

incarnate among men, then let her cast social prejudice, convention, and difference to the winds, and begin by rooting up these foul weeds of carnality that are insidiously choking the growth of herself and her soul associates.

The application of what has been written is two-fold; for it is not only a message and exhortation to the women of our race, but it is an appeal to and for the soul of mankind. Too long has an *intellectual* materialism been the arbiter of our actions and the object of our worship, and its results are painfully apparent in the science and religion, no less than in the public and private life, of our day.

But as the *spiritual* issue of Food Reform far transcends its physical significance, so the standard of our consideration of it must be on a plane above the merely intellectual. The *soul* must speak, and Intuition utter her warning. For it is no ingenious problem in dialectics, or subject matter for polemics: it is a struggle between the dragon and the angel in man; the battle is set betwixt the powers of darkness and the army of the Lord, and the fight is unto the death.

Shall Justice, Compassion, Purity, Love—the very insignia of our divine lineage—watch the holy warfare from afar? Nay! let them lead the van to victory. Within the Soul, as within the Woman, a Christ-like power for righteousness lies potential; in the name and for the glory of God let them manifest it, for the hour has struck.

Bertram McCrie.

This article is being reprinted in Artistic Booklet form. Price One Penny Net, One Shilling per dozen post free.

Be Strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Say not the days are evil—who's to blame?
And fold the hands and acquiesce—Oh shame!
Stand up, speak out, and bravely, in God's name.

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! To-morrow comes the song.

Maltbie D. Babcock.

"BY THEIR FRUITS."

If Shintoist and Buddhist Japan can produce a higher, saner, more just, more self-controlled, more unselfish, individual and social life than Christian England or America, by that fact Christianity, as these peoples have interpreted and exemplified it, is proved inferior to Shintoism and Buddhism. But what really suffers by the comparison is not the Christianity of Jesus, but the Christianity of the Church. . . .

Christianity can maintain its pre-eminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. The trial which the Christian nations are facing to-day is obvious and inescapable. Let us, at least, be honest with ourselves. If we will not practise what Jesus taught, let us cease to call ourselves 'Christian.' It may be that some of those whom we have called 'heathen' are more Christian than we,

Rev. Philip S. Moxon, D.D.

How to Prevent Cancer.

Two highly instructive articles on the subject of Dietetics in relation to the prevention and cure of Cancer were recently published in the *Medical Times and Hospital Gazette* by

Dr. Robert Bell, M.D., F.F.P.S., a Cancer Specialist, and late Senior Physician of the Glasgow Hospital for Women (author of "The Treatment of Cancer without Operation," "The Cancer Problem in a Nutshell," etc.).



It is significant that our position, as Food-Reformers, concerning this matter should now be so completely and openly endorsed by such an

eminent medical authority, and as I feel sure that many of our lecturers and readers will be glad to have their stock of argument and logic thus reinforced, the following extracts from the articles are reprinted.—(Ed., H.G.A.)

"That Cancer is Nature's protest against over-indulgence of the appetite and the persistent neglect of or disobedience to those hygienic Laws which she has enacted becomes more evident the longer one pursues the study of this dreadful scourge. It is imperative, therefore, that dietetics in relation to both the causation and treatment of this disease, also to its prophylaxis, receive the most unremitting attention.

I have no hesitation whatever in asserting that Cancer is a preventible disease and I am sanguine enough to predict that before ten years are over our heads it will be as rare as it is prevalent to-day.

My conviction is, there is enough common-sense in the world which when exercised will so influence its fortunate possessors that they will no longer continue to court disease by following the pernicious example of those who have preceded them, which they and their predecessors have unwittingly been doing, not only for generations but for centuries past.

What we are pleased to term civilisation has a good deal to answer for, and certainly Cancer is an evil which is attributable to a very considerable extent to flagrant errors of diet for which civilisation is directly responsible.

