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THE HERALD OF THE GOLDEN AGE.

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Edited by Sidney H. Beard.

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FOUNDED, 1895:

To proclaim a message of Peace and Happiness, Health and Purity, Life and Power.

To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—physical and moral—as a practical remedy for the misery and disease which afflicts Mankind.

To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—Companions and Associates—the former being abstainers from flesh, fish, and fowl as food; the latter from flesh and fowl only.

A Copy of the Prospectus and Rules, and a Form of Application for Membership will be forwarded if requested, together with any Information that may be desired.

The Minimum Annual Subscription is Two Shillings and Sixpence, which entitles each Member to receive a Copy of the Official Journal and of all Pamphlets and Leaflets which are published.

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals is:

1st.—A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

2nd.—A transgression against Moral Law, because it involves the massacre of millions of sentient creatures, and the infliction of an appalling amount of cruelty which is totally unnecessary.

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Announcements.

You are invited to present a copy of the current issue of this Journal to any of your friends who may happen to be philanthropists, social-reformers, lovers of animals, or seekers after Spirituality and the Higher Life, and to ask them to subscribe for it regularly.

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the Hon. Secretary. If letters are addressed to the Editor delay may occur in the acknowledgment, as he is sometimes away from Headquarters.

The only official address of The Order of the Golden Age is The Order of the Golden Age, Headquarters and Offices:—Paignton, England, to which all communications should be sent.

Cheques and Postal Orders should be made payable to Sidney H. Beard.

American and Colonial Readers 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.

Photographs of the Members of the Executive Council of The Order can be supplied to those who desire to possess them. Price One Shilling each. Applicants should state which one they require.

Members' Badges can be supplied upon application to the Hon. 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.

This Journal is supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges etc.
In His Steps.

"Where'er throughout the Ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread,
That hovered o'er the Master's head." Whittier.

In these latter days many of us are in danger of cherishing the delusion that we can reach that spiritual sphere which Jesus called 'the Kingdom of Heaven' without paying the price.

The influences of our modern religious and mental environment tend to produce in our minds the presumptuous idea that we may expect to enjoy the higher phases of spiritual experience, without personal renunciation or the putting forth of earnest altruistic effort; that we can be Christians without bearing any portion of the weight of the sacrificial Cross that the world's upliftment necessitates.

And instead of learning the lesson which poverty of experience should teach us, we succumb to the temptation to look to the distant future for the realization of our hopes; and our spiritual joys are thus ever 'still to come.' We remain all unawakened, and oblivious to the fact that the wine of the Kingdom is reserved for those who have worked in the vineyard; and God's choice gifts for such souls as have striven to become worthy to receive them.

Christendom is literally permeated with this erroneous belief which is so readily embraced because it appeals strongly to the unregenerate human mind; and many souls suffer serious spiritual loss in consequence.

There are thousands of well-disposed but unthinking persons who regularly attend our Churches and Chapels, who would positively scoff the notion that any obligation rested upon them to inconvenience themselves even, in order to lessen the evil and suffering around them, and to promote the amelioration of the world.

And as for toiling voluntarily and systematically, or suffering deprivation in any form, in order to redeem their fellow-mortals from bondage or transgression, the bare suggestion of such a thought would be considered preposterous by them. For they have not been made to realize that the essential characteristic of real Christianity is practical beneficence and self-sacrificing ministry; consequently they languish in spiritual poverty, and miss the joy and the reward which attend such service of God and man.

And yet a very slight amount of intelligent reflection would reveal how discordant is this prevalent mental attitude with the teaching of Jesus.

For He declared that every disciple who aspires to follow Him must be prepared to deny self daily and put his shoulder to the Cross, in order that mankind may be emancipated from ignorance and sin. And thus alone can the great work be accomplished, and the manifestation of the sons of God—for whose appearance the whole creation is painfully waiting—become possible.

Not until the human soul is able to put aside its self-seeking, to consecrate its powers to noble service, and to truly say, "Lo I come to do Thy will," does it become distinctly or frequently conscious of the overshadowing of the Divine Spirit. And there is no Earthly joy that can compare with this experience.

Not until one enters that Sphere where dwell those who are able to affirm:—

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

does one understand the full import and significance of the mystic words, "As many as are led by the Spirit of God, they are (consciously) the sons of God." And nothing that this material world is able to offer, can give the profound sense of blessedness and inward peace that comes with the certainty that one has indeed held filial communion with the Highest, and is being led by the Spirit to participate in the work that the establishment of the Father's Kingdom upon Earth entails.

"Who's hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny;
You with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I."

But all may aspire to this high privilege and experience who are prepared to drink of that Cup, and receive that

"He who lives for self has no joy in living."
Baptism, which constitute the mystic sacraments of true Christianity.

The Master Christian—that typical Representative of the Great White Brotherhood—told Pilate distinctly, that He came into the world "to bear witness to the Truth." His mission was that of a Revealor. And He taught the people of His day that knowledge of Truth would set them free from sin and its consequent suffering—would save them.

He did not direct their attention to the martyrdom by which He consummated His self-sacrificing ministry, but to His Message. He endeavoured to make them believe in Him as a Heaven-sent Teacher, and to obey His words; and thus to win their way to the spiritual and transcendent life; to knowledge of, and communion with, the Divine Father; to realization of their spiritual heritage and immortal destiny.

And having found a small band of men and women who were capable of apprehending, though imperfectly, these essential verities, He initiated them into the deeper meaning of Christian discipleship, its obligations and its privileges.

He showed them that they might aspire to follow in His footsteps; to take up His work of revelation, of sin-curing, of witness-bearing, of prophetic ministry.

He taught them that they might open blind eyes, and unstop deaf ears, and loosen tongues that were dumb; aye, and raise dead souls to life—and on the higher spiritual plane as well as on the lower physical.

