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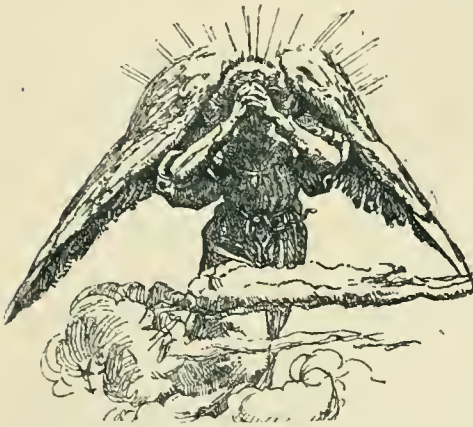
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The Prevention of Pain.

If, by some extension or enhancement of our psychic senses, we were enabled to apprehend the full extent and volume of the Pain that is being suffered by the inhabitants of our world, we should most probably be overwhelmed by the appalling realization. And perhaps it is owing to this fact that the Vision is mercifully withheld from us, and we are only permitted to have glimpses of a transient and local sort.



Some of us can scarcely be said to have even these—so limited is our horizon, so undeveloped our faculty of imagination, so self-centred our consciousness. But though we remain oblivious, or intentionally close our eyes, and stop our ears, lest we be distressed, or lest our personal ease and happiness should be disturbed, it is, nevertheless, undeniably true “that the whole creation groaneth and travaileth together in pain”—still waiting for that promised redemption and emancipation which is coming, though so long delayed.

And it is also true that the present sad condition of affairs will continue to exist, until within the hearts of men and women have been developed such a sense of universal kinship, and such a measure of humane sentiment, as to cause them individually and collectively to shrink from inflicting suffering upon any fellow-creature, and actively to seek to prevent others who are less highly evolved from doing so.

Throughout the long centuries of the past, the hideous strife and travail has gone on. Slowly indeed has Man evolved from savagery, and slowly have the faculties of sympathetic and sensitive vibration been

developed by suffering. And probably they could not have been developed otherwise, or such means would not have been sanctioned by the Divine Being whose chief attribute is Love.

The mental and spiritual evolution of immortal souls, both human and sub-human, has doubtless necessitated their passing through the fiery ordeal of physical and mental pain, but it is difficult to believe that there will not come an end to such necessity.

Our Planet, moreover, has now entered a new cycle, having passed into the sign of Aquarius—the “Sign of the Son of Man.” And the Christ told us to expect great changes when this time should arrive. His words are being fulfilled, as is well known by every advanced student of spiritual verities; and it is possible, therefore, and even probable, that the hour of emancipation from Pain may be drawing near—for the hour of special opportunity, the time of Altruism and Selflessness, has come.

The work of reducing its volume and intensity is indeed already commencing. The long anticipated Era when human souls will earnestly strive and combine to lessen and prevent physical suffering—the Humane or Golden Age that has been foretold by God’s prophets, and yearned for by those who constitute the advance guard of redeemed and spiritual humanity—is even now dawning.

And evidences are abundant to discerning eyes that the psychic evolution of our Race has now made such progress that the divine attributes of Mercy, Compassion and Humaneness are becoming dominant in the hearts of a considerable percentage of humankind, who are consequently exercising a potent dynamic influence upon the world’s thought.

The “manifestation of the sons (and daughters) of God”—those who are capable of showing forth such attributes—is thus actually beginning to take place; and every year will witness an augmentation of the number of such souls, and of their mental and moral power in moulding ethical sentiment and mundane affairs—until the hour at last arrives, when all needless infliction of pain will be regarded as sinful and criminal, and when brutal and cruel men will know themselves to be classified as being of ‘lower caste,’ and will be shamed or forced into acquiescence with the general attitude of kindness and benevolence that will prevail.

“There is no beautifier like the wish to scatter joy and not pain around us.”

In every land, even at the present moment, there are thousands who refuse to bow their knees to Baal—the Idol of ruthless self-seeking and brutal appetite, whose demand for victims and animal sacrifices is insatiable—and these are strenuously raising their voices in protest against the grosser forms of brutality and exploitation that are still prevalent throughout Christendom—such as War, Vivisection, Butchery, Blood-Sports and the murder of the sub-human races for the sole purpose of stealing their skins and feathers for personal adornment.

But the number of these harbingers of the Humane Age, is as yet small compared with the reckless multitudes who kill and rob, either personally or by proxy, without even a qualm of compunction or misgiving; who even murder their fellow-mammals for the sheer pleasure that such bloodshed affords them in their still barbaric state; and who are too carnally minded and too dull of apprehension to conceive that God's sub-human creatures can possibly have any *raison d'être* apart from being targets or quarry for human 'sportsmen,' culinary material for human cooks, or sentient victims for the torture-troughs and laboratories of inhuman vivisectioners.

It is, therefore, obvious, that as the awakening or development of Kindness, Compassion and Consideration in these undeveloped or laggard human souls, is absolutely essential to any real amelioration of present conditions in this world, such a work is the most important and most urgently desirable thing to be attempted and accomplished at this time.

Without such awakening, such *humanization* of the people of Christendom, all our Art and Science, our Culture and our Religion will prove powerless to remove the pain, sickness and sorrow that are everywhere apparent around us. And, therefore, the most practical and beneficent form of service to which philanthropic men and women can devote their energy, is that of promoting Humane Education—by the exaltation of humane ideals, the advocacy of humaneness in daily life, and the exhibition of a corresponding personal example.

For not only does the deliverance of innumerable millions of prospective victims, who are destined to suffer agony at the hands of men, depend upon such work and effort, but most of our own social evils, sorrows and diseases arise, directly or indirectly, from our present racial attitude towards the weak and less fortunate ones of the Earth.

And only by the production of a complete change of public thought, sentiment and custom can this pain and suffering, which so perpetually overshadows our homes, and which is in most cases either the penalty for the physical transgression involved in eating butchered food, or Karmic retribution overtaking the wanton infliction of pain and death upon others, be alleviated and averted in the future.

One of the chief experts in Criminology in America affirmed his conviction that "nine-tenths of human crime resulted from lack of humane education." It may safely be asserted that a similar percentage of human disease and degeneracy results from the unnatural consumption of blood-stained and disease-laden food that is gotten by cruelty. And it is undeniable that the horrors of civilised War, the atrocities of vivisectional research, and the numerous cruelties that are ever being inflicted upon the defenceless races, would be terminated and rendered impossible if every Church

and State, and every Teacher and Parent, insisted and taught that the practice of Humaneness is an imperative Duty which is obligatory upon every member of the community.

Let us try to imagine a humane world, in which the Golden Rule, and Obedience to the Law and Will of the Supreme Lawgiver, were held to be paramount! Let us think of it, and dwell upon the thought until intense yearning and aspiration are stimulated into action!

Let us conceive what it would be like—and try to apprehend its peace, its harmony, and its blessedness—until we create the Ideal in our minds, and long to see it realized! Then let us suggest it to others, and make them see that we believe it to be possible of realization, and mean to work for its attainment.

Though the pessimists and groundlings around us say it is but an Utopian dream, as they do about every great and practical concept before it comes to pass, let us cultivate that *faith* which distinguished Joshua and Caleb, who alone of all the hosts of Israel believed it was possible to go up and possess the Promised Land, and who, alone, of all their generation actually did so!

All things are possible to those who believe! And especially such things as are included in the Divine Purpose, and foretold by the message-bearers who have been sent forth from the Spiritual Spheres to bring glad-tidings to the children of men.

Many isolated attempts have been made to uplift Races of men to a higher plane of existence and experience, and some were at least partially successful. And although disappointing relapses happened, and pessimism now reigns in the hearts of most men, we need not share their despair.

History teaches us that wonderful transformations have been accomplished in the past, as the result of individual effort on the part of great prophets, law-givers and statesmen, and the collective effort of their immediate followers. And although in most instances apparent retrogression only too soon set in again; although epochs of degeneracy succeeded epochs of culture, and Empires built up by virtue and hardihood crumbled to decay; although only the memory of great projects and great achievements may remain to attest the possibility of temporary national upliftment and amelioration; yet the way of Humane Education, Spiritual Culture, and strenuous exaltation of the necessity of Obedience to Natural and Divine Law, still remains to be tried.

Moses led forth from Egypt a horde of untutored slaves, and under Divine guidance taught and governed them until they became a nation which has ever since remained an object lesson to the world. And although they lapsed from the Theocratic ideal and allegiance that would probably have made them a spiritual and humane people and the foremost race on Earth, yet the far-reaching results of the wise legislation and instruction that were given them, are demonstrated to-day by the virility, thrift, sobriety and conspicuous mental ability of the Jewish people.

What might they not have become had they listened to the appeals of their prophets Isaiah and Jeremiah, cultivated true righteousness and spirituality, and washed their hands from the shedding of blood?

And what might not be done for the people of

Christendom, and, through them, for the World at large, if they could be made to realize the necessity, dignity, beauty, and advantage of living the law-abiding, hygienic, humane and beneficent life, in accord with the fundamental principles of the Religion and of the Kingdom of the Christ,—thus preparing the way for the establishment of that Kingdom upon the Earth, and making its advent a possibility in the only possible way?

If we could only create a sufficiently strong consensus of humane sentiment, conviction and aspiration, and add to it *faith* and firm *resolve*, and then consolidate and unify its exponents, the day would come when those who stand for Peace, Fraternity and Universal Kinship would be powerful enough to say that War shall *cease*, that Cruelty whether to man or any other creature shall be *suppressed* with a firm hand and *stamped out*, and that those who refuse to live in accord with the spirit and the humane principles of the Kingdom of God, shall be excluded from cultured Society until they learn their need of brotherly love and sympathy.

Just as President Diaz stamped out lawlessness and brigandage in Mexico, by wise and kind but firm measures—banishing chaos and general insecurity, and introducing order, industry and law-abiding citizenship instead—so might Cruelty and other forms of cowardly wickedness be speedily stamped out in every Christian State.

And when War is abolished, and Justice and Reason are enthroned at the Tribunal of the Nations, there would be ample resources for taking in hand the weak and unfit, the mentally and morally deformed, and the hopelessly depraved.

By enlightened and sympathetic remedial treatment of such unfortunates; by rigorous prevention of propagation on the part of degenerates and semi-lunatics; by popular instruction concerning Hygiene and the inevitable operation of Natural and Divine Law in human affairs; by emphasis of the certainty that Karmic retribution will overtake wrongdoers—that “whatsoever a man soweth, *that shall he also reap*;” the condition of these so-called Christian countries could be entirely transformed. And within a few generations nearly all our social evils could be swept right away.

We need truly illumined, inspired, and spiritual Statesmanship; and legislation by the cultured and clear-seeing *few*, rather than by the uncultured and unenlightened *many*. Theocratic Kingship (as advocated by Carlyle), aided by a Council of wise and good men, would prove far more effectual in lessening pain and promoting happiness than the political wire-pulling by self-seeking parties under which we now labour, and from which we now suffer. We can see such government exemplified to some extent in Japan, and its success is recognized by all.

But, meanwhile, and pending the establishment of the Spiritual Kingdom which is not far distant, it rests with those of us who see, though afar, the dawn of the Brighter Day that is coming, to gird on our armour and make our presence and our humane influence felt in the councils of men.

Let us sharpen up our pens (the day for sharpening swords is past—for which we may give thanks), and use them with good effect in the public Press!

And let us raise our voices effectively in favour of

such practical ideals as will tend to lessen at once the volume of the world's anguish, and to hasten the coming of that Era when “there shall be no more Pain” and when all tears shall be wiped away.

Sidney H. Beard.



The Source of Power.

Spirit of Light and Love and Grace,
Thou, where the primal waters rolled,
Brooding above their formless face,
Didst move of old.

'Mid cedarn beams and carven stone,
On chariot-wings of Cherubim,
Thou madest once Thy glory-throne,
'Mid incense dim.

With Thy keen sword the warrior fought,
From Thee the prophet's vision came,
The poet's harp Thy breathing caught,
In tones of flame.

Oh! come as dew on dying flowers,
On frozen wills descend as fire!
With heavenly strength, with finer powers,
Our souls inspire!

F. W. Farrar, D.D.



The Only Life is Love.

Let men leave their rituals, creeds, and dogmas, and keep the fast that God ordains.

Too long the Churches have been content to worship and mourn over a crucified Saviour. The one Saviour of the world is Love; Love who lives to-day, who stands knocking outside the door of each man's heart, though man still refuses to listen to his pleading voice.

What are our holy days, feast days, and lenten services but a farce, while that voice pleads in vain; while around us our sinful and suffering fellow-men groan under the burdens imposed upon them?

Our churches are like a woman who tends the memory of her dead child, while all the time there are suffering little ones craving her love and care.

Let men leave their rituals, creeds, and dogmas, and keep the fast that God ordains: to do Justice, love Mercy, and walk humbly with their God.

Let them try to breathe warmth and vitality into Love's freezing limbs. “Tis life whereof our nerves are scant” and the only life is Love.

Those who throng our churches and chapels are those who too often fail to obey Love's divine decrees. They do not know it—no, or they would not do it; they do not see Love's visage marred more than that of any other man, with the world's woes; woes that arise from its own lovelessness.

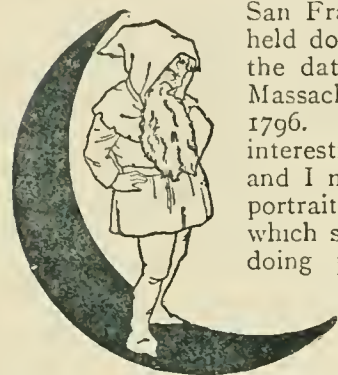
Could they but for one moment see that form, hear that voice, surely they would surrender themselves wholly unto Love; and in that surrender they would enter into what the joy of Love means.

“The Secret of the Universe.”

The Wonder-Man of California.

ACTIVE, HEALTHY AND INTELLIGENT AT
111 YEARS OF AGE.

