

# THE HERALD OF THE GOLDEN AGE.



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## The Higher Self.

**T**he higher or spiritual Self of every man and woman is the *real* self, and we are, in reality, better than we seem to be.



Our shortcomings and imperfections are in most cases simply evidences of mental limitation, spiritual undevelopment, or inherited physical tendency. We fail to express ourselves and our intentions truly, being unable to manipulate perfectly the physical instrument with which our ancestors have provided us, or to control and transcend the conditions of our mundane environment.

In our quest for happiness we make mistakes, being under the spell of various illusions. And only through the teaching and discipline that Experience provides, do we find the way to that better life which alone can give us perpetual satisfaction.

We are yet but as children (speaking spiritually), with our eyes barely opened to the great realities of our existence and the destiny that awaits us. We fail to realise the forces and influences that are surging around us and upon us, or the Laws which operate inexorably for our weal or woe.

Instead of apprehending facts we indulge in fancies, and make blunders in accordance with our misconceptions. Seeking mere pleasure, we miss true happiness, and in trying to *please* ourselves we lose the bliss of *forgetting* ourselves, and of living to help and bless others. And thus are we self-excluded from that sphere where Joy makes perpetual music, and Understanding illuminates everything.

We permit ourselves to be dominated by the thought that the lower physical plane of existence, on which we now function as incarnate beings, is the *only* one; or, at any rate, the only one worth considering. We fail to apprehend that an ethereal plane

interpenetrates it, and that other human beings functioning in ethereal bodies are around us—that we may be subject to their influence, and that the 'next world' is even now present, and is only another plane of existence which is awaiting our realization of its conditions.

We also fail to conceive that we, as *spiritual* beings, may actually participate consciously in the life and sensation of that ethereal and fourth dimensional world during the sleep of our dense physical bodies—that, in fact, we are already denizens of the 'world to come,' and may become personally and experimentally conscious of the blissful fact that there is no death—for we are immortals.



Just as we misapprehend spiritual verities, so do we draw false conclusions from our association with the human souls around us.

We see and magnify the shortcomings of those whom we meet and with whom we live, instead of looking beyond and behind their faulty manifestation to that real and better Self which is struggling with adverse conditions, and often vainly endeavouring to express its true sentiment and disposition.

Thus we fail to recognize and speak to that within *them* which would respond to the highest within *us*. We address their *lower* personality only, and, instead of helping them, we thus excite their resentment of our blindness and lack of understanding.

It is to the *real* self that all appeals to come up higher must be given; and our faith, concerning the ability and readiness of that Self to respond, must be made manifest if we want to succeed in being helpful.

If we believe the *best* about the people we meet, and *express* our belief, they will try to come up to the level of our expectation and ideal concerning them. Whereas if we show that we look down upon them from an altitude of superiority, either real or imaginary, they will turn deaf ears to us, and fail to respond to any ministrations on our part—notwithstanding our good intentions.

This is an important truth that all reformers should realize and remember, for it is of vital consequence. When men and women are invited to embrace some new Ideal, and to change their sentiments and habits accordingly, they must be made to feel that their innate desire to do that which



is *right* is recognized, and that it is *because* of such recognition that such an invitation is extended.

They will then want to show themselves to be as good as they are estimated to be; and, influenced by the sentiment of 'noblesse oblige,' they will endeavour to act in accordance with the enhanced conception.

Nothing in this world is so helpful to a human soul as to know that some other soul believes completely in its innate integrity, nobility and goodness. Such knowledge acts as a powerful dynamic force in favour of spiritual upliftment. And when to such knowledge is added the realization that *love* is extended as well as *faith*, the spiritual reinforcement thus provided is immeasurable.

It is owing to his perfect knowledge of this great Law, and his phenomenal ability to extend and express such faith and love, that He whom we call 'the Christ' was able to help and redeem those who came to him in need. Thus He became known as the Friend of Sinners—for thus He saved them. And it is because erring men and women in all parts of the world to-day intuitively feel that He *understands*, and therefore *believes* in them and *loves* them, that they give him the homage of their hearts, and regard him as God's Representative and their spiritual Master and Lord.

It is a most significant fact that He never condemned the sinners of his day—only the self-righteous and pharisaic ones. And these latter were only admonished for their good, and in order that their eyes might be opened.

Like a spiritual magnet He attracted to him the weak and erring humanity of his generation, because they felt the uplifting power of his sympathy, faith and love. And only by a similar manifestation of these same characteristics can we help those in need around us.

When we advocate the Humane Life, let us therefore assume that those whom we address have humane hearts, and *show* that we do so by our conversation.

Let us give them the impression that we believe they only need to be made aware that the cruel butchery of their fellow-creatures for food purposes is quite unnecessary, and that they can, therefore, safely cease to participate in the hideous flesh-traffic (by consuming its victims) in order to induce them to forswear such participation henceforth.

If they are sufficiently advanced in spiritual development as to have outgrown barbaric sentiment and habitual self-gratification at any cost to others, and are able to realize the beauty of Kindness and Mercy, they will respond to our message. The Ideal of Humaneness will attract them, and they will feel constrained to cease aiding and abetting the cruelties of shambledom by their patronage of the same.

If, on the other hand, they are still brutal, and lacking in the Christian spirit of compassionate sympathy with those who suffer pain, they will probably sense our disappointment that they still belong to that sphere where savage appetite prevails and the beasts of prey find their dwelling place. And, in many cases, they will be made to reflect, to realize their sorry condition, and to aspire to something higher and better

—and this far more effectually than if we *attacked* their habitual carnivorousness in any way.

A man came to see me the other day who makes his living by raising and killing pigs—much to the annoyance of his neighbours. He called to collect money for his Church, being one of its officers, so I talked to him earnestly and invited him to give up such an occupation, so that Angels and other spiritual beings would not be compelled to shrink from him in consequence of recognizing his blood-stained aura.

I tried to show him what his feelings would be when his time came for entering the presence of the celestial ones who are radiant with love and gentleness—how ashamed he would be as he became conscious of his own blood-red soul garments—how he would want to hide from the sorrowful eyes of his Lord—how discordant with his high calling as a Christian was such a loathsome business.

He had never thought about the matter in this way, and, like the multitudes who slay and eat without question, simply because they have been brought up to do so, he had always regarded his awful trade as being quite consistent with discipleship and loyalty to the merciful and harmless Christ. But he realized the truth as I spoke to him, and went away to wrestle with the Vision of the Higher Life, and to purge himself from bloodguiltiness.

Christendom has a Higher Self which will ultimately prevail over, repudiate and abolish the barbarism and ruthless inhumanity that now desecrate Christian lands. It is becoming manifest in many ways, notwithstanding the hindrances and obstacles that prevent. Foregleams of its coming transcendence are everywhere apparent to those who have discerning eyes; and, to such, the fact is well known that we may with confidence exalt the Ideal of a humane, peaceful, and spiritual Era as a dream that will surely be realized.

Though the lower elemental tendencies and perverted instincts of our degenerate Race are still obtrusively apparent; though cruelty, sacrifice, carnality and self-idolatry prevail; though spiritual blindness and hardness of heart are everywhere in evidence around us; let us ever remember that Christendom has a *soul*—a collective Higher Self. And just as the *real* man shines forth through his defective personality when physical conditions that hinder are overcome, and character becomes matured and purified by experience and suffering, so will the Soul of Christendom at last shine forth—and the characteristics of the Dark Age from which we are just beginning to emerge will be for ever swept away.

The protest that is now being raised by the advance-guard of the 'Coming Race,' against War, Slavery, Poverty, Vivisection, Disease and Butchery, and the earnest endeavour to abolish these evils that is being made, are sure signs that the awakening and expression of the Higher Self of mankind is taking place. And this manifestation of humanitarian sentiment, which is but another name for the 'Christ-spirit,' will continue and increase until all Christendom is leavened and transformed by it—and then the long foretold Golden Age will be near at hand.



There can be no retrogression now. The influx of illumination from the Spiritual realms is too great to admit of any return to the conditions of the nether world. There are too many psychic sensitives now evolved for the prophetic function to lapse or become dormant. And while the angelic workers can find human instruments by means of which they can exalt Truth, promote Humaneness and bring about Social Amelioration, they will not fail to urge mankind onward and upward.

Though Jingoism may endanger Peace; though Vivisectors may entrench themselves behind big names (that are thoughtlessly lent them) in order to find shelter from the coming storm of public condemnation that is rising; though they spend some of the ample funds that have been given them by misguided donors in 'defence tactics' and further misleading of the public; though ignorance of Hygienic Law and lack of Humane Education may still block the path of social progress toward Health, Sanity and genuine Culture; though degenerate human appetite may still render a corpse dietary palatable to many, and tend to paralyze and stifle compassionate feeling—yet, in spite of all these things, the great transformation of Christendom—the *Humane Reformation*—will come to pass and be accomplished.

Let us remember the prophetic words of a Christian Minister who recently declared his faith as follows:—

"It is clear, to my mind, that in abolishing bloody sacrifices to a hungry or angry God, Jesus abolished them as respects hungry or angry men. Butchery will go as certainly as slavery, war, and drunkenness are going. It may go *slowly*, but it *will* go. And the chief agent in effecting its abolition will be the *spirit of Christ*—the *spirit* of Him who died that there might be no more Death; who was slain in order that throughout the length and breadth of a regenerated universe there might be no more slaying."

The furtherance and hastening of this great End is delegated to those of us who have discerning eyes, listening ears, and understanding and responsive hearts. Upon our individual effort, during the few years of opportunity that are allotted to us, must depend, to some extent, the hour of consummation—for God ever works by means of conscious instruments.

But the words "Whom shall we send, who will go for us?" are still being uttered in the Councils of the Heavenly Spheres. And blessed are they who volunteer to do the Divine Will—to aid in accomplishing the Divine Purpose!

Sidney H. Beard.

### Ars Vivendi.

"He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.  
He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.  
Be what thou seemest: live thy creed,  
Hold up to Earth the torch divine;  
Be what thou prayest to be made,  
Let the Great Master's steps be thine."

H. Bonar.

## Sparklets of Truth.

No man dare call himself advanced who in any sense is holding aloof from the work of the world.

No man is even educated who feels out of sympathy with any phase of human activity.

Most movements to "Elevate the Masses" have failed ignominiously because their sponsors had a fondness for ice-tongs and kid gloves.

No man can be too *human* when once he has awakened to the meaning of life.

It is the heart-throb of the sinner that gives him a place near God. But if any man's mistakes put you out of touch with him, it is *he* who remains nearest God.

Beware any philosophy of life that cannot reach, inspire, or empower the man in the ditch or the woman at the loom.

How near a man has approached God may be seen from how close he reaches his fellows.

Heaven is just as far from us as we are far from whole; that is why Heaven has disappeared from the ultra-modern religion.

The soul is concerned not with the quality of our humanness, but with the quantity.

The thing people call us, is what we have outgrown and should be no more; the thing we call ourselves is what we could not yet become.

One must be very God-like to differentiate between the human flowers and the human weeds; perhaps the weeds themselves are flowers that have lodged in stony ground, and the winds of autumn shall scatter the seeds into places where blossoms may grow.

When brain, heart and body are through with their little span of years, and crumble perforce in the tomb of buried hopes, then the soul bestirs itself and the life divine recommences.

One by one the broken threads of aspiration are singled out and woven into the soul's new raiment; little by little the motley sheaf of human experience is winnowed clean for the soul's higher sustenance; slowly and with much confusion the lessons of a mortal pilgrimage are rehearsed in the open till the soul knows each past forgetting; and then we see in letters of fire how the forces that formed us, and guided us, and urged us on, were the thrills we felt and the things we desired in a very human way.

Only the memory of *feelings* endures beyond the grave. For at the last it is the strong vital impress that speeds the heavenly message, and the pure earth-affections indent themselves most deeply on the soul.

Edward E. Purinton.



## The Abolition of Disease.

**A** Lecture on this subject delivered before the Psycho-Therapeutic Society on October 19, 1908, by Dr. J. Stenson Hooker, contained the following noteworthy statements:—



“Perhaps it may be considered somewhat Utopian to even mention before an intelligent audience the idea of the Abolition of Disease.

But, on the other hand, we have it from the great master, Ruskin, that we should not be dissuaded by any man from a certain line of action or thought simply because it savours of the Utopian.

Of course, we are dealing with a big thing when we talk of the “Abolition of Disease,” but big things must not frighten us. We must attack them boldly. There is a Chinese saying that if you aim at a barn you will hit something big; therefore we must aim at

this big thing—Disease—and we shall demolish some of it, at all events.

