

THE HERALD OF THE GOLDEN AGE.



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Contents.

	PAGE
The Power behind the Throne ... Sidney H. Beard	103
The Diet for Cultured People <i>Dr. Josiah Oldfield, D.C.L., M.A., M.R.C.S.</i>	105
The Art of Letting Go	108
Practical Hints to Beginners	108
The Cry of the Children ... George R. Sims	109
Editorial Notes ... Sidney H. Beard	110
Did Jesus Eat Flesh?—The Paschal Feast—Peter's Vision—The Testimony of the Early Fathers—The Early Christians—Fruitarianism Made Easy—The Lenten Fast—The Effects of Meat-Diet—The Royal Commission on Tuberculosis—An Eminent Russian Vegetarian—A Dog's Heroism—The Amount of Phosphorus in Foods—Vegetarian Athletic Victories.	
Vicarious Sacrifice ... Bertram McCrie	116
Interesting Facts	119
How to Feed Infants ... Rev. C. C. Potts	120
Does Man Overestimate Himself? Prof. J. Howard Moore	121
Beauty Culture ... Alfred B. Olsen, M.D.	122

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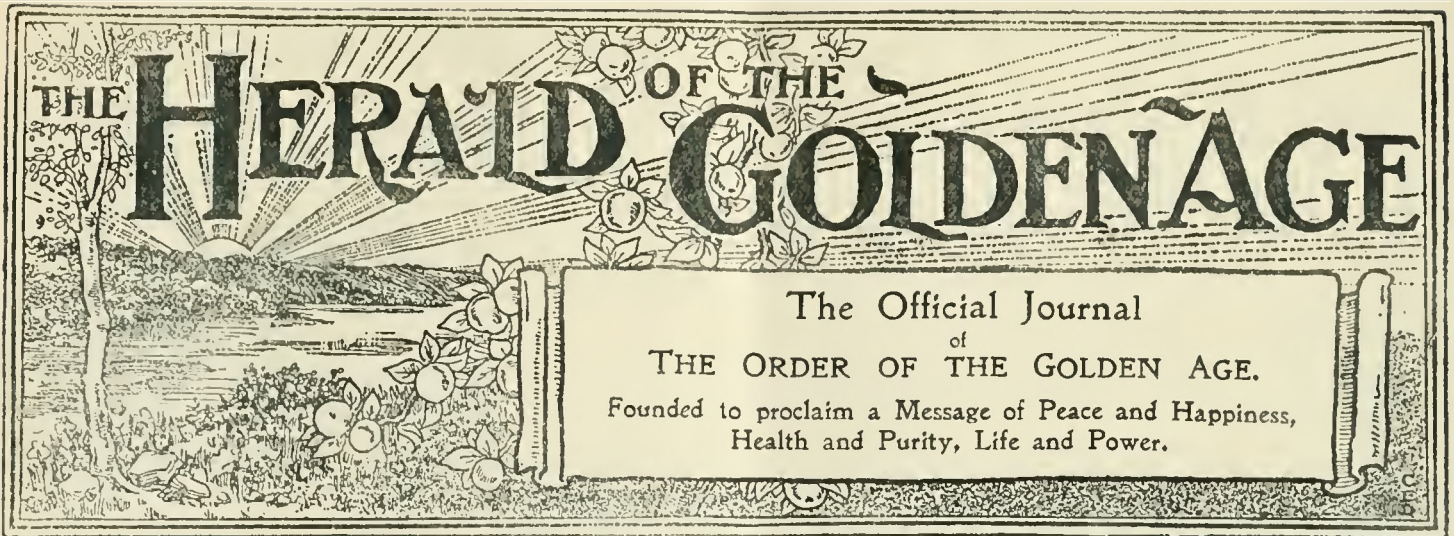
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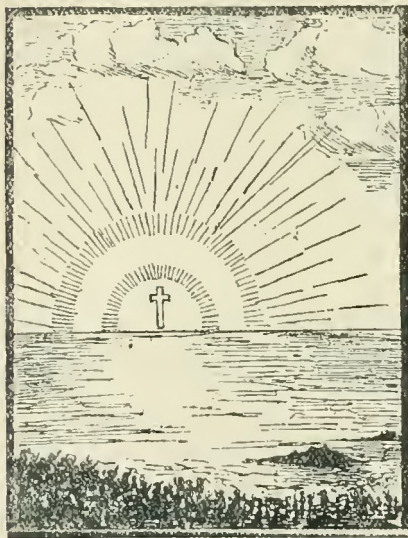
APRIL, 1907.

[Published Quarterly].

THREEPENCE.

The Power behind the Throne.

Those who realize the actual state of things upon our planet at the present time, the recrudescence of evil in its worst forms, and the slowness



of our evolutionary progress towards that humane and spiritual Era which so many of us anticipate with strong desire and quenchless faith, may well feel constrained to wonder whether the revelation of some hitherto undiscovered Force may not be necessary to overcome the adverse conditions of our psychic environment.

When we hear that the richest man on earth, and others

of his class, are endowing the vivisection clique with the millions that have been extorted from mankind—thus making the systematic torture of animals one of the most lucrative of professions:

When we read that the prisons in Holy Russia are overcrowded with political martyrs, and that many are being secretly subjected to the knout, the thumbscrew, and the red hot pincer, before being hurried to unjust execution:

When we know that vast multitudes of human beings are perishing of famine in Eastern Europe and Asia, because tyrannical oppression and hopeless misgovernment are almost as possible to-day as a thousand years ago:

When our newspapers are filled with records of racial jealousy and animosity, political antagonism, commercial and domestic strife, crimes of violence, and cruelties and sins of every sort:

We need not wonder that men who have never

personally known or felt the Power which lies behind the Throne of God should turn pessimists or atheists, and advocate policies of despair.



But notwithstanding all these discouraging evidences of the persistence and potency of evil, and of the malign influence of the lower invisible spheres, there is a Force that can deliver this world of ours from its sin, suffering and sorrow, that can sweep away from our midst the ills which now afflict us, and establish Peace and Happiness in every land. It is the *spirit* which emanates from the Christ-sphere, and which both constitutes the condition and ensures the supremacy of the celestial world.

Magical, omnipotent and seemingly miraculous in its effects, its dynamic influence is immeasurable—though the fact is but inadequately realized by Man as yet. For while its existence is indeed known, its remedial and beneficent efficacy is not yet fully apprehended, and *it needs to be applied*.

In order to exercise its spell over all other forces and conditions, it must be made manifest in and through living souls; and the difficulty lies in finding such instruments or media. And even when found they are seldom capable of transmitting a large amount of this rare form of energy. But wherever such have existed as vehicles, and just according to the extent of their capacity for such manifestation, the wondrous influence of this spiritual force has been demonstrated.

Almost all human beings (and other animals as well) recognize it when they see it, and respond to its vibrations. Though it be revealed to them by a man whose race is alien and whose language is unknown, yet they understand and own its sway.

The most hardened scoffer at conventional piety or sanctimonious cant will mentally doff his cap when he finds himself in its presence, for he knows the real worth and majesty of Love, and inwardly does homage to any soul who can make it manifest in the flesh.

Children learn to estimate its priceless quality through the maternal ministry that blesses them in their early days; husbands are often redeemed by it when they see it exemplified in patient womanhood; nations are uplifted by it when they are able to recognize it in their uncrowned heroes and martyrs; and all the world renders homage to it when the record of the

great manifestation made by the Christ of Galilee is fully apprehended, and its true significance understood.

❧ ❧ ❧

Amor Love is the counterpart, on the spiritual
Vincit plane, of Life on the physical plane.
Omnia. Where Life and Love are manifest,
physical and spiritual death disappears.
Both are indefinable and, in the deepest
sense, they are *One*. But Love is transcendent.

Love can save and transform the most hopeless human soul, and restore it to harmony and Heaven. It can make the weakest strong and heroic, the most despairing faithful and courageous, and the most sinful good and true.

Love can soften the hardest and most resentful heart, and win the confidence of the most confirmed sceptic. It can even cause the most self-righteous bigot to become kind, tolerant and charitable.

Where punishment and condemnation have failed, where harshness and pharisaism have increased moral obliquity, and where righteous reprobation has accentuated obduracy, alienation and despair, Love, the ministering Angel, steps in, and by the gentle touch of the sympathetic hand, the beneficent look of still trustful and hopeful eyes, and the manifestation of the heart that understands, melts the most stubborn will, and gives new life and aspiration to the most prodigal and hardened of God's erring children. For Love suffereth long and is kind, hopeth all things, believeth all things, and never grows weary of beneficent and healing ministration.

Though Faith can remove mountains, and Hope turn apparent defeat into victory, Love alone is omnipotent, and the greatest Force in existence. And those who are fortunate enough to become conspicuous as exhibitors of this supreme quality will enshrine themselves in human memory and in the records of history.

❧ ❧ ❧

Love, ultimately, will redeem the souls of all mankind and change them into the true image of God, and bring them into that heavenly sphere where blessedness and joy reign supreme.

We may, perhaps, find it hard to conceive this optimistic vision of a future Restoration to be true, because our eyes are not yet opened to see the multitude of invisible workers who are even now engaged in the great work of transmitting this redeeming power to our world and its inhabitants—workers whose ranks are ever being augmented, as new instruments become perfected through suffering, and join their sacred ministry—yet this Ideal will be realized, and the conditions and blessedness of Heaven will be universally established.

For Love is omnipotent, and will prevail over all the powers of darkness. The gates of the Love-sphere stand widely open to all, and this "River of the Water of Life" flows freely and without reservation. All human souls will ultimately thirst for it, and drink at its perennial stream of gracious and healing influence—and thus obtain the requisite strength for victory over the adverse conditions that constitute the battle ground through which we have to win our way in our slow pilgrimage to the skies.

Though Enmity, War, and Cruelty may still persist and abound, even in this twentieth century of the Christian Era; though the noisome fumes of Hell may

envelop our world for a time; yet the sacred stream of Influence and Power that rises from the Throne of God, and that is ever augmenting in volume as it finds new channels for its outpouring, will at last overcome and extinguish them utterly, and make our dream of Paradise and Heaven come true.

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The Only The real business of life for us all, whether
Way. we call ourselves Christians, Socialists, Patriots, Philanthropists, or by any other name, or whether we prefer to pass through the world unlabelled, is to get into touch with this redeeming and uplifting Force, to open our hearts to its influence, and to become media for its outpouring upon the souls around us.

This is the true road to attainment and usefulness. This is the 'Way of Salvation' for ourselves and others. This is the 'Path' to the Temple of Wisdom, and the Great White Brotherhood—to God and to Heaven.

Just as all roads led to Rome, so all the various religious systems and ways lead ultimately to this Way. And it will save us both time and energy if we get into the direct track without further circumlocution.

No other power can bring to an end the systematic sacrifice of God's weak and defenceless creatures upon the altars of human tyranny, vanity and appetite. No other power can soften the hearts of the uncompassionate, and stay the hand of those who ruthlessly inflict pain. But when the presence of this *spirit* of the celestial spheres is made more extensively manifest upon Earth, Cruelty will hide its head in shame, Self-idolatry will stand condemned at its own judgment-bar, and all mankind will be made to realize that Kindness and Compassion are the first and most essential characteristics of a cultured and spiritual life.

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For some of us it may be much more difficult to embody and show forth Love than for others; for our inheritance of physical tendency often proves a weight that cannot readily be laid aside, and constitutes a dense cloak of matter through which the real Self can only with difficulty penetrate and manifest its true nature. And therefore let us judge no man or woman, for we do not know enough concerning the occult laws that regulate material limitation and spiritual manifestation to warrant our assumption of the judicial function.

But let us not despair though the vibrations of the nether sphere may still persist so strongly both within and around us. For if we press forward with faithful and courageous hearts, cultivating every day the art of being kind to all creatures; proclaiming Kindness as being obligatory upon all; exalting Kindness as the virtue of which mankind stands supremely in need; affirming upon every appropriate occasion that without Kindness there can be no true nobility of character, national greatness, or spiritual progress; the dark clouds which now envelop us and those who share with us the gift of life upon this planet will gradually be dispersed.

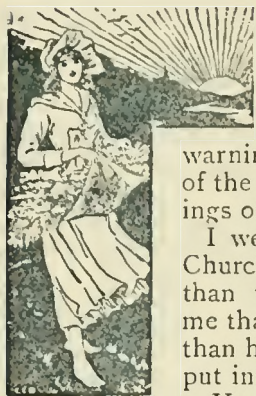
Just as the magnetic solar rays bring joy and life to every living thing when the sun shines clearly in God's Heaven, so will our Earth be at last blessed with the full radiance that is outpoured from the Christ-sphere. For Love will conquer in the end—the Power behind the Throne will prove triumphant.

Sidney H. Beard.

The Diet for Cultured People.

By DR. JOSIAH OLDFIELD.

It is one of the privileges as well as one of the sadnesses of the medical profession, that the pains and penalties of misused opportunities are brought so prominently before them.



To the ordinary man or woman in the heyday of youth there is no internal voice which speaks of warning in food, and the words of caution of the old are looked on as so many croakings of the impotent whose day is gone.