The following particulars have recently been published in *Progressive Thought* concerning Captain Goddard Diamond, lately of 28, Eight Street, San Francisco, who, before the fire, held documents conclusively proving the date of his birth in Plymouth, Massachusetts, U.S.A., on May 1st, 1796. They will doubtless prove interesting to many of our readers, and I may mention that I have ten portraits of this interesting comrade which show him boxing, cycling, and doing physical culture exercises at the age of 106.



He was, when nearly 107 years of age, stronger than most men of half those years.

For over 40 years he lived an ordinary life, the only unusual things about him being that he did not use coffee, tea, or other stimulants, and never married.

When nearly fifty he began to realize that there was a great deal to be got out of life yet. "You always get what you prepare for, and as most men expect to die at 70 or thereabouts, they educate themselves for death, live up to their belief, and it comes for that reason."

Exercise and temperance in all things have been Captain Diamond's elixir of life. He contends that well directed physical culture, aided by temperate habits, will build up and sustain a strong body. "In my own case," he says "I found when 104 years of age, my joints were stiffening, so I went through a course of physical culture. It was hard and painful exercise at first, but gradually my muscles relaxed, and my joints became limber, until by the time the course ended, I actually felt like a young man again."

He was in San Francisco during the terrible earthquake, when the house he resided in was destroyed. He now lives in Oakland, where he is well known as, not only the oldest white man on the Pacific Coast, but in many respects, the most wonderful man alive.

A lady journalist, Helen Vail Wallace, who interviewed Captain G. Diamond a few months ago for an Oakland newspaper, says it is delightfully entertaining to hear this remarkable sojourner in three centuries talk in his clear-headed and optimistic fashion.

In 1817, when 21, he cast his first vote for James Monroe, and has never failed to go to the polls every fourth year since then. He was a scout and dispatch-bearer in Mexico during the invasion by the United States forces, and was attached to both Scott's and Taylor's commands. He assisted in the building of the first railroads and canals in the United States, was superintendent of plantations in the South, and withstood the visitation of yellow fever in 1852 at Appalachicola. He was ten and a half years in Benjamin Butler's office in Boston, trying to become a lawyer, but gave it up. He now thinks nothing of contributing short articles on health

and diet to magazines and newspapers and is the author of a book, "The Secret of a Much Longer Life." The first edition was written when he was 105, and the last when he was 110.

He is not a mere theorist about living on certain foods. He practises to the letter what he preaches. He prepares all his own food. He laughingly said: "Oh, I've been quite independent of women folk since I was 70—in fact, for the past 41 years—except at the time of the earthquakes and fires in 'Frisco, and the women were very angels to me then, bless them forever for it!"

Captain Diamond is a confirmed bachelor. He mends his clothing as neatly as any youngster. He does not repeat himself. He remembers if he told you a story five or six years ago, and he will not tell you the same story a second time.

His eyesight is so good that he only wears glasses when reading or writing. He does not require them in the street, and his clear, grey-blue eyes twinkle merrily as he wends his way through the crowded streets. He has very few wrinkles, and is a great physical culturist, and never lets a day pass without his walk, his deep breathing, bath, and exercises. He climbs with the agility of a forty-year-old, the stairs leading to his rooms.

He has, apparently, no use for doctors. He says he renounced them all when he found himself growing to be an old man at 42. He then adopted the style of life he now leads, and he has never been ill from that day to this, with the exception of a cold he took in April of last year from sleeping on damp ground in 'Frisco at the time of the earthquakes.

"I soon cured myself with olive oil," he said, "and by being especially careful with my diet. I am a strict vegetarian. Not a drop of blood has been shed or drawn to feed me for 66 years. I cured myself of rheumatism and other old age complaints at 42 by leaving off meat-eating, giving up tea and coffee, and using olive oil freely in my food; also rubbing olive oil on my body after bathing. I use about 2½ gallons of olive oil in a month, most of it internally. I use only about one quart per month externally. It takes very little oil to keep the skin smooth, and the joints limber.

"I take a cold rub every morning immediately upon rising. I dip a good-sized piece of flannel in cold water, partly wring it, and rub my whole body with it. Then I rub hard with a rough, dry towel till I am as warm as toast, and then apply the olive oil—just a little—and rub it well in at the joints. It keeps the joints supple, and keeps wrinkles away from the face."

Details of Diet. Captain Diamond uses no stimulants of any sort, and no meat whatever. He drinks pure water, milk, and sweet fruit juices unfermented. He uses eggs sparingly and when he uses them he is careful that they are perfectly fresh. He scrambles the eggs in olive oil—just barely coagulates the white, and beats the yolk through. He eats a little cheese, and always cream cheese. He uses salt with everything.

He says it takes very little to feed the body, if we only select the proper food. He has no fixed rules as

to what foods. He changes his foods often, and does not use more than two different foods at a meal. He always seasons his food with olive oil, and when he fries food he always uses olive oil. He uses no animal fat whatever. He includes in his diet all cereals, fruits, nuts and vegetables.

He says, "I have lived in this way for 66 years, and during all that time I have been free from pains and aches of every sort, and have been happy too. At 42 I was comparatively a nervous feeble, old man. But in those days I ate meat, filled my system full of acid and rheumatism, and trusted to the doctors to get me out of my misery."

He does not smoke, and never sleeps in the daytime. Dr. Wm. D. Evelyn, of San Francisco, a Graduate of Edinburgh University, and Head Physician of St. Luke's Hospital, California, is the authority for the following facts, given after a thorough examination of Captain Diamond:—"His height is 5ft. 6½ins., and weight 140lbs. His digestion is excellent. His pulse is regular at 76; respiration 18 and full; his face is unwrinkled, his hair grey and abundant. Chest 36 ins. with 2 in. expansion. His eye is undimmed, his senses alert, his step elastic, his bearing erect, and his shoulders square. In short, he is a remarkable preservation of tissue-integrity and functional activity. Nothing suggests an approach of dissolution, and one can only speculate as to the probable future span of life."

There was a romance of his youth, and there is a young girl's grave under the dust of the years. "We became engaged," he said, "and were soon to have been married; but, just two weeks before the day appointed, she died suddenly from a severe cold, and she breathed her last with her little arms about my neck. No one else has been able to take the memory of those little arms from about my neck to this day, and no one ever shall."

Amongst the philosophic utterances with which he is credited, are the following:—

"I've made it the rule of my life not to worry, and not to get into a temper, I've tried to be kind to those about me.

"I believe the Lord will provide for those who trust in Him, but He expects you to hustle for yourself just a little. And that's what I've done—hustled and kept on smiling.

"I've got several good, sound teeth in my head, and I reckon it comes from exercising them. I always chew my food slowly, and take plenty of time at my meals, and usually manage to get a lot of laughter mixed up in it.

"That's the best tonic on earth for good digestion—plenty of laughing at meal times. I've been at Hotels sometimes, and on the big ocean liners, and watched a lot of folks eating as if they expected to be hung for it. No wonder they have dyspepsia. I'd choke if I had to eat that way.

"I've lived in three centuries and don't expect to give up for a long time yet. I enjoy life as much as ever I did, and I believe so long as we take a pleasure in living, there is enough vitality in us to make life worth while. It is when folks have nothing left to live for that they begin to give up the ghost."

What Captain Diamond has accomplished, any ordinary man or woman could do, without necessarily following all his methods in detail.

The modern mode of living is simply a slow method of committing suicide.

This brave, unique, marvellous man, standing alone amid the centuries, has demonstrated a possibility for all mankind.

Life's Aftermath.

There have been many who, having reached the bottom of the down-hill side of life, have felt that it was not worth the while; that had they the chance to live their lives over, they would do only those things which are by the laws of God and man just and right, and ethically correct.

It is one thing at the age of twenty to forty to take a sharp advantage of an adversary, political or otherwise, but it is another, when one reaches the end of life, and is merely waiting the summons to go hence, to sit down and calmly review the act, from a point of view in which youthful ardour or ambition takes no part.

It is then that the feeling that it has not been worth the while is likely to steal over one, and the conclusion be reached, that had one the chance to do over all the acts of a long life, in view of the experience of the past, they would be done from different motives, and to produce different results.

There is a lesson in this that will be hard to teach to the young and aspiring youth of both sexes. What appears right in youth because it is allowed, or not forbidden by the law of the land, takes on another colour when looked at by the eyes of the man or woman of seventy.

It seems strange to the man of advanced age that he could have been so impetuous and imperious in his younger days, riding rough-shod over all and every one, in order to reach the goal of his ambition; and when he considers that he has to give an account of all these deeds done in the body, he realizes indeed that the game is not worth the candle, for expiate them he must.

The greatest expiation is in the *remembrance* of them. They cannot be forgotten, or gotten rid of, but they will haunt one's hours, waking and sleeping, and the older one gets the more poignant will be the feeling of regret that the fire of youth has led one astray to his undoing in his old age—for the greatest misery to the aged is the feeling that one's life has not been worth the while.

The lesson taught by life is; That the success men crave is valueless, unless at the end of life's race one has the consciousness of a life well lived, and of whom it can be said in the words of Christ: "Well done, thou good and faithful servant."

Nothing pays in this life but Right for Right's sake—and a little more—good feeling added to give good measure.

It does not pay to always do the things that one is permitted to do, even by law and equity, for there is a Higher Law, which governs motive and which will have to be considered by those who desire to evade the "Dark brown taste" in their mouths when they reach the age when reflection causes either pain or pleasure.

Do that which will benefit your fellowman; do it because it is right to do it, and do it cheerfully and look for a chance to do it again. And the evil days will come not; and in the "sere and yellow leaf" stage of life, there will be no regrets, vain or otherwise, to mar the perfect peace of your departing hours.

Samuel A. Hamilton.

The Higher Aspects of the Simple Life.

(Being part of an Address delivered at Bournemouth, at one of the Local Anniversary Meetings of the Order on Nov. 5th, 1907.)

It is good to know that a Society, with such aims and objects as ours, has weathered twelve years of shine and storm, prosperity and adversity, and still survives to keep its Birthday



with rejoicing and thanksgiving among its friends and well-wishers; that not only here, but throughout England, and in other countries as well, this anniversary is being celebrated in like manner.

Everywhere, we trust, the friends of our Order are to-day linking themselves together to serve its Cause, heart to heart and hand to

hand. One Aim federates us; one Love unites us; one Will breathes in and through us—"the living Will that shall endure when all that *seems* shall suffer shock."

I am all the more glad to think of this because I, personally, I am proud to say, have belonged to this Order for the whole twelve years during which it has existed. Perhaps this fact may give me somewhat of a right—I hope so at least—to bring its main principles and purposes before this gathering; not in any spirit of superiority, needless to say, but merely with the privilege of one who has for a long time watched the workings of a Movement from within, and desires to sketch those workings for the benefit of those without.

It is our grand aim and central principle to endeavour to humanize Christendom—to give it a human heart; and by so doing "to lessen the sum total of pain, disease and suffering in the world"—for love must always lessen pain. Each Member is pledged to co-operate with his fellow Members in working for this end by such means as lie in his power, leaving no path untried in his effort to achieve it. We are all pledged "to seek by example and influence to promote the doing of God's Will on Earth; to defend the weak, defenceless and oppressed; to cultivate a spirit of love and good-will towards all fellow-creatures, and to abstain from the use of flesh as food, as well as from participation in any form of cruelty or injustice." Let us examine this pledge in detail, dear friends, and see what the keeping of its separate clauses involves.

First of all it means the living of the simple life, the natural life, which may and ought to be the Life Beautiful. For simplicity is itself a thing of beauty, and to be *natural* is to be what God made and meant us to be—therefore to be at our highest, and fairest, and best. But it is the higher aspects of the simple life which this Order of the Golden Age has mainly in view; no mere anchorite ideal of living on nuts and

roots in a hermit's cave, or in a tent pitched in the wilderness; no mere "roughing it" in a sort of camping-out existence in which life waives all but the indispensable. These things may be well enough, by way of an experiment during a summer holiday; but they are frankly impossible for most of us to any great extent—to us who must perforce pursue our daily walk of life among the crowded ways of men.

However deep a truth may utter itself in the cry "Back to Nature!" However we, the loyal and filial-hearted children of Nature, may yearn to be gathered in her embrace and to lie still upon her breast—it cannot be denied that life (and the necessity of earning the means of life) calls many of us away from her; even us who realize that the Golden Age must come through a return to her simplicities, at once so august and so austere.

What then? Are we forced back upon the complex, the over-civilized, the artificial and therefore temporal things of life? Not so! Not for a moment. We can still be Nature's children, true to her elemental laws; we can strive, with all that in us lies, to overcome the pain and disease and degradation which come by the breaking of those laws; to live the life and do the Will of our great Mother, as of our Heavenly Father; often, indeed, finding His will made manifest by Hers.

To "humanize the heart of Christendom" is to simplify it, and with it all its problems; to live humanely and plainly, soberly and healthily, is to live in Nature's way and Heaven's. And this ideal at least is possible in the city street as in the country lane, in London crowds as in sylvan solitudes, in the shop or house or office as in the tent under the desert stars; nor is it less possible in the city street to spread its doctrines and show forth its delights, thereby keeping faithfully that clause of our pledge which binds us, by every means in our power, "to lessen the sum total of pain, disease and suffering in the world."

And do we not, when this is our honest aim and wish, fulfil another and even loftier clause of our pledge—the promotion of the doing of God's Will on Earth as in Heaven, by individual influence and example? Is not the simple life the highest life, and must not the highest be His?

It was never His will that civilization should groan under its many burdens of needless luxury, of senseless extravagance; never His will that the insolence of wealth uncounted should be found at one end of the social scale, and the misery of poverty unspeakable at the other; that mansions in Mayfair should be challenged by slums in Spitalfields. Can He be well pleased with the modern Dives, who wears in his purple and fine linen that which would clothe a troop of shivering children; and by faring sumptuously every day devours at one meal the price of wholesome food for a family through a whole week; who sees Lazarus at his gate unmoved, save by fear of even momentary contact with the contamination of his sores? Therefore we live naturally, simply and sanely, not bearing or daring to live otherwise while our brethren starve; and thus by example as by precept, we are trying to answer the great prayer of our Master, "Thy kingdom come, Thy will be done, as in Heaven, so on Earth."

