

THE HERALD OF THE GOLDEN AGE

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L. H. B. 1913

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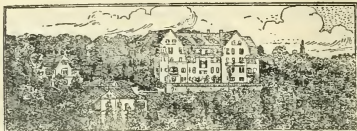
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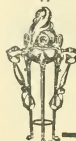
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SIDNEY HARTNOLL BEARD,

The Founder and President of The Order of the Golden Age.

(A portrait taken in 1913, at the age of 51 years, after nearly twenty years of abstinence from flesh-food.)

THE HERALD OF THE GOLDEN AGE

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JULY, 1913.

Published Quarterly.

THREEPENCE.

Our Animal Nature.

The oldest human skull yet discovered in this world has recently been placed on exhibition in the Natural History Museum at South Kensington, and it is declared by expert authorities to be simian in almost every essential characteristic.



An incentive is thus given to reflection concerning our remote physical ancestry, and to realization of the fact that the wide gulf of separation between ourselves and the rest of the animal creation which is supposed to exist, is only imaginary, and may rightly be regarded as a popular illusion.

The remains are those of a woman of the Pliocene period who lived at a time variously estimated by geologists as being between 50,000 and 200,000 years ago. Her brain is stated to have been about two thirds the weight of the average woman's brain of to-day, while her forehead and jaw more nearly resemble in shape those of our distant kinsfolk the Chimpanzees than of a modern patroness of bargain sales. Thus she may fairly be regarded as a missing link between mankind and his ape-like progenitors; and the discovery of her remains illustrates the correctness of the accepted scientific classification which places Man, zoologically, at the head of the anthropoid mammals.

Haeckel tersely summed up the reasons which led Linnæus and other authorities to place us among this section of the vertebrates when he declared that "The body of man and that of the anthropoids are not only peculiarly similar but they are practically one and the same in every important respect. The same 200 bones, in the same order and structure, make up our inner skeleton; the same 300 muscles effect our movements; the same

hair clothes our skins; the same four-chambered heart is the central pulsometer in our circulation; the same 32 teeth are set in the same order in our jaws; the same salivary, hepatic and gastric glands compass our digestion; the same reproductive organs ensure the maintenance of our race." And no authority in the scientific world would dispute the affirmation that although some of us have developed a higher consciousness and become so clever, nevertheless we are truly related to our lesser kindred of the animal world.

It is very desirable that this visionary hiatus between ourselves and the sub-human races, which is such a hindrance to the development of ethical sentiment of a wider and more comprehensive sort, should be removed from our minds, so that the way may be prepared for clearer realization of the actual relationship that exists between humans and non-humans, of our duties towards them as terrestrial neighbours, and, consequently, of their irrefutable claim to our humane consideration and just treatment. For while we regard them as beings of an altogether separate order, and ourselves as demigods in comparison, our duties and their rights are likely to remain ignored with the same distressful results as are now apparent.

History reveals the fact that men of despotic disposition have always been wont to regard their victims as belonging to a different class in the scale of creation. In the eyes of the ancient Roman every non-Roman was a 'barbarian' who might be enslaved or killed without any qualms of conscience. He did not consider what it meant to the non-Roman to be thus treated. His psychic development was so elementary that there was no sympathetic vibration to cause him to do so. But the modern Roman having outgrown this visual limitation, must regard the mental attitude of his ancestors with curiosity.

A few generations ago coloured men occupied the same unenviable position in the eyes of white men. They were whipped, over-worked, sold at auction, and exploited in any way that suited the purpose of their oppressors. "What else were they created for; they have no souls?" would have been asked of anyone who was sufficiently sentimental and enlightened as to remonstrate.

"God offers to every man his choice between truth and repose."

And even the churches officially confirmed this view.

Obsessed by egoism, and afflicted with mental blindness, the human "upper dog" has always been inclined to ignore the rights of his weaker fellow-men and to maltreat them accordingly—justifying his actions by denying the kinship that would negative his assumption of a vast superiority and his disregard of ethical law. And this same blind egoism dominates multitudes of mankind to-day as regards creatures who happen to be non-human—hence the prevalent attitude towards and the treatment meted out to them. But just as the visual limitation of the ancient Roman and the American slave-owner has become outgrown, so will our inability to understand that other animals are entitled to happiness, justice and consideration become a thing of the past, and our posterity, in their turn, will wonder at our barbarism.

Until, however, we really apprehend the truth that we ourselves belong to God's animal kingdom, and become sufficiently awakened from our somnambulism as to be able to discern the psychic nature and attributes of the non-humans—notwithstanding that their mental evolution is less advanced than our own—we are not likely to realize our responsibility to behave respectfully towards them. But how unreasonable it is to persist in our denial of their virtues, and of the kinship that really exists, simply because we have more intellectual education, civilization and religiosity; for we cannot ignore the deplorable fact that in spite of these advantages Man is apparently the most vicious, cruel, predatory, intemperate and diseased creature on this planet; while many other terrestrial beings of humbler pretensions manifest every virtuous and noble quality we possess, and, in some cases, to a superior degree.

A perusal of Howard Moore's remarkable book "The Universal Kinship" will convince any unprejudiced and sincere seeker after truth that these statements can be amply substantiated, for it teems with pathetic illustrations taken from real life. He clearly demonstrates that "lessons may be learned from the uncorrupted children of Nature—lessons in simplicity of life, straightforwardness, humility, art, economy, brotherly love and cheerfulness—more beautiful than may be sometimes learned from the stilted and Machiavelistic ways of men." And also that they are capable of every form of heroism or self-sacrifice with which we are acquainted.

Such being the case, and there being no doubt whatever about their capacity to feel pain and pleasure like ourselves, or that they love their lives just as we do, there can be no sane or moral justification for the barbaric attitude which mankind adopts toward them at present, or for our acquiescence in the popular code of ethics which allows their being hunted and shot for mere sport, vivisection for the gratification of scientific curiosity, or for the supposed benefit of our own species, or needlessly butchered and eaten by millions to satisfy a degenerate and unnatural human appetite.

The coming man will recognize the latent humanity of the sub-humans, and acknowledge their kinship and his own obligations. Edward Carpenter anticipates this in "Towards Democracy," when he says:—

"Behold the animals. There is not one but the human soul lurks within it, fulfilling its destiny as surely as within you.

Do you think that these are nothing more than what you see?

I saw deep in the eyes of the animals the human soul look out upon me.

I saw where it was born deep down under feather and fur, or condemned for awhile to roam four-footed among the brambles. I caught the clinging mute glance of the prisoner, and swore that I would be faithful.

There, my brother, and sister, I see and mistake not. Do not be afraid. Dwelling thus and thus for a while, fulfilling thy appointed time—thou, too, shalt come to thyself at last."

But whether we share this belief—held by the most enlightened and progressive thinkers of our race—that these non-humans are living souls just like ourselves, working upwards toward their eternal destiny; or deny to them, without any sound argument or evidence to support such denial, the very attributes and characteristics which we deem sufficient to justify our faith concerning our own immortal being and future career; we cannot evade the knowledge that they have nerves of sensation identical with our own, and that pain, bereavement and mortal injury cause them the same distress and agony.

Even if our assumption of a vast moral and spiritual superiority were justifiable—and there is plenty of room for honest doubt about it—culture and true aristocracy imply the obligation to manifest the characteristics of the gentle life. "Noblesse oblige!" therefore let us at least prove our 'higher nature' by something more convincing than mere talk, or the thoughtless repetition of ancestral beliefs concerning our celestial origin, which may possibly be born of racial conceit.

Considerate behaviour, courtesy, and a kind disposition, are more convincing proofs of a noble origin than any amount of self-inflation and self-assertion; and while so many human beings find positive pleasure in dealing out wounds and death to these less fortunate mammals who are more abundantly clad in fur than ourselves—although certain races of men are quite hairy from head to foot—and regard such sport as a legitimate and pleasant pastime, we cannot afford to glorify ourselves and pose as the paragons of creation, for whose sole benefit the very stars were made to shine and for whom the heavenly spheres are the only appropriate location.

If we were not so blind and vain and foolish, we should realize to some extent the unfathomable depths of our racial arrogance and misbehaviour, and should assume a more modest and correct attitude towards other creatures who are less addicted to regarding themselves with complacency and self-adulation, and their fellow-creatures either as targets to shoot at, or insensate material to be immolated without compunction for their own commercial advantage.

That human tribes less civilized than our own ought to receive just treatment is now conceded, instead of being repudiated as formerly because of differences in their physical appearance being obvious. And the time is soon coming when other races of animals, although not labelled as "primates" among the vertebrata, will cease to be outlawed and will be brought within the beneficent pale of the Golden Rule.

Those of our race who are truly enlightened in a spiritual as well as intellectual sense, are already prepared to extend the scope of this ethical code so as to include these our 'lesser brethren' of God's universal family; and many are striving in all parts of our world to redress the wrongs inflicted upon them, and to plead their cause. It is our privilege to assist in this work, with every means at our command, and thus to prove our claim to be regarded as sons and daughters of God.

The dawn of a more humane Era is veritably breaking, and as our world becomes thus illuminated the darkness and cruelty of the past centuries will pass away for ever. Its approach will be indicated if we remember that only a few decades ago the statesman who first introduced a Parliamentary Bill to make cruelty to animals a penal offence was greeted with shouts of derision and ribald mockery; whereas to-day no educated and refined person would fail to respond to the sentiment expressed by one of our great poets when he wrote:

"Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere
Who, without favour, without fear,
In the great City dares to stand
The friend of every friendless beast."

No surer sign of spiritual undevelopment, or of manifestation of the elemental savage nature, can be found in any man or woman than that attitude of mind and disposition which evidences a complete incapacity to feel sympathy for the maltreated or tortured victims of human despotism. In our Anglican churches prayer is offered at each service for deliverance from 'hardness of heart,' and such a prayer is both appropriate and necessary—for the most hopeless drunkard and the most forlorn harlot are probably much nearer God's heaven than are human beings who, while respectable in conventional conduct, are merciless, cowardly or cruel in their behaviour towards creatures who are weaker and more defenceless than themselves.

When we all see things more clearly we shall understand that to injure or inflict pain on other sentient—especially when such a wrong is irrevocable, as in the case of mortal injury—is far more reprehensible than to injure ourselves; and that of all forms of theft or robbery the needless taking of life for selfish reasons, and the wanton shedding of blood, are the most serious acts of which we can be guilty, whether the deed is personal, done by proxy at our behest, or perpetrated with our acquiescence.

The vision of the sanctity of Life, and of the universal kinship, which came to St. Hubert and

transformed him from a zealous hunter into a recognized saint, is coming ere long to our Western world; and it will transform many of us and many of our customs. Wars between self-governing nations will then become impossible, and Societies for the punishment of Cruelty to Animals and Children will have but little to do, for popular humane sentiment resulting from universal humane and ethical education, will prove to be preventive of deeds of violence and barbarity.

Of all the panaceas commended to our support, and projects for the amelioration of the world, none will prove so preventive of suffering and so productive of happiness and blessing as the humanization of mankind.

"So many Gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all this sad world needs."

Our late Sovereign, King Edward VII., who will ever be remembered as the 'Peacemaker,' bequeathed valuable object lessons to his subjects when he declined to give any further patronage to pigeon-shooting, and abolished the royal buck-hounds—thus proving his recognition of the nobility of Humaneness and his desire to encourage it.

Let us, therefore, also help forward the spiritual evolution of our race by exalting Kindness, which is Love in action, as the supreme Law,—obligatory upon all—violable with impunity by none—the only 'correct form' for all classes of the community.

Sidney H. Beard.



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Are you really living, or just merely existing?

Wisdom largely consists in knowing the right thing to do next; and virtue, in doing it.

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One of the greatest mistakes in life is to be continually in fear of making one.

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The average woman only sees the weak points in a strong man, and the good points in a weak one.

It is better to be sorry because one is not married than to be sorry because one is.

The way of the transgressor is hard—for the rest of us.

Life is pitiful as soon as the high ends of being fade out of sight, and man becomes near-sighted, and can only attend to what directly addresses the senses.

Beauty and Civilization.

By MRS. HODGKINSON.

There is really no subject so universally interesting, no pre-occupation so great, as the desire of beauty in one or other of its forms. It may be taken on the higher ground, as in the prayer of Socrates—



“Beloved Pan, and all ye gods who haunt this place, give me beauty in the inward soul, and may the outward and inward man be at one,” or it may eventuate in a course of treatment at a Bond Street beauty shop, but there is the desire universal in the heart of man, and it has to be reckoned with.

I believe beauty is quite the most important thing in the world when its scope and meaning are understood, and that the desire to possess it and to see and love it in others is not frivolous but entirely sensible and sane. In any case it is there, and must be guided into the right paths.

For one thing, it is Nature's own lure to health. It is one of her laws that a slight well-covered figure, clear eyes, clear skin, sound teeth, bright abundant hair, a light step, grace, strength, agility, cannot be had after first youth without obedience to the hard and fast rules of health. There are of course a few exceptions to this law—people who can live recklessly enough without apparent evil consequences, but they are so few as to be negligible.

So the desire for beauty may be made subservient to very great ends indeed, and, as to the other objection, no one who has had practical experience of the beautifying effect of sound health—doubly effectual because it increases the mental as well as the physical charm—is likely to pin her faith to creams and lotions which are the refuge of those who don't know.

People will pursue their ideals—fortunately—and if that ideal is a complexion of the “penny plain, twopence coloured” variety, the only remedy is to substitute a working theory of something more durable and less expensive. Not less troublesome at the beginning, please observe! We have got into such terribly bad habits under the influence of so-called civilization that it is certainly easier to rub on something out of a pot than to expect intelligence and patiently to learn the rules of the game—rules too which involve a healthy exercise of self-control and asceticism of a kind.

As a matter of fact a good deal of taking thought is necessary on the part of many people before any of us can start fair in the pursuit of health. Good

drainage, pure water, wholesome foods do not drop from the skies. And I have never in real life seen a case where health and long life did not need thought and intelligence to support them in their struggle against the baneful influences of civilization.

If we lived in Arcadia all the good things might appear of themselves and life be a fairy tale. “The Golden Age—the Golden Age come back!” Perhaps it may some day, but meanwhile we live in London or Birmingham or in little villages where the wells supplying our drinking water are in unpleasant proximity to various means of pollution, and health must be recaptured from the opposing forces.

This brings me to the question of beauty and civilization. Beauty strikes root in the very environment which it appears to be the aim of urban civilization to destroy. It asks for the simplest food, fruits, grains, nuts for choice, eaten when hungry and not till then. Civilization enjoins four meals a day, eaten at stated hours whether wanted or not wanted, cooked with the utmost skill obtainable, made tempting with gravies, condiments, and mixtures many and various. Beauty demands food which will nourish without loading a pure blood stream with the waste products of animal and vegetable decay, and she demands this for the excellent reason that an impeded circulation has its outward manifestation in dulled eyes, pale lips, scanty hair, skin coarse in texture and faded in colouring—and above all in the unnecessarily early onset of old age. So that when the mind should be at its most charming maturity the outward beauty of face no longer corresponds with it.

Civilization spreads our tables with the foods most heavily charged with these waste products, fish, flesh, and fowl and so forth—makes them indeed a touchstone of comfort and social standing, and leaves us to reckon with our outraged circulations as best we may.

Beauty demands fresh air, night and day, and energetic exercise, preferable at some useful kind. Civilization shuts us into close houses and towns where the sun looks down between the high roofs and retreats discouraged; where the open window means wafts of soot and dust commingled that turn the healthy pink surface of the lungs into an undertaker's black in a few years' time. We substitute wheels for walking and the fervid light of electricity for sunshine. Beauty, though she loves to go beautifully, objects to compression of any part of the body, and revenges herself in all sorts of little humiliations of undue spreadings or leannesses where this is practised. Civilization demands a waist encased and a back-bone propped with steel or whale-bone. Beauty abhors the tobacco habit, especially for its action on the whites of the eyes and on teeth and hair, detests alcohol, demands long untroubled sleep. We all know the attitude of civilization on those unimportant matters.

