

THE HERALD OF THE GOLDEN AGE

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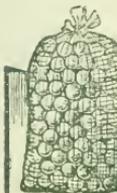
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THREEPENCE.

Social Transformation.

BY SUGGESTIVE IDEALS.

A most interesting field of research for the student of social problems is that connected with the influence upon the characteristics and conditions of a community of specific Ideals when continually presented to the public mind. Object lessons concerning the almost magic transforming power of suggestive thought when thus applied may easily be found and they indicate great possibilities.



An elementary illustration can be witnessed by visiting Oberammergau. One is soon convinced that the Passion Play enacted there so seriously

every ten years has cast a subtle spell over the inhabitants of the village. They seem to move in the mental atmosphere of Nazareth and Judea, and their lives are unmistakably moulded by contemplation of the sacred drama in which they repeatedly take part.

On a larger scale one can trace the permanent effects of the idealisation of Art in Florence, of Civic Christianity and high endeavour in Venice, of Health and Beauty in ancient Greece, of Imperialism in Rome, of Militarism in Prussia, and of unlimited Compassion in countries where Buddhism prevails. These and many similar illustrations bear witness to the fact that as people are made to *think* so they *become*; and the lesson that may be learned by studying history with this thought in view, is that the surest way to uplift a Race or to bring about better conditions, is by exalting ideals that tend to promote higher

conceptions of life and to awaken finer sentiment concerning things that need amendment.

In artistic Florence a large percentage of the working classes are 'artisans' in the higher sense of the word—they labour to produce beautiful objects rather than to earn a mere wage. Sculptors are almost as numerous as bricklayers; the very tone of the people suggests Culture; the shop windows are subtly educative—pictures of the Madonna and reproductions of great paintings being more numerous than the portraits of actresses so ubiquitous in London and Paris; and even the cabmen seem dignified and enlightened. And this is the result of having Art in some of its best forms continually presented to the Florentine people.

In Venice, though she has fallen from her high position as the chief exemplar of Civic Christianity and Chivalry, can still be seen the permanent effects of the great ideals that were once her glory and the source of her power, and are still kept in remembrance by her works of art. The people are well governed and law-abiding; police are scarce because not much needed; the poorer districts are clean and self-respecting, no squalor being visible; the moral tone of the city is undoubtedly good; cruelty is conspicuously absent, animals and birds being kindly treated; and the provision shops are chiefly stocked with pure, aesthetic and humane food, such as fruits, nuts, cereals, legumes, and cheese in endless variety. Her wonderful artistic creations are treasured and maintained, and the latest monument erected in her Piazzas is a memorial in honour of certain soldiers who risked their lives in rescuing women and children from drowning in a flood that inundated their homes.

These Venetians, although at first an insignificant community existing by manual toil, became in a few centuries masters of one fourth of the Roman Empire. They rose to greatness by exalting in their midst the ideals of Justice, practical Christianity, chivalrous Endeavour, and Spiritual Transcendence.

Their great *chef d'œuvre*—the Shrine of St. Mark—a masterpiece that has no equal in any land, and acts as a veritable magnet to all artistic souls, still stands in the centre of their marvellous

"If you cultivate kind thoughts, the kind words will take care of themselves."

streetless city, exhorting them by its symbolic pictures, sculpture, and inscriptions, wrought in exquisite tinted marble and mosaic, to aspire to the higher life. The whole of the interior walls and domes of this Cathedral are covered with a gold background, on which are portrayed in richest colour the life and gospel of the Christ as taught by Mark.

In the Cupola are presented the Venetian virtues—Temperance, Prudence, Humility, Kindness, Compassion, Chastity, Modesty, Constancy, Charity, Hope, Faith, Justice and Fortitude. And their earliest public inscription reads:—

"Around this Temple let the merchant's law be just, his weights true, and his covenants faithful"; whilst over St. Mark's resting place is written:—

"Brave be the living, who live unto the Lord;
For blessed are the dead that die in Him."

And in the central dome, above the mosaic picture of Christ, enthroned on a rainbow, supported by Angels, and surrounded by the Apostles and the Madonna, is inscribed:—

"Ye men of Galilee, why stand ye at gaze? This Son of God, Jesus, so taken from you, departs that He may be the Arbitrer of the Earth; in charge of Judgment He comes, and to give the Laws that ought to be."

Into this sacred edifice, which can be studied for weeks before all its beauty and high teaching are fully comprehended, their elected Leader, the Doge, went barefooted to consecrate himself to the public service when he took office; and he was entirely conscious that he was regarded only as the earthly deputy of their elected *spiritual* Leader, St. Mark, whose bones lay beneath their high altar, but whose spirit watched over and guarded the Venetian Commonwealth. When they took Constantinople, in order to teach its Emperor that he could not with impunity ravage the Venetian seaports, it was the banner of their Saint that was first planted on the ramparts, for they believed that their righteous war was waged under his protection and with his powerful aid. And the trophies they brought home from their victories—Byzantine and other works of art—were used to decorate his shrine.

Need we be surprised that a people whose faith and public sentiment were of this sort in the barbarous fourteenth century, and who erected on their chief monumental column a figure representing the triumph of spiritual manhood over materialism and the lower self, should compare favourably with those of other cities of Christendom where public ideals have been less noble?

Take Naples, for instance. Though favoured with a glorious climate and scenery, the people are misgoverned, and the streets are badly paved. Certain districts, especially near the bath-towers, are so malodorous as to be uninhabitable by ordinary human beings; the dwellers in the poorer quarters are steeped in dirt, degradation and wretchedness; and it is dangerous for any respectable person to walk in any but the main and well-lighted streets after dusk; while cruelty is everywhere painfully apparent.

The degenerate and pagan ideals of decadent Rome and Pompeii still mould the conception of

the Neapolitans concerning what is beautiful, their art shops chiefly containing replicas of dancing satyrs, bacchanals and gladiators. Their chief source of inspiration is the great Museum, which exhibits the relics of the two wicked cities that were destroyed by fire two thousand years ago (like Sodom and Gomorrah), and many of these relics are indescribable in a public journal. Pictures of the Madonna, the Christ, or of heroic men or women, are conspicuously scarce. Their provision shops are liberally stocked with the flesh and entrails of animals—thus revealing the fact that their feeding is as coarse and barbaric as are their conceptions concerning art and religion.

Thus have the Neapolitans suffered vital, social and spiritual loss because they have lacked the incentive furnished by noble ideals and by inspiration of the higher sort; and similar phenomena, similar illustrations of such operation of the Law of Cause and Effect may be seen in most of the great cities of the world.

In Chicago—the city of blood and massacre—where Moloch is enshrined and worshipped, deeds of violence toward mankind are very frequent, murder by dextrous use of the knife being specially common; and it is whispered that entertainments which recall the days of Nero are secret pastimes among the wealthy and unscrupulous. The condition of the poor is only too graphically described in that world-famous book *The Jungle*, by Upton Sinclair. And these facts remind one of the story told in an American newspaper of a small boy whose parents were removing to this city, which he had heard was a "God forsaken place"—just before leaving home he knelt down by his bedside and said, "Good-bye, God, we're going to Chicago!"

But just as communities have been degraded by low ideals and evil inspiration, and *vice versa*, so can they still be uplifted by suggestive conceptions of the right sort. The Grecians became strong, healthy and beautiful because they were led to reverence and to aspire to the attainment of these qualities and gifts; being taught that such were their natural birthright if they lived in harmony with natural Law and the conditions that make strength, wisdom and beauty possible.

By discipline, exercise, pure diet, culture of the body and mind, and wise marital selection, they became the most beautiful and gifted race the world has yet seen. And if these same ideals are faithfully exalted before the eyes of the diseased, doctor-ridden and much-operated-upon multitudes of our modern Western Nations, a great change for the better will be witnessed, and an incalculable amount of suffering prevented.

The tide of physical deterioration which has set in—causing National weakness and loss, handicapped lives, limitation of happiness, premature bereavement, and widespread poverty, pain, and sorrow—can be checked; and the social transformation that is so urgently needed in connection with our physical conditions can be brought about. It is only a matter of inspiration and education.

The people of certain eastern countries have by millions been made instinctively humane and kind because they have been taught that it is a religious duty and a sign of spiritual attainment to be compassionate and to refrain from inflicting injury upon one's less favoured fellow creatures. These people do not need Societies for the Prevention of Cruelty to Animals (or to Women and Children) to prosecute them or confiscate their instruments of torture. They do not set up Vivisection Laboratories in their midst; and do not tolerate them when set up by foreigners without strenuous protest.

Humane ideals have made them gentle, and a bloodless dietary has made them disinclined to be cruel or blood-guilty. And, consequently, they inherit the blessing that is promised to the merciful, and escape much of the penalty that in the form of malignant disease and surgical operation afflicts the more sanguinary and ruthless multitudes of the West, who have been left by their teachers of religion uninstructed concerning the obligation that rests upon all who aspire to enter the spiritual spheres, to be harmless, sympathetic and considerate.

The proclamation of similar ideals in these lands of ours will have the same effect and produce the same results. And there is no form of philanthropic work so practically beneficent and so far reaching in its consequences as that of educating the people around us concerning the advantage and beauty of living a healthy, artistic, humane, progressive and spiritual life in harmony with the Divine Will and divinely ordained Law.

In like manner the idealisation of patriotic duty, and of individual responsibility regarding service of the State, labour for its amelioration and welfare, the promotion of Reform and real advancement, the exemplification of true patriotism, and the obligation which rests upon all to help the less fortunate, the ignorant and the fallen, will produce a higher type of Citizenship and religious endeavour of a more practical sort than now prevails.

We can all share the great task of uplifting public thought, and of emphasizing the spiritual significance of life and its opportunities; and such service on our part will prove the surest way of promoting our own highest welfare and spiritual progress. This is the true path to attainment and illumination, and to the life radiant. For "they who turn many towards Righteousness shall shine as the stars for ever and ever."

Sidney H. Beard.



After losses and crosses men and women grow humbler and wiser.

Don't dawdle in the hope that inspiration will strike you. Inspiration is more likely to strike a busy man than an idle one.

We should remember that the happiness of life is made up of small duties, little kindnesses, and courtesies, friendly letters, pleasant words, genial smiles, good wishes, and good deeds.

Philosophic Affirmations.

(From various sources).

- The greatest men accept the greatest risks.
- The poised mind combines calmness with power.
- Some men can only get respect as a highwayman gets money—by demanding it.
- Our thoughts have a definite effect, for good and ill, on those who come anywhere within our radius.
- Many a man with genius hasn't common sense enough to use it.
- The man who cannot forgive any mortal thing is a green hand in life.
- Very few men, properly speaking, live at present, but are providing to live another time.
- Unto Love is given all power both in Heaven and on Earth.
- It pays to be happy; we cannot afford to be otherwise.
- Our poverty results from the love we have not given, the service we have not rendered, the sacrifice from which we have drawn back.
- You have no comic perception, unless you can see yourself somewhat ridiculous in clear eyes, and, laughing, accept the correction.
- The history of civilization is strewn with creeds and institutions that were invaluable once and putrescent afterwards.
- The world wants books that will help us to live. As for dying, that is easy—just let go, and the law of gravitation gets you. But living is a more puzzling matter, and requires charts.
- Human longings are perversely obstinate; and to the man whose mouth is watering for a peach it is no use to offer the largest vegetable marrow.
- The flesh has only one voice, but the soul, the intellect, the heart, have a thousand voices.
- In dealing with ourselves, after we have killed the ape and the tiger, we then have to deal with the donkey; and this is apt to be a much more enduring and intractable beast than the others.
- Happy people are the pleasantest, and there is no doubt that many a man owes his good fortune in life to the circumstance that he has a pleasant way of smiling, and so wins the heart in his favour.
- No man has come to true greatness who has not felt that his life belongs to his Race, and that what God gives him He gives him for mankind.

Wash and be Clean.

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

There is no book that I know so full of scientific truth, no book which contains so many gems of scientific advice, as the Bible.



Many of the other ancient books contain medical advice which is so inherently repulsive and absurd that it is always a pleasant contrast to turn to the views of those writers who have been included in the sacred canon when one wants to get sound ideas of healing in the pre-historic past.

The Territorial scheme has forced upon medical officers the great problems of Camp sanitation. The experience of the Boer War has forced home to the minds of all soldiers that during a campaign for one man who is wounded in battle fifty are stricken down by disease, and that for one man who leaves a widow and fatherless children owing to the bullet of an enemy, there are twenty who die in the field hospital from diseases engendered largely by dirt.

In the annual Territorial Camps this truth is now brought home so forcibly to the great bulk of patriotic citizens that before many years have passed every child will begin to learn that most diseases are spelled with four letters—D I R T.

I am the more tempted to dwell on this theme of dirt because during the past few months the thoughts of the world have been turned in respectful veneration towards the man whose name stands for the text of my article.

Listerism is a high sounding title but "Listerism" is only a modern name for "Cleanliness," and the world which to-day, in gratitude for renewed health and freedom from much agony, calls down blessings on the name and memory of Lister, is really hymning a hymn of gladness to the re-discovery of an old truth that "Cleanliness is next to Godliness."

Now I for one have no sympathy with that class of people who are always trying to prove that great men are not really great, and that it is always someone else in the shadow who ought really to be in the limelight.

What does it matter whether the truth was taught by Lawson Tait, or Semelweis, or Lister—or Jones! When we are dead it matters little with what consonants or vowels they spell our name!

The important thing is whether we grasp at the smouldering torch as our turn comes, and by brandishing it with all our might, help to set it flaming again and to light up the steps of those that follow after.

Now what is the great truth and how was it discovered?

The great truth is that "clean hands" and a "pure heart" are the greatest of all prophylactics against disease, and that a surgeon who possesses

these two attributes will leave behind him blessings in his train instead of cursings, gladness instead of sorrow, healing in place of rotteness; and that Life will be at his right hand and Death will hunt hungrily far away.

How was the truth discovered? Not by Vivisection but by Observation.

Most of us go through the world either with our eyes shut or like the artist who set his easel behind another artist and while the artist in front looked at Nature direct, and set down his concept of his vision in colours, the one behind peeped over his shoulder and took his ideas of Nature second-hand from the picture in front.

It is the seeing eye alone which discovers. It is the hearing ear alone which can hear the mystic spirit calling. It is the voice which is touched with the coal of fire alone which can tell out the mysteries of the hidden knowledge.

It was not Vivisection which discovered Listerism. It was the prophetic observation of the eye of a Moses which saw first that a dirty thing was a foul thing, and that to avoid disease one must avoid all contact with that which is foul, and that the ceremonial of ablutions was of religious obligation because he who would be whole must be holy, and he who would be holy must be whole.

Moses taught what he saw—that in the world there is ever war being waged between the forces which make for construction and those whose work is to pull down and disintegrate.

With the divining eye of the seer he discerned how all around the human race there hovered the army of destruction, hungry-eyed and vigilant, ceaselessly watching for a loop-hole of entrance and a vantage spot from which to attack.

If we define "dirt" as "matter in the wrong place"—which is a modern scientific definition—we at once include under the definition of "dirt" both the pathogenic micro-organisms themselves and the matter in which they breed or rest and are carried about.

The word "dirt" therefore includes both the *materies morbi* and the *cellula morbi* and the great lawgiver, without perhaps knowing anything of the difference, rightly and impressively laid down strict aseptic regulations for the daily conduct of human life.

Moses laid down his sanitary laws for the daily life of everybody. Lister repeated the same laws as to management of Hospitals and of the sick, where they were being absolutely ignored, and yet wherein they were needed most of all.

All honour to Lister, who picked up the smouldering torch that Moses had flamed through the world long centuries before. All honour to Lister, whose name reminds every surgeon and every nurse that he who would heal must have "clean hands," and that he who would be healed must first of all "wash and be clean." All honour to Lister whose battle-cry was "Down with dirt—for through dirt comes disease and death."

To-day we who are pioneers of the Fruitarian dietary are but carrying out still more completely the Mosaic law.

We are teaching that it is not enough to wash the outside of the platter and to whiten the outside of bodies which are nothing else but sepulchres.

Let a man wash himself with every Mosaic ritual and cleanse his skin according to the strictest rules of Lister, but what avails this to him if he fills himself full of decaying food and loads his alimentary canal with material which is already septic or will become so before it leaves his body?

What surgeon would tolerate in his operating theatre the contents of a butcher's shop? What surgeon would allow his patient to be laid in sausages or packed in tripe for a couple of days? Yet this is what really takes place when men only apply the Mosaic law to their ablutions but go down again to Egypt to their dinners.

At first the School of Lister had to deal with dirt everywhere, so that they used strong antiseptics to kill the septic germs, but little by little they instilled the gospel of Cleanliness and then strong antiseptics were able to be dispensed with. "Wash and be clean" is a better sermon than "Be as dirty as you like so that you drown yourself in corrosive sublimate or strong carbolic lotion." So in the same way is, as yet, the crude teaching of internal Cleanliness.

