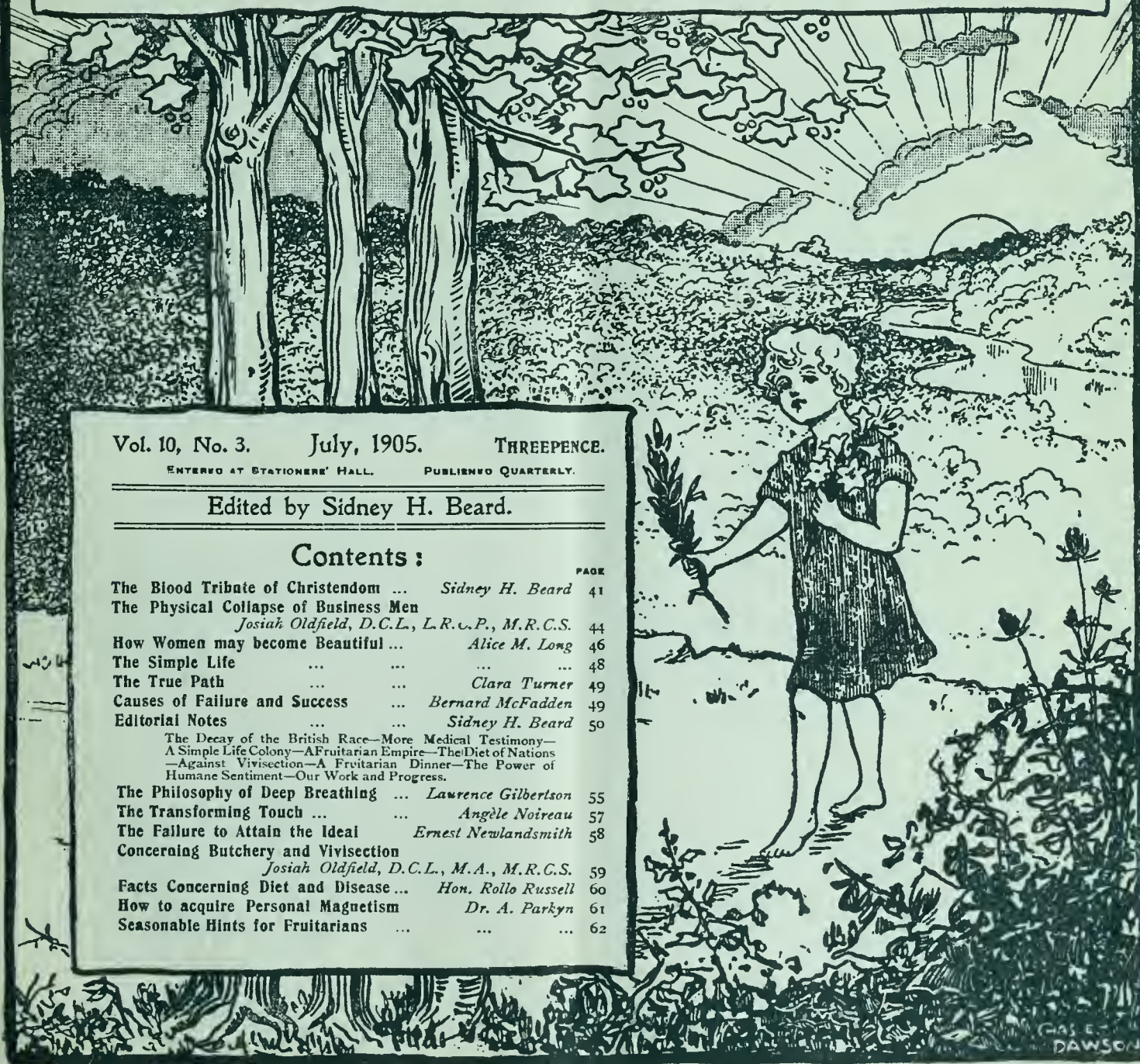


THE HERALD OF THE GOLDEN AGE.



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Birmingham Daily Post, Oct. 14th, 1904.

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THE ORDER OF THE GOLDEN AGE,
PAIGNTON, ENGLAND.



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The Blood-Tribute of Christendom.

The Blood-Tribute which the people of Christian countries pour out upon the altars of their two chief Idols—the God of War and the God of Carnal Appetite—would be appalling if its immensity were actually realized. But who amongst us—who even amongst our statesmen, philanthropists, and religious teachers do realize it?



And who amongst the few that are able to estimate and visualize the host of victims immolated at the shrine of Mars, apprehend the stupendous fact that in order to count the number of our fellow creatures slain to satisfy human carnivorousness—the Moloch of these modern days—they must multiply those sacrificed in

War more than a thousandfold?

We are witnessing, at this present time, the most sanguinary national struggle that is recorded in human history; and yet the number of men killed in the war between Russia and Japan during the past eighteen months, does not equal the number of animals killed *every day* in order to supply the people of Christendom with a type of food which is now recognized and acknowledged by all who are really qualified by study and experience to speak with any authority upon the subject, to be unnatural, unnecessary and injurious.

Can this needless slaughter and all its attendant cruelty be *right*?

Can we, as God-fearing Nations, justify this perpetual holocaust of sentient beings,—either to Conscience, or

to the Judge of all the Earth, who has declared “The cattle upon a thousand hills are *Mine*”?

Can we, as responsible human souls, who remember that it has been said “He shall be judged without mercy who has shewn no mercy,” safely continue to aid and abet any longer by our participation, this prevalent system of wanton, wholesale and cruel massacre?

And if we are *Christians*,—really and truly disciples of Him who shewed the most pitiful regard for every living creature, and of whom it was even foretold that “He shall carry the lambs in his arms and gently lead those that are with young,”—should we not gladly, henceforth, cease such violation of the spirit and teaching of our Master and Lord, now that we know that the butchered food which, in our former ignorance we thought to be necessary for our sustenance, is quite superfluous and even detrimental to health.



The Dream of Peace. We may not be able, as individual units amongst great populations, to do very much, at present, to terminate War upon this Earth, seeing that political and national exigencies are still so complex, and progress towards this great end must in consequence be slow.

But we can *at once* lessen by our individual abstinence from slaughtered food, the river of blood that is being outpoured to satisfy man's depraved appetite, and the sum total of pain that is being inflicted upon our lesser brethren of the animal world.

And if we thus help to promote ‘Peace on Earth’ between the human and sub-human races, and, at once, add to the number of those who, regardless of temporary inconvenience or discomfort, are ranged upon the side of Humaneness, and against *all* forms of needless bloodshed, we shall make it easier for those around us to do likewise, and more difficult for others to continue this transgression against physical and moral Law.

And by such action we shall be ‘doing what we can’ to sap the foundations of War—for men and nations who abstain from carnal food are peaceably disposed and abhor violence and strife in every form.

“Ask yourself what you can do for humanity.”

The Stain upon Christendom. The thought that the Churches and communities of Christendom still sanction this ruthless and never-ceasing slaughter of the sub-human races of animals, regarding them simply as 'material' for food, or sport, or science, although religious and humane sentiment condemned such barbarism twenty-five centuries ago in those lands where the teaching of the Buddhist Messiah prevailed, should be distressing to all persons who have really apprehended the sublimity of the Christian ideal, and have embraced with loyal allegiance the spirit of its Revealer.

And it would be difficult to find any more convincing evidence of the visual limitation, and the spiritual somnambulism, of the people of the Christian nations, than is presented by the fact that this brutal and wanton murder of our fellow creatures in the countless slaughter dens that pollute the physical and moral atmosphere of our towns and villages—to say nothing of the exposure of their mangled and bleeding corpses in the public streets—is neither challenged nor condemned except by a few humane souls whose mental and spiritual vision is unobscured by the lust for carnal and butchered food and by its daily consumption.

It is positively amazing that so many of the professed disciples of the harmless and beneficent Christ, are unable to perceive how discordant are these sanguinary customs and this pitiless attitude of mind with his compassionate spirit and merciful teaching. For even though they may be still ignorant of the fact that the habit of eating flesh on the part of mankind is contrary to Nature's Law, and therefore to the Divine Will (as clearly revealed in man's physical structure, which is that of a *frugivorous* animal), yet one would think that they would instinctively feel that regard for the Law of Love and the principles of Justice and Mercy must forbid all participation on their part in bloodshed and the infliction of pain, unless such action were dictated by stern and absolute necessity.

"Noblesse oblige"; surely, then, those who aspire to be counted worthy to be called the 'children of God' should feel it incumbent upon them to refrain from aggressive violence and murder (even if perpetrated by proxy), and to manifest the most ready and instinctive tendency to obey that most elementary command "Thou shalt not kill."

And Jesus was ever pitiful and kind. His life and doctrine were essentially Essenian (the Essenes abhorred slaughter and flesh-eating), and He proclaimed *self-sacrifice* for the good of others to be man's highest privilege. His immediate followers and Apostles are also recorded by the early Fathers as being total abstainers from animal food. How then can we reconcile these facts with the carnivorous practices of modern Christians?

Even though their spiritual evolution be as yet so incomplete that they are unable to realize the blessedness of looking with benevolence and fraternal recognition into the eyes of our lesser kindred, whose present bodies are covered with fur or feather instead of artificial clothing, yet one might expect to find an intuitive disposition to refrain from participation in savage butchery and in the worst form

of robbery—that of the quivering flesh of its rightful owners.

How can we reasonably expect Peace, Happiness, or Health to be our portion in these Christian lands; or Righteousness to abound; or the Kingdom of God to come in our midst; while such a spirit prevails in human hearts, and such deeds are being done as may be daily witnessed in our laboratories, hunting fields, and slaughter houses?



The Carnivorous Habit Indefensible.

If there were any *necessity* for these atrocities there would be some excuse, and possibly some justification might be found; but there is *none*. The ancient delusions—that carnal food is the natural food of man and necessary for his sustenance, and that the sub-human races were created to be the slaves or victims of human tyranny—under the evil spell of which we and our ancestors have for so many centuries laboured, are now exploded, and are being entirely swept away from the minds of all thoughtful persons whose education is up-to-date and whose views are abreast of modern progressive thought.

The prowess of athletic champions and record-breakers, the great military achievements of our non-carnivorous Japanese allies, the warnings of our best medical experts concerning the danger of eating uric-acid and poison-laden flesh-food, and the enthusiastic testimony of thousands of reliable witnesses who have proved for themselves the superiority of simple and natural fruitarian diet, have removed the last vestige of the foundation upon which the plea for human carnivorousness has been based; and no intelligent person who reads the newspapers and magazines can now plead ignorance concerning the truth of this matter as an excuse for aiding and abetting the horrors of the cattle boats and shambles.

There is now, therefore, no adequate excuse for the practice of eating flesh, that can be urged by any really sincere and thoughtful person; and I respectfully invite the attention of our religious teachers and our leaders of public opinion to this fact.

The plea that it is *more convenient* to perpetuate this custom is no justification whatever. We might find it very convenient to help ourselves to the goods and chattels of our human neighbours after silencing them with some weapon, but Moral Law forbids.

The plea that *we have become accustomed* by long habit to this particular form of transgression and wrong-doing is equally futile as an excuse. A return to the diet which is our natural and proper form of sustenance is not only possible but beneficial in many ways. Let us bear in mind the exhortation "Wash you, make you clean, your hands are full of blood. Cease to do evil, learn to do well."

The plea that *we like flesh food*, and that "every man should do what he is persuaded in his own mind is most agreeable to him," will also break down upon intelligent investigation. For if we make any profession of regard for ethics and righteous principle, we are under a sacred obligation to consider the 'Rights' of those who are weaker than ourselves in any matter in which their vital interests are involved, as well as our own selfish desires.

**Come out
from
Amongst
them!**

It only remains then for those who have seen the great vision of a Christendom redeemed from bloodshed and cruelty and from all the human suffering, disease, and demoralization which follow the loathsome habit of eating blood-stained bodies, to strive to bring about the abolition of Carnivorism and the appalling cruelty which it entails, by setting the example of total abstinence themselves, and by appealing earnestly and continuously to those around them to forswear this pernicious and barbaric custom.

By such an appeal to the public conscience on the part of earnest and enthusiastic reformers, the awakening of public opinion concerning the evil of Slavery was brought about, and its condemnation throughout Christendom resulted within twenty-five years. And history can be repeated in this case.

So many forces are now at work for the accomplishment of this end, and so rapidly are they being augmented, that there is abundant reason for believing that, within a few decades from this present time, scarcely any self-respecting or truly cultured person in the more enlightened nations, will care to be known as being still addicted to the ghoulis habit of eating the bodies of animals.

Reason, humane sentiment, the voice of conscience, the teaching of the great Seers and Prophets of the past, the testimony of modern Science, and the powerful influence of unseen Spiritual Ministry, are all on the side of this coming Food-Reformation and this Humane Renaissance—and nothing can withstand the force of such a combination.

Truth will prevail! And this great change of public thought and custom will be accomplished, notwithstanding such opposition as may arise through the clamourings of degenerate human appetite, or the vapourings of those who are afflicted with what may be termed, by way of illustration, the 'beefy' mind.

**The
Redemption
of
Christendom.**

The flood tide of Humane Sentiment which poured over India through the ministry of its great Prophet, is about to flow over Christendom, and it is our privilege to be numbered amongst the reforming host through whose instrumentality the purging of our Christian churches and our Christian States from the sin of wanton bloodshed and cruelty is to be wrought.

We may all help in this great work, and like India's Apostle of the gentler life:—

"Teach how fair this Earth were, if all living things
be linked in friendliness,
And common use of foods, bloodless and pure—
the golden grain, bright fruits, sweet herbs,
Which grow for all."

Christendom may thus be redeemed from the reproach of being "the Hell of Animals," and we shall witness the same remarkable results that are so beautifully described by Sir Edwin Arnold in his poem "The Light of Asia:"

"Which when these heard,
The night of gentleness so conquered them,
The priests themselves scattered their altar flames
And flung away the steel of sacrifice.
And through the land next day passed a decree
Proclaimed by criers and in this wise graved
On rock and column: Thus the King's Will is—
'There hath been slaughter for the sacrifice

And slaying for the meat, but henceforth none
Shall spill the blood of life, nor taste of flesh;
Seeing that Knowledge grows and Life is one,
And Mercy cometh to the merciful."

