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*New Light  
on Living*

*Dr. Axel Emil Gibson*

**Southern Branch  
of the  
University of California  
Los Angeles**

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NEW LIGHT  
ON  
LIVING

*DR. AXEL EMIL GIBSON*

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Evolution  
1882

“Evolution is God’s way of doing things.”

—*Prof. John Fiske.*

Evolution  
1882

“To live for common ends is to be common.  
The highest faith makes still the highest  
man;

For we grow like the things that we believe  
in,

And rise or sink as we aim high or low.

No mirror shows such likeness of the face  
As the faith by which we live in heart and  
mind;

We are in very truth the thing we love:  
And love, through noblest deeds, is born of  
faith.”

—*Robert Browning.*

“Through the tube of my microscope I am watching the development of a speck of protoplasm. Strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle and the plastic matter undergoes changes so rapid and yet so steady and purpose-like in their succession that one can compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel the mass is divided into smaller and smaller portions until it is reduced to an aggregation of granules—not too large to build withal the finest fabrics of the nascent organism. And then it is as if a delicate finger traced out the line to be occupied by the coming spinal column and moulded the contour of the body; pinching up the head at one end, the tail at the other, and fashioning flank and limb into due proportion in such an artistic way that after watching the process one is almost involuntarily possessed by the notion that some more subtle aid to vision than the chromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work.”

—*Thomas Huxley, “Lay Sermons.”*

. . . . "Those who do not read the book of Nature as a whole, who do not try their faith by the records of the rocks and the everlasting stars, who are oblivious to the great law of evolution which has worked out the salvation of man and all living things, through good and ill report, through delays and sufferings of agonies incalculable, who have not learned that the calamities of men and nations are not the effect of some offended divinity, but the ups and downs in the long run of human development, and that in the nature of things, justice is meted out to all men—if not in a day, then in a year, or in a thousand years; if not to the individual, then to his family, or to his race—those who take no account of all these things soon lose their reckoning in times like ours."—*John Burroughs.*



## Forword

Plato was right; no man turns his back to the light—knowingly. We sin in ignorance, and often in innocence. Yet the great laws of life do not change their courses or suspend their operations because of the failure of the individual to realize the nature of the forces his attitude brings into action. For whatever we sow, we must reap; and if we sow weed in place of seed, nature cannot stop her world-embracing, biologic advance for the sake of correcting individual mistakes.

Yet as long as we have eyes, with which to see, and ears to hear, we have no more right to find fault with nature, than if we should be drenched by a rain-storm after having neglected to bring with us our umbrella or raincoat. . . . Knowledge is needed at any cost, —knowledge and judgment; and the laws of life are the teachers which, with unerring certainty, at once protect and guide us in the right direction, no matter how circuitous and obscure the course may appear.

In a universe, governed by constructive and sustaining laws, where every aspect of life works for harmony, health and power, it is not only our right, but our duty to be well. Sickness stands for friction and discord, due to the attitude an individual takes to his environment in terms of thought or act. Nature stamps the mark of disease on the brow

of disloyalty, when we allow our desires and appetites to menace our health by life-sapping indulgences. For any indulgence which violates the laws of health, and impairs our usefulness, is an attack upon life itself, impeding not only our own career, but strikes discord and chaos into the very heart-life of an interrelated and reciprocal humanity.

A diseased individual is a side-tracked engine, derailed by obstructions thrown in his way by his own mistakes. And while medicine may succeed in pushing him onwards over the rough and unpaved route of chronic ailment, it is only loyalty to life, in terms of natural living, that can ever bring him back on his native tracks, where life again asserts its smooth, frictionless and self-regenerating power. To know the method of living which brings about this restoration of natural health and power, should be the duty of every human being. And it is the mission of this book to shed such light upon the science and philosophy of living, that the individual may not only see the truth, but also realize the supreme reason and logic back of the things that happen.

"What is man," asks Carlyle, in one of his essays and answers: "A breath, a vision, an appearance; a visualized idea in the eternal mind."

DR. AXEL EMIL GIBSON.

Los Angeles, Calif., March 25, 1922.

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# New Light on Living

## I

### UP-TO-NATURE, NOT BACK-TO-NATURE

**T**HERE seems to be a tendency in ordinary human nature to try to repair the consequences of one error by committing another. All throughout history we find these mental cruisers on the highseas of life, pursuing theories and appearances in order to prove their preconceived notions with regard to some problem of life, continually shifting their course from one extreme departure of experimentation to another. The poise of existence, the balance of judgment, the middle of the road — in a word, the shortest line between two points — has always been the most difficult achievement in the career of self-seeking and self-serving philosophers.

In one of his stories, Mark Twain speaks of a steamboat owner on the Mississippi River, who advertised for a pilot to run one of his boats. When the applicant appeared, he was asked if he knew the exact location of the various snags and reefs of the river. The man shook his head. "What!" exclaimed the owner. "Do you expect me to trust you with a boat if you don't know the obstructions you may run up against?" The pilot whittled for a moment, and then drawled out: "Well, sir, if you are looking for a man that knows where all the snags and reefs are in the river, you must find some other fellow ;

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but I know the channel where the snags are not, and there is where I calculate to do my sailing."

It is not necessary to know all the snags and bumps of the moral and mental world to find one's way into peace, service and security. The real important phase of the research lies in the motive of the research, and whether the latter stands for the universal advancement and betterment for each and all of the creatures on earth. Life, to be safe and worth while, must be gauged by a long-ranged vision, a reciprocity of interest, and an unshakable faith in the worth-while of the undertaking.

For any pursuit which is staged and engineered solely by self-interest and personal ambition, inverts the mental vision of the individual, and renders the perspectives of his field inaccurate. In his eagerness to find the truth for its own sake, or for the gratification of his personal ambition, he is likely to run the risk of losing the compass of his judgment, and to fall a victim for that universal shortcoming which awaits every wayfarer who has lost his points of orientation: he finds himself in the vicious circle which causes the individual to return on his own tracks, and land at the very point of his departure.

The molluska when injured mends her shell with a pearl; the man when he commits a mistake, in the majority of cases, corrects it by committing another. Thus, in the first case, we have a creature who, with its mere rudiments of vision, sees enough to produce a pearl, and in the second we have an entity who while endowed with the most sweeping power of vision, yet fails to see how to correct his own mistake.

This because of the fact, that we may "have eyes to see and yet not see." For without the medium

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of sight, which is light, there can be no seeing. Hence in the darkness of night a man with the best eyes may yet find himself going astray, because of his lack of medium for seeing. And having thus lost his power to see, he unconsciously or subconsciously comes under the influence of another vision, the vision of memory, which can see without light, but only the events of the past. Thus the individual finds himself between two powers of vision—the eye, which sees in the present, but only in the medium of light, and memory which can see without light, but only in the direction of the past. In the power and aptitude of the individual to respond to either of these guidances, lies his course of direction—forward or backward.

In this fact lies the explanation of people, lost in the night, who have found themselves returning into their own tracks, because under the sway of the vicious circle, which always grips the man who loses his light—physical or mental—and leads him back to the point of his departure. The weaker his vision of the future, the more vacillating and uncertain his steps, the stronger becomes the pull upon him from the past; while his train of thought, fading into theories and fancies, turns his face toward life's past stages, and gives rise to the Back-to-Nature Man. For the past, with its memories, is a mere depository of records, formed by the once active life-drama of a continuously vanishing present. Hence it is only through a resolute control of our perceptive faculties, focused in the light of truth, and gauged by a firm conviction in the possibilities of realizing every desire that makes for human welfare—that we may escape from losing ourselves in the shadow-theories which the force of an

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ungovernable memory leads us into. The individual must always be greater than his past, or his evolution comes to a standstill. Memory is a mental archive, the hall of records, so to speak, of accomplished or lost opportunities, and has value to us as a means of comparison and adjustment, rather than as a guiding and constructive force in deciphering and unveiling the future.

## II

### THE DIFFERENCE BETWEEN LOOKING AT NATURE AND *INTO* NATURE

**T**HE principle involved in the Back-to-Nature fallacy has been one of the great, retarding factors in the career of individual evolution. For to go "back-to-nature" is not only to lose the opportunities of the present, but also to miss the vision of the future, as it is in the exhaustive realization of the present, that the future designs become revealed. For it is here, in this living present, that we find the vision which the conjuror of the Arabian tale found in his magic crystal, causing the future to reflect its visage; it is in the experimental field of individual evolution that the on-rush of sensations, emotions, impulses, visions and conceptions bring out life's deeper meaning, for us to contemplate, analyze, penetrate, comprehend and interpret, in terms of service, beauty and usefulness.

Hence to the extent that a phase of evolution becomes a known and utilized fact to human understanding it passes into one of those steps of human progress which successively have served the individual as a means of advance, and in its turn is to give way to other steps. As a separate factor in active progressive life each particular event has lost its usefulness, and to be guided by its memory is to return upon one's own career and pass into the vicious circle of dogmatism, confusion and failure.

## IMITATION — MENTAL SUICIDE

Every great invention or discovery was ever the result of original individual conceptions, often absolutely contrary to the course and method pursued by evolution itself. In his invention of the phonograph, Thomas Edison made a discovery which strictly illustrates this fact. As long as the inventor imitated the natural design involved in the structures of the organ of voice, and reproduced with minute faithfulness the anatomical elements of the throat—its larynx and pharynx, its cricoid cartilage and lingual ligaments, etc., he met with mere failures. It was only under the strain and stress of intellectual applications that he finally struck a rift in his mental atmosphere, when out from the clouds of speculations sprang a ray of that deeper consciousness called intuition, by which light of understanding was shed upon his problem. The process is universal. In Darwin's Gorilla Ape, who, for generations, had been brooding over his necessity to open the shell of the cocoanut to get at its interior, we find the same light in terms of instinct revealed to the struggling anthropoid the use of **two** stones as the primitive anvil and sledge hammer. A new field of evolution had thus been opened for the simian consciousness. In place of imitating the anatomy of the human throat, with its staggering complex of self-adjusting vital lever-action and automatic vocal technique, the genius of Edison grasped the same principles as nature herself—the principle of vibration—and applied it to his own system of vocal mechanics. On the responsive medium of tonal vibration the human voice was caught

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and registered in its finest modulations, preserved and reproduced with the accuracy of life itself. The phonograph was invented: a machine talking in terms of human song and language had become a tangible reality.

The invention of the flying machine, to be a success, must find its basis and outset, not in a mechanic imitation of the flight of the birds, but in the discovery of the principle which makes it possible for the birds to neutralize the force of gravity and use the air with the same safety of support as the quadrupeds use the earth. The builders of the aeroplane occupy the same position in relation to flying, as Edison once in working out the problem of his talking machine. The knowledge which is to render aerial navigation an undertaking of controllable safety has not yet been found. A new departure must be struck; the problem to be solved is that of gravitation rather than of aviation; the problem of suspending and overcoming the menacing influence which the relentless pull of the earth exerts upon the things of the earth. No imitation of mechanical structure will insure safety and success to the ambitions of the human mind in its struggle for supremacy over elemental gravity. Knowledge is the only power—knowledge not merely of appearances but of realities; not in the control of mechanics only, but of dynamics; not of a hand-to-hand wrestling with archaic forces, but with intuitive understanding and subsequent control of the principles which constitute the directing, animating and sus-

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taining principle back of the wonderful phenomenon of bird flight.\*

Only to the extent man knows, can he lead, and only to the extent he leads, can he conquer and control. Like the Sphinx of the Ancients, nature must either be controlled or be suffered to control; must either be the master or the servant; either help us or crush us. And having brought her under control, we should interpret rather than imitate her methods. The back-to-nature-man pleads imitation; the up-to-nature-man interpretation. The inventor or discoverer penetrates nature, reveals her principles and releases her powers. What Thomas Edison is doing in the mechano-dynamic world, Luther Burbank is doing in the vital-dynamic. In his miracle gardens at Santa Rosa, California, this inspired laborer in the vineyard of the Lord, is demonstrating what Nature can accomplish under the guidance of a master. The Crimson Poppy, unknown in the entire domain of visible nature, the pitless prune, spineless cactus, seedless blackberry, and a host of other miracles, are wrought in the silent, invisible workshops of nature's deeper life under the leadership of the California wizard, whose intuition, through untiring, self-sacrificing labors, has revealed to him the ways and means of nature, and initiated him into her mysteries. More perhaps than any naturalist, in this or any other country and any other era, Luther Burbank has demonstrated, in actual tangible results, that *nature unaided fails*. For in its higher expressions of life, nature depends on culture and man-directed evolution, on loving mo-

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\*The problem of nautical navigation has been solved on this very basis. By the introduction of the semi vacuum in our sailing vessels, we have succeeded in neutralizing the law of gravity in its relation to floating bodies—in themselves heavier than the medium in which they are suspended.