Now, what is Disease, and what does it imply? Briefly, it is a departure from the normal health, and it implies at the present day a great mass of human suffering and tens of thousands of pounds spent on hospitals and smaller institutions, whilst these hospitals are vying with each other as to which can boast the greatest number of out-patients and in-patients. This implies sickness in thousands of homes and a frightful amount of human misery accompanying it all.

Now, what has pure Science done in the matter of abolishing Disease? A very great deal. By its teachings of general sanitation and hygiene it has practically abolished many fevers, such as typhus, etc. Of the latter I, personally, have only seen one case, and that in my early student days. Typhoid fever also is gradually but surely being eliminated from our midst. Small-pox is hiding its head—or rather being banished altogether—owing to the prosecution of hygienic measures—not to vaccination. Science has also been the cause of modifying many other diseases, and so limiting their danger.

But, on the other hand, although it has done all this, some of us think, in the face of this continued mass of disease, that, alone, it is too limited in its activities. More than that, we actually think that certain forms of scientific research have *retarded*, in some ways, the progress of medicine. I allude especially to Vivisection. We believe that workers by this method have been losing sight of the larger issues by limiting their researches—researches which have eventuated in the discovery of so-called facts which have had to be denied a year or less after!

Therefore I submit to you to-night that other forces must be brought into requisition in this grand—and, I may say, almost sacred—quest of the Abolition of Disease. Moral forces must be brought into action; religious forces must be brought into play.

And, in confirmation of this, may I draw your attention to one phase of religion and sociology which is

being preached and taught so much in the present day, and also accepted amongst all cultured and educated people. I allude to the idea of the Unity of Life and the so-called Brotherhood of Man.

By the realization of these ideals are we not approaching a point in time when this great mass of suffering and disease will become intolerable? We shall not tolerate it in our midst in the good time coming—when the pain of one will be the pain of all! The suffering of one man, though he be at the Antipodes, will appeal to us here because of the very fact of the Brotherhood of Man, and, therefore, his suffering must be ours also.

We shall get rid of much of the *separateness* of life, and be far more intimately concerned with the troubles and sufferings of not our own friends and relations only, but also of the whole of mankind, just in the same way as some other evils are becoming intolerable, as, for instance, War.

We have come to the idea—or are fast coming to it—that War is not to be tolerated amongst civilized beings; so, too, in a more golden time will it be in regard to Disease; and it will behove medical men generally to extend their sphere of operations, and, if necessary, to improve themselves off the face of the Earth, in their fight against Disease. We are custodians—or are supposed to be—of the public health, and just in proportion as we do not bring into play *all* the forces possible for the promotion of the general health, so are we recreant to the high trust which has been placed in our hands.

But in many phases of treating Disease we have not, I fear, been as active as we might have been. I allude, of course to the prosecution of psycho-therapeutics, magnetic healing, diet treatment, nature cures, etc., and in consequence of this neglect there has grown up in our midst a great number of Societies, Institutions, etc., run by lay people, which have for their object the procuring of health by these and other methods. We have, indeed, in our midst, growing up all around, Guilds of Health, the Psycho-Therapeutic Society, Institutions for electric treatment, Nature cure Establishments, etc., whilst many individual laymen have laid themselves out as teachers of diet, physical culture, etc., etc.

**Practical Suggestions.** Now, what are the immediate and present forces which we can bring into play for the reduction, and ultimate Abolition of Disease. In the first place, the conditions of labour must be still more ameliorated and improved. It is certain that we cannot have a healthy race of men if the industrial conditions are inimical. There are some thousands of deaths annually in our commercial districts due to special trade conditions. There are still many faulty conditions of labour in factories, etc., to say nothing of men and women being allowed to work too many hours per day.

I would also have instituted a series of Hospitals for Health, not for Disease. At these institutions I would have properly qualified teachers, to inculcate the very basic principles of Health, and where all the poor people especially could attend to be taught how to keep well. At present there is too much talk of Disease and not enough of Health! Here is a grand field for philanthropists.

The medical man, too, must not be so modest; he



must come out into the open more and teach the people of the close association of disease with immorality and intemperance of all kinds. *You cannot disassociate disease from wrong living.* You may cure temporarily, for instance, the condition of delirium tremens, but you are not curing the man himself; you are not making him whole, and he is just as likely, unless you do this, to still be a burden to others and to himself in the future. Unless you have appealed with effect to his moral nature—in other words, unless you have made him a *temperate* man, you have not really cured him.

There is a change coming along in this respect. We now often see medical men, some of them well known, being asked to come to lay lectures, P.S.A. addresses, etc., and even to take services in some of our churches. The principle will come more and more into vogue as we see clearer, and acknowledge this idea of the intimate relation of Religion and Disease.

One more thing I would like to see altered, and that is the wholesale treatment of the poor in our hospitals. No such institution for the treatment of Disease should be built in the midst of bricks and mortar and microbes and vitiated air, such as we get in London and other big centres, to say nothing of the pernicious fogs. All such buildings should be just outside a town or city and upon high ground where practicable; and an easy transit should be made from our centres to those hospitals.

Moreover, medical men attending them should have a fair remuneration, in order that they may devote their whole time to the patients.

Then, again, it is, of course, a great pity that there is, necessarily, so much commercialism mixed up in medical practice. It is, unfortunately, true that Disease exists for doctors apparently, and the more Disease there is, the better off, financially, they are. This principle, too, must sooner or later receive consideration at the hands of the reformers and sociologists. In other words, doctors should be paid for keeping people in health and constantly teaching them the very root principles of health.

What a poor set of people we are, after all, in the present day! very few being really and truly healthy. I sometimes think, when Shakespeare gave us, through 'Hamlet,' a description of man, that it was only what man is *potentially*, and not in *actuality*. You will remember he says:—

'What a piece of work is man!  
How noble in reason;  
How infinite in faculty; in form and moving  
How express and admirable; in action  
How like an angel; in apprehension  
How like God!'

I am afraid my own version is really more correct:—

'What a piece of work is man!  
How ignoble in reason;  
How finite in faculty; in form and moving  
How gross and unwieldy; in action  
How like a demon; in apprehension  
How like an idiot.'

One more point before we close. Medical students of the future must be taught, as they are *not* taught now, the vital importance of Diet in relation to Disease; and of the power of *mind* over *matter* in regard to it. They must be taught what *personality* in a physician means to a patient. They must be taught that man is something more than a conglomeration of bones, muscles, and organs—that he is a triune being of body, mind, and soul, and

that when he is sick you must not leave out the psychic or spiritual phase of his being.

#### Encouraging Signs.

We are getting on, though slowly; still I, for one, am optimistic of the future, for, after all, I see around me many evidences that we are not so gross living as were our forefathers; and not so intemperate in many ways. There is an undoubted tendency to refinement in several directions; a desire for more culture and less debasing pleasures. Our sports and pastimes are not so coarse as they were formerly.

There is, in fact, a greater all-round desire for better social and spiritual conditions. There is at the present time, in spite still of an enormous amount of crime and other coarseness, a deep undercurrent and desire for the spiritualisation of life. We are, as a matter of fact, more refined and spiritualised than we were, say, fifty years ago.

This finer but more spiritualised condition will, in my humble opinion, steadily but surely increase, until, at length, we shall be lifted into a finer phase of being altogether. We began as spirits; we were then clothed with matter of a coarse kind; but this matter will gradually get less and less dense. In other words, man had a spiritual and deific origin, and he must have a spiritual and deific ending!

What justification, perhaps you will ask, have we for this hopeful outlook? I answer: All that Science has done and is doing—and all the teachings and the sayings of past prophets and seers and saints. All the poets—and they are true prophets—have seen a healthier and better Age to come.

Have these no justification for their songs of gladness? Have all their thoughts been as dreams of the dreamer, visions of the visionary? How has it all come into their minds unless there is some foundation for it all.

Edward Carpenter talks of the time when 'We shall drink of the wells of peace and rest and sit with all the gods in paradise.' Kingsley, Tennyson, and others sing of the Golden Age to come. The seers of the Bible speak of the time when there shall be *no more pain*. Are all these dreams of the dreamers? I cannot believe it.

My old friend, the late Hannah Blackwell, finished up a beautiful poem with these words:—

'And the great future, with triumphant song,  
Shall more than fill the boldest prophecy.'

In relation to our subject, I would ask you to read, if you have the opportunity, that remarkable book, 'The Coming Race,' by Bulwer Lytton. This, too, is prophetic in many respects. He there depicts a race of mankind living on to a good old age, and that in strong, perfect health, whilst he tells us, in what seems a touch of satire, that amongst the people, regular practitioners of medicine were very few.

So in looking across the vista of the future, and looking, as it were, over the hills of time, I can see the first streaks of the dawn of a day which shall be brighter and better for suffering humanity. I can see the spirit of Altruism more and more active, and all the forces for Good more operative; and by all these combined forces, we may hope—some day at all events—to reach into that happy time when all the peoples of the earth shall live a healthier life, and sing a gladder song!"



## On the Other Side.

When we 'pass over' 'twill be to 'the Other Side.' Of Church goers, perhaps, not more than ten per cent cherish a real and helpful belief concerning the 'Other Side.' It is not made,



as we would naturally expect, the subject of devout meditation; and of speech about it, formal and informal, there is far too little. All silence is not golden: there is a silence which is both culpable and injurious. Our silence concerning 'the Other Side' is not a token for good; it is not to be commended; it reveals an ugly fact—that nominal Christians are of the world, worldly.

'The Other Side' is not to the multitude of orthodox religious professors a substantial, bright reality; it does not shine forth

from the Unseen as the fair Haven of God, the glorious Kingdom of our Father.

The explanation of the absence of 'Other Sidedness,' in so called Christian life, is very simple. We have not kept close to the Christ centre. We have drifted from our moorings into religious worldliness, spending money for that which is not bread, and our labour for that which satisfieth not.

To the spiritual man the veil which separates the Unseen from the Seen is very light, very thin—so thin as to be penetrated by the golden light from 'the Other Side;' but alas, by our selfishness and carnality, by our love of the world and worldly things, we have made it a veil, heavy and dark, and altogether impenetrable.

The Gospel which we profess to live by is only half believed, half embraced. The essence of the Gospel is Life. Life in God, Life in Christ, this is the great concern of every one of us. Such Life is life prolonged beyond our 'passing,' it is all one life, *here* and *hereafter*. In reality this Life is independent of all 'time' conditions though lived in part in 'time.'

The fact of continuous, unbroken Life—of life *here* prolonged *beyond*—troubles far too few in these pleasure-loving, religious-worldly and money-piling days. If the Other Side were as real to us as this world is, we could not set our affections on things of Earth and lay ourselves out to make contracts with Satan, that we may buy the shadow for the substance.

Strange, too, as it may appear, the prospect of 'dying' shuts out 'the Other Side.' One only way there is to reach the further shore,—the old, old way, misnamed 'death.' A journey to a far off land, to the other side of our globe it may be, we do not fear, but of this 'passing' to the Other Side we go in constant dread all our life long, 'the passing' which, if Christian in deed and in truth, we ought to long for, and hasten unto.

Mors  
Janua  
Vitae.

This horror of so-called 'death' which, like a grim and hideous spectre, dogs our steps each hour of life we live is altogether without justification. 'To die' is an ordinary and inevitable happening; 'tis no leap in the dark but a step, perhaps the most important

step of all, in a life of progression. 'Death' does not predicate life closed but life continued, prolonged, projected into the Unseen. The fear of passing hence is, from the Christian point of view, unreasonable, for it is the fear of the non-existent. 'In Christ' there is no death.'

Obviously, therefore, any man who struggles to live the Christ-life need not fear the summons to go hence and be no more seen, one bit more than he fears to obey the summons of his best friend, or nearest relative, to leave his home for another part of the country, or for a foreign shore.

Why are nominal Christians so inconsistent in their beliefs? Why do they say one thing with their lips whilst believing another in their hearts? Our language as to going hence is very full of cant and sadly needs revision. We speak for instance of 'the last long journey.' What authority have we for such an assertion, and who gave us this authority? How do we know the journey from 'here' to 'there,' from 'Earth' to 'the Other Side' is long? Is it not more reasonable to conclude as to that "last journey" (?) that it is a short one, quickly accomplished?

Is it not, 'One moment here, the next beyond?' The spirit world is ever with us, it is never far away; so close it is to us that we even walk in the midst of the discarnate and holy angels.

'Millions of spiritual creatures walk the Earth Unseen, both when we wake, and when we sleep.'

Faber is quite as definite as Milton in his pronouncement as to spirits.

'They move with noiseless foot  
Gravely and sweetly round us,  
And their soft touch has cut  
Full many a chain that bound us.'

How often is the passing soul seen to be in communion with those who have gone before! Just the lifting of a latch, the opening of a gate or door, the withdrawing of a veil, just a step and, lo! we find ourselves on the Other Side, the newest, latest accession to the great majority.

