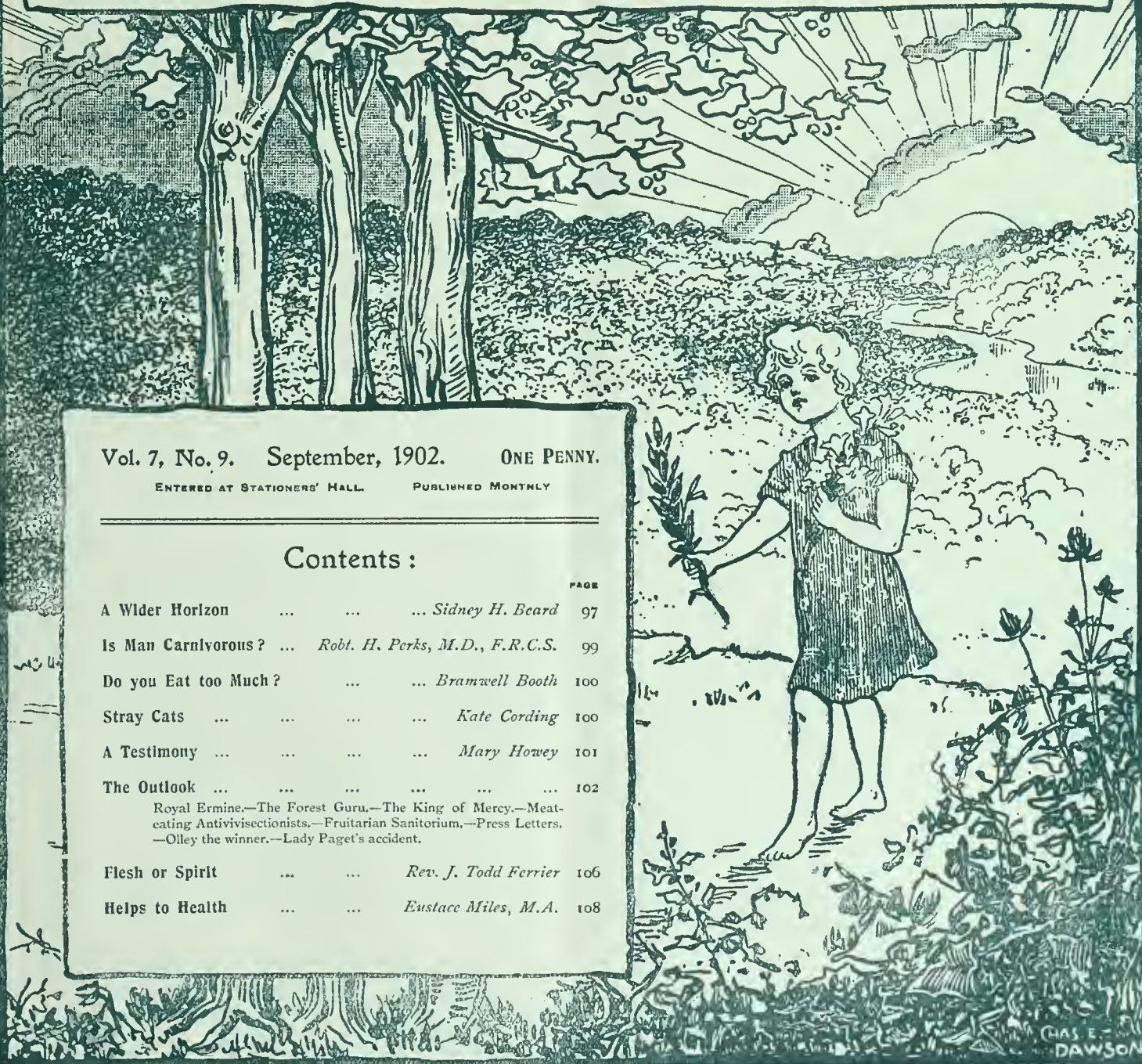


THE HERALD OF THE GOLDEN AGE.



