culture to practice more positive movement and activity."

"One should practice deep and full breathing to show that one is master of oneself; also for the sake of physical control and endurance; few people realize how close is the connection between endurance and control."

"He who can maintain deep and full rhythmical breathing cannot be angry, cannot worry; he regulates the circulation of his brain; he regulates the state of his solar plexus; he cannot lose his self-control."

"One should assert, especially as one falls asleep at night, one's true nature, and the true nature of others; namely, that we are all children of the God of Infinite Power, of Infinite Wisdom, of Infinite Kindness, of Infinite Happiness."

"We must realize our relation to and identify with others; and, above all, we must not stop here: we must realize the logical results of all this."

"Your thought that hurts another person, hurts you; your thought that helps another person, helps you. . . . We cannot take a single step towards real health without helping everybody else."

"It is urgently demanded of us that we show reverence for our physical body. The earlier one begins to respect one's body the better; but it is never too late to begin."

"Our cells die every moment, and every moment the dead cells are superseded, fresh cells having taken their place. Here is ground for Hope, that the nature of the new cells which are born and take the place of the old ones, depends on our thoughts, which we can regulate. We can regulate the thoughts of cheerfulness or the reverse. It depends on our breathing, and the air which we breathe, on our food and feeding, on our abstinence, on our exercise and rest, and so forth."

"We have before us the possibility of re-making a better body than our present one and of re-making it quite quickly: not in seven years, as the old authorities used to think, but in a few months."

"There is some good in repression and abstinence, but there is far more good in diversion and substitution."

"When we have once understood what the body is, and what self-mastery is, we must add to our Duty towards God and our Duty towards others, the Duty towards our own bodies and their myriad workers, the kingdom of workers for us and within us—the people, the tiny minds and bodies committed to our care. There is a terrible responsibility here. As employers we should attend to the food, air, rest, recreation and other good conditions of the employees'—within ourselves, remembering that 'Inasmuch as we have done it unto one of the least of these' we have done it unto God."

"Self-mastery is not simply a matter of gigantic will-power, as many people imagine. It is also a matter of intelligent study, and rational experimentation."

* * *
Cancer and High-living. A letter by Dr. Alex Haig, F.R.C.P., in the *British Medical Journal*, of Dec. 23rd, contains some startling statements concerning the connection of

Cancer with a flesh dietary. It includes the following:—

A study of the seventy-second report of the Registrar-General shows that for the year 1909 in the richest parish in the kingdom (St. George's, Hanover Square) Cancer accounts for 1 death in 8, in Bethnal Green 1 in 20, Hampstead 1 in 9, Poplar 1 in 19, and in poorer provincial towns the ratio sinks to about 1 in 30. As no one can suppose that the inhabitants of Bethnal Green live under better hygienic conditions than those of Mayfair, these facts need consideration. Again, in certain provincial towns, where the rich congregate, and where feeding is therefore high, we find rates approximating those of the rich parts of London. This is seen in many Cathedral towns. Thus in Canterbury it is 1 in 12, Chichester, Exeter, and Winchester 1 in 10, Oxford and Cambridge 1 in 9. It thus seems as if Cancer incidence all over England may

be taken as a measure of the wealth of the population, and we know that the rate is lower in Scotland and considerably lower in Ireland.

There can be, I think, only one explanation of these facts—namely, that Cancer in England is like gout in Persia—"the rich man's disease." Gout in Persia, as I have elsewhere pointed out, is called "the rich man's disease" because, meat being scarce in that country, only the rich can afford to eat it. In the same way Cancer appears to be the rich man's disease in England, because the rich use their wealth in the purchase of flesh, fish, fowl and game, tea, coffee, and chocolate, as well as meat soups and meat extracts, all of which are costly foods, rich in xanthin and uric acid, the very substances which produce gout and rheumatism, and, in producing them, cause widespread irritation throughout the tissues of the body. With a steadily increasing consumption of these substances, especially among the rich, Cancer has increased not only in this country, but also in the United States, Australia, and New Zealand.

The above facts demonstrate the beneficent nature of the great Reform we advocate, and should lead all our helpers to put forth increased effort.

The following donations towards the Work of The Order have been received since our last issue, including amounts paid in purchase of literature for distribution. The thanks of the Council are tendered to all these friends of our Movement—

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Women's Responsibility.

The following words were once addressed to a company of English ladies by Ouida, the gifted novelist.

"Why do you do nothing to clear your class from the stigma of its insane sacrifice of time and interest in Sport? Why do you allow generation after generation to grow up in this ignoble atmosphere, saturated with the blood of slaughtered creatures? Why do you permit your sons and grandsons at Eton to gloat over the agonies of the poor little hunted hare, 'broken up' before their delighted eyes?"

"Why do you not strike off your visiting list and shut your doors to the women who glory in the 'big shoots,' who tail the otter, slay the hand-fed pheasant and crowd to the pigeon clubs?"

"Why are you passive and indifferent when the rabbis scream in traps all night long in your parks?"

"Why do you grace with your presence the hunting breakfast, the moor luncheon, the deer drive, and smile to see the blood-stained bags crammed to suffocation with still-palpitating life?"

"Many of you hate the whole thing, but none of you dare say so; you are afraid to seem sentimental and odd; you have not the courage to speak out to your men, and your world."

"Arise, and use your sceptre, whilst you hold it. Influence undoubtedly you possess. Exert it in the cause of Humanity, of common sense, and of true freedom. Teach your young sons to grow up into something nobler than mere instruments for slaughter. Try to protect, as far as you are able, the natural wild life of your woods and meadows and streams. Make sport bad form; and it will soon cease to be, as it is now, the overwhelming insanity of an entire aristocracy."