The New Chivalry.

Then we pledge ourselves, by accepting membership in this Order, "to defend the weak, defenceless, and oppressed; to cultivate a spirit of love and goodwill towards all fellow-creatures." This is surely the new chivalry—the championship of weakness and oppression everywhere; not in humanity alone, but in the sub-human races of the animal world as well.

We know how in Tennyson's great epic, or rather series of idylls, King Arthur bade his knights "ride about redressing human wrongs," and bound them by strict vows to leave no such wrong unrighted, if to right it were in their power. We remember how the knights-errant of that noble time—yes, and the damsels-errant also—did indeed go forth pledged to humanity's high service.

But are there no wrongs but *human* wrongs in the world? Are there no rights but man's? Surely the new knight-errantry is the nobler, for it includes in its wide scheme the other half of the circle of creation, left out of consideration by the older chivalry; it seeks indeed to redress the wrongs and relieve the sufferings of men and women and little children, but in doing this it also purposes and endeavours "to cultivate a spirit of love and good will towards *all* fellow-creatures." It will prove itself the champion of the drunkard's donkey as well as of the drunkard's wife; cruelty to a cat will move it only less than cruelty to a child, since both are alike defenceless, though one is higher in the scale of being.

It—the New Order, which is to bring in the New Age—will love the lambs of the May meadows for their innocent gambols and for the beauty of the white dress in which Nature has clothed them; not because it sees them in imagination served up as chops or cutlets, with all their beauty and all their gambols gone. It will love the birds for their pretty plumage, their airy flight, their silver song—and not because, like the barbarous Emperor of old, it fancies that a dish of nightingale's tongues would prove a toothsome dainty; or that the songsters of our meadows will make a good lark-pie.

No, The Order of the Golden Age might also, in this sense, be called The Order of St. Francis of Assisi, the gentle saint who called the birds his brothers and the flowers his little sisters; who was verily Nature's child, as we also aspire to be. We make Love our watchword in all things; and Love to-day has a wider range and an ampler scope than ever it had before. This, again, is one of those higher aspects of the simple life—the life beautiful. To be the friend of all the friendless is our aim; to love and serve and succour whatever God has made.

For the dear God who loveth us,
He made and loveth all.

**The New Humanity.**

And this brings me to the vegetarian clause of our pledge; the vow of abstinence from flesh foods, which is the foremost plank in the platform of the true Food-Reformer. The Golden Age can never be an Age of butchery and bloodshed, of "the murder of the innocents" who cannot even speak in their own defence, or advance one plea for their lives when the slaughterer's or vivisector's knife is upraised to destroy them. It will be an Age of "peace and goodwill" between all God's

creatures, the lower with the higher; the lamb of the Good Shepherd's flock with those other lambs which in their innocence may serve as its type and parallel; the birds of the wood, with those "birds of God," which make music in our hearts and homes.

The children of that New Age will have appetites too pure to crave carnivorous food; they will shrink in horror from the thought of eating what has played at their side in the meadow or sung over their heads in the sunlit sky. They will feel just like the little girl in one of Lucas Mallet's celebrated novels, who shrank from her boy-cousin when he shot down a rabbit which she had watched with delight but a moment before, as it played the pretty pranks dictated by a gamesomeness innocent as her own.

It is that beautiful tenderness, that exquisite sensitiveness of feeling implanted by Nature in the heart of a child, which we older children of Nature are seeking and striving to restore. No Age of Gold, we maintain, can be based and built up on a holocaust of groaning and suffering victims, equally helpless and guiltless, but sacrificed to man's selfish appetite, so-called 'science,' or ruthless carelessness concerning animal pain. We plead for Justice, to say nothing of Mercy; and we say, let mere Justice dictate the question, "What have these creatures done, that they should die thus?"

And what profits us their blood when it is shed? Let the vast waste of life produced by Cancer and kindred diseases—many of them proved to be the direct result of carnivorous habits—rise up to declare, and to maintain, that what has been well called "the revenge of the beasts" is a gruesome and ghastly reality. Selfish disregard of the lives of others is thus seen to have its effect on our own lives also; the Nemesis of self-seeking, of cruelty and injustice and oppression, follows here as elsewhere on the track of those guilty of these things. Yes, and on the track of the criminally careless and thoughtless also; for though "evil is wrought by want of thought as well as want of heart," the penalty that overtakes wrong doing makes no fine personal distinctions.

The growth of altruism—which has been beautifully defined as "otherness" has been very marked during recent years; has been, in fact, one of the most decided proofs of progress in our midst, and in the words of Ella Wheeler Wilcox, each Member of the Order of the Golden Age is now enabled to boldly say—

"I am the voice of the voiceless,
Through me the dumb shall speak,
Till the deaf world's ear be made to bear
The wrongs of the wordless weak.
From street, from cage, from kennel,
From torture-trough the wail
Of my tortured kin proclaims the sin
Of the mighty against the frail.
Oh, shame on the mothers of mortals
Who have not stooped to teach,
Of the sorrow that lies in dear dumb eyes,
The sorrow that has no speech.
The same Force tormented the sparrow
That fashioned Man, the King,
The God of the Whole gave a spark of soul
To furred and to feathered thing.
And I am my brother's keeper,
And I will fight his fight,
And speak the word for beast and bird
Till the world shall set things right."

It must be ours so to widen the purposes and objects of this modern Humanitarian Movement that it

may embrace not the human only, as I have said, but also the "lesser brethren" whose appeal to our pity and chivalry should be all the stronger because it is inarticulate.

So much for our pledge. Now let us try to picture what the results of keeping it everywhere throughout the world would be. Then, indeed, would come the Golden Age! Mercy and Truth would meet together; Righteousness and Peace would kiss each other. The blessings of health, directly resultant from the living of the simple life, would be more and more widely distributed; the *mens sana in corpore sano* would be no longer the privilege of a favoured few, but of the community as a whole.

And with health and purity of body and mind the *soul* would grow, for these three are, or ought to be, linked together in a union indissoluble as that of flame and heat and light. So the whole Race would ultimately attain to the stature of the perfect man; growing up to its fulness little by little, step by step, and inch by inch, till the standard be reached at last—the standard of a Manhood no longer cramped and crippled, stunted and sullied, but clean, complete, full-grown—Manhood with Health for its body, Truth for its mind, and Love for its immortal soul. And Love working through all things, and in all; Love, full of infinite compassion and universal sympathy, stretching out its arms and opening its heart to all creation—to man and woman and child, nor less to bird and beast, till nothing that suffers is left uncomforted, nothing that breathes unbefriended—will find a strong hand to right all wrong.

And what would become of our social evils then—of the Intemperance which is draining the soul of the country; of the rural depopulation which, with the allied evil of city congestion, is fast bringing about the deterioration of the race; and of the town-bred vices which are fostered in an atmosphere of poverty, disease and dirt? Has not the Simple Life, seen in its highest aspects, an answer for all these problems? Do not healthy and happy conditions predispose to virtue? Is not vice seen at its worst at the two extremes of the social scale where man's life and Nature's are most widely divorced?

The abnormal craving for strong drink dies out, as has been proved again and again, under a pure and wholesome system of diet; and so with other unnatural animal appetites.

And as regards the problem of "how the poor live," the vegetarian soup kitchens of London, with many similar institutions, have proved how easily and cheaply the most nourishing food may be provided under vegetarian auspices; how even the children of the slums may sit down at Nature's table and grow strong on the wholesome fare her bounty provides.

And concerning the alarming question of rural depopulation, it is we of the Simple Life, we seekers of the Golden Age, who have the best right to use as our own special watchword the now familiar cry, "Back to the land!" For under *our* system the land now devoted to cattle raising, sheep pasturing, etc., would find food and employment for thousands, instead of being set apart for the rearing of animals for slaughter. The wilderness might then blossom as the rose, and the earth yield her increase; and

men, eating of her pleasant fruits and healing herbs, might be satisfied with the fulness of good and the abundance of peace.

These are but dreams, you say—dreams of a rapt idealist concerning a far-off future. Ah, but they will be so no longer if we make up our minds to *realize* them, working with one accord to this great end! This is the work of God, remember; who shall stop it? It is His Will we are pledged to accomplish; how can we fail? Let us help all we can to further this great Purpose.

Let it be ours, at least, to help on the blessed time, to bring the Golden Age a little nearer. Let us never fall into the danger of minimising the importance of individual effort, remembering that every brook swells the sea and every ray increases the world's sum of light; that one feeble taper in the story we read in our school days was used to kindle the great light-house beacon which saved a multitude from shipwreck.

For us, at least, the brutality of butchery need not be wrought; nor need we necessitate the degradation of the butcher, compelled to earn the means of life by carelessly taking the lives of others, and those others the defenceless and the dumb. Our consciences, at least, can be clean of the blood of these helpless fellow-mortals, with whose anguish, so needlessly inflicted, the whole creation groaneth and travaileth together unto this day.

Nor would we of this Order (which is above all things a society of Christians) for a moment ignore the spiritual aspect of our Movement, the highest aspect of the Simple Life. It was no earthly voice, though it spoke on earth, which said, "Blessed are the merciful"; it was no ordinary prophet whose command to man, given with all the authority of Divinity, was "Go ye, and learn what that meaneth; I will have *mercy* and not *sacrifice*." And yet, after nineteen hundred years of His teaching, the sacrifice goes on! Shall it not be ours to cleanse ourselves and these Christian lands from the unclean thing, to accept no good that is the price of pain, no sustenance for life that comes by death? And may we not in this way help to establish anew the true religion of Jesus, which is, and always must be, *the religion of Love*?

Let me speak one last word to those who have not joined us yet, and more especially to those who are living a life remote from that of Nature and of Heaven. You who have felt the burden of an artificial civilization, weighted now with a load of luxury which can become unbearable in its oppression—you who have tried the way of pleasure and found it wanting, who have tried "self" and found it fail—you who groan under the thousand petty exactions of custom and fashion and routine—it is to you I would appeal.

Try another way; try Nature, and Simplicity and Love. The self-sacrifice which such a course may involve for you will bring with it a joy, a rest, which no amount of selfish pleasure would bring; you will possess your soul henceforward, and with it the secret of the peace which passes all understanding—the peace which rules in Christ's Kingdom and comes of obeying His words and of the doing of the Father's Will.

Come over and help us; join our ranks; serve our Cause! So doing, I promise you, you will enrich and

expand your life immeasurably, escaping from the bondage of the personal into the glorious light and liberty of the universal; living not alone for the trivial present—trivial at least in seeming—but for the majestic future “when springs the crowning race of human-kind,” when God’s Kingdom will come at last, and His Will be done on Earth, as in Heaven, for evermore.

Is that Future so far away? Who can tell? Slow and sure comes up the golden year; the time when “all men’s good” will “be each man’s aim,” and the aim be its own fulfilment. Far away in the East, beyond the clouds and above the highest hills, the day is breaking; the day when Simplicity and Sobriety, Mercy and Love, will lead men back through Nature to the gate of God.

Meanwhile, through the intervening darkness, the chivalry of our Order anticipates the light; standing boldly before the world as the champion of the weak, and the dumb, and the down-trodden; and asking all fellow-men, with one accord, through all its members, to walk in the path of obedience to Divinely ordained Law, and to live a life that is harmless, beneficent, and undefiled.

Nina A. Hutteman Hume.

A New Year Resolve.

To keep my health. To do my work. To live.
To see to it that I grow, and gain, and give.
Never to look behind me for an hour.
To wait in weakness, and to walk in power.

Charlotte Stetson.

THERE IS NO DEATH.

I believe that the spirits of our dear ones do return to us, to comfort, guide, and cheer. I believe that hundreds of well-authenticated instances exist where spirit forms have been seen—in broad light, and in their own likeness. Thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit-return. The Bible is full of such occurrences, and the universe is the same to-day as it was in those historic times.

That such messages have been received I have no doubt. That I myself have received them I am confident.

Some people are endowed with what might be called a spiritual telephone, just as others have mechanical, musical or mathematical genius. But even as the earthly telephone at times is unreliable, and “Central” does not always make the right connections, so these spiritual wires are not always to be relied upon.

I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of development who are interested in our welfare.

They are God’s messengers, sent to cheer and help struggling humanity. Call upon them—believe in them, but believe in your divine self and in the God of Love, and all will be well with you.

Ella Wheeler Wilcox.

Is There a Heaven?

One’s soul is at times appalled by the weight of pain and cruelty that curses this beautiful world.

I see women tied for life to men whose words are foul, whose thoughts are depraved, and whose habits are brutal; and while the flippant counsellor bids them leave their home and find some rest and peace elsewhere, those who know best stand in sorrowing pity as they foresee the heavy burden that these women will have to bear, up to that hour when death steps in and takes away one of the twain.



I see men with great ideals chained down to earth, because they have become yoked to women who would smother all aspirations, deride all sentiment, and narrow all life down to the circumference of a tea-table gossip.

I see children born in misery, drunkenly neglected and poisoned from birth, wailing in loneliest pain, and condemned to crime and cruelty and squalor from their first drawn breath; and if these things happen in civilized England, what must be the daily toll of groanings that cannot be expressed which go up to the altar of God from the dark countries of the Earth where life is unvalued and suffering uncared for.

In China when a workman falls from a scaffold and lies a bruised wreck upon the ground below, his comrades stop work and look down upon him and laugh with an animal glee to see his pain.

In England when a woman falls from the scaffold of her high virtue and makes shipwreck of her life, her social comrades stop their work and scowl down at her in her pain, and stab her in the back with bitter insolence in her helplessness.