"Eat what you like," they say, "so only that you take a strong dinner pill to get rid of it again quickly." "Eat what you will," they preach, "so only you take a daily dose of creosote or boric acid or formalin or a sufficiency of salt to sterilize the contents of the alimentary canal."

This is only the first stage, but it is useful so far as it goes because it points towards the truth.

But just as Listerism found that strong antiseptics, while they killed the germs also destroyed the protective cells of the skin, so too are modern physicians beginning to find out that purgatives and antiseptics not only destroy the micro-organisms of the food in the alimentary canal, but also so gravely injure the cells of the intestinal walls that dyspepsia, neurasthenia, appendicitis and colitis are proving almost as bad as the septic diseases which they have replaced.

Now our dietetic gospel of clean food comes to the fore, and we preach the gospel of Moses and Lister combined.

Ho! those who would be whole must eat that which is clean! Turn away from the bodies of the slaughtered and the septic corpses of the dead! Come to the orchards and the vineyards! Come to the harvest fields and the olive yards! Take your food clean and fresh and healing from the hand of Mother Nature! Open your mouth to the grape cluster and let the fat oil of the nut and the olive protect your cells from attack! Gather your manna from the wind-swept uplands and from the rain-washed valleys! Eat that which the long lingering sun has kissed sweet and which Boreas and Zephyr have wiped with their tresses!

Eat clean foods. Drink clean drinks. Live clean lives, and then shall the foul face of septic disease hide itself and be known no more in our land!

The Eternal Problem.

(From various sources).

The Book of Life begins with a man and a woman in a garden. It ends with Revelations.

The best that is in a man is never seen save by the one heart that really loves him.

Love's real test is its power of transformation.

Of the woman who truly loves it may be said—his kiss was on her lips before she was born.

Marriage is the bloom or blight of all men's happiness.

In life we often lack either the cup or the wine. It is usually love without marriage or marriage without love.

The very word Love awakens in the average man or woman a dull aching of emotional hunger.

Passions can only be curbed by stronger passions. Thus animalism can only be driven out by love.

Of all actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is most meddled with by other people.

If love is recognized as the moral ground for making a marriage, want of love should logically be recognized as a moral ground for unmaking it.

Whenever a woman has captivated a man with a life-long fascination, the secret has been that he has never exhausted her; that she has not been one but a hundred women. We weary of what we have got to the end of and wholly understand.

The ideas of racial morality upheld by the religions and laws of the Western nations are at the present time undergoing a radical transformation. We begin to realize that marriage was made for Man, not Man for marriage.

Fear, hatred, and deceit reproduce their kind. To separate the unhappily married is absolutely scientific and a duty we owe to the unborn.

What is the true marriage? It is neither the promise nor the rite. It is the union of a man and a woman where neither the soul overpowers the senses nor the senses overpower the soul—where the soul has joys that the senses share, and the senses have delights that the soul ennobles.

When we have consolidated our ideas, the following will all be considered immoral:—All parentage without love; all irresponsible parentage; all parentage of immature or degenerate persons; all violence or seduction. But there will be a new morality—that which will produce the most happiness and the best children.

The Relation of the Layman to the Medical Profession.

By A LAYMAN.

It is very seldom that the views of the laity are invited by the medical profession. Discussions rage between themselves, discussions often comparable in their complexity to the theological disputes of the Ages of Faith. I follow with sympathetic respect these wranglings over professional etiquette, the critical attitude of the consultant towards the general practitioner, the more critical attitude of the general practitioner (who would infinitely rather keep his cases to himself), the mental searchings of the locum tenens, the exact size of the lettering on a brass plate, the niceties of the question of advertisement (where one man may steal a horse and another may not even glance at the stable), and all the other intricacies wherewith doctors apparently enliven their leisure. They are only paralleled by the problems of tact set in some of the ladies' papers, or the famous theological poser of how many angels can dance on the point of a needle.

But the lay view of these high matters is never invited. Now if the layman is a goose, he is at least the goose that lays the golden eggs, and some of these things concern us very deeply—or we think so. We should like to be heard, and we believe it is as useful for the profession as for ourselves that we should be. I have even, in reflective moments, thought it would be an excellent new departure if the *Lancet* or *British Medical Journal* would publish every week a column of criticism by some layman on points raised in the discussions of that very close borough—the medical profession. For criticism is a very wholesome tonic—perhaps more efficacious than the bottles of iron and other metallic preparations so frequently prescribed, so seldom swallowed by the prescriber. Doctors might tear the criticism to pieces and dance upon it, but they would at least know what we are thinking. And their attitude sometimes gives us (as the French say) *furiusement à penser*.

Let us start at once, and without any reserve, on the question of the self-education of later years. Frankly we think the general practitioner—taking him in the lump—is too often an unprogressive member of what should be the most progressive profession under the sun. He has a monopoly granted him by the law of the land, for in illness he must be called in or the relatives will have to face the music. There is no other work performed for us that we cannot criticise in the most effective way by declining payment, but here (though there is a remote legal remedy in glaring cases) we are practically helpless, and the more so because we are ignorant, and are

well aware that though the doctor may be in the same boat he will be protected by medical opinions from the very powerful Trade Union to which he belongs. The ways of covering accident and ignorance are so many and so elusive. A few long words—and the relations are lucky if they can extract the same comfort from them as the old lady did from that blessed word Mesopotamia. The doctor's position is indeed so secure that we can only solace ourselves with epigrams. We have done this, and they are abundant and comforting. But they do not always fill the aching void, and we should, as a matter of choice, prefer compulsory post-graduate courses.

And why not? Officers in the army and navy are haled up for examination, sorely reluctant, but infinitely the better for the experience. The ignorance of middle-aged persons will never—can never—be gauged until they are face to face with that dread ordeal. And we should like to think that the ignorance of those who hold a licence to slay is plumed at stated intervals, and the result recorded where we can see it.

Of course we are told that clinical experience is what really matters—worth all the book learning in the world. This, in plain English, is empiricism and the rule of thumb—which means that you must try afresh on each patient. We do not want only this. We want such definite knowledge as each year adds to the human store to be placed within the grasp of those at whose mercy we are in our most critical moments.

We think, too, that doctors are comparatively useless to us as guides to health. They attack our symptoms with an armoury of drugs, in which they and we are losing faith daily, and when we have worried through somehow they have little worth hearing to say on the subject of regaining and retaining health. They do not know. But they might know a great deal more than they do. Few of them have really followed modern dietetic research—or could even write a diet prescription without notice, calculated on the weight, condition, and muscular output of the patient. Yet some lay people can perform this not very difficult feat, and have found the benefit of the knowledge of food values and all it implies.

I am one of those persons generally favoured with an invitation to accompany friends to the consulting-rooms of their chosen guides. There are few parts of the human body that I have not thus escorted, and I have come away profoundly impressed by the attitude of the Olympians who thus sit at the receipt of custom. An illustration may be acceptable.

A friend had suffered from appendicitis, and an operation had been almost decided on. She recovered, however, and it did not take place. A visit to the consulting-room of the eminent surgeon followed, and a caution from him that diet would be an important factor in future well-being. She earnestly asked for guidance. The oracle reflected, and then replied with deep seriousness: "I should invariably avoid raspberry jam." That this momentous utterance was received with tremulous awe does not, I think, detract from the humour of the situa-

tion. Yet, in the present condition of medical dietetic knowledge what could the poor man do? It would have been simpler if he had said, "I really don't know. Go to So-and-so." But to whom could he have sent her with any certainty of knowledgeable advice? His choice would certainly have been limited.

I recall another consultant whom I visited with a case of gout, and to whom the portly patient propounded a daily diet which included, besides a generous average fare, many tumblers of milk as a sort of extra regale to support exhausted nature. I watched the scene with the pleasure I generally experience on these solemn occasions. There was the usual moment of reflection, and the usual "You cannot do better than continue as at present if you find it suits you." And words cannot convey the gravity of his demeanour. This is the general reply, "If you find it suits you." And pray, if it did, would the patient be there at all? But we departed after the usual discreet chinking of coin, and the sufferer remarked (also as usual) on the doorstep: "Now that's what I call a very sensible man, and I shall really have confidence in his medicine." The medicine was taken, and the gout still flourishes. Also the consultant.

But I have no space to multiply these pleasant recollections. I cherish the hope of one day enshrining them in a volume to be called *Doctors I have Known*, and they must wait until then. But if entreaty could reach those empyrean heights of Harley Street I would say—

"Why not study Diabetics for one thing? More is known about the subject now than you can imagine, and more turns up than you have ever been led to suppose. We want guidance. A state of public opinion is growing up in which we would much rather pay you for keeping us well than for curing us when we are ill, and until you recognise the fact that many of our daily habits are not only imbecile but absolutely provocative of disease, and have the courage to tell us so, you are not preparing for the chief, if not the only place the future will hold for you."

It will be retorted that this advice will impale them on the horns of the dilemma cited in the following couplets:

"There may be doctors, I do not doubt,
Who when a patient is prone to gout,
Will strongly advise him to cut it short
With his pounds of flesh and bottles of port.
A course like that is devoid of sense;
He takes the advice or he takes offence;
If he takes offence he kicks you out;
If he takes the advice he is cured of the gout,
And instead of dispensing for him, *ehu*,
He promptly proceeds to dispense with you."

True to a certain extent, and as matters are at present; but as they are moving inevitably towards prophylaxis the thing has got to be faced.

We complain, too, that doctors are not healthy themselves. They die early and often, and why should we have any confidence in pilots who cannot keep their own boats off the rocks?

The question of fees chiefly relates to the general practitioner. There is a determination in the lay mind to call in the doctor as seldom as possible 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, owing to the differences made according to the social scale of the patient), there is still the uncertainty as to the number of visits, and the belief that it will be very difficult to number them if the illness is a long one, and to end them when the family desires they should end. I recall a case when the fainting of a housemaid led to a professional visit. It was repeated next day—the girl, who was quite well, being then at her work. This was endured, though considered unnecessary; but a third visit was received with more than Polar coldness. The explanation of the practitioner was that he invariably paid three visits on these occasions. He never paid another in that house. Seriously, there would not be the same anxiety about calling in advice, if the fee were clearly understood, if it were claimed and paid at each visit; or, perhaps, better still, if monthly accounts were furnished, itemised like any other.

We are not quite certain that professional confidence is invariably respected by the general practitioner. Things occasionally seem to get about in country towns, and I am told that Mrs. Doctor has sometimes an air of "I could an I would" with her intimates, which suggests home discussion of patients. Here is certainly one cause of the flight to Harley Street. "If I call on Dr. Blank it may leak out, and therefore I shall go to London," is a reason too frequently given to be entirely without foundation. There is more confidence in the celibate doctor in this respect. It should be legitimate ground for divorce if any doctor's wife questions him about a patient. But the flesh is weak.

The surgeon, too, does not escape lay distrust, though his position is a far stronger one than that of his medical brother. There is an impression gaining ground that there are fashions in surgery, and that we pay the piper although we do not call the tune. The appendix for instance. Appendices (or should it be appendices?) have been little worn of late years. They went out of fashion, if I remember rightly, about the same time as small hats. Small hats are, we are told, returning to favour, and the appendix also has apparently a tendency to be buoyant in the market. But those who have lost these appendages meanwhile cannot retrieve them, and nourish a sense of injury and mutilation, which cannot be favourable to surgical popularity.

The holocaust of adenoids again, and the subsequent depression in this business, have not been without their effect, and a late suggestion for the eradication of the large intestine has therefore fallen somewhat coldly upon the public imagination. It may be an excellent thing for those who like it, but late experience has convinced us that surgeons may change their practice next year, and meanwhile it seems safer to humour the large intestine by making it the recipient only of the results of sane and simple feeding, thus discouraging the jungle of bacterial flora which Metchnikoff laments. It would, of course, be a perfect cure for neuralgia to amputate the head, but the average citizen prefers a middle

course, and a dreadful celerity with the knife is beginning to be considered a little blemish on this branch of the profession.

Operations are, as a rule, much too expensive also. You have a cyst whipped out—twenty-one guineas; a harmless tumour—thirty; an appendix—anything from eighty to a hundred and fifty. And if it is to come to the large intestine, heaven only knows what that organ will be priced at! Really, in view of the present taxes, we cannot stay the pace. The poor man can go to a hospital; the rich man can pay what he will; but where does the man of five hundred a year come in? There is also an impression that, especially in the hospitals, many operations are purely experimental, and often almost recklessly so. This impression is not confined to the poor, and is strengthened by reading the medical journals.

It is believed, too, that surgeons are not infrequently interested financially in the nursing homes to which they send their patients. What is the truth about this idea? There is a strong dislike to it in the lay mind, especially in view of the often extortionate charges, and the complaints sometimes made by patients to relatives of lack of attention and brusque treatment. These complaints do not reach the doctors and surgeons save in rare instances, and there is a disposition to keep them even from the nurses, lest matters should be made harder for the patient.

There is more that I should like to say—much more; and there is a remedy for most of these ills that I might propound, but the limits of space are Draconian. Also, I should like to have said some of the handsome things that all must feel when they remember individual members of the profession. But, in conclusion, let me urge the profession to remember that they are not dealing with the ignorant public of the Middle Ages. Ignorant we still are, but some of us do read, think, and observe, and you never know when you may come across one of these phoenixes. He or she will size you up pretty accurately, and the result will infallibly leaven public opinion. Many of us know enough now to demand a higher intellectual standard from you, and familiarity with the advance of science in other branches renders us impatient of the empiricism you offer us, and of the mistakes and perversities for which we have to pay so dearly.

I suggest, as a highly desirable proceeding, that some one of the medical contributors to this Magazine should be equally frank upon the subject of the layman. He, too, is human.

(A reply to this article, from a Physician, will be published in our next issue.—Ed. H.G.A.)

There is no beautifier of complexion, or form or behaviour, like the wish to scatter joy and not pain around us.

EMERSON.

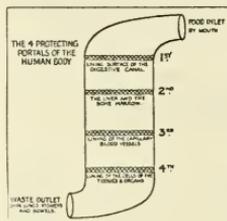
Every one likes to feel that he is well thought of, therefore if we wish to please and to be liked, no chance should be lost of saying an approving word, or of showing appreciation.

WATSON.

Diet and the Blood Stream.

By H. VALENTINE KNAGGS, L.R.C.P., etc.

When food enters the human body, via the digestive organs, Nature takes the most elaborate means to ensure the purity of the finished or digested material. She tries to exclude anything that may be useless, or injurious.



has, so to speak, to run the gauntlet of four living barriers, before it can finally reach the tissues and organs. Thus, food taken into the stomach must pass the lining surfaces of the digestive tract. Then, when it reaches the liver, it must

undergo a general scrutiny and storage. After leaving the liver it enters the blood stream, and must pass through the lining surface of the capillary blood vessels, to reach the lymph stream. Finally it must penetrate the wall that surrounds each separate cell, of each separate tissue and organ, before it reaches its ultimate destination.

Broadly speaking there are, excluding water, three types of food-stuff which go to form our bodies. These are:—

1. Proteids to build and repair the bodily structures.

2. Carbohydrates (sugars and starches) and fats, to warm the body and supply a resisting material which can control and regulate the flow of the life currents.

3. Organic Mineral Salts, to keep the blood stream, and the body generally, free from waste matter and impurities.

The Proteids, or albumen types of food-stuff, build and repair the structures of the body, as they are used up, and are thus known as body-builders. They are present in all living organic foods and are especially abundant in eggs, cheese, nuts, gluten and pulses. Proteids consist of living organisms varying in size from the pinpoint microzymas, which one sees under the ultra-microscope in the sap and leaves of all fresh living vegetable foods, to the cells out of which fully matured plants and their seeds are built. After a meal, especially if rich in living proteid, the clear part of the blood is found to be literally teeming with these tiny organisms, showing whence they come and demonstrating the fact that our bodies are actually composed of them.

When proteids break down, as a result of assimilation in the body, they disintegrate into five different acids, as:—

Hydrochloric	Sulphuric
Uric	Phosphoric
Carbonic	

The whole secret of health, and thus of correct diet, is that these acids are neutralized and rendered

harmless as soon as they are formed, and this is what actually takes place, in a normally functionary healthy body.

The *carbohydrates and fats*, or the second type of food-stuff, act as fuel material and are built up from the warm mineral elements, carbon and hydrogen. They include cereal grains, bread, biscuits, rice, potatoes, chestnuts, fruits, dried fruits, honey, sugar, butter and oils. These types of food, during digestion, before being allowed to pass the first lining portal of the digestive process, are stopped and sorted. The fats and oils go along the chyle channels to enter the blood direct, whence they are taken to the interior of the long bones to make the bone marrow, or to be accumulated in various parts of the system as fat. The starches and sugars are sent on to the liver. In this large organ they become stored up in the form of animal starch or glycogen. The fat in the bone marrow, and the animal starch in the liver, are the fuel material depôts of the body, and out of them are constructed the red colouring matter, called Hæmoglobin, which forms an essential part of the red blood corpuscles.