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tives in research, and untiring, altruistic purposes of application. Leave the apple tree alone to the unaided care of sun and wind, and after a few generations its output will show evidence of retrogression, slowly sinking back into the matrix of the crude apple, which yet grows in the highlands of Asia, from whence it came.

Similarly with the Royal Chrysanthemum of our flower shows, which the genius and affection of man lift up from the skimpy, little, wild flower that is yet to be found in nature's primitive simplicity upon the hillsides of China and Japan. The same conditions meet us in the luscious naval orange, whose humble ancestry is still extant in a bitter, small-sized, inedible fruit, indigenous to the sterile soil of the Peruvian Highlands. Even the animal testifies to this law of life—this principle of being "our brothers' keepers," on every plane of life—as can be seen in the Kentucky thoroughbred "Black Beauty" stallion, which human care and untiring patience gradually evolved from the primitive horse of the prairie to a veritable human-like intellect. Cases of these kind are innumerable, and emphasize the ancient fact, that to assist Nature does not mean to go back-to-nature, but rather to be moving in Her own direction. For in order to *know*, we must first be able to *see*, as no judgment can be formed until the sense of sight has been ordered to verify the statements made by the other sense-organs. But as the eye can operate only in the medium of light, it follows, that to obtain perfect seeing, the organism must not only have a perfect eye, but also perfect light, which is truth.

For *light*, when applied to the mind, and as a mental phenomenon, is truth itself, while *seeing*,

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considered from the same point of view, is the function of the mind to ascertain the truth, and thus stands for reasoning intelligence or the power to know. And as there can be no sight without light, so there can be no knowledge without truth. To walk in physical darkness always means uncertainty, stumbling and mistakes; while to walk in mental darkness, which is absence of truth, is characterized by that mental uncertainty, vague speech, wild theorizing and general dogmatizing, that comes from ignorance, and from efforts to ascertain facts without the guidance of truth. Finally, the most ominous part of the entire category is found in the fact that while *physical light* is shed upon every eye that faces the day, the *light of the mind*, which is truth itself, comes only to him who consciously responds to truth, talks the truth, acts the truth,—in a word—lives the truth. Hence falsehood, sham, pretense, insincerity, vice, in their failure to respond to truth, notwithstanding the keenest power of logic and inductive reasoning, will never discover a single original truth for the benefit of life. The discoverer must walk in the light of truth, which alone is possible if he lives the truth, acts, speaks and thinks the truth. Thousands of back-to-nature devotees, with all their professed love for nature, and with the same opportunities as Luther Burbank, but, animated by no higher motives than the gratification of personal ambitions and social comforts, have failed to respond to the vision of life's deeper meaning and accomplished nothing. For without the vision of truth, there can arise no power to know, no intelligence to interpret, and no mastery to direct the creative energies of nature. In place of enlisting as standard bearer for the advance army of

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evolution, the back-to-nature-man retires to the rear to fall in line with its buccaneers and canteen keepers.

### III

#### HISTORICAL "BACK-TO-NATURE-MEN"

**N**OW and then a "back-to-nature-man" rises into historical eminence. Yet, notwithstanding the often overwhelming powers of these men as leaders, and thinkers, their historical influence has always brought the hands on the Dial of Progress a few stages backward. Thus it took France a hundred years or more to recuperate from the religious iconoclism and ethical vandalism of her great "back-to-nature-man," Jean Jacques Rosseau. Confusing the principles of morality with "naturalness," of truthfulness with brutality and sincerity with vulgarity, this in many respects great mind, set a premium on obscenity by substituting simplicity and innocence for brutality and unrestrained instincts, until in the course of time this reversion or perversion of social, communal, political and religious relationship went down in human history in the universal smash-up known as the French Revolution.

A later and even greater "back-to-nature-man,"—the Russian Socialist and philosopher, Count Leo Tolstoi—has been more responsible than any other individual factor in landing the Russian Empire on the rocks of perverted liberalism. He destroyed his people's faith in the theory of the Imperial Russian Government, without putting anything in its place—without even telling them that another kind of government was possible—but left the problem to be solved by the anarchist. And while it would be

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wholly unfair to charge Tolstoi with the atrocities of the Bolsheviks' rule, we cannot escape from the conviction that his writings created the atmosphere that made these atrocities possible. For with all its moral eminence, his philosophy does not distinguish between the principles of regenerate and degenerate nature, between centralized rule and popularized license, between system and caprice. The success of any organism, be it an individual or a nation, has its basis in the surrender of all motives other than those that aim directly at the betterment and salvation of every unit, high or low, complex or simple, living under the power of its influence. Reciprocity, with its moving force in brotherhood, holds the common divisor which alone can yield the human equation. Looked at from its widest angle there remains no doubt that the wealthy class of the community needs the assistance of the poor, as vitally as the poor needs the help of the wealthy. Willingness of each one, rich or poor, to contribute all he can offer in service and good will to the general advances of life as manifested in the organized commonwealth, can alone save the world from disaster. And, so far from being a means toward this goal, a philosophy urging a return to the rudiments of existence, to a state where each one serves himself, attends his own needs, cobbles his own boots, construes and operates his own means and ways of transit, is his own locomotive, tractor, mail-carrier, manufacturer, and medium of exchange, etc., shackles and menaces the human race in its march toward true freedom. Mankind must not be hindered in its discoveries of new agencies of power and magnificence; every means of assistance should be given to promote and safeguard the imagination of

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man in exploring the regions of the unseen, unheard and unrealized. No invention of constructiveness, aiming at taking away the burden of physical drudgery from the life of man, can possibly interfere with the economic safety of the community. No form of ingenuity or miracle-working inventiveness can endanger human welfare as long as the inspiring and governing motives stand for reciprocal service and philanthropic interest. On the other hand, there is no form of life so simple, no community so crude, that individual selfishness cannot turn it into agencies of destructiveness and disaster. The form and conditions of any given era, merely registers the degree in which the indwelling principle of humanity succeeds in impressing itself upon the evolutionary current. And to go back-to-nature is thus simply to oppose the tidal wave of an all-embracing cosmic consciousness, sweeping through the elemental world in its course toward a self-understood, self-governing and self-directed evolution.

“Let us remember,” says a writer in “The New Way,” “that our thoughts and virtues are going into solution all the time in the great human sea, and that in the long run every one has his full opportunity to leave an eternal, deathless benediction behind him.”

## IV

### THE ANALYSIS OF FORCED WATER DRINKING

**T**HERE can be no doubt that we owe our health and strength to nature in and through our obedience to her laws. And in order to ascertain the significance of these laws in relation to life and power, our organism is equipped with a system of special sensation, the function of which is to keep the individual informed about his needs and necessities, with regard to fuel for the heat, and building material for the repair of the living, physiological engine placed at his disposal. The material thus required is contained in the food we eat, the water we drink and the air we breathe; and to attend to these functions, promptly and sanely, in conformity to the law of demand and supply, constitutes the fine art of common sense in diet.

Where this law is overlooked and the individual allows himself more fuel and building-material than required for the perfect up-keep of his fires and structures of life, there will accumulate an excess which in the course of time either must be burned up by the back fires of fever, the abnormal sewer-discharge of catarrh, or stowed away in the physiological garbage cans of body tumors. If made to realize his serious situation, and to act promptly and in time, the individual can prevent disaster by introducing some drastic, in themselves abnormal measures of expediency, such as a longer or shorter period of the physiological rest we term *fasting*, accompanied by a flushing of the cellular and capil-

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lary drainage pipes of his system, in the form of excessive water drinking. Through these measures it may be quite possible to neutralize the effect of former excesses in diet—especially the over-indulgence in heavy proteids such as beans, meat, eggs and the concentrated or extracted forms of carbohydrate known as sugar and cream. In this case an enforced water flushing and a strict vegetarian diet would be a good venture, as pure water, plenty of fresh air, raw fruit and green vegetables constitute the great “chimney sweeps” by which nature cleans up the obstructions in our waste-laden, choked-up physiological furnaces.

So far, so good. But when this same course of intense elimination is applied promiscuously, and suggested to cases that suffer from enemia, nervousness and other effects from a one-sided indulgence in raw, acidic fruit, with its irritating roughage of peelings, seeds and hull, raw cereals, etc., with water to drink “by the gallon,” the system runs the danger of getting its synovial fluids—the lubricating oils of the organism—cleaned out with the rest. Having lost this all-important oil of lubrication, the delicate nerve strands rub against their dried up insulators in a nerve-racking fashion, and neuralgia, neurites and rheumatism are formed in the scrambling washers,—the cartilages and delicate membranes of the joints.

A constitutionally restless and overstrung nervous system is, by sheer force of its nervousness, already stressing the glands of its secretions into gushing artesian wells, that flush the physiological



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ducts and passages to the point of cellular inundation. Hence a forced water drinking—while beneficial to the over-nourished, sluggish individual, as promoting the action of his congested ducts of elimination—must necessarily interfere with these very functions, should the individual be of the nervous, anemic type. For to add to the liquid percentage of a digestion, already surcharged with its own abnormal secretions, means to weaken the keenness and incisive power of the enzymes upon which the processes of digestion, assimilation and elimination depend. The business of digestion, already hampered by the excess of its secretory fluids, is compelled to go into a state of solution on account of its “watered stock”—a condition which in physiology means nervous dyspepsia. And the state of constipation which in most cases constitutes the main reason for an excessive water drinking, may not infrequently, by the very weakening of the nerves of peristalsis, due to the abnormal increase of fluid, become intensified and more difficult of cure. So true to the conditions is this statement, that the so-called “Schrot treatment,” practiced in German and Swedish sanatoria, consists in keeping certain types of individuals on an absolutely dry diet, allowing no water, often for a period of two or more weeks, to enter the system. Under the strain of this enforced thirst, the structural cells of the organism are compelled to exude the stagnant, rancid residue of their old, retarded secretions, and thus by a thorough cleaning and renewing of the cell structures succeed in giving to the entire field of

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metabolism a stronger, purer and more adequate output of glandular secretions.\*

Thus we frequently have to face conditions when a treatment, which in one case may have proven itself so helpful,—in another, will send a patient into physiological wreckage. Healing means a restoration of the disturbed vital balances of an organism, whether the process involves fasting or feasting, thirst or inundation, vegetarian or carnivorous diet. Abnormal conditions require abnormal remedies, but the saving grace in any process is determined by a judgment that can guide with scientific accuracy the vital changes ringing in upon the stage of life, either in terms of health or ruin.

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\*“Some people are never thirsty. They should go out and exercise or work until they sweat a little and then they will get thirsty. It does no good to swill down a lot of liquid to slosh around in a distended stomach. If there is real thirst, the result of physical activity, the tissues will absorb water like a sponge and your water drinking will benefit you.”—“Healthy Home,” quoted by the “Medical Summary,” Jan. 1st, 1922.

## THE "UNFIRED" FOOD-THEORY

**F**OLLOWING the theory that whatever increases the rugged strength of the animal must also increase the strength of the individual, the back-to-nature devotee reaches out for the raw-food-diet, in which he includes the hull and peelings by which nature protects the grains, fruit and vegetables of her third kingdom. It is readily seen, however, that if the raw or "unfired" diet theory was true, the animal should find itself in the same position to the mineral stratum of nature, as the human being is to the raw grains. For every plane of life brings out powers and capacities of an entity in response to the vital conditions peculiar to that plane. Hence, just as a fish possesses the phenomenal power to oxidize its tissues from the water in which it swims, and the plant the not less wonderful agency of an exudate by which it can break up and decompose, with its tiny roots, the rock itself, so the animal has in its stomach a fireless cooker by which it can tear up and peptonize the cellulose and starches which the average human stomach has no power to bring out. For evolution is a continuous advancement of life from lower to higher forms of expression; from the elemental to the mental; from the power of brawn to the power of brain; from the chemistry and physiology of nature, to the mental, moral and spiritual processes of the soul. Hence the entire trend of evolution is a less-

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ening of the quantitative and a corresponding increase of the qualitative powers of the advancing entities of life.