Death is an 'exodus'—'a going forth'—a change of address, a change of residence, a flitting from one house to another; it is a transition, a passing over to the Other Side. Yes!

Death is another Life. We bow our heads  
At going out, we think, and enter straight  
Another golden chamber of the King's,  
Larger than this and lovelier.

All do not 'pass' consciously. Some observers assert the greater number are borne away from the Earth-life in a state of unconsciousness. Whether this be so or not, the passing of a soul may, not unlikely, be more distressing to the onlooker than to the passing one. Archbishop Tait, when his passing time drew nigh, is reported to have said, 'If this be death, death is not so bad.'

So natural will be the transition to 'the Other Side' that at first, may be, we shall not realize the change which has come to us, our transfer from the Earthly house to the Heavenly. Great will be our wonderment, intense our joy and felicity, delicious our sense of rest and peace! Gradually the truth will dawn upon us, "I have died. I have left my body. I am now discarnate. The thing I feared so greatly is passed and over—I am dead and yet alive for evermore."

With the full realization of the great transition we



shall find ourselves to be ourselves—*ourselves only*. Our senses quickened and spiritualized will be with us. We shall see and hear, and taste and smell, and touch and handle as before, only always with pleasure and delight.

Memory, temperament, character, and all that goes to make up personal identity continue on 'the Other Side.' Life *there* is not what so many understand by 'future life'—a transformation scene in which everything is changed, where even the remembrance of the Earth-life is done away, blotted out for ever, and we do not so much as recognize ourselves to be ourselves, to say nothing of the recognition of our neighbours.

No! on 'the Other Side' we shall find Earth-life prolonged, our senses, our powers, our affections, our sympathies, our humanities, preserved for us in a state of perfect freedom, freedom from all physical ill, from the bondage of corruption, from the fear and power of sin.

The mind should be familiarized as much as possible with 'the Other Side'; filled, as far as lies in the will of man to fill it, with the scenery of Paradise and Heaven. If Heaven is within us we must fill us to the full with its scenery and delights.

Is it impossible to get behind the veil without 'passing?' Is it impossible for the spirit to mingle with the Blessed Dead in that bourne from whence, it is so untruly said, 'No traveller returns?' Is it impossible to be in the spirit, and to see and hear things which make the hard Earth-life not merely endurable, but altogether worth living for the joy which is set before us? We shall do well to ponder over these questions and see if it is not possible, in spirit, to

Stand where Moses stood,  
And view the landscape o'er.

Are 'the Dead' dead to all that concerns Human Life? Can they make no sign from out of the Silence into which they have entered? If we in spirit can see behind the veil and fill our souls with heaven, can they not, for their part, see the world from which they have passed? Can they not, for purposes of Divine help and consolation, visit the old familiar haunts and join themselves, unseen, to those they loved whilst in the body, and whom they cannot cease to love now they are delivered from the burden of the flesh?

The testimony of credible witnesses as to manifestations from out of the Silence may not be scorned. These to the spiritual, are as real and sure, and as worthy of acceptance as the happenings of Earth. The Other Side, and all that pertains to it, is spiritually discerned.

The discarnate may be desirous of making spiritual revelations,—of affording spiritual help. Surely this *must* be their attitude? They may be longing to impart to us, who have not yet passed over, some heavenly comfort, some spiritual blessing, but we who need may be unable to receive. Carnality, as opposed to spirituality, is the strong and powerful barrier to communication from 'the Other Side.' Our minds are not clean enough, our hearts are not pure enough, for such manifestations and revelations. Our undeveloped, unspiritual state effectually checks and thwarts the efforts on our behalf made by those 'gone over.'

If it is our desire that they should influence us we must cast off the carnal and be clothed with the spiritual.

**The Communion of Saints.**

The Communion of Saints is an article of belief which carries the nominal Christian no further than a vague, half-doubting assent to the reality of Angels and a possible shadowy existence of the departed. To the generality of professing Christians, Communion of Saints there is not—the Creed of the Church, in their case, would lose nothing by deleting from it this its most comfortable article.

It is beyond all doubt that 'the Other Siders' do reveal themselves to their incarnate friends while they sleep. Dreams *are* sometimes made of right good stuff, such stuff as visions and revelations are made of. There is nothing fanciful or extravagant in such a statement. Thousands and thousands of devout and honourable people, all the world over, are ready to confirm it. The dream is no new mode of revelation. Certain chapters of the Holy Scriptures might be placed together in a separate volume, entitled 'the book of Dreams and Dreamers.' Dreams warn, inform, cheer, gladden, hearten and strengthen.

Dreams do not stand alone as means of communication between 'quick and dead.' If there is such a thing as telepathy, which may be defined as 'the sympathetic affection of one mind, or person, by another at a distance, by other means than those generally recognized,' no stretch of the imagination can possibly restrict its operations to those in the flesh. Telepathy finds its highest sphere of action among the discarnate on 'the Other Side.' The flesh it is which hinders and hampers its operations in the Earth-life, not wholly but in part.

The barrier of the flesh is not insuperable. Telepathy of a certain kind, among those in the body, is constantly demonstrated as a fact—moreover a comfortable fact. Those who have gone away from us, those, that is, who are now living under free untrammelled telepathic conditions, must be able to impress more powerfully, and influence more effectually, those who believe God's children are ever and always one great Society, bound indissolubly together in 'one communion and fellowship.'

Apart from telepathy the Communion of Saints, to all intents and purposes, is a dead letter. This it is which explains many thoughts, very real, very inspiring, 'heavenward soaring,' of which no other explanation can be given.

**Visible Manifestations.**

That there can be communion between the Other Side and this, without the clairvoyant medium, is abundantly evident. Manifestations of this kind are too well authenticated to be laughed away as old wives' fables, or the fond inventions of hysteria.

The belief, secret or expressed, that discarnate spirits do materialize, and so manifest themselves to their beloved as they were on Earth, makes people, otherwise sensible, very much afraid. The mere thought of seeing visibly one of our well-known 'dead' literally makes them quake for fear. They can get no further than 'ghosts,' and things 'uncanny.'

Strange that, whilst we profess to look forward to life with these discarnate ones, we should dread so much the thought of seeing one of them—one, only one! Our fear and terror shew how ignorant we are of things spiritual, and especially of our own spirits.



'Men would not be so afraid to see other spirits if they were better acquainted with their own.'

Prayers for 'the dead' are, possibly, to some extent, responsible for our crude ideas as to the departed. Such prayers, however ancient and beautiful, do, too generally, imply the complete separation of those who have passed over from those who tarry a little longer here. There is not the slightest hint or suggestion of the possibility of spirit communion between 'the Other Side' and ourselves.

The faces of the blessed discarnate are represented as looking only one way. Godwards—to the glorified Christ. Is this really so? Is their gaze so concentrated on Heaven that they cannot afford to cast a glance on Earth?

How impossible, and how contradictory of all common-sense, is the conception of those on 'the Other Side' with faces turned persistently *away* from Earth! Surely their faces are turned towards us, as well as towards Heaven; we are still a concern to them, as they to us; they love us still, and help us, when they can, and all they can.

They who compose 'so great a cloud of witnesses' are no idle gazers, no listless spectators of us and ours, but active helpers in the Christian Life. It is not all exclusiveness outside our physical boundary.

"There is no paradise of idle rest,  
Where blessed spirits dwell in aimless joy."

The prayer of Dr. Samuel Johnson, as given in Boswell's Life, is, perhaps, one of the sanest and most helpful ever given to the Christian world, and may be commended to the attention of all who are believers in spirit life, and who, maybe, regard themselves as prisoners of hope, greatly longing for deliverance, for passage to the Other Side—'to be unclothed that they may be clothed upon.'

"April 26, 1752, being after 12 at night of the 25th.

O Lord! governing Heaven and Earth, in whose hands are embodied and departed spirits, if Thou hast ordained the Souls of the dead to minister to the living, and appointed my departed wife to have care of me, grant that I may enjoy the good effects of her attention and ministrations, whether exercised by appearance, impulses, dreams, or in any other manner agreeable to Thy government. Forgive my presumption, enlighten my ignorance, and however meaner agents are employed, grant me the blessed influences of Thy Holy Spirit, through Jesus Christ our Lord. Amen."

Of those who have gone over to the Other Side let us think on this wise, to our own endless comfort and God's great glory.

A. M. Mitchell, M.A.

### BEFORE DEATH COMES.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are *dead*. Fill their *lives* with sweetness.

Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say *before they go*.

The flowers you mean to send for their *coffins*, send to brighten and sweeten their *homes* before they leave them.

Boyce.

There is no "unknowable," except in the sense of eternity. We are continually making the unknown known, and the known is continually creating the unknown.

## The Spirit of Worship.

The Bishop of London has been telling a London mid-day congregation that what the Age lacks is the spirit of worship. We go about our work and the day's duties, he said, without the feeling—once so dominant in all classes—that *God reigns over all*

The preacher has a great mission in rousing people to a consciousness of the things they do not see, or feel, or appreciate. It is impossible for any student of human nature to ignore the fact that when once a man has realized that he is a Soul, and comes from God, he is capable of accomplishing far greater things than he could under other circumstances.

To what other inspiration are we indebted for the cathedrals in our cities or the paintings treasured in the leading picture galleries of the world? The architects, the stone carvers, the artists, were filled with one great idea—the idea of *worship*. The Greek when he wrought his marble masterpieces was filled with the idea of honouring the temple of his god or goddess.

Poor and benighted we may think the workers of those early ages—but their work *lived* because it was the outcome of a great idea. In many cases the workers have left no records of their names. They are utterly forgotten—but the fresco, the pillar, the portico, the statue, the painting, the ornamental brass work which they dedicated their lives to complete, are admired and honoured by generation after generation.

When we see these works we forget the harshness, the cruelty, the persecutions and the bigotry which distinguished those times. But the question arises: If these narrow-minded, unlettered, and intolerant religionists were able to accomplish such wonders, what might not the present generation accomplish if it were possessed of similarly great or even greater ideals?

There is no doubt we all have the capacity for worship, but we cannot worship with the saints of the sixteenth century. Knowledge has brought disillusionment. We see daily miracles with other eyes than theirs, and we hear the old creeds with other ears. Anathemas do not frighten us, nor do the hopes of future joys entrance us. Our enthusiasms are under strict control.

It is true that the spirit of worship has to a great extent ceased to exist; but the organs of Reverence, Spirituality and Hope, which develop it, are probably as powerful and operative to-day as at any time in the history of the world.

The human body (the "Temple of God," it has been called) is certainly more revered, and human life was never more sacred than now. People are seeking in all Churches—and outside of them—for unity with the one great Spirit; for communion with the most Holy, and to give themselves in loving service for the most lowly. There is less formality in worship; less respect for the representative heads of the Churches; but possibly far more of the spirit of worship in what is being done under other names than that of religion in purifying public and private life; in helping the weak and the afflicted; and in teaching the virtues and blessings attendant on self-control, sobriety, uprightness, and unselfishness of life.

John Nayler.



## Self-Transformation.

**D**o not wait for opportunities. Improve yourself constantly, and you will have all the opportunities that you can use.

**M**ake yourself a power in your own world, and you will soon be wanted in a larger world.

**M**ake up your mind clearly and firmly what you want in this life, and be determined to get it. Though you do not get it as soon as you desired, there is no need for giving up; you cannot fail if you stand unflinchingly on your original resolve.

**T**he time required to reach the goal in view, or secure the object desired, will depend greatly upon how constant we are in our determination to accomplish our purpose. Every time we become discouraged, or feel like giving up, we put the great day of realization further off into the future.

**T**he more *soul* we possess, the more richness and power we can bring forth from the sub-conscious; and the more we develop the *higher* consciousness the greater our insight and understanding in every field of consciousness.

**I**f you wish to *receive* more, you must *give* more; that is if you wish to earn more, you must become more competent; you must not only improve your ability, but you must improve your faculty for making that ability more practical.

**G**ive more of yourself to the world; that is, bring out more and more of the best that is within you, and turn that best to practical use; in consequence, your ability and talents will be more and more in demand; and the more demand there is for your work the more you will receive for your work.

**T**he more you smile at whatever comes, the sooner will you cause only those things to come that you actually want. Like attracts like, and much gathers more; therefore *be* sunshine, and you will attract more and more sunshine.

**H**old yourself constantly in a positive masterful attitude, and fill that attitude with kindness. The result will be that remarkable something that people call personal magnetism.

**T**he future of every person is rich, but no person can enjoy the riches that are before him so long as he is standing still. It is necessary to move forward constantly if we would gain possession of the greater things that life has in store.

