

THE HERALD OF THE GOLDEN AGE

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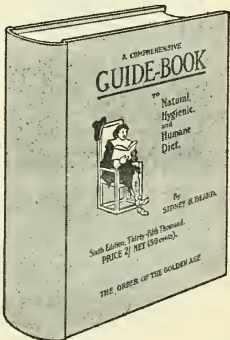
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To promote the adoption throughout Christendom of a bloodless and natural dietary, for Philanthropic, Ethical, and Humane reasons as well as for Hygienic considerations.

To affirm that the practice of eating the flesh of animals is :

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and.—A transgression against the Moral Law of love ; because it involves the daily mas-

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To teach that obedience to God's Laws of Health on all planes is a practical remedy for the disease and misery which afflict mankind.

To advocate the Frutitarian System of living, and to teach its advantages.

To proclaim and hasten the coming of a Golden Age, when Health, Humaneness, Peace, and Spirituality shall prevail upon Earth

To promote Universal Kindness, Benevolence and Philanthropy, and to protest against inhumanity and injustice

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THREEPENCE.

The Necessity for Love.

Life presents many tragedies, but when we gauge and analyse things carefully, there is really nothing more pathetic than the tragedy of the

unloved—the lot of human beings doomed to a lonely and loveless existence.

To live continuously without expressing or

receiving affection withers the best faculties in human nature, renders the daily round of duty a wearisome performance, and makes attainment of that plane where joy abounds almost impossible.

We have only to contemplate the stolid and hard look upon the faces of the children in orphanages and foundling hospitals, or the inmates of our reformatories and prisons, in order to apprehend some of the effects of this deprivation. The same sadness overshadows every unwanted and unloved child in homes where affection is unknown—and every man or woman similarly envired.

Those who have by sympathetic discernment apprehended the psychic results of such conditions, readily understand how Heaven and Hell are differentiated; for Love—the source of sympathy, comprehension and joy—constitutes the very atmosphere of the one state, while want of it creates the other.

Yet how few persons realize that life without love must of necessity be stunted, impoverished, and "grey"; and that even the most luxurious abode, if lacking this source of warmth, provides but an arctic climate for sensitive souls.

Notwithstanding all the experience accumulated from the centuries, and the teaching of the

great prophets of our race concerning its dynamic power, very little is said in these days about the "one thing needful" for the transformation of this world into Paradise.

Nothing can redeem, uplift, and bring forth all that is best in human kind like the sense of loving and being beloved by some other soul; yet with all our modern panaceas for promoting mundane amelioration, scarcely any effort is made to extol, increase, and provide channels for the outpouring of this marvellous Force.

Men and women are ever ready to dedicate themselves to Art, Religion, Politics, Business or Science, but how few think it worth while to live that they may manifest love, sympathy and help to other souls—and seek to meet *this*, the world's deepest and most real need. Not by almsgiving, preaching, reforming, endowing, slumming, nursing, and such means alone, although these forms of ministration all have their efficacy and value, but by *loving* in such a manner as to quench the thirst and satisfy the hunger of some at least of the teeming multitudes of the unloved. For love is the reviving spirit of life.

It is just such instruments that are wanted on the earth-plane; for the dearth of love is not caused by lack of *supply*—only of *opportunity*, and of *media* for its transmission. There is enough love in the higher spheres of God's Kingdom to flood our world and transfigure it; but our retarded evolution, defective spiritual vision, and inability to respond and to vibrate in harmony, prevent the advent of the coming millennial Era when sorrow and pain will cease and tears will all be wiped away.

The Invisible Helpers know that this is mankind's greatest need. Whenever they find an opportunity to speak to incarnate souls through human media they give consolation, hope, sympathy, words of love, and assurances of a desire to help. Never do they condemn or discourage even the most faulty; their mission is always to uplift and to bless, and to declare the boundless possibilities that await us in the immediate future and in the never-ending time to come.

All the inspired Teachers who have been sent to illuminate our planet have spoken plainly on

this subject, but we are slow to learn. Confucius proclaimed the Golden Rule (love in action) in the far East, more than 5,000 years ago. Gautama emphasized its importance in India, and extended its application to every living creature. Jesus, after demonstrating and exemplifying the supremacy and efficacy of this quality, left a final commandment to all his followers in every age—that they should “love one another.” His chief Apostles made this the essence of their gospel; and they have been followed by a host of Seers and Poets who have declared Love to be the “greatest thing in the world.”

The burden of their teaching has been “Love someone—in God’s name love someone—for this is the bread of the inner life, without which a part of you will starve and die.”

Browning wrote “There is no good of life, but love—give love, ask only love, and leave the rest.”

Wesley taught “Love is the essence, the spirit, the life of all virtue. Love the creature, as it leads to the Creator.”

Emerson said, “The moment we indulge our affections the earth is metamorphosed; there is no winter and no night; all tragedies, all ennuis vanish.” And a multitude of witnesses have confirmed such testimony.

All, therefore, who realize the world’s need concerning this matter must do what they can, individually and collectively, to prepare the way for the advent of the Kingdom of Love—that Promised Land about which most of us have dreamed—which, although apparently so distant, is undoubtedly nearer than we think. By trying to increase the sum total of the love-element in every land, by cultivating the art of transmitting it, by yielding ourselves as media for its expression, by proclaiming its necessity, and by labouring to remove the social ideas, customs and conventional superstitions that hinder its influx, we can all render useful service—and not only bring blessing upon others, but upon ourselves by such effort.

There is so much that could be done to improve matters. So many orphaned and unloved children are pining for affection; so many unmarried women instinctively long for opportunity to express maternal love. Cannot they be brought together?

There are thousands of lonely souls to whom sympathy, kindness, and affection, might safely be extended with beneficent results. Our social barriers and restrictions are too rigid, and they cause much heartlessness and neglect.

There are multitudes of overworked mothers who would be thankful for the affection and help of single women who have leisure in abundance; and there are multitudes of girls who find it difficult to kill time, and, although on the verge of womanhood, know little or nothing about the chief profession of womankind—and run the risk of growing self-centred and developing a spiritual heart-atrophy.

There are many men who find the struggle for existence almost too much for them, and who stand

sorely in need of a word of cheer and helpful advice from someone who understands and cares.

There are thousands of patient, overworked, and harshly treated animals in our streets and elsewhere, who do not receive any expression of kindness, sympathy or consideration, from one year’s end to another. Indeed our opportunities are infinite and of endless variety.

The art of loving is in danger of becoming a lost art among certain sections of the community. Marriage without mutual love is becoming so common and prevalent, and the results are so threatening to the future quality of our race, that some of the most enlightened of our women authors are already raising the standard of revolt against our conventional ethics. They are boldly declaring that such unions although legal are, when regarded from the higher standpoint, immoral, because they bring suffering and loss upon the children and the coming generations, as well as upon the parents—and that legal facilities ought to be created for dissolving them.

The necessity for Love in the marital state needs to be affirmed and taught to every boy and girl in the land. It is amazing that so many married people seem to be incapable of comprehending the obligations of their position, their shortcomings and deficiencies, the withered condition of their hearts, and the miserable fate of their partners in bondage.

A large percentage of our young women marry for a home or a position—love does not count. Consequently they are unable to be mates as well as wives, and trouble follows. Most of our young men marry in haste through some temporary youthful infatuation, before they are old enough to choose a life-companion—and they repent at leisure.

Experience teaches us that we cannot maintain a healthy physical life without a sufficiency of food and sleep, and that if our bodies are not supplied with these essentials they become weak and inefficient, and exert a depressing influence upon the psychic nature. But multitudes have still to learn the corresponding truth, that the higher part of our being also has its vital necessities, and that one of these is affection.

Much of the disappointment, unhappiness, and ill-health that spoil so many lives, and becloud with gloom so many earthly homes can be explained by the fact that when normal human beings are deprived entirely of affection, their psychic condition deteriorates, and an enervating and morbid influence is exerted upon their physical nature.

Just as starvation of the nerves and tissues produces a sense of hunger and irritability, so starvation of the soul produces a similar sense of want. Hungry animals, whether human or sub-human, are seldom sweet and amiable; and for the same reason famished souls usually manifest unrest, discontent, and lack of poise.

Thousands of men seem to think that a woman only needs a home, a protector, a dress allowance and a daily round of small household duties (often very vexatious) sweetened by tea-table gossip and an occasional outing. They remind one of ‘Farmer John’ (in the poem) whose conscience pricked him,

after his poor wife died of incessant and monotonous drudgery, because of:

"The love he never hinted at
For more than thirty years."

An equal number of women labour under the delusion that their husbands should be quite satisfied and contented although well realizing that they have only been married for material reasons—and although the prospect of the coming loveless years is sufficient to appal the most cheerful, virtuous and stout-hearted.

Many wives make the fatal mistake of thinking that because men are easily deluded when young and inexperienced, they, still being "mere men," are equally lacking in discernment when they are past middle age. They don't realize that the average man knows instinctively, when the glamour of his early infatuation has passed and he arrives at the age of discretion, whether his wife really loves him or not; nor that love of the *real* sort is the only bond strong enough to be relied upon to hold two hearts in perpetual union.

There are many women who manifest no affection and sympathetic consideration towards their husbands. Instead of adopting this wise course, so as to strengthen them in any hour of temptation that may possibly arrive, they are cold, selfish and apparently heartless; and are often addicted to proclaiming the shortcomings, or imaginary shortcomings, and ailments of the man they have vowed to love, honour and obey; to the merest acquaintances, and to such an extent as to make one convinced that such constant disparagement had become a contemptible habit. Yet women of this type fail to understand why their husbands are unhappy, and are unable occasionally to suppress every sign that they long for the real affection and sympathy that alone can satisfy the human heart.

But what about the millions of the unmatred who are also unmarried, and who have but little hope of ever enjoying affection in a supreme form? How is *their* necessity for love to be met? some may ask. And I admit that the question is a difficult one to answer.

For many souls thus situated, the belief that we live successive lives on this earth, and make our own future conditions, and that God has made for each of his creatures a counterpart or twin-soul who will be revealed in due time, affords almost the only source of consolation—for their prospect of marriage in this present life is perhaps quite a hopeless one. But they can give forth affection to other lonely souls, and so win much love for themselves; and thus grow in spiritual grace, beauty and attractiveness, in preparation of the better days to come. As Trine sings:

"Give love, and love to your heart will flow
A strength in your inmost need."

But there are many unmatred people—as well as many lonely ones—who remain so because they are not genial and affectionate enough to be *attractive*. They repel other souls by their coldness, pride, selfishness, conceit, thoughtlessness, or lack of consideration. Kind and thoughtful deeds are always

noticed and appreciated; and spirits who minister to others are not too numerous in this world, although much in request.

Many plain women and men quickly find mates because they have large, affectionate, and sympathetic hearts and cheerful, happy dispositions—thus meeting the instinctive ideal of most human beings. Many beautiful women remain without suitors because their real selves are so unattractive—men do not feel inclined to wed icebergs. If only they would cultivate "a heart at leisure from itself, to soothe and sympathise" and try to be more sweet, genial and companionable, they would soon find someone to desire their companionship for a lifetime. It is only a question of making oneself *desirable*, and one will be desired.

The soul's necessity for Love can be most surely satisfied by *loving*. For Love is the most powerful magnet in existence, and the surest passport to other human hearts as well as to the highest forms of friendship. And if this truth were taught in every home the dearth of affection which is now prevalent would be lost in plenty.

Sidney H. Beard.

Practical Philosophy.

(From Various Sources).

Every thought which genius and piety throw into the world, alters the world.

Trying to ignore a new truth after its introduction is like trying to ignore sunrise by shutting the eyes.

When the average man has lived long enough to know how to live, he takes his departure; but it is not right. The world needs the service of developed minds. Stay young; you can be a power for good!

Night air is the *only* air at night. Why shut out the clean night air, and breathe the dirty air of the house?

One of the most mischievous errors current in modern times is the popular notion that a man may transgress all the laws of health with impunity, and then swallow a few drops of medicine and thereby antidote all the results of his evil habits.

The mainspring of life is in the heart. Joy is the vital air of the soul. . . . To make anyone happy, then, is strictly to augment his store of being, to double the intensity of his life, to reveal him to himself, to ennoble him and transfigure him.

Old age is a bogey man of which we are all afraid; yet go to work to-day and count up the number of your friends who have died of old age, and you will find that it is a pitifully small number. This means that we should fear disease more than old age and take rational means to avoid it.

The Way we Live Now.

By E. GREVILLE BARRINGTON.

We are always told that life is much more strenuous nowadays than in the past centuries, and the neurasthenia, nervous



collapse and other nuisances flourishing amongst us are complacently set down to the terrific strain upon the nerves caused by swift means of transit,

general hurry and flurry and our superior sensitiveness to grief and anxiety.

I always distrust this tendency to blame the inevitable, for it is such an obviously easy way of ignoring our indiscretions. A man sups on devilled lobster with a few comfortable additions, and three days later an east wind has given him that confounded chill. He smokes himself silly with cigarettes, but overwork is the cause of the general debility which compels a trip to Monte or necessitates the weekly Friday to Monday in some pleasant country resort. He finds a little stimulant, ranging from whiskey and water to the "King's Peg," grateful and comforting, and when he develops a bloodshot eye and a tendency to somnolence after meals, it is the gout inherited from reckless ancestors which thus assails the blameless. So, in all our nervous troubles, it is the way we live now.

But how does life exert such terrible pressure upon the citizen of to-day? Let us consider. We are told that the present state of European politics is alone enough to strip the head of all its scanty honours, to unknit the stalwart frame and send us all whimpering into rest cures. *Something* does all these things, but is it political skeariness, or is it rather the way we live now?

True, we have a friendly power at our doors with a taste in Dreadnoughts as cultivated as our own. True, we have the *National Review* and the *Spectator* piling on an uninterrupted agony in our midst, and a *posse* of distinguished admirals and generals assuring us that all is lost, including honour, and that the Goth is at the gate.

Yet our ancestors—who apparently needed no rest cures and never bewailed their shattered nervous systems, possessed a Napoleon as a counter-irritant, and really, with Napoleon poised like a hawk over Europe and a French army at Boulogne, life must have been at least as strenuous as it is at present. Austerlitz, Marengo, and Waterloo, with the European Coalition, furnished, one would suppose, some excuse for lying awake o' nights if one were built that way, and when the news of Trafalgar was brought by a rider white with strain and excitement there was a decided opening for mafficking if the men of that day had been hung on wires as we are.

I saw something of the South African war and something also of the mafficking in London, and in the latter case, as I watched the pale, undersized ignoble crowd squirting scent into its myriad faces, tickling its myriad noses with preposterous paper tubes and feathers, deafening its myriad ears with stupid and brutal noises, swaying hither and thither ungoverned and irresponsible, I declare I thought that Kipling's chattering Monkey People, though doubtless very near kindred, were sane and dignified in comparison.

Well, so much for politics. Is it the money-fever that breaks our brains? Again I deny it. With consols performing the gymnastics of the Napoleonic wars, with the fortunes made and lost, the high prices of food, the low wages and strikes, money must have been quite as great an anxiety to our great-grandfathers as it is now. There were not the avenues for employment then that the present European peace now provides, and the misery must have been colossal. But where were the drugs and rest cures of our forefathers? They grinned and bore it. We cannot.

I will touch lightly on religion, merely saying that the very downright theology of those days had its cheerless aspects, and if we accepted them in the same whole-hearted, full-bodied way we should probably all be in Colney Hatch in six months. Our forefathers lived comfortably side by side with the doctrine of eternal perdition for the majority of mankind and apparently it never gave them a qualm.

Consider the fine robustness of nerve and temper implied in that one fact! We simply are not equal to it, and a milder theology has been evolved to meet our tremulous apprehensions.

As to grief telling more cruelly upon our sensitive nerves I don't believe a word of it. I should say the heart was rather at a discount now, even amongst the sex we adore. Grief is voted an inconvenience and there is a business-like candour about the expedients used to get rid of it. Compare the ladies of the early nineteenth century, smothered, frilled, and furbelowed with crape, and all the parade of set and determined woe—with the very mitigated affliction of the present day. Yet those lamenting ladies were innocent of cocaine and cigarettes, knew not massage, and if they overfed, did it on strongly unscientific lines and because they liked it, not in the least because their nerves required six meals a day in a nursing home. And we are of this same stodgy unimaginative English stock, once as devoid of nerves as of art or anything else sensitive and ethereal. How are the mighty fallen!