I well remember a young father of the Church, who had inherited more muscle than wisdom from his ancestors, telling me that he no more consulted his stomach than his portmanteau as to what he should put into it!

He said that he was master of his stomach, and therefore commanded it to perform whatever work he chose to give it to do!

To such a man I have no message.

There are, however, to-day a rapidly growing number of men and women, of artistic temperament and æsthetic tastes, to whom the joys of clean feeding and dainty living are appealing more and more strongly, and who are demanding that their food shall harmonise with their aspirations after beauty and not disgust them with revelations as to its unsavoury origin.

This is the class to which my message is meant, and for whom I have a word of helpful teaching.

For nearly a quarter of a century I have eaten no flesh food, and so I have tested fully and for myself in practice both sides of the question. And as a Fruitarian I am more and more conscious that the progress of the higher classes is from Carnivorism towards Fruitarianism—from meat-eating towards fruit-eating.

Where there is a butcher's shop and a fruiterer's shop side by side the contrast is within the capacity of even the most inartistic mind to appreciate.

But it is when I leave the mere outward world of things of form and colour, and begin to take a personal interest in these foods as something that I shall put to my lips and touch with my tongue and smell with my nostrils and swallow and make actually a part of my living self, that the great realm of fruits has such an attraction and the wide range of dead animals' organs such a repulsion.

The "Chicago sensation" and the "diseased meat scare" have had a greater effect in making the modern man think about his food than all the books and essays and tracts that have been written on the diet problem for the last twenty years.

We are a selfish race, and it is generally necessary to prick us in our own sore places before we are willing to make much progress.

So long as Chicago was merely "the hell of the animals," it was a subject for mirth, and comic papers were always playing some variant or other upon "the squealing sausage" joke. Anti-vivisectionists who held up pious hands of horror at the vivisection of a guinea

pig under chloroform, quietly ate their American dainties upon the plea that their stomachs were weak, and they refused to listen to the story of the inhuman degradations connected with the slaughter-house, upon the ground that the eating of meat was one of the pleasures that they did not wish to be deprived of—cost what it might in animal agony!

But even selfishness has its uses, and what men and women will not do in answer to the pitiful plea of a groaning creation, they do without question when personal pain or personal health is concerned. And so the whole question of the dangers and the horrors and the unsavouriness of the meat-eating habit is now prominently forward in men's minds.

The lesson of Chicago is not a new one to me. In a little book I wrote ten years ago on "Tuberculosis, or is Flesh-eating a cause of Consumption?" I quoted facts from at home and abroad to show the dangers that essentially are connected with flesh as food.

Let me put my line of reasoning quite shortly and boldly.

Animals in domesticity suffer very largely from diseases of a more or less loathsome character. A diseased animal is not healthy food for decent men and women. Whether the disease from which the animal may be suffering is actually communicable to man by ingestion or not, is unimportant compared with the broad fact that a diseased animal is not decent food—even for a hyena, much less for a dainty woman or an artistic man.

Diseased animals are actually killed and sold and used in large numbers for human food.

Disease is such a subtle thing that it is often quite impossible to detect it in a dead body without the most careful post-mortem examination of every bit of the internal organs. It is often quite impossible to determine whether an animal is diseased by inspecting it before slaughter. It is exceedingly easy to remove the diseased portions of the internal organs after death before inspection. When the internal organs have once been removed it is quite impossible to say whether or not the animal was or was not diseased.

To make even an approximate approach to the elimination of diseased meat it would be necessary to inspect every animal before being slaughtered, and to put into quarantine every one that was noticeably unhealthy, and either to keep it under observation until quite well or to kill it and destroy the carcass. It would then be necessary to inspect every animal as it is killed in order to prevent the fraudulent removal of the internal organs. It would then be necessary to examine these organs in detail and to destroy (so far as human food is concerned) the bodies of animals whose organs were found unhealthy.

And then, when you have done all this and have destroyed thousands of dead bodies which would otherwise have been eaten, you will have no assurance that the animal was not suffering from an early form of one of the most loathsome and malignant diseases the whole time.

Let me illustrate. A woman of wealth and position develops a lump in her breast. She submits herself to the most skilled physicians and surgeons. Money is no object. Time and talent are unstinted. Every attempt is made to determine exactly what is the nature of the tumour.

In spite of all the consultations, it is not always possible to be sure whether the lump is the result of local inflammatory processes of very little importance, or whether it is the local manifestation of the gravest disease which affects civilised humanity. It is decided to remove it for assurance. But even the tumour lying on the table, closely scrutinised and cut open by the most competent experts, does not always tell its tale, and it is necessary to take a section and mount it and examine it under a microscope before a definite decision can be arrived at.

When there are cases of such difficulty, with every facility for observation and every faculty on the stretch to determine whether the verdict for the woman shall be life or death, how is it possible to suppose that a single Inspector, having to quickly examine carcase after carcase, could be sure of noticing, much less deciding upon, the character of a tumour in an animal? When it was alive the animal could not even complain; and now that it is dead, the difficulties of discovery are tenfold.

If people think that it is easy to tell whether an animal is diseased by examining it before it is killed, they are very forgetful of the insidious character of disease. How many of us who have to deal with disease in men and women who can talk and detail their symptoms and complain of their pain, have been deceived! Again and again it happens that a patient goes to a doctor for what is apparently a trivial thing, to learn that an insidious disease has made such rapid internal progress that life is only a thing of months, or a year or so.

How often, too, has a patient been to one doctor who has found nothing serious, and has gone to another one a month or two later and is found to be far gone in a dangerous disease! The first doctor would have an infinitely better chance of determining the presence of the disease than any market inspector of animals could do, and yet it is often quite impossible in the former case to discover the disease. We all know how the tuberculosis test showed that herds of the finest cattle, that were presumably in the most perfect health, were tainted with the great white plague,

We all know that continuous milking is a considerable strain upon an animal. When, however, the animal is turned into a machine, and the only object is to get the greatest amount of milk in the shortest possible time, the strain is so great that a large percentage begin to break down. What becomes of these anæmic and debilitated cows? Are they turned out to rest, or pensioned as a reward for their services? The curse of Mammon is too powerful for this. The plea of mercy may come in for the worn-out horse, but no one dreams of giving a quiet old age of rest to the mother cow. She is worth so many pounds as meat, and by the process of stuffing with grains or oilcake, she can be made to put on flesh and fat, and then—the butcher's knife and the dinner-table!

I have visited the abattoirs at Deptford. I have inspected the killing of animals at many of the slaughter-houses of London and the country. I have watched the Jewish killers at work at Aldgate, and by village slaughtermen I have seen the last sad scenes enacted. It has been my lot in my medical work to have to pass through the Smithfield meat market at all hours

of the day and night, and to see the carcasses in all their stages of anatomising, and I have come to the conclusion that not one man in a thousand—who partakes with relish of his breakfast of bacon and Worcester sauce, or his light lunch off a chop or a couple of sausages, or his dinner from a round of beef or a fowl—has any idea of the preliminary stages which have been gone through before the cow grazing in the meadow, or the pig grunting in the sty, or the cock crowing in the early morning, has become the “piece of meat” on his plate!

I do not care to enumerate the charges that have been made against the administration of the abattoirs and food-canning industries of Chicago. Some of them are too nauseous to repeat; some are quite harmless in spite of their gruesome sound; but the substratum of them all is as applicable to England as it is to Chicago.

When animals are bred and fed in confinement and domesticity the aim is not to get an animal with a hardy constitution, but one with a great weight of body and a frame which will carry the maximum of fat in the minimum of time. The market does not ask for hardy cattle, it demands “fat beasts”—and fat beasts are provided for it. Now abnormal fat is in itself an unhealthy condition, and an animal so fattened is not a healthy animal in the best sense of the word. But this abnormality is as nothing compared to the actually diseased animals that are knowingly foisted on the food market

The Con- sumption Cow.

A farmer has a wasting cow. He is not a rich man. He cannot afford to lose five or ten pounds, so he does not kill the cow and bury the carcase, but he sets to work to temporarily fatten her and then promptly sends her to market. The butcher who buys her knows nothing of this history, which is so suggestive of consumption, and so he buys her in all good faith. When she is killed the lungs and pleura show extensive tubercular disease. The butcher cannot afford to lose ten or fifteen pounds, so he strips out the pulmonary organs, cuts up the carcase, and sells it as “prime English meat.”

The customer buys in all good faith, and takes it home and congratulates himself that he does not buy cheap American rubbish but only the best English killed meat! And as he carves the joint from the tubercular cow he sings the song of the Pharisee and thanks God that he does not live in Chicago, but that Old England is his home and the roast beef of Old England is his food. And he wonders why consumption is such a dreadfully prevalent disease in the land.

I do not blame the butcher, because he has been taught that there is no harm in tubercular meat, and he believes it and is willing to eat the carcase himself. I well remember when I read a paper on “Flesh-eating a Cause of Consumption” before the Sanitary Congress at Portsmouth, that two of our London medical officers of health—who are still medical officers of health for important London districts—opposed me on the ground that the flesh of tubercular animals was excellent food, and that they would advocate the use of all tubercular and cancerous meat for the poor after submitting it in a public institution to a sufficiently high temperature! Even then it appears to me that it

should be labelled "carcase of a cancerous cow" or "a potted measly pig" or "canned consumptive calf," or some title to enable poor people to know the sort of stuff which medical officers of health considered good food for them.

For myself, I consider that the dangers connected with diseased animals are so great that under no circumstances should their bodies be used for food.

A More Excellent Way.

What, then, do I offer? To destroy is easy, to create is difficult.

What, then, do I present of a practical feasible character to replace a meat dietary?

That it is practicable and feasible I need only point to the Lady Margaret Fruitarian Hospital, Bromley, Kent, where neither patients, nurses, nor medical staff partake of any form of flesh food within the Hospital. And the result of nearly four years' working is excellent in the extreme.

A fruitarian diet consists of the fruits of trees (like apples, oranges, bananas and olives), the fruits of bushes (like currants and raspberries), the fruits of plants (like strawberries and melons, lentils and beans and cucumbers), the fruits of grasses (like wheat and barley and maize and oats), the fruits of nut trees (from filbert to cocoa-nut), together with some earth fruits (like potatoes) and a modicum of vegetables and salads. To these may be added butter, milk, honey and cheese, although their production is not so free from risk of contamination and animal infection as is the case with the products of the vegetable kingdom and the world of fruits.

Grown under healthy conditions, with diseased specimens easy to detect and remove, it is far more possible to live healthily and well upon a fruitarian dietary than upon the products of the slaughter-house. And if we want the next generation to be sturdy and strong, and fit to carry on the great traditions of England's past and to rise to greater glories in the future, we must feed them on healthy food and eliminate the elements of disease from the dietary. With a fruitarian dietary in its widest sense, I believe this to be possible; with a diet consisting largely of flesh foods I believe it to be impossible.

What shall we Eat? In the realm of fruits there is life and sustenance, as well as art and beauty. From a dietary wisely selected from the

vegetable world there is hope for the confirmed dyspeptic, colour to be regained by the waxen anæmic, strength to be won anew by the devitalised and debilitated, complexion to be touched afresh with the bloom of health, and life to be lengthened and pain overcome.

It is from our food that every cell of our body is built up again and again, so that if we use beautiful and healthy food we may rightly hope in time to possess more completely beautiful and healthy bodies.

Now, what shall we eat? It is never possible to lay down any hard-and-fast rule as to particular foods, because of personal idiosyncrasies, so that the study of the adaptation of particular foods to particular needs is a complete science in itself.

It is generally well, however, for all beginners to obtain a Guide Book containing instruction and recipes, and then to spend a little time and thought in personal experimentation.

I have found it wise for people of every age to quietly drop their meat at once and to replace it by omelettes or egg dishes, or cheese dishes, or mushrooms, or some of those delightful new malted nut foods, which are becoming popular everywhere. They are so meaty in appearance and flavour that people who were not told would be quite satisfied that they were dining quite orthodoxly when they had one of them as a course at dinner.

I advise, too, the eating of less rather than more, because a fruitarian dietary is more nutritious and more completely digested than a meat diet.

I am a great advocate of the daily use of soaked raisins as being one of the most perfect of foods. A rice pudding with the yoke of an egg, and a handful of raisins or sultanas, is an ideal dish for one meal every day.

Fat is an article of great importance in a complete dietary, and a very fine cocoanut butter called "Darlene," is used by the hundredweight at the Lady Margaret Fruitarian Hospital.

The fruits of the grasses (*e.g.*, rice, maize, wheat, oats and barley) have given thews and muscles to countless armies.

The fruits of the legumens (*e.g.*, peas and beans and the great dahl tribe) provide nitrogenous material in a very concentrated form, and should be used most sparingly.

The sweet fruits (*e.g.*, raisins and currants, dates and figs and prunes) may always be used freely, and with excellent results.

Fresh fruits, ripe and in season, are most cleansing and refreshing, while in the form of marmalade and pure jams may be used by a certain section of the community with much benefit.

Nuts are only just beginning to be understood in England, although our ancestors had to resort to acorns and retained strength upon them, while walnuts and chestnuts have been the fare of the brawny peasants of other lands for centuries. Nuts are most valuable foods, and if they are passed through a nut mill they are transformed into a snowy meal, fragrant and digestible.