Thus in the cellular secretions of its roots, the plant possesses an enzyme which has the power to decompose the granite, and turn its sterile molecules into palpable vegetable tissue; while the animal in its turn possesses a digestive power strong enough to dextrinate the raw starch and intractable cellulose, which the human stomach is leaving behind in its adaptation to higher vital needs.

The struggle between man and his environment is at present determined by the direction in which he tips his vital balance—either toward the head or the stomach; either toward thinking or vegetating; self-control or self-indulgence. It is unmistakable that all along the human stage of evolution is going on a definite functional balancing between the forces of the mind and those of the digestion. For it cannot be a mere fatuous coincidence that most of the world's geniuses have suffered with digestive difficulties. The dyspepsia of Carlyle has almost as far famed a historical eminence as his "French Revolution." Richard Wagner suffered from a life-long chronic indigestion. Darwin was a victim to a chronic "mal de mer" that compelled him annually to increase the angle of his posture to the plane of his writing desk, involving a constant lowering of his head toward the level of his stomach. Herbert Spencer was known to be incapacitated for a whole week's work by indulging in what to most people would constitute an ordinary dinner. And Alexander Pope, in his later years, was mostly restrained to a diet of milk soup. These cases are too numerable to allow any

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doubt as to the existence of a biologic sliding scale between a man's brain and his stomach; and that the progressive, constructive thinker sooner or later must choose between gross animal eating and fine human thinking.

Now with gross eating we must include every form of food which either by its own nature or by its treatment and combination is either indigestible, or in its digestion involves the expense of energy beyond the vital income derived from it by the system.

In its raw form the starch molecule for its successful dextrinization requires the high-powered physiological engines of animal digestion, while the ordinary human stomach, to accomplish the same feat, needs the assistance of the baking oven. And while we may find individuals that with apparent immunity, and sometimes even with the flush of high stimulation, may succeed for a season in stressing their digestive functions to an extraordinary pitch, such violations of dietetic economy, however, will result in a general lessening of vital resilience, accompanied with nervousness and premature breakdown. To introduce into the stomach the raw form of such foodstuffs as potatoes, beets, beans, peas, seeds, peelings, bran, hull, is to sport with human energy, as the indigestible mass requires for its treatment the bringing up of constitutional vital reserve forces which were intended to be called upon first in later years, at an age when the current of vitality would naturally begin to ebb. In heat and its application we have a life and energy saving device; and ever since Prometheus—the symbolic incarnation of man's higher intelligence—wrestled fire from the hands

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of a metaphysical Zeus, mankind, to the extent of its intelligence, has profited by its marvelous acquisition and used its services as one of the most fundamental and indispensable agencies of human evolution. Fire as a force is as necessary for a balanced and sustained progress in the vital and mental field of existence as it is in the industrial and social.

The same expediency which organizes an engine to thrash our grains, weave our clothes and transmit our messages, is, in the form of fire, brought to bear upon the simplification of the labors of digestion and assimilation, in relation to certain food-stuffs. The solar heat, stored up in our fuel, when applied to cooking, releases the locked-up life-energies of our food by intensifying the rate of its molecular vibrations, until the starch molecule delivers its finest energies to the human metabolism. Hence, within a certain range, the higher the heat, the swifter become the vibrations, and the finer and more potent the released life force. The baked potatoes will release a higher energy than the boiled, and the latter a higher energy than the raw. The same is true with regard to all starch bearing products. In the northern countries the farmer has found that, during winter, the chickens produce more eggs, the cows more milk, the hogs more pork, if the molecular vibrations of their foods—the grains and tubers—have been raised by boiling or steaming. It is this same power of heat, when applied to the coffee bean, which has the power to turn its static energy into a veritable dynamo of stimulating force. For the cellulose surrounding the bean molecules is so compact and intractable that even the heat of

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boiling is insufficient to release its full force. It requires the intense vibrations arising from roasting or baking to burst the enclosure and set free the vital dynamics imprisoned within the cell-walls of the coffee bean.

Another example may be furnished in the wonderfully stimulating and sustaining power contained in thoroughly toasted bread. By pouring hot water on sliced and well toasted, whole-wheat bread, and allowing it to drain some ten or fifteen minutes, a liquid is obtained which, if slowly sipped, may sustain human life for weeks and months. The high frequency of vibration produced by the intense dry heat of the oven unlocks the latent energies in the grain, which the oxydizing water readily transmits to the metabolism of the body.

This power of increased vibration to change the nature and condition of things is universal. The putrid air of the dungeon may be transmuted into the refreshing purity of a spring wind by the aid of a powerful vibrator dynamo. As the latter churns the air into an increasing frequency of vibrations, the ensuing friction between the air molecules gives rise to the combustion of the carbon envelope which surrounds the oxygen atom; and the subsequent release of its locked up energy starts processes of chemical displacement in the atmosphere. This fact gives to the fanning device of offices and public halls a deeper and more far-reaching significance.

It will thus be seen that the cooking of our food stuffs is not merely for the purpose of taste, but also gives rise to an increasing vital-dynamic value of the elements. The destruction of the power of

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germination of the grain by cooking, does only affect the aspect of life involved in propagation, not in its power to serve as medium for physiologically constructive life. On the other hand, the assistance which cooking brings to the body in its wrestling with the digestion of an impossible cellulose, is of immense significance to the entire human organism, and becomes the salvaging of incalculable force units on the vital and intellectual plane threatened by wreckage through exhaustion. Yet the cooking must not be left to the care of ignorance, but should be conducted in a scientific way. For as it is mainly the carbon and starch molecule of the grain and tuber that requires the high temperature for its thorough dextrinization, the food products of the albumins and carbohydrates, such as are represented in the white of an egg, the heart of celery, and the entire field occupied by the fruits and the leafy vegetables should be enjoyed in their raw state. To this should also be classed the products of the animal world, as meat is rich in organic salt and albumin, and should, therefore, be only lightly cooked—simmered or seered, in a chafing dish, rather than to be “well done” through boiling or frying. In preparing these foods, the temperature should not be raised above 200° Fahrenheit, as this temperature suffices to break the cellulose envelope without incurring the disorganization of its albumin or the destruction of its vital units—the vitamins.

But there are occasions in the vital conditions of an individual when even fruit must be cooked to render it safe to digestion. The gastro-neurosthenic or nervous dyspeptic, may bring upon him



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an attack of gastritis from the inability of his disordered digestive nerve batteries to polarize the high-tensioned vital-electric energy discharged by the raw fruit. But as the cooking changes the polarity of the fruit from electric to magnetic, so the dyspeptic stomach, in itself electrically polarized, may, if certain rules of food-combinations are observed, be able to digest and assimilate cooked or simmered fruits. That even, however, the average, normal digestion can suffer from an excess of fruit, is readily seen in the nervous, irritable disposition that follows its over-indulgence. The acidity of the fruit indicates its main characteristic: that of cleaner and purger; and when the greasy and carbonaceous deposits of the system have been removed, a continual indulgence may readily lead to tissue-irritation. In other words, fruit, to be safely indulged in, needs a physiological or pathological basis to work on—a metabolic shock absorber—so to speak—formed in and by the superfluous accumulations of fats and carbons in the system. If this was not so, the life of the Indians of this country, and most of the people of the northern countries in Europe, who, for entire seasons, are without fruits, would long ago, have suffered extinction.

The employment of fire as a time-and-energy-saving device in the preparation of our foods, has been used by every people of culture as far as history leaves any records. In the king's chamber of the Great Pyramid, M. Champolion found fragments of well baked bread, and the Greeks in their heydays of the Periclean era made their principal meal out of well baked barley cakes, ripe olives and cooked fish. In fact the very gods of

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Olympus feasted on carefully prepared viands, as did the crudest savage on his rudimentary barbecues; and to the extent civilization has endowed people with common sense and practical ingenuity, the method of assisting their digestive and assimilative labors by the aid of fire, are in historical evidence. And while the back-to-nature-man often refers to the culinary habits and table manners of the monkey and squirrel, horse and elephant, bears and forbears of his quadruped preceptors, as good arguments for the "unfired" food theory, it must be considered that in the first place the animals are not permitted to indulge in lighthousekeeping, and furthermore, that the digestive apparatus of these early forbears are equipped with power to combust and dextrinate the most intractable starch and cellulose. But as has already been referred to, the animal can afford the vital expense of his high-powered digestion, as its main business is to digest, vegetate and propagate; while to the extent man raises himself to a higher level with ideas and ideals above the consideration and gratification of mere animal functions, the expression of personality becomes elevated and transmuted from the animal, materialistic, sense-governed plane to the constitutional refinement of the higher mind; from gross automatic instinct and sensuous impulse to the high graded conditions of self-directed thought and reasoned intelligence.

## VI

### SALT AND PEPPER IN THE VITAL ECONOMY OF MAN

**T**HE business of life is to understand it. And this understanding does not come from one-sided theories, haphazard judgments or short-sighted generalizations regarding the meaning of life, but by calm intelligence and impersonal, universal interest. The extremist who either rides his hobby over theories to the limit of endurance, or refuses to enter the vital race-track at all, are equally unsafe and unreliable as counselors in the great problems of life and health.

In the great majority of cases, the food reformer takes his cue from his own mistake, and reacts to the whip of personal suffering brought about by his own violation of some natural law. Having ruined both his food and his health by an excessive use of cookery, frying, stewing or boiling—the individual, with panicstricken suddenness, reacts to the consciousness of his danger and swings over to the opposite extreme—to indulge in everything in its raw form. Realizing that patent-sifted, snow-driven A-1 flour causes congestion, catarrh, constipation, and a host of subsequent pathological conditions, he rushes headlong into a diet, made up by every coarse, rough, indigestible and irritating substance within his reach—from the seeds and skins of the fruit and berries, to the hull of the grain and peelings of potatoes and tubers. Similar-

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ly, after an excessive diet on greasy soups, rich gravies, and life-smothering pastry, with the threatening break-down of kidney and liver as the natural and inevitable consequence, he may turn around and shout from the housetops a sweeping condemnation of every form of meat diet, while pronouncing the vegetarian diet as the only physically, mentally and morally legitimate way of conducting the business of life. On the same basis of emotional unbalance, he would urge the disappearance of every ledge of rock salt from the surface of the earth, and de-chemicalize every grain of salt in the ocean, just because he once got the cartilageous ball-bearings of his joints and spinal vertebrae stiffened up by the life-long vicious habit of three times a day covering up his food with a thick film of sodium chloride. Yet for each individual who wrecks his kidneys by an excess of salt, there are hundreds and thousands that lose their health and rush into degeneracy from an over-indulgence in sugar.

There is no doubt that an excess of salt may ultimately result disastrously, especially to people of the lean and nervous type. But used as a condiment, and gauged by common sense, sodium chloride acts as a basis for free oxygen to break up the muscle contracting carbon deposits of the system, and release its stagnant fluids. It is this character of being an oxydizer that gives to salt its stimulating as well as preserving qualities, starting reactions of displacement through vaporization of old, dead, water-soaked lymph-spaces in the field of absorption—just as it is the evaporating power of the salt that sends the liquid masses of the ocean up into the blue ether, to recondense,

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and in due time, to precipitate itself as rain. It is also this stimulating quality that gives to salt the miraculous power of displacing over sixty per cent of blood of the human body, when in accidents the individual may have sustained a corresponding loss of his circulating fluids. It is safe to say, that in a mixed diet, the average individual will become sluggish and dull in the course of a protracted absence of salt in his diet. While on the other hand—we must not forget that any person, who has indulged excessively in salt, and as a natural consequence, feels symptoms of irritation and a short-circuiting of his muscular and nervous exchanges, should for a longer or shorter time eliminate its use completely from his diet.\*

The same principle holds good with regard to pepper and other spices and condiments. Like salt, pepper, by virtue of its high percentage of carbon, is a powerful base for oxydation and increases the responsiveness of the food stuffs to the action of the digestive secretions. In the tropics where the incessant heat reduces life to its lowest level of relaxation, the oxydizing power of pepper is of greatest value to digestion and assimilation—

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\*In his report to the British Geographical Society, Dr. Livingstone, the famous African explorer, mentioned the singular desire the natives of the Congo had for salt. No greater attraction could be offered the children of these natives than a few crystals of ordinary coarse cooking salt. Strange as it may seem, according to Livingstone, they even preferred it to sugar.