There is nothing like candour in these cases, Therefore let us emulate the lady who, in arranging a visit from her dressmaker said comfortably:

"On Monday we have Lord Gourmet to dinner. On Tuesday we dine with Lady Fivestars. On Wednesday I shall have my bilious attack. You had better say Thursday."

We eat and drink things that set our nerves on edge, drug them into fever or stupor, and then wonder they give us trouble. Think of the daily dragging the average man achieves in twenty four hours. He

is drugged with caffeine in his tea and coffee, for men go in for those much more than they did. He is drugged with nicotine in his countless cigarettes. He is drugged with preservatives in his adulterated foods, and with strange chemical brews in his decocted beers and spirits. He is drugged with the poisonous products of over-feeding, and the poisonous extractives of meat, fish and decomposed game. It was a bad day for the national nerve when swift ocean transit made our meat supply as cheap as dirt, and brought tea down from its dignified fifteen shillings a pound to the price of road scrapings.

Think of "doped" horses. We are nearly all doped horses now. Small wonder that we cannot stay the pace, but it is not the pace that kills. I believe we have no notion as yet of the strain that can be borne by the healthy mind and body, not only without injury but with positive benefit, and that the work many of us do is nothing compared to what will be got through by a wiser generation in more civilized times. It is an interesting subject of speculation! No, no, the system is rotten. Reform it altogether.

The happiest, healthiest, hardest-working, best looking fellow I know lives on figs, raisins, a hunch of black bread, grapes and goatsmilk cheese. I withhold his name, for he is not on the market, having already a wife, beautiful as the Uranian Aphrodite, and two babies.

The family entertained me hospitably in a hut looking out upon the wine-dark Mediterranean. They stood at the door as we parted, and I shall not easily forget that picture of triumphant human youth, health, and beauty. The young mother stood by her man, supple and strong, deep-bosomed, serene and lovely, "most like unto a young palm by the altar of Delos."

"Naisicaa!" I said, and snatched my sketch book. She held something better however than the ball of the Princess, for at her bosom, supported on one powerful arm, hung the youngest baby, drinking pure life from a breast that recalled Nature's own in its superb abundance. The little curly head shone like a star against the sun-browned skin and dull blue clothing. To her knees the elder child clung, regarding me with wild-bright eyes and one finger in his rosy mouth, the way of children all the world over. Except for a brief shirt of some faded crimson stuff, the wind and the sun had their will of his dimpled hardy little body.

Words cannot describe the beauty of this creature of five, bathed in soft light and shadows. His mother had stuck a spray of pink oleander into the close gold curls behind his ear. He literally seemed to reflect the sunshine. I thought of the infant Dionysos, and the deification of the Child seemed an inevitable part of the world's worship. I thought of the pale poverty-smelling children of Whitechapel, shut into the hells our civilization makes for them, and I closed my sketch book. Yet this child was poor as any of these that play in our festering gutters.

I am not sure that the man himself was not the noblest of the group. I showed my sketch of him to a European authority on art and all things beautiful,

and, despite the draughtsman's faults, he could not lay it down.

"The type persists," he said, "but where is Praxiteles?" Ah, where indeed? He may return if we can develop a race that is an inspiration—a race born not of the mean streets, the coarse and brutal foods, the insensate folly, luxury and cruelty of the way we live now.

These deities, waving a friendly farewell to me, were very poor people in this world's goods. It was not riches that had given them their beauty, serenity and joy. They possessed only the common and simple things that should be every man's heritage. That has been my experience of many men and many lands. They were always the happiest and healthiest who needed least of the things that money buys, but were extravagant in their use of what money could not buy, fresh air, clear sunshine, the kindly fruits of the earth, a little laughter and a great love.

The opposite of all this we see about us. Is it life? It is, at all events, the way we live now.

The Worst Fear.

Perhaps the greatest and most disastrous of all the taboos that we erect for ourselves is the fear of what our neighbours will say. There are many men and women who appear to live only in order that they may be talked about, at least that is what one must infer from the way in which they bring everything to this as to a touchstone. The one and only criterion which they apply with regard to any course of action is the impression which it will make upon their neighbour. They never ask themselves—"Is it right or wrong for me to do this?" but "what will Mrs. Jones say if I do this?"

This is perhaps the most terrible form of slavery under which a human being can suffer, and yet to obtain freedom from it it is only necessary to assert it. What other people say can make to us only such difference as we ourselves choose to allow it to make. We have but to realize within ourselves that it does not in the least matter what anybody says, and at once we are perfectly free. This is a lesson which the occultist must learn at an early stage of his progress. He lives upon a higher plane, and he can allow himself to be influenced only by higher considerations. He takes into account the hidden side of things of which most people know nothing; and, basing his judgment upon that, he decides for himself what is right and what is wrong, and (having decided) he troubles himself no more as to what other people say of him than we trouble ourselves as to the flies that circle round our heads. It never matters in the least to us what anyone else says, but it matters much to us what we ourselves say.

Happily this mighty power of thought can be used for good as well as for evil, and in some ways the pressure of public opinion is occasionally on the side of truth and righteousness.

C. W. Leadbeater.

Nowadays people know the price of everything and the value of nothing.

For Hearth and Home.

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

I have just come back from camp, and with the memory fresh upon me of all that the Territorial training may mean to England, I would fain turn away for the moment from my usual theme of food and feeding to the momentous problem of national defence.



In passing, however, it is just as well to emphasise the fact that in the exigencies of camp life, and amid the strenuous duties that devolved upon me there, as a Field Officer, I found no greater difficulty in fruitrating than I have found in many other circumstances elsewhere.

When anyone tells me that under his own particular environment it is impossible to avoid eating meat, I look back upon the variety of chances and changes that have fallen upon my chequered pathway and comfort myself with the consciousness that for the dietary pioneers of to-day and to-morrow the road is comparatively easy and the extreme hardships of the past are passed.

I know no conditions of life in modern England where a man or woman who wishes to fruitrate cannot do so.

From the standpoint of humane reformers I am often met by two objections to military training of any sort:

They say "We are men of peace, we are women who advocate the gentler life, we are women whom the trappings of the soldier and the glamour of co'our do not deceive; we are men who see the devilry of cruelty beneath all the fair promises of a soldier's chivalry. We men and we women alike will have no part nor lot with fighting nor with killing; we believe in the sanctity of life, and we recognize the horrible brutality of all murdering whether done by the hangman or the soldier. We will have no share in warring nor in the preparation for war."

This is the objection put forward by a considerable proportion of humane men and women to whom the very thought of killing a fellow creature in cold blood or in the tiger passion of battle is inexpressibly repulsive.

There is another class of people who object to their husbands and sons going into camp as Territorials.

"The history of all ages," they say, "goes to prove that the life of a soldier tends towards a laxity of morals.

"There has never been a war in which sex brutality has not manifested itself, and in which the animal side of man has not received encouragement to develop.

"What is true about the campaigns of every

great general is equally true in a modified degree about soldiers in time of peace.

"A body of men freed from the humanising influence which in a mixed community is always being brought to bear by the best women of every social organization; a body of young men freed from the restraints which living in houses and being known to their neighbours always imposes upon the wildest and most foolish; a body of young men corrupted by the evil traditions of the soldier life—this is the sort of nursery of evil morals from which every good woman would keep her husband and her son.

"Idleness always leads to mischief, but the idle, lazy, loafing life of the soldier in a camp, with nothing to occupy his time in an elevating way, must necessarily lead to the worst kinds of mischief."

Thus and thus are the grounds of opposition in many people's minds to Territorial training and Territorial camping. The question of importance is "are they true?"

If there is one thing more than another which gets burnt into one's consciousness, in passing through this happy world, it is to beware of condemning unheard, and of judging on part evidence!

There is something of the ancestral tiger in our love for mauling what we cannot eat—in our love for listening to and passing on an evil report which has ruined times and again an innocent man or a meritorious movement.

Are the accusations thus honestly made against the Territorial movement true or false? This is the important question.

When I was an undergraduate at Oxford I joined the Varsity corps, and from that day to this I have been more or less in contact with the Volunteer movement and with the Territorial force which has replaced it.

What, then, is my answer to these important objections?

In the first place, there is one great branch of the Service which has to do with saving and not with destroying; with curing and not with killing; with enduring all the risks and hardships of a soldier's life; but with none of the demon passion which is said to make great deeds of prowess possible.

The Royal Army Medical Corps has a nobler function than to fight men. Its battle is always with disease and pain and death.

Its members give of their best to all men, and make no discrimination between friends and foes. If a French Hospital Staff is captured at a Gravelotte, the members simply go on tending and healing Germans in-tead of Frenchmen, and the rancour of political passion is stilled in the surgeon's breast in the presence of suffering wherever it may be.

I can conceive of few things which would appeal to those who hate cruelty, and who loathe the brutalities of soldiery, more than this development of a spirit of universal compassion for suffering and this willingness to endure the hardships of a soldier's life for the purpose of being

with him in the day of pain and being near at hand to him in the hour of death.

There is then a great opening for young men of high ideals to join the Medical Corps of the Territorial Army and to set before themselves the motto of Napoleon's great army surgeon, "*Je pansé, Dieu guérit*"—it is God who heals, while I but humbly tend the wound.

But there is another point about the Territorial Army. It is not a force of aggression. It does not inculcate the spirit of Jingo ferocity. It does not foster the pride of race, or creed, or colour. It is a power which speaks only of the sacredness of hearth and the sanctity of home.

There is no animal so gentle and inoffensive but will try to protect its young, and in the stress and strain of a world which as yet bows the knee to force and worships the strong man armed, we may not let our women and children loose on the hills where the eagles fly and in the valleys where the wolves prowl unless we put up our watch towers to protect them.

Rome was sacked by Goths because her sacred Penates had no longer a race of Horatii to do and die for the honour of the old homeland.

England will deservedly sink into insignificance when men are no longer willing to stand at their post of duty when the cold wind of death begins to blow upon our shores, or when the firestorm of fury is poured out upon our land.

"For Hearth and Home" is a motto for every man who has been blessed with a mother and the sweet memories of a safe guarded childhood.

To become a Territorial is one thing; to become a campaigning soldier is quite another.

I am satisfied, too, that it is politicians and financiers nowadays who make wars, and not the men of the line who have to fight. I believe that if every man in England had to do his share of home defence training, he would have such an insight into the grim possibilities of real war that there would be no light-hearted "Maffickings" and gay irresponsible boastings such as were indulged in by those who knew no better but a short decade ago.

But is camp an immoral training school for a youth?

Quite the reverse. I know no place where a young fellow away for a fortnight's holiday is under more strict and kindly observation than he is in a Territorial camp.

Far happier, far safer, far better looked after, far freer from temptations of all sorts is a youth under canvas than when taking a fortnight's holiday with no occupation in lodgings or in a boarding-house at Margate or Brighton.

A man during camp is always in uniform, and he always wears a badge by which he could be traced if he misbehaved himself.

He is always liable to be seen by an officer—either non-commissioned in uniform or commissioned in civilian attire—wherever he may be; whether in the field adjoining the camp or in the roads, or lanes, or streets, or refreshment rooms, or beer shops, or on the sea front, or in the

train, or wherever else he may be spending his spare time.

Every hour of his day has to be accounted for, and it is exceedingly difficult for the worst shirkers to avoid the strict supervision which is exercised over him.

Called by bugle at 5.30 a.m. he is up with the lark and sees the glories of the opening day. Drilling in the fresh sweet air of the morning from 6 to 7, he learns to appreciate the smell of the dew-tipped grass as he crushes it under feet.

He is taught, in spite of himself, that the lungs expand in the ozone laden air of the first fresh hours of the open upland. He is shown that in order to enjoy the first meal of the day, to the fullest of the full, a man should get up and work in the open air with zeal and zest for a couple of hours before he sits down to eat. He finds his surprise that breakfast need not be a meal of silence and grumbling, but can be one of the jolliest and happiest meals of the day.

The first morning is a discovery which it is worth going into camp to make!

After breakfast comes a busy morning of open-air work again, and the laziest man is bound to exert himself, and the untidiest man must learn to be smart and clean, and the most uncouth man has a discipline in manners and behaviour and self-control, and the dullest man has to develop his intelligence to the utmost, so that before a week has passed a wondrous change has come—a change for the better—a change towards smartness and cleanliness, towards self-control and quietness, towards respectful appreciation of superior merit and superior rank, towards that type of manliness which makes for a great nation!

Lectures and various forms of instructions occupy a great part of the afternoon, and then games and sing-songs, or a visit to the town fills up the evening, and everyone is ready for bed by the time the bugle call bids silence and sleep for the camp.

A man in camp gets a delightful fortnight's holiday of mingled work and amusement; he gets his travelling expenses paid; he gets excellent food and good healthy lodging; he gets free medical attendance; he gets from 1/- to 4/- per day pay, and he comes back altogether a hardier, handsomer, healthier and richer man than if he had spent an idle fortnight's holiday loafing about some seaside town.

England would have a finer set of citizens and fewer weeds if only all her sons could have a month's service every year.

* * *

The Dignity of Service.

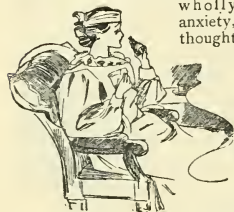
The longer on this earth we live
And weigh the various qualities of men—
The more we feel the high stern-featured beauty
Of plain devotedness to duty,
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely, and unwasted days.

R. Lowell.

How to Overcome Anæmia.

By a PHYSICIAN.

A difficulty which mothers have most frequently to contend with is that of anæmia in growing girls. Even the food-reform mother is not wholly free from this anxiety, and I have therefore thought that a short paper on the subject might be of assistance to readers.



Why is anæmia so terribly common? It is really almost taken for granted that a year or two of anæmia must be transacted on the

way to the twenties. With young servants it is so general as to form a serious objection to engaging them at all, and girls with every home advantage are no more immune.

There must be some reason for this grave drawback to life at a time when all should be health and happiness.

Few things are more disquieting than to see an anæmic girl toiling listlessly through her work or play. Many mothers take the condition as so inevitable that they do not even consult a doctor, but themselves prescribe iron pills, increased nourishment, and perhaps a glass of claret, none of which goes to the root of the matter.

As it does not appear that Nature can have any particular purpose in inflicting a year or two of anæmia on nearly every growing girl, it seems well to go back to first causes. A girl of thirteen is developing with great rapidity and this growth and development entails very rapid tissue change and consequently a large production of waste which the body must throw off through the proper channels,—skin, bowels, kidneys.

A much larger ratio of waste products will occur if foods and drinks are given which themselves introduce them or if the food is of too nitrogenous a nature. The blood being then very acid does not dissolve these acid waste products and pass them out of the system; they tend instead to be retained and deposited in various parts of the body. This renders young people at this stage extremely liable to rheumatic troubles owing to the irritation of certain joint structures by urates retained in those structures. Girls of ten to fifteen years old are said to be twice as liable to rheumatism as boys of the same age. But as the circumstances of a girl's advancing life tend a little later to make the blood more alkaline, the blood then becomes a solvent of these acid waste products, and the stored up urates will be dissolved into the blood, clogging the circulation and causing dyspepsia and anæmia—from which boys are less likely to suffer owing to their much slower development and the very active exercise taken during school life.

When a mother sees her girl showing signs of anæmia she should first consider her general health, and ascertain whether there is constipation or any other irregularity which needs attention. If so, a reliable physician should be called in. The question of diet is of primary importance. Nourishing, digestible food and plenty of it will be needed, and it must always be remembered that a growing girl or boy needs much more food in proportion than an adult, for they have the question of growth to consider as well as the maintenance of tissue.

Anæmia in young people is chiefly due to:—

- (1) Insufficient nourishment.
- (2) Wrong kinds of nourishment.

Now, to define what I mean by nourishment. In my experience by far the best and safest definition for purposes of diet is, *nourishment* means *proteid*, which is also called albumen. To say that a food is *very nourishing* simply means that it is of *high proteid value*. Now proteid is the essential part of one's food and is absolutely necessary to maintain the body in an efficient state of health and strength. Proteid makes bone and muscle and repairs the daily waste; without it you cannot live.

Those cases of anæmia coming under class 1 are chiefly found among the poor who cannot afford to buy sufficient proteid food for their proper nourishment, though much might be done to improve this state of affairs by teaching them which foods contain most proteid for the money expended. For instance, even the very poor waste money on tea which contains no nourishment whatever.

Cases of anæmia coming under class 2 are found usually among those who have plenty of money to spend on food but spend it wrongly. They can be divided into two groups:—

- (a) Those who live on poisonous foods.
- (b) Those who live on non-nourishing foods.