For very delicate people they may be used in their malted form, or cooked in soups or cakes or puddings.

A pleasant little illustration of a fruit and nut sandwich is obtained by taking Tafilat dates and removing the stones and filling up the cavity with walnut meal. A plateful of these piled up, cross and cross, like cheese straws are done, is an attractive addition to an "At Home" tea-table.

Exploration and invention in the land of artistic dietary is so fascinating and so fruitful in happy results, that I commend the study of this subject to all who want to add new joys to life, and to perpetuate to old age some of the purest of bodily pleasures, remembering that a fruitarian dietary contains the completest nutrition in the most natural form for the higher classes of the human race.

(This article is being re-printed in booklet form. Copies can be obtained for distribution, Price One Penny, 6s per hundred, post free).

PRACTICAL RELIGION.

It is through the God in man, in the throbbing heart of humanity, in the warm, loving, sympathetic soul that realizes its kinship to the lowly and suffering, that relief and solace must come, if at all. It is only when prayers are crystallized into deeds that they become true prayers

R. T. Watson.

The Art of Letting Go.

The person who wants to be healthy—morally, mentally, physically—must learn to let go. Let go of the little irritations and the petty vexations that cross your path every day. Don't take them up and pet them, and nurse and brood over them. They are not worth while. Let them go.



That little difference that exists between yourself and your neighbour, that you argue and bicker over every time you meet, drop it, let it go. You can't afford to lose a good neighbour, or a friend, by simply hanging on to some difference of opinion, and spending your time quarrelling over it.

Don't argue with anyone anyhow. It will do no good. And remember, please remember, that arguing means certain death to love and friendship. You may think not, you may hope to accomplish something by arguing, but you will accomplish nothing but a loss of respect for each other, and the total destruction of those kindly feelings that once existed. Respect each other's opinions, and let go the arguing.

That little hurt that you got from a friend, perhaps it wasn't intended, perhaps it was; but no matter, let it go. Refuse to think about it.

Let go of that feeling of hatred you have for another, the jealousy, the envy, the malice; let go such thoughts. Sweep them out of your mind, and you will be surprised what a clearing up and rejuvenating effect it will have on you, both physically and mentally. It will be like ridding the system of poison, for such thoughts do act as poison, diminishing the secretions of the body, clogging up the organs and vitiating the whole system. Let them go, let them go; you house and shelter them at a deadly risk.

But the big troubles, the bitter disappointments, the deep wrongs, the heart-breaking sorrows, the tragedies of life, what about them? Why—just let them go, too. Drop them, softly, may be, but surely. Put away all regret and bitterness, and let sorrow be only a softening memory. Yes, let them go—let them go.

Then that little pet ailment that you have been hanging on to and talking about for these many years—let it go. It will be a good riddance. You have given it so much attention, and flattered it by talking so much about it, that it will be hard to get rid of. But turn it out, let it go. Don't pay any attention to it, quit talking about it, and it will go away of itself. Perhaps when you once let go of it you will find that after all it was only a figment of your mind, and had no real existence. Talk health instead of disease, and health will come. Quit nursing that pet ailment, and let it go.

It is not so hard after you once get in the habit of doing it—letting go of these things. You will find it such an easy way to get rid of the things that mar and embitter life that you will enjoy letting them go.

And then, when you no longer give any time to vexations and worries and irritations, to hatred or envy

or bitterness, and waste no more time talking about this, that, or the other ailment, then you can give the whole time to useful thoughts, healthful thoughts. You will find the world such a beautiful place. You will love it simply for the warm sunshine, for the blue skies and for the stars that shine at night, It will be beautiful to you because you will be free to enjoy it, free in mind and body. You will no longer be depressed with unwholesome thoughts, and your mind will become buoyant and clear and strong, and your body will respond with a vigour and vitality and vivaciousness that will make mere existence a pleasure.

Medical Talk.

Practical Hints to Beginners.

The following suggestions will prove helpful to those who are desirous of giving up the use of flesh-food and adopting a more natural dietary:—



1. Give up flesh-meats *at once* and *entirely*—replacing them at first by fish, eggs, soft cheeses, macaroni, peas, lentils, nut foods, and good brown bread. You will, later on, be able to do without fish also, but it is best to proceed slowly and surely, a step at a time.
2. Eat *less* rather than *more*. Fruitarian food is much more nourishing than butcher's meat.
3. Try to like *simple* foods, and do not hanker after elaborate dishes that require much preparation. Avoid 'frying-panitis.'
4. Eat dry foods rather than sloppy ones; they are more easily digested. Take toast or Granose biscuits with porridge to assist proper salivation.
5. Do not mix juicy fruits with vegetables, but take the former either alone or with nut foods and cereals.
6. Green vegetables should be taken very sparingly, and with savoury dishes alone. If eaten with sweets they are apt to disagree.
7. Persons of sedentary habits should let at least one meal a day consist of fruit only—or of fruit with brown bread and butter.
8. Dried fruits, such as figs, dates, prunes, raisins, sultanas, etc., are very easily digested; and if blended with nuts they make a perfect meal.
9. Nuts should be flaked in a nut mill to aid digestion. Many nut products are now obtainable which are malted and partially digested already.
10. Give a few hours' thought and study to the important subject of your diet. Get a Guide-Book or two, so as to learn what to do, and what newly-invented foods are obtainable as substitutes for animal flesh, animal fat and animal broths.
11. Do not make the mistake of attempting to live on potatoes, white bread, cabbages, etc., or merely upon the ordinary unwholesome conventional dietary with the meat left out.
12. If you feel any symptoms of dyspepsia, reduce your food and take more exercise. Eat only when hungry.
13. If you are not getting on, obtain advice from a Doctor who is a fruitarian, or from an expert and experienced Food-reformer.

S. H. B.

The Cry of the Children.

A series of most alarming and significant articles, written by Mr. Geo. R. Sims, have recently appeared in the *Tribune* on the subject of infant mortality and racial degeneracy. His statements concerning the drinking habits of the mothers of slumdom in our large cities are appalling, for it appears that a large percentage of them give their babies beer, or alcohol, instead of milk; and that having wasted their money at the saloon they buy cheap meat and "scraps" at the butcher's with the small residue that is left. Thus the whole family suffers. Speaking of South London, he says:—"I entered thirty public-houses in this quarter last Monday morning, and up to noon I found women and babies and children in all but three of them. Some of the children were having their share of the morning dram."



"From home to the pawnshop and from the pawnshop to the public-house is the conventional Monday morning trip of a vast number of poor married women. The three great drinking periods of the week are Saturday night, when the wages are in hand, Sunday, when a good deal of drinking is crowded into a short space of time owing to closing hours, and Monday morning, when the money received from the pawnbroker is available."

The different condition of things prevailing amongst the Italian families is most remarkable, and shows the urgent need which exists for drastic legislation and social reform work if the English race is to be saved from still further deterioration.

Among the bonniest babies and the healthiest children to be found in London are the little ones of the Italian quarter. . . .

Among the Italian children you will find few pinched pale faces, sunken lack-lustre eyes, or attenuated frames. You will see rosy cheeks, bright laughing eyes, and plump little bodies and sturdy limbs.

And these are the children of organ grinders, roast chestnut sellers, ice-cream vendors—of the aliens whom we have been accustomed to look upon as "dirty" folks.

In 1903 Dr. Newman made an inquiry for the Royal Commission on alien immigration, into the mortality of the Italians in the Italian quarter. The result showed that . . . the rates for 1901 and 1902 were respectively 259 and 242 per 1,000 for the English, as compared with 106 and 192 for the Italian.

These people lived under the same external conditions. What was the secret of the higher death-rate among the English infants? Many of the English mothers took their babies into the dram shop; the Italian mothers did not. *The English babies were hand fed, the Italian babies were breast-fed.*

Let us now compare the practice of motherhood among the Jewish population of the East End with that prevailing among the native population.

There is one street in the East End to which I frequently take friends who are interested in the

The Jewish Children.

problems of child life in London. One end of this street is almost entirely inhabited by Russian and Polish Jews. The other end is principally occupied by native families.

"Among the aliens you will never see an unshod child and rarely a ragged or a dirty one. Among the natives many of the children are shoeless, and very few of them, even in the depth of winter, are warmly clad. The alien children are in the street till a late hour in the night. They form always a pretty picture, dancing merrily in their gay coloured frocks and ribbons and white pinafores to the organ.

The native children, ragged and unkempt, wander dejectedly in the dark courtways or stand about outside the public houses in which their mothers are drinking. The scene on Saturday night in this street is an object-lesson in sobriety and careful motherhood, as opposed to intemperance and neglectful motherhood.

The Jewish mother feeds her infant naturally, caters skilfully for her children, and does not frequent the public house. The sobriety is racial, and so is the instinct of family life, that is the abiding virtue of the Jewish race.

It is to their sobriety and their devotion to their children that the Jewish aliens largely owe the early success in a strange land which enables them to push on, and, gradually improving their condition and adding to their means, to displace and dispossess a less sober and less domesticated people.

In the Jewish quarters the birth-rate is high. The mortality among Jewish infants in these quarters is low. Among the native population the birth-rate is decreasing and the rate of infant mortality is increasing. Slowly and surely the sober race is ousting the intemperate race.

I have watched the process for years, not only in the East End but in certain crowded quarters of the West, and as an Englishman loving my own land and my own people, I cannot—while greatly honouring all that is splendid in the sobriety, the motherhood, and the family life of the alien people—recognize without a pang of shame that two of the great causes of the displacement of the native are to be found in the greater devotion to motherhood of the Jewish woman, and the greater sobriety of the Jewish toiler.

The housing conditions, the external environment of the alien people in the congested areas of the East End are in no way superior to those of the native population. But the alien children thrive where the native born perish.

There is no need to raise the cry for the Jewish children, "Out of the Dram Shop!" and "Back to the Breast!" The little ones are never taken into the former, or denied the latter. . . .

The lowest rate of infant mortality in Manchester is in the Jewish quarter.

Good motherhood triumphs over all external conditions. Bad motherhood is the first great cause of our appalling infant mortality."

A strong Committee of well known public men and women has been formed to deal with this question. Every patriotic soul should help to bring about better conditions. And the fact should be emphasized that Dietetic Reform strikes at the root of the drink crave.

—ED. H.G.A.

Editorial Notes.

The distinct challenge concerning the moral indefensibility of the carnivorous habit which was contained in the leading article of our last issue failed to bring forth any public defender of flesh-eating, although it was sent to His Holiness the Pope, to nearly all our Archbishops, Cardinals and Bishops, to the Presidents of the Non-conformist Churches, and

also to a great number of the Clergy and Ministry. Letters of appreciation and sympathy were received, but the one solitary and very feeble attempt at a justification of the butchery which this prevalent habit entails, came from a Canon who "imagined that our Lord partook of flesh," and who apparently considered that there was no more to be said on the matter.

If there were any positive evidence to justify this belief on the part of the good Canon, I readily admit that there would be some excuse for our teachers of religion showing reluctance to let humane sentiment interfere with their dining upon various portions of the anatomy of their fellow creatures—but *there is none*. Not a jot or tittle of positive evidence can be found in the Bible or in Church History to the effect that the gentle and compassionate Christ was a patron of shambledom, whereas there is a great amount of assumptive evidence to the contrary. And the onus of proof rests upon those who shelter themselves behind such an excuse—which fact I invite every food-reformer to bear well in mind when discussing the ethics of diet.

* * *

**Did Jesus
Eat Flesh?**

As, however, this point has been raised, and it is a most important one, I should like to remind those of our readers who are interested in this significant question, that the life, teaching and spirit of Jesus were virtually Essenian. Many students of history have even believed that he was the Heirophant of the Essenian Fraternity, and these practical mystics abhorred slaughter and flesh-eating.

On the testimony of Philo and other historians we know that Palestine, Greece and Egypt contained at that time many other colonies of earnest seekers after Truth and the higher life, such as the Ebionites, Nazarenes and Therapeutæ, and it is recorded that they also abstained from flesh-food and lived upon the fruits of the earth. It is affirmed in the Talmud that Jesus sojourned for many years in Egypt (where He would doubtless have associated with such kindred souls as the Therapeutæ).

The whole spirit of His life and message is utterly discordant with wanton butchery or cruelty in any form, or with the desecration of the human temple by food which is only appropriate for beasts of prey. And as His teaching is in closest harmony with that of the Essenes, amongst whom He had so many friends, those who study this matter without prejudice, and with spiritual insight, will find it impossible to tolerate the

idea that this true Son of God descended at any time to that level of ignorance and degeneracy which is characterized by bondage to sanguinary carnivoracity.

* * *

The Paschal Feast. The fact that Matthew, James (the brother of our Lord) and James the Apostle, never ate animal flesh—and we have the

clearest testimony on this point concerning these three apostles in the writings of the early Christian historians Hegesippus, Clemens and Augustine—goes a long way towards demolishing the assumption which is often advanced by a certain class of theologians:—that the Master would, as a pious Jew, certainly have partaken of the Paschal lamb at the annual feasts.