Poor Beauty!—it is a losing game in these days. No wonder that a keen observer says with distressing candour:

“The majority of people are plain—sinfully plain—so plain that a real beautiful woman, one

absolutely sound in health, is so rare an object as to become a theme of general remark. And what shall we say of the majority of men?"

I would not for worlds reveal what is said on that delicate subject. I cut the quotation short.

I suppose no one taking an average group of civilized people would contend that they are beautiful. Train, tube, omnibus, all testify to the contrary. The average is a low one. Now I do not deny that there are very degraded and hideous types of the uncivilized man. The Esquimaux, with his diet of seal and blubber runs the ugliest product of civilization close; the Bushman on his semi-starvation fare of dingo and roots is grotesque and rather horrible; the Kaffir even before he is brutalised by "Cape smoke" leaves much to be desired.

What is the standard? The women of the Homeric age have perhaps set it for all time. Beauty seems to have been taken as a matter of course in lady and handmaiden, and it is of a noble type. When the grey-eyed Athene visits the Princess Nausicaa—

"She betook her to the rich-wrought house wherein was sleeping a maiden like to the gods in comeliness, Nausicaa the daughter of Alcinous, high of heart. Beside her, on either hand the pillars of the door were two handmaids dowered with beauty from the Graces."

So much for a maiden. Penelope, though mother of the grown Telemachus, is always "that fair lady," and Flaxman, who has come so near to the Greek spirit, represents her in his illustrations exactly as Homer describes her.

"The fair Goddess gave Penelope gifts immortal that all the Achaeans might marvel at her. Her fair face first she steeped with beauty imperishable such as that wherewith the crowned Cytherea is anointed when she goes to the lovely dances of the Graces. And she made her taller and greater to behold, and whiter than new sawn ivory."

Whiter than ivory! It is very certain that if Penelope appeared in our midst with this imperishable beauty of ivory and roses in her face—especially if she were side by side with her tall Telemachus—the mind of every woman who saw her would be eagerly busied with the question of where it had been bought and how much it had cost. They would refuse to believe it natural, and if she protested in Shakespeare's words—

"'Tis beauty truly blent whose red and white—
Nature's own sweet and cunning hand laid on—"

and it could not be traced in London the definite conclusion would be that it had come from Paris.

Yet Nature's sweet and cunning hand can do as much as even the grey-eyed Athene, when she is followed and obeyed.

If we are compelled to measure our own attainments by the standard of beauty set by Homer and the later Greek poets we are also compelled to admit that it falls lamentably short. We all know what the average of good looks is in the British Isles. I do not deny that once or twice in a generation a woman may appear as beautiful as Nausicaa and Penelope, or, for all I know, as Argive Helen whose face "Launched a thousand

ships and burnt the topless towers of Ilium." I have seen one supremely lovely woman, and (since we must not leave men out of this question) I recall a young man in a crowded concert room who did in truth suggest the noble words of Homer: "A great awe comes on me when I look on thee"—so magnificent was his beauty of health, feature, colouring and form. But I am concerned with averages now, and the effect of civilization upon national good looks,—and it must be reluctantly owned that the average citizen is machine-made, turned out by the gross, and a poor enough type at that.

Let us take a few other types. They are worth consideration. In a book—"Two Admirals," recently published by Admiral Moresby and relating in part to his explorations in New Guinea and the adjacent islands, he recalls how his ship touched at a little Paradise lost in the summer seas—a beautiful and lonely island, and how a group of natives welcomed him. "We seemed," he says, "to grow suddenly short and thick set as we stood among them—but what wonder? Their stature—even that of the women—was far above the average, and their limbs so symmetrical as to give an idea of undeteriorated physical perfection. The noble head was well set on the round throat, over a massive shoulder, and every movement from the turn of the head to the poise of the shapely foot was a delight of grace and strength. The features were sometimes beautiful, the short curled lip and keen eye recalling the imperishable work of the Greek sculptors. The colour was a pale bronze, most beautiful, too, in its adaptation to its surroundings. The women wore a short grass petticoat ornamented with feathers and bright ribbons of sea weed and a few white shells. The skin of the girls was satin soft as that of the Greek athletes, from the constant use of cocoa-nut oil, and their dark eyes were full of laughter as they smiled at us with lips a little too full perhaps for the rigid ideal of beauty. I grieve to think of the changes that so-called civilization has since brought to these innocent and happy people. In every hut that we entered we were offered bananas, mami apples, and cocoa-nut milk."

It would be interesting to know if this standard of beauty has been debased under the changes referred to. Here was found a high average of good looks amidst the environment which beauty seems to demand—plenty of the simplest foods, fresh air, sunshine, unconstricted dress, and the use of oil for the skin—a beautifier well-known to the Greeks.

Herman Melville in his famous books—"Typee" and "Omoo" bears the same witness. He writes of the Marquesas Islands, known to all lovers of R. L. Stevenson, and is thought by competent judges to have given what is possibly the most perfect picture extant of these fairy isles before they had shared the doubtful blessings of civilization. "I was especially struck (Melville writes) by the physical strength and beauty the islanders displayed. In beauty of form they surpassed anything I have ever seen. Not a single instance of natural deformity was observable in all the throng attending the revels.

But their physical excellence did not merely consist in an exemption from these evils; nearly every individual of their number might have been taken for a sculptor's model. . . . Nothing in the appearance of the islanders struck me more than the whiteness of their teeth. The novelist always compares the masticators of his heroine to ivory, but I boldly pronounce the teeth of the Types to be more beautiful than ivory itself. The jaws of the oldest greybeard among them were much better garnished than those of most of the youth of civilized countries; whilst the teeth of the young and middle-aged were actually dazzling to the eye. This marvellous whiteness of the teeth is to be ascribed to the pure vegetable diet of the people, and the uninterrupted healthiness of their national mode of life. The men in almost every instance are of lofty stature."

The bread fruit which is never eaten raw, is described as their principal food. "Roasted in the embers as potatoes are done, the green rind cracks, leaving the soft pulp. It is pounded in a mortar and the thick creamy milk of the grated cocoanut is squeezed over it—a luscious preparation." As a companion picture I give the description of a feast in another group of islands: "It was just in the middle of the mellow afternoon when they ushered us to dinner beneath a green shelter of palm-boughs. The ground was strewn with aromatic ferns which, stirred underfoot, diffused the sweetest odour. Upon the ferns before us were laid newly plucked banana leaves at least two yards in length and very wide; the stalks were withdrawn to make them lie flat. This green cloth was garnished with a number of leaves by way of plates, and by each was a "roll" or small bread fruit roasted brown. In the spaces between were young coconuts stripped of their husks. Their "eyes" had been opened and enlarged, so that each was a ready charged goblet. There was a sort of side cloth in the corner upon which, in bright buff jackets, lay the fattest of bananas, "aves," red-ripe, guavas with the shadows of their crimson pulp flushing through a transparent skin and almost coming and going there like blushes; oranges tinged here and there berry brown; and great jolly melons which rolled about in very portliness. All ruddy, ripe and round."

I wish I had space for more of this delightful description, but I must refer readers to the books. This, I think, is the ideal diet and life for the production of enduring beauty based on the health produced by a natural way of life. In contrast we have our own meals of the most stimulating foods and drinks that can be imagined, adulterated, sophisticated, spiced, salted, cooked, until all resemblance to the foods provided by Nature has vanished. As a result we are faced with expedients and necessities unimaginable to the uncivilised mind. We have Metchnikoff in his Harben Lecture on "The Sanitation of the Alimentary Canal," instructing us as to the certainty of intestinal putrefaction from some of the foods introduced. So much so that it is necessary, he believes, to cultivate for the said alimentary canal special bacteria flora to provide for its proper sanitation—and hence

the use of soured milk containing the appropriate germs. It certainly seems that the uncivilized man has the best of it here.

It is the belief of many sane observers that the germs of dissolution are unpleasantly visible in our own civilization and that physical decadence is one of its most alarming signs. We have the Roman description of our ancestors, hardy, strong, almost naked in spite of the climate we are so fond of deploring, eating roots, fruits, acorns—independent of the snares and temptation of cooking, and we see the contrast in the decayed teeth, early loss of hair, ungainly obesity or equal unattractive leanness of middle-age among ourselves.

There is only one hope for health and beauty amidst the inimical influences of civilisation, and that is science.

In all the races that civilisation has slain science was virtually a guide unknown, but it is one that we ourselves possess. If we follow that leader we may yet be saved. It is pointing us a clear way about diet, and if that way seems somewhat austere at first I can only say that use makes it delightful. It is pointing to a return to nature as regards fresh air and sunshine, and, more tardily but still clearly, it is beginning to indicate more sensible ideas of clothing.

If science can retrieve our physical condition, and I believe it both can and will if obediently followed, we may produce a race more beautiful than any the world has yet seen, for an absolutely new beauty of expression bought dearly in the long experience of warring centuries, may be added to the noble mould of form and feature bequeathed to us as an ideal by the Greeks. This new beauty will be—as says Pater—expressive of what in the ways of a thousand years man has come to desire,—“A beauty wrought out from within upon the flesh, the deposit, little cell by cell, of strange thoughts and fantastic reveries, and exquisite passions. Set it for a moment beside one of those white Greek Goddesses or beautiful women of antiquity and how would they be troubled by this beauty into which the soul, with all its maladies has passed. All the thoughts and experience of the world have etched and moulded there that in which they have power to refine and make expressive the outward form.”

This then is the standard we set before ourselves: by a scientific recognition of the laws of our being to lay a sure foundation of health and splendid form comparable to the Greek ideal at its noblest. And to build upon this a beauty of mingled spiritual and intellectual fire and play off expression that could never have been attained in the careless happy youth of the world, but is the product of warfare, conquest and attainment. We may say of this new Beauty that she stoops to conquer, for she returns to the forgotten simplicities of life and is native to them. But she is none the less the Golden Aphrodite, the ruler of men as always—“imperial, her foot on the sea.”

The Sixth Decade of Life.

By A PHYSICIAN.

Sixty years is the age when the full effects of a right or wrong diet begin to be manifest. During most of the previous years from twenty-five onwards the waste products of over or wrong feeding have been accumulating in the body because the conditions have been unfavourable for their solution and removal—although they may not have produced any obvious effect.



Up to the age of 50 or 55 this retention is continued, and, while it continues, the fire of life burns fairly in spite of some accumulating "clinkers" in the body, and, except perhaps for an occasional twinge of gout or rheumatism in some of the outlying joints, there is no sign of anything wrong. But about this age the picture changes, the fires begin to slacken, the process being hastened by the accumulation of clinkers and waste products blocking the machinery.

An early effect of this slackening of combustion is that the blood becomes a better solvent of acid waste products which now begin to pass into it from all their places of deposit. One of the first effects of this solution of poisons and their passage into the blood is a rise of blood pressure, and this is so because the waste products in the blood block the smallest vessels (capillaries) and the heart must increase its muscle power to keep the circulation going. As the heart grows stronger the pressure rises, for blood pressure is the struggle for mastery between the powerful heart behind and the blocked vessels in front. Not a few of the unpleasant things that may happen about the end of the sixth decade are results of these simple causes.

If the heart is weak or defective, or has been touched by rheumatism in youth, or dilated in foolhardy feats of strength and endurance, the increased strain of this obstructed circulation soon tells upon it. Instead of producing larger and stronger muscles to overcome the obstruction in the smaller blood vessels (as generally happens in the case of a quite natural heart), it begins to enlarge and quicken its rate in the effort to do its work, and the quality of its work falls off.

Unfortunately also, as this quality declines the nutrition of its muscles inevitably suffers. Add to this that every falling off in the work of the heart means a corresponding lapse in digestion, nutrition, and all the chief functions of the body, and a more or less marked increase in the amount of waste products, with a corresponding increase in the obstruction of the circulation, and it is evident that under these circumstances the downward tendency may be decided and swift. The heart

may either fail, and life come to a sudden end, or a slow degeneration of its muscles and a gradual failure of power with increasingly defective circulation, short breath, dyspepsia and dropsy may supervene. One of the usual endings of life about this time or later, is sudden or gradual heart failure, and dyspepsia is often one of the most marked signs of what is going on.

Such is the result of a weakened heart. On the other hand with an originally normal heart having well developed muscles, the more the waste products pour into the blood, blocking the circulation, the more the heart muscle grows in strength to meet the strain and the resultant blood pressure rises, till such a man in his sixth decade is in serious danger from high blood pressure and its results. These may show themselves suddenly as an aneurism of the heart or large vessels, though this is generally the result of some special strain acting in concert with the high blood pressure. Yet high blood pressure which puts constant strain on all vessel walls, at the same time that the defective circulation in the small vessels interferes with their nutrition, does undoubtedly dispose more powerfully to that local yielding and bulging called aneurism.

The most important effects, however, of slow circulation in the small vessels and high blood pressure are exerted on the brain and great nerve centres, and these range from the sudden rupture of a distended and degenerate vessel in the brain, ploughing up some great nerve centres and causing death in a few hours (apoplexy), to that gradual interference with good nerve nutrition which results in neuritis on the one hand or slow brain degeneration on the other. Much the same may occur if the heart begins to fail later on, after having enlarged and struggled through its obstruction at first, for the circulation which is bad owing to the obstruction by waste products is necessarily made much worse when the heart power fails while the obstruction continues; and in these conditions we meet with varying amounts of dropsy of tissues and dropsy of the membranes of the brain, producing neurasthenia, depression, melancholia, or (with more sudden heart failure), hysteria, excitement and mania; in a word, most forms of mental trouble.

Bronchitis, a rheumatic disease, often becomes more frequent and serious about this time of life. Some of the poisons circulating in the blood are precipitated by cold on the mucous membranes of the air tubes, instead of on the joints, and we have to deal with a disease which soon threatens life because it throws much extra work on the right side of the heart and so leads to its more rapid dilation, degeneration and failure. Again, those whose blood is full of waste products and who also suffer from chronic bronchitis and its effects on the heart will often become very stout from the defective combustion of fats which both these causes of defective circulation favour.

Those whose hearts are weak must at once take off the pressure by reducing fluids and keeping the waste products out of the blood by acid foods or drugs. Heart tonics, bracing climates and similar measures will also be in place. And if harmless

foods and drinks are substituted, Nature will do the best she can for a more or less damaged organisation, and life will be prolonged.

For those with strong hearts and high blood pressure the same holds good. Diminishing the fluids drunk will lower the pressure, and clearing out waste products with acids will ease the strain on the heart and vessels, while a slow change of diet will aid in bringing things back to normal. In nine out of ten such cases the condition of the heart and circulation is the clue to what must be done. If the heart is strong no tonics are needed, only diminishing fluids and discontinuing what is poison in such cases is required.

Many people fear that to change to a meatless diet when they are already too stout, must mean a further most unwelcome increase in weight, but this is by no means necessarily the case.

Those whose circulation is poor (and that of most large meat eaters merits this description) are generally unable to eat much bread stuff and puddings without getting dyspepsia, but there is no reason to increase these things if a properly drawn up dietary be provided.

The people who have poor circulation and get dyspepsia on bread stuffs, are also those who tend to get or remain too stout; but if the bread stuffs are not increased they should get no stouter, and, if needful, by spacing meals (two meals a day) and cutting down fluids, the purin-free diet may be used to diminish weight. Those who diminish the fluids they drink, lose weight to some extent, and I have notes of several cases where stoutness has been markedly reduced by cutting down fluids and spacing meals. This makes the fires burn up and removes several other effects of slow combustion, such as slight appearances of albumen or sugar in the water, and stout people often suffer from these, for all are results of defective circulation.