Vol. 7, No. 9. September, 1902. ONE PENNY.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY

Contents :

	PAGE
A Wider Horizon <i>Sidney H. Beard</i>	97
Is Man Carnivorous? <i>Robt. H. Perks, M.D., F.R.C.S.</i>	99
Do you Eat too Much? <i>Bramwell Booth</i>	100
Stray Cats <i>Kate Cording</i>	100
A Testimony <i>Mary Howey</i>	101
The Outlook	102
Royal Ermine.—The Forest Guru.—The King of Mercy.—Meat-eating Antivivisectionists.—Fruitarian Sanatorium.—Press Letters.—Olley the winner.—Lady Paget's accident.	
Flesh or Spirit <i>Rev. J. Todd Ferrier</i>	106
Helps to Health <i>Eustace Miles, M.A.</i>	108

CHAS E. DAWSON

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

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A Wider Horizon.



When we are keenly sensitive to the limitations of our environment and are depressed by mundane affairs or the weight of our fleshly garment, when ills beset and troubles abound, it is helpful for us to be able to turn our thoughts towards transcendental verities and to look beyond the clouds that alike enwrap our minds and our earthly habitation.

If we can attain a mental standpoint whence a wider horizon opens out before our eyes, we become refreshed and strengthened in spirit for the bearing of life's burdens; our load of care loses much of its weight, and we rise above the enervating influence of visual limitation and adverse circumstance.

And this is possible for all who resolutely seek after knowledge instead of resting content with the pitiful sum-total of intellectual concepts which appears to satisfy so many of our contemporaries. The Temple of Wisdom is free to all who come to its portals in quest of truth, and, 'to him that knocketh it shall be opened.'

In these days of Free Libraries and Public Reading Rooms we need not remain in the sad condition of the villagers mentioned in Gray's 'Elegy,' of whom it was said that:—

" Knowledge to their eyes her ample page,
Rich with the spoils of time, did ne'er unfold."

We need not continue to be mentally earth-bound, like the moles, and live and suffer in the darkness which obtains upon the material plane, experiencing transient glimpses of the eternal daylight only at rare intervals. We may project our thought beyond the atmosphere that surrounds our planet, and form some conception of the "many mansions" which exist in our Father's house—this solar universe in which we dwell.

Living, as we do, in a sphere of sensory illusion, we are inclined, through lack of understanding, to form false ideas which enfeeble us, and hold us in bondage.

We think that the sun travels round our planet until we learn that the reverse is a demonstrable fact.

We think we see the most distant stars as they *now* are, whereas we only behold their appearance in bygone centuries when the rays of light which then left them, and which are only now reaching us, commenced to travel earthwards. They may have been dispersed long since for aught we know.

We regard our world as a fixed habitation and think that Heaven is *above* us, until we learn that this globe upon which we are at present incarnated, is travelling through space with great velocity, revolving as it goes—that we are veritably *in the heavens*—and that it appears as a moving star to those who dwell on other planets, just as Mars and Venus appear to us.

We fancy that the beings who dwell with us as earthmates constitute the whole of God's creation, until we apprehend that other beings, happier, wiser, more ethereal, and more divine, may be dwelling in other and fairer worlds, where the conditions of life are easier and more blessed than in this earthly house of ours. To those 'other mansions' we may possibly be led in the coming years of our eternal pilgrimage if we become fitted for social intercourse with their inhabitants. And there we may find fulfilment of our aspirations and of our yearning for love and higher forms of companionship.

The things we see and the sounds we hear by means of our organs of sight and hearing are not the only sights and sounds around us. Creatures endowed with organs that can respond to finer vibrations, may apprehend forms and colours to which we are blind, and listen to music that does not reach us.

Our human bodies and other forms of matter appear to us to be naturally ponderous, whereas it is only planetary magnetic attraction which makes them so. If the polarity of our atoms were changed we might be able to soar upward at will. In certain other planets of our solar system this sense of weight would not be experienced—even if the gravitation theory be correct—and the conditions of life would be altogether different. Life, instead of being one long struggle with burdens and disabilities, may be, in those worlds, a dream of blissful consciousness, of intellectual and spiritual enjoyment.

There we may possibly find quiet resting places after the struggle of our terrestrial existence is over, if we are worthy.

O Brothers, O Sisters, who live in the squalid streets of our smoke-begrimed cities, with no earthly prospect before you other than sordid monotony or domestic misery, until the gloomy hearse shall stand at the door to receive your mortal remains; strive to look up and *beyond* this vale of tears!