We are possessed of appetites of various kinds, and if one or other of these are indulged in to excess, and more especially when they are satiated by unwholesome material, not only will the organs directly involved, but the whole body, eventually suffer. Slavery is ignominious, but when it takes the form of gluttony it is contemptible.

To preserve health one must curb the palate and exercise an amount of restraint, which presents itself to many as one of the great trials which man has to contend with. There is one thing certain, however, if he does not make up his mind to do this he will most assuredly suffer for his temerity. The stupendous amount of disease and suffering which is due solely to lack of discipline over the appetite is apparent on every hand. It is not, however, my aim to moralise, but to endeavour to point out the measures by which Cancer may be

prevented, arrested and even eradicated when it has manifested its presence.

I fear the value of dietetics not only in the prophylaxis but in the treatment of disease has not received that amount of attention which it merits. No matter what be the nature of the disease, dietetics must always prove a valuable auxiliary in the treatment of it. If the diet be plain, simple and wholesome, the tendency to over-indulgence will be minimised.

No one will dispute that a good appetite is a splendid criterion of health, so long as it is supplemented by an equally good digestion. It should require no secondary or additional stimulus conveyed through the olfactory nerves in the form of savoury odours emanating from the kitchen, which being reflected upon the gastratory nerves excite the palate, thus giving rise to that fictitious appetite so essential to the gourmand, and which he seems to live only to gratify.

His is a dietary which acts as a slow poison, as in its preparation it is rendered unsuitable to the requirements of the human frame. Moreover, the digestive organs are incapable of dealing with the excessive amount of viands which the palate entices its owner to thrust into the stomach. Still the process is repeated day after day, and as digestion of the material is impossible it undergoes a process of fermentation, the products of which are acrid acids and noxious gases, which irritate and distend this long-suffering organ.

But the stomach is not the only organ that is directly affected injuriously. The movements of the heart are seriously impeded and the due expansion of the lungs interfered with by the pushing of the diaphragm upwards and its mobility being restricted. In some instances the stomach may reject the whole of the noxious contents by the act of vomiting, when it will obtain relief for the time being. But if this happy relief is not forthcoming the decomposing mass is shunted into the intestines, there to undergo a further process of decomposition, and culminating in the development of myriads of enterotoxins. Now these, gaining entrance to the circulation, produce a form of toxæmia which renders the blood a fertile receptacle of disease, assuming various phases, which otherwise it would have had no difficulty in repelling.

How totally different is the effect of a plain, rational and nutritious diet upon the man who *eats to live*. His appetite requires no pampering, and yet he enjoys his food, and at the same time what the gourmand is deprived of—he is thoroughly alive to all the pleasures of life and able for its duties. His stomach is not overtaxed, and so long as he conforms to the demands which are formulated in the code of Hygiene he will not only continue to be proof against the ravages of disease, but have confidence in looking forward to a healthy old age.

He is not harassed by the penalties which invariably are exacted when the capabilities of the stomach are over-strained, and if he would conform rigidly to those laws which have been decreed to regulate the life of man "he would not defile himself with the portion of the King's meat." (Daniel i., 8.)

One thing is beyond all question, and that is the more simply we live the longer we *will* live, and the more pronounced will be our enjoyment of life. Whoever heard of a gourmand being happy at any other time than when he was gorging himself with savoury dishes? And whoever heard of him living to a ripe old age? No, his fate will have been suicide by a slow but sure process long before that period was attainable.

The thyroid gland is given to us to counteract the evil effects arising from accidental or occasional departures from a normal diet, or transgressions against hygienic laws, but to expect it to set itself up as a fortress against persistent attacks of the enemy is demanding too much. The consequence is, when the evil course is pursued unremittingly its kindly authority is overthrown, and cell metabolism, which had hitherto been through its influence going on harmoniously, breaks out into open rebellion, culminating in disease, Cancer being the most undesirable form it assumes.