He thus opened to their astonished minds a vision of transcendent possibility: that they might become consciously co-workers with God, as He was; that they might, in due time, find it their meat and drink to do the Father's Will and help to bring about the accomplishment of His great purpose.

Instead of creating a gulf between Himself and them, as the Churches have done, He ever sought to make them realize that He was the first-born amongst many Brethren, and that they might, by self-renunciation, inward purification, faith and consecrated effort, climb to the high plane upon which He dwelt; that in them also might become manifest the presence of the eternal Christ.

And many of them believed, and thus the world witnessed the evolution of a distinct type of human beings—men and women who, in an Era of cruelty, vice, and materialism, were characterised by harmlessness, gentleness, purity and spirituality.

But He never disguised the fact that if they would become in a real sense, 'Christians,' they must be prepared to pay the price. He did not promise palms of victory and crowns of glory as a reward for mere participation in religious performances, and the thoughtless acceptance of a conventional theological creed.

His ideal of Christian service was very different to that which so largely prevails to-day. And if the early Christians had been as careful to avoid unpopularity, self-reformation, discomfort, and worldly loss, as do so many of those who in these days thoughtlessly make the affirmation: "Christianus sum!"; if they had refrained from combatting by their example and precept the barbarism and wickedness of their day, and from proclaiming vital truth in the ears of their degenerate contemporaries; if they had been solely concerned with their own interests, and hopes of winning Heaven on easy terms; the world would not have been enriched by the influence, record and life-work of a brilliant host of apostolic men and women who strove to live the life, and did not shrink from facing the death of their revered Master.

The mundane conditions in this present day are very similar to those which obtained 2000 years ago. There is more superficial refinement and more science; but cruelly and vice and materialistic wickedness still flourish and abound. Negroes are burned alive by democratic mobs in America; women are done to death in Macedonia, and in every city of Europe as well; animals are vivisected and slaughtered by countless millions throughout Christendom; and thousands of the women who attend our churches are hideously decorated with murdered song-birds or the skins of cruelly entrapped mammals.

And so inhumane and demoralized has Society become in this Christian England of ours, in consequence of the consumption of butchered flesh, and through lack of sound teaching in our schools and churches concerning the essential and fundamental principles of true religion and Christianity, that powerful organizations are needed to protect women, children and animals from diabolic cruelty—so urgently needed that during the past fourteen years the N.S.P.C.C. reports the rescue of nearly one million children from child-torture through its operations, whilst in three thousand cases death claimed these small victims of human ferocity before the officers of the law could intervene successfully.

The same sort of witnesses and reformers are verily needed to-day; and they are being raised up and prepared for the great effort to uplift mankind to a more spiritual life, which is destined to be made in this Twentieth Century, and which is even now beginning to take place.

Many profound students of spiritual phenomena believe that a large number of the earnest and devoted souls who laboured and suffered for truth and righteousness then, are being re-incarnated now, in order to participate in this work of redemption, and in the out-pouring of spiritual power which is about to become manifest in the near future.

The call to high service is being heard by those who have learnt to recognise that Voice which speaks in the silence to responsive ears.

They are coming out from amongst the 'children of this world;' and are renouncing the carnal corruption, the merciless brutality and the childish superstition which characterize our modern Western Civilization.

They are apprehending the difference which exists between the holy religion of Him who was harmless, merciful and undefiled, and that which openly sanctions participation in wholesale and cruel massacre that is quite needless, which condones legalized torture for motives that are admitted to be purely selfish, and which, apparently, regards with indifference and apathy the reign of Materialism and Degeneracy.

"Where there is no free giving, there is no place for God."
The Shadow on the Farm.

Over the quiet afternoon pasture, where the cows are browsing with their leader at the head, each knowing the place to which her courage and character entitle her;

Over the flock of sheep on the other side of the rough stone wall, where the gray fleeces cluster thick to keep out the November north wind;

Over the peaceful barn-yard yonder, where the calves are waiting for the tardy pail and the chickens are scratching for their supper—

Over it all (as I gather nuts under the clump of hickory-trees in the corner of the cow-pasture, where the sluggish brook winds its way and the sun's rays slant brightly through the trunks)—

Over it all I see the dull, inevitable shadow of the butcher's knife.

All nature around me is beautiful and suggestive and full of interest.

The wisp of hay still clinging to the stray apple tree where the hay loads passed four months ago;

The half-torpid bees haunting the sunshine in the garden and kissing the chrysanthemums a last good-bye;

The great procession of cawing crows pursuing their regular avenue in the sky to the southwest, with bands of stragglers behind—

How full it all is of life and mystery and romance and solace;

But it cannot conceal the butcher's knife looming above the farm, and every farm.

The black cow is lowing uneasily toward the barn-yard, and her calf, taken from her after a few hours of wonderful common life, answers in a high note.

The calves are sucking each other's ears for want of their dams, and one of them has already one ear sucked to half the size of the other.

In the pigsty, in enforced filth and idleness, the pigs will pass a wintry night in two inches of freezing slime, without a dry spot to lie on.

Visions of cattle trains, foodless and waterless, in frigid cold and torrid heat for weary days;

Of cattle ships in storms, the maimed and dying thrown together;

Of herds of steers, benumbed and starving in the snows of the Northwest;

Of huge abattoirs, with hardened men and boys in bloody aprons, and noble animals crazed with fright;

Of little slaughter houses in the country, with their heaps of offal and vile stenches polluting the meadows—

Visions such as these hang over the farm.

Death is natural, I own, and without it this world might be cursed with life;

But when it comes at the edge of the cold and sharpened steel, at the behest of man's perverted appetite and cruel will, and strikes the young and vigorous;

When death is made the chief end of life, and life becomes the handmaid of death, and nature is prostituted to the express manufacture of fattened corpses—

Then is death hideous indeed.

And over all the autumn beauties of sight and scent and feeling broods lowering the shadow of the needless butcher's knife.

Ernest Crosby.

LET US THINK!