It must also be noted that if the troubles of the sixth decade are chiefly due to living not wisely but too well, those who have grown and developed without the harmful foods will not only be free from these "diseases" but may live several decades more, and thus will more often arrive at the natural term of a hundred years and above. With increasing knowledge the time will come when people will be ashamed to die younger, recognising that untimely death comes only from ignorance or folly.

As to prevention, the earlier in life a correct diet is begun the better are the results. It is much better to grow and develop on natural foods, for good circulation means good nutrition, and good nutrition means normal development and preparation for natural functions later in life. Let a child be born if possible from a healthy mother (there are few such in these days) and reared for twelve months at the breast, let it then be gradually accustomed to milk, fruit, roots, cereals and cheese, or curd, and (when its teeth are in place) to nuts; and let it choose for itself amongst these as it comes to years of discretion. See that at first it gets enough tissue-building food, and there will not be much to complain of as to health at sixty years of age.

World-Weariness.

By C. ELIZABETH RUTLEY.

So many people are *blasé* nowadays. We know very well what we mean when we use this most expressive French word, but we have no good English equivalent for it. It means neither boredom, nerve-exhaustion, cynicism, nor yet 'that tired feeling,' but something of all these and more besides.

Men are tired of business, tired of making money, tired of making love, bored to death with social duties and pleasures, absolutely sick of the responsibilities of a householder and father.

Women are tired of filial duties and domesticities, bored with their admirers, satiated with lovers who take nothing seriously, sick to death of the cares and grinding worries of a wife and mother.

Collectively, as shown by 'labour unrest,' strikes, and the militant methods of Suffragists, we are for ever clamouring for our rights and ignoring our duties. We forget that, logically, we have no rights and no grievances until our duties are done. And, by seeming paradox, duties faithfully performed will always eliminate rights and grievances, for as the old copy-book maxim assures us—'Virtue is its own reward.'

Socialism, Syndicalism, Suffragism, and the like are no remedy for the dire diseases of the twentieth century, the real trouble lies far deeper than their empirics can ever reach; it is not a bit of good treating symptoms and ignoring the deep-seated cause of the disease. If every householder found himself to-morrow in possession of the coveted £300 a year, if every qualified woman had the vote, and all labour was in co-partnership with capital, we should be as discontented as ever. For the mischief lies in ourselves, not in our circumstances nor our disabilities.

What is the real cause of the prevailing unrest and world-weariness? Want of spirituality, a cynical disregard of duties, the scarcity of true religion, and a morbid craving for notoriety, excitement and material prosperity at the expense of home, children, country, and God.

Like the "men of Athens" addressed by a wise man of old from Mars Hill, we are for ever seeking new shrines at which to worship; new cults, new theologies, and new recipes for happiness or elixirs of life. The old paths well-worn by our fathers' feet, and still trodden with diminished ardour but with some measure of spiritual comfort by the older generation, are too humdrum and uninteresting for us, we must needs try short-cuts and mark out fresh tracks for ourselves across country in every direction. In too many cases we land in bogs or in hopeless culs-de-sac; or we find to our chagrin that the path we thought promised so much of adventure and interest was only a bye-path, leading back to the old road in the end. When we get into difficulties we are glad to accept the help of the patient plodders on the well-worn paths, and they, as a rule, are generous, and come quickly to our rescue, forbearing to say, 'I told you so.' But the moment we are on

our feet again we are off once more, plunging into the tangle of undergrowth or over rocks and into morasses—anywhere so long as it is fresh and unbeaten ground.

All very well, and extremely interesting, no doubt; but let us take care that we make these experiments alone, and never seek to drag others along with us unless we know where we are going and are sure of our goal. It is cruel indeed to knock the bottom out of another person's faith unless we are perfectly certain that we have a better and more practical one to offer him instead. Any faith, however narrow and unsatisfying it may seem to us, is better than none at all.

One of the most promising of these new paths towards happiness and right living lies by way of 'Food Reform' and the Humane Life. This Movement already numbers its devotees by the thousand, and has many sub-divisions; but we are all agreed on the main point—not to take life needlessly to gratify either our palates, our vanity, or our sporting instincts.

It has certainly proved its chief contention conclusively—that it is possible for a full-grown man to sustain life adequately, and to improve in physique, general health, spirits, and mental and moral fitness by the change from a carnivorous to a fruitarian diet. But it is a little unfortunate that so many who try Food Reform, do so as a last hope, after years of chronic invalidism, for although they are substantially benefited almost immediately, they compare unfavourably with the more robust type of meat-eaters. Neurotic people, too, are usually among the first to adopt and benefit by a pure diet, and as they are unable to jump out of their temperament, so to speak, the Movement gains the somewhat unenviable reputation of including many 'cranks.' But we must remember for our comfort that 'the crank of to-day is the sensible man of to-morrow,' and that at all events no one can complain of us that we are wanting in originality, or that we are all made on the same pattern.

Our Movement is really a fine thing, embracing a much wider outlook than that covered by diet alone. Its conceptions of a coming humane and spiritual Era, and of life as it might be, are noble, its aims high, its ideals as nearly faultless as human ideals can be.

But, you may ask, does it go deep enough; can it really cure world-weariness and the wide-spread restlessness and want of self-control that are the handicap of the age? Even the middle classes, once termed 'the back-bone of Great Britain,' are smitten by the prevailing fever and are no longer to be reckoned on for stability and common-sense. Can it put an end to this unfortunate state of things, and transform *blasé* men and women into cheerful, self-respecting citizens of 'a city not made with hands?'

Certainly it can, provided always that the great spiritual Ideal underlying its surface irregularities be never lost sight of, and that we do not make wild experiments in our own strength, but take the God of our fathers for our Guide in the untrodden paths that these new conditions impose upon us.

Let us who believe in this grand and far-reaching conception of a world unstained by cruelty either to the human or sub-human races, beware lest we lose the *spiritual* in the material side of our endeavours.

It is unfortunately our tendency to put nice questions of diet, social ethics, and kindred petty worries before the broader and nobler significance of Food Reform. Then the tendency to split up into different cliques is surely a mistake. Of course all cannot run on exactly the same lines, for even among innocuous fruits and vegetables 'one man's meat is another man's poison,' and personal tastes must be taken into account. But we must learn to sink all differences of opinion in minor matters, as being of no real moment if we are all united in the endeavour to banish cruelty and unnecessary suffering from our midst.

We are in danger of losing the *spirit* in the *letter* of the Law, and if once we begin to do that our Movement is doomed to failure, even as countless other Movements, losing the spiritual impulse with which they have invariably started, have failed to satisfy the highest and purest needs of human nature.

We must not lose sight of the fact that there is a *religious* side to Food Reform as well as an ethical, moral, and physical one. It is essentially a Movement born of the desire to bring nearer the reign of Christ on Earth—when alone will begin the Golden Age of peace, genuine spiritual sympathy between man and man, and man and the sub-human races. Then alone shall we see the realization of all our present ideals, together with the beginning of still nobler and more inspiring ones.

Therefore it must be worked chiefly on the spiritual side. Materialism, narrowness of mind or outlook, too great insistence on forms or outward observances, must be avoided like the plague; and we must move forward steadily, cheerfully and unanimately, 'as seeing Him who is invisible.'

USEFUL PHYSICAL CULTURE FOR WOMEN

Any woman who wants a short cut to agile limbs, and graceful proportions, may find it by doing her own housework; nearly every muscle of her body may be brought into action daily.

Nothing is better for the development of large muscles in the legs, or for the reduction of fat, than running up and down stairs. No better method has been devised for strengthening the chest and straightening the spine, than scrubbing floors on one's hands and knees, especially if the left arm as well as the right be used. Sweeping with a large-handled broom, if the broom be used on both sides, so that both arms are used in the same way, develops the chest and shoulders. If a carpet-sweeper is used instead of a broom, the abdominal muscles as well as the muscles of the back are brought into action. Working a lawn-mower brings the same group of muscles into still more powerful action. Kneading bread is a specific for a finely-shaped forearm; and an hour's work with the washboard as a developer of the upper arms, back, and shoulders.

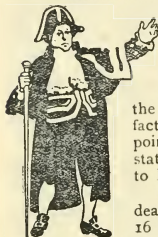
Dr. Dudley Sargent.

The Black Scourge.

By DOUGLAS MACMILLAN,

Hon. Secretary of the Society for the Prevention and Relief of Cancer.

Civilization has long been familiar with the terrible gravity of pulmonary tuberculosis, which has earned for itself the title of the



"white scourge," but that malady, now so well in hand, pales into comparative insignificance beside the new terror that has arisen. The time has arrived when the attention of the public must be directed to the fact that Cancer is just at the point of overtaking consumption, statistically, as a bringer of death to English men and women.

Fifty years ago for every 100 deaths from Consumption there were 16 from Cancer; to-day the percentage is six times as great. There

is little rashness in prophesying that *in five years' time*, Cancer will have outstripped its rival, and will have a heavier death-roll than Consumption. Yet the public has its Consumption-campaigners galore—including the Government—but its war against Cancer has been deputed (some ten years since) to a single "imperial" and heavily-endowed committee of physicians, surgeons, nobility and millionaires.

Certain scientific reports have been issued from the office of this Research Fund, and the whole machinery of State Departments appears to have been requisitioned for the collection of data, but the net result, to date, of all this costly investigation appears to be the destruction of large numbers of rats and mice by the singularly slow and painful process of grafting and growing cancers upon their systems. The masses of statistical and local information, which one learns have been acquired from all parts of the world, are not given forth to the public for whose benefit they were intended, because, presumably, the public are not regarded as capable of understanding or of making good use of them.

If this be so, it must not be thought surprising if the "incapable public" begin to suspect that valuable information is being withheld because it does not suit the theories of the expert investigators to produce it. Whatever the underlying reasons may be, the fact remains that the whole published results of ten or twelve years of Imperial Cancer Research consist of little more than a few observations and notes upon certain tumours in mice, and even these are presented in such a manner as to be intelligible only to the technical mind.

Meanwhile the army of the slain increases steadily year by year. In the United Kingdom alone in 1910 the victims of the Cancer scourge numbered over 43,000. Thirty years ago they were returned as 17,000, or considerably less than half the number.

The local changes in certain areas, such as the Fen District and North Wales, are even more surprising, and the two districts named now constitute

the worst cancer-areas in the whole of England and Wales.

Notwithstanding the steady and uniform increases of mortality all over the country, it is still claimed by numerous surgeons and others that the increase is only apparent, and that in reality the scourge is being conquered,—by the knife. Unfortunately there is only too much evidence that the disease is far more prevalent at the present than at any other time. The large number of successes claimed for the knife, the persistent efforts that are being made to induce Cancer patients to submit themselves to extensive and repeated operations, and the claims made that 60 or 80 per cent. would be cured permanently thereby, do not fit any more harmoniously with the continued enormous death-rates than they do with the experiences of many other qualified observers. Numerous medical practitioners, as well as many students of Hygiene, now realize that the excision of malignant growths is frequently futile as well as dangerous, and is not likely to have permanently beneficial effects so long as the patient's dietetic and general habits are unhygienic.

It is in view of these, and other considerations of a kindred nature, that a new Society, "for the Prevention and Relief of Cancer" has been formed. This organization aims at carrying on an active campaign of relief, education and humane research, and appeals to all who are interested in the Black Scourge and its remedy for their sympathy and support. The Report of the Society's first year of existence was issued in the past spring, and met with an encouraging reception. Several prominent health periodicals gave sympathetic notices, and *The Herald of the Golden Age* in a cordial editorial said that the Society "deserves the encouragement and support of all humanitarians."

One individual in commenting on the Report remarked: "Here is something very different from the endless and fruitless vivisectional experiments of the Imperial Cancer Research Fund Committee." That is, of course, perfectly true, but it is more satisfactory, when referring to a system to which one is opposed, to be provided with impartial testimony concerning its apparent failure. Now this, fortunately, we have in the *Medical Press* for 10 June, 1912. In an important leading article on the Bell-Bashford libel case this professional journal remarks:

"The man in the street, on witnessing our family quarrel in the law courts, will at once ask, 'What alternative theory is presented to us with regard to Cancer by Dr. Bashford, as Director of the Cancer Research Fund'? Now it must be confessed that in spite of unlimited resources and years of almost feverish energy on the part of men with training of the highest quality obtainable from modern science, we stand very much as we did before the fund came into existence."

Nor is the *Medical Press* with us only in regarding the I.C.R.F.'s experiments hitherto as futile. It appears to regard the general attitude of that body with almost equal dissatisfaction, and its future with misgiving:

"It has always seemed to us that there was a somewhat undue tendency on the part of the Cancer Research Fund to disregard or depreciate outside work, and we should not be at all surprised to find the great discovery as to the causation or cure of Cancer will come ultimately from some comparatively obscure corner of medical activity."

The ultimate objects of the S.P.R.C. are inevitably similar to those of the I.C.R.F., but the former include also the more immediately desirable features of (1) practical relief work, and of (2) publishing useful information for the benefit of the public—which the latter do not. The new Society is particularly anxious to enlist the sympathies of physicians of experience who realize the possibilities of dietetic treatment, and to encourage these as well as students to investigate the disease from the practical aspect, and to arrive at their therapeutic measures from bedside observation rather than from "bacteriological examination of a dissected growth."

To-day in every corner of our country there is a crying need for skilled physicians who have studied cancerous diseases, who have clear and sympathetic ideas of treatment, and who have the courage to be considered, if necessary, *unorthodox*. The cry of the "incurables" (often mutilated beyond hope) is one of the darkest stains on our civilization.

A few figures concerning the Society's activities last year will be of interest. The total numbers of inquiries received (being in most cases applications for dietetic information) was 580. About 100 cases of actual victims of cancerous diseases were reported to us, of which some 65 specifically desired our assistance. Several of these, unfortunately, it was quite impossible to help other than by a letter of advice, for the reason that the patients lived at a considerable distance from London, or from any centre where a Cancer physician whom we could confidently recommend was available, and were additionally in most cases quite unfit to travel. The remainder received first-class medical attention, either at a Hospital or at the consulting-rooms of a Cancer specialist.

In the matter of propaganda a special "Cancer Crusade Series" of pamphlets has been designed, and three of these have already been issued.

In addition the Society is publishing a quarterly *Journal*, which constitutes an unique feature in periodical literature, for there is probably no other paper in the world, certainly not in this country, devoted entirely to the study of the Cancer Problem. The *Journal* (of which the first number is now ready) provides a medium for the interchange of medical thought in addition to reporting news and activities from all quarters.

One of the important needs which the Society will endeavour to meet is the collection of systematic and properly attested evidence concerning cases of undoubted Cancer which have been treated by dietetic means, with a view to determining on a sound statistical basis the actual proportion of successful results. Any physicians who are, or have been, engaged in work of this character, or who have opportunities for watching cases under treatment, are cordially invited to communicate with the Society, and to suggest any special factors which—in the light of their experience—should be considered in connection with any such inquiry.

Again, the desirability of a special Hospital where cancer patients might be treated in accordance with progressive ideas by dietetic, hydropathic, and

other therapeutic means, without being called upon to submit to extensive mutilation or to the injection of serums, has long been felt and expressed by many persons. Such few existing institutions as already use these methods cater for the general patient, and are, in certain ways, not entirely equipped for undertaking cases of Cancer. Their accommodation and financial means, moreover, are too limited to fit them to be the nucleus of a new advance in the hygienic treatment of malignant diseases. The result is that sufferers have at present no alternative but to submit to the orthodox pressure in favour of surgical operation—a remedy that at best is dangerous, and usually disastrous, as the testimonies of many eminent doctors show.