Many who would not perhaps endorse all the words thus quoted will admit the need which exists for women to exert more faithfully their great influence as mothers and wives to increase humane sentiment, and to advocate humanity in dress, in food and in daily life.

Food-Reform and the Welfare of Women.

By Mrs. DESPARD.

(President of the Women's Freedom League).

From an Address delivered at the Headquarters of the Order of the Golden Age, on December 13th, 1911.

There is something inspiring and encouraging in the title of your Society "The Order of the Golden Age"—that Age of which all reformers



have dreamt, but which some people tell us in an impossible Utopia. I think that one of the reasons why we do not get Utopia is because so few of us believe in it—we regard it as something unattainable and our lack of faith has a paralyzing effect.

An article in one of the daily newspapers recently tried to show that Disease, and such things as we believe to be wrong, belong to human nature and are unavoidable; but if we are ever going to enter the Golden Age we must protest

against such ideas as this. We have gone away from the great Mother Nature and have become *unnatural and artificial*; we must get back to harmony with her laws and principles.

In going through the great cities of this country one sees very few really healthy and vigorous people, and this is especially noticeable in regard to the children of our land. And yet children are born healthy, for Nature has a wonderful way of beginning afresh with each generation; but immediately they come into the world we commence to feed them and train them in an unnatural manner.

If I may relate a personal experience I am certain that I was born a fruitarian for on looking back I recollect how I was forced to eat meat although I absolutely loathed it. We had very strict parents in my early days. Nowadays, women are getting a little more independent themselves and are looking for more independence in their families. If I did not eat my meat at dinner it was brought up again at tea-time for me to eat—sometimes with disastrous consequences. Meat was regarded as a sort of shibboleth; nearly everyone thought it was necessary to promote strength, and in time I came to regard it in the same light. Twenty years ago however I read a remarkable book, entitled "The Perfect Way," by Dr. Anna Kingsford, and almost immediately after that I made up my mind I would never touch meat again.

I met with criticism all round; friends said that it was all right while I was strong, but "you wait until you are ill." The result of the change was entirely in the other direction, and when others took two or three weeks to get rid

of an attack of influenza, I was able to get rid of it in the same number of days. I may say that I have never had a serious illness since, but have managed to put a good deal of energy into my private and public work.

Conditions have changed a great deal to-day, and there is not the excuse that could be made in the old days "that one's friends would be inconvenienced." We are beginning to *study* the question nowadays, but I do wish everyone would take a more scientific view of the subject. What should we think of the mechanician who used very coarse oil to lubricate a delicate machine? Yet although our bodies are the most delicate instruments in existence—instruments of the In-dwelling Spirit—we misfeed and maltreat them outrageously. St. Paul's illustration of the Church as 'a body with many members' was most logical, and we should regard our physical bodies in the same manner, remembering that every atom and every corpuscle contributes to the welfare of the 'over-lord.' If there is rebellion on the part of any group of corpuscles disease will set in. If another group takes wrong food or more nourishment than is required, or does not do enough work, then a tumour or cancerous growth may form and disintegration may take place.

We should regard ourselves as a part of the Great Self, and as units we have to do our particular work. If we are unfit to do our work others will take our place, and we shall lose our opportunity to serve, while an undue burden is thrown upon others.

I suppose we cannot entirely avoid poisons getting into our systems, but we should endeavour to do so, and to eliminate them as far as possible. The reformed diet is most helpful in this direction.

I hope that when women have something to say in the affairs of the State we shall wage a fierce campaign against deleterious matter being put into our food. Some of the meat that is sold in the poor neighbourhoods of London is absolutely rotten; the same remark applies to some of the fruit, but the consequences are not so disastrous in this case; and the *waste* that goes on is something pitiful to behold. When on a caravan tour in Kent some time ago I passed orchards in which a large quantity of fruit was dropping in every direction and being allowed to perish. On enquiry I found that the owner could not afford to send the fruit to London because after paying for the picking and the cost of the heavy freight he would actually lose on the prices that prevailed at the Central Markets. I think that such a condition of things is evidence that in the great family of the State some *housekeepers* are needed to set things straight. Housekeeping is Woman's special work and therefore Food-Reform is specially a Woman's question.

Among other strong points about Fruitarianism, it will make our senses purer and more refined; we shall develop aesthetic tastes, and it will do away with all the unpleasantness of the procurement and preparation of meat—work that is most distasteful to a cultured woman. The delights of the change, and especially in the kitchen, are unknown to those who

have not tried it. I always pass a butcher's shop under protest, and I sense the effluvia when some distance away. Is it right that women should spend their days working in such establishments.

Most people would revolt against the idea that their sons or daughters should be engaged in the butcher's business, and yet they patronise a system which necessitates that thousands of men, women and children should engage in a trade that is degrading in the extreme. In saying this I do not want to throw any aspersion on any class of men.

An illustration from History confirms this view—if confirmation is considered necessary by anyone. When Nana Sahib was about to slaughter the British women and children at Cawnpore, he tried to get his Sepoys to shoot them, but although accustomed to the work of killing in warfare, they could not slay these helpless victims, and refused. Nana had to employ men of the lowest and most degraded caste—the local butchers—to accomplish his fell purpose.

Being continually in association with the flesh traffic is not conducive to humaneness, culture or spiritual progress. For the sake of our home conditions and society, and posterity, we should do away with this sort of thing.

Meat-eating is above all things most stimulating, and it stimulates in the wrong way. Its connection with the increase of drunkenness is of vital importance to women, for intemperance is one of the great scourges that afflict womankind. I know of no drunkards amongst vegetarians, many of whom lose all taste for alcoholic liquors of any kind, and I am told that such do not exist. Think what it would mean to have no more drunkards in the land! A great many other evils came from this wrong indulgence in eating and the consequent drinking and, if anything is going to minimise the terrible results of our national sins, it will prove a great boon to the country and to womankind. That is why I am so keen on Food Reform.