As there is no positive evidence that He ever did so, and as we have no reason to believe that these three apostles were other than pious Jews, and as direct Jewish testimony has affirmed that in those days conscientious objectors to flesh-food (who were very numerous in Palestine) were allowed to observe the Paschal Feast at a table from which the lamb was excluded, this aforesaid assumption breaks down.

And with it the unsupported false idea (which is so prevalent in the churches) that the lamb was eaten upon the occasion of the 'Last Supper' is demolished.

For, in the light of this evidence concerning the three apostles, it is well-nigh impossible for any enlightened truth-seeker to believe that the flesh of the lamb would have been introduced on the night of the Supper. It was held, moreover, on the *first day of the Feast*, when unleavened bread would constitute the appropriate fare. John's testimony on this point is distinct and conclusive, for he shows in three separate places (ch. xviii, v. 28, ch. xix, v. 14 and 31), that the evening of the supper was on *the day preceding* that of the Passover.

* * *

Peter's Vision.

At meetings which are held for the advocacy of natural and humane diet the lecturer is nearly always confronted by 'the Peter's Vision difficulty.' It is generally advanced by some pious lover of flesh-meat with a smile of triumph, for such persons are usually unable to apprehend the fact that great Principles can neither be established nor upset by the allegorical dreams of any man—even though he were an apostle.

It is well to read the account of the dream as it is given in the latest and, apparently, the most accurate translation of the Christian scriptures that is, as yet, obtainable. This is known as the "Twentieth Century New Testament," and is a translation into *modern English* direct from the purest original Greek text (that of Bishop Westcott and Dr. Hort).

Here we find it recorded (Ch. x, v. 9) that

"Peter went up on the housetop to pray, about mid-day. There he became hungry and wanted something to eat; but while it was being prepared he fell into a trance, and saw that the sky was open, and that something like a great sail was descending, let down by its four corners towards the earth. In it were all kinds of *quadrupeds, reptiles and birds*. Then a voice came to him, "Peter, get up, kill something and eat it."

"No, Sir, I cannot," Peter answered, "for I have *never* eaten anything 'defiled' and impure."

I would ask my readers to note two points of special importance: (1) that the creatures let down in the sail were those whose bodies always contain blood (no 'fish' being mentioned), and (2) that Peter, even in response

to what he may have regarded as an angelic voice. emphatically declared that he could not eat such flesh-food, *because* he had *never* eaten anything defiled or impure.

In chapter xi, verse 7, when Peter is narrating the story of his vision to the Jews at Jerusalem in order to explain to them how he was, by means of it, taught to recognise that Jewish bigotry and exclusiveness were contrary to the Divine Will, he accentuates this point by declaring that he responded to the Voice, "No, Sir, I cannot, for nothing defiled or impure *has ever passed my lips.*"

Thus we learn from Peter's own emphatic declaration that he was a life abstainer from the flesh of animals, and that, consequently, he, also, had not participated in the orthodox observances of the Jews on the occasion of the Passover Feast.

In the light of this distinct affirmation—corroborated as it is by the opinion of Clemens (2nd century) expressed in his Homilies: that Peter was "always a strict abstinent"—how can we avoid the conclusion that he must have been a life-abstainer from blood-stained food? I cannot do so, and it is my personal opinion that if the sources of information which are available to us concerning the other immediate followers of the Master were not so fragmentary, we should find that every one of them held the same convictions as Matthew, James and Peter did on this subject. And it is inconceivable that these disciples, and the many others amongst the early Christians who shared their humane sentiments, would have been in advance of their Master in ethical perception and practice.

* * *

The Testimony of the early Fathers.

The earliest and most authentic and important witness on this point is Tertullian, who lived and wrote in the second century, and who was described by Jerome and Erasmus "as the most learned of all the Latin theologians." He declared his conviction that our Lord was a total abstainer from flesh-food (in his celebrated treatise *De Jejuniis: Adversus Psychicos*). And he pleaded most eloquently with the degenerate Christians of his day, who had departed from the apostolic example and precept in this matter, to reform their ways. Such evidence as this ought to be considered conclusive, especially as it is corroborated by the writings and practice of the most spiritual of the early theologians—such as Clemens of Alexandria, Jerome, Augustine, Chrysostom and Origen.

* * *

The Early Christians.

The early Christians were noted for their humane and pure dietetic habits, and the before-mentioned early Fathers denounced carnal feeding far more vehemently than our modern food-reformers do. The martyr Biblias affirmed that he and his fellow Christians considered it unlawful to participate in the slaughter of animals (Eusebius), the girl-martyr Perpetua did likewise, and the hymn written by Prudentius (4th century) also declared this to be a fact.

In *The Testament of Jesus* (about 400 A.D.) it appears that a Bishop was then expected to eat no flesh at all. The same rule holds good still among both East and West Syrians.

Hegesippus describes James, the brother of Jesus, as practising such abstinence. Clement of Alexandria

says of St. Matthew that his diet consisted of fruits, roots, and herbs. St. Basil (379 A.D.) said, "with sober living well-being increases in the household, animals are in safety, there is no shedding of blood, nor putting animals to death," and St. Jerome (440 A.D.) held up natural diet (non-flesh) as the Christian ideal, and St. John Chrysostom (407 A.D.) was of the same opinion.

* * *

Christian Ministers and Food Reform.

An editorial note in the *Christian Commonwealth*, concerning our appeal to the Clergy and Ministry to aid the Humane Diet Movement instead of hindering it, illustrates the fact that the religious Press of this country apprehends the situation and is watching the progress of our crusade with sympathetic interest. It is worded as follows:—

THE ETHICS OF DIET.

"'The Herald of the Golden Age' has forwarded a manifesto on this question to Dr. Campbell Morgan, of which the result will be very interesting to note. According to Mr. Sidney Beard the prevalence of meat-eating among people who hold that meat-eating means cruelty is to be accounted for by 'the lack of imagination—a cardinal defect in most people.'"

"If one could see with the seeing eye all the horrors that have been perpetrated to give us the beef-steak, that is to us a juicy and savoury necessary, Mr. Beard thinks we, as Christians, would all forswear flesh-eating habits perforce, and that Dr. Campbell Morgan would lead the van. This is true; but it is also true that imagination cannot be forced. It can be cultivated, but, after all, it is very much like the faith that dawns on the heart that is ready for it.

"Jesus Himself said, 'I have many things to say unto you, but ye cannot bear them now.' When the Churches are strong enough to bear the new message, then we must hope that the inspiration and the imagination necessary to its delivery will not be lacking in God's ministers, who have so nobly responded to the call for abstinence from strong drink when the need for abstinence was brought home to them."

It is significant that our influential contemporary admits the truth of our convictions and the validity of our claims, and anticipates the ultimate triumph of our Cause. And I am glad that the hope, at least, is indulged: that when the Churches are "strong enough" to bear God's call to a humane life and to abstinence from cruelly butchered food; and when public sentiment has been so awakened concerning the subject that it would be dangerous to ignore it any longer; God's ministers will respond to the demand thus made upon them to practise abstinence from participation in needless bloodshed.

Let us so labour that "the need will be brought home to them" soon.

* * *

Fruitarianism made easy.

Every day it becomes easier to be a fruitarian. The number of new products, food-specialties and gastronomic inventions is truly most encouraging. And I have recently received so many samples of the above "for review," that it has been quite a business to try them all.

First I must mention a new preparation called "Cream o' Nuts," manufactured by Messrs. Savage & Sons, of 53, Aldersgate St., London, who stock the best of everything from pistachios to butter-nuts. It tastes like a delicious sweetmeat, but is really a most nutritious and well balanced food that is easily digestible. Made of choice hazels, almonds, pignolia pine and cashew nuts, carefully milled and blended with honey, it is a natural, uncooked and vital food of a most appetising sort and most portable for travellers. It can also be obtained unsweetened.

Several new kinds of tinned nut-foods are now offered by Messrs. Winter, of The Arcade, Birmingham. Of these "Nutton No. 1" and "Nutton No. 8" are worthy of recommendation; they should be stewed in gravy, just like meat, and served with savoury vegetables. "Legumon," a similar preparation, made from legumes, is the best meat-substitute I have yet met with. This firm are also making a new food called "Prunus," which contains 23 per cent. of vegetable albumen, 50 per cent. of digested starch, 20 per cent. of nut fat, emulsified, and 3 per cent. of vegetable salts, total 96 per cent. One pound of this is equal to 3 lbs. of lean beef and is much more easily assimilated.

Two new kinds of Protose are offered by the International Health Association, Birmingham. One is called "Pine-nut" and the other "Hazel-nut" Protose, and they are certainly a great improvement on the older commodity that was made from pea-nuts.

Those who want to find a perfect and most palatable substitute for cow's butter have only to try Hugh Mapleton's Almond-Butter and they will at once realize that henceforth they are independent of the dairyman; and these nut butters, being emulsified, are less likely to cause gastric disturbances and are more nourishing.

A new unfermented grape wine has also been sent me by Messrs. Ingersoll and Melhuish, 6, Eastcheap, London. It is called "Chateau Peyron," and is bottled at Mas de la Ville, France. It tastes good and pure and should win favour with the public.

* * *

The Lenten Fast. At the commencement of Lent I attended divine service at one of the most prominent and beautiful of the Catholic Churches in London (although I am not a Roman Catholic) and was somewhat depressed when an Episcopal Manifesto was read from the pulpit, granting a Dispensation to the faithful to ignore the time-honoured obligation to fast from flesh food during Lent *because of the prevalence of Influenza*. It was stipulated, however, that an increased amount of prayer should be offered, and that extra contributions should be made to the offertory box to make up for this delinquency.

It is a pity that humane sentiment, the example of the Apostles, Fathers, and early Christians, and the wise teaching of the Church concerning the need for temporary abstinence, at least, from carnal food, in order to promote spiritual growth, should be thus ignored in deference to popular degenerate taste and ignorance concerning hygienic facts. And it suggests the thought that the Catholic Conscience, like the Nonconformist Conscience is in need of a tonic. But it is encouraging to know that while the ethical perception of the Churches waxes dim that of the secular world is being clarified. This is evidenced by the following extracts from a leading article on "the uses of fasting," published recently in the Society paper *The Queen*:—

"The fasts of the Church, which were more generally observed by the nation as a whole in mediæval times, acted as a corrective to the undoubtedly grosser feeding habits of the people in those days. The growth of education, the evolution of man's mind and morals, have tended to lessen the respect for fasting of previous epochs, until to-day, apart from certain sections of the Christian Church, the Persians and Mahomedans, fasting as a moral rite has ceased to be definitely practised by the community. Freedom of thought has led to freedom of action, so that no one would

think of enforcing by penalty the Act of Queen Elizabeth—if it still exists—which enacted that none should eat meat on "fish days" (the Wednesdays, Fridays and Saturdays throughout the year) without a licence.

"Going further back, we read that in the eleventh century those who ate flesh during Lent were liable to have their teeth knocked out, while in the time of Charlemagne a law was passed for the newly conquered Saxony which attached the penalty of death for wanton disregard of the holy season.

"The need is the same to-day, for most of us—nearly all, in fact, who can afford it—eat too much, both in bulk and of one particular form of food. The form we refer to is butcher's meat.

"It must not be forgotten that England was made and the British Empire founded by men who did not by any means depend upon butcher's meat as their main source of nutriment. To-day, both among rich and poor, there is a sort of blind worship of flesh meat as the sole or chief source of strength. That this is a "vulgar error" most scientists who have studied the subject to-day affirm.

"Whether a knowledge of the undoubtedly stimulative properties of flesh underlay the wisdom of the Church in ordaining abstinence from meat as the chief part of fasting we cannot say. On the other hand, we know, and the ancients knew, that absolute fasting induces a certain excitation of mind which leads to man's perception of the spiritual and supernatural. Dreamers of dreams for a purpose, "seers" of visions, were accustomed to fast before trying to excite the spiritual, as opposed to the physical functions of the body."

* * *

The effects of an Excessive Meat Diet. At a meeting of the Royal Society of Edinburgh, Dr. Chalmers Watson showed that in the offspring of rats fed on an excessive meat diet the osseous system was defective. The bones were invariably too soft and vascular, and frequently showed structural changes like those of rickets in the human subject. He also demonstrated the occurrence of similar structural changes in the bones of an infant suffering from an obscure disease, whose mother had been fed for a prolonged period on a diet containing a great excess of meat. In a communication on the effects of a meat diet on fertility and lactation. Dr. B. P. Watson demonstrated that the reproductive power of rats fed on an excessive meat diet was much below that of rats fed on a meat-free diet; and also, when the meat-fed rats had litters, that the mothers were less able to nurse their young owing to the smaller development of mammary tissue. Drs. Malcolm Campbell and Chambers Watson showed that the use of an unphysiological diet, such as an excessive meat diet, induced structural changes in the lining membrane of the uterus, and these changes were most pronounced in animals in which the faulty feeding was begun when the animals were weaned. Such animals were invariably sterile.

* * *

The Royal Commission on Tuberculosis. The recently issued report of the Royal Commission on Tuberculosis is conclusive concerning the danger of eating consumptive cattle or drinking their milk. Koch's proposterous theory that tuberculosis in man is different to tuberculosis in other animals is now finally exploded.