Another explorer of the "Dark Continent," Rev. George Kenilworth, refers to the same trait of the African natives. In a report to an English Missionary Society, he says: "African boys and girls love salt as our boys and girls love candy. In some portions of Africa salt takes the place of money. Missionaries starting out to their stations in interior Africa, never fail to take along with them a goodly supply of salt, for in some sections it is of far more value than silver or gold."

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a fact which makes a light use of this condiment during the hot season in every zone, very important to the ordinary diet. In fact so powerful is the salt and pepper as agencies of digestion, that a piece of raw meat, thoroughly kneaded in with pepper and salt, and exposed to the open air for a period of four hours to each side of the meat, by the action of the super-induced oxygen-increase, is transmuted into a palatable steak and more thoroughly cooked than any French chef, of the most exalted kitchendom, could ever accomplish. Nature has a meaning and purpose with her various products. There are no air-tight, or water-tight compartments in the domain of nature: everywhere—including the very mineral—we find the play of reciprocity, of inter-dependence in relationship, and solidarity in mutual assistance. But extremes, excesses and violations of law must be unconditionally avoided. Plato was right when as the guiding rule for the students of his "Academia" he wrote the motto: *moderation in all*. The balance and poise of life is not maintained in the back-to-nature phrase, "all or nothing," but in the knowledge, judgment, appreciation and self-control of a well-ordered, self-restrained life.

## VII

### SALT AS A CURE FOR CANCER AND TUBERCULOSIS

**I**N our ignorance about the deeper facts of life, we constantly overlook the most wonderful opportunities offered by nature in terms of remedies constructive to life. Thus in denouncing our common salt—sodium chloride—as an unqualified deadly poison, to be shunned as an implacable enemy to man, many of our food reformers keep the public prejudiced against one of nature's grandest agencies, which, when understood in its deeper influence upon organic structures, will be of greatest value to suffering mankind. It is especially in its quality as an oxydizing agent that salt manifests its startling powers as a cell restorative.

It is a simple fact, known to every peasant as well as to every scientist, that salt has the power to preserve animal tissues from decomposition. But the basis for this elemental power is not generally recognized, as it calls for a knowledge of organic and inorganic chemistry in relation to life, which few take the trouble to acquire. In referring to men of strong character as "the salt of the earth" we unconsciously certify to this fundamental value of salt to the extent that character exerts the same preserving, steadying influence upon the mind, as salt upon the meat. In either case there is introduced a rate of vibration

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into the involved structures that render them immune to the attack of hostile forces.

“Ye are the salt of the earth.” When spoken by the master to his disciples, these words carried a significance far beyond the scope of mere oratorical phrasing. It meant that as salt protects the flesh from physical corruption, so the soul, when rooted in righteousness and virtue, protects the mind from moral corruption. Thus, character may be said to be crystalized virtue—a fixed, standardized, unshakable and indissoluble moral virility, which by precept or example, by mental attitude or living action, may throw a zone of protection around other minds, less strong in their power of resistance to forces of corruption.

Now, in applying salt as a remedy for the treatment of consumption, it must be recognized that consumption is a disease of structural degeneracy—a decomposition of tissues, and that the appearance of bacillus tuberculosis in the pathological field goes to prove that the stage of corruption, with its output of festering tissues, has passed beyond the scope of native constitutional power to remove from the system. Hence, so far from being enemies to the individual, the bacilli tuberculosis are in reality his assistants, performing the duties of physiological house-cleaning: removing from his lungs the broken down, decomposing cell-wrecks that otherwise would have caused the individual to choke in his own excretions. In other words, his microbes operate on the same basis of service and usefulness as the scavenger birds—from the fly to the buzzard—in cleaning up his kitchen or backyard. Nature abhors decomposition and corruption, and the moment organized



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tissues break down—either within us or without us; either in the lungs of our chest, or in the carcass of our backyard—that great supervisor of universal sanitation sends her running, crawling, wriggling, swimming or flying hosts of scavengers to remove the cause of corruption from her domain.

Now the same function which the maggots and microbes perform in the field of organized life, the mineral salts bring about in the inanimate field of rocks and metals. We see the action of these silent, elemental scavengers in the metallic oxydation known as rust, which in every aspect and purpose corresponds to the process of the organized destruction known as tuberculosis. In either case we recognize the act of expediency involved by nature in her efforts to arrest the degeneracy, menacing to other forms of existence.

The power of ordinary salt to protect nature from premature degeneracy is readily seen in the preservative action of salt—sodium chloride—upon meat, which, when saturated by the solution of this agent, may withstand decomposition for years—a process which has its sole explanation in the singular paradox that the power of salt to act upon objects has its basis in the very absence of any constructive power in the salt itself.

For salt is simply a “mineral ash” produced by the smokeless and fireless combustion of other elements. When by some reason or other an element starts a war upon itself, within its own domain, its component parts become subject to the disintegrating action of disbanded forces, which in their very release break down and dissipate as independent structures, to become absorbed into

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stronger elemental associations. And the distinguishing process which always attends disintegration, is the presence of oxygen—the supreme executioner of elemental disloyalty, which in terms of vitiation, corrosions or rust, removes from the highways of evolution the wrecks that failed to respond to the creative, constructive and sustaining principle of universal life. And the waste product, the ash or sediment, formed in and by every process of combustion, from the burning up of a piece of paper to the “rust” of an iron bar, is the substance we call salt.

Being thus a mere ash from which every self-sustained form or expression of constructive energy is removed, salt becomes a vital vacuum, ever ready to absorb into its elemental void every process of excessive vitality within the reach of its influence. And it is this unsatisfied hunger for its lost chemical affinities that gives to salt the quality to absorb and unite to itself that particular life or energy which, through some pathological influence, has become disturbed in its normal relationship to its organization—in other words: forms of decomposition.

The rationale of the eliminative action exerted by salt upon tissues of corruption, is thus readily seen. It is at once an act of prevention and restoration, of destruction and construction. The decomposing tissues of the organism, being relieved of their infection, find a ready opportunity to reestablish normal relationship to organized form, and the resulting reciprocity of orderly, creative life impulses.

The method by which this elemental action of salt can be most practically utilized, in the treat-

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ment of tuberculosis consists of a two-fold application: internal and external. In the first case, to a pint of saline saturated solution should be added a tablespoon of pure alcohol, and out of this mixture the tuberculosis patient should take a teaspoonful morning and evening, twenty minutes before the meal, and diluted with half a cup of hot water. The water of the solution should be distilled and thoroughly boiled before using.

The external application consists of a daily warm bath, made up by a solution of one measure of salt to thirty measures of water—and in which the patient should be immersed while gently massaged, during some fifteen or twenty minutes. The bath, if convenient, should be taken in the evening and followed by a crisp rub with a towel wrung out in cold water. While in the bath, the action of the solution can be greatly increased by gently rubbing a handful of salt over the chest and back of the patient, allowing the salt to melt on the skin, as it is in the very melting process that the salt exhibits its greatest powers of oxydation. Every morning upon leaving his bed, the patient should be rubbed all over his body with a "pickled towel"—by which is meant a towel soaked in saturated salt solution, and then allowed to dry in the sun. The rub should include the foot soles, and the spaces between the toes, as the latter are great centers of nerve action. It is also to be observed that the rubbing should take place before an open window.

In the case of external cancer, the patient should increase the percentage of the salt in the bath to a point approaching saturation. The salt

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should be allowed to melt on the affected places, and if in the throat, a gargle of saturated solution should frequently be used, while the outside of the neck is soaked with strongest brine. The bath should last fifteen minutes, and repeated morning and evening: three hours after breakfast and the same time after supper. Should the cancer be abdominal, compresses of hot brine should be applied over the surface under which the cancer is located. Stomach, intestines, bowels, ovaries, uterus, or any other seat of the attack may thus be reached by external application, covering the anatomical zones in which these organs are located.

As an adjuvant to this salt cure, should be added a diet absolutely free from grease and animal fats, such as cream, yolk of egg, butter, cheese, gravies, soups, pastry; condiments such as peppers, mustard, sugar, vinegar, coffee, chocolate, cocoa, ice-cream soda and any form of beverage other than pure water and milk. Salt, being an irritant to internal tissues, should also be removed from the diet. The food should consist of bland, non-irritating substances, such as vegetables, barley, onion, garlic-puree, whole wheat (not the irritating bran or graham), Japanese brown small rice, Salisbury steak, (upper cut of a round steak), seered on a plate; fish—baked or steamed—never fried or boiled—and only once or twice a week, baked Irish potatoes, fresh leafy, green vegetables, turned into salads, but no dressing save oil; string beans, parsley, spinach, onions, carrots, celery, cabbage, either in cooked or raw form; Italian macaroni with onions, artichoke, celery root. For specialized "bill of fares" see my book "Facts and Fancies in Health Foods." Fruits should not

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be taken in connection with meals. No tomatoes or grape fruits; but one hour before breakfast—twice a week—a glass of sodium citrate may be enjoyed. The citrate is made up of the juice of half a lemon and one-half teaspoonful of Epsom Salts, mixed in a glass of distilled water. Flax-seed tea with a sprinkling of salt makes a good substitute for tea or coffee. A teaspoonful of pure olive oil should be taken before each meal. At night three hours after the last meal, the patient may enjoy a fresh, sweet apple. Deep, full breathing, in the open air, and daily walks are absolutely essential for the patient.

## VIII

### THE GREAT FRUIT INDISCRIMINATION

“**A**T the Gateway of every Eden,” said Mohammed, “hangs a two-edged sword.” It is the sword of moral decision by the individual when he faces the issues of pleasure or duty, and brought to make the choice between them both. At every step of life we are brought up against the situation of the ancient Hercules, who, symbolizing the destiny of the heroic soul, found himself before the parting of the roads under the stress of inevitable choice. This symbolism stands as the eternal recurrence in every indulgence of an individual’s life. Especially at present does this situation meet us in regard to food. Never before has mankind been tempted with more variety of foods and with more appeals to his appetite than at present. New forms and combinations, with new methods of treatment of the different foodstuffs are continually introduced by a perverted kitchendom to a sensation-loving public, coupled with a constantly increasing yield by nature herself in response to the ingenuity and genius of men who have learned how to bring out new departures of biologic life in terms of grains, fruits and vegetables. And to give added pressure to the temptation, there seems to be a growing conviction in the individual that the object of evolution is merely to cater to the human appetite, resolving every presentation of beauty, fragrance,

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harmony in the great ensemble of nature life, into thrills of taste, smell and rhapsody.

No greater danger lies before the individual than to convert the function of eating from a means to an end, from sustenance to indulgence. For any form of food, even the purest and most beneficent, if indulged in without discrimination, for pleasure in place of service, for gratification of appetite in place of aiming at better health and usefulness—becomes a deadly poison in the system. And this fact receives an added significance in the further fact that the finer the type of the foods, as for instance, the fruits, the greater danger lies in its misuse or abuse. For the sweetness and acids combined in the fruits, owing to the swiftness in their rate of vibration, possess a keenness of vital electric polarity, which may strike into the processes of human digestion as a bolt of lightning into a heap of conductive metals.

Fruit occupies a position in the realm of food-stuffs all its own. In a way we may call fruit an after thought of evolution—the ornamental and finishing refinement due to the more advanced types of life. For while the great staple forms of foods: the albuminous, carbonaceous, mineral, starchy, alkaline, saline elements of the human nutrition, grow on, in, or upon the earth—as shown in the tubers, grains, pulses and vegetables—the fruit has its birth and evolution in the mid-air, under the confluent support of sun and air, electricity, ozone and vital energy. Hence while the former group is a representative of the earth, and instrumental in building and maintaining the body structures—the mechanics of the organism, so to speak—the latter is of the blue ether, a fairy

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fabric of light and ozone, and equipped with power to expurge and remove the waste products of the physiological industry; absorb its acids, neutralize its surplus of fats, and dissolve its mineral deposits, while suffusing a purifying and regenerating influence over every cell, or group of cells of the organism. In other words, as the earth-bound foods give an onward or forward movement to the physical organism, the electro-carbo-hydrates—the fruits—move in an upward direction, supplying the body with an elasticity of tissues, suppleness of movement and freedom of poise that, if not interfered with, would insure the individual at least a century of physical health, mental vigor and altruistic energy.