And if so little has the divine spirit of comradeship knit together the members of the human race into one family of love, still less can we expect that the kinship of all creation will be recognised, and the fatherhood of man to all the gentle races of lower life be assured. And it is so.

Well do men speak of “The Hell of Animals” and “The Inferno of Dumb Creatures” when they take the trouble to contemplate the horrors of the slaughter-house and the agonies of the laboratory.

Every low man and woman in every land glibly consigns those who arouse their anger to “a hell” in which they believe, and of whose existence their everyday life affords constant evidence.

In the face of this threnody of woe; woe of men suffering at the hands of women; woe, ever woe of poor patient women suffering at the hands of men; woe, pathetic woe of children suffering at the hands of both; and woe, horrible, unutterable woe of slaves and animals dumbly dying to afford luxury and sport and a relish to a meal; can I believe in a Heaven of peace and rest and lovelit happiness—when I see the lurid

painting on life's walls of hate and terror and pain and cruelty, and woe that cannot be voiced.

And my answer is "Yes," a thousand times "Yes."

And this is one of the reasons of the hope that is within me.

Was it not Browning who put into the mouth of Paracelsus the words of strong faith when he said—

"I see my way as birds their trackless paths,
I shall arrive,
What time, what seasons first, I know not ;
But unless God shall send His hail
With blinding fireballs, sleet and stifling snow,
In some time, in His own time,
I shall arrive."

Is it not true that those whose misery is so great that they fain would die are but a small few out of a great majority?

To the most there is the great harp song of Hope with always one chord left, so that they would still cling to life and call it sweet.

Blessed, thrice blessed, is the glorious springtime which speaks of broken tombs and spirit voices touching cold clay, and whispering to it those wonderful words of life which set the myriad cells dancing in joy and sunshine, and making dull earth to grow and glow with passionate aspiration to live.

Blessed, ever blessed, is the message of Heaven which tinges the blackest cloud with gold and solves the mystery of the ante-chamber of pain and woe.

I see no woman, cursed though she be with a husband more animal than human, but that she catches a glimpse of Heaven when her time of motherhood is come.

I see no man, however low he may be, dragged by a wife who is only a woman in name, but that he gets a tinge of halo on his head when his baby calls him "father."

I see no child, however wan and sicklied o'er, but that somehow and somewhere it knows a spark of divinest pity in some rough breast, and so it brings a message of God and of good to a world that needs Him.

If I watch the lowly sparrow toiling the whole day in building a nest for her young, or the fierce tigress laying aside her treachery and savagery when her cubs come to her for food, I see the glimmer of the holy sunlight peeping through the chinks of Heaven's door and I know that there is a Heaven to which all creation is tending.

Down, even down to the lowly seed and plant, the hands of Heaven are unfolded, and the spirit of self-sacrifice and of love is winning the victory over selfishness and hate.

The thistle and the nettle preach the evil message of spite and of warfare against all creation, but they are dying their death and are giving place to the cornfields and oliveyards and vineyards, where plants are teaching that it is more blessed to give than to kill, to offer with a free hand rather than to grudge the smallest toll.

Against the thistle and the nettle every man's hand is raised. They take up the sting and the spine, and by the sickle and the scythe shall they be cut down wherever they are found.

But the hand of every man protects the young corn and the tender fruiting because they promise a blessing wherever they grow.

And the plants of blessing are ousting the plants of cursing, and so heaven is overcoming hell through-out creation.

This is the lesson of Fruitarianism. Those who bid us look to our tigerish ancestors for an example of our dietary to-day are trying to shut from our view the joyous glimmer of Heaven's glories.

They would tell us that Nature is red in tooth and gore stained in claw and that therefore we too should perpetuate this hell.

But it is not so.

Cruelty and pain and brutality are of the transient and the transitory, and are passing to their doom, but the divine spirit of pity and self-sacrifice are of the eternal and are the stepping-stones which lead us from our dead past to our glorious future.

Carnivorism is of the *past*, passing.

Fruitarianism is of the *future*, and is linked to the Heaven of peace and pity which lies as the happy goal of all gentle life.

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

Somewhere : But why not Here?

We dream of happy lands, far, far away,
Beyond the mystic borderland of time,
Where softly falls the light of perfect day,
Which knows no night—of some celestial clime
Where fairest flowers bloom, nor know the breath
Of winter, or the chilling touch of death.

The spirit worn with earthly care and strife
Dreams of the future home of joy and peace,
And longs for endless rest, when human life,
With all its labour and its pains, shall cease ;
Hopes when the span of mortal years is past,
Sweet rest and peace and joy will come at last—

Men think of life immortal as a gift
Which must be won through years of toil and pain,
That only is the race unto the swift,
That all must pass Death's valley, ere they gain
The joy and blessing of eternal years,
The Heaven where God shall wipe away all tears—

O waiting one, lift up thy darkened eyes
Upon the light that's shining now for thee,
And let thy soul drink in the glad surprise ;
Thou need'st not look beyond the narrow sea
Of death, to find the soul's true resting-place,
Or see the glory of the Master's face !

Nellie B. Ruberg.

LIVING AND DYING.

"To die is the simplest thing imaginable. The most thoughtless wretch can die easily. It requires no great courage to face death or to aid in its work upon the battlefield. Brutal heroism is as nothing compared with that manly heroism which is ever visible where love offers itself as a sacrifice for its fellows. To live is the greatest of all tasks, and to live well, so that thy every effort may lead to good, is a most heroic task. True heroism consists of *living* well, and all who live well, live in Christ, as He lives in them, and of such are the children of Heaven."

Uncooked Food, a Necessity for Man.

Man's living body is a commonwealth of innumerable living cells, each one filled with organic electricity (so-called vitality), and forming in their totality a marvellously adjusted power-plant or store-house of organic power, *i.e.*, of life.

Life is constant motion and constant change, brought about through the outward manifestations of this organic electricity by means of the different tissues and organs forming our body.

A constant stream of organic electricity and organised building material must pass through our body, in order to repair the constant loss of energy and of cell substance accompanying the phenomena of life.

Our food is this life-giving stream. Our food, therefore, must not only contain all the different elements composing the substance of our cells, but must contain them in organised combinations of high potential electricity, so that we may eat both matter and energy.

All the energy on Earth is derived from the sun; all the life on Earth is transmuted sun-power, and it must eventually disappear with the ceasing of the sun's activity,

Sun-power is being constantly stored up in the plants, which, under its influence, form out of the simple elements needed in our body, food materials containing the highest latent energy.

Ripe, uncooked fruit is the most attractive and delicious, and nuts are the most compact and nutritious representation of condensed sunlight—the highest accumulation of vital energy.

The energetic tension—the life—in the food materials is destroyed by the temperature of boiling water; a *cooked* seed cannot *germinate*.

Food thoroughly *cooked* is food thoroughly *killed*; food partly cooked, as in our kitchens and bake-houses is food partly dead and partly living.

No body can live on dead food, whether mixed in the chemist's shop or in the kitchen, or on food deprived of its vitality through cooking.

Many people die nowadays simply from want of vitality through trying to live on cooked food only.

Modern man lives really on that moiety of his food not killed by heat: the cooked part is so much dross and waste matter, causing disease and premature death.

The natural food of man is formed by those articles we can eat, enjoy and assimilate in their natural raw state.

Fruit, nuts, seeds, and a few vegetables comprise man's natural diet,

All the food materials that have to be cooked before we can eat or digest them cannot be called "natural food of man"; they are natural food only for those animals who can eat, enjoy and assimilate them in their natural state.

Living organised man wants living organised food, which he cannot get from dead animals or cooked vegetables; and his health is in direct proportion to that part of his food which he eats in its natural state.

Civilised man's present diet consists largely of natural food disorganised by cooking, or of unnatural food

disorganised but rendered eatable and digestible by cooking, and containing matter dangerous or directly poisonous.

The consequences of this wrong diet are a general decline of civilised people in their development of body, their health, strength, duration of life, character and social habits.

Raw fruit diet supplies every want of the human economy, and is not only as nourishing and sustaining as the most expensive mixed diet, but it produces more energy and endurance, is more easily assimilated, and is absolutely free from any dangerous matter.

Raw fruit counteracts the deleterious influences of the usual mixed diet, as it prevents constipation, helps the excretion of uric acid and other acid poisons by rendering the blood more alkaline, and supplies those important food salts which in a cooked diet are rendered almost valueless.

Raw fruit is not only *food* but *medicine* for all people using cooked food, and these should therefore eat as much raw fruit—fresh or sun-dried—as possible, or have at least one meal a day consisting of fruit only.

It is advisable for every mixed eater, in order to purify his body, to undergo a fruit cure of four to six weeks' duration every year, at a place where, and at a time when, the fruit is at its best. Such cures would do more good than the usual annual visit to the seaside.

If parents are not able to give up the usual abnormal dietary, they should at least allow the natural instinct of their children for fruit full play, and, if possible, bring them up on the natural diet. These will thereby escape many diseases and grow up not only healthy and strong, but gentle and lovable and free from unnatural propensities and vices.

Humanity cannot hope to escape the attacks of the ever-present microbes by cooking those few contained in the food and water. The only reliable safeguard against infectious diseases is the natural resistance of a body free from poisonous waste matter (which acts as food for disease germs).

Fruit is the only food which neither introduces dangerous material into the body nor produces such while passing through it.

Fruit diet is being more and more recognised as the proper diet for an expectant mother, which by keeping her body in a healthy, properly-balanced state, and by keeping the body of the unborn child small and vigorous reduces the dangers and pains of pregnancy and parturition to a minimum.

Fruit diet will once more enable mothers to suckle their children by producing an abundance of milk rich in all necessary constituents, but free from any dangerous matter.

Fruit, well-ripened and soft, but not cooked, should be the only food allowed during sickness. Reduced fruit-diet—a fruit-fast—is the best means of curing disease.

Sun-dried fruit is as good as fresh fruit, as its whole vitality is preserved; it should not be cooked, but only soaked for about 18 hours in sufficient water to make it swell, and should then be eaten raw.

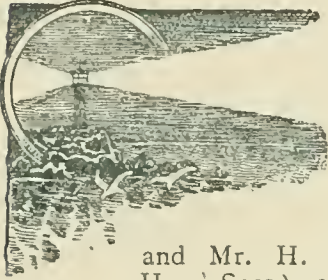
Fruit does not only satisfy hunger but also thirst, and does not create any craving for tobacco or other stimulants.

Fruit is not a luxury but an absolute *necessity* in the diet of man. It is the duty of every thinking man who does not live merely to eat, to live as much as possible on Man's *natural* food.

O. L. M. Abramowski, M.D.

Editorial Notes.

The suggestion that was sent out to our Members concerning the holding of Special Meetings for the furtherance of our propaganda, in celebration of the Anniversary of the Foundation of the Order on November 5th, resulted in some very important and influential gatherings being held in this and other lands.



Our Canadian Branch, under the skilful leadership of Miss Florence Helsby and Mr. H. B. Adames, F.R.A.S. (the Hon. Secs.), celebrated the occasion at the large Lecture Hall of the Y.M.C.A., in Dominion Square, Montreal, Mr. R. Duguid being in the chair. A powerful address in advocacy of our ideals and of the Food Reformation, was delivered by Mr. Adames, and was both extensively and prominently reported in the daily papers.

Dr. Oldfield addressed influential assemblies at Manchester College, Oxford, and at Stockport; Rev. C. M. Bayliss, at Addlestone; and at various other places our aims were exalted with success and lasting effect.

Our comrades in India, in various towns, made evangelistic efforts and sent congratulatory letters, and this course was also followed by many of our Members in the United Kingdom and elsewhere. Many Addresses were delivered, with the result that the demand for our educative literature has been considerably increased, and a good deal of additional publicity has been given in the public press to the truths we proclaim and the practical Reform we advocate.

A typical Address was given by Mrs. Hume at the Convention she arranged and held at Bournemouth. It is fully reported on page 8, and will give our readers some idea of the spiritual tone and earnest endeavour that characterised these Meetings; it is also truly representative of what the Council of our Order recognise as the "O.G.A. spirit." I trust that the example thus set by these ardent workers in our "fighting line," will be followed each year more and more extensively, by those who share our beneficent aims and desire to see them accomplished.

* * *

White unto Harvest. Our opportunity to influence the world's thought is now boundless. All classes of the community are ready to listen to our message concerning the hygienic, simple, and humane life; our speakers are being freely invited to address audiences on the subject; and on every hand signs are apparent that prejudice is breaking down and that a spirit of earnest enquiry is abroad.

On November 18th, I had the pleasure of addressing the Psycho-Therapeutic Society at the Caxton Hall, Westminster, (by invitation), and I was much impressed by the courteous reception that was given me by the President, Officers, and Members of the Society, and the readiness which they showed to co-operate with us in our work. Dr. Robert Bell, the well-known Cancer Specialist, was present, and corroborated most forcibly

my remarks concerning "Diet in Relation to Health;" (a six-column Report of which was printed in *The Health Record*, the Official Journal of the P. T. S., 3, Bayley Street, Bedford Square, London). And I have since received several most encouraging letters from eminent medical men and other friends who want to help us to humanise Christendom, and to stem the flowing tide of disease and physical deterioration.

Let me urge all our Comrades to be 'up and doing,' in any way that circumstance and opportunity may suggest. We are fighting a *winning* battle, and we only need to *persevere* in order to gain over to our side all the truly cultured and thoughtful people in Christian lands.

* * *

The need which exists for such evangelistic effort at this present time in the religious world, is made apparent by the following letter. I received it in November from the Bishop of Calcutta, in response to a most respectful and courteous communication which I sent to him (with many books and pamphlets), inviting his attention to the ideals of our Movement, and to the fact that the Missionary Work of the Church was being greatly hindered in India, in consequence of the flesh-eating habits of Christian missionaries and their unsympathetic attitude towards the humane sentiments and ideas which are held by vast multitudes of the natives of that land. His Lordship's reply, which is, I think, the most unsympathetic communication I have ever received from a person of culture and education, was as follows:—

THE PALACE, CALCUTTA,

Dear Sir,—I beg to thank you for your communication of the 20th Sept., but I ought to add that I am not at all in sympathy with the principles advocated by the Golden Age, and shall be glad if it is not sent to me any more.—Yours faithfully, R. S. CALCUTTA.