We are living at a very critical period to-day. There seem to be two roads opening up to our vision. One is leading to Race-destruction and the other to Race-salvation. A great many people are willing to do things, and even *wrong* things, just because other people do them, and many shirk anything in the nature of self-denial for the sake of principle.

The Master, Christ, has urged us to "strive," and in the Greek this word means "agonise," to find and follow the Way that leads to Life—to Life more abundant—and we shall not make much progress unless we are prepared to accept this injunction and act upon it. We shall not move forward without personal sacrifice and suffering, and we must not mind what other people call us in our endeavour to uplift the Race. And, before this can come about, the proper and natural relationship between men and women will have to be restored so that each may help the other in the struggle.

I commend this important subject of dietetic amendment to all women workers for their earnest

consideration, and I trust that when the political campaign is ended successfully that many will devote their energy to this task of advocating a general return to the food that Nature intended for our sustenance, and that does not outrage or destroy our humane sentiment.

We are faced to-day with the Peace Movement, the Labour Movement, the Child Movement, the Food Reform Movement, and the Women's Movement. There is a great unity underlying all these Movements, which are being impelled forward by tremendous spiritual forces, and are all working together for the one good—the salvation and upliftment of humanity. There is work for all in the struggle; and each individual should take a part in the great endeavour and try to understand his or her task. Thus shall we lift mankind to higher levels and give a dignity to our lives, conscious that we all sharing in the effort to hasten the coming, though long delayed, Golden Age. This can only be done if we are true to ourselves, true to one another, true to our convictions, and true to God's call.

The Ministry of Tears.

By painful process and by slow

The rootlets of our spirit grow;
Till strengthened by the toil and strife,
They burst in bloom of truest life:
Love twines her tendrils round our grief,
And brings the stricken heart relief.

Deem not thy tears have been in vain—
They are God's gracious dew and rain,
To fructify the heavenly seed,
To soothe thy soul in bitter need:
Thus grace thy spirit shall attain,
And peace shall surely follow pain.

For God shall wipe away all tears,
Shall scatter wide our trembling fears;
And never more on human face
Shall anguish leave its tearful trace:
The struggle of the spirit past,
Sorrow is crowned by joy at last.

"All the World."

EXERCISE AND FITNESS.

To the city man I believe a long daily walk is the surest preservative of health and sanity. Particularly if he can pass through the parks or along the suburbs. Early in the morning is the best time to take it, the next best being late at night. Both physically and psychically the atmosphere is clearer when men are asleep and machines at rest. With a swinging stride, a high chest, a broad smile and a deep rhythmic breath, you can put enough ozone into your walking to the office for the oxygening of a whole deskful of worries.

C. D. Larson.

It is not dignified to be short-tempered or abusive.

The glass in your own house is quite as fragile as that of your neighbour's.

The Greatest Thing in the Universe.

By THE DEAN OF GIBRALTAR.

Professor Drummond, in his well known booklet on this subject, impressed upon us the fact that Love is the greatest thing in the world. He therein asserted only one-half the truth, for Love is the greatest thing in the heavens above as well as in the earth beneath; God Himself being Love perfect, infinite and eternal.



Heaven is the fulness of joy unspeakable, not from its streets of gold, and gates of pearl, and walls of sapphire, but because it is the presence and home of Divine Love.

Men and women are angelic so far as they have received and reflect this sublime grace. The Earth is like to Heaven in proportion to the Love that is in it. Hell is Hell because of its absence.

Love is God's gift from his own nature. The affection of parents and children and devoted friends is but a spark from this divine fire. It ever has been the foremost principle of Christianity; in its very nature is involved the desire to give, the desire to bless. It is the inward God-given spirit or motive which prompts us to act. The reality and strength of love to God in every soul may be practically measured by the soul's love and helpfulness to other souls.

How full is the teaching of our Lord as to its pre-eminent, and importance. "Thou (personally and emphatically) shalt love the Lord thy God with all thine heart." *This* is the first and great Commandment, and the second is like unto it—"Thou shalt love thy neighbour as thyself." On these two Commandments hang all the Law and the Prophets. 'By *this* shall all men know that ye are My disciples.'

Love is the mightiest power in the heavens above or in the earth beneath, pure and overflowing at the heart of the universe. How marvellously it is akin to another most attractive force in nature—Gravitation. Remove this single binding influence, and worlds with all they contain instantly dissolve into chaos. Remove the single bond of Spiritual Love, and society melts into a social chaos.

And just as the Sun is the principal seat of Gravitation, and the planets are the inferior seats of gravity, so God is the central source of Love, and his angels and children are subordinate sources of Love. Then again, as Gravitation is extended equally everywhere, so also the Love of God. No matter to what depths of sin the heart of man has sunk, be it steeped in degradation and vice, or paralysed by carelessness and indifference—God's Love is ever-present, able and ready to save.

No man is beyond its reach and secret influence. Its force never fails or decreases. Love can never die. It is infinite and eternal as God Himself.

And because He reigns and directs, and lovingly takes measures unceasingly for the betterment of his children, this world of his is daily and hourly progressing and improving. To-day the world is better than yesterday. To-morrow it will be better than to-day.

Let us, then, take our stand on the great fact that God is Love. For faith in Love is the surest anchor amid the waves of this troublesome world.

This truth of God's Love to us, firmly grasped, will give strength in temptation, and a buoyant hope and courage in the endeavour to live an angelic life. It will aid us to be content in our present lot in life amid difficulties, sorrows and trials; it will enable us to say, as our Lord and Master did, "Father, not as I will but as Thou wilt."