**C**ontinuous advancement in all things is the path to perpetual increase in all things, and this increase will affect the quality as well as the quantity. There will be more of everything and everything will be better.

**M**eet the world with a smile, and what the world does to you will give you reason to smile again. When we smile at troubles they will smile in return; and when troubles begin to smile they are troubles no more.

The one who never finds fault with anything, but who looks always for the best of everything, is the one who will receive the best treatment wherever he may go.

**T**he future is never dark. When it seems so, we have placed a dark veil between ourselves and the brightness of the coming days. This dark veil is usually composed of pessimistic thoughts.

**W**hen you think of yourself, do not think of that part of yourself that appears on the surface. This part is the smaller part, and the lesser should never be pictured in the mind. Think of your larger self, the immense sub-conscious self, that self that is limitless in power and possibility.

**T**here is a larger man within you. This interior man is the real you, and it is infinitely greater and more powerful than your outer personality; and it is upon this interior man that you must depend for results. Act as if you were the superior man within, and you will feel that you *are* the superior man within.

**T**o think of the lesser in yourself is to continue to bring forth the lesser. You will continue to be small because you cannot be more than you think you are. But when you constantly think of the greater, sub-conscious self, you awaken the greater, and thus become greater.

**W**e have all felt the power of the superior man within; we have all had moments when we knew that we were greater by far than the visible self had ever appeared to be; and these moments can be made, not only more numerous but an ever present realization. We can train ourselves to feel more and more of the greatness within, and to express more and more of that greatness. We can do this by giving the larger interior man full right of way.

**L**et the power that is within you come forth; let it even take full possession of your entire personality; it will never lead you wrong, but will, instead, prompt you to press on and on, regardless of circumstances, until you reach the very highest heights you have in view.

**A**ct as if you were this great interior man; think that you are, know that you are; thus you give him full right of way. Then you discover that it is all *you*, and that the *all* of you is great indeed. Henceforth you can proceed to do, in larger and larger measure, what the modern mind has discovered that man can do.

**Y**ou can change yourself, improve yourself, advance yourself; grow out of every inferior condition into a superior condition; create health, harmony and happiness in abundance; live as you wish to live; become what you desire to become; increase perpetually your capacity to attain and achieve; build character and ability to the highest degree of efficiency and power; and place yourself upon that high pinnacle of being, where you can truthfully say, "My life is in my own hands, and whatever my future is to be, I, myself, have the power to determine."

Christian D. Larsen.



## Tolstoi's Visit to an Abattoir.

Many good people who eat flesh endeavour to stifle admonitions of their higher selfhood by advocating the establishment of *abattoirs* in place of private slaughterhouses.

They try to persuade themselves and others that the cruelties of butchery would then be reduced to a negligible quantity. But this is the result of illusion.

The horrors of Chicago, where the wholesale murder of animals is reduced to an exact science based entirely upon monetary considerations, cannot be adequately portrayed by mere words, and

the same statement is applicable to the numberless abattoirs that exist in the cities and towns of every Christian country. And these horrors and cruelties will continue to take place as long as men and women demand animal flesh as food.

The only *feasible* way of reducing the sum-total of pain that is thus inflicted in order that degenerate appetite may be pandered to, is by promoting abstinence from such food. And this can only be brought about by the publication of truth concerning the carnivorous habit and its effects.—ED. H.G.A.

Tolstoi once visited an abattoir near his home and thus describes what he saw:—

"It was the Friday before Trinity. It was a warm June day. . . . The 'work' was in full swing. All the dusty yard was full, and cattle had been driven into all the little yards beside the 'chambers.'

At the gate stood carts with oxen, cows, and calves tied to them. Other carts drawn by fine horses, holding live calves with their heads hanging dangling down, were unloaded, and other carts containing the carcasses of oxen, with shaking legs and heads protruding, and bright-red lungs and crimson livers, were driving *away* from the slaughter-house.

By the fence stood the horses of the drovers. The drover-dealers, in long coats, with whips in their hands, were walking about the yard, either marking with tar the cattle belonging to one owner, or striking bargains, or directing the transit of oxen and bulls from the great yard into the smaller ones leading to the chambers. These men were all busy with money calculations, and any idea as to whether it was *right* or *wrong* to kill these animals was as remote from them as was any idea as to the chemical components of the blood which covered the floor of the chambers.

No butchers were to be seen in the yard; they were all at work in the chambers. On that day about a hundred head of cattle were killed. I entered a chamber, but paused at the door.

Through the door opposite to that where I stood a big red well-fed ox was being led in. Two men were pulling him. He had hardly been led in when I saw a butcher raise a knife upon his neck, and stab. The ox, as if all its four legs had suddenly been broken, fell heavily upon its belly, then turned over and began to struggle with its legs and hind part.

Immediately another butcher threw himself upon the front part of the ox, on the side opposite from the struggling legs, caught its horns, and twisted its head down upon the ground, while another butcher cut its throat with a knife, and from under the head poured forth a stream of dark-red blood, under which a blood-besmeared boy placed a tin basin.

While all this was being done the ox twitched its head incessantly, as if endeavouring to get up, and fought with its legs in the air. The basin was soon full, but the ox was still alive, heaving with heavy gasps and kicking out all four legs, so that the butchers held aloof. When one basin was full the boy carried it away on his head to the albumin factory and another boy placed another basin, and this one was also filled. But the ox still heaved his body and struggled with his hind legs.

When the blood ceased to flow the butcher raised the ox's head and began to skin it. *The ox still writhed.* The head skinned, showed red with white veins, and stayed in positions as the butcher moved it; from both sides of it the skin hung down. The ox did not cease writhing.

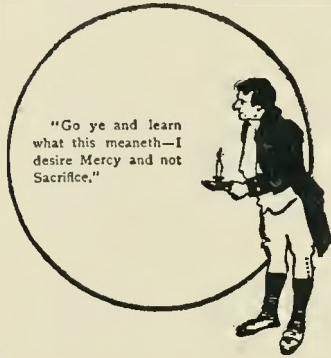
Then another butcher caught the animal by the leg and broke it, and cut it off. In the stomach and other legs *the convulsions still went on.* The other legs were cut off and thrown where the legs of the oxen of one proprietor were thrown. Then the carcass was dragged away and hung up; and *then* the convulsions ceased. The convulsions were over at last.

Thus from the door I watched the second, third, fourth ox. It was the same with all. The head cut off with the tongue bitten, the same convulsions. The only difference was that the butcher did not always hit his blow so as to fell the ox. Sometimes the butcher missed his aim, then the ox leaped up, roared, and, covered with blood, tried to escape. But then he was pulled under the bar, hit a second time, and felled.

I afterwards went round to the door through which the oxen entered. Here I saw the same, only nearer and more clearly; and, moreover, I here saw what I had missed seeing from the other door—how the oxen were forced to enter. Each time that an ox was taken in the yard and pulled forward by a rope tied to its horns, the ox, smelling blood, refused to enter, sometimes roared and retreated backwards. Two men could not drag it by force, and therefore each time one of the butchers went round behind, grasped the ox's tail, and twitched it, breaking the stump so that the gristle crackled, and the ox advanced.

When they had finished the oxen of one owner, they led in another's cattle. Of this next lot the first animal was not an ox, but a bull. A well-bred, fine, muscular, energetic young animal, black with white spots and legs. He was pulled: he lowered his head, and sternly resisted. But the butcher, following behind, caught at his tail, just like an engineman grasping the handle of the whistle, twisted, and the gristles crackled. The bull rushed forward, knocking down the men who were pulling the ropes: then again stopped, squinting with its black eyes, the whites of which were suffused with blood.

Again the tail crackled, and the bull jumped forward, and was in the spot where they desired him to be. The striking man approached, took aim, and hit. The hit missed the mark. The bull leaped, shook its



"Go ye and learn what this meaneth—I desire Mercy and not Sacrifice."



head, roared, and, covered with blood, got free and rushed out. All the men in the doorway jumped aside. But the ready butchers, with the pluck bred by perpetual risks, quickly caught the rope, the tail operation was repeated, and again the bull was in the chamber, where he was dragged under the bar from which he could not escape. The striking man quickly took aim at the spot where the hair separates like a star, and which he found, despite the blood, and then the fine animal, full of life, fell down and writhed its limbs while it was being bled, and its head was cut off.

'There, the cursed devil has even fallen on the wrong side,' grumbled the butcher, cutting the vein upon its head.

In five minutes they stuck up a head, red instead of black, without skin, with fixed and glassy eyes—which had shown with such glorious colours only five minutes before."



#### THOUGHTS FOR CARNIVOROUS CHRISTIANS.

**W**e perpetuate barbarities for no other reason than to preserve "time-honoured customs." Want of thought, not want of heart, has built up and consecrated the Kitchen Altar. If the ignorant only knew (and they should be told) the shocking and revolting cruelties for which the Kitchen Altar stands, especially at Christmas time, they would start up in horror from the table spread so bountifully with well-cooked meats; not one in a hundred would consent to be an "accessory after the fact" by partaking of the flesh dainties which weave such a terrible tale of cruelty and shame.

Ah, the Cruelty of it all! The Wrong of it all! The Shame of it all! The horrors of the cattle-truck, the greater horrors of the cattle-boat, the blows and kicks, the hunger and thirst, the cold and wretchedness, the accidents in transit, atrocities of the abattoirs, the enormities of the private slaughter-house, the pole-axe, the knife, the dagger, the flaying of still living animals, the dismembering of still quivering carcasses, make up a tale of suffering, a list of horrors (not by any means exhausted), which must be dinned into the ears of unthinking and unreasoning Christians, however pious in their own eyes, and however much they resent it.

Better a thousand times to cast down the Kitchen Altar, and build up the Altar of Love, the Altar of Mercy. Until we cease from needless slaughter, the shedding of blood in which is no redemption, and the degradation of the workman (and work girl), whose garments are dyed in the blood of innocent victims, the second great Advent of the Lord cannot be. "It is idle to talk of it, idle to look for it as near at hand—though not idle to pray for and work for it."

Rev. A. M. Mitchell, M.A.



#### Universal Kinship.

**T**he same Power formed the Sparrow.

That fashioned Man—the King;  
The God of the whole gave a living 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.

Ella W. Wilcox.

## A Creed of the Open Road.

*To be observed to-day, to be changed to-morrow, or abandoned according to to-morrow's light.*

**T**o live to our highest in all things that pertain to us, and to lend a hand as best we can to all others for this same end.

To aid in righting the wrongs that cross our path by pointing the wrong-doer to a better way, and thus aid him in becoming a power for good.

To turn toward and keep our faces always to the light, knowing that we are then always safe, and that we shall travel with joy the open road.

To love the fields and the wild flowers, the stars, the far-open sea, the soft, warm earth, and to live much with them alone; but to love struggling and weary men and women and every pulsing, living creature better.

To do our own thinking, listening quietly to the opinions of others, but to be sufficiently men and women to act always upon our own convictions.

To do our duty as we see it, regardless of the opinions of others—seeming gain or loss, temporary blame or praise.

To remain in nature always sweet and simple and humble, and therefore strong.

To play the part of neither fool nor knave by attempting to judge another, but to give that same time to living more worthily ourselves.

To get up immediately when we stumble, face again to the light, and travel on without wasting even a moment in regret.

To love and to hold due reverence for all people and all things, but to stand in awe or fear of nothing save our own wrong-doing.

To recognize the good lying at the heart of all people, of all things, waiting for expression all in its own good way and time.

To know that it is the middle ground that brings pleasure and satisfaction, and that excesses have to be paid for always with heavy and sometimes with frightful costs.

To know that work, occupation, something definite and useful to do, is one of the established conditions of happiness in life.

To realize always clearly that thoughts are forces, that like creates like and like attracts like, and that to determine one's thinking, therefore, is to determine his life.

To take and to live always in the attitude of mind that compels gladness, looking for and thus drawing to us continually the best in all people and all things, being thereby the creators of our own good fortunes.

To know that the ever-conscious realization of the essential oneness of each life with the Divine Life is the highest of all knowledge, and that to open ourselves as opportune channels for the Divine Power to work in and through us, is the open door to the highest attainment, and to the best there is in life.

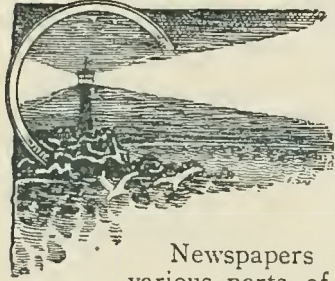
In brief—to be honest, to be fearless, to be just, joyous, kind. This will make our part in life's great, and as yet not fully understood play, one of greatest glory; and we need then stand in fear of nothing—life nor death; for death is life.

Ralph Waldo Trine.