God gave us minds to think, to work out our own salvation in a full and complete way. Let us stop thinking the dead thoughts of bygone generations. Let us stop thinking on the authority of another's thought. Let us know, once and for all, that through the use of our own minds will come the truest and best solution of all questions presenting themselves to us in life. Let us think clearly. We must of necessity think clearly if our minds are illuminated and made new from within. We must of necessity be positive in our thoughts if our minds are enlightened by the knowledge of an omnipotent, omniscient God, working within us to will and to do.

C. B. Patterson.

FOR THE SAKE OF BROTHERHOOD.

Lately I have been in the city of Chicago—one of the great slaughter-houses of the world—where the slaughter-men, who are employed from early morn till late at night in the killing of thousands of these hapless creatures, are made a class practically apart from their fellow-men; they are marked out by the police as the most dangerous part of the community; among them are committed most crimes of violence, and the most ready use of the knife is found. An authority on the subject said, "There is a peculiar turn of the knife which men learn to use in the slaughter-house, for as the living creatures are brought to them by machinery, these men slit their throats as they pass by. That twist of the wrist is characteristic of most crimes with the knife committed among our Chicago population."

That struck me at once as both a horrible and significant fact. What right have people to condemn other men to a trade that makes them so readily take to the knife in anger; which marks them out as specially brutalized? . . . Being constantly in the sight and the smell of blood, their whole nature is coarsened; accustomed to kill thousands of creatures they lose all sense of reverence for sentient life, they grow indifferent to the suffering they continually see around them; accustomed to inflict pain they grow callous to the sight of pain; accustomed to kill swiftly, and sometimes not waiting till the creature is dead before the skin is stripped from it, they become coarsened, hardened, brutalized less men as men because they are slaughterers of animals. And every one who eats flesh-meat has part in that brutalization; every one who uses what they provide is guilty of this degradation of his fellow-men . . . In the name of Human Brotherhood I appeal to you to leave your own tables free from the stain of blood, and your conscience free from the degradation of your fellow-men.

Annie Besant.

"The far country is forgetfulness of God."
A New Aspect of Love.

In our teachings on love, it seems to me that we have left out a very important thing, and that is the necessity of loving our bodies. By our bodies I do not mean only the mind which governs the body, but the body itself, the actual flesh and blood body. The beautiful machine which we have built up to express us.

Just the beliefs of our grand-parents and our parents have helped to make us what we are—ignorant or wise, sick or well, as the case may be. Then when we begin to think for ourselves, we continue the work already begun for us, and generally in much the same line that we have started, so our bodies are built up out of a mixture of race beliefs.

So far as I can remember, I was taught that our bodies were no good, we were worms of the dust, that to look in the glass was a vain thing to do, and not good. To love the body would be a most terrible sin. No one dreamed of saying we must love our bodies.

Yet for all that in the Good Old Book it says, “Our bodies are the temples of the living God.” Which statement is a true one; and so we sing,

“We love Thy house, O God, wherein Thine honour dwells;
The joy of Thine abode all earthly joys excel.”

Now whether this means the temple of bricks and mortar, or the temple of the God in us, it matters not, for our bodies are the most beautiful of all the temples, and come first.

Well now, are we to love the temples of God or not? If love is the fulfilling of the law, and if we are to love everything, then we must love our bodies, and I maintain that it is because of this wrong teaching that we have the imperfect forms we have. If everything responds to love then our bodies will respond to loving attention on our part.

Love is a great healing power, and if we are sick we shall not hasten our recovery by hating ourselves or our pains. No sensible man or woman would dream of hating a machine for not doing its work; hating a wheel, a point, a chain, which had gone wrong in a beautiful machine he had made; but, on the contrary, would give the machine a rest, and lovingly attend to the part which was out of order and find out the cause, so that it did not happen again. So, if we had been taught to love our bodies, we should not have so much sickness. For we should use lovingly, and not abuse our powers.

Disease comes from the abuse of one’s powers—our affections, our appetites, our strength, our thought power, for thoughts become things. Our bodies are indeed the temples of the living God, and because we have not realized this in the true sense we have degraded these temples.

Does not this show us the necessity of loving this our temple of temples. And because everything responds to love our bodies will respond to loving attention. They will give us a hint of any little indiscretion on our part, gently at first, and if we do not attend they will knock harder by pain, discomfort, disease.

There is no real health or happiness without love. And so love is a great healing power.

Wisdom Let Loose.

Nothing great was ever achieved without enthusiasm.

Religion without joy—it is no religion.

Multitudes still who profess to belong to the religion of Christ scarcely know it when they see it.

Consider what God can do, and you will never despair of success.

You cannot come into conscious communication with angelic beings until you yourself are fitted to receive them.

A true philosopher is beyond the reach of fortune.

The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.

Character is higher than intellect. . . . A great soul will be strong to live as well as to think.

He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.

Kind hearts are more than coronets, And simple faith than Norman blood.

There never was a person that did anything worth doing, who did not really receive more than he gave.

It is right to look our life-accounts bravely in the face now and then, and settle them honestly.

Experience is the most effective schoolmaster; although, as Jean Paul says, “the school fees are somewhat heavy.”

It is by labour that thought can be made healthy, and only by thought that labour can be made happy.

Inability to discern what true religion is, is not confined to the Pharisees.

If we have conceived our plan of action in purity of heart we shall be guided to discern the means which may serve us.

Self-assertion tends to brutalise manners; is always threatening social intercourse.

A great effort may be made in a moment of excitement; but continual little efforts can only be made on principle.

If a man would live well, let him fetch his last day to go. My own wisdom and that of all about me seemed insufficient for the day.

“Every renewed effort raises former failures into lessons, sins into experiences.”
Editorial Notes.