Let Imagination bear you to those brighter scenes that await you in the future, where your baffled aspirations shall be fulfilled and your yearning for happiness shall be realised!

Eye bath not seen, ear bath not heard, the things that God bath prepared for those that love Him!

Strive to become worthy of the great inheritance that awaits the faithful ones, and possess your souls in hopeful patience until the appointed time for realization!

We are apt to look upon our fleshly bodies as being *ourselves*, and to make a great lamentation when our friends lay aside their outworn garments in order to find new clothing of a fresher and better sort.

By such false conceptions we are held in bondage to the idea of death, whereas it is our privilege to live consciously as *immortals*—for such have we been in the past, and such are we now. And when we thus regard ourselves more truly we become conscious that **there is no death**.

We condemn ourselves and others because we and they come short of our ethical standards, whereas these sins and shortcomings that we deplore may be merely the result of human frailty or abnormal susceptibility to psychic suasion. We do not know enough to measure the extent of individual human responsibility. If we attribute our promptings towards goodness to the influence of good spirits, or to God, need we charge ourselves with *all* the evil that we would not, but which we do. And dare we presume to judge others thus presumptuously?

All is mystery around us, and 'we are such stuff as dreams are made of.'

We know not what started the endless stream of meteorites which we call the 'Leonids,' on their mad career through space; nor whence they come, nor whither they go. We only know of their existence by their being drawn into our planetary atmosphere when our Earth crosses their pathway.

And neither do we know why we experience such strong tendencies towards good or evil, towards this thing or that, nor how we have become endowed with our mental gifts or malformations. Such may be the result of our own doings in previous lives, or we may be subjected to unearned physical afflictions *of necessity*, or for purposes of discipline and spiritual culture.

Time itself is an illusion which is transcended on the spiritual plane. The picture of the tragedy which was enacted on Calvary has not yet had time to reach some of the worlds of the Universe. It has not yet taken place as far as dwellers in such distant places are concerned. By spiritual vision in the future they may be permitted to witness the earthly life and triumph of the Master as a *current event*.

And we may yet be privileged to see the whole panorama of human evolution unfold before our eyes so that the ways of God may become clear to us. And in doing so we may learn our own history, and apprehend who we really are and what parts we have successively played in life's drama; then should we understand the way by which we and others have been led in the bygone centuries.

Many mysteries will be revealed to us as soon as we are ready. Truths that will lift us above our present small troubles and our circumscribed notions, are awaiting our fitness to apprehend them and to bear them.

We have been taught that our national religion—which differs very materially from that which was taught by Jesus—is the only true one, and that all other religions are false, and the people that follow them are heathen. Many of us have yet to learn that the fundamental revelation which is the basis of them all is *one and the same*, and that the various presentations of that essential Truth differ in *degree* only and not in kind; that it was taught in Egypt nearly six thousand years ago and was there inscribed both on papyrus and in imperishable stone, pending the hour when the Word should become incarnated in human flesh.

The Ark of the Covenant (with the Cherubim) which was carried by the Mosaic priests, was borne in procession by the Egyptian priesthood a thousand years before Moses was taken from the Nile, and the transcendental verities which constitute the kernel of real Christianity were taught in the Egyptian Mysteries at that remote epoch, to those initiates who were able and fitted to apprehend the Divine message.

Like Moses and the great religious leaders of other races of men, Jesus "was learned in all the wisdom of the Egyptians," and there can be little doubt that whilst sojourning at Memphis in His early manhood He pondered over the things written by the Egyptian prophets concerning Himself. Not without intention is it recorded in the Hebrew Scriptures, "Out of Egypt have I called my Son."

If we press forward in humble dependence upon the help of the Spirit who giveth wisdom, we shall be led—as have been the true seekers of all Ages—to higher planes of experience, knowledge, and consciousness. Those who invoke the Divine touch that illumines the soul—like blind Bartimeus when he cried, "Lord that I may receive my sight"—will not be left in darkness. That touch has still its ancient power, and those who seek after understanding and heavenly treasure will find it. And as with material wealth so is it with mental and spiritual wealth: 'to him that bath shall be given and he shall have abundantly.'

Great is the mystery of the soul's pilgrimage, and difficult of ascent is the narrow Path that leads to the great Hall of Truth and thence to the Chamber of Immortality and the Divine Splendour.

And they who would understand the mystery, and win their way upward, must be willing to pay the price.