The Commissioners sum up the results at which they have arrived as follows:—

"There can be no doubt that in a certain number of cases the tuberculosis occurring in the human subject, especially in children, is the direct result of the introduction into the human body of the bacillus of bovine tuberculosis; and there also can be no doubt that in the majority at least of these cases the bacillus is introduced through cows' milk. Cows' milk containing bovine tubercle bacilli is clearly a cause of tuberculosis, and of fatal tuberculosis in man.

"A very considerable amount of disease and loss of life, especially among the young, must be attributed to the con-

sumption of cows' milk containing tubercle bacilli. The presence of tubercle bacilli in cows' milk can be detected, though with some difficulty, if the proper means be adopted, and such milk ought never to be used as food. There is far less difficulty in recognizing clinically that a cow is distinctly suffering from tuberculosis, in which case she may be yielding tuberculous milk. The milk coming from such a cow ought not to form part of human food, and, indeed, ought not to be used as food at all.

"Our results clearly point to the necessity of measures more stringent than those at present enforced being taken to prevent the sale or the consumption of such milk."

And they might have added, for the benefit of those who are too obtuse to draw obvious conclusions, that as it is dangerous to drink the milk of a consumptive patient, it is equally unsafe, equally *nasty*, to eat the flesh of the said patient. The process of cooking is no complete safeguard, as the interior of a joint of flesh does not reach boiling point at all, and it has been proved that the *Bacillus Tuberculosis* can survive that temperature.

* * *

The Danger of Eating Ducks.

An instructive article appeared in the *New York Herald* last month, explaining how ptomaine poisoning results from eating the bodies of "ducks" when served in a particular manner which is common in our best Restaurants and Hotels. As it illustrates the process of putrefaction which takes place in "game" and certain other types of flesh-food, and thus accounts for the frequency of the cases of "death from ptomaine poisoning" that are reported in our newspapers, it may prove of interest to our readers.

"As is well known, it is not rare to observe, after eating 'Canard à la Rouennaise,' more or less serious manifestations of poisoning. What is the cause of these symptoms?"

In the Nantes district, where most of the ducks are raised, they are killed in two ways. Those which are destined to be sold as "Canard Nantais" are bled by opening a vein in the neck. Ducks which are to be sold as "Rouennais" are killed by having the brain pierced with a pin.

The flesh of these birds assumes quite a different aspect according to the manner of killing them. That of the 'Canard Nantais' is colourless, bloodless, with white skin; that of the "Canard Rouennais," on the other hand, has a reddish color due to the presence of blood in the tissues. With a view to further accentuating this aspect it is customary to beat the duck's body immediately after the brain has been pierced to the extent of causing extended ecchymoses. In addition one finds large clots of blood in the neighbourhood of the heart and the liver.

MM. Rappin, Andouard and Fortineau show that from the point of view of the normal putrefaction phenomena there exists some very marked differences between these two kinds of flesh.

'Canards Rouennais,' killed by piercing the brain and not bled, putrefy more quickly than ducks killed by bleeding.

From the chemical point of view, a search for ptomaines in the organs of two ducks killed according to the two different methods brought to light notable quantities *twenty-four hours after death* in the case of 'Canard à la Rouennaise': whereas, in the case of a duck which had been bled there were no ptomaines after twenty-four hours and they did not begin to appear till forty-eight hours after death.

The series of cases observed in Paris during the summer two years ago seems to be attributable to the action of the microbes, favored by the temperature, the length of time the ducks were kept, the method of killing and the preparation, all factors which enable the germs to attain a degree of activity capable of causing fermentations and dangerous decompositions in the digestive tube."

* * *

The Carrion Traffic.

I travelled in the train the other day with three well-to-do dealers in cattle, and while they thought I was asleep in my cosy corner they let out some rather startling revelations. They talked freely of the hardship of having to bear the loss when an Inspector happened to detect a badly-diseased carcase. Their conversation clearly showed how perfectly familiar they were with tubercular deposits in every stage.

One of them bemoaned the fact that he had not a private slaughter-house of his own, saying:—"You can do what you like when you have a place of your own, but there is always danger in having to send your animals to a public slaughter-house." And, incidentally, they commented on the impossibility of supplying "sound" meat in connection with Naval Contracts. "The price was too fine," and therefore "the only way was to square the Commissariat Officer—but it needed to be done in a diplomatic manner."

The absolutely callous way in which they talked about the animals they bought and sold for immediate execution showed that they regarded their merchandise as being so much "raw material" and nothing more. Their only consideration was, "how much dead weight of meat would they yield"; and they even debated whether they fattened up quicker if made to undergo a certain operation. I could not help inwardly thanking God that I had been emancipated from the sphere of the Carnivora.

* * *

The Percentage of Phosphorus in Food.

The *Journal de Pharmacie et de Chimie* for January published a series of determinations of the amount of phosphorus present in various foodstuffs. The percentages of phosphorus, expressed as phosphorus pentoxide (P₂O₅), are as follows: Wheat (except Australian wheat) and oats, 0.65 to 1.11; maize, millet, barley, and rice, up to 0.8; carrots, cabbages, turnips, and onions, 0.1; asparagus ends, cauliflower, lettuce, and leeks, 0.18; potatoes, 0.29; truffles, 0.5; peas, 0.6 to 1.0; haricot beans and lentils, to 1.35; beans, 1.45; cherries, currants, strawberries, oranges, pears, and grapes, to 0.1; dried figs, dates and bananas, to 0.3; almonds and dried nuts, to 0.9; beef, veal, mutton, and fowl, to 0.45; fish, to 0.6; snails, oysters, and mussels, 0.26 to 0.35; cheese—Gruyère 1.81, Dutch 1.62, Camembert 1.1, average 0.68 to 1.81; roasted coffee, 0.4; cocoa, to 1.3; chocolate and milk (beverage), 0.62; hen's eggs, 0.26; white of egg, 0.015; butter, 0.13; and cod liver oil, 0.05.

These results will prove surprising to many, for it is thus apparent that cereals, leguminous foods, and cheese are a long way ahead of animal flesh or fish in this respect. Even the much vaunted oyster is consigned to a position far in the rear. And the claims of Food-reformers concerning the brain-sustaining properties of their non-carnivorous menu are thus triumphantly vindicated by a recognized authority.

* * *

The cost of Breakfast Bacon.

Mr. George Allen (the long-distance walking champion) stated in a lecture at Hull, that when he visited the slaughter yards in Chicago, he saw one of the pigs trying to swim in the huge vat of scalding water into which it had been thrown after having its throat cut. As about 20,000 of these animals meet this fate every day, in this one packing house alone, it is impossible to imagine the sum total of cruelty that is inflicted to satisfy the demands of flesh-loving Christian Nations for ham and bacon. Thus humane sentiment, Biblical prohibitions, and hygienic considerations, are alike ignored at the bidding of a depraved and unnatural taste.

* * *

A Dog's Heroism.

Surgeon Flood of the North-West Mounted Police, perished in a snow-storm in Canada, in February last. All his sledge dogs, except the leader, bit themselves free and reached Fort Churchill safely. But when the doctor's

body was discovered, the faithful animal who stayed with him was found frozen stiff over him, having sacrificed its life in a vain endeavour to save him by keeping him warm. And it is such creatures as these that Christian nations deliver up to the vivisector for prolonged torture, for selfish reasons.

* * *

**An
Eminent
Russian
Vegetarian.**

One of the most notable men who has recently expressed his entire sympathy with the work of The Order of the Golden Age, and who is giving his support to its propaganda is Prince Paul Troubetzkoy, a scion of the Imperial House of the Czar, and a most distinguished sculptor.

This eminent Russian, who has been chosen to create the statue of the late Czar for the Nevsky, in St. Petersburg, was recently interviewed by a *Morning Leader* representative, to whom he delivered himself as follows:—

"I will not have dead eyes in my sculptures," he declared, "any more than I will have dead meat on my dishes at dinner."

"I am an artist first," he said later, "if I am anything at all."

"Are you quite a pronounced vegetarian?" the interviewer asked.

"Most decidedly. I cannot kill. Unfortunately, there are so many who can and do kill."

"As I cannot kill," he continued, "I cannot authorise others to kill. Do you see? If you are buying from a butcher you are authorising him to kill—kill helpless, dumb creatures, which neither I nor you could kill ourselves. So that I am for that reason a vegetarian, as most Russians are."

"For nine years I have been a vegetarian, and I shall be one—mind I am a man with strong convictions—to the end of my life."

Speaking to Mr. C. Borup, the Prince recently said:—

"Physically I have benefited greatly by my reformed mode of living, and as an instance I can mention that I used to suffer much from toothache in my carnivorous days, which is now a thing of the past. But, first and last, I hold that we must avoid bringing pain and suffering to any of our fellow-creatures, and the more helpless they are, the greater their claim upon our sympathy."

Prince Troubetzkoy, who stands 6 ft. 3 ins. in height, is a great friend of animals, which is evident in his work as a sculptor. At his home in St. Petersburg he keeps as pets several Siberian wolves, bears and dogs—all vegetarian and strongly attached to their master. The wolves used to promenade the streets with him, but the Police became alarmed, and they are now confined to the home circle.

* * *

**Religious
Brutalities
in India.**

My colleague, Mr. Labhshankar Laxmidas, of Nagar Wado, Junagad, India, has constantly appealed to the Government of India for the suppression of certain religious brutalities perpetrated by some sections of the natives.

An appeal made to the Rt. Hon. the Earl of Minto, in November, 1906, contained the following statements:

"Pigs, lambs and fowl are impaled alive upon pointed stakes in a religious ceremony in many parts of the Telugu country; priests drink the blood of sacrificed animals; and in Tamil villages 'one of the pujaris, who sometimes is painted to represent a leopard, flies at the sheep like a wild beast, seizes it by the throat with his teeth and kills it by biting through the jugular vein.'"

In an article in the *Bombay Samachar* of October 30th, it is stated that at Coimbatore and other places long rows of tied-up live goats are crushed to death under the wheels of a heavy chariot that is driven on the bodies of the wretched victims on the Dasera holiday.

"In these and several other ways thousands of dumb, defenceless animals are mercilessly tortured to death in the sacred name of religion in this country, and most unfortunately the perpetration of such horrible deeds is sanctioned by the Government of India. (*Vide* section 11 of the Anti-cruelty Act of 1890):—'Nothing in this Act shall render it an offence to kill any animal in a manner required by the religion or religious rites and usages of any race, sect, tribe or class.'"

There is obviously a necessity for Legislative interference with such barbarities as these, and no scruples concerning the religious notions of the Hindoos or other tribes ought to be allowed to stand in the way of the suppression of such preposterous and wanton cruelties. The educated sections of Native Society would, I feel sure, co-operate with the Government in removing such a scandal, and I earnestly hope that many of our Members and Friends in India will lend Mr. Labhshankar Laxmidas their best support in connection with his praiseworthy efforts to promote reform.

* * *

**The
Vivisection
Iniquity.**

Some of the sinister facts that have already come to light during the sitting of the Royal Commission on Vivisection—entirely packed as it is with pro-vivisectors—were summarised by Dr. Walter Hadwen, M.D., M.R.C.S., in a speech delivered at Woking on March 21st. Amongst other statements were the following:—

"That whilst granting of licences and certificates to vivisectors is under the supreme control of the Home Secretary, he, nevertheless, consults in every case the Association for the Advancement of Medicine by Research, a body acknowledged by the principal clerk in the Home Office to include 'a large number of gentlemen of great distinction in vivisection practice.' In short, the power of the granting of licences for vivisection is practically placed in the hands of the vivisection chiefs by the easy-going method of the Chief Secretary of State.

That during the last published three years' returns the Home Office Inspector and his assistant have together only witnessed an average of 31 experiments to every 2,300 performed in the licensed laboratories. This the Chief Inspector thought 'sufficient to keep us well acquainted with what goes on.'

That the vivisectors who have so far come under examination, especially Professor Starling, claim absolute infallibility concerning everything connected with their cult. The supreme contempt of the typical vivisector for animal suffering is manifested by Professor Starling, who declared in cross-examination that if there were no such things as anæsthetics he would justify painful experiments on animals.

That the same penchant which vivisectors manifest in all their writings for the contradiction of one another's conclusions in all material points was equally noticeable in their evidence before the Commission.

That, according to Sir Thornley Stoker, the Inspector for Ireland under the 1876 Act, 'The amount of terror that a dog feels even in being put under chloroform is rather painful to witness,' and that 'a monkey evidences the most acute sense of fear when it is brought into the room where it is going to be operated upon, and shows a great degree of terror.'

That the main feature in the cross-examination of Dr. G. D. Thane, the Chief Inspector under the Cruelty to Animals Act, consisted in drawing from him a confession of ignorance and apparent indifference to a large number of matters of supreme importance connected directly or indirectly with his Department. He did not know whether the applicants for licences to vivisect had any reputation for humanity. He made no inquiry, and apparently he did not care. He did not consider he ought to be asked anything as to the value of the results obtained through vivisection. He was not acquainted with the constitution of the Association for the Advancement of Medicine by Research, although all applications for licences were submitted by his Department to this irresponsible body for their consideration and authority.