Under (a) the chief people suffering from anæmia are servants and children of the well-to-do. These do not suffer from lack of proteid, usually the very reverse. The cause of the anæmia in these cases is chiefly the excessive consumption of meat, fish, and tea; by far the most injurious of these is tea. Many vegetarians suffer from anæmia because they will take tea and the pulse foods in excess (thus causing indigestion), but tea in particular. The improvement in the general health of some vegetarians who have eliminated tea from their diet and substituted cheese and eggs for the pulse foods has been very marked.

Under (b) come people who, though comparatively well off, are anæmic because they live on foods containing too little proteid. This class includes many vegetarians who have left off their meat and fish and have tried to replace these by white bread, vegetables and fruit. When I say that 1 oz. of meat contains as much proteid as 3 oz. of bread or 13 oz. of vegetable or fruit, it will be seen that in order to obtain sufficient proteid from these foods the increase in bulk will be very great. It is this increase in bulk that defeats people; they cannot manage a diet that is at least 3-4 times bulkier than their old meat diet, so they consequently underfeed.

The foods that are good for anæmia are set out below in a rough table in accordance with their proteid value, by far the most important blood and tissue formers being in the first group—the table I follow with a few feeding rules which are very important and should be strictly obeyed.

(a) The most nourishing foods: Cheese, dried milk, curd, milk or junket (when taken by the half-pint), eggs, nuts and gluten, these being the foods which make blood and tissue.

(b) The moderately nourishing foods: Biscuits, toast, brown bread, macaroni, sago, rice, and the cereal foods in general.

(c) Foods containing only a small amount of nourishment: Fruit, vegetables, butter, cream, cream-cheese and nut-butter.

(d) Foods containing no nourishment, i.e., no proteid: Tapioca, arrow-root, cornflour.

Feeding Rules. Each meal must consist of a definite quantity of one or more of the A foods, as these correspond in value to the meat of ordinary diet. This rule is absolutely essential, for non-compliance with it means under-feeding or starvation. In practice, from half to three-quarters of the total proteid is obtained from the A foods.

Foods of the A group must be taken early in the meal, the one exception being milk, which is best taken by itself at the end of the meal. Never attempt to replace your meat by the B foods; this, of course, applies still more strongly to the C foods. If you replace your meat by cheese, curd or dried-milk, and your fish by eggs or nuts, keeping your other foods as they were on the meat diet, you will not go far wrong.

In cases where the patient is not already a food reformer the following rules are important.

A case of *severe* anæmia should not as a rule be permitted to make any rigid and complete change in diet, such as the adoption of the vegetarian system, until the anæmia has been temporarily overcome by:—

(1) Feeding up on any of the most nourishing foods that the patient likes and can be got to eat, and digest, whether meat or not.

(2) Immediate leaving off of tea, coffee, etc., and meat soups.

(3) Taking a tonic such as sanotogen or iron.

(4) The limitation of the total fluids (water and everything drinkable) to a pint or so in the day, for many cases of anæmia have weak or failing hearts which are greatly helped by restriction of fluids. This is very important.

After the anæmia has been overcome temporarily by the above methods and the patient is stronger, *then* begin total abstinence from flesh foods. To do so earlier is not as a rule advisable, for it often makes the anæmia worse and the patient weaker, the vitality, and consequently the powers of digestion, being defective. Also change the diet slowly meal by meal, taking a month or two to make the complete change, as changing too quickly may bring on the anæmia again.

Always clothe very warmly and avoid exposure to cold especially in the morning; therefore avoid cold baths.

Tea, coffee, meat-soups and extracts should be absolutely forbidden to the young. Meat should not be given, and salt fish, bacon, and indeed all salted foods, are objectionable, because salt is now known to act injuriously in hitherto unsuspected ways and should be used very sparingly.

I think those children fortunate who have been brought up on the fruit, milk, rice, cheese, vegetable and nut foods. I believe there is *nothing* so successful in its result both for mind and body.

Hints for Invalids.

We have no right to be sick; sickness itself is evidence of transgression, and goes far to prove we have in some way or other violated Nature. More than this, *we can generally trace where we have transgressed.*

Admitting this, we cannot but see that, when we are willing to obey Nature, and as far as we can, live a natural life, we then prepare the way for the hidden inner forces to operate for our good, we at once commence promoting health.

Every step of the health-culture ladder leads to health, and shows the wrongfulness of sickness and the need of regeneration.

Too many are slaves to their thoughts, their pains and sufferings, their mental aberrations and disabilities, ever succumbing to their troubles and looking on the black side of everything, leading a life of darkness and despair, making life a dismal nightmare. Why?

Have you ever thought this very attitude feeds your diseased body and mind as well as adds fuel to the mental Moloch? Suppose we have to suffer—I say *suppose*, for it is *only a supposition*—why not do it with a smile, and scorn the sympathy of others? This very act is a stepping-stone to vigorous mental health.

When you seek the sympathy of others you step on to a sinking ship that presently will suck you under. The very sympathy that well-meaning people heap upon you, gives to the mind the very worst kind of suggestion possible, the most dangerous of any and certainly the most damaging.

Learn to look upon yourself as a transgressor of the natural laws rebuke yourself for being sick, tell yourself you are a criminal and a wrong-doer, and the sooner you get out of such a physical condition the better. This is the kind of suggestion that will help the mind; it is a tonic of the best kind.

The dismal mental dyspeptic is rarely, if ever, a physical culturist delighting in a morning tub and thirty minutes' mixed physical training.

Throw your wretched thoughts to the dogs, and go in for a regular course of invigorating movements. Your blood will be sent rippling through the veins and arteries at twice the speed, your lungs improved, your heart-beat strengthened, and thereby the whole body, including the nervous system, toned up.

Finally, *Remember you have no right to be sick.*

Life and Health.

The Thwarting of Nature.

By MRS. HODGKINSON.

The Romans had a proverb which read thus:—
"Drive Nature out with a fork and she comes running back."

It is really worth considering. We might amplify it in the light of modern progress and say:—

Drive Nature out with precept and principle, with Lee-Metfords and Dreadnoughts and still she will be one too many for us. She will return in her unostentatious irresistible way, and quietly take charge, and things will go as they always went, on the line of least resistance, for that is Nature's own line. We come back to it sooner or later, or if we do not, and protest with all our little fussy activities, we are dropped out, and things go on as before.

Still, we most of us think we know a deal better than Nature, the mother of men.

We have staked our little all on civilization, which is an effort to put Nature into corsets and hobble skirts. We draw the laces tight and say, like the American lady, "How perfectly elegant!" We stand back to admire, and in a moment the discarded trappings lie at her feet and she is smiling at us with the inscrutable smile of the Sphinx which conceals all wisdom under all irony.

Since in her we live and move and have our being, it seems simpler to give in sooner than later. The cost of the warfare is so appallingly heavy. But having given in, having ceased to be rebellious children, the rewards are so many and so rich that one can scarcely enumerate them.

A book I have been reading lately—"Modern Surgery" by Dr. Saleeby brought this consideration before me with unusual force. It is a very interesting book, well written and graphically descriptive of the marvels of modern surgery. It is indeed an eulogy of the work done by Lord Lister's beneficent discoveries in that department, and the contrast between pre-Listerian and post-Listerian surgery is admirably drawn and should be the cause of pride and thanksgiving to us all. Incidentally Dr. Saleeby gives a description of the processes by which Nature, the master healer, repairs and replaces the tissue cut or removed under the knife.

It was at that I paused. Nature seemed so much greater—so much more to be trusted even than Lister. The surgeon can remove tissue under the most favourable conditions. He can destroy masterfully. Nature can build up and restore. The surgeon strives to make the conditions of our civilization possible and fails often. If there is a crevice in the armour of his complicated surgical ritual all is lost. Nature indicates a way where no complication is necessary—a way so simple that the beast of the field cannot err therein, and in following which there is great reward.

I think the discovery of Lister may be summed up in the one word "Cleanliness." Be clean, and the wound shall not fester and be the gateway of infection. But to be clean in cities and in the

stuffy little boxes which we call houses is a matter of such difficulty that it needs the generalship of a planned campaign.

I have often observed the surgical ritual which Dr. Saleeby so proudly describes. It is curious in its complication and in the way in which it regards the patient as lying at the mercy of unknown infections and microbic invaders. It is magnificent in the thoroughness with which it cleanses the outside of the platter. But even Lister and his followers with all their skill and patience are often worsted by the unseen foe, and in no case more often than in that most important and touching condition which Dr. Saleeby rightly makes almost the central point of his book—the function of maternity.

The fact must be faced—especially in view of the steadily dropping birth-rate, but the risks of maternity are still very high—terribly high, all things considered. Listerism has done much for us, but even so it is at present more dangerous to be a mother than to be a soldier, and Dr. Saleeby, deploring this fact, desires that the country should spend millions every year—I forget at the moment how many—in providing the advantages of nursing and treatment on Listerian lines for every woman during childbirth. He calculates that such a course would save many valuable lives, and it is certainly better worth while saving such lives than—shall we say—paying members of Parliament.

But where I disagree with Dr. Saleeby is that when you have surrounded the mother with a Listerian nurse, a Listerian doctor, a room with a glass floor and rounded corners, the omnipresent microbe may creep through all your defences and find its prey.

To me it seems better to begin with the mother herself. If she is in *herself* aseptic the microbe's game is up. I would rather spend the millions on preaching the gospel of prevention. We cannot render the world aseptic. It was probably not intended to be so for very excellent reasons, some of which we may divine. And so long as it is not, if you even cut your finger, much more face the risks of maternity, "the goblins will get you if you don't watch out!"

The real truth is that we ourselves are very far from aseptic. We are not clean at all—not clean-blooded, clean-run fresh air creatures. We are drugged, poisoned fusty creatures living in little shut-in boxes of houses, and when we have to face any one of the risks of life—from a scratched finger to maternity—all the precautions with which Lord Lister's great genius surrounded us, to protect ourselves from ourselves, have a nasty way of breaking down with a run in many a case that should be perfectly straight sailing if right had its own.

For, as I began by saying, we neglect Nature, we drug her, poison her, starve her of fresh air and sunlight, and so we lose our best attendant at the bedside—the sole attendant that can heal and reform. Nature can and does heal the most ghastly wounds cleanly, sweetly, swiftly, where food, air, and sunlight have been rightly chosen and provided. A doctor of my acquaintance told me that he saw an Egyptian

woman, who was working in a field under the hot sun, give birth to a child. She needed no help, there were certainly no Listerian precautions, and in half an hour the child was lying under the tree and she was at her work again with perfect unconcern. That woman's food was dates, and meal cakes. I could parallel this with many modern instances.

The fact is—we choose to live in certain ways that please us—to eat foods for the ingestion of which we are not constructed; meat in its varieties, certain vegetable foods which are highly injurious, to drink poisonous and alcoholic drinks, to lower all the powers of the body by a steady intake of deleterious substances. And Nature is perfectly indifferent. She says:—

“Very well, if you like it. But you must, of course, foot the bill.”

And we do foot the bill—in premature death, premature old age, disease, thwarting of every instinct and power. And then, in our moments of need, we surround ourselves with aseptic precautions and think that is all that can be done.

One grows a little impatient. It is so well to have these things if needful—so foolish to need them.

When will the world see that all Lister's greatness would be overtopped by the man who would teach us so to live that we ourselves might be impregnable, and that all the complication of outside cleanliness is as nothing compared to the interior cleanliness of pure blood and healthy tissues.

We have lived through the era of drugs. They are now almost universally discredited. We are living in the era of surgery, and we are one and all trained in the superstition of the microbe.

We may live to see the day when it is admitted that the all-dreaded microbe himself only acquires virulent characteristics in a poisonous soil. And to see the day when surgery itself is dead except for cases of accident. It is the opinion of Dr. Muthu that not only has man changed his physical character under the influence of mistaken civilization but that the microbe has also followed suit.

The micro-organisms have been with us from the beginning of time and are invaluable in our service. But in the unhealthy atmosphere created by man they have adopted a new role. From being our servants they have become our invaders. From being harmless saprophytes they have assumed the properties of danger and disease, and all the science of Listerism is not their match.

Under what conditions do these microbes acquire virulent properties?

Dr. Muthu replies that it has been observed that stimulating food tends to increase their fertility. They multiply abundantly where there is plenty of decomposing nitrogenous matter for them to feed on. It is well known that pneumococci, which often lie in the mouths and throats of healthy persons, may under abnormal stimulus give rise to pleurisy, pneumonia, and so forth. They prosper also upon the organic impurities of respiration and other decomposing matter.

It is the man and not the disease that matters. A man fed on pure food, breathing rightly, living with temperance, may snap his fingers at the microbe

and the medicine bottle. Our disorders are of our own manufacture and not inherent in the nature of things, and disease, like charity, begins at home.

One does not say that aseptic precautions are not valuable in the present state of benighted ignorance and folly. They are most necessary. So are the war-ship, the policeman—the doctor himself—but they are none the less evidences, one and all, of a state of semi-savagery. And probably every thinker visualises a world where they will have ceased from troubling and we can lay them aside and get seriously to the business of making life pleasant not only for the few but for the many.

That day will come, as far as the body is concerned, when we learn the laws under which we were evolved and obey them humbly and reverently.

Some of us have already apprehended and practised them. Others have learnt them, but have not the courage to follow their convictions.

My experience of both these classes leads me to believe that there is probably no work so well worth doing at present as the spreading of knowledge of the right ways of physical living, and that of these right feeding is the bed-rock and foundation.

And the book on this subject has been written if those who had ears to hear would but open them.



THE SILENT WORKERS.

Looking around on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the Empire of Silence, The noble, silent men, scattered here and there, each in his department silently thinking, silently working, whom no morning newspaper makes mention of! They are the salt of the earth. A country that has none of these is in a bad way.

CARLYLE.

THE OCCULT VIEW OF BUTCHERY.

The killing of animals, in order to devour their flesh, is so obviously an outrage on all humane feeling that one feels almost ashamed to mention it in a paper that is regarding Man as a director of evolution.

If anyone who eats flesh could be taken to a shambles to watch the agonized struggles of the terrified victims as they are dragged to the spot where knife or mallet slays them; if he could be made to stand with the odours of the blood reeking in his nostrils; if there his astral vision could be opened so that he might see the filthy creatures that flock round to feast on the loathsome exhalations, and see also the fear and horror of the slaughtered creatures as they arrive in the astral world and send back thence currents of dread and hatred that flow between men and animals in continually re-fed streams; if a man could pass through these experiences, he, at least, would be cured of meat-eating for ever.

These things are, though men do not see them, and they befoul and degrade the world.

ANNIE BESANT.

Creative Thought.

By SIR WILLIAM BARRETT, F.R.S.

I ask you to consider with me the subject of the creative and directive power of thought, not however as a philosophical speculation, but as a scientific conclusion, based upon experimental evidence. There is no



need to illustrate this statement as regards *conscious* thought. For the works of the savant, the musician, the preacher, and the poet are monuments of this creative power. And it is not true of all of us that we project our ideas, our thoughts, into the unseen and they come back to us as realities in the seen? To a large extent we create our own world. The man who achieves has faith in something above and beyond himself. Doubt, distrust, pessimism, are tokens of the lack of faith, and the result is an arid and sterile life, aimlessly criticising all things and accomplishing nothing.

But the dynamic of thought extends beyond recognised actions. There is abundant evidence that one mind can act upon another independently of the recognised channels of sense. This fact is now undeniable. There is really nothing so very extraordinary or amazing in this. All that we perceive in the world around us is the projection of a series of phantasms from our own minds, created, it is true, by some stimulus received through one or other of the organs of sense. Take the case of vision.

External objects form a minute inverted vision of themselves on the retina. The retinal impression is transmitted to the brain, a certain tract of nerve cells is thereby stimulated, and we then mentally project *outside ourselves* a phantasm of the object, apparently as big and erect as the object really is. But that appearance is the creative act of our own mind and leads us, rightly or wrongly, to think that the appearance is a real thing resembling the thing in itself.

The fact is, we invariably confound the organs of perception with the being that perceives. The eye is not that which sees; it is only the organ by which we see: the ear is not that which hears; but the organ by which we hear.

This being so, it is not very surprising to find that a telepathic impact from a distant mind may lead the recipient to project an apparently external image of the distant person.

That animals sometimes see phantasms and are in abject terror from this cause appears to be undeniable. But can we excite a telepathic response in the higher animals? Will a dog answer to its name if silently called? Is there any evidence of community of emotion and sensation between master and dog, apart from sense perception? If so, we might get into closer touch with the

animal world, and perhaps in the future this may be attained, for all life is one in its hidden Being.

