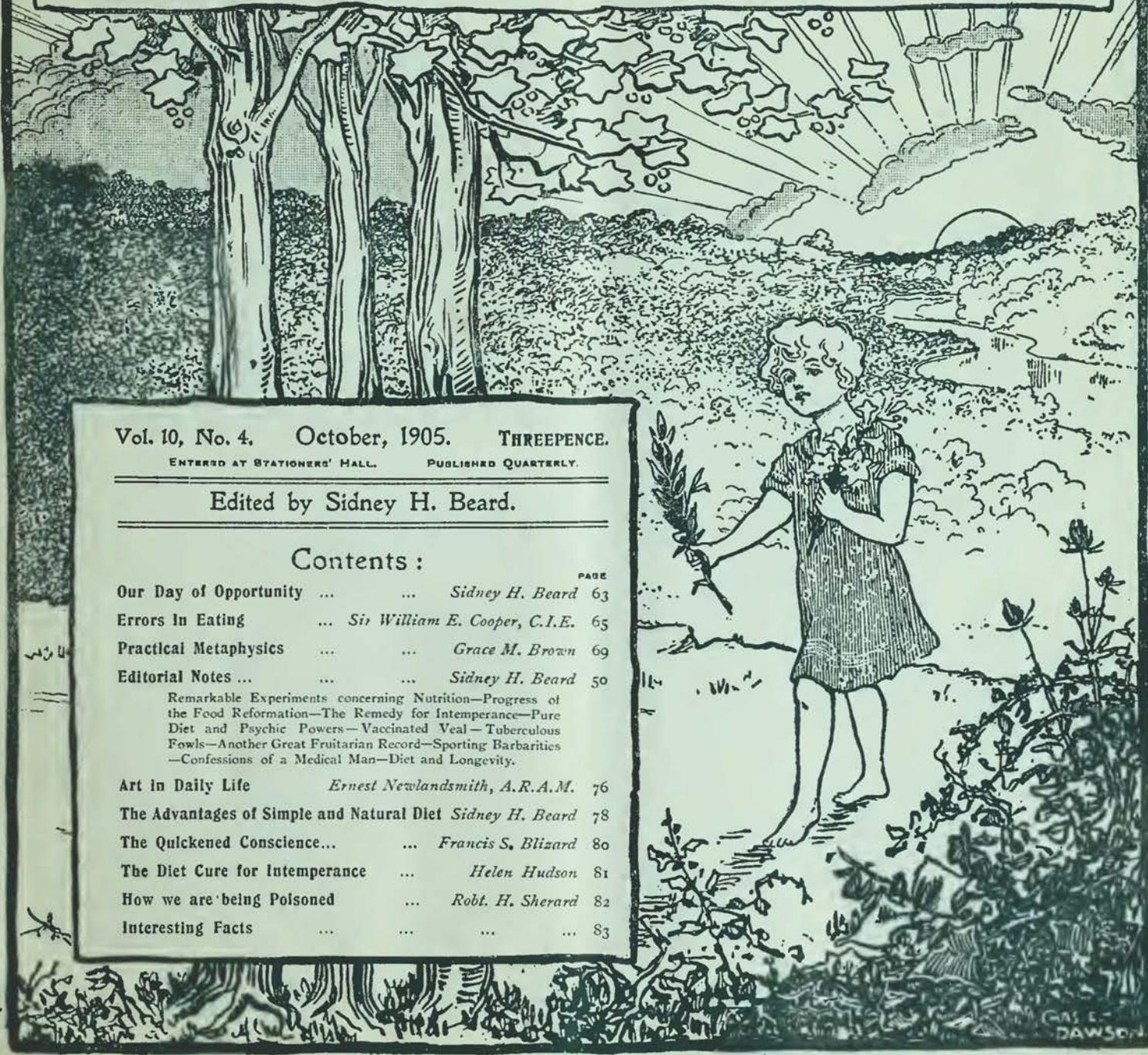


THE HERALD OF THE GOLDEN AGE.



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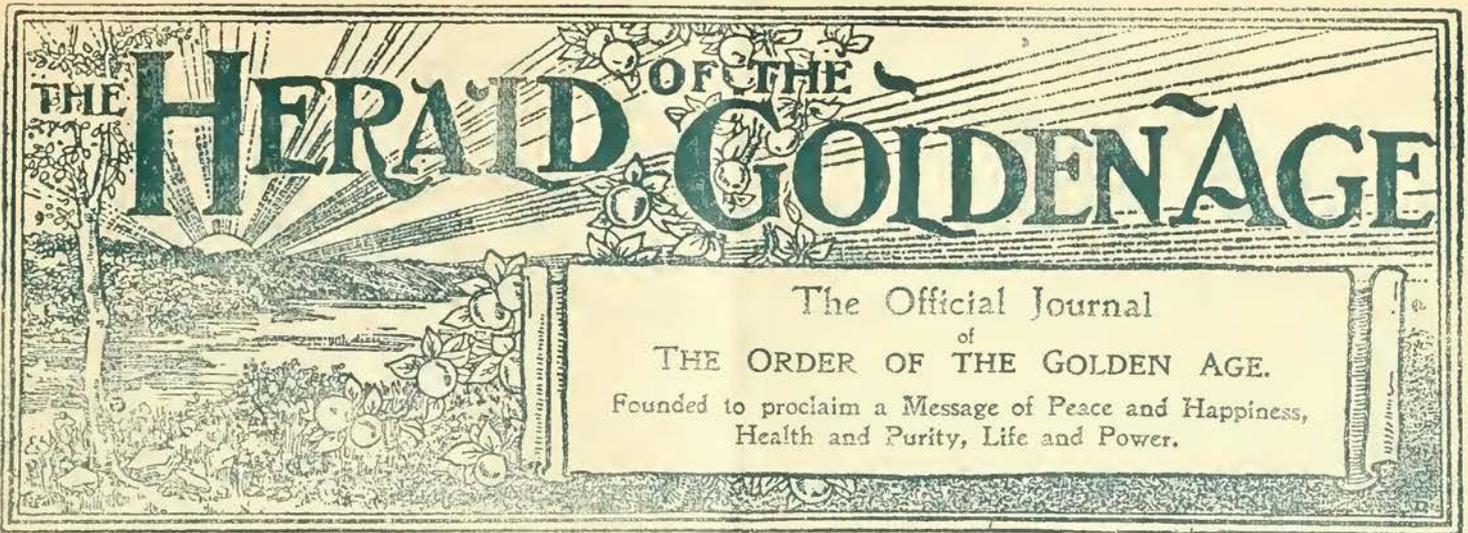
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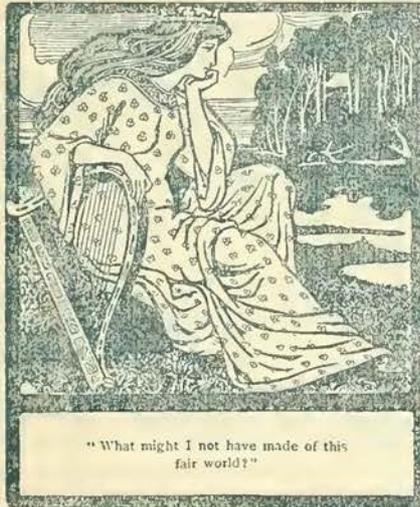
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Our Day of Opportunity.

"Oh, that thou hadst known, in this thy day, the things that belong to thy peace!"

Life brings to us all our times of special opportunity when we may rise, if we will, on stepping stones of our

dead selves to higher things, and we are compelled by circumstance to choose between the highway through the desert and the path ascending to the heights.



We are all tested at some period in our earthly career by being called to launch out in faith upon some sea of holy endeavour, to walk upon the waters of difficulty in scorn of threatening waves

to face some new conviction concerning righteousness, or to respond to some hitherto unrealized sense of duty that demands on our part deliberate choice, resolute action, and perhaps self-abnegation or sacrifice of a very real sort. And by our decision at such times of crisis we must needs show of what material we are made, and thus label ourselves, as it were, at our true moral worth, in the presence of the visible and invisible cloud of witnesses who surround us.

"Once to every man and Nation comes the moment to decide
In the strife of Truth with Falsehood for the good or evil side!
Some great Cause, God's new Messiah, offering each the bloom
or blight,
Parts the goats upon the left hand, and the sheep upon the right."

Though we all have some vague idea that this mundane life of ours is a 'state of probation,' few are those among us who seriously consider how much may really depend upon the part we play in the great drama—and especially

at those times when we come to 'the parting of the ways.' Yet it is more than probable that God, or His representatives in the spiritual world, may be ascertaining who of us are prepared to 'walk in the Light' regardless of consequence, and thus have fellowship with the company of Heaven; and also who are worthy to be entrusted with greatly enhanced opportunities, or even with high commissions, in other worlds than this.

New revelations of Truth and of the Divine Will come through strange media, and at most unlooked-for times and seasons. God moves in mysterious ways to accomplish His ends, and many of His spiritually-minded children could write a veritable romance concerning the manner in which they have been led onward and upward.

Human instruments of the most unlikely sort are frequently used to bear the sacred messages that are needed by incarnate human souls, and when employed in such ministry, the words which they are prompted to utter or to write often possess a marvellous quickening and enlightening power, and exercise a dynamic force which can completely transform human lives and destinies.

God's angel messengers often come to us thus, clad in the humble garb of human flesh, for in such manner can they best reach us and impart to us the things that belong to our peace.

If they came in their etheric robes most of us would be unable to see them, our vision being limited to the reflections of denser forms of matter. Neither could we hear them, for our ears are dull of hearing, and few indeed of us are responsive to etheric sound waves.

And so instead of sending us ministering spirits who are like "flames of fire," and whose radiant vibrations would be too intense for us to bear, He chooses for His Purpose messengers who wear the forms of men or women—and, because our minds are so slow to understand, we often fail to recognize them, and we refuse to give heed to their words of warning, instruction or invitation.

We look at the human bodies which they may be using in order to reach us with their messages, and because these have many imperfections in consequence of having been physically generated after the method of human generation, we misapprehend the situation, fail to recognize the King's

"No man should live in this world who has nothing to do in it."

servants in their earthly disguise, and continue to follow our own way. We forget that:—

"We are spirits clad in veils,
Man, by man, is never seen."

And thus we mistake the fleshly instrument for the spiritual being who uses it as a means of communication, and we remain unconscious of the fact that our hour of visitation may have taken place.

It is a serious thing to come face to face with a human being who tells us *the truth*; and especially so, if the truth thus told is of such a nature as to demand amendment in our lives, or some real service to God and Humanity on our part.

The more disquieting such a communication may be, and the more difficult we may find it to shake off the conviction that *it is the truth*, and that it is intended *for us*, the more seriously should we ponder over the message and reflect concerning the source from which it emanates.

For there is a depth of meaning in those mystic words of Zoroaster, "When you see the Fire, listen for the voice of the Fire." And when we are brought into touch with human souls that are aflame, we may well reflect concerning the import of the Vision.

The real object of this incarnate life of ours is much misunderstood, and few indeed are those who seriously endeavour to bring about its accomplishment by intelligent co-operation with those over-shadowing presences that would help and uplift them.

The daily work of bread-winning, the cares and anxieties of domestic relationship, and the various allurements which invite, leave but little time for reflection; and thus in consequence of such distractions and of our visual limitations, we do not realize that we are spiritual beings with an immortal destiny; that the evolution of perfected, clear-seeing, and ministering souls of the Christ order is God's great Purpose; and that consequently the building of character and the attainment of spiritual understanding are of supreme importance for us all. Yet upon our realization of these truths and upon our living accordingly, must depend our spiritual status, happiness and conditions in the endless future that lies before us.

These years of special opportunity for self-culture and altruistic endeavour, and for proving our loyalty and fidelity to our conception of the Ideal, and to the Divine Will as we apprehend it, are unappreciated by too many of us, and are allowed to slip from our grasp almost unheeded.

So absorbing is the struggle for existence or worldly advancement, the striving after pleasure, or the pursuit of minor projects upon which our minds may be set, that we easily lose consciousness of the truth that our chief concern should be to become spiritually strong, wise and helpful.

Instead of seeking the Holy Grail, instead of following the Vision, instead of listening for God's call to high endeavour, we are, in too many instances, content to drift along intent upon the small joys of the passing hour.

And thus, when the eventide of life approaches, our harvest of achievement is but small indeed, and we are not much better prepared for that richer experience and that higher service which await those who are accounted worthy to attain them, than we were when we commenced our present earthly pilgrimage as incarnate beings.

But the service of God and Man is a matter of greater importance to us all than many of us imagine, and it is one that *we cannot safely neglect*. Of whatever form it may be, whether humble or exalted, private or public, congenial or uncongenial, it behoves us to prove by our deeds that we recognize our obligation to labour for the happiness, welfare, or upliftment of those amongst whom we dwell. For thus alone can we evidence the fact that we truly desire to be found worthy to be admitted to the higher spheres where those dwell of whom it has been said: "Are they not all ministering spirits?"

It is manifestly absurd for us to join in singing "These are the crowns that we shall wear, when all the saints are crowned" if we never do anything to win such rewards by faithful labour. Such action on our part must make us a pathetic spectacle to all discerning souls, manifesting as it does our foolish vanity and credulity.

Let us not deceive ourselves any longer. We shall reap *as we sow*. And "They that turn many to righteousness shall shine as the stars."

The policy of sitting still while others toil and practice self-denial in order to hasten the coming of the Kingdom of Heaven upon Earth, and of saying, "I pray thee have *me excused*," will never make our soul-garments 'radiant or win for us a triumphant welcome to the 'glory land.' Therefore let us awake from our somnambulism.

The significant words, "Enter thou into the joy of thy Lord," will be spoken to those whose hearts have previously been gladdened by hearing the Divine Master say: "Well done, thou good and faithful servant." And it is those who make good use of their few talents in their day of limited opportunity who may be made "Rulers over many cities" in the greater days which are yet to come?

When Kings have some important work to accomplish, or purpose to attain, they look around for the man who has proved his ability, fidelity, and trustworthiness in some corresponding, though perhaps less exalted sphere of service. And when found he is entrusted with the commission, and clothed with the mantle of honour and responsibility. Thus may it also be in the Councils of the spiritual world.