The greatest needs of the Movement we have at heart may be stated under three heads, each of which covers a very wide field:—

1. The further awakening of the public to a realization of the importance of the ordinary habits of life, such as eating, drinking and breathing, and their relation to health in general and to Cancer in particular. The public must also be made to realize the terrible increase in cancerous affection that is taking place, and the difficulty of certain diagnosis. They must be encouraged to recognise the probable symptoms and to aid the physician by *early* examination when Cancer is suspected.

2. The development of a universal band of earnest, sympathetic and progressive physicians, who shall have a sound knowledge of the simple practical laws of health and of Cancer pathology, as well as of academic medicine. In the ideal before us there must be such a physician, in whom implicit confidence can be placed, in every town or inhabited district of the land, so that no victim of the scourge may be so remote that relief is not available.

3. The institution of hospitals, or nursing homes, and of clinics where diagnosis and treatment can be obtained in the earliest possible stages of the disease.

To effect all this, workers and funds will be required, but when some considerable progress shall have been made under each of these heads, the time will not be far distant when a cessation of the steady increase in the Cancer mortality may be looked for, and the scourge, which is shedding pain and sorrow in over 100,000 English homes, will be nearing its overthrow.

* * * A copy of the First Annual Report of the S.P.R.C. will be sent free to any reader of "The Herald" who cares to apply for it. Address: 15, Kanelagh Road, Belgavia, London, S.W.

AUTO-INTOXICATION.

The toxin of fatigue has been demonstrated; but the poisons generated by evil temper and emotional excess over non essentials have not yet been determined, although without a doubt they exist. Explosions of temper, emotional cyclones, and needless fear and panic over disease or misfortune that seldom materialise, are simply bad habits. By proper ventilation and illumination of the mind it is possible to cultivate tolerance, poise, and real courage without being a bromide taker.

METCHNIKOFF.

Ethical Education.

By J. HOWARD MOORE.

(Author of "The Universal Kinship," "The New Ethics," &c.)

We are emancipated in spots. We have gone to extremes on some things, and utterly neglected others. Progress is without either symmetry or ease.

We have invented photography and the scientific method, and are now getting ready to fly. We have transformed the reip-hook into the harvester, and the loom into the factory, and become so skilled in celestial exploration that we can tell the composition of a world so far away that it takes centuries for its light to get to us. But in the manufacture of men and women we are using the same old machinery and the same old recipes that have been used by mankind for hundreds of years.

In our enthusiasm to chain the lightning and raise big pumpkins and analyze the stars, we have overlooked ourselves. If we could project ourselves into the future far enough to see ourselves objectively and with the clearness and impartiality with which we shall be viewed in times to come, the process which we call "education" would seem so inadequate and childish, so belated and idiotic, as to cause us the most profound sorrow and amazement.

Our courses of study are pre-Darwinian. They were made out in our sleep. They were conceived in that dim time when human understanding was not yet illumined by a knowledge of Evolution. They are based on the assumption that human young, in distinction from the young of all other animals, come into the world pure and spotless, and need but a chance to exfoliate. The great facts of human origin and heredity are ignored.

We have known now for something like two generations that Man's physical origin was not so shining as it was once supposed to be. But so slack are we in adjusting ourselves to new truths, especially truths of revolutionary importance, that our whole educational programme still proceeds on the hypothesis that the raw material of human character is celestial.

Man did not come from the skies. He came from the jungle. We are not children of the sun. We are children of the ape. Man is an animal. He acquired his psychology in the same way exactly as he acquired his backbone. He did not originate it; it was handed to him. The great trunk tendencies of human nature are the same tendencies as those that form the foundations of animal psychology everywhere.

Civilized peoples are not the very remote posterity of savages, and savages are the posterity of those bowed and unconsidered beings who walk over the earth with their faces toward the ground. Humanity is only a habit. Even elite peoples are only superficially civilized. Scratch a Russian, and you will find a Tartar underneath. And scrape off the enamel of the most pretentious of human beings, and you will come to something so uncomplimentary that it has to be kept religiously in the background. The great core of human nature is barbaric. Like

the ship in Ibsen's "Rhymed Epistle," civilization carries a corpse in its cargo—the elemental instincts and passions which have been bequeathed to us by the savage and the animal.

There is no systematic recognition of this fact by educators, much less any businesslike effort to cope with it. Here is Animality, the biggest, sternest and most horrible fact in human nature, yet it stands here generation after-generation without any recognition whatever in our curricula. It is a scathing comment on human understanding and a crushing demonstration of our failure as educators to perform the function which has been allotted to us.

The greatest defect of our educational process is the lack of a moral element. The teaching of the correct relations of human beings to each other, and of human beings to the other inhabitants of the planet, should have a prominent place in every course of instruction designed for human young. In the name of common sense is anything more important?

Does not the principal part of the immense misery of this world spring directly from our uncivilized relations to each other? It is not so much the great forces of Nature—the storms, floods, earthquakes, and the like—as it is injustice, crime, poverty, inhumanity and unkindness that fill our world with sorrow and unhappiness.

Teach German, or geography, or algebra, or any other subject now taught in our schools to a class of boys and girls for a year. Then go to work and teach morals and humanity for the same length of time and with the same skill and persistence, and compare the effects of the two different kinds of instruction on the lives of those boys and girls. Is there any doubt which subject would be the most useful? A human being may be jammed full of German, or geometry, or biology, and yet be a barbarian. In fact, a being without moral character is worse off "educated" than if he were ignorant. For "education" merely effectualizes an individual's power for evil. To "educate" an enormity is to confer teeth upon a monster. Let the intellect sleep, or civilize it.

Ethical culture should do for human character what physical culture should do for the body. It should produce a race of kind, honest, courageous, public-spirited, and justice-loving men and women.

It is all so perfectly plain. Men are moral invalids. They come into the world bearing the curse of their animal origin. They are unfit for a life of love and co-operation.

The defects of human character are as well known and as well understood as the defects of the human body. They are the cause of more unhappiness to mankind than any other one thing. It is as truly the function of the school to correct the defects of our acting machinery and to put signboards in the mind telling which ways to go and which ways to avoid as it is to tutor the understanding or guide the growing body.

It is a common-places that it is not possible to teach morals—~~that~~ if we get them at all it must be

in some such sub-conscious way as we get the measles. Another common-place is that morals are already taught in the schools all the time. And not infrequently the same individual is found promoting both of these common-places at the same time.

Ethical culture is more than the training which comes from telling a child to sit down or stand up or apologize or be punctual. These things are well, but the effects are superficial. They are merely supplementary to what should be taught in order to lay in the minds of the young anything like a firm basis for civilization. The mainsprings of human character lie in the great centres of feeling and conviction, and these are left untouched by mere formal obedience to school rules.

Children should be taught the *science* of ethics as well as the technique. They should be taught *why* they should do certain things, and *why* they should refrain from doing other things. They should be taught the *utility* of truth, honesty, kindness, and the other excellences of life, and the *inutility* of their opposites. They should be supplied with moral standards and moral ideals to act as anchors in times of storm. They should understand what they are composed of and where the various ingredients in their composition came from.

Teach these things to the young, along with a knowledge of the nature of habit, and you will lay a foundation for character and civilization which will be as rock to quicksands compared with that incidental training derived from mere conformity to school rules.

The assertion that it is impossible to teach morals, except by example or implication, is an assertion that has been made by somebody in the past and has been passed around ever since without ever having been challenged or investigated, like a great many of our other so-called truths. Kindness, honesty, humanity, truthfulness and moral courage can be taught to young minds just as easily and effectively as Latin or arithmetic. All that is necessary is to begin early enough, use ingenuity and keep at it.

It is not possible to teach morality to all with complete success. There are also boys and girls who cannot learn geometry. Yet we go on teaching it for 200 hours every year, even though our teaching often lands in stony places. We cannot hope to make every human being healthy and athletic, even with the best methods that we can think of now. But this should not weaken our faith in physical culture.

As a general rule, *anything* can be taught to the young mind. A child is a tin-pail setting out under the drip. It catches everything that comes along. The power to choose, the power to accept some things and reject others, is acquired later in life, if at all. All one needs to do in order to see that these things are true is merely to look around a little. The most foolish ideas and the most useless and idiotic ways of acting are every generation fastened on men by the million—and with the most brilliant and appalling success. And with the same science and persistence we can teach those truths and ways of acting which are the very vitals of order and civilization.

It has been said that our course of study is full now, that teachers are teaching all they can possibly teach already, and that there is no room for Ethics.

But there is one thing that can always be done, when we are confronted with the necessity of putting something more in a place that is already full, which we might try in the case of our too full curriculum; we can turn the thing up-side-down and let a little of what is inside run out. The curriculum as it exists to-day is largely water anyway. Not over a third of it is indispensable. What does the study of all the wars amount to, and he finding of the value of so many unknown quantities, and the agony over obsolete languages and abstractions? Even if they are better than nothing, we certainly have the ingenuity to find something more useful to take their place.

The curriculum is a device. It has a certain function to perform; it is not sacred. It could be changed to suit the changing conditions of human life. Maybe we know more about what education is for and what it should consist of than our ancestors did, who were so long on piety that they wouldn't let their children whistle on Sunday, and so short on sense that they were afraid to go past a graveyard at night for fear of being "run in" by ghosts.

The effects produced will be commensurate with the quantity and quality of the efforts put forth. It is useless to expect to get something for nothing in dealing with the perversities of human nature. If small results are aimed at, small and desultory efforts will bring them about. But if the race is to be regenerated, then a regular campaign will be necessary.

What is being done in the ethical culture line, even in States having legal provision for it in the schools, is only a beginning of what should be done and of what will be done when we get far enough to realize what ought to be done. We are in the proto-plasmic stage of ethical practice and understanding, and hence, in the pre-protoplasmic stage of ethical education.

When we really set to work to redeem the world by getting men to feel and think and act right, through the school, we shall provide ourselves with knowledge and enthusiasm, and texts and courses of study, and methods of teaching the subject, and the co-operation of parents and the community. We shall go at it as we would a siege. We shall assign lessons, and have recitations and discussions, and investigate and make experiments, and give grades and credits, and use all the other aids to excellence that we find helpful elsewhere in education.

Minds will arise to provide and inaugurate all of these things, just as they have arisen, prophet-like, in the past to meet the emergencies that have arisen from time to time in the march of progress. And the same laws of economy and specialization which have brought about departmental teaching elsewhere will bring about the departmental teaching of Ethics.

Ethics is a science. It includes a vast mass of

information of the utmost importance to young people which is not found elsewhere in the curriculum.

If we teachers of to-day had lived a couple of generations to leeward we could have had this whole subject of ethical culture cut and dried for us. But we ought to be glad that we live at a time in educational evolution when we can take part in bringing about this new and important but hitherto overlooked phase of education. We ought to be not only willing but desirous to do our part. Pioneering is not pleasant. But it is necessary.

Civilization is a stocking. Each generation knits a little and passes it on to the next. We are able to make progress only as each generation adds something to what has already been done. Men who accept the benefits of the past without adding anything to them are parasites. We are the heirs of all the ages as well as the victims of all past tinkering. People who are without the impulse to do their part in the world's work should have had the enterprise to postpone their existence till the millennium.

The Idealistic Life.

It is a great thing to keep the constant suggestion of high ideals, of things that are grand and noble in human achievement, in the mind.

However humble our homes or ordinary our environment, we should keep the quality of the life, the personality, at the highest possible standard. We should allow nothing to deteriorate it.

What do we not owe to people who have raised the ideals of those about them by trying to do something better, to live a finer life; who were not content to jog along in the same old rut, but were determined to get up higher?

I have known a girl, inspired by the lives of great men and women about whom she had read, to change the atmosphere and ideals of the little village in which she lived, as Benjamin Franklin changed the atmosphere of the entire printing establishment in which he worked while in England.

We little realize how much we are influenced by the example of others; how the great personalities whose lives we touch mould and stimulate our characters and modify our ideals.

There is something positively contagious about an inspiring ambition. Think of the influence and the power of being a living model, of igniting the spark in thousands of young lives, of awakening the ambition to be somebody and to do something in the world.

How true it is that without a vision the people perish! Where the pursuits are sordid, where the highest aim is the all-absorbing ambition to make money, everything that is finest, cleanest and most beautiful in life evaporates; the nature coarsens. This is the threatening picture of to-day.

The Ape and the Professor.

A learned professor one day stood watching the big apes in the London Zoological Gardens.

Just then the keeper came along with a dinner for his human-like charges. The professor observed with much interest the development of the bill-of-fare as the keeper produced from his feeding-box the several articles of the day's menu.

He had formed the opinion that in the early days of his existence man had subsisted chiefly upon insects—grasshoppers, beetles, flies, perhaps, and various bugs. Just how he reached this conclusion, by what process of induction or deduction, we do not know.

It was, then, with no common or ordinary interest that he looked through the bars of the monkey-house while the oranges and chimpanzees were taking their midday meal. Here was a group of man's nearest relatives in the animal world. According to the evolutionists, these man-like creatures must have begun their career at the same starting point with man somewhere away back in the ages. That is, speaking metaphorically, man and the chimpanzee had the same grandfather. Primitive man and his biological cousins, the orang, the chimpanzee, and the gorilla, roamed the same jungles, slept in the same tree-tops, and drank from the same springs and brooks.

The orang, the chimpanzee, and the gorilla have stayed at home. They are the standpatters of the family. It would be interesting, indeed, thought the professor, to see what these old-fashioned people take for dinner. The clever cousin who started the new dynasty of the human species proved to be a "smart Alec" in matters of diet, and in wandering about the earth, picked up such a miscellaneous lot of customs that it is impossible to tell from direct observation what was his original and natural mode of life. But here are some relatives of his, whose intense conservatism has held them fast to the good old ways of their sturdy ancestors. These forest men will eat to-day just what their forefathers ate.

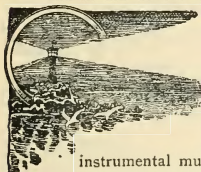
First on the menu came lettuce. How quickly they seized it and how well they fletcherized the fresh, juicy leaves. Next came oranges. Note the lively blinking of those brown eyes and the little grunts which tell of thrills of gustatory delight. Then bananas, and finally bread. No beef, no chicken, no oysters, no shrimps or crabs or beetles or grasshoppers or worms or snails or other beasts alive or dead? Only lettuce, oranges, bananas and bread? What for that fine theory about man's insectivorousness spun out of the brain of a great professor—"pulled out of his stomach," they say in Burmah.

The orang still has his original ape sense, which tells him what is good for him. His prodigal brother, the degenerate child of civilization, lost his ape sense away back in the ages somewhere, and that was the "fall of man," physically at least, and he has been going to the bad ever since. A few lessons in diet from our relatives, the big apes, will do us good.

J. H. Kellogg, M.D.

Editorial Notes.

The Concert given at Queen's Hall, on June 26th, in honour of Queen Alexandra's Day and in aid of the Work of the Order, was a brilliant success, and was attended by a large and distinguished audience.



The Artistes who kindly gave their services, and rendered a most enjoyable programme of vocal and instrumental music were:—

Madame Donalda.
Madame Ada Crossley.
Mrs. Mackenzie Fairfax.
Miss Marie Héla.
Miss Edith Kirkwood.
Miss Dorothy Varick.
Miss Neill Fraser.
Miss Vaughan Sparkes.
Mrs. Chester Master.
Mrs. Algeron Foley.

Mr. Alfred Hughes.
Mr. Fred Gleyer.
Mr. Frank Foster.
Mons. Hollman (Cello).
Mrs. Perkins (Harp).
Miss Medora Hulke.
Mrs. Hogg.
Mrs. Mary Layton's C r.
Mr. Wilfrid Layton, F.R.C.O.,
A.C.M. (Organ.)
Mr. Sewell (Piano).