Sidney H. Beard.

Peace of mind must come in its own time, as the waters settle themselves into clearness as well as quietness. You can no more filter your mind into purity, than you can compress it into calmness. You must keep it pure if you would have it pure, and throw no stones into it if you would have it quiet.

RUSKIN.

* * *

From the souls of those who have once gazed on celestial truth or beauty, the remembrance can never be effaced. Like some divine inspiration the glories of the other world possess and haunt them, and it is because their souls are ever struggling upward, and fluttering like a bird that longs to soar heavenward, and because they are careless of earthly matters, that the world calls the philosopher, the lover and the poet mad.

PLATO.

Is Man Carnivorous?

To the Editors of "The Lancet."

Sirs,—In his article, "Observations on Diet," Section IV., appearing on p. 1850 of your issue of June 28th, Dr. Harry Campbell quotes a writer as follows: "Man is carnivorous. It is his misfortune, but it is so," and continues: "One would willingly think otherwise, for who can contemplate with equanimity the wholesale slaughter of animals, with all its gruesome accompaniments, in order that we may feed on their flesh? But facts have to be recognised."

This statement requires considerable modification. Most men who are carnivorous are so from choice or influence of custom, not, as is implied, by the necessities of their organism. Many of the most eminent of our scientific authorities (Owen, Ray, and others) who are best qualified to pronounce an opinion on this point have held that structural anatomical evidence proves conclusively that man is a "frugivorous" animal, and my own personal experience and observation of others have demonstrated to me that man can not only "live," but can attain to a high standard of vigorous and healthy life, on a diet which does not necessitate the "wholesale slaughter of animals, with all its gruesome accompaniments," which Dr. Campbell (in common with all men of humane feelings) deplures.

And here, I may say, I cannot understand the mental attitude of one who is *really* desirous of abolishing or lessening the vast amount of suffering so caused, and yet refrains from the first and obvious step of at once ceasing to be a participator in its infliction by abandoning flesh as food because of certain minor difficulties which may arise as to the disposal of bull calves and cockerels should he still find it necessary to partake of "animal products." It is indeed a case of "straining at a gnat whilst swallowing a camel." No beneficent reform would ever be inaugurated did men wait for the satisfactory solution of every minor question connected with it before taking the first radical step.

My personal experience is as follows. Some eight years ago (having just reached my fortieth year), after a perusal of Dr. Haig's book, "Uric Acid as a Factor in the Causation of Disease," I reduced my consumption of flesh food to a minimum (an average of one pound per week) with the result that the periodic headaches, spells of mental depression and slight attacks of muscular rheumatism, from which I had suffered for some years, gradually ceased to trouble me. Nearly three years ago I adopted an absolutely non-carnivorous diet for ethical reasons. The results have been more than satisfactory; "uric acid" symptoms no longer trouble me; I have gradually experienced a sense of general well-being, health, and energy which recalls my boyhood's days. The "sensation of fatigue" after long-continued and arduous muscular or mental exertion is very much less than aforesaid, and more speedily recovered from, and my resistance to disease is increased, as demonstrated by the fact that whereas I used to suffer in winter from a series of "heavy colds in the head," for the past two years I have only had two such attacks which cleared up in three days instead of taking the usual three weeks or so.

I am acquainted with at least 20 abstainers from flesh food within a radius of 12 miles (including two medical men,

architects, lawyers, &c.) whose experience has been substantially the same as my own and whose consciousness of the improvement in their physical well-being is such that they unanimously declare that they will never return to their former diet. They simply smile at the suggestion that their non-carnivorous diet produces "tendency to obesity" or "lowers their energy and resistance to disease," for experience has taught them that, in their cases at least, such theories are without foundation.

The fact that the number of meals and quantity of foods taken tends to increase among flesh-eating communities is a significant commentary on the alleged superior sustaining qualities of flesh. Such increase, in fact, is due to quite another cause, *i.e.*, the "extractives" of flesh (consisting mainly of the effete products of cell metabolism and belonging to the "uric acid group") are true stimulants, and following the "stimulant" period of their action comes the inevitable reaction with depression demanding fresh supplies of stimulant for its removal. Among non-flesh-eaters the invariable tendency is to simpler fare, fewer dishes and fewer meals.