The most significant line of demarcation which separates human beings into two classes, between which there is a great gulf fixed, is that which becomes manifest when obedience to the Light, in some new form, is called for.

The true Children of the Kingdom 'walk in the Light' as soon as they perceive it. They only need to receive the divine message, and to hear the confirming voice within, and, though the path be strewn with thorns and beset by difficulties, they go straight forward without any quibbling or any attempt to find excuses for doing otherwise. Instinctively they exclaim:—

"Whatsoever He calleth me to do that will I do,
Let the cost be what it may,"

and their reward is ever given them, for it comes in the form of new spiritual strength, ennoblement of character, sacred communion with other souls who also do the Father's Will, and increased illumination from the higher worlds.

But those who are as yet in the outer wilderness, and who do not realize the supreme importance of obedience to conviction and to the revelation of truth, are ever ready to find an excuse for following the easier path, for turning a deaf ear to God's call, and for postponing the work of cross-bearing, in any form in which it may be offered them, till some more convenient season.

They do not realize that it is their hour of opportunity for rising to a higher plane, and consequently they miss the blessed sense of the Divine Presence and approval which come to the human soul when it is enabled to say "Lo, I come to do Thy will."

They forfeit the exceeding great reward, and learn by painful experience that only those who unreservedly 'follow the Vision' and 'walk in the Light' can have true fellowship with the holy and the elect of Earth and Heaven

And as they pursue their toilsome pilgrimage through the wilderness, and meet with drought, and famine, and disease, they are constrained to think with longing hearts of the Promised Land towards which they might have journeyed—and to exclaim: "Oh, that I had only known!"



We need but to look around us at this present time, to give some thought to the many social ills that afflict our own and other lands, and to see what a struggle is taking place between the workers for social regeneration and racial upliftment and the degenerating forces of the nether world, in order to realize that there is abundant opportunity for each one of us in connection with many a noble Cause to show *where we are* and of what stuff we are made.

And it were well for us to thoughtfully consider how we may best serve our day and generation, and most effectually strike at the roots of the Upas tree of Evil that overshadows our world.

Let us then gird on our armour and, remembering the exhortation, "Work while it is called to-day," take up the real business of life in dead earnest!

Sidney H. Beard.



Resurrection.

Out of all discord, toil and strife,
 Into a calm and perfect life;
 Out of all hate and jealous fear
 Into Love's cloudless atmosphere.
 Out of all bondage, sin and pain,
 Out of poverty's galling chain,
 Into the freedom of perfect health,
 Into the blessings of fadeless wealth.
 Out of the narrow, cramping creeds
 Into a service of loving deeds;
 Out of a separate, limited plan,
 Into the Brotherhood of Man.
 Out of our weakness, to conscious power,
 Wisdom and strength for every hour;
 Out of our doubt and sore dismay
 Into the faith for which we pray.
 Out of this fleeting, mortal breath,
 Out of the valley and shadow of death,
 Into the light of the Perfect Way,
 Into the freedom of Endless Day.

Errors in Eating.

THE CAUSE OF PHYSICAL DEGENERATION.

Perhaps the most important question that touches the economic conditions under which man lives is the apparently simple one of "what to eat and how to eat it." It is apparently so simple and so perfectly understood that it never seems to us necessary to give it any really serious thought, or to ask ourselves if we are living, in this respect, properly, rationally, and wisely.



We cannot be Healed until we are loosed from our sins, we can only be tinkered up

We are quite satisfied with the way we cook our food; our dishes are dainty, palatable, appetising; indeed, our cuisine has been reduced to an art. We pay capable and artistic chefs to tickle our palates for us; and it would be ridiculous to say we do not know how to live.

We vie with one another in giving nice little dinner parties which are the envy of our friends and the despair of our enemies; and so we are content.

We do give "what to eat and how to eat it" many a thought, and with many of us it is an *abiding* thought; in fact with the vast majority of the favoured classes which constitute the upper grades of society, feeding is regarded as one of the most important functions of life. We take our five or six meals a day, and frequently a few trifles in between whiles; and we are quite convinced that we are living *well* and even *rationally*.

It does not necessarily follow, however, that our careful study of the subject results in good, or that our money is wisely spent. The luxuries of the table and the sensual enjoyments to be had from indulging in them are amongst the greatest temptations of the age; they charm and fascinate and excite our appetites; they seduce us with their attractiveness; and we succumb to their irresistible allurements.

But we may not violate Nature's laws with impunity, and an outraged stomach will in time turn and rend us. The great organs of the body, whose functions have been seriously impeded and disorganized by our imprudence, will resent the interference and work unevenly and inharmoniously, with the result that we feel run down and "out of sorts," as we term it, and are sent to Harrogate or Homburg to get "washed out."

The healthy mode of life which is more or less forced upon us at such watering places does good for the time being, and outraged Nature is for a while appeased.

But we soon return to our old courses, the habit of a lifetime is strong within us, and a time comes when the body can stand it no longer, and it breaks down under the stress; illness supervenes; serious illness this time; liver and kidneys are found to be diseased, and the heart weak and imperfect in action. We are dosed and drugged *ad nauseum*; bodily disorders in many shapes and forms assail us, and among them the numerous troubles arising out of an excess

of uric acid induced by imprudent selection of food and over-feeding; and we are left broken-down physical wrecks at an age when we should be in the full enjoyment of health and strength, of vigorous manhood and womanhood.

If what are called the cultured classes do not actually live to eat, live to surfeit themselves with the good things of this life, still it cannot be fairly claimed for them that they partake of food for the sole purpose of nourishing the body and keeping it strong, vigorous, and wholesome. The evidence all points the other way.

The well-filled and ever increasing ranks of the medical profession, the rapid and alarming development of private Nursing Institutions, the array of sick nurses that are in evidence everywhere, the facilities afforded us to enter private Hospitals, the many establishments of various kinds in aid of the sick and suffering, and the vast number of surgical operations that are performed there each year, clearly indicate the *necessity* for helping those in need of medical and surgical treatment. Apart from this an enormous trade has of late years sprung up in patent medicines, while the tabloid-consuming crowd of semi-debilitated men and women that one meets with on every hand, at almost every dinner table, and in every country house, all point to a state of affairs that is most deplorable.

Voluptuous licence in eating and drinking is general; it is the *mot d'ordre* of polite society, and we are given over to the belief that pleasure is the chief end and object of our lives.

But we pay for our indulgence. The fact is visible on every hand, and although we naturally shrink from recognising so deplorable a fact, yet we must admit that there is hardly a sound man or woman among us.

Our maladies and our ailments form one of the pet subjects of conversation at dinner tables, we discuss them in our business and in our clubs and offices, riding, driving or walking, they are ever with us, and it soothes and comforts us to talk them over with our friends.

We try one stomach pill after another, while tabloids and patent medical specialities of all kinds are as essential to our dressing bags as our brushes and combs.

We use one nostrum after another, and are only too eager to impart to our acquaintances their effect in this particular ailment or that, and to recommend them to those who suffer from similar complaints.

The London "Liver Brigade" is to be seen every morning in the parks, trying by a little wholesome out-door exercise, to work off the evil effects of previous indulgence, and so Society goes on its appointed course to the bitter end.

And the end *is* bitter, as we know full well! Disease and suffering on every hand, disease that is wide-spread and increasing; dyspepsia in its multifarious forms; tubercular disease in all its terrible shapes; paralysis; cancer; gout; eczema, and the scores of maladies that go to make up the sum total of that deadly array of penalties that Nature exacts from us for the violation of her Laws, all are ours; a few of them perhaps inherited but most of them are contracted, alas, in our own lifetime.

We cannot plead ignorance because we know perfectly well what we are about; we indulge because it is pleasant to do so, and we must therefore accept the consequences.



When we turn to the second great social group—the working classes—we do not find much that is encouraging and hopeful there. The errors of feeding are as great among that section and the results as dire as amongst the more cultured classes. The difference is that, whereas on the one hand polite society adopts from choice a system of living that ensures disastrous consequences, the working classes err from ignorance.

The results, however, are pretty much the same in both cases: deterioration of that national physique upon which the British race has prided itself for so long and so justly, and a general decline in the health of the people. The physical standard of the race is lower than it used to be.

Let us take the army as an example. We know that in spite of the care exercised in selecting the men, it has been found necessary of late years to reduce both the height and chest measurements owing to the difficulty in getting a sufficiency of men up to that standard which, but a few years ago, was considered to be but a fair standard measurement of the national physique.

We cannot escape the fact that the physical state of the working classes is not what it ought to be; what it will be when the conditions governing human life are understood and applied to build up the body instead of, as at present, pulling it down.

The British navy who is counted as among the best specimens of our race, spends his life in the open air, but he is a broken-down man at 50. Examine any gang in any part of Great Britain and rarely will a man be found of advanced age. *Something* breaks them down, but it is not the *work*.

We have only to watch a gang of navvies at work to dispel the idea that he works harder than his fellows. Any man to-day of fair physical strength may do navvy's work to old age, so far as the work itself goes, but he somehow falls out of the ranks at an early age and disappears.

Ignorance of what to eat and how to eat it is at the bottom of the evil, and unless we realize this we shall miss the way. Here, as in all things else, it is a question of cause and effect. The effect is visible enough throughout England; let us now consider the cause. It will be found in the food we eat, the kind of food selected, and the way it is cooked. And unless those who are responsible can be made to understand the incalculable harm that arises out of their sore neglect of this question, no help can come.

Each family, however poor, "must have its bit of meat," and a considerable part of the weekly wage is always set apart for butcher's meat. It is considered necessary to their lives every day in some form or shape; it is to them the only means by which physical fitness may be obtained; it is necessary for the nourishment and well-being of the family bread winner, and it must be obtained at all cost and hazards.

Taking the British housewife all round she is perhaps the worst cook in Europe. She has been born and bred in ignorance of the culinary arts, and she learns little or nothing by experience. She has seen her mother roast and boil, bake and fry, and she accepts such methods of preparing food as the *ultima thule* of cookery.

Many cannot even roast, boil, or bake in a manner to render the food tender and palatable; much of the meat is served up in a hard, tough, leathery condition, the vegetables are frequently under-cooked and served in a watery, unappetising state; the pastry is generally badly made, heavy and unwholesome, and all through life the family is fed on food that is unsuitable to the human stomach, that is extremely innutritious, and that is bound to result in the most disastrous effects on the digestion.

Then the good wife adds to the general discomfiture of the household by means of her tea-kettle, in which she prepares a dose so poisonous as to ensure the destruction of the family digestive organs. She firmly believes in the efficacy of what she calls a "good strong cup of tea," and she keeps the kettle or teapot on the hob the whole afternoon and well on into the night, stewing and simmering until she has brewed for herself, her family, and any friend who may chance to drop in for a chat, a decoction of so deadly a nature as to ensure the most direful results.

She does not know, poor soul, that tea is astonishingly rich in xanthine and tannic acid; that the former of these is responsible for many uric acid troubles, while the latter is used by tanners for converting raw hides into leather.

She cannot understand that if tannic acid will convert animal matter, such as the soft, gelatinous, raw hides of beasts, into hard, tough leather, it will certainly exercise a similar effect on any animal food matter that it may find in the human stomach.

But if each family that *will* have its butcher's meat once, twice, or even three times daily, can have hygienic knowledge given to it, and be told that this same butcher's meat contains poison that will surely result in disastrous effects sooner or later, common-sense, as also that sense of self-preservation which is inherent in human nature, ought to come to our aid and suggest the necessity of giving up this kind of food, and of adopting a dietary free from such lurking perils, and yet of an equally nourishing, and even a more nourishing character.

Our food markets are liberally supplied from local sources and from all parts of the world with astonishing facility; plentiful supplies of cereals, vegetables, fruits and nuts of all kinds are readily obtainable; milk, butter and cheese are to be had everywhere. Scores of manufactured foods of excellent quality and richly nutrient are to be found in almost every provision shop in the kingdom, and, in short, there is any amount of good, body-building, life-giving food, apart from flesh-food, to be had everywhere.

With such a wide choice of foods at our disposal, of foods be it noted that are far richer in body and strength-making properties than any form of flesh food is, or can be, it is obviously our own fault if we go wrong; entirely our own fault—other things being equal—if we break down and go under in the battle of life.

We are prone enough to bewail our fate on the score of heredity, and in this we more frequently than not do injustice to our progenitors. We are ready enough to believe that what we suffer from in many cases is transmitted rather than contracted, and in this we indulge in a feeling of self-pity that soothes, and in a measure consoles us.

Most of us who suffer at all, believe that our pains and aches are due more to the excesses of our forefathers than to our own independent indulgences in the good things of this life, and the belief robs us of remorse and regret for our own misdeeds. "My grandfather was a three-bottle man, and my dear old dad was no mean hand at the claret, so I suppose I am suffering from their indulgences" is a saying that is found in the mouth of many a "good liver" when illness has pulled him up short.

Prone enough is he to hark back to his forbears for a cause; but little given is he to seek *in himself* the reason of his being stricken down.

As a matter of fact heredity has very little to do with the matter. There are cases of transmitted disease here and there, and when they are found they are generally so well marked as to leave no doubt as to their origin. But with the great mass of the people it is different; they are born into the world healthy enough and cannot find a stone to fling at their progenitors on the score of hereditary taint, at all events. If there is a taint it is generally of so slight a nature that it could easily be eradicated or neutralised by a little wholesome living, but what man amongst us ever thinks of looking at the matter from this point of view?

Take the man with a gouty taint, for example. Does he ever attempt to eradicate it by a simple course of living? Does he ever study cause and effect and apply the result of his researches to bring about a cure? Not he! If he happens to be a rich man he drinks white wine instead of red, or whiskey and soda in the place of port, and in respect to his cuisine he does not alter it at all save that he rarely eats *pastry*.

What a farce it all is, what humbug and folly! You can't cure enteric fever with lollypops, nor can you eradicate gout by an eight course menu and doses of white wine and whiskey. People who palter with so serious a matter as hereditary taint of whatever nature, and wantonly toy with the great issues of life, simply deserve to suffer.