In these democratic and degenerate days we have no King either humane enough or powerful enough to issue such a fiat, or to command obedience to it.

But there are thousands of God's sons and daughters in these Christian lands who are loyal in their allegiance to the Divine Will, and to the Christ whose Kingdom now transcends that of any Earthly potentate.

And they can speak in his name and on his behalf. And if they speak unitedly and of one accord, and under the influence of the Divine Spirit, it will be found that the voice of the people will be as the 'Voice of God.'

These loyal and sincere Souls only need to see that the cruelty and barbarism which so disfigure and stain the fair realms that are called by his Name, are altogether discordant with his life and teaching, and with the spirit that He manifested and declared to be essential for all who would be his disciples and friends, and they will respond to this great Ideal which it is our privilege to exalt at this present time that is so pregnant with opportunity.

Let us therefore faithfully and persistently proclaim the truth, so that they may be led to apprehend it!

Thousands are already responding, and are in their turn becoming missionaries to their friends and contemporaries. And amongst such are to be found some of our most distinguished, influential and progressive men and women.

Justice has been won for the coloured and enslaved races of humans. Justice has been won for Woman, although only a few centuries ago a great conclave of theologians actually debated whether she had a soul or no (and could not make up their minds on such a momentous question). And Justice will be won for the oppressed souls of the animal world who also belong to God, and share with us the gifts of life and immortality with their limitless possibilities and opportunities for progression.

Though the cry of these oppressed races may have been unheeded on Earth it has been heard in Heaven; and retribution has come, and still comes, upon nations and individuals who do them wrong.

Appendicitis and Cancer are the two chief diseases caused by flesh-eating, and from these maladies those who eat natural and hygienic food are immune. Thus those who live by the knife frequently perish by the knife.

Let us, then, with courageous hearts and with confidence of ultimate success, "open our mouth for the dumb," and proclaim Humaneness, in general, and Humanity in Diet, in particular, as being obligatory upon all who would lay claim, or aspire to, possession of the spirit of the Christ!

"Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Be strong!

Say not, 'The days are evil. Who's to blame?'
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

"Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! To-morrow comes the song!"

Sidney H. Beard.

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

THE Physical Collapse of Business Men.

HOW IT MAY BE PREVENTED.

I think we should be as ready to recognize the faults of our national habits as we are to take credit for our virtues.



If we face failures honestly and fairly we may learn how to transform them into successes.

If we satisfy ourselves with denying their existence or minimizing their importance, we are only laying up for ourselves a heavier penalty in the hereafter.

It is a fact beyond question that business men generally begin to be affected with signs of decaying vitality as soon as they get on the wrong side of forty.

A little increase in waist measurement, a little feeling of fulness in the head after lunch or dinner, a little flushing of the face after meals, a little shortness of breath on exercise—these are all small things, and they may happen temporarily at any age, but when they become permanently present and show signs of slow but sure increase, then they are omens of the gravest importance. They are warnings which tell of the tide of battle turning in favour of the enemy.

All the earlier years of vigorous manhood the cells of the body have triumphed and have gloried in their victory over opposing cells of myriad forms and types.

But as the unceasing warfare goes on, the time comes when these victor cells show signs of weariness and of decay, and then if no help or rest comes to them, their doom is sealed and the end is heralded.

It is at this time, of all times, when the science of common sense should come to the rescue, and it is only too often at this time that the increase of wealth and the decreasing need for hard work engenders a love of luxurious ease and a development of habits which add the heaviest of burdens to the weakened cells.

Just when the attack from *without* is beginning to tell on their vitality, they get overwhelmed with a burden of extra work thrown upon them from *within*.

During a man's younger days the strenuous life of competition and the daily battle to get on, whether in the office or in the field of sports, keeps him frugal and physically fit.

He can't afford to sit too long or eat too much. He is fighting hard to get a footing in the world, with all the prospects of a home of his own and a competence—and it may be—fame also, before him.

But when middle age is reached, so many of the things he has fought for are in his possession, and the tide of lazy contentment begins to replace the strenuous eagerness of the earlier years.

As a younger man he lived in rooms, and if he did not want his dinner he could go for a walk, or a row, or a bicycle run instead, and no one worried.

As an older man with a wife and home the warning omen of distaste for food is too often met by coddling and the providing of something to "tempt the appetite!"

Pleasant, seductive, fascinating, but physically and constitutionally unsound and injurious.

When the young man goes without a meal because he comes in late, or is not quite the thing, he is following out Nature's best line of cure.

Whenever the older man is tempted or even worried to eat, when he does not need food, he is doing a distinct injury to his health and to his constitution.

With increasing years the business man is in what is called "a more comfortable position." When he is younger every penny has to be considered and again and again he will take a simple and very frugal lunch because he can hardly afford to go into a restaurant every day.

When he gets older and is dealing with gold in place of silver, and with bank notes and cheques in place of gold, the extra shillings which are entailed by food have become of trivial importance.

If he fancies a food, he orders it and he does not need to scrutinize the tariff list to find whether it costs a shilling or two more than the other dishes.

If he is thirsty, he calls for drink and no claims of his purse prevent his taking a second or a third bottle.

Just as the men in training for great races frequently go in for excesses when the race is over, because they have only abstained, from motives of policy, from things their appetite craved for, so too when a man attains to that stage when he can order what he likes, he very often gives rein to many of those longings which he has had all the long previous years, but which the need of economy and the pressure of a harder life have prevented his hitherto indulging in.

Thus his family bid him eat and drink whether he is hungry or not.

His appetite bids him indulge it without the restraint of time or money.

And many of his friends are doing the same. Just as formerly his youthful friends were keen on exams, and on reading, and on sports, and stimulated him to be the same, so now his comrades are full of the conversation of good dinners and fine wines and first-rate cigars, and he too is stimulated by their example and influence in the same direction.

All the forces of the without and of the within tend to push him towards eating more food and richer food, towards drinking more liquid and stronger drink.

Is there then any wonder that the decadence of old age rapidly shows itself and still more rapidly increases when a man has passed his fortieth milestone?

The attack of organisms from without, upon his body cells, never ceases. The attack of increased burdens from within falls more and more heavily upon them.

And the curious part of it all is that so few see that when the body has ceased to grow, it needs less and less food instead of requiring a fuller and more stimulating dietary.



What, then, is my advice to business men who are attaining success in life and who want to live long to enjoy those comforts which their success has brought within their grasp?

In the first place, it were well to bear in mind the deep truth of the maxim of the Greek philosopher, "*The half is better than the whole.*"

Eat not to repletion. Drink not to satiety. Leave always a margin—for health's sake.

In the second place, *avoid stimulating viands.* For they only urge the stomach to greater exertions and leave it flaccid and over wearied when they have passed on.

The ingestion of curries and pickles and sauces and such like for the purpose of stimulating an appetite is a hopelessly fatal mistake.

The best of pickles is a good appetite and the only sauce that makes every viand taste good is hunger!

In the third place *avoid animal tissues as food.* These contain the waste matter of cells similar to a man's own cells.

Since his own cells are fighting for their own life and to get rid of the poison generated by their own molecular changes, it is the height of folly to overburden them with the *waste products* of other cells.

It is bad enough when the animal food which is eaten is the flesh of fresh, clean, healthy, hardy animals, like that upon which the lithe Red Indians used to feed.

I say *this* is bad enough, because even *this* used to produce a rheumatic tendency so acute that Red Indians and their squaws rapidly became old when they had passed forty and became decrepit martyrs to rheumatism in the latter years of their life.

How much worse is it when the market flesh which is provided for civilized citizens of the twentieth century is obtained from over-fed, under-exercised, obese, corpulent beasts, with no stamina and with an inability to do a hard day's work to save their lives!

Take them to the Agricultural Hall Cattle Shows and you will find that at the close they *have* to be sold to the butchers. In the majority of cases they could not stand the journey back again.

These moribund creatures, Tichbornes of the animal world, provide the carcasses that are served up for dinners, and the gravy which bastes them is rich only in those waste matters which are toxic to the cells from which they are derived.

These are the things which the wise man, when his own tissues are getting a little overloaded, will avoid.

"Reduce your flesh foods as your years increase" is the advice I would most urgently give to those who want to live out the latter half of their life in comfort and in health.

What then should they eat?

In the earlier years of middle age I advise a general increase in the use of salads and green vegetables, onions and leeks, and in the use of fats and oils of all sorts. Fresh ripe juicy fruits may be used in abundance, and milk, cheese and eggs can be taken freely.

Mushrooms form a delightful source of gastronomic interest, and cheese and egg dishes supply an immense variety of nutritive elements and of artistic flavours.

At this stage there need be no *asceticism*, but there should be *eclecticism*—the diet should be selected but not necessarily diminished.

Plenty of juicy fruit and plenty of salads and plenty of fats will help to clear out accumulating waste matters and will help the nerve tissue to rebuild itself for renewed service.

But as years go on the sweeter fruits and mellowed honey and cream and milk will be found to be more readily assimilated and more grateful to the needs of the body cells.

A land flowing with milk and honey is a Paradise for life's close, while baked bananas and stewed sultanas afford nutriment of a character adapted to the growing age.

For all the latter half of life it is well to reduce the amount of the coarser starch, to well bake or toast the bread, to use flaked rice and sagola, and to use malted cereals.

It is well to remember that cheese shredded and baked in milk is an admirable end-of-day dish, and that any good cocoanut preparation—like Dessico for example—boiled in milk and then strained out, provides a beautiful nut milk which is feeding and nutritious.

Malted nuts in such forms as Protose, Meatose, and Vejola—are digestible as well as tasty, so that even with reducing bulk in food there need be no loss of the delights of the table, for the joy of dining does not consist in the amount of food consumed, but in the harmonious sequence of pleasant odours, pleasant flavours and delicate pharyngeal sensations.

If he rightly eats and wisely abstains from eating, a man should enjoy the second fifty years of his life—with eye barely dimmed and vital forces scarce abated—as much as the first fifty, while his ripened experience should add more to the world's knowledge and happiness.

Josiah Oldfield.

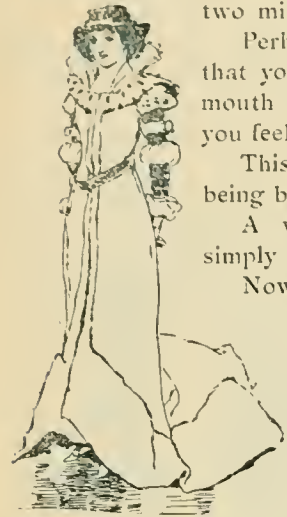


In the Coming Days.

When man shall know his fellow-man,
 And hearts respond to Love's entreat;
 And over all this bless'd, broad land,
 In holy, sweet communion meet;
 When Love shall take the place of hate,
 And sorrow all shall flee away;
 When man shall know his full estate,
 And understand the better way;
 Upright and strong he then shall be,
 Full conscious of the Higher Birth
 Which sets the soul imprisoned free,
 And gives it power o'er all the earth,
 And power to soar to realms on high,
 Beyond the earth, where angels dwell,
 Celestial beings of the sky,
 With names too beautiful to tell. Virtuzia.

How Women may become Beautiful.

I want you to smile. O, that isn't enough. Smile again. Smile until you laugh. Continue to smile for just two minutes.



Perhaps this is the first time for months that you have relaxed the muscles of your mouth by looking pleasant, but I'm sure you feel better already. . . .

This is one of the principal secrets of being beautiful and fascinating.

A woman's genuine healthy smile is simply irresistible to the man who *is* a man.

Now that you have smiled a little, I venture to say that you've called up a cheerful mental picture. Why, you simply can't help it when you're wearing this cheerful expression.

But you will understand there must be a good foundation laid for this facial development, without which there can be no *permanency* in the change.

This is the reason why the women who patronize the beauty doctors, and receive simply *local* treatment and make local applications of cosmetics, do not derive benefit of a more permanent character.

Beautiful Laughing Eyes. When the lips curve upward, the eyes become brighter, softer, and far more expressive. You have doubtless heard of laughing eyes. Well, they are about the most beautiful you will find, and *you* can have them. If, however, you want your eyes to laugh, you've got to start the good feeling away down inside.

Have you ever thought what tell tales the eyes are any way. If you feel sad or glad, or if you feel ugly towards any one, or if you are telling a fib, they will divulge the secret every time; it makes no difference how hard you try to keep it under cover, so the only sure way to have beautiful eyes is to be honest and happy inside.

Chasing away Troubles. I know you have your troubles and some of them are genuine, but then, what a lot of them are 'counterfeit,' actually *without foundation* when you come to think of it. Even so; they will stay with you *as long as they are tolerated*.

Every impression upon the mind affects in a proportionate degree the nerve centres, and these in turn increase or decrease the working capacity of the various organs with which they are connected.

You may readily understand then, how dependent is the body upon the mental condition; and as it may be affected to illness by adverse thoughts, so may it become healthy by bright, cheerful, and happy thoughts, provided hygienic laws are also observed.

The adverse impressions indulged in for a prolonged period will produce a chronic physical condition, and thus is brought on dyspepsia, sleeplessness, and a number of other ills.

You don't want to be tormented with these horrid things? Of course not. They spoil your temper, your complexion, and your form—and if unmarried, your chances of getting a husband. Worse than all, if you are wedded and a mother, they drive your husband to the club, if not to worse places, and cause your children to become disrespectful and unruly.

Self-Culture. I want you to begin at once—this very evening—to attain the innocent charms so dear to the true womanly woman.

First, see that before the setting of the sun your mind is in a calm and peaceful state. If you have spoken unjustly or in anger to anyone during the day make your peace with that person.

You should be so proud of your womanliness and have so much self-respect, that should you at any time so far forget your dignity as to conduct yourself in an unwomanly manner either by word or deed, you should make every effort in the least possible time to express your regret for your unkindness. But I shall not dwell on this point, for the time will come to you, and soon, when these things which now vex you will seem very insignificant, and you will wonder how you could have been so foolish as to be annoyed by them. Soon, too, you will be careful to avoid saying or doing anything that will hurt another.

My dear, many are the ways in which *true womanliness* expresses itself.

Since you have been practising the smile, you will greet every member of the family this evening as they come in from their respective duties with this new facial expression. True, if you have not been accustomed to it, it will seem a little awkward at first. But never mind, smile will answer smile, and you will not be long alone in this upward curve of the lips. The others may look at you the first and perhaps the second evening in a wondering manner, but they will fall in line without a doubt, and then the next thing in order will be a cheerful circle about the dinner table.