Successful meetings have been conducted during the past month by our Travelling Lecturer (the Rev. J. Todd Ferrier). At Mr. Aked's church in Liverpool on Sunday, Oct. 4th, large congregations listened to our humane evangel, and numerous inquirers waited to speak to my colleague in the vestry, after the services, in order to learn more about the art of living upon pure and bloodless food. At Northampton, the hall was packed, and many persons could not gain admittance. Much interest was also manifested at Bootle, Knebworth, Mansfield, Sutton in Ashfield, Mansfield Woodhouse and Bradford. Six meetings were held in Dublin and some also in Belfast.

During the month of November addresses will be delivered at Glasgow (October 29th to November 1st), Paisley (November 2nd), Bridge of Allan (November 3rd), Edinburgh (November 4th and 5th), Dundee, Kinross and Hanley.

I hope to address meetings on the subject of "The Higher Aspects of the Food Reformation" at Cheltenham on Nov. 23rd, Bournemouth on Nov. 30th, and Dec. 1st: Southampton on December 2nd or 3rd; and on the following days in London, Crewe, Gloucester and perhaps other southern towns, if invitations from Pastors of Churches, Committees of Y.M.C.A.'s or Higher Thought Centres of any kind reach me in time to admit of arrangements being made. Mr. C. F. Foyster will lecture at Ilfracombe on Nov. 25th, Bournemouth on Nov. 30th, and Dec. 1st; and on the following days in Edinburgh (November 2nd), Paisley (November 3rd), Bridge of Allan (November 4th and 5th), Dundee, Kinross and Hanley.

Our Members and Friends are invited to make these facts known to those whom it may concern in their respective districts and to co-operate in making the meetings successful.

The Cruelties Inflicted upon Animals during Transit.

Some idea of the amount of suffering inflicted upon animals during transit may be gained from the facts revealed by a Deputation from the Glasgow Corporation, which recently waited upon the President of the Board of Agriculture. They complained that, under the existing Law, the Corporation could not get a successful prosecution against the owners of overcrowded cattle-boats and other persons who are responsible, although the loss incurred in connection with animals landed at Glasgow alone amounted to £130,000 per annum. They stated that, at present, cattle arrived "in a disgraceful condition," and they further objected to the transit of worn-out old cows, which were used for mincemeat. Councillor Fergusson said they further objected to the transit of worn-out old cows, who were used for mincemeat. Councillor Fergusson said that Christendom should be reminded of the words of the Great Teacher, "Go ye and learn what this meaneth, I desire Mercy and not Sacrifice."

An Exchequer." I am desirous by the Executive Council to make known to our Members and Friends the fact, that in consequence of the increased empty effort which has been put forth this year to disseminate more widely in this and other lands, the truth concerning human carnivorism; and to teach the public how needless and injurious is flesh-food, and what a vast amount of unnecessary suffering its consumption entails; our official funds are all expended, and we have to face a deficit of £500 at the end of 1903.

The amount of actual work which has been accomplished during the year exceeds that of many large organisations whose expenditure has been ten times as great as our own; for nearly all the work in connection with our propaganda is rendered voluntarily by disinterested toilers, and our heaviest items are those for printing and postage. Day by day, and week by week, a continuous stream of Humane Literature has been poured forth from our Publishing Offices; tens of thousands of pamphlets and leaflets have been distributed judiciously in the thirty-seven countries in which we have enrolled members and subscribers; and by almost every post we have received striking evidences of the success which has attended our efforts, of the practical results which have been achieved, and of the sense of responsibility which has been awakened in serious hearts throughout the world.

The Work dare not restrict our operations or reduce our must go on. output of missionary literature. The welfare of the coming generations, the destinies of millions yet unborn, and the aggregate of future suffering, both human and sub-human, depend upon the result of our endeavour to arouse the dormant conscience of Christendom; and to make the religious world face the fact that this wholesale and cruel butchery of sentient creatures, which is daily taking place, is a violation of the moral Law of Love (because it is needless) and that this

"A man in earnest finds means, or, if he cannot find, creates them."
continual desecration of the human temple with blood-stained food, is a violation of a physical law of our being (inef-faceably recorded in our bodily structure by our Creator) which cannot be trangressed by mankind without consequent penalty.

Our work must go forward, for "the fields are white unto harvest," and converts to humanity in diet, who also become strenuous advocates of the recognition of the rights of the animal races, are being made by hundreds in every land with which we are in touch. A great awakening is taking place, and, therefore, we feel that we cannot do other than to proclaim our Message to an ever increasing audience, in faith that those who realize the significance and importance of our mission, and the great issues that are involved in it, will strengthen our hands by contributing liberally towards the cost of our crusade.

Next month I shall publish a list of contributors towards our Deficit Fund, and I earnestly invite all those who have received physical and spiritual benefit through the influence of our Order, and the pages of this Journal, to send a thank-offering (whether their means be large or small) in proportion to the good they have received—so as to make possible the proclamation of our humane and beneficent evangel to many others.

Eight years have elapsed since I was led by the Divine Spirit to found the Order of the Golden Age and commence this work. During that time I have freely devoted my time, strength and money to this sacred Cause, and many of my co-workers are doing the same; consequently I feel no diffidence in urging those who share our convictions to do likewise; for the same obligation and responsibility which rest upon us in consequence of our realization of the need which exists for the exaltation of these ideals and the proclamation of the great truths which underlie our Movement, also rest upon them. And our privilege also belongs to all who elect to take part in this beneficent work in response to the constraining influence of the indwelling Christ.

A rich harvest will reward our future service if we are faithful and prove worthy of our privilege and opportunity. We shall be made instrumental in preventing an incalculable amount of human suffering, sin and demoralization; and also save from pain and death an innumerable host of our sub-human Earth-mates, between whom and ourselves (inef-faceably recorded in our bodily structure by our Creator) there is one great revelation since the days of the Jewish cabbala. Even educated people have found it a great relief to be told such elementary truths as these:—

1. The world was not created 4,004 years before Christ.
2. The dates in the ordinary Bible are no guide to the dates of the events.
3. The old chronology was not inspired.