The carbohydrates and fats are of much simpler construction than the proteids, and consist of the three gaseous elements—Oxygen, Hydrogen and Carbon. These occur in variable proportions according to their type and nature. In a normal state they merely break down into water and the one gaseous acid, carbonic acid.

All natural foods, however, contain proteids indissolubly bound up with the carbohydrates and fats. Besides this the two predominating types of food-stuff are usually eaten together at the same meal, as for example bread and cheese, or fruit and nuts. If digestion is strong and healthy no trouble occurs, but if weak then fermentation of the starch and sugar and putrefaction of the proteids occur, resulting in the formation of a number of highly complex acids which are extremely injurious in their effects upon the human system. These acids include:—

Lactic acid: derived chiefly from the decomposing casein and milk sugar of milk.

Oxalic acid: produced in the stomach or bowels when their contents are sour and the mixed starches or sugars and proteids are undergoing septic degeneration.

Butyric and similar acids created from abnormal decomposition of the proteids when mixed with the fat foods.

Many semi-acid substances called *toxins or ptomaines*, arising in more advanced states of abnormal digestion from the destructive degeneration of the mixed types of nutriment.

The *organic mineral salts*, or the third type of food-stuff, are found abundantly in all green salad or root vegetables, and, to a much less extent, in fruits, grains, and nuts. It is for this reason that a diet consisting of fruits and nuts, with or without cereal grains, is seldom satisfactory unless the salad and root vegetables in an uncooked state are added to them. The organic salts of these vegetable foods consist of soda, potash, lime, magnesia, iron and silica. Such mineral salts are known

chemically as alkaline bases because they are the opposite of acids. That is to say they can combine with acid or acid substances to produce what are known as neutral or basic salts.

There is always a keen chemico-vital struggle going on in the human body between the waste acids, emanating from the proteid and carbonaceous foods, and the organic mineral basic salts released from the vegetable types of food. Continuation of life and health must necessarily depend on the efficient performance of this chemical action.

If the latter are able to neutralize the waste acids, creating thereby what are called basic or neutral salts, all is well and health reigns supreme, since neutral salts are soluble and can readily pass out of the system.

If, on the contrary, the bodily structures are filled with acid poisons and there are not enough of the organic mineral salts, or alkaline substances, to neutralize them, these acids begin a campaign of destruction which can only end in the breaking down in succession of the four protecting portals, ending finally in the partial or complete destruction of the body.

Wrong feeding, faulty hygiene and neglect of the bodily functions, are the starting factors which cause most of our physical ailments. We are apt to forget that no part of that wonderful mechanism, the human body, can safely be ignored or treated as useless.

If we push soft, cooked starchy foods, or sugared beverages, through our mouths and swallow them almost unchanged, or if we eat excessive quantities of proteids, especially flesh meat, the nervous mechanism which controls the bodily functions is unable to cope with the work of digestion.

Thus it is that the stomach and bowels become filled with sour, fermenting, putrifying food stuffs. The surface of the digestive canal first becomes coated with a form of sticky varnish (the outward and visible sign of which is the furred tongue), which blocks up the absorbing pores of the lining membrane and eventually erodes, blisters and even ulcerates the tender cells which line the bowel's surface. In this condition of things the first protecting portal breaks down and thereby allows the acids and toxins of decomposing foods to percolate directly through the walls of the digestive canal into the capillary blood vessels which lead to the liver.

It is the twofold function of the liver to store up the starch and sugar foods as animal starch, to be doled out for making red corpuscles as required, and to convert abnormal products of proteid digestion into bile.

The stream of acids and septic substances which pour through the denuded lining of the injured bowel, flood the liver tissues and sicken and stifle its cells. The liver then ceases to do its allotted work and allows these objectionable and injurious acids to pass directly into the blood stream. In this manner the second portal ceases to be effective.

The third stage now commences in which the blood itself becomes flooded with these acid fermenting poisonous products.

They first attack the red corpuscles of the blood and break them up. A red corpuscle is a cell, or a structure consisting of a number of tiny living organisms which work in, and are enveloped by, a red chemical substance which is known as hæmoglobin. The whole corpuscle (including the organisms and the hæmoglobin) is encased by a thin proteid membrane, or cell wall, and the material from which this wall is constructed is called fibrin.

When acid substances predominate in the blood stream, these acids attack the fibrin walls of the red cells. The first effect of this is to make them, as a whole, very sticky and hard to propel along the blood vessels, thus raising what is known as the blood pressure.

This occurs in the catarrhal and rheumatic diseases. Eventually, if the eroding process is allowed to continue the red corpuscles begin to lose their fibrin envelopes and their contents escape into the surrounding liquid portion of the blood stream.

If this destructive action is allowed to continue the next, or third stage, supervenes. Here the acids break down the lining surfaces of the capillary blood vessels, the third portal of defence, and thus get into the lymph stream which places them in direct contact with the actual cells of the tissues and organs of the body. They attack and erode them in much the same way as they did the lining of the bowel, the liver tissues, or the red corpuscles.

This, or the destruction of the fourth and last defensive portal, happens in certain acute fevers, in diphtheria, scarlatina, pneumonia, etc., and it also occurs in the advanced chronic diseases, such as tuberculosis, diabetes, Bright's disease and cancer.

We can always see this process of gradual destruction varying from the mere destruction of the red corpuscles in anæmia to the breaking down of a tissue or organ, if we make a careful study of the blood as a living organ, and, by watching the blood from day to day, we can tell whether it is improving or extending.

The distinctive feature of these advanced types of disease is that we find what is known as granular matter in the blood. When it is due to the disintegration of the red cells alone then we see it in the form of round single minute grains or spores due to the bursting of the red corpuscles and the ejection into the plasma, or clear part of the blood, of their contained organisms.

As a disease progresses we find large masses of granular matter which come from the special part of the body involved. With experience it is often possible to tell from what part the granular matter is proceeding and also the nature of the disease that is attacking the particular organ or tissues involved. Cancerous and tuberculous granular matter are, as a rule, easily distinguished from each other.

When we see these destructive changes going on in the human system we always look for what are called the leucocytes or white corpuscles of the blood. In proportion as the granular debris increases so do the leucocytes. The conclusion is fairly obvious that the leucocyte is the scavenger cell, which Nature uses, in order to clear the blood or the

involved tissues, of the disintegrating cellular matter. In the earlier stages of the disease process the one thing evidently that the white corpuscle has to do is to clear the blood stream of the broken down red cells, otherwise the flow of the whole blood stream would speedily become impossible. Later on the white cells must break up and dispose of the larger pieces of granular matter coming from any diseased tissue or organ, otherwise pieces larger than usual would clog up blood vessels and create paralysis or similar effects.

The white corpuscles are known to be formed in the lymphatic glands or in the deep shafts of the long bones. Their presence is absolutely essential to our safety in times of stress and disease. Per contra, the healthier we keep our bodies, by understanding and living in harmony with nature's laws, the fewer white corpuscles shall we see.

In a state of health, among civilized nations, our experts allow about 7,500 white to 5 millions of the red cells in a cubic millimetre, or two white to each 1,200 red. Perhaps we may conceive of a coming state of normal "Golden Age" health (which would be regarded as a condition of superhealth from the present civilized standpoint) in which the white corpuscles will be completely banished from the blood stream. May that time soon come.

The moral I want to teach is that "Prevention is better than cure." To a large extent our health is in our keeping. Remember the old Biblical saying that "whatsoever a man soweth that also shall he reap."

If we are healthy we can stay so by living in accordance with the moral, hygienic and dietic laws of our being. If through ignorance, or deliberate flouting of these beneficent laws, we have become diseased our plain course is to revert again to natural laws. The one thing which I wish to demonstrate is that the gradual descent from health to disease, or vice versa, the painful and slower return from disease to health will show itself in the blood; and anyone who is skilled in this new department of physical diagnosis is doubly informed as to progress made, whether it be from or towards the health standard. "Disease is the cure," for by the outward and visible manifestation of impurity nature shows us the way out of our physical difficulties.

Gentleness and cheerfulness come before all moral morality; they are the perfect duties. If your morals make you dreary, depend upon it they are wrong. I do not say 'give them up,' for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people.

R. L. STEVENSON.

The great business of social intercourse is to give and receive pleasure. At table everything said should be good-humoured and kindly. To put some one down, to make a joke at another's expense, to show off one's own ability or knowledge or wisdom, to be gloomy or sad, to contradict, to give slight attention when addressed, is a want of sense as well as bad manners.

WATSON.

The Value of Spiritual Science.

By PERCY E. BEARD.

Spiritual Science is the great subject of the present century, and he who has awakened to realization and development of the powers of the Spiritual Ego, is enabled to function in harmony with the higher realms of being, and holds the key to the science of the future.



The power of *true* Spiritualism centres in spirit—the spirit of life, light and love, and would undoubtedly be more readily acceptable to the multitude without the attachment of the “ism.” These “isms” but retard the world’s progress, and

build barriers, and divide rather than unify and harmonise. This Science that is to be, draws no line of caste nor class, seeks good along every path, invites unprejudiced investigation of all forms of thought, all human experiences, accepts all *genuine* phenomena, and claims as truth that only which can be verified. It excludes and condemns no one, realizing that the bluest sky has its clouds, that minor chords swell and intensify harmony, and that the darkest soil often gives the richest harvest.

Viewed in the light that Spiritual Science is now shedding upon our path, the unrest apparent on every hand, the broadening of thought, the rapid advance of acknowledgment of the equality of sex, the deeper understanding of the laws of being, the birth of a more humane spirit, the recognition of Man’s inhumanity to Man, all testify to the Dawn of a new Era. We hear the voice of Nature proclaiming Diversity in Unity; the right of opportunity for all.

Truth having its Epiphany through Spiritual Science will prove that spirit—the creative principle, the life—is the vital force that heals the body of physical ailment; that mind is an attribute of the spirit and not of the physical body; that will is the force projection of the mind, the protective element of Man’s being upon all planes.

By the awakening of a clearer spiritual consciousness, and the evolution of higher mentality, we are reaching a clearer understanding of, and interest in, the higher vehicles inherent in Man. By a fuller understanding of the functioning of these vehicles, and the possibilities of our psychic natures, we shall learn to know and touch those mighty minds who were like ourselves in the ages past, but now, evolved, are ever ministering to humanity’s need and helping the fulfilment of the world’s destiny. These are they who, clothed in the radiations of a developed mentality, of a spirit made perfect, would aid us through the channels of intuition and inspiration to fulfil our destiny, leaving this plane at last the better for our sojourn, and our part in the evolutionary plan accomplished.

No orchestra can be perfect unless every instrument is attuned in harmony. We must, by entering the path of initiation, the path of self-discipline, fit ourselves to be instruments in tune with the Divine Purpose—the evolution of soul force or power through the humanising of spirit descending into, and evolved out of, matter.

Individually, we may claim to be rooted in spirit, and, by right development, unmeasurable, unlimited in power.

Let us remember that along this line the keener and more subtle senses of humanity are being evolved and have been evolved by many in the past. Let us no longer hold the irrational view that because we do not yet understand fully these more subtle natures of ours, that they do not exist, or that they are hidden and beyond the power of direction to our use. If it is better to see and hear physically rather than be blind and deaf, then it is better to possess these psychic senses, and give them exercise, for they mark another stage of the path.

There is a correspondence between the physical senses and those of our higher or finer nature. The first step to development must then be the purification of the body by food and drink, an understanding of right breathing, and a gaining of a poised condition of the nervous system; the keynote of all being moderation. The next advance will be the mastery of emotion, followed by the control of the mind, gained only by the practice of concentration and meditation and the exercise of patience, so that the intelligence and illuminating power from the Spiritual Ego, may shine out clearly—for a flickering flame dissipates its rays.

The difficulties are many, the goal a long distance ahead, the prize beyond expression. The only motive that can give the needed strength is the desire to serve, to become a channel of the Divine Will.

Many travel part of the road, desiring still to serve self, but he who so serves only hinders that which works for unity. Such an one may become brilliantly intellectual, but cannot reach the innermost life of the spirit. He who has reached the portal of the spiritual, sees himself, but sees himself as part of the universal life, and shares that which he has evolved with others, so that they may reach the heights where he now stands. He who treads the heights realizes that those lower down need his aid and effort; he is wise only that he may teach; pure, that he may impart purity; and he possesses only that he may share.

Valueless is all unfoldment, worthless all development, unless the goal is reached that puts an end to separateness, the gaining of a knowledge that all are parts of the universe, that all in life are one in Him.

There is at any moment a *best path* for every man.

To find this path, and walk in it, is the one thing needful for him.

CARLYLE.

He approaches nearest the gods who knows how and when to be silent, even though he is in the right.

CATO.

Our Ethical Responsibility.

By L. HODGKINSON.

As countless numbers of highly organised animals are done to death daily to supply foods pretended to be necessary for our support, and done to death with every circumstance of cruelty and horror, the right or wrong of the Flesh-traffic question



is a matter that every person who is interested in human progress would do well to consider.

If the awful fact of living by the suffering of myriads of innocent and kindly fellow creatures were founded on an iron necessity—if we could not possibly exist without such food—even then we are neglecting our duty terribly in not providing absolutely humane methods in the dreadful business of slaughtering. But if it be *not* necessary—and if a majority of the toiling millions all over the globe exist perfectly well without this unnatural luxury, what then is to be said? Is it *right*, is it *ethical*, is it even endurable that we should *unnecessarily* take life under these cruel conditions.

If you look below the surface of our civilisation you will see that in reality it rests upon a seething mass of agony underneath. And if the agonising sufferings of these gentle and highly sensitive creatures—in railway transit, amidst thirst and terror, in the dreadful Atlantic transit when the roll of the sea flings them about until they become sometimes a mere mass of bleeding flesh and broken bones—has any power to plead with us, this is a matter that we should look into.

Few sights are more pitiful than the uncomplaining suffering of a creature that has no power to resist and has set fast trust upon the hands that murder it. And if there is any justice anywhere in the nature and foundation of things, I cannot believe that cry will be stifled forever in the dust.

The hearts of the sub-human animals beat to the same tune of terror and love as our own—I often believe that by affectionate understanding we could gain knowledge and pleasure from them that we have as yet little guessed. Few of us have not known at times how the mute sympathy and trust of one of these loving creatures has comforted and soothed us. But how little we give in return, how small is our sense of justice towards them!

I am not a sentimental person, but there is something in the ox stumbling along the streets to his slaughter, or the little band of sheep half-blinded by terror as they go the same sad road, that sends sharp pangs through my heart—as I think it would through any human heart that can realize the everyday tragedies of life. To say that our civilization is immutably based on this horror, is, to my mind, the creed of hopelessness. The Food-reform

Movement thus rests upon the highest principles of ethics—Justice and Compassion.

Consider also the wide-spread degradation and demoralisation caused by our method of food supply. Apart from any other consideration, the simple fact that tens of thousands of human beings are dedicated to, and hourly occupied in, the vicarious work of slaughter, and that under the most revolting conceivable conditions—continually and literally wading in blood—is in itself enough to condemn meat-eating.

In the latest boast of civilisation—the city of Chicago—thousands of men and acres of ground are continually saturated with blood—and on a smaller scale things are the same in every town and village. These agents for Society, for so I must call them, are often—indeed mostly drawn from a very low class of the population, and by the very necessity of their trade their originally callous nature is made yet more callous by these scenes of intense suffering. Remember that many of them are mere youths—and say whether it is right that we should demand an *unnecessary* service, which we could not and would not perform for ourselves, at the cost of this bodily and mental degradation to others. It was, I believe, a fact that in America butchers were debarred from serving on juries, on the ground that their trade was a brutalising one and therefore unfitted them for such a position.

Again, consider the question of national economy. The enormous—the incalculable waste of national resources induced by the prevalence of pastoralism—that is feeding beasts on the land instead of employing it for cultivation. It has led to a neglect of agriculture which has placed England (if we go to war with a powerful enemy possessed of a powerful fleet) in the position of a fort victualled for about six weeks, and for six weeks only. This is because by far the greater bulk of our food is, and must be, imported under present conditions. Whereas were the feeding of beasts exchanged for an enlightened system of field culture, England might be self supporting, and totally free from the fear of what may become one day a very real and frightful danger.

When land is used to grow cattle, it is far less productive than when used for its original purpose, as the following illustration shows.

One acre of land put to produce cows and sheep provides half a lb. of beef or mutton each day, the dry food value of which is two ounces. One acre of land put to wheat, oats, peas and beans, will produce 5 lbs. daily—not fewer than 70 ounces of dry food.