Look at the matter from another point of view. If a man knows that he is suffering in some way or other from the sins of his forefathers, he should be all the more careful not to add to his trouble by his own imprudences. Starting life with the knowledge that nearly all hereditary taints can be either wiped out in our own lifetime or at least kept under and subdued, he is at all events forewarned, and he has then got to arm himself for the fray.

His best weapons of offence and defence are knowledge of the subject, common sense applied, the careful selection of food, moderation in eating and drinking, and a clean, wholesome life.

Knowledge to-day can be had by all who care to ask for it, but if we are careless and indifferent, or prefer to have what we call "a good time," or as some of us say, "a short life and a merry one," then we can have it, and have with it the consequences of our folly and mad infatuation.

There is yet another aspect of the question which rarely strikes an ordinary observer, and that is the extreme selfishness of the man who elects to go his own way because he can't be bothered about what he calls "fads and so-called cures."

His own way leads him to weaknesses, illness, and to many kinds of disease; he "ails" a good deal, and his health is considered unsatisfactory and uncertain; he becomes more or less of an invalid; he frequently breaks down, and requires the care and sick-room attendance of his family and friends; he has to remain away from his work a good deal, and he is sent to the seaside or other places to recruit, and if he happens to be a man of but moderate means, the family finances become seriously embarrassed.

He thus becomes a source of grave anxiety and a burden to his wife and children, and a gloom is cast over them. Their individual lives are frequently overshadowed and influenced by his more or less invalid condition, and their careers are often warped and even blighted by his self-sought misfortune.

Now if it has to be admitted that a man has a perfect right to do what he likes with *his own* life, it does not follow that he has any right to do what he likes with other people's. If a man marries and has children, he has no right to make them miserable and exercise a malign influence over *their* lives by the folly and self-indulgence of his own; but this is exactly what he does by yielding to his own inclinations, and by having his "good times" with the good things of this life.

It is well within his power to regulate his life, by learning a little wisdom from the teaching of others, so that it may produce the maximum of good and the minimum of evil, and safeguard him at the same time against the growth and development of that disease-germ, if he happens to have an hereditary taint, which he knows his progenitors planted in his system. But it does not suit him to do so; "he plays for a fall," but in falling he brings others down with him, and in so doing he does these innocent and irresponsible ones unpardonable, irreparable wrong.

Then a man of this type, with his everlasting aches and pains, his rheumatic joints and his gouty knuckles, his medicated baths, his washings-out at Homburg or elsewhere, and his grumpy temper, is an unmitigated nuisance to his friends and acquaintances, and although some tolerate him, all vote him a bore and have scant sympathy for him because they know pretty well that his bodily ills are self-sought.

But it may be justly questioned if, under our ordinary social environments, a man really *has* the right to do what he likes with his own life if the way he takes to enforce his right is offensive to other people. If a man blows his brains out on his neighbour's doorstep he makes a mess, which is offensive to other people and causes considerable commotion, which is a nuisance in the community. Similarly, if a man leads a life that brings sorrow, harm and loss to the members of his own family, he commits an offence against the community, and the fact of its being a section of the community that cannot well resent it, does not and cannot palliate the offence.

No man should be a nuisance to the community, nor to his friends and relations, and if he is so because he considers he has a right to do it, he does that which is eminently selfish and he therefore deserves neither our pity nor our sympathy.

Dr. Haig conclusively proves that about eighty of the maladies that afflict us are not diseases at all, but merely the result of one and the same cause, uric acid poisoning.

He clearly shows that this slow but deadly poison is swallowed daily in our food and drink, and specifies in what foods the poison is found, and the quantity contained in each. And flesh food is the principal medium by which this poison accumulates in our bodies.

Yet, I regret to say, the medical profession are as much addicted to the use of dangerous foods and an irrational system of eating and drinking as their lay brethren. The food question as herein depicted does not form part of their curriculum; they are taught at school and college that flesh foods and the various extracts made therefrom are the most nourishing and reliable in health and generally in sickness, and they come to regard them in that sense all through their professional career.

The school in which they have been taught is behind the times; it practically ignores, in respect of food, the teaching of analytical chemistry, and to this extent is fundamentally wrong. And so the embryo medical practitioner emerges from his training more or less ignorant of the elementary principles of life.

As a fully-fledged doctor in large practice he may or may not know that there are scores of products richer in life-giving foods than can be found in any flesh-foods, and that these, if eaten with intelligence and wisdom, would sustain health and strength much better than meat, and without danger to life; but if he does know this he certainly keeps it to himself as a rule. Our common experience is that doctors generally recommend, or at all events favour a meat diet, and that they do so because their medical training gave them a bias in that direction there seems but little doubt. But it is encouraging to note that *progressive* men in the profession are now rapidly apprehending the truth concerning this important matter, and are becoming prominently active as workers to promote a general dietetic reformation.

If we turn to our spiritual guides for help, we are no better off, for among the clerics we find, with some few bright exceptions, the same habit of living indulged in as among other classes, and it is obvious that this section of the community are not likely to give us much help at present.

From the pulpit and from the scientific professions should the note of warning come, but those who might be the people's mentors are mostly dumb, those who might lead are blind and are themselves in need of leaders.

And yet if it is necessary for a gardener to understand what his vine wants for its nutrition, it is surely more necessary for a human being to know what is required for the nutrition of his own body. If it is considered necessary, among other things, to instruct the young in the structure, habit, and culture of *plant life*, for instance, surely it is more necessary to teach them some fundamental truths about the structure, habits, and requirements of *their own bodies*.

It would be an extremely simple matter to commence even with the infants (almost), and teach them that certain foods are *good* and certain of them are *bad*; that good food makes good flesh and blood, that a healthy state of body makes, as a rule, a healthy mind, that a healthy wholesome mind makes good morals, and that all these combined make a good man.

If this highly important food question were made *the most prominent feature* in our school training; if it were commenced early and continued late; if it were put before the young in a simple, attractive way, and they were thoroughly imbued with the necessity of making it the pivot upon which turn the issues of life, they would start upon their career with some knowledge that would stand them in good stead, instead of being sent forth in utter ignorance of the elementary principles of their own lives. And the tide of physical degeneration would soon be turned.

In conclusion, once we become impressed with the reality and weight of such considerations as these, it behoves us, not only to apply the new principles of life to our own methods of living, but to see what we can do to enlighten and help others. The vast majority of our fellow countrymen still remain in total ignorance of the subject, though the principles involved are so simple as to be easily grasped by the most ordinary intelligence, and withal so vitally important as to form the pivot upon which all our chances of long life and healthful happiness depend.

Opportunities of helping on the work of national regeneration are within the reach of all; each one of us may prevent suffering in himself by at once commencing to live upon natural and hygienic diet, and thus by constituting himself an object-lesson help to spread abroad truth concerning this matter.

William E. Cooper.

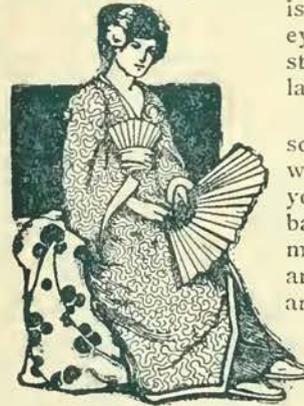
DOES IT MATTER.

- DOES IT MATTER whether we understand the Laws of Nature, or in ignorance violate them?
- DOES IT MATTER whether we are ill or well; whether we produce or take steps to prevent our physical ills?
- DOES IT MATTER whether we live "haphazard" and blindly follow established customs?
- DOES IT MATTER with what inheritance of mind and body we handicap our children's lives?
- DOES IT MATTER what influence we exert by our personal example?
- DOES IT MATTER that thousands cut short their lives by wrong living; lacking knowledge of physical laws?
- DOES IT MATTER that wrong diet sows the seeds of the Drink Crave, and paves the way for Intemperance?
- DOES IT MATTER that Want and Starvation are in our midst, whilst millions are spent annually on flesh food, which is wasteful, and unnecessary to human life?
- DOES IT MATTER that such food is costly and dangerous to health, while the fruits and grains of the earth are pure, cheap, and all-sufficient in nourishment?
- DOES IT MATTER that flesh-eating is responsible for the horrors, the cruelties, and the demoralizing effects of the slaughter house?
- DOES IT MATTER that torture and suffering to innocent life is inseparable from the cattle traffic and butchering trade?
- DOES IT MATTER that killing for "Sport" is justified by the practice of flesh-eating, and that fashion demands the victims of "fur and feather"?
- DOES IT MATTER that the Glad Tidings or Peace on Earth are mocked by the moans of dying animals?
- DOES IT MATTER that we celebrate Christ's Birth with carnage, and substitute the sacrifice of the helpless for the sacrifice of personal indulgence and the lower self?
- DOES IT MATTER whether we think of these things and shrink from answering them, or whether we boldly face them, and so help on the progress of the world?

Frances L. Boull.

Practical Metaphysics.

This dear old planet is fairly quivering with the great wave of light that is sweeping over it. Call it what you like, words are nothing, but the fact is apparent to every man who has eyes to see and a heart to understand, that the light of Truth is at last breaking over a weary world.



No more sickness! No more sorrow! No more poverty! This wonderful truth is for *you* if only you will receive it and will place no barrier between you and its fulfilment. You are to be master. You are to overcome your conditions, and your conditions shall not overcome you.

Metaphysics! What different meanings the word has to different minds! How much depends upon our view point! Let us take the broad view and realize that it relates to the measuring of philosophy, and understand that the study of metaphysics relates to the harmonizing of the physical as well as the spiritual man.

To be sure here we are in the midst of all kinds of theories andosophies, isms and creeds—schools which claim to represent the 'new thought' and which feel that they have a corner on the truth and a reserve seat in the front row. Now we are going to look at this 'new thought,' which by the way, is not new at all, from the standpoint of a thinking individual. We know that if a thing is true, it must conform and harmonize with everything else that is true, because only that which is true is everlasting, and all else must fade away.

Discrimination is the first round on the ladder, so we will adjust ourselves in this thought of Life and Light that is so beautiful to the eyes that are open; and soon we shall know for ourselves the Way, the Truth, and the Light.

Let us be *practical*, and in being practical we will commence by simplifying things somewhat, and coming into an understanding with the realities of life.

We have had so much 'theory'—let us affirm that the aristocracy of the twentieth century shall be distinguished by health and beauty of body, intelligence and harmony of mind and conditions; and then we will prove it—not only think about it—but solidify that thought into action.

It is no longer interesting to be an invalid. The day when people 'enjoyed poor health' and were interesting objects of sympathy, is past; and by the way, do stop condoling with those who are manifesting physical in-harmony—and do not go to the other extreme and tell a man he is *not* suffering when he knows he *is*.

Teach people how to overcome; remove the obstacle; show your patient the way, and do treat him like a reasonable being. Remember that each mind is different, each mind requires a different chord, for it is attuned to a different key. The man who responds to the chord of G will never be moved if you strike the chord of D in dealing with him; so you see you must first reach your patient, become attuned to his vibrations, and when you are in harmony with him inspire him to overcome his in-harmonious condition and be master of himself.

**Never
too Late to
Mend.**

No case is hopeless until the soul has left its dwelling place for all time. Health, full, free, vigorous is the demand; and what we demand, knowing it is ours, by every law of Nature we shall certainly have.

The day we are passing on this planet is but one of many days. Man never steps outside of the Universal Life, but while he is on this planet he is using for the vehicle of his soul-expression an instrument, the superb mechanism of which should be comprehended and used instead of abused, as is too often the case.

Now right here is the study of the law of use. We find a mode of thought whereby we are enabled to grasp the principles that exist as causes and effects in human life, and to *apply* them practically in our individual lives.

Some people seem to imagine that they can break every Law of the Creator and then by their suggestion avoid all the consequences or inharmonious results of their vain attempt—for of course no one can break a Law, he only attempts to do so. You might just exactly as well throw yourself in front of a moving car and ask your suggestion to stop the car or keep your body from being hurt if the car strikes you. It is what the old-fashioned churchmen would call "tempting Providence;" and sometimes these students of the new thought forget in their enthusiasm to use their common sense.

**Common-
Sense
and Diet.**

How really useful it would be if we students of metaphysics would always use that much neglected quality of common-sense in our researches. Not long ago one of our leading and prominent teachers had an article in her journal on Diet. In it the writer gave this thought, that a man can eat anything he pleases—flesh of all kinds, boiled pork and cabbage—in fact anything, and then 'treat' himself and it will not affect him.

What I would like to know is, what is the use of filling your body with destructive vibrations and then spending your valuable time in overcoming them. Why not think, live and act *constructively* all the time, and use your force in a better way?

Of course if a man wishes to make a charnel house of his stomach, poison his system with the vibrations of fear which infill the stricken creatures whose bodies are his food, that is his privilege. But do not be surprised if disease on all planes attacks him whilst he is taking into his system those forces that attract disease.

Do not think the study of diet has nothing to do with the study of metaphysics, for it really is of vital consequence. Every force you take into your body, every breath you draw, partakes of one of two qualities, construction or destruction, love or fear.

Everything you eat and drink, every thought, every action, builds or disintegrates you. Do not you see then that your food is to be carefully chosen, that the chemistry of food corresponds closely to the spiritual alchemy, and that in knowing yourself and the laws of your being you find the perfect way?

These teachers and students of truth who declare that they are going to remain in their present bodies for ever, must remember one law, and that is that like attracts like, and what belongs to them is all they can have. They can remain in the body just as long as they build it with vibrations that construct, but every vibration of fear which enters the body in any way carries its disintegrating force. The law of the Lord is perfect, and only in perfect life and perfect strength can we overcome the last enemy, which is Death.

At one of our recent meetings the question of flesh-eating came up, and one student said she did not understand why man should not have dominion over everything; that she was in the habit of eating three square meals a day, and eating everything but the dishes. Another student remarked that she would rather eat the dishes than most of the stuff that was put before her. Now you see it is all lack of understanding. We believe in three meals a day ourselves, but we believe in the constructive foods, and that the preparing of food is one of the most important acts in the world, and one that is the least understood.

Ah! How we hunger for the fruit that is **Self-Culture.** afar on the hills, and how indifferent we seem to that which is within our reach.

Perhaps we are too indolent to grasp it. It is so easy to neglect the common daily duties of life and feel they are beneath our notice, when in their accomplishment lies the great secret—that to do the best we know how, the work of to-day, leads us toward that work which we love and which is ours.