He could not give any information about their proceedings. He believed when a vivisector repeated experiments already conducted times before that 'a man hopes he is going to add something to what the other man has done,' but he could not say that the hope was usually fulfilled.

Asked if the Brown Institution was intended by the donor for the purpose to which it has been put by the vivisection fraternity, he replied, 'I have not looked into the question.' He saw very few experiments, but last year he saw 15 out of 2,506 (he took no account of inoculations), but he largely trusted to the good faith of the licensee. He had 'no precise knowledge' as to how dogs were obtained for vivisection purposes, but an attendant told him he had bought them from a respectable dealer who had a shop in the neighbourhood."

Dr. Hadwen wondered what were the qualifications necessary for a Chief Inspector of the Home Office,

and whether he too owed his selection to the choice of the mysterious Association for the advancement of Medicine by Research. And many thousands of humane persons are wondering how much longer this iniquitous legislation of criminal cruelty is going to be tolerated by the electors of Christian States.

* * *

Vegetarian Athletic Triumphs. During the year 1906, Miss Rosa Symons (the Champion Lady-Cyclist of the World), who has been a strict vegetarian for 12 years, cycled 12,047 miles, or an average of 33 miles per day for the whole year.

One day she covered 200 miles in 24 hours, and in August she rode 1,860 miles in 14 days, 8 hrs., 10 min., or an average of 128 miles a day for 14 days—in all weathers and on the hilly roads from Land's End to John o' Groats and back. During the past three years she has cycled 34,411 miles, thus proving what wonderful stamina can be built up from a natural and fleshless diet.

Mr. H. H. Agnew won the Championship of the Vegetarian Cycling Club by riding on the road 50 miles in 2 hrs., 31 mins., 49 secs.; 100 miles in 5 hrs., 35 mins., 23 secs.; 196 miles in 12 hrs. He is also Champion of the North London C.C.

Mr. F. A. Knott, the vegetarian runner, competed in 30 first-class Athletic events during the past eighteen months, and with the result that he won 15 First Prizes, ran two dead-heats for First, and secured 4 Seconds, and 3 Thirds. He won the Championship of the South London Harriers, the Croydon Cup for the Five Miles Race, and also the 100 Metres Match and 1,200 Metres Steeplechase at the International Races at Brussels.

* * *

Our Propaganda Fund. The following donations towards the cost of the Missionary Propaganda of The Order have been received since our last issue (exclusive of amounts received in payment for literature). To all these Friends of our Movement the thanks of the Council are heartily tendered.

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"Love covers a mantle over a multitude of slights, blunders and fruits of ignorance."

Vicarious Sacrifice.

In all the existing annals of the human race, dating from the mythic twilight of vanished peoples down to the blatant records of yesterday's half-penny press, there never seems to have been a time

when the tenet of Vicarious Sacrifice has been without a strong body of enthusiastic upholders and exemplifiers. Strong, be it observed, in respect of numbers only; the moral strength of its partisans never being aught else than a negative quantity, and this because of the falseness and immorality of the principle posited, and the fact of its appealing solely to the baser instincts in man's nature.

For, translated into plain language from the nebulous and sophistical oratory in

which its adherents love to enwrap it, the dogma of Vicarious Sacrifice reads thus:—Holding that justice, compassion, self-sacrifice and the fortitude of expiation are unnecessary attributes, and believing therefore in the legitimacy of the innocent suffering for the guilty, exploitation of the weak by the strong, and the invariable justification of the means by the end—we assert that man is entitled to borrow or extort pleasure, health and life from his fellows, human and animal, in despite of their welfare, claims or rights; such gain as he thus extracts being his reward for the exercise of those superior powers which enable him to survive and persist.

Briefly summarised this is an utterly detestable and pernicious doctrine, since it implies nothing short of the abasement of God, who is Love, and the exaltation of the negation of God, or the devil, who is hatred. Put into practice as the gospel of force and selfishness it means the distortion of man's mind and the suicide of his moral conscience.

Its general acceptance would threaten the very nature of existence, for life is only explicable in terms of progression from lower to higher modes and states of being, by the unfolding of the soul, individual and universal, to fuller and freer manifestations of its divine substance. No mere Darwinian evolution is herein signified, but that other interior and stupendous ascent from the dust of the ground to the bosom of the Absolute which lies before every child of God, and of which this infernal doctrine of retrogression would vainly seek to rob him.

Now it might readily be supposed that the practice of a system so nefarious in construction and so disastrous in results would be confined to savage races or remote periods of history, the gradual elevation of the common standards of morality and the diffusion of religious instruction making it obsolete among an avowedly Christian nation. But in point of fact, and as already indicated, this is not so.

Whether owing to indifference on the part of politician, ecclesiastic and scientist, with resultant ignorance for those who lean upon them for guidance; or because of the increasing absorption of all classes in matters material and sensual merely, with the consequent repudiation of the Soul as the supreme judge of conduct and love as the light of life,—it would seem that never was this hydra-headed evil so firmly established as at the present day, and among nations laying special claim to liberty and culture.

True, in some few particulars the application and enforcement of Vicarious Sacrifice as a system has undergone modification, in that human bodies no longer writhe beneath the priest's knife, and there exists a Royal Society for the Prevention of Cruelty to Animals. But the change is one of *practice* only and not of *principle*. To substantiate this statement, to indicate the dry-rot permeating this proud and gilded fabric of modern life, it is only necessary to take moral stock of some current western beliefs and customs.



Sacrifice in War.

If the altars of the Church do not now run with human blood, the altars of the State reek to heaven with it. To select an immense number of peaceable and useful men from one nation and clothe, feed, house and pay them at the expense of the rest of the nation; to train them up carefully as so many expert homicides and arm them with the most deadly instruments of extirpation contrivable; to teach them that Right is enforceable by Might and no man truly a brother who owns allegiance to a different flag; to bring them face to face with a similarly selected, trained and taught body of men from some other nation, with whom they have no quarrel, to whom they are mutually related by the ties and interests of common life; and then to set these two sections of mankind frenziedly annihilating one another—all this may be termed War, but it is rightly defined as organized murder and criminality.

To suppose that civilisation may be advanced, justice administered, or honour upheld by such methods is a veritable apotheosis of evil. Only unscrupulous intellects lusting for temporal power and dominion could stoop to gain their ends by aggressive war; only natures corroded by greed, envy, or malice, could wilfully incite such passions in the breasts of others, and deluge in blood and tears the hearth-stones of a people.

The cry of 'patriotism' will not avail to drown the dreadful dissonance of War. For surely the highest form of love and service for one's country is to lay down one's life for it from day to day, in an honest endeavour to establish peace and prosperity within its borders, and not, in a paroxysm of devastation, at a word of command, to shatter in agony that life with all its potentialities for good. In other words, it may be truer patriotism to die naturally *with* one's country than to slay one's self unnaturally *for* it. The reckless offering up of life which is often extolled as showing a magnificent national spirit of self-sacrifice, is mostly glorified selfishness on a large scale.

If there be those who feel that disputes can only be settled by bloodshed, or progress gained by slaughter, then let them be the sole combatants and vindicate their beliefs by destroying one another—the earth were well rid of them. But to involve in their crimes those

who are guiltless of such sentiments, and to execute their foul schemes by proxy, this is Vicarious Sacrifice in all its naked hideousness.

Sacrifice for Science.

Apart from War, and as illustrative of the change in method rather than in motive before alluded to, the practice of the system under examination by the western world to-day is almost wholly confined to the immolation of animals, and this at the hands alike of the most renowned and the most obscure members of the race. At one end of the scale is the elderly and titled researcher of the physiological laboratory, at the other the youthful and amateur butcher in the private slaughter-house; while between these extremes stands the general public, subsidizing the experiments of the vivisector and subsisting on the labours of the slaughterman.

Turning to that which, dubbing itself "scientific," is in reality at the antipodes of genuine science, namely the practice of Vivisection, it is noteworthy that some of its high priests openly proclaim their supreme motive to be not the benefitting of mankind, but the acquisition of what they call knowledge; an assertion only too well borne out by the nature of their experiments and the futile records of the movement. The vivisector, however, as a rule finds it convenient to encourage the popular notion that he is toiling amid uncongenial surroundings to mitigate the sufferings of his fellows, and bestowing upon them occasionally beneficent liquids, whereof a syringe-full beneath the skin will give exemption from maladies brought about by a violation of the laws of nature and the canons of common-sense.

But as it is certain that men cannot gather figs from thistles or grapes from thorns, so likewise it is impossible that they can purchase immunity from diseases in their own species by propagating diseases in other species, or lessen the pains they suffer by inflicting pains on others. Were such exaction possible it would still be an offence to resort to it, but it has never been and will never be possible, because of the indefeasible Law of Equity by which the world is governed. And thus it is that one by one the vile productions of these savants of the dissecting-trough are discredited and discarded; consumption "cures," vaccination lymphs, plague serums, anti-toxins—the whole monstrous brood of inoculation poisons have their fit place with the hallucinations of insanity.

As for the knowledge which the vivisector seeks, its only parallel is the dire knowledge of the sorcerer, who, in his search for selfish and material power, tramples down the instincts of his soul and thereby engenders his own ultimate retribution. Sowing wholly to the flesh, they of the flesh reap nothing but corruption. It almost passes comprehension how the art of healing has become associated with science in this its most debased and perverted aspect, or how men could ever look for the blessings of health and life as the outcome of a system founded on filth and nurtured on slaughter.

Again, of suffering arising from self-engendered disease two things may be predicated; first, that it is primarily the result of ignorance and therefore a necessary factor in the education of the individual concerned, and second, that it is not undeserved. Vivisection, therefore, by seeking to augment rather than decrease the ignorance of the individual, tends to retard his

evolutionary progress, while it also, by implying his sufferings to be unjust in promising him salvation through the innocent blood of others, endeavours to asperse the nature of Deity itself.

Lest by any it be imagined that this vampirism of 'Science' is of small extent, it is here re-stated that during the year 1905 there were performed by the vivisectors of Great Britain alone—fully licensed and certificated for all emergencies by the Government—*thirty-seven thousand, nine hundred and thirty-five* experiments upon living animals, an increase of *five thousand, three hundred and seventy-three* experiments over the number performed in the previous year.

Sacrifice for Fashion.

Deplorable as is the practice of Vicarious Sacrifice in the above two aspects, the third now touched upon is especially saddening, inasmuch as it is Woman who is arraigned with the repression of those faculties which it is her supreme function in life to exalt. The skins of quadrupeds and the feathers of birds are, to the refined eye, only truly beautiful when in their proper places on the living animals, for to their intrinsic beauty is then added the beauty of utility and appositeness. But these same skins and feathers torn from animals that have exchanged a healthy and happy life for a violent death, in order that woman may trick herself out in them, are hideous to the reflective eye, and disfigure with the taint of blood-guiltiness all who handle them.

The plea that furs are necessary to keep the body warm in winter will not stand examination. It is generally brought forward by those who have made the smallest effort to find adequate substitutes, and who overlook the fact that the male portion of the race get along well enough without wrapping themselves in hides. It is really quite a reflection upon the perspicacity of the Creator to insinuate that one class of his creatures cannot retain its vital heat save by pillaging another class of life and skin. Moreover the heat derived from wearing furs is not of a nature conducive to hardiness, and for this and other reasons it is certain that they had no place in the wardrobe of Hygeia.

Nor ought they to form part of the apparel of any thoughtful and high-principled woman who desires to preserve inviolate the sanctity of her sex. To such a woman the purchase and parade of these pitiful relics by her sisters cannot but be saddening in the extreme, for in exercising that faculty of intuition which is her special dower she is led to inquire into their history, and she is then faced with the whole diabolical tragedy of the fur and feather trade. The steel trap with its struggling prisoner, who will often gnaw the captured limb clean off in its efforts to escape; the spring-pole trap which is designed to prevent this by jerking the creature into the air, to hang there until the trapper's club ends its agony; the cries of mother animals disembowelled for the sake of the specially delicate skins of their unborn young; of birds shot down in the first rapture of parenthood for the plumes which are then at their best; of seals skinned alive; of infant animals left to starve beside the flayed carcasses of their parents—these are some of the antecedents of "fashionable" furs and "beautiful" feathers.

Are we to believe that centuries separate us from those Roman dames who turned down their thumbs

to gloat over the gladiator's death throes? Then let Woman realize that the measure of her value in life is the extent to which she stands as a living symbol of celestial virtues, for only by the realization of this will she triumph over thoughtlessness and rehabilitate that intuition of soul the suppression of which leads her to patronise the very thing she should most execrate.



Sacrifice for Food. If Vivisection and Fashion have slain their thousands of victims the fetish of Flesh-eating has slain its millions. In many respects the modern practice of Vicarious Sacrifice here both takes its rise and finds its climax. For a vast number of otherwise intelligent people cheerfully cherish the impression that life can only be sustained by the frequent ingestion of animal remains, and it is not difficult to see that a belief of this sort tends to make its holders indifferent at the outset to the Rights of animals in all other directions.