The Concert was entirely arranged and organized by Mrs. Perkins, to whom the warmest thanks of the Council have been tendered, and it was under the following Royal and distinguished Patronage:—

Her Majesty Queen Amelia of Portugal.
Her Royal Highness Princess Christian of Schleswig Holstein.
Her Royal Highness Princess Henry of Hattenburg.
His Impl. Highness the Grand Duke Michael & Countess Torby.
Her Serene Highness the Princess of Piess.

The Duke and Duchess of Somerset.
The Duchess of Marlborough.
The Duchess of Sutherland.
Adeline, Duchess of Bedford.
The Duchess of Rutland.
The Duchess of Wellington.
The Dowager Duchess of Abercorn.

The Duchess of Abercorn.
The Duchess of Westminster.
The Dowager Marchioness of Downshire.
The Marchioness of Downshire.

The Marchioness of Donegal.
The Marchioness of Londonderry.
The Marchioness of Dufferin and Ava.
The Earl and Countess of Cadogan.

The Countess of Minto.
The Countess of Waldegrave.
The Countess of Drogheda.
The Countess FitzWilliam.
The Countess of Bessborough.
Winifred, Countess of Arran.
The Countess of Mayo.
The Countess of Erne.
Priscilla, Countess of Annesley.
The Countess of Wicklow.
The Countess of Kemmare.
The Countess of Limerick.
The Countess of Kilmory.
The Countess of Ranfurly.
Field-Marshal Earl Roberts.

The Countess of Wilton (President of the Alexandra Day Committee).

The prestige and influence of our Society has thus been much enhanced; its financial position has

been strengthened; and the large audience that assembled in the Queen's Hall had its aims, objects and teaching brought directly to their notice by means of the printed programmes, which contained a special circular explaining the same.

The interest in, and sympathy with, our Work, so graciously shown by His late Majesty King Edward VII. and Her Majesty Queen Alexandra, have helped the Council very greatly in winning the support and help of the aristocracy—as evidenced by the list of patrons of the Concert—and I take this opportunity to express my personal sense of gratitude and indebtedness for the encouragement given on several occasions by our late Sovereign.

It was most appropriate that our Concert should have been given in honour of "Queen Alexandra's Day," which is dedicated to the furtherance of the philanthropic and humane ideals that have always appealed so strongly to the sympathetic heart of Her Majesty.

* * *

Athletic Victories.

Our athletic representatives of Fruitarianism have again been rendering valuable service during the past quarter.

At Melbourne, Australia, in April, E. R. Voigt (British and Olympic Champion) competed in an Open Two Miles Handicap, conceding long starts, and won the event, lowering the Australasian Record for the distance to 9 mins. 39 $\frac{1}{2}$ secs.

On May 24th, at Edmonton (Canada), Fred Welsh, the English Light-weight Champion Boxer, scored a decisive victory over Scaler, the Canadian welter-weight, in a fifteen rounds contest. This is his third consecutive success in America. He defeated Ketchel in a ten rounds at Bridgeport (Conn.), and Jack Redmond—a high-class American light-weight—at Winnipeg. Welsh is endeavouring to secure a competition with Ritchie, the American champion, but the latter has evaded him up to the present.

On June 13th, F. H. Grubb (hitherto the greatest Amateur Cyclist, but now a professional), in an attempt to establish another unpaced 50 miles bicycle Record for English southern roads, beat the World's out-and-home 50 miles unpaced Record by 1 sec., covering the official course in the magnificent time of 2 hrs. 17 mins. 38 secs.

On Saturday, June 14th, S. V. Bacon competed in the Middlesex Wrestling Championship at Finsbury Park and performing in brilliant style, defeated every competitor in the Cumberland and Westmorland Tournament for the Laurence-Smith Trophy.

* * *

Our Press Campaign.

The public press of this and other countries bears conclusive evidence to the fact that our Cause is making headway "all along the line." Whereas a few years ago abstinence from flesh was usually mentioned as being the idiosyncrasy of 'pallid cranks,' I now find nearly all the first class journals openly teaching the advantages of fruitarian diet, and declaiming against "the eating of so much meat." It would be easy to fill this magazine with extracts of this sort culled from newspapers and other periodicals, and I am convinced that this change of public opinion has been largely brought about by

the flood of educative and instructive literature that has been daily poured forth during the past 18 years from our Headquarters, by the numerous articles and letters contributed by our members and supporters to contemporary journals, and by the platform and private influence exerted by those who have embraced our ideals. Let us therefore take courage, and press on with our beneficent propaganda until everybody learns to regard the carnivorous habit as being indicative of lack of hygienic knowledge or humane sentiment. It will then be considered 'bad form'—just as habitual intemperance is now regarded, although tolerated in the best society a few decades ago.

The Caterham Sanitarium.

The Caterham Sanitarium and Surrey Hills Hydropathic, which is conducted on the same lines as the well-known Battle Creek Sanitarium, Mich., U.S.A., celebrated the tenth anniversary of its establishment at Caterham on May 30th. A large number of guests assembled at half-past one, and partook of a menu served in accordance with the dietetic principles advocated by the establishment. D. Morgan-Thomas, Esq., J.P., presided, and referred to the work of the Institution as "a factor for teaching people and the rising generation to come back to nature and live the rational life." Dr. C. H. Hayton, of the Stanborough Park Sanitarium, Watford, responded to the toast, and spoke of the important part that diet played in the maintenance of sound physical health. He believed that the source of health lay in the family—with the father and with the mother—and that if the parents could be interested in the rational fruitarian diet, many of the ailments which are due to dietetic errors could be avoided.

Dr. A. B. Olsen, the Superintendent, explained that "the principles which constitute the sanitarium idea are, briefly, restoration and preservation of health by natural means, and that one of the chief objects has been to make available in the most approved form every rational curative means known to medical science, so that the same may be brought to bear in any individual case, giving special prominence to physical therapy and dietetics."

The Sanitarium is well equipped with the latest electrical and hydropathic appliances for giving such treatments, including the Vibratory Chair, Volotrab, the Polystat for giving galvanic, faradic and sinusoidal currents, and also light and cautery, the Schnée four-cell bath, electric light bath and arc light, electric water bath, sitz baths, sprays, photophore, blue arc lamp, the Static electrical machine, and the Diatherm apparatus, etc. And it maintains a corps of trained nurses skilled in the art of massage, and competent to give the Sanitarium method of treatment—hydropathic and electrical.

The steady increase of the number of such Institutions as this—in which abstinence from all flesh food is the rule—and their manifest success, affords conclusive evidence that the great Reform we advocate is making headway notwithstanding hereditary prejudice; also that popular ignorance concerning the science of diet is being overcome.

Testimonies Received. Among the many letters received this quarter from Correspondents who bear testimony to the benefits derived from adopting the more hygienic system of living that we advocate, the following may prove interesting. I have seen the writer and was struck with his healthy and robust appearance.

"Dear Mr. Editor,

I have been on a fruitarian diet for over nine years; my friends told me that it would be impossible to keep it up when I went to a public school, but this is not the case at all. I have no difficulty in getting my milk and cheese instead of meat. Compared to other boys, I am not more physically strong, but I think I have more staying power, and after a bicycle ride of over 50 miles, neither my mother nor I were in the least bit tired.

This summer my mother, my sister and I bicycled 500 miles in the north of France, carrying a tent and clothes and a few cooking utensils. We were on the road by 8.30, and kept on more or less all day till about 6 o'clock, but we were never really tired at all. We lived on the simplest vegetarian food.

Almost all the boys in my school (and there are 400) are pale and yellow in their faces. "Once a boy came up to me and said, 'Why do you look so irritatingly healthy with your red cheeks and red lips?' and one of the masters calls me the 'rosy-cheeked apple.' I think every boy ought to be a fruitarian.

Your sincere friend,

AUGUSTUS HUGH BRYAN (age 13½.)

A lady in South Wales sends the following testimony, but asks me to withhold her name:

"I was converted to fruitarianism about three years ago by my husband, who has been one for six or seven years, and since turning I have felt much better and stronger. Any colds that I get are thrown off much quicker than formerly.

"Our little boy, who is about three years old, has been brought up entirely on fruitarian lines, his food consisting chiefly of plenty of fruit, oranges, apples, prunes, etc., milk, potatoes, nuts, cream, soups and faros, etc. He has had the doctor since he was a month old, had all his teeth without the slightest trouble, and is a remarkably fine healthy boy with nice rosy cheeks.

"Our three maids are also fruitarians, and they turned quite of their own accord, and now they say they will never go back to the meat diet if they can help it," and we find that their health has much improved since they changed their food.

"We have also been able to get other people in the village to leave off eating meat."

A teacher of physical culture (Mr. F. French) writes to report that the Amateur Weight Lifting Championship of Bucks has been won by a vegetarian and that in a contest for the title of "strongest schoolboy in the district" one of the competitors in the final round was a vegetarian and the other "practically a vegetarian." He states:—

"I have a great deal to do with the private physical culture (remedial and otherwise), training and treatment of children, especially boys; and in those whom I have persuaded to adopt a vegetarian diet, I have, as well as the parents, been astonished at the boys' better health, increased strength, better temper, usefulness and freedom from colds, etc.

In my Weight Lifting Exercise System I test the strength of all my pupils and I am able to state that the strongest boys are vegetarians, as well as the strongest men. I think a great deal could be done in persuading boys and girls to give up flesh eating. Would it not be possible to issue some kind of cheap badge to wear? A badge appeals to boys and I believe many young converts could be obtained. At any rate I have persuaded a good many boys to become vegetarians, in every case with benefit."

This letter indicates the influence that is being exerted by our members in all parts of the world on the lives of others. Such unofficial work, of which evidence comes to hand every day, supplements very greatly the official work done by our Headquarters Staff.

Colonial Meat-Packing Revelations.

A member in New Zealand writes to report a strike of the slaughtermen there "to get their pay increased to 30/- a hundred for sheep and lambs killed, skinned and dressed ready for export." Think of it! less than fourpence for murdering, flaying, disembowelling and dressing a sheep; and there are poor wretches whose lot in life is so sad that they are ready to undertake this ghastly trade at the price! Surely our flesh-eating friends ought to pay them better for thus brutalising themselves and bidding farewell to refined sentiment and the beauty of life.

He describes the business thus:

"The animals are driven up into the pens of the killing-sheds and are dragged out by the butchers, thrown on their sides, and have their throats cut back to the neck, while at as short an interval as possible skinning operations are commenced in order that each slaughterman may 'put through,' as the phrase is, as many sheep or lambs as possible within the working hours. A cruel feature of the operations is that in very few sheds is any provision made to prevent the living animals from seeing the fate of their fellows, and from their obviously scared expressions and the way in which when possible they turn their backs on the butchers, it is plain that to some extent they realize and are in terror of the fate awaiting them. Indeed a spectator of any of these wholesale murdering establishments cannot fail to acknowledge the truth of the saying that 'this world is the animal's hell.'"

It is a terrible thought that countless thousands of these animals are killed by inexperienced labourers who crowd in to take the places of the regular men. Think of being executed under such circumstances! Australia alone has 90,000,000 sheep now awaiting such a fate, and a considerable percentage of them will doubtless be flayed before unconsciousness has completely taken place. Such are the amenities and dimensions of the flesh traffic.

* * *

Fruitarianism Another member in New Zealand who has also been enlisting other and **Surgery.** recruits, writes to bear testimony to the advantages of fruitarian living when a surgical operation is rendered necessary.

"Since writing to you last I have had to undergo a very serious operation, and I am quite convinced I should not have pulled through if I had not been a fruitarian. Before the operation the doctor had grave doubts of my recovery (I have never been a strong woman), but he told me afterwards that he never had an anxious moment about me after the operation was over. He said I was a marvel. The wound was healed under the week. I was able to stand on my feet without assistance twelve days after, and sat in a chair for over an hour; was out of the Nursing Home two days under the three weeks and back at my work here in just over three months. Before the operation the doctor said it would be at least six months before I could think of going on with my work.

I want you to know how much Fruitarianism has helped me. The Matron at the Nursing Home considered me a "dreadful crank," and I do not think she was too pleased with me for making such a rapid recovery.

I have done my best to spread the Movement, have distributed the O.G.A. literature, and never missed an opportunity to point out the advantages of the humane diet."

This case corroborates the results attained at the Lady Margaret Fruitarian Hospital and elsewhere. Any flesh-eater who undergoes serious operation without first purifying the system by a course of fruitarian diet acts unwisely, and in many cases it spells just the difference between survival and premature death.

A Photographic Object Lesson.

The portrait that appears on our supplement page this quarter, is published because it provides a good pictorial object lesson of the physical benefits resulting from Fruitarianism.

It was taken last week, and faithfully represents my personal condition after nearly 20 years of abstinence from flesh-food. Those who possess the first bound volume of this magazine (1896) can compare my photograph that appeared therein with this recent one, and they will, I think, admit that my present appearance is that of a much stronger and even younger man.

Such an opinion was expressed a few months ago by an old Member of our Order who came to a Lecture at Headquarters, and who had not seen me for eleven years. He refused at first to believe me when I affirmed my identity, and called his wife to confirm his belief that a mistake had been made "because I was an older man when he last met me in 1902."

To enable those who have more recently become acquainted with our Movement to estimate the value of the physical reward that has followed my allegiance to humane principle, and my trial of the fruitarian system of living (in spite of many years of hard literary toil combined with much trouble and anxiety), I can only say that I have entered the sixth decade of life, yet I am just as active, and feel quite as young, as when I finally abandoned the fleshpots of Egypt in 1894.

* * *

Our Women Allies.

It gives me much pleasure to announce that the Women's Freedom League is now co-operating for the furtherance of the Food-Reformation, and that Dr. Josiah Oldfield is lecturing under its auspices at Caxton Hall, Westminster, on Wednesday afternoon, July 2nd, the subject being "Food, Fasting and Freedom." The chair will be taken at 3.30 by Captain Walter Carey, R.N. The Committee of the League extends a very cordial invitation to all interested to attend. Admission is free, and further information can be obtained from the Offices of the League, 1, Robert Street, Adelphi, W.C.

Mrs. Despard, the President of the League, is an ardent apostle of the humane life, and never fails to proclaim the importance of Food-Reform and its advantages to body, soul and spirit when suitable opportunities occur—and she wins many over to the side of the suffragists by so doing. As one of the objects of the League is "to promote the social well-being of the community," our own evangel comes within its legitimate programme.

* * *

The Late Lord Gorell.

The death of Lord Gorell, the late President of the Probate and Divorce Court has caused regret in the hearts of thousands of suffering men and women who looked to him for deliverance from life-long marital bondage. As a Judge he was so expert that not one of his judgments was ever upset by the Court of Appeal, and it was his condemnation of our present laws concerning Divorce

and Separation that led to the appointment of the Royal Commission on Divorce Law Reform. His views were briefly expressed in one of his judgments in the following words:

"The conviction which has forced itself upon me is that permanent separation without divorce has a distinct tendency to encourage immorality, and is an unsatisfactory remedy to apply to the evil which it is supposed to prevent. That the present state of the English law of divorce and separation is not satisfactory can hardly be doubted. The law is full of inconsistencies, anomalies and inequalities amounting almost to absurdities, and does not produce desirable results in certain important respects."

Lord Gorell impaired his health and shortened his life by his devotion to the work of promoting this Reform. "His whole-hearted application to it was not a mere act, but a long continual series of acts of noble self-sacrifice in his efforts to secure happiness for the wretched, and make it possible for the vast thousands of those whose marriages—through no fault of their own—have hopelessly broken down, to be allowed another opportunity of making other and sounder ties, and living bright and healthy lives in holy, happy wedlock."