Indolence, physical and mental, is one of the great barriers to our becoming whole. It is a good deal of trouble to take proper care of the body, to take a breathing exercise and a little physical exercise after it. It is quite an effort to control the mind, and through that control become master of yourself and your conditions; but it is the sure way.

Of course it is easier to declare you are well anyway. "Theories" are always easier than practical facts, but to-day we are talking about "practical" metaphysics—things that will prove by the result the truth in them.

Do let us be reasonable. To be sure people who are weak on any plane are not reasonable. You cannot talk philosophy to a man who is starving, or reason with him that his pain is delusion if he has a jumping tooth-ache. Help him to overcome the condition of poverty, and the delusion of pain, and then teach him to be reasonable so he won't get into such scrapes any more.

One trouble is that people read too much, and turn the thought within too seldom. They eat too much and do not exercise sufficiently, thus creating dyspepsia both mental and physical. And one very useful cure for such people is to inspire them to do something for somebody else; try to make them realize that therein lies the greatest happiness of life and that happiness is a constructive force.

It is so strange the idea people have of Infinite Intelligence. A letter came to-day from a student in New York. In it he said: "I have been an invalid from birth. Have I any right to demand health? Perhaps it is the Will of God that I should be ill." Oh, my dear brother, the Will of God is the Law itself, and the Law is all harmony and love. To be sure all effect is from some cause, but all can be cured, and every condition that is not harmony can be brought into harmony.

So many people live in the thought of wonderful pleasures and happiness of some *future* condition. We are in eternity *now*. To-day is all; there is no past and there is no future in reality. So we must make the highest and best use of the present moment, and the future 'present moment' will be all right.

The coming religion is one of optimism and love, success and health. One of the microbes **Mind
and Body.** which attracts the success microbe is cheerfulness. Do smile about things. If they don't please you smile anyway, and your displeasure will be

lessened. The one person I want to avoid is the man or woman who never laughs. He suggests to me all kinds of dreadfulness.

Laughter is a disinfectant; it casts out fear, and when fear is cast out disease and inharmony soon follow. Nothing is more uplifting or more contagious than a sweet happy smile. The word contagious has so long been applied to disease that we forget good things can be contagious also. There is a reason why we prefer to associate with healthy, happy, successful people. Their harmony is infectious, just as surely as the inharmony of disease or fear is infectious, because it is often the *fear*, not the *disease*, which is contagious.

I wonder if you ever heard how "la grippe" became an epidemic. It suggests that it was the microbe of fear and not influenza that caused it. A telegram came from Russia telling about an acute form of influenza that had attacked the royal family, or as it was expressed "had a grip on them." Within twenty-four hours there were one hundred cases of la grippe in New York alone. It soon became an epidemic, and until quite recently la grippe was quite the fashionable way of disintegration.

It is a bad habit to think you must have every disease you hear about. Change the vibration of that habit and attract all the good things instead. You are master of yourself if you only realize it, and no intruders need enter your castle unless you permit them; and you know it is much easier to keep bad tenants out than it is to evict them after they have once taken possession.

Just be sure of yourself. You know the law. Be positive about it. You feel the power within; cultivate it, and you will soon cast out all fear.

Some Useful Exercises.

Let me give you an exercise that will interest you by proving to you how it will strengthen and build you physically and spiritually if you care to practice it.

After you have taken your morning bath, and absorbed from the water the life essence in it, lie down on your back on the floor with hands and arms stretched downward. Then slowly raise the arms straight up in the air without bending the elbows until you touch the floor over your head. Take a deep breath each time you do it and place your mind upon your desire for Health and Understanding, or whatever may be the desire of your heart. It is a strengthening process to repeat the Lord's Prayer as you inbreathe and raise the arms, and that prayer properly said and rightly understood contains the essence of one's heart's desire—"Lead us through temptation into Light"—isn't it beautiful? That is the correct version, and what a consciousness of strength comes over us as we realize our prayers are answered and we see this Light. Take this exercise three times every day—morning, noon and just before retiring. You will soon find for yourself an inspiration that you knew not of.

In taking any physical culture exercise remember that through the thought you inbreathe while taking it will come its results. It may give you love and understanding or it may give you mere brute force. We hear a great deal about physical culture these days, and a fine thing it is too, but I have noticed that some of these magnificent giants who have acquired such marvellous muscle are too small around the waist, the solar plexus is not developed. Too small around the head, the brain of the objective mind is not developed; and also that they have not endurance. Surely endurance is a proof of harmony. You must develop on all planes equally. The highly developed muscular system must have the strong mind and powerfully developed soul forces or it is not enduring.

Let me tell you another secret. Be calm. The greatest growth is in the silence. The still, quiet strength is the enduring quality. It is possible to use so much force of will that you destroy instead of construct. The sun rays are our life, and yet sometimes they come with such powerful force that it means destruction.

Spiritual light and knowledge, to be practically applied, should be sought for in a calm, dignified manner, and tempered with common sense and reason at the same time, you don't want to seize just one thread and grip it with such force that every other thread is rendered useless. No; you want to polarize yourself and be temperate in all things.

Be

Considerate.

Sometimes a man becomes such an extremist in his search for truth that he becomes a gourmand in his aesthetic taste, and quite forgets that other people have rights—that means obscuring the very light he is seeking. You know we have to consider everyone who crosses our path and be considerate as well as forceful. We find the greatest clarifier of the spiritual atmosphere is unselfishness.

Knowledge of the finer forces of nature, or the occult philosophy, as it is commonly called, gives to man unlimited power, providing of course he uses it unselfishly and according to the law, otherwise he soon loses his knowledge, power of overcoming pain, power of overcoming conditions.

What is pain, anyway? It is the result of defective advance, uneven development, and monstrous growths. The body suffers when it develops monstrosities of any kind, and its suffering is the warning cry. You do not want to stop the pain until that which causes the pain is arrested in its development. Pain is friendly; it only remains long enough to warn you that something needs attention, and that there is inharmony within, and as soon as you right the condition and equalize once more, the pain leaves.

All that is real and eternal is God, and that which emanates from God, and God is all harmony and all truth. The real *you* exists as a part of that harmony. *You* have your being in the Supreme Being, and that part of you which is eternal and real can express no discord. All that seems discordant does not belong to you and must be cast out.

Your physical body is just as much spirit as any part of you. It only differs in its rate of vibration, which corresponds with the Earth's vibration, to enable you to manifest upon the planet Earth.

Emanuel Swedenborg, who gave to the occidental world its first lessons in practical metaphysics, and who revealed to the modern school of thought the philosophy of vibration, teaches us the law of influx. He places these teachings on a scientific basis that will stand the test of time.

According to his teaching, and according to the teachings of our own inner consciousness as well, the human organism is built up on true mathematical principles, as all truth must be, and every part of this organic structure corresponds with and is an expression of interior principles. Now *there* is the keynote of practical healing through the power of thought.

What a comfort it is that Truth is Infinite; that we are a part of it and one with it. No matter how we may distort it in our ignoring of the law—it is always there. No matter how we may limit our capacity, it rests with each individual man to lay aside all barriers and come into the full, free, glorious light of the Truth.

Grace M. Brown.

This article will be reprinted in pamphlet form. Price One Penny net

Editorial Notes.

A series of remarkable and instructive experiments were recently made in the United States by Professor Chittenden, Ph.D., Sc.D., LL.D., of the United States Department of Agriculture, and the results have altogether upset the previously recognized tables and estimates concerning the amount of food necessary for the sustenance of the human body in a state of vigorous health.

For the first time in history a duly qualified investigator has been able to obtain a sufficient number of representative subjects, and to experiment upon them for a sufficient length of time under scientific test conditions to arrive at accurate and reliable conclusions.

The Professor employed six brain workers (University professors and medical men); twenty men from the Army Hospital Corps, as representatives of moderate muscle workers; and eight University athletes, men working their brains moderately and their muscles excessively. The experiment lasted from October, 1903, to June, 1904, and was made under rigid modern scientific methods, the men eating and working only in accordance with the directions supplied.

His aim was to find out the smallest quantity of food on which a man may keep his body in health and strength, maintain his weight, and do his accustomed work efficiently—as it is obvious that anyone who eats *more eats too much*, and throws upon his liver and kidneys a needless and detrimental amount of labour.

The most important question which Professor Chittenden proposed to solve was what is the smallest necessary quantity of *protein* (which is principally obtained from meat, fish, eggs, nuts, milk and cheese). The estimate of physiologists *before* this experiment was about 120 grams, or a little over 4 oz. Sir Michael Foster, from the English point of view, estimated 130 grams as being necessary for a man doing moderate work and weighing 150 lbs.

Professor Chittenden, however, has demonstrated that no such quantities are needed, that 50 grams were sufficient for the twenty soldiers, and 55 grams for the eight athletes, whilst he himself only needed 36 grams. And with this reduction in the amount of proteid consumed an *increase* in health and strength was obtained.

The significance of the facts thus demonstrated may be illustrated by the following remarkable record of results:—

The ordinary daily ration of the American soldier consists of 75 oz. of solid food, 22 oz. of which consist of butcher's meat.

Professor Chittenden reduced the diet of these soldiers (and also the athletes) to 51 oz. by eliminating practically the whole of the meat (21 oz.) and a small portion of the other solids. He kept them on this diet for nine months, and as a result it was found that although they were, at the commencement of the experiment, fully developed men apparently at the zenith of their strength, yet at the end of the nine months they were much stronger and in much better condition. The dynamometer recorded the fact that they had actually gained about 50 per cent in strength, and their work was done with greater ease and effect, their spirits were lighter, their health was improved, and not one of them cared to return to his former diet when at liberty to do so.

We may thus rest assured therefore, that less time and money need be spent on eating, that we shall be healthier and happier if we curtail our menu, that our housekeeping bills may safely be lessened, that butcher's meat is quite superfluous and that by such simplification and purification of our food increased health and happiness may assuredly be attained.

* * *

The progress of the Food Reform Movement is now becoming rapidly accelerated, and our humane and hygienic ideals and principles are permeating all classes of Society.

The press cuttings which reach me afford abundant demonstration of this fact, and they are now so numerous that it is impossible for our Staff to take advantage of all the opportunities which are thus created for writing to the newspapers. Whereas a few years ago any allusion in the public press to the subject of Dietetic Reform, that was not openly satirical or contemptuous, used to be regarded by us as a most hopeful sign, and as an exceptional opportunity for getting in a few words with a view to the enlightenment of the public mind, *now* our best and most influential journals are not only showing that they regard this subject as a matter of practical politics, but are printing most helpful, sympathetic and instructive articles which advocate the adoption of a simple and natural dietary and which teach their readers how to set about it.

A few weeks ago I was asked by the Editor of the *Daily Graphic* to write a brief record of my experience as an abstainer from flesh food, and in due course a substantial cheque was sent me for so doing (which I promptly contributed to the funds of the O.G.A.). If I had offered such a testimony five years ago to any daily journal it would doubtless have been rejected as savouring of 'faddism,' if not of lunacy. These are signs of the times that cannot be mistaken.

The flood of correspondence which has reached our Offices as a result of the appearance of this article (and of several similar ones written by some of our Members) shows how wide-spread is the desire on the part of thoughtful and cultured persons to investigate the subject of Food Reform, and to give it a practical trial for themselves; and every worker in this Cause may now look forward with confidence to the coming triumph of our Movement and to the steady curtailment of butchery and the flesh traffic.

Truly "the fields are white unto harvest," and all that is now needed is persistent, earnest, and diplomatic effort on the part of those whose hearts are enlisted in this beneficent Cause. The public press is our pulpit, and it is the most influential of all platforms to-day. Let me urge all our Members and Friends to use their pens upon every possible occasion, and to try to make every such occasion a means of disseminating our educative literature, so that a *permanent* influence may be exerted in every home to which it thus finds its way.

And may I ask those who write to the Press to notify the fact that the Secretary of The Order of the Golden Age (Paignton, Devon), will always be pleased to supply information concerning Guide Books, standard works, and other literature to all enquirers who wish to study this matter and to ascertain the best means of giving the fruitarian regime a trial. Thousands are now ready to educate themselves if only facilities are afforded them, and we must put them in the way of doing so.

Our New Councillors.

Our Members and friends will be glad to know that The Order has been strengthened by the election of Sir William E. Cooper, C.I.E., and Mr. Ernest Newlandsmith, A.R.A.M., as Members of our Council. Two able and influential literary workers are thus added to our ranks, and many new adherents and friends are likely to be won by their exaltation of our Ideals. The articles which are published in this issue of our Journal above their signatures will enable our readers to understand what an important reinforcement of our fighting line has thus been sent to us.

I may mention that Sir William Cooper has just written a book entitled "Errors in Eating and Physical Degeneration" which he has presented to The Order, and which is now being issued from our Publishing Offices in book form, so that our stock of literary ammunition may be augmented. The article published this month consists of a few extracts made from the book, which is likely to be very helpful in winning the attention and thoughtful consideration of many in Society who have not hitherto taken any interest in the subject of Food Reform; and it is to be hoped that after reading this book such will apprehend the significance of the subject and become desirous of learning all that may be said in favour of the Food Reformation from the higher standpoints as well as from that of Hygiene. The price of the book in cloth binding will be sixpence post free, so as to bring it within the reach of those whose means are moderate, and I hope that every reader of *The Herald* will obtain a copy for lending purposes, as much good may thus be accomplished.

Mr. Ernest Newlandsmith is about to deliver a course of Lectures on Artistic and Spiritual Ideals in the principal towns of the United Kingdom; those first to be visited being Bournemouth, Brighton, Cheltenham, Oxford, Bath, Bristol and Birmingham. There can be no doubt that the true mission of Art in this and other lands is being forgotten by the artistic world, and artists, instead of using their divine gifts to ennoble, humanize, and uplift their fellows, are too often content to look upon their calling as a mere means of gaining a livelihood. Yet *they*, of all others are specially qualified to play an important part in bringing about social regeneration by means of a Renaissance of true Ideals and of the simple and spiritual life.

Members and friends living in the towns above mentioned who would like to assist in any way, are invited to write to our Secretary.