What we call instinct in animals is surely evidence of thought that may transcend our own intelligence. Certain creatures and primitive men obviously possess some extraordinary sense which is not recognised as yet by science. A *transcendental perceptive power* would seem to exist, though it may not awaken any act of consciousness. Professor Watson has recently experimented with certain tropical sea birds—a species of tern which make their nesting place in the Gulf of Mexico. Half a dozen he took from their nests and marked each and their corresponding nests. He then sent them by steamer to be liberated near New York. They were set free at the assigned spot, and five days later most of them found their way back to their nests after traversing upwards of one thousand miles over sea and coast they had never before visited.

This is certainly to us a supernatural perceptive power. What I wish to demonstrate is that a *perceptive power* which, in spite of the apparent paradox, we must call *unconscious and intelligent thought*, undeniably appears to exist.

May not we say that thought is an inscrutable, living directive power, seeking to express and thus to realize itself?

Let us now enquire what evidence exists of the dynamic action of thought in creating definite structural changes in our own organism. The therapeutic value of suggestion, now so widely recognised by the medical profession, is an illustration of this. History is full of the miracles of healing accomplished by suggestion.

They are the result of a conscious thought or suggestion in one person, liberating the subconscious recuperative and formative forces within the patient. That there is a hidden self below the threshold of consciousness appears to be abundantly proved. There can be no doubt that there are high transcendent powers within us far more wonderful and subtle than any conscious acts of thought.

Take for example the processes of nutrition. Can anything be more mysterious than the conversion of our food into muscle, bone and nerve? A sleepless directive and selective force is ever at work within ourselves. This being so, we shall not be surprised to find that profound physiological processes can be induced by this self within ourselves.

It may seem a trivial thing to adduce as an illustration of this the removal of warts by suggestion, but nothing is trivial in the arcana of the Unconscious in bodily life.

Nearly fifty years ago the great physiologist, Dr. W. B. Carpenter, stated that "the charming away of warts by spells belongs to cases which are real facts, however they may be explained."

Three hundred years before this, Lord Bacon mentions in his *Natural History* a cure thus performed upon himself. He had from childhood a large and unsightly wart upon one of his fingers which no physic could cure. When sixteen years old he went to Paris and "there grew in a month's space on both my hands at least a hundred warts.

The English Ambassador's lady, a woman far removed from superstitions, told me she could remove my warts if I would do what she directed. Thereupon she got a piece of lard, touched the warts with it, including the large one I had from childhood, put the remainder of the lard on a window sill which faced south, and assured me that as the lard melted away all the warts would also disappear. At this I did greatly marvel, but it was as she said: all the warts went quite away and even that large one I had so long endured."

Dr. Hack Tuke, in his classical work, "The Influence of the Mind upon the Body," gives other illustrations of a similar kind.

That terrible diseases, such as hydrophobia, can be both caused and cured by suggestion, has been established beyond a doubt. I myself have seen startling physiological changes, impossible to produce by any conscious act, brought about by a mere suggestion made to a patient under hypnosis.

I am convinced that biologists have too long closed their eyes to the *psychic factor in evolution*—the directive power of the unconscious within the organism. It is thought, operative and transcendent, within the organism.

Is it illegitimate to assume that the Unconscious, the psychic factor in evolution, is operative in the process of development to bring about more perfect organs and higher types of life?

The creative Thought of God is thus unfolding itself in the worlds and lives around us. This is the Eternal Word through whom the worlds were made and in whom "we live and move and have our being."

In all living things, ourselves included, we see a transcendental power at work and thus we find ourselves linked by a common bond to the Universal life.

This subliminal activity can also be directed and set going by verbal, telepathic, or emotional suggestion coming from within or without the organism, and thus profound functional and organic change can be brought about. The psychic factor in evolutionary processes can no longer be overlooked.

But in this manifestation something equally inscrutable to us has to be overcome. The mystery of evil cannot be solved nor the effect removed by empty denials of its existence. We believe that an ultimate reconciliation of the conflict of good and evil will be found in a far-off transcendent Unity. We see in physical phenomena an analogy to this spiritual conflict, e.g., as the existence of opposites is inherent in certain forces such as magnetism; as the contrast of opposites such as light and shade is needful to arouse perception, so our moral consciousness is awakened by the opposing forces of good and evil. Further, as all manifestations of physical energy are due to the operation of force overcoming resistance, so spiritual life and energy are due to our overcoming, by the Divine force, that inscrutable thing which now presents itself as evil.

Hence higher ideals and new difficulties to overcome must be for ever before those who would win and retain the life which is life indeed.

The Need for Diet Reform in Schools.

By CAPTAIN WALTER CAREY, R.N.

During the last thirty years great advances have been made in schools and education generally, but the food question remains practically at a standstill, there being little reason and still less science in the choice of the food selected at most schools, as the daily menu for the pupils is arranged chiefly according to personal fancies or considerations of economy. When, therefore, the boys of non-flesh-eaters arrive at the age at which they must go to school, the question of what is to be done about food seems at first one of considerable difficulty, and some parents are unfortunately tempted to avoid it altogether by acquiescing in the English flesh-eating customs for their children.



It is the general experience that children naturally prefer fruit and simple foods to flesh, but that at school the flesh-eating habit is taught in a similar way to Latin or Euclid, that is, by compulsion. One schoolmaster told me how he got over the difficulty with children who, on joining his school, would not eat meat; his plan is that unless they eat the meat given at dinner, they are not allowed sweets and pudding, and as his preparatory school is famous for these delicacies he soon trains his pupils into flesh-eaters. And this, I believe, is how the matter is dealt with by many; or perhaps the old-fashioned method of "keep it till you eat it" does the trick of perverting the taste and deadening the natural repulsion.

Unfortunately these methods, though extremely harmful, are approved by the parents of children brought up on a mixed diet; but in the case of vegetarians such treatment would be cruel and destructive of the finer feelings, which it is the object of school and education to unfold. The boy who has learnt humanity at home has ideas and understands the cruelty and horrors that are inevitable before the flesh can be served at table, and must be protected from the chance of such treatment.

There are several up-to-date schools where a diet that is scientific, and therefore vegetarian, can be obtained (particulars of which can be seen by reference to the advertisement pages of this Journal or from the Hon. Secretary of the O.G.A.), but in case one is not able to make use of these, perhaps it may be useful to describe how the difficulty can be got over.

First, for a small boy, a Day School is undoubtedly the best plan, and most schoolmasters will readily agree to let him have fruit, nuts, figs, dates, cheese, rice pudding, or such simple food at his mid-day meal. Breakfast and supper at home solve the rest of the problem.

At a later age a boarding school is usually

considered necessary, and here the parents must take more trouble. Having selected a school it is necessary to interview the Principal on the food question, and, after explaining one's ideas, to make it perfectly plain that unless vegetarian food can be supplied the boy cannot enter or remain at the school.

My experience is that in up-to-date schools the Principal is much interested and quite willing to do as is wished if the parents will definitely say what food is required. A plan which worked well was to draw up a scheme of food suitable for each term. Say for winter term.

Breakfast.—Something hot from previous day's dinner, as fried potatoes, kedgeree, etc., or an egg. Wholemeal bread, honey, or jam, and fresh ripe fruit (two apples, oranges, or bananas, or any fruit in season).

Dinner.—Hot dish. Rice balls, or nut cutlets, or bean or nut patties, or kedgeree, or nut rissoles, or vegetable curry, or rice sausages, etc., as per Vegetarian cookery book recipes.

Vegetables.—Any that are in season, and salad, celery, cheese, or boiled chestnuts, when possible.

Pudding.—Stewed fruit, or simple rice puddings, or fresh fruit, or puddings or tarts made with nut butter, or other vegetable fat.

Tea.—Bread, butter, or jam, and nuts, dates, or raisins, or prunes, or fresh fruit.

Supper.—Bread and butter or cheese.

It is well to provide a cookery book, and addresses where health foods can be purchased, as all these details simplify matters for people to whom the whole idea is often quite new.

With flesh-eating children, on account of the prevalence of indigestion in its various forms, it is often necessary for them after breakfast to go to the Nurse or Matron for a dose of medicine, but on the above diet such trouble is virtually unknown if the food is eaten properly, that is, if chewed and not bolted in lumps, as is the unnatural and very infectious habit so common at schools.

In case of serious illness the parents must be at once informed, because the ordinary medico, not having studied the science of food and how it affects the health of the human body, does not know what to prescribe, and a Vegetarian doctor must be consulted.

Obviously some tact is required in presenting such novel ideas to a headmaster who is accustomed to lay down the law for others. But highly educated and refined people very readily grasp the potentialities of the humane diet, and see the advantage to the boys in pleasant food which all young people like, and which is above all suspicion as to freshness or otherwise.

The advantage to the Principal in economy, increased healthiness of the pupils, less liability to infection, and greater strength and endurance at games (a point all schools are keen on), is soon made obvious. And the very important fact that boys on this diet are much less irritable and very much less liable to attacks of bad temper, making them pleasanter to teach and easier to manage, will also appeal strongly to him.

These reforms in food at school will come as soon as the parents create the demand for them; and it rests with the parents to do their part to hasten matters by spreading these ideas among masters and arranging for having them carried out as far as their own children are concerned—both for girls and boys.

Many headmasters would willingly adopt this more scientific diet if it were explained to them, and parents will find the publications of the O.G.A. useful for this purpose. For instance, one headmaster on my talking to him on the subject, was quite anxious to read books dealing with the scientific aspect, and to have his cook taught how to make vegetarian dishes. He said that food was the one thing in his school for which he had no scientific reasons; on any other subject you could ask questions why they did this or that, and he was prepared to give scientific and practical answers, but if you asked why they ate beef and mutton, etc., he could not tell you; a state of things he did not consider satisfactory. Nor is it.

I would suggest that Members of the O.G.A., whether they have children or not, can do a great deal of good by bringing food-reform ideas to the notice of Principals of schools for girls as well as boys. For they can thus hasten that better and more humane Era which is coming, when young people, being fed scientifically and taught what to eat and what to avoid, will grow up strong, healthy, good tempered and humane, and free from the endless physical troubles and diseases so prevalent at the present time.

* * *

Glimpses of Truth.

The soul's capacity grows as its sympathies widen.

Selfishness holds you right where you are; unselfishness carries you higher.

Supernatural law to one generation may be natural law to the next.

Necessity is the cradle of genius; luxury is its grave.

The idols of material worship disappear as the light of spiritual truth advances.

There would be no revengeful God if there were no revengeful men and women.

You must be *alive* to hold communication with spirits. Dead people shut out spirit life.

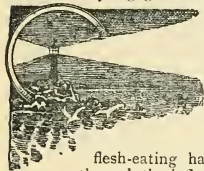
Keeper love and faith and sweetness in your heart towards all, and circumstances and conditions will take care of themselves.

The Revolution that comes to right wrongs is moved by the same great force that throws the tidal-waves upon the shore.

Lucy A. Mallory.

Editorial Notes.

One of the Members of our Council in India, Mr. Lalubhai Gulabchand Javeri, who has been actively engaged in disseminating vast quantities of our literature and advocating food reform by various methods, wrote to me recently to order 50,000 more of our booklets, and to say that he estimated that a million or more of converts to abstinence from



flesh-eating had been made in India through the influence of our Order and its publications. This estimate may seem to some to be exaggerated, but it must be remembered that popular religion inclines the Hindus, Brahmins and Parsees, with other races of the East, to adopt the humane life; thousands therefore who had lapsed from their own religious ideals were quite ready to respond to the appeal which reached them by means of our publications, setting forth the advantages of a bloodless dietary from the scientific, hygienic and humane standpoint as well as for religious reasons.

Our heaven is working all over the world to this great end, and the time will come when all progressive and enlightened souls will condemn and forswear the carnivorous habit as being unworthy of, and degrading to, all spiritual men and women.

* * *

The Passing of General Booth.

The death of the Founder of the Salvation Army—full of years of honour—has caused his contemporaries to realize, more than ever before, the greatness of the work he accomplished, and the magnificent devotion he displayed in labouring for his great ideal. He was one of the world's greatest travellers, having journeyed 53,000 miles in the years 1907 and 1908 alone; and the greatest Missionary since St. Paul.

His funeral was a pageant such as has seldom or never been witnessed in England—being characterized not only by military pomp and solemnity, but also by intense reality and an unprecedented display of religious faith and enthusiasm.

Fifty-one brigades of officers, representing every branch of the Army's work in every land, and attended by forty bands, followed the coffin in a stately procession through the British Metropolis, and it was noteworthy that in addition to playing a funeral march, the burden of their music was an inspiring War-song commencing with the words:—

"To the front, the cry is ringing!
To the front, your place is there!
To the front, where men are wanted,
Men of God and faith and prayer."

Dense multitudes all along the route manifested their respect—from the Lord Mayor, who saluted from the steps of the Mansion House, to the humblest citizen—and a great number of firms suspended

business for the day. The scene at the Cemetery, where 20,000 privileged people had been admitted to await the cortège, was most impressive, and was described by Press correspondents as being almost overwhelming.

General Booth was not only a religious leader but a great food-reformer, who for many years of his active and strenuous life, not only practised total abstinence from flesh food, but preached its advantages to his officers on every suitable occasion. He saw with prophetic vision that fruitarian food, being less carnal, would tend to enhance the spirituality of his great fighting force of workers, and that the health of the Salvation Army would also be promoted by his advocacy of a non-flesh dietary.

Thus, like the other great souls who have appeared on Earth to lead our race towards Righteousness, he has left to posterity the influence of his example in favour of the humane life.

That his energy was fully maintained without flesh-food is evidenced by the fact that when 76 years of age, he travelled 34,000 miles on a missionary tour, and then commenced a second tour through Great Britain of 2,250 miles. In that one pilgrimage he visited 121 towns, received and replied to 91 addresses from municipal dignitaries, endured the ordeal of 73 civic receptions, addressed 250,000 people, on 95 occasions speaking on an average an hour and twenty minutes, inspected 12 workhouses, and attended to a vast amount of business work with his Staff. At the age of 82 he spoke for over an hour at Clapton, and made a tour through Denmark holding meetings twice or thrice a day.

His successor, General Bramwell Booth, has brought up his children as fruitarians. He has been a great helper of our Cause, and I feel sure that it will be his aim to persuade the officers and soldiers of the S.A. to adopt this more excellent way of living.

An article by Mrs. Bramwell Booth, printed on page 107, reveals her convictions concerning the need for dietetic reform.

Having for many years enjoyed the personal friendship of General Booth and his late wife and family, having travelled with him abroad, and witnessed at home his almost ceaseless activity and self-denying labour for the good of mankind, I take this opportunity of recording my respect and esteem, as well as my profound regret that the world has lost so great a benefactor. He was truly apostolic, his zeal was phenomenal; his faith was of the sort that moves mountains of difficulty; and his example has inspired all the Churches with increased earnestness in doing good.

* * *

Another Cancer Remedy.

Another ray of hope for patients afflicted with Cancer has recently been given by Dr. Forbes Ross, who declared in a lecture given by him at the Normal Physical School in Chandos Street, that he has discovered that the potassium salts not only relieve and retard the disease, but are actually curative. He attributes

Cancer to the deficiency in the blood of these 'salts' and affirms that he has witnessed the cure of cases which were too advanced and hopeless for operation, his testimony being corroborated by Mr. Eustace Miles and other reliable witnesses.

"The public uses a diet containing (besides the acid flesh-foods which need potash to counteract the over-acidity), shop sugar, white flour, and wrongly cooked vegetables. All these articles of food are deficient in Potassium. Vegetables are deprived of their precious juices by boiling, after which the juices are poured down the sink. They should be cooked conservatively, i.e., with their juices; or the juices should be drunk."

He illustrated his point by showing (a) shreds of vegetables, out of which the juices had been boiled; (b) the pure juices extracted from these vegetables by simmering and pressing; and (c) conservatively cooked vegetables, to which only a little butter had been added (in a double pan cooker).

It is noteworthy that this new discovery corroborates the convictions of Dr. Robert Bell and other medical men, who regard a flesh-food (acid) dietary, and the omission of the valuable alkaline salts, and other vital elements contained in fruits and vegetables, from our food, as being the chief causes of this malady.

