

## THE MARVELOUS HUMAN MACHINE.

Langdon, Alberta, Canada, June 20.

I have just finished baling 100 tons of prairie hay for the Rocky Mountain markets. There is nothing interesting or strange about that fact, and this article is not an advertisement for baled hay. But running through the story of the task is another practical demonstration of the marvels of this wonderful human machine—the body.

I have hauled the entire shipment of hay by myself, from the baler to the cars. The work was performed in about 10 days, while four men were running the baler. I lifted the hundred tons of hay three and four times—a clean, clear, straightforward lift each time. It was lifted once from the ground to the wagon, once from the wagon to the car, and once from the car floor into the tiers in the car, one-third of the bales being lifted higher than my head. That is to say, in ten days I lifted a load aggregating 600,000 pounds in weight, and today I feel as rugged and fresh as the day I began. I have eaten three average meals per day and have averaged about seven hours' rest each night.

Think of this marvelous work, performed by a bundle of bone, muscle and tissue, weighing but 175 pounds.

And greater wonder still, one could go on performing the same kind and degree of manual labor for months, perhaps years, without suffering any depreciation of physical strength, if proper care were taken of this matchless machine, the body.

In the face of these facts, is it not strange that the human species deteriorate, decay, become decrepit, feeble, tottering and finally give up the struggle just when life should mean the most?

Every year gives us almost an entirely new body. Silently, stealthily, without noise or display, the human tissues are rebuilt, rejuvenated, renewed. Lungs, heart, liver, brain—all are renewed constantly. Bone and muscle and tendon are all formed anew while we sleep. Blood is invigorated, rekindled with the living fires of health and strength day by day and hour by hour. We receive a new lease on life every time we draw into our lungs the life-giving oxygen. We receive a pardon for our excesses, our suicidal errors, every time we lie down at night to rest and refresh ourselves. Yet in the face of these munificent gifts of Nature, we waste and destroy ourselves faster than all the alchemy of the universe can replenish our stores of vitality and strength. We throw away our lives, we waste our forces faster than the workshop of Nature, with all her matchless equipment, can rebuild our bodies.

With proper care, the human body should last, with all its faculties intact, for more than a century. If the excesses, the passions, wastes of every day life could be abolished, and men and women could live clean, normal, wholesome lives, eating, drinking and sleeping only as the bodily functions required these, and performing our labors in the proper time and within proper limits, where would be the reason for the decay of the body? Nature is doing so much to keep us on the earth, healthful, vigorous and strong, by rebuilding year by year every tissue in our bodies, that it seems criminal in us, to do so little to co-operate with her.

BERT HUFFMAN.

## NEWS NARRATIVE

The figures in brackets at the ends of paragraphs refer to volumes and pages of *The Public* for earlier information on the same subject.

Week ending Tuesday, June 27, 1911.

### The British Coronation.

George V was crowned in Westminster Abbey on the 22nd, with the ceremonials that have come down from the time of Edward the Confessor. King George received the crown at 12:32 p. m., London time, and his consort, Queen May, received hers immediately afterward. Westminster Abbey was crowded with from 7,000 to 8,000 persons. Following a religious ceremony, the Archbishop of Canterbury proclaimed the presence of "the undoubted King of the Realm," east, south, west and north, accompanied by the Earl Marshal, the Lord Great Chamberlain and the Lord High Constable, the King meanwhile standing by his chair and turning to the four points of the compass as the proclamation was made at each. More elaborate religious ceremonies followed, all in accordance with the old time theory of the divinity of kings. Then came the oath, acknowledging the King's subordination to Parliamentary statutes and pledging him to the Protestant religion as established by law; whereupon, with the spoon used at English coronations since the twelfth century, the King kneeling, the Archbishop anointed him with oil. Long and varied archaic ceremonies followed, which culminated in the placing of the crown upon the King's head by the Archbishop and his being conducted to the throne. There he received in ancient form the homage of the archbishops and bishops, the Prince of Wales, the other princes, and the peers of the realm in the order of their rank. The coronation ceremonies being then over, the day which had opened with a royal procession through the streets of London closed at Buckingham palace with a royal dinner party.

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### The British Imperial Conference.

Just previous to George V's coronation there met in London the first Imperial Conference of Premiers of the British Dominions. The Conference as the Assembly of Colonial Premiers had held five sessions, the first having been in 1887. At the meeting of 1907 the name was changed, and regular sessions four years apart were arranged for. The Premiers, guests of the English government during the Conference, and guests of the King for the coronation, were Andrew Fisher, Premier of the Commonwealth of Australia; Sir