Our Council has further been strengthened by the election of Dr. John Wood, M.D., of Oxford, a true comrade who for many years has quietly used his extensive influence in the advocacy of the important truths for which we contend. The great experience he has acquired during his long career as a physician, will make his advice and help of much value to the Executive of the Order, and doubtless enable us to extend our influence in the scientific and medical world.

* * *

The Remedy for Intemperance.

A very significant corroboration of the claim which is made by the advocates of abstinence from flesh-food that a natural fruitarian dietary tends to remove desire for strong drink, was published on August 11th, by the Editor of the *Clarion* in the columns of that journal.

In relating his experience as a convert to total abstinence from flesh, he tells his readers how his taste for alcohol rapidly disappeared, and then states:—

"These things have come upon me as a revelation. I begin to see that the great cure for the evil of national intemperance is not teetotal propaganda, but vegetarianism. Let our Temperance friends consider this. It is most important. If we can get the people to give up eating meat, *the drink problem will solve itself.*"

Mr. Blatchford also found that the purification of his diet lessened his taste for tobacco; his experience is as follows:—

"I have been a heavy smoker for more than thirty years. I have often smoked as much as 2 ounces of tobacco in a day. I do not suppose that I have smoked less than 8 ounces a week for a quarter of a century. I have some old meerschaum pipes as black as crime, and as rank as sin. If there was one thing in life which I feared my will was too weak to conquer, it was the habit smoking. Well, I have been a vegetarian for eight weeks, and I find my passion is weakening.

It is astonishing. I cannot smoke those black pipes now. I have had to get new pipes and milder tobacco, and I am not smoking half an ounce a day. It does not taste the same; I am not nearly so fond of it, and I am told that this is quite common."

May I commend this significant testimony from the author of "Merrie England" to all Temperance workers as being worthy of their serious consideration, and also suggest to ladies who are afflicted with husbands that are addicted to the excessive use of strong drinks and an inordinate fondness for black pipes, that it would be good policy on their part to throw in their lot with the Food-Reformers, and to educate themselves as artistic vegetarian cooks without delay.

* * *

Vaccinated Veal.

It is just as well that the carnivorous public should be made fully aware of the fact that calves, in whose bodies an average of fifty sores have been produced by inoculation with matter, "obtained (in the words of Dr. Monckton Copeman, Medical Inspector of the Local Government Board) in the post-mortem room, from cases of smallpox that died," are freely sold in the meat markets of the towns and cities of England.

It was recently admitted in the House of Commons by Mr. Gerald Balfour, that about a thousand carcasses of such vaccinated calves were sold for food in London in 1903-4, and the Local Government Board declined to give the dead bodies of these much used (or ill-used) animals decent burial, on the ground that such action would involve a cost of £4,000 per annum. And consequently the British public, the thoughtless, gullible, easy-going British public, eat up this garbage—and then wonder that they should suffer from ill health.

This matter led to an interesting triumph of lay common-sense over conservative medical opinion at a meeting of the Camberwell Borough Council, at which the local Medical Officer expressed the remarkable opinion that "considering that these calves had been well fed and well tended, I should imagine that when people have got rid of sentimental ideas on the subject such veal would command a better price."

A local Councillor said he "supposed that if a thousand dead cats were palmed off on the public as rabbits, their medical officer would make a similar report." And as a result of this passage of arms the following resolution was passed by a large majority:—

"That the Members of Parliament for this Borough be asked to request the Local Government Board to destroy the carcasses of calves vaccinated for lymph at L.G.B. vaccinating stations, instead of returning them to the contractors to be sold for food in London, and that other Borough Councils in London be asked to take similar action."

But the L.G.B. declined, and the vaccinated veal is still on sale. And the only apparent way for intelligent people to protect themselves and their children from the danger of eating such filthy food is to abstain from all further consumption of butchered calves.

* * *

Tuberculous Fowls.

On July 4th another allusion of our carnivorous friends received a damaging blow, for the prevalent idea that 'white meat' such as chicken, is both safe and wholesome was much shaken by a poultry farming expert who informed a representative of the *Daily Express* that "Thirty per cent

of the poultry reared in this country, and consequently served up at table, have suffered from some form or other of tuberculosis." An official of the National Poultry Organization Society said:—

"There are districts in England where it is impossible to carry on poultry farming owing to the germs of tuberculosis in the soil. I have frequently seen in the best poultry shops and in restaurant windows, skinny birds which, to the expert eye, obviously have had tuberculosis. Neither farmer nor salesman is to blame, as the bird frequently exhibits no outward sign that it has suffered from the disease. Such diseases as roup, wet roup, swelled head, diseased wattles, gapes, liver disease and pip, all of which are well known to poultry farmers, are merely different forms of tuberculosis."

Let us hope that these revelations may help to hasten the triumphant progress of the Food Reformation.

* * *

Pure Diet and Psychic Powers.

Some remarkable statements were recently made by Mrs. Annie Besant to a representative of the *Daily Express*, and were reported in that journal as follows:—

"I dislike to talk of astral phenomena and my own astral experiences," said the Theosophist leader. But this I will say, as I have said many times before: I can project my astral spirit where I will, I can communicate with those of my friends who are dead.

Don't think that I am claiming supernatural power. It is a case of simply using a law of Nature not commonly understood. When I say that any one can do this, I mean any one who will develop the power within him. A person who wants to be a great mathematician will devote long and arduous study to mathematics. So with what you call astral phenomena.

Observe the difference between astral phenomena and spiritualism; they are exactly the opposite. In spiritualism the spirit returns to this plane; in the other, the astral spirit of the living man or woman goes out of its own free will to meet the spirit which has passed.

What happens to the body meanwhile? Sometimes it is in a trance, sometimes asleep. Have you ever thought of what becomes of you when your body sleeps? *We know.*

No; it is not easy to attain command of the astral body. Long years of study and a pure life are necessary if the astral spirit is to have power to leave the material body; but dieting, too, enters into the preparation. A strictly vegetarian diet, though milk may be allowed, must be resorted to. I myself have not touched flesh foods for sixteen years."

* * *

Another Important Witness.

Additional testimony concerning the helpfulness of purity in diet to all who are investigating psychic phenomena and in quest of spiritual understanding was recently furnished by Archdeacon Colley, who is reported in the same journal on Sept 16th as follows:—

"The spiritualism I believe in is that of the Bible. It the visits of angels recorded in Holy Writ can be believed, why should it not be believed that spirits are sometimes sent from the spirit world even now to communicate with those on earth?"

We read of a spirit ministering to Elijah, and we read that Christ, after the resurrection, entered the room where his disciples were sitting, fully dressed, so that He could be seen and touched, though the doors were shut. It is further recorded that the spirits of the dead appeared unto many.

I hold the conviction that spirit is rarefied matter, and that the time is not far off when the invisible world will be seen and the intangible sensibly felt.

No amount of talk against spiritualism would convince me, but I know how difficult it is for people to accept experiences which they fail altogether to comprehend. I have learnt by experience, patient experiment, and years of quiet study and research, and others must do likewise to obtain the same result.

We have it in the gospels that certain miracles could only be performed by prayer and fasting, and to receive spiritual manifestations a state of receptivity must be prepared.

I have been aided, I believe, by *living on a vegetarian diet*, and by abstaining from alcohol and tobacco.

I have found in my own parishes instances of the visitation of spirits, and I believe that more would be recorded were it not that people were afraid of ridicule.

It is my contention that psychical research will lead to a fuller understanding of the mysteries of Holy Writ, and that many discoveries may be expected from science which will throw light on the matter."

Another Great Fruitarian Record.

Last year Mr. George Allen (the long distance fruitarian champion walker) knocked seven days off the walking record from Land's End to John O'Groats, and now Mr. George Olley has lowered the unpaced cycling record for the same course by 11 hrs. 10 mins. He completed the journey of 857 miles in 3 days, 20 hrs., 15 mins., an average rate of 220 miles per day, and an average speed of 9.3 miles per hour inclusive of stoppages. During the whole of the period of nearly 4 days, only 6 hours were given to sleep. And at the end of the ride he was so fresh that he went on with the intention of breaking the 1,000 miles record by 24 hours; but a continuous storm of wind and rain made this impossible and the attempt had to be abandoned after an additional 44 miles had been covered.

This great athletic representative of our Cause was examined, after 37 hours' continuous riding, by Dr. Sturridge, at Kendall, who was palpably astounded at his mental and physical condition; instead of finding an exhausted man, he has since stated in writing that he found one with mind clear and active, looking as though he was just preparing to start on his big task.

Such performances as these ought to demonstrate to all intelligent and reasonable persons the immense reserve of stamina and staying power that is furnished by a wisely-chosen fruitarian dietary. Mr. H. Light (ex-Captain of the V.C.C.) reports that the following significant features were most marked:—

1. The rider's cheerfulness and mental alertness throughout the ride.
2. The ease with which he was always awakened and was ready to spring into the saddle.
3. His surprisingly fresh condition during the ride and at its close, and the absence of stiffness.

Mr. Olley has just entered the blissful realm of matrimony, having married a young lady whom he rescued a short time ago from drowning in the Thames, upon the occasion of her having fallen into the water whilst boating. Our readers will, I am sure, unite with me in wishing Mr. Olley and his bride the fullest measure of happiness.

* * *

Sporting Barbarities.

Many revelations have recently been made in the Police Courts concerning the brutalities which are associated with horse racing and blood sports.

A master of a pack of otter hounds was sent to gaol for a month for indulging in the pastime of putting numerous cats into a large drain pipe which formed a *cul de sac*, and sending terriers to worry them to death. Further instances of the impalement of tame stags upon railings, or of their mutilation upon barbed wire fences in their attempts to escape the packs of savage hounds and the cowardly mobs of ruffians who follow them, have come to light. And several jockeys have been heavily fined either for cruelly punishing their horses with the butt ends of their whips, after unsuccessful races, *because the poor brutes failed to win*, or for spurring them so unmercifully in their attempts to get to the winning post first, as to cause on their sides bleeding patches that looked like raw meat.

It is reported in the Press that at Minehead, a poor dead-beat stag entered the town and after jumping several walls and crossing gardens was taken in a hotel yard. It was then torn to pieces in the public streets in the presence of hundreds of spectators—who were, apparently, either too heartless or too cowardly to interfere. North Devon is becoming notorious for such scenes of sickening brutality, and it is high time that some effort were made to suppress

the shocking cruelties that are annually perpetrated by those who follow Sir John Amory's and the Quantock hounds.

Surely there is need for the exaltation of humane ideals in this 'Christian' country! Who will help?

The rapid growth of humane sentiment will soon bring about the abolition of tame stag hunting, and it is to be hoped that the pitiable and ludicrous spectacle of a scarlet-coated crowd of humans, setting forth armed with long poles, in order to accomplish the destruction by cruel means of a small creature like the otter, will soon be a thing of the past. And all humanely disposed persons are becoming increasingly inclined to discountenance horse-racing, because of the cruelty which is inevitably involved in it,—for broken backs and legs, to say nothing of broken hearts and lacerated flesh—are the frequent accompaniments of the steeplechase or the ordinary event.

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Confessions of a Medical Man.

In a letter published in the *Daily Graphic* on September 15th, Dr. John Haddon emphasizes the need which exists that all medical men who wish to be considered progressive and up-to-date, should seriously study the subject of Diet in relation to Health. After speaking of the physical benefits which he and his patients have derived from abstinence from butcher's meat and the adoption of hygienic and fruitarian fare, he writes as follows:—

"My experience is only one in many such experiences, even among medical men, some of whom have done their best to convince their brethren of their statements, but have generally been branded as faddists and enthusiasts, even by the leaders in the profession. It is said that a man is either a fool or a physician at forty years of age. I have been a physician since 1867, am now sixty years of age, and I must confess that, although I was made a physician in the right orthodox way, with all due ceremony, I was still a fool, and long continued so, as to diet. When I look back upon my medical career, and think of the time I spent in learning all about our drugs—how they were produced, their dose and their action—and remember how little was told me as to food, and knowing now that even that little was wrong, surely I cannot be blamed if I use every possible opportunity of endeavouring to have our medical students taught at least as much about food as they are about drugs. Since I became something like a physician, in the sense of the proverb, I have used my experience of diet in the treatment of different kinds of disease. I have endeavoured to get at those who were, as it were, given up by the profession, and I must confess that to me the result has been, compared with my former experience when dominated by drugs, perfectly miraculous. The list which I could give of diseases that, in my own experience, have yielded to dietetic treatment, astonishes my medical brethren, but such experience is not new or solitary. The wise and the learned in all ages who have paid attention to diet—many of them having been obliged to study it for their own sakes—have had the same experience."

I am glad to be able to report that letters are continually reaching us from progressive doctors, who have not only apprehended the true significance of the Food Reform Movement and adopted our way of living for themselves, but who are prepared to use their influence for the advancement of our Cause and to instruct their patients concerning dietetic hygiene. As such action on their part at the present moment demands moral courage, and often the risk of financial loss through offending patients who are inordinate lovers of the flesh pots of Egypt, it is worthy of all praise.

* * *

Diet and Longevity.

An important meeting to hear addresses from Octogenarian vegetarians on the subject of "Life, Health, and Disease" will take place on Friday, October 13th, in the Large Hall, Memorial Hall, Farringdon Street, London, under the auspices of the London Vegetarian Association, commencing at 7.30 p.m. It will be addressed by the Chairman, Mr. C. P. Newcombe (80); Dr. Mayor, Latin Professor in the University of Cambridge (80); Mr. Joseph Wallace, author of "Physianthropy" and other Medical Works (84); Mr. T. A. Hanson (86), who has

assisted in the formation of Health Societies, and worked with good effect among children; Mr. Samuel Saunders, whose example as an agriculturist should be most instructive to Statesmen and Social Reformers (91); Mr. Thomas Wyles, for 60 years a teacher, and whose interest in social questions has been of special value (88); Mr. Samuel Pitman (82), who worked for many years with his eminent brother, Sir Isaac Pitman; and Miss Warlow (80).

The London Vegetarian Association are to be congratulated upon having adopted this excellent plan for bringing the subject of Diet in relation to Longevity thus forcibly before the public.

* * *

Our Exchequer.