That a prelate, holding such a position, should be capable of dismissing the subject in this peremptory manner, suggests many distressing thoughts concerning the administration of the good work of our Anglican Church. His Lordship was politely informed that I had addressed him by request of several leaders of native thought, and he could scarcely help realizing that the 'principles' advocated in our official magazine are entirely in harmony with the gentle spirit, the harmless life and the beneficent teaching of the Christ. And yet, although he was fully aware that our convictions and ideals are shared by a large number of ordained Christian Ministers and that the inhumanity of Christendom and its Teachers is a burning question amongst the Hindus, Jains, Parsees, &c., he does not hesitate to declare that he is "not at all in sympathy with the principles advocated" by our Society and Journal. As these 'principles' are *fundamental* and *essential* to true Christianity, one can only come to the conclusion that his Lordship may possibly have mistaken his vocation,—and deplore the fact that the humane and spiritual religion of Jesus should, apparently, be in danger of misrepresentation in India.

* * *

Our Work in Bombay. The following letter, which is typical of many such that reach me, has just come to hand from one of our most earnest workers in India. It illustrates the rapidly extending influence which our Order, by means of the voluntary and devoted service of its Members, is now exercising upon contemporary thought and

sentiment. Such influence is ever increasing, and will ultimately result in a transformation of present social conditions of a most beneficent nature:—

Dear Sir,

Allow me, please, to congratulate you for bringing out such an excellent number of the *Herald of the Golden Age* for October last. It contains matter both interesting and inspiring.

You will learn with pleasure and satisfaction that our Movement is going on very nicely. We are striving our utmost to bring home to the cultured citizens of Bombay the benefits of Food Reform, and to tell them to mitigate the cruelties inflicted on animals either on sport-fields or in slaughter-houses.

My main work lies with the Parsee Community, to which I have the honour to belong. You will be glad to learn that we are doing our level best to work for the sacred Cause by organizing public Vegetarian Dinners, Social Gatherings, and Public Meetings, and by writing articles and spreading our literature as far as it lies in our power.

The year of grace 1907 was in every way progressive. One day during the year my friend Mr. D. D. Jassawalla (a Member of the Order), and I paid a visit to Bendora slaughter-house, which furnishes the flesh-food to the city of Bombay. At the earliest opportunity we published the account of our visit, describing the horrors of the slaughtering we saw there with our own eyes. It had a very good effect over its readers. Our local newspapers reviewed it, and within a few months a second edition of almost 7,000 copies was published and distributed freely. It contained short contributions in the shape of personal experiences from over a dozen well-known Parsee ladies and gentlemen who practise vegetarianism.

Another good thing was our Annual Social gathering. This year two were held, and over 700 Parsee ladies and gentlemen joined each time with their little children and partook of the vegetarian dishes, heard Sermons from me and others, and enjoyed music and songs specially prepared for the sacred occasions.

And yet another great step was taken during the year under report.

A small band of young enthusiastic workers (of course Parsees) formed themselves into a Vegetarian Club. They meet almost every week to work for the Cause, and almost every month come before the public with a sermon from one of them, which is generally printed in one or two of our vernacular Papers. They also held two large Meetings where hundreds of people attended, and heard eloquent sermons on the subjects with which we are dealing. I had also the honour to speak in one of these meetings, and I said something about our Order and its noble work.

Thus we are doing all we can to push forward the Cause which lies at our heart.

And now, Dear Sir, in recognition of your esteemed services, I have the great pleasure to send you herewith my most humble mite of £1, which you will kindly accept with my best wishes towards the Propagation Fund.

I remain, yours in fraternity,

KHURSEDJEE J. D. WADIA.

Bombay, 7th December, 1907.

This praiseworthy example of humane endeavour shewn by our Parsee comrades, should prove stimulating to those who are Christians, and I trust that many will forthwith begin to work ardently for the promotion of obedience to God's physical Laws of Health, and for the exaltation of the Christian principles of Mercy and Compassion—notwithstanding the discouraging attitude of some of our Bishops.

* * *

A Proposed Van Mission.

The Committee of the Health and Purity Social Union, of Sheffield, invite contributions for providing a Van for Food-Reform, Health and Temperance Propaganda. It is suggested that it would serve as a plat-

form for meetings and lectures, a stock-room for literature, and a living room for the missionary; and there can be no doubt that it would be a good thing if a score of such travelling centres of influence could be put on the road by the various Societies that are working to promote social upliftment. The speakers could easily be found, if the cost of providing the vans, etc., were forthcoming. Those who would like to help our Sheffield friends should write to Mr. J. Haigh, 23, Khartoum Road.

Signs of the Times.

The manner in which the principles of Dietetic Reform are being embraced by our modern prophets of the journalistic world, as well as by public teachers, leaders of thought, and persons of great influence, is truly amazing. I am simply inundated now with Press cuttings which justify these statements, and which furnish evidence that the newspapers of this country are now busily engaged in educating the public concerning the unwisdom of continuing to seek sustenance in the flesh of diseased animals. An article entitled "Fruit and Flexibility" by Sampson Morgan, which was published in the *Pall Mall Gazette* as a front page 'leader,' exemplifies the popular growth of contemporary opinion concerning this matter which is so rapidly taking place. And now, no less a person than Mr. C. Hermann Senn (the Director of the recent Cookery Exhibition, and the principal hierophant of "Chefdom") is advocating "simple living"—so that we may reasonably hope ere long to find a special Fruitarian Menu provided at the Savoy, the Carlton, and the Ritz. Mr. Senn expressed his views in the *Daily Chronicle* as follows:—

"High living, such as is too often practised in this and other countries, is unquestionably detrimental to one's health.

The present campaign against the artificial and extravagant conditions of life has no doubt been given considerable impetus by the enthusiasm of the many influential ladies and gentlemen who recently publicly testified their belief and their adherence to the Cause, as well as by their private influence, which should be helpful and valuable.

I am personally an enthusiastic supporter of any Movement likely to improve the preparation of our daily food, for I consider that the simpler this is treated and cooked the more valuable it becomes as a means of nutrition. This, then, I regard as the first step in simple living.

In spite of teaching in schools and colleges, the ignorance displayed by all classes in matters of food is still marked. Yet any knowledge gained in respect of the food we eat must be regarded as of vital importance to the proper regulation of life.

Why, it is asked, should the rich be vying with one another in ruining their constitutions by continually submitting their stomachs to so-called culinary experiments? It is surely not by resorting to the 214 existing different kinds of soup and the 530 ways of dressing chicken that gastric troubles can be averted. The poor, too, tend to spend more than they can really afford in commodities, so little is their belief in cheaper foods.

Apart from the habits of eating adopted by the converts of the Simple Life, their arguments in favour of the simple diet are quite sound. That there is a tendency to avoid very rich and too many solid dishes is confirmed by the popularity of shorter dinners among the upper classes, who seem to have no longer any desire for an almost endless procession of courses, whereby the dinner hour is drawn out to intolerable lengths.

The fashion of to-day is to have few, but choice, dishes, well cooked, and served daintily without that elaboration in dressing which used to be in vogue only a few years ago. A dinner or any other meal prepared and cooked by the simplest cooking processes is a real enjoyment, and a pleasure. . . .

Less meat should be eaten, and the more frequent use of such valuable nutrients as peas, beans, lentils, oatmeal, whole-meal bread and cheese cannot be too strongly urged upon those who need to economise in expenditure on food.

Anyone accustomed to a liberal diet of flesh food may gradually reduce the amount by substituting cheese for some of the meat. . . . A very large percentage of those who think they cannot digest cheese will find themselves mistaken if they begin with a small amount, and with it eat rather stale white bread, or even whole-meal bread.

Vegetarian caterers and vegetarian cooks err in endeavouring to produce elaborate, or what they call "tasty," dishes. . . . Good cheese, eggs, rice and cheese, macaroni and cheese, and other farinaceous preparations mixed with cheese or tomatoes (sometimes both), with their distinct yet simple flavour, are generally acceptable even to many opposed to vegetarianism; but such dishes as "mock ham," "mock lobster cutlets," etc., are a mistake, for they invite criticism, and may result in unfavourable comparisons."

Christian Revivals and Vegetarianism.

A significant letter was published in the *Rochdale Observer* on Dec. 11th, which emphasizes some facts that are not generally recognized in religious circles, but which ought to be made widely known at this time. It was as follows:—

"Sir,—Those of your readers who were privileged to listen to the lecture delivered by Dr. Whitley, under the auspices of the Baptist Young People's Union, on Christianity in Asia during the middle ages would bear some very striking and interesting statements concerning the chequered career of Christianity in the East, not the least remarkable of which, from a vegetarian's point of view, was that the first Christian missionaries to Asia were vegetarians.

They were disciples of St. Thomas and preferred in subsequent years to call themselves the Christians of St. Thomas in order to distinguish them from European and other Christians. We may, therefore, take it for granted that their leader, St. Thomas, was himself a vegetarian. Some of us knew this before as we have the testimony of the early Christian historians. Clement of Alexandria, Tertullian, Eusebius, Hegessipus, and Jerome, who all record the fact that James the Apostle and James the brother of Jesus, Mark, John, Peter and Thomas were abstainers from the flesh of animals as food. Where these disciples of Jesus likely to be in advance of their Master in this respect?

Dr. Whitley also mentioned another religious revival—the great Franciscan movement—the beneficial effects of which are being felt by the Western Church even to-day. He omitted, however, to tell his audience that St. Francis and his disciples were very pronounced abstainers from flesh as food.

Is it not a fact of some significance that the greatest religious revivals since those days in the Christian Church have been founded and led by vegetarians?

John Wesley, the founder of the great Methodist denomination, was a vegetarian. Writing to the Bishop of London he said: "Thank God, since I gave up eating the flesh of animals I have bidden adieu to all the ills that my flesh was heir to."

General Booth, the founder and leader of the Salvation Army, whose ramifications are all over the world, and who is himself the very heart of this wonderful organisation, is a vegetarian; the Chief of Staff, Mr. Bramwell Booth, and his wife, together with a great and ever growing number of their Officers, are the same.

Again, our theologians are being very much perturbed just now by a movement in religious thought and interpretation which, in the opinion of some, is destined to change the whole aspect of theology. What is being regarded by many as the heterodoxy of the New Theology to-day will very probably, as on so many previous occasions be looked upon and accepted as the orthodoxy of to-morrow. The Rev. R. J. Campbell, the Champion of this so-called New Theology, is a vegetarian.

Can any of your readers explain these facts? No one, I think, will deny the absolute sincerity of these great leaders. Is this the secret?—Yours, CURIOUS."

* * *

Medical Hooligans.

The recent riotous behaviour by the medical students of London, in connection with their antipathy to the Anti-Vivisection Cause in general and to the "Brown Dog Memorial" in Battersea Park in particular, suggests distressing thoughts concerning the future of a most honourable and honoured profession.

It will be remembered that the said Memorial, was erected with the sanction of the Local Authorities, and is dedicated to the memory of the dogs vivisected in University College Hospital. Various attempts have been made to destroy it by bands of students; they have also indulged in ruffianly behaviour in the public streets and squares, and have attended in large numbers to howl down speakers (including ladies) at public meetings. A considerable number have been fined and threatened with imprisonment; and their vociferous, rude, and disgusting expressions of contempt for humane sentiment, and of callous indifference to the sufferings of animals, have led the best of our daily newspapers to speak in unmeasured censure of their attitude and their doings. Their parading of toy brown dogs, to show their disregard for the victims of the vivisection and for those who pity them, has alienated public

sympathy and outraged the public sense of decency and good taste.

This is the outcome of allowing the reins of medical politics, and the lucrative positions in the profession to fall into the hands of unscrupulous and brutal experimenters. They are infecting all the young students with their ideas, with the result that twenty years hence a humane-hearted doctor will be so scarce as to be almost undiscoverable. Unless some drastic steps are taken to stem this tide of demoralisation, it will behove every sensible man to study the elements of medicine and hygiene for himself, so as to be independent of assistance from such representatives of the healing art as are now making themselves so objectionable.

Many heads of families will be afraid, and with good reason, to trust their loved ones to the tender mercies of men who show themselves devoid of all consideration for sufferers who fall into their cruel hands, and who appear to be pledged to the service of Science rather than to the service of Man, and also inclined to regard every living creature, human or sub-human, as mere *material for experiment*, or, as the German doctors say, "Versuchstieré—that is, "beasts of research."

* * *

An Indian Bazaar was held on Nov. 15th and 16th, for the purpose of raising funds for a Children's Ward at the Fruitarian Hospital at Bromley, and was a complete success from every point of view. The visitors filled the wards each day, the concerts and demonstrations and refreshments were of a high-class and attractive character, and everything worked with the greatest harmony and regularity.

On Friday the chair was taken at three o'clock by Dr. Josiah Oldfield, who with a number of the Members of the Council, welcomed Lady Margaret Campbell, Lady Malcolm of Poltalloch and Lady de Rutzen.

The ward was filled to overflowing when the Chairman, in a short speech, called upon Lady Margaret Campbell to open the Bazaar. He sketched the progress of the Hospital from its commencement four years ago, and stated that the patients who came now were, in a majority of cases, advised to come through patients who had previously been in the Hospital. And that while they could get free treatment in the big Hospitals of London they preferred to pay to come into the Lady Margaret. He went on to show that the Hospital Council had now a very large field of work under its care, because to the Out-patient Department in London and the In-patient Department in Bromley they were now adding an open-air convalescent village and farm near Faversham, and a sea-side Home at Broadstairs.