We have to consider the public health. The variety, virulence and extensiveness of human diseases originating in the enormous and ever increasing consumption of butcher's meat is truly terrible to contemplate, and has repeatedly been affirmed by Royal Commissions as well as by individual scientific witnesses. Animals are bred and fed often under the most insanitary conditions,

and the remark of Seneca made eighteen centuries ago is even more justified to-day—"If you count the number of butchers you will no longer marvel at the number of diseases."

All these are matters of Ethics. The health of every individual is a matter of moment to the nation and goes to raise or depress the national balance. Temper, morals, the quality of work, all depend upon health—and are these not ethical questions?

Health is not a blessing conferred on some and withheld from others by an inscrutable Providence. Nor is disease an arbitrary infliction; it is the consequence of the transgression of natural laws. Is it not well worth while to study these laws? And such health as we can achieve is a duty we owe our country and our neighbours as well as ourselves—a fact which will become even more apparent as we more and more fully understand the germ theory and the infectiousness of many diseases not now considered infectious.

But you will say—how do I know that Food-Reform really makes for Health? Well, I can only point to the experience of thousands who have adopted a natural fruitarian dietary, and to the opinions of many well qualified to pronounce.

Thus from the point of view of Ethics, this great Movement needs and deserves the consideration of all those who believe that Justice and Mercy are alike due to the human and sub-human races.

ERE THE NIGHT COMETH.

If I should die to-night,

My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that Death had left me almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—

My friends would call to mind, with loving thought,
Some kindly deed those very hands had wrought,
Some gentle word the frozen lips had said,
Errands on which the willing feet had sped.
The memory of my selfishness and pride,
My hasty words, would all be put aside—

Even hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance,
And soften in the old familiar way;
For who would war with dumb unconscious clay?

Keep not your kisses for my dead, cold brow—
The way is lonely—let me feel them *now*!
Think gently of me, I am travel worn;
My faltering feet are pierced with many a thorn,
Forgive, oh, hearts estranged, forgive, I plead!
And give the tenderness which *now* I need.

"The Mentalist."

Religious emotions which bear no fruit either in love, faith, benevolence, or willing or active service, are better suppressed.

The Doom of the Skylark.

"Larks—one shilling the stick." Passing down a street in the West of London, I casually glanced at an open counter of a Fish and Poultry shop, when these words, written in bold letters, caught my attention. I came to a standstill, almost incredulous, and a blaze of indignation swept through my heart.

Looking below the label I saw the poor crucified little bodies—six on a stick, price one shilling. Involuntarily I looked to the heavens. O the sacrilege of it! The bird of so divine a song trapped in order to be eaten! trapped to become a dainty mouthful for a gourmand! That sweetest joy-melody to be quenched, because of an epicure's ignoble craving! And I was reminded that Watts in his symbolical picture 'Mammon,' shows the crushed body of a little bird, probably the skylark, under the hand of the Brute-god.

Six little bodies for one shilling! I wonder what the tradesmen pay for each, and what profit they make? And what miscreants snared the birds? And for what sum of money? Is it for one-half-penny each, or is it less? And for this paltry gain a sweet channel through which a song of boundless freedom flows down to earth and overflows in the heart of man, is choked. Is it not folly, and worse, that this should be permitted.

The bird, which of all others, should be most sacred, especially to Englishmen! The bird which is seized with a paroxysm of divine joy, and thereby uplifted to the very heavens from whence its full heart discharges its sweet burden—a copious draught of the divine elixir for weary overwrought humanity!

Precious to Englishmen because sacred to England's poets! And how could it be otherwise? "More a spirit than a bird," writes one. What would Shelley say were he here; he to whom the skylark was something far more than a bird—rather 'an embodied joy'? Or James Hogg who calls the bird 'the emblem of happiness' Or our master-poet Shakespeare who imagines it with its song to be knocking at the very gates of heaven?"

If the skylark were a rarity, would it not be valued for its priceless song? Would not the people stream from their houses for the mere pleasure of hearing it? But the little bird is being ruthlessly slaughtered—killed to be eaten—to be taken between the lips and crushed between the teeth.

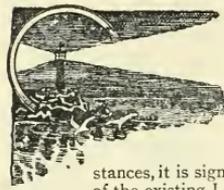
It was stated in one of the London papers that a ton and a half of dead larks—over thirty thousand little songsters tragically silenced in a small area of one of our English counties—were sent to the London market within the space of a week.

Thirty thousand—a sufficient number of voices to make their glad spring song reverberate over the length and breadth of our land. But England seems callous and indifferent. O what an ogre is a conscienceless society!

R. S. Whitwell.

Editorial Notes.

The Report of the Royal Commission on Vivisection is of a less distressing nature than might have been expected,



seeing that vivisectors were included among the Commissioners, while no medical or accredited representative of the Anti-Vivisection Movement was appointed.

Under the circumstances, it is significant that no relaxation of the existing Law is recommended. On the contrary, the following recommendations are made:—

1. An increase in the Inspectorate.
2. Further limitation as regards the use of curare.
3. Stricter provisions as to the definition and practice of pithing. (Pithing is the process of destroying the central nervous system of an animal by passing a wire or needle up and down the vertebral canal.)
4. Additional restrictions regulating the painless destruction of animals which show signs of suffering after experiment.
5. A change in the method of selecting and in the constitution of the advisory body to the Secretary of State.
6. Special records by experimenters in certain cases.

Thus a tacit admission is recorded that things are not as they should be, and that abuses exist.

But these suggested new regulations are not likely to mitigate the sufferings inflicted on the unfortunate animals who fall into the hands of the 'researchers,' to any great extent. Theoretically, they are good, but in practice they are futile. For instance, the four Inspectors in the future, will, if appointed, most likely throw dust in the eyes of the public by cloaking the doings of the experimenters as the two have, apparently, done in the past—being pro-vivisectors themselves. And if unbiassed, what could four Inspectors do amongst so many licencees? Possibly, they could pay one visit a year to each, thus protecting the victims to a proportionate extent. How are the second, third and fourth recommendations above mentioned to be accomplished? Experimentation which is thus carried on privately, cannot be adequately regulated or restricted.

The animal victim is alone with its tormentor, utterly defenceless; and he is left to be sole judge as to whether it is suffering after an experiment to such an extent as to be worthy of death. Who can restrict his use of the drug Curare, which paralyzes all power of motion, but intensifies sensation? Who is there to compel him to use adequate anaesthetics, even if his special licence (as in hundreds of cases) does not exonerate him from all such obligation?

While some vivisectors may be controlled by humane sentiment, it is an undisputable fact that others are utterly heartless and fiendishly cruel—for their own writings, testimony, and reports, prove them to be so. Therefore, all this supposed legislative restriction and regulation is simply a farce. And the main conclusion arrived at by the

Commission that "Experiments upon Animals, adequately safeguarded by law faithfully administered are morally justifiable" is simply empty talk—recorded, it is to be feared, simply for the purpose of allaying public apprehension and agitation against the whole cowardly and iniquitous system.

There is a sound maxim to the effect that "no man is old enough to be another man's conscience," and the ethical sentiments of these pro-vivisectional Commissioners are not sufficiently authoritative to be binding upon the public—or even persuasively effective. Those of us who have investigated this terrible subject for ourselves hold convictions concerning the matter that will not be shaken by this prejudiced benediction, even if the more gullible units of the community accept it without question. The fight against the torture of animals for scientific purposes must continue, because although *experimentation* can be "adequately safeguarded by law, the animals who are dissected and cauterized alive, cannot be equally well protected, and are, in fact, left gagged and bound to the tender mercy of those who are, alas, too often merciless.

The most valuable result of the Commission is the important Report signed by Dr. G. Wilson, which is virtually a criticism of the finding of his colleagues. It concludes as follows:—

"I am not anti-vivisectionist but I dislike vivisection or inoculation experiments; and I feel convinced that far more pain is inflicted in some inoculation than in vivisection experiments, under certificate "B," when the animal is allowed to recover. Moreover, I am always face to face with this distressing conviction that, even admitting that experiments on animals have contributed to the relief of human suffering, such measure of relief is infinitesimal compared with the pain that has been inflicted on animals to secure it."

This is the conviction that is ever increasing in the public mind and that will ultimately prevail. The Food-Reform Movement is the surest means of hastening this consummation; for every one who has experienced the prophylactic and health-giving effects of a pure and humane dietary laughs at the claims of the vivisectors (which by the way were also denied by the Commissioners). Every experienced fruitarian knows that he is independent of the dubious results of such research, and every person who adopts a humane dietary becomes instinctively humane and kind—and therefore an anti-vivisectionist.

The vivisectors are too strongly fortified with funds and medical influence to have their citadel taken by direct assault. The only way to capture the position is to undermine their ramparts, by thus making humane sentiment and clear vision concerning the Health question, universal.

* * *

**Foodfe
Worship.** The sensible suggestion, recently made by Mr. John Burns, to the effect that every old maid who worships and spoils a dog or cat should be made to adopt a homeless child, is worthy of serious consideration. But care would have to be taken in the selection of the ladies chosen of the State to be foster-mothers; and some sort of inspection would be necessary. Otherwise children thus adopted might be as unwisely and unnaturally treated as the wretched poodles who are condemned to the artificial

life of being 'teddy-bears' for women whose hearts and brains seem often to be alike impoverished.

The extent to which this poodle-worship is carried, and the way it is mistaken for 'fondness for animals' is positively distressing. I was lecturing on the subject of Humane Diet a few weeks ago, and after speaking strongly on the subject of the horrors and cruelties of the flesh-traffic, and the slaughter of animals, a titled lady asked me with great concern at the close of the Meeting, "What she could do in the case of her little Pomeranian;" she said that the Veterinary Physician had prescribed "minced lamb followed by minced chicken" for the dear little thing, and this being the case, what would happen if she listened to the gospel of Food-Reform. I felt something like the Bishop, who, when a waiter spilt some soup down his back, asked some 'lay brother' to make an appropriate remark.

* * *

A letter received from one of our Dietetic Members in Vancouver, B. C. (Mr. C. F. J. Galloway) reveals a loyalty to the principles advocated by the O.G.A.

that almost amounts to heroism. A Cause that can win the allegiance of such representatives as this (and we have many who have faced and conquered difficulties almost as great) is bound to triumph in the end. It reads as follows:—

"About a year ago, when your Order was first brought to my notice, I wrote to you for literature and an application form for membership in the Order.

"For many years I have been at heart a fruitarian, but did not think that it would be possible to put it strictly into practice under the conditions which my professional work imposes upon me, boarding at mining camps, travelling all over the country, and staying at all sorts of out-of-the-way places, where the accommodation is limited, and frequently nothing is offered even for breakfast except meat; camping out for weeks at a time with parties of flesh-eaters, and so on.

"Under these circumstances I had been eating, under protest, as little flesh as possible, but at the end of last year I resolved to try the experiment whether it would be possible to cut it out altogether, and, although of course, the food which I have to eat is frequently contaminated with animal grease, my experiment has proved eminently successful, and I now feel confident that I will be able permanently to continue on a rational and fleshless dietary in spite of the very disadvantageous conditions.

"During the current year I have given it a fair trial, having made numerous trips about British Columbia and the adjacent counties, travelling on all kinds of coast and river steamers, trains, stages, etc., and staying at hotels in all kinds of places, where I have even been reduced to bringing my own food, which I had taken with me, to the table, in the total absence of anything eatable except flesh! I have recently returned from a two and a half-months' trip in the interior, on the return from which we had to leave our tents, and pack our blankets, food, etc., on our backs and track across country through thick brush. Camping out in these circumstances, with the thermometer at 24° below zero, is surely a fair test of the possibility of keeping body and soul together without eating corpses!

"On all my travels I leave a number of pamphlets in the trains, boats, hotels, etc., in the hope that a few of them may strike good soil, but I find an eager demand for them at the public meetings of our local lodges of the Theosophical Society, and have already disposed of all those recently received, except a few which I kept in reserve. I should therefore be glad if you will kindly send me 10/- worth of pamphlets and leaflets, assorted, including a number of "The Toller and his Food," "The Testimony of Science," and so on. Please find attached cheque for 15/-, being 5/- subscription to the Order, and 10/- for the literature for distribution."

Let me express the hope that the example thus

set by our brave comrade may act as a stimulus to some of our friends in England who recognize the truths we proclaim, but who hesitate to follow the dictates of reason and conscience lest they should be called upon to suffer inconvenience or discomfort in this land of plenty.

* * *

A useful testimony has been sent me by Prof. Ralph Quinn, of Bognor, the well-known diving and swimming expert, concerning the sufficiency of fruitarian health foods to ensure vitality and fitness under trying natatory circumstances. He writes thus:—

"After six or seven years of hygienic living, I mean by this, living on a natural diet, I am perfectly convinced that to abstain from all flesh foods is the best way to gain the highest standard of physical fitness.

"My experience of instructing in swimming and diving necessitates me keeping myself perfectly fit in every way. I have given as many as four exhibitions of high and scientific diving in a day. This means about fifty dives, besides giving lessons in swimming between times,

"Now anyone who has had any experience of sea bathing will know that exhaustive work thus must be to my nerves and body, and that I must needs take the most nourishing food to be able to keep at it day after day for three or four months. Well, I do so, and I have thus proved, as have many other athletes who have and are living this way, that the earth produces the most nourishing food obtainable.

"I also feel sure that any truly refined person who had had a glimpse of the cruelty which takes place in the producing of flesh food would soon abstain from eating same for this reason alone, apart from the *motive* of securing physical fitness.

"I sincerely hope 1912 will see a great advance in members of the Order of the Golden Age, and a more natural way of living amongst humanity.

"I should like to add in closing that I find the fruitarian way of living cheaper than otherwise as compared with meat diet."

* * *

There are indications that even in cruel Spain prophets are being raised up to join hands with us in our work for the emancipation of the animal world from human tyranny. The following extract from a forecast of the Millennium by Pio Baroja (kindly translated for us by Mrs. E. S. Romero-Todesco) reveals the fact that the advent of the "Humane Age that is to be," is dawning there, just as it is in almost every other land.

"Exalted piety had its day. The world witnessed light taking the place of darkness. Humanity had listened to the voice of the Soul and had become conscious of Eternity, and the horizon of life had widened, and was brighter than it had ever been. Man could not stand the sight of suffering around him, and so the welfare of the many had taken the place of the advancement of the few. The rich had given their superfluity to the poor, so all were happy.

"But the heart of Man was too generous to be satisfied with this alone, and he tried to make the animals happy also, and lastly turned his loving thoughts to all that lived and felt. And Man remembered that God had said, 'Thou shalt not kill,' and he abstained from bloodshed. And he remembered the words of the Ecclesiastics: 'The welfare of the children of men, and the welfare of the animals is equal, because, just as the one dies, so does the other die also; and they all have the same breath of life,' and he refrained from slaughtering the animals.

"The sun shone brightly on an immense field where the festival of the Emancipation of all Living Beings was celebrated. And in front of Man, the animals gratefully marched, and they all looked lovingly at Man, because, in ceasing to be their cruel master, he had become their true friend."

The coming universal Religion of Love and Wisdom will be characterized by this sentiment, and its establishment upon Earth will ensure the cessation

of the wanton cruelty and massacre that is now winked at and tolerated by most of our Churches—contrary to the teaching and example of the Founders and Apostles of Christianity, and of the other great Faiths. Let us all hasten the reign of Benignity and Mercy by our example and effort to promote reform.

* * *

**Comrades
who have
passed on.**

Several workers for the World's welfare and the Humane Diet Movement have passed to the other side during the last quarter, having laid aside the trammels of the fleshly body, to labour, it is to be hoped, more effectively in the etheric form.

Albert Broadbent, the devoted Secretary of the Vegetarian Society, has for the last quarter of a century striven, in and out of season, for the advancement of our Cause; his genial and kind personality will long be remembered and his name will be enrolled amongst the pioneers of the greatest Reformation of modern times. James Allen, the Editor of the *Light of Reason*, has by his writings helped many seekers after light; and George Spriggs, the Founder of the Psycho Therapeutic Society, used his clairvoyance and healing gifts for the benefit of many. I would also mention Mr. Joseph Hughes, one of our Members, who has passed on at the age of 84, after twenty years of loyal support to the Food-Reform Propaganda; Mrs. Knox-field, of Deal; and Mr. Joseph Jones, of Stroud—both of whom have also helped our Movement forward. I will not say "Requiescat in Pace," for I believe they will all be more active than ever before, now that fuller light has come to them and they can still better appreciate the importance of the work to which they gave their sympathy and influence.

* * *

**The Lady
Margaret
Hospital.**

The Annual Meeting of Governors of this Charity was held on the 23rd ult. at the Hotel Russell, and a distinguished company gathered to hear the report of the year's work.

The statistics of this pioneer Fruitarian Hospital are most instructive and provide valuable material to refute the popular objection that "Fruitarianism is all very well while you are well but once you get a bad illness you will collapse like a pack of cards."