In consequence of our large output of gratuitous literature, to Public Institutions and influential persons in all parts of the world, the Exchequer of the Order is heavily overdrawn. This distribution of educative printed matter must not be stopped at this present time, for the hour has come when leaders of thought and public opinion in all lands are prepared to give serious consideration to the claims of this Movement and to the practical and beneficent truths we proclaim.

The demand for books, leaflets and information has never been so large as it is at the present time, and our Secretarial Staff is kept busily employed and will soon need to be strengthened. The importance of maintaining such a Centre of influence, is thus demonstrated; but it involves heavy expenditure.

Our Missionary work *must go forward*, and therefore I again invite all philanthropic and truly Christian souls to co-operate with us in our endeavour to thus promote human welfare and upliftment and also lessen the cruelties that are being inflicted upon the animal world. We need several hundred pounds in order that the great opportunities of the year 1906 may be met without any discouraging sense of financial burdens.

The following donations towards the maintenance of our propaganda have been received since our last issue, irrespective of amounts received in purchase of books and pamphlets, and all yearly subscriptions for our Magazine, and the same are gratefully acknowledged by the Council:—

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All Members and Friends are invited to remember that their Subscriptions for 1906 become due at the end of this year. Donations forwarded early in December can be acknowledged in our next issue.

Art in Daily Life.

In addition to those who are devoting their lives to the artistic vocation there are no doubt many people who wish to know how they may apply artistic ideals to their everyday life; how

they may introduce into even the most prosaic existence some inner gleam of artistic activity that will brighten, illuminate, and refine their characters until they attain step by step to the Ideal which is calling to each one of us.

And here it may be said at once that, however mundane and sordid certain life-works may appear to be, *all life ought to be artistic.* The artist-labourer in any activity whatever, be it high

or humble, will always produce the finest results. And this is only to be expected when we remember that the artistic temperament is the highest and best temperament.

No doubt it is sometimes difficult for us to realize this when artists allow their artistic faculties to become abnormally developed at the expense of sound reason and intellect, upsetting the proper balance of mind and causing them to become but poor specimens of humanity. But grand is the Artist-Philosopher who, seeing the glory of the Divine Light ever around him, preserves his mental vision clear and unimpeded!

We look forward to the day when professional artists will be no longer required—to the dawn of that New Age when the spiritual insight of man will be so awakened that even the shops, the streets, the buildings, and the common objects of daily use will all be pervaded by an inarticulate significance approaching to the sublime. The art-spirit in daily life does not depend upon externals. It is an inner consciousness.

The man who cannot make even the sweeping out of a room into a spiritual act has either not progressed very far with his inward vision—or else, and more probably, has ceased to discern that which he could see quite clearly when he was a child.

Who is there amongst us that does not remember how in childhood's days the rag doll, the toy donkey, and the very spoons and forks, seemed to possess a sort of inward essence of their own—a sort of "personality"? And these ideas, so far from being foolish, as some would have us believe, are in their greater part true, and well worth preserving. We should not, as we grow older, allow such perceptions to be altogether, extinguished, but duly carry them along into the serious business of our life.

There is far too much of the Gradgrind philosophy in our midst, and when Mr. Gradgrind* made his famous

* "Hard Times," by Charles Dickens.

remark "Louisa, never wonder," he put into two short words an excellent recipe for extinguishing the light of art in our daily life.

To one man the sight of an old toy-book or toy animal, dear to him in former days and now flung upon the dust-heap, excites no emotion; to another man it is as though an old friend were being scorned and ill-treated. Some people are too much inclined to despise such simple "feeling," calling it mere sentimentality, but there are many cases in which the inner *feeling* of right, some reminiscence, or some association, will hold a man back from wrong-doing when mere *reason* would be insufficient.

The man who could not forge a cheque because the influence of a certain picture on the wall restrained him, found a helping hand extended to him that would not have existed to the inartistic and matter-of-fact individual.

Therefore let us remember to encourage true artistic perception in children. This we can do by means of the simple art of nursery rhymes, with their pictures and tunes; by fairy tales; and by folk-songs. Only the other day I came across a picture of Red Riding Hood and the Wolf that gave me intense delight. Men and women ought never to lose this childlike pleasure—no matter how hard they may have to fight in the battle of life, nor how painfully they may have journeyed through the vale of tears. Not only do such simple artistic perceptions form a never ending source of delight, but they also help greatly in maintaining that childlike spirit of simplicity which does not readily link itself with that which is evil. Should that which is evil be allowed to enter into our life, this quiet joy will be driven away.

From the above rough outline it will be seen that artistic happiness and delight is really an inward state or beatitude, and does not depend upon the possession of those art treasures which money only can buy. Art can, and ought to, enter into and light up the lives of all people however poor they may be in this world's goods.

The rich man, surrounded with pomp and vanity, with his fine picture gallery, his extensive library and magnificent music-room, may very possibly fail to glean as much artistic happiness from it all as the poor cottager may obtain from the sight of a single flower.

Nevertheless, following in the path which we have pointed out, we shall no doubt like to surround ourselves (as far as may be wise) with some material emblems of beautiful ideas—*e.g.*, Works of Art. We must however be very careful in selecting these works of art.

How is it that a card containing a single verse of poetry or a hymn is often infinitely more precious to someone than a great picture of high market value? Simply because the halfpenny card says more and stands for more to them than the picture valued at a thousand guineas. Therefore we should endeavour to surround ourselves with such books, pictures, music, and furniture that *say most to us*, seeing strictly to it that we only allow the presence of those works of art *which say that which it is good for us to hear.*

This makes a very good general rule by which we can guide our choice in such matters.

Everyone should start early in life to form a library of his own—however small. If the books are carefully selected, they will in time become his dear friends.

Everyone should also—when possible—endeavour to form some collection of carefully chosen pictures. Those who cannot afford to buy really good pictures had best content themselves with good reproductions. There are now so many good pictures reproduced by carbon, platinotype, and photogravure methods that they are, in this way, placed well within the reach of very moderate purses. A shilling carbon copy of Rossetti's "Beata Beatrix" forms a Christmas or birthday card that should bring the recipient many true and happy hours. Such carbon or photogravure pictures should be framed in broad panel frames, the frame being flush with the picture and no mount being left visible.

Volumes might be written about music in the home-circle, but here again the same rule applies—choose music that says something to you, and that says that which it is good for you to hear. Lose no opportunity of hearing such music whenever the chance offers. Probably the best music for the home-circle is part-singing; it costs nothing, is good for the health, and requires no instruments save those which Nature has provided.

When one thinks of all the hard practising of scales and arpeggios going on around us, and the endless musical examinations that most of our young folk go in for, it is somewhat depressing to find that scarcely any of these musical aspirants can give the least adequate expression to a simple little pianoforte solo. With the violin it is even worse. The fact of the matter is this—they do not study *art* at all, but they spend their whole time grappling with the *science of the keyboard*.

To all these people I would say: "*Can you play four simple notes with an artistic proportion—both in tone and rhythm—that will arrest the attention of the listener and make him feel that you have said something?*"

If not, don't bring out a sonata, a scherzo, or a ballade, for it is mere jingling! Study your four notes first. Study until you can play a simple little melody in single notes with just that *subtle degree of intensity that causes people to feel*, and remember that a single phrase beautifully interpreted is far better than the "clatter of loose notes."

Art also enters into our life in all the common objects that surround us—such as furniture, wall papers, carpets, curtains, ornaments, and so forth. Here the keynote should be Simplicity.

Quiet, bold outlines such as tend to rest and strengthen the mind and character are what we should choose, avoiding all those complicated vulgar effects that—recking of earth and showy craftsmanship—stifle and confuse the spiritual faculties. Many a smart London drawing-room, surfeited with gross materialism, affords a striking example of an evil art which is degrading to the soul.

But, after all, the arts such as we know them are but preliminary! They are but the beginnings of a higher spiritual activity. As Emerson would say, they are only "initial."

We Artists have our ideals and we strive to fix them in our music, painting, writing, and so forth. But these are early days.

The fact is *everyone*—whether he likes it or not—*is himself a living work of art*, in the sense that he is an outward material manifestation of an inward spiritual essence or content. He cannot breathe without being an agent for good or evil. What we want is the man who is a true work of art in himself—the man who by his very presence, and still more by his conduct of life, infects us all with the highest feeling—the perfectness of things—the heavenly attainment.

And so it is that the greatest art of all—that art in which every man, woman, and child ought to be a worker—is not the moulding of inanimate clay into the Ideal, not the moulding of sounds into the Ideal, *the moulding of our lives and character* into the Ideal!

A living work of art! A work of art which, commencing as art, finishes as nature—a work of art that breaks down the dividing line between itself and reality. For we must see to it that, as living works of art, we manifest the Divine Spirit, and, as far as may be, nothing contrary to it. What an artist is the mother who—by her influence and conversation, by a word or a look—infects her children with that right *feeling* which in turn becomes right *character*.

Most of us have formed high Ideals in our youth, and these we ought to have retained. If we have lost them we must revive them whilst there is yet time. There can be no doubt whatever as to this necessity if we really aspire to live the Life which is Eternal. Having once experienced and set up the Ideal in our lives we must keep our faces steadily fixed towards it—hewing off from our characters all that clashes with it, day by day, year by year—cutting off this, and rounding that, until the very expression of the soul we are working out begins to shine forth from our faces. Thus and thus only can we attain to the higher Life!

Whatever the circumstances may be, there, straight before us, stands the Ideal. Whether grief or joy, sickness or health, success or failure may be our lot, each position, each state of existence, has its own particular Ideal. Yet although the ideals that are open to us in fashioning this living work of art—a perfected character—are many and varied, they must all fit in and be at one with the Prevailing Spirit or Ideal—namely that Divine Life to which we hope some day to attain and the Vision of which we must keep ever before us. For it is plain that in any art it is impossible to fashion our material into a semblance of the Ideal we are seeking unless we keep this same ideal firmly centered in our minds.

So it is in the art of life. The man who—on hearing a true and great artist—cried "Oh that I could *live* like that song *sounds*!" was no fool; he was unconsciously announcing a great truth. And it is the mission of art at the present moment to bring the Ideal so strongly before men's eyes that they realize that they must either strive to live up to it or perish—that they must overcome all obstacles, and tread down their lower nature,

until they are able to breathe this purer and more rarefied spiritual atmosphere that is before them.

There is a story of an old man who, after a career filled with apparent failure, lay down to die. His friends who attended him noticed how he retained his customary happy smile, and at length one said:—"Master, tell us the secret of your life—what has given you this quiet happiness which—when all else has failed—ever remains with you?" And the old man made an answer and said:—"My son, it is because I have always followed the Vision."

And this is what we must all determine to do in our own lives—to follow the Vision. First we must establish the ideal in our minds, and then we must remember to keep it continually in view by walking steadily onwards in the straight road at the end of which the Vision is seen shining. We must earnestly pray to be saved from going down the many bye-paths which lead from this road; for if we wander out of the narrow way into one of these the Vision will fade away. And should we at any time enter unawares into a bye-path, and find that we have lost the Vision, then we must strive with all our might to regain the King's high-road, never resting until the sight of the Vision once more lights up our way. Keep the eye of the soul ever towards the light.

Let us repeat once more that the greatest art of all is the gradual development of character towards that clear, radiant, ideal life which reveals the truth of the Divine Light. The greatest work of art, the work where art and true nature are united, is the man who—in his outward manifestation, in his every thought, word and deed—shows forth the Divine Spirit that dwells within him.

Oh! most Blessed and Incomparable Artist who spake as never man spake and whose intense Love and Radiance caused the very lepers to be cleansed when they approached unto Thee, surely and indeed Thou art the Way and the Truth—the Light of the World! Help us so to write this precious Semblance in our hearts that, taking root, it may grow and grow, until we attain to the Vision of the True Reality!

Ernest Newlandsmith.

This article will be reprinted in pamphlet form. Price One Penny net.

If we only Understood.

Could we but draw back the curtains

That surround each other's lives,
See the naked heart and spirit,

Know what spur the action gives,

Would the grim external roughness

Seem, I wonder, just the same?

Should we help where now we hinder?

Should we pity where we blame?

Oh! we judge each other harshly,

Knowing not life's hidden force,

Knowing not the fount of action

Is less turbid at its source;

Seeing not amid the evils

All the golden grains of good.

We should love each other better

If we only understood.

Ella W. Willcox.

The Advantages of Simple and Natural Diet.

A PERSONAL TESTIMONY.

(Reprinted, by request, from the *Daily Graphic*.)

Twenty years of experience as a seeker after a diet that is both hygienic and sustaining have taught me some valuable lessons, and as my quest has been rewarded with success, I am glad to pass on to others some of the helpful knowledge which I have gained by personal experiment, extensive observation, and much reading.



The building of a healthy body, like the construction of a sound dwelling-house, depends upon the quality of the materials used for the purpose and the care with which they are incorporated. Every intelligent person realizes the inconvenience of becoming the occupier of a "jerry-built" house, but very few realize the fact that a human tabernacle of a similar character should, and can be, avoided. And few indeed are those among us who, in this matter of selection of our daily food, have not "done the things which we ought not to have done, and left undone the things which we ought to have done"—and all for the want of thought and hygienic education.

Until eleven years ago I laboured under the popular delusion that flesh food is natural and essential for human sustenance under present conditions, and up to that date my efforts to overcome chronic indigestion and the consequent evidences of malnutrition were ineffectual. But in 1894 my attention was drawn to the terrible cruelty involved in the flesh traffic, and to the fact that man is by nature a frugivorous (fruit-eating) animal. I then resolved that, sink or swim, I would abstain from butchers' meat henceforth, and try to live in harmony both with the law of Nature and the law of Love. In consequence I began at once to look around for substitutes for flesh, and to study and experiment in dead earnest, with the result that the initial difficulties were soon overcome, and I found that I had, as it were, at last "struck oil."

At the time I was in a very weak and neurotic condition through prolonged mental overstrain, and my physique showed serious indications of malnutrition, resulting from a dietary that was more stimulative than nutritious, while being difficult to digest. I was incapable of any serious physical exertion, was wearing spectacles for double astigmatism, and was unable to read for half an hour without experiencing headache. Thus I commenced my career as a total abstainer from carnivorous food under discouraging conditions, but with the following result.