Lady Margaret Campbell, in a gracious speech, said how much it interested her to see the great improvements that had taken place since she was last at the Hospital. And that she recognised what a pressing need it was that the sick children should have a Ward to themselves, because they interfered with the comfort and the well-being of the adults by their crying during the night. She would do all in her power to help the Hospital, which was doing such excellent work.

Fruitarian cookery demonstrations were given in the refectory, of substitutes for meat and meat-extracts, and diets for home use and for invalids, by Sister Oriel, Sister Frances and Miss Killick. Some useful

education work was thus accomplished in the interests of the Food Reform Movement.

Those who have money to give or bequeath to charitable Institutions of this type, would do well to investigate the claims of this Hospital, for a most important object lesson is here being given, and many poor sufferers are being relieved and also taught how to lead a more hygienic life.

* * *

The following testimony, which has been sent me by a most talented young musician, is indicative of the helpful effects of a well chosen natural dietary in the case of students and others who have to undergo much mental strain. Such letters often reach me, and they should tend to remove all misgivings on the part of parents lest their growing boys and girls should suffer loss of mental stamina if they abstain from butcher's meat:—

"Dear Sir,—I am sending you a short account of the benefits I have received from vegetarianism, hoping it may be the means of inducing others to adopt a bloodless diet. Whilst I have never had an illness in my life, when a youngster, I was frequently troubled with bilious headaches which would periodically occur about every three weeks. Having heard the testimony of others who had derived benefit from vegetarianism, I decided, with my father, to adopt a similar diet, with the immediate result that I lost the bilious attacks, and since then have not experienced a return of them. I have now been a vegetarian for ten years, and, with the exception of a little fish which I have had (certainly not from choice) when away from home, I have never had any desire to return to a flesh-eating diet again.

I am following the musical profession, and the nature of my work entails a large amount of mental as well as physical strain. I attribute my success in the musical world largely to my diet, which has enabled me to keep healthy and strong when working up for examinations. I am Organist and Choirmaster of the Wesleyan Church, Paignton (having been appointed at the age of sixteen), where I have a choir of over forty under my control, consisting of men, women and boys. Every organist knows the strain that is involved in leading the musical portion of Divine Service every Sunday. In addition to the regular Sunday work, I frequently give organ recitals after the evening service, and yet I can start the new week without any feeling of fatigue, whereas ten years ago the excitement and strain would have given me a severe bilious attack the next day.

In four years (1903-7), I have gained the following musical distinctions:—A. L. C. M., L. L. C. M., A. R. C. O., F. R. C. O., A. R. C. M., Gold and Bronze Medal, Bristol Eisteddfod, and Matriculation for Mus. Bac. at Durham University. Whilst many people under a flesh-eating diet would probably have broken down under such a spell of hard work I was always able to keep my strength up when preparing for these examinations.

I used to suffer fearfully at one time from nervousness, and to one who has to constantly appear in public as an organist, solo pianist, accompanist, etc., this amounts to an affliction. Yet I can confidently assert that I have lost practically all my nervousness since adopting vegetarianism. There are some who are afraid to give up meat because they say they will lose their vitality, and that their brain power will decline. I venture to say in reply to this, as far as my experience has been, that under a vegetarian diet one's vitality is much increased, and that the brain is even clearer and more prepared for strain than before.—Yours truly, PURCELL JAMES MANFIELD."

* * *

Cooking Without Fire.

A most interesting labour-saving appliance that will prove very useful to Food Reformers has recently been put upon the market by The Pitman Health Food Co., of Birmingham. It is called a Fireless Cooker, and, by using it, food requiring slow and prolonged stewing, such as porridge, French plums, etc., may be prepared with the greatest economy. Dishes can also be cooked, and then served quite hot several hours afterwards without any expenditure of fuel.

The principle of this contrivance is prevention of

radiation. An enamelled stew pan which fits inside it, is brought to the boil (with its contents), and then placed in boiling water in a steel receptacle which is insulated by being packed with a thick jacket of asbestos in a zinc lining. The lid is placed on, and, as the heat cannot escape, the contents of the stew-pan are kept hot for many hours. By the same principle ice could be kept in it; and the contrivance is so ingenious and useful that I feel it is well worthy of recommendation, especially as the price (14/6 or 18/6) brings it within reach of most families.

* * *

Our Propaganda Fund.

The following list of Donations for maintaining the work of "The Order of The Golden Age" has been received since our last issue (irrespective of amounts sent in payment for literature). The thanks of the Council are tendered to all these Friends of our Movement. Those who share our humane ideals and wish to aid in furthering our Crusade, may be reminded that all our Members render their services gratuitously—whether literary, administrative, evangelistic or secretarial. We are thus able to accomplish a great amount of missionary work with comparatively small expenditure. But our expenses for printing and postage, etc., are very heavy, and would be much increased if our Exchequer were not quite empty—for the fields are white unto harvest just now.

We cannot get the truths we proclaim, home to the hearts of influential people in all parts of the world, without such expenditure. Therefore the Council rely upon our Members and Friends to help by sending contributions, as well as by circulating our literature by sale, loan and distribution in their respective localities. None need shrink from asking their acquaintances to buy our books, as our Society is a purely philanthropic one, and no person gets any pecuniary benefit from such sale.

	£	s.	d.		£	s.	d.
The Dowager Marchioness of Anglesey ...	1	0	0	Mrs. Hume ...	1	5	0
Mr. H. B. Amos ...	2	6		Mrs. Hewlett ...	2	6	
Mrs. Bard ...	3	0		Miss G. Kendall ...	1	1	0
Miss C. Badland ...	7	6		Miss G. Linde ...	2	6	
Mr. J. Barnett ...	2	6		Mr. and Mrs. Mills ...	5	0	
Miss Bayliss ...	2	6		Mr. A. Marrot ...	2	6	
Mr. Sidney H. Beard ...	50	0	0	Mrs. G. P. G. Mody ...	6	8	
Miss E. Wardlaw Best	10	0		Mrs. M. A. Moss ...	5	0	
Mr. and Mrs. Boas ...	1	10	0	Mr. Shrimantrai Ambaidas-Vasavada Nagarwado and friends ...	6	5	
Mrs. Brook-Taylor ...	2	6		Mr. H. C. Naylor ...	1	0	0
Miss Baldwin-Pugh ...	1	1	0	Miss Oswald ...	4	0	
Mrs. M. Carey ...	12	6		Mr. R. J. Oza, B.A. ...	5	2	
Mr. Henry Cook ...	2	6		Mr. W. Philp ...	2	0	
Mr. Richard Coad ...	7	0		Miss C. E. Plummer ...	10	0	
Mrs. Champlin ...	1	0	0	Col. A. N. Roberts ...	5	0	
Mr. C. F. Carpenter ...	10	6		Mr. J. Robson ...	2	6	
Mr. Henry Crook ...	10	0		Mrs. J. Robson ...	2	6	
Miss A. Cunningham-Graham ...	1	0	0	Mr. R. W. Rose ...	2	6	
Mrs. Daubeny ...	2	6		Mr. Devendra Nath Sen	12	0	
Miss Dunbar ..	3	0		Mrs. Shone ...	4	0	
Mr. J. Edge-Partington	1	1	0	Mr. Sadabhai Bhavani Shankar ...	10	0	
Mrs. Edge-Partington	1	1	0	Mr. Percy J. Smith ...	17	6	
Mrs. Forrer ...	5	0		Mr. T. Smith ...	2	6	
Mr. J. Ford ...	10	0		Miss N. R. Simson ...	1	10	0
Mr. A. Fieldhouse ...	3	0		Mr. A. A. Voysey ...	5	0	
Mr. Pranlal Girdhir ...	2	8		Mrs. Woodward ...	1	0	0
Mr. D. Gostling ...	5	0	0	Mr. F. E. Walshe ...	2	6	
Mrs. M. Gibson ...	5	8		Mr. Khursedjee J. B. Wadia ...	1	0	0
Rev. H. K. Hope, M.A.	2	3	0				
Dr. C. H. Hassall ...	2	6					

Members and subscribers are reminded that subscriptions for 1908 (if not already forwarded), are now due.

Cheese—A Substitute for Meat.

The source of all animal energy, whether physical or mental, is derived to a large extent from the disintegration of the tissues (nervous and muscular) which are employed in evoking it. These tissues are mainly nitrogenous in their composition.



Some idea of the enormous energy which even a very minute quantity of nitrogen in a condensed state develops, when it changes from its potential or dormant into its kinetic or mobile condition, may be formed by considering that it is the source of the energy of gun cotton and of the numerous explosives derived from that body

which are now employed for various purposes in which mechanical work has to be done for the production of propelling, lifting or disruptive effects.

The source of all bodily energy is the discharge of nitrogen from the nerve and muscular tissues, in which it is contained in a condensed form. Hence it is to the *nitrogenous*, or as they are otherwise called, the albuminoid, proteid, or tissue-forming classes of food that we must look to replenish them.

There is, therefore, a necessary correlation between the amount of energy expended by any animal and the amount of nitrogenous matter required by it in its food. In the human animal, for example, the dietetic requirements of a Cabinet Minister and of a navy will, in this respect be very different.

The one who works chiefly with his brains, and limits his bodily activity to a morning ride in the park or to walking through the division lobbies of the House of Commons, will need but little nitrogenous food; and if he takes more than a very modest amount of it will be pretty sure to pay the penalty in attacks of gout, or in some other correlated form of pathological "storm."

The navy, on the other hand, whose work involves bodily exertion of a continuous and exhausting kind, must absorb a large amount of nitrogen in his food, and it must be in an easily convertible form, so that the largest amount of energy possible may be applicable to muscular work. Unless he can maintain these relations between his food and work his capacity to perform the latter will diminish, and sooner or later he will break down altogether.

Like the Cabinet Minister, he may not pay the penalty of his disregard of Nature's dictates all at once, for the animal economy is endowed with reserves, both of energy and of tolerance, which enable it to meet excessive drafts on its resources for which no adequate provision has been made in current capital.

In the case of energy, these reserves are stored up in the tissues, in a passive or potential state, ready to

become available at any time when needed. They attain their fullest development in man during middle life, and from that time onwards they gradually dwindle away until in advanced age they become eventually exhausted, and, when life is not terminated prematurely by the destructive effects of disease or accident, it flickers out, just as an engine would cease to move if its fly-wheel were to be gradually deprived of its momentum.

It is necessary here to guard against the misconception that the tissue-forming elements of the food are the *only* sources of bodily energy. There is another group of food materials, known to the physiologist as the "hydrocarbons," and represented most prominently by sugar, starch and butter, which, though primarily adapted to meet the wants of the body for maintaining its heat, do also to some extent supplement the functions of the nitrogenous food elements in the production of energy. For all practical purposes, however, we may assume that nitrogen and bodily energy are convertible terms, and that to maintain the latter we must supply in the food an adequate amount of the latter.

To satisfy, then, the craving for nitrogen thus created, Man, at any rate in temperate climes, has made animal structures and especially *meat*, a leading element of his food. From the "long pig" of the unregenerate South Sea Islanders and Laplanders, barbarian man hunts, traps, shoots and fishes to satisfy his craving for the most highly nitrogenised form of food he can obtain.

For meat consists largely of muscular tissues, and therefore supplies, with some diminution of value for cooking, the ready-made material for the replacement of the principal proteid tissue which we consume in physical exertion of any kind.

The Alternatives to Meat.

But, meat, is, for obvious reasons, a relatively expensive food. Fish is less so; but fish is not readily available for those who do not live near the sea, and it soon becomes uneatable for those who live inland unless cured in some way. Man, therefore, is obliged, even when he becomes civilized, to supplement the insufficient supply of nitrogen which he can obtain as food from the flesh of animals by nitrogenous food-stuffs obtained from other sources and especially from the vegetable world, the pulses, wheat, nuts, etc.

But here he meets with a difficulty which, though it does not trouble him much so long as he leads an active, out-of-door life, becomes a serious disturbing factor of his comfort directly he takes to *sedentary* occupations and incurs the constitutional penalties he has to pay for not adjusting his diet thereto. He finds he has to reckon with his stomach and learns that the vegetable nitrogenous food-stuffs are sometimes troublesome to digest when taken alone.

He is, consequently, between the devil and the deep sea. If he indulges in *meat* he incurs the risk of loading his system with nitrogenous matter it does not really want, and in a form, which, before he can get rid of it, resolves itself into products, one of which (uric acid) will worry him in various ways before it leaves him, disturbing his health and even imperilling his life.

If, on the other hand, he consumes sufficient vegetable nitrogen to meet the requirements of his economy he may impose upon his digestion a burden against

which it is apt to revolt, landing him in all the troubles of indigestion. Nuts, as well as other forms of vegetable proteid, on which the pure vegetarian relies for his supply of nitrogen, may be nutritious, but they are a tough kind of diet for *sedentary* persons and *dyspeptics*.

In his embarrassment before this choice of evils the anxious or dyspeptic enquirer naturally asks whether there is no *tertium quid*, as the logicians say, between meat attended by gout and strict vegetarian diet with indigestion as its sequel? And even if experience, from the earliest times, had not taught him the value of milk and its products as nourishing food, the scientist tells him that, in these food-stuffs and especially in Cheese, which, when well-made, may be looked on, for dietetic purposes, as a condensed form of milk, he will find the desideratum of which he is in search.

No ordinary article of diet contains so much economic nutriment as Cheese; 65 per cent. of good rich cheese represents pure nutritive matter, easy of assimilation when presented to the stomach in a condition favourable for digestion, and of the highest value for the support of the animal body. Weight for weight, and at the ordinary relative prices, cheese is a much more *valuable* and *economic* food than meat.

Relative Values of Cheese and Meat.