With that motive and prayer, we need have no fear of death. It is our God's ordinance, and so must be for the good of his children. It is through the night we must pass into the light and love of our Father's Home. We may be sure that if He sent his angels to convey on their broad spreading wings a Jewish beggar into Paradise, He certainly has no less love for us. Verily and indeed to us, if faithful, "at evening-time it shall be light," as our immortal spirits pass from this world of pain and discipline and trial, to the welcoming companionship of angels, and our own beloved ones, gone before.

But here may naturally arise the remark that if God be Love—how can the fact of pain and evil in this world of His be accounted for? And the reply is:—Take eternity into account, and the difficulty for all practical purposes disappears. Man is deathless, immortal, his spirit formed in God's own image, and is here for awhile placed by wisdom and love to be taught and trained and disciplined and prepared for an eternal future; here awhile, in an infant school, as it were, for soul-culture.

Such being our present condition and circumstances, consider a moment how impossible it would be for us to be rightly disciplined and educated, if there were no pain and evil to encounter. How otherwise eliminate the tiger qualities of humanity, and learn instead sympathy and pity, patience and faithfulness?

Disappointments are God's appointments, and if so, is it possible that such appointments can be unwise, cruel, vindictive, and ill-judged? Is it possible for the Creator and Ruler of the Universe to make a mistake in permitting temporary evil?

The sole hope of mankind is God. As divine Love advances, War and Strife will cease. A great human brotherhood and sisterhood is in the future through Love. The birth dawn of a New Age is before us.

The All-Good must wish the welfare of His children. The All-Wise knows how to achieve that welfare. The All-Powerful is able to bring it to pass.

Let us live then not unto ourselves alone. Let us get out of the narrow shell of our selfishness which

always ends in dissatisfaction and discontent. Let us brighten the lives of friends and neighbours, and specially of the sick and poor and suffering. Love is spiritual sunshine; let us radiate light and warmth to all about us.

Life is dreary enough for all of us. Our hearts yearn for sympathy, as the flowers yearn for the dew and rain. Leave a plant without sunlight, and it withers away and dies. Leave a heart without love, and it becomes stunted and dwarfed.

Show me a person who has no one to care for and love him, and I will show you one of the most miserable of beings. The one supreme thing which Man stands in need of is love. If he misses that, he loses everything which makes life worth having; he loses the spirit and the powers of his own best nature; he becomes starved in soul, as well as starved in mind.

A child needs love for its spiritual unfoldment as much as it needs food, shelter and raiment for its bodily health. Love unites the family, the nation, and the race. It is the regenerating power of the world.

Love to God and man is the soul of religion. Take love out of it and you have left a theological husk, a mere creed. It is a dead thing, for love gave it life. "Faith without works is 'dead.'"

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. 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.

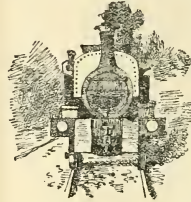
Whoever does work, faithfully and ceaselessly, for some great Ideal, is constantly adding to the welfare and the happiness of the world. "Life's noblest purpose is the unswerving pursuit of the ideal."

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.

C. D. Larson.

An Engine-Driver's Testimony.

I would like to add my testimony to the great value of a fruitarian diet, having had a strenuous life on the railway for over forty years, on the foot-plate of the locomotive, and a great part of that time an express train driver.



Finding the life very wearing, and often not caring for my food, caused me to think long and seriously about a change in my diet. Fortunately I happened to come under

Dr. Munro, and by his advice I entirely gave up all meat, and took to fruitarianism.

The change has been wonderful; since leaving off meat-eating I feel a different man, able to mount my engine alert and fit, and with a better nerve than under the old meat rations.

The duties of an express driver and fireman are heavy and responsible. The weight of many express trains is over 400 tons; we burn on an average 80 to 100 lbs. of coal per mile; and the injectors put over 50 gallons of water per mile into the boiler. We often travel a mile a minute and over, and have numerous signals to contend with; this will give a slight idea of the arduous life of the men on the foot-plate.

In the winter time I used to be troubled with bronchial attacks, but since adopting the fruitarian diet and food-reform rules I have been free from bronchitis, and life is certainly a pleasure now to what it used to be under the old style of living.

I have always pitied the poor animals in the railway wagons during shunting operations, although the shunters are very careful when they know there is live stock in the train. It often occurs in the hurry of the work that a number of trucks are unhooked and knocked back by the engine, and although only going at about one or two miles an hour when they come in contact with the rest of the train the shock often floors some of the poor beasts.

Then there is the starting of the train. Owing to the antiquated slack couplings of our freight trains, the poor animals are badly bumped at starting and at stopping, and a great amount of this happens during a long journey because of the stopping and starting at signals as well as at stations, and this often after the awful sufferings of a boisterous sea voyage. Then there is the prodding and the whackings they have to endure when being loaded up and at unloading after a long railway journey.

I am sure if kind hearted people who enjoy their beef or lamb for dinner could be made to understand the whole brutality of the transit and killing system, they would—apart from consideration for their own health—soon give up their patronage of the flesh-traffic, and join The Order of the Golden Age so as to bring it to an end.

Henry Houldsworth Richardson.

By the Way.

The Winter is now upon us, and I should much like to remind my readers of the propaganda work for which it is the best season. Drawing-room meetings, with sales of literature, are an excellent means of putting the facts before people. Some prefer the afternoon; some the evening. I, myself, have found both successful. A persuasive speaker is a necessity, and I may add that a healthy appearance is a *sine qua non*. An important meeting, which took place not long ago, lost all its effect because the audience whispered about to each other—"But he looks so ill!"—and naturally that fact did not serve to wing his recommendations. I really begin to agree with Butler where (in his famous "Erewhon") he treats illness as more or less of a disgrace, civic and individual. Without going so far as to say with Carlyle that "every sick man is a scoundrel," I certainly think he is a heavy weight on the body politic, and on his own family, and I believe the day is not very far distant when we shall hold this opinion even more strongly than I have expressed it.