If there is a time or place above all others where pleasant thoughts and cheerful conversation should be indulged in, it is at the table. Indeed it is better not to eat at all than to eat while angry or unduly excited, for every mouthful taken under such conditions is a tax upon the digestive organs.

Again, if you have had any petty trifles during the day of a worrying nature, *do not*, and I emphasize it, rehearse them either mentally or to any member or members of the family. By doing so you unconsciously exaggerate them to yourself without benefiting in the slightest degree any person or persons. On the other hand, if something of a pleasant character has been brought to your attention, tell it when you are together, and add as many furbelows and frills as you like, keeping within the boundaries of truth. The others will fall in line, and you will have a compound of cheer and good-will, a better tonic and appetizer than anything ever devised by a chemist.

You have made a splendid start and it has worked like a charm, hasn't it? Now, after the evening meal, just forget all about yourself for a while, and do some kind act for, or speak an encouraging word to, someone. You and the other person will sleep the better for it.

Of course you need not go out on the street corners and tell everyone you see that you have turned over a new leaf and that you are going to do this thing and the other to bring happiness to the world. It is all right to be earnest and enthusiastic, but the best and surest way to accomplish results along this line is to go about it quietly, getting yourself right inside, clearing your own house of all rubbish, as it were.

You should cease complaining; do not speak at all of your ills; but never miss an opportunity of saying how well you are feeling; and do not, *please do not*, allow people to tell you that you are not looking well. Pursue this course, and, believe me, your friends will soon be talking of your improved condition, and with good reason too.

**Getting
Beauty
during
Sleep.**

Now comes probably the most important time to you. The hush of night is over all. You have retired to your room. It is a time for meditation; this is your silent hour. During this period do not allow yourself to be disturbed by the entrance of another. Have your room thoroughly ventilated.

Now, stand for a moment before the mirror, and try again the effect of the smile. Then comfortably seat yourself, relax, and mentally pass over all the pleasant events of the day, sum up every incident that has been helpful to you, as well as all that you have done to make life bright for others. Study yourself during this time of meditation that you may better understand how to gain strength of character.

After retiring, and when the lights are out, then it is as if you were in the very presence of the Divine Power, the Holy Spirit, who is ready to guide, uplift, and strengthen you at the very moment you are willing to receive.

None of us know what sleep is. We know that the physical part of our being obtains its needed rest, but we do not know where the soul, the mind, or spirit are, nor what they are doing. *I do know this* however; that in reaching a certain stage of development, which you, too, may attain by the observation of these teachings, great benefit during the sleeping hours, more than you have ever dreamt of, will result.

It is best to thoroughly relax yourself. Indeed, this is necessary if you would be in a receptive state, which condition is certainly conducive to results.

Oh, the beautiful calmness of it all! Now you will say: "The world is bright and beautiful. I love it. I am growing stronger, happier, better—even now I feel what a delight it is to live, and what a joy it is to be helpful. To-night, while my physical being rests in slumber, the *real* 'I' will gain in strength, patience, grace, and purity. Lessons of love and helpfulness will be given me, and when the morning comes I will feel myself greatly strengthened for the day's duties."

**The Dawn
of a
New Day.** When you awake in the morning it will be with such a lightness of heart, such joy in the result of renewed health and strength, that you will smile, and smile spontaneously.

Then, before rising, and while resting quietly, you may say: "I shall go to-day into the presence of

friends and loved ones knowing that I have greater strength and courage; knowing that I shall take advantage of the many opportunities to create a bright atmosphere about me. I shall have a smile or word of cheer for those whom I know. The dumb animal shall have my sympathy, and wherever possible my help. I shall seek the beautiful and good to-day.

What a delightful day it will be. Suppose the sky is overcast with clouds; you know the sun is still shining as brightly as ever, and will soon re-appear in all its great blaze of glory. Even should it hide its face for several days you are now becoming independent of it to some extent, for you know you have a little sunshine laboratory within, all your very own, that will enable you to turn out at will scintillations that will lighten everything about you. Yes, a steady glow such as will never fail to cheer your friends and dear ones and to attract also to you those who are bright and happy.

Your lips are unconsciously curving upward and no mistake. Your eyes are sparkling and laughing, and as you inhale deeply and slowly you are saying to yourself: "As I inbreathe the pure fresh air, the gift of the Father—I am taking into my being renewed energy, new life, and all is ease and harmony."

**Fresh Air
and Exercise.** You must get out every day, if only for ten minutes. Yes, you have time. You *must* take it. . . . To see how others live, to become interested in your fellow beings with a desire to be helpful, will not only better your life, but broaden as well the home life, bringing into it joys heretofore undreamt of.

Your little, common, narrow circle is not the only one in the world. Go to the mountain top or around the mountain, and you will learn that your little valley, beautiful though it may seem to you, does not contain all there is of life.

While out, you will doubtless observe a certain woman of beautifully proportioned form, wonderful grace of movement, sparkling eyes, glowing expression; in short, one who is the embodiment of perfect womanhood. As you look upon this lovely creature you compare her with Mrs. Riches—thin, stooped, with dragging steps, dull eyes, muddy complexion, ugly blotches on the skin, and a general air of utter weariness. You know she is constantly complaining, she always sees the dark side of things, takes little or no interest in her husband's business, and very rarely walks, but uses car or carriage though the distance she wishes to go may not be over quarter of a mile; fears fresh air, draughts and exercise as she would death itself. Happy? She does not know the meaning of the word.

You know her well, do you not? Now, answer truthfully, which one of these women would you rather be like? Mrs. Riches with her millions, or Mrs. Sunshine full of life, beauty, and happiness?

Of course you would prefer to be like the latter; especially is this true since you know something of the new life, and it may be as you wish.

You have made a splendid beginning, but you must each day renew your thoughts, your desires, your expectations

and your energies, that you may become a healthy, well-developed, happy woman.

Your own requirements are similar to those of a plant. You, too, need fresh air, sunshine, and nourishment in the way of pure water and substantial food. These are the *absolute essentials* of life, and if you restrict yourself in the use of any one of them short of the demands of the body, in just that proportion do you cut off life.

With the daily walk it is not necessary to go into the physical culture exercises to a great extent, except where office duties, sewing, or other sedentary work keep you close confined. A few simple exercises bringing into play every muscle of the body I have found to be far more beneficial than a great number.

The exercises should be taken preferably—a few light ones—before breakfast, and more extensively before retiring. Correct breathing, however, is one of the most important factors for the restoration and maintenance of health, and should be practised wherever it is possible to inhale the fresh air.

If you want to be a healthy woman you must eat and drink as a healthy woman does.

There are four things regarding the matter of eating which cannot be overlooked if you are seeking health, namely: the quality of the food, its thorough mastication, digestion, and assimilation. In my opinion entirely too much meat is eaten. In fact, I believe the majority of persons would be healthier without it, provided nutritious vegetables, fruits, and nuts in moderation be substituted.

If you would become like Mrs. Sunshine you must live as *she* does.

To obey the laws of life, hygiene, health, sympathy, morality and spirituality, means the highest development of charm, fascination and beauty, which produces anew my Lady Beautiful, the perfection of womanhood. Alice M. Long.

As Years go On.

As years go on, we learn to say
Not more, but less:
To guard our lips from hasty speech,
Lest we transgress.
As years go on, we train ourselves
More oft to smile;
And things that contradict,
To reconcile.
As years go on, our vision widens,
And we see
That life, God-centred, is the life
Of liberty:
That death to self—means life abundant,
Sweet and rare;
A character matured and precious,
Bright and fair.
As years go on, we learn to know
As we are known,
With knowledge that can come
From God alone.
As years go on, we learn to lisp
The angels' song,
And weave a strain of heavenly music
Through life's throng. Mary E. Kendrew.

The Simple Life.

There is a noble and an ignoble Simplicity; the Simplicity of the fool, and the Simplicity of Socrates, who said: "The less you shall need the nearer you shall approach to the gods, who need nothing."



The world is sick in body and soul, but I believe there is a cure for its ills, and that the outer sign of this cure is the leading of a life of noble simplicity; and in the hope of helping others I will try briefly to define its rules as they appear to me.

The first necessity is to have Simplicity in Ideals; love unity, God or good, instead of giving half-hearted, complex homage to God and Mammon.

Then comes Simplicity of Work.

Work hard, using every talent, but let it be such labour as will raise your own body and soul, and those of the world.

Whatever in your practice has been against this ideal, refuse it now, root it out, the questionable trade, the selfish art, the cruel sport—end it all, and live a life of imaginative labour, hand-labour if you can, and in the open air if possible.

The next necessity is Simplicity of Dress. Clothe yourself as becomes an aspirational and kind person. Choose beautiful colours and modest forms, and hand-made stuffs. Make your own clothes, or pay others amply to make them for your incapable self, and let no unnecessary labour be spent on them. Make good fashions for yourself, suitable to your conditions, and follow them. Have new clothes when old ones wear out, but not before as a rule.

Simplicity of Food comes next. "Let thy ghost thee lead"; test your diet by the highest standard, and choose those things which sustain life best, and give truest pleasure, while inflicting no unnecessary travail on others.

Simple food sustains the life of the world, and there is enough for everyone. Dairy, orchard and cornfield should be for all—but when we live on luxuries we are stealing from the share of the poor, from the life of the poor, and are becoming, spiritually, cannibals. I would go farther and say, take no life of bird, beast or fish, but eat your dish of herbs with its sauce of love and fellowship.

The clue to the Simple Life is unity of body and soul. Dante tells us that the spirit's gravity draws it upwards—let the body rise with it! Make every material action sacramental, refusing everything which cannot be done sacramentally. This is not a gospel for opportunists or slaves who live down to trammels of fashion and prejudice—it is for *living souls*, who hold their talents as stewardships for which they are accountable.

To use the passing, changing matter to show forth the eternal spirit—this is the life of fullest joy and beauty and unshakable hope; and this is the simple life for which it is worth while striving, and to which all, who will, may attain.

E. B., (Daily Graphic.)

The True Path.

Each soul must come to recognize its own individuality and responsibility. To lean on the opinions and creeds of another, however great, is to live a weak, deformed life.



The mental atmosphere is full of conflicting theories and philosophies, and while we are proving all things and holding fast that which is good, there is only one safe guide—the voice within—truth itself—God.

Often it is not so much that people cannot find the right, but that they are afraid to search too deeply lest some well beloved habit be disturbed and there be demanded from them too heavy a sacrifice. But Truth must be obeyed—no half hearted measures will do—if results are to be satisfactory.

To the soul who is in earnest and would drink deeply of Truth's life-giving stream, who is willing to let go of his idols and follow closely the inner light, how great is the reward. Life, joy, peace have deeper meanings and the whole wide world is transfigured to him.

But what does Truth demand from its adherents? And in what must the inevitable sacrifice appear? There are but two simple rules for true living, given by the Christ in answer to the young ruler's quest after eternal life—love to God (or good) and love to man.

Man is a mysterious being, necessarily so, since God Himself is wrapt up within him. We hear of man's spiritual being, his moral and mental nature, and also his physical or animal side. Yet they all go to make up one complete man and what affects one part of his nature affects all.

To take the lowest—his physical nature. Does it matter how that nature is nourished, or does mind control it, being the greater? *Everything matters!* The food and the thoughts that mingle with it all have their exact result, and no wrong was ever productive of a right. Could man ever believe, in his best moments, that good could come to him while he, directly or indirectly, inflicts pain on a fellow creature? His spiritual intuitions once aroused, he would find it an impossibility to partake of slaughtered food, no matter how puzzled he might be to adapt himself to new ways. All life is *one*. Man must love his fellow animal or his hate will return to him. Law, like truth, is eternal.

It is not easy to acknowledge the fallacy of life-long habits and turn from them. But easy ways oft prove the hardest. A legion of difficulties arise, but the Supreme Self conquers all.

Only they who have tried both kinds of living can tell the superiority of a diet of fruits, nuts, grains and vegetables over blood food. How it lightens the body and clears the mind of clouds and cobwebs, thus opening the door into the spiritual kingdom to learn ever more and more of the mysteries within the holy place.

Let the temple be purified and if appetite be missing—fast rigidly until pure food shall have revealed its beautiful tastes.

The ways of the world are complex. The vast preparations of food and dress, and pleasure, consume endless time, labour and temper that subtract rather than add to life's joys. The soul wants its freedom and a new world awaits the emancipated ones.

And when man is freed from his follies, the lower

creation will likewise benefit. They would soon respond to man's love, rise in the scale of development, lose their fear and become his friends and companions. But the Animals' Heaven will not be seen or understood until that time come when "no one shall hurt or destroy."

The world moves slowly, but Truth lives and will not be suppressed. Everywhere do we hear voices that tell of change and reform and renewal. Let us be loyal to the voice within and our New Heaven and New Earth will appear and God will be seen and known to dwell among men.

Clara Turner.



Causes of Failure and Success.

I believe that most failures, first of all, are caused by physical incapacity, caused by the lack of that energy which is essential if you are to go on to success. Principles, firm and unswerving, come with the possession of perfect physical powers!



The sick man, the delicate man is weak and vacillating in character. A strong energetic body is, by nature, antagonistic to everything that is mean, puling and wavering. Unwavering principles in life come with physical force.

Success depends on a definite Aim. How many start out in life without knowing whither they are going? And no matter how much you may be impressed with the necessity for health, remember you must have a clearly defined purpose to attain true success. You must have something definite in view.

You must know yourself and your capacities. You must criticise yourself just as though you were someone else. You must be willing to struggle, to strive continuously and persistently, and all the time there must be one definite aim, a well-defined goal in mind. You must know where you are going and what you are going to do.

If the captain of a ship should leave port without a definite destination in view you would consider him a fool; and yet in life's voyage how many of us have a definite goal in view? How many of us know just where we are going and what we desire to accomplish?

Have a definite, clearly defined aim! *Stand by it! Fight for it!*—on and on to the end.

But if supplied with firm principles and a definite aim, you must not by any means forget the necessity for physical development, the great power of physical vigour.

It furnishes you with a foundation, it gives you the nervous force that is needed so greatly in your struggles. It stands by and upholds you, imbues you with confidence and energy so greatly needed to accomplish anything of value in life.