Dr. Forbes Ross noticed that trees which were afflicted with abnormal growths grew principally on soil which was un replenished with decaying vegetable matter containing potash—for instance, fruit trees in orchards which are regularly swept and grazed. This led him to suspect that deficiency of the alkaline potash salts in the human system, with the abnormal acidity of the blood, caused by eating flesh, might be the source of morbid growths in the human body. He therefore experimented, and found that potassium produces remarkable results. If this remedy is proved to be effectual in all cases, and reliable after systematic trial, a new era will be opened in Cancer treatment, and a great uplift will be given to our Cause.

All Food Reformers who boil their vegetables in the old-fashioned way, instead of cooking them by the 'Conservative Cookery' (which preserves the mineral salts intact instead of letting them be thrown away), are making a great mistake. This practice often causes neurasthenia and saline starvation, in addition to having a prejudicial effect upon the blood stream. The matter is therefore worthy the attention of all our readers.

* * *

Why Die Prematurely? It is a remarkable fact that seventeen centenarians, whose ages varied from 100 to 110, have died in Ireland during the present year. This fact conclusively proves that it is possible for nearly every well-conducted person to live a century, and that there is no need for most people to die before they have reached half the century mark. It is only a matter of hygienic living, abstinence from poisonous foods and from excessive eating and drinking, combined with plenty of honest work, useful exercise and a moderate amount of recreation. As the world needs men and women who have gained

wisdom and experience, to exercise a useful influence upon our chaotic social and political life, let us all do what we can to advocate sane methods of living, and preach the gospel of a possible century of life for all.

* * *

Food Products and their Purity.

and Hygienists.

"The cupidity of Man is great and far extending, and it is therefore incumbent upon you as the representative of the Food Reform Movement in this country to ascertain, as far as it is possible to do so, the source and origin of all the Food Reform foods that are placed upon the market by so many manufacturers of all sorts and conditions.

Pure food is an essential to human life, and as The Order of the Golden Age is established for the purpose of bringing Man into touch with the foods that are wholesome and life-giving, every effort should therefore be made to ascertain how and from what materials the many Food Reform products that are now on the market are made.

I hope you will forgive me in calling your attention so emphatically to this point, but I do seem, rightly or wrongly, to scent a great danger to the Food Reform Movement, unless practically the whole of the foods which are now manufactured for human consumption can be tested by the great standard of chemical analysis.

The question now to be considered is, how is this to be done, and I beg that you will give the matter your earnest consideration and advise me on the subject.

I am aware of the danger of drawing invidious comparisons between foods manufactured by A, and those by B, so one must be very guarded. We may, however, help ourselves by strongly advising friends in the Food Reform Movement to abstain from foods of certain kinds, once we have reason to believe that they have been adulterated.

The personal influence, among themselves, of Food Reformers is to-day very great, and constitutes the very best advertisement that manufacturers can have. Therefore the makers of these new foods should be very careful in giving every conceivable guarantee of the purity of the foods they manufacture to the "O.G.A.," so that it may be duly notified in *The Herald*. And I would strongly recommend your putting yourself into communication with all the makers of these foods, so that they may give you proof of their purity, thus saving a great deal of unnecessary investigation.

This, perhaps, is going beyond your scope and intention, nevertheless, if this Movement is to make rapid headway, the public will look for some guarantee in regard to the wholesomeness of the materials upon which these Food Reform foods are based.

But, perhaps, a greater danger than this is, if manufacturers are permitted to adulterate these new foods, it will place the strongest possible weapon in the hands of the detractors of the Movement to fight Food Reform from what must be indubitably regarded as a most reasonable and practical standpoint."

In response to these practical and valuable suggestions, a page of our Journal will be devoted every quarter to "Scientific Food-Products," and full particulars of their qualities and constituents will be published therein. The first of this series will be found on page 106.

* * *

Athletic Achievements by Fruitarians.

A Nottingham fruitarian postman (J. H. Richmond), has just retired after forty years' service, having walked in the performance of his arduous duties over 220,000 miles. He attributes the fact that he has had no medical attendance for thirty years, to his abstinence from flesh food. The Postal authorities are applying to the King on his behalf for the Imperial Service Medal.

Arthur Stewart, of Hull, the fruitarian cycling representative in Yorkshire, has exhibited excellent form during the season just concluded. At Wath he won the lap prize in the Five Miles Race; at Goole he secured first place in the Fives Miles Point-to-Point; at Leeds the Lap Prize in the Five Miles National Championship; and at Darlington the Five Miles Scratch Race by five lengths, in 15 mins. 28 secs., beating the champions, V. Johnson and Ernest Payne.

In the great Olympic Cycle Race of 197½ miles round Lake Malar, Sweden, Grubb was the first representative of the United Kingdom home, being second in the actual race to Lewis, the South African, who won by nine minutes. Had Grubb been allowed to start like Lewis in the cool of the morning and prior to the very high wind arising, which impeded him for the first 102 miles, the result might have been different, as in the last 76 miles he gained 15 minutes on the winner, who started in a dead calm.

Lewis, however, had a gallant win over frightful roads and it may interest the advocates of meat extracts to learn that during his long journey he confined his refreshments to eggs and milk, refusing everything else.

On July 13th, A. G. Hoath won the Open Hill Climbing Competition promoted by the Crouch Hill Cycling Club by three seconds. In reference to his performance, *Cycling* says: It would hardly be correct to say that he put plenty of beef into the effort, because Hoath is a vegetarian, but he certainly did his level best to push the bracket out of his frame.

Unlike his brother, who is now a professional athlete, Hans Kolehmainen, the hero of the 1912 Olympic Games, known as "The Running Machine," is not a fruitarian except when in training for racing, at which times he adheres strictly to the reformed diet. W. Kolehmainen, the fruitarian champion, defeated Private Stanton of the Middlesex Regiment, at Glasgow, in a Fifteen Miles Running Match, on July 27th, winning by 350 yards in 1 hour 22 mins.

At the hill-climb of the Eastern Counties Cycling Association, on Saturday, 14th September, A. C. Hoath (Vegetarian C.C., scratch), was fastest in 2 min. 28½ sec.

On July 25th, at Paddington, G. H. Ramsey won the 1½ Miles Handicap of the Polytechnic Harriers, conceding the limit man 240 yards start, and at Cowley sports, on August Bank Holiday, he secured first place in the Two Miles Scratch Inter-Team Race. On the same day W. A. Ramsey won the Ten Miles Scratch Road Race, at the Postal Federation Sports, Gunnersbury, in 1 hour 5 mins.

In a 50-Miles Cycling Match between the Vegetarian Cycling Club and the University Club, on August 11th, over Essex roads, the former proved victorious; and on the 31st August, in an Eight Miles Walking Race, the Vegetarian Athletic Club defeated the New Barnet A. C., T. P. Fox being first man home.

Eustace Miles has again been successful in the M.C.C. Gold Racquet Tennis Championship, defeating Major Cooper Kay, at Lord's, on July 23rd, by three sets to one.

Forthcoming Lectures. The following Lectures and Addresses will be given at our Headquarters during the forthcoming quarter, and the Council hopes that our members and friends will take advantage of the opportunities thus provided for gaining practical and helpful information; also that they will invite influential acquaintances to come, so as to bring them in touch with our work and propaganda. Tickets can be obtained (gratis) from the Hon. Secretary.

Oct. 2nd, 3.30 p.m., Lady Emily Lutyens, "What is Theosophy?"

Oct. 16th, 3.30 p.m., Miss Honor Morten, "The Ministry of Women."

Nov. 6th, 3.30 p.m., Captain Walter Carey, R.N., "The Planes of Nature."

Nov. 20th, 3.30 p.m., Mrs. Earle, "Prevention better than Cure."

Dec. 4th, 3.30 p.m., Mrs. Havelock Ellis, "Eugenics and Ideals."

In addition to our usual Addresses, setting forth various phases of progressive thought in connection with the ideals and aims of our Society, a course of six Lectures on "Foods and their Values" will be given under the Walker Trust by Dr. Josiah Oldfield, M.A., D.C.L. (Oxon.), M.R.C.S., E. (Walker Lecturer on Diets to the Lady Margaret Hospital) on the following Wednesdays in October, November and December at 3.30 p.m., namely Oct. 9, 23, and 30, Nov. 13 and 27, and Dec. 11. At the close of the course an Examination will be held on the subject of the Lectures, and prizes will be competed for as follows, and will be awarded if papers of sufficient merit are presented.

1st Prize, £3	3s. od.	and Certificate.
2nd "	1 1s. od.	" "
3rd "	10s. 6d.	" "
4th "	Medal	" "
5th "	Books	" "
6th "	Books	" "

A limited number of Free tickets for single lectures, or to cover the whole course, will be issued, and application should be made as early as possible. Certificates of attendance will be granted to those who attend at least five of the Lectures, and the lectures will be published at the close of the course in book form, price 2/6, and orders may be booked at once.

It is proposed to follow this course by a second course in the Spring on the Subject of "Health and Disease in Relation to Diet."

SYLLABUS OF LECTURES.

- Oct. 9.—What Food is, and what Food does. Effects of Fasting, Over-eating, Differences in Childhood, Youth and Old Age.
- Oct. 23.—How Food is used in the Body. The processes of Digestion, Selection, Absorption, Excretion.
- Oct. 30.—The Values of Various Foods. Flesh foods, Animal secretions, Animal products, Vegetable foods with Specimen balanced Dietsaries.
- Nov. 13.—Food, and its Effect on the Birth-rate. Economic and Physiologic. Its stimulus towards Sterility or Fertility.
- Nov. 27.—Cooked versus Uncooked Foods. The effect of Scientific and Natural Cooking, processes of Maturing.
- Dec. 11.—Some Theories on early Dietsaries, and the Lines of Evolution. Religious, Economic, Legislative, Experimental.

Further information concerning these six Lectures can be obtained from the Hon. Sec. Lady Margaret Hospital, Bromley, Kent. Any Fruitsarians (Ladies or Gentlemen) who wish to train as Doctors should enter their names for the Walker Scholarship (which is of the value of £20 a year) at the Lady Margaret Hospital.

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:—

Mr. R. W. Alger ...	£	s.	d.	Mr. V. R. Kokatnur	£	s.	d.
Dr. H. Arnott, M.D. ...	4	0		Miss Lamb ...	2	6	
Mr. S. H. Askari ...	2	6		Mrs. F. Lang ...	2	6	
Mr. Sorab N. Banjee	2	6		Major Charles Leslie	1	0	
Miss E. L. Barter ...	2	6		Mr. H. H. L. Lewis	1	0	
Mr. H. S. Bathgate	1	0		Mr. M. I. Littauer	4	2	
Mr. George Battinson	2	6		Mr. Percy Logan ...	2	6	
Dr. Robert Bell,				Mr. Reginald London	5	0	
F.R.F.P.S. ...	50	0		Mr. Ernest Lord ...	2	6	
Mr. D. K. Bhawe ...	2	6		Mrs. C. Lowe ...	2	6	
Miss Grace Muriel				Mr. J. MacConnell	2	6	
Bishop ...	2	6		Mrs. Lionel Marles	3	0	
Miss E. Boughton				Mr. J. J. McKenzie	6	0	
Leigh ...	2	6		Mr. N. McCuaig ...	4	1	
Mr. William Brown	3	0		Mrs. McTurk ...	5	0	
Miss Alice M. Buchan	1	5	0	Captain A. R. Moun-			
Miss Alice S. Burdett	1	0	0	crieff ...	2	6	
Mr. James H. Burdin	5	0		Mr. J. S. Moothiah	2	6	
Colonel Sir Frederick				Mr. Cuthbert Morson	2	6	
Cardew ...	1	0	0	Miss Maggie Morson	2	6	
Captain Walter Carey,				Miss Mary Morson	2	6	
R.N., & Mrs. Carey	51	6	0	Miss Mary R. Morrish	2	6	
Miss M. J. Carr ...	1	0	0	Mr. Chhaganlal P.			
Mr. R. Lawson Coad	1	1	0	Nanavaty ...	2	6	
Miss Maud Cooper	1	0	0	Miss Norah O'Shea	1	0	0
Mr. W. Davies ...	5	0		Miss A. F. Parker	3	0	
Dr. H. H. S. Dorman	1	1	0	Mr. S. Lloyd Young	2	6	
Miss Olive Primrose				Peacocke, R.A. ...	5	0	
Downes ...	2	6		Mr. C. H. Podley ...	2	6	
Miss M. A. Edwards	2	6		Rev. Arthur W.			
Mr. Paul Eicken ...	10	0		Powell ...	2	6	
Miss Eugenie Elder	10	6		Mr. D. Appa Rao ...	2	6	
Mr. E. Elliott ...	1	0	0	Mrs. A. van Rees ...	2	6	
Mrs. S. L. Emory ...	12	4		Mrs. C. Rodney-			
Rev. Thos. Sinclair				Russell ...	8	3	
Evans ...	2	6		Mr. W. C. Rosoman	5	0	
Mr. C. H. Fische ...	2	6		Mr. J. B. Sadler ...	2	6	
Mrs. Fitz Hugh ...	2	2	0	Mr. Harisadhan Sar-			
Mr. Thomas Hughes	2	6		kar ...	2	6	
Mrs. Amelia Fraser	3	0	0	Mr. E. B. Sarkiss ...	3	0	
Miss A. Gawthrop	2	6		Miss E. E. Smythe	3	0	
Mrs. Ellen Gibbs ...	1	3	4	Mrs. A. Southgate	2	6	
Mr. Henry J. Gibson	5	0		Miss Gladys Sowerby	3	0	
Mr. Fred G. Griffiths	2	6		Mr. W. Arthur Stoner	2	6	
Mr. Prabhudas Lall-				Mr. Fred W. Tanner	1	1	0
ubhai Gundavda	5	0		Mr. Guy B. Tarring	2	6	
Miss A. M. Gynge	2	6		Mrs. Elinor Temple	1	0	0
Mr. N. E. Harris ...	2	6		Mrs. Theakstone ...	1	0	0
Dr. C. Hassall, M.D.	2	6		Mr. C. Tillinghurst	5	0	
Mr. D. Th. Hendriks	2	6		Mrs. Tillinghurst ...	5	0	
Miss Emily Hendy	2	6		Mr. Manilal H.			
Miss A. I. Hewlett	5	0		Udni, M.A., LL.B.	3	6	
Mr. S. Hoggood Hart	2	6		Mr. A. F. Vicary ...	5	0	
Mrs. Horner ...	2	6		Mr. H. J. Vinden ...	5	0	
"Hove T." ...	4	0		Mrs. Agnes M. Ward	1	0	0
Mrs. Hudleston ...	5	0		Mr. F. A. Wearing	10	0	
Mrs. E. M. Jahn ...	5	0		Mr. A. Webb ...	10	6	
Miss Elsie James ...	2	6		Mrs. H. Herbert			
Mr. Kharsedji R.				Williams ...	11	0	
Jassawalla ...	12	6		Miss A. K. Wilson	3	0	
Mrs. A. F. Jenkins	10	6		Mrs. E. C. Wilson	2	6	
Mr. Sharda Prasad				Mr. J. T. Willway	5	0	
Khattri ...	2	6		Mrs. Rosetta Wede-			
Mr. N. M. Kanga ...	10	0		kind ...	2	6	
Rao Bahadur Vissanji				Mr. Abd. El-Raouf			
Khimi ...	10	0		Zaki ...	3	0	

Our Exchequer is still empty; therefore all friends of our Cause are invited to send donations if possible, in order that the New Year may not be commenced with an adverse balance.

Noteworthy Events. Eustace Miles Proteid Foods, Limited, has just paid a five per cent. dividend to its ordinary shareholders. Sensible Food Reform—which Mr. Eustace Miles calls B.N.F. (Balanced Non-Flesh) Diet—is now no longer a fad, but a permanent part of our national life.

A Food-Reform Association has been established in Pretoria (Transvaal) by Surgeon-General O. E. P. Lloyd, V.C., C.B. An inaugural Meeting was held on Aug. 20th, and a most enthusiastic gathering listened while General Lloyd explained the physical fitness of the South African races who live on mealies and Kaffir-corn. The Hon. Sec. is Mr. S. Lackerman, 211, Mears St., Muckleneuk, Pretoria.

By the death of the Dean of Gibraltar, The Order of the Golden Age has lost one of its most earnest Members, and the Food-Reform Cause a true helper and advocate. Dr. Govett was a contributor to this journal, and took an active interest in our propaganda.

INVISIBLE HELPERS.

There are times when the unknown is revealed to the spirit of man in visions. Such visions have occasionally the power to effect a transfiguration, converting a poor camel driver into a Mohamet; a peasant girl tending her goats into a Joan of Arc.