His views were supported by Lord Loreburn, Sir Arthur Conan Doyle, Rt. Hon. Lord Aberconway, Rt. Hon. Sir John Brunner, Bt., Hon. Sir John Cockburn, Rt. Hon. Sir Frederick Pollock, D.C.L., Sir Edward Russell, Dr. Saleeby, Sir Clifford Cory, Bt., Rev. R. J. Campbell, D.D., Sir Norman Lockyer, Mr. A. C. Plowden, Prof. Gilbert Murray, and a large number of other distinguished men and women.

Mr. Plowden, the Marylebone Magistrate, expressed concisely his reasons for advocating a change in our marriage laws at a ruridecanal conference at Stepney last March, when he said:

"'Marriage' can be nothing else but an experiment, and when two people enter into it and make an experiment and in spite of them the experiment shows that they are absolutely unsuited to each other, the yoke has become unbearable, then those people ought to be able to get a divorce.

It was an entire fallacy to suppose that divorce was antagonistic to marriage, it was quite the reverse. It was the one thing needful to put the institution of marriage on a reasonable and proper basis and to redeem the wicked absurdity of our marriage laws.

What could be more absurd than to make two people who had not only done no wrong but made the mightiest effort to do what was right suffer as if they were criminals and make them their own gaolers and executioners? He hoped he might live to see the day when there might be placed on the statute-book legislation granting divorce for the reasons stated by the Commission, which in his judgment was more than anything else calculated to bring happiness to thousands of homes which were at present ruined."

The above mentioned reform is so distinctly humanitarian in its nature that our readers will doubtless recognise its importance. For the lot of women who, with children depending upon them, are judicially separated from drunken and brutal husbands, without the possibility of re-marriage, is truly deplorable.

* * *

I am glad to learn from Lord Lansdowne's speech at Matlock Bath, on June 21st, that he realizes that something must be done to encourage our Agriculture, and get the people back on the land. Sir William Earnshaw Cooper's

numerous books on this important subject are evidently beginning to influence public opinion effectively, as might be expected by all who read his last volume entitled "England's Fatal Land Policy."

Whether a revival of our agricultural industries is brought about by the Unionists or the Radicals does not much matter—the important thing is to get it done as soon as possible. It ought not to be made a party question.

Lord Lansdowne made the following remarks in the course of his address:—

"Agriculture is infinitely the most important of our national interests. It is of all industries the one which can be most appropriately described as an indispensable industry. Agriculture is an inexhaustible source of our national wealth. It is the only antidote to the disease which at this moment threatens not only our own community, but many other countries as well: the tendency of the people to desert the land and to congregate in the great cities.

I do not suggest that we can bring back to the land all the people who have left it, or even compete with some of the extraordinary attractions which are offered to our people by our great dominions across the seas. But I do say that it is our duty to make at any rate a strong effort to keep the people that we have got, to induce them to put their children upon the land, and to bring them up upon it, a race of manly, contented and harmonious agriculturists.

No country can afford to neglect agriculture. History shows that those countries which have neglected agriculture have suffered from that neglect, and that the decay of agriculture has been the presage of national decay. If we look closely to the history of our own country, we shall find that we have been too much disposed to concentrate our attention entirely upon what is spoken of usually as industrial progress, as if, forsooth, agriculture was not an industry, and perhaps the greatest industry of all.

There are at any rate, certain obvious facts which stare us in the face. One is that, the yield of the national estate is a great deal too small. I have been recently told that we ought to be able to produce in these islands half the supply of wheat which is necessary, but we do, in fact, produce only one-fifth. The second fact is that our population has been steadily increasing, and that the amount of land under cultivation has steadily diminished. There are about three million acres less under cultivation at this moment than there were thirty years ago, and, of course, it follows that the number of people employed upon the land must have fallen in proportion.

I suggest that it should not be beyond our power to do something to bring about an alteration in this condition of things, and to do it without "bursting up" any system or any institution, as is sometimes suggested.

I believe that ownership is better for the small holder, that nothing will make him so independent, so self-reliant, will give him such interest in his farm, will give him such a sense of citizenship as complete ownership of a few acres of land.

"This is not a mere dream or a mere theory. It is done in other countries. Look at France, Germany, Belgium, and Denmark. In the two last named countries something like 88 per cent. of the land is cultivated by men who actually own it, the remaining 12 per cent. being in the position of tenants. With us it is exactly the opposite. There is 12 per cent. of ownership and 88 per cent. of tenancy."

Wherever there is someone willing to sell and a tenant farmer ready to buy, provided all necessary conditions are fulfilled, the Government should be prepared to advance the whole of the purchase money at the lowest rate at which they can afford to lend it.

There are plenty of men ready to come forward and take advantage of such opportunities.

I venture to suggest that advances for the purposes of house building should be made at the lowest interest, not only to local authorities, but even to private associations and individuals whenever they are able to produce sufficient security. This will go far to solve the difficulty. When there is a heavier burden than the locality is able to bear that burden should be shared, to a moderate extent, by the Exchequer."

The Land Problem.

on the land. Sir William Earnshaw Cooper's

The Food-Reform Movement has lost **The Late Dr. an ardent supporter and a most active worker through the death of Dr. George Black.**

Black, of Torquay. During the past twenty years or more he lectured, wrote and laboured in various ways for our Cause with a zeal that is only born of strong conviction. One of the surest evidences of the beneficence of our work is the earnest co-operation of progressive medical men, for they are qualified to know how much disease and suffering is inflicted on the community by the operation of natural law as the penalty for the unnatural habit of flesh-eating. Dr. Black realized this, and used his influence at all times to turn people from the error of their ways. He subscribed for many copies of this journal regularly, and used them as a means of propaganda, and was one of the sincerest friends of our Order.

* * *

A New Vegetarian Magazine.

The first number of a quarterly Magazine, published by the London Vegetarian Association, has just made its debut. It is edited by Mr. C. W. Forward, and issued from 34, Memorial Hall Buildings, E.C., under the title of *The L. V. A. Quarterly*, price twopence. The more literature that can be put into circulation to educate the public concerning dietetics, the better will it be for the community, and I wish our new contemporary a successful and useful career. It contains instructive articles on Cancer, and the Vegetarian argument against Vivisection.

* * *

Summer Schools.

The number of Summer Schools increases every year, as will be seen by our advertisement columns, and food reformers are well catered for in this direction. From August 2nd to September 15th, a series of lectures will be given at "The Downs School," Preston Park, Brighton. Mr. J. MacBeth Bain, Mrs. Mary Seaton, Mr. D. N. Dunlop, Col. Lauder and the Rev. T. Rhondda Williams are included in the list of lecturers. Full particulars may be obtained from Mr. Massingham, 17, Norfolk Terrace, Brighton.

The Vegetarian Society is holding its Fourteenth Annual Gathering at Dinglewood, Colwyn Bay, North Wales, from July 26th to August 30th. The neighbourhood is a delightful one, and the school will be under the management of Mr. Henry B. Amos (assisted by capable helpers), from whom full particulars can be obtained at 257, Deansgate, Manchester.

Mrs. and Miss Sutch are holding a Summer School at Bexhill from July 26th to September 6th. The house selected stands in over four acres of grounds, and includes tennis courts, croquet lawn, cricket field and a small wood. The promoters will be pleased to send an illustrated circular to any readers who write to them at 100, Newington Causeway, London.

The Recreative Holiday House-Party is another attractive gathering organised by Mr D. Foster Adamson, Oving, near Aylesbury, who has booked

the Rhos-on-Sea Preparatory College, Colwyn Bay, from August 2nd to September 6th.

Miss Anstey, the principal of the Physical Training College at Erdington, Warwickshire, is arranging a Summer School at this establishment from September 2nd to 16th. Besides a series of lectures, folk dances and Swedish gymnastics will be included in the arrangements. Swimming, net ball, sun and air bathing are also available for visitors, who are at liberty to take part in as much or as little of the programme as they desire.

* * *

The Clergy and Food-Reform.

Some forceful remarks concerning the attitude so often displayed by the Clergy towards the Humane Diet Movement, are made by the Vicar of Burton Wood, Lancs. (Rev. A. M. Mitchell, M.A.) in his Parish Magazine. He writes:

"The clerical vegetarian is not a common person; on the other hand he is very uncommon, a *rara avis*, a very rare bird indeed. He is regarded by his brethren as an odd fish, a clerical freak, a ministerial crank, "our poor mad brother."

"At clerical feeds, and other gatherings of a feasting character, the non-flesher parson is merrily discussed, while sirlolin, lamb, and cock chicken are bravely attacked and successfully devoured.

"They may laugh who win"—the final laugh is not with the flesh devouring parson but with his flesh abstaining brother. Ignorance is not always bliss—it has its pains, it brings its penalties.

"The hour is very near, if it has not already struck, when all ministers of religion will have to reconsider their attitude towards the flesh-abstinence Movement. For Vegetarianism is now entering into its inheritance—the future also is with it, and is brimful of promise. Diet Reform is no longer a propaganda to be laughed at, *it is a power to be reckoned with*. It is now coming to be generally recognized that of all reforms, Food Reform on non-flesh lines is the chief, the basic reform—the reform from which all other reforms must start, upon which they must build.

"What a transformation we should have if all priests, parsons and ministers of religion were food reformers! How quickly we should build up New Jerusalem in England's pleasant land! How much sooner the Kingdom of God would come in power!

"Some men have larger opportunity than others for furthering reform in Christian lives. The man whose opportunity exceeds all others is the Cleric, or, to be more Catholic, the Minister of religion. Yet it is passing strange how little influence priests, parsons, and ministers exercise in the great and busy world of practical reform. Alas! the cleric is but seldom a reformer—he does not lead and guide as he ought; he does not even follow, he has to be dragged along whither he is dragged.

"The full and complete identification of Religion with Reform is one of the greatest needs of the hour.

The appalling amount of disease shows how grievously the Gospel of the Body has been

neglected by the Christian Church. Disease which should have been eradicated centuries ago is not only still with us—it is alarmingly on the increase. This equally is true of mental disease as of physical.

Flesh-eating is simply a tradition—a foolish disease-generating tradition—against which the cleric should set his face like a flint for his people's sake, if not for his own sake—"Like priest, like people." If the blind lead the blind, shall not they both fall into the ditch of foul disease?"

* * *

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

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* * *

The Scribe's Prayer.

When from my fumbling hand the tired pen falls,
And in the twilight weary droops my head;
While to my quiet heart a still voice calls,
Calls me to join my kindred of the Dead:
Grant that I may, O Lord, ere rest be mine,
Write to Thy praise one radiant, ringing line.

For all of worth that in this clay abides,
The leaping rapture and the ardent flame,
The hope, the high resolve, the faith that guides;
All, all is Thine, and liveth in Thy name:
Lord, have I dallied with the sacred fire?
Lord, have I trailed Thy glory in the mire?

E'en as a toper from the dram-shop reeling,
Sees in his garret's blackness, dazzling fair,
All that he might have been, and, heart-sick, kneeling,
Sobs in the passion of a vast despair:
So my ideal self haunts me always—
When the accounting comes, how shall I pay?

For in the dark I grope, nor understand;
And in my heart fights selfishness and sin:
Yet, Lord, I do not seek Thy helping hand;
Rather let me my own salvation win:
Let me through strife and penitential pain
Onward and upward to the heights attain.

Yea, let me live my life, its meaning seek;
Bear myself fitly in the ringing fight;
Strive to be strong that I may aid the weak;
Dare to be true—O God! the Light, the Light!
Cometh the Dark so soon? I've mocked Thy word,
Yet do I know Thy love; have mercy, Lord!

Robert W. Service.

The Heart, the Head and the Hand in Daily Life.

By DUDLEY D'AUVERGNE WRIGHT, F.R.C.S.

(From a Lecture delivered at the Headquarters of The Order of the Golden Age, April 23rd, 1913).

If we study the history of mankind we find that in its onward march of development from simple and elementary beginnings to more



developed and progressed conditions, our species shows certain more or less defined stages which may be roughly classed as, first, the era of Materialism and brute force; second, that of Intellectualism; and, thirdly, that in which more spiritual and highly evolved conditions obtain. Roughly these may be classed as the rule of the hand, the head and the heart. With individuals, as with nations,

much the same mode of development can be traced, and it would probably not be wrong to state that with the majority of individuals of modern times this development has not gone much farther, except in a superficial manner, than the head or intellectual stage.

I am quite aware that any such classification as I have here outlined is somewhat arbitrary, and apt to break down when any strain is put upon it; but it is, nevertheless, useful for certain purposes. At any rate one cannot gainsay that the physical, the intellectual and the spiritual parts of our being do perform their respective roles in our earthly life, and that individuals exist who shew degrees of development and preponderance of one or other of these divisions of their make-up.

We can each of us doubtless recall instances of the man whose thoughts and actions are under the law of the intelligence. Thus, the man of science who will admit of nothing higher than the material forces which his days are spent in studying. To him nothing is greater than the material truths which he has set out to discover; and faith, hope, and love, must all be sacrificed upon the altar of Science, which is his god. For him everything centres in this present existence, and all beyond the grave is dark and unknowable. And though he uses Science as his guide and puts out the whole sounding line of human knowledge into the depths of Nature, he finds no bottom; he still persists, like the dim-eyed old man, the genius of unbelief described by Coleridge, in sitting in his cold and dreary case talking ever of an infinite series of causes and effects. We all know, too, of the spiritual enthusiast whose heart, uncontrolled by the steadying influence of the head, leads him into the quicksands and morasses of unbalanced religious revivalism or unpractical mysticism.

We have to remember that our nature is three-fold and that each sphere should be developed in

right proportion, and be allowed its due share in our activities. In the present day there is little fear of the 'head' department of our nature being given a subordinate position, all education being directed towards bringing out those faculties which may be classed as intellectual. It is rather the other two departments which are in danger of being starved; and of the two, there is every day greater evidence that the hand is receiving less and less attention. And it is clear that scientific and intellectual pursuits, together with the increasing influence of machinery in the affairs of life, are making us forgetful of the role which the hand should play in our existence, the result of which is the decay of the peasant and handicraft worker, a serious loss to the country, but a still greater one is added to it, as a direct consequence, the disappearance of the true intuitive and inspirational life which is inseparable from, indeed is part and parcel of, our spiritual nature.

No less an authority than Sir Frederick Treves writing in a recent number of "The Nineteenth Century and After" answers the question: Are we losing the use of our hands? in the affirmative. He points out that the hand is being supplanted by the machine; even such things as handwriting and sewing are being replaced by the typewriter and sewing machine. Other handicrafts which are rapidly disappearing are lace making, shoemaking, embroidery, spinning and weaving, engraving and papermaking. He points out that even surgery as a pure handicraft is losing much of its subtlety, nor is the modern carpenter the handicraftsman that he was. He considers that man is fast losing the manual dexterity which he has laboriously been gaining during the past centuries.

This he believes to be a very great and regrettable loss. Great, because in spite of our pride of race we are compelled to own that the human being is—in one particular at least—showing signs not of advancement but of decay. Regrettable, because there must be few who would not endorse the teaching of Ruskin when he said that "Every youth from the King's son downwards, should learn to do something finely and thoroughly with his hands."

This is a very serious indictment of one who stands as an authority of eminence, yet to those who have watched the trend of things it is not in the least overdrawn. And the worst of it is that it does not appear that there are new handicrafts arising to replace, in any appreciable measure, those that have been lost. It may well be asked where this change from sinews to steel is going to end.

It may be laid down as an axiom that this ascendancy of machinery does not tend to improve the physical development of man. But the calamity which such a change is bringing about is certainly not limited, so far at least as the worker is concerned, to the physical realm alone. It affects every portion of his being, mental and spiritual as well as the physical.

Who, contrasting the decadent townsman, or the mill-hand of our manufacturing city with the true handicraftsman such as is still to be found in some of our English villages, but more abundantly

in Continental countries, can for a moment say the former is in any way has the equal of the latter?