The questions as to the action of excess of uric acid and its allies in the body in the causation of disease and to what extent such excess is due to flesh-eating are, I am aware, still under discussion by many members of the profession. But that both are productive of disease is the general opinion is shown by the almost universal consensus in the dietetic treatment of gouty and rheumatic affections, *i.e.*, the withholding or reduction of flesh foods during their incidence. I believe that a very large percentage of diseased conditions is due to this excess and to the habits of gluttony fostered by the stimulating effects of a flesh diet.

The number of those who refuse to recognise the necessity of such a diet, and the resultant infliction on their sub-human fellows of the miseries of forced feeding, long transit by land and sea, and the all-too-frequent barbarities of the slaughter-house, is happily rapidly increasing, and it is becoming necessary for the medical attendant to be able to speak from a practical standpoint on the diet question; this position he can only attain *by experience*, for no one should presume to dogmatise respecting it till he has made trial of a non-carnivorous diet (intelligently arranged as regards food contents) for at least six months. I venture to prophesy that such an experience will result in nothing less than a complete transformation in the present opinions of the vast majority of the experimenters.

I am, Sirs, yours faithfully,

ROBT. H. PERKS, M.D. BRUX., F.R.C.S. Eng.

Paignton, July 7th, 1902.

Since we were all bound together in one common enterprise in which progress is hastened by the harmony of its parts, altruism becomes profound wisdom, selfishness a mark of ignorance, and the highest codes of ethics are the most scientific expression of nature's laws.

F. E. TITUS.

* * *

The whole religious, moral and spiritual life must be taken out of the realm of dogma and superstition, of authority and tradition, of rite and ceremony of every sort and degree, and brought into the realm of abiding, eternal, invariable law. It is the more abundant life we seek—the whole, rational, sane, complete life. When we have found that, we have the essence of all religion.

J. STURT WILSON.

Do You Eat too Much?

By Bramwell Booth.

Gluttony and guzzling—the terms are not polite—probably cause more deaths than all other evils put together. That people dig their graves with their teeth we all know, and we are certain, also, that numbers drown themselves in the flowing bowl.

There is probably more intemperate eating in the world than intemperate drinking. There can be no question as to the curse caused by drink, but those who admit this much will not so readily admit that over-feeding is a curse also. One is, as a matter of fact, as great a sin as the other, though intemperate eating does not, fortunately, cause the same amount of suffering to the innocent. Yet the Glutton and the Drunkard come to the same end—poverty.

This poverty is, perhaps, not so much one of material as of mental and spiritual things; for the man who overloads his stomach ruins his body, clogs his brain, destroys the buoyancy of his soul, becomes heavy and gross.

An old copy-book line used to run, "Live not to eat, but eat to live." And there could be no more safe rule to follow. One should, indeed, strive to eat as little as possible. Yet I have known men who could speak learnedly and powerfully about full salvation, who gave the lie to their testimony by the very fact that they put no restraint upon their appetites. Judging from the way they feed, one could conclude their motive in life was, "Eat all you can, whenever you can, as often as you can." "Put a knife to thy throat," says the wise man, "if thou be a man given to appetite."

It is a mistake to imagine that great eaters are great workers. As a rule, they are only great sleepers. It will be found that the men who have accomplished the most good in the world have been men who have practised exceptional self-restraint.

On this matter of eating and drinking, the General is an example to the world. In a fine description of him, a great journalist says: "Throughout his life, and in a land and age of self-indulgence, of almost brutish over-eating and over-drinking, this man has kept whole and pure and undefiled the fine temple of his body, and is in old age the same lithe, fiery, untrammelled, and restless spirit of his youth. As a living example of the gospel of simplicity, purity, sanctity, sobriety, I regard him as one of the most inspiring teachers of our time."

It is astonishing how little people regard their bodies as being the temples of God. They bedeck and decorate the outside of the building it is true, but the habitation of the soul is abused, both in the quantity and character of the food put into it. No one can possibly keep "whole and pure and undefiled the fine temple of the body," unless he resolutely sets himself against the gross over-feeding and over-drinking of the present day.

One cannot imagine Jesus, the Son of God, eating and drinking to excess. He was in this, as in all things, an

example. The plainest and simplest food was all He required, and a draught of water from the nearest well quenched His thirst.