The following table, taken from standard authorities, shows the relative amounts of the three most important constituents of food, the *tissue forming* (nitrogenous albuminoid, or proteid), *heat producing* (hydrocarbonaceous) and *saline*, in 100 parts of raw meats and cheese respectively:—

	Nitrogenous or tissue forming.	Hydrocarbons or heat producing.	Saline.	Water.
Lean beef	19.3	3.6	5.1	72.0
Fat "	14.8	29.8	4.4	51.0
Lean mutton	18.3	4.9	4.8	72.0
Fat "	12.4	31.1	3.5	53.0
Roquefort cheese	26.52	30.14	5.07	34.55
Cheddar "	28.4	31.1	4.5	36.0

Here is another table in which the relative composition of cheese and other food-stuffs is shown in a somewhat different but even more striking way:—

	Tissue Builders.	Heat Producers.	Nerve Builders.
Cheese	31	28	4.75
Beans	24	40	3.50
Mutton	21	14	2
Beef	19	14	2
Oats	17	51	3
Wheat	14.5	66.5	1.50
White of Egg	13	0	3
Yolk of Egg	0	30	2
Rice	5	82	0.50
Figs	5	58	3.50
Prunes	4	78.5	4.50
Potatoes	1.5	16	1

From these figures it is evident (1) that weight for weight, Cheese, whether unpressed, like Roquefort, or pressed, like Cheddar, contains a much larger percentage of tissue-forming material than even lean meat; (2) that it supplies as much heat-producing material as even fat meat; (3) that cheese and wheat (bread) give a very strong combination of nutritive material, only to be exceeded by combinations in which oats and beans play a leading part. In its value as a nerve builder, it will be seen that Cheese stands at the top of the list. In the second table the element of water is omitted, which accounts for the comparatively low place of the constituents of eggs and milk.

The relative economy of Cheese shown by these figures will be, of course, obvious; and its superiority will be recognized when it is considered that *meat* contains, as is shown by the first of the above tables, nearly double as much water.

Its Digestibility.

To the physician, the term *digestibility* is more comprehensive than it is to the man in the street. If the latter finds he can eat anything without its subsequently compelling him, by evidence of various kinds to recognise that he has such an organ as a stomach, he calls it digestible.

But the physician is in the habit of looking further into things than this, and estimates the digestibility of an article of diet not simply by the facility with which it is broken down in and assimilated by the alimentary canal, but by the completeness with which it lends itself after it passes into the blood, to incorporation with the tissues and to the maintenance of a perfect standard of health.

In fact, digestibility is a question which must be considered from the pathological as well as from the mere physiological standpoint. We want to know not only whether the food under consideration *gets into the blood at all*, but, whether, when it does so, *it makes healthy blood*.

Now the digestibility of any article of food depends upon several conditions. In the first place upon the facility which it offers for reduction to pulp in the mouth by mastication. The process of chewing our food has been provided for us by nature, as a prelude to its introduction into the stomach, for three purposes. The first is that we may, by a "linked sweetness long drawn out," fully appreciate its flavour, as we roll each savoury morsel between our palate and our tongue. To the epicure this is the be-all and end-all of eating.

But, though the pleasures of the palate are not to be despised, since without them we should be deprived of one of the chief inducements to sociability, they have a wider function than this. The excitement of the sense of flavour in the mouth whilst it causes a flow of saliva into that cavity, the mixture of which with the food is essential to its rapid digestion by the stomach, actually promotes the exudation of the juice which the latter organ secretes for the purpose of digesting the morsels of food as they are projected into it from the mouth. The third object of chewing is to break down the food as much as possible, so that it may the more readily come under the influence of the gastric juice. If an article of food lends itself readily to the fulfilment of these three objects, it satisfies the first criterion of digestibility.

Why Cheese is not more eaten.

And here we come face to face with a leading reason why Cheese is not at least as prominent an article of our national dietary as it used to be. It is, as we have seen, relatively cheap; it is satisfying; it can be easily handled and it requires no cooking, as meat and most vegetables do, to prepare them for the table, though cooking develops an aroma in it which rivals that of the most savoury beef steak. But its very virtues have been its undoing. Its cheapness has

led to its being voted vulgar by polite society, and also to its being cold-shouldered by the working-man, who has been induced to exchange it for the meretricious attractions of a too often ill-cooked joint.

The truth is that Cheese, as the French say, owes its defects to its good qualities. Though to some persons it spells nightmare, it is, if properly eaten, by a person of ordinarily fair digestion, one of the most digestible of foods. But to make it so it must be properly masticated and should be well mixed when undergoing this preliminary process with farinaceous matter of some kind. As thus embodied in 'bread and cheese' it offers an ideal combination; one of Nature's 'happy thoughts,' upon which a number of changes can be rung without exhausting the edible *répertoire* that it offers. To bolt Cheese in undiluted lumps, as some people do, and then to complain of its being indigestible, is to commit an ethical offence as grave as the charge brought by the wolf against the lamb in the fable, for infringing the provisions of the Rivers Pollution Act.

But to eat Cheese "properly" implies something more, for many persons, than masticating it well and combining it with farinaceous matter of some sort. To those gifted with a robust digestion there is only one canon of propriety in this matter that needs bearing in mind. It is, *not to eat too much*. For it is necessary even for the man who is not conscious of having a stomach, to remember that Cheese is a very concentrated form of nutriment, and that to eat more of it than is required to meet the daily wear and tear of the body is to impose a serious burden on the system, which it will infallibly resent in some way or other. Above all things, too, even the possessor of a robust digestion must beware of eating Cheese as a supplement to a meal of meat, as is so often done. The proper place for cheese in a well arranged dietary is not as an *appendage* to but as a *substitute* for meat. In this place only do its true merits become apparent.

If these cautions are necessary for those who, in youth and up to middle age, lead an active life, how much more so are they for the valetudinarian, the dyspeptic, the elderly, and, in fact, for all whose lives are not filled with the pursuit of a strenuous activity. To such it becomes needful, if they wish to avoid the remorse which an unwise indulgence may bring, to study not only the question of the *quantit*, but of the *quality* of the Cheese they eat.

Leading Types of Cheese.

All the varieties of Cheese, wheresoever made and by whatever names they are designated, may be generally classified into three leading groups: hard, soft and intermediate.

The first group of "*hard cheeses*" is represented by those which have hitherto been chiefly made in this country, in the form of the large "doubles" of Cheddar, Gloucester and other recognised county makes; the flat or "single" cheeses, of which "Single Gloucester" is an illustration; and the smaller "truckle" or "loaf" cheeses which are made in various counties, but, perhaps, more so in Wiltshire than elsewhere. They will keep for a considerable time without spoiling, even when cut, but during the process of ripening they acquire characteristics which materially lessen the digestibility which they possess in their half-ripe stage.

In the second group, of "*soft cheeses*," which is represented almost exclusively in this country by ordinary cream cheese, or by the Camembert and one or two small cheeses of French origin, which are occasionally made here, the body of the cheese is so soft that it requires to be handled with care, no pressure of any kind is used, and it must be eaten quickly, as it soon deteriorates.

This group is much more largely represented on the Continent, especially in France, by the Camembert, Port Salut, Brie, Bondon, Coulomniers and some few other cheeses, which find their way in comparatively small quantities into the London market.

All of the cheeses of this second type are of easy digestion; but those in which there is a considerable percentage of butter fat, such as our own cream cheese, require to be eaten with much moderation, and should be combined with abundant farinaceous "packing," in the shape of bread, biscuit or other similar material.

Between these two groups of cheeses, the typical forms of which are easily distinguishable, comes a third or *intermediate* group containing a great variety of cheeses of various forms, sizes, degrees of hardness and internal character, which go through a process of treatment which enables them to develop, by ripening, a characteristic flavour.

In some of the larger members of the group, such as our own Stilton, Wensleydale and Dorset, and in the Roquefort and Gorgonzola of the Continent, the result of the ripening process is the copious development throughout the body of the cheese of the bluish-green mould which is characteristic of them.

It is in cheeses of this type, in their half-ripe stage, that the most digestible and at the same time the most luscious form of this comestible is to be found. The curd, in that state, is white, with a nut-like flavour and odour, and though sufficiently firm to cut into slices, melts in the mouth almost like butter.

How to avoid Gout.

In the case of those who are not typically healthy, who have inherited, from progenitors who have not lived wisely but too well, a pathological defect of assimilation which is familiar to many people under the comprehensive name of *Gout*, and in that of all who lead sedentary lives, especially as they advance in years, it becomes a matter of importance not only that they should not consume nitrogenous food in excess, but that they should take what they do consume in a form which does not lend itself to the increase of gouty tendencies.

Upon the precise part which Uric Acid plays in the production of the protean developments of Gout, medical authorities are not unanimous, but the researches of the chemist appear to have established the fact that this *bête noire* of polite society is mainly dependent for its production in the animal economy on certain nitrogenous bodies called *Purins*. These bodies exist largely in the disintegration products of meats of all kinds and especially in the 'meat extracts,' which under a variety of names, are so extensively patronised by the public, under the mistaken impression that they are very nutritious, whilst as a matter of fact, many of them are almost devoid of any nutritive properties, and serve merely as *stimulants*.

To all persons, therefore, with a tendency to the over-production or accumulation of Uric Acid, it is of

great importance to avoid those forms of nitrogenous food which are rich in purins and to confine themselves as much as they comfortably can to those in which these bodies exist only in small quantities.

A rough idea of the relative purin-values of some of the commoner animal foods will be obtained from the following numbers, taken from a recent work on the subject*, each number representing grains per pound weight of Purin in the undried food; Cod and Tripe 4; Rabbit and Mutton 6 to 7; Beef (ribs and sirloin), Salmon, Veal, Pork (loin), Chicken and Turkeys 8 to 9; Liver 19; Sweetbread 90.

Amongst the commoner forms of vegetable food the highest numbers ($2\frac{1}{2}$ to 4) are held by the pulses (peas, beans and lentils). whilst white bread and rice are absolutely free from Purins.

Cheese a Purin-free Food.

We have seen that Cheese has strong claims to consideration as an article of diet, on the grounds of its high nutritive value, its ready digestibility, when eaten under proper conditions, and its economic advantages, especially when compared with meat. It is unnecessary to say anything further in support of these claims, but there remain still some considerations to which it is desirable to make reference.

It is as a proteid food stuff, and as a source of easily available nitrogen, in a form that is almost entirely free from purins, that we have to consider the claims of Cheese, and especially in regard to its influence in comparison with meat, on the general health of the body.

For healthy, active persons, in the earlier years of life, it does not much matter in what form they consume the quantum of proteid material that is required to keep them in good health. Whether it be meat or fish or legumes or corn-foods, the animal economy absorbs them, converts them to appropriate uses and excretes their waste products when they have been used, without more than temporary occasional embarrassment when they are eaten in excess.

But there are certain pathological conditions which the wear and tear and indulgences of our modern social life tend largely to generate, in which meat is hurtful if not absolutely poisonous to special individuals.

In the later years of life, and for persons who do not get much out-door exercise, a comparatively purin-free dietary is of the highest importance, and in the latter category, may be placed milk and its derivatives, butter and Cheese (which latter contains only slight traces of purins), and eggs which are wholly destitute of them.

From these facts, therefore, two things are evident: the first is that from the points of view of nutritive and economic as well as of what may be called anti-pathologic values, Cheese is unequalled as an article of diet. The second fact is that if specially concentrated nutriment is required for the sick or for those of delicate digestion it should be sought in eggs, milk and cheese (properly prepared), and not in beef-tea or meat extracts, the latter of which, even when they contain any appreciable amount of nutritive material, are relatively extravagantly dear.

Francis T. Bond, M.D., B.A., Lond., F.R.S., Ed.

(This article with much additional matter, with some account of the Composition Manufacture and Varieties of Cheese, and with Recipes for its culinary treatment can be obtained in Booklet form from the Sanitary and Economic Association of Gloucester, (price 7d. post free). The Booklet is entitled "The Claims of Cheese as a substitute for Meat.")

*The Purin bodies of Food Stuffs, by I. Walker Hall, M.D.

The Curability and Prevention of Cancer.

Dr. Robert Bell lectured, on December 16th, under the auspices of the Psycho-Therapeutic Society, in the Caxton Hall, Westminster, on the subject of "The Evolution of the Cancer Cell," drawing together a large attendance of the Members and the public.

He remarked, that, without any scientific basis, a theory was promulgated and accepted by many medical men, that Cancer was due to a parasite, and this, notwithstanding the fact that the most diligent search, by highly competent and eminent Bacteriologists, failed to discover any such connection with the manifestation of the disease. Eventually the theory was abandoned as untenable. And now, Surgeons were not slow to confess that the origin of the disease was unknown. This however was also a fallacy.

Unfortunately, the mistake which had hitherto been made, was to look upon the local manifestation of the disease as the disease itself, and not to accept the more rational view, that it was really the disease process having come to a focus at this particular spot, associated as a rule with an injury there—this having reduced the vitality of the part and thus rendered it more prone to attack.

A similar error had in fact been perpetrated with regard to Tuberculosis before its natural history was understood. Formerly this disease was looked upon as non-preventible and incurable, just as Cancer is to-day. But when the profession became acquainted with the Natural History of Cancer, but not till then, this scourge would not only rank as a preventible disease, but also one which would prove amenable to treatment. Nay, more, the lecturer maintained that he had placed this claim beyond all doubt, in many instances, where complete recovery had supervened upon therapeutic and dietetic measures being adopted; whereas, on the other hand during a period of fifteen years' experience as an operating Surgeon, he was unable to record one single success.

He proceeded to point out that Cancer was a disease which took its origin from what originally was healthy tissue, and which would have continued healthy had hygienic laws been obeyed. It was the neglect of these laws which had culminated in a morbid process supplanting that of those normal conditions which insure healthy cell life. Each cell of the twenty-five billions which go to make up the human frame was an independent unit, and, when a healthy condition obtained, was obedient to accepted physiological laws. But, in certain vitiated conditions of the blood, these laws invariably fell into abeyance, when the epithelial cells tended to assert a morbid individuality and an activity, which we recognise as Cancer. There was abundant evidence, however, to prove that these diseased cells could be reclaimed, and compelled once more to fall into line, and to resume their normal functions, by the adoption of measures which promoted a healthy condition of the blood stream—this being speedily reflected upon cell life.