The townsman has lost that spring and vivacity which is born of the trained hand and eye working in harmony with the directing will, and producing that inward joy which expresses itself in every action. He has lost nearly all reverence for higher things, for having lost faith in himself through degrading servitude he can no longer believe nor appreciate those higher motives whose outcomes are chivalry and self-sacrifice. His imagination is paralysed; he understands but little of Nature or Nature's laws; and his amusements—well, one need but watch the diversions of a Bank Holiday crowd to understand to what clownish levels these have descended.

Such, then, is the price that humanity is paying for relinquishing the use of those God-given instruments in favour of the man-invented labour saving mechanisms; and, as the building of the Tower of Babel produced the confusion of tongues, so this Babel is producing confusion in our nature; and we may consider ourselves fortunate if in the near future it does not bring about a greater separation of, and strife between, man and his fellow, than was occasioned by its prototype on Shinar's plain.

Some years since, Ruskin in measured and pregnant words wrote: "It is verily this degradation of the operative into a machine which more than any other evil of the times is leading the mass of the nations everywhere into vain, incoherent, destructive struggling for a freedom of which they cannot explain the nature to themselves. Their universal outcry against wealth, and against nobility, is not forced from them either by famine, or the sting of mortified pride. These do much, and have done much in all ages; but the foundations of society were never yet shaken as they are at this day. It is not that men are ill-fed, but that they have no pleasure in the work by which they make their bread, and therefore look to wealth as the only means of pleasure. It is not that men are pained by the scorn of the upper classes, but they cannot endure their own; for they feel that the kind of labour to which they are condemned is verily a degrading one and makes them less than men."

It is this degrading nature of mechanical toil which takes away all joy from labour, eats the heart out of man, and paralyses the spirit within; setting a devouring canker in heart and head and hand.

For the right use of our hands is associated in a close and mystical manner with the highest parts of our nature; so much so, indeed, that it but rarely occurs that a truly good handworker accustomed to conceive and execute any beautiful work is actuated by an evil heart. And, moreover, however poor in material possessions, however humble in state such an one may be, we seldom find him lacking the possession of a deep fund of happiness, a happiness or joy which is supported, if not directly engendered by the cardinal virtues of faith and hope.

Now, if we consider it, we shall I think find

that this joy in his nature springs from definite grounds, and we will find this matter worthy of some consideration.

First, let us take the joy arising from the act of creation, for this I believe is one of the most important of the causes of the happiness of the handworker.

This arises partly from the accomplishment of something which we set out to do, and from the overcoming of difficulties, as well as to some extent from the creation of things which are useful to man.

By the overcoming of difficulties Man's spiritual being is strengthened and his faith is increased. He learns that he can rise superior to his environment, and can get, through the act of creation, into close touch and relationship with his Creator. When he becomes dependent upon machinery he begins to be a slave to his environment, he loses his creative power, and in a more subtle way he loses faith both in himself and in God. To this very fact I believe we may attribute much of the infidelity of the present day.

Consider for a moment the tiller of the soil or the ploughman. The skill that is needed to cast the seed, to handle the team and drive the plough, the harmonious co-operation of horse and man, and the association of grain-bearing earth, blue skies, the birds following the plough ready to seize the grub exposed by the turning up of the soil, all assisting in one way or another for the final production of his labour—the life and health-giving bread. The whole procedure is a series of sacramental acts inculcating faith, hope, and loving service to Man, the beauty and force of which is dispelled the moment we introduce such mechanical contrivances as the steam plough and latest American mechanical sower or reaper. Blake well said:

"Tools are made; born are the hands.
Every farmer understands!"

I have just mentioned the happiness of service rendered to Man by the hand. Whatever form this service may take, whether by the bestowal of blessing as by the patriarchs of old, by the ministrations in sickness and suffering, or by the production of those necessary articles of household use, it is the old story of giving; bringing in its train a miraculous return.

Another joy associated with handwork is that of beauty and order in the productions of its labour.

Those who have read George Macdonald's fairy romance, "Phantastes" may remember how the hero meets the three brothers and works with them to make weapons to slay the giants. The brothers make a compact with him that they should all fight and work together, and love each other, and that he should sing to them during their hours of labour. "That I will when I can," he answers, "but it is only at times that the power of song comes upon me. For that I must wait; but I have a feeling that if I work well, song will not be far off."

This little episode is a happily conceived allegory signifying the joy which comes from labour well ordered and rightly directed, having song as one of its issues; and this brings us to another branch of this subject which is near akin

to the order and beauty of handwork, namely, the harmony of movement, which is possibly as important as any other agent in the production of good effects upon the worker.

Motion of some sort is one of the characteristics which makes the non-living differ from the living, and this movement is usually of a pulsatory or rhythmic nature, at any rate in its earliest stages. It is this rhythmical movement which is the key to the situation, and in the human species it is such rhythmic motions from which has evolved speech and music. Thus, dancing came before the music with which it is so often accompanied.

From motion springs emotion. The greater the harmony, balance or equilibrium, the finer and purer the emotion. And we should probably not be far wrong in saying that the value of any labour or art bears a very definite relation to the harmony and equilibrium which the individual obtains by the exercise of that art.

As an example of this power of muscular movements to produce emotions we need only recall with what facility our moods may be changed by merely setting in motion these muscles which are associated with any particular emotion. We all know how the mere act of smiling will remove a depressed state of mind. Again, let anyone try the effect of putting himself into the attitude of defence, or of creeping stealthily, and see how rapidly the mental states associated with those attitudes will be experienced. It was Lavater, the famous physiognomist, who pointed out that if we were desirous of knowing the mental traits of our friends, we need only imitate their physiognomical characters in our own faces and we shall realize what their feelings are; such is the power of muscular action in calling forth corresponding mental states.

And, if the emotions called forth by simple movements such as dancing, for instance, can be good, how much more so must be those called forth by the complex motions associated with the various handicrafts in producing beautiful and useful things. Is it any marvel that a wonderful and inexpressible charm seems to surround and cling to such hand-made things wherever we find them; that the wearer seems to be blest by the hand-made garments which enwrap his frame, and the room seems to be the holier for the hand-made furniture, and the hand-woven rugs on the floor?

There is a demand and supply in every part of our organism. The body needs its material food, and starves to death if it does not get it. It is the same with the mind, and with the spirit. The former gets its food through intellectual intercourse with other minds either directly or indirectly, and the spirit obtains its food through prayer and meditation.

And as it is with the primary divisions of our make-up, so it is with our subordinate organs. Food, use, and activity are all necessary for perfect health; and it is one of the chief virtues of the handicrafts that they maintain a harmonious intermingling of these activities which operate congenially upon the

body, and particularly so on the brain and system of nerves. Consider for one moment what a piece of creative work carried out by the hand means in this direction. Take the act of the potter or weaver. There is first the imagination, which forms a mental picture of the article he desires to produce. Then the steady effort with the balanced and regular movements to construct the particular thing figured, all directed by the will in an ordered and harmonious manner. Such a series of well balanced activities has every prospect of producing emotions of a similar nature within him, and *must* help to uplift the mind and stimulate thought. Ruskin truly said: "It is only by labour that thought can be made healthy, and only by thought that labour can be made happy; and the two cannot be separated with impunity."

In the realm of disease we meet with numerous instances in which the healing virtues of the hand might be beneficially employed. I do not refer to that method of healing by laying on of hands or the transference from operator to patient of some force which is capable of dispelling pain and disease, but to the use of the range of handicrafts in eradicating various disharmonies of the body, particularly of those dependent upon nervous diseases.

Most of you have probably heard of the good work performed by Lady Henry Somerset and others in helping poor women afflicted with the drink habit by means of the use of their hands. This method has been found to bring balm and solace to the grief stricken or overwrought nervous system which so frequently is the cause of the craving for alcohol. But there is another class of case to which I believe the healing powers of the use of the hand ought to be applied. I refer to that large number of nervous and functional diseases which are so frequent nowadays, and are often the direct results of the insensate methods of living prevalent at the present day, as well as the stress and strain of city life upon the nervous system.

I believe that by the regular use of handicrafts and the judicious selection of harmonious body movements in dancing to music and song, a state of equilibrium may be regained which will go far towards curing the sufferer of his ailment. In this way we may find an unexpected and yet potent form of healing for mental disease and neurasthenia or nervous breakdown, this form of treatment having the double advantage of acting as a gentle stimulant in states of depression, and as a mild sedative where mental excitement is the chief feature.

It will probably occur to most of you also that the subject we have been considering has a close relationship to education and social up-bringing. I feel a deep conviction that the old handicrafts should be restored, and that school children would greatly benefit if some of the senseless subjects which find a place in the school curriculum at the present day were abolished, and one or more handicrafts were substituted. I believe such a change would be of the greatest benefit to the

race as a whole, as well as to the individual, for in thus training the mind of the child in its most ductile period to the right use of the hand, and enabling it thus early in life to experience the joy and uplifting of the spirit which comes of creative work, we would be doing more to unfold its imaginative faculties and intuitions, and establish in its mind, through the production of useful and beautiful things, the value of acting upon the highest principles, viz., those of love and self-sacrifice, than by any of the usual methods of education.

I think I have said enough now on the value of hand work and its bearing on the mind and soul of man. The heart, the head and the hand are a trinity which must stand or fall together so long as they are united by the medium of the flesh, and each must be fully and harmoniously represented. If I have laid too much stress upon the hand and its work, it is not because I underestimate the importance of the heart and head, or consider that they can be neglected with impunity. It is because I am convinced that it is only through right labour with our hands that the other two can be made to take their due place in our lives. The hand is the pivot on which the others turn, and it is given to Man, as a prerogative shared by no other creature, to work with his hands in such a way that his body may be supplied with material food, that his intellectual powers may be increased by the mental processes connected with his labour, and, finally, through the joy of creation and service, he may call down from Heaven the fire of inspiration as food for his spirit.

Finally, in the production of things by handwork a chord is touched which strikes a responsive note in the heart: a note of sympathy with, and brotherly love for, fellow workers. And the more beautiful and useful to mankind the products of such labour, the more beautiful and fundamental should that sympathy prove. And may it not well be that the separation which has taken place in the ranks of Man, and which is so much in evidence at the present day, where love and sympathy which come from the human heart is so often absent in our daily occupation, is largely due to this unnatural separation between the head and hand—the head-worker looking down on the hand-worker, and the latter distrusting the former. And, again, may it not be that the real road to that universal love and brotherhood will only be gained when this separation is done away with, and heart, head and hand are united in one eternal bond of work, thought and love.

Debt, dirt and the devil are three bad things; and while the latter, serpent-like, may wriggle in, the two former may be kept out by hard work, honesty and scrubbing brushes.

SPURGEON.

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty, which is the living of the completest life which it is possible for a man to live.

PHILLIPS BROOKS.

The Effect of Raw Food.

The disciples of the new movement in the dietetic world, who are disrespectfully known as "raw fooders," claim that they are happy, hale and hearty as the result of eating their food uncooked, that the world looks very good to them, and that nothing would induce them to return to the eating of cooked food.

Testimony is borne to the palatableness of food in the raw and its happy effects by Grace Aspinall, an enthusiastic supporter of the new diet, who says, in "Good Housekeeping": "To the uninitiated it sounds brutal—raw food! The first question they ask is: 'How can you eat meat raw?' But the uncooked food devotees eat no flesh; they find their health is vastly better without it, and so they live on all manner of uncooked things that are really marvellously tempting. The raw food people escape colds, fevers, stomach trouble, torpid livers, nervousness or a lot of common, everyday ailments that the out-of-date, ordinary-cooked-food eater endures."

When a raw fooder tells you that he eats his peas and corn and carrots and beets raw, not to mention all his cereals, you feel a shudder go up and down your spine; you picture him eating great chunks of the hard things without preparation, and you say, or you think, at least, that you could never in the world be converted to such a way of living. Then later when the raw fooder places before you a dinner fit for any king, with all manner of raw things prepared so subtly that you haven't the faintest idea what you are eating, you only know they are utterly new, give you a sensation of taste never experienced before, and are the most delicious things you ever ate. You assimilate every bit of it, find yourself feeling wonderfully well after meals and sleep like a lamb, and then you say to yourself, "There's something in this."

The raw food Movement is one that deserves serious study and attention, for it seems to be the remedy for many ills, and it certainly is a cure for stomach troubles. Fat people grow thin on it and thin people grow fat; it seems to be a fine leveller, and all women will be interested to know that it is a sure and swift complexion beautifier. The skin becomes clear and clean, the eyes bright and the flesh soft.

The raw food scientist says that this is because raw food stuffs deposit no waste matter in the cells and that decomposed matter cannot thus roughen the skin or discolour it. A good many women have thus adopted this kind of food, as a rapid means to beauty and renewed health. The stout woman has found in it at last a safe reducer of her avoirdupois; she finds herself growing gracefully and beautifully thinner; she feels light and free and young! Who wouldn't eat raw beets and carrots just to realize the ecstasy of that feeling of youth and freshness flowing through the blood and limbering up the muscles?

The business man who has been indulging in heavy cooked meals is induced to taste a few raw

food dishes. He pronounces them fine in spite of all his prejudice, and then decides to eat a few more such meals, just for the novelty of it. He suddenly finds himself feeling very fit and fine. He has lost that dull, heavy laziness that used to come to him every afternoon after his cooked lunch; his brain is astonishingly clear, his wits bewilderingly nimble—this is new life, this is inspiration, this is real happiness, and he feels the spirit to live two hundred years.

The amount that a raw fooder eats at a meal is small. The reason is that the stomach seems to know when it has had enough of the essential things from which it draws its strength, and telegraphs the fact to the taste, and the eater finds himself satisfied. On the other hand, with cooked food, he goes on eating and eating, and the stomach delays its message, as it has to receive a vast bulk of stuff, largely waste matter. Because of the life being cooked out of the food by fire a great quantity is needed before the stomach can obtain from it sufficient quantities of the four elemental substances required—starch, fat, protoid and sugar—and then it has a long, hard task before it to eliminate the bulk of waste matter taken in at a meal.

It is the failure to dispose of this waste matter through the several avenues provided by nature for this purpose that causes many of the diseases to which man is heir. The raw foodists make no reserves and say all the diseases of man have their incipency in waste matter accumulated in the body. They also say that fatigue is caused only by a poison instilled into the blood by improper food and that no one can possibly feel fatigued, however hard he or she may work, unless that poison is there.

When one who is a stranger to raw food is invited to a meal of such viands, he is given to begin with, perhaps, some ripe olives; as he munches these and expects the worse, he is served with an exceedingly dainty dish, a bowl filled with what looks like custard, but which is really two raw eggs beaten to so stiff a froth that they fill a pint bowl. Mixed with them are two dessertspoons of maple syrup and the juice of a sweet orange. He eats it with a spoon and finds it surpassingly good. He is also invited to munch pecan and blanched almonds with it and some wafers of crisp, uncooked bread with fresh unsalted butter.

When he has finished that, he is given salad—such a salad! The basis is lettuce or romaine or chicory, and heaped upon its crisp green are all manner of things: sliced tomatoes, grated onions, raisins, little balls of cream cheese, Malaga grapes, grape juice (no vinegar—that is poison), fruit and grated nuts. And over all a dressing of oil and lemon or orange; salt, no pepper, but well-beaten egg in abundance. The taste of all these things together is very delicious; the blending is good.

Then may be given the novice some dates stuffed with pecan, almonds or protoid nut meats. This makes a relish, and when the eater is served with another course it tastes all the better. How different it tastes from anything he ever ate before! Actually a new sensation in taste. He cannot tell by its appearance what it really is, but it certainly is

amazingly good. It has a very rich, creamy sauce to go right to the spot. When he has munched the last atom and eaten the last drop of creamy sauce he is told that this dish was made with equal parts of chopped green peas, sweet corn pressed from the kernels, chopped raisins and dates, mixed together with honey and olive oil, pressed into little cups or other forms to mould the shape, and then served with a sauce poured over them made of rich sweet cream and a little honey or maple syrup, or protoid nuts, these being so rich that not many are eaten.