Develop your body to the highest attainable degree of health and strength. *Be a strong vigorous man*, and the manliness and courage *that will come to you because of all this will give firmness* to your principles and add to your power in every way.

Stand on your own foundation. Rise over and above "props," influences and "pulls." If you have the capacity within you to succeed, you will go on to success and nothing can deter you in your onward march. Success is just as certain as that day follows night.

Bernard Mac Fadden.

Editorial Notes.

The great awakening of public opinion concerning the evils attendant upon the carnivorous habit, the superiority of Fruitarian Diet, and the obligation that rests upon all thoughtful and cultured persons to seriously consider the claims of the Food-Reform Movement, that is now taking place, must be apparent to every reader of the public press.

Nearly all the most influential Journals in this country, are now, in some way or other, drawing attention to this important subject and this more excellent way of living. Thus the barriers of prejudice have been broken down, and the way is now open for an earnest and persistent appeal to the public conscience to deprecate butchery and to return to Nature's healthful ways in the matter of daily food.

One of the latest 'signs of the times' is the report that the Director of the Culinary Department of the House of Commons has received numerous requests from Members to provide a vegetarian menu for those who are indisposed to eat animal food.

By almost every post we are receiving evidence of new converts having been made, and of new friends and co-workers having been raised up for the furtherance of the beneficent Cause to which we are committed. The flowing tide of public sentiment and of contemporary progressive thought is with us, and the Divine blessing is being given to our work in the most unmistakable manner; therefore let us one and all take courage and press forward, with full assurance of faith and confident hope of ultimate success!

* * *

The Decay of the British Race.

The Health Statistics of the British Army (European) for the year 1903 show that out of a total of 242,182 men there were as many as 183,598 admissions to hospital. The Army Medical Department admit that the diseases which mainly cause these hospital admissions are such as are due to careless violation of the laws of hygiene, and to maladies that are preventable by sanitation, proper feeding, and decently regulated lives. The duration of the illnesses show that, on the average, every soldier in the British Army has about 22 days on the sick-list per annum.

Out of 69,553 recruits inspected after preliminary examination 22,382 were rejected as unfit. These 'lame ducks' do not include the candidates for enlistment who are rejected on *prima facie* inspection by the recruiting sergeants.

It is evidently a matter of vital importance to our nation that obedience to Hygienic Law, physical culture, and the adoption of a pure and nourishing dietary should be strenuously advocated, from patriotic as well as philanthropic motives; for if our physical degeneration goes on unchecked it is possible that long before the end of this century there will be but few able bodied men left to defend the Empire.

The King gives much thought to philanthropic and humane ideals, and his beloved Consort has so identified herself with all that is gentle and kindly and self-sacrificing, that I quite look forward to the time when the beneficent work of promoting throughout this country and the Colonies a genuine Reform of our dietetic habits, on Natural, Hygienic and Humane lines, will receive consideration from their Majesties and some distinct token of their recognition.

The difficulties in their way will be serious, but a

gracious interest on their part in this work would, at a stroke, induce the higher classes to adopt a friendly and helpful attitude towards the Food Reform Movement. And thus would the arduous work of arresting the process of physical decay, which is such a serious menace to the welfare of our Nation, and to the efficiency of His Majesty's military forces, be strengthened and encouraged.

* * *

More Medical Testimony.

One of the latest endorsements of the Food-Reform Movement given by men of eminence in the world of science is that recently pronounced by Professor G. Sims Woodhead, M.D., who occupies the chair of Pathology at Cambridge University. Speaking at a Meeting of the Vegetarian Society in that city on May 12th, the learned Professor expressed his belief as follows:—

"Meat is absolutely unnecessary for a perfectly healthy existence, and the best work can be done on a vegetarian diet. People take too much meat, and they could live much more healthily on a vegetarian diet than on a whole meat diet. Vegetarians have done a great deal in a quiet way to make possible that simpler life for which a great number of people are crying out very loudly without any definite idea of what they mean.

Doctors are looking to *prevention* rather than *cure* as the great agency in raising the physical condition of the nation. The medical training of the present day is directed much more closely to the prevention of disease than it ever has been before. It is being realized that every means should be resorted to, so as to prevent the accession of disease rather than merely attempt to cure it when it comes, and the Vegetarian Movement will, I think, do a very great deal towards this."

Dr. Sims Woodhead was supported by Dr. Rogers (also of Cambridge), who said:—

"I have been a vegetarian for about 13 years, and during that time have found that my faculties were better than before and my health has been excellent. I have found no disadvantage, but every advantage, in being a vegetarian. Scientists are coming to the conclusion that there are in meat certain things which are absolutely poisonous. My idea is that meat is very much of the nature of a stimulant; it simply bucks people up, and they cannot be 'bucked' up without using themselves more than they should. The distinguishing character of vegetarians is their power of endurance. Now that I am a vegetarian it does not make any difference if I do not have a meal at the usual time.

I do not think that you would have any better example of the error people have made in thinking that meat and beer make good fighting men, than in the present War which Japan is carrying on. The performances of England's allies, both physically and morally, are excellent testimony to the value of the non-meat diet. I cannot help thinking that poorer living and higher thinking go together."

* * *

In a letter which reached me on June 17th a Physician, who is also a Fellow of the Royal College of Surgeons, makes the following significant remarks:—

"What a pity it is that the nature of the food taken most materially affects the *mind* as well as the *body*, is not more generally recognized! Surely the self-control, as well as the endurance, the Japanese have shown in this dreadful war, will open the eyes of the public in this respect.

I am fully convinced that the very highest aspirations for the very best are an impossibility upon animal food.

None, but those who have tried it, know what a different atmosphere one's soul appears to be in, and how changed everything is, when taking only a fruitarian diet.

May every blessing attend the efforts of your Order!"

A few days later a London M.D. in sending a contribution towards our work, wrote as follows:—

"I have only quite lately come across your paper, *The Herald of the Golden Age*. It is splendid! May you have every success in your noble work and your efforts to lift mankind on to higher planes of being. Accept the enclosed subscription towards your very worthy objects. I wish I could send you more money, but I shall hope to send you further aid later on."

These communications, which are samples of many such that reach our offices, evidence the recognition and fraternal aid that are now being given to our Movement by progressive enlightened, and sincerely philanthropic medical men.

We have now made an Official Register of Doctors in all parts of the country, who treat their patients on hygienic

and fruitarian lines, and we are thus in a position to inform the numerous enquirers, who write asking where they may obtain such medical advice, how to get into touch with physicians of the right sort. Additional names and addresses of medical men who advocate abstinence from flesh-food and who treat their patients accordingly will be gladly received by our Secretary, so that our Register may be made complete. Will our Members and Friends please take note of this fact?

* * *

A Simple-Life Colony. A Simple-Life Colony has been established near Lake Como, in Italy, by a number of strange people who seem to be well provided with money and who are in search of a secluded and favourable estate on which to form a new Garden of Eden. The correspondent of the *Daily Express* reports as follows concerning them:—

“They wear scarcely any clothing beyond sandals and one long white gown of light woollen fabric; they spend almost all their lives in the open air, and the men wear long hair and picturesque beards, while the women, robust and the picture of vigour and health, have an almost Amazonian appearance.

They bathe at least twice a day, are strict believers in vegetarianism and an uncooked food diet; their drink is water, and, as far as one can ascertain, they are one and all free-thinking Christians.

Of their family histories and past positions in the world they do not speak, though many of them are persons of undoubted distinction. They claim to be the healthiest and most rational livers on earth, and declare that all who desire to escape disease and unhappiness are bound in time to join their ranks and adopt their rules, which are those of Nature and of Christ.

One member of the band, a well-educated German, named Paul, to whom I spoke, told me that four years ago he was given up by the best physicians in Europe as a dying man with not another year to live. He adopted the ‘Simple Life’ as his last chance, rambled in the sunshine in the fields and forests, over the mountains and Alpine pastures, sleeping at night under trees or sheltered by rocks throughout the entire summer; and when the winter came, instead of dying, he felt full of vigour and new life.

‘But are you content to continue this strange mode of life, or will you not go back to your friends and former surroundings now you are cured?’ I asked him.

‘I am well,’ he replied, ‘I am happy and in constant communion with God. Not for anything the world could offer me would I forsake the Simple Life.’

The queer little commonwealth has been joined by all kinds of people, including Englishmen, Germans, French and Russians, while those that I have seen are certainly of the educated and refined classes.”

* * *

A Fruitarian Empire. The *Daily Express* also records the fact that “an International Fruitarian Empire has been founded in German New Guinea by Professor Auguste Engelhardt, a distinguished

Teutonic authority on dietetics, and London is being diligently searched for recruits.” The Professor is stated to be firmly convinced “that the cocoa-nut is the natural food of man, and declares that it produces elasticity of mind and purity of thought, and cures all diseases.” The island of Kabaron, which he has purchased, belonging to the new Lauenburg group in the Bismarck Archipelago, has been selected by the Professor for his experiments. Herr Max Leutzow, the violinist and conductor, is one of the members, and the founder is making efforts to secure English colonists who will have to produce high references before initiation.

Truly, we are making progress, and have reason to feel encouraged! Let me wish our German comrades the most complete success, and express the hope that they may succeed in giving a valuable object lesson to the Nations

* * *

More Sigs of the Times. The National Drink Bill has fallen during the past five years by no less than £6,940,062. This coincides with the rapid growth of the tendency to eschew flesh-food.

The day of the ‘Drinking Bar’ is over. At the ‘Criterion’ it has been abolished; it has been

omitted from the new ‘Gaiety Restaurant’ in the Strand; and experts prophecy that within a few years all the London West-End ‘Bars’ will have been superseded by saloons for the supply of solid refreshments as well as liquid.

Amongst the latest converts to the adoption of a pure and bloodless diet is Lady Henry Somerset, who publicly declares that she has already derived much physical benefit from the change.

* * *

A Hint for Leaders of Thought. Like many other public Journals, the *Clarion* (the organ of our Socialist friends) has been devoting its columns to a discussion of the Food-Reform question. Under the heading of “What shall we eat?” many vigorous

letters have appeared, and it is most encouraging to see how many writers have entered the lists to advocate the adoption of natural and humane diet, and how ably and victoriously they have acquitted themselves.

An object lesson concerning what public teachers and leaders of thought may expect in the near future if they try to uphold human carnivoracity has also been furnished. Mrs. Julia Dawson, a veteran writer on the staff of the *Clarion*, whose distinguished services in the Cause of Socialism have commanded the esteem and respect of many thousands of its supporters, ventured to champion the habit of eating butchered flesh by feeble and unworthy arguments. The following crushing letter, amongst many others, was the result, and it shows how surely the tide of humane sentiment is setting in amongst the masses of the people of this country:—

“There may exist vegetarians of the type Julia Dawson denounces, but in the course of a long experience I have not met them. I have, however, met *body* eaters with habits quite as objectionable, if not more so, than those of which she complains.

She poses, I believe, as being a very tender-hearted lady, and perhaps the following incident may interest her:

When staying at ‘beautiful Dartmouth’ my time of rest was disturbed by the sorry sights of the cattle market in general, and in particular by seeing a very young calf, with a broken leg and covered with sores, in a state of terrified agony, being beaten along the road by a cowardly set of scamps such as grace the market towns in ‘Merrie England.’ It was purchased by a butcher, and I was pleased to hear that many of the pious inhabitants were made very ill through eating veal, and was also sorry to know that they all recovered.

Some time ago Julia drivelled a little, and ‘hoped cruelty was not inflicted on cattle, and that *if it were*, something should be done.’ Now, I call that humbug! She knows—or ought to, for facts are easily procured—that the animal traffic is *all* cruelty. Besides, is she not a little inconsistent? She shrieks if a child gets spanked for some malicious act, and yet enjoys eating the baby animal, quite regardless of the cut throat and bleeding to death necessary to procure the delicious meal.

Perhaps other people—vegetarians, for instance—might enjoy the delicacies she mentions, could they be obtained without the abominable torture inflicted, and without the consequent degradation of the ‘bottom dog’—*i.e.*, the unfortunate who does the prodding with huge sticks and iron bars, and packs the live stock into ‘hells of cattle ships,’ and throws them overboard when the storm rages and the cargo must go ‘by the board;’ or unloads the said cargo, sick, sore, and suffering, with broken legs, ribs, or backs, with eyes knocked out and horns torn off—a load of misery—bringing, as is just, disease and death to the consumers—the poor ‘bottom dog,’ pressed into the wholesome and pleasant occupation of dealing with the mountains of offal in order to pander to the tastes of greedy ‘Little Marys!!’

I am surprised at a Socialist leader of the masses ridiculing a set of people who, by conquering the lowest instincts of human nature, are doing more for the cause of *clean* living and right thinking than all the *talkers* in the land.

It is a well-known fact that vegetarians stand first throughout the world for endurance, strength, and clear-headedness, as well as for humanity (which, however, does not count).

There is nothing to be proud of in enjoying a diet of dead bodies. A pig will sometimes enjoy eating a live baby, and the noble cannibal equally enjoys ‘long pig.’

And is it not rather pitiable that one should live for eighty years in ignorance, or callous indifference, to suffering, either in man or beast?—Yours faithfully,
EDITH BARRETT.”

The Diet of Nations. A most important and welcome addition to the literature of the Food-Reform Movement has just been published by the Hon. Rollo Russell. It is a volume of 650 pages, entitled "Strength and Diet, a practical treatise with special regard to the life of Nations."

By means of statistics collected from every quarter of the globe concerning the dietetic habits, the physical characteristics and stamina, the diseases and mortality of the various peoples of the earth, together with a large number of quotations from medical and hygienic experts, public authorities, athletes, and other qualified witnesses, Mr. Russell demonstrates in a most conclusive manner the fact that flesh food is not only unnecessary but decidedly injurious, and that it is undoubtedly the cause of physical deterioration and of many of the most serious diseases that are prevalent.

Three facts stand out most clearly in the pages of this instructive volume: (1), that where much flesh is eaten much Cancer prevails; (2), that where a moderate amount of flesh is eaten a moderate amount of Cancer exists; (3), that where little or no flesh is consumed Cancer is almost unknown.