However, let our workers all engage in drawing-room meetings, in speaking and in writing. My own experience is that people are profoundly interested in food reform the moment it is put before them in a definite and practical manner. Some will approach it from the humanitarian point of view, some from the standpoint of health and beauty. But, really, since it is a reform that touches life at every point one cannot be at a loss to find a personal appeal for everyone one meets. It should encourage one too at the beginning of a new year to reflect how the thing has grown and spread. Only a few years ago we were, like the conies, a feeble folk, but now—the medical profession is leavened—honey-combed with our heresies, the newspapers are respectful, persons of light and leading confess themselves our adherents—we are as infectious as measles! Therefore we must redouble our efforts, and

"Realms that Cæsar never knew
Our posterity shall sway,"

which will be entirely to their advantage and to our posthumous credit. But, speaking on the material side, I really think the Alpha of our efforts, if not the Omega also, should be to look well.

The much discussed Insurance Bill has raised many questions of the relation of the medical profession to the public, and whatever may be the eventual result it is very well that these things should be considered. But the whole situation needs revision. Of course it is my opinion that matters will never be satisfactory until medicine is a State-paid profession: a vast and magnificently organized Public Health Department with a Cabinet Minister at its head. We may then hope to put up a better fight against disease than is the case in the present state of affairs.

Not long ago, and very greatly daring, I wrote a letter to a medical journal pointing out some of

these anomalies. I spoke of the anxieties caused by the uncertain and varying fees for attendance, saying, "There is a determination to call in the doctor as seldom and as late as possible, because of the uncertainty attaching to the account. If even the charge for each visit is known (and it often is not), there is still the doubt as to the number of visits. There would not be the same anxiety about calling in advice if the fee were clearly understood, if it were paid at each visit, or better still, if monthly accounts were furnished, itemised like many others. People puzzle over the half-yearly and yearly accounts and say, 'It can't have mounted up to this. I'm sure he never came so often. What does it work out at?'" Whereas clear business dealing would make things satisfactory for both parties."

The scorn and indignation with which this suggestion was received could not be believed, but left me unmoved in the belief that the change was a desirable one. I think also that the time is ripe for an arrangement with medical attendants for preventive visits—as I call them—visits of inspection, which would frequently cut off an impending illness in the bud. And there are so many things more that might be done to make the great army of doctors of more practical use to the nation, until the millennium dawns in which doctors, lawyers, policemen and soldiers are no longer needed and only a few examples survive—possibly stuffed and in glass cases to bear witness to a happier age of our faults and follies.

Michaela writes—"Is it possible to bring up children without meat?"

If it were not possible, it is very unlikely that adults could ever exist without it. Of course it is not only possible but praiseworthy. There is a very excellent little pamphlet on this subject by Dr. W. A. Potts—being a reprint from his article in the *Edinburgh Medical Journal*. I should like to quote every word of it for all are valuable, but perhaps a few quotations will give the general trend.

He begins of course by saying that there is no equivalent for the milk of a healthy mother, and follows this by some useful remarks on dealing with the starch foods after weaning. But I will pass on to a later stage. He says:—

"One of the most valuable foods for children is the potato. This may be given as soon as the teeth can be used. Begin with a small portion given in a dry form, and not mashed up with gravy. As mastication becomes more efficient, bananas, cooked apples, rice pudding, bread and butter may be tried. At the age of eighteen months, a child, supposing his dentition to be normal, should have his meals constituted something as follows:—

Breakfast. A crust or slice of bread and butter, and a large cup of milk.

Dinner. One potato, or a banana, or a cooked apple, and a rice, macaroni, or other milk pudding.

Tea. The same as for breakfast. Fruit may also be given at breakfast and tea, nor is there any objection to a little home-made jam occasionally.

Recent revelations as to the preservatives often found in jams and canned fruits cause us to hesitate before giving them to children, who are peculiarly intolerant of boric acid and similar antiseptics. At this age cauliflower and other vegetables and fruits may be gradually added. Even lettuce is quite well digested by children who have learnt to use their teeth properly. Nourishing soup can be made from vegetables without any meat stock. The secret of success is to use a variety of vegetables and to cook very long and slowly, thickening with rice and sago. Meat is not necessary for children, and clinical evidence shows that they develop far better without it. If meat is taboo, how much rather should gravies and meat extracts be forbidden. They contain practically no nourishment, but are laden with injurious extractions. I have discussed elsewhere the arguments in favour of a fruitarian diet.

Here it need only be said that it is especially suitable for children, and their almost universal predilection for it is itself an indication.

There is not so much objection to fish, and when it is really fresh it may be given in small quantities. Fish-cakes are excellent if they consist largely of potato. Fish should not be given which has been kept for some time on ice.

When children can bite well cheese may be given, nor is there any objection to its being used to flavour plainer food. Still the simpler the diet the better; jam and butter should not be allowed together.

Bread and milk and other soppy messes stand condemned.

There is much more, but this will serve as an example of the excellent good sense of the pamphlet, and must be useful to Michaela and others. I should add, myself, that when the child can masticate well, hard biscuits are better than bread, and that plenty of vegetable fat—such as vegetarian butters and oils should figure in the dietary—especially later in the child's life. Dr. Potts adds—

"The question is often asked when it is wise to commence tea and coffee. There is only one rational answer—Never."