My attacks of indigestion soon became less frequent, my strength soon increased, and my brain became clearer and capable of doing much more and much better work. Within three years I laid aside my glasses, and have never worn them since, and I am now able to read small print for hours without any inconvenience.

Although I devoted my time and strength with enthusiastic ardour to the advocacy of Dietetic Reform, because I seriously realized its humane, philanthropic and spiritual

significance, and was soon engaged with heavy literary work and a very large correspondence (in consequence of having founded The Order of the Golden Age, and undertaken the voluntary task of editing its official magazine, *The Herald of the Golden Age*), I have not been incapacitated by illness for a single day. I can play from sixty to eighty games of tennis without any sense of fatigue; I feel ten years younger than when I forsook the "flesh pots of Egypt," and adopted a fruit, cereal and milk régime; and my friends tell me that I also look younger than I did at the time.

Having been instrumental in leading a large number of other health-seekers to adopt a simple, natural and humane diet, and having watched and received reports of their progress, I have found that in nearly all cases similar physical and mental benefits have been derived, and I have in my possession hundreds of letters which testify to this fact, and express the gratitude of the writers.

I have also noticed that in most cases the mental and spiritual vision of abstainers from flesh has become clearer—and that an increased disposition to consider philosophically life's problems and spiritual verities, combined with a genuine quest after practical Truth, becomes manifest within twelve months from such purification of the diet. It seems as if carnal food beclouds the vision and benumbs the higher faculties of the soul; but when this incubus is removed, the spiritual man—the *real* man—becomes more predominant, the latent spiritual powers develop, and the animal or lower self becomes less obtrusive and unmanageable.

In many instances I have observed that persons who seemed incapable of manifesting a spark of sympathy for the wretched victims of the cattle boat and the slaughter house *before they changed their diet*, became quite humanely disposed when the reform had had one or two years' effect upon their characters, and that many such have subsequently become quite active opponents of various forms of cruelty to animals, such as vivisection, butchery, rabbit-coursing, etc. Such facts as these have made me understand why some of the great prophets of the past, such as Buddha, Zoroaster, Pythagoras, the early Christian Apostles and Fathers, and the Founders of the Spiritual Orders of the Roman Church, advocated purity in diet for their disciples. And they have also convinced me that mankind will never become truly humane and spiritual, and that cruelty in all forms will never be abolished whilst the needless massacre of our kindred mammals and the consumption of their dead bodies continues to take place.

In my own case I have found that metaphysical and transcendental truths, which were beyond my mental grasp in my carnal-feeding days, became self-evident and luminous *after the change*, while the esoteric and spiritual meaning of mystical passages in the Bible and other scriptures, became much more readily apparent.

Upon thoughtfully reviewing my experience of the past ten years, I feel that if I had continued upon the old diet my life, physically, mentally, and spiritually, would have been much impoverished, and that no amount of earthly gold would have been an adequate equivalent for the blessings which have been bestowed upon me and my family in consequence of my having obeyed the convictions that were impressed upon my mind in the before-mentioned year.

Now as to my diet. The chief problem was to find an adequate supply, from some other source, of the only important element which is contained in beef, namely *protein* (the remainder of its constituents consisting principally of dirty water—lean beef contains 74 per cent of

this liquid—excrementitious matter in an incipient form, and waste products, such as uric acid.) But I have proved that in nuts, and their numerous and easily digestible products which are now upon the market (such as Nuttose, Protose, etc.), and also in cheese, eggs, macaroni, green peas, haricot beans, plasmon, well-baked brown bread, etc., protein can be obtained in abundant quantity and of superior quality; and it is free from the danger which is incurred by eating the flesh of animals, which are frequently suffering from some complaint or malignant disease when they are killed.

Plenty of variety can be obtained by using the various fruits of the earth (which include all the cereals, legumes, etc.), prepared in an artistic and tasty manner. Dairy produce, fancy cheeses, lentils, omelettes, mushrooms, salads, rice curries and creamy moulds, macaroni (of which there are forty-five sorts), bananas, raisins, and puddings of all kinds provide an ample supply. And for those who have serious domestic difficulties, or who have not yet gained experience concerning fruitarian dishes and their judicious selection, fish can be held in reserve and be utilised when necessary. Thus the pathway to a completely reformed dietary becomes both safe and easy.

My experiments have taught me the importance of eating, as a rule, only when hungry; of masticating one's food thoroughly; of not mixing many dishes together; of not blending acid fruits with green vegetables; of avoiding sour fruits, and of only eating those which are ripe and sweet; of drinking between meals rather than with them; of fasting entirely whenever any signs of dyspeptic trouble become apparent through dietetic indiscretion, and of ascertaining and noting the mistake which has been made; of not eating late in the evening unless open-air exercise is to follow; of taking plenty of physical exercise every day; of reducing the amount of butter, oil and vegetable fat consumed in hot weather, and of increasing it in the winter; of not eating when much fatigued, and of not working hard immediately after a meal.

Simplicity, purity, frugality, and nourishment rather than stimulation, are the chief things to be desired. And two meals a day are better than three, for one cannot get really hungry more than twice a day, and unless hunger is present the supply of gastric juice requisite for perfect assimilation is seldom available.

As many experimenters with the simple diet make serious mistakes when commencing this reform I always recommend beginners to read some of the numerous guide books to hygienic diet which are now published.

Information concerning such books, and the standard works connected with the subject of Diet and Health, together with other useful information, will gladly be given by the Secretary of The Order of the Golden Age, Paignton, Devonshire, to those who do not know where to obtain such publications.

It is more than probable that within a few years the food régime which has been demonstrated by our Japanese allies to be so conducive to physical and mental ability, to health and endurance, and to individual and national welfare, will become generally adopted throughout England and America. For our leaders of thought and our principal journalists are now taking an active and sympathetic interest in the work of promoting hygienic education and dietetic reform, so that physical deterioration may be checked.

And when we, as a people, get back to Nature and her simple ways in this matter of daily food, and back to the land, I feel convinced that many of our social evils will be removed and many of our social problems will have been solved.

Sidney H. Beard.

The Quickened Conscience.

Evil is often done because conscience sleeps, and because they who do the wrong are consequently unaware of it.



If our conscience were perfectly sensitive, we could do no wrong—it would hurt us too much. The quickened conscience feels pain where no pain was felt before.

To injure a fellow man, however slightly, should give us pain, and if it does not do so, therein lies proof of a slumbering conscience. Precisely the same test applies to our attitude towards animals and all living creatures.

We are all keenly sensitive to wrongs done *to us* by others, however trifling; surely then we should be equally concerned about the rights and sentiments of *others*.

It is remarkable, sometimes, how conscience is suddenly awakened concerning some action to which we have been accustomed for years. At times, we may have been perhaps dimly conscious of something not quite right about it, but only in a vague and hazy way; then suddenly, like a flash, it has dawned upon us, that the thing was *wrong* and harmful, and we have decided on the spot that we would banish it from our lives henceforth.

A remarkable case of this kind has recently taken place. I refer to the quite recent announcement on the part of the Editor of the *Clarion* newspaper that he had done with flesh eating for ever—a true, frank and manly decision that it was both unnecessary and wrong. By this action he has no doubt gained the respect and admiration of thousands of thinking men and women. And the result of this acknowledgment of right, this recognition of truth, will be an immense influence for good, and must make a deep impression upon great numbers of his readers.

There was no dallying, no luke-warm or half-hearted expression there, the conviction had struck home, and the resolve was made and avowed. In other words, the conscience was illumined.

And here we have a man who refuses to identify himself with any of the religious societies, yet quick to act up to the light within, and able to set self aside where Right was at stake.

His action was pointed out to one who is to-day a leader of an important church, and who ministers to the spiritual needs of a vast congregation, and it is sad and strange to record that whilst evoking a certain admiration, the only result forthcoming was the guarded admission "that undoubtedly the excessive use of meat was an evil." The *principle* involved was ignored entirely, either unconsciously or intentionally. Custom is indeed a tyrant which binds men hand and foot.

Love and consideration for others make it impossible for us to hurt needlessly; and if we do violence or injury, it is nearly always because we have put self first, and the conscience is slumbering.

It may appear to us a small matter at the time, but that is because we refuse to honestly face the true facts, and so attempt to distort truth to make it square with our actions. But this can never be, truth cannot be distorted, but, alas, our consciences can. And we are the sufferers too, for what ever may be our profession, we can do no wrong deed without injury to ourselves.

When we sin, we are degraded in a measure at once, and the safeguard against this is the keen, alert conscience which says to us, "you may not, your spiritual integrity demands that you abstain."

High and earnest aspiration is needed—a sense of our true dignity and high calling. And surely it is not enough that we remain just at the altitude we have reached and avoid slipping back? No, that were a poor ambition. We want to mount higher and yet higher, letting go of the things which hinder, striving for that measure of attainment which shall render us blameless, not alone in the eyes of our fellows and the world, but even in the eyes of holy ones, the saints who have pointed out the pathway by example rather than by precept adown the ages, and whose lives should be a constant stimulus to us to further effort and nobler living.

If we are to do this we must be honest with ourselves, we must be prepared to put self last, and must steadfastly resolve that our motives and actions shall be so high as to be above the arrows of criticism, so Christ-like as to be stamped with the hall-mark of Truth and Righteousness.

On the question of the slaughter of animals the conscience of men has indeed slumbered long.

Thank heaven there are signs to-day of a great awakening. The indifference and callousness in the past has been due entirely to the stifling of conscience.

It were an ignoble act to stand by and see cruelty and suffering inflicted upon a helpless creature, and still more ignoble to tacitly condone and sanction such cruelty because forsooth one has a stake in the horrible game—an appetite which craves for flesh.

A man experiences pain if compelled to shoot his favourite dog on account of old age and infirmity. By what law of reason or right then can that same man be utterly indifferent to the death of countless other animals, ruthlessly slain ere half their days are lived; and what is far more revolting, bred on purpose to be killed, with that end only in view. Is life to be kindled with the sole idea of extinguishing it again the moment it *pays* to do so?

We are sometimes told all this is mere sentiment. Again I would ask, what is "sentiment"? What *are* our best and highest sentiments?

Back of the sentiment stands a principle—that of Justice, which is God's Law, whatever man may think to the contrary, and woe be to him who defies that Law—break it he cannot—for it is fixed and Eternal, and shall "grind to powder" the transgressor. And in addition to Justice there is Mercy or Compassion.

When a man has once learned the fact that flesh-eating is *wholly unnecessary* for our sustenance and health, then for that man to continue the practice is a transgression of the moral Law.

Francis S. Blizard.

The Diet Cure for Intemperance.

(An Address delivered at the Vegetarian International Congress.)

By Staff Captain Helen Hudson,

(Warden of the Salvation Army Women's Inebriate Home.)

I have been asked to come here to-day to say a few words as to the result of having adopted vegetarian diet in our Home for Female Inebriates. Speaking generally the benefits are incalculable and cannot be done justice to in fifteen minutes, which is the time allotted me.



About three years ago I was induced by Mrs. Booth to try this diet. Let me say here that I had been working the 'Home' for four years previously with the usual meat diet: joints, bacon, saltfish, pickles, pepper, mustard, oysters and vinegar, etc., etc., and that I was very sceptical about this new idea being a success.

Since that time one hundred and ten women of all shades of society have passed through the 'Home'; two thirds of these have been, so far as the drink and drug

habit is concerned, the worst possible cases, the majority of ages being from forty and sixty; most of them habitual drunkards of ten, fifteen and even twenty-five years' standing, some so bad that other Homes would not receive them.

There were those who were suffering from 'delirium tremens,' and morphia maniacs, having periods of fierce craving for the drug at times amounting to madness. Others were so unnerved and such physical wrecks—not having eaten food of any description for weeks and even months, that I felt very doubtful as to what would happen as a consequence of giving them this new diet. I feel sure you will agree with me, that I had a variety of material to work upon—now for results:—

First—with the officers—Both I and my assistants were quickly convinced that we had taken a right step. We found that the continual strain and anxiety of our work gave place to a much more restful and peaceful state of mind, also that we could think and sleep better. This was a great gain, especially for myself, since, humanly speaking, I was beginning to find the duties very trying. Some of us had suffered from very severe headaches for years which gradually disappeared.

We also found that we needed less medicine and that was a new idea for me, swearing by the Doctors as I had done all my life, largely due to my bringing up and training as a hospital Nurse. I was not long in finding out that the change which was taking place within us, was rapidly developing in the Inmates, but their sad condition made the change much more marked. Lazy, vicious, bloated, gluttonous, bad-tempered women, heavy with years of soaking, whose bodies exhaled impurities of every description, and who had hitherto needed weeks and even months of nursing and watching after their arrival in the "Home" to my astonishment and delight, under this new treatment, made rapid recovery, many of them assuming a fairly normal condition in ten days or a fortnight.

Example:—"It was discovered, on being received by us,—Mrs. K. had not been sober for sixteen weeks, and for twenty-five years she had been a great drunkard. She came to us on a Thursday, unmanageable, raving in

'delirium tremens,' so ill that she had to be carried to bed and closely watched for forty-eight hours; but in spite of this she was up and about on the following Monday, and in a week was quite able to take her place with the other inmates."

At the end of four months we had practically abolished the meat diet, together with its accompaniments

The people as a whole are *much happier*. We do not have the same violent outbreaks of temper, they are *more contented*, more easily pleased and much *more amenable to discipline*. One of our serious difficulties has been their variable moods in consequence of the terrible depression from which they suffer; we have now much less of this than ever before, indeed the general health of all is an increasing wonder to me.

We have no sickness, as our medical man can testify, and we have had only one serious case of illness at Hillsboro' House in four years and that was an officer who contracted it while away on rest.

We have never had a death in the Home during the whole seven years I have been in charge, and this does not mean that we have been obliged to hurriedly dispatch them to the Infirmary in order to avoid it. It has always been my aim to have the atmosphere of the Home a bright, bracing and hopeful one, indeed I regard it as a necessity.

Many former inmates are still vegetarians and trying to introduce the diet into their own house and to their friends, sending to me for recipes, cookery books, etc., etc.

I should like to conclude by giving you in a few words five or six instances of this.