Study to be like Him. As Paul advises, keep your body under, and bring it into subjection, and as the athlete regulates his diet and trains himself for the contest, so regulate, train, control your natural appetites that you may, with a pure body, a pure mind, and a pure soul, patiently run the divine race set before you.

Stray Cats in London.

I am a mission worker, and have lived for years among the slums of London. In former days, when I led the life of a woman of the world in England and foreign lands, I was quite unaware of the terrible cruelty practised towards dogs and cats in this great city, and I dare say many naturally kind-hearted people are just as ignorant on this subject as I was then. Perhaps this little account of my work in rescuing some of the poor lost pussies which swarm about our streets may be of some interest to a few readers of the *Herald*.



Gradually I found in my walks up and down the poor slums where the people I worked among lived, many a little dumb, patient creature, crouching in door-ways, or areas, or sitting among the tomb-stones in disused city churchyards.

In cold and rain and snow they wander, homeless and frightened, shrinking away from the cruel tormentors, and heartless passers-by. They are deserted daily by people "moving," shut up in empty houses, turned out in the street, or placed in squares and churchyards.

Not very long ago I saw a large furniture van at the door of a house in a street hard by, and after it had disappeared, I asked permission of the shop-man, who lived underneath, to enter the house. In the deserted rooms, amongst the rubbish left behind, we found a cat and a family of good-sized kittens which these heartless tenants had not troubled to take with them. Another day I found a kitten terribly injured in a doorway, with marks of blood where the poor creature had crawled about in its agony. It had evidently been placed there.

Sometimes touching little incidents occur in connection with this lowly work. One discovers tender-hearted souls among the poor who tend and care for lost cats, and spend their hard-earned pence in buying food for them, I heard of one "lost sister" who was in the habit of buying meat to give the hungry cats she met upon her way. And the recording angel will read this out of his book in the day of reckoning, when some of the pious women, who were careful to attend the churches and yet passed heedlessly by lost cats—and "lost" human beings—shall hang their heads for shame.

This very day a little girl brought a mother cat and two tiny kittens, asking me to "please take care of them for a bit because mother had been turned out of her lodgings for one week's rent, and she'll give you three-pence!" I took the pussies in, and the mother and babies are lying in a heap under the table as I write.

In the evening the little girl and her sister brought a penny to help pay for the keep of the cat for a few days till they got into new lodgings. "Mother wouldn't like to lose her 'cause she belonged to the boy she buried!" Needless to say I declined to take the penny, and brought the little girls up to my cosy room, to see how happy their pets were in their temporary quarters.

I saved 291 cats during 1901, and from January to the end of August, 1902, the "rescues" were 386—which numbers will show how vast is the amount of suffering endured by these humble fellow-creatures of ours, and how indifferent Londoners are to the needs and the fate of these interesting domestic pets. Most of the cats are taken to the "London Institution for Lost and Starving Cats," 38, Ferdinand Street, Camden Town. Here let me say a word about that excellent institution. Great praise is due to the benevolent lady who, in spite of all obstacles, has founded and established the Cats' Home, and spends her money in furthering the claims of dumb creatures.

The home has been lately enlarged, and a new lethal chamber added to it. One steps out of a dreary, slummy street into a kind of little Paradise. Beautiful flowers and greenery meet the eye in unexpected places. There are garden seats in the courtyard, and an elegant little pink-tinted drawing-room to wait in. There are courteous young ladies, and neat pages in livery, and everywhere brightness, cleanliness, and order. There are rooms for pets, a hospital for sick pussies, and comfortable quarters where the "rescued" spend a few brief, happy hours, surrounded by plenty, before their little boats set sail upon the waters of the river of Oblivion.

A wonderful apparatus is the Lethal Chamber! But I am not sufficiently scientific to be able to explain its mechanism. I should like to write over it "Blessed are the merciful," for in this most peaceful of death-chambers the little dumb souls pass away from want, and torture, and neglect unto Him who made nothing in vain.

"The wish that of the living whole,
No life should fail beyond the grave,
Derives it not from what we have
The likest God within the soul?"

Tennyson.

