

## The Hour of Woman's Opportunity.

As it is in the home that Woman is popularly supposed to exercise her supreme power and find her most fitting sphere, it is only logical to assume that the Cause of Humanity and Purity in Diet should be pre-eminently Woman's work, and depend largely upon her influence for its acceptance and extension.



Able from her position, to encourage or depreciate a system of living which is both cleaner and kindlier in its relations to all concerned than the prevailing carnivorous habit, the mistress of a household has exceptional opportunities for co-operation with one of the greatest philanthropic Movements of the Age. For Food Reform is essentially a work which must begin at home.

But it is not merely her position that renders Woman an influential and appropriate worker in this Reformation: the principles upon which it is founded are those truly cardinal virtues whose manifestation is Woman's special prerogative, constituting her at once the flower and crown of the human race.

Justice, Compassion, Purity and Love—on these impregnable rocks are based the claims of the Food Reform Movement; rooted on them it shall ever withstand indifference, ridicule, opposition and misrepresentation; encompassed by them it shall yet become the gateway of initiation for all who would climb the Mount of Regeneration and Vision.

Now Compassion, Purity and Love are most fully typified on earth in Woman, and the extent of our practice of these virtues is great or small according as Woman exalts or represses their recognition and exhibition in herself and all with whom she comes in contact. This being so, and numerous indications pointing to the cycle on which we have entered as being the "Woman's Age," it is startling and dismaying to find in the majority of Western women a heartless disregard of the practical application of these peculiarly feminine virtues to daily life; a disregard which can surely have no deeper foundation, even as it has no better excuse, than sheer thoughtlessness and blind adherence to custom.

This indictment has a threefold basis:—

- (1). A considerable percentage of the women of the wealthy classes openly indulge in sanguinary and cruel pastimes which are euphemistically called "sport."
- (2). An enormous and ever-growing number of women of the so-called upper and middle classes complacently wear the skins and feathers of animals, indirectly employing for this purpose a brutal band of trappers and hunters.
- (3). An overwhelming proportion of women of all classes are contented eaters of flesh and blood.

Of these three unlovely practices the first two are

consequent upon the third, and their banishment will only be achieved with the abolition of Carnivorism. The great work, then, that confronts the women of the West is one of emancipation from a cruel, impure, and in short, wholly unwomanly custom; a custom subversive of those gifts, the full exercise of which alone characterizes the true gentlewoman, and the enfranchised nation.

The causes that contribute to make a woman violate the fairest attributes of her nature, by inducing in her the habit of flesh-eating, are far-reaching and powerful. They begin before she is born, they grow up with her, and as matters of use and wont they exert a paralysing influence upon her all through life. For her mother ate flesh before her, and almost as an infant she is forced, in flagrant opposition to her natural instincts, to acquire a taste for flesh-food. The doctor is even called in should nature assert itself strongly and endeavour to keep the child as she was made, a frugivorous creature.

As she grows up she becomes familiarised with those animal morgues called butchers' shops, and learns to select, purchase, handle and serve up pieces of flesh for the table. All along she is taught to regard the consumption of flesh as most necessary to the maintenance of health and strength, and Carnivorism as a perfectly legitimate relationship existing between man (the diner) and animal (the dinner); while people who contrive to live without feeding on animal remains are to be considered so many irresponsible eccentrics.

With such a systematic stifling of thought and feeling in this direction, it is little wonder if she whom we look upon as embodying the beautiful, the gentle, and the undefiled elements in life, should fail to live up to her high calling.

Yet instinct is not always and altogether swallowed up by conventionality. In the heart of many a woman the fire of a compassionate love for God's suffering creatures has glowed and burned with an intensity that tradition, apathy and obloquy are powerless to diminish.

Intuitively realizing the sordid horrors that have eventuated in those crowded charnel houses of the streets, and apprehending that decaying flesh is scarcely fit food for a being made in the image of God, the soul of the awakened woman rises in a passionate protest against the whole execrable business. She may never find words to voice her emotions, and she cannot argue with the supercilious depreciator of humane sentiment, but her prayers and aspirations will go with those who do battle with Apollyon, when she herself has attained more abundantly to the full stature of her Womanhood.

Well nigh measureless is the relief with which she reflects that henceforth her life shall not be sustained through the agony and death of other living beings; that for her no brother man must hack and hew in reeking slaughter-house, or sister woman sicken over entrails; that she is no longer an accomplice in a gigantic system of rapine and degradation which would befoul the reputation of a horde of savages. As suspicion deepens into conviction within the woman's heart she is at first almost overborne by a sense of the apparent hopelessness of struggling against the myrmidons of Carnivorism. But even then her eyes are

opened, and she beholds the mountain full of horses and chariots of fire, and knows the ultimate issue of that battle.

This, then, is the hour of opportunity for all women who inwardly revolt from servitude to carnal customs. Here is a field of labour where the harvest is one of purified and redeemed lives, and the labourers are God-commissioned.