## Editorial Notes.

From almost every direction, during the past quarter, evidences have been continually forthcoming that the great Reformation advocated by our Order is making rapid progress. Our chief source of anxiety concerning our work is in connection with the multitude of opportunities which exist for advancing the Cause, of which advantage cannot be taken, owing to the lack of additional workers on our staff.



Newspapers of front-rank importance in various parts of the world are now printing articles which exalt our Ideals, and are also reprinting frequently from our Magazine and our other publications. One of these, *The Statesman*, of India, has been for many months regularly publishing columns of matter to direct public attention to the truths we proclaim, and its issue of November 1st contained, in addition to a long leading article on Food Reform, a whole column of my Editorial Notes, from our last issue, printed verbatim.

The *Madras Mail*, the *Indian Advocate*, the *Indu Prakash*, and other native papers are doing likewise; and a most energetic campaign is being waged in the various journals of India by our devoted comrade Mr. Keshavlal L. Oza, B.A.

Very few of our Friends realize the extent of the influence we are now exercising upon contemporary thought through the journalistic Press in this way, but those who have the interests of our Movement at heart will be glad to know that Magazines and other periodicals of all kinds, and in many lands, are passing on our Message to their readers, and thus an immense audience is being reached.

Many strongly worded letters of protest against the cruelties and barbarities of Christmastide have been sent by our Official Staff and by our local Members to the newspapers, and it has been most encouraging to us to see them inserted without curtailment. Journals which would scarcely deign to mention the subject of Food-Reform a few years ago have now been ready to print such correspondence—and thus they have evidenced the great impression upon the public mind that has been made by the constant stream of literature which has been printed and poured forth by our Society, and by the praiseworthy efforts of other organizations and workers.

\* \* \*

Our Platform Propaganda. Many most successful Meetings have been held, and in most cases converts came forward avowing their intention to adopt Fruitarianism and the humane life henceforth. At Bournemouth, Bath, Bromley, Cambridge, South Moor, Craghead, Washington, Stanley, and other places, Addresses have been delivered to sympathetic hearers, and through the columns of the local newspapers large audiences have been made acquainted with facts concerning the advantages of the fruitarian life, the dangers and results of flesh-eating, and the horrors of the flesh-traffic.

The most important of these Meetings was held at Cambridge on November 21st, in response to an

invitation from the Committee of the Adam Smith Club, who engaged the Council Chamber of the Guildhall for the occasion, and invited a select audience of influential people.

After being entertained at a fruitarian dinner, beautifully served at the Union Club, I and Dr. Oldfield addressed the Meeting, Professor Sims Woodhead, the eminent pathologist, being in the chair.

We had a good time, and both the Secretary and the Vice-President of the Club announced from the platform that they had fully resolved to become abstainers from flesh henceforth. Many others expressed similar convictions, and the local newspapers contained lengthy reports that were likely to lead the more thoughtful of the people of the City to consider our beneficent evangel.

Invitations to address other Meetings in various towns are continually being received, and there can be no doubt that the fields are 'white unto harvest.' But, alas! the labourers are few and often over-taxed, and therefore, I hope that additional workers will come forward as voluntary speakers, organisers and press-correspondents. For thus the time can be hastened when the advantages and the benefits of the simple, hygienic and humane life will be so well understood that there will be no legitimate excuse for religious and cultured people continuing to aid and abet by their example and influence, the cruelties of shambledom and the disease-producing habit which perpetuates the same.

\* \* \*

Our New Offices. We are about to make an important move in order to greatly increase our influence, our sale of literature, our prestige as a Society, and our facilities for getting officially into touch with our Members and with enquirers of all kinds.

During the past fourteen years the Offices of the Order have been isolated in a remote part of England, and the progress of our work has been much hindered in consequence of this fact. Many strong suggestions have recently been made to me by Members of our Council and by other friends, to the effect that our Headquarters ought now to be located in the Metropolis, at the centre of our national life; and, being fully aware of the advantages of such a location, I feel that the time has come for our General Offices to be transferred to London, so that a great impetus may be given to our Movement and that we may no longer be handicapped by isolation and difficulty of access. I have consequently taken a long lease of an extensive and handsome suite of rooms in the main Brompton Road—only a few doors from Harrod's Stores (the most palatial and, apparently, the most successful business establishment in London).

The premises consist of the first and second floors, each having an area of 1,700 square feet, which will give ample space for the additional staff that is now, and that will become hereafter, necessary. We shall be able to have a large Main Office for the reception of our general visitors and numerous enquirers, which will impress them favourably, and also provide sufficient accommodation for them to inspect at their leisure our literature and any instructive exhibits that may be shewn.

At the main entrance, on the ground floor, we shall have a large Show-Case (with a frontage to the pavement)



in which to display our numerous publications, and some instructive placards, to the multitudes who pass by in this busy thoroughfare. The Offices are approached by a marble staircase and there is a lift provided, so the whole premises are dignified in appearance and likely to reflect credit on our Cause.

The lease has been secured on exceptionally favourable terms (in consequence of the present business depression). Yet I am sure that when our Friends see the property, they will feel glad that our establishment in the Metropolis as a new remedial force in its social life, and also this more public exaltation of the humane and beneficent Ideal for which we exist as a Society, are being made under circumstances which are likely to win respect and attract serious attention.

To this new Centre our readers are asked to direct any earnest enquirers concerning the way of the humane and hygienic life, for here they can obtain help, literature and instruction.

The Offices will be furnished and fitted (in oak) in a suitable manner through the generosity of the late Mrs. Jane Purdon Clarke, in memory of herself and her sister. The balance of her legacy has been reserved for such a purpose, in accordance with her expressed wish, and a memorial inscription will be placed in the Reception Room.

Our Official Address, on and after March 1st next, will be 153 & 155, BROMPTON ROAD, LONDON, S.W. (the nearest Tube Railway Station being Brompton Road). Omnibuses to all districts pass the premises, which are only about five minutes walk from Hyde Park Corner, and therefore quite central. I hope that many of our Members and co-workers will pay a visit to our International Bureau and thus realize how important is this step that has been taken. They will, for the present, be able to see me personally, if necessary, on Tuesdays, Wednesdays and Thursdays (in the morning by preference)—later on, I trust, more frequently.

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#### Our Finances.

This new departure will, however, involve considerably increased financial expenditure, as well as much heavier demands upon my time and strength. My brother, Mr. Percy Beard, will come into the Movement as an additional Secretary (in an Honorary capacity) and such effort on our part as may be necessary will be willingly and gratuitously rendered. I shall still be prepared to join with my co-workers in contributing towards our official expenses, in addition to giving my labour. But I am compelled to invite all our Members and Subscribers who are in earnest about this important Work of establishing a Humane Reformation throughout Christendom, and of proclaiming the physical, moral and social advantages of a bloodless and hygienic dietary as a remedy for many of the ills that afflict the community, to subscribe to a much increased extent, if possible; and also to make known to other philanthropic and humanely disposed people the unique claims of our Cause.

To carry on a more vigorous campaign, to grasp even a moderate percentage of the boundless opportunities which are now within our reach, we ought to raise at least another thousand pounds per annum. And this sum is a trifling one when we consider what fortunes are being given to much less practical and

less promising forms of philanthropy—and often squandered without any appreciable results.

We could profitably expend ten times our present income, and in such a manner as to yield a rich harvest of blessing to mankind. Our propaganda is so germinal in its nature, and so far-reaching in its issues, that it ought to be lavishly provided with the 'sinews of war'—and when its significance is apprehended by *progressive* philanthropists it will be!

In addition to this enlarged regular *income*, several of our Members have suggested that a Reserve Fund ought to be raised, so as to ensure the *permanence* of our beneficent work and its *continuation* until our great End is achieved—until Christendom is leavened in thought, sentiment, and custom, and the coming Humane Era (when every form of cruelty will be condemned by the public conscience and suppressed) is fully ushered in. This idea seems to be a most sensible and practical one, and I should be ready to contribute towards such a Fund if several others could be found to do likewise.

It has also been proposed that the names of large donors to this Reserve Fund should be inscribed on an oak tablet in a suitable position at our Headquarters in commemoration of the fact that they were largely instrumental in making the continuation and extension of the work of The Order of the Golden Age possible. And this idea might also be adopted with advantage—for it would encourage other sympathetic friends to do something in a liberal way for the Cause.

I trust that many of those who share our convictions and our Hope, but who cannot *give* a large sum for this purpose, yet who could bequeath it by testament, will remember the strong claims of our Movement, and add codicils to their Wills before the matter is forgotten—while they are still in a position *tius* to ensure participation in our great Endeavour for the abolition of Cruelty and the prevention of Disease during the coming decades.

Our Society stands upon the strong foundations of disinterested service, and of loyalty to a great Principle (obedience to God's Law of Health and Law of Love). It exalts a new Ideal and advocates a great Reform that are second to none as factors for social upliftment and the world's amelioration. None of our Members (in 47 Countries and Colonies) accept any remuneration for services rendered, and we have already issued from the Press more than a million books and pamphlets (with a very meagre income). What we shall accomplish when our workers are multiplied a hundredfold (as they will be, if all our present Members will manifest faith and zeal), and ample funds are placed at our disposal for the purpose of educating the masses concerning the Humane and Hygienic life, the future alone will reveal! But I look forward into the coming years with confident anticipation—for *God wants this work to be done*.

In consequence of this development I am obliged to dispose of my beautiful home near Torquay, as it is too far from London. It is now therefore for sale, and in case any of our readers should know of a prospective purchaser of a delightful Estate, where Mimosa trees are now in full bloom, and where Palms, Eucalypti, Bamboos, New Zealand Flax, Japanese Grasses and other tropical plants abound in wild profusion, I should be glad if they will mention the fact (see Page 3 of the Cover) of this Journal.



Over fourteen years of my life have now been entirely and gratuitously devoted to this Work, and, during the time that may still remain for me to engage in useful service in this world, I want to accomplish *as much as possible* by my administrative and literary ability. I could do twenty times as much if I had a greatly increased staff to carry out my plans and relieve me of burdensome and fatiguing *detail*; therefore I invite our humanitarian friends to make the most of my executive capacity while I am still on the warpath, by doing what they can to help—lest they should regret omission after I am gone. I should be glad if competent volunteers of an honorary sort, for Secretarial and Departmental work, will offer themselves for service. Full particulars will be given to any serious enquirer concerning the above-mentioned matters.

Our Readers may be interested to know that the new address of our prospective Offices will, by the time this issue of our Journal is circulated, have been printed upon 50,000 new books and leaflets (although the lease was not signed until after Christmas).

\* \* \*

**Athletic Victories.** A most notable performance was achieved by a fruitarian cyclist, Mr. G. H. Briault, on September 11th, in the 24 hours' Open Road Race, promoted by the North Road Cycling Club, by riding 368½ miles in that time. Those of our readers who have ever cycled 100 miles in a day will be able to appreciate the stamina required for this achievement.

In addition to winning this important Race, Briault captured the London to Brighton and back Record this year, and also the 50 miles' Tricycle Record.

On September 20th a Walking Match of 100 Kilometres took place at Karlsruhe. Of the 24 starters, 11 were fruitarians, and they took the first, second, third, sixth, ninth, tenth and eleventh places. Of the 13 flesh-eating competitors only five came to the winning post, and it is significant that the prizes for "the fittest condition" and the "best feet" were awarded to the fruitarians by non-fruitarian Doctors who were appointed to adjudicate.

At a 100 Kilometres' Walking Race at Cologne two fruitarians came in first and third; and at a 50 Kilometres' Walking Race with military accoutrements at Munich on September 27th, two fruitarians (Rath and Willmeyer) came in first and second.

The Cross-Country Championship of the South London Harriers was again won by F. A. Knott, on October 24th; and in the Annual Match between that Club and Oxford University, on November 7th, he was the first man home.

The Karl Mann Cup was won by G. R. Withers, in October, by walking 25 miles in 3 hrs. 51 mins. 57 secs. (nearly 4 minutes inside the Club Record). By these and similar victories achieved by other abstainers from flesh-food our cause has been well upheld during the past few months.

The year 1908 has witnessed many brilliant victories by Food-Reformers. G. A. Olley won the Land's End to John o'Groats Cycling Record; G. H. Allen again lowered the same Walking Record; E. R. Voight won the 5 miles Olympic Championship and the 4 miles A.A.A. Championship; W. Harwood secured the North of England Heavy Weight Lifting Championship.

### A Promising Scheme.

Our 'Prize Essay' Scheme for awakening the interest of the rising generation in the subject of Food-Reform, and for instructing them concerning the humane and hygienic advantages of a bloodless dietary is proving successful.