The pious-minded say that since it has pleased God to send, in His mercy, these dumb creatures for the dinner-table, it would be ungracious not to enjoy such gifts to the full; while their frankly materialistic confrères assert that life being largely an internecine warfare, it is unimportant whether we add to its sanguinariness or not. The morbid bias of this latter view is self-evident, and as for the former it is sufficient to remark that it libels Deity by the ascription thereto of qualities the reverse of deific.

Whatever purpose animals may fill in the scheme of creation it is certain that they were never meant to fill the human interior. For science affirms and history supports, what morality instinctively apprehends, that there is no necessity whatever for man to eat the flesh and drink the blood of beasts, the best of everything requisite for his bodily sustenance being readily obtainable from the vegetable kingdom.

The extent to which this natural truth is recognised and practised in the West may be gauged by the fact that during the year 1905, through one market alone (Smithfield Market, London), there passed for human consumption *four hundred and fifteen thousand, two hundred and ninety six* tons of meat and poultry, the increase for 1906 being estimated at over *seven thousand* tons. No mind can comprehend the sum total of agony and degradation represented by these ghastly figures, or compute their equivalent in unmerited suffering. And when to them is added the yearly slaughter going on in every village, town and city in lands where this brutal habit has gained a footing, the accumulated horror smites the soul as with a pestilence.

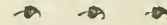
It might be doubted if such a transference of Vicarious Sacrifice from the human to the animal realm does not well-nigh constitute a decline in morality, since it means that instead of offering up those who are to some extent his equals and capable of self-defence, man makes a holocaust of those who are in many respects his inferiors and defenceless, and whose claims upon his sympathy are all the greater because of their relatively lower position in the scale of life.

There are indeed some who talk glibly of animals having no souls—and soul-less must they be who can

so affirm—and others who say that man's chief duties are towards his own species, but these are quite irrelevant matters. For all warm-blooded, sentient, highly organised creatures pain is pain and death is death. Therefore if it is an offence to deliberately inflict unnecessary pain or death upon a two-legged creature called a man, it is also an offence to inflict unnecessary pain or death upon a four-legged creature called an animal.

Mark well that word 'unnecessary,' first because the humanitarian has been accused by the brutalist of deprecating *all* taking of life, and second, because it stultifies every plea that the flesh-eater can muster for the continuance of his habit. This is to say, that as the flesh of animals is quite unessential to man's diet all his slaughter of animals for food is useless and indefensible. Nor is it any complete extenuation to say that he slays because he has not been informed as to what is his proper food. He should need no scientist to tell him that he is not of the order of the carnivora, for he has that within him which can enlighten him, namely his soul, and this, did he only acknowledge and cultivate it, would cause his whole being to revolt from a diet of blood.

And what does his lack of perception mean but that this miserable doctrine of Vicarious Sacrifice has become so ingrained in his system that he can view with equanimity and consume with gusto the produce of the slaughter-house. It is because this doctrine is here not only openly encouraged but actually assumed to be a fundamental law of life, that on Carnivorism, as the chief idol in the worship of Beelzebub, is centered the attack of all who truly feel and strive to abolish the sins and sufferings of slayer and slain.



Think on these Things.

The denunciatory attitude which is inevitable in treating of this subject must not be misinterpreted. Imbrued in slaughter though man may be, he has still within himself the method and means of atonement and salvation; recognising his guilt he will recognise also his only way of redemption from it. Wherefore all that is denounced is *want of thought*, for this alone interposes between man, the shedder of innocent blood, and man, the expression of the love of God.

The condemnation is not of the West as being incurably wicked, but of the West as becoming increasingly *thoughtless* concerning the ethical significance of the principles underlying its actions. It is by the according of serious consideration to matters of personal profit and pleasure only, by accepting without question the stereotyped judgments of others, and by assuming what is *customary* to be what is *right*, that we impede the faculty of clear thinking, and allow wrongs to be openly perpetrated which a little honest reflection would make impossible of commission. Nor does the exercise of thought in the conduct of life presuppose any superiority of gifts or conditions, for it is the inalienable birthright of every normal individual. The peasant is as well fitted as the philosopher to think out his position with regard to this matter of Vicarious Sacrifice and determine whether it shall have his support or dissent.

For the whole question is ultimately resolvable into deciding between Right and Wrong, and that is a

decision which every man can and must make for himself alone. Hitherto the issues have been obscured by the supposition that sacrifice of any sort is always an excellent and acceptable thing, and therefore it has been deemed unnecessary to criticise its extent or nature as a factor in daily life. Whereas the fact is that the entire value of sacrifice depends upon the *motive* which prompts it and the *form* it assumes. If the motive be pure, high and *unselfish*, then the form will be such as may best express that motive, and sacrifice will become one of the sublimest acts of the soul, whereby it may be made perfect in love. But if the motive be sensual, low and *selfish*, then the form will be such as will least conceal that motive, and sacrifice will become the yielding up of the soul to the lusts of the body.

Now in Vicarious Sacrifice the motive is always either self-gratification or the evasion of the consequences of actions, and the form which this motive takes is seen in the attempt to purchase pleasure or pardon by the oppression of the weak and the shedding of the innocent blood of others. The extent to which, for want of proper thought, this perverted form of sacrifice may prevail in lands styling themselves Christian, has been indicated by a consideration of the above four examples of War, Vivisection, Fashion and Food.

The Sacrifice of Self.

But the survey were incomplete without some description of the converse of Vicarious Sacrifice, that true and beautiful Renunciation which prophets have extolled, poets sung, and illuminated souls enacted in all ages, the truth of which is slowly dawning upon the consciousness of mankind as they recognise in it a ladder set up from earth to heaven. Herein is effected the conjunction of sacrifice and sacrificer; on this altar no victims are bound; the blood of beasts, the cries of the oppressed, these have no place in the offering up of the lower to the higher self, that transformation of bodily desire into aspiration of soul, with which Renunciation deals.

Within the solitude of his own heart the neophyte must erect his altar and thereon lay the passions that would weaken him, the evil will that would master him,—all that would enchain him to an existence wherein sense and self are the ruling powers. Striving thus to sublimate his earthly nature he takes delight in the surrender of his own material welfare for the benefit of others, and refuses to accept from them aught save the voluntary offerings of sympathy. Cultivating charity in its widest sense he sees behind the form to the essence, and learns to co-operate with that universal law of Justice and Love which aforesaid he ignored or repudiated. Thus mounting by self-sacrifice, making purification of body and mind his unchanging purpose, death will at length for him be swallowed up in immortality.

This ascent is no special prerogative of mystic or hierarch, nor is the process secret except in the sense of being interior to him who will follow it. Already as he resolves to live up to the best he has it in him to be, and sets his heel upon one cherished failing, he has begun the great Renunciation, and entered upon that path which leads from shadow and illusion to substance and reality, from dust to divinity.

Bertram McCrie.

Interesting Facts.

Captain Diamond, of San Francisco, who has abstained from flesh food for over 80 years, is now 110 years old, and expects to live for some considerable time yet. He was teaching physical culture to a class quite recently and is reported by an American Journal to be still "as active as many men of 40 years of age."

Dr. Walter Hadwen, who has had 25 years' experience as a Fruitarian, has opened a Sanatorium at Gloucester. Hygienic treatment, of an up-to-date sort, combined with non-carnivorous diet, is provided. A prospectus will be sent to any applicant.

The Principals of three Additional Schools have announced that they are now making Food-Reform a prominent feature, and are providing a well selected non-flesh dietary for their pupils. The establishments are Claremont School, Pittville, Cheltenham (Miss Manley, L.R.A.M.); St. Michael's School, Kimbolton Road, Bedford (Miss Tuohy); and The College, Snettisham Grange, Norfolk (Mr. W. H. Prosser, B.A.)

Another Hydropathic Establishment, in which a good Vegetarian Menu is provided, was opened on March 23rd. It is situated on the well known eminence called Boar's Hill, near Oxford, and has great advantages as a Hygienic Resort. Mr. James F. Shone is the Managing Director, and baths of all sorts are provided (including sun-baths).

A similar Institution is opened at Henley Grove, Henleaze Road, Bristol (Principal, Miss Bland), and a 'House-Party' is being arranged from March 28th to April 11th, for which Lectures, Excursions, &c., will be provided.

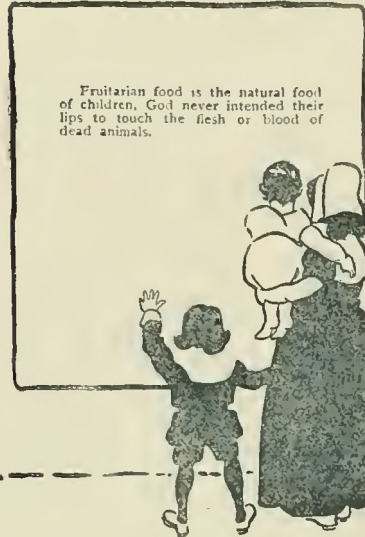
The Dutch Vegetarian Society has received a gift of £3,500 from Mr. Dumas—a gentleman who was cured of a disease by adopting a non-carnivorous diet. Let us hope that this good example will be followed in all countries by other beneficiaries. "Were not ten cleansed—where are the nine?"

A new quarterly Magazine, entitled *The Larcol Review* has been issued by Mr. Ernest Newlandsmith, A.R.A.M. Its aim is to emphasize true Spiritual Ideals in Art and to declare the true mission of Art in its relation to social life. The publishers are Ballantyne & Co., Tavistock Street, London, and the price is sevenpence.

A new edition of the Mystic Book, entitled "Clothed with the Sun," has been issued by the Ruskin Press, Stafford St., Birmingham. This work contains many of the illuminations given to Anna Kingsford, M.D., the gifted Seeress who was joint recipient with Edward Maitland of the more philosophical work on esoteric Christianity entitled "The Perfect Way, or the Finding of Christ." Both these books contain profound and suggestive thoughts for advanced students of the higher aspects of truth and revelation.

The Feeding of Infants.

Two great facts confront those who look to England's future, a diminishing birth-rate, and an appalling infant mortality. And the solution of both questions lies largely in diet.



With regard to our first difficulty, I would only say that a pure diet means less selfishness, purer desires, and a higher moral and spiritual life. With regard to the second, I would say without fear of contradiction, that improper feeding is by far the commonest cause. Ignorance seems to reign supreme.

Nature only supplies one food for infants, and that is the mother's milk.

There is no adequate substitute. The bottle, however cleanly kept and carefully prepared, is at best but a sorry substitute for the natural sustenance. This fact can never be proclaimed too emphatically. And therefore our first consideration in the rearing of children must be the feeding of the mother before the birth and during the nursing period. Here our rule will be mainly moderation and simplicity. It is not always those who eat the most, who assimilate the most. Child-birth entails a great strain upon the entire system, and strict moderation, especially before the birth, is of the utmost importance. But the food must be good, digestible and nutritious.

Fortunately, the theory that beef-steak and stout should be the staple food of nursing mothers is now exploded. All stimulating foods and drinks should be absolutely discarded, such as butcher's meat, soups, wines, beer and tea, and all unnatural seasonings such as pickles, mustard, pepper and relishes. Eggs should be used in strict moderation, and even milk and cheese should be used sparingly. Man's natural food is grain and fruit, and the changes may be rung on oatmeal, wheat, rice, barley, macaroni, vegetables and fruit to any extent. Pulse may be used in moderation, being very nutritious and cheap.

Wholemeal bread is invaluable. If unleavened, it can often be assimilated in cases where other food will be found to disagree with the digestion. Porridge made of stone-rolled wheat is often very valuable, being less heating and more easily digested than oatmeal porridge. Raw fruit, and figs and prunes, stewed or raw, and nuts for those who have good teeth, are splendid food. And a diet of this kind will be found to be not only beneficial to the child, but will tend to considerably lessen the pains of child-birth.

Our first consideration then must be the diet of the mother. And if only our object can be effected,

and the mother can have the unspeakable happiness of nursing her own little one, we need have few misgivings. But alas, how few women there are now-a-days, who can nurse their own children even though a fairly healthy life and wholesome diet have been adhered to for some time. And so the bottle must be resorted to. And in almost every case anxiety and worry begin to make their appearance.

The question then is, what is the best substitute for the mother's milk? I speak as a layman, and in all humility, as one who has been advised to do this and that, by doctors, nurses, and parents, and generally only to find the food prescribed a miserable failure. But I speak from experience, and two points seem to me quite clear. One is that all patent foods are bad and to be avoided. They often do seem to bring the children on quickly, but I believe they always leave some bad after effects. Either they remove the constipation which had existed before, but which will return when weaning is over and the patent food discarded. Or the teeth will come through fairly easily and quickly, but will as quickly decay.

The second point is, that good cow's milk is by far the best substitute for the mother's milk. And here is where our greatest difficulty confronts us. Stall-fed cows are very seldom really healthy, and so in actual practice hardly any infants can digest cow's milk, however much diluted with water. It must then be mixed with something; though it must never on any consideration be boiled or sterilized, but only heated to the proper temperature. The milk must be mixed with some preparation of stone-rolled wheat or oats or barley.