I.—Left us intending to indulge largely in pork chops and rump-steak, but found that all appetite for such things had gone—wrote for a cookery book.

II. Very prejudiced, but since leaving has written for vegetarian recipes, acknowledging that our diet was best and that she was much better when keeping to it.

III. A very gluttonous woman who had once lived on steak and half cooked mutton-chops and whiskey and who openly rebelled against having anything else. Is now convinced and has introduced the diet into her own home.

IV. Lady's-maid to a lady-in-waiting abroad—is also a convinced vegetarian. Has interested her mistress, who has sent for all information, cookery books, &c.

V. Also a convinced vegetarian! A lady of birth and culture, who since leaving us two years ago, has become a worker and is trying to induce all around her to try this diet. She is herself a marvel of success.

VI. A first-class cook, now in a situation with a well known Nonconformist minister, is very definite in her determination to adhere to a non-flesh diet.

It is my intention to continue to carefully watch the further effects of this diet and also to impress upon other workers the advisability of their trying it. I feel sure the future will prove its worth and value in this special direction.

The Gift of Love.

It is in loving, not in being loved,
The Heart is blest;
It is in giving, not in seeking gifts,
We find our quest.

Whatever be thy longing or thy need
That do thou give;
So shall thy soul be fed, and thou indeed
Shall truly live.

How we are being Poisoned.

Some most instructive illustrated articles on the subject of poisonous matter in food were published in the

London Magazine, of August and September, by Robert H. Sherard. The revelations made concerning the hidden dangers which lurk in tinned flesh or fish, and in ordinary butcher's meat are positively alarming. The following extracts will speak for themselves:—



"I think, of all the articles on our breakfast table, I should, after my recent investigations, regard with the most suspicion the bacon. I have discovered the disgraceful fact that in England, with the exception of the biggest cities, there is practically *no inspection of meat at all*. The bacon, given it comes from a curing-house in some country district, may very probably be a portion of a pig that was rotten with tuberculosis.

The other day in Birmingham Meat Market, my friend Mr. W. E. Shaw, of Walsall, photographed for me, a side of pork, which to my eyes, looked as sweet a piece of meat as ever graced a butcher's stall. It was, however, as the meat inspector pointed out to me, 'as splendid a specimen of tuberculous pork as he had ever seen.' He showed us the thriving colonies of bacilli, and before photographing the meat he put a knife into a coffee-coloured mass, which was nothing but bacilli. The very bone of the animal had been attacked by the disease.

A butcher, the largest salesman of home-fed meat in England (of whom more anon) who was present, told me that in any bacon factory in an outlying district, there was every probability that that meat would have been transformed into bacon. He said he had seen a piece just as bad hanging up in a factory, and that he had drawn the attention of the manufacturer to its condition. The manufacturer had laughed at the suggestion that he ought to destroy the meat. He was quite satisfied, he said, by cutting out the parts actually affected. . . . I declare that the worst and most murderous form of adulteration is the supply to the unsuspecting public of diseased meat as sound. This is done on an enormous scale all over the country, simply because of the asinine, the criminal indifference of the authorities.

Owing to this criminal and asinine indifference, the danger of awful diseases and of premature death is allowed to stalk unchecked throughout our land, in a way, and to an extent which to the French, the Germans, and other Continental Nations appears incredible. There is much use, forsooth, in calling together committees to discover the causes of national degeneration, when in ninety-nine towns out of a hundred your butcher may feed you on meat swarming with the bacilli of tuberculosis, or anthrax, or cancer, with no check but the problematic qualms of his conscience.

With the exception of the bigger towns, there is in England no inspection whatever of the meat that is sold in the butchers' shops. There are qualified meat inspectors in London, and in about twelve other boroughs in the kingdom. Elsewhere your butcher is at liberty to sell you the meat of tuberculous animals, the meat of animals which have had anthrax, or septic peritonitis, or actinomycosis,

or fever, or any other loathsome disease. In these boroughs the Sanitary Inspector is supposed to supervise the butchers. But he has neither the technical knowledge necessary nor the time. The very most that he can do is to see that the slaughter houses are kept fairly clean. How can more be expected of him?

Take anthrax, for instance, one of the most dangerous diseases which affect butchers' meat. It requires the knowledge of a trained veterinary surgeon, with a good knowledge of bacteriology, to detect this disease in a piece of meat.

'When the viscera and offal of an animal which was suffering from anthrax have been destroyed, the disease can only be traced by microscopical investigation.'

This is what Mr. Hothersall, the inspector at the Birmingham Meat Market, told me. Mr. Hothersall is one of the most experienced meat inspectors in the country, an invaluable public servant, who last year was nearly murdered by a butcher in Newton Row. The outrage took place one Sunday, when, in consequence of an anonymous letter dropped into the letter-box at his office, warning him that a quantity of tuberculous meat was being put on sale in Newton Row, he visited the butcher's shop. Here he was attacked from behind. His dying depositions were taken at the hospital. Fortunately for the Health Department of Birmingham he recovered.

I had some interviews with him, and he gave me some appalling facts about the filth that is sold all over the country as butchers' meat, deadly poisonous stuff, swarming with the bacilli of all the most deadly diseases. He himself condemns in Birmingham Meat Market over 320 tons of meat every year. Of this meat almost every piece would be sold and consumed in a borough where there is no meat inspection.

'We buy only the best, and that turns out wrong. Butchers from the outlying districts buy cattle at the same sales which we wouldn't look at, which would be old iron to us, and are able to sell every pound of it.' Thus to me Mr. Robotham, of Birmingham Meat Market, who is one of the largest dealers in home-fed and home-killed meat in England. . . .

'There is another class of district'—(practically the whole of England)—'where there is absolutely no inspection of meat at all. There are no meat inspectors. There is a sanitary inspector who pays one annual visit to the slaughter-house, never looks at the meat at all, would not know it if he did, but is usually well-pleased and goes away satisfied if there is sufficient lime-wash on the walls, and the floor is in good condition.'

In France, in every town, no matter how small, a veterinary surgeon is appointed by the municipality, who visits the meat market and pays two visits regularly every week to the abattoir. In Paris, the supervision is even more effective. The diseased meat seized in Paris is sent to the Zoological Gardens, which accounts for the miserable appearance of the wild beasts which are fed on it.

So seriously is the danger recognised which menaces the public from the consumption of diseased meat that recently in more than one department it has been ordered by the Prefect that in small places of less than three thousand inhabitants, where the municipal budget cannot afford to pay a veterinary surgeon to act as meat inspector, every animal must be sent up to the abattoir of the capital town of the department (or county) to be slaughtered. The private slaughterhouse which flourishes in England has been abolished years ago throughout France.

'The private slaughterhouse,' said Dr. Bostock Hill, is the crux of the thing. Every private slaughterhouse is a menace to health.'

Interesting Facts.

The movement in favour of humanity, purity and simplicity in diet is beginning to 'boom.' The triumph of the Food-Reformation is a practical certainty.

The women of Japan make a point of breathing fresh air both by night and day, and they go in for deep breathing. The result is that consumption is a rare disease in Japan, and coughs and colds are seldom experienced.

A restaurant has been started in the Tottenham Court Road, London, for the supply of 'Quick Fruit Lunches,' and it is being well patronized. It contains a large garden-like enclosure with little bamboo tables well nestled amongst forests of ferns and lilies; and customers are able to sit in quaint and comfortable seats, to crack cobs and walnuts, and to regale upon plates of fresh fruits varied according to taste. And all this for sixpence. Who can say that the Simple Life is not becoming possible?

Lectures and Addresses in many cities and towns will be given by Members of The Order of the Golden Age during the autumn and winter. Friends who are desirous of arranging meetings, and who can secure a good building, a sympathetic Chairman, and a thoughtful audience, are invited to communicate with the Secretary.

Edison, the great inventor, who is an abstainer from flesh food, has made the following statement concerning the secret of his great mental output:—"I keep my health by dieting; people eat too much and drink too much; eating has become a habit with almost everyone; it is like taking morphine—the more you take the more you want. People gorge themselves with rich food; they use up their time and ruin their digestions and poison themselves. I eat almost nothing. I do not really care whether I eat or not; it is not my pleasure. If the doctors would prescribe dieting instead of drugs, the ailments of normal man would disappear. Diet is the secret of my health. I have always lived abstemiously."

One of the Members of our Order (Miss Georgiana Kendall) habitually writes a letter to the Editor of any newspaper in which she sees recorded any instance of cruelty. A protest is thus lodged which reaches the minds of tens of thousands of readers, and it is impossible to say how many may thus be induced to realize their obligation to shew mercy and kindness to our lesser brethren of the animal world.

This excellent example might, and should be, followed by every Member and Friend of the O.G.A.; for are we not pledged to plead the cause of the weak, defenceless, and oppressed? Let us play our part worthily, and never be weary in well doing!

A Parisian physician has succeeded in producing artificial sleep and anaesthesia by passing an alternating electric current through the human brain. It is thought this method may supplant the use of chloroform and ether, as it has the advantage of not affecting the heart.

At a Manhattan State Hospital for Lunatics, it has been found that by adopting a regular system of outdoor exercises and open air gymnastic treatment, the percentage of cures has been more than doubled.

Dr. Alexander Bryce, in giving a Presidential address to the Birmingham Natural Health Society, said he believed that simple diet would be the rule and not the exception by the end of the twentieth century, if not before. He strongly approved of bringing up children on a fleshless diet. In this manner, before many years were past, we should have an increasing body of people won to vegetarianism, which in the long run may become universal.

The Council of the Lady Margaret Fruitarian Hospital, Bromley, Kent, have decided to hold a Sale of Work on its behalf, at the In-Patient Department, at Bromley, on November 4th, and at the Out-Patient Department, 143, New Kent Road, on the following Saturday. Funds are wanted to erect a small chapel for the inmates, and friends are invited to send in gifts of needlework, fancy articles, photos, china, etc., to the Hon. Secretary.

Mr. C. P. Newcombe's pamphlet on "The Diet Cure of Cancer" has now reached its third edition, and is published at the modest price of 2d. (R. J. James, 3, London House Yard, Paternoster Row). All over the country there is a general awakening to the fact that this horrible disease is largely associated with flesh diet, and consequently an impetus is being given to the work of Food Reformation. As our Movement makes progress it is quite true, as Mr. Newcombe remarks, that "Not cancer alone, but the foul brood of diseases that fill the world with suffering and sorrow will rapidly decrease in number. Humanity will gain its right place among the religions of the world, the causes of war will cease, and cruelty will be known only as a crime."

A significant object lesson concerning the strength-giving properties of fruitarian diet is furnished by the anthropoid apes, who so closely resemble man in physical structure.

The gorilla is probably the strongest creature of its size upon earth, and an unarmed man of the same height would be in its grip almost as powerless as an infant. The orang-outang (literally 'wild man' in Malayan words), and the chimpanzee, bear a very close resemblance to the human form, and some of them, if clothed, would almost pass muster as human beings of the more animal sort.

Their habits resemble our own in many things; they fight in organized troops, and they soon become addicted to human manners and customs (as Consul, the performing ape, recently proved). A mother chimpanzee will lead her child by the hand to a stream and wash its face just like a human mother; and like her civilized sister, her last refuge is in tears, during the shedding of which she is pathetic.

All the anthropoid apes possess great physical strength and agility, and they are naturally fruitarian in their habits—thus showing how man should live if he would avoid degeneracy and weakness.

The investigations concerning the production of genius which have recently been made by Mr. Havelock Ellis, reveal the startling fact that there is scarcely any notable person born in London who has had four grandparents resident in the same city, and that life in the Metropolis acts as a sort of destructor not only of intellect but of vitality. It appears that our great cities draw to them the best types of the human species from the country, and then sterilize them and burn them up. Geniuses are produced *in the country* amidst healthy rural life, and it would seem that an additional reason is thus supplied why earnest effort should be made to get the people back to the land.

Announcements.

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

Bound volumes of this Journal for 1904-5 (bound together) are now being prepared. All but a dozen copies have been booked in advance. The remainder will be supplied to the first applicants. Price 3/6, post free. Volumes for 1898, 1899, and 1903, can still be obtained at the same price.

Readers are invited to present copies of this issue of *The Herald* to thoughtful or influential friends and acquaintances, or to ask them to purchase one. A dozen copies will be sent post free for this purpose by our Secretary upon receipt of half a crown. Let us do all *what we can* to help forward our humane cause.

The Herald will be much improved in appearance during 1906. The next issue will be made on January 1st.

The Secretary cannot undertake to supply books which are not advertised as being stocked in our Book Room—unless in very special instances.

Members' Badges can be supplied upon application to the Secretary—but only to Members of The Order.

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won. The subscription price is only 1/6 per annum.

If there is any Free Library, Y.M.C.A., Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a copy, the Secretary will send one regularly on receipt of a request from the Librarian or Committee and a promise that it will be placed on the Reading Room Table.

The cost of circulating the literature published by The Order in all parts of the world, gratuitously, is met by the voluntary contributions of Members and sympathetic friends.

Correspondents are requested to give their names and full addresses in all cases. Orders for literature are frequently received which cannot be executed because of omissions of this sort.

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders, should be sent.



Publications Received.

"**Life more Abundant.**" By Henry Wood. (Lathrop, Lee & Shepard, Boston, U.S.A., One Dollar, Twenty Cents).

A book which relates ancient truth to modern life, and points out the deeper meaning of the Bible and other scriptures.

"**Greatheart, Some Talks with him.**" By a Pilgrim. (Macmillan & Co.)

"**The Letters of Little Mary.**" By J. Stenson Hooker, M.D. (Jurrold & Sons, 1/- net.)

"**Studies in Spiritual Harmony.**" By Grace M. Brown. (The Reed Publishing Co., Denver, Colorado).

A series of most helpful lessons in Spiritual Culture on 'New Thought' lines.

"**A Statement on Vivisection.**" By F. C. Hunt. (From the Author, 2, Felix Road, Stapleton Road, Bristol). 2d.

A very ably worded challenge of Vivisection issued on behalf of the Bristol and Somerset Friends Anti-Vivisection Committee.

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Almond Cream, 1/5 lb., Walnut, 1/- lb., Cocoa Nut, 1/- lb. in Lever Tins; or in Glass Jars, 2d. lb. extra.

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