Let me entreat those readers who live in London and other large town to help in rescuing these poor strays. I appeal especially to my fellow-associates of the Order of the Golden Age. We, at least, are alive to the claims of the dumb creation. We refuse any more to live upon the dead bodies of animals, and perhaps we have given up feathers and furs for conscience sake. Well, go a step further, and give some of your time to the actual seeking of lost cats. Get up in the early mornings and look for them, and if you see any poor creature crouching, forlorn and hopeless in the street when you are riding in cabs and omnibuses, get down and pick it up, no matter how inconvenient it may be, and save it from a cruel fate if you can.

It is worth while to do this, however much the world may laugh. If you are a Christian, you are bound to ceaselessly do the Father's will on Earth, and to live each day as if it were your last. He, the Eternal God, stands by the death-bed of every tiny sparrow—then don't think that it is beneath you, an insignificant atom in the universe, to go out of your way to save "a mere cat."

"I shall pass this way but once—so let me do all the good I can to man and beast."

Kate Cording.

A Testimony.

My Responsibility Overwhelmed Me.



The first I ever heard of Fruitarianism was from Miss Alison, whom many friends of our cause will remember as an ardent and indefatigable worker, now lost to us by death.

About twelve years ago we were staying at Southport for some time and there met her when she had many conversations with my mother on the subject, telling vividly of the awful horrors connected with the slaughter-house. I was only about seven years old at the time and did not then realize the full import of what she said. But the seed had been sown and sunk deep into my mind although at the time I was unaware of it. About two years later it sprang up and began to bear fruit. Some chance word in the conversation turned my thoughts to Miss Alison. All she had said came back to me clearly and forcibly. Day and night it haunted me, I could not get away from it. And as the thought of the suffering creatures was borne in on me more and more strongly, the fact that I was a cause of it became terrible to me. I seemed everywhere to see their mute appealing eyes turned on me in their death-agonies.

I told this to my mother, but she, whilst agreeing with the principle of it, was afraid of my injuring my health if I gave up meat, as I was not strong. However, at last I obtained her consent to give it up gradually. For some months longer therefore I continued to eat it—less each time. Every time I did so however was a mental agony to me. I seemed to see the poor creature being murdered, whilst a voice kept ringing in my ears, "This was for you, it might not have happened but for you."

How glad I was when at last I persuaded my mother to say I need eat no more flesh-food! What a relief it was to sit down to a bloodless meal, and feel that no poor innocent being had been tortured for my food!

Oh, that we may realize more what our daily meat costs our 'lesser brethren' of the animal kingdom. Let us remember Christ's words "Inasmuch as ye did it unto the *least* of these, ye did it unto Me," and try to recognise the awful responsibility we have towards them. When we remember how tenderly He spake of them all, and how much His life was connected with them, is it not dreadful that we who are called by His Name should perpetrate such ghastly cruelties as flesh-feeding involves, upon His 'little ones,' and keep His birthday by pouring out rivers of blood to satisfy our greed?

But the Golden Age is fast coming when such atrocities can be no more and man will look back with horror upon such a practice.

"Deliver me from blood-guiltiness, O Lord."

Mary Howey.

There comes a time when the personal will must know itself as one with the Universal Will, and to learn this in its full significance it must *deny itself*; that is, when it is pushing toward definite ends it must turn and say to the World-Will, "Not *my* way, but *Thine*."

KATE ATKINSON BOEHME.

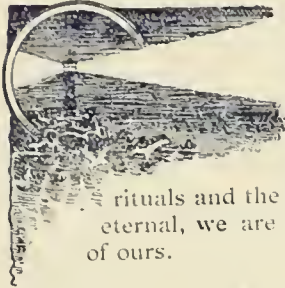
* * *

Put a seal upon your lips, and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again, and say nothing about it. Love hides even from itself

PROF. DRUMMOND.

The Outlook.

I was much struck with the mystic beauty of the Coronation Service and ceremonials. It was full of symbolic meaning.



Nowadays it is the fashion to scoff at the past and to imagine that we know a great deal more than our ancestors. In some ways it may be true, but in the inner meanings of life's deep things, in the esoteric interpretations of rituals and the linking on of the eternal, we are but as babes beside those forbears of ours.

SYMBOLS.

We are a very material age, and in our worship of the dollar we often forget the wonderful meaning of the "image and superscription" that is embossed upon it, and which transforms it from "metal" into "money."

THE ROYAL ERMINE CLOAK.

Most people were in raptures over the Royal ermine robes, and the hundreds of