The following essay written by a boy of eleven years of age (a pupil of Mr. G. E. Gratton's School, at Buckhurst Hill), show that our young folks quickly apprehend *facts* and draws conclusions from them. The writer won his Prize, and will, I trust, still further distinguish himself in the future as a literary worker for our Cause.

Sixty pupils at this School competed, and, by this means our literature was introduced into sixty homes, while the truths we proclaim were brought to a much larger total number of readers.

### THE ADVANTAGES OF VEGETARIANISM.

The subject of vegetarianism is now seriously considered by many thoughtful and enlightened persons in all parts of the world. That the fact that the nature, quality, and quantity of our daily food, largely determines our physical, and mental condition and that consequently, our welfare depends upon our holding correct ideas concerning diet, is becoming more generally recognised.

The advantages resulting from a vegetarian diet are many and the following may be mentioned as directly resulting therefrom:— Increase of good health, bodily and mental activity. Simplicity of cooking and preparing vegetarian food. Reduction in the cost of living. The doing away with the "Taking of life" in order to provide materials for a carnivorous diet.

That the practice of Vegetarianism is conducive to good health and clear cheerful, mental outlook, no one who has studied the subject can deny. There is not the slightest doubt that a carnivorous diet is conducive to overeating, a habit which is, amongst flesh-eaters, almost universal. The present day strenuous life calls for the constant use of our highest powers, and to attempt any arduous work on an over-loaded stomach, is simply using the blood and energy which should be employed in the work of digestion, a course which will assuredly end in disaster.

Many of the diseases of the present day are directly attributable to a flesh diet, clear proof of which is found in the treatment of patients by Doctors whose first orders are "No Meat." By this we can clearly understand that the cure can only be effected by removing the *cause* of the trouble.

Vegetarian foods are cheap, plentiful, and easily cooked. The variety is extensive, and includes cereals, pulse, fruits, nuts, roots, and other things, most of which are in season all the year round, and obtainable everywhere. The fact that a large proportion of these natural foods are ready for use, and require no cooking, should alone commend Vegetarianism to many.

That the cost of living is reduced by adopting Vegetarianism has been conclusively proved by many experiments and tests. A recent entirely successful experiment showed that men engaged in hard physical labour, could not only support life on vegetarian diet costing not more than threepence per day, but could benefit greatly in health, and gain in bodily weight.

Flesh is unsuitable as an article of diet if only on account of its inherent tendency to decay, and the practice of arresting decay by means of chemicals, etc., makes the use of flesh as food, *dangerous* in the extreme.

No one could regret the absence of butchers' shops, with their display of carcasses of animals slaughtered to supply food for man, and the substitution of a selection of the cereals and fruits which were undoubtedly intended by Nature for our use.

Practical experience will prove that vegetarian diet is the *best* to promote Health, Strength and Longevity.

E. L. GRANT (aged 11 years. Std. 5.)

All our Members and Friends are earnestly invited to persuade Schoolmasters to allow their pupils to compete for these Prizes (for particulars see the last issue of this journal, or write to our Secretary). This scheme is *full of promise*, and can be made a powerful lever for educating our future men and women.

During the past quarter upwards of a thousand Principals of Colleges have received our Circulars on the subject, and also copies of our booklets, from our Headquarters. And many thousands more will thus be approached, *and influenced*, as soon as our Staff can find time to dispatch the literature to them.



**Waste Humanity.** A review of the social operations of the Salvation Army in Great Britain written by Mr. F. A. McKenzie, and bearing the above title throws a strong search-light upon the intensity of the struggle for existence at this present time.

It reveals a fact that would be scarcely realized by those who are well-to-do and comfortably situated, namely, that it is easy for a man who has been earning a good income in a business or profession, and who by some false step loses his position, to drift so rapidly into penury as to become in a few months a hungry, half-starved and despairing wretch, who, after passing many sleepless nights through inability to pay for a bed, is thankful to be taken into a Salvation Army Shelter and thus to be saved from exposure to the elements, despair or death.

The following is a typical illustration of the truth 'Facile decensus Averni,' and it refers to one of the hundreds of unfortunate men who were seen by Mr. McKenzie in the *Bermondsey Elevator*.

"This white-haired and white-bearded man was two years ago the head of a great industrial Corporation. He had risen step by step, carrying out an aggressive and successful campaign. The Company grew under him to great prosperity, and at last he reached the point when he thought himself indispensable. He had been living up to his income, if not beyond it. He kept two homes, and his prosperity rested on hollow foundations.

There came a quarrel with his Directors. He must have been slackening off somewhat before that, for they had evidently become a little tired of him. He differed from the Board and refused to yield. There was a stormy meeting when he let his tongue run riot, and at the end he flung his resignation in the teeth of the Directors, and an insult after it. He was the 'indispensable man,' and he felt confident that this final move would bring the Board to submission. To his surprise the resignation was promptly and immediately accepted. He walked out of the office and resolved to have a holiday before he considered some of the offers from rival houses which he had no doubt would reach him. His holiday stretched to several months, and then, as ready money was getting short, he looked around for another Managing Directorship. There was none to be had. No one wanted him. A few weeks later he was willing to take a post as Chief Clerk, but he asked in vain. Debts were pressing heavily now, and money must be had. Could no one find him a book-keeper's place, a clerk's stool, or anything? Within a little over a year after he walked out of his office, the man who had had hundreds at his beck and call was tramping along the streets penniless. There the Salvation Army found him, and to-day he is regaining his manhood, and his power of self-control while sorting waste paper!"

The following extract shows how the ranks of the submerged tenth are recruited, and how important it is that thrift, and insurance against the needs of the proverbial 'rainy day' and old age, should be pressed upon the attention of the workers of this country:—

"Lawyers, journalists, clerks, shopmen, mechanics, and labourers—they are all here. All have been brought together by common misfortune. Drink plays its part—and a big part, too—as the leveller. But there are other impelling causes as well. The head of the old firm dies, and the new partners want young blood, and send the old toilers away. A wife dies, and the husband, who is left alone, loses heart and energy. A very little step sometimes lies between success and failure, and a fall, even to the Embankment, by no means implies the end of hope."

\* \* \*

**The Secret of Success.** The success which has attended the Rescue Work of the Salvation Army is to be accounted for by the spirit in which it is done.

"This Women's work makes one of the most remarkable stories of successful endeavour. The whole spirit of one branch of philanthropy has been changed through it.

"I can best illustrate what I mean by a story told me by a well-known evangelist. 'We had a home for fallen women in our district,' he said. 'We kept it on for some time, but the results were not satisfactory. Finally, we asked the Salvation Army to take it over. This was done, and the improvement was amazing. The place was transformed.'

'How was that?' I asked.

'The tone of the place was uplifted from one of *patronage* to *sisterliness*. Our old matron and her assistants were very good and pious women, but had looked on the inmates as being apart. They were called 'fallen' women, who had to redeem themselves. That was the more or less conscious spirit. Now, when the Army sisters came in, all this was swept away. No more was heard of the 'fallen.' It was sister dealing with sister. One would see these Army Officers, many of them ladies by birth and instinct, mingling all the time with the girls, as friend with friend, eating with them, praying by their bedsides, sleeping in the same room. There was not a touch of patronage or condescension, there were no reproaches, and I heard no preaching at them for their past sins. The Sisters came with a message of *love* and *hope*. It was a tremendous change.'

\* \* \*

Few persons realize the heartrending **The Problem of Poverty.** sorrows and the despair of those in our large cities, who are friendless, fallen and hopeless. Their want, semi-starvation, lack of sleep and protection from the elements, can so benumb the faculties of the human soul, as to reduce it to a state where self-help becomes almost impossible. But those who read Mr. McKenzie's book, of which a copy can be obtained from the Salvation Army for a few pence, will find themselves face to face with the problem of Poverty and human need as it actually exists, and will probably feel constrained to help an organization which is grappling with the problem in a practical, scientific and yet Christ-like manner.

The following sentences make one realize how great are the shortcomings of our Statedmanship, and also the urgent need which exists that *enlightened government* should supersede *political wire-pulling* by opposing parties.

"None of us can look round the streets of our cities to-day without being conscious of some misgiving regarding the future of our nation. The amazing problem of Poverty confronts us as never before. A considerable and growing section of our people are born in misery, brought up amid want, inured to hunger, cold and neglect from infancy, untaught any proper means of earning a living, and thrown on life ill prepared to meet its burdens. In the back streets of our cities we are raising up multitudes who, humanly speaking, are without a chance in life. At the best they can look for a dull, drab, monotonous life. Many of them will be forced to the lowest of vices for a living. Many, no doubt, are the children of parents whose very poverty has been caused by their own vicious ways.

"A man need not be a pessimist to regard with apprehension the vision of these multitudes of the almost inevitably poor that our slums present. We put away from us the idea that England may yet follow the path of Carthage, Greece, or Rome, and that our greatness and glory may be the prelude to our fall. But if anything could lead to the decline of England, it is not the attacks of outward foes, but the dangers within, the dangers that spring from an ill-taught, untrained, underfed and discontented poor. Let the four quarters of the world come armed, and we need not fear. But let the decay go on among our own people and we may well tremble."



**The Need  
for Tariff  
Reform.**

From all parts of the country the cry of the unemployed is heard. Mills and factories are being shut down, the railways are discharging numbers of men, skilled and industrious workers are being paid off by the thousand, and multitudes of people are being menaced by the 'wolf at the door' through our declining trade.

Men of all classes of society are now being compelled by stern facts to realize that the imposition of a reasonable tariff on all manufactured articles imported into this country is absolutely essential if the workers of this land are to be delivered from unfair competition with the workers of other lands. Numberless articles which can be produced more cheaply abroad than at home are being dumped on our markets and are filling our shops, while such articles as our workers can produce best and most cheaply, are virtually excluded from foreign markets by the imposition of a prohibitory tariff.

The result of such unfair competition is manifested on every hand around us, and therefore the fetish of what is called 'free' trade, but which is in reality 'unfair' trade, must be dethroned in view of the needs arising from the present day conditions. Although I have no political bias in favour of any particular Party, as such, I feel constrained to urge all our readers to use their influence to bring about Tariff Reform as being one of the most practical and immediate means of alleviating the unsatisfactory and sorry status of our working classes at this time.

\* \* \*

**Poverty is  
Preventible.**

But, in addition to the above-mentioned change, the Nation needs to be awakened to the truth that Poverty, of any great extent, is *not a necessary evil* that is *unpreventible*, as most of us have been led to suppose. And legislative effort, based upon enlightened apprehension of the real facts of the case, must be put forth to grapple with this perpetual problem of distress and to remove the *causes* of the same.

It is preposterous that we should spend about £35,000,000 per annum in assisting the needy, seeing that wise statesmanship might in a few decades bring about such altered conditions that there would be comparatively few needy to assist.

A most instructive book entitled "The Murder of Agriculture," written by a Member of our Council, Sir William Earnshaw Cooper, C.I.E. (published by the Arden Press, Letchworth, price 1s.), presents an array of facts, statements and evidences that Poverty is not a necessity and that it results from National waste, political and fiscal mal-administration, neglect of State direction and assistance of Agriculture, and the failure of our legislators to grapple in a thorough and practical manner with the gigantic evil of Pauperism. I would advise all our readers who are students of political economy to read this book, and also another volume by the same author entitled "Socialism and its Perils" (price 2s. 6d.), which is written to demonstrate that many of the proposals put forward by some of the more militant groups of Socialists are likely to increase our social evils rather than to lessen them.

The confiscation of individual property, which in

most cases represents the savings that have been *earned* by *industry* and *ability*, in order to hand over the same to the less thrifty, would strike at the very basis of our national welfare. For legislation of this type would constitute the placing of a discount on industry and thrift and a premium on indolence and wastefulness.

The important Principle enunciated by the Right Hon. A. J. Balfour, "that what a man *earns*, he *owns*," can never be safely tampered with; and the true remedies for our National poverty will be found in a restoration of our Agriculture to its primary position, in Technical Industrial Education of a thorough sort, in the stoppage of Waste, in the enforcement of Thrift and Self-insurance, in the Prevention of the breeding of the Unfit, in the drastic discouragement of habitual Idleness, and in the promotion of Temperance, Self-respect, Health-Culture, true Patriotism, artistic sentiment in connection with Handicraft, and a recognition of the dignity of Labour.

\* \* \*

The following extract from the *New York Hell Farm. Herald* (Paris), a Journal that is ever ready to exalt Truth and Humaneness and to challenge Wrong, shows that public opinion is slowly but surely becoming characterised by sanity and righteous sentiment concerning the Vivisection evil:—

"The ninety-seven acre tract, called 'Hell Farm' by those familiar with Laboratory proceedings, recently purchased in New Jersey to provide living material for the Inquisitorial rites of Medical Research, is attracting widespread attention.