So far so good. But the condition for the biologic success of the scheme hinges on a thorough realization of the scope of indulgence which can be safely extended to any one individual with a view to his particular constitutional needs of fruit. Fruit, being electric to its quality, has an altogether different effect on the nervous, highly organized individual, than on the sluggish or poised and easy-going. For the former expresses the electric type, and is consequently in and by himself generating the high momentum of energy in his nervous and circulatory system of which the fruit is the biological carrier and transmitter; while the latter type, being magnetic or neutral, is in constant need of external electric impulse to keep his cell-world from an ever-threatening stagnancy. Nervousness means mental friction, and out of friction we get heat, fire or electricity, corresponding to the nature of the substances or elements in which the friction takes place. And



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as acids are animated or vitalized electricity passed into states of condensation and liquidation, it is only a matter of scientific logic that nervousness should be accompanied by acid stomach, or that progressive acidity in the blood and muscle, which manifests in rheumatism, neuralgia and neurites.

On the other hand, the same scientific logic which warns against the indulgence of acid fruits by the nervous, finds this very indulgence a physiologic necessity for the neutral or sluggish type, which, when over nourished on fat or greasy foodstuffs may even require the metabolic jolt of pickles, vinegar and sour milk for the maintenance of an acid balance. Here, if ever, is seen the truth of the old wise saying, that one man's food is another man's poison.

Under any circumstance, however, fruit should be taken alone, separated by at least three hours from any other form of food. Explosive to its nature, with its field of digestion in the intestines in place of the stomach, and consequently with no need or demand for the salivary or gastric secretions, the fruit requires a digestive field all its own and is absolutely incompatible with any other foodstuffs. For the acidity of the fruit closes the ducts, both of the salivary and gastric secretions, while the starch of the cereal and the proteid of the meat demand imperatively the unhampered flow of these very secretions—a situation which seriously handicaps the digestion all along its alimentary career. Hence no greater mistake in diet was ever made than to start a breakfast with grape fruit, and follow it up with some kind of cereal, hot rolls or biscuits, etc., and perhaps a glass of

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milk as a table beverage. Only the most strenuous effort of the nerves of the different secretions can overcome this maltreatment and subsequent deadlock of the glandular agencies, which often have to be assisted by vital, constitutional, reserve forces. The situation is practically that of an engine spending its energy against the resistance of its turned down breaks—a menace which in the case of human nutrition involves a prodigious waste of vital forces, drawn from physiological reservoirs which are set aside for future old age when the system ceases to be biologically self-sustaining.

It may appear an extreme assertion to say, that fruit, notwithstanding its high biologic value to progressive life, because of its abuse, has done more harm than good to mankind. Not realizing the individualities involved in the different fruits—their varying degree of acidity and subsequent vibratory intensity—we indulge in fruit-salads where each ingredience often works in jarring conflict with every other, and the digestive labors resemble a debating society where each speaker uses a vernacular of his own, unintelligible to the rest. The adjustment of the situation must again be sought in the call upon constiitutional reserves with the recurrent and inevitable loss of vital power. Truly, John Ruskin was right: we realize what we suffer, but not what we lose in our campaign with the incidents of life.

The sour or sweet dressing which usually graces or greases the salads adds injury to the insult, as far as the digestibility of the mass is concerned. And while these offenses against the laws of physiologic life may or may not be laid at the door

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of gluttony, yet the indulgence is too serious to be allowed to pass unmentioned. The bizarre concoction made up by oil or melted butter, sour cream, lemon juice—often vinegar and sugar, whipped into an indigestible emulsion, may well deserve the name of wolves in sheep's clothing where each ingredience makes its savage attack on the peaceful labors of the normally engaged digestive functionaries.

This rule against fruit mixtures either with different kinds of fruits themselves, or with other kinds of foods, allows of no exception, though it has been found that in some cases the combination of fruit with a pint of milk, or with a few pecans has proved a tolerable dietetic success. In fact, in some cases of nervous indigestion it is only in combination with milk that fruit can be enjoyed at all.

On the other hand it is of vital importance for every person to distinctly realize that the great, constantly increasing avalanche of fruit-made breads and cereals, such as raisin-bread, prune-bread, fig-bread, banana-bread, fruit in coffee substitutes, etc., are all violations of biologic-chemical laws, whose only excuse is that of stimulating the stomach to efforts of ingestion and digestion beyond its normal needs and capacities. The rule is irrevocable: what nature has united shall men not separate, and vice versa. The alarming increase of dyspepsia, colitis, gastric ulcers, cancers, catarrh, tumors, appendicitis, typhoid, pneumonia, and occasionally some new species of disease, arriving in response to some new form of food poisoning—are indisputable evidences of the fatal presence of an "enemy within our own household,"

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that feasts and festers upon our perverted appetites, turning our foods into poisons and gradually foreshortening our vital perspectives. The continuous struggle between the supremacy or subordinacy of the conflicting food mixtures sooner or later wears out the system, and in spite of the splendid inheritance we may have received of ancestral vitality, the present generation shows grim evidence of approaching disaster both in the increasing frequency of old diseases and in the occasional appearance of some new, inexperienced and undefinable type of startling morbidity.

The individual must learn, whether roaming in the woods or moving in the lime light of high graded society, that to interfere with vital principles is freighted with danger. And though he may succeed in a temporary escape from the consequences of the transgression, the fact remains one of the sternest in the whole realm of human dietetics, that any separation, extraction or subtraction of nature's organized life in the form of grains, milk, meat, fruit; any sifting, extracting, diluting or concentrating process, bringing about a discord in the molecular or atomic arrangement of cell-structures, or disturbing the mechanical, chemical, dynamic or vital balance of her life-bearing compounds—reacts on the entire physical and mental value of the foodstuff. The individual must be made to realize that he can add nothing to the grain, save heat and water, that can improve upon its vital value, and that the bran, or fruit, or shortening added to the flour, means disturbance of vital poise and the irreparable loss to the constructive powers of the grain. For evolution during untold biologic ages weighed and measured the

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value of her vital compounds, until she finally arrived at the present perfectibility of her life-bearing processes.

Man must learn to keep hands off nature's vital handiwork until he enlists himself as a faithful laborer in the vinyard of the Lord—the domain of organized life. He must first learn to spell nature's alphabet, and strive to attain to a knowledge of her aims and purposes before he may venture to interfere with her processes. So important is this rule that his fidelity to it determines the fulness, power and integrity of his entire evolutionary career.

## IX

### THE PROBLEM OF QUANTITY IN FEEDING

**I**N the entire realm of diet there is perhaps no question more embarrassing to the individual than the amount of food required to cover the vital expenditure involved in his daily existence. In fact so complex is the question of human nutrition in relation to the real need of the system, that any attempt to arrive at a satisfactory solution on a purely technical, physiological basis, in terms of food-grams and calories, must necessarily fail. The question is at once the most vital and most subtle of the entire system of diet, and involves for its true solution, a co-operation of the entire individuality of man with all the forces and categories that go to make up his moral and ethical nature.

Above all, this question makes a call for self-control. When feeding his body, the individual comes under the influence of forces which spring from the plane of instinct, and may often be strong enough to sway his judgment from its high level of calm intelligence, to that of an unreasoned and ungovernable sense of appetite. Hence, for a comprehension of the individual's attitude to life in general, we must realize him as placed under the strain of two distinct, opposing forces; that of instinct and that of reason, of emotion and of judgment, of sensuous promptings and of moral self-control. And so completely independent of each others motives are these forces, that they move

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along lines of diametrically opposite direction followed by friction and conflict whenever they come in active contact.

The one set of these forces expresses the instinctual-animal nature of the individual. The other his self-consciously moral. The one is in the hand of automatic desire, the other of reasoned intelligence and self-directed will. Now in ordinary animal existence where the instinct is primitive and pure, and still unhampered by psychological cravings, the sense of appetite forms part of a system which, on the basis of an automatically regulated relation between the physiological demand and supply of the animal, renders its struggle for existence perfectly safe. But when, as in the intellectualized and reason-endowed human individual, the influence of psychology has displaced that of physiology, and pure instinct, with its true, natural sensation of hunger, given way to the irritated and artificially aggravated sense of appetite, detached from its guiding instinct, and governed solely by its over-stimulated desire to indulge—the act of eating becomes a bacchanal with its sole check in the physical incapacity of the system to further engage. And as appetite and cravings mostly are false psychological impressions, formed in the mind and flashed upon the automatic records of the *medulla*, it is readily seen that to be guaged by these impulses means to juggle with life, and to install future or immediate disaster to the system. For desire is like fire—it feeds upon anything thrown in its way, with its demands increasing in fury until reaching the fatal point of incapacity to further indulge, when under the staggering load of increasing nutritional excess, the

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physiological receivers become clogged to suffocation and the vital engine, with its intricate metabolic involvement of secretions and circulation trembles on the verge of bursting.

To obtain self-control in eating, it is of the greatest importance to know the difference between hunger and appetite. Thus while hunger is a natural stimulation of the secretory nerves, arising from positive vital needs of the system, sensation of appetite is a mere irritation, independent of any corresponding physiologic necessity, but solely due to the influence of the secretory nerves of mental and psychic representations. To allow the mind, during business hours, to dwell upon food, with all the imagery of tempting viands, psychologizes the gastric nerves, and through them impose—upon the *medulla oblongata*—the central office of the vital-physiologic exchanges—a false image of hunger, with no basis in real nutritional needs of the system. And as nature in all her workings operates on a basis of elasticity and yields to recurring stresses, the one indulgence paves the way to another, until the overcharged organ becomes chronically discentralized and forced out of relation to the nutritional demand-and-supply-balances of normal life.

Having thus been derailed into an altogether pathological order of functioning, the digestive system may make demands, and force issues out of all relation to normal physiological standards; and indulgence of food, based upon these representations, must be unreliable and dangerous to the system itself. Hence, to regain normal relationship between physiological demand and supply, the individual must ignore his cravings and sen-



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sations of unsatisfied appetite, and recognize the promptings of reasoning intelligence and calm judgment as the determining factors in the measurement of his food allowance. And having attained this power of judgment, the next step should be to enforce it by the mandate of self-control, and subsequent readjustment of the gastric secretion into a normal relationship to systemic requirements. The whole question of quantitative feeding can thus be resolved to a question of morals, to be dealt with successfully only on a basis of moral integrity, reasoning intelligence, and self-control.

It has great practical value as an aid to this development to study the lives of other people whose frugality in matters of food have in no way lessened their health and usefulness. In fact from the time of the later Romans up to the present, there is an unmistakable relationship between a peoples' health, intelligence and power, and their degree of self-restraint in matters of food. It is almost incredible as to the small amount upon which human life can be sustained and yet retain its full vigor and usefulness. It was Dr. Oliver Wendell Holmes—himself a doctor of medicine—who once made the statement that we never have any need of regretting that we eat too little. Another great man, Benjamin Franklin, makes mention in his autobiography of an interesting experience in his early years when he worked his way through life as a printer. One day when particularly rushed for time, he was compelled to give up his lunch and remain in his office to the end of the day. When evening came, he was surprised at the sound, healthy feeling of his head in

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which he had suffered a dull ache since the early part of the day. To this advantage was added another—that of economy—which, to this father of thrift, was of great importance. And so Ben Franklin, from that very day, decided that if the elimination of a meal from his daily dietary meant a saving to him in health, money and time, he would run his business without a lunch.

It is generally well known that Mr. Thomas Edison, notwithstanding his enormous activity, is a remarkably small eater, and often works an entire day without indulging in a single meal. And yet the health and endurance of this man is phenomenal. While advancing on his eightieth anniversary he is yet in possession of all the vigor and virility of youth.

In Chauncey M. Depew we have another living example of what can be attained and retained in health and power on a very diminutive diet. On a daily allowance of food which to most people would look like starvation, this man, who has already passed his "eighties," is in possession of a mind and body as active and regenerative as in his prime of life. In this connection may be mentioned the curious story told of M. Agricola, the nephew of Cicero, who, after having for years been suffering from a very severe dyspepsia, decided to take a deadly revenge on his arch enemy—the stomach—by starving it to death—a procedure which, at the same time, would terminate his own sufferings. After a rigid abstinence from food for a few days, M. Agricola found to his wonder and delight, that his sufferings had left him, and life smiled upon him as of former days. The fasting, which had given his stomach an opportunity to

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restore its broken down cell-structures and impeded secretions, in place of killing his "enemy," turned him into his closest friend.