L. F. asks me a curious question—What is the diet of the Hindoo Yogi, and do I think that a fruitarian diet favours the development of so-called psychic powers. To the latter part of the question—Yes, I do. I believe such powers to be purely natural ones, latent, probably in us all—as natural as the five senses, conceivably senses themselves of a finer order—and I think the return to a natural diet certainly tends to develop the natural powers in all their ramifications and to induce a far higher and therefore far more powerful health of mind and body than any of which we have, at present, a definite conception. I have been at some trouble to find out the exact diet of the Yogis, and it is, curiously, almost entirely a purin-free one—which is very much what I should have expected where perfect mental and bodily health are the desiderata. I append it.

Among the foods that the Yogi is told may be safely taken are wheat, rice, barley, milk, sugar,

candy, butter, honey, dry ginger, cucumber, the five pot herbs, kidney beans, and "good" water.

In reply to M.O.L. the discoverer of the malaria parasite was Dr. Robert Ross—a name worthy to be remembered. It is now known that a veritable immunity can be secured from the attacks of this parasite (which is communicated by the bite of the mosquito) by living in such a manner that the blood-stream is pure and unladen with the poisonous waste products of wrong feeding. It was said by one of our great explorers that he found when living on the same food as the monkeys he could penetrate into any jungle, swamp or forest where they live with the same immunity to malaria and insect-borne fevers. It may be of interest to quote a short and beautiful poem written by Dr. Ross on his discovery of this parasite which has caused the death of hundreds of thousands. If all our scientific investigators were actuated by this spirit, how nobly we should march forward in the path of true progress.

This day relenting God
Hath placed within my hand
A wondrous thing; and God
Be praised. At His command,
Seeking His secret deeds
With tears and toiling breath,
I find thy cunning seeds,
O million-murdering Death.
I know this little thing
A myriad men will save.
O Death, where is thy sting?
Thy victory, O Grave?

I hope that as many of my readers as find it possible will visit the Food Reform School of Cookery, at 182, Brompton Road, S.W. The principal, Miss Smith, is ready to give the fullest information as to the courses, etc. I was very much impressed myself with the light and airiness of the rooms—so unusual in London, and the neatness and efficiency of all the arrangements. I was told that not all who come to learn are food reformers, as people who live in the ordinary way are beginning to have a glimmering of the misuse and neglect of vegetables in their *cuisine*. It is really time they had. How tired we get of the ordinary cabbage, sprouts, french beans—and so forth—boiled in water, insipid, tasteless,—or their only remaining flavour that of salt or celery, stringy and tough, served with a sauce which is known in my own mind as "bill stickers' paste."—These and other trials the Food Reform School of Cookery desires to mitigate. Miss Smith told me *en passant* that one cook had learned seventy-six dishes there—rather a good outfit for a starter in Vegetarian Cookery. But judging by all the excellent Food Reform Cookery books now to be had she might easily learn seventy-six more and still feel there were worlds to conquer. I may add that Miss Smith's terms are most reasonable. She also goes out to cook and serve dinners or luncheons at private houses. Would it not be a pleasant experiment to give an occasional food reform luncheon or dinner party to one's friends? In such hands as Miss Smith's it could not fail to be convincing as a demonstration. It would be as well to write to her for lists of the different dishes which she teaches.

C. Y. M. writes to ask what I think on the subject of giving up salt entirely, as an article of food. This is an interesting question, for such varying opinions abound. After hearing many of them and consulting authorities, my own belief is that far too much salt is taken by the average man and woman, and that it is often very injurious—acting amongst other things as a retentive of waste products in the body. But I also think that a salt-free diet except in certain cases of illness is a risk. The investigations of Mendel and others appear to indicate a limited amount of salt in the daily diet—that is from two to four grains in twenty-four hours. This represents from one eighth to one quarter of the normal intake. It is in his opinion inadvisable to cut off the sodium chloride altogether, but he speaks in the highest terms of the effects of limiting common salt for a number of disturbances of the circulatory organs. More than this I cannot say, except that a well-known doctor told me recently that some cases of obscure failure of digestive power and of strength generally can be traced to doing entirely without common salt. He was very strong on this point, and equally strong on the danger of taking as much salt as is a common habit nowadays. It appeared to be another case of the golden mean—so much talked of, so little practised. Of course, there are diseases where an entirely salt free diet is prescribed, and with the greatest benefit.

I desire to make a correction in the account I gave lately of Messrs. Lewis Russell & Co.'s Sto-mike Coffee. I spoke of it as a coffee substitute, whereas it is pure coffee with the caffeine (the poisonous principle) extracted. This should be fully understood in justice to an excellent preparation.

From Messrs. George Savage, of 53, Aldersgate Street, the well-known specialists in Nuts and other health foods, I have been sent a charming little catalogue of their New Era Foods. This cannot fail to be of great interest to all who are interested in the more scientific way of living, and gratis copies can be had by writing to Messrs. Savage.

I am desired by Messrs. Bax, of Bishopsgate, to say that they are transferring their business entirely to their main premises at 319, Mare Street, Hackney. Messrs. Bax are a household word with many of our readers as purveyors of Food Reform preparations and especially those of the cereal order, and therefore it is important that their change of address should be remembered.

A sample of excellent Red "Salvator" Burgundy Grape Juice (unfermented) has been received from Messrs. Kuhn & Co., of 16, Rood Lane, Eastcheap, London. It is a rich and nutritious wine, free from preservatives, and it comes from the French vineyards. Full particulars of its analysis and properties can be obtained from the importers.

L. Hodgkinson.

It is a waste of time to seek advice from a man who pretends to know everything.

Good manners can be carried with very little trouble; they cost nothing and gain much for us.

The Virtue of Curiosity.