No doubt a savoury meal is very enjoyable, but the enjoyment is very evanescent. I do not admit, however, that a man who continually indulges his palate by these kind of messes enjoys his lunch, for example, more than I do mine of bread and cheese or my apples and cheese or salad and cheese. Perhaps he is not aware that the very mode of cooking, nay the very act of cooking his dainties reduces their food value and renders them more useless as an article of diet and *pro rata* a factor in the production of dyspepsia and other evils.

The relation of diet to disease is one that unfortunately has not received the attention it merits, seeing it exerts such an important influence, not only in the *treatment* of disease—and this applies especially to Cancer—but in the *prevention* of it on the one hand and superinducing it on the other.

In the earlier pages of the history of the human race there is not much mention made of disease, nor does the evidence we possess tend to indicate that at this period man was subject to those ills which flesh is said to be heir to. No, the evidence goes to prove that they have all been acquired and afterwards cultivated and harvested, until now they are sown broadcast over the face of the earth.

We have it on the highest authority that man in those primeval days attained a longevity which is quite incompatible with our degenerate frames, and this degeneration and incapacity for length of days seems to me to be entirely due to the natural tendency of man to disobey Laws, the observance of which is essential to his well-being, both bodily and spiritually.

So long therefore as man obeyed those Laws, which were intended to guide him as to his conduct and mode of living, he was healthy, and long life was his reward. On the other hand the artificial life we live and the amount and variety of material, quite foreign to the requirements of our body, which is continuously being substituted for its normal sustenance, has brought us to the condition we are at present reduced to.

Were I asked what is the secret of long life as attained by the patriarchs of old I should reply—living a natural life and subsisting upon the food their Creator ordained they should rely upon (see Genesis i., 29).

As our digestive organs were originally constructed to deal with vegetable matter only, and our physiological needs must rely upon our food being composed, to a

much larger extent than we are inclined to admit, of uncooked vegetable products, it is incumbent upon us, if we aim at fortifying our bodies against the onslaught of disease, that we conform more rigidly to those Laws which Nature has laid down for our guidance.

The Value of Uncooked Food. It is not simply indispensable that the vegetable kingdom supplies our daily wants to a much greater extent than at present obtains, but that it does so in a much more wholesome manner than habit more than common sense has for centuries dictated.

We will ascertain, if we consider the subject carefully, that the nutritive properties of vegetables and fruits are materially modified in the process of cooking. Not only is their value as an article of diet reduced but their digestibility also. Besides these, in no small degree their nourishing constituents are removed, and, what is of equal moment, their therapeutic activity is thereby diminished.

Let us consider what effect boiling produces upon vegetables or any other of the various articles included in our dietary. Does the albumen present remain in its natural condition with its latent vital energy still unimpaired? Certainly not; its essential characteristics are entirely destroyed, its composition altered and its nutritive value reduced *pro rata*. Then it must be conceded the therapeutic and also the sustaining value of the vegetable or fruit is seriously reduced by the removal of the soluble salts which are carried away in solution during the process of cooking.

The following experiment will demonstrate how important is the change in character which takes place in the component parts of vegetable substances during the operation of cooking. Take the kernels of a few peach, plum, or cherry stones, and crush them in a mortar, when we will find that the amygdaline has combined with the albumen of the seed, the result being the formation of cyanogen. We will also be able to detect the presence of cyanogen in the saliva of individuals after they have partaken of salads made up of a variety of uncooked vegetables.

Now take a like number of kernels of any kind of stone fruit and boil them for an hour, by which time the albumen they contain will have become coagulated, and notwithstanding the fact that their composition has undergone no change, yet crush them as you will this catalytic effect will not follow. The vital energy of the seed has been destroyed, and, *pari passu*, the chemicals which constituted the vital properties it originally possessed.

Does it not follow then that cooking not only diminishes the food value of vegetables and fruit, but also destroys those qualities which are evidently essential as factors in the maintenance of healthy cell metabolism. I am certain it does, and I say so because I have had ample opportunity of demonstrating the highly beneficial effects an uncooked vegetable diet produces upon cancerous growths.