4. Dr. Stephen Smith, M.R.C.S., made the Unanswerable following convincing statement concerning Medical the cruelties practised in our Laboratories for Scientific Research, when speaking at Frankfort at the International Anti-Vivisection Congress:

"As you know, the existence of this torture is denied. We are told that vivisectors are educated men, refined men; that some are married, some are fathers of families, some are good Christians, etc. One English vivisector has stated that either England nor elsewhere has he ever seen a cruel experiment. Here I wish to give you an anecdote which I have used in another place. A celebrated lawyer addressed a jury at length, proving that the wheels of a certain machine could not possibly be of a particular size. His opponent was expected to make some answer to the wind-swept nonsense that vivisectors wouldn't be guilty of torture is that I have never been in a laboratory in England, France, Belgium or Germany without seeing torture. I have seen the struggles and heard the shrieks of the victims. I assert that denial of cruelty is treason and contemptible falsehood."

The Fiscal question has already become a burning one, and political disruption is threatened in consequence of the introduction of this drastic proposal. I read that men have already come to blows in public conveyances through discussing the matter with super-heated partisan prejudice instead of with sober common-sense. There is one aspect of the question which I think, and therefore venture to suggest, merits some consideration on our part as advocates of a general return to more natural methods of living; it is this:—

"In view of the fact that our future welfare, as a nation, depends upon our getting the people back to the land, and that the stamina and physical and moral well-being of the people of this country are of greater importance even than our commercial supremacy, would it be such a great evil as some of our contemporaries seem to think, if some of our factories were compelled to close down, and the pale-faced toilers who have been accustomed to the unhealthy conditions of factory life, and the monotonous whirr of the machinery, were literally driven back to the fields, the sun and the fresh air, in order to earn their daily bread? They might suffer in the process, but would not their temporary loss promote the greater advantage of their children and descendants?"

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The Bishop of Wakefield in an address at Reason and Leeds on the teaching of the Bible, stated Bible Truth. that he recognised the possibility of offending the susceptibilities of some of his hearers, but that such wounds as he might inflict would be the wounds of a friend. "Some people," he added, "must wounds before they will awaken and take a proper view of the Bible." He declared that the nature of inspiration ought to be understood. "Scriptural inspiration is not a verbal, mechanical, absolutely accurate and infallible inspiration—not an inspiration of pens, but of men who stamped their own characters upon their writings—men who were not free from mistakes, but who were led by the inspiration of the Holy Ghost to embody in their writings a revelation of God."

"For centuries it was believed that every part of Scripture was equally inspired—texts had been twisted and tortured into meanings and fixed interpretations as absurd as the Jewish cabbala. Even educated people have found it a great relief to be told such elementary truths as these:—

1. The Bible is not infallible.
2. The Bible is not necessarily literal and exact.
3. It is not a scientific text-book.

The books were not necessarily written by the authors whose names they bear. These names have absolutely no authority, except old traditions of the Jewish race.
4. The old chronology was not inspired.
5. The dates in the ordinary Bible are no guide to the dates of the books.
6. The world was not created 4,004 years before Christ.
7. Many of the books are composite, and some embody older records like flints in chalk formations; others are by more than one author, and still others are admittedly compilations of various historical and traditional accounts.
8. Once we realize these facts and understand the great purpose of inspiration, we shall lose the paralysing and crippling fear of answering truthfully the direct questions of children.

"Scientifically and morally (his Lordship continued) there has been a great revelation since the days of the Jewish writers. Charles Darwin has placed not only scientific but also religious thought upon an altogether firmer basis, while the progressive moral revelation is shown by the fact that the Jews allowed slavery, polygamy, and many things which we should never think of permitting to-day.

"Difficulties exist that in overcoming them we may grow strong."
Few persons are aware that calves which have been used for the purpose of making vaccine lymph, which have had their blood poisoned and laden with the bacillus of small-pox, which have had their bodies covered with postules and pus-exuding scabs are sold for food in our butchers' shops. Yet such is the unpunishing fact.

The following interesting information was published by the *Western Daily Mercury* on October 20th.

**Nuts** are generally regarded as an indigestible food, best left to schoolboys. Vegetarians know better. Some experiments which have lately been made by the American Department of Agriculture should have the effect of settling controversy on the point. The Department fed two women, three children, two elderly men, and two students on fruit and nuts. During experiments with meat foods under ordinary conditions, in which working to support themselves while pursuing their studies. The Department fed two women, three children, two elderly men, and two students on fruit and nuts. During experiments with meat foods under ordinary conditions, in which working to support themselves while pursuing their studies.

**Veal.**

And pus-exuding scabs are sold for food in our butchers' shops. Few persons are aware that calves which have been used for the purpose of making vaccine lymph, which have had their blood poisoned and laden with the bacillus of small-pox, which have had their bodies covered with postules and pus-exuding scabs are sold for food in our butchers' shops. Yet such is the unpunishing fact. Here is a physician who had established a considerable reputation in the West End of London. His results are of particular interest as the practitioner was a vegetarian and his results are of particular interest for the fact that his patients were of the highest intellectual and social standing. The patient was a young man of 28, a professional man. He had been a vegetarian for five years and had been a strict abstainer from meat of all kinds. He had been advised by his doctor to give up meat and to adopt a diet of fruit, vegetables, and nuts. The results were dramatic. The patient reported a marked improvement in his health and a feeling of well-being. He had a feeling of satiety after eating, and he had lost weight. He had a feeling of satiety after eating, and he had lost weight. He had a feeling of satiety after eating, and he had lost weight. He had a feeling of satiety after eating, and he had lost weight. The patient reported a marked improvement in his health and a feeling of well-being. He had a feeling of satiety after eating, and he had lost weight. He had a feeling of satiety after eating, and he had lost weight. He had a feeling of satiety after eating, and he had lost weight.

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A Gospel of Simplicity.