Since its foundation over a thousand important operations have been performed without a single death following. Every year a number of children are born, and the experience of the Lady Margaret Hospital shows that natural food and hygienic living robs childbirth of half its pain and peril. During 1911 there were 134 in-patients and 1,400 out-patients treated, two births and two deaths occurred. In the latter case both patients were admitted in a dying condition.

The subscriptions for the past year amounted to over £400. But what is a far more striking proof of the appreciation of the Hospital is the fact that the poor patients themselves have contributed over £200 during the year.

Tablets have been erected in the Chapel to the memory of Mr. Daniel Leeds, General Sir Edward Bulwer, and Mr. Stanley Churton, members of the Council, who have passed on.

The Children's Ward is still a matter of pressing need, and the Hon. Architect has plans for a delightful bungalow ward. Everything is ready excepting sufficient money to justify beginning. Immediately another £50 is received work will be commenced.

The Council have met regularly throughout the year and have taken the greatest care to secure that every penny given to the Hospital goes for the benefit and welfare of the poor patients.

The work of the Hospital is done by volunteer helpers, so that there are none of those heavy management expenses which form a very large part of ordinary Hospital expenditure and which therein eat up a large share of the monies subscribed for the sick poor.

Donors of 50 guineas may name a cot. Donors of 150 guineas may name a bed. Donors of 500 guineas may name a ward.

The Founder's Day garden party will be held on Saturday, June 29, 1912.

The Lady Margaret Hospital has increased from one bed, when it was founded, to 30 beds; and from a staff of two nurses to a staff of 23!

The training and examination of the nurses has been carried out during the year by Dr. Hughes, Dr. Vawdrey, and Dr. Muthu.

* * *

**Our
Lectures.**

The attendance at our Lectures and Meetings during the past quarter has been most encouraging—on more than one occasion the accommodation at our Headquarter's Lecture Room being insufficient. Dr. Oldfield's address on "Vital Healing" was specially appreciated, and so interested were those assembled that many lingered for an hour afterwards, asking questions and seeking information.

Our Campaign at Winchester (in the Guildhall Banqueting Room), which was excellently arranged by our good friends Captain Walter Carey, R.N., and Mrs. Carey, with the able co-operation of Mr. Bertram Hutchings and Mr. A. E. Hayne, was quite a success. Mrs. Despard spoke most eloquently; Dr. Olsen confirmed her advocacy of Food Reform from the medical standpoint, and I was able, as Chairman, to emphasize the main arguments on which our evangel is based. The *Hants Observer* printed a very friendly report extending to a column and a half, so that our message reached an audience all over the county.

At a Drawing Room Meeting at Queen's Gate (kindly arranged by Mrs. Douglas Hamilton), and chiefly attended by titled people who were strangers to our Cause, after addresses by Dr. Oldfield, Miss Douglas Hume, and myself, a collection in aid of the funds of our Society realized over twenty-two pounds—a significant sign of our progress among cultured people.

Good work is being done at the Simple Life Exhibition at Caxton Hall, Westminster, as we go

to press—addresses being delivered in the large O.G.A. Room by Mrs. Hodgkinson, Miss E. Douglas Hume, Captain Walter Carey, R.N., Mr. Harry De Pass and others. The Ladies' Amateur Orchestra is kindly assisting to enliven the proceedings and Practical Demonstrations of Nutritive Foods, and uncooked dishes are being given on March 26th to 29th inclusive. (The Staff of the Lady Margaret Frutitarian Hospital are also giving numerous addresses, cookery competitions, and demonstrations of hygienic catering for invalids, in an adjoining room).

These Meetings are only samples of the effort being put forth by our Members in all parts of the world.

During the coming quarter the following Lectures will be given at our International Offices: April 3rd, 3.30 p.m., Food in relation to Higher Evolution, Miss Edith Ward. April 17th, 3.30 p.m., Our Psychic Powers in relation to Health, Mrs. Hodgkinson. May 1st, 3.30 p.m., Spiritual Healing, Dr. Josiah Oldfield, M.A., D.C.L., M.R.C.S., L.R.C.P. May 15th, 3.30 p.m., Karmic Law, Captain Walter Carey, R.N.

* * *

Our Progress.

From every direction news is arriving of progress being made. Our secretarial staff is kept hard at work dealing with an ever increasing post-bag. Our educational literature is constantly being poured forth, our Members and Friends are generously subscribing, according to their means, to maintain our missionary work, and there is every indication that public thought is being steadily leavened with our humane ideals. But we are still sadly in need of a few large donations to enable the Council to maintain and extend our operations—especially amongst the poor—as our exchequer is still empty.

Several new editions of our publications are required, and many regular lecturers are needed to meet the demand for teaching and cooking demonstrations, &c., at Mothers' Meetings and Institutions.

I, therefore, again urge our readers, who are seriously interested in our endeavour to humanise, and lessen the suffering of, mankind, to present the claims of our Movement to wealthy philanthropic people with whom they are acquainted or whom they can reach. The work of The Order deserves substantial and ample support; and its chief workers, who are cheerfully giving their time and strength without stint, ought not to be harassed by financial anxiety or limitation.

Such an opportunity to render great philanthropic service to our Race, and to give a great impetus to a most beneficent Reformation of public thought and custom (simply by means of a financial donation) seldom presents itself to those who have the power to utilize wealth; and God's reward for such service will not be withheld!

A Food-Reform Society has been started in Toronto by two of our friends under the presidency of a Physician. The Rand Food-Reform Society has been established in Johannesburg and is circulating our literature there. And almost everywhere our Members are striving to influence the people around them so as to prevent disease and suffering.

Our Exchequer. 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.—

	£	s.	d.		
Mrs. Adams	...	2	6	Dean of Durham	10 0
Mr. Chandoo Lall	...			Mr. Newton A. Dukes	10 0
John Aggarwal	...	2	6	Miss E. Dutton	3 0
Mrs. E. Anketell-Jones	...	2	6	Miss L. Dutton	3 0
Anonymous	...	5	0	Miss E. Duval	2 6
Mr. J. H. Armit	...	2	6	Mr. Harry Dykes	7 11
Mrs. Armstrong	...	2	6	Mr. Alan R. Eadon	2 6
Mr. V. S. Athale	...	2	6	Miss Elen Hawkins Ebbs	5 0
Mr. G. Aubrey	...	10	0	Miss Ethel G. Ellison	2 6
Mr. Wilfred T. Awmack	...	2	6	Mr. J. H. Evans	2 6
Miss Caroline Badland	...	7	6	Mr. F. J. Everard	3 0
Mr. J. M. Bailey	...	10	0	Mr. F. Faulkner, sen.	2 6
Mr. A. Bailey	...	3	0	Mr. Brook Fenning	2 6
S. A. The Princess Melé Bassee	...	1	0	Mr. Fenwick	5 0
Mrs. Kate Bartholomew	...	2	6	Mrs. A. Findlay	2 6
Mrs. Mackinlay Barton	...	5	0	Hon. Mrs. Forbes	10 0
Mr. Wm. K. Basleigh	...	2	6	Mr. J. Ford	5 0
Mr. H. H. Bateman	...	5	0	Mr. B. C. Forder	1 2 6
Mr. H. W. Baxter	...	10	0	Mr. and Mrs. H. C. Fownes-uttrell	5 0
Miss L. A. Beebe	...	10	2	Miss K. Douglas Fox	2 6
Mrs. Bedingfield	...	2	6	Miss Lilian Frost	2 6
Mr. J. Bennett	...	2	6	Miss L. Fuller	3 6
Mr. Thos. P. Benson	...	10	0	Miss M. Furnell	5 0
Mr. R. C. Billon	...	5	0	Mr. C. F. J. Galloway	15 0
Mr. F. A. Birdsell	...	2	6	Mr. Jagann Nath Ghulatia, B.A., LL.B.	2 6
Rev. Alfred Blackham	...	5	0	Mr. John Goodfellow	5 6
Mr. R. V. Borland	...	5	0	Dr. W. I. Gordon, M.D.	4 2
Mr. A. Cyril Braby	...	1	10	Miss L. Grant, Junr.	10 0
Mrs. Brace	...	5	0	Mr. Chas. E. Green	5 0
Miss E. E. Bradley	...	2	6	Mr. Fred G. Greenwood	2 6
Mrs. Brierley	...	5	0	Mr. Lallubhai Gulabchand	16 13 4
Mrs. Alice M. Buchan	...	11	15	Mrs. Hadden	2 6
Mrs. G. J. Burgess	...	2	6	Mr. A. Hainsworth	6 6
Mr. W. A. Buttery	...	2	6	Miss Lissie Hall	4 0
Miss H. O. Butler	...	10	10	Mr. J. A. Hamilton	3 6
E. M. C.	...	2	6	Miss Lily Harrison	2 6
Mrs. H. B. Carden	...	2	6	Miss A. Harley	2 6
Mr. H. P. L. Cardew	...	2	6	Mr. John Cooke Harker	10 0
Captain Walter Carey, R.N., & Mrs. Carey	...	51	16	Mr. A. Harvey	5 0
Master Denis Carey	...	3	6	Miss Inez E. Hasluck	10 10 0
Mrs. Stanley Cary	...	2	6	Mrs. France-Hayhurst	2 2 0
Mr. C. F. Carpenter	...	5	0	Miss Hayhurst	10 6
Miss E. B. Catchpool	...	5	0	Mr. A. Heale	2 6
Mrs. Cather	...	1	10	Mrs. Hecht	2 6
Mr. W. J. Chidwick	...	2	6	Miss Hecht	2 6
Mrs. F. A. S. Clark	...	2	6	Dr. J. J. Hoffman, M.D.	5 0
Mr. Clark	...	2	6	Rev. H. K. Hope, M.A.	3 3 0
Mr. Joseph Clarke	...	8	2	Mr. G. H. Hopkinson	3 0
Mr. Ernest C. Clifford	...	2	6	Mr. and Mrs. G. R. Howell-John	5 0
Mr. C. Clough	...	2	6	Mr. C. von der Hucht	5 0
Miss Nan Cobbold	...	2	6	Mr. John E. Humphreys	5 0
Miss Dora Cogswell	...	2	6	Mr. E. J. Hunt	10 0
Mrs. Cohen	...	2	6	Mr. and Mrs. H. A. Hutchings	5 0
Mrs. E. F. Cox	...	5	0	Mr. and Mrs. Bertram Hutchings	5 0
Mr. W. T. Cook	...	5	0	Mrs. M. G. Irvine	2 6
Mr. W. H. Coleman	...	4	0	Miss M. Jacob	2 6
Miss A. S. Connal	...	2	6	Mr. Fati Chand Jain	2 6
Mr. F. C. Cooper	...	5	0	Mr. A. W. Jarvis	2 6
Mr. Walter Cox	...	2	6	Miss S. A. Jephson	2 6
Mr. St. Clair Crain	...	8	0	Miss F. A. Jephson	2 6
Mrs. A. K. Cunningham	...	6	0	Miss Ida G. Jephson	2 6
Mrs. C. David	...	4	0	Mrs. Jolliffe	10 0
Mrs. Charles D. Davis	...	3	6	Mr. Geo. F. Jones	2 6
Mrs. Leopold Davis	...	5	0	In Memory of L. E. F. K.	3 3 0
Mr. Chas. B. Dawson	...	10	0	Mr. and Mrs. Louis Kaisersmith	1 0 0
Mrs. Derrick	...	2	6	Mr. Wordsworth Kennedy	5 0
Mr. Lallubhai K. Desai	...	5	0	Mr. Aldred W. M. King	5 0
Mrs. C. Despat	...	10	0		
Dr. N. R. Dharmavir	...	2	6		
Mrs. E. A. H. Douglas-Hamilton	...	20	0		
Mrs. Drake-Brockman	...	2	6		

£	s.	d.	£	s.	d.
Miss E. Kingsnorth	2	6	Mr. Wm. R. Rowe...	2	6
Mr. V. K. Kirlikar ...	5	0	Mr. F. Rumsey ...	2	6
Mr. J. L. Kitz ...	5	0	Miss C. Elizabeth	5	0
Mr. Maurice Knaggs	5	0	Rudley ...	5	0
Mr. A. D. O. Labor	5	0	Mr. Edward Schofield	2	6
Mr. W. H. Last ...	2	6	Mr. Arthur Sealy ...	2	6
Mrs. Lambley ...	10	6	Mr. S. Maud R. L. Sharpe	10	2
Mrs. Langford ...	1	5	Mr. R. H. Sherwin...	2	6
Mrs. C. St. Leger ...	2	6	Mr. G. H. Shepherd	7	6
Mrs. K. Leonard ...	5	0	Miss M. R. Simpson...	1	0
Mr. John Leppert ...	5	0	Mr. L. E. Singer ...	2	6
Mr. Herbert H. L. Lewis ...	10	6	Miss Annie Smith ...	5	0
Mr. H. Light ...	5	0	Miss Belk Smith ...	2	6
Miss Geida Linde ...	2	6	Mr. D. Rison Smith	2	6
Miss M. P. Linscott	2	6	Mr. S. H. Smith ...	5	0
Mr. J. E. Lloyd ...	2	6	Mr. T. Smith ...	3	6
Miss N. F. Lloyd ...	5	0	Mr. H. J. Snow ...	2	6
Miss L. Macdonell ...	2	6	Mr. T. Spaks ...	2	6
Miss Macnaghten ...	5	0	Mrs. A. G. Stevenson	5	0
Mrs. K. H. Maes ...	3	11	Mr. C. F. Stephenson	2	2
Miss Malpas ...	2	6	Miss Myra I. Stevens	12	0
Mr. Garbanaal Mang-hising ...	5	0	Mrs. Stewart ...	2	6
Mrs. Marchant ...	10	0	Mrs. Storey ...	3	6
Professor A. Marossy	2	6	Mr. Wm. Sutcliffe ...	2	6
Mr. W. P. Marr ...	9	0	Miss Swannell ...	10	0
Mr. Albert A. Marks	2	6	The Misses Tacey ...	4	0
Mr. E. Martyn ...	2	6	Mr. Joseph Tacknacker	2	6
Mr. J. M. Masflamami	2	6	Mrs. Arthur Tharp	2	6
Mrs. McDiarmid ...	5	0	Mr. Gerram G. Theobald	10	6
Mr. W. McIlroy ...	5	0	Mr. and Mrs. A. Thomson	10	0
Mrs. McTurk ...	2	6	Mr. Arthur H. Thompson	5	0
Miss E. H. Miller ...	2	6	Mr. James Thornton	1	0
Mr. Joseph Milner ...	5	0	Miss Emily Tonge...	5	0
Mr. Mooney ...	2	6	Miss Gertrude Tonge	10	0
Miss R. Monnery ...	2	6	Miss Jessie Tonge ...	2	6
Mr. John Morgan ...	5	0	Miss Marguerite Toovey ...	2	6
Mrs. Morgan ...	5	0	Miss Flora V. Townsend ...	2	6
Mr. Edgar Morris ...	2	6	Miss M. E. Travers-Thompson ...	5	0
Mrs. Edgar Morris...	2	6	Miss I. J. Tyler ...	5	0
Miss F. Muriel ...	1	0	Mr. Indurai Jadaurai	2	6
Miss A. Nagle ...	10	0	Vasavada ...	2	6
Mr. R. Beattie Nicholson	10	6	Mr. George A. Vellnot	2	6
Captain S. R. Normand, R.A.	6	6	Mrs. Vesel ...	3	6
Mr. Geo. North ...	2	6	Mr. N. J. B. Wadia...	1	0
Miss Northcott ...	3	6	Mrs. A. Walker ...	10	0
Mr. J. Nurairiff ...	2	6	Mr. J. Walsmley ...	10	0
Mr. O. C. Olsen ...	10	3	Mr. F. E. Walshie...	5	0
Miss C. E. Ormerod	2	6	Miss Isabella B. Watson	5	0
Mrs. C. H. Palairret	15	0	Mr. J. R. Watts ...	1	0
Mr. A. Gordon Palmer	5	0	Mr. F. A. Wearing...	10	0
Mr. Parmanand, B.A.	2	6	Miss C. F. Webb ...	5	0
LL.B.	2	6	Mr. J. Webster ...	12	0
Mr. A. W. Partridge	2	6	Miss S. Went ...	5	0
Mr. Arthur Peel ...	6	6	Mr. F. Wharhirst ...	5	0
Mr. Percy C. A. Penney ...	2	6	Mr. W. J. Whiteside	10	0
Mr. S. A. Pike ...	2	6	Mr. Lionel Williams	5	0
Mr. W. H. Pike ...	2	6	Mr. R. E. T. Williams	5	0
Rev. C. C. Potts ...	2	6	Y. Fonesid Mallit Williams ...	1	0
Mrs. Potts ...	2	6	Miss Eleanor A. Willis ...	2	6
Mr. W. Pound ...	5	0	Dr. C. E. Witty, M.D.	4	2
Mrs. E. Powell ...	5	0	Mrs. Drummond Wolff	10	0
Master Khodabakhsh Bahram R.A.S.	10	0	Mr. M. Wright ...	5	0
Dr. Sri Ram, M.D.	2	6	Miss Ada Wormald	5	0
Mr. F. Rayner ...	1	0	Miss Woods ...	1	6
Mr. A. W. Reardon	2	6	Mrs. Woodward ...	5	0
Miss E. Redfern ...	4	6	Mrs. A. G. Yaldwyn	2	6
Mrs. C. Renny ...	3	0	Rev. F. F. Yandell...	4	0
Mrs. Riiche ...	3	0			
Mr. Jas. Robertson	3	6			

Athletic Notes.