Similar records of long lives from short meals come to us from the histories of many great men. Swedenborg, Goethe, Herbert Spencer, William Gladstone and John Burroughs are the names of a few men who were noted for their frugal living, but whose minds were great and of undying value to their race. In fact it may almost be held as an historical fact, that the men who have made the greatest marks in this world have been the smallest eaters.

As a further help toward acquiring the power of self-control in eating, it should be realized how small an amount of food is actually needed for a maintenance of the daily vital expenditures involved in human existence while performing his duties of life. Thus it has been ascertained, on a basis of strictly scientific calculation, that the energy expended in a three mile walk can be replenished by the calories contained in three medium-sized olives and an English walnut. Not less amazing is the fact that a person was able to propel his body weight against the pull of gravity all the way up the 555 feet high Washington Monument and down again, on the energy released in the assimilation of a single sardine and a teaspoonful of thick fig-jam.

From these facts it becomes convincingly clear that the amount of food we eat, for which the system has no use, is appalling. But this is not all: in physiology and religion we face the same alternatives, that what is not for us is against us. For as the introduction of a single morsel of food, not

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needed for the repair and general up-keep of the system, fails to find a place in its economy, it follows that at some time or other, in some form or other, either through the surgical removal from the system of the waste-heap called a *tumor*; or through the slow, painful excavations over the channels of respiration termed *tuberculosis*; or the forcible, convulsive evacuations and spontaneous combustion of body-waste in the *typhoid*; the collection and isolation in the tissues of stagnant fluids as in *dropsy*, or any other disease utilized as an expediency in the removal from the organism of its overflow of decomposing excess—Mother Nature—that great engineer of organized life—introduces a balancing account with her creatures, and removes from the culprit his illgotten goods. This explains the recurrence of “colds” which constitute channels for the forceful elimination through the eyes, nose and throat of the mostly unnoticed accumulation of internal sewerage with its festering centers, ever ready to break through its temporary enclosures and throw the system into serious fevers—the opening of a physiological “barage fire” on the organism with the subsequent specialized attack on some body organ—the lungs, pleura, kidneys, liver, intestines, etc., in terms of inflammation and combustion of these structures.

Another realization which cannot fail to serve as a *memento mori* in our struggle with appetite, is the religious incentive, which, deeper than any other appeal, should impress upon the Christian mind its profound and sinister lesson. It is the consciousness of duty—the obligation under which we find ourselves to the Author of our lives and the Supreme Architect of the marvelous instru-

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ment which, in the form of a physical organism, has been placed at our disposal to serve us as means of our evolution. And to violate the laws and principles involved in the integrity of this instrument, as in the form of gluttony or harmful excesses of any kind, means a rupture in our relation to the very center of energy which constitutes the source and sustenance of our lives. It means a loss to our existence in mental keenness, moral fitness and physical energy, with a corresponding foreshortening of life itself with all its values of development, usefulness and service. Under the sway of the law of causation—the unbreakable chain of cause and effect that relates with unerring certitude an act with its consequences—the individual who deliberately indulges in food or drink which he knows are detrimental to his health and service, draws upon himself conditions that involve the same judicial severity on the mental and vital plane as the destruction of life and property brings out on the social and communal plane. And while the transgressor of the moral and vital laws may suffer no infringement on his social and individual freedom, yet the penitentiary which imprisons the individual in the form of racking diseases and suffering, is often by far more intolerable than the penitentiary of the criminal offense.

After having considered these various aspects of quantitative feeding, with the inevitable consequences of disorder arising in the course of excess and uncalled for indulgence, it will be easier for the individual to arrive at an adequate appreciation of the amount of food required for the maintenance of the best health and usefulness. The motives for eating should be carefully scrutinized

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so as to leave him in no uncertainty whether his needs for food are real or fancied.

As a means of controlling a strong appetite, the individual, at the beginning of the meal, and before his appetite, by the convulsive rush of psychic stimulation, has carried away his judgment, should put upon his plate whatever he at that instant would consider to be a fair and adequate amount for the satisfaction of his true physiological needs. Having thus brought his calm judgment to bear upon the selection of his food, with a proper rating of capacity and requirement, nothing should prevail upon him to add a single morsel to his meal.

The mental, moral and physical power, which such a positive and determined attitude to life and its principles gives to the individual, will be manifested with striking impressiveness in every act and undertaking of his daily life. It will show itself in the power of his will, in the clearness of his judgment, in the health and beauty of his body, and above all in the realization of himself as a soul with its exhilarating consciousness of moral triumph. The victory of self over appetite, the triumph of will over sense-life—in a word, the power of self-directed evolution.

From this it becomes evident that the question of quantity in diet resolves itself to a question of principle, determined by intelligent judgment and moral will. After all, the individual must determine his own attitude to appetite and indulgence. He must examine himself from the standpoint of temperament and environment, as the latter are of greatest importance in solving his problem. As a general rule the nervous and high-strung mind,

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by virtue of its accelerating influence on the vascular exchanges, demands more nourishment for the system than the placid and phlegmatic mind.

On the other hand, it must not be forgotten that the larger the quantity of a meal, the more vital energy is used up in its digestion, and consequently may render less net profit to the system than the smaller meal. Having more vital energy to spend upon his smaller quantity, the moderate eater has the advantage of getting his food more thoroughly masticated and assimilated than the heavy eater. Consequently we may not infrequently encounter the dietetic paradox that the more food the less nourishment, and that one egg or one slice of meat may yield more actual nutritional benefits to the eater than two eggs or two slices of meat. It is this fact that lies back of the power, so frequently observed during fasting, that a person can attend to his business for weeks, without the intake of any form of nourishment. For while the fast furnishes no vital income to the system, neither does it give rise to any of the expenditures which, in the form of an overcrowded digestion, imperfect assimilation, and excessive elimination, give rise to such overwhelming losses to the vitality of the glutton and the average heavy eater.

Another fact in diet always to be considered, is the difference in quality between concentrated foods, such as dried fruits, butter, cheese, etc., and foods that retain their natural, constitutional balance, such as fresh fruit, milk and vegetables, which must largely influence the amount of their use. On a similar basis we must carefully distinguish between the germs or seeds of foods and their pulp—the grains and their protective wrap-

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per—in our selection of quantitative eating. Grain food such as bread, mush and any form of cereals, constitute the very germ of the plant and is consequently packed with all the energy to be manifested in its growth and evolution. This principle holds good in regard to any form of seed, including beans, peas, nuts and even eggs—the latter being seeds on the animal plane.

These concentrated forms of nourishment should be used with the same moderation as meat, and never exceed four meals a week. As to nuts, it is safe to say, that four or five walnuts at a meal, not to exceed three meals a week, constitutes a fair amount of that highly concentrated food for the system. On the same scale of nutrition one egg a day sets the limit of safety for every person who prefers health to indulgence, and the attainment of power—to the gratification of appetite.



## X

### THE EINSTEIN THEORY APPLIED TO LIFE

**F**ROM a standpoint of metaphysics the Einstein world-conception cannot be doubted. The theory in its general term was already conceived, for more than twenty-five hundred years ago, by the ancient Greek philosopher, Heraclite, who, in his famous formula "Pantha Rhei"—all is motion—gave to the world the modern theory of relativity. Every moment of time ushers in upon the stage of world-dynamics a new and never before experienced phase of existence. To-day every individual on this planet occupies a position, physically, mentally and morally differing from any position he ever had before. The earth moves through a space in cosmos which it never before has traversed, and the sun itself, with all its appendages and dependencies of planets and moons, stars and comets, is pioneering the universe in stellar territories of new and inexperienced magnificence. Every unit of existence, from the atom to the pleiades, are in constant motion, entering incessantly into new relations, both internally and externally, to itself and to others. No form ever occupied the same position twice; no thoughts or ideas are ever reproduced in their minutest shades of meaning and expressiveness; no type of life ever completely covered the lineaments of any other type. For the tiniest snow crystal, no matter how apparently exact. it re-

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sembles the type of other snow crystals, is always at work on its own reorganization.

Now in this universe of difference, whether in time, space or form, no definite relations between things can be possible. Before the ray of a star has been able to traverse the billions of miles of distance separating it from its neighbor star, it has burned itself into dust and disappeared forever from the luminous pageant of celestial wanderers. We are gazing today on stars, which for ages ago passed out of existence, while their light-rays are still on their way through the starry deserts of space to continue yet for future ages to reproduce their phantom orbs on the retinas of coming generations.

It is thus self-evident that every position we occupy in space, and the subsequent impact of forces that arrive or depart within the sphere of our cosmic relationship, bring upon us a new train of influences with their power to alter and re-adjust our general astro-physical associations. But important as our relation to physical conditions may be, it covers only one aspect of relativity, while an incalculably more important phase, yet to be realized, lies in the effect produced on the moral and intellectual plane, where thoughts and ideals are crossing and recrossing each other's currents, changing purposes and thwarting resolutions, as the motives rise into light or sink into darkness—ceaselessly though silently, affecting the course of human destiny in terms of individual and social interrelations.

Vices and virtues, peace and war, progress and degeneracy are conditioned by mental and psychic

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relativity, with the same certainty as on the astro-physic plane, light rays are affected by gravity, and time by motion. It is this relativity on the moral plane that determines the character of an act and the resultant ethics of social relationship. It is this relativity that should enforce tolerance and patience in our dealings with differences of creed, intelligence, race and color. Our standards of life are maintained by the attitude we hold to life; and from a moral point of view the crude ethics of the cave man or of the South Sea Islander, may be gauged by purer motives and stronger principles than the man of the social refinements in the midst of modern culture. On the other hand, the attempt of the back-to-nature-man to apply the ethics of the simple life of the past, to the super-complexity of present social relations, and to relegate the time-and-labor-saving devices in the machinery of industry, of education and of government, to the socialistic and naturalistic level of common ownership, with its individual irresponsibility, and lucky-go, hap-hazard, hand-to-mouth relationship, is no more reasonable and practicable than to reestablish the stage coach and sailing vessel as agencies for the commercial avalanches of national and international exchanges. No return to old conditions is possible. The past must be left to bury the past, while the present fixes its gaze, intensely and sanely, on the future. For the solution of the world problem is not to return to the innocence of a "golden age," but to advance on the virtues of the Golden Rule. And it is here we find the true formula for "salvaging of civilization." It is in the force of conscience that the inequalities of men will find their common de-

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visor. If men in their relations were governed by conscience, despotism, tyranny, injustice, cruelty, and any form of social degeneracy would be impossible. There is no industrial, political or religious problem so complex that it cannot be solved by the power of conscience, nor is there any system of existence, no matter how simple and primitive, that can endure without it.

For it is only through the force of conscience that the individual can preserve the sense of moral responsibility, which the socialization or communalization of the state, with its sway of "herd-conscience," tries to remove. Consequently, any reform which does not proceed from the particular to the general; i. e., from the individual to the communal, but on the contrary starts its impulse in the latter, gives to the individual an opportunity to dissolve his conscience in the conscience of the mass, and to that extent lose his sense of personal responsibility and the power of self-directed unfoldment. It was this absence of personal responsibility among the soldiers of the Russian Army that brought about its defeat in the war with Japan, 1905, and it is the same fatal defect that demoralizes and enfeebles the industrial and cultural initiatives of the Russian Commonwealth of today. And any attitude of a government which tends to weaken the individual responsibility of its citizens—socially, politically or industrially—destroys the fine edge of their independent, self-directed power of thought, and leads to general demoralization. The individual with his personal responsibility constitutes a center of communal gravity, while society with its herd-conscience goes into perpetual solvency, either toward progression or retrogression.

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And this brings us face to face with the impending crisis: that unless society awards the individual the full freedom to exercise his moral responsibility and power of conscience—with society ever ready to respond to the ensuing central impulse of his nature—our moral cosmos will lose its center of gravity and return to chaos from which it sprang. In the cosmogony of old Greece, Cosmos emerged from Chaos, guided by the torch of Eros—(Love). And as love depends on the individual rather than on the social consciousness for its meaning and determination, so it becomes evident that unless we maintain the light of love as the guiding force in our individual life, the world will retrograde in its motion, and in place of cosmos advancing on chaos, the latter will turn upon cosmos. In other words, we must deal directly with the individual, and in thought, word and act, bring before his mind the consciousness of his tremendous responsibility as a human being equipped with power to save or wreck the world.