I do not think any intelligent person who fears this horrible malady could possibly read this book carefully without at once forming a resolution to abstain entirely from meat, and almost entirely from coffee and beer. And in addition to these preventive measures he would practise rigid moderation at the table and in the use of tobacco, and probably rest satisfied with two good meals per day.

The instructive tables of food values and the vast compilation of useful information contained within the covers of this book, make it a desirable addition to the library of every social reformer, and of every earnest seeker after hygienic truth.

Some lengthy extracts are given on page 60 of this Journal, and the book can be obtained from our Book Department, or from the publishers, Messrs. Longman, Green & Co., at the price of publication, namely 12s. 6d. net.

* * *

A Physical Training College. Some excellent work is being done by Miss Anstey at her Physical Training College at the Leasowes, near Halesowen, in Worcestershire, where the benefits of physical culture are demonstrated in conjunction with a reformed dietary.

The work of the College consists principally in the training of high class women teachers in the arts and sciences which are specially associated with the observance of the Laws of Health. The curriculum includes gymnastics (scientifically applied), out-door games, dancing, swimming and other practical means of physical development, and such theoretical studies as anatomy, physiology, hygiene, theory of movement, elementary pathology and ambulance work. The result is the qualification of a number of ladies fitted in every way to communicate to adults of their own sex and to children that knowledge which is so intimately connected with the health and well-being of the race.

That there is a great and growing need for teachers of this sort cannot be doubted. They are indispensable for promoting physical development and health culture in our schools and colleges, and they become missionaries of the new Gospel of Health which is so much needed at the present time. They also provide in themselves living examples of the increased bodily vigour, mental strength and moral power which the proclamation of this gospel is instrumental in creating.

A Summer School. Not the least important part of the valuable work Miss Anstey is doing, is the holding of an enjoyable annual holiday fortnight beginning at the end of August (during vacation time). The College is opened to both sexes, and by an agreeably varied round of outdoor and indoor exercises, sports, and entertainments, the pleasant and invigorating effects of healthy living, under fruitarian auspices are demonstrated.

The grounds are extensive and well wooded. They are situated in a charming country, and a pleasant and instructive holiday is thus made possible—full particulars of which can be obtained from the Secretary of the College.

* * *

The Passing of Frances L. Boulton.

With deep regret I record the passing to a higher sphere of one who, for many long years, has rendered distinguished service for the furtherance of the Food Reform Cause and the advocacy of Humaneness.

When our Order was founded in 1895, our departed friend showed the most sympathetic interest, joined our Council, and remained a devoted, faithful and loyal comrade until she was called to a higher sphere.

Mrs. Boulton is well known as the Founder of the Ivy Leaf Society, an organization for the exaltation of hygienic and humane ideals amongst the young, and as the Editor of "The Children's Garden," a monthly Magazine published by the same Society. Many will mourn her loss, and she will be held in grateful remembrance by those to whom, and amongst whom, she ministered with such genuine self-sacrifice and such constant and tireless endeavour.

Whilst we can but realize the apparent loss which our Crusade sustains when consecrated workers in the 'fighting line' are removed, yet we may find consolation in the thought that such will be able still to exert spiritual influence for the world's upliftment, with increased freedom from human limitation. Their services on earth will have earned for them that reward and blessedness which is given to all who, following in the footsteps of the Christ, labour to uplift mankind to a higher life; and as such ministering spirits increase in the unseen realm and their influence becomes multiplied, the progress of the world towards that humaner and more spiritual Age which is to be will doubtless become accelerated.

* * *

Another Veteran Called away. Another heavy loss has, I am sorry to say, been sustained by the Food Reform Movement in the death of the Rev. James Clarke, Pastor of the Vegetarian Church at Salford, (every member of which Church, during the past hundred years, has been an habitual abstainer from butchered food).

For more than 50 years Mr. Clarke has been an earnest public advocate of Vegetarianism and Humane Principle, and not only has he upheld the Cause by his eloquence and personal testimony, but also by presenting in himself, by means of his splendid physique, a convincing argument in favour of natural and hygienic living. He was able to claim that throughout his long pastorate of nearly 50 years, he had never been compelled to remain absent from Church by illness for a single day. The members of his family are life-long vegetarians, and are also splendid advertisements of this more excellent way of living.

All who knew our departed Comrade admired him for his strength of character, his kindly disposition, and his ability and readiness to speak upon all occasions words of wisdom and helpfulness.

Against Vivisection.

A pamphlet in condemnation of the torture of animals in connection with vivisectional research, has recently been printed by Dr. George Black, of Greta Bank, Torquay, the circulation of which will, I trust, do much to aid the work of arousing public opinion concerning this particular form of iniquity, and to bring about its abolition. The following sentences are calculated to arouse all humane persons to increased effort :—

“The physiological laboratories of our country are legalized torture-chambers, and it may be affirmed of them that if the deeds done within their precincts in the name of science were generally known, and all that transpires there from day to day were written down and published in its unvarnished nakedness it would produce such a feeling of revulsion in every pitiful heart that the Legislature would be bound to interfere and bring the iniquity to an end.

I blush for the profession of which I am a member that such things should be possible within its pale, and I sincerely hope that the day is not far distant when such barbarities will cease to be tolerated.”

* * *

Another Athletic Victory.

For the sixth time, on May 13th, Mr. Eustace H. Miles, a Member of our Council, won the English Tennis Championship. On May 17th he defeated the French Champion, and a few days later the American Champion, thus once more carrying the flag of Fruitarianism to victory. All our Members will unite with me in offering him the most hearty congratulations and in expressing the hope that he may long retain this as well as his many other distinctions.

* * *

A Disclaimer.

I shall be glad if our Friends and Readers will take notice of, and make known the fact, that The Order of the Golden Age is not in any way connected with a Society entitled *The Order of the Cross*; neither is it associated with certain extraordinary doctrines which are officially presented in the Magazine of the said Society.

Although The Order of the Cross was instituted by three former Members of our Order, it must not in any way be regarded as a Branch of The Order of the Golden Age, or as representative of its ideals or teaching (notwithstanding the fact that in a circular letter, dated October 14th, 1904, I expressed fraternal good-will towards the aforesaid Members, and wished their Society success “provided that it was carried on with *reasonableness*, integrity and sincerity”).

As, however, certain doctrines are now being officially taught in their Journal which are of such a nature as very few Christian men and women of well-balanced mind would probably care to be identified with, and as certain representations are being made in its pages which imply some existent relationship between the O.G.A. and their Society, I feel that the interests of our Movement demand that a disclaimer of this sort should be publicly recorded, so that if any further developments of this type should take place in the future, my disclaimer on behalf of The Order of the Golden Age may be in evidence.

I desire also to publicly make known the fact that certain books and pamphlets, bearing my name as author, which are publicly advertised by the three Directors of The Order of the Cross in their magazine, in such a way as to lead the public to think that I am identified with them and their teaching in some way, have thus been advertised against my wish and without my consent; and that if such advertisement is continued, it will be, henceforth, notwithstanding my expressed objection to this course, and in direct disregard of my written request that such action on their part should forthwith cease.

An Instructive Gift Book.

A book is now being issued from our publishing offices entitled “The Temple of Art—a plea for the higher realization of the Artistic Vocation,” by Ernest Newlandsmith, which I can commend to all who realize the importance of self-culture, or who want to make their lives artistic, and to ennoble their ideals concerning Art. An extract from this book is printed on page 59 entitled “The Failure to Attain the Ideal,” so as to give all our readers a glimpse of the beautiful thoughts which are contained in it. I feel sure that all who read the volume, and especially all who are musicians, painters, or in any way engaged in following the artistic calling, will prize both the book and its teaching. And our Members will be glad to know that the gifted Author is in fullest sympathy with the ideals of our Order and invited me to publish this edition of his work as an evidence of his interest in the same. Further particulars will be found on page 2 of our cover.

* * *

A Fruitarian Dinner.

On May 24th, I had the pleasure of being present at the first Public Dinner, given under the auspices of the Fruitarian Society, (on behalf of the Lady Margaret Hospital), at the Holborn Restaurant, London. The banquet was well attended by persons of influence and by representatives of the Press, and thus this new form of effort to exalt the Fruitarian Ideal in the eyes of the public was most successful.

An elaborate Menu, evidently made so for the instruction of the *uninitiated*, was tastefully served, and although so extensive as to completely transcend the assimilative capacity or the simple taste of any *experienced* Food Reformer, it was much appreciated. It was followed by a brilliant speech from Dr. Oldfield, the Chairman, who was well supported by several friends. My colleague alluded to the remarkable success which has attended both surgical and medical treatment at the Fruitarian Hospital, (not a single death having resulted during the past year from 139 operations, and very rapid recoveries having taken place). He declared himself convinced that fruitarian diet considerably lessens the danger attending surgical treatment, and assured those present that if any of them should need to be cut up by himself, or any other surgeon, they might feel sure that their chance of growing together again, would be much enhanced by the adoption of a pure and natural food regime.

For the benefit of those who may be curious, I give the Menu, which was as follows :—

MENU.

- Consommé aux fruits. Crème de Tomate.
- Œufs Florentine.
- Choufleur Polonaise.
- Haricots verts sautées au beurre.
- Quenelles de Noix pané aux Fonds d'Artichaut à l'Hôpital de “Lady Margaret”
- Pommes de terre à la Maître d'Hôtel.
- Haricots à la Bretonne.
- Petits pois à la Française.
- Asperges en branche.
- Champignons grillés sur croûte.
- Pouding Singapore. Macédoine de fruits.
- Fromage. Salade de Laitue.
- Dessert.

The Annual Report of the Lady Margaret Hospital, Bromley, Kent, records the fact that some 1,500 out-patients have been treated during the year in addition to the cases admitted.

A very important feature of the Hospital is that Nurses, trained on hygienic and fruitarian lines, are supplied to any part of the country for medical, surgical, and midwifery

work, and patients are received from equally distant areas.

The dietary is strictly fruitarian, and this applies equally to the staff and to the patients.

Amongst the new names added to the list of Vice-Presidents and Members of the Council, are those of the Hon. and Rev. Canon Lytton, Lady Florence Dixie, Rev. A. M. Mitchell, M.A., and Rev. Walter Walsh.

* * *

The Power of Humane Sentiment.

A letter which I received from a lady the other day illustrates the fact that Humane Sentiment is, after all, the most powerful force at the back of the Food Reform Movement, notwithstanding the necessity which exists for addressing our appeals to the common sense of those whom we seek to win by emphasising also hygienic and philanthropic reasons. Having stated that through reading a copy of this Journal she was deeply impressed, she writes as follows:—

"I tried the bloodless diet, but was persuaded and bullied by doctors and friends to give it up. I put away out of sight all the literature I had on the subject and did my best to banish it from my mind without success. My conscience never ceased to prick me, and I can truly say I never ate meat without committing moral suicide.

The climax came a few weeks ago when I happened to see a poor heifer being kicked, beaten, and dragged into a private slaughter-house in Derby. It was terrified at the awful sight which met its view, and just before it was forced in, it turned its white head towards me, and the agonised brown eyes met mine. Then the door was slammed behind it. Never shall I forget the awful contrast which struck me between such a scene and the sunshine outside, and never shall I forget the chill and shudder which haunted me all the rest of the day.

To be slaughtered in an hour's time, I was told. And why? And for what? rang in my ears like a reproachful death-knell. Since then I have taken a resolve that I, at any rate, will not connive at such ghastly work, and that butchers' meat shall never again pass my lips. Thus I hope to cleanse my hands and soul-garments from the terrible bloodstains involved in life-taking.

I thank God that I have been given the courage to take this step—my reward has come already. I do love our 'lesser brethren,' but despite all my S.P.C.A. and Anti-Vivisection work, I could not say that my best efforts have been theirs, for I could not preach earnestly to others while myself a castaway. But now this stumbling block is removed. I feel the first step *which costs* is taken, and that peace will now be mine.

I am happy and now have a longing to take in *The Herald* again as I want the benefit of its inspiring and inspiriting thoughts, so that my new enthusiasm may keep hot. You will understand that I do not think *now* that the flame rekindled is ever in danger of dying down. God bless you and your noble work. Pray for me that I fail not."

This lady has now become a Member of our Order, and has already accomplished some most effective work as a Correspondent in the public Press.

* * *

Our Work and Progress.

During the past quarter, our missionary efforts for the advocacy of Humaneness and of national and individual obedience to the Laws of Health, have been pushed forward with undiminished energy, and with most encouraging success.

Our literature has now penetrated to Beloochistan and Finland, from which countries we have just received communications from friends who are likely to prove pioneer workers. This makes a total number of forty countries in which the influence of The Order is now being brought to bear upon contemporary thought.

Consignments of our pamphlets have been forwarded to every Member of the British House of Commons, and also to a large number of influential persons and leaders of thought in all parts of the country. Upwards of a hundred 'prize-essayists' in our Public Schools, who have written successfully on the subject of kindness to animals, have also received, from our Headquarters, suitable pamphlets and books to instruct and encourage them. And similar literature has been dispatched to the Hon. Secretaries of about 150 Anti-Vaccination Societies. The expenditure, however, for printing and postage involved in this work, is

very considerable, and I would again remind our friends and co-workers that the Funds of our Order are heavily overdrawn, and that our strategic output of free literature will, in consequence, have to be reduced unless the hands of the Council are strengthened.

Let us remember that the great achievement of breaking down our national prejudices in favour of carnal food, and of sweeping away the popular ignorance concerning the dietetic values of the fruits of the earth, has been brought about (to the extent that it has, thus far, been accomplished), by the earnest and persistent efforts of devoted workers in connection with the various Societies existing for the advocacy of Food-Reform during the past years. And that if the great harvest that is now ready for garnering, is to be gathered in, these efforts must be *continued* and *increased*.

Thousands are now ready to 'obey the Truth' *directly it is made known to them*, by means of public addresses or printed matter. Therefore, if we can speak upon the platform, let us do so; and, if not, let us *do our part* by disseminating pamphlets and books in every direction, and by helping to meet the expenses incurred in their production.

This Journal could be supplied to 10,000 Public Reading Rooms in all parts of the world (instead of between one and two thousand) if the hands of our Council were financially strengthened, and thus great multitudes might be influenced in favour of our practical and beneficent ideals, and an immense amount of human and sub-human suffering might thus be *prevented* at a comparatively small cost.