By E. GREVILLE BARRINGTON.

The other day I was talking to a young man of good position and excellent prospects, financial and otherwise, but of indifferent health. He is a martyr to rheumatism—not bad enough to cripple him completely, but playing him as an angler does a salmon—giving him line, then reeling him up sharply, and it is his own opinion that it will gaff him and lay him on the bank before long.

He takes it, not with philosophy, but querulously, yet as a loathsome necessity inflicted by infernal Powers, against whom there is no appeal. He has not the faintest curiosity about first causes. His mind stops at an embrocation, and is brought up all standing by a porous plaster.

Of course, it is not always easy to track down first causes, yet, as Lorimer says, "After a square meal of roast beef and vegetables, mince pie and water melon, you can't say just which ingredient is going into muscle, but you don't have to be very bright to figure out which started the demand for pain-killer in your inside, or to guess next morning which made you believe in a personal devil the night before." But my friend has not even the gumption for this mental effort.

This incuriousness as to Cause and Effect certainly must be the reason of a lot of the mischief we see going on nowadays. You want to get it firmly fixed in your mind that there is going to be no personal Revelation on Tables of Stone for you in any walk of life. You've just got to sit down and work it out on the Four First Rules.

I knew another man in much the same case, but rather worse. Rheumatism, a heart that beat nineteen to the dozen, Aix every year and aches every day. He did figure it out—Fruit cure, and fruitarian diet later, Turkish baths, massage, exercise, dropped smoking, wine, tea, fasted a bit, plenty of mistakes on the way, but after awhile forged ahead, slowly at first, "like shinning up a greasy pole" was his own expression—but he stuck to it gamely, and here is the result after two years or so.

Doctors say you might set your chronometer by his heart. He looks a clean sound specimen, right weight, and as fit as a fiddle. The rheumatism is gone, every joint as limber as a two year old. I said to him, "A troublesome cure, do you think it pays?" And he answered in pure Lorimerese (he is an American) "Pays all the time. Food Reform? Well, I guess it weighs sixteen ounces to the pound without the packing paper, and doesn't need a four-colour label to make it go."

That man's father was an arthritic cripple and his mother died at thirty-two.

In daily life Curiosity is like that sixth business

sense which makes one man smell gold where another man sees only risks he hasn't the nerve to take. Happy is the man who continues to ask through life the child's insatiable question—"Why?"

One sees this incuriousness come out strong in the patent medicine fiend. He believes more firmly than he does the Creed that every pain has its antidote put up in a bottle at the chemist's. He doesn't ask *why* an over-ruling Providence should have troubled to start the pain at all if it could be encountered so easily; and therefore does not appreciate the friendliness of a danger-signal. He doesn't stop to enquire why there should be any connection between a brown fluid in a bottle and a rheumatic knee with twenty years of beer-drinking and meat-eating behind it. No. He drinks his dose like a man, and when that is a failure he tries another.

The same with all the habits of daily life—the average citizen takes them every one for granted.

The English breakfast, for instance. Two cups of strong tea or coffee, bacon, eggs, devilled kidney, and perhaps a muffin. It produces what is known in many families as "the breakfast temper." It is the parent of unlovely complexions, of the short answer that inviteth wrath, of all the minor evils and some of the major ones.

But it is founded on a rock in the belief that a man rises from slumber empty, famished, weakened by the exhausting exercise of turning on his pillow, and needs strong and instant nourishment if he is to face the toils of the day.

Will the incurious man question the Divine sanction of this man-slaughtering meal? Not he, if it were a part of the Catechism—a leading clause of Our Duty to Our Neighbour, he could not regard it as more rooted in the eternal order of things, and this for the simple reason that in a long and misspent life he has never troubled to ask *Why*, and to refuse any makeshifts in the way of answer. The pretentious windbag would collapse at a touch if he did.

And so would many others. Does our incurious friend ever question the claim to respect of the English dinner—with its five or six courses, its shabby imitation of French cookery, adulterated foods and doctored wines? Unadulterated foods and unadulterated wines are so costly that when simplicity is laid aside they fall only to the lot of the few and demand a purse with a spacious hinterland.

Is it ever asked, "Is this hospitality? Is it even common sense?"

Never. He exchanges this banquet (cutlet for cutlet, garnished with tinned aniline-dyed peas) with his neighbour, and they eat—and leanness enters into their souls.

But if you had the nerve to say that one dish well cooked or uncooked, free of poisons and adulteration, good and pure of its kind, is better for here and hereafter, for the person and the purse, he would not even ask *Why*; he would curl you up with a stare, and you would be cornered right away, for, in a civilised country, the resource of telling a man the particular kind of fool he is making of himself is denied, except in unusual

circumstances or to the nearest and dearest relations.

It is the same with dress. Of course, I dare not speak of Women's dress; but if any *man* had the sense to ask "Why," and to stand firmly on that questioning basis until he got an answer, can anyone suppose that any decent reason could be given for starched shirts and collars, toppers, trousers turned up at the ends and yet bathed in mud? In all the Universe there cannot be a reason for these things, but we persist in them because of incuriousness—sheer disgraceful acquiescence in the Utterly Absurd.

I might prolong this list indefinitely into our social, political, filial, parental, matrimonial and funereal customs. Each and all are travestied by unutterable absurdities. But supreme amongst them stands the question, *Why* be ill and die early, and often, when a simple alteration of a cumbersome habit would make you well? And unfortunately it is echo only that answers "Why?"



Hints for Business Men.

A minute's demonstration is worth hours of explanation.

An egotist is a man who does not know himself.

Neatness mostly means carefulness, and most employers like a careful man.

To err is human; but this fact does not excuse persistent blundering.

All the unemployed want wages. Some of them want work.