## XI

### SELF-DIRECTED EVOLUTION

**I**N his failure to appreciate the deeper relationship between man and nature, the sensualist falls utterly short in his standards of evolution. Even in her strongest exhibitions, nature is as incomplete without man, as man is incomplete without nature. They are complimentary to each other, like the artist and his instrument. Environment furnishes the means by which the individual may conquer himself, and in the death-struggle of his physical life evolve the virtues of his immortal life.

To "go-back-to-nature" is to surrender principle to law, intellect to instinct, spiritual energies to elemental forces. It means the sacrifice of the higher for the lower; the grafting of a flower upon the stem of a weed, or a luscious fruit tree upon a wild tree of the forest. In place of surrendering to the elemental sway of nature's forces, we should control, direct and elevate nature into ever higher expressions of growth, beauty and service. To "go-back-to-nature" is to the mind what "return to dust" is to the body; the decentralization and dissolution of intellectual self-hood and self-determining individuality. Our business is not to exist and die only, but to live and survive; not merely to enjoy, but to improve; not only to accept life as a birthday gift, but to use it as a constructive power in the service of humanity.

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For with all her power and archaic intelligence, Nature must yet remain our servant. Only to the extent we can intelligently influence Her processes and assume mastery of our environments, are we in line with our own evolution. There is no neutrality, no pose of indecision in nature. Either onward or backward; either we must lift ourselves upward or be dragged downward. The same irresistible force that stirs in the seed, stirs in the weed, and man must either grow immortal in good or mortal in evil. We are creators on all lines and in all aspects of growth. Everything we touch with our motives springs into life and grows into the direction of our ideals. Give your interest to a vice, and it grows under its influence, as a weed grows under the influence of water and air. Our wills impart the magic of growth to our possessions; to the seeds of virtue or to the weeds of vice.

In place of allowing ourselves to be hustled forward and backward as puppets in the relentless grip of pending conditions, we should let our judgment devise, and our will execute principles of moral life, standardized and sanctioned by conscience. Self-directed evolution means that the individual assumes control of his own elemental forces, and outlines his own vital and mental career. His gauge must be spiritual, not sensuous, and his attitude to life, that of a conquering hero, converting and organizing every emotion, arising from the subconscious plane, into law-abiding, principle-governed agencies of thought and action. To allow the lower life to control the higher in terms of unhealthy habits and life-menacing indulgences is impossible for everyone who aims at the attainment of moral-free will and a self-governed individuality.

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As demonstrated by recent researches in the field of psycho-analysis, the human being is made up of a host of sub-conscious entities, endowed with individual consciousness, and capable of influencing the central individual self with fluctuating standards of morality. Now, self-directed evolution means the power of an individual to assume control and dictatorship of his subconscious kingdom, and to impress upon its denizens the insignia of moral exaltation and spiritual conanguinity which alone insures a morally gauged and biologically sustained unity of individual advance.

Every expression of individual consciousness has its source in the operation of spiritual or elemental forces, inspired either by egotism or altruism; by motives either of personal ambition or of universal service. Thus to the extent that art, as an expression of individuality, is made a vehicle for vanity, pride or profit, it connects with downward or backward-directed forces, leading to degeneracy and oblivion; while to the extent the art-impulse expresses itself in terms of service and for the love of beauty and truth, does it spring from the soul and genius of man's immortal, eternal self. The former is a branch from the spiritual tree of life, skilfully grafted upon the top root of egotistic motives and made to blossom forth in the evanescent splendor of a sense governed world, but yields no fruit nor survival value to life itself; the latter springs from perfected moral excellence with its root in eternal life itself and its fruits in the purity and altruism of a morally developing humanity. Hence we have a sensual art and a moral art; and, whether expressed through the



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brush of the painter, the chisel of the sculptor, or the pen of the poet, this art confers upon the artist the tremendous alternative of either lifting earth up to Heaven, or dragging Heaven down to earth. This art, when expressed in the general vehicle of fiction—the novel or the drama—with the leading motives derived from the complexities of unregenerated popular sense-life, creates such literary productions as we find in the carnal realism of the French naturalists, in the moral pathology of an Ibsen and Strindberg, or the scoffing, muck-raking cynicism of a Bernard Shaw.

This distinction in the expressions of motives obtains in every interpretive endeavor of the individual in his relation to art, science or literature; in expressions of oratory, song, music or dance. For in every endeavor is inevitably involved the leading motives of the performer; either unselfishness or egotism, love or desire; appeals to the ideality of the superman, or suggestions to the grotesque, sensuous, vulgar and brutal in the cave-man. And the enormous task before us today is to acquire the ominous power of judgment in selecting our leaders. We must not only have eyes, but also the power of seeing; not only have the privilege of asking, but a knowledge of the right thing to ask for. Once for all we must be made to recognize as an absolute guide for life and conduct that whatever we may acquire in power or possession, if not paid for in some form or another, in money, time or work, is not ours, and will never become an organized part of our nature. Having merely yielded to temporary coercion, the situation abides the time when vital, moral or physical conditions shall introduce the

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crisis by which a balancing of forces and restoration of the disturbed individual equilibrium will be made possible. For the keynote to health and survival lies in the maintenance of an equilibrium between the individual and his environment, and is back of the whole vital biologic process, which is known as the "struggle for existence" or the "survival of the fittest," with its presence manifested in every accident, every disease, every phase of fortune or misfortune. The entire sweep of evolution, with all its movements of life and death, rise and fall of races and species, is a play of cosmic affinities at work on every entity or unit of life, from the Amoeba to man, toward the establishment of a vast, universal merger, in which every individual will strike a level of equilibrium and poise. And the attitude by which the individual most readily can further this grand integral ensemble of moral and vital forces lies in the concentration of his mind upon some neutral, supersensual point of interest, by its very nature elevated above every motive of personal irritation. Attitudes that may yield such imperturbable centers of repose may be found in the realization of concepts like *Unity, Soul, Immortality, Space, Humanity*, or the effort to visualize in their full optic perspective the symbols of the *Star, the Cross* or the *Heart*. Thus detached from the storm-centers of the lower life with its chaos of broken laws and violated principles, the individual ceases momentarily to be subject to the jarring forces of sin and passion, and merges into the calm zone of serenity, rhythm and harmony. It is this shifting of centers of consciousness that gives the eternal value to silence and its companion-mood medita-

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tion; the release and exaltation of the mind, as it temporarily escapes from the burden of its lower self with the harassing complexities of desires, worries and disappointments. During the night we experience the physiological phase of this release, in the restorative, vital process which brings rest, strength and rejuvenation to the individual after a night's sleep.

Applied to the daily events of our life, this practice of silence, concentration and meditation, will gradually give rise to a state of consciousness in our mind, which shall enable us to deal with the very heart of things, and to direct the career of our own evolution. For it is the lack of knowledge—lack of a thorough, well-grounded and morally convincing knowledge of things and events, that lies back of all errors and mistakes of human life. Such a knowledge will elevate our ideals into positive creative forces, and link our motives and actions with the all-embracing chain of human sympathy and solidarity which should transfigure every impulse of our complex nature into agencies for the promotion of universal interests. Self-directed evolution is the will in action, the determination of the individual to eliminate from his nature every element of his personality—physically, mentally, or morally—that in any way forms an obstruction to his progress. The removal of old tendencies, the clearing away of race habits from the field of consciousness, a careful analysis of every indulgence as to its health and usefulness in our development, and the willingness of self-denial and self-sacrifice for the furtherance of truth and virtue can alone bring about the triumph

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of self-control, without which self-directed evolution becomes impossible.

Every day our life should express the triumph of growth, the glory of action, the beauty of sacrifice. "For each day, well lived, turns yesterday into a dream of happiness, and tomorrow into a vision of hope."

## XII

### “Lest We Forget”

**T**HERE is a tendency in modern times to widen the narrow road of life by a general disregard of the constructive laws and principles that lie back of the entire progressive movement of evolution.

Now, while the conditions of existence may differ, according to natural environments and individual temperaments, yet the underlying forces of law and purpose remain eternally the same. For laws are the guide boards of evolution, the unerring vanguards of progress, at once prompting and arresting, directing and correcting, the biologic advance. In other words, law constitutes a self-adjusting agency, determining through individual reactions, the physical, mental and moral fitness of an entity to opportunities of life and service.

Consequently law asserts its corrective power only on him who attempts its violation, while it gives unseen aid to every action or movement which follows its course of order. A free moral agent, the individual in his relation to law assumes the paradoxical attitude of being at once a servant and a master, whose surrender means conquest and who, through obedience alone, can become free. Each step of progress brings us under the dominion of a new law whose conditions we can overcome only by obeying them. It is the restatement, in natural evolution, of the ancient sphinx holding up its grim, old riddle to the wayfarer who must either solve its propositions or perish.

Hence it is not only vigilance, but vigilance in the right direction, that holds the price of liberty.

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There is no other slavery than ignorance, and no other freedom than truth. By obeying the law—be it physical, moral or spiritual—we obtain the key that will work out the solution of any condition. And just as in solving a problem in mathematics, we must analyze and test the elements of its composition, so in solving the problem of existence we must analyze and weigh the integral principles of its nature, which is possible only through the processes of life itself in the scientific, philosophical and spiritual realization of the character and tendency of leading motives.

Moreover, as the function of law is to enforce individual recognition of abstract principles in their application to moral and vital virtues, it follows that it is only through the exaltation and purification of our motives that we can discover the operation of new and deeper laws. It is not a mere coincidence that the leading minds of all ages have been those of great spiritual devotion. It was under the impulsion of a spiritual Olympus that Pheidias, in his Parthenon, laid down architectural principles which in scientific accuracy, artistic beauty and spiritual exaltation have remained unparalleled in the subsequent twenty-five centuries of architectural efforts. It was this same impulse of the soul that inspired Michael Angelo in sculpture, Raphael in painting, Bach and Beethoven in music, Shakespeare in drama, Humboldt in nature, Carlyle in history, Tennyson and Walt Whitman in poetry. That the intellect may know, the soul must see, and the vision—which alone can discern the deeper meaning of laws and principles—must be purified and exalted through spiritual devotion.

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Now, if the spiritual or religious acceptance of the universe with its exaltation of life and motives brought out the genius and creative powers of the master-minds of the past, it is in the natural order of things that a materialization of life must give rise to the very opposite. For as materialism stands for the disregard of every consideration not directly promoting the comfort and pleasure of the material and sensual part of our nature, it follows that its mastery over the mind means a gradual elimination from individual consciousness of every power and function associated with the religious and spiritual life of humanity. For as any agency depends for its existence and power upon the accuracy of the avenues through which it receives its communication, so the mind, which in consequence of its materialism, is isolated from spiritual influences, gradually becomes unconscious to every source of intelligence other than that arising from material sensation. Thus isolated from every aspect of life other than that which directly impresses his senses, the materialist finds his entire mental and moral energy concentrated on this lower plane of life—the sensuous—which, while isolating his mind from higher institutions, gives to his instincts and sensuality an entirely undue and eventually degenerating influence.

The central spring and preserving power in evolution is the ever present urge called the “survival of the fittest.” Now, the nature and the issue of this world process—if on the spiritual plane, involves moral and spiritual survival; if on the material, the safeguarding of purely material interests. The difference is fundamental, determining

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the entire career of the human being; for as the struggle for spiritual existence involves the quickening and strengthening of universal virtues, embracing the welfare of the entire human race, so the struggle for material or sensual existence is limited to efforts for the mere personal self, and as such leading to the fatal, demoralizing life, which gradually isolates the man from the very influences that lie back of the evolution of his own humanity.

\* \* \*

The relapse of an individual from his high plane of altruistic and humanistic motives to the low level of selfishness brings about changes of consciousness that correspond to the changes that take place in the field of physiological chemistry when structures of organized life, through processes of decomposition, break down into alcohols, hydroxyls and acetic acids. The breaking down of moral nature differs in no way from the breaking down of physical nature, and the departure of a soul from moral purity into the decadence of sensuality and sordid greed proceeds through stages of descent perfectly analagous to those that take place in the passage of healthy tissue into states of decay and putrefaction.