The O.G.A. Prize for the best performer of the year 1911 in the ranks of the Vegetarian Cycling and Athletic Club has once again been awarded to F. H. Grubb, by the Club Committee, in recognition of his record ride in the Irish 50 Miles Cycling Championship, and his three rides of 50 and 100 Miles and Twelve Hours, for the Club Championship, which yielded an aggregate of 370½ miles in 19 hrs. 33mins. 17 secs.

The Prize offered by the *Irish Cyclist* to the Irish Road Club for the best road performance under its auspices during 1911, has been secured by one of our Dublin Members, R. J. R. Mecredy, for his meritorious performance in August last, of 305½ miles in 24 hours, over Irish Roads.

In a cross-country team race for the Dublin Vegetarian C. & A.C., versus Dublin University Harriers, on 3rd February, Mecredy took first place, over a heavy course of six miles, in 37 mins. 42 secs., winning by 250 yards. It is seldom that an athlete finds it possible to combine cycling and running contests successfully.

The National Cyclists' Union has invited five of the Vegetarian C. & A.C. Members—Grubb, Davey, Gibbon, Briault and Kirk to form portion of the N.C.U. team of 20 picked racing cyclists for the preliminary trial to select England's competitors for the Olympic Games at Stockholm.

The great international Marathon race of 26 miles 385 yards, in which many distinguished world's champions took part, held at Edinburgh on January 2nd, was won by W. Kolehmainen, the fruitarian representative of Finland, in 2 hrs. 32 mins. 56 secs., defeating Hans Holmer, the American champion, who, in the same race a year ago, established a world's record for this distance.

In a sweepstake match of 15 miles, at Edinburgh, on February 3rd, Kolehmainen again distinguished himself in competition with Longboat and Holmer, breaking the world's professional records for 13 and 14 miles, at which distance he led the field; but after a neck-and-neck struggle in the last lap, he succumbed to the American Indian by the narrow margin of two feet.

The young Scottish athlete, G. H. Ramsay—a life fruitarian—won the Polytechnic 5 miles steeplechase, doing the fastest time, 28 mins. 48 secs., and beating record for the course by three minutes. On January 6th, at Slough, he again made fastest time over a course exceeding 7 miles, in a field of 56 runners, his time being 43 mins. 51 secs.; and at Eastcote in the following week he also gained the prize for fastest time.

The fastest time in the Herne Hill Harriers annual road Handicap of 6½ miles, 35 mins. 17 secs. was done by a fruitarian representative, E. W. Lloyd.

Our old Member, F. Guthrie, again distinguished himself in the Irish National Senior Cross-Country Championship, held on March 9th, at Meadowbrook, Dublin, securing first place for his Club and third in the actual race.

E. G. O'Flaherty.

Dr. J. J. Hoffman invites O.G.A. Members to visit the Sanatorium, Hermanus, Cape Colony. Fruitarian diet is provided.

The amount of meat now consumed in New Zealand is 235 lbs. per head. In consequence many diseases, previously unknown there, are rampant.

The Lenten Fast.

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

From the earliest record of historical Man—whether in the Garden of Eden or on the Nile, or amid the lowest tribes of the African bush—we find the call to self-sacrifice as a keynote of progress.



One kind of abstinence from the pleasant things of life has taken the shape in all great religions of fasting from certain forms of food, and it is a point of no little importance that the lawgivers

and the prophets and the sacred seers of all great religions have laid down a guiding rule that effectual abstinence must be from all forms of flesh-foods.

I venture to emphasise this, because in certain amateur religions girls and youths of more enthusiasm than wisdom foregather and discuss what they shall "give up" during Lent. One girl imagines she is "keeping Lent" by giving up sugar, another by giving up butter, another by giving up theatres, another by giving up dances, and so on. All these are excellent personal exercises, and when carried out wisely are worthy of all commendation; but they ignore the fundamental religious injunction that abstinence from flesh-food is the cardinal and mystic rule on which the essence of Lenten abstinence is based.

But what shall I eat and how shall I keep up my strength if I am debarred from meat and from meat gravies; from beef teas and mutton broths; from pastry if it is made with lard; from currant cakes if margarine is contained therein, and from boiled puddings and plum puddings if the cook uses suet in making them; from the savoury rasher of bacon for breakfast and the juicy steak for midday lunch; from the mystery sausages because they sometimes contain meat; from the cold tongue, and potted meat, and saveloys, and devilled kidneys, and corned beef, and from all the thousand and one things which help to fill up the menu of the ordinary household?

This is the problem which faces millions of devout Catholics, whether of the Eastern or the Anglican or the Roman communion. Let me say quite frankly and quite encouragingly, that whereas thousands of devout people will so look upon Lenten abstinence as a burden grievous to be borne for forty days for the sake of religion, they will even seek a dispensation from it, other thousands are gladly adopting a *perpetual* Lenten dietary for the sake of bodily health, and are deriving the greatest benefit and blessing from it.

Nowadays there are frutitarian substitutes for every one of the meat preparations I have enumerated. Eggs suggest omelettes, sweet and savoury. Eggs suggest a wonderful variety of dishes, from 'œufs sur le plat' to 'œufs Florentines' and 'œufs Neapolitaines.' The yolk of an egg supplies as much nutriment to the body as a slice of meat.

Cheese is a wonderful food, and whether eaten au naturel with biscuits or toast or salad, or whether cooked in its thousand and one ways, from omelette au gratin and macaroni au gratin to Welsh rarebit or cheese straws, it is a food of high nutritive value—being, weight for weight, far in excess in food value of any meat or meat extract.

Some people cannot digest cheese; but, just as in the case of eggs, their stomach only needs a little humouring. When a patient tells me that an egg upsets her, I usually find that the trouble lies with the white, and that when the yolk is beaten up in café au lait, or put into a rice pudding, or custard, or boiled hard and grated into soup, it is perfectly assimilated. In the same way, cheese grated into soup or made into an omelette is digestible by the most delicate stomach; so, too, soft good milk and cream cheeses (e.g., Camembert, Port du Salut) are gratefully appreciated by those who cannot take Cheddar or Gruyère.

There is another range of foods, equally nutritious, equally savoury with flesh foods, but all too little known. I refer to nuts as food. We all know them in their old style of almonds and raisins and filberts and port, and many have learned to shun them as indigestible impossible. Nowadays, however, malted nuts, milled nuts, nut flour, &c., can be used in the preparation of a large number of meaty dishes, so that meat pies, sausages, roasts, minces, and other similar meat preparations, can be replaced to suit the most fastidious taste. If malted nut foods—which can be bought in tins like corned beef—be used in recipes in the same way and to the same amount as minced veal or ham, all the range of these tasty dishes can be prepared with nut substitutes and with almost identical results.

In addition these nut foods can be sliced and made into sandwiches, or can be sliced and fried, or the centre can be scooped out and the hole filled with force-meat, and then roasted—to replace the joint.

In place of malted nuts, a nut mill can be procured, and shelled hazels, or walnuts, or Brazils, or almonds, can be milled at once into a soft snow, which can be cooked in many ways. One suggestive way is to mix equal parts of nut meal and bread crumbs, and a little fried onion or sliced tomato or mushroom, and then put the whole into a well buttered dish and cover over with a layer of mashed potatoes, and bake for twenty minutes in a moderate oven.

As a sweet dish, milled nuts may be mixed with dates or prunes, or put into a rice pudding, or dates may be stoned and the cavity filled up with milled walnut or desiccated cocoanut, and then laid criss-cross on a fruit dish and dusted over with nut meal.

Gravies and beef teas can be made in exactly the ordinary way, by using the vegetable stock and the vegetable meat extracts in place of the animal extracts; while every good cook should know how to make potages and soupes maigres so tasty and nutritious that no one would miss the meat stock which is omitted from them.

In bygone years, for those who could not afford butter, there was nothing left to use except lard or

dripping, but nowadays the most dainty of cooks refuse these animal fats and use only nut margarine, cocoanut butter, walnut butter, or the finest olive oil, and I strongly advise that during Lent there should be no diminution of fat in the dietary, but that either butter or cream for those who like these best, or darlene, nut margarine, or olive oil should be used freely with cooked vegetables, and with wholemeal bread and with toast.

By following the suggestions I have laid down, Lent can be strictly kept for all its mystic values, while the body and brain will increase in strength and vigour and clearness, and the constitution will be fitted for greater bodily endurance and for being the vehicle of greater spiritual development.

What Food-Reform has done for Us.

A PERSONAL TESTIMONY,
By CAPTAIN WALTER CAREY, R.N.

Until five years ago my wife and myself fed on the ordinary flesh foods that are in England considered absolutely necessary to maintain health and strength, and looked on a certain amount of ill health as the normal and proper condition for civilized people. We had been brought up on the superstition that "Flesh Food" is necessary to support life, and that as the Creator had made this arrangement it was foolish, if not impertinent, to trouble oneself about the cruelty of slaughter.



I cannot say that the system seemed altogether a success as far as we were concerned, for Mrs. Carey was in a dying condition from anæmia complicated with intermittent attacks of Malta fever, and I, though in as good health as most men of my age, was much troubled with severe coughs and colds that usually ended in a bad attack of Malta fever, to say nothing of chronic indigestion and headache; and having had sunstroke in the Mediterranean I had to be careful of sunshine.

However we were fortunate enough to be settled in England and able to get what was considered the best medical advice, and so with many drugs and disagreeable remedies prescribed by the doctors we led the ordinary more or less broken down existence. The cure ordered by the medical adviser for Mrs. Carey was particularly nasty, it consisted of "raw meat" and "the more blood in it the better"; and though the doctor said this was indispensable it was so revolting that the patient had shortly to give it up, and I was privately told that if my wife did not eat flesh she would die. And so things went on, the patient steadily sinking in spite of the doctor's hopes to the contrary. It was then that we read two books, "The Perfect Way," by Dr. Anna Kingsford, and "Death and After," by C. W. Leadbeater, and feeling convinced that the humane ideas presented were true, we gave up flesh foods and adopted the Humane Diet.

This conviction was perhaps easier to arrive at

in our case, as having travelled abroad we at once remembered that outside England there are innumerable people who never touch flesh, and who enjoy physical good health, proving without any question that the statement of the Doctors "that flesh food is necessary," is false.

It is amusing to look back on our early struggles in the cookery line: and the many and solemn warnings from friends and relations, some of whom seemed almost to resent our not at once expiring for such unorthodox conduct. And to add to our wickedness we brought up our boy, who had always objected to meat, on a fleshless diet, with the most satisfactory results.

As regards ourselves we quickly found that we were on the high road to health, and now such things as anæmia, Malta fever, indigestion, coughs and colds, influenza, etc., are nightmares of the past.

My own experience confirms that which is, I believe, the common experience of vegetarians, viz.: that they are wonderfully exempt from colds and small ailments that make the life of the ordinary meat eater so burdensome, and when on the rare occasions a cold is caught it is only a matter of a few hours before it departs. It seems as if the "Cold microbes" find the physical body of a vegetarian uncongenial soil and clear out as quickly as possible,—most unorthodox conduct on their part, as they should wait to be exorcised by the usual lengthy ritual and medicines of a properly qualified medical practitioner.

Mrs. Carey is now very much interested in the practical Science of Cooking, so little understood in this country; and we frequently prove that the social functions of Lunch and Dinner can be carried out on this new diet with as many courses, in a more artistic and appetising manner, and with greater variety than with the old fashioned flesh foods.

The greatest satisfaction in connection with this matter is the pleasure it has been to be able to give to many sick and ailing fellow creatures the information we have picked up by practical experience, and to see them break away from the expensive line of drugs and surgical operations, and through the pleasant and humane way of Dietetics arrive at Health.

THE DESCENT OF MAN.

If we really have descended from apes we could not have inherited the tendency to cruelty to our fellows from them. There is no struggle for existence between apes. They do not murder and oppress each other. There is no war of extermination going on between different members of any other breed of animals, like that which goes on between human beings. In this respect we are *lower* than all other animals.

Yet the universal desire of humanity is for harmony and happiness. But we have fallen from the normal trend, and lost our way. We have, however, the power to get back into the right path through a rational knowledge of normal forces. W. E. Brokaw.

A profound inward peace comes to all real God-loving souls.

Things Necessary to be Said.

By A PHYSICIAN.

I would like to address an audience in every City of this land, on the subject of the mistaken way of living at present habitual in Europe, the poisons incessantly taken in the form of flesh, fowl, and such drinks as tea, coffee, meat extracts, meat soups and so forth. But truth is not well received when it has ingrained prejudice to fight, though it is none the less truth. People under certain conditions of mind and spirit, are quite incapable of receiving truths, however important, which are generated in the minds of others living and working under totally different mental conditions. Therefore I now write so as to reach a wider and more varied audience.

In the right-hand corner bed of a ward in a certain hospital, lies at the present moment a small child of 5 years old. Her features are well formed and promise a considerable amount of beauty in the future, but that child will never have a future, for within her little body she carries at this moment the beginning of a disease which cannot fail to be mortal within a small number of years, and the years that intervene between the present time and her death must be those of imperfect development and suffering, if not misery.

The child suffers from three troubles, all of which originated from one cause. It has the disease commonly known as St. Vitus' Dance, of which it is being relieved by drugs; it has also heart disease, which will eventually probably destroy it; and it has, underlying both these, rheumatism which is the cause of all this trouble. And this rheumatism is wholly unnecessary and is caused by wrong feeding.

In this hospital, it is my good or bad fortune to attempt to work once or twice a week, and I have to see these cases and cannot help thinking of them sometimes and of the problems they involve.

Personally it amounts to this,—that I am asked to permanently cure what is permanently incurable, so long as the conditions of disease, or the conditions which produce this disease, continue rampant outside the hospital. And I am not permitted by the existing social, commercial and political environment to do what would be easy and simple,—namely, to prevent these conditions, and so prevent the onset of these incurable "diseases."

A few years ago, the hospital of which I speak established what was called 'A department for the Prevention of Disease' that is to say, a department which should deal with such cases as that I have described above by following them to their homes and teaching, as in this case, the parents of children how they should be fed, clothed and attended with the best hope of avoiding disease; or better still, to so teach all the surrounding district, that such diseases should absolutely and entirely disappear.

In a word, *prevention* by right living is easy and

comparatively simple, whereas *cure*, as in the case narrated above, is almost impossible. Cure of this case would probably be impossible even under the best imaginable conditions in the home of this child, but it is certainly absolutely and completely impossible at present, because in the home of that child the conditions which produce this fatal malady are still in full action and for anything we can see they will remain in action for years to come.

Well, this hospital, as I say, established some years ago a department for the prevention of disease, and recently this department, I am told, has been allowed to lapse because it was found, so I am also told, that the work of the department was being done or going to be done by the Public Health Authority. I am sorry that I cannot for a moment grant that the Public Health Authority has any really efficient knowledge of the methods by which this and much other disease can at the present moment be prevented, yet this hospital department has been discontinued for fear of over-lapping, as it is termed; in other words—two people trying, at the same time, to bring about the same result.

I cannot but feel that this fear is rather out of place with regard to the circumstances of this nation, seeing that at the present moment more than 30 per cent. of the recruits presenting themselves for enlistment are unfit for service—again owing to wrong living.

Medically speaking, my feeling is that it would be a vast deal better to cure the people and prevent these deadly diseases in the first place, and to consider a little possible over-lapping a good deal later on.

The hospital of which I speak spends possibly £8,000 a year on its medical side. I venture to say that not one case in fifty on which this money is expended is ever cured in any really complete sense, because, as I have said above, the conditions which produce the disease are still rampant everywhere outside the walls of the hospital. I would undertake, if the sum of £800 a year were placed at my disposal, to provide a fairly efficient body of workers to patrol the surrounding district and so teach the people how to live, that in ten years' time there would not be five cases of so called disease to be admitted to the wards of the hospital, for fifty that have to be admitted to-day. In the case which we have considered above, that child would have lived happily and grown up healthy and beautiful in place of being maimed for life and only making feeble attempts, like a blighted flower, to open up its withering body and mind to the light of Heaven. For it at least the "mens sana in corpore sano" is impossible for ever.

The ignorance of rich and poor as to the simple means of ensuring health by pure food is nothing less than appalling. The food on which they nourish themselves is the cause of disease and death.