War taxes the victor as well as the vanquished, as much in a commercial as in a military sense.

A supplementary estimate covers a multitude of sins, and should, therefore, be minutely criticised.

There are many ways of doing most things, but there is only one that is the right way.

The big head is the worst disease that ever attacked a young man.

A man who cannot mind his own business is not to be trusted with the king's.

From a purely business point of view it pays to care more for a customer's interests than for your own. The farther removed a man is from the hog the more goods he will sell.

If the average man would keep his eye on his employer's interests as steadily as he does on the clock, the days would not seem so long. If he paid more attention to the *quality* of his work, and less to the quantity of his pay, he would soon discover a tendency to obesity in his Saturday's envelope.

New Vegetarian Recipes.

By MRS. WALTER CAREY.

Savoury Rice.

Quarter pound rice boiled in water till quite soft, add a teaspoonful of chopped parsley, a little grated lemon rind, 4 ozs. grated cheese, 1 table-spoonful of milk and a little butter, mix well and put into scollop shells, sprinkle over with bread-crumbs and bake for 20 minutes.

Brussel Sprouts à la Simone (an Italian dish).

Wash and boil the sprouts in the usual way, drain dry, and put them in a hot dish.

Have ready a sauce made with 2 ozs. of butter, 2 tablespoonfuls of flour, add $\frac{1}{2}$ a pint of stock and stir it till it boils; just before serving add a good sprinkling of pepper and the juice of half a lemon; pour the sauce over the sprouts and serve.

Mock Fish Cutlets.

Two ozs. rice, 4 ozs. white haricot beans, $\frac{1}{2}$ gill of thick curry sauce, pepper and salt, egg and bread-crumbs.

Make a thick curry sauce, add to it the boiled rice and beans chopped up fine, pepper and salt. Cook together for a few minutes, then turn out on a plate and leave to cool. Form into balls or small flat cakes, dip in eggcrumbs and fry in boiling oil.

A Corsican Dish.

Take 1 lb. brussels sprouts, and sauté them, 1 lb. chestnuts, boil and peel them, and then fry in butter. Pile in centre of dish and surround with the sprouts. Decorate with croutons and serve hot.

Rice Shape. (A good luncheon dish).

Boil 4 ozs. of unpolished rice in salted water for 15 minutes, drain well, and add while hot 4 ozs. of grated cheese, 1 teaspoon of chopped parsley, and a little pepper.

Cook together for a few minutes and put in buttered mould. Leave to cool, and serve cold with Salad and Mayonnaise Sauce.

A Breakfast Dish.

Take some large tomatoes, cut them in half and scoop out the inside. Break some eggs and put each in a cup, and slide one egg into each half tomato. Put a little chopped parsley on each, and bake in the oven until the white of the egg is set. Serve on rounds of toast.

Stuffed Tomatoes.

Take some large tomatoes, cut in half, take out the pulp. Make a stuffing of grated nuts, bind with one egg, and fill up the tomatoes. Sprinkle a little grated cheese and breadcrumbs and a dab of butter on each tomato round. Place in a tin, and bake in the oven for twenty minutes, and serve on croutons.

Vegetable Marrow Stuffed.

Grate some nuts, put a half quantity of bread-crumbs with them, bind with one egg. Take a good sized marrow, cut in half, scoop out the seeds, put in the stuffing, place it in a cloth upright in a saucepan with water and steam for one hour.

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal is 153, and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

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

Forthcoming Lectures:—Wednesday, January 3rd, at 3.30 p.m., "The Best Diet for Children," Dr. Flora Murray. Wednesday, January 17th, at 3.30 p.m., "The Cultivation of Beauty," Mrs. Hodgkinson.

Wednesday, February 7th, at 3.30 p.m., "The Evolution of a Food Reformer," Mr. Roy Horniman.

Wednesday, February 21st, at 3.30 p.m., "Vital Healing," Dr. Josiah Oldfield, D.C.L., M.A., M.R.C.S., L.R.C.P.

Wednesday, March 6th, at 3.30 p.m., "Sunlight in Relation to Health," Dr. Dudley D'Avvergne Wright, F.R.C.S.

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

Bound Volumes of *The Herald* for 1910-11 (together) can now be supplied. Price 4/-. Our Friends are invited to procure copies for their Library tables, and for presentation to Public Reading Rooms, Institutions, &c.

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

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The literature of the O.G.A. and information about its work can be obtained in New York from Mrs. Wyndham, 201 West 54th Street.

Publications Received.

The Multiplicities of Una. By E. Douglas Hume. (W. Blackwood and Sons. Price 6s.)

Prevention and Cure. By Eustace Miles, M.A. (Methuen and Co., Ltd. Price 3s. 6d.)

In the Light of Theosophy. (Blavatsky Institute, Hale, Cheshire. Price 1s. 6d.)

On Maeterlinck: or Notes on the Study of Symbols. By Henry Rose. (A. C. Fifield, 13, Clifford's Inn, E.C. Price 1s.)

Corpus Meum: being a homely word in the great spiritual doctrine of the work of nutrition. By James MacBeth Bain. (Percy Lund and Co., 3, Amen Corner, E.C. Price 2s. 6d.)

Anecdotes of Big Cats and other Beasts, also East and West. By David Wilson. (Methuen and Co. 6s.)

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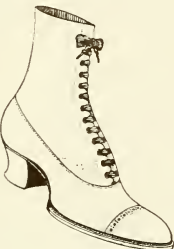
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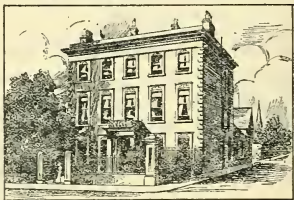
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