The following sums have been received since our last issue for the maintenance of our work, and the judicious distribution of our humane and hygienic literature; and are gratefully acknowledged by the Council. This list does not include sums of money sent for the purchase of pamphlets, books, etc., or in payment of annual subscriptions for this Journal.

£ s. d.		£ s. d.	
A Friend in Kent	... 5 0	Hooker, Dr. J. Stenson	10 0
Andrew, Miss L.	... 3 0	Jenkinson, Mrs. E.	... 5 0
Asbury, Mr. C. W.	... 1 1 0	Jones, Mr. E.	... 2 6
Bacon, Captain & Mrs.	... 7 6	Little, Miss E.	... 2 0
Badland, Miss C.	... 2 6	Littledale, Miss...	... 5 0
Beard, Mr. Sidney H.	... 50 0 0	Mack, Mr. D. Q.	... 4 0
Beattie, Mr. R.	... 2 6	Maides, Mr. M.	... 2 6
Best, Miss W.	... 10 0	Marriott, Miss P.	... 5 0
Boas, Mr. M.	... 10 0	May, Dr. J.	... 5 0
Brown, Mr. E. E.	... 2 6	McIlroy, Mr. W.	... 5 0
Burbery, Mrs.	... 2 6	McMurdo, Miss M.	... 5 0
Bharanishankar, Mr. S.	... 10 0	McNicol, Mr. D. M.	... 4 0
Bilimoria, Nadir N. F.	... 4 6	Meynell, Miss	... 2 6
Carr, Miss M. J.	... 10 0	Mistry, Mr. S. K.	... 6 6
Carr, Mr. E. J.	... 5 0	Naylor, Mr. John	... 5 0
Casey, Mrs.	... 2 0 0	Oldham, Miss M.	... 2 6
Collett, Mrs.	... 2 6	Oswald, Miss I.	... 4 3
Collier, Mr. E. W.	... 6 6	Pestell, Mrs. A.	... 5 0
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Cotterell-Dormer, Mrs.	3 3 0	Pestonji, Mr. R.	... 3 0
Champ, Mr. H.	... 1 0 0	Richards, Mr. Alfred	... 2 6
Deacock, Miss	... 2 6	Rushton, Rev. A.	... 2 6
Deverson, Mr. S. J.	... 2 6	Spiller, Miss K.	... 3 0
De Tarnowsky, Mr. C.	3 0	Steavenson, Mrs.	... 5 0
Dukes, Mrs. M.	... 4 0	Swindon, Mr. L. Y.	... 2 6
Edge-Partington, Mrs.	1 1 0	Sutcliffe, Mr. W.	... 2 6
Fitz-Roy, Colonel	... 2 6	Talley, Miss M.	... 2 6
Flear, Mr.	... 8 6	Tanner, Mr. F. W.	... 15 0
Fox, Miss K. D.	... 2 6	Thorburn, Mr. D.	... 2 6
France-Hayhurst, Mrs.	3 2 0	Toby, Mr. A. J.	... 5 0
Fuller, Miss L.	... 3 0	Townsend, Mr.	... 3 0
Gait, Mr. Wilfrid	... 2 6	Turner, Mr. R.	... 2 6
Gibson, Mrs. May	... 4 1	Ward, Miss C.	... 2 6
Goodwin, Mr. C.	... 2 6	Ward, Mrs. A. M.	... 5 0
Greaves, Mr. A. T.	... 2 6	West, Miss M.	... 5 0
Grocott, Mr.	... 2 6	Williams, Mr. Howard	2 6
Hamblyn, Mr. H. T.	1 1 0	Williams, Rev. H. J.	... 2 6
Harols, Mr. Alex.	... 2 6	Woods, Miss M. A.	... 6 6
Hay, Miss G.	... 1 1 0	Amounts under half-a-	
Hodge, Mr. E. M.	... 5 0	crown	... 12 17 5
Hudson, Miss H.	... 5 0		

The Philosophy of Deep-Breathing.

When the average health seeker is told that he does not breathe, the invariable response is a stare of silent astonishment. If no further explanation is offered the subject may be quickly dropped, or if there is a keen interest in it the question will be asked, What do you mean? The answer is easy. The feeble, careless, spasmodic action of the lungs which goes by the name of breathing is not worthy of the name, nor is it worthy of the highly developed organism and intelligence of the human being, nor of the important function which it is intended to fulfil in him.



If such diseases as tuberculosis, anæmia, and many other "ills that flesh is heir to,"—or rather that it is subjected to through ignorance of its own economy—be traced to their origin, it will generally be found in the fact that people do not breathe sufficiently; therefore the vitalizing purifying air of heaven does not reach the blood in sufficient quantity to enrich and invigorate it.

If people *really* and *consciously* breathed, they could not endure the stifling poisoned atmosphere in which they are content to spend so much of their time. They would rush into the open fields with all the eagerness of the wild animal which has escaped from captivity.

The secret of the defect is in this, that breathing is what is termed an *involuntary* action. That is to say the muscles and nerves engaged in the never ceasing action of respiration form part of the involuntary system; they act and continue to act without any conscious effort of the mind to stimulate, direct, or control them. They belong indeed to the subliminal part of the human economy, and necessarily so, because their functioning must continue during sleep as well as during the hours of physical consciousness in order to the preservation of life.

So long as men, in common with other animals, led a free and natural life, this unconscious functioning served its purpose and served it fully. Human pursuits were followed in the open air and called forth exercise of a more or less violent kind, and it followed that the involuntary muscles were stimulated by the exertion, and the lungs were kept constantly well supplied with fresh air.

Now that men have become civilized, they have also become artificial, lethargic, fond of physical ease and more or less a feeble folk. The involuntary muscles are no longer stimulated. They act slowly and weakly, and the duties they have to perform are done very imperfectly.

At the same time the need for brisker action has become not less but *more* imperative, owing to the habit of living in enclosed rooms and in crowded cities, for few indeed remain of the ancient dwellers in tents. The result is that the habits of civilized man lead him unconsciously to transgress many of the elementary laws of nature which have a direct bearing upon physical development and general health of body and mind.

If a remedy is to be found it will be not merely in a return to nature, but in going beyond nature as that is understood on the lower planes of development. Voluntary action must take the place of involuntary; the conscious mind must concern itself with stimulating the involuntary muscles

and reinforcing their flagging energies, not only by suitable athletic exercises, but by bringing the *will* to act in departments hitherto reckoned as outside its sphere of influence. The *will* must engage in the task of directing and regulating the important functions of respiration until an improved habit has been established and the involuntary or normal action has been raised to a higher level.

If any doubt is entertained as to the facts, they can be proved by a very simple test. Let one who has paid no attention to his breathing ascend a hill at a fairly smart pace.

He will not go far before he is brought to a standstill. He must stop to get his breath.

If he is accompanied by a companion who has developed long, deep, rhythmic breathing, he will find how much farther his friend can go without any apparent sign of distress.

If he attempts to keep up with him he will find that he is again brought up, panting and gasping, with nostrils dilated and mouth open, like a dog after an exciting run.

What has happened? Several things have happened. Our experimenter says: "Oh, I am so tired!" But it is not so much that his muscles are really tired out by the exertion, though they feel like it. His heart is playing a rat-a-tan, or beating like a sledge-hammer; but not only is the heart suffering from strain and the nerves from a high state of tension in the effort to keep the organism equal to the demands made upon it. What has happened really and most of all is *this*. The increased muscular exertion has led to a sudden and considerable increase of carbon in the blood, which the short spasmodic breaths and pants have been quite insufficient to discharge and replace by the life-giving oxygen. The apparatus of the heart, finding the blood becoming poisoned, puts on full power to drive the blood through the lungs more quickly, in order that it may become oxidised, and the whole system is strained in the endeavour. But the breathing apparatus is unequal to its work and if our friend persists he will speedily become aware of a "stitch in the side" which comes as a warning from the subliminal region that the limit of endurance has been reached.

Under these circumstances the experimenter generally sits down to rest; perhaps takes some stimulant to whip up the already exhausted energies; perhaps gives up hill climbing and fast walking, especially up-hill, as too much for his constitution; and finally looks upon himself as an invalid requiring the greatest care and the utmost coddling by kind friends, under close supervision by a doctor, in order to make life bearable. Probably, it will not occur to him that a little simple development of his lung capacity would rid him of all the trouble and convert him into a strong man into the bargain.

If the experimenter is a woman, she will probably wear a corset, specially constructed, it would appear, for the constriction of the lungs where they should be most vigorous and ought to have the freest play. The

most elementary study of physiology will quickly convince the student that the lung capacity is greatest at its base, and that *there* it ought, consequently, to have the freest action. Indeed the tightening of this important organ at any part is a radical mistake, fraught with the greatest danger and the very saddest results.

The effect of the corset is to press in the ribs so as to prevent them from expanding with the incoming breath. The wearer becoming conscious of the resistance caused by the pressure when air is inhaled, ceases to take a deep breath, takes to panting, avoids exertion of any kind, and wonders why life becomes a burden. Where tight lacing is practised the case is still more serious, because

by the resultant pressure not only the lungs but other organs of vital importance are stunted in their growth. They are frequently displaced, being literally squeezed out of their natural position, and in all cases they are affected most injuriously. Ribs have been seen to be actually bent and broken in consequence, and an expert, recently writing on the subject says that "every 'latest' type of corset seems to be worse than its predecessors. One of such, not only makes women ridiculous, but positively deforms them."

A Real Danger.

Apart, however, from this dangerous and foolish practice, there is a real and constant though unsuspected danger in the imperfect method of short irregular breathing which has resulted from the neglect of respiration as a subject of deliberate study and practice.

When it is remembered that the function of the lungs is to carry on the combustion which sustains the heat of the body, and to purify and enrich the blood, it will be seen how necessary to health and strength is the thorough and complete performance of these functions.

When the breath is inhaled the vitalizing oxygen of the atmosphere is introduced into the blood as it returns from the venous system laden with impurities gathered from every part of the body. The accumulated carbon is withdrawn and expelled with each expiration in the form of carbonic acid, so that the vitalized life-giving fluid goes rich and strong into the heart, from which it is sent to the furthest recesses of the arterial system, to nourish and build up the body. The oxygen thus imparted to the blood burns up the carbohydrates and supplies the heat and force which keep the human mechanism going at full speed like a well-made and well-regulated machine. If the work of the lungs consists of short puffy breaths, the result is imperfect oxidation, and weak and impure blood is sent back into the system, rendering the body constantly liable to disease and general breakdown.

What is Needed.

The first essential to the effective functioning of the breathing apparatus is that the lungs be practically *emptied* at each expiration, and the second is that they be completely *filled* to their utmost capacity at each inspiration. Where this is done in a well regulated rhythmical manner, the improved condition of the blood is felt in an increase of warmth and energy, and a quickening of all the bodily senses. Improved memory follows; the brain becomes clear and strong, and the whole muscular and nervous system vibrates under the new vitality.

To get the breathing apparatus under the control and direction of the will is not such a difficult matter as it may appear at the first glance. A good posture is necessary. It may be either standing or sitting, but must be erect, with chest untrammelled and held well forward, shoulders thrown back and the hands grasping the sides of the waist.

A favourite method is to count slowly while the breath is drawn in, beginning with four or six to each inhalation, and taking the same time to each exhalation. The numbers should be gradually increased until quite a long breath can be taken slowly, regularly, and firmly, especially controlling the outward rush which is so apt to come to beginners.

When this simple exercise has become familiar, it may be improved upon by retaining the breath in the chest for a second or two after each inspiration; then, after each expiration, retaining the chest in position for a few seconds with the lungs empty, before taking in the next breath. These exercises gradually train the will-power in its application to the breathing function, which it may either stimulate

or control as desired. And, thus, when distress would otherwise threaten as the result of climbing, running, fast walking, or other physical exertion, one or two deep long breaths may be taken with ease and comfort, and the exertion may be continued without trouble.

All such exercises ought to be taken in pure air. The advantage of this is obvious.

A customary recommendation to students is to practise in the bedroom during the early hours of the morning; and it is a wise one, provided the chamber has been well ventilated during the night and that the exercises are taken near an open window. By these means a great deal more oxygen is absorbed by the system than would otherwise be the case; the great vital forces that exist in the air and sunlight are imbibed and the general health and vigour will be very much improved in consequence.

The Beneficial Effects.

Not only do physical health and strength result from this control of respiration, but the benefit may be extended very far beyond the mere muscular organism. The elementary exercises already given may be followed by others, with the view of training the will to direct its beneficial operations to any part of the bodily or mental system, and thus the will-power may be directed towards the treatment and cure of disease.

The endurance and marching powers of the deep-breathing Japanese and the wonderful control of Oriental peoples over their thoughts and emotions illustrates some of the effects of trained respiration and will power combined with mental concentration. The Indian child has his Yoga exercises as the preliminary elements of his education, and the results are found in their finest development in the marvellous powers, intellectual, moral and physical, possessed by the genuine Yogi.

We cannot expect Europeans, with their hereditary limitations, to reach the same altitudes of occult development, but much benefit may be derived from the cultivation of such power with the definite aim of evolving the higher nature, and seeking our own spiritual progression in the good of others.

Thus it will be found, as a result of such exercises, that all the bodily senses tend to become alert and active, and are ready for any call that may be made upon them. The nerves become firm, the will strong, and the mind clear and receptive. The weak organs of the body regain a healthy tone; the feeble functioning is strengthened; the mind glories in newly found power, and finds it more possible to receive from the higher spheres by spiritual influx and communion with the unseen, the wisdom which words cannot utter, but which is as the breath of life to the soul.

Laurence Gilbertson.

Daily Ministry.

Comfort one another, for the way is often dreary,
And the feet are often weary,
And the heart is very sad,
There is heavy burden bearing
When it seems that none are caring,
And we half forget that ever we were glad.
Comfort one another, with the handclasp close
and tender,
With the sweetness love can render,
And the looks of friendly eyes.
Do not wait for grace unspoken
While life's daily bread is broken;
Gentle speech is oft like manna from the skies.

Margaret E. Sangster.

The Transforming Touch.

"What we all need is to be restful and happy *just where we are.*"

How much helpful teaching these words bring back to me, and how I long to pass on to others some of the spiritual lessons imparted by the good old saint, that have stood by me in times of storm and stress.