Indeed, so convinced am I of the value of a diet largely composed of uncooked vegetables and fruits, nuts of course being included, that I have no hesitation in proclaiming that if a liberal supply of uncooked vegetables and fruit were included in our dietary *Cancer would soon become a matter of history only.*

Moreover, I am convinced that a diet of this nature

would, unaided, prove a sufficiently powerful therapeutic agent to rely upon in the treatment of this disease, my reason for hazarding such a statement being that it would prove of immense assistance in re-establishing healthy cell metabolism, and it would accomplish this by providing in sufficient quantity that pabulum which the blood requires to enable it to supply an adequate amount of vital energy to the various organs which their physiological necessities demand, the supply of which had hitherto been deficient.

I do not wish to dogmatise or insist upon one relying solely upon a dietary of fruit and vegetables, though I am convinced this is what was ordained to be our food supply, but what I do insist upon is that uncooked fruit and vegetable should constitute the chief portion of our daily rations. Even if we consider the effect of a meat diet, experience teaches us that cooking, by coagulating the albumen (and a similar effect is produced by pickling) not only reduces its food value, but renders it more indigestible.

Over twenty years ago, when my health suffered at intervals from overwork, I, like many others from a similar cause, was subject to boils. Now we know that the epithelium, when in a healthy condition, is impervious to all microbic influence. On the other hand if from any cause the epithelial cells do not come to maturity before being thrown off, the succeeding cells lose their horny character and permit the entrance of that microbe into the hair follicles which gives rise to what are erroneously termed heat spots—which frequently develop into boils.

During one of these attacks a friend advised me to eat at least half-a-dozen oranges every day. I followed his advice and the effect was most gratifying, and I have acted upon it repeatedly, as well as recommended it to my patients and always with satisfactory results. This I can only attribute to the beneficial effects produced upon cell metabolism by the extra quantity of fresh fruit supplied to the system. It would appear, therefore, that other affections of the skin are due essentially to the same cause as scurvy, though not perhaps to the same degree.

There can be no doubt I think that vegetarians take a most rational view of dietetics, but they unfortunately miss a most important point when they cook their vegetables and fruit. If we look upon the subject from a common-sense point of view there can be no reason why we should not eat all our vegetables and fruit in the condition it is presented to us by Nature, as we make selections in the case of lettuce, endive, radishes, celery, young onions, mustard and cress, etc., etc., and the various fruits in their ripe condition. On the other hand vegetarians do not bar milk, cheese and eggs from their regimen. Their principle is to abstain from every article of food where life has to be destroyed to procure it.

But to return to the non-vegetable food which vegetarians admit into their dietary, we will find that cooking in every instance has the effect not only of reducing their value as nourishment but also of rendering them more indigestible. The only articles of food which do not appear to be affected prejudicially by cooking are those which contain a large amount of farinaceous material such as the cereals and potatoes.

In offering these remarks I do not for a moment wish it to be inferred that I object from a dietetic

point of view to the cooking of such articles as eggs and milk, but my desire is simply to point out the effect cooking has upon their food value. So long as we adopt a dietary composed principally of vegetables and fruit, what might be considered forbidden articles if not too freely indulged in may, I think, be taken with impunity. What I wish to accentuate is that indulgence in these, to the exclusion of a sufficiency of the former, upon which the various organs are dependent for the continuance of their functional activity, should be condemned.

Latent Vitality in Fruits and Seeds.

I hope the arguments I have adduced in favour of uncooked vegetables will have proved fairly conclusive, but there is yet another which I hold is of paramount importance. This is based on the fact that all vegetables and fruit are possessed of a *latent vitality*, even after they are separated from the parent stock. This *vital force*, which we know exists in seeds and root vegetables, may remain in abeyance for an indefinite period provided the circumstances are favourable. The essential constituents of the seed must, however, continue to exist as separate entities. Consequently the vitality of the seed remains in a latent state.