Those that depart *still remain near us*. They are in a world of light, but they, as tender witnesses, hover about our world of darkness. Though invisible to some, they are not absent. Sweet is their presence; holy is their converse with us.

VICTOR HUGO.

THE SINS THAT FIND US OUT.

The ills of the latter half of life are the accumulated consequences of the small misdeeds of the earlier half, the accumulated effects of those peccadillos of private commission and private omission in whose defence our vanity makes us so alert and so resourceful in argument.

The respiration of a very little impure air eighteen times a minute eighteen hours a day for twenty years; a few foods preserved by injurious substances; teeth irregularly brushed; stuffy sleeping-rooms; clothing impervious to sun and air; insufficient baths; insufficient exercise; late hours; overwork; over-eating; under-drinking (of water); eating and drinking together instead of separately; and patent medicines; not to mention, in the case of woman, the strangling of her vital organs by the stylish harness of society—these are a few of those so-called "negligible transgressions," whose cumulative effects are beginning to be realized.

Life and Health.

The Russian Dancers.

THEIR SECRET OF GRACE AND BEAUTY.

Just at present all the world is talking about the wonderful feats of grace that the Russian dancers are performing.



All of a sudden there have come out of the land of the Czar the most marvellous dancers that the world has ever seen, of a grace that is indescribable in words; of a lightness that only birds of the air can rival, and of a beauty and litheness of body that seem to belong to a new race of human beings. These dancers have during the past few years appeared everywhere, and in every place they have inspired the same wonder, the same admiration.

And every one is asking, "Why have we not seen these superlative creatures in former years?" And the answer to this question is supplied in a fascinating paper by Miss Grace Aspinall. She claims that these marvels of grace in human form have gained all their powers through a studied diet. It is only in the present generation that such dancers have existed in Russia.

To begin with, their diet is mainly vegetarian. They claim that too much meat and fish creates acids in the system that tend to deprive the muscles and sinews of their elasticity, and to make them stiff and unwieldy. It, in fact, creates the essence of old age in an incipient form in the body, whereas a diet of grains, herbs, vegetables, fruits and nuts with immense quantities of olive oil lends, according to our authority, a perfectly flexible and youthful tendency to the whole body.

The diet of these scientific dancers has been studied with the utmost care and thought, and all manner of experiments tried, until now the regimen has been found that is of such perfectly balanced proportions that it gives to the body its full quota of nourishment and as little waste matter as possible. Indeed, this question of waste matter is one that has absorbed the attention of the dancers more than any other, for it was learned that the body uses up its vital energy in trying to get rid of the vast amount of waste matter poured into it by the unthinking human. It was found that the least amount of waste that accompanied the necessary food elements, the more energy was saved. We wear ourselves out before our time, we are gravely assured, by working so hard disposing of refuse matter.

So these Russians do not swallow anything that cannot be made into a creamy paste. All the cellular portions of food that most people swallow as a matter of course, these dietists remove from the mouth after

all juices have been masticated from them. Therefore nothing but pure nourishment passes into the stomach.

Then they have also very carefully considered just how much of various elements is needed by the body; how much fat, how much starch, how much protein, how much sugar, and their diet, therefore, is properly balanced.

They get their fat entirely from olive oil and nuts, and eat no dairy products such as butter, cream, milk or cheese, and no eggs.

The fact that they eat such large quantities of olive oil is that it acts like a lubricator to the system. Each one consumes four table-spoonfuls a day. This is taken at the two meals which they have each day, for they never have breakfast, the first meal being at eleven in the morning and the second at six in the afternoon, with nothing in the way of a pick-up in the afternoon. They proclaim that the stomach should be entirely cleared of food and be permitted a short rest before food is again taken into it.

They are thus always genuinely hungry at meal time and so digest their food readily, as it is eaten with a relish. As they take great pains in masticating their food and eat much of it uncooked, they never are inclined to overeat; this evil is usually the result of too rapid eating.

These people take no tea, coffee or alcohol in any form, but drink pure water whenever inclined. They now have no desire to drink with their meals, as, says Miss Aspinall, their diet is perfectly normal, and no person who eats normally is ever a victim of great thirst at meals.

These very interesting people declare that although they adopted this very scientific way of eating for the sole object of making themselves perfectly suited to the art of dancing, they have found that it has brought with it many unexpected rewards that have made life far more beautiful to them than ever before. It brings a feeling of joyousness and happiness, because it brings perfect health and keeps the liver in a normal state. Nearly all our unhappiness from depression comes from the liver, which is overworked in getting rid of waste matter. It assures an immunity from disease that is remarkable; they never take cold, for the body is so free from all clogging that it immediately throws off any germ or attack of disease.

They sleep like young children and babies—a long, sweet, refreshing slumber, awaking with a sense of joy in life; a newness and freshness and eagerness to get up and be doing.

Their complexions are of a satiny perfection and beauty, the skin clear, pure and fine and most beautifully coloured. The eyes are brilliant and star-like, with the whites of great purity. Their whole aspect, in fact, is one of radiant youth and beauty, and this in itself is worth a king's ransom to some women.

They are plied with all manner of questions by curious people who fancy them in the light of martyrs, but when people ask them if they do not crave the delicacies and well known dishes of the table, such as roast chicken and tender lamb and delicately prepared eggs, they only laugh and explain that at

first they craved these things, but this was merely because the organs of digestion were calling for what it had been their habit to have, and the only way to conquer one habit of the body is to create another, thus making the body forget the former.

It took the various dancers from three to six months to create a new habit and to forget the old one, but once the habit of a simple diet was established completely the craving for rich foods vanished entirely, and the dancers have now not the slightest desire for them.

Such a diet, they say, is so natural and normal that they no longer desire tea, coffee, alcoholic drinks or tobacco, they only desire sufficient food to sustain their strength and renew the life force, and it has opened up to them an entirely new vista upon life; they have new sensations, new capacities for enjoyment, and a sense of eternal youth that is wonderful.

When they dance they feel as if they could fly, and some of them do take such leaps into the air that they appear like birds. They bound like rubber balls and stand on their toes without the aid of toe pieces, they bewilder the onlooker with their amazing feats, and appear to be made of tissue paper or feathers, so light and airy they are.

These dancers have caused scientific men to sit up and take notice; it has brought home a lesson to them that diet is one of the chief things to be considered in life, and that it should be given the closest study, for after all, it is the one thing that keeps life in the body; the one thing that creates or mars health, and by means of it the whole human race may be elevated to a position far in advance of what it is to-day.

It is the old, old lesson of the ounce of prevention and the pound of cure, concludes Miss Aspinall, and the greatest preventive of disease in the world is proper diet. A perfectly fed, perfectly nourished person with no clogging waste in the system cannot take on disease, and yet diet up to a very few years ago had not been considered by great scientists. The choice and preparation of our food have been left to the most ignorant people in the world; until recently even chefs never studied the chemistry of foods, and in consequence our chefs and cooks have known no more about food chemistry and the perfect balance of the required elements than a dog; such things were a closed book to most of them, and they still give us any sort of combinations that they see fit, making our bodies nothing more or less than walking garbage barrels in consequence.

And so these gay entertainers, these people whose whole mission in life is to amuse, have, we are assured, taught the staid world a lesson that will work out into great things in the future.

Popular Science Sifings.

You do not know half, no—not the thousandth part of God's love and mercy to you, and you will never know. So do not be afraid of being too happy, or think that you honour God by wearing a sour face, when He is heaping blessings on you, and calling on you to smile and sing.

KINGSLEY.

The Advent of the Super-Cook.

By WILLIAM J. TULL.

"All change," is the watchword of the age. It is the clarion note that vibrates in every realm of social activity throughout the world at the present day. Some respond and realize to the full the possibilities and responsibilities that the awakening brings; others hear the cry but hesitate on the frontiers of the old world—fearing the consequences.

A goodly number have not yet awakened out of their deep slumber. In the rough and tumble of the upheaval the old social relationships have been cut asunder, and extreme patience on the one hand, with toleration on the other hand, are the only means to a reconciliation. Dissatisfaction holds the fort for the time being, and in no sphere is this more apparent than in that relating to domestic affairs.

I want to put in a plea for a new type of worker and suggest a form of social service that should appeal to the enlightened girl of the period.

In the service of the social organism the preparation of food is no small factor in contributing to its peace of mind. Its importance in the economy of human life must be recognized, and those who undertake to serve us in this direction must prepare themselves to meet the needs of a changing organism.

The present day cook is behind the times—she has been weighed in the balances and found wanting. There is a growing demand for someone who is more than a cook—in a word, the super-cook! What do we mean by this? Let Ruskin's definition suffice. To be a good cook means the knowledge of all fruits, herbs, balms, and spices; and of all that is healing and sweet in fields and groves. . . . It means carefulness, inventiveness, watchfulness, willingness and readiness of appliance. It means the economy of our great-grandmothers and the science of modern chemists; it means much tasting and no wasting; it means English thoroughness, French art, and Arabian hospitality; it means, in fine, that you are to see that everybody has something nice to eat.

When Dr. Abernethy visited his rich and luxurious patients, he often went into their kitchens and shook hands with their cooks. "My good friends," said he, "I owe you much, for you confer great favours upon me. Your skill, your ingenious and palatable art of poisoning enables us medical men to ride in our carriages; without your assistance we should all go on foot and be starved." The cook, in her ignorance, has undoubtedly been the cause of much of the indigestion, dyspepsia, and innumerable other complaints which affect mankind to-day. We have come to believe that we cannot exist without her, and this belief is voiced by Owen Meredith in the following lines:—

We may live without poetry, music and art;
We may live without conscience, and live without heart;
We may live without friends; we may live without books;
But civilized man cannot live without cooks!

"He sees enough who doth his darkness see."

Danger lies in being indispensable. Having discovered the possibilities of heat in the direction of adapting foodstuffs to the demands of a vitiated palate, this social unit has wandered aimlessly along in a sense of security, so much so that with the length of years she has languished in her efforts. The innate sense of being able to value foods at sight has become blunted, and the imaginative element in this family service has been starved out of existence by the additional duties that have arisen in connection with our complex method of living. The result is that the average cook is mechanical in her movements, and the few stock recipes at her disposal are manifested in a fare that is more often than not monotonous to a degree.

When one realizes the number of vegetables and fruits that may easily be grown in a country with such varied climatic conditions as ours, one wonders why they are so little cultivated. Salsify, sea-kale, artichokes, and other cleansing products of nature are conspicuous by their absence from the majority of tables in this country, and the manner in which the few vegetables that are in use are prepared is symbolic of the total lack of knowledge concerning the economics of diet that characterises the cook of a passing era.

Supposing one were to make a pot of tea, and throwing the liquor down the sink offer the guest the leaves! We laugh at the story of the Irish hand-maiden who, when given oysters to prepare for the table, proceeded forthwith to empty them out and then sent the shells nicely cleaned and ready, as she thought, for consumption. And yet that is the usual method of serving vegetables.

The delight in food is a legitimate pleasure—by all means let us eat our food with joy. Mischievousness only begins where delight is sought at the expense of better things.

The cook has catered for our palate alone, not realizing that the primary function of food is nutrition. The utter helplessness of the antiquated cook is revealed by the manner in which she takes up the preparation of fleshless foods. To read a recipe and adapt it to her particular requirements is often beyond her capabilities, and as for studying food values, she would rather resign than face the task. One can hardly expect anything different, as the cook in the past was never taught anything about the subject, and up to the present was rarely required to do much else but cook. This is a fault common to most callings.

What are the qualifications demanded of the cook of the new order? The ideal here set forth may be an exalted one, but it is only in so far as the cook has an ideal, that she will be able to render her reasonable service to the community of which she forms a part. The Super-cook will, as her name implies, be superior to the cook that is passing. She will not be anxious to assert this superiority—it will be patent to every individual that she is so. She will have a knowledge of food values, if not in detail, at least comparatively.

There are people who say, "Oh, but I never worry about food values," and give you the impression that to devote any time to the subject

is a sign of morbidity. This is true if it leads to a slavish dependence upon weights and scales, but a cook who claims to be a crafts-woman is surely the one to relieve her fellows of this somewhat uninteresting task. The scientific aspect of diet is highly important, and the up-to-date cook should be qualified in this respect. If she loves her work she will study the proper blending of foods with the object of preparing well balanced menus—having the various constituents in scientific proportion. To the extent that she loves her work, to the extent that she realizes her potential genius and her power to help in the regeneration of the race, to that extent will she impart that vital magnetism—which she more or less possesses—to the food which she may handle. She will also study the medicinal value of fruits and vegetables, and be able to administer a tonic when the changing seasons produce slight ailments. By so doing she will hasten the time when every family circle will contain a healer within its ranks. She will find delight and instruction in such books as Dr. Fernie's *Herbal Simples and Kitchen Physic*, and will cherish amongst her possessions such charming volumes as Mrs. Earle's *Pot Pourri in a Surrey Garden*, and Mrs. Lucy Yates' *The Gardener and the Cook*. Her own book of recipes, compiled from various sources, will not be missing.

It is the opinion of many that the best government is that which governs least, and I am going to apply this principle to the super-cook and say that the best cook is she who cooks least, fully realizing that a food which can be partaken of with relish in its natural form is not, as a rule, improved by being cooked. She will so arrange her table that the appetite, even of one who had not altogether lost the desire for cooked foods, will experience a sense of enjoyment at feeding thereon. Her artistic sense will become more acute with the practice of her craft, so that the simplicity of a meal will not in the least detract from its attractiveness to the ordinary individual. She will not, however, be a slave to any extremist theory, and would resort to the process of cooking when her judgment so decided.

Many will scorn the idea of such a cook. Nevertheless she is in our midst, and that we do not hear of her is evidential, paradoxical as it may seem, of her presence amongst us. Exhibitions have no attraction for her—her life is devoted to the service of the social body, which in her hands will become a fit habitation for the Spirit of the Cosmos.

The time is ripe for her increase, and already the demand exceeds the supply. The vocation offers unlimited scope to the enlightened girl of the period. Let those who are ready, co-operate in the formation of a guild, and thus create for themselves an improved status in the ranks of society. In the days to come the commonwealth will grant her a charter in recognition of her services in laying the foundation stones for the New Race, with whom the whole world is in travail at the present day. She is the harbinger of joy to those who are passing through great tribulation.

Scientific Food Products

(A QUARTERLY ANALYTICAL RECORD OF DIETETIC INVENTIONS.)

Protose Nut-meat

(The International Health Association, Ltd., Stanborough Park, Watford.)

This, one of the first Health Foods and the pioneer of Nut-meats, was the invention of Dr. J. H. Kellogg of the Battle Creek Sanitarium, and although many varieties of these unique preparations have since been produced it can still be regarded as the standard nut-meat, principally by reason of the balanced nature of its constituents.

In the report of the International Institution of Physiology and Hygiene, dated February 1st, 1906, J. Grant-Stephen, D.Sc., Ph.D., says: "The figures in the Analysis of Protose prove it to be very rich in proteids and fat and to contain a comparatively large percentage of organic phosphates. . . . We are able to certify Protose to be a most valuable food compounded on strictly scientific principles."

Its analysis is as follows:—

Protoid	Fat	Starch matter and sugar.
25'5	14'0	2'8

As this product is designed to replace flesh-meats, a comparison of values with one of them will prove instructive.

Lean beef	Protoid.	Fat.	Starch.
	19'3	3'6	0'0

And as a 1 lb. tin of Protose can be purchased for one shilling, from an economical standpoint its advantages are obvious. But it is also guaranteed by the makers free from Uric Acid and other poisons with which all flesh-meats abound; it contains no chemical preservatives or adulterants, and it is composed solely of wheat and nuts.

It can be eaten cold as it leaves the tin, or can be prepared in all the many variety of ways in which meat is generally prepared, and with excellent results in every case. Protose will keep good for three days after being removed from the tin, and if then cooked, it will remain good for a further three days. It may interest those who object on hygienic grounds to tinned food that as no acid enters into its composition it suffers no harmful effect by coming into contact with the tin.

Emprote

(The Eustace Miles Protein Food Co., Ltd., 40, Chandos Street, London, W.C.)