Some New and Valuable Recipes.

Chestnut Soufflé.

Boil 1 lb. of chestnuts until they are quite soft, remove the skins and pass through a nut-mill, moisten with $\frac{1}{4}$ -pint of milk and $\frac{1}{2}$ -oz. butter (melted), add pepper and salt, the yolks of three eggs and lastly the whites, beaten to a stiff froth. Pour into a greased soufflé dish and bake quickly.

Lentil Soufflé.

Cook two ounces of lentils in very little water (so that when cooked the moisture is absorbed), add one ounce of butter, pepper and salt, one tablespoonful of milk, and the yolks of three eggs. Beat the whites to a stiff froth and fold lightly into the mixture. Pour into an oiled soufflé dish and bake quickly.

Cabbage Soufflé.

Take some well-cooked cabbage or brussels sprouts, pass through a sieve, add pepper and salt, a little milk, and well beat in the yolks of two or three eggs. Beat the whites to a stiff froth and stir lightly into the mixture. Pour into the soufflé dish in which has been melted a small piece of butter. Bake quickly in a good oven.

Cheese Savoury.

$\frac{1}{4}$ -lb. of cheese, four tablespoonfuls of milk, two tablespoonfuls of vinegar, one egg, salt and pepper.

Grate the cheese, place in a pie dish, beat the egg, add the milk, vinegar, pepper and salt, and pour all on the cheese. Bake until brown. When cold, serve in scallop shells, having first placed a lettuce leaf in each shell. This mixture may be served hot, spread on buttered toast.

Eggs à la Crème.

Place a large tablespoonful of cream in each of several small fireproof china baking or soufflé dishes (about $3\frac{1}{2}$ inches in diameter). Break an egg in each one, and steam them in a frying pan in water one inch deep until well cooked. Some persons who cannot digest lightly cooked eggs can safely take them if quite hard.

Nut Galantine.

A RICH AND SAVOURY LUNCHEON DISH.

Take $\frac{1}{2}$ a lb. of Protose, $\frac{1}{4}$ -lb. Spaghetti (cooked), about eight large chestnuts, boiled and peeled, and two onions fried; put these through a sausage machine and then add half a cup of tapioca which has been soaked in cold water, one ounce of butter broken into small pieces, and pepper and salt to taste. Mix well, then put into a greased mould. Cover with greased paper, and bake in a slow oven one hour. Turn out when cold and serve with salad and mayonnaise. If liked this mould may be glazed with the following:—

Vegetable Aspic Jelly.

Two pints of cold water, 4 ozs. agar-agar (vegetable gelatine) one lemon, pepper and salt, pinch of cayenne, and two tablespoons of Tarragon vinegar. Soak the agar two hours in one pint of water, then add the other ingredients, with some Worcester sauce to darken it, add the white of an egg and the shell; put over a slow fire till the agar is dissolved, then boil two or three minutes, and strain through a coarse flannel.

Baked Sultana Pudding.

Well butter a pie dish and thickly line the bottom with sultanas. Have ready four or five slices of very thin bread and butter, place these in the pie dish with a sprinkling of sultanas in between. Well beat two eggs in a basin with a little sugar, and add one pint of milk, pour this custard over the bread and butter and bake in a moderate oven until a *rich brown* colour. When ready for serving carefully turn out. This pudding is improved by standing a little time before cooking.

Announcements.

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

Bound Volumes for 1906-7 (the copies for the two years bound together), containing a well executed portrait of the Editor, are now ready for delivery. Early application from Members and Friends who wish to preserve this valuable record of our Movement and its Ideals, is desirable, as all volumes were quickly sold out in 1905. Price 4/- post free.

The volumes for 1904-5 are all sold. A few volumes for 1898, 1899, and 1903, can still be obtained. Price 3/- post free.

Four new leaflets, for general distribution, or enclosure in letters, are now ready. They are of attractive appearance, are forcefully written, and can be supplied at a moderate price. They are entitled:—

"Ten Reasons Why the use of flesh-food should be abandoned." (1/- per hundred).

"Twelve Reasons Why the Ideals of The Order of the Golden Age should be exalted." (1/- per hundred).

"Humaneness Put to the Test." (2/- per hundred).

"The Christian Festival." (2/- per hundred).

Thirty thousand of these publications have already been disposed of, and 40,000 more are now being printed. All Friends are invited to circulate them.

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.

Mrs. J. K. Hume, of Loughtonhurst, Bournemouth, has been elected a Member of the Council.

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

Publications Received.

"Papers on Health." Second Edition. By Professor Kirk. (Simpkin Marshall and Co., Paternoster Row, London).

A most instructive book on Hygiene and Medicinal treatment.

"Mysteries of Colour Music, Sound, and Numbers." By Mrs. Northesk Wilson. (C. W. Daniel, 3, Amen Corner, London, E.C. Price 6d. net).

"The Perpetual Planetary Hour-Book." By Llewellyn George (266, Clay Street, Portland, Oregon, U.S.A. Price 50 cts).

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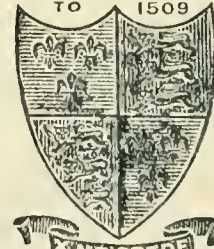
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CHOCOLATES (Fruitarian or Creams). 1/4 per lb.
FRUIT and NUT CAKES, 1d., 3d., 4d. each.
NUT BUTTERS (Mapleton's). Cashew, Walnut, Almond, etc.
BREAD. CAKES. BISCUITS.
 Malt Wheat. Artox. P.R. Wallaceite.
 Wallaceite. or Nut Meal. Allwheat (Sweet or Plain).
NUT CREAM ROLLS (London Nut Food Co's).
 Currant, Sweet or Plain. 6d. per box.
GRAPE JUICE (Welch's Non-Alcoholic). Pure. 1/6 per bottle.
INVALID PORT, 2/6 per bottle.
CARNOS, ODIN, MARMITE, NUT MILLS,
FRYING BASKETS, STEAM COOKERS, &c.

Assorted Orders packed and promptly forwarded by Post or Rail.
 Write for PRICE LIST.

HEARD'S STORES,
Chelston, TORQUAY.

R. WINTER'S

CREAM

BUTNUTS

Made in Six Varieties, viz. :—ALMOND CREAM, WALNUT CREAM,
 CASHW CREAM, TABLE CREAM, and COOKING.

**Are the most perfect Nut Butters
 ever produced.**

Ask your Storekeeper for them. Once tried you will always
 use them.

SOLE MANUFACTURER :

R. Winter,

Pure Food Factory,
 BIRMINGHAM.

Maker of NUTTON, PRUNUS, NUXO, MAINSTAY BISCUITS, &c., &c.

FOR
 BACKACHE.

Unapproached.

FOR
 BILIOUSNESS

Charles Cunliffe's DANDELION COFFEE.

1/3 per ½-lb. Post Free.

FROM CHARLES CUNLIFFE, BACUP.

FOR
 QUALITY.

Unapproachable.

FOR
 FLAVOUR.

PURE SOAP

Cannot be made from Animal Fats, for
disused animals are used to produce these.

Some think snowy whiteness a test of purity, and don't realise that the fat of a tuberculous pig will produce such a soap, and olive oil will not.

Others object to coloured soaps and think them dangerous. But why? Nature colours the grass, and we use this natural green to tint

M'Clinton's Colleen and Hibernia Soaps.

It is perfectly harmless, it is pretty, and it is Irish.

Besides being **made from vegetable oils**, these soaps are also made from the salts extracted from the ash of plants. Other makers may make toilet soaps from vegetable oils, but **they all use caustic soda**, and this is most injurious to delicate skins. There is, however, no maker of shaving and tooth soaps in the world, as far as we know, that makes these soaps from **vegetable oils** only, or uses **plant salts**.

We send *free* to anyone mentioning THE HERALD OF THE GOLDEN AGE, samples of

COLLEEN TOILET SOAP
 SHAVING CREAM

SHAVING SOAP
 TOOTH SOAP

D. BROWN & SON, LTD.,
DONAGHMORE, TYRONE.

THE Leading Health Foods.

GRANOSE FLAKES & GRANOSE BISCUITS.

Made from high-grade Wheat of choicest quality, each flake representing an entire kernel of wheat. In Granose, wheat is presented in its most digestible form, and being as easily assimilated by the invalid or infant as by the robust person, it is rightfully acknowledged to be a **Triumph in Food**, and is appropriately described as "the Ideal Staff of Life."

Babies Thrive, Invalids Improve, Athletes Strengthen, Brains are Nourished on GRANOSE.

7½d. per packet.

TOASTED WHEAT FLAKES.

The same as Granose Flakes, with the addition of malt honey, a natural health sweet. A delicious breakfast dish.

8d. per packet.

AVENOLA.

A variety of grains combined in the proper proportion to secure perfect nourishment. A sustaining breakfast food, also suitable for puddings.

7d. per lb.

WHEAT GLUTEN.

The life element of wheat. Makes a superfine gruel in one minute. Invaluable to young children, invalids and the aged.

20% strength **10d.** per lb.
For Diabetes, 40% " **1/8** "

CARAMEL CEREAL.

The original substitute for tea and coffee. Free from all injurious effects. Fragrant, healthful, refreshing.

10½d. per lb.

HEALTH BISCUITS.

per lb.		per lb.
Wheatmeal, 5d.	Nut Rolls, 5d.	
Oatmeal, 6d.	Fruit Wafers, 8d.	

NUT MEATS.

No. 1. The Original Protose, the standard Nut Meat	} 1½ lb. tin, 1/4
" 2. Pine-Nut Protose	
" 3. Hazel-Nut Protose	
" 4. Nuttose	
" 5. Nuttolene	

NUT BUTTER.

Made from cooked nuts and containing nut proteids. For enriching Soups, Stews, Gravies, &c.

½ lb. tin, **7d.**; 1 lb. 1/-

MALTED NUTS.

In fine powder form. A food that is all food. Much superior to meat extracts. Can be used in many ways.

Sustaining, delicious, digestible.
Per tin, **1/-**

BROMOSE.

A combination of predigested nuts and malted cereals. Makes good blood quickly. Far superior to cod-liver oil for consumption and wasting diseases. Good for Athletes, Travellers, and all who require good food in small compass. The best thing for vegetarians away from home.

Thirty Tablets in box, **1/6**

We will send you 12 Samples and Cook Book for 1/-, or Descriptive Price List, post free.

**The INTERNATIONAL
HEALTH ASSOCIATION, Ltd.**

Stanborough Park, WATFORD, Herts.

SIX OF "PITMAN"

DELICIOUS

1001 Health Food Specialities

In place of Meat and
Free from its Dangers.

BRAZOSE MEAT.

Made from Brazils, quite different to all other Nut Meats. Makes splendid Sandwiches, Sausage Rolls, Savory Roasts, and Irish Stews. Per Tin, 4-lb., **10d.**; 1-lb., **1/6**; 1½-lb., **2/-**. Sample Tin, **4d.** Post free **5d.**

VIGAR BROWN.

The Superior Cold Dish, Tomato or Clear. Per Mould, **1/-**

TOKIO BAKED BEANS

With Tomato and Nut Sauce. Hot or Cold, makes a splendid Dinner Dish. Per Jar, **4d.** and **1/-**

VEGETABLE SOUPS.

In 12 Varieties. Per Tin, **2½d.**; per dozen, **2/6**. Each Tin makes a pint.

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Far Superior to Meat and Fish Pastes. Per Tin, **3½d.**; per Glass Jar, **5½d.**

VIGAR GRAVY ESSENCE.

Delicious Flavour. But a few drops required, added to water. Per Bottle, **6d.**, **1/-**, and **1/6**. Sample Bottles, **2d.**

PLACOBRED
(Place of Bread)
BISCUITS.

5d. per lb.
7-lb. Tin, **3/-**

PLACOTOAST
(Place of Toast)
BISCUITS.

New BISCUIT

Added to the Series
that has now
BECOME FAMOUS.

"PITMAN"

Placomeat Sandwiches

(The Place, 4th Corner Stone.)

Provides a perfect
Fresh Lunch after being
carried for a week.
Free from Animal Matter.

As Palatable and far
more Nutritious than

HAM & BEEF SANDWICHES.

PLACOCAKE
(Place of Cake)
BISCUITS.

1/- per lb.
7½-lb. Tin, **7/6**

PLACOMEAT
(Place of Meat)
SANDWICHES

4d. allowed on empty tin.

- POTATOES - VERY DEAR and NOT GOOD

And other Vegetables are now

Write **PITMAN STORES** for Prices of

Natural Dried Vegetables.

Nothing previously offered like them.

Provides Fresh Cut Vegetables all the year round at about the same cost as when in season, with their original flavour, appearance, and freshness retained.

No Waste, no Soaking, no Trouble. Always Ready, always Clean.

About 20 varieties, grown in nearly as many different countries, including French Beans and Peas, Carrots, Spinach, White, Savoy and Red Cabbage, Onions, Turnips, Leeks, Celery, Sprouts, Kale, and Potatoes.

1 lb. equal to 10 to 14 lb. of Fresh Cut Vegetables
Sample packet of either kind, post free, **2d.**,
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SAMPLE ORDERS of ASSORTED GOODS of 5/- VALUE
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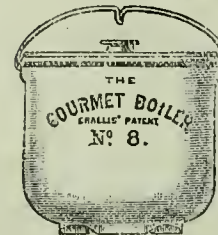
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Is now open as a DEPOT for all

HEALTH FOODS.

Central for South. Write for Price List.

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No Stirring.
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No Waste.

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IS INCOMPLETE WITHOUT THE

GREEN FIELDS SAVOURY CHEESE

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As used in the Lady Margaret Fritarian Hospital.

This Unique Speciality is now Sterilized in air-tight
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