These important entities, as has been observed, will lose their vital principle if they are subjected to heat sufficient to coagulate albumen, which is an indispensable part of every seed, and essential in the process of germination. So long as this remains intact and in its original condition it possesses the power of parting with its nitrogen, and combining with the carbon of the amygdalin, also present, to form cyanogen. This would appear to be the agent which endows the seed with vital energy and procreative power. The result is germination, and subsequently cell proliferation, which we term growth—so that cyanogen, or cyanogen in combination with hydrogen, forms hydrocyanic acid which, though a deadly poison, would seem, when in a minute quantity, to be essential to the development or at least the continuation of life in plants. And in my opinion the functional activity which controls the healthy metabolism of cells in animals is derived from this source.

Now as heat destroys the possibility of this catalytic action being produced, does it not stand to reason that if we by cooking vegetables and fruit deprive these of their vital principles, that we, as well as seriously reducing their food value, which is of equal importance, destroy that which constitutes a physiological necessity. If the presence of this nascent vital principle is essential to cell life in plants, why should it not, if transferred in its active condition to animals, exert a like influence.

I have no hesitation in stating that had we not gone astray in the matter of diet, and used our teeth unduly upon food they were never intended to be employed in masticating, but conformed to the regimen originally laid down for our guidance, there would not exist the tendency to decay of these important aids to digestion which is now characteristic of civilisation. We have only to look at the mouths of savage races to prove the correctness of this statement, *pro rata*, as luxurious living displaces a normal diet, so not only the integrity of the teeth suffers, but the health of the individual deteriorates and life is curtailed.

From the foregoing remarks it will not be inferred, I trust, that I advocate a dietary entirely composed of uncooked vegetables and fruit, but what I recommend is that these articles should be partaken of in much larger quantities than usually is the case. In my opinion cell metabolism cannot proceed satisfactorily if this is not supplied in a liberal measure. Salads composed of vegetables, where a sound set of teeth is essential to their thorough mastication, can be passed through the mincing machine, which will, for the purpose, prove a good substitute. For nuts of all descriptions and almonds it answers admirably, and even for apples it can be usefully employed.

When vegetables are cooked in the ordinary way, as I have stated in a previous paragraph, a considerable amount of their valuable properties are lost by solution in the water they are boiled in. To avoid this waste of valuable material it is advisable to have them cooked by steam heat, which not only provides against any loss, but also improves the flavour. There are several appliances which serve this purpose, but what I employ is called a boilerette.

In conclusion permit me again to call attention to the necessity of a complete evacuation of the bowels every twenty-four hours. I need hardly add that the diet recommended will assist materially in this direction.

Robert Bell, M.D., F.F.P.S.

This article is being reprinted in artistic booklet form and can be applied upon application to the Order of the Golden Age. Price 6d. per set, Three Shillings per doz., post free. A list of suitable articles of diet for patients threatened or suffering with Cancer will be included.

The Only Way.

Dig Channels for the Streams of Love,
Where they may broadly run,
And Love has overflowing streams
To fill them every one.
But if at any time thou cease
Such Channels to provide,
The very streams of Love for thee
Will soon be parched and dried.
For we must share if we would keep,
That good thing from above,
Ceasing to give, we cease to have,
Such is the Law of Love.

Trench.

WISDOM LET LOOSE.

- "The truly Wise will halt before a fact, no matter how humble or common."
- "It behoveth a man to receive instruction, although the advice have to be written on the Wall."
- "The only failure we ought to fear is failure in cleaving to the purpose we see to be best."
- "We begin to live only when we begin to love. And we begin to love only when self dies, and we live to bless others."
- "Nothing short of the highest will satisfy. And if our Soul stops growing we become *withered*."
- "If a man lives entirely on the physical plane, he can never be permanently satisfied because the other sides of him are inactive. Though he devour the finest dinners the best part of him remains unfed."