As a food-basis instead of meat, this preparation has stood the severe test of being served to upwards of 1,000 people daily in a London Restaurant for over six years. Its composition includes the proteids of wheat and milk, together with a proportion of digestible carbohydrates, fatty matter and natural, easily assimilable 'salts.' Its approximate analysis is as follows:—

Moisture	...	5'20
Fat	...	6'66
Proteids	...	35'00
Carbohydrates	...	45'24
Mineral Matter	...	7'90

This product has such a high food value that to compare it with any type of the flesh-food which it is intended to replace is futile. Proteid, the body-building element, is the chief constituent of flesh-meat

and for this it is consumed, and there is no animal flesh having a larger proportion of this most essential element than 25 per cent. As a matter of fact the greater majority of meats, including poultry, have a percentage which is considerably lower.

The makers of "Emprote" guarantee that it is free from chemical preservatives, uric acid, or any other deleterious constituents; also they claim that it has gentle tonic properties. Further, they recommend it as a food for invalids and convalescents as well as physical and mental workers of all grades. It requires no cooking, and can be taken with such beverages as milk, cocoa, vegetable-soup, or merely with water; or it can be added to other foods that are lacking in proteid thus making them more digestible, more sustaining, and imparting greater body-building properties to them.

Nutter

(Mogleton's Nut Food Co., Ltd., Garston, Lancs.)

Of the many substitutes for animal fats, for cooking, frying and other purposes, which have been invented for the convenience of the Food Reformer, this product is perhaps the most widely known and used. Its merits, as compared with lard and cheap cooking butter or margarine, are manifold, chief of which are its purity, cheapness, economy in use (13 ozs. equal 1 lb of animal fat), non-liability to turn rancid, and its cream-like consistency. It is odourless and tasteless, facts of no little significance when used instead of lard for pastry, scones, cakes, &c.

With such a product an analysis is not of great utility, but for the sake of those who appreciate scientific figures it is given below:—

Specific gravity	...	0'931
Saponification value	...	252
Iodine value	...	6
Free Acids	...	nil.
Melting point	...	65
Reichert value	...	3'8
Water	...	nil.

The makers claim that it is very superior to the ordinary coconut fat so often put forward in competition, and they guarantee that it is free from all chemical preservatives and is manufactured entirely from nuts.

Horlick's Malted Milk

(The Horlick's Malted Milk Co., Slough, Bucks.)

Among the many preparations of the food-beverage order now upon the market, this product is unique, inasmuch as it contains about 50 per cent. of full-cream milk, together with the nutritive elements of malted barley and wheat, partially predigested by the active diastase of the barley.

The body-building properties of milk are well known, but there are objections to its use as an article of diet for the average adult in cases where the digestion is weakened: because the casein often forms large, tough curds which are difficult to digest; and the ferment for digesting milk sugar, an essential part of the gastric fluids in infancy, is almost entirely lacking in the adult stomach.

In Malted Milk it is asserted that the peptase of the malt renders the proteids of the milk, especially the casein, as digestible and peptone-like as the proteids of human milk, so that the coagulation

into large, hard curds does not occur; and analysis shows that the proportion of milk sugar untransformed by the malting process into maltose to be but a little over 5 per cent. of the total nutriment.

The following analysis makes clear the remarkable resemblance between Malted and Human Milk, and the fundamental difference between such and ordinary cow's milk:—

	Horlick's Malted Milk (Diluted with eight times its quantity of water).	Human Milk (Lull).	Cow's Milk.
Proteids	2'90	2'35	3'55
Carbohydrates	8'11	6'39	4'88
Fats	1'20	2'41	3'69
Salts	0'40	0'34	0'70

The analytical composition of Malted Milk shows it to be a singularly well-balanced food containing all the properties necessary for the complete nutrition of the human body. Its makers claim that it is prepared only from selected materials (of which milk, barley and wheat constitute 99'25%) under the most scientific method possible; that it is perfectly pure; germ free; of invariably uniform composition; always of alkaline reaction, thus further resembling human milk (the reaction of cow's milk being acid); and that there is neither cane sugar nor artificial preservative present.

The Wallace "P.R." Biscuits

(The Wallace "P.R." Foods Co., Ltd., 465, Battersea Park Road, S.W.)

In the realm of scientific cereal foods few preparations can equal the thirty-five varieties of biscuits manufactured under the above title. Neither yeast, chemicals, cheap fats, colouring matter, or any of the many adulterants often used in the preparation of cereals are used in their production—whole wheat, specially prepared barley, best Midlothian oatmeal and other such whole-food substances as nut meals, sun-dried fruits and fresh eggs forming the bulk of their constituents.

One of the principal objects in publishing these particulars about Scientific Food Products is to give our readers actual analytical figures whereby a standard of comparison can be made with flesh-foods. The difficulty of doing so with such preparations as biscuits, and moreover of thirty-five varieties of them, is obvious; but as these under consideration are prepared from whole cereals and are virtually water-free, the analysis of the three leading grains in their unmilled state will offer a sufficiently practical guide concerning their food value. It must be remembered, however, that the addition of eggs, nuts, milk, etc., renders some varieties more nourishing.

	Proteid.	Fat.	Starch.	Salts.
Wheat	11'4	1'3	71'0	3'0
Oats	15'6	6'11	63'6	3'0
Barley	6'7	1'3	75'5	1'1

"P.R." Biscuits are manufactured under model hygienic conditions, and the makers claim that they represent the highest standard of purity in scientific food production. They also assert that the problem of presenting cereal food in a pure, digestible, balanced and attractive form has been solved in these biscuits, and that their regular use is not only highly conducive to the maintenance of health but is often singularly beneficial in disease and in cases where there are anæmic conditions. E. C. Wilson.

The Treatment of Inebriates by Diet.

By MRS. BRAMWELL BOOTH.

The question of diet is, I am satisfied, a moral as well as a material one, and my observations, during long years of experience in dealing with



fallen humanity, have convinced me that few things favour the degradation of the moral nature more powerfully than the debasing habits of eating and drinking which flourish around us. One evil appetite feeds another, and what is food for one passion adds strength to the rest.

I feel very strongly indeed that a great extension of wise and simple instruction as to the choice and preparation of pure food is urgently need-d among people of all classes if the deterioration of the race is to be arrested.

Particularly have I been impressed and gratified by the good results of the careful dietic treatment in our two Homes for women and victims of inebriety. It is now six and a half years since the fleshless diet was introduced into the older of the two homes; the second one has been vegetarian from the day of its opening, and indeed, flesh-meat is a diminishing quantity in all the Institutions under my care.

While we never lose sight of the fact that the power and grace of God alone can effect any change of character, we are satisfied that it is an immense assistance in bringing about that change when there is intelligent obedience to God's own natural laws. And it is this duty of being a worker together with God in her own liberation that we seek to impress upon every woman who enters our Inebriate Homes.

Instead of being resented, as might perhaps have been expected, the food reformation was received with approval, and in a very short time there was a perceptible improvement in the digestion, temper and complexion of all concerned.

Prior to the change of diet, there had been ten or eleven trays sent upstairs every morning, for those who were not well enough to rise for the first meal; but very soon, all in the Home were found at the table together, bright and hungry for their breakfast.

When the drink-crave is strong upon a woman, she is fed with grapes. At first she thinks she is being trifled with, but when she has been coaxed to eat a few, she always wants more, and they have a really soothing effect.

Oranges and apples come second in value for this purpose, but all kinds of fruit are found good as regular items of food. Stewed prunes and figs are perhaps as popular as anything and quantities of bananas are consumed, jams and marmalade also being freely used. We do not aim at lessening expense by this diet. What is saved from the butcher goes to the greengrocer and fruiterer.

A very significant fact is that when the craving for stimulants is upon a woman, she also longs for animal food. When once the truth has dawned upon her, when once she has seen that by eating

meat she strengthens the desire to drink alcohol—if she be sincere, her co-operation is secured. The acquired taste for mustard, pickles, vinegar, and other such flavourings is always particularly strong in the alcohol victim, so that abstinence from these conditions—which we also encourage—helps in the cure.

Cases are frequently received in so bad a state, that under the old *regime* we should have expected them to need bed and medicine for weeks before they could be pulled together; but now, with the aid of the diet, they are up and about in less than a fortnight. Many are much better in a day or two. This of course, is a great advantage to all in the Home.

A most encouragingly high percentage of our inebriate cases have been permanently cured, and if only they could all continue the diet on their return to their homes or in the situations found for them, the failures would, I am convinced, be fewer still.

It is a painful glimpse into the selfishness of human nature to find so many friends and relatives who cannot, even for the sake of their weak ones, become abstainers from alcohol. The mere suggestion that their dietary should be changed is often greeted with derision.

The medical man attending the Home when referring to the fact that a very small percentage of the cases who come to us can be regarded as either encouraging or hopeful, having nearly all gone to the bottom before they entered the Home and many of them having accustomed themselves, not only to alcohol but to drugs—opium, cocaine, etc., which cause very rapid deterioration—says that our results are very remarkable. "Under any circumstances," continues the doctor, "they would be creditable, but when we consider that the material upon which you work is such that it would be rejected as hopeless by many other organizations, then your results are marvelously successful."

There is no age limit to the cases we receive; many of them have been habitual drunkards for twenty-five years. Trouble or loneliness will most frequently be found to have led to the formation of alcoholic habits, and, alas, the advice of medical men too often must be held accountable.

Perhaps some particulars as to the daily routine in our Inebriate Homes may be of interest.

Every patient is encouraged to work. Ladies, who have had servants to wait on them agree cheerfully to this arrangement, accepting it as part of the cure, which of course it is. A work-list is drawn up and revised week by week, and on it each inmate finds her own name with carefully chosen duties assigned for her during every section of the day.

There are of course, intervals for meals and recreation, and the airy well-lighted work room is a happy place, often enlivened by chorus and song, and full of the interest of learning how to do beautiful work beautifully.

Everything combines to stimulate hope and awaken right ambitions. Such mottoes will be found on the walls, or in the women's possession, as "Be strong, and let thy heart take courage." "Fight, trust, conquer! *You can?*"

There are four things which the Officer in charge seeks to do with every woman who comes under her care. First, win her confidence; second, foster her will-power; third, exercise her memory; fourth, whatever happens, show no discouragement, but lead her to depend for sure deliverance and victory upon God.

The drink thirst has been the central idea of most of the women, sleeping or waking—particularly with morphine cases. The great point is to be able to switch off their minds from morphia, cocaine, or whiskey—whatever it may happen to be—and switch them on to God, His power, the charm of His Service, and the bliss of having His approving smile upon one's life.

Referring to one who entered the Home lazy, incorrigible, and apparently hopeless, and after fourteen months' stay, went out to earn her living, first in a laundry, and then in service, the Warden wrote:—"When her mistress sent me her photograph, showing her in a well-made gown with a happy face, I should not have recognised in her the poor, miserable outcast who shambled into my office the day I welcomed her to the Home. The transforming power of God's grace is wonderful!"

Danger confronts every woman who holds the conventional notions concerning diet and drink. "A little stimulant will pick you up; you are below par," says the well-meaning friend. And the first step is taken along a descending road, from which few are strong enough to turn back until it is too late.

Thankful as I am to have any hand in the cure of those thus victimized, I should be still more glad if I could do something toward the prevention of the evil.

Because our Maker has not endowed us with that faculty which we see in the lower creatures, and which we call instinct—which makes the mother know at once what is good for her young—He has clearly intended that our higher intelligences should take its place. And yet it seems that people who take infinite trouble about their clothing, their reading, and many other matters of less real importance, are content to consume any food which is offered them, provided it suits their palates, without giving one thought to its properties, or its purity.

Indeed, the mere taste of their food appears with many to be the all-important factor. "I like it" is a sufficient reason for eating many harmful things. Now, the sense of taste, were it quite undepraved, either by heredity or by habit—would, I think, be a safe guide. A hearty child chooses simple foods, and would never want tea, meat, strong flavourings, or intoxicants, unless deliberately taught to take them, or induced by curiosity to imitate the habits of its elders.

The chief hope of all Food Reformers lies with the rising generation. If parents can be induced to bring up the children on a pure and simple fruit and vegetable diet, and for their sakes to abolish all that is harmful from the home, I think the need for Inebriate Homes and all the other apparatus for rescuing the human wreck will diminish and finally disappear.

By the Way.

By MRS. HODGKINSON.

Cullom writes to ask me for the passage in which he says some Greek sage advocates food-reform. This is dreadfully vague, and I cudgelled my brains for two days in the effort to remember what wise Greek had been one of our pioneers. Finally, I decided that he must mean the famous passage in Plato's Republic, and even if I am wrong I am delighted to have the opportunity of quoting those golden words again. I wish every statesman were obliged to commit them to memory. Socrates is developing his views on the diet best suited to the needs of a Commonwealth. He says:—

"They (the artisans) will live, I suppose, on barley and wheat, baking cakes of the meal, and kneading loaves of the flour. And spreading their excellent cakes on clean leaves, they will make merry, they and their children, drinking their wine, enjoying one another's society, and not begetting children beyond their means, through a prudent fear of poverty and war.

"Glaukon here interrupted me, remarking:

"Apparently you describe your men as feasting without anything to relish their bread."

"True," I said, "I had forgotten. Of course they will have something to relish their food: salt, no doubt, and olives and cheese, together with the country fare of boiled onions and cabbage. We will also set before them a dessert of figs, peas and beans. They may roast the myrtle berries and beech nuts at the fire, taking wine with their fruit in moderation. And thus, passing their days in tranquillity and sound health, they will, in all probability, live to an advanced age."

Upon this Glaukon exclaimed, "Why, Socrates, if you were founding a community of swine, this is how you would feed them."

"How then," said I, "would you have them live, Glaukon?"

"In a civilized manner," he replied. "They ought to have the dishes and dessert of a modern dinner."

"Very good, I understand. Apparently we are considering the growth, not of a city merely, but of a *luxurious city*. Now it appears to me that the city we have described is the *gentle*, and, so to speak, *healthy city*. But if you wish us also to contemplate a city that is suffering from inflammation, there is nothing to hinder us. We shall then need great quantities of cattle for those who wish to eat them. Shall we not?"

"Of course we shall."

"Then shall we not also need medical men to a much greater extent than under the former *régime*?"

"Yes, indeed."

"This country, then, which was formerly adequate to the support of its inhabitants, will now be too small, and adequate no longer. Shall we say so?"

"Certainly."

"Then must we not cut ourselves a slice of our neighbour's territory if we are to have enough both for pasture and tillage? While they will do the same to ours if they, like us, overstep the limit of necessities."

"It must inevitably be so, Socrates."

"Will our next step be war, Glaukon, or how will it be?"

So it goes on. I wish I could quote the whole passage.

"We have traced," says Socrates, "the origin of war to causes which are the most fruitful sources of whatever evil befalls a State, either in its corporate capacity or its individual members."

Among the mighty intellects of the world, Plato stands almost supreme. This was his deliberate and reasoned opinion on the question of right feeding for national and individual good. It is given with the Socratic irony, no sledge-hammer blows, but clear distinct steps, upon which one foot is placed surely after the other until the mind has climbed to the point where the finished argument lies outspread before it. Note the subtle smile with which he

traces the growth of luxury, beginning in a matter so apparently small as food and the manner of its serving, and ending in the blaze of war throughout the land—"Red ruin and the breaking up of Laws." "A city that is suffering from inflammation." This phrase, typically Platonic in its restraint, describes the life of to-day so that no word need be added, though sermons might be preached on the text. It is difficult to quit this fascinating subject, but I must pass on.

A. B. X. writes:—"I love to read all you have to say about Cancer and its causes and am deeply interested, for my sister is a sufferer. Her doctor has no objection to her trying any reasonable system of diet which might relieve pain, and if a suggestion is made I will submit it to him. Her appetite is very bad and we tempt it in vain." I was asked a similar question to this some time back. Indeed I often am. And I cannot do better than repeat my former reply, for all the later information collected by *The Herald of the Golden Age* only strengthens what I said on that occasion.

Does it seem reasonable, with a failing appetite to give food which, indeed, would be difficult to assimilate even in full health and when taking active exercise? I have seen cases where it really amounted to a kind of torture to force food upon the patient, and where I am convinced the bad results outweighed any possible good. May not the failing appetite be nature's plea for a little peace and quiet? Dr. George Keith in his useful book ("Fads of an Old Physician,") makes the following remarks.