A gospel of simplicity is obviously what an age of complexity requires. But it is not easy to define simplicity: to put it into practice is the hardest task in the world. The greatest art is the simplest and the most uncommon.

Could we dare to suggest an epitome of the Sermon on the Mount it might be, "Blessed are the simple for they know what Life means." And in his own way Socrates said, "The less we want the nearer we shall be to the gods who want nothing."

But do not credit what I mean by Simplicity with bad manners and want of sensitiveness or taste. On the contrary it is for its very want of taste that we condemn society. Simplicity, because it faces the problems of Life and knows what can be known about Nature, sets eternal fashions. Society, losing touch with these things, plunges into the bottomless pit of ever-increasing luxury. But that is prostitution, not good taste.

Nor does Simplicity involve a puritanical asceticism: far from that, it believes that all our pleasures are keen in proportion to their purity, and sacred if they have been from that, it believes that all our pleasures are keen in proportion to their purity, and sacred if they have been.

Our duty as reformers then has a material and spiritual aspect as well as a personal and public one. No mere reform by Act of Parliament or philanthropic association aristocratically patronised can alter the fact that we cannot lead simple lives before we have simple wants and thoughts, nor hope to see clearly through the tangled social conditions that surround us when we lack our own lives in order.

It is fortunate perhaps that the tangle involves us all, because in trying to tread our way out of this Cretan labyrinth each one of us will be doing his best for all.

My object is consequently to plead for a revival of Hand Craft, which carried out to a thorough and logical conclusion would involve a return to the country and agricultural pursuits. These are the first of all handicrafts, for if we could revert to hand labour as the method of gaining our daily bread it would be the fitting counterpart of that desire for simplicity and aspiration which we are anxious to effect in our ideas about life as well as in our domestic matters.

Most reformers would I am sure demur at my inclusion of the land question under the, to them, less important question of a revival of Handicrafts, and would assume that greater facility for the acquisition of land must precede every other material reform. I venture to partially disagree with them; not that this, too, is not urgently required—but that in the present absence of all worthy ambition the mere giving people an opportunity of leading healthy and innocent lives does not, unfortunately, ensure their doing so.

What we have to do is to create the feeling anew, to educate a new peasantry who will come to the country as emigrants to a new land, keen to face new experiences and learn new lessons, with no alternative in the background in case of failure. The question, in fact, is a far greater one than mere land reform, it is one of education, of building suitable characters for a great nation that is to be.

Politics can only seal, never initiate, reform. They are therefore quite incompetent to cope with the increasing danger of substituting everywhere machinery for hand labour, dangerous because a nation's prowess must consist in the number of her sons who can win their living from Nature unaided and direct.

What armies of the sword or plough do we imagine these fetid hives of manufacturing cities, which destroy the countryman in his third generation, will produce? The truth is that the majority of us, in and out of Parliament, are too compromised with machinery in some form or other to question its necessity, to abstain from its convenience in private, or try to control its growth in public. Hence our revolution must proceed on individual lines, by the conversion of persons here and there to the wisdom of ultimately adopting the more primitive, slower, simpler, but in the end more satisfactory and humane, methods of labour; and for a long time to come our movement must be ethical and patriotic in the best sense of the word, and appeal to sentiments with which politics have practically nothing to do.

The popular cult of machinery is the saddest evidence of that hallucination that we can beat down the price Nature asks us for her fruits.

If we cheapen her on one side, however, she is bound to compensate herself on another. In spite of all the labour-saving inventions of the past century, one may venture to doubt if the ultimate cost of production has been lessened, when we come to calculate the social and moral condition their influence has had on the country, when we take into account our dependence on foreign nations for our food and clothing, the depopulation of the country, the growing danger of our great towns, and the increasing discontent, ignorance, and savagery of the population that infests them.

In actual cost alone, it is doubtful if wholesome living, good food, clothes and accommodation are any cheaper to-day than they ever were; doubtful indeed if beyond a fairly definable limit machinery can possibly lighten the average labour or conduct to the average happiness.

We tamper at our risk with a certain standard of effort, of personal hard work that Nature asks us in return for her gift of Life, just as we tamper at our risk with the physical and spiritual mysteries of that gift.

Machinery, in fact, has been making slaves and savages while it has been making fortunes. It is owing to machinery that unskilled labour is superseding skilled, that
Our great gospel must be to unite Life with religion, work with feeling, matter with spirit; our mission, to bring harmony to these only seeming opposites. It must be sensational as well as practical, secular as well as religious.

We have fallen in these days into a slough of despond and have lost faith in any motive for work but wages; so that our first duty is to restore a real motive or faith, our simultaneous second to encourage its expression in useful labour.

That is why, when the land difficulty seems insuperable, we are glad to advocate the restoration of Handicrafts, because however insignificant the result may seem to be, they teach us more quickly, if less radically, what a bond there ought to be between our work and our imagination. For that is the essential value of Hand-work as opposed to machine labour, that, were it only in digging, our imagination, which is indeed the divine spark in us all, is called into play.

People seem to think that imagination comes from leisure and culture, and has nothing in common with work, and they defend machinery under the mistaken belief that in time it will bring leisure with its consequent "culture" to a weary world, regardless of the fact that machinery and competition have not yet and are not likely to increase the leisure and pleasure of mankind.

It is the praiseworthy object of democracy to extend leisure and culture to all the world. Such is the only final apology for machinery if it can effect this benefit, or excuse for any scheme of social legislation or custom; for surely culture includes everything that is worth having.

But machinery has proved itself obviously subversive of all these advantages which the world has hitherto associated with leisure and culture. It has substituted monotonous accuracy for diversity and variety, quantity for quality, the unhealthy town for the open country, haste for peace, rapidity for leisure, and the gospel of greed for the gospel of love.

I need not here dwell further on the intrinsic pleasure of following a handicraft. It is obvious to all who can devote leisure and patience to the trial, nor should we have deserted the ancient and only eternal methods if we had not been coerced by necessity, or tempted by gold.