I think there are few in this age of hustle and worry that would not endorse the above words, but most would add with a sigh: "It would be impossible to obtain, and retain, such a frame of mind."

That it is not impossible the lives of God's saints of all ages testify—that we have thought it impossible *in our case* may have been one of the chief hindrances to our obtaining it.

The whole secret lies in accepting the present moment as coming to us straight from the Hand of God; or as a modern author puts it, "settling down into the *now.*"

By that I do not mean a supine and fatalistic acceptance of ills our own energy or foresight ought to remove. "God helps those that help themselves"; and until we have done our utmost to make the best of our conditions both for body, soul and spirit, we have no right to expect a Higher Power to step in and ameliorate our lot.

What I mean is an inward recognition of the fact that where we stand to-day is the result of the operation of the Will of God (call it Karmic Law if you like), and that, therefore, what we have to do, is to take the "*now*" with all its drawbacks and limitations, and transform it into opportunity to secure blessing for ourselves and others.

But some will say, "It is through *others* that all my misfortunes have come; had I been left to myself, or been able to choose my own conditions, I would have made a different thing of life."

My friend, that which has come to you through others has been permitted by God, very likely to draw out your own strength, and develop your individuality in a way it could not otherwise have been developed.

"In the centre of the circle of the Will of God, I stand;

There can be no *second* causes, *all* must come from His dear Hand."

Another may say, "I suffer so much physically, how can I be either restful or happy under these conditions?" Are you sure that all your suffering is *necessary*? Are you living according to the laws of nature and hygiene? Does the food which you take to nourish and sustain life, cause suffering and death to any innocent fellow-creature? If so, eliminate the wrong, and then, at least, you can begin to expect both health and happiness.

A third may complain that his work is uncongenial, his associates wearisome, life itself dragged down by a thousand petty cares and annoyances. To such an one I would say:—"What is it you seek? It is God—God Himself under every guise, though you know it not.

And He can and will, for your persevering search, reveal Himself even through these very things that drag you down.

We read of a king in olden times, who had miraculous powers granted to him, by which he could transmute everything to gold. He used these powers for his own ends, and failed egregiously. But the true "Golden Touch" is the power of applying the Will of God. That power alone can transmute the commonest occurrences of life into golden opportunities, and bring out the deep mystic significance of every event and happening.

It also acts as a touchstone. Say to yourself: "Is this the Will of God for me," and if there is anything *wrong* in your circumstances or situation this will show it up like a searchlight, and your first duty will be to *right* the wrong. There can be no happiness without a clear conscience!

The secret of rest and happiness and the remedy for every ill of life is to lay *our* will upon the altar of God's Will, and allow it to be transmuted, that we may have the power of applying the real transforming touch.

Oh! what a transformation life would undergo, if we persistently practised this every day and every hour! What power it would bring to help others!

There is a beautiful truth in that modern story of the old French family that had a gift of healing plague-stricken persons, by saluting them with the kiss of peace, and saying: "If God wills, I will."

That is just it. We must first make sure that a thing is the will of God for us, and then bend our own consecrated will, with all its force, to the desirable achievement. And how it would simplify our lives! Instead of a hundred conflicting motives, we should have but one, which like the pole-star of the mariner, would safely guide our bark to the desired haven. We should be like happy little children, living from moment to moment in the presence of the great "I am."

When I was a child I used to think that a beautiful marble angel kneeling and holding a shell full of holy water in our little church was alive; and I used to wonder why it did not fly back to Heaven and its joys, instead of being content to kneel there so lowly in its dark corner.

I know, *now*, that if it had been alive, its heaven would have been just there, holding out the water of consecrated sympathy to poor humanity, if such had been the Will of God.

Yes, there is no other lasting peace and happiness. "The world passeth away, and the pleasure thereof: but he that doeth the will of God abideth for ever."

Some people have the idea that the Divine Will is a gloomy thing always demanding sorrow and sacrifice, and I think some of our popular hymns are partly responsible for this. It is true that while struggling with our own imperfect natures, there must be times when our prayers are "oft-mixed with tears," before the constantly renewed process of transmutation can be accomplished; but oh! what a world of joy and gladness lies on the other side.

Apart from the peace that comes from self-surrender, has not every pure joy that has come to us in life been a manifestation of God's will toward us? Is not every

beautiful thing in nature, and art, and human life an expression of the Divine thought.

Yea, and only when we recognise the thought, and the special token of God's love conveyed to us individually through it, do we get at its golden heart of joy.

"God—God alone, men seek in any guise,
There is no love in all the world save His."

It is God I see in the face of my friend; it is God that looks out to me from the innocent upturned eyes of flowers and little children. It is the mystery of God that stands out in the dark hills; and His love and joyousness that shines in the sun and sings in the waters.

There is beauty in the very shadows and dark places of our lives as we look back on them; and by that token we know that God was in the darkness too.

What remains then but to thank Him for all—sunshine and rain, sorrow and joy, life and death; and to trust Him with the very key of our being—our will: not only in every present moment, but through this life, and every life, into the Beyond!

Angèle Noireau.

At Last.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.
Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love divine, O Helper ever present,
Be Thou my strength and stay.
Be near me when all else is from me drifting—
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.
I have but Thee, O Father! let Thy spirit
Be with me then to comfort, to uphold:
No gate of pearl, no branch of palm I merit,
No street of shining gold.
Suffice it, if my good and ill unreckoned,
And both forgiven through Thy abounding grace,
I find myself by hands familiar beckoned,
Unto my fitting place,—
Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease
And flows for ever through heaven's green expansions,
The river of Thy peace.
There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath Thy trees of healing
The life for which I long.

John G. Whittier.

KIND THOUGHTS.

Kind thoughts are rarer than either kind words or kind deeds. They imply a great deal of thinking about others; this in itself is rare. But they imply also a great deal of thinking about others without the thoughts being criticisms. This is rarer still.

Active-minded men are naturally the most given to criticise, and they are also the men whose thoughts are generally the most exuberant. Such men therefore must make kind thoughts a defence against self. By sweetening the fountain of their thoughts they will destroy the bitterness of their judgments.

F. W. Faber, D.D.

The Failure to Attain the Ideal.

"Ideals," so Bishop Westcott writes, "are the very soul of life." Now the pursuit of the ideal is the mainspring of the artist's existence! His ideal is perfection, and it is needless to add that he can never attain it whilst on earth, for perfection is not of this world, and the more an artist's mind lies in this direction, the more will he notice the imperfections above, below, and around him, everywhere and in everything.



He that humbly seeks the Truth
shall surely find the Light

This continuous round of dissatisfaction cannot but be a continual source of unhappiness to him, and only by the power of a great love can he gain the mastery of these petty agonies. But it has ever been that "Suffering weds with song."

The higher the artist advances, and consequently the further he can see, the more hopeless, in a sense, his efforts seem to be, and he is, in consequence of this, inclined to despair and become despondent. It is at this point that he must make up his mind to failure as his inevitable, inviolable fate.

Only, let the artist look to it that it is a *high* failure, remembering that a high failure is greater than a low success. A low success is really a *failure*, and a high failure is really a *success*.

To one who has never "been there," a so-called success is possible. He has not tested his skill against that of the gods—*i.e.*, the highest which his soul can see through Divine Revelation—and so is pleased with what he can do. Moreover, he doubtless meets others who cannot do even as well as he. Nevertheless, one of these others may be a high failure whilst he is merely a low success, which is not nearly so good or great a thing, and one day he may awake and find this out.

It is hard to find a more beautiful allegorical story to illustrate these thoughts than that of Marsyas and Apollo.

Marsyas was a shepherd minstrel, so skilled in the divine art that the people would flock from far and wide to hear his glorious music. Ever as he played, the very air around him sang—

Chanting strange sea-tales full of mystery,
Touching all chords of being, and life and death,
Now rose, now sank, and always was divine,
So strange the music came—*

till at last he felt his music to be so potent of good, and so sweet and perfect in sound, that he ventured to challenge the god Apollo!

And so one fair day he saw a train of white fleecy clouds descending the mountain side. All down the glittering crags they floated, and the rays of the sun hung over them like a crown of glory. When lo! these clouds clothed themselves with form, and Marsyas saw the young Apollo

* Lewis Morris in "The Epic of Hades."

with his lyre "kissed by the sun," and with him, in shining robes of white, the nine Muses. The Muses had come to judge between Marsyas and Apollo in their contest of song, and though at first Marsyas was almost too nervous (as so many of us are) to do himself justice, yet after a while, as he tells us

The breath divine, lingering on mortal lips,
Hurried my soul along to such fair rhymes,
Sweeter than wont, that swift I knew my life
Rise up within me, and expand; and all
The human, which so nearly is divine,
Was glorified, and on the Muses' lips,
And in their lovely eyes, I saw a fair
Approval, and my soul in me was glad.

Then Apollo (Marsyas tells us) struck his lyre

And played the Song of Life; and lo, I knew
My strain, how earthly! Oh, to hear the young
Apollo playing! and the hidden cells
And chambers of the universe displayed
Before the charmed sound! I seemed to float
In some enchanted cave where the wave dips
In from the sunlit sea, and floods its depths
With reflex hues of heaven.

And as Apollo sang Marsyas felt as one who had been behind the veil, and the sound of grosser music died in him for ever.

And the Muses signed that Apollo had conquered and that Marsyas had failed. But as he died he did not once regret his contest. It is true that had he been content with low success, and the pleasing of the crowd, he might have won fame and wealth; but, as he said:

What were it to lie
Sleek, crowned with roses, drinking vulgar praise,
And surfeited with offerings, the dull gift
Of ignorant hands—all which I might have known—
To this diviner failure? Godlike 'tis
To climb upon the icy ledge, and fall
Where other footsteps dare not.

It has been pointed out that the artist works on the highest plane. The good men around us, "chained to the narrow round of duty," are brave and to be admired; the pure, the strong, the noble, the wise, and the good, are high and great; but yet there is a loftier height still, even loftier than these:

There is a height higher than mortal thought;
There is a Love warmer than mortal love;
There is a Life which taking not its hues
From Earth or earthly things, grows white and pure
And higher than the petty cares of men,
And is a blessed life and glorified.

To have looked upon the face of the Unknown
And Perfect Beauty. To have heard the voice
Of Godhead in the wind and in the seas,
To have known Him in the circling of the suns,
And in the changeful fates and lives of men.

This, in its fulfilment, is beyond our power while we are yet on earth, but it is the *ideal*, and what artist is there who has not felt it? Who has not at times of sorrow, times of joy, or times of quiet peace, felt *the Presence* in the very air, the sunset, the murmuring of the sea, the rustling of the leaves, the hum of insects, or the singing of the birds?

And so we must accept our inevitable failure, always remembering that

More it is than ease,
Palace and pomp, honours and luxuries,
To have seen white Presences upon the hills,
To have heard the voices of the Eternal Gods.

Let us, therefore, thank God, even in the midst of our failure and unhappiness, that we have "been there," and seen beyond the veil into the Holy of Holies. Ernest Newlandsmith.

Concerning Butchery and Vivisection.

The apologist for Butchery states that flesh food is necessary for the highest human sustenance; and, as he says it, he is conscious, or wilfully ignorant,



that in all sorts of climates, under all sorts and conditions of toil and endurance, in times of health and in the stress of disease and wounds, those who have fed upon a dietary free from the taint of blood have proved their capacity as equals if not superiors, to those who have feasted on the slain.

I grant, and willingly grant, that a man who has hitherto found his excitement in hunting stags, will find it rather tame work to plant potatoes for a pastime.

I know only too well that a man who has been in the habit of using whiskey freely, undrowned, will turn his nose up at a glass of barley water and milk.

So, too, I never shut my eyes to the fact that, for a man who has stayed his stomach on grilled bones or devilled kidneys or rump steak and bitter, it is rather hard to be turned on to oatmeal porridge or a fruit salad!

But you do not take your enthusiastic sportsman, or your devoted gambler, or your ardent drinker, as your guide to the *rightness* of sport, or gambling, or drinking.

So, too, it is not the devotee of the sausage or the chop who can set up to be a criterion as to the *rightness* or *wrongness* of Butchery.

The apologist of Butchery claims that animals may be killed painlessly. The apologist for Vivisection claims that experiments can be conducted upon animals fully anæsthetised; but the question is not "Can these things be?" but "Are these things so?"

And the answer comes lowing from thousands of byres and shippens, comes wailing from the hell-holds of hundreds of cattle ships and abattoirs, comes groaning from the parched throats of tens of thousands of slowly dying creatures through the livelong day and night—the answer that the long-drawn pain and suffering and acute agony that is endured by the sentient creation under the banner of Butchery is too awful to contemplate calmly.

Butchery stands condemned by cosmic law as being a wanton infliction of an enormous volume of agony upon sentient creatures. And Vivisection needs trying by the same standard.

The apologists who claim that the majority of experiments upon animals consists of "nothing more than a pin prick" are attempting the unscientific trick of disguising *facts* by *words*. By such a phrase they try to make the unwary believe that the pain is momentary and trivial and insignificant. The phrase, "a pin prick," does not, of course, mean this; but they know that most people think it means this, and thus play upon the ignorance of their audience.

This is an unscientific form of falsehood.

The exact measure of "a pin prick" pain can easily be gauged by any one who likes to insert a dirty pin down in front of the nail of the finger into the quick.

If he wishes to be more accurate, he should not use a dirty pin, but should take a perfectly clean sterilized one, and charge it with an innocent little spot of culture, such as that of the *staphylococcus pyogenes aureus* or *albus* or the *micrococcus erysipilatosus*—or he could vary it by injecting by "a mere pin prick" a little pure culture of one of the *streptococci* into the sole of the foot, and he could then replace his stocking and go about his work as usual, and laugh satirically at any one who made a fuss about "a mere pin prick."

He would laugh for one day only; for *one day* I say, and then his laughter would be changed, and for many a day after he would speak with more fearsome reverence about "that dreadful pin prick."

Still further he might learn, did his needle chance to have a little culture of anthrax upon it, and did he chance to make "a pin prick" upon his neck, that an agony intolerable, ending in hopeless death, would be the sequel of "a mere pin prick." Though he would not be there to tell the tale, there would be no one who saw his dreadful suffering and his rapid doom of death but would henceforward speak with bated breath and horror-stricken memory of "that awful, awful pin prick."