The novice is offered for dessert a tempting slice of pineapple cut through like a watermelon and sprinkled lightly with salt. He is warned not to swallow a bit of the pulp, only the juice, removing all cellular tissue that cannot be masticated away. Ah! This again is a new sensation—pineapple with salt. Never has he eaten pineapple at its best before; he thought it was to be covered with sugar.

"No, no!" exclaims the raw food wise man. "The pineapple is very acid, and sugar must never be combined with acid; salt is the only thing, as it is alkaline and consequently modifies the acid."

These are but a few of the numerous raw dishes that load the tables of this remarkable movement. They are all easy to prepare. One could live easily anywhere in the world with economy on such fare, preserving health and saving time.

Canadian.

Concerning Vivisection.

Everything has its day; and this craze for digging into the bowels and brains of animals has come to a climax where it must surely before long prove its own futility and insanity. I use the words deliberately; for when mankind has reached that pass where the fear and terror of outer bodily disease drives it to do things revolting and violating to its own inner life and deeper instincts, it is obvious that it has got to an ugly place, where disaster awaits it on either hand and only those go forward whom the gods have blinded.

EDWARD CARPENTER.

Health is not got by poisonings, however carefully graduated. Health is brought about by pure living, pure food, moral self-control, and by becoming the master and not the slave of your appetites and passions.

It is a road that leads to Death and not to Life, when you want to live evilly and be cured of the results of evil living by things which are wrung from the tortured bodies of the animal kingdom.

ANNIE BESANT.

If any of these men at present working in laboratories tried difficult, arduous paths of usefulness, they probably would be quite useless. Any fool can be a vivisector. Therefore I am not going to pretend that the shutting up of the laboratories would be a good thing for them. But there they are not only pursuing their own path, but discrediting other paths, and throwing much odium on the men who are trying to open up other paths. You need to shut up the laboratories, you need to get rid of those men.

GEORGE BERNARD SHAW.

Worry—its Cause and Cure.

By W. L. KING.

That Worry is a disease no impartial observer can doubt. It has its periodic climaxes; its relaxation at certain hours of the day according to chemical changes in the composition of the blood. The spirits tend to be more depressed in the morning, better as the evening hours advance. They are exhilarated or lowered by certain drugs, foods and drinks. All these phenomena are matters of common observation and all connect the mental state with conditions of physical process and change.

Yet though all this is so, and as definitely so as if it were a case of (say) measles under consideration, yet there is much more behind—much that is obscure or upon which science has yet thrown but a fitful and uncertain ray, for here we are led into the deep mysteries of the interaction of mind and body where cause and effect form a circle of which we can discern neither beginning nor end. How much falls in the province of the preacher, how much into that of the physician, it seems in the more intractable cases almost impossible to say. The ideal healer would be a man who combines the wisdom of both, and such are rare in the present day though it may be that the future will produce them in larger numbers. It probably will have need to do so if the malady increases in its present ratio.

What is Worry? Not sorrow, for the wisest, strongest minds are precisely those capable of feeling sorrow to its uttermost, and the man who could not shoulder that common burden would be below and not above humanity. It seems to be a kind of fear, anticipatory and retrospective, which unlike healthy and natural fear, arouses no fighting impulse to meet the danger but inhibits the will power, leaving only the sense of deadly and helpless apprehension.

It is an auto-intoxication of the mind and body which paves the way for diseases more easily recognised. I call it an auto-intoxication, or self-poisoning, because I do not agree that it is a condition forced upon us as by external circumstances. I maintain that our foe is not the increase of civilization, but the fact that we are deliberately laying down the weapons provided by nature as the defence of mind and body.

I believe that such is the infinite elasticity and responsiveness of both, that no demand of civilization at present within the possibility of imagination would impose too great a strain upon our resources were it not that we fritter away these resources with a spendthrift folly that leaves us beggars indeed.

"They heal their griefs," says Homer, "for curable are the hearts of the noble." We call it fidelity to nurse a grief, to brood over it until it increases and multiplies. In a healthier age it was considered the nobler fashion to conquer, to forget it, and pass on to new happiness. No merit was seen in living in companionship with the phantoms of the past. Let the dead bury their dead. The wholesome mind-stuff, like the wholesome flesh, healed with no trace of scar.

It is said with a smile and a sigh, that Youth forgets because it is *careless* and its affections are slight. I say it forgets because it is *healthy* and therefore asserts the inalienable right of mankind to happiness and to forgetfulness as a part of happiness. It goes on imperially to the next pleasure, while middle age is consumed with morbid regrets and remorses.

From the physical side what is the main difference between Youth and middle age? Probably an impeded circulation with all it implies of crippled brain and body power. I am sceptic enough to believe that worry laid as many ambushes in the good old times, in the days of pillion travel as in those of the aeroplane, but the difference was in the fact that in the youth of civilization, as in the youth of man, there was a greater simplicity of habit which established the health of body off which worry runs like water off a duck's back.

I do not for a moment believe that fate was kinder to men then. To have lived, loved, suffered and sinned opens all possible doors to worry and apprehension, and the tenth century had no exemption from these causes any more than the twentieth. They exhaust the possibilities of human trouble, and we have neither more nor less to contend with now; but how it will have acted depends entirely upon the man, not upon the conditions which are forced upon him.

No, the human organism is built to stand the stress and strain of sorrow, haste excitement, agitation, work—but it cannot face them with the ever present goad of stimulation behind it. Stimulation is literally living on capital instead of income. A man smokes, drinks, whips himself up with tea and coffee, lives by habit on rich and stimulating foods because such things please his degraded taste. He is not conscious of their subtle and unceasing action on the delicate nerve centres, and the partial failure that results. And then, when business anxiety, or domestic troubles face him he can no longer meet it with courage and cheerfulness, but sinks into the black depths of worry and fear. When shall we learn that to poison the nervous and stimulatory systems is unnecessary madness?

Why are the nerves which should do their work in silent and unobserved promptitude asserting themselves so cruelly in the present time? Because they are tired, weakened, ill, poisoned by the constant stimulatory alkaloids in which (from the impure blood) they are bathed. It has been said that,

"It is a dreadful commentary on the health of our men, so naturally do they take to tobacco or any kind of poison. It seems as if they could stand

but little strain of mental exertion or physical effort without some warning of nerves which they hasten to silence with a drug of some kind. A social meeting, a chat at the Club, an afternoon call, a dinner, seems to them flat and tame without the aid of a drug—a poison to enable them to talk during dinner, a poison to enable them to digest their food after dinner, a poison to enable them to think or act at any time."

Naturally the warning functions of the nerves are thus paralysed and benumbed, and it is incredible how much mischief can go on quietly and unobtrusively. Then, one day, comes the emergency call—a trouble to be faced, and the man falls into a condition of what may be called moral imbecility.

Not long ago I discussed the matter with a man of thirty who has lived on wiser lines. Powerful, athletic, but with no special set of muscles unduly developed, and with a mind that matches his body, he was trained early by a wise mother to realize that gluttony and the use of drugs which inhibit the free working of the nervous system, destroy the larger proportion of the happiness and usefulness of life. He therefore neither smokes, nor drinks alcohol, tea, nor coffee. His food is of the simplest, cheese or occasionally fish being its luxuries, fruit and cereals its staples. He eats twice a day and carelessly as far as any anxiety about the matter goes.

It was at a large gathering, and many men and women whose names are well-known were present. The contrast impressed me. My friend watched them with steady eyes and curiously, and they seemed smaller—a dwindling race, beside him—a people of vitiated blood, kept going with whip and spur of alcohol, nicotine and high feeding, uncertain, nervous, restless. He has never known a day's pain or illness in his life; the very imagination of such things is foreign to him. Yet he is a city dweller, a brain-worker, and last year a trouble overtook him of so cruel a nature that it might have excused a breakdown of faith, hope and courage and a surrender of the physical citadel. It left the man himself—the Dweller in the Innermost—untouched and serene. The perfectly poised nerves continued their work uncomplainingly, The systole and diastole of the heart were still swayed by pure blood. The noble human frame, unspoiled from Nature's plan, could fail under no emergency. It was rock to the beating of the sea and like granite can only be worn by the erosions of long years.

I felt him to be enviable. I knew those about us, in spite of wealth, position and intellectual attainment, to be in comparison pitiable. They had missed the best of life—which is as plentiful as the grass if you choose to gather it, and as strangely beautiful and unheeded.

The sight of him recalled the enormous vitality of the portrait of Walt Whitman, where he stands, one hand on his hip, gazing with compelling eyes, virile and ardent.

"Well-begotten and raised by a perfect Mother."

Nature is seldom manifest so plainly in her children. Other words of Whitman's lit up in my mind, seeing the strength and resolution of my comrade and his superabundance of life.]

"I seize the descending man and raise him with tremendous will.
O, despairer, here is my neck.
By God you shall not go down! Hang your whole weight upon me
I dilate you with tremendous breath. I buoy you up,
Every room of the house I fill with an armed force.
Sleep. I and they keep guard all night."

Thus it is to have strength not only for one's own needs, but for the needs of all.

Do I seem to have wandered far from the subject of worry? No, for these considerations are the fundamentals of the untroubled life, In his interesting book on "Worry" I cannot see that Dr. Saleeby traces any clear path for the sufferer to walk in. He talks of the consolations of philosophy, religion, and mental control, and talks of them well. But I think the work must begin in the maltreated body. Let the patient consider the questions of the poisons of daily life and see what abstinence and substitution will do for him before he arraigns the nature of things and the good as well as the evil of our inevitable civilization. Let us trust Nature, that we may learn to be courageous, happy—and to forget.

The splendour of life—the mere joy of living, we lose all these by impairing the channels of the senses through which alone we can taste them. What is

"The cool silver shock
Of a plunge in the pool's living water"

to a man when self-imposed rheumatism awaits him on the further bank? Or

"The meal, the rich dates mellowed over with gold dust
divine,"

if his jaded sensations were crying out for devilled bones?

Well, with Carlyle, I marvel little at what men suffer, but much at what they lose.

A MEATLESS PARLIAMENT.

For many weeks past letters and articles advocating the non-meat dietary have been published in *Popular Science Siftings*, and the symposium is to be continued. Personal testimonies by Captain Walter Carey (June 14th), Mr. Roy Horniman, myself, and other representatives of our Cause, have already appeared, with sympathetic notice on the part of the Editor. I, therefore, invite our Members to send in contributory letters saying what advantages they have derived from Fruitarianism. Press correspondence of this sort is most helpful to our Movement, and most journals are now willing to insert concise letters on the subject.

Ed. H.G.A.

Dietetic Hints.

By THE EDITOR.

A very good way to take protein in a simple and attractive form in the hot weather, is as follows:

Take the whites only of two or three eggs, and whisk them to a very stiff cream, flavour with lemon juice, orange, pineapple or vanilla, and sprinkle with sifted sugar. A teaspoonful of brandy can be used if medically prescribed, and granose biscuits make an excellent accompaniment.

Dyspeptics who are upset by taking eggs in the ordinary way can take the whites in this manner without any ill effects, and they will find them most sustaining.

Dried figs of a new type have been placed on the market by Messrs. G. Savage and Son, of 53, Aldersgate Street, E.C. They are preserved like French plums, and being the small dark variety (called Eleme figs, I think) they resemble prunes in appearance. Their flavour is good and they ought to become popular. This firm has also introduced a Proteid Salad Oil which has a nutty flavour.

The medicinal tea known as 'Sanum tonic tea' is worthy of recommendation as a safe and effective blood purifier. I have heard of many people especially ladies, who speak very highly of it, and the manufacturers (The Sanum Institute, 59, Edgware Road, W.) tell me that numerous unsolicited testimonials are reaching them.

Those who want to improve their complexions beyond recognition should waive all scruples and eat small raw onions daily. Their effect is so wonderful in nearly all cases, that it makes temporary isolation seem a cheap price to pay for the benefit received. A lettuce salad, with fancy cheese, celery salt, and brown bread are the best accompaniments—a simple and rational lunch menu for the hot weather.

Young green peas, tenderly cooked, and dressed with butter and salt, provide proteid food of a very delicious sort. Fingers of brown bread, dipped in milk, rolled in egg batter and fried crisp, should be served with them, also some apple sauce.

Another excellent way of serving peas is to stew some onions with them and to add a pinch of sugar. This is a French recipe and will give much satisfaction if the peas are tender.

Oat Cream is a valuable recipe for anaemics and delicate children. It is made thus: Heat a pint of milk until nearly boiling, sift into it $\frac{1}{2}$ pint of rolled oats, keeping it stirred, simmer for 15 minutes, then strain. The oat cream should be sucked through a straw (half a pint at a time). Dr. Oldfield invented this recipe and considers it of great value in cases of debility.

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 our Lectures at Headquarters will be discontinued, but they will be resumed in October for the Autumn and Winter courses. Full particulars will be announced in our next issue.

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

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Publications of the O.G.A. can be obtained locally in India from Professor Keshavlal L. Oza, Junagadh, Kathiawar.

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

Publications Received.

"God a Present Help." By H. Emilie Cady. (L. N. Fowler & Co., 2/6 net).

"How Not to Grow Old." By J. Stenson Hooker, M.D. (L. N. Fowler & Co., 1/- net).

"Modern Miracles." By J. Wallace-Clarke. (L. N. Fowler & Co., 1/- net).

"Prenatal Education and Babyhood." By Philip Oyler. (Morshin Hostel, Eastbourne, 6d.)

"Practical Ideals in Education." By Philip Oyler. (3d.)

"The Origin and History of Re-Incarnation: a Symposium." (The Power Book Co., 329, High Holborn, W.C.)

"Srimad-Bhavad-Gita: or The Blessed Lord's Song." Translated by Swami Paramanda. (The Vedanta Centre, Boston, Mass., U.S.A.)

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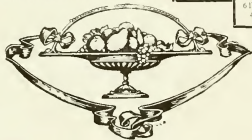
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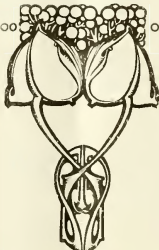
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It more than ever lives up to its title and should be in the hands, not only of food reformers, but of all who appreciate 'good things' at the lowest possible prices, and 'good service' in the best and most modern sense of that phrase.

It includes a comprehensive list of 'Health Foods' by all the leading manufacturers as well as the many popular items of our own introduction, and contains in addition a budget of useful information, recipes, &c.

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and take lunch or tea, amid palms and flowers, in our well-known Saloons, the handsomest of their kind in London; see the display of fruit and flowers on the ground floor, and visit our Health Food Stores (next door but one). Be sure and ask for a copy of our booklet.

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let us have your name and address and we will gladly send you a copy post free, or if you enclose a penny stamp we

will send in addition a Sample of
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THE WORLD'S LARGEST FRUITARIAN STORES,

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Ask for them at your Stores or order direct. Samples, etc., sent post free for 6d. stamps.

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 and especially of "IXION" Biscuits into popular favour is a good sign of the times. There is a great demand for wholemeal bread and so-called standard bread just now but

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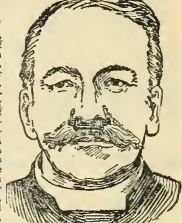
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Save time, trouble, kitchen fire, heat and vexation by living on ready cooked foods or on those that merely require heating.

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A New Breakfast Food, always ready, requires no cooking. Pure, crisp delicious & appetising. Ideal with stewed fruit, &c.

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1-lb. Tin, 1/6; 1/2-lb. Tin, 6 1/2 d.
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are made from the purest and finest materials under hygienic conditions and by scrupulously clean processes.

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