For what worth is our boasted enlightenment if it brings us no joy, what use our wealth if it brings us riches? Are we really any wiser or better off? This intellectualism, science, scepticism, which has held out such hopes to us, has ended as it was bound to end in the frankly confessed and unblushing materialism of all ranks of life.

The true countryman—Peasant or Pagan—living in the open air and not in the sluggish atmosphere of the town which holds men's moral exhalations in solution as well as their physical ones, and poisons their mind and body together—he, the child of Nature, in touch with her and touched by all creatures, has always, properly cared for, or left alone, a healthy mind in a healthy body.

The perpetual miracle around him inspires him to adore but not to define the object of his adoration.

Nothing can stem the present degradation of thought and practice but the earnest and organised resistance of all who share or wish to share this Faith, new to-day, but old as the hills, a faith in the sacred universality and beauty of life, faith in the unity of it; or this Hope in the possible re-birth of our material conditions, a regeneration of customs, art, and manufacture, till they become some echo of the ideal, some reflection of the heavenly; or this Charity, this Love, personal or impersonal, for friend, mankind, and nature, without which no society or religion or science can ever claim to stand.

Geoffrey Blount.

The Perfect Way in Diet.

Our practice as Fruitarians has been rightly called by Dr. Anna Kingsford "The Perfect Way in Diet.

Few persons know how much the higher life is influenced by diet. The majority consider only the questions of convenience, appetite, expense, or the way in which their social position may be affected. They are wholly unconscious of, and unable to understand the high reward that awaits those who choose this perfect way.

When we speak of the "gentle life," the "meek and quiet spirit," or "being in tune with the Infinite," they do not understand. In so many cases their religion does not include humanity or exclude cruelty. Yet religion without humanity is like a grand temple from which the sacred fire that once burnt night and day has gone out; it is a harp with broken strings; it is a dead heart.

To me this perfect way has been a garden of delights. To turn aside from all the cruelties of our false civilisation, to the study and practice of the perfect law of love which has as its manifestation, sympathy, pity, tender compassion for all sufferers, the training of the mind and the forming the character to enable it to adjust differences, establish justice, and lessen the barriers between classes and nations, surely this is the way which all should seek.

I hardly like to enter upon a discussion of the fears which those who have no faith in the harmonies of the divine arrangement entertain. But I would urge that what is morally right cannot be physically wrong. We believe that when our conscience tells us that a course of conduct is right, it cannot be attended by physical disabilities, as a result of that conduct. We expect the double reward.

It is true, much has to be learned. Temperance, self-control, and a study of the laws of health are necessary to give effect to your new resolve. They should have been learnt in early life, but at any time their intelligent apprehension will make the most of the forces that remain to us.

To me it is only left to imagine the grand results to the world, of minds working in pure bodies. Much error owes its existence to the distortion of the reasoning powers in minds enfeebled by disease, depressed by bad food, and habits which deprive the body of the vitality and spiritual energy needed for a perfect development of the whole nature.

Let us keep right on in the perfect way, noting every step of our advance, and become, as far as opportunity is afforded us, leaders of men.

C. P. Newcombe.
Our Lesser Brethren.

A remarkable instance of the faithfulness of the dog to his master has occurred at Scarborough recently. Five years ago Mr. Henry Collinson, a local resident, was drowned, and his dog, an Irish terrier, was found guarding his clothes on Scarborough sands. When the police came to take possession of the clothing the terrier endeavoured to keep them off. At the funeral there was no more sincere mourner than the dog, and frequently since then he has been found lying on the grave of his dead master in Scarborough Cemetery. For a week past the faithful creature had been missing. A Cemetery workman found him on October 25th in a dying condition on his master's grave, and thus was fittingly consummated a faithful vigil of five years' duration.

A story of canine fidelity was told in the Kesteven, Lines., Police Court, in September, by Inspector Skipworth. He found a man lying helplessly drunk in the roadway, and watching over him were his two dogs. So anxious were they that no harm should come to their master, that the officer, when attempting to take the man into custody, experienced the utmost difficulty in preventing the faithful animals from attacking him.

A horse belonging to a farm in the Fen country, finding its mate seriously ill in a field at night, went to the farm-house and made a noise to attract attention. It was driven away, but returned, making the same demonstrations. The farmer went out and found the sick horse, which unfortunately died in a few hours.

Mr. and Mrs. David Frickelton, of Soult St. Marie, Ont., were saved from death, on June 15, 1903, by the sagacity of their dog. They were roused by the dog jumping upon their bed, barking and tearing off the coverings with his paws and teeth. They found the room full of smoke and themselves nearly stifled. An attempt to escape by the stairs proved futile, because of the smoke and flames. With a coil of clothes line Mr. Frickelton first lowered the dog out of the window, and then his wife. He was the last to leave. The house was reduced to ashes.

A brown and white cat, nine months old, saved two persons from being burnt to death at the Warren House Inn, near Wokingham, in August. Mr. William Bailey, brother of the landlord, retired to rest, and about 12.30 a.m. was awakened by the cat patting his face with its paw and purring loudly. He stroked the animal and went to sleep again. A minute or two later he was again awakened by the animal, which this time scratched his face and cried piteously. Then Mr. Bailey rose up thoroughly, and found the room full of smoke. He ran to the room of his brother's wife, where the heat and smoke were overpowering. The place was gutted, and the cat was responsible for saving both lives.

When Le Vaillant was travelling in Africa his dog was drowned in a river. An attendant was sent back along the route and found him two leagues in the rear guarding a chair which had fallen from a wagon. He had apprehended his duty and tried to do it regardless of the cost to himself.

Books Received.