I have seen barley tried over and over again and fail, simply because it was improperly prepared. For a very young infant take one heaped tablespoonful of barley to one and a half pints of water; bring it to a boil and then boil gently for ten minutes, strain through muslin into a jug, and keep until wanted. Use three tablespoonfuls of milk to six of barley water, and then as time goes on give the food a little stronger.

Or oatmeal may be used as follows, especially after the first three or four months:—Mix one tablespoonful of fine oatmeal to a thin paste with cold water; boil one and a half pints of water and pour it on to the paste, stirring all the time; then boil in a saucepan for six or seven minutes, when it is ready for use. It should be used fresh, as if kept, it settles into a kind of jelly. This should be given with the milk, in the same proportion as the barley water.

Two other points require emphasizing, the necessity of fresh air and warmth. Fresh air aids digestion, and children should be out of doors as much as possible and their nurseries always kept thoroughly ventilated.

Bodily warmth is of vital importance, and infants are sure to suffer from indigestion if their feet and hands, for instance, are too cold; and there is nothing like letting them sleep with their mothers for the first few months, as we see all warm-blooded animals do that are living in a state of Nature.

Weaning is again a matter of difficulty, and one that requires much care and patience. Let it be done as gradually as possible. A little crushed banana or scraped apple may be given at five or six months in very small quantities, and warmed just at first in the mother's mouth. Then, later, a few bread crumbs,

soaked at first, may be mixed with the banana. Then a little baked potato or baked apple and boiled rice. Rice puddings are not to be commended. Boiled rice with warmed but not boiled milk is far more easily digested.

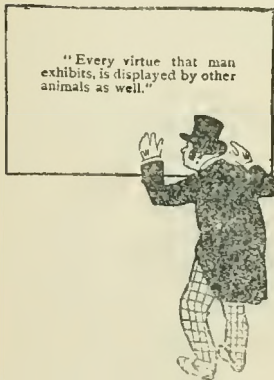
As soon as two or three teeth are through, a crust should be given to gnaw at. Gradually raw and stewed fruit, and nut products, and macaroni may be given, and also carefully selected vegetables such as potatoes and young green peas. But wholemeal bread and raw fruit should be the staple diet of children when weaning is over. And children brought up to a natural diet from infancy will grow up with a strong aversion to the flesh-pots, and the diet of Paradise will do much to reclaim man from his fallen estate and restore his harmony with Nature and Nature's God.

The Gospel we want is a gospel of salvation for man's whole nature, body as well as soul and spirit, and natural diet means physical regeneration, and harmony with the Creator's intention, at all events in the physical life.

C. C. Potts.

Does Man overestimate Himself?

There are lessons that may be learned from the uncorrupted children of Nature—lessons in simplicity of life, straightforwardness, humility, art, economy, brotherly love, and cheerfulness—more beautiful, perhaps, and more true than may sometimes be learned from the stilted and Machiavellian ways of men.



Would you learn forgiveness? Go to the dog. The dog can stand more abuse and forgive greater accumulations of wrong than any other animal, not even excepting a wife.

Would you learn chastity? Go to the boudoir of the

bower-bird, or to the subterranean hollow where the wild-wolf rears her litter.

The horse, who suffers, and serves and starves in silence, who endures daily wrongs of scanty and irregular meals, excessive burdens and mangled flanks, who forgets cruelty and ingratitude, and does good to them that spitefully use him, and submits to crime without resistance, misunderstanding without a murmur, and insult without resentment, is a better exemplar of the sermon on the Mount, than many church-goers, in spite of the creeds and interdictions of men.

And the animal who goes to church on Sundays, wearing the twitching skins and plundered plumage of others, and wails long prayers and mumbles meaningless rituals, and gives unearned guineas to the missionary, and on week days cheats and impoverishes its neighbours, glorifies war and tramples under foot the most sacred principles of morality in its treatment of its non-human kindred, is a cold hard-hearted brute in

spite of the fact that it is cunning and vainglorious, and towers about on its hinders.

Man is not the surpassingly pre-eminent individual he so actively advertises himself to be. Indeed, in many particulars he is excelled, and excelled seriously, by those whom he calls "lower."

The locomotion of the bird is far superior in ease and expedition to the shuffling locomotion of man. The horse has a sense which guides it through darkness, in which human eyes are blind; and the manner in which a cat, who has been carried in a bag and put down miles away, will turn up at the back door of the old home next morning dumbfounds science. The eye of the vulture is a telescope. The hound will track his master along a frequented street an hour behind his footsteps, by the imponderable odour of his soles. The cat-bird, without atlas or geographic manuals, will find her way back over hundreds of trackless leagues, season after season, to the same old nesting place in the thicket.

Instead of the *highest*, man is, in *some* respects, the *lowest*, of the animal kingdom. Man is the most unchaste, the most drunken, the most selfish and conceited, the most miserly, the most hypocritical, and the most bloodthirsty of terrestrial creatures.

Almost no animals, except man, kill for the mere sake of killing. For one being to take the life of another for purposes of selfish utility is bad enough. But the indiscriminate massacre of defenceless innocents by armed and organized packs *just for pastime*, is beyond characterisation. The human species is the only species of animals that plunges to such depths of atrocity. Even vipers and hyenas do not exterminate for recreation.

No animal, except man, habitually seeks wealth purely out of an insane impulse to accumulate. And no animal, except man, gloats over accumulations that are of no possible use to him, that are an injury and abomination, and in whose acquisition he may have committed irreparable crimes upon others. There are no millionaires—no professional, legalised, lifelong kleptomaniacs—among the birds and quadrupeds.

No animal, except man, spends so large a part of his energies striving for superiority—not superiority of usefulness, but that superiority which consists in simply getting on the heads of one's fellows. And no animal practises common, ordinary morality to the other beings of the world in which he lives, so little, compared with the amount he preaches it, as a man.

Prof. J. Howard Moore.

The Higher Law.

"Do what thy manhood bids thee do
From none but Self expect applause;
He noblest lives and noblest dies
Who makes and keeps his Self-made laws.
All other Life is living Death,
A world where none but phantoms dwell,
A breath, a wind, a sound, a voice,
A tinkling of the camel-bell."

"Kasidah."

Beauty Culture.

A most practical and helpful 'Guide to Health' in the home has just been published by Alfred B. Olsen, M.D., and M. Ellsworth Olsen, M.A. It contains, amongst a large amount of instructive matter concerning the exigencies of life, the functions and diseases of the human body, and hygienic treatment, the following excellent suggestions relating to Beauty Culture. The book itself, entitled "A School of Health," and consisting of 400 pages, profusely illustrated, can be obtained from our Book Department. (See list of Publications received, page 123).—ED. H.G.A.



"There can be no true beauty without health. The clear sparkling eyes, the rosy cheeks, the transparent skin—are not all these so many signals that Nature hangs out to show that all is well within? A soft transparent skin is one of the things every woman longs to have. Fortunately it is susceptible of cultivation; but no amount of mere external treatment will effect the desired end. A coated tongue, a bad taste in the mouth, slow digestion, a sluggish liver,—these are the usual accompaniments of a sallow muddy complexion, and they also show where the real trouble lies. . . . A cleansing process is called for.

Plenty of pure, soft water, drunk freely between meals immediately on rising in the morning, and just before retiring, will do much to rid the body of accumulations of waste, just as real in their way as the garbage heaps that encumber a back-yard. Vapour and electric light baths will greatly assist the elimination through the skin, and thoughtful regulation of the diet will remove any tendency to constipation. The cold morning-bath will improve the circulation. Daily exercise out of doors is a wonderful beautifier, brisk walking with chest well expanded, shoulders back, and arms hanging naturally at the sides is the best all-round exercise. Working in the garden is also excellent. Good digestion is essential to good looks. Take jealous care of your stomach and liver. Feed on pure wholesome viands, to the exclusion of rich, indigestible, highly spiced and clogging foods. A diet composed largely of fruit is conducive to a smooth healthy skin. Cultivate a taste for simple, natural foods; avoid rich, complicated dishes as you would the plague. They are invariably beauty destroyers. Good hard bread, well baked, may be taken at every meal, and will be found distinctly superior to cakes and pastries. The manner of eating is almost as important as the nature of the food. Eat slowly, chewing every morsel thoroughly. Rise early if you would keep fresh and young. Late hours and fashionable dissipation make 'pasty' complexions, weaken the nerves, and bring on premature age.

Deep breathing, practised night and morning, will do wonders in the way of broadening and deepening the chest, and filling up the unsightly hollows of the neck and chest.

Don't drug yourself with patent medicines. . . . Don't wear stays; they are unnatural, unphysiological, and unhealthful. Don't patronize so-called beauty-doctors. Don't indulge in late suppers. Be sparing in the use of sugar and sweetmeats.

Don't forget that beauty-culture is, at the bottom, character-building. As the athlete must exercise self-denial in order to develop his muscles to the highest pitch, so must the aspirer after true physical beauty deny perverted appetite, and maintain strict control over passion, in order that all the bodily organs may work together harmoniously, and the whole system respond as a perfectly tuned instrument to the movings of the soul within.

There can be no true beauty culture without happiness; and happiness, while sought in vain for selfish purposes, comes of its own free will to those who set about most heartily the work of making others happy.

The most powerful moral aid to beauty is a truly unselfish life, devoted to the highest ends, and the disposition, which can easily be cultivated, of looking to the needs and welfare of others.

Selfishness mars a countenance of the most elegant proportions, while loving care for others brightens, softens, and transforms the plain face, and makes it shine with heavenly light."



JUST FOR TO-DAY.

What a change would come over our lives if we could be made to feel the truth that *Life is only the gift of a day*, that each eventide we might lay aside all that had fretted us so and open the book on a clean page for the record of the uncertain to-morrow. If every day that comes to us from out the treasury of time were looked after carefully, its needs met faithfully, and its opportunities given full play, so that we could feel we had lived it our best, it would be all we could do successfully.

It was well that "God broke our years to hours and days," for we were not given power of mind or body to grasp greater portions of time and make out of them the steps that lead to a well-rounded and successful life.

God knew that there was enough of labour, enough of care, bound like a faggot on the back of each day, and it may be enough of joy many times to keep the heart from failing. So He closed the door on the morrow with the words, "The morrow shall take care for the things of itself."

It is this fruitless endeavour to look over into the *Forbidden Future*, and because we cannot see it clearly, but magnify its sorrows and minify its happiness, that makes life become a wearisome, hopeless beating of soul-wings against the bars that God has wisely put between the present and the time to come.

Remember this. Yesterday is dead. To-morrow is yet unborn. To-day only is ours.

Magazine of Mysteries.

Announcements.

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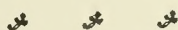
The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease, and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

The cost of maintaining the missionary work of The Order in all parts of the world, is met by the voluntary contributions of Members and sympathetic friends.

Bound volumes for 1904-5 are all sold. Volumes for 1898, 1899, and 1903, can still be obtained, Price 3/-, post free. The Volumes for 1906-7 (the copies for the two years bound together) are now being booked in advance. Price 4/-, post free.

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



New Publications Received.

- "The School of Health." By A. B. Olsen, M.D., and M. E. Olsen, M.A. (The Order of the Golden Age, Paignton. Price 5/- net. 5/4 post free.)
- "The Higher Medicine." By J. Stanton Hooker, M.D. (Evan Yellon, 38, Chancery Lane, London. Price 5/-)
An instructive book on up-to-date medical treatment. It includes Chapters on Psycho Therapeutics, Magnetic Treatment, Music and Colour Treatment, Dietetics, Light and Electricity Cures, etc., etc.
- "The Miracle of Life." By Dr. Kellogg. (Battle Creek Pub. Co., Battle Creek, Mich., U.S.A. Price 6/-)
A Text Book on Physiology, Hygiene and Dietetics.
- "Clothed with the Sun." Second Edition. By Anna Kingsford. (The Ruskin Press, Stafford Street, Birmingham, 5/-)
- "Ancient Mystic Oriental Masonry." By Dr. R. Swinburne Clymer. (The Philosophical Publishing Co., Allentown, Pa., U.S.A.)
A book for advanced students of Mystic Masonry.
- "The Thompsonian System of Medicine." By Dr. R. Swinburne Clymer. (Same publishers. Price \$1½.)
- "A Study of Vibration." By Minnie S. Davis. (Progressive Literature Co., Po. Box, 228, Madison Sq., New York. Price 75 cents.)
- "The Divinity of Desire." By Eugene Del Mar. (Same Publishers as above. Price one dollar.)
- "To Colonise England. A Plea for a Policy." By C. F. G. Masterman, M.P., and others. (T. Fisher Unwin, 1, Adelphi Terrace, London. Price 2/6.)
- "Only a Barmaid." By Aguila. (W. Lupton, Corporation Street, Birmingham. Price 6d.)

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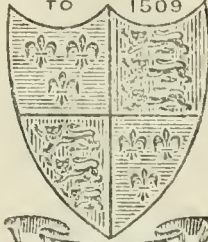
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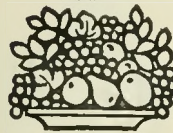
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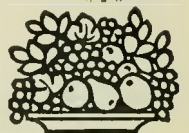
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