These things ought to be said, and I have, therefore, transferred them to paper in order that they might possibly come under the notice of those who are favourable to their consideration and possible acceptance.

M.D.

By the Way.

A correspondent has written to say he considers that cheese should not be recommended as one of the substitutes for meat owing to its extreme indigestibility. I am glad the remark is made at this especial time, for it so happens that the United States Department of Agriculture has just published a brochure on that very subject and I can therefore give the latest investigations. But before I do so let me ask whether it is not very desirable that a Government should investigate such questions? I can scarcely imagine a greater public service than is performed in this way by the United States Department of Agriculture. This report covers "an exhaustive study of the food value and digestibility of American or Cheddar Cheese in various stages of ripening." The summing up is as follows:—

"Perhaps the most valuable result has been in showing clearly the great value as food of all the more common varieties of cheese. The results of the experiments given in this report made it safe to assume that cheese was as fully digested as most of the ordinary food materials.

It would, in fact, be undesirable for a larger per cent. of any food material to be absorbed than was the case with cheese. No kind of meat excepting dried beef carries such a large percentage of protein as cheese and, as dried beef contains a much greater percentage of water, the other food constituents are much less than is found in cheese. Fresh beef, as purchased, has weight for weight, little more than half the food value of cheese in either protein or fat, and the same is true of practically all other fresh meats, which have in many cases such a large percentage of refuse, and in all cases such a large percentage of water that they are noticeably inferior to cheese in food value. Cheese can no longer be discriminated against because of a suspicion that it is not a healthful food. Cheese can be eaten in large quantities without danger to health. The consuming public would do well to turn its attention a little more to cheese.

This is the pronouncement of the United States Government and it deserves attention. The diets experimented on were various cheeses with bread and oranges. The meals were made as simple as this for the purpose of testing with all scientific tests the results of the ingestion of large quantities of cheese. And the results have triumphantly vindicated the supporters of this most excellent and healthful food.

I have another fact of extreme interest to record. Sir Ronald Ross, F.R.S. (the discoverer of the relation of the mosquito to malaria), has been working experimentally with his brother, Mr. Ross, and others, on the subject of the genesis of tumours. He finds that the leucocytes, or white corpuscles of the blood, when treated with certain substances sub-divide and thus increase in number, decomposing tissues especially causing the leucocytes to divide whilst actually under the eyes. A second series of substances augment very greatly the power of the former group of substances in causing sub-division and the principal ones of this series are creatin, xanthin, theobromine, caffeine and certain aniline dyes. It is probably not without meaning that these are the very substances avoided in their foods and drinks by food reformers who have really studied their subject—those in fact found in meat, fowl, tea, coffee and cocoa. Leucocytes undergoing every stage of this process can be actually seen. The way in which

Sir Ronald Ross applies his hypothesis needs, but will repay, careful reading. He says:—

"It is very probable that many individuals contain in their tissues auxetics and augmentors (the two groups of substances above mentioned which cause sub-division) derived from excessive cell death going on somewhere in the body, as, for instance, in consequence of chronic rheumatism, decaying teeth, old lesions or even advancing age. In such persons any new small internal or external injury might be followed by OVER HEALING due to excess of these auxetics in the general body, plus those formed at the sight of injury by the local cell death. Excessive cell proliferation would now occur, but the new cells being over numerous would perish, would generate more auxetics, and would stimulate in their turn the production of still more cells. Thus a Vicious Cycle would be established and massive tumours such as we see in Cancer might be gradually built up. We should have here, so to speak, the formation of a kind of internal scab—a process originally intended to be healing but now perverted into being itself an excitant of its own malignant growth."

These cells apparently flourish on decomposition and then, cannibal-like, on the processes of their own decomposition. Mr. Ross says that more researches will be needed and that some are being carried out at the Lister Institute, and adds that the results will probably have many applications. He gives a most interesting illustration of his theory in practical working. Those interested in health questions will do well to watch future developments here. It is fascinating to see how all additional scientific research appears to raise a danger signal over the unclean foods which food reformers have for many years so wisely and far-sightedly condemned.

I have been reading a charming book "By the Waters of Egypt" by Miss Lorimer. It is the record of a stay in that delightful country. One anecdote amused me. Noticing the poor fare of the Arab boatmen she offered them eggs and cheese which were gratefully accepted, and with enlarging generosity she then presented some potted ham. "They looked at it with covetous eyes, but waited for me to tell them what it was. I grunted like a pig. Without a moment's hesitation a lean brown hand snapped it out of my hand and dropped it overboard. In the fast-flowing Nile it was out of temptation's way."

I may be wrong but I certainly think that if the genesis of ham were indicated by the grunting of a pig every time it appeared, few would want to eat it. The pig is an unlovely animal as we know him. His personality certainly does not commend his wares. Miss Lorimer says further on:—

"I watched the crew eat their mid-day meal with great pleasure to-day, as they sat in a circle, cross-legged and silent, until one of the party produced a coloured handkerchief which contained flat cakes of bread made of durra flour and a tin dish full of boiled rice. Each man took a portion of bread and broke small pieces off it which served as a fork or dipper. Their lean fingers manipulated it so neatly that they never touched the rice. When the rice was all finished the remains of the bread was stored away for the evening meal. Cigarettes were handed round and some cold water. Then the magpie clatter began, and the good stories and laughter. When I looked at their splendid physique and highly polished skin I said to myself—is it the climate, or the diet of rice and water or what, *What* is it that does it?"

I should reply—A diet free from poisons. But it is odd how travellers notice these things and fail to draw the obvious moral.

C. B. R. asks if there is any way of calculating a man's mean expectation of life from the family

history! Yes this has been done; I cannot remember by whom originally, but Dr. Schofield quotes the calculation in his "Health for Young and Old."

Add together the ages at death of the two parents and the four grandparents. Divide the result by six and then add one year for every five over sixty, or deduct one year for every five under, thus:

James Simpson's expectation of Life.

Father dies at	72
Mother " "	89
Maternal Grandfather	68
" Grandmother	76
Paternal Grandfather	54
" Grandmother	66

(6) 425

70 and 10 months.

Add for 10 years over 60 2

James Simpson's life=72 years and 10 months.

But the truth is that James Simpson can do a great deal better for himself than this if he does not willfully cut his life short by food poisoning. Dr. Schofield points out that the span of human life should be certainly 105 years. And meanwhile our average is 43.

And this in spite of all the advances in Sanitation and General Hygiene. Surely a convincing proof that there is something rotten in the state of Denmark.

It may interest my readers to know that Dr. Kilner, late electrician and X-ray specialist of St. Thomas's Hospital, has invented chemical screens by which anyone can see the human aura and has written an interesting book on the subject, entitled "The Human Atmosphere." He states that the aura varies very much in various conditions of health and is therefore enabled to use his observations in diagnosis which he claims as very exact owing to this new aid. A friend of my own, an expert in the phenomena of radiation, has been experimenting with these screens and sees the aura plainly—a thing which without their aid he is quite unable to do. I believe that extremely interesting developments may be looked for along these lines.

"Valetta" asks whether it is better to be too fat or too thin. I see no points in being "too" anything. But if I had to choose, I should rather err on the side of leanness. I never, for instance, think it a favourable sign when the neck at the back runs straight up to the round of the head, or when the line from ear to chin is lost in fat. There cannot be real health when the body is loaded with morbid matter, and one of the first danger signals is the loss of that beautiful line of which Rossetti give such exquisite examples in his pictures. He calls it "The pure wide curve from ear to chin," and its loss frequently means the loss of all refinement in a face. Massage will of course do something, but I think the Schroth diet is the sheet-anchor for the retrieving of health and beauty from the slough of obesity. But what can we expect when people will not take the trouble to ascertain the rules of life? It has been well said "Wrong food is the raw material for every

kind of disease." And again "Man is the only living creature who tries to exist to a large extent upon artificial food, neglecting the foods which are edible in their natural condition. And he is the greatest invalid in creation."

"Columbia" writes:—"Why should I suffer a fuss be made about arterial degeneration? I never hear of anyone dying of it. Nor does anyone else seem to hear of it either?"

In reply I quote from a medical authority:—

"Dr. Ravold showed that the increased mortality in middle age was due to disease of the heart, arteries and kidneys, and, after directing attention to the vast progress of medical science recently in the conquest of yellow fever, consumption, and malaria, he asked: 'Can anybody tell me why the tremendous killing which I have referred to is permitted to go unnoticed?' He told of the unsuccessful efforts of scientific experimenters to ascertain the cause of arterial degeneration, quoting the saying, 'A man is as old as his arteries.' Dr. Ravold showed that 80 per cent. of deaths due to arterial degeneration were of men, and continued:—

In my opinion the explanation will be found in the diet of the people. A long period of great prosperity has been experienced in this country, and the average dietary of the people has become proportionately richer, especially in nitrogenous (meat) food. I know of no respect in which there has developed during the life of the present generation a wider divergence between England and Wales on the one hand and our own country on the other, than in this.

The remedy which I propose is to boycott the meat shop to the extent of reducing the consumption of meat by about 75 per cent., and to cultivate the simple life.

Dr. Ravold urged on the members of the American Life Convention a study of the subject. 'Gentlemen,' he said, 'these men who are dying at such an increasing rate are the men who hold your insurance policies.'

I apologise to "Selvyt" for my delay in answering his question about hot drinks. The letter was mislaid, but I think he will not regret this, for I have now come across this excellent letter on the very subject in the *British Medical Journal*, and as it is by a medical man it should command attention. I am often alarmed to see the hot drinks given to little children and I am sure they are bad for all. No little-respecting animal would touch them.

THE DANGERS OF HOT FOOD.

"In connection with the question of the causation of cancer, many considerations afford reason to attribute a part of the wide prevalence of the disease to the increased use of hot drinks and hot foods among the general population, as well as to the toxic properties of many of the articles consumed. During last December I made a large number of tests with accurate stem thermometers of the temperature of foods and drinks while they were being taken, and found to my surprise that many solids are eaten at temperatures of 134° to 167° F., and that many liquids, such as soup, tea and coffee, are drunk at temperatures from 125° to 148° or more. It is curious that neither the mouth nor the lips convey the impression of such great heat, but the skin would of course not tolerate any temperature near 130° or 140°; there would be sharp pain and scalding. It seems in the highest degree probable that the frequently repeated daily internal irritation by scalding hot foods and liquids must often result in serious disease. The common destruction of teeth in civilized countries, lately discussed in the *Journal*, is certainly partly owing to hot foods; even cattle lose their teeth when given hot mashes. The effect of temperatures of 125° to 160° on the internal surfaces deserves consideration."

"Cedric" writes to ask me the old, old question—Are not meat extracts nourishing food? Here again the United States Government comes to our aid. They had meat extracts tested in their Pure Food Department and the result—"The tests of the U.S. Government demonstrated that they are

practically not food at all, which leads the Journal of the American Medical Association of 23rd January, 1909, to say editorially—"The claims regarding the food value of meat extracts and meat juices are ridiculous. There is no excuse for employing such preparations except on the understanding that what is given is essentially not a food. Let us be thankful that the Bureau of Chemistry has furnished us with exact knowledge as to the nutritive value of a class of preparation than which none has had more claimed for it with less basis of fact." I really think this should be conclusive.

In accordance with my usual custom I subjoin a few notes for the information of my readers.

The Simple Life Co., 411, Oxford Street, has sent me samples of their natural foods. The unfired bread is very interesting and makes an excellent biscuit with their Protoid Butter—and with a little cheese and fruit should make an ample and sustaining meal.

It will interest many to know that Dr. Ernest Nysens, the well-known President of the Belgian Vegetarian Society, has started a Sanatorium in Brabant, with baths and electric treatment for many diseases on humanitarian lines and, of course, on the most approved and modern food-reform principles. The address of the Sanatorium is "Zer Nood," Overysse, Brabant.

The Gourmet Boiler really scarcely needs more than a word of reminder, for its excellence as a cooking utensil; has long been established. No food can burn in this receptacle. It is a very common fault that porridge, vegetable soups, and many cereal foods are not cooked nearly long enough for digestibility, and need much watching. This difficulty is obviated by the Gourmet Boiler, for the food can be left to take care of itself and simmer away quietly until thoroughly cooked.

L. Hodgkinson.

The New Child.

Since God to folk of six or seven
Gives strength with which no King may strive;
Since half the sweetness under heaven
He gives to people under five.

The problem is to establish lastingly the virginal sweetness and strength!

A fitting environment for growth on the physical plane is the first essential. It is said that nearly every child comes into the world sound, that it is healthy and well-nourished at birth. Yet we allow about half our little ones to die early or to live crippled in their manhood, womanhood and parent-hood.

Is this the kind of tissue with which to build our New Commonwealth? God forbid! What do you

say to it, you little mothers and fathers, in being and about to be?

You are thinking of heredity and the past. Think earnestly rather of the immanency, the immediacy of the present out of which you are fashioning the future!



How is it possible for you to rear a clean and healthy child amidst the conditions of your multitudinous slum? Bear in mind that this child is yours and your wife's as well as the one born of you two!

Again, do you expect to breed well-cared-for and breast-fed babies from mothers who are tempted to toil overmuch in factories or elsewhere? Are you not partly responsible for thus depressing the wage-earning power of the man, and, what is worse, destroying the child and its home? Is not the labour of the poor woman, in bringing to birth and fostering the child, arduous enough for the State?

We profess to believe that the vitality of the country depends on the health of the children, and yet protect conditions which are detrimental alike to life and health. Out of less than two millions of children we find 250,000 ailing and defective, and London alone sent 33,000 for hospital treatment!

What, then, do we want? First, individual inspection and sorting, then individual care, and finally, individual education.

During school days we wish a better working understanding between Teachers and Parents, and more harmony between school and home life. Fuller opportunity for the free play of consciousness, so that each child may be encouraged to think and reason for itself—to find and realize itself—and thus arriving at that 'education which is revelation.'

The Teacher will suggest, rather than dominate, tentatively lead, rather than load the young mind, will cease to cultivate memory at the cost of reasoning and reflection. We crowd the mental floor with undergrowths which cannot develop into shapely forms, and so obscure the natural light which should directly 'shine into the heart of a child.'

Our 'educational' artifices despoil the child-nature of its spontaneity, and induce, like the excessive use of books, a state of semi-paralysis. A few strong ones win through the muddle, more or less lamed; but what of the barracked majority systematically neglected?

There can be no radical cure until the unseen slum-child is deemed as dear as the petted child seen daily in the park.

As a social community, it is high time that we cultivated a communal conscience and ceased our collective sinning.

Work and play, alternating, will each give joy; and a children's playing field will adjoin every park, every village school will have its open-air side, and a bathing place not too distant in this land of copious rainfall. And a school-garden also, whilst Nature-study rambles with a trained guide will be frequently arranged.

The vital problem shall ever be—How best to make the coming generation physically and morally better than ourselves. And the love of the steadfast 'mothers of children'—these gracious and fecund sisters of our race—shall yet combine with the mother-love in all women to embosom, like an atmosphere the new child—every new child!

Thomas Pole.

Vital Suggestions.

Life is far more than continued existence. It has breadth as well as length. Simply to live is in itself a wonderful privilege, and it should be a constant joy.

To *what* are you alive? Is it merely to a daily routine, a conventional worldly round? Is it only to a gratification of the senses, a specialized intellectual activity, or technical beaten path?

If you are a business man, can you afford to compress most of your limitless vitality into commercial or financial boundaries? If so constricted, but a mere fraction of your potentiality is really awake and living. Your being includes untold possibilities, but if they are latent this amounts to present deadness.

Are we alive to love, power, beauty, grandeur, health and harmony? Are we alive to ideals and the higher consciousness, and in vital touch with the Unseen? Are we using our rightful share of the universal stream of energy?

Life may be rich, powerful and beneficent to-day. New creative material, new accessions of Divine inflow, new aspiration and inspiration are practicable. The world cries out, consciously or unconsciously, for "*more life*." This is far more valuable than longer life, but both are co-operative. How *much* do we live?

Our thinking is usually in conventional and materialistic ruts. This becomes so much a matter of habit that it holds the consciousness down to a barren and unprofitable level. Numerous limitations are absorbed from the surrounding atmosphere, and we carelessly become their subjects in mind and body. The body manifests the erroneous and false thinking of the past and also the depressions of the race consciousness in general.

We need to make spiritual uplift habitual in order to get acquainted with the higher self and increasingly to identify the ego with it. The trained thought-forces make themselves more and more felt in every-day life. That about which we think most strongly and continuously, we become or grow like. Thought is creation!

Habit is a most useful mental servant but a hard master. Thought-habit is character. You are now, in mind, body, and estate, just what previous thinking has made you. Habit is a force to be harnessed!

Nothing happens! There is no chance. Everything has its cause, and in turn becomes the cause of something else. Divine law, whether on the natural, psychical or spiritual plane enforces itself. While its violation always brings penalty—which often seems harsh—it is never vindictive, but rather corrective, educational and even kindly.