“Return to Nature.” By Adolph Just (R. Lust, 124, East 59th St., New York, 1 $ 50, in cloth 2 s.) This book advocates a return to natural methods of living, and it includes useful information concerning simple methods of treating diseases as advocated by Father Kneipp, Priessnitz, and others. The author combats the luxurious and artificial habits of our modern civilization, exalts the hygienic and frutarian principles which have been taught by the greatest of God's prophets in all ages, and challenges in a most emphatic manner, and with many arguments, the popular delusion that Jesus and His earliest disciples were addicted to the unnatural and vicious habit of flesh-eating.

“The Gospel of Simplicity,” By Godfrey Blount, Esq. (“The Simple Life Press,” 3, Water Lane, London. Price Threepence.) This powerful plea for a return to country life and handicraft, written by one of the Members of our Order, sounds a note that is much needed at this present time, and it deserves the widest circulation. In order to give our readers a comprehensive idea of the contents of the booklet, some lengthy extracts are printed on page 129.

“My Dog and Me.”

When fate's unkind, and every hope seems vain,
Or griefs oppress;
When coldly turning friendships fill my heart,
With heaviness—
When, for a few bright hours,
From life's dark cares
I would be free,
Some lovely lonely country walk delights
My dog and me!

To make me smile and notice him, he'll strive
By all he can:

Where should I find more tender sympathy
In any man?
He'll whine, and gaze into my face as if
Those cares he knew—
You'd wonder such an ugly sort of dog
Could be so true!
He knows if friends or strangers knock, or tramp
Across the yard; 
He's getting old—but he's a famous chap
The place to guard;
To growl, and hear the echo of his voice,
Mighty proud:

You'd wonder such a tiny sort of dog
Could bark so loud.

But, soon as little Wilfred strokes his head,
He's quiet at once;
He'll "die," and "beg," or in the corner stand
To play the dunce;
And if that paper fool's-cap hides his eyes,
He doesn't mind—
You'd wonder such a savage sort of dog
Could be so kind.

Ah me! from this small, dumb, obedient brute,
One lesson's plain:
He gives me all he has—his changeless love,
My own to gain!
His tongue can't tell a lie, nor can his heart
Deceitful he—
That's why our friendship close and closer binds
My dog and me!

J. Reddic Mallett
(In Torquay Times.)
The New Food "ODIN"

**ODIN** The most marvellous scientific discovery in diet of the Age.

**ODIN** Absolutely free from any animal substance.

**ODIN** Contains no Uric Acid and although opened will not go bad.

**ODIN** A Pure nitrogenous Food, prepared direct from the vegetable cell; but without the intervention of an animal.

**ODIN** A Pure Extract, and contains no chemicals.

**ODIN** Cannot be detected from Meat Extract in colour and flavour.

**ODIN** A purely natural food and is easily digested.

**ODIN** Costs nothing to try; a sample sufficient for several meals sent FREE on receipt of postcard mentioning this Journal.

**ODIN** Prepared under the supervision of the London County Council by competent chemists.

**ODIN** For the Athlete, the Invalid, the Aged, and the Young.

**ODIN** The ideal quick lunch for Cyclist, Hunter, Motorist.

**ODIN** Has received the commendation of leaders of the Medical Profession.

**ODIN** Doctors, Nurses, and Heads of Institutions supplied with FREE Samples and all information to enable them to test the new Food.

**ODIN** We want you to accept our offer of a FREE sample, as we are confident you will appreciate it.

*Extract from "Lancet" Report.*

"ODIN" is... a pure vegetable extract, being obtained directly from the protoplasm of the vegetable cell. It consists of a firm paste like ordinary meat extract, and its taste and smell are indistinguishable from well-prepared extract of beef. The nourishing properties of "ODIN" are evident, since it contains albumins, albumoses and peptones. The preparation is satisfactory, offering the same nourishing properties as a good beef extract in which the nutrient elements predominate decidedly over the merely stimulating substances.

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"I began eating Grape-Nuts simply to try the food, but soon noticed that my trouble was going away, and my nervousness was much less, so I continued to use Grape-Nuts breakfast food, with the result that I am now entirely cured. Grape-Nuts always agree with me, and when I work the hardest it seems to me I enjoy them and need them the most. They satisfy me better and seem to do me more good than meat."

"My younger boy, who inherits a weak constitution from his father, who died of consumption, has been greatly benefited by Grape-Nuts. He makes his breakfast of Grape-Nuts and milk, and the result of this diet has been that his stomach is much stronger and his appetite increased, and altogether he is like another boy."

"I noticed this about Grape-Nuts, that when I eat them and go away to work, they seem to stay by me and sustain me better during the day than anything else I eat."

Name given by GRAPE-NUTS CO.,

66, Shoe Lane, London, E.C.

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A Book for those who desire to live a Hundred Years, which shows how to avoid mistakes in diet and the suffering which results from them.

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Nearly twenty thousand copies of this book have already been issued from the Press in England and America. The sale steadily increases. It is being freely purchased by doctors, teachers of physical culture, and leaders of thought in religious and food-reform circles in all parts of the world.

We could fill columns with favourable press opinions which have been received.

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A Book for every Food-Reformer.

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A Home for Vegetarians seeking rest or change, either as Boarders or in Private Apartments. Comfortable winter home, beautifully situated. Moderate terms.

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PITMAN'S FRUIT AND NUT CAKES.

Uncooked, Ready to Eat.

Give wonderful energy powers for feats of endurance. Make Splendid Sandwiches.

During his training and Great Walk in August and September last of nearly 600 miles in 10 days, Richard Dickens lived entirely on these Cakes together with fresh fruits, vegetables, and nothing but water in return for his weight.

Half Pound Cakes packed in cardboard box to fit the pocket.

Bananut Cake 6d., Muscatelmo 6d., Date and Almond 4d., Date and Ginger 4d., Cakes, same shape, wrapped in paper, 3d. each. Fig and Almond, Fig and Goonat, Date and Almond, and Date and Goonat.

Post free, 3d. extra on one, 6d. on each additional cake.

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