This pitiless project will be passed down through the Ages as one of the *landmarks of time*, registering the accepted *ethics* of the people, and the *status* of the medical progress which accompanies overflowing hospitals for the diseased, besieged medical clinics for the sick, and overcrowded madhouses for the insane.

We are sending out missionaries to the distant Chinese, instructing our foreign sisters as to the foolish injuries resulting from arrested foot circulation, but for the future mothers of the American nation our guardians of Health have no warning instruction regarding the weakened spine, the anæmic intestines, the displacement of organs, the arrested respiration incident to the waist constriction which fashion and folly suggest and impose.

To *serumise* the whole community—hence the Hell Farm endeavour—seems now the object of medical intention. But while vivisectionists are loud in the praises of things they intend (?) to accomplish, they will do well to temper applause, and to remember the strong opposing condemnation accorded these same preparations by other medical men of equal repute, but of more conservative temper. Quite pitiful the avowed confession of Claude Bernard, the arch-fiend of Vivisection, after near two thousand years of animal torment: "Without doubt, our hands are empty to-day."

'Highly successful—*doubtful*—Dangerous—TO BE AVOIDED' are the verdicts successively affixed to every laboratory poison which the vivisector elaborates out of the nerves and the anguish of the martyrs of the false science of to-day."



**Cruelty in our Mines.** Few persons are aware that shocking cruelties are perpetrated upon the pit ponies in our mines; but it is high time that some drastic steps were taken by the R.S.P.C.A. (which is provided with ample funds for the purpose) to grapple with this evil and suppress it. The following relations are made by Mr. Francis A. Cox in the *Christian Commonwealth*, after making a thorough investigation in a mining district:—

“What did I hear—not from one or two, nor twenty, but from everyone to whom I spoke, men habituated to this evil as a necessary and established institution in their daily work?”

I heard that the ponies descended into the pit often immature, and never again saw the light of day; that they were handed over to the irresponsible control of youths whose emulation was to excel each other's exploits in cruelty; that their hours of labour and capacities for work were as much as could be extorted by deliberate application of skilled torture; that no account was taken of temporary ailment or chronic disease; that they worked in narrow, jagged passages which tore their sides into open wounds, and had to butt open doors with their heads until the fur had gone and the skin perished; that it was a common act to knock out the eyes for which they would never again have use; that they were underfed, over-driven, overworked, kicked, thrashed and crippled, until their maimed and mangled carcasses of three or four years' growth were hardly of use for anything but manure.

If this is exaggeration or hysteria, then all I can say is that the whole colliery district deliberately and disinterestedly maligns itself. Can we but believe a man, speaking in his own home in the presence of his wife and family, who says that though he has been habituated to such scenes for half his life, yet at times 'he could hardly eat his snap for sight of them'?

Another speaking to me under the solemn influence of a great bereavement, told me of the thrashing, and maiming, and blinding, and of the inseparable difficulty that exists in detecting the perpetrator when such perfunctory efforts are made.

Mr. J. Keir Hardie states that he could recall two occasions on which ponies who were ill and suffering were *beaten to death*, and a third in which the tongue of a pony was *pulled out by the roots!*

But is there need for positive assertive proof in this matter? Ponies bred, sold, and supplied for the propulsion of trucks in underground workings; boys, who would be miracles if their lack of training, social life, and traditions of work enabled them to know the rudiments of pity, mercy, or justice to animals, toiling in a labour singularly beset with mishaps in the darkest and most secret places on this earth. Of a truth, if cruelty must not generate and thrive here, thorns may yet produce the most luscious grapes!

In an industry carried on under an environment of statutory regulations, what is there for the pit pony? 'An Inspector under this Act shall have power to examine into and make inquiry into . . . all matters and things connected with or relating to the safety of the persons employed in or about the mine . . . or the care and treatment of the horses and other animals used in the mine.' How? *By groping in twenty miles of workings after 250 ponies, or by inspection in the sombre light of the underground stables, and asking incriminating questions?* It is sufficient comment to say that every Inspector to whom I have applied has referred me to the Humane Societies for the information I required."

That such inhumanity should be collectively practised or *tolerated* by a large number of working men affords conclusive evidence that a considerable percentage of our populace are still instinctively savage and sentimentally brutal. And such characteristics are the direct result of habitually living upon carnal food and lack of humane education.

I venture to believe that no fruitarian would consent to work in these mines and witness such atrocities without making strenuous and indignant protests against the same, and if he could not end these cruelties he would refuse to witness them. The Food Reformation, which is based upon and includes humane education, is the one practical remedy that strikes at the root of cruelty in all its forms, as well as of many other social evils.

**Our Propaganda Work.** The following list of donations towards the furtherance of the work of The Order, and its Missionary Propaganda, have been received since our last issue (irrespective of amounts received for the purchase of books, and annual subscriptions for *The Herald*). The thanks of the President and the Council are tendered to all these Friends of our Movement.

£ s. d.		£ s. d.	
Dr. O.L.M. Abramowski	1 0 0	Miss A. J. Hewlett	2 6
Mr. T. Allen	4 6	Mr. Leon Hymans	10 6
Mr. W. S. Andrews	3 0	Mr. N. Janakiramaiyya	2 6
Mr. C. J. Atkinson	4 0	Miss G. Kendall	1 3 8
Mrs. L. C. Bell	5 0	Mr. V. K. Kirtikar	4 0
Dr. Tell Berggrin	2 6	Mr. H. Knight	2 0 0
Mr. S. R. Beswick	3 0	Mr. B. Krishmaras	2 6
Mr. R. C. Bilton	5 0	Mr. M. M. Lal	2 6
Miss H. O. Butler	1 0 0	Mr. W. P. Lauder	2 6
Capt. and Mrs. Carey	6 1 6	Mr. J. McKenzie	4 6
Master Denis Carey	2 0	Mr. G. Mangharsing	5 0
Mrs. Champlin	1 0 0	Mr. J. Marshall	2 6
Mrs. L. S. Clarke	4 0	Mr. R. Maurice	2 9
In memory of the late Mrs. Jane Purdon		Miss M. Maxwell-Müller	10 0
Clarke and Mrs. Annie Purdon Joyce	79 18 8	Mrs. Moss	5 0
Mr. J. Clarke	4 0	Mrs. A. E. Moore	2 6
Mr. R. Lawson Coad	1 1 0	Mr. H. C. Naylor	1 0 0
Mr. S. M. Doss	2 6	Mr. W. Nicholson	2 6
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Mrs. Dukes	4 0	Mrs. Van Rees	2 9
Miss Dunbar	3 0	Mr. S. Rist	5 0
Mrs. J. Edge-Partington	1 3 6	Mr. J. Robson	2 6
Mr. E. P. Farrow	3 0	Mrs. J. Robson	2 6
Mr. A. Fieldhouse	3 0	Mr. C. N. Searle	1 0 9
Mr. J. Finch	5 0	Mr. H. C. Smith	2 6
Mr. J. A. Forbes	17 6	Mr. Thomas Smith	5 0
Mr. Joseph Ford	2 6	Mr. F. W. Tanner	1 1 0
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Miss Gwynne	1 0 0	Mrs. Theakstone	12 6
Mrs. Hart	6 0	Mrs. Twining	10 0
Dr. Hassall	2 6	Mrs. Vesel	5 0
Lady Gwendolen Herbert	1 1 0	Mr. G. B. Williams	2 6
		Miss J. M. Woodrow	4 0
		Amounts under 2s. 6d.	8 11

Our Task.

“To love someone more dearly ev'ry day,  
To help some wandering child to find its way,  
To ponder over noble thoughts, and pray  
And smile when evening falls.

To follow Truth as blind men long for light,  
To do our best from dawn of day till night,  
To keep our hearts fit for His holy sight,  
And answer when He calls.”

LOVE AND ENTHUSIASM.

Love is as much a necessity of life as perception. Love is perception passed into feeling, and put into practice. When, as human beings, we cease to be *heads*, and essay to live merely as *heads*, we will be ready, not for real life, but some icy age of nothingness.

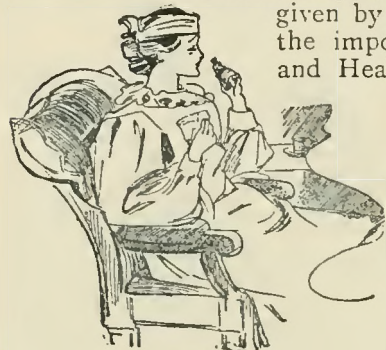
“Let us beware,” said Phillips Brooks, “of losing our enthusiasm.” “Every great and commanding moment in the annals of the world,” said Emerson, “is the triumph of some enthusiasm.” And Bulwer, “Nothing is so contagious as enthusiasm. It is the real allegory of the fable of Orpheus; it moves stones and charms brutes. It is the genius of sincerity, and truth accomplishes no victories without it.”

Mary Russell Mills.



## Fruitarianism for Sick People.

An "At Home" was held at the Lady Margaret Fruitarian Hospital, Bromley, on Saturday, December 5th, at which an address was given by Dr. Josiah Oldfield on the important subject of "Food and Health."



He said: "Last week, I was lecturing at the Guildhall, Cambridge, and Professor Sims Woodhead was taking the chair as the Professor of Pathology in the University of Cambridge. The Professor stated that he himself

ate meat occasionally, but said at the same time that in his opinion all the elements of nutrition necessary to the best sustenance of the human body were to be found in a fruitarian diet.

A lady went once to a meeting of fruitarians, and the moment she heard the lecturer say that meat was not necessary to her life, she said to herself, 'Why should I eat it? It can only be obtained by pain and suffering, and the moment I know that it is not necessary to my health and sustenance, I will eat it no more.' And from that day she ate no more meat.

She was a type of a large number of people who eat their daily portion of meat because they think that it is necessary for their sustenance, and the moment they are assured and believe that a piece of dead animal is not necessary for their sustenance, they feel that they are free. No longer will they eat of the flesh pots of Egypt, but they will go out towards the land of Canaan in the happy consciousness that the food of Eden and the food of the Millennium shall be their food for the rest of their lives.

I was very glad to have the testimony which I have quoted from Professor Sims Woodhead, who was only endorsing what the greatest scientists and the best brains of the world had known always.

I have had the unique experience of being the only physician in England who has had the privilege of seeing under his own care some 3,000 patients who have been put upon a strictly fruitarian diet. Cases of all sorts—medical, surgical, midwifery—have come under my care, and I cannot recall a single case where, in my opinion, the patient was in any way the worse for being suddenly put upon a fruitarian diet. On the other hand, I have found a large number of cases where the improvement has been rapid and real.

People have said to me, 'It is all very well to be put on a fruitarian diet so long as you are well, but what will happen to you if you get an attack of illness? Then you will go out like the snuff of a candle.' It is quite easy to make a statement of that sort, but if they say it without experience, they are only talking nonsense.

After seeing patients in the Lady Margaret Hospital and in other hospitals—persons who have come for minor surgical operations and for major surgical operations, persons who were suffering from chronic, acute and dangerous diseases—my experience is that

a rightly selected fruitarian diet tends to cause *reduced* surgical shock and *increased* constitutional stamina.

The moment an animal is *dead* the early stages of decomposition tend to set in and therefore flesh-food is always what might be called dead food. You might say, 'Is not an apple dead when it falls from the tree?' My answer is, 'No; quite the reverse; an apple will last for a long time unchanged.' It is a long time before a fruit or vegetable dies.

The dangers of a flesh diet, pure and simple, even under the best conditions, are great, but under the conditions of modern civilisation the dangers are so great that I do not think the balance could ever be suggested to be in its favour over a rightly selected fruitarian diet.

The Licensing Bill dealt with an evil which is produced largely by wrong diet. Flesh-eating and drunkenness go side by side. *Noah was the first flesh-eater and the first drunkard recorded in the Bible.* We all want England to be sober.

For my own part I have no objection to a temperate man having his glass of beer. I am satisfied that barley beer contains valuable nutritious elements. It is only the alcohol that is added which is the evil. Spirits I look upon as wholly bad. I do not look in the same light at all upon beer brewed from barley in the old way in which British beer was made. If the so-called Temperance Bill tended to reduce beer-drinking, and increase spirit-drinking, as some thought it would, I should say it was wholly bad.

What we want is a sober England, and the best way to promote sobriety is to get rid of the craving for alcohol. *I have never heard of a drunken fruitarian.* If we can only convert the world to Fruitarianism, the great problem of Drunkenness will be largely solved. To convert the world to Fruitarianism will be to convert the world to sobriety.

Whether a man goes on drinking his glass of beer or his glass of wine is an unimportant thing so long as he is sober.