In the cultural life of modern society the influence of the materialistic tendency is in fatal evidence. In our relation to dramatic representations this tendency is especially pronounced. The spiritual penetration and moral interest in life which enabled an audience in old Greece to listen in wrapt attention for several hours to a tragedy of Aeschylus, not for the sake of entertainment or amusement, but for the sake of edification, has be-



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come a lost art to modern theatre goers. The nervous tension of our natures demands the short-circuited methods of the photo-drama and the vaudeville.

The dramatic organism breaking down into "skits" and "scenarios," is reduced to fragments of isolated purposes and sporadic emotions, sporting in the flash-light of ever shifting motives, while stimulated into conculsive though puerile actions by injections of half veiled suggestions. The entire drama is dissected or vivisectioned in "naked truths" and "frank portrayals" interspersed with moral thrills and ganglionic shocks, while the breathless succession of swift racing incidents reel off human destinies at the rate of a year a minute, galvanizing into seeming vitality the fading energies of an over-stimulated and exhausted nerve life.

The same nervous exhaustion is evidenced in our popular music which, from the deep emotions and exalted feelings of the old folk-songs, is departing into the nerve-whipping tone-spasms of "ragtime" and "jazz." So unwholesome to the sensitive mind and body is this latest anomaly of music that in the clinical report that came to us from a field hospital in France where music had been employed—and very successfully—as a means of sedative or "shock absorber" to patients suffering from shell shock, the introduction of "jazz" caused the entire ward to show signs of the greatest uneasiness, bordering in some cases on frenzy and convulsions. On the other hand, the soothing rhythms and mollifying chords of our old, beautiful folk-songs brought to the patients a

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peacefulness and poise that proved to be of greatest value in their treatment and recovery.

And what is the "tango," the "fox trot," the "shimmy," and other "high step" and "low bow" varieties—the inartistic, senseless and vulgar innovations of the totally nude "nature" dances, "problem" dances, "emotional" dances, "realistic movements," "cubic postures," etc., but the ethical breakdown from the dignified movements, quiet grace and ethical beauty of the classic dances into vulgar and degenerate substitutes. It is the ever present failure of the nervously overtaxed mind of the present age to sustain the moral coherency and emotional control as represented in the rhythmic movements, restrained pose and modest attire of the time of our forebears.

The same principle of moral decadence meets us in some of the departures of modern paintings, as for instance, in the weird concepts of "futurism"—the uncalled for and grotesquely nude, with its unreal and pathological "realism." It is the departure from ideal purity to physical embellishment; the breaking down of spirituality into materiality, of morality into sensuality—of the whole and unified, into the fragmentary and disconnected.

This work of destruction is traceable throughout every departure of modern life, from the dance hall to the pulpit, from the street corner oratory to the accepted standards of elocution. Now "jazz" is to music what "slang" is to language—and the creative art of building words into linguistic structures of inspiring sentences, ideals and feelings into symbols and character, is rapidly becoming a sport of incongruous articulations—a

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clever juggling with ideas into a haphazard verbal mosaic. Sermons themselves, which should serve as vehicles for the most inspiring and exalted emotions, are, with increasing frequency, savored with the jocose effusions of the circus clown. And when comparing our modern business edifices of worship with the inspiring temple structures of ancient Egypt, Greece and Rome—their Parthenons, mausoleums, and even the cathedrals of early Christendom—it is striking how fittingly the principle of a thing invests itself in the corresponding form—the morally debased into the materially grotesque.

The average contemporary novel or “short story” is hardly more than a collection of newspaper incidents, bound in cloth, with rough edges and gilt top. It is a restatement in print of the raw thought—hash of backyard gossip, the sensualities of the dance hall, the cheap, puerile emotions of milady’s parlor, with its attractive blend of nauseating vanities, soulless cynicisms and highly spiced yellow journalism—presented in that spirit of “frankness” and “chatty” tone which is so “catchy” in the “best sellers of the season.” It is the wholesome, thoughtful, humanizing philosophy of the classic novel—the novel of George Eliot, Bronte, Scott, Dickens, Hugo, Staël, von Holstein, etc.—breaking down into the microbic compositions of the “up to date” short-story writings.

It is this attempt of our modern time to bring about a reversion of the evolutionary order and materialize the soul in place of spiritualizing matter—to force the larger into the compass of the smaller—that gives rise to the agonizing consciousness of high soaring ideals strangled in the

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grip of materiality—a consciousness which lies back of the entire soul-fever with its delirious, unreasoning effort to break away from some undefined but threatening moral world-danger. In every walk and pursuit of life we meet this tossing about of the fever-stricken mind, manifesting in business as well as in art, in science and religion, in literature and education, in amusement, in divorces and in crime. Sin has become interesting and attractive, virtue cold and repelling. Poise, safety, care are thrown overboard, while speed defiant holds the steering gear. The world is struck by moral panic and tries to escape from the scathing indictments of its outraged virtues. Ancient virtue, with its poised, self-sustained morality, is breaking down into the pathology of domesticated “vampire” types, “soul brides,” “vicious triangles,” inescapable “parallels,” “hypnotic dissections,” and courtroom melodramas, with all the ennobling, refining sacredness of domestic seclusion and chaste reserve thrown wide open to the vultures of a scandal-hungry public. The social life is an actualization of the old Hindu parable of the man who plunged into the river current to find a diadem of lustrous beauty flashing from the deep. And though the jewels were in plain sight, the eager diver was unable to find them. Then suddenly a glimpse of light caught his eye from above—and lo! on the projecting branch of an old tree, high above his head, hung the real diadem, the image of which he had seen reflected in the water.

This delirious hunt for a spiritual ideal, reflected and distorted in the mud of sensuality, is impressing itself more or less upon every feature of

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modern civilization. Speed is king! The greatest vigilance is required by the road police to prevent the "speed fiend," not only from "annihilating space," but also from annihilating himself and his fellow travelers. In business his speed mania is scored by records of reckless plunges, chance-takings, gamblings, bettings, and a general fascination for uncertainties. His meals are race courses where the foodstuffs, in convulsive hurry, are precipitated down his throat—hardly touched by his molar mechanism. The eating speed is facilitated in forms of tabulated food concentrations, soup tabloids, malthoid wafers, instantaneous coffee, chocolate tablets, predigested breakfast foods, etc. When the digestive mechanism, from very natural reasons, falls behind in the dietetic schedule, a smart pill will speed up the process and whip the wornout energies into line with the continually foreshortened vital speed limits.

But this speed is not in pace with the march of true evolution. In place of a speed of life it often turns out to be the speed of death. In spite of advanced hygiene and sanitation—surpassing every recorded effort in ancient and modern history—the casualties of mortal diseases are constantly increasing. Last year 175,000 vital speed fiends were fatally wrecked on the highway of life over the handicap of typhoid fever; while a similar amount were killed in collision with Bright's disease; and still another hundred thousand through attacks of heart failure, cancer, tuberculosis and insanity. Furthermore, clinical statistics make the staggering assertion that last year every seventh woman in the United States, dying after the age of forty, showed cancer as the cause of her death!

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But outdistancing them all in the swift race with death is the infant mortality, which, between the ages of one and five, in the course of twelve months snuffed out 300,000 lives, or six times the sum of casualties in the American army during their entire campaign! It is the speed of the fathers breaking upon the career of the children.

For it must be borne in mind that the first, last and ever present cause of degeneracy is infraction of some moral, mental or physical law. Yet the statement, "to break a law," is a misnomer. No law can be broken. It is not we who break the law, it is the law that breaks us, as the boulder breaks the dashing waves. And, like the latter, our continuity becomes shattered, leaving in the wake of personality a splitting or dismemberment of its constitutional unity, which again means a breaking up of motives into fragments of character and moral convictions. And it is in this breakage with universal laws that the individual finds himself losing hold on the harmony of feeling, coherency of thought and rhythm of expression, which, if not restituted, must lead to collapse of his moral poise and intellectual balance.

Now, the causes for this departure from the high destinies for which man was born are not to be found in his environment or evolutionary impediments, but in his voluntary surrender to the forces of degeneracy. "It is the loss of a people's vision," said Channing, "that leads to its downfall." When, in the course of his evolution, the individual determined to shift his interests from the ideal to the concrete, from spirituality to materiality, from his eternal position as soul to his ephemeral posi-

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tion as body—he started the downward career which little by little caused him to lose hold on life's reality and become a victim of laws and principles which, through the growing dimness of his inner vision, he no longer was able to understand.

For man grows in the direction of his ideal. With his ideal absorbed in physical existence his perspective of life becomes correspondingly narrowed. The foreshortening of mental and moral perspective follows the same laws as the foreshortening of optical perspective; and the descent from moral heights is followed by the same ever narrowing horizon as the descent from physical heights. It was this descent from the ideal to the material, from a worship of the soul to the worship of the body, that started the downward march of the Greek and Roman civilizations. In fact, it is in the very apotheosis of the Pheidias sculpture—culminating in the highest attainment of art ever reached by man—that materially tipped the balance of spirituality, and creative art took its departure from man, as an expression of God, to God, as an expression of man. From this turning point of personal ambition the subsequent masters of creative art took their suggestions and started their spiritual descent through the interpretation of God in terms of man, in place of man in terms of God. Slowly the personal interest assumed the dominance over spiritual interests, and in the consummation of events the ambitions for temporal power and material welfare became the leading motives in history.

It is here, in the attitude of egotism, that the forces of limitation begin to discover the individual from his spiritual motor power and give rise to the

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slowly increasing nervous exhausture which must inevitably follow from a departure of life which proposes to sustain individual evolution on the basis of its own isolated reactions. Cut off from the constructive and regenerative currents of the larger life of humanity, where moral and spiritual currents vitalize and sustain individual consciousness, like the circulating fluids of the body sustain the vital needs of his physical organism—the self-centered egotist will find his moral nature turn into a stagnant pool of moral putrefaction.

Out of this degeneracy, caused by an all-absorbing interest in himself and a corresponding disregard for other selves, the individual generates in his own nature the seeds of sorrow and suffering which, in due time, will bring forth the dead-sea-fruit in the tragedies of civilization, which in the form of class hatred, revolutions, wars and strikes, have from time immemorial terrorized humanity. It is the historical actualization of the ancient parable where the house built on sand points out the eternal warning to every builder, be it of houses or nations, of structures of the mind or structures of matter, that the life work not founded on the rock of human solidarity shall fail to weather the storms of evolutionary or revolutionary changes.

Plato was right—ideals rule the world. The ideals of the good, the true and the beautiful are yet the unvarying standards for the valuation of human progress. And every departure from this universal “rule of three,” be it in art, science or religion—when human actions cease to be gauged by this world standard of conduct—the individual will find himself removed from reciprocal relationship with the great regenerating and sustain-



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ing forces of physical, mental or moral evolution.

It is the failure of modern society to apply this Platonic "rule of three" to its general culture and art life that has brought about the hollow mockery of its prestations, the grotesqueness of its postures, the shallowness of its interpretations, and self-indulgence of its motives. Art, to be creative, ennobling and graceful, must forget itself in its motives. Art for art's sake is as stupid and non-productive as science for science's sake, or religion for religion's sake. In either domain the attitude spells self-consumption, mental tuberculosis with the subsequent moral infection of the personality.

Life is essentially moral and universal. Its flow has only one course, and that course is upward. In this course every motive must have its confluence if the evolution of man shall be crowned by success. On the other hand, to divert from this course means infraction of fundamental, life-determining laws, with its inevitable consequence in moral blindness, mental confusion, esthetic delirium and physical degeneracy.

It is his desire to escape from the stern duties of pressing realities that so often lead the mind of the self-seeking "New Thought" devotee to the playground of placid abstractions and fairy spun theories. The practice of ordinary, concrete virtues and social duties seems too slow and disinteresting for his soaring ambitions which prefer the tickle hide-and-seek game of a "sixth sense" and a "fourth dimension" to the trying responsibilities involved in the practice of square ethics and common sense. In his straining for personal

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advance and advantage he forgets that every effort of functional development, be it psychic, intellectual or metaphysical, which has not its inspiring, qualifying and determining motive in the moral elevation and universal comradeship of man, so far from being of any real essential value to the individual himself, is a more or less dangerous juggling with uncontrollable psychic forces—a squandering with energies which could and should be used on the moral plane in practical altruistic service.

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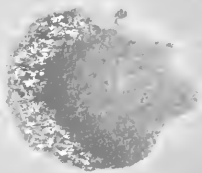
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