All the equipment needed is an easily acquired knowledge of the proper values and combinations of health foods, an experimental acquaintance with a good recipe-book, and an unquenchable enthusiasm that sees even in kitchen utensils and cookery a means of promoting Peace on Earth, Goodwill among men, and the doing of God's Will. If to these are added a mastery of the irrefutable truths inherent in Food Reform, and a well chosen stock of the copious literature of the subject, then the woman may indeed go forth conquering and to conquer.

But let her always take the highest ground. It is good to demonstrate to the poor the economic value of a non-flesh diet; good to convince men that the hardest mental and physical work can be, and is being done on vegetable food; good to show women what simplicity and variety is possible with a refined diet; good to give ocular proof of the improved health and rejuvenescence that result from a return to the only food for which we are naturally fitted. But if Food Reform depended only on these arguments it would be a house built upon the sand.

And so, while giving them their due position and weight, it is better, because it is nobler, to get down to the bed rock of the whole structure, to plant our banner there, and inscribe upon it these words:—Justice, Compassion, Purity, Love. The half-curious, half-amused smile of the flesh-eating interlocutor will quickly fade before this sentence, which, spoken from the heart, constitutes the true Food Reformer's Credo:—*I abstain from the use of animal flesh as food, because I believe such abstinence to be in fullest accordance with the laws of God, and in perfect harmony with the true spirit and teaching of Christ.*

**Woman's Gentle Influence.**

In the domain of Woman, silent influence and example are generally more potent for good than precept or publicity; and so it is that the flesh-eater will often lay aside his unseemly habit through the persistent shining in upon him of the light of truth, when the fierce wind of denunciation would but cause him to hug it tighter in defiance. Of this fact many women are taking splendid advantage, and working patiently and devotedly towards the consummation of their humane ideals.

Unless the male portion of the household are unusually cantankerous and stomach-ridden it is possible, with skill and tact, to gradually replace the flesh dishes of the daily menu by bloodless ones, without arousing any grumbling, unless the absence of bones is accounted a grievance. And in the homes of friends and relatives, in conversation, in going out and in among the neighbours, a hundred opportunities arise for a quiet word spoken about Food Reform, a gentle allusion to the claims our kinsfolk in furs and feathers have upon us, or a suggestive question as to the aesthetics of flesh-eating. For example, nearly all

housewives and cooks are glad to hear of the incomparably superior substitutes for those unsavoury products suet and lard, now obtainable in the form of nut fats. This gives an opening which the advocate of humane diet will not be slow to follow up.

In thus letting her light shine before her fellows the apostle of true gentleness has two great dangers to guard against. There is the danger of going to extremes, and the danger of being inconsistent and weak in her line of action.

Regarding the former, it is to be observed that a woman who refuses to soil her conscience and person by eating the remains of slaughtered creatures, is in quite enough danger of being branded by the carnivorous as "peculiar," without further adding to her notoriety in their estimation. So let her endeavour to be in all things as *rational* and *natural* as possible, that her efforts be not discounted by that lifting of the eyebrows of the orthodox which signifies that she is not a person to be taken seriously.

But this brings us to the other danger. For it does not mean that she may plead for Humanity in Diet with the carcass of a bird in her hat and the skins of half a dozen animals on her back. Nor does it mean that she should put her principles in her pocket in an excessive desire not to incommode others.

When a flesh-eating friend comes to stay under her roof the occasion is not one that need involve a visit to the butcher; for if the visitor be *indeed* a friend it will not be the *food* that she comes to greet; and the most delicate compliment will be to let her share in the ordinary usage of the home.

Similarly, when staying in a flesh-eating household it is not necessary to be a temporary backslider. A timely present of a cookery-book, and a resourceful making light of all difficulties, may result in the conversion of a whole family to a more excellent way of living. Certain it is that the outsider will not form a very exalted idea of Food Reform as a moral truth if its advocates make the practice of its principles a mere matter of convenience.

To this labour of Love many women have consecrated all that they have and are; finding in it an ever widening sphere of usefulness and blessing; a door of escape from the limitations and disappointments of a petty, because self-centred, existence. But how many of their sisters are still living aimless and dissatisfied lives, ignorant that at their very feet the path of renunciation and attainment is open, and that, perhaps, by that path alone can the larger life of service be gained.

To all women who lack an interest and mission in life; to those who shrink from collecting money for the poor of other lands while the poor of our own are living and dying in misery and destitution; to those whose philanthropy goes further than an annual appearance on the fashionable subscription list of some charitable organization; to those whose love extends beyond themselves and their circle to the great family of God; to every woman who is not ashamed of her sex, her birthright, and her heritage—the call goes forth to enlist under the banner of the Prince of Peace.

If on the clock of Time the hour has struck when the reproach of centuries must be wiped out, and Woman take her rightful place as the spirit of love

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 twofold; 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