The Fruitarian Hospital is not a Hospital for fruitarians. People imagine that the patients are fruitarians, but they are *not*. You will not find that one per cent. of the patients who come into the Hospital are fruitarians. It is the meat-eaters who get ill, *not the fruitarians.* I would tell you quite candidly that if I had to depend for my guineas upon fruitarians I should have to apply for admission to the Workhouse.

Fruitarians do not, as a rule, need Doctors. You must not run away with the idea that fruitarians are so ill they have to have a Hospital. (Laughter.) Nothing of the sort. Fruitarians are so satisfied with their health that they have founded a Hospital to be a living witness to the world that the best method of curing disease is to abstain from eating flesh-food.

A very curious point about our Hospital is that a good number of the patients come to us as a last resource. They have tried this, that and the other, and are no better, and it is a 'toss up' as to whether they shall die or try fruitarianism. And the majority of the patients get satisfied that a larger number of improvements take place, and *more permanent* improvements, upon a rightly-selected non-flesh diet than by any other medical treatment that they have yet tried.

No dead bodies are brought into the Fruitarian Hospital and, consequently, very few dead bodies are taken out."



## Our Friend, the Vital Force.

Many people make the mistake of considering disease as an entity—a real thing—an opponent of Health.

This is incorrect. Health is the Natural state of Man, and Disease is simply the absence of Health.

If one can comply with the laws of nature he cannot be sick. When some law is violated, abnormal conditions result, and certain symptoms manifest themselves, and to which symptoms we give the name of some disease. That which we call Disease is simply the result of Nature's attempt to throw off, or dislodge, the abnormal condition, in order to resume normal action.

We are so apt to consider and speak of Disease as an entity. We say that "it" attacks us—that "it" seats itself in an organ—that "it" runs its course—that "it" is very malignant—that "it" is quite mild—that "it" persistently resists all treatment—that "it" yields readily—etc., etc. We speak of it as if it were an entity possessed of character, disposition and vital qualities.

We consider it as something which takes possession of us and uses its power for our destruction. We speak of it as we would a wolf in a sheepfold—a weasel in the chicken-roost—a rat in the granary—and go about fighting it as we would one of the animals above mentioned. We seek to kill it, or at least to scare it away.

Nature is not fickle or unreliable. Life manifests itself within the body in pursuance to well-established laws, and pursues its way, slowly, rising until it reaches its zenith, then gradually going down the decline until the time comes for the body to be thrown off like an old, well-used garment, when the soul steps out on its mission of further development.

Nature never intended that a man should part with his body until a ripe old age was attained, and the Yogis know that if Nature's laws are observed from childhood, the death of a young or middle-aged person from disease would be as rare as death from accident.

There is within every physical body, a certain Vital Force which is constantly doing the best it can for us, notwithstanding the reckless way in which we violate the cardinal principles of right living. Much of that which we call Disease is but a defensive action of this Vital Force—a remedial effect.

The first great principle of the Vital Force is *self-preservation*. This principle is ever in evidence, wherever life exists. Under its action the male and female are attracted—the embryo and infant are provided with nourishment—the mother is caused to bear heroically the pains of maternity—the parents are impelled to shelter and protect their offspring under the most adverse circumstances. Why? Because all this means the instinct of *Race-preservation*.

But the instinct of preservation of individual life is equally strong. "All that a man has will he give for his life," saith the writer, and while it is not strictly true of the developed man, it is sufficiently true to use for the purpose of illustrating the principle of self-preservation. And this instinct is not of the Intellect, but is found down among the foundation stones of being.

It is an *instinct* which often overrules Intellect. It makes a man's legs "run away with him" when he had firmly resolved to stand in a dangerous position—it causes a shipwrecked man to violate some of the principles of

civilization, causing him to kill and eat his comrade and drink his blood—it has made wild beasts of men in the terrible "Black Hole"—and under many and varying conditions it asserts its supremacy.

It is working always for life—more life—for health—more health. And it often makes us sick in order to make us healthier—brings on a disease in order to get rid of some foul matter which our carelessness and folly has allowed to intrude in the system.

This principle of self-preservation on the part of the Vital Force, also moves us along in the direction of health, as surely as does the influence within the magnetic needle make it point due north. We may turn aside, not heeding the impulse, but the urge is always there.

If we are wounded, the Vital Force begins to heal the wound, doing the work with wonderful sagacity and precision. If we break a bone, all that we, or the surgeon may do, is to place the bones into juxtaposition and keep them there, while the great Vital Force knits the fractured parts together. If we fall, or our muscles or ligaments are torn, all that we can do is to observe certain things in the way of attention, and the Vital Force starts in to do its work, and drawing on the system for the necessary materials, repairs the damage.

All physicians know, and their schools teach, that if a man is in good physical condition, his Vital Force will cause him to recover from almost any condition excepting when the vital organs are destroyed. When the physical system has been allowed to run down, recovery is much more difficult, if, indeed, not impossible, as the efficiency of the Vital Force is impaired and is compelled to work under adverse conditions.

If Vital Force cannot do for you all that it aims to do, it will not give up the attempt as hopeless, but will accommodate itself to circumstances and make the best of it. Give it a free hand and it will keep you in perfect health—restrict it by irrational and unnatural methods of living, and it will still try to pull you through, and will serve you unto the end, to the best of its ability, in spite of your ingratitude and stupidity. It will fight for you to the finish.

No organism can become diseased while the proper conditions of health are observed. Health is but life under normal conditions, while disease is life under abnormal conditions. The conditions which caused a man to grow to a healthy, vigorous manhood are necessary to *keep* him in health and vigour.

We are living in a civilization which has forced a more or less unnatural mode of life upon us, and the Vital Force finds it hard to do as well for us as it would like. We do not eat naturally; drink naturally; sleep naturally; breathe naturally; or dress naturally. We "have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health within us"—or, we might add, as little health as we can help.

We have dwelt upon the matter of the friendliness of the Vital Force, for the reason that it is a matter usually overlooked by those who have not made a study of it. It forms a part of the Yogi Philosophy of Hatha Yoga, and the Yogis take it largely into consideration in their lives. They know that the Vital Force is ever awake to their well-being and health, and they repose the greatest confidence in it.

Yogi Ramacharaka.



## Miscellaneous Information.

A thousand tons less of butchers' meat passed through Smithfield Market during the week preceding Christmas, 1908, as compared with that of 1907. This represents about two million meals of flesh (not taken) and suggests extensive growth of humane sentiment.

Mr. Keshavlal L. Oza, B.A., of Veravlal, Kathiawar, India, can supply local friends with our literature or with information if they apply to him.

It is not at all probable that Vivisection will be legally suppressed while the cruelties of cattle-butcery are winked at, and while people are accustomed from childhood to regard such sacrifice of animals with complacency. When the Humane Diet Movement triumphs—as it ultimately will—humane sentiment will be so prevalent that all the grosser forms of cruelty will be suppressed by public opinion, made manifest through legislative enactment. Every fruitarian instinctively opposes vivisection and cruelty to animals.

A cargo of real once-milled rice (1908 crop) as used by the Japanese, is expected by Messrs Armstrong & Co., Carlisle, about January 20th. Fruitarians may be glad to know of this.

Philanthropic and Christian people who want to do some real and lasting good in this world should consider the far reaching and beneficent consequences of humane and hygienic education.

In nearly all parts of the world The Order of the Golden Age is now speaking to large audiences by means of the newspapers and magazines. Its Members are distributing the information contained in its publications, in this manner, to an ever increasing extent.

## Publications Received.

"Lords of Ourselves." By Edward Earle Purinton. (Benedict Lust, 124, East 59th Street, New York).

A book presenting a Chart or Philosophy of Life that is pregnant with brilliant thought. Those who may feel disposed to challenge some of the author's affirmations, will upon further reflection often realize that even his most daring mental flights get very near to actual truth.

"Socialism and its Perils." By Sir William Earnshaw Cooper, C.I.E. (Everleigh Nash & Co., Fourside House, London. 2/6).

An interesting and forceful warning concerning the dangers of the lower forms of Socialism that may well be pondered over by all Englishmen just now. The Author has rendered important service to the Community by writing this book.

"The Murder of Agriculture." By Sir William Earnshaw Cooper, C.I.E. (Arden Press, Letchworth. 1/-).

A book that every Social Reformer and Philanthropist ought to read. It "touches the spot" concerning the problem of Rural Depopulation.

"On the Open Road." By Ralph Waldo Trine. (T. Y. Crowell & Co., New York. 55 cents., post free).

A Creed of wholesome living that cannot be too highly eulogized. The headings of the chapters which constitute the text of the Creed, are printed on page 91 of this magazine, so that our Readers may appreciate their value.

"The Manly Life," and How to Live it. By Rev. Charles A. Hall. (Alex. Gardner, Paisley. 6d.)

"Towards the Light." (Kegan, Paul & Co. 1/-). A mystic poem written by Princess Karadja, but dictated by one on the "other side." It contains statements concerning the operation of spiritual law which mortals may profitably consider.

## 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.

The only Official Address of the Order of the Golden Age, and of this Journal, after February 28th, 1909, will be—**153 and 155, Brompton Road, London, S.W.**

All general information should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President shall be marked 'private,' but a few days' delay may sometimes occur before such letters or remittances contained in same are acknowledged.

Interviews with the President can be arranged beforehand to prevent disappointment.

Bound Volumes for 1906-7 (the copies for the two years bound together), containing a well executed portrait of the Editor. Price 4/- post free. The volumes for 1900, 1901, 1902, and 1904-5 are all sold. A few volumes for 1898, 1899, and 1903, can still be obtained. Price 3/- post free.

A new and *much improved* edition of "Is Flesh-eating Morally Defensible" is now ready. It contains a number of ministerial utterances which very much strengthen this booklet. All our workers are invited to obtain and to lend, sell, or distribute copies. Price Threepence (2/6 per dozen, 15/- per hundred, post free).

Twenty thousand copies of a new and improved edition of "The Testimony of Science in favour of Natural and Humane Diet," are now being printed.

Our latest leaflets (for enclosure in letters or free distribution) are useful pieces of ammunition. They are as follows:—

"Ten Reasons Why the use of Flesh-Food should be Abandoned." (1/- per hundred). 50th thousand.

"Twelve Reasons Why the Ideals of the Order of the Golden Age should be Exalted." (1/- per hundred). 30th thousand.

"Humaneness put to the Test." (2/- per hundred). 20th thousand.

All Friends are invited to circulate these publications.

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.

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



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Mr. EUGENE CHRISTIAN, the well-known New York Food Expert, whose recently published book "UNCOOKED FOODS," has caused such a stir in Scientific Circles, is now introducing his own special foods into this country.

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who is prepared to appoint suitable sub-agents in the principal towns of the United Kingdom and Australasia.

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which is produced by boiling down all the otherwise unusable parts of the pig, use

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which is a soft white fat, made entirely from sweet nuts, and absolutely pure. It goes farther and produces better results than lard, cooking butter, or dripping. Sold by all Health Food Stores. Cartons: 1½ lbs., 11d.; 3 lbs., 1.9. Tins: 1½ lbs., 1/-; 3 lbs., 1/11; 6 lbs., 3/6.

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which is always liable to contain disease germs and poisonous wastes, use

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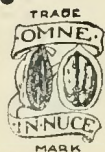
which is simply Nutter in a **hard** form. Makes the lightest of puddings. 1 lb. Cartons, 7½d.

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at 1/2, 1/4, 1/6, 1/8, and 2/- per pound, which are a revela-  
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#### FINEST BLENDS

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**PURE CHINA TEAS, Moning**, Soft and Silky to the  
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**Lapsang Souchong**, slightly thin but of  
exquisite old fashioned flavour ... 3/- per lb.

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with very fine flavour 2/-, 2/4, 3/-, 4/- and 5/- per lb.

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**COFFEES**, Finest Pure, in Bean or Ground, 1/8 and 2/- per lb.  
Freshly Roasted and Ground all day long.  
Best Mixed, with a small proportion of Chicory 1/4 per lb.

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**CARRIAGE PAID on 4 lb parcels of Tea at 1/6 and  
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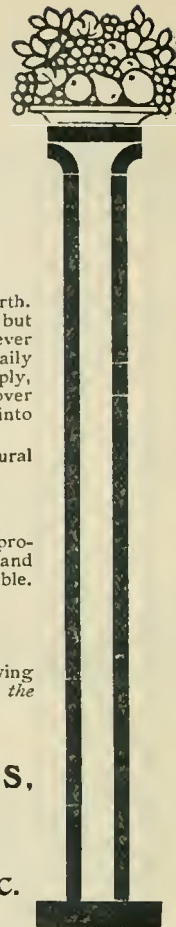
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Large Packet,  $7\frac{1}{2}$ d.  
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COFFEE AND TEA  
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The Pure Quintessence for  
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