It shows us our mistakes and powerfully appeals to us to turn about and get into the right path. If you pinch your finger, it is the law that it hurts. It is a good law. Were it painless you would grow careless, and might soon have no finger left.

If one's life centres in *things*, will there not be a strain when they are swept away? Who wishes to enter the next stage of existence in a denuded condition? Life as a force cannot cease, but the surviving consciousness should possess a spiritual equipment. Who would be a stranger in a strange land without chart or compass? *Things* must be subordinate to our higher and diviner faculties.

Every constructive thought, every thrill of aspiration, every exercise of unselfish love, every pure ideal, every craving for the Divine likeness and oneness, is an addition to the soul-growth—an increase of inner capital. The treasure of the mind is secure, and riches of an enduring kind are within reach of all.

A positive spiritual dominion which transcends the bodily organism is a practical attainment here and now. The earth-life begins with the feeling that "I am body," and if roundly developed should end with the understanding—not merely hope—that "I am spirit." The path may be defined as leading from the Adamic up to the Christ-mind. In proportion as the spiritual self is unfolded, the unseen becomes seable and the unknown knowable.

Love invigorates! Its electric thrill sends new life through sluggish minds, weak bodies, and paralyzed limbs. Love is the great universal law of attraction, which binds God and all His creatures into harmonious unity; it wipes away all tears and heals all ills.

The common warning of the past was: "Prepare to die." Theology, hymnology, sermon, and precept combined to press home that solemn injunction. Not very much was said about more love, greater faith, and a more spiritual life and consciousness. "*Prepare to live!*" is the present inspiration. What a wonderful change this will soon bring to the world.

If, upon some fine morning the world of humanity could awaken with the universal expectation of living indefinitely, a spiritual revolution would have been accomplished. But there are no short cuts, because gradual growth is the law. People get what they create. "According to thy faith be it done unto thee." Everybody expects increasing decrepitude at moderate age, and demise near or before the end of the "allotted time," and the conditions keep their appointment.

In the ripeness of time there will come a gradual spiritualization of the human form divine, when there will be no gross residuum to give back to earth. Cultivate that ideal *now*, and leave the result.

Henry Wood.

Religion and Diet.

By Rev. A. M. MITCHELL, M.A.

The history of the world is the history of attempted reform. From ante diluvian times the reformer has been actively at work and, as we look out upon human life as it is to-day, not with altogether conspicuous success.



The world, ante-diluvian or post diluvian, has never been without its eager reforming spirits, some of whom were prophets, others priests or kings. The world to-day is what the reformer has helped to make it. Bad enough it is, too, but what would it have been without its reformers?

Reformers are the real benefactors of the race and among them the Food Reformer is not by any means the least. He may be despised, or ignored, yet the fact remains,—Food Reform is the greatest of all reforms. There is none like it—it is inclusive, embracing within itself the other movements of reform.

The land, health and environment, unemployment, temperance, peace and many other great problems, are before the world to-day awaiting solution, and seem, too, as if they never would be solved. It is strange that the great underlying reform—the Diet Movement—has been lost sight of, or ignored. Our social problems which, when viewed separately, are so many and so pressing, and, often, so seemingly hopeless, can be solved if we first apply the remedy—Diet Reform.

A bold assertion this, but I am not afraid to make it. Until we take the food question seriously in hand, as a Christian people should, until we adopt a bloodless dietary table we spend time, money, and energy to little profit, we labour in vain.

The failure of our diet system is writ so large upon our English life that he who runs may read. Our national physical deterioration cannot be disputed—a Royal Commission has proved it up to the hilt. The numbers who fail to pass the army medical tests, and who fall below the physical standard are very high; and, on every side, we hear of the rapid growth of such deadly diseases as consumption, cancer and appendicitis.

It is nothing short of criminal, obstinately to persist with our conventional diet traditions and customs. These have been tried and found wanting, as physical deterioration and race degeneracy plainly prove. The way out of our race degeneracy, the way back to physical fitness is the adoption of Food Reform, the return to that natural diet the departure from which has proved so disastrous.

The folly of human carnivorousness does not occur to most of us—our eyes are blinded that we cannot

see. We are wont to do like Nelson, put the telescope to the blind eye when a signal is flying that we dislike.

When we are sick how do we recover? Is it not through abstinence from flesh meats? "The meat-free diet is a good diet to get well on; it is likely to be a good diet to stay on." Yet, as soon as people find themselves on their feet again, they go back straight away to the old and unsatisfactory style of living, and return to the flesh pots of their bondage.

Those good Churchmen who keep the Lenten Season a little strictly, at the end of their forty days of abstinence tell us how much better they are, physically, for the non-flesh diet. "I feel so fit, and better in every way for my fast." Yet Easter sees them enjoying lamb and mint sauce!

Surely the diet which is good and profitable for forty days is equally good for forty times forty, i.e., for all the days of life. The bloodless diet will not, cannot do everything; it cannot altogether counteract, for instance, the effects of inferior birth. The right of every child who appears in this world is to be born healthy and fit. When this is not the case the reform diet, pure and helpful as it is, can hardly be expected to set right that which is most wrong. But it can do great things for the physically unfit and, thank God, has done them.

A correspondent, whom I have never met, wrote to me from the Midlands this summer and among other things said, "I have been a vegetarian and abstainer for about ten years, am fifty-five and as far as I can judge, I have about doubled my strength in every way, in spite of going through domestic trouble 7½ years ago that nearly killed me."

Sir William Earnshaw Cooper, C.I.E., writing of his vegetarian life declares, "the effect has been remarkable, every symptom of rheumatism, gout, headache, and those numerous troubles proceeding from advancing age and the consequent impairment of the great organs have disappeared, and life has become bright, hopeful and joyous instead of being burdened with those constant aches and pains with their inevitable crop of cares and morbidness."

And, if it does not sound egotistical, I should like to add my own personal experience as a fifteen year old flesh abstainer.

Brought up from childhood in the strictest sect of the meat eaters I firmly believed beef, mutton and other flesh foods to be absolutely necessary to my physical salvation. I have been, for the greater part of my life, a great meat-lover and a great flesh-eater, and I suffered many things of my liver and—antibilious pills. But for fifteen years it has been with me "No meat, no medicine," and I have been, and still am, infinitely better, a hundred per cent., at least, better for the blessed change. I am, though older, much more active now than formerly and can get through a far greater amount of work without feeling exhausted.

It is, however, right to say that my adoption of the purer way in diet was due to ethical considerations—the brutality and suffering which the flesh traffic involves to millions of helpless sentient creatures placed in our power, and the reckless

and wanton degradation of the slaughterer and others. But whatever the motive for the change in my diet habits, the blessed result of improved health and less mental fog is mine, along with an approving conscience.

The same tale can be told by many witnesses from north and south, and east and west, all with one consent bear record of improved health and the joy of living. The fruitarian diet satisfies, nourishes, invigorates. Our athletes are everywhere to the front, winning distinctions and beating the records.

Traditions, customs, conventionalities of all kinds die hard at any time. Is not this more particularly true in connection with our food habits? We are flesh eaters in this country to-day, not because we know it is the best, purest, most nourishing, and most sustaining. The majority of people have never given a thought to it; flesh eating with us is simply a matter of *custom and tradition*. Our fathers led in the carnivorous way, therefore, we follow. From infancy we have been familiar with the sight of bullocks driven to the slaughter, of dead carcasses exhibited in our leading and crowded streets, of decorated prize Xmas beef, of gory heads on view, outside and in, as trophies of the slaughterman's prowess, the butcher's skill.

These sights do not shock us, do not disgust us. When these dead carcasses are cooked and served they are so well disguised (and they have to be disguised) that we fail to recognize them as our friends of the street, market, or cattle boat.

The women in our homes, the wives, mothers, sisters are often to blame for the continuance of the carnivorous habit. I know several men, and have heard of many more, professional men some of them, who would most thankfully welcome the meat-free diet, but are not given the opportunity; their women folk will not take the trouble to study a simple cookery book and then to prepare therefrom a plain, well-cooked, nutritive dish daintily served.

The influence of food, for good or ill, upon the individual, must prove to the thoughtful reformer a forcible and convincing argument. The influence exerted by food over our physical state is tremendous. The body is a house built up of the materials we put into it. If the house is of moment so too must be the materials which go to the making of it. "Food and its influences" is, therefore, a cardinal doctrine in that much neglected Gospel—the Gospel of the Body.

I have known men whose physical infirmities were so many and so great and, indeed, in some instances so unsavoury, as to be a burden to themselves and all around them. And why? They had been improperly fed as children, brought up, or "dragged up" on food which was not convenient for them, food which was the very worst kind of physical building material.

I have seen, too, children not fed but stuffed with all manner of flesh meats, morning, noon and evening,—breakfast, dinner, tea, or supper—who passed into manhood, or womanhood, stunted in stature, peevish, unbearable, intolerable to their fellow

creatures. Flesh meats when made the principal article of the daily diet are the ruin of the physical part of man, they are fatal both to its development and vigour. The much wronged, long suffering body is robbed of its health, strength, and beauty by the unwholesome, nasty, unclean food given it to eat.

Man is not carnivorous. The structure of our bodies, as well as our origin, must convince the most sceptical of us that Man was never designed by his Maker to be a carnivorous animal, was never intended to rise up, to kill and eat the creatures claiming priority in the order of creation, over whom the Great Almighty Father has placed him.

We may learn indeed, of those poor helpless creatures who serve us best, whom we treat so shamefully, whom we slaughter with such recklessness and abominable cruelty, to whom we show no mercy, to choose the good and sure in diet and to refuse the bad and doubtful. All Man's great helpers are vegetarians. Those sensible creatures whom we turn into beef and mutton will not touch tainted food of any description, they turn aside from it in disgust.

Is it not remarkable, is it not inexplicable that Man, if created to be carnivorous or flesh eating, was not provided with teeth suited to the purpose? He does not possess the flesh-tearing teeth of the carnivorous animal. Teeth! Why we've hardly a tooth, a natural, "home-grown" tooth, among us to-day. Men, women, children, are in the same deplorable plight—growing toothless. Flesh eating has made the fortune of the dental surgeon!

Again, so far as we know, did not Man at the outset of his career receive a diet menu direct from the hand of his Maker? "Behold I have given you every herb bearing seed, which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat."

This is the original dietary table of the human race which Man's lust and unnatural appetite caused to be set aside and changed for the worse. The departure from this dietary table embodying, no doubt, the diet laws of God, produced a world so wicked that it had to be destroyed out of hand, the earth had to be purified by the waters of the Flood. Later, when the Israelitish people had been safely brought out of Egypt, when they were in the wilderness cut off from the beloved flesh pots of their slave life, they were supplied with bread from heaven. Manna was provided for them, but the unnatural carnivorous appetite, acquired and developed in Egypt, rebelled against the simpler, purer, God-given, heavenly food. "Our soul loatheth this light bread." They got what they lusted for, their flesh to eat, but with it the penalty of lustful appetite, the disease and suffering wrot diet ever brings with it in its train.

Those who to-day scorn Fruitarianism, who ridicule the fleshless diet, who deride the food reformer, who when they dub him faddist and crank think they have made short shrift of him, forget how, in their persons, history repeats itself; that they are doing over again precisely what the Israelites did in the time of Moses, that they are incurring the same penalty—disease, sickness, premature death!

New Vegetarian Recipes.

Nut Croquettes.

Take $\frac{1}{2}$ pint of mixed and shelled nuts, 4 or 5 mashed potatoes, 1 chopped and fried onion, and a pinch of mace. Chop the nuts, or pass through a nutmill, and add them to the potato, with the onion and seasoning. Form into croquettes, brush over with egg, and cover with fine bread-crumbs and fry in boiling fat. Serve with bread sauce.

Chestnut Soup.

Take 1lb. chestnuts, 1 or 2 onions, $1\frac{1}{2}$ pints vegetable stock, 1 oz. nut butter.

Boil the chestnuts for 15 minutes and peel them; put these with the onions (sliced) into a roomy stew pan, with the butter, and fry briskly for 5 minutes; now add the stock, with seasoning to taste, and bring to the boil. Simmer gently until onions and chestnuts are quite soft, and pass all through a hair sieve. Dilute with milk until the consistency of thin cream, and serve with croutons.

Mushroom Pie, with Gravy.

Take $\frac{1}{2}$ lb. butter beans, $\frac{1}{2}$ lb. mushrooms, 1lb. chestnuts, 2 onions, 1 hard boiled egg, 1 teacupful tapioca (soaked overnight), some short crust pastry.

Fill a pie dish with alternate layers of above ingredients, with seasoning to taste; the onions and mushrooms should be fried, the chestnuts boiled and peeled, the butter beans cooked the day before until quite soft, and the egg cut into slices. Cover with the pastry made as follows:— $\frac{1}{2}$ lb. of flour, $\frac{1}{2}$ lb. nut butter, mix with cold water. Brush over with beaten egg and bake.

GRAVY. Melt 1 oz. of butter in a saucepan, stir in a tablespoonful of flour, and cook till a rich dark brown, stirring all the time, add $\frac{1}{2}$ a pint of vegetable stock and bring to the boil. Before serving add $\frac{1}{2}$ a teaspoonful of Marmite.

Potatoes Stuffed.

Peel some large potatoes, take out the inside and put in each one a stuffing made as follows:—1 cup of breadcrumbs, 1 cup of ground nuts, and a little thyme and parsley.

Put the potatoes in a baking tin and bake in a hot oven for $1\frac{1}{2}$ hours.

Potted Meat Rounds.

Take some cheese biscuits (or croutons if preferred), cover each one thickly with potted meat, made from white beans, boiled with an onion and passed through a sieve. Sprinkle with hard boiled egg, finely chopped and a little chopped parsley.

Pile up on a dish and serve either hot or cold.

Publications Received.

Lord of All: The Progress of Perfection. (Elliott Stock. 2/6)
"The Better Quest," 1911. Edited by Douglas Macmillan, 15, Ranelagh Rd., S.W. (3/6)
The Formation of Character. By J. B. S. Watson. (H. R. Allenson. 2/6)
Nerve-Building. By J. Wallace Clarke. (L. N. Fowler. 1/-)

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: 1347 Kensington.

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

The Hon. Secretary would be glad if all who send Postal Orders or Cheques to the Offices of the Order, would make the same payable to The Order of the Golden Age and cross them "Harrod's, Ltd. a/c Payee only."

During the coming quarter the following Lectures will be given at our International Offices:—April 3rd, 3.30 p.m., Food in Relation to Higher Evolution, Miss Edith Ward. April 17th, 3.30 p.m., Our Psychic Powers in Relation to Health, Mrs. Hodgkinson. May 1st, 3.30 p.m., Spiritual Healing, Dr. Josiah Oldfield, M.A., D.C.L., M.R.C.S., L.R.C.P. May 15th, 3.30 p.m., Karmic Law, Captain Walter Carey, R.N.

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

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.

Volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are still obtainable. Price 4/- post free. Also Volumes for the years 1906-7 (bound together and containing a photograph of the Editor). Price 4/-. The Volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899 and 1903 can still be obtained. Price 3/- post free.

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

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

Publications Received.

The Key to Perfect Health. By Arthur Hallam. (The Psycho-Therapeutic Society, 34, Bloomsbury Square, W.C. 4/4)
Poise and Power. By Christian D. Larson. (2/- net.)
Superstition and Common Sense. By X. (L. N. Fowler & Co., 7, Imperial Arcade, E.C. 2/6 net.)
The Self Superlative. By W. F. Keeler. (2/- net.)
A Feast of Herbs. By A. K. (Glaisher, 37, Wigmore St., W. 1/6)
The Case against Corporal Punishment. By Henry S. Salt. (Humanitarian League, 53, Chancery Lane, W.C. 2d.)
The Tobacco Habit. By Herbert H. Tidswell, M.R.C.S. (G. Barraclough, Floraville, Woodford, N.E. 3/6)
A Living Wage: A National Necessity. By C. C. Cotterill. 6d.
The English Agricultural Labourer. By Rev. A. H. Baverstock. (A. C. Fifield, 13, Clifford's Inn, E.C. 6d. net.)
Ninety Years Young and Healthy. By J. M. Peebles, M.D. (5/9, Fayette St., Los Angeles, California. 25 cents.)
Living Long and Living Well. By J. H. Kellogg, M.D. (Living & Co., 12, Ivy Lane, E.C. One Penny.)

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All financial profit derived from the sale of the Official Publications is devoted to the furtherance of the Missionary work of The Order.

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The Annual Report of Income and Expenditure (duly audited) will be supplied gratis upon application.

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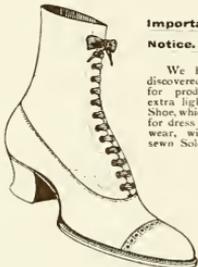
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