Vivisection is nominally sanctified by altruistic intent—the claim of benefiting suffering humanity. Butchery stands condemned through its selfishness. It is *professedly* selfish.

Vivisection seeks the shelter of a higher virtue—but is the claim a true one? Do any vivisectors practise vivisection as a burdensome, loathsome, soul-revolting task, for the altruistic purpose of benefiting some unknown person in some future years? I know of none such.

I do not say that such a vivisector does not exist; but I do say, that when he is found, he will be so saintly in his spirit of self-sacrifice that he will, sooner or later, *offer himself as his own victim to save his little brothers from their doom*,

Of all these crimes against kosmic law, Vivisection is the easiest to condemn, because it is only a small minority who practise it, while Butchery is the most difficult to raise one's voice against, because the majority are interested—for their stomach's sake—in its perpetuation. Sport is mid way between.

To declaim against Vivisection entails, for the majority of people, no self-sacrifice whatever, and therefore it is easy to become a declaimer.

To declaim against Sport is not so easy, because all of us have many of our most influential friends who are lovers of sport; and to risk offending them is, in itself, an act of self-sacrifice.

To declaim against Butchery is the most difficult of all—and yet of all things it is peculiarly selfish and revoltingly barbarous—because nearly every one is interested in its perpetuation.

The custom of the table, the longing of the appetite, the trouble of change in the kitchen, the fear of offending the trade—all these form a constant source of excuses for a custom which stands condemned upon its demerits.

The Rights of the Sentient Creation demand the abolition of Vivisection, and of blood Sport, and of Butchery—and the saddest of the three is Butchery.

Josiah Oldfield.

Facts Concerning Diet and Disease.

Recorded in the Book entitled "Strength and Diet."

By the Hon. Rollo Russell.

Anyone who has grasped the truth that, of all the painful cases of the sick, of the suffering, of the wrecks of health and strength, of children badly developed, deficient in intelligence, vigour, and joy, of victims of alcohol and other stimulants, or of narcotics, of persons breaking down with bodily miseries, and of early deaths, a very large proportion would not have come to pass if the national habits had been based on sense and frugality. . . cannot look unmoved at the stupendous errors now destroying families, bringing heavy sorrow to thousands, and involving, if continued, the fall of a great people.

Well qualified observers have computed that in civilized countries like England and the United States fully half the prevalent illness is the result of mistakes in diet, including drink. It is certain, if we may judge from the condition of previous and contemporary *plain-living* people, that a very large proportion of the cases of malignant disease and of insanity would not occur with a reasonable diet.

The Hospitals of the industrial city are crowded with patients who never learnt the first rules in the art of science and living. . . Half of the wages of multitudes of workers is spent on means of rapid or slow self-destruction.

A host exceeding half the population of London begs every year for aid at the London Hospitals and Dispensaries. The actual number of patients (in 1902) was 2,098,905, an appalling register when every allowance is made; 44% of these were surgical cases [*nearly a million—Ed., H.G.A.*]

The needless wrecking of health is not confined to the poor and uneducated, but extends to the rich, and very conspicuously to the highest in intellect, for their sufferings and loss of efficiency are most severe. Many of the greatest brain-workers have undergone inexpressible trials from lack of adjustment in the matter of diet.

During the last 40 years the death-rate from Cancerous diseases in all European Countries and in the United States has steadily risen, being highest in Bavaria, Denmark, Holland and Norway.

The Cancer deaths have doubled in England and Wales since 1879. Mortality 1881, 13,542; 1901, 27,487.

Cancer is, I think, very clearly due to excess of rich food and certain toxins. The two most potent factors appear to me to be animal flesh and the strong infusion of coffee or tea, taken together. That is, wherever much flesh, or other rich proteid food, and much tea or coffee are eaten, in that community there will be much Cancer.

In every case which I have been able to investigate, I found that the increase of Cancer in a country has been preceded by increase in the amount of flesh and tea and coffee consumed, and often of beer and tobacco also.

Dr. Alexander Marsden, Chairman of the Cancer Hospital, London, stated in a letter to a newspaper (5th March, 1901), that the first step urgently required to arrest the increase of Cancer, is to stop the sale of diseased meat and other pernicious foods. Carcasses affected with "anthrax, foot and mouth disease, tuberculosis, etc., are dressed up" for the market and pass undiscovered. The same dangerous practice is known also in the Colonies.

Every country not using flesh meat, tea, coffee, beer, etc., habitually, has little Cancer or none. Of any country, any part which uses much less flesh and tea or coffee than other parts, has a much lower rate of Cancer.

Of any country, every part which uses a maximum amount of flesh, and of tea or coffee, has a very high rate of Cancer.

The increase of Cancer in every European and American community has followed an increase of the consumption of flesh, and especially of tea or coffee, and in many cases of beer also.

In every colony or native state, any negro or native race adopting European diet becomes subject to great increase of Cancer.

There is no instance, apparently, of a life-abstinent community, formed out of, and residing within, a non-abstinent community, not having a much lower rate of Cancer, than those outside it.

Dr. James Braithwaite, of Leeds, asserts that there are four factors which originate the disease—excessive salt, excessive feeding, particularly on flesh, senility, and local irritation. Dr. W. C. Lawson in the *British Medical Journal* lays stress on “unduly high blood pressure amongst civilized communities, leading hurried lives, and addicted to stimulants and flesh eating.” Sir James Paget’s treatment of Cancer first gave him the idea of excessive animal food being the cause. The conditions unfavourable to Cancer in Dr. William’s opinion, are extreme frugality, little flesh food, and open-air life.

Dr. Verneuil, of Paris, has stated that his observation has convinced him that the regular use of flesh meat caused the disease. Sir W. Banks, a Cancer specialist of 30 years’ practice, asserted that the most numerous victims are well-nourished persons, with plenty of beef and fat about them, and often a fine healthy colour.

Dr. Kellogg says:—“That the free use of flesh food is a pre-disposing cause of Cancer cannot be doubted. The natural and non-flesh dietary is one of the most effective measures that can be adopted for its prevention and cure.”

Prof. W. Hunting said that the meat of dead and dying animals and diseased animals is sent up to London for the food of its people.

A very large percentage of the cattle killed for food are tuberculous. Much tuberculous meat is made into sausages, etc., much foul meat is insufficiently cooked.

As to infected flesh, Dr. Alfred Carpenter said in 1879, as President of the Preventive Medicines Section of the Sanitary Institute, that “our domestic animals fall a prey to every kind of epidemic . . . all sanitary laws is as a rule ignored by the farmer. I was not surprised when I heard an Inspector from the Metropolitan Meat Market declare upon oath that 80 per cent. of the meat which was sent to the London Meat Market was the subject of tubercular disease.”

Sir James Crichton Browns, M.D., F.R.S., states: “This question of Food is one of *primary importance*, far more so than education.”

FOR THE HOLIDAYS.

Keep cool. Wear cool clothes, eat cool food, seek cool, shady nooks, and think nice, cool thoughts.

Store up the sweet, and give small place to the bitter. Think your loftiest thoughts on the beach, and your lowliest thoughts on the mountains. *Weldon’s Journal.*

How to Acquire Personal Magnetism.

If I were asked to define personal magnetism briefly, I would say: ‘It is the art of pleasing.’ And in reply to the question, ‘Can personal magnetism be cultivated?’ I would say: ‘Personal magnetism can be cultivated by studying and practising the art of pleasing.’



It is surprising how few persons devote a few minutes occasionally to studying ways and means by which they could make themselves more agreeable and more pleasing to their fellow men, when a few minutes earnest thought devoted daily to this purpose will accomplish a great deal through self-study and the intelligent use of auto-suggestion.

I consider the following attributes essential to the highest development of personal magnetism: A cheerful face with a steady eye, personal neatness (including cleanliness), good health, strength, determination, gentleness, modesty, even temper, coolness, kindly aggressiveness, confidence, fearlessness, and thoughtfulness and consideration for others.

A person can be highly pleasing (magnetic) without perfect health, but *good health* is an excellent basis for the development of personal magnetism. A healthy person is usually more attractive than a sickly person, and it should be remembered that in cultivating personal magnetism it is the senses that have to be pleased *first*; afterwards, the soul.

The shake of a warm, healthy hand is more pleasing (more magnetic) to the sense of touch than the shake of a cold, clammy hand.

The sight of a clean, bright face, with a clear skin and a healthy glow, is more pleasing to the sense of sight than a pale, sour, blotched face.

A soft, low-pitched, well-educated voice is infinitely more agreeable to the sense of hearing than a monotonous, high-pitched, rasping nasal twang.

The pleasing of the senses, therefore, must be taken into consideration in developing personal magnetism, and a little honest self-examination, along the line I have indicated, will enable anyone to establish helpful conditions, even to improving the health and actually changing the pitch and modulation of the voice.

A study of the highly magnetic man will show that he is slow to enter a heated argument, except in the interest of right principles. Some people have the habit of “butting in” whenever there is a chance for an argument, merely for the sake of arguing, but this the highly magnetic man avoids.

The average man has pet hobbies, and if given the slightest opportunity he likes to express his ideas and propound his theories like a sage. As a rule he dislikes to be contradicted or interrupted or to have his theories questioned. The highly magnetic man recognises this fact and plays the part of an interested listener. In fact, he even goes out of his way to help the other fellow along in his discourse.

The magnetic man is thoughtful, courteous and kind at all times to friends or strangers, not from selfish motives, which are always apparent, but for the reason that he has made it a principle until it has become second nature with him. He has a bright smile, a pleasant word and a “glad hand” for everyone.

He is never indifferent to the trials and sufferings of those around him, but on the contrary, invariably has an encouraging, sympathetic word for those in trouble.

Dr. A. Parkyn (in ‘Suggestion.’)

Seasonable Hints for Fruitarians.

Green peas contain 'protein' in a most attractive and most easily digestible form. Served with butter they make a simple and tasty dish.



Rice is a splendid food during the summer months, but to be most enjoyable and nutritious the *unpolished* cereal should be used as it contains more gluten, and it should be cooked thus:—3 ounces of rice, 1½ pints of

milk, stewed slowly for 3 or 4 hours either in the oven or double boiler, the latter being preferable. If served in the form of small moulds, with cream and fruit preserves, it makes a dainty and aesthetic repast either for lunch or supper.

Sultanas and almonds constitute a complete and well-balanced meal—very portable, easily assimilable, and exceedingly nutritious and strength-giving.

Now is the time to do without cooking as much as possible. An 'al fresco' lunch or supper composed of fancy cheese and thin leaved French lettuce, dressed with oil and vinegar, with brown bread and butter, and followed by some fruit, is more desirable and hygienic than a more extensive and laboriously prepared repast. A quarter of a pound of cheese is equal to a pound of beef in nourishing and sustaining properties.

Apples, bananas, and strawberries contain phosphorus, and are good for brain workers. *Spinach* contains iron and is good for anæmic persons.

Acid or unripe fruits should not be eaten with vegetables, as dyspepsia is often thus produced. Fruits and cereals however make a safe combination.

Those who have not tried a green 'Globe' artichoke, well boiled until soft, have a revelation awaiting them. The succulent ends of the leaves should be dipped in a dressing of the best oil and French wine vinegar (with a little pepper), and the soft portion of the leaf should then be appropriated. Finally the soft part of the crown (after the seed fibres have been carefully removed) makes a delicious 'bonne bouche' if cut up and dressed in the same way. The artichokes should be bought however whilst quite green—before they get old and become tough.

For picnic parties sandwiches of various kinds will be found useful. They can be made with flaked nuts and honey or preserve, with hard boiled eggs passed through a sieve, with mustard and cress, with potted haricot meat or potted lentils, or with thin slices of fancy cheese and tomato.

A very nice form of 'Cooked Cheese,' potted with tomato flavouring, has just been placed on the market by the Leyson Harand Co. It looks nice, tastes nice, and is easily digestible. (See advertisement in another column).

Excellent recipes for vegetable galantine, vegetable brawn and other picnic dishes of this nature, will be found in the *Comprehensive Guide Book*, Nos. 91, 92, 93, 94, and in Colonel Kenney-Herbert's *Vegetarian Cookery* on page 170.

Announcements.

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

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

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

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

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

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 small cookery books which contain useful advice on this matter, by sending to the Secretary of the Order of the Golden Age, Paignton, England (enclosing a few stamps to pay postage, etc.)"

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

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

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

Publications Received.

"*My Lady Beautiful.*" By Alice M. Long. (M. A. Long Publishing Co., Chicago). Price 5/-

A most practical, helpful, and interestingly written handbook to physical and mental culture, written especially for women. The author has a way about her advocacy of hygiene that is simply irresistible. In order to give our readers some idea of her helpful teachings some lengthy extracts from her book are printed on page 46. For the convenience of our readers it has been arranged that copies can be obtained from our Book Department.

"*The Company of Heaven. Daily Links with the Household of God.*" (Longmans Green and Co., 2/6.)

A gift book filled with choice extracts from the writings of our best thinkers and poets concerning communication between the living and the so-called dead.

"*The Slaughter of Young Men.*" By the Rev. John Q. A. Henry. (Morgan and Scott). Price 1/6 nett.

"*Cocoanut Preparations.*" By Emma C. Allison. (G. A. Nateson and Co., Esplanade, Madras). Price 2/-

A book containing much useful information about the cocoanut and the various preparations and dishes which can be made from it, either alone or in conjunction with other fruits, vegetables and cereals.

"*The Trend of Modern Medicine.*" By J. Stenson Hooker, M.D. (From the Author, 7, Bickenhall Mansions, London, W.) 2½d. post free.

An instructive pamphlet on the decadence of the drug system and the value of psycho-therapeutics, electricity, light baths, and the finer forces generally.

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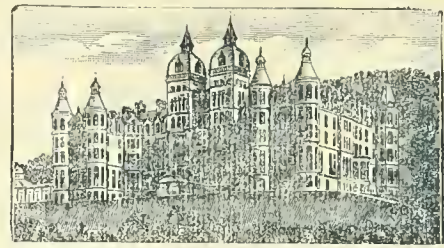
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Josiah Oldfield, D.C.L., M.A., M.R.C.S., L.R.C.P., 5, Harley St., London.
Rev. H. J. Williams, The Rectory, Kimross N.B.

Hon. Auditor: Charles N. Foyster,

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

To publish an Evangel of Peace and Happiness, Health and Purity, Life and Power.

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