"I had long known that high living, that is, the use of wine and other stimulants and of strong animal food, aggravated in an extraordinary way all the symptoms arising from this terrible disease (Cancer), while abstinence from these and the use of a light and sparing diet if it could not cure certainly relieved in a high degree the pain and irritability of the patient, rendered the course of the local disease slower, and prolonged life, while it made it more tolerable to the very end. I know of no class of cases where the benefit that follows a change of living is so marked, and I am not sure that I know of any in which the change is so difficult to make whether the sufferer be rich or poor. In the one case the relatives from the kindest motives take every care that the doomed one shall want nothing that money can supply, and in the other, kind friends and neighbours have a similar care for the poorer sufferer, whilst most surgeons, thinking of the exhausting nature of the malady recommend all sorts of what are usually considered the richest and most setting-up of meats and drinks, and trust to opiates and other drugs to relieve the pain. My own experience has led me to adopt a very different treatment to that which is certainly still followed as a rule, and I have found that if a proper diet is given there is little call for relief by opiates, and sometimes none at all."

Dr. Keith then instances various cases of malignant disease. In one, milk was the only food for two years. In another the patient lived chiefly on grapes, in a third oatmeal gruel—and in all these and others the benefit and lessening of pain were marked. The whole chapter is very well worth reading. I have heard of more than one case where a very limited amount of proteid food, an abundance of fruit, hot baths, etc., did much to reduce the suffering and other trials of the disease.

I may add that some excellent publications on this subject can be had from the offices of the Order of the Golden Age, especially "The Cancer Scourge and How to Destroy it," by Dr. Robert Bell, (1/2

post free) which contains reliable dietetic advice for Cancer patients by this well known Cancer specialist.

Tortifer writes:—"I know it is a latter-day fact that the imagination controls the body, but surely you do not find it among responsible people. You could not, I am sure, find the imagination do much work of that kind among the hard-headed North Country folk."

I firmly believe that the body lives by the mind, whether in animal or human being. But here is an entertaining and, I believe, true story for Tortifer to lay to heart. It might easily be paralleled and outdone by many well-substantiated cases.

In "A Journalist's Notebook," Mr. Frank F. More relates this amusing and significant story of the power of the imagination upon the health:—

"A young civil servant in India, feeling worn out from excessive heat, labour, and long hours, consulted a physician about his symptoms. The doctor looked him over, examined heart and lungs, and then said, 'I will write you to-morrow.'

"The next day he received a letter telling him that the left lung was gone and his heart seriously affected, and advising him to lose no time in adjusting his business affairs. 'Of course you may live for weeks,' the letter said; 'but you would better not leave important matters undecided.' Naturally the young official was dismayed by such a prognosis, nothing less than a death warrant. Within twenty-four hours he was having difficulty with his respiration, and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he would never rise from it. During the night he became so much worse that his servant sent for the doctor.

"'What on earth have you been doing to yourself?' demanded the doctor. 'There were no indications of this sort when I saw you yesterday.' It is my heart, I suppose,' weakly answered the patient. 'Your heart!' repeated the physician. 'Your heart was all right yesterday.' 'My lungs, then.' 'What is the matter with you, man? You do not seem to have been drinking.' 'Your letter!' gasped the patient. 'You said I had only a few weeks to live.' 'Are you crazy?' said the doctor. 'I wrote you to take a few weeks' vacation in the hills and you would be all right.

"'For reply the patient drew the letter from under the bedclothes and handed it silently to the doctor. 'Heavens!' cried the latter, as he glanced at it. 'This was meant for another man! My assistant misplaced the letter.' The young man at once sat up in bed and made a rapid recovery. And what of the patient for whom the bad prognosis was intended? Delighted with the report that a sojourn in the hills would set him right, he started at once, and five years later was alive and in fair health."

F.R. writes—"In the last issue of your most useful *Herald*, is mention of the use of Nut Oil as a cosmetic. Would you in your next issue say what nut oil?

In the previous item of the article reference is made to the use of skim milk and the statement is made that cream is not nourishing. May I ask if this statement can be relied upon?"

The Nut Oil, I mentioned, is, I believe, the oil of coconuts. But it is sold as Nut Oil by Mr. Shearn, Tottenham Court Road, W. I believe the maker is the well-known firm of Mapleton.

With regard to cream—although not entirely devoid of proteid (the tissue making quality in food) it is almost so. It is said by Dr. Hutchison, the well-known authority on foods and their composition, that "in a physiological sense cream is chiefly to be regarded as a fuel food. It is an easily digested but not an economical source of fat."

Speaking of butter-milk (and the same applies to skim milk) he says:—

"Its nutritive value is considerable. It is as a cheap source of proteid that butter-milk is chiefly deserving of notice. There can be no question that here is a waste of a very valuable food."

F.R. will note the difference therefore in food value between cream and skim milk.

M.F. writes to rebuke *The Herald of the Golden Age* as a croaker—of all things in the world. He says:—"You are always telling us we are no better than we should be. But why? England is still mistress of the seas, still pursues her imperial destiny, and the roast beef of Old England still seems to hold its own as the staple food of a great nation. Where are those deplorable signs of decay? For my part I think things might be a great deal worse."

No doubt they might, and probably will be. This really is an advanced case of fatted content in the midst of signs and portents. Will M.F. read this passage from the *Daily Mail* and mark and learn? Dr. Tredgold is no croaker. He is a very wise and practical investigator.

GLOOMY VIEWS OF A MEDICAL EXPERT.

"That there is a distinct decline in the vitality of the English people and a growing sickness, is the burden of a grave article by Dr. Tredgold in the July number of the *Quarterly Review*. Dr. Tredgold is an authority of the highest reputation on questions of Eugenics. He was the medical expert to the Royal Commission on the Feeble-minded.

"He points out that while there has been a fall in the death-rate, this is due to preventive medicine and no test of vitality. 'It is a remarkable and important fact,' he says, 'that . . . the average rate for illness has been steadily increasing for the two past generations.' In the case of the Hearts of Oak Benefit Society the annual average amount of sickness per member was 1.63 days in 1901. In 1910 it had increased to 2.37 days. The National Deposit Friendly Society's rate rose from 2.92 days per member in 1900 to 3.34 in 1911.

"Again, though there has been a marked decline in the rate of infant mortality, caused by medical progress, the proportion of deaths due to innate constitutional defects is as high to-day as it was thirty-five years ago. Even more serious as an indication of deterioration is the alarming increase in the number of insane. In 1859 it was 36,762; in 1911, 123,157. While population has increased 85 per cent., the certified insane have increased by 262 per cent. In addition to these are uncertified lunatics and above on 150,000 feeble-minded persons, making an enormous total of 290,000 mentally affected people in England and Wales.

"It is impossible to avoid the conclusion," says Dr. Tredgold, "that at present England and Wales contain an increasing number of people who are failing to adapt themselves to the exigencies of the times, who are not keeping pace with the increasing demands which civilization entails, and who are deficient in the capacity to carry on the progress of the nation and the race. It seems probable . . . that much of the social and political unrest . . . is also an expression of the same increasing physical and mental incapacity and of a waning grit and independence."

It is not too much to say that our ignorance of the principles of right feeding is leading us into the gravest danger. For no one will contend that general hygiene and sanitation have not made enormous advances, and yet in spite of this and side by side with it comes a report like this of Dr. Tredgold's. When will people open their eyes to the facts of life?

Weymouth writes:—"I notice you do not advocate the use of tea. Now I have taken tea for years, very strong, and it has raised the question in

my mind, can tea be accountable for the headaches which I get pretty regularly once a fortnight. I should like to hear something, not quoted out of a science book, but something practical, if you can give me such an experience."

It so happens that I can, for some time ago a man sent me his experiences on that very subject, and I think them so valuable that they will bear repetition. He made the experiment to oblige a friend of mine who was an inveterate tea drinker and who was in consequence of this letter much impressed.

K.M. wrote:—

"At your request, and having discontinued tea-drinking for eight years or so, I resumed it for a few days. It was made of the average strength and I drank it at breakfast and in the afternoon. The first day I had a feeling of lightness and exhilaration, very marked, but nothing more than this. The second day I had a feeling of warmth and tingling, with a kind of burning and irritation about the palms of my hands, and in the afternoon I collapsed with an extremely bad headache with hands and feet as cold as ice, and sickness later in the evening. Next morning I had tea again for breakfast and it was most refreshing at the time. I doubt if I could have drunk anything else, for my tongue was furred and altogether I had a sensation as if I had been drugged. But in the afternoon the headache came on again worse than ever, and having some important work to do the next day I could try the experiment no longer. It quite convinced me that tea is not for me whoever else it may suit. It was nearly three days before I felt myself again. I forgot to mention that on the third day the headache was accompanied by a good deal of pain in the stomach."

I could instance many more cases of singular results. With myself, not having drunk it for fourteen years, it brings on giddiness if I experiment. When in the old days I drank it regularly, I was conscious of no ill results from it, but I suffered from very frequent headaches. I wish doctors would make more personal experiments than they do. If we attempt personal investigation, they say we are faddists. And yet one would think the results would conciliate their interests, for these experiments are far more practical and interesting than those made in the laboratory.

THE IDEAL DIET.

Fruits should not be cooked, but eaten raw, and upon an empty stomach or combined with nuts. Cooking ruins many of their most valuable properties. It will be found that the texture and the general colouring of the skin will improve upon this diet. The complexion will become clear and the eyes will become bright.

Fruits exert a very cleansing and purifying effect upon the system. Their medicinal value should not be omitted from consideration. Were a fruitarian diet followed, humanity would escape nine-tenths of the ills from which it now suffers. This question of the prevention of disease by diet is a very important one.

Hereward Carrington.

If you care for the ordinary life then go on as you are, but if you want to live the life of Immortal Consciousness—the life that makes you free—then must all unkindness and—needless to say—Butchery be put away.

L. A. Mallory.

Christian Science & the Humane Life.

As our hearts go out in love to the whole universe the thought of killing and wresting our food from the lower creation seems incongruous with the harmony that envelops everyone and everything.

We feel the infinite drawings of our own divine spirit and wonder how it could ever be that God's highest offspring should come to devour the more helpless ones.

"The earth is the Lord's and the fulness thereof." Shall we not choose out of that lavish fulness, food instinct with electricity, wholeness and fragrance, rather than degrade the temple of God with the sickening flesh of cruelly murdered animals.

The tiger may instinctively kill and glut itself with its victims. Its body is so formed as to quickly get rid of the rapidly decaying flesh. But God's highest creature! Surely his tastes rise above it, and he must take the lead in the evolution towards the highest.

"The wolf and the lamb shall feed together," but not till the inhumanity of man be outgrown and he strikes that perfect note of love that shall lead the lower creation out of the lower into a higher life. The pains he metes out to the animals return to him again in the shape of sickness and disease.

Mind should dominate certainly, but how few attain to that dominion. The great majority are in abject slavery to their bodies—the natural result of their tyranny over animals. The fleshly desire is behind the appetite for a flesh diet, predominating over the finer tastes. As Man rises out of his animal desires his physical tastes will accurately respond.

Are we willing to use our bodies for the purpose of transforming decomposing and often diseased flesh into limb and muscle? The beasts of prey are the scavengers of Nature. Shall Man stoop from his high estate to slaughter innocent creatures with strong maternal instincts, whose right to live, enjoy and progress is almost equal to our own?

It is noticeable that one who has learnt that it is impossible to love and kill at the same time, and gives up the eating of flesh, becomes much more humane and tender in the treatment of all animals. The mercy shown to them makes his own heart richer.

Liberty in eating must first be gained by the spirit. Those who desire flesh may eat it, but let each who is in doubt ask of his own secret soul, putting away all his preconceived ideas, and methinks the quiet voice of his own divine spirit will say "None shall hurt or destroy in all God's holy mountain." For Love is the fulfilling of the Law.

Clara Turner.

The Christmas Markets.

The Christ is merciful, and yet
The shambles now with blood are wet.
Killing for Christ's Mass! God above,
Father of City and of Love,
Forgive our blindness; lead us right
From heathen darkness to Thy light.

E. F. M.

Novel Ways of Serving Vegetables.

Cauliflower au Gratin.

Boil a cauliflower till tender. Melt $\frac{1}{2}$ oz. butter in a pan, stir in $\frac{1}{2}$ oz. flour, and gradually quarter pint milk, stir till boiling, add salt, pepper, and 1 oz. of grated Parmesan cheese. Completely cover the cauliflower with this sauce, and sprinkle 1 oz. of grated cheese on the top. Brown in a hot oven.

Savoury Carrots.

Cut carrots in rather thin slices lengthways, fry in a stewpan with some minced onions and $\frac{1}{2}$ oz. of fat till a golden brown, moisten with sufficient vegetable stock to cover them, and simmer till the carrots are soft. Pour off any liquid that remains and use this for making a sauce, which should be poured over the carrots and sprinkled with parsley.

White Haricot Bean Patties.

Take some fresh haricot beans, boil until soft with 1 onion; chop coarsely, add some chopped parsley, pepper and salt, a few breadcrumbs and a small piece of butter. Line patty pans with pastry, put a little of the mixture in each, cover with pastry and bake till brown. Serve hot or cold.

Haricot beans (large white runner variety) are much nicer if used *freshly gathered*, than in their *dry* state; they are quite tender and require but little cooking, and make an excellent dish plainly boiled, the liquid being used for making a parsley sauce for covering them. Serve with sippets of toast or fried bread.

Risi Piselli.

(A delicious Italian dish).

Fry some finely chopped parsley and onion till the latter is a light-brown colour. Have ready equal quantities of cooked rice and young green peas, boiled separately (let the rice be dry, well cooked, and each grain separate), add these to the onions and parsley, and stir well together in the pan. Serve very hot.

Chestnut Soufflé.

Boil 1-lb. of chestnuts until they are quite soft, remove the skins and pass through a nut-mill, moisten with $\frac{1}{2}$ pt. of milk and $\frac{1}{2}$ oz. butter (melted), add pepper and salt, the yolks of 3 eggs and lastly the whites, beaten to a stiff froth. Pour into a greased soufflé dish and bake quickly.

Lentil Soufflé.

Cook 2-ozs. of lentils in very little water (so that when cooked the moisture is absorbed), add 1 oz. of butter, pepper and salt, 1 tablespoonful of milk, and the yolks of 3 eggs. Beat the whites to a stiff froth and fold lightly into the mixture. Pour into an oiled soufflé dish and bake quickly.

A Christmas Menu.

(Recipes will be found in "A Comprehensive Guide Book" (O.G.A.), as numbered).

Mock Turtle Soup	Recipe	4
Mock White Fish, Parsley Sauce	"	19.
Jugged Neatmeat	"	28.
Mock Chicken Cutlets	"	23.
Bread Sauce, Brown Gravy	Page	139.
Potatoes, Cauliflower		
Christmas Pudding		130 or 131.
Mince Pies	Recipe	103.
Cheese, Biscuits, Dessert.		

Announcements.

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

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

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 forthcoming Quarter the following Lectures will be given at our Headquarters:—

- Oct. 2nd, 3.30 p.m., Lady Emily Lutyens, "What is Theosophy?"
- Oct. 9th, 3.30 p.m., Dr. Josiah Oldfield, "What Food is, and what Food does."
- Oct. 16th, 3.30 p.m., Miss Honor Morten, "The Ministry of Women."
- Oct. 23rd, 3.30 p.m., Dr. Josiah Oldfield, "How Food is Used in the Body."
- Oct. 30th, 3.30 p.m., Dr. Josiah Oldfield, "The Values of various Foods."
- Nov. 6th, 3.30 p.m., Captain Walter Carey, R.N., "The Planes of Nature."
- Nov. 13th, 3.30 p.m., Dr. Josiah Oldfield, "Food, and its Effect on the Birth-rate."
- Nov. 20th, 3.30 p.m., Mrs. Earle, "Prevention better than Cure."
- Nov. 27th, 3.30 p.m., "Cooked versus Uncooked Foods."
- Dec. 4th, 3.30 p.m., Mrs. Havelock Ellis, "Eugenics & Ideals."
- Dec. 11th, 3.30 p.m., "Some Theories on Early Diets, and the Lines of Evolution."

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.

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Publications Received.

- Studies in Saiva-Siddhanta. By J. M. Nallasvami Pillai, B.A. B.L. (Meykandan Press, Madras).
- Light on Life's Difficulties. By James Allen. (L. N. Fowler & Co. 2/6 net).
- The Homeland of the Soul. By Rev. John Spence, F.R.A.S. (L. N. Fowler & Co. 2/6).

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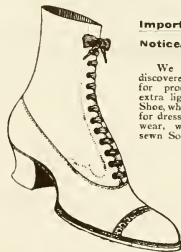
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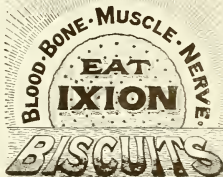


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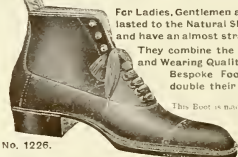
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