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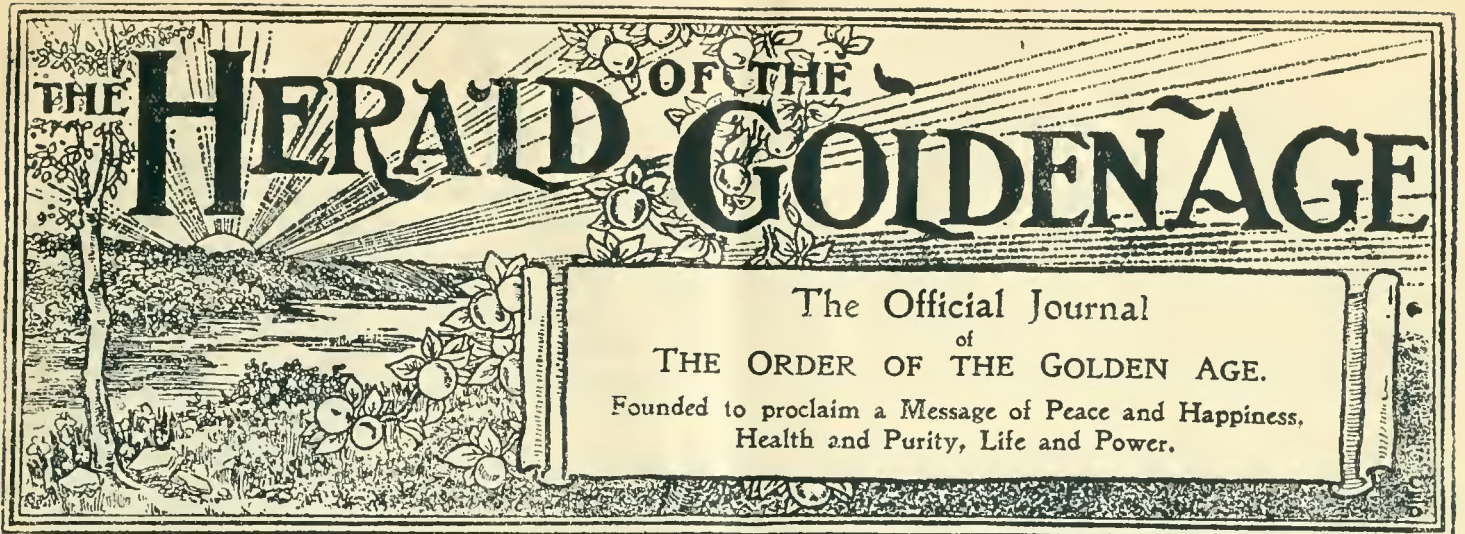
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From Matter to Spirit.

We all need to realise the great fact that we are living souls—not animated bodies:



That our fleshly tabernacle is but a temporary movable dwelling place—a convenient means of communication with this physical world, in which we are gaining necessary and valuable experience and are perfecting our spiritual evolution:

That it has been inherited from a multitude of physical ancestors, and represents *their* combined physical traits, characteristics, and personalities, and *their* physical Karma, as well as our own:

That it is not in any true sense our individual and *real* self, but only its instrument for the time being:

That, in fact, we and those around us are not what we outwardly seem to be; and that the individual and real self is often greater and more estimable than the personal and physical self through which it is so inadequately and with such difficulty revealed.

For many of us walk this earth like somnambulists, being all unconscious of our true lineage and spiritual status—and not realising that our career stretches right back throughout the long centuries of the past, and that our present relationships and conditions are largely resultant from our actions in bygone days.

When the human soul awakes from the long sleep of materialism, and becomes *spiritually* conscious, all things become changed. It sees a new heaven and a new earth.

It then knows that it has spiritual relationship with all other living souls—that Universal Brotherhood *actually*

obtains, although the sentiment of recognition may be, as yet, dormant.

It looks into the eyes of its sub-human earth-mates and recognises even *their* kinship, and promises benevolence and fraternal help.

It realises the majesty of spiritual Law, the inevitableness of spiritual Retribution, the searching and penetrating quality of spiritual Vision, and the significance and reality of spiritual Influence and Inspiration.

It becomes aware that this dense material universe is the theatre of a great Drama, in which it is, itself, playing a humble but not unimportant part; that our planet is the scene of a great Work of soul-transformation or evolution, which is ever taking place.

And it seeks to apprehend the Purpose of the Infinite Worker, so that it may live and labour in harmony therewith; and to *know* God so that it may become consciously a partaker of the eternal Life. And cherishing this great Hope it “purifieth itself.”

It is no longer in bondage to the fear of death; for it knows that departure from the physical body is but the laying aside of an earthly garment which has become outworn, and that the etheric form which envelopes it is of finer texture and of more sensitive vibration, and one that will reveal more perfectly its true self.

And the material world loses its grip; dependence upon physical sensation becomes lessened; the stupendous vision of the unexplored wealth, and the transcendent possibilities of the spiritual world is intuitively perceived; and the soul begins to realise, even though it be but faintly at first, the glorious liberty and privilege of ‘the children of God.’

But soon it is made aware that there are different spheres of being, and that souls who are as yet in the lower spheres must be helped upward by souls who have attained to the higher. For Light cometh *from above*; and only those whose feet are upon the rock of spiritual understanding can reach out helpful hands to uplift others from the troubled sea.

Its limitations and shortcomings are revealed by the teachings of experience and by Heaven-sent messengers; and it is constrained to yearn with strong aspiration after wholeness, and the overcoming life.

“We need to look forward, for we must some day look back.”

And, in due time, it is permitted to have foretaste of the Peace that passeth understanding, and the Joy that cannot be expressed, which constitute the perennial conditions of the Christ-sphere where Love and Sympathy are freely outpoured.

And when its hour has come, and it has been tried and tested, and found faithful, it is admitted to the mystic Kingdom and the real Presence—and finding there the fulfilment of all its hopes and all its dreams, it abides, and goes out into the darkness no more.

The call to "Come up higher"—from the material consciousness and its limitations to that larger and more peaceful plane where spiritual vibration and sensation are experienced and understood—is being heard by thousands of men and women who constitute the advance guard of our race.

The dawn of the spiritual Era is rapidly overspreading the Eastern sky; and in many lands there is great expectancy concerning a coming outpouring of the Spirit. There is also abundant evidence that many human instruments are being used to "prepare the way of the Lord" in connection with some such impending event.

And, if we desire to participate, it behoves us to cease from undue engrossment in mundane things, to seek after spiritual culture, and to listen for those voices that would beckon us toward that Kingdom which lies within.

But we must also become *doers* of the Father's Will. For the Path to the sphere that is called 'Heaven' is that of obedience, ministry and service; of self-abnegation and self-limitation, that others may be enriched. And it is entered by the Gate of Consecration.

The heart-language of those who cross its mystic threshold must be "Lo, I come to do Thy Will." Such alone can receive the spiritual baptism that surely comes to every true seeker of the Holy Grail; for God's 'elect ones' are they who "walk in the light" regardless of consequence.

On every hand around us—in our religious Societies, our Churches, our New Thought Circles, our Theosophical Lodges, our Spiritual Lyceums, and our Mental Science Centres—there are multitudes of human souls who are bent upon getting good, and securing advancement for themselves. But many of them feel no real concern about the upliftment of *others*, or the furtherance of the ideals of the Kingdom of God. And many are consequently meeting with disappointment.

They are often inclined to doubt whether, after all, there is any real and tangible satisfaction to be found in religion or in mental culture. And they are thus in doubt because they have failed to strike the true Path—the "narrow way" of beneficent service and ministry.

During the past thirty years I have become acquainted with all sorts and conditions of men and women who have been striving in various ways, and often without any clearly defined conception of the ultimate end of their endeavour, to extricate themselves from the quagmires of 'matter,' and to reach the uplands of 'spirit.'

And I have never met with any who have *really* embraced the Divine Will and dedicated themselves to the service of God and Humanity, whose lives have been unfruitful,

or who have failed to reap, individually, a harvest of spiritual blessing.

On the other hand I have known a large number who have sought after spiritual rewards and emoluments *for themselves*, but who have shirked the Cross, and have refrained from obeying the voice of the Spirit whenever it apparently seemed to be leading them towards personal loss, inconvenience or suffering. And their portion has been with the unsatisfied ones.

The mystic words, "He that willeth to do His Will shall know of the Doctrine," ring down through the centuries from the lips of the great spiritual Master and Revealer. And only those who voluntarily make that choice and follow the Path, are permitted to participate in the higher Mysteries and rewards of the Christian religion.

But to *all* who are burdened by the limitations and sorrows of this physical world; to *all* who hunger after Righteousness, and thirst for the living waters of Spirituality; the voice of the Spirit, and the beckoning hands of the universal church of God's elect, say "Come!"

Sidney H. Beard.

Christus Emancipator.

The gleams and glimmerings of a spirit-light,
 Illume the dusty highways of the Time;
 And at the corners of the public streets,
 And in lone cells of wretched poverty,
 In all the wants and throbbings of the Age,
 God stands awaiting to reveal Himself.

There's not a living man in all the earth
 But hath God near to him as his own soul.
 There's not a woman in the world but hath
 God nearer than the love in her deep heart.
 There are no souls *forsaken* of their God.

As Christ came near to Mary Magdalene,
 As Christ came near to that Unfortunate
 Whom all condemned, and said, "Go, sin no more,"
 Christ comes even to the harlot in the streets,
 Proffering the gift of all the Infinite,
 The star-wealth of the radiant upper space,
 The sun-wealth of the everlasting day,
 The mind-wealth of the universe of truth,
 The love-wealth of the heaven He fills with love.
 And calls her sister, mother, spouse and child,
 Asking but virtue as the one return.

There are no evil men shut out from God.
 The pining convict, whom iron gratings close
 From freedom, hath an Angel in his cell,
 Hath many Angels waiting on him there.
 God stands to smite the shackles from his soul,
 And burst the brazen dungeon gates of sin,
 And lead him forth, with His Almighty hand,
 Into the New Jerusalem, whose streets
 Are gold, and whose bright gates translucent pearl.

Earth is the nursery of Spirit Spheres;
 Man's crimes have made that nursery a hell;
 God's love shall make that nursery a heaven.
 For this chief end of Providence the race
 Labors inspired of God. Mankind to-day
 Thrill with the burnings of a deathless hope,
 Which blooms into fruition everywhere.

Dictated by one of England's poets through the mediumship of T. L. Harris.

Man's Diet in the Future.

The problems of eating and drinking have been pressing and fascinating ones in all ages. Hunger and thirst have been present with the human race since it



began, and the satisfaction of these cravings has been among the earliest and among the most enduring of pleasures that man has known.

A hungry man will eat almost anything, and there are few liquids that thirst will not tempt a man to try. Primitive man suffered much more from hunger and thirst than civilised races. He had not then learned the culture of the field and orchard, nor the processes of preserving food, nor the methods of transit. Nowadays men do

not hunger, for food is always to be had, and when crops fail in one land, immense stores are poured into it from other lands.

The primitive man, therefore, could not afford to be very selective in his dietary. He ate his natural food when he could get it, but he survived the worst disasters by his capacity of adapting himself to any sort of food that was available. Man, in his times of need, became an omnivorous feeder, and often and often the habit of eating unnatural foods, which he commenced in times of stress and famine, clung to him even when the need passed away.

Just as the dog, who once gets into the habit of sheep worrying to appease his hunger, will continue it however full you may feed him; just as the hen who has once discovered the trick of eating her eggs will continue to do it, though she is fed to repletion with other foods; just as the Kea parrot, having once learned the flavour of the fat that envelops the kidneys of sheep, will leave its natural food to follow and harass, and peck at the living sheep until it kills the poor animal and secures the luxury it craves; just as, in a hundred ways, the perverted habit once learned, becomes a part and parcel of the daily life, so too, we find that the dietary of the human race in various lands, and under various conditions, is the result of pre-existing habits begotten of necessity and perpetuated when the necessity has disappeared.

This is the solution of the curious problem of why the human race has in some countries and under some conditions fallen away from the physiologically natural dietary of fruit and grains, and nuts and vegetables, and has adopted a dietary more or less natural to the carnivorous animals.

In tropical lands, where the natural food was plentiful, it has been practically adhered to, but in more

rugged climes, where the winters were long and severe, the only food obtainable by primitive man, during this time, was either coarse herbage, or the flesh of animals. Under these conditions he began to eat the flesh of animals instead of turning to innutritious grass, and thus, in rigorous climes, the habit of flesh-eating is everywhere found, while in more tropical lands, it is much less common.

The time comes, however, when settled residence and a cultivation of the land, and the introduction of granaries makes food less precarious, and the pinch of hunger less keen. Under these conditions, the natural instincts begin to reassert themselves and grain foods tend to become the staple food of the bulk of the community. It is found up to this day that wheat, and barley, and oats, and maize, with potatoes, and some cheese and milk, form the mainstay of the mass of the people of Europe.

Side by side with this there has always existed "the aristocracy of sport." It was the privilege of the gentleman to carry arms, and use arms in war and sport. The natural consequence of this was that the sports of the chase were looked upon as the perquisites of the aristocracy.

To eat game then was the privilege of the gentleman, and one of the causes of the envy in which "the parson and the squire" were held by the proletariat was that these worthies had "meat" on their tables every day! Whenever they gave a feast to the poor, they always pandered to the popular idea by providing an ox or two, to be killed and distributed in large pieces.

Thus there was instilled into the popular mind the curious idea that one of the privileges of being rich was the opportunity of eating meat. Just as the poor man always envied the houses, and the horses, and the parks, and the clothes, and the jewellery of the squire, so he also envied him the opportunity of drinking as much beer and eating as much beef as he liked!

It followed as a natural consequence that when life became easier, and the standard of comfort rose, men would at once begin to eat more of that meat which they had always been taught to crave for. So it is that with the increase of wages, and with the enormous supply poured into western markets from the prairies of the New World, and with the use of ice and canning, the consumption of flesh food has had an enormous increase during the last twenty or thirty years.

But now again the pendulum is swinging. Men have had their satiety of flesh-food in all forms and conditions and they are beginning to learn that it is not such a wonderful food after all. Whatever might have been the value of "wild game," fresh killed and healthy, any such value is found wanting in the "market meat" of obese, overfed, highly fattened cattle; and now that the dregs of the broth are being drunk, there is springing up on all sides a feeling that flesh-eating is a dangerous habit, so far as health is concerned, and that the "natural food of man" has greater charms and more real and permanent value for health, strength, and vitality, than all the fictitious stimulus of meat extracts, and meat teas and the broths of muscles of market cattle. And once

the trend of thought turns in this direction, the deep natural instinct rises to strengthen and support it. Deep down in every human stomach there lies the love of fruits and nuts, the longing for the produce of the orchard, and the harvest field, and the garden. Deep down in every cultured breast there lies the repulsion against the smells and the sights, and the sounds of the shambles of Smithfield. And every human child turns to fruit, as instinctively as every feline kitten turns to its prey of flesh and blood.

What then is the future? The past was the diet of *Necessity*, the future will be the diet of *Selection*. In the first stage men ate what they *could*, in the next stage they ate what they *liked*, and in the last stage they will eat what is *best*, and they will rely upon the ingrained instinct and upon practice to make it agreeable as well as beneficial.

When man rejects flesh foods, and takes his nutriment direct from Nature's hand, of well-matured and healthy fruits and grains, and nuts, and vegetables, with the addition of honey, and cheese, and milk, we shall find a large number of diseases disappearing, hardy stamina increasing, endurance becoming greater, and longevity greatly extended.

And I believe that side by side with this diminution of agony inflicted upon animals will come a greater restfulness of mind and body, and a greater freedom from pains and aches, and weariness of the flesh, to the human race as a whole.

The "diet of the future" will be the "natural food of man."

Josiah Oldfield, D.C.L., M.R.C.S., L.R.C.P.

UNIVERSAL PEACE.

Universal Peace is as yet but a poetic dream. But all the good things of Earth first had their birth in the fancy of some idealist.

We have seen among the most advanced and progressive nations of the Earth, a growing tendency to submit their disputes to arbitration.

The great statesmen of the future will be slow to sanction a declaration of war. For the world is tired of strife. The advance guard of humanity is seeking for peace.

Health, happiness and true success can only exist, either for the individual or for the nation, where peace and harmony rule. We cannot have perfect health of body and mind until the last atom of hate, envy, greed, etc., has been dropped out of our consciousness for good and all.

Hate, envy, greed, friction and warring are due to ignorance of the great and beneficent laws of Nature. We are all parts of one whole. We are each a cell in a single body, and what affects one must affect all. The man who hates his brother or seeks to injure him is sure to reap a harvest of sorrow, because he is violating the great law of Harmony.

As we come more and more under the influence of the one Law and give up our individual lives more and more fully to its influence, we see clearly that the best interests of each one are wound up with the good of the whole. We see that we cannot injure a single living creature, or hold feelings of hate, envy or anger toward our brother without setting in motion vibrations of discord which affect the whole.

William E. Towne.

Hygienic Gleanings.

If you cannot have just what you want, make a business of enjoying what you get.

ELEANOR KIRK.

Many a poor child has been beaten for being cross or disobedient when the parents ought to have been whipped for stuffing the child with rich and unwholesome food.

E. W. CONABLE.

Women, whatever you do, be fair to yourselves and everyone around you, do not be *sickly* and selfish. Make up your minds to be *well* and *strong* so as to be a good comrade. The delicate woman has no business to become a wife or a mother.

Start to-day to get well! Cut out the things in your diet that you know are unwholesome, and above all learn to breathe.

NANETTE M. PRATT.

If you want fine, good health or physical beauty (the knowing ones understand their inseparable relationship), be interested, and put your minds to work to help your body to get what it needs and wants. Do not think of your physical exercises as something disagreeable or as a duty that ought to be performed, but let them be pleasures; enjoy them, make play of them, get fun out of them, and set your minds upon expected results. Then for every added beauty of strength and touch of colour rejoice—and joy in getting more.

ALEXANDER CAMPBELL.

Hereditary predisposition to disease may be fully overcome by a course of living so arranged as to build up the system at the weak point or points. After all, the greatest influence in the life of a man is not *heredity*, and not *environment*, but *his own individual will*. Not as his fathers lived, but "As a man thinketh in his heart," so is he.

W. R. C. LATSON, M.D.

Not a watch or clock in the world, not a steam engine doing duty on ocean or railroad, could be relied on if treated as man abuses his precious mechanism of the human body. Truly he is to himself a heartless, pitiless stoker!—over-feeding, with mere cinders and ashes, the receptacle which demands a just portion and a small one, of carefully selected, nutritious material. No wonder that the stomach goes on strike for less work and shorter hours.

GEORGIANA KENDALL.

A flesh diet, more or less excessive, is a more important factor in determining a savage or violent disposition in an individual than the race to which he belongs. . . . Liebig relates that a bear, held in captivity at Giessen, was quiet and gentle while nourished exclusively upon bread, but a few days of flesh regimen rendered it vicious and dangerous for the attendants.

The poet Byron discovered it was necessary for him, in order to lead even half a decent life, to abandon the use of flesh, as a food, altogether.

GAUTIER.

Fresh air—and a great abundance of it—is the Japanese rule. The Japanese sleep rarely with their paper windows closed. In the morning one of the first tasks is to go out of doors. There the Japanese woman takes in great breaths of air. And the Japanese woman is a deep breather. The Japanese look upon full deep breathing as being the most vital force in life. Food is not as important although necessary. The best of exercises are of little value when the breathing that accompanies them is not done properly.

W. IRVING HANCOCK.

The Power of Kindness.

Almost all men have more goodness in them than the ordinary intercourse of the world enables us to discover. Indeed, most men, we may be sure from glimpses we now and then obtain, carry with them to the grave much undeveloped nobility.



Life is seldom so varied or so adventurous as to enable a man to unfold all that is in him. A creature, who has got capabilities in him to live for ever, can hardly have room in threescore years to do more than give specimens of what he might be, and will be.

But, besides this, who has not seen how disagreeable and faulty characters will expand under Kindness? Generosity springs up, fresh and vigor-

ous, from under a super-incumbent load of meanness. Modesty suddenly discloses itself from some safe cavern where it has survived years of sin. Virtues come to life, and in their infantine robustness, strangle habits which a score of years has been spent in forming.

It is wonderful what capabilities grace can find in the most unpromising character. It is a thing to be much pondered. Duly reflected on, it might alter our view of the world altogether.

But Kindness does not reveal these things **Its Remedial Influence.** to us external spectators only. It reveals man to himself. It rouses the long dormant self-respect with which grace will speedily ally itself, and purify it by its alliance. Neither does it content itself with making a revelation. It develops as well as reveals.

It gives these newly disclosed capabilities of virtue, vigour and animation. It presents them with occasions. It even trains and tutors them. It causes the first actions of the recovering soul to be actions on high principles and from generous motives. It shields and defends moral convalescence from the dangers which beset it.

A kind act has picked up many a fallen man, who has afterwards slain his tens of thousands for his Lord, and has entered the Heavenly City at last as a conqueror, amidst the acclamations of the saints, and with the welcome of his Sovereign.

It is not improbable that no man ever had **Its Angelic Ministry.** a kind action done to him, who did not in consequence commit a sin less than he otherwise would have done. I can look out over the earth at any hour, and I see in spirit innumerable angels threading the crowds of men, and hindering sin by all manner of artifices which shall not interfere with the freedom of man's will.

I see also invisible grace, made visible for the moment, flowing straight from God in and upon and around the souls of men, and sin giving way, and yielding place to

it. It is only in the deserts that I do not see it, and on the tracts of shipless seas, and the fields of polar ice.

But together with grace and the angels, there is a third band of diminutive figures, with veils upon their heads, which are flitting everywhere, making gloomy men smile, and angry men grow meek, and sick men cease to groan, lighting up hope in the eyes of the dying, sweetening the heart of the bitter, and adroitly turning men away from sin just when they are on the point of committing it. They seem to have strange power. Men listen to them who have been deaf to the pleading of angels.

They gain admittance into hearts, before the doors of which grace has lost its patience and gone away. No sooner are the doors open than these veiled messengers, these cunning ministers of God, have gone and returned with lightning-like speed, and brought grace back with them. They are most versatile in their operations. One while they are the spies of grace, another while its sappers and miners, another while its light cavalry, another while they bear the brunt of the battle, and for more than five thousand years they have hardly known the meaning of defeat.

These are the 'acts of kindness,' which are daily enrolled in God's service from the rising to the setting of the sun; and this is the second work they do in souls, to lessen the number of their sins.

There are few gifts more precious to a soul than to make its sins fewer. It is in our power to do it almost daily, and sometimes often in a day.

Another work, which our Kindness does in **Its Uplifting Power.** the hearts of others is to encourage them in their efforts after good. Habits of sin, when even put to death as habits, leave many evil legacies behind them. One of the most disastrous parts of their inheritance is discouragement. There are few things which resist grace as it does. Obstinacy even is more hopeful. We may see floods of grace descend upon the disheartened soul, and it shows no symptoms of reviving. Grace runs off it, as the rain runs from the roofs. Whichever of its three forms, peevishness, lethargy, or delusion, it may assume, God's mercy must lay regular siege to it, or it will never be taken.

But, we all of us need encouragement to do good. The path of virtue, even when it is not uphill, is rough and stony, and each day's journey is a little longer than our strength admits of, only there are no means of shortening it. The twenty-four hours are the same to everybody, except the idle, and to the idle they are thirty-six, for weariness and dulness.

You may love God, and love Him truly, as you do, and high motives be continually before you. Nevertheless you must be quite conscious to yourself of being soon fatigued, nay perhaps of a normal lassitude growing with your years; and you must remember how especially the absence of sympathy tried you, and how all things began to look like delusion because no one encouraged you in your work.

Alas! how many noble hearts have sunk under this not ignoble weariness! How many plans for God's glory have fallen to the ground, which a bright look or a kind eye would have propped up! But either because we were busy with our own work and never looked at that of others, or because we were jealous and looked coldly and spoke critically, we have not come with this facile succour to the rescue, not so much of our brother, as of our dearest Lord Himself!

How many institutions for the comfort of the poor, or the saving of souls, have languished, more for the want of approbation than of money; and though sympathy is so cheap, the lone priest has struggled on till his solitude, his weariness, and his lack of sympathy have almost blamelessly given way beneath the burden, and the wolves have rushed in upon that little nook of his Master's sheepfold, which he had so lovingly partitioned off as his own peculiar work.

O what a wretched thing it is to be unkind! I think I can better face my sins at the last judgment, than my unkindness, with all its miserable fertility of evil consequences.

But if we have no notion of the far-reaching mischief which unkindness does, so neither can we rightly estimate the good which Kindness may do. Very often a heart is drooping.

Its Sympathetic Virtue. It is bending over itself lower and lower. The cloud of sadness thickens. Temptations lie all around, and are multiplying in strength and number every moment. Everything forebodes approaching sin. Not so much as a kind action, not so much as a kind word, but the mere tone of voice, the mere fixing of the eye, has conveyed sympathy to the suffering heart, and all is right again in one instant. The downcast soul has revived under the mere peep of human sunshine, and is encouraged to do bravely the very thing which in despondency it had almost resolved to leave undone.

That coming sin might have been the soul's first step to an irretrievable ruin. That encouragement may be the first link of a new chain, which, when its length is finished, shall be called 'final perseverance.'

Better than Praise. Few men can do without praise, and there are few circumstances under which a man can be praised without injuring him. Here is a difficulty. It is wise to take a kindly view of all human infirmities, but it is not wise to humour them in act. Some men can do without the praise of others, because their own is so unfailing. Their vanity enables them to find self-praise sufficient. Vanity is the most comfortable of vices. The misfortune is, that nevertheless it is a vice.

Some try to do without praise, and grow moody and critical, which shows their grace was not adequate for their attempt.

Some do without praise, because they are *all for God*: but alas! it would not occupy us long to take the census of that portion of the world's population.

Most men *must* have praise. Their fountains dry up without it. Every one in authority knows this well enough. He has to learn to praise without seeming to praise.

Now Kindness has all the virtues of praise without its vices. It is equally medicinal without having the poisonous qualities. When we are praised, we are praised at some expense, and

at our own expense. Kindness puts us to no expense, while it enriches those who are kind to us. Praise always implies some degree of condescension; and condescension is a thing intrinsically ungraceful, whereas Kindness is the most graceful attitude one man can assume towards another. So here is another work it does. It supplies the place of praise. It is in fact the only sort of praise which does not injure, the only kind which those who are afraid of growing conceited may welcome safely.

Moreover Kindness is infectious. No kind action ever stopped with itself. Fecundity belongs to it in its own right. One kind action leads to another. By *one* we commit ourselves to *more than one*. Our example is followed. The single act of kindness throws out roots in all directions, and the roots spring up and make fresh trees, and the rapidity of the growth is equal to its extent.

But this fertility is not confined to *ourselves*, or to others who may be kind to the same person to whom we have been kind. It is chiefly to be found in the person himself whom we have benefitted. This is the greatest work which kindness does to others, *that it makes them kind themselves*. The kindest men are generally those who have received the greatest number of kindnesses.

It does indeed sometimes happen, according to the law which in noble natures produces good out of evil that men who have had to feel the want of kindness are themselves lavishly kind when they have the power. But in general, the rule is, that kindness makes men kind. As we become kinder ourselves by practising kindness, so the objects of our kindness, if they were kind before, learn now to be kinder, and to be kind now if they were never so before.

Thus does Kindness propagate itself on all sides. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries.

Thus, for all these reasons, there is no better thing, which we can do for others, than to be kind to them; and our kindness is the greatest gift they can receive, except the grace of God.

F. W. Faber, D.D.

The Morning Dawns.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—
These wait their doom from that great law
Which makes the past time serve to-day;
And fresher life the world shall draw
From their decay.
But life shall on and upward go;
Th' eternal step of progress beats
To that great anthem, calm and slow
Which God Repeats.
Take heart! the Master builds again—
A charmed life old Goodness hath
The tares may perish—but the grain
Is not for death.
God works in all things; all obey
His first propulsion from the night:
Wake thou and watch: the world is gray
With morning light! Whittier.

Fruitarian Diet and Physical Culture.

A most noteworthy and valuable personal testimony concerning the benefits which follow the intelligent adoption of fruitarian diet was recorded by Mr. Eustace H. Miles, M.A., the Physical and Mental Culture expert (Tennis Champion, 1899 to 1903), in his book entitled "Muscle, Brain and Diet" (1901). It is as follows:—

"When I began to use these (fruitarian) foods, I had to face 'well-meaning' opposition, not only from those who had had no education on the subject, but also from most of the medical men with whom I discussed the subject. Nay more, I daresay that many of my friends considered that I was going off my head. It was not an easy life.

But when it was certain that, for two and a half years, my bodily and mental vigour *steadily increased*, when I was able to keep in constant training of body and mind, when I was ready to play a hard tennis match and do eight or nine hours' hard mental work in a single day, without feeling any real fatigue, and when my success at games, and the range and amount and quality and success of my work improved instead of the reverse, *then*, by degrees, even my dearest friends and relations were forced to admit that there *might* be something in it in *my* case. But of course they said, it would never do for *them*. Never yet have I succeeded in extracting from any single one of these good people a satisfactory reason for this bold assertion.

Up to the age of 27 to 28 (I am now over 31), I used to work fairly hard (about 6 or 7 hours a day), and to take hard exercise; but

(a) My foods were expensive, not merely in themselves, and because I liked alcohol, but also because without exercise I got seedy, and my form of exercise was not to be had gratis—I generally played tennis, rackets, and fives. I found that walking did not do me very much good, and tended to make me sleepy.

(b) At about this time I had begun occasionally to feel tiredness and cramp when I went in for any extra-hard exercise, and I was getting too much flesh on me. My work also had generally knocked me up at intervals.

(c) I often felt restless and discontented (especially if I did not get exercise absolutely regularly), and I suffered a good deal from depression.

(d) I was a most atrocious sleeper, not merely now and then, but habitually. I seldom had a good rest until I took to taking whiskey the last thing at night. And generally I felt what was at any rate a great liking for any form of alcohol.

(e) I used to suffer a good deal, but I suppose not much more than average people do, from liver, and from headaches, colds, and constipation.

(f) My memory especially for history and what may be called "general" subjects, had never been good.

(g) But one day a doctor discovered albumen in my water, and that, too, in somewhat serious quantities. I also had—so I discovered for the first time—abnormally hard arteries, though I had no notion of what that meant. To prevent or arrest Bright's disease, I was told to give up alcohol. So I made the attempt, and the struggle was a very hard one—I began to realise what a "habit" meant.

(h) Then I came to take a house with my great friend Mr. Hubert Higgins, and he told me about Dr. Alexander Haig's Diet, and about his theories on uric acid. I now

at length took up the literature on the subject, and began the experiment. *I gave up all flesh foods*, not absolutely, indeed, but, except for rare deviations, I did not eat either meat, or fowl, or fish, or eggs. I lived at that time mostly on gluten, made up in various ways, and I often fell into *great errors*.

Before long I grew more learned in such matters, and, as time went on, I found that the desire or even the liking for alcohol was departing—a thing I had never imagined to be possible.

I found that I was spending far less on my food and drink, that I was saving a great deal of time in various ways, that much of my superfluous fat had disappeared, that my skin was getting a healthier colour, that in exercise and at games my clearness of eye, my skill, my endurance, and—a strange thing, surely, between the ages of 27 and 32—my activity and flexibility, were all gradually increasing, that my brain-work was far better in respect of range of subjects, of sheer quantity, of quickness and of quality, than it had ever been before; that I was somewhat suddenly developing a most satisfactory memory, especially for history and "general" subjects; that I was acquiring for the first time a power of "observation," and a power of quickly arranging my subjects; that I saw many new analogies between one subject and another; that I could work for long stretches of time without a breakdown. In fact, I may say that brain-work has become almost as natural a thing to me as breathing, except at night.

All this will sound very like self-illusion. "You imagine all this," the sceptic will say, "but it needs *proof*." In reply I appeal to statistics. That during the last year I have coached nearer to 150 than to 100 honours pupils, that since last January I have had the schemes of over ten books accepted by various well-known publishers, and—in the intervals of my coaching—have already written nearly all of them, as well as a good many articles. All this I can prove.

It is less easy to prove that I have never felt so happy as I do now, that I have never taken so much interest in things as I do now, that I feel altogether better in every way than I used to, that my motives in life are higher than they used to be—all this, I say, I cannot prove. I can only ask the reader to believe that it is true.

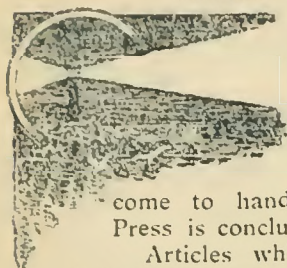
But there are certain *proofs* besides that which I mentioned above. Of these the most remarkable is the following:

I have been in the habit of playing rackets with certain players, and the result has been more or less uniform. *But, after a return to the old foods, even to a single helping of meat alone, my game of rackets has been wont to go down between 3 to 5 points*. My tennis, my work, my general feelings, were all similarly affected. Albumen once more appeared in my water, my arteries grew appreciably harder, and, in a word, *a return to the former foods meant, time after time, a return to something like the old level of health or ill-health*. It was not due to imagination, as, even after the first five experiments, I was hardly beginning to be convinced. This is a second proof, and extraordinarily cogent it is—hardly less cogent than my work.

A third proof would, I think, be my games and exercise. That I have improved at rackets, at an age when my friend Mr. H. Gray, the veteran and experienced champion, believed improvement to be practically impossible, cannot be denied by the most unbelieving. And, though other causes have contributed, still I think that my progress here, as well as in tennis, lawn tennis, and running, and my general immunity from fatigue (to support which I appeal to the accounts of many tennis matches in the *Field*), are all to be considered in the light of proofs."

Editorial Notes.

From almost every land, but especially from all parts of England, Europe and the United States, abundant evidence is reaching me that the Food



Reform Movement is advancing with rapid strides. Apart from the increasing demand for information on the subject, and the numerous expressions of sympathy with the aims and objects of our own particular organization which come to hand, the testimony of the world's Press is conclusive—and most encouraging.

Articles which emphasize the advantages of living upon natural and fleshless diet are now being printed in our most influential newspapers and magazines so frequently that the public are becoming quite familiar with the idea; and quite a large number of our contemporaries, to the Editors of which this Journal has been regularly sent for many years, are now distinctly voicing our own humane ideals, and deprecating the needless massacre of animals which is taking place for food purposes, on the ground that it is wanton and barbarous as well as being the cause of much human suffering and disease.

Our Advanced- Thought Allies.

The following extracts from the *Pathfinder*, published in Los Angeles, California, is a fair sample of the immense influence which is now being exerted by the advanced-thought magazines of the United States in favour of our ideals:—

“There will never be any marked success in this field of reformatory work until the question of meat-eating is disposed of. No work along the lines of reform ever availed that did not strike at the fountain-head of the iniquity. You can preach Temperance and legislate against Intemperance—against the saloon and its environs—and they will all go on just the same until the thing that creates the desire and the appetite for the stimulant is disposed of.

“More than twelve hundred families have discontinued the use of meat since the first issue of this Magazine appeared on the scene of active warfare against the stuff. With the elimination of meat from the dietary the desire for other forms of dissipation is removed—not the moment you discontinue meat-eating, of course, but as soon as the poison is thoroughly freed from the system, and the functions of the body are educated away from the deadening effects of the meat habit.

“We regard meat-eating as the most dangerous habit that to-day affects the race, the reason being that when once the system is thoroughly permeated with the meat poisons, the foundation for every form of dissipation, vice and crime, is laid. We know that the moral one of every individual is lifted fully 75 per cent. when once meat is entirely eliminated as a food factor.”

A Voice from Canada.

The Toronto *Daily Star* on October 13th contained the following statement written by one of its sub-editors, and thus evidenced the growth of humane sentiment which is apparent in this northern colony.

“While walking along Dorchester Street, Montreal, the other day I came across a flock of beautiful sheep on their way to the slaughter house, and, of course, the usual drovers with sticks accompanying them. My walk was completely spoiled, for that day it was impossible to enjoy myself for thinking of those innocent things condemned to a horrible death, and for what? Simply to satisfy mankind's unnatural craving for flesh-foods. When will the world begin to learn the dreadful harm they are doing, not only to our sub-human brothers and sisters, but to themselves?

What is the cause of drunkenness and its terrible consequences? The eating of flesh foods. Statistics show us that in vegetarian countries drunkenness is unknown. We have had it brought up against us that unless flesh-food is taken we cannot fight. That is a very poor excuse; for are we not all longing and praying for peace? But I think that everyone will concede that the Japanese have shown to all the world what can be done on a non-flesh diet.”

Protests against Butchery.

One of the most encouraging signs of the times, and one that bears eloquent evidence concerning the influence that is being exerted upon public opinion by the advocacy of our ideals, is to be found in the protests which are being made in the daily newspapers against the atrocities of the slaughterhouse. A letter extending to three-quarters of a column in the *Liverpool Journal of Commerce*, on November 22nd, contained the following sentences under the title of “Cattle Killing at Birkenhead.”

“This is what I saw. A long passage about 10 yards broad with innumerable small gates opening upon it. Some shouting, and a fine steer cantered up the passage and stood looking at the butchering crowd, who, having enclosed themselves behind their respective gates, shouted at the animal, which, however, did not move. Then a young butcher mounted the gate opposite where the animal stood, producing a “lasso” reeking with fresh blood. After three attempts and much chaff this red girdle fell over the steer's horns. Another similar reeking rope was then thrown and finally fixed, and then with much shouting and beating the animal was forced through the gate into the open door of the slaughter-house—the end of the “lasso” having been passed inside and made fast.

“The animal was now standing in the warm blood of those that had gone before him; at his side was a dying animal, bleeding, and before him were carcasses still warm being cut up. With a groan he made a wild attempt to free himself, but the ropes were tightened, and he could only move his head in a space of three yards. A butcher then approached with a pole axe, and taking aim, prepared to strike; but the animal rushed to the end of the rope limit, and as this movement almost necessitated a left hand blow the animal was punched and shouted at until he returned to the other end of the rope limit. Again the butcher aimed and struck, but the animal did not fall; he then struck again and the small pencil-like end of the pole axe passed into the brain, and the animal fell. Another man now approached with a long cane, which was passed through the small hole in the skull as the animal kicked.

“Disgusted, I turned away, and was told to see the Jewish butchers in the next slaughter-house. There I saw the same scene with the difference that when the animal was in the slaughter-house ropes were put round his hind legs, and as three or four men sat on his head the hind quarters were raised in the air. Then a superior looking person approached and cut the animal's throat, while another man poured boiling water into the wound. Groaning horribly, the animal's heart blood pumped in great gushes from the wound—which was opened from time to time by the butcher—until the animal died. The whole proceeding is absolutely bad—cruelty, great waste of time, and always again cruelty.”

Kosher Atrocities.

On October 24th, in *The New Age* under the heading of “Kosher Atrocities,” the following paragraphs, and many more to the same effect, were printed:—

“In the municipal shambles of a great Midland city circumstances compelled the writer to witness “Kosher” slaughtermanship. Within a lair, in full view of the lethal operations, one of four beasts remained, and a skull-capped Rabbi, deluged with blood, assiduously oil-stoned a huge razor-blade, until the last victim, maddened by the smell of blood and fate of its predecessors, was eventually roped standing to await the knife. Muttering a prayer, the sacerdotal slaughterman delivered a terrific upward slash against the terrified animal's throat, but a swerve and plunge at the critical moment disturbed his aim. The poor brute survived nearly twenty minutes, but, before death, was turned upon its back and a large incision made into its quivering thorax, into which the operating Rabbi thrust his arm, in order by digital examination to ascertain the morphological configuration of its lungs. The ghastly scene exasperated a crowd of onlookers to dangerous hostility, and a S.P.C.A. Inspector, attracted by the hubbub and yells of execration, declared that he could not interfere; that “religious privilege” precluded any proceedings against duly qualified Rabbi shochem practising under license of the Board of Shecheta (slaughtering). He further informed the writer that even in instances when the throats of the unfortunate animals were “properly cut” they lingered on an average five minutes. . . . While recognising that cruelty is inseparable from the abattoirs, and that Gentile methods are not above criticism, the urgent need for legislation with reference to this subject is unquestionable.”

I invite all our readers and friends who are upon our list of Press Correspondents, or who possess literary ability, to use their pens in deprecation of the needless butchery of animals which is taking place, and in making known the fact that not only is the consumption of blood-stained food

unnecessary, but that a wisely chosen fruitarian diet is beneficial to man's mind, body, and estate.

Whereas ten years ago such letters were generally consigned to the waste paper basket, *they now get printed*, and many of our most influential journalists are actively in sympathy with the work of the Food Reformation.

"Peace for the Animals."

* * *
At the International Peace Congress at Tremont Temple, N. York, on October 6th, Mr. Wm. Harrison, of Manchester, proposed a Resolution to the effect that the time has come when Peace toward the Animal Creation should be declared by mankind, and when all advocates of Peace should cease to consume the mangled and murdered bodies of the animal family. He expressed the opinion that the "disposition to outrage all Righteousness and Peace was largely begotten by flesh and blood eating."

I congratulate Mr. Harrison upon having sounded a true note that has reverberated round the world. Its vibrations will still continue, in increasing ratio, as other humane souls re-echo this ideal.

The Recording Angel.

* * *
One of the most startling discoveries in connection with modern psychical research is that concerning the indelible record of man's thoughts, words, and deeds, which is impressed in some mysterious way in or upon one of his etheric envelopes or auras. It may now be regarded almost as a proven fact that man is his own Recording Angel, and that when he comes into proximity with other souls whose spiritual vision and sense are well developed, events in his past career, and also his present mental and spiritual status, become clearly revealed.

Deeds which he has forgotten for many long years are re-enacted in dramatic form before the eyes of seers and clairvoyants, and thus is the deep saying justified that "there is nothing hidden which shall not be revealed."

When mankind realise this tremendous fact, and become convinced that every thought and deed alter the colour and quality of the human aura or etheric body, and thus predetermine the conditions of its life in the spirit-world; and that in consequence human beings must by the operation of inevitable laws be ever making manifest their true characteristics to those who dwell in spiritual spheres, we shall see a great change in human conduct for the better.

For deference to public opinion is a restraining force of considerable potency, and many persons do things in this world which they would *not* do if they thought they would be *found out*. But in the discarnate world, where there are no fleshly masks to conceal the real features of the souls that hide behind them, we shall all *know* each other and shall likewise *be known by each other* at our true worth. And, therefore, as Sergeant Buzfuz remarked, "we had better be careful."

Physical Products of Emotion.

* * *
Professor Elmer Gates has discovered forty bad products which are produced in the blood by bad emotions, such as hatred, envy, jealousy, fear, etc. These products are life depressing and poisonous. On the other hand good, benevolent, and cheerful feelings have been proved to create beneficial chemical products, which are physically healthful.

The worst, and most deleterious of all these chemical products is that produced by *guilt*. If the perspiration of a guilty person be placed in a test tube and be treated with a certain acid, it will turn pink. The physical consequence and penalty of sin is thus demonstrated by chemical science, and Hell becomes a reality, founded on fact.

A Great Athletic Feat.

A wonderful achievement was accomplished by Mr. G. A. Olley, the Fruitarian Cyclist, on October 22nd. In adverse weather he rode from London to Edinburgh, a distance of 382 miles, in 27hrs. 11mins., thus beating the record by 52mins. As this works out at an average pace of between 14 and 15 miles an hour, our readers will be able to form some conception of this magnificent exhibition of speed and endurance. And he covered 344 miles in 24 hours.

Mr. Olley met with many obstacles, including side slips, three falls, strong head winds, punctured tyres, and a collision which bent his handle bar and injured his shoulder. He had to ride in total darkness for three hours; but notwithstanding these difficulties he stuck to his task, and once more carried the Fruitarian flag to victory. After riding 242 miles he was met by local cyclist friends who were strong riders, but they could not keep up with him for long and were left behind.

It is rumoured that our Amateur Cyclist Champion is contemplating retirement upon his laurels, owing to business affairs. For the sake of the Food Reform Movement I hope this may not be true, but if the report is correct Mr. Olley will enjoy the satisfaction of knowing that he has rendered herculean service to the Cause, and has won the gratitude of all who have its interests at heart. I trust that many of the long distance records which he has secured and still holds will for many years remain unbeaten, to evidence the fact that England's foremost cyclist was nourished and sustained by the kindly fruits of the earth, instead of upon the butchered products of the shambles.

* * *

The 'Milkman' Superseded.

One of the latest inventions is a machine which will reduce milk to dry powder in 30 seconds, thus rendering it absolutely sterile and odourless, and at the same time extremely portable. This product can be sent through the post, preserved for a long period, and restored to the condition of fresh milk by a simple addition of water.

An experiment has been tried in connection with the Officers of the Health Department in New York. Eight hundred and fifty children, ranging from five years to two days in age, were fed exclusively on milk made by the addition of water to this powder. The result was that not one child died, and everyone gained weight. If the same number of similar children had been fed on ordinary milk probably 100 or so, according to ordinary statistics, would have died during the summer months from maladies caused by bacteria and microbe-infected milk.

We are now able, therefore, to carry a week's supply of milk in our pocket, and thus get even with the packing firms who profess to supply a gullible public with 'an ox in a teacup.'

This product is supplied by the Galak Milk Product Co., 118, Fenchurch St., London.

* * *

A Fruitarian Objector.

At the Bromley Court (Kent), Mr. Charles Nye applied for an exemption for his baby from vaccination, on the ground that he was a Fruitarian, and that he had therefore a conscientious objection to his fruitarian baby having its blood contaminated from the blood of an animal. The exemption was granted.

This was the plea that was instituted by Dr. Oldfield on behalf of his twin babies, and I commend it to the notice of all our readers, because it seems to be favourably regarded by the magistrates, and is also calculated to draw public attention to the fact that fruitarians are increasing and multiplying in more ways than one.

The Prevalent Distress.

in supplying very cheap and very nutritious food to the hungry



children of the poor. By means of the contributions of friends, which are sent towards doing this good work, the famished little ones can obtain, for a farthing or a halfpenny, a meal which sends them away feeling satisfied and hopeful. The sketch which accompanies this paragraph was taken at the doors of one of the soup kitchens when the signal was given that business was about to commence, and it speaks for itself.

This form of beneficence has several features to recommend it. It relieves privation without pauperising the recipients, prevents physical deterioration from lack of nutrition, and also provides practical instruction concerning the possibility of obtaining pure and nutritious diet without the necessity of using animal flesh.

* * *

Our Medical Allies.

I am glad to be able to report that a rapidly increasing number of progressive physicians are now advocating either partial or total abstinence from flesh food. It is most interesting to watch and record the transformation of thought and opinion which takes place as they investigate, one by one, the subject of *Fruitarianism* and its advantages. Many, who a few years ago were unsparing in their deprecation of abstinence from flesh food as "crankism" or "faddism," are now public advocates of this more excellent way of living.

One of the latest of these converts is Dr. Gordon Stables, who, in an article entitled "Health and Home" in the *Fife Herald*, October 19th, delivers himself as follows:—

"Vegetables and fruit should be much more popular. If they were so the health of the public would be improved, many kinds of disease would be banished—mayhap even cancer and consumption—and people would not only live longer, but be more quiet and calm and happy while they did live. I think that even the moderate allowance of wine drunk at table nowadays tends to nervousness and the fear of death, and this same nervousness or fear of death is increased by meat-eating. So both the vegetarian and the total abstainer have a deal of common-sense."

Twelve months ago one of our official press correspondents was obliged to write to a Scotch Newspaper to refute certain statements which were made by Dr. Stables in deprecation of vegetarian diet. But *now*, we gladly welcome him as a powerful ally in connection with our humane and hygienic propaganda.

* * *

Cancerous Flesh as Food.

On December 6th, Dr. Collingridge, Medical Officer of Health for the City of London, told the presiding alderman at the Guildhall Police Court that four quarters of beef which he had been called upon to inspect after seizure by the Sanitary Inspector in the London Market, were clearly affected with malignant cancer. At first he attributed the excrescences on the ribs of the carcase to tuberculosis, but further examination by himself and the City Bacteriologist

revealed generalised cancer and sarcoma. He further stated that beef containing sarcoma was the most dangerous form of food imaginable, and he pledged himself that the beef was cancerous.

The farmer who sent the meat to London was fined £50, which slight penalty will doubtless encourage other farmers and butchers who purchase cancerous animals for slaughter, to run the ineffectual blockade which exists in the form of a skeleton force of Sanitary Inspectors, whose numbers are so few that they cannot possibly inspect a hundredth part of the flesh which is sold to the public.

* * *

The O.G.A. and its Offspring. Although The Order of the Golden Age is only in the tenth year of its existence, it has already passed the stage of infancy, and has assumed the dignity of *parenthood*.

In various parts of England and in many other Countries its Members or converts have founded Vegetarian, Humane or Food-Reform Societies, and have established Magazines, and thus its beneficent influence is ever extending and increasing.

Amongst the most recent of these developments have been the establishment of Food-Reform Societies at Exmouth and at Hull. I had the pleasure of attending the inaugural *Conversazione* and of delivering the address at the first named town, on October 5th, and the meeting was a most influential and encouraging one—many friends coming forward at the close and expressing their intention to abandon carnivorous diet.

Within a few days of the launching of this new Society at Exmouth, three of my co-workers, who were led to embrace the principles of, and to join the Humane-Diet Movement through reading the literature of our Order, and who have, in the past, rendered valuable service in connection with our work, established a Society entitled the 'Order of the Cross.' And thus was brought into existence another organization which has for its aim the advocacy of humaneness and spiritual culture.

The world is very wide, and there are vast multitudes of men and women who are still uninfluenced in favour of our humane ideals; and, therefore, we have every reason to welcome with all sincerity of heart every new worker, or band of workers, that can be raised up for the attainment of our common aim and object.

For the conversion, education, and inspiration of such workers, and the creation of such new associations of workers; is the legitimate aim and end of our own propaganda. And it is to be hoped that this organization which my late colleagues have instituted, will be able to reach some circles of society to which our own publications have not yet gained access.

And The Order of the Golden Age still continues to fulfil its sacred and beneficent mission, and to send forth from its offices, and by means of the efforts of its Members in thirty-eight countries, a constant stream of influence which is ever tending to lessen the sum total of the world's pain, to increase human happiness, and to uplift our race towards a higher plane of experience.

* * *

My New Colleagues.

I am glad to be able to inform our Members and readers that our Order has been much strengthened by the election to the Council of Dr. Josiah Oldfield, D.C.L., M.A., M.R.C.S., L.R.C.P. As a graduate in Law, Theology, and Medicine, a prolific writer for the best Journals of to-day, and a worker for social amelioration who has had over twenty years of the most important and most varied experience in connection with humanitarian

propaganda, his assistance and counsel, the value of which I have often proved in the past, will be most helpful at this present time. My colleague was Editor of *The Vegetarian* for many years, and of our own Magazine, *The Herald*, during the year 1901; and for nearly a quarter of a century he has been a most powerful advocate of the Food Reformation. His authority as an expert on dietetic subjects was recognised by the proprietors of the *Encyclopædia Britannica* when they invited him to contribute an article on Food Reform to the last edition, and he is now rapidly gaining an eminent position as a Surgeon and Physician.

Another new Member of our Council is Mr. Francis S. Blizard who is an ardent worker for humane, hygienic, and spiritual ideals, of very considerable influence. As an author and press correspondent, a lecturer and an earnest and diplomatic propagandist, his co-operation will do much to further our Cause, and to help us to win the attentive consideration of many men and women in influential positions. The article entitled "The Way to Health and Happiness" which is printed in this issue of our Journal and which will be reprinted simultaneously in booklet form, will enable our readers to apprehend the practical and helpful nature of the work which he is doing with his pen; and I hope that many will send for copies in order to circulate them by means of sale or gratuitous presentation.

And Miss Florence Helsby, of Montreal, Canada, a journalist of considerable influence, and for many long years a loyal and earnest co-worker, will also aid me by her counsel, helpful suggestion, and active interest in our propaganda.

Our Secretarial Staff has also been increased by the engagement of Mr. Laurence Gilbertson—a Fellow of the Institute of Journalists and a literary worker, whose long experience as a 'Leader' writer and newspaper Editor, will, I trust, enable him to render important service in connection with our Press Correspondence Department as well as with the general work at our Headquarters.

* * *

Our work of Publication.

During the past quarter we have issued from the press nearly 60,000 booklets, pamphlets and leaflets, in addition to our Official Journal.

A fourth edition of Dr. Oldfield's *Penny Guide-Book to Fruitarian Diet*, revised and brought up to date (consisting of 10,000 copies) has been printed, and as this work, written by a Harley Street physician who has had over 20 years' experience of the practice and advocacy of fruitarian diet, contains a wonderful amount of valuable information, and has in consequence already won its way into some 30,000 homes, I anticipate an increasingly rapid sale, and the publication of many more editions.

Another 5,000 copies of "The Festival of the Christians" were printed for circulation during the festive season, and 10,000 copies of a new booklet compiled by myself, and entitled "The Testimony of Science in favour of Natural and Humane Diet," so as to provide our co-workers with a useful addition to their armoury. This last booklet contains a large amount of expert medical evidence in favour of fruitarian diet (with references), and will prove very helpful to our Lecturers, and valuable in removing the prejudices of the unenlightened, and also in strengthening the convictions of those whose "spirits are willing" but whose backbone needs some stiffening. As the price is only one penny, I hope that the demand for it will be considerable.

And in addition to the above, further large editions of Mr. Bramwell Booth's leaflet on Vegetarianism and Mr. Cocking's pamphlet on "The Drink Problem" have been turned out; also "The Way to Health and Happiness" by Mr. F. S. Blizard (price one penny), and many thousands of new Prospectuses, Certificates, and printed forms of all kinds.

* * *

"Forward!" The preparation of the above mentioned publications in addition to our usual administrative and literary work has kept me very busy; and our *Exchequer is heavily overdrawn.*

But our holy and humane Crusade must, and will, go forward—notwithstanding difficulties, lack of funds, the weakness or desertion of individual converts or co-workers, our own personal human limitations, and our need of many more devoted and single-eyed voluntary toilers in connection with this beneficent work of Redemption and Reformation. For victory is already *in sight* in the coming years! The eventual abolition of Butchery and Carnivorism with all their attendant evils is a *certainty*. And thus is the way being prepared for the coming Kingdom of Love.

During the past ten years I have worked, and am still working, to the full measure of my strength, in obedience to God's call and for the attainment of the great Ideal which is embodied in the Name of our Order; and I am thus endeavouring to be faithful to the Light that has been given to me and to the Hope concerning the future of our fallen race that has been kindled in my heart. And I invite all who have seen the same 'vision'—of a World redeemed from cruelty, carnality, strife, materialism, demoralisation and suffering—to unite in earnest endeavour to sweep aside the great evil that has hitherto hindered the advent of the Era of Peace, Humaneness, and Spirituality.

* * *

Japanese Bravery and Endurance. The wonderful stamina and endurance of the Japanese army was graphically described by the War Correspondent of the *Morning Post* on October 29th, as follows:—

"We saw nothing of our ponies for a week, during which time we almost starved, often turning in supperless after a long day's march and setting off again breakfastless at dawn, living in our wet clothes and on occasion bivouacking without blankets in the rain on bleak hillsides. It was the first real "roughing it" experienced by the correspondents in this campaign, and it gave us some idea of the far greater hardships endured by the brave soldiers whom we accompanied throughout their victorious advance. For them it was to be twelve consecutive days of hard marching, most obstinate and bloody fighting, fierce night attacks delivered and suffered, scantiest rations—the men for days had to eat their rice raw, having no time to boil it—alternate exposure to cold, rainy, or dewy nights and fierce sunshine. The temperature was as high as one hundred in the shade at times, a heat that is very oppressive in this damp and steaming climate. But these wonderful troops struggled on cheerfully, enduring fatigue, hunger and thirst and fighting with a ferocious heroism. It was only at the expiration of those terrible twelve days, when victory brought some rest to this weary army, that one fully realised how great had been the strain on the men. Thin and worn, with drawn features, were the soldiers then. Men fell out of the ranks in hundreds to drop by the roadside and be overcome at once by a sleep so deep that they appeared as dead, and could not be awakened by their officers."

Thus have our allies demonstrated for all time the fact that a non-carnivorous army can equal, and even surpass, any feats of endurance and military heroism that have ever been recorded concerning the soldiery of the flesh-eating nations. And it is largely owing to their magnificent exhibition of stamina during this deplorable war, that all sorts and conditions of men in the West are now showing a disposition to investigate seriously the claims which are made upon behalf of natural and fruitarian diet.

But cannot we manifest the same spirit and enthusiasm for the attainment of *higher* Ideals, which

concern not only the future welfare of *one* nation, but of *many*, and also the emancipation of the sub-human races from the inferno of oppression and cruelty to which unregenerate mankind has hitherto condemned them?

* * *

Our New Project.

The new project which I hinted at in our last issue concerning the possible establishment of a Healing Institution, under the auspices of The Order, is steadily assuming a more definite shape, and the possibility of its realization has considerably increased during the past quarter. For several friends have come to me, being led by the Spirit, whose hearts are strongly drawn to such work, and who are specially qualified to participate in it.

Some of these friends possess powers and spiritual gifts of an exceptional sort, and are ready to consecrate their lives to the service of suffering humanity if the initial financial difficulties of founding such a Temple of Healing can be overcome.

And, if so, we should be in a position to offer to sick and suffering men and women, whether they be rich or poor, such a combination of spiritual, magnetic, electric, hygienic and dietetic treatment as cannot be obtained elsewhere. And medicine for the soul would be offered, in addition to healing for the body, *without money and without price*.

I await developments and the guidance of the Spirit, and shall look forward with interest to what the future may bring forth.

* * *

Our Members will be glad to know that a large number of our brethren in India are now actively co-operating with us in our efforts to advocate humaneness in the Western World, and that they are also circulating our literature widely in their own country.

Our Provincial Councillor in Junagad, Mr. Labshankar Laxmidas, recently forwarded a special donation of £25 from the Mangrol Jain Sabha, Bombay, to spread our Evangel and our literature amongst the cultured classes of England.

Every month I become more convinced that the superficial mental and religious barriers which have hitherto existed between the cultured natives of India and the Western nations, are crumbling away, and that every year will witness closer co-operation between them and ourselves in humane endeavour for the upliftment of mankind, for such endeavour is the fundamental basis of their religious culture as well as of our own.

* * *

A Personal Request.

I shall be grateful if every recipient of the current issue of this Journal, who receives it directly by post from our Headquarters, and who has not yet paid the subscription which is due for the year 1905, whether as a Member of the Order, or as a subscriber for the Journal only, will forward the usual contribution at an early date *and before the matter is forgotten*. The magazine has been increased by four extra pages, in order to make it still more helpful, and the next quarterly issue will only be sent to those who have responded to this request. But I feel sure that all who have the interests of our work at heart, will feel disposed to comply promptly with this reasonable suggestion.

In order to double the number of our subscribers I also would ask each of our readers to induce some friend or acquaintance to fill up the enclosed order-form, so that our influence may be at once largely extended. There are so many people who are in favour of the advocacy of humane and hygienic ideals (even if they do not follow them personally) that I feel sure no difficulty will be experienced in finding prospective friends and helpers who will be willing to pay

the modest sum per annum which constitutes our subscription charge. And as new converts are made wherever *The Herald* circulates, the interests of our beneficent Cause will thus be furthered. Additional forms will be sent if desired.

I have known individual members of the Salvation Army who have voluntarily and, for long periods, sold *several hundred copies* of their official Journal *every week*, notwithstanding inclement weather, ridicule or rebuffs. This is the spirit that carries a Cause to victory, and I pray that we may have some outpouring of it upon our own band of workers for God and Humanity.

* * *

Our Financial Deficit.

The financial accounts of the Order disclose the fact that although the number of our Members and Subscribers has steadily increased, and the sale of our literature has been augmented, there is a deficit to be met at the end of the year of about £250.

The following contributions towards the amount needed for the furtherance of the work of The Order have (in addition to sums received in payment for literature, and *The Herald*, &c.), been subscribed since our last issue:—

£ s. d.		£ s. d.	
Mr. Sidney H. Beard	100 0 0	Miss E. Sharp	... 2 6
The Mangrol Jain Sabha, Bombay		Mr. H. B. Amos	... 2 6
(Sent from India before Oct. 1st.)		Mrs. C. Allen	... 8 0
Per Mr. Labshankar		Mr. H. Johnson	... 5 0
Laxmidas ...	25 0 0	Miss C. Plaxton	... 3 0
A Loyal Member ...	10 0 0	Mr. Townshend Gahan	... 5 0
"True to the Flag" ...	5 0 0	Mrs. M. A. Moss	... 5 0
Mrs. Champlin ...	2 5 0	Mr. Valera 2 6
Miss Georgiana Kendal ...	2 5 0	Mr. Lawson Coad ...	6 6
Miss Isabella Oswald	1 2 4	Miss Dora Cogswell	2 6
Mr. Townshend Gahan	1 1 0	Mr. A. Harvey ...	5 0
The Lady Gwendolen Herbert ...	1 1 0	Miss Ada Wormall ...	5 0
Miss Cunningham-Graham ...	1 1 0	Mr. Price - Heywood	5 0
Mr. F. S. Blizard ...	1 1 0	Mr. C. Jassawalla ...	2 6
Miss Ada Hughes ...	1 1 0	Mr. K. R. Jassawalla	2 6
Miss Conran ...	1 5 0	Mr. C. Jowett	2 6
Madame Risos ...	8 0	Mr. Jas. Gilmour ...	5 0
Mr. A. Hainsworth ...	6 6	Mr. Thos. Smith ...	2 6
Dr. C. R. Hassall ...	2 6	Rev. F. F. Yandell ...	2 6
Mr. M. S. Hayward ...	3 0	Mrs. Ross Smith ...	3 0
Mr. T. Tasker ...	2 6	Mr. P. Smith ...	10 0
Mr. Sidney Rist ...	2 6	Miss I. Oswald ...	2 6
Mr. R. Bulley ...	2 6	Mr. John Eggington	2 6
Mr. F. S. Wheeler ...	2 6	Rev. C. C. Potts ...	2 6
Mrs. Clara Turner ...	2 6	Mr. Tracey Sparks ...	2 6
Mr. G. Brisley ...	2 6	Mr. S. Finbow ...	5 0
Mr. Henry Crook ...	3 0	Mrs. Brace ...	5 0
Miss Tyler ...	5 0	Miss L. Askew ...	2 6
Mrs. W. R. Anderson	3 0	Miss E. Plaxton ...	2 6
Miss Max Muller ...	2 7	Miss Criddle ...	2 6
		Miss Anna Hingot ...	2 6
		Miss Adolphine Hingot	2 6
		Prof. Marossy ...	4 0
		Miss Gertrude Tonge	5 0

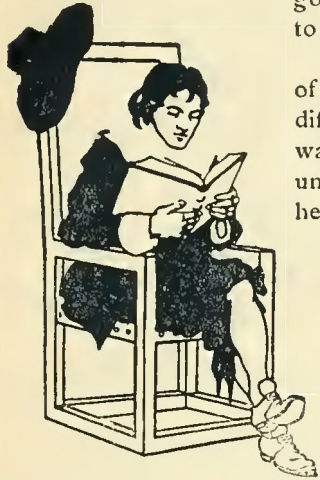
I trust that there may be no necessity to restrict our humane propaganda, or to lessen our missionary efforts during 1905.

During the past few months bound volumes of our Journal have been placed in a very large number of Public Institutions, Y.M.C.A.'s, and Reading Rooms, and a constant stream of literature has been sent forth to leaders of thought and persons of influence who are likely to respond to our humane ideals and to co-operate with us in their attainment.

This work of humane education and proclamation of hygienic truth can be increased to almost any extent, but the amount of effort put forth must necessarily depend upon the munitions of war which are furnished by the Members and Friends of The Order. The rent and expenses of our Publishing Offices have to be met, our printer's account and our postage bill are very heavy items, and three salaried secretaries are now engaged, as their services are needed in addition to those voluntarily rendered by myself and my numerous co-workers.

The Way to Health and Happiness.

Our Birthright. Health is the birthright of every man and woman, and should be the normal condition. But how far it is from being so alas! we know! We are confronted daily and hourly by people whose appearance and general demeanour would lead us to the conclusion that good health was a rarity belonging to a privileged few.



And yet, if we go into the realm of Nature we find things vastly different, the trees and shrubs and waving fields of corn pronounce universal health, and it is only here and there in quite exceptional cases we meet with disease or imperfection.

The doctor and the medicine vendor flourish in our midst, and continue to cater for the thousand and one ailments of man.

What did Shakespeare mean by "Throw physick to the dogs?" Was it not this same idea, that health was a natural endowment, and should be attainable without the use of chemical concoctions—that our God had surrounded us with all the benefits designed by Him to ensure the blessing of health to His creatures, and did not leave so important a matter to be settled by a resort to humanly discovered compounds.

Air, sunshine, sleep, water, food and exercise, both mental and physical—these are the health producers; and given these and the knowledge how benign are their influences, and health is a natural consequence.

And yet, alas! how far from being realised by thousands, to whom each week, each day, is an effort to live, and to whom the very word health has an unreal, almost a mocking sound.

"Good health" is the toast of tens of thousands, who, with the words still on their lips, are taking speedy means to obliterate it—strange inconsistency!! But how often have the blessings of health been realised for the first time, only when it has departed.

How often, too, has the agricultural labourer exchanged simplicity and health for a town life, and labour amidst insanitary surroundings, for a higher wage, and later on the paled cheek and dimmed eye, and learnt, after all, that his health and happiness were inseparable.

Health and Virtue. And not only is happiness dependent on health to a great degree, but temporal and spiritual progress are also hindered or prevented by its absence. Body re-acts on mind and character, with results that either elevate or depress.

Clearness of perception and earnestness of purpose are helped and fostered by the healthy physical condition, and correspondingly clear and vigorous brain.

The latter are truisms which are too well known almost to need comment.

But there is another side of the question which is not so generally recognised, and it is this:—

The man or woman who has indifferent health is usually misunderstood, and blamed rather than commiserated; for people do not attribute the flaws of character which they notice, to an impaired physical state, but almost invariably set those flaws down as mental attributes of an unenviable kind, and to a bad disposition.

Hence we hear the terms "a born grumbler," "a cantankerous individual," "a morbid person," all of which are uncharitable appellations, and certainly, in many cases unjust criticisms. For be it understood, those people are themselves the victims of a state of mind arising from an impaired physical condition.

It has been said, and rightly so, I think, that it is the duty of all persons to keep their standard of health at the highest; that is to say, that quite apart from their own feelings, they have an obligation towards other people.

And this must of necessity be so, for health, like disease, is highly infectious, and it behoves everybody to see that they so conform to the simple rules of health that their normal condition shall be as satisfactory as possible.

Food and Digestion.

Good food and good digestion have one invariable result, perfect nutrition; the daily building up of the body and repair of waste tissue is carried on, and the physical condition as a result is one which maintains the energies and resists the attacks of disease. Simple, some may say—yes, simple enough apparently, yet how truly wonderful.

As the grain of wheat takes from the crude earth material sustenance to enable it to build up by night and by day that slender but enduring stem, those blade-like leaves, and, finally, that golden head of bursting grain, so the human system when working properly, as it was designed to do by its Maker, takes from its surroundings the necessary air and food which is to be converted into rich, pure blood and healthy tissue, which shall enable the individual to "live, move, and have his being" in the full sense of the term.

But given wrong food or faulty digestion, and how different a result, a struggle to maintain the energies, or maybe a slow, imperceptibly slow, daily loss of ground, culminating, perhaps, after months or even years in a breakdown, staved off perhaps from time to time by so-called remedies, but at best deferred only.

How then are we to attain to what you describe, viz., good food and good digestion? There is only one way, and that is to study for ourselves a few simple facts, and having done so, to apply them.

First, then, as to the kind of food which is best—without a shadow of doubt a dietary which excludes all kinds of flesh and fowl is the one that should be adopted, both on the score of health and of economy. The old fallacy that meat was essential to strength is happily exploded, like many other shibboleths which were not only useless but full of harm.

Intelligent investigation has fully revealed the fact that the fruits of the earth are eminently suited to man's

requirements, and possess richly all the properties necessary to maintain the physical condition at its highest pitch of fitness.

Recent events in the Far East have demonstrated the endurance and hardihood of a people who subsist largely on rice, and are not meat eaters.

An ever increasing number of people in England, too, are discarding animal food, and find themselves vastly benefited by the change.

The consumption of fruit, nuts, cereals, cheese, etc., is increasing rapidly, and a corresponding falling off in the butcher's business is a result, for we are undoubtedly on the eve of a great Reformation in our diet, which promises to spread vastly in the next few years, with untold benefit to all except two classes, viz., the butcher and the doctor.

As a nation we are slow to make changes, but when once persuaded of the need we welcome them enthusiastically, and fully recognise the mistakes of the past, and are anxious to make amends.

Such a condition of mind is already very noticeable as regards the consumption of meat, and it is admitted that the flesh-eater is surrounded by many grave risks of disease, which may be entirely avoided by the adoption of a pure and natural diet.

The wonderful amount of nutriment contained in nuts, fruit, and grain is being recognised, and the clear mental state arising from their use as food is being testified to by many people of note in various professions.

It is some years now since the remark was frequently heard, "we eat too much"—that was thought to be a valuable discovery—but it did not go far enough, or rather it spoke of quantity instead of quality, which latter is vastly more important.

There are now many societies and many publications devoted to food-reform, and in their wake have come Fruitarian Restaurants and Health Food Stores.

The purchase of a Guide Book to the Cookery of Natural and Humane Diet is a necessary step, and then a great number of tasty and inexpensive dishes can be made which will be found after a little time to be more appetising, and quite as satisfying as the steak or chop.

Sleep, Air, and Water. Pure food will ensure sound digestion, and sound digestion will ensure sound sleep, a matter of the first importance, for during sleep our bodies are recuperated and fitted for the calls of to-morrow's duties, our brains are rested, and the whole man is renewed after the toil of his daily labour.

Disordered nerves will sometimes banish sleep entirely, and this condition will sometimes arise from imperfect digestion, and consequent poorness of blood.

Whilst on the subject of sleep I would point out the urgent necessity of well-ventilated sleeping-rooms; the window should be several inches open all night, so that the air supply can be renewed thoroughly; the fireplace should not be closed up, or there will be no thorough current of air.

Our systems require air at all times, and never more

than during sleep, for then the impurities and waste matter are thrown off in greater quantity than at any other time.

God fashioned mankind with lungs and surrounded him with the necessary air to fill them, and yet how strangely do some people shut themselves in their small rooms with door and window closed, as though the outer air were an evil thing, instead of a life-giving medium.

Much of the sickness in our midst to-day is traceable directly to this thoughtless sinning against Nature, and her divinely appointed laws. The steady growth of Consumption is surely heavy enough retribution, and will in time force people to regard these matters gravely.

Whilst dealing with the subject of air, it should be pointed out that in order to obtain the benefit of a pure and plentiful air supply, it is necessary to acquire a correct method of breathing. This is a point of the greatest importance, and yet is seldom recognised, much less carried out.

Deep and regular breathing is essential to health, and must be practised daily and borne well in mind, or it is certain to be overlooked the moment the mind becomes absorbed in occupation.

The majority of people inhale and exhale in the most superficial and imperfect way, and as a consequence suffer from weak lungs, impure blood, and sometimes more serious results still.

And to pass from the question of air to another important one, that of water. Let this also be estimated at its true worth and used liberally and frequently, both externally and internally.

Only those of us who have been in countries where pure water was difficult to obtain can form a correct idea as to its value: having it plentifully we are apt to underrate its importance; health and cleanliness, however, must ever go hand in hand, and the healthy man will always be the clean man, and the dirty man will always be the unhealthy man.

The Mind Factor in Health. Not the least important matter regarding the possession of sound health is the part the mind of the individual plays in the attaining to and keeping the same. Not only must the simple laws of health be complied with, but the mind must aspire to the possession of health for the body, which means also health for itself. By this means it will ever have the power of rising superior to any temporary depression, in itself unimportant, but if dwelt upon and encouraged, leading to a more serious and lasting condition; looking hopefully forward, even in the midst of untoward circumstances or surroundings with that clear vision which recognises that health is natural and disease unnatural. By this means the body is made subject to the mind, and attuned to its thoughts, for by the well-known law of the power of mind over matter much good may be wrought in repelling adverse bodily conditions, and so raising the standard of health.

This will, of course, explain the benefit which results from cheerful and hopeful thoughts, which will enable a man to bear trouble or misfortune, and even disease, bravely, whilst in the absence of these qualities a man may sink into a serious condition of mind and body from a quite trivial cause.

We should do well to remember that "Man does not live by bread alone," but that the mind and spirit can do much in controlling and regulating the bodily conditions, for after all the body is but the outward manifestation of the inner being—the spiritual and only real and permanent man.

Think, then, only healthy and hopeful thoughts, and you will become healthy and hopeful—on the other hand, if you think unhealthy or depressing thoughts you will surely become unhealthy and depressed.

The birds, beasts and fishes have their natural surroundings, the trees and flowers have theirs, and they have health. Why then should not man, so far above them in the scale of being, be equally blessed.

He can and should be, but much rests with himself in the attainment, for there can be little doubt but that the only possible hindrance and obstacle in the pathway is himself.

Certain it is that low appetites and desires, coarse living, whether it be as regards food and drink or otherwise, tend always away from health, and make for disease both of mind and body; whilst, on the contrary, pure food, pure thought, and high aspirations are in themselves the very constituents of health in its fullest sense, and the direct means to an end which is of untold benefit, and worth our greatest possible efforts to secure.

This article can be supplied in booklet form upon application to our Book Department.
Price One Penny.—Ed. H.G.A.

A Successful Fruitarian Hospital.

On November 22nd, at the invitation of the Committee of the Lady Margaret Fruitarian Hospital, at Bromley, I wended my way to that Institution in order to be present upon the occasion of the naming of four new cots, two of which were presented by Lord Llangattock, one by the Misses Jennings, and one by myself.

Upon my arrival I found a large gathering of friends assembled, and was deeply interested in all I saw and heard concerning the beneficent work which is being carried on at this centre of humane effort.

My colleague, Dr. Oldfield, the Founder and Warden of the Hospital, showed us the various Wards (for men, women and children), the operating theatre, the Nurses' apartments, and the Refectory, where the Medical and Nursing Staff take their meals in common under conditions of extreme simplicity and frugality. Everything seemed bright, and everyone looked cheerful and happy; and visitors were at once impressed with the fact that there appeared to be every prospect that this Temple of Healing, which is conducted strictly on hygienic, fruitarian, and humane principles, may grow and extend until it becomes a large national institution of great importance and beneficence.

Although it has only been in existence for eighteen months it already has about 30 beds; it has paid its way; and it has a balance in hand. About 2,000 patients have been treated here and at the Branch for out-patients in New Kent-road, Southwark. One of the most remarkable features about this Hospital is the fact that its principal contributors have been patients in the adjoining private

Nursing Home and who have thus had the best opportunity of closely observing the work that is being carried on here—one of these, Julia, Lady Lyveden, gave 200 guineas for the Lyveden Ward and afterwards served as a nurse, and her example has been followed by other patients who having previously been patients are now upon the Nursing Staff.

A crowded meeting was held in the large Ward, and after Dr. Oldfield had explained the work which had been accomplished and was being done, speeches were delivered by Sir Edmund Verney and by several Members of the Committee and of the Staff. All of these paid the most respectful and grateful tribute to Dr. Oldfield's skilful, kind, and genial administration.

I learned that only one death had taken place, that many serious surgical operations had been most successfully accomplished, and that a most significant object lesson was being furnished in the demonstration of the fact that a fruitarian diet reduces to a minimum the inflammatory conditions which are apt to follow serious surgical work. This important fact has been proved in the Far East by the Japanese wounded, but it seems to me a matter of great importance that the object lesson should thus be brought nearer home, so that the medical profession and the general public may be influenced in favour of the adoption of fruitarian diet, both as a means of *preventing* disease and of *lessening* the risk which attends surgical treatment.

Sympathetic letters of regret were received from a large number of influential persons, including Lady Margaret Campbell, who was to have named the cots, but who was prevented by illness from attending. She is one of the four Patronesses of the Institution, all of whom bear the same Christian name, the other three being Lady Margaret Kerr, Lady Margaret Lowry-Corry, and Lady Margaret Rutherford.

A very interesting feature of the Institution is the absence of servants, with the exception of a charwoman who comes in once a week and a boy for odd jobs, the whole of the work (including nursing, cooking, cleaning, etc.) is done entirely by the Nursing Staff, each nurse in rotation being transferred to the other departments of work for two or four weeks at a time.

I found that practically no difficulty is being experienced on the question of dietary, although patients are drawn from all classes of society and very serious cases come under treatment at all ages; and although 99 per cent of the patients have been meat-eaters up to the day of their admission, the general experience is one of satisfaction with the food supplied and general contentment and gladness at the progress which in so many cases begins almost from the day of admission.

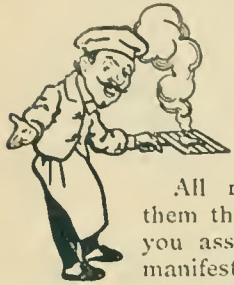
Patients are received in the Hospital itself with subscribers' letters at payments from a few shillings per week upwards—or in paying wards at a guinea per week.

In the private Nursing Home which adjoins and which has a large number of rooms and extensive gardens and lawns the fees range from two guineas per week upwards.

Those of our readers who are philanthropically disposed and who wish to contribute to Hospital work without indirectly condoning and subsidizing the vivisection of animals would do well to write to the Hon. Secretary of this Hospital for a report.

Advanced Thought Echoes.

You become like that you assimilate, whether it be food, air, water or thought. Therefore it follows that the purer the food, the purer the thought, so must the body become.



The flesh of animals is impregnated with the psychic part of the animal, so that when you partake of animal food you impregnate your own psyche with the psychic nature of the animal food partaken of.

All manifestations of life contain within them this psychic neuropathic aura, and when you assimilate with your bodies this form of manifestation, in like manner you assimilate this aura and impregnate your own therewith.

Manifestations on the higher planes of being, are far beyond the animal planes of manifestation. The gross body fed with gross food, cannot therefore function on the more exalted planes of being, and the purer the food taken, the more exalted the life becomes; the converse is equally true the more exalted the life led, the greater desire for the purest foods.

People little think that when they partake of flesh they are partaking of an actual body and corpse, already in the process of decay.

Life cannot be obtained from death, and to feed on death is to produce death, and more especially death to spirituality.

THE FAITHIST.

Given through the trance by Dr. Stewart.

The Invisible If we are open to influence from each other by non-corporeal methods, may we not be open to influence from beings in another region or of another order? And if so, may we not be aided, inspired, guided by a cloud of witnesses—not witnesses only, but helpers, agents like ourselves of the immanent God? How do we know that in the mental sphere these cannot answer prayer as we in the physical? It is not a speculation only, it is a question for experience to decide. SIR OLIVER LODGE.

A Remedy for Old Age.

It may be surprising for some of our readers to learn that "old age" is a disease, and still more startling to learn that there are definite processes by which it may be avoided. This however we claim to be true. Youth and beauty, now the possession of the few, and the envy of the many, are possible to all. This does not mean the mere temporary charm of passing youth, but the possession of youthful power, which brightens and unfolds as the years pass on.

We announce, in fact, that the fountain of everlasting youth has been discovered, and that enduring life and power is the heritage of all. The benefits of this discovery are for all. If you possess health and beauty to-day, a knowledge of these vital principles of life will enable you to so cultivate your life, that each passing century brings you an increase of all the charms and powers that make life a joy and blessing.

If the disease of "old age" has left its traces on your face and form, we give you the glad tidings that a restoration of the vigour and loveliness of youth is within your natural power.

The science of to-day teaches us that in less than a year the body is *entirely changed*, even to the hardest bones. The decrepit condition we see pictured in the

forms of so many people is not due to aged flesh, but to a condition of disease, consequent upon a lack of right thought and resulting mode of life.

It is most important that we recognise the fact that the body is at all times a comparatively new body, being constructed from the food we daily use. Without this recognition, our mental attitude cannot be true and strong. The disease of "old age" is inevitable while it suggests that the body is gradually growing older. Why not suggest the vital truth *that the body is growing new?*

If you want to keep the power and beauty of youth, or restore it again, these are vital facts for your earnest study and concentration.

HENRY GAZE.

The Mystery of Human Personality. I must first venture to correct a popular error concerning the great concept of Frederick Myers, an error which some of the leading critics of "Human Personality," only helped to perpetuate even in the best reviews.

"The idea that man has two selves, a subliminal and a supraliminal consciousness, the one antagonistic in a greater or less degree to the other, and both operating in the physical organism, is not the axiom of Myers. Myers' idea is this, that the Ego of the soul exists *spiritually*, moves and has its being, that is to say, on the *spiritual plane*, and that functioning there as the subliminal consciousness it detaches from itself a certain portion of its own consciousness which accretes matter, and becomes the supraliminal consciousness with which we are alone familiar. At death the atom of supraliminal consciousness, which we *now* call the 'Me,' rejoins the subliminal, which is the *larger Me*, carrying with it the fruits of its experience, adding to the whole Ego fresh knowledge, and retaining in perfectness its own memory of the earthly or material life. The subliminal consciousness, that is to say, is not an *earthly* consciousness, and we, as we know ourselves *here*, are only fragments of our whole self, striving to acquire experience through a physical medium."

HAROLD BEGBIE.

The Reformation of Society. It would seem as if Food Reform—like Fiscal Reform—had caught the imagination of all sorts and conditions of men and women. It flourishes in enlightened back-parlours, and also, like Christian Science, it is viewed with favour in the palaces of the great. A portrait by Holbein, by Vandyke, by Reynolds, may be seen gazing reproachfully at some degenerate descendant making his dinner with a spoon. Young scions of ancient houses, whose great grandfathers thought nothing of three bottles of claret, consume barley water which has been boiled, and milk which has been sterilised.

Anxious hostesses have to consider a hundred details about the feeding of expected guests. The question of food has usurped the place of intelligent conversation. Even scandal pales in interest before it. I recently stayed in a country house with a young gentleman (he came, by the bye, from the United States of America), who earnestly endeavoured to persuade me that my salvation, bodily and mental, consisted in living like our furry friends, the squirrels, on nothing whatsoever but nuts. It seemed pushing the Darwinian theory of our close kinship with the anthropoid apes to extreme limits, but I was willing to be convinced. It was possible, after all, that the eight-course dinner of the average country house is detrimental alike to mind and muscle, and that had we followed our ancestral instincts, and continued to swing on boughs—with a prehensile toe—while we

pensively cracked filberts and walnuts with our teeth, we should all be considerably more happy and careless than we are under our present régime of low gowns at eight o'clock, and a formidable and varied menu.

E. H. DIXON, in the *Lady's Pictorial*

The Abuse of Love.

The reasons and motives of the thief, the murderer, the liar, the deceiver, the seducer, what of them? Looked at from the standard of all-knowing, all-understanding Wisdom, from all-forgiving Love, and not from the standard of prejudice, we must confess that all



those distorted children spring forth from misguided, mis-directed, abused—Love. Self-love we deem it, disregarding all other claims but its own, self-love carrying self-satisfaction, self-exaltation, to the excess of ruining others' lives, happiness, renown, and property—but Love still.

As long as we have our present standard of right and wrong, expressed by our laws, we have the legitimate right of condemning crime and transgression, but misread motives we dare not.

Deeds only become fatal when they follow one-sided self-love. Would our Earth obey her centripetal power only, she would shrink, and if she followed the centrifugal power exclusively, she would go to destruction. The same with souls.

Jesus knew this truth, and therefore formulated the Love-Law very clearly: Love thy neighbour *as thyself*. Not more nor less, just in the golden middle way. When we do this, then will we work for our neighbour's welfare as well as our own.

PAGE.

Hints concerning Health.

Animals are led by instinct to lie in the sun when they are tired or unwell; the wild races of men do the same, but civilised (?) man usually shuts himself up in a dark, close, unwholesome room, barring out all the healing agencies; he remains in a mental and physical atmosphere which increases his disease, until his poor poisoned body is ready for the undertaker. Had he the wisdom to take Nature's remedies, fresh air, fresh optimistic thoughts, and sunshine, and at the same time abstain from food, he would very soon regain possession of his body.

Much sickness, in many forms is caused by two persons sleeping in the same bed: they will both suffer sooner or later, it matters not who they be—husband and wife, or mother and child, or two children—they will suffer, perhaps not perceptibly at first, but in time the vital energies of both will decline. The one with the weaker temperament, though not necessarily the weakest physically, will suffer the most. This will happen no matter how harmonious are the temperaments of the two. Two beds may be in the same room, but from a health standpoint it is positively wrong for two persons to continually sleep in the same bed.

Ninety per cent. of the ills that flesh is said to be heir to would disappear if people would only forget that they had a stomach for a day or two occasionally. Through excessive eating many are slowly but surely committing suicide, and by one of the most painful processes imaginable.

Children from their earliest infancy are too often overfed, and they continue the habit thus formed for them through the few years they exist (it cannot be called living) in the physical organism. Look at the extended bodies of

the great majority of people, especially in the cities; they simply, from habit, and without knowing that they are doing so, *live to eat*. Three full regular meals a day, with, in most cases, at least two or three snacks in between. Invalids are coaxed, and almost forced to eat, when all that they are generally suffering from is over-worked digestive organs, which only require a rest to recuperate themselves.

Those who wish to experience the joy of a long healthy and happy life will find that moderation in eating is one of the avenues which lead to it.

Excessive eating often makes one miserably thin and dyspeptic. If you must have three meals a day, and many owing to the hours and conditions of their employment must do so, then let at least one of them be very light.

Over-eating has become a general vice, and for the million of sufferers from all forms of diseases, a protracted fast would cure many of their ailments which defy all other remedies.

PROGRESSIVE THOUGHT.

The Mystery of Incarnation

The mystery of incarnation and of gradual development, of the persistence of existence beyond bodily death and decay, and even some glimmerings of the possible meaning of the vague dream of so called reincarnation, all become in some sort intelligible on a basis of this kind—the basis of a full and never wholly manifested persistent Self from which periodically sprouts a terrestrial manifestation, though never twice the same. Each terrestrial appearance flourishes and assimilates mental and moral nutriment for a time, and the result of each is incorporated in the constant and growing memory of the underlying, supporting but inconspicuously manifesting, at present barely recognised, *fundamental Self*."

SIR OLIVER LODGE.

THE POWER OF THOUGHT.

Think beautiful thoughts, and set them adrift
On Eternity's boundless sea!
Let their burdens be pure, let their white sails lift
And bear away from you the comforting gift
Of your heart-felt sympathy.
For a beautiful thought is a beautiful thing,
And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick and the weary and the sorrowing
A solace so long denied.
And a soul that hath buffeted every wave
Adversity's sea hath known,
So weak, so wan, so despairing, grows brave
With that beautiful thought to succour and save—
The thought it has made its own.
And the dull earth-senses shall hear its cry,
And the dull eyes see its gleam,
And the ship-wrecked hearts, as they wander by,
Shall catch at its promise, and straightway try
To wake from their dismal dream.
And radiant now as a heavenly star,
It grows with its added good,
Till over the waters the light gleams far
To where the desolate places are,
And its lessons are understood.
And glad are the eyes that behold the ray,
And glad are the ears that hear
The message your sweet thought has to say
To the sorrowing souls along the way,
Who needed its word of cheer.

Eva Best.

The Higher Life.

To almost every individual there comes at some stage of his earthly pilgrimage a time when there are outbursts of experiences which convince him that there is a reality in what is called higher Spiritual life.



When the purifying fire of affliction burns within his home, softened in spirit by the struggles through which he has passed manfully, his soul uplifted by the call from his inmost being, an intermittent light shines upon him from above, and at some unexpected hour there bursts a glorious radiance and presentation of Truth within his soul, bringing a fulness of peace and

healthful buoyancy greater and more beautiful than he had ever heard or thought of before.

This may come to him only through some one of the loved ones who are gone before, acting as pilot to those who are to follow; or maybe the hand of a little child left motherless in his keeping, leading him upward in its helpless innocence; or it may be a voice that comes on the night wind from beyond—no matter what the cause may be, there is a coming up one step higher, a new birth, and he ponders and wonders why he had not seen all this before.

This is the soul's birth into Spirit, the discovery of a higher and ultimate stage of life, the first stages of which are great peace and perfect tranquillity.

While men are yet young and enjoy impressions upon their nerves, racket and struggle and rebound, echo and re-echo, are not altogether disagreeable, but as men grow weary of the strife of life, a thought arises, still as the star of evening over the horizon—"Peace and Rest."

Not lack of activity, but *peace*. This may come by lowering the tone of a man's nerves; but there is a peace that comes by quickening the tone of one's nerves. It is not the peace of somnolency. It is that perfect rest of the soul when it is filled full of that for which it hungers and thirsts. It is the rest of the soul in its harmonious union with Spirit, so great is the power of Love upon the inward life.

It is also accompanied with great sympathy and care for all men. It is not a luxury hoarded and enjoyed by one's self, nor is there in the soul of any truly illuminated Pilgrim a selfish satisfaction that he has gained the heights beyond some of his fellows, but his soul is made so melodious and harmonious that, like blooming flowers, it radiates a certain exalted joy and tender care and sympathy that softens and exalts all who come into its atmosphere.

He awakens to the knowledge that his life is linked with Spirit in God; his soul partakes of the Divine nature, and is effusive and full of kindness and sympathy with all men in every direction. A settled joy overshadows him, a thing not sought after, but a peculiar, peaceful atmosphere.

Some of the most uncharitable and unspiritual people are most ardent followers after Spirit *phenomena*, and on this they base the claim that they are Spiritualists—as if this constituted Spiritualism. It does as much as the husk constitutes the golden grain, as much as a man's houses and land constitutes his wealth of intellect and purity of soul.

In Spirit communion the true Spiritualist seeks first of all to bring himself into harmony with the highest Spiritual existences he can reach. He will endeavour to become as pure as they, as loving and as sympathetic. He will put out of his life all that can degrade or lower him, and will try to bring into it all that can ennoble and elevate.

The true Spiritualist seeks to live a true life. It is his aim to do the utmost to develop and cultivate the higher and better part of his nature, to make the best and most of himself; to watch his infirmities and endeavour to overcome them; to take hope from his good qualities and seek to increase them; to live honestly and to act justly, to love purely, to be hopeful that all wrongs will yet be righted. We would give nothing for that Spiritualism which does not make a man better.

Many of us profess to have the grandest, noblest, and best conception possible of the life here and hereafter. We speak of angels as if they were about us and watching over us. We talk of heaven as if we were yet to go there. We speak of those who have gone before—of our mothers, sisters, and brothers in the land of bliss, and of other dear friends whom we hope to meet there; aye, of even more exalted ones, saints and martyrs who have suffered and died for human kind, glorious ones whose earth lives were grand, and whose life beyond we deem to be sublime; and yet what are we doing to make ourselves fit for such society? Oh, inconsistency! Many of us are living unworthy lives.

It is often said we are creatures of circumstances, so we are in a degree, but in a greater degree we can make our lives. By learning to govern our human nature we become kings or queens. The largest part of our powers is latent—the part that makes the best of circumstances.

But by prayer and striving to do God's Will every day of our life, we can educate our Spirit to return to God.

And to conquer our human nature is the greatest of all accomplishments.

James N. Street.

KEEP SWEET

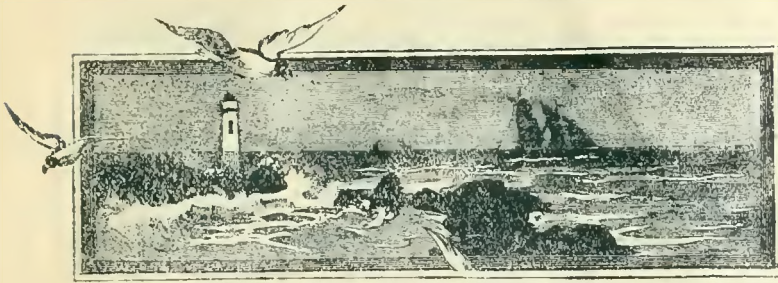
Smile in your mirror, and it smiles back at you; look pleasantly at the world, and it reflects your good-natured looks; cultivate a warm feeling towards all men, and they radiate and give back the warmth. Deal justly. Trade on broad principles. Be not too jealous of your *rights*. The world—mankind—soon discovers where it is well treated, and trades there.

Be loyal to your clerks, and they will return it in loyalty. Trade on broad lines, buy of broad people, treat the public generously, and success is sure to come—a success that is worth the winning and keeping and cherishing. Be exacting, carping, looking out carefully for your little rights, and sure as the sun shines the world will have its eye on you, watching you in a way that you do not care to be watched.

Keep sweet and move on.

Batten's Wedge.

JOHN THE BELOVED



I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed Him, my Master, oft
From Galilee to Judah; yea, that stood
Beneath the Cross and trembled with His groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull; they scarcely hear the sobs
Of my dear children gathered round my couch;
My eyes so dim, they cannot see their tears.
God lays His hand upon me;—yea, His *hand*,
And not His *rod*—the gentle hand that I
Felt those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old, so old! I cannot recollect
The faces of my friends, and forget
The words and deeds that make up daily life;
But that dear face, and every word *He* spoke,
Grow more distinct as others fade away,
So that I live with Him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles. How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then *He* came and called me. Then I gazed,
For the first time on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart and made
The whole world musical. Incarnate love
Took hold of me and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh! what holy walks we had,
Through harvest fields and desolate dreary wastes;
And oftentimes He leaned upon my arm,
I then was young and strong, but now am weak,
And old and feeble, Lord, let me rest on *Thee*!
So, put thine arm around me. Closer still;
How strong Thou art! The twilight draws apace.
Come, let us leave these noisy streets and take
The path to Bethany, for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal;
Come, James, the Master waits, and Peter, see
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his Kingdom? Ay, 'tis so, 'tis so,
I know it all; and yet, just now, I seemed
To stand once more upon my native hills
And touch my Master. Oh! how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church—once more,
There let me tell them of the Father's love;
For, by the sweetness of my Master's voice
Just now, I think, He must be very near,—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So raise up my head.
How dark it is? I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children! God so loved the world
He gave his Son; so love ye one another:
Love God *and man*! Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. And the streets so full?
What? Call the folks my name? The Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See! there comes a light
Like that which broke upon my soul at eve,
When in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See! it grows
As when we mounted toward the pearly gates.
I know the way; I trod it once before.
And hark! it is the song the ransomed sang
Of glory to the Lamb! How loud it sounds;
And that unwritten one? Methinks my soul
Can join it now. But who are those who crowd
The shining way? Say!—joy! 'tis the eleven!
With Peter first: how eagerly he looks!
How bright the smiles that beam on James' face!
I am the last. Once more we are complete
To gather round the sacred feast. My place
Is next my Master. Oh, my Lord! my Lord!
How bright Thou art and yet the very same
I loved in Galilee! 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide. (Anon).

CONDITIONS AND CONDUCT.

When an individual is miserable what does it most
of all behove him to do? To complain of this
man or of that, of this thing or of that? To fill the
world and the street with lamentation, objurgation? Not so
at all; the reverse of so. All moralists advise him not to
complain of any person or of anything, but of himself only.

He is to know of a truth that being miserable he
has been unwise. Had he faithfully followed Nature and
her laws, Nature, ever true to her laws, would have
yielded fruit and increase and felicity to him; but he
has followed other than Nature's laws, and now Nature,
her patience with him being ended, leaves him desolate;
answers with very emphatic significance to him, "No,
not by this road, my son; by another road shalt thou
attain well-being. This, thou perceivest, is the road to
ill-being; quit this!"
Thomas Carlyle.

"Physical Control & Self-Expression."

A much needed and most helpful book has just been produced by a Member of our Council (Mr. Eustace H. Miles), in the form of a guide-book to the art of attaining true manhood—physical, mental and moral—and entitled "A Boy's Control and Self-Expression." It contains chapters upon almost every subject that is connected with the training of the body and mind; and the vast amount of information in its pages will prove of priceless value to parents and guardians who want to fulfil their duty in training wisely the boys who may be under their charge, but who are at a loss how to set about it. And it is written and illustrated in such a manner (with 250 illustrations) as to hold the interest of every boy who is so fortunate as to be presented with a copy.

I could fill many pages with pithy extracts from this book, but space forbids; and therefore our readers must rest contented with a few 'glimpses' until they buy the book itself.

"One of the objects of this book is to train a boy's muscles and nerves and mind, so that he may be able not only to control his muscles, but also to express his best mind securely and satisfactorily; to train in him his best mind, so that it may decide rightly; and to train in him his nerves and muscles so that they may express what his best mind has decided; to train him in pleasant mastery of his Self, and in pleasant obedience to his self, a state as far away from cramped asceticism as from libertine dissoluteness; to train him in self-control largely by means of self-expression, and with a view to the highest self-expression in due season. . . .

"For I firmly believe that, physically as well as mentally, it is never too late to train oneself in purity and poise. I believe that the kingdom of heaven is within us continually to the very moment of death, and beyond death continually. I believe that the state of real health, the state of guidance by God (for this seems to be the meaning of the Greek words as interpreted by the life of Jesus Christ) is within us perpetually, our fault being that we let it stay so deep within us that it is about as useful as a loaf of bread at the bottom of a well; and, indeed, so deep within us that we need not wonder why people have regarded heaven as far away. . . .

"First of all, the self-controlled person is not ashamed. He is like the village blacksmith, looking the whole world in the face. He has self-respect, realising his own self-control and power. Being master here he knows he can be master elsewhere also. His self-control, his mastery of himself and his conditions here, is a basis for all future achievements.

"It is not only himself that he benefits. Inevitably he benefits society and posterity.

"He feels fit all round—not merely in the animal sense of the word, but also in the mental and moral. His athletics, his appearance, his money-supplies, all are bettered by his self-control and self-expression. He helps others, and himself is much happier than if he had made mistakes. . . .

"He (the boy) must be told, above all, his fourfold duty: to himself all-round, to his future self and his children, to those about him, and to God. . . .

"1. First as to his duty to himself all-round. Let him satisfy his conscience. . . . The duty to the self includes the duty to the servant-lives within. The late Professor Virchow, of Germany, was one of the first modern scientists

to insist on the individuality of the cells within us. . . . The boy should regard himself as the captain of a team. To a certain extent he is responsible for the well-being of that team. He has within him his own team of workers or players. Let him regulate their food, exercise, and general well-being, as far as he can without morbid care. Let him regard these faithful little minds within him as his very own, each none the less important because it is tiny. . . .

"2. The second duty—to the future self and possible children—is too obvious to need to be emphasised. Some prudes object that the boy should never be taught to regard himself as a future parent: I maintain that he should be so taught at a very early age; otherwise he will have no conception of the importance of his right choices and his mistakes. . . .

"3. The duty to others, especially to those about us, is equally important. The translation "neighbour" is an unfortunate one. We have a duty not merely to our neighbours, not merely to all other people, but also to animals, and even to so-called inanimate nature, which modern science shows to be alive and moving and changing all the time. We must remember that we affect everything around us, not only by our actions but also by our thoughts.

"4. What is our duty towards God, beyond these three duties towards ourselves, the future, and the surroundings? Our duty is to form the highest idea of God. "Hallowed be Thy name" in the Greek meant "Show us that Your name is perfect." If we are to trust God, and submit to God, we want first to realise God as superior to all the best men and women whom we know. We must realise such a God, perhaps at first getting our idea of each quality (the word translated "name" meant "quality" or "characteristic") from the best types that we have seen; this person is forgiving; that person is clever; the other is patient; yet another is this or that. From various sources we collect our ideas, always raising them higher and higher with fresh knowledge. Yet all the time this God is not to be far away. Our duty towards God (see Chapter xli.) is to realise that God is within ourselves; never by thought or action to separate ourselves from God; to regard God as our highest self, and to submit to that highest self and be guided by it; to be led by it as our sole and absolute commander."

"A Boy's Control and Self-Expression." The Order of the Golden Age. Price 6s., post free

Publications Received.

"Vaccination Brought Home to You." By Dr. R. Swinburne Clymer, Ph.D., M.D., Allentown, Pennsylvania, U.S.A.

A scientific and strongly worded protest against Compulsory Vaccination, illustrated with photographs of several victims. A perusal of its pages is calculated to make the reader not only a passive, but an active objector.

"The Key to Health and Happiness." By Francis S. Blizard. (F. R. Henderson, 26, Paternoster Square, London. Price 6d.)

A booklet containing some valuable suggestions concerning hygienic living, written on the lines of practical common-sense.

"Why Boys should not Smoke." By Thos. Cartwright, B.A., B.Sc. (Mr. G. W. Barraclough, Floraville, Malmesbury Road, Woodford. Price 6d.)

"Vegetarian Savouries." By Mary Pope. (The Theosophical Publishing Co. 161, New Bond Street, London.)

"The Story of Ijain." 2nd Edition. By Lady Florence Dixie. (Leadenhall Press. 4/-)

An interesting romance that includes some truth of a most helpful sort.

"Isola, or the Disinherited." By Lady Florence Dixie. (Leadenhall Press. 3/6)

A novel with a purpose, and that a lofty one.

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.

* * *

A free copy of the current issue will be sent to any influential person who is likely to investigate seriously the subject of Fruitarian Diet and its advantages, if the name and address is sent on a post-card by one of our members or subscribers to the Secretary of The Order.

* * *

Bound volumes of this Journal can be supplied for the years 1898, 1899, 1902, and 1903, price 3/-, post free.

* * *

The quarterly issues for the years 1904 and 1905, will be bound up together to make one volume. Copies are being booked in advance, and only a few sets are now left; those who wish to secure them are invited to write without delay.

* * *

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

* * *

A fourth edition, revised and brought up-to-date, of Dr. Oldfield's Penny Guide Book to Fruitarian Diet and Cookery is now ready.

* * *

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

* * *

Members and Friends are invited to send to Headquarters copies of any newspapers which contain articles, notes, or letters on the subject of Dietetic Reform, Cruelties of the Cattle Traffic, Diseased Meat, etc., so that the subject may be dealt with by the Press Department of The Order. To be of value such papers should be sent by the next post after publication.

* * *

Food Reformers who write to the daily Press on the subject of Rational and Fruitarian Diet are invited to mention that enquirers and persons who are interested, can obtain leaflets, pamphlets and cookery books which contain useful advice on this matter (*gratis*), by sending to the Secretary of the Order of the Golden Age (enclosing a few stamps to pay postage).

* * *

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. Order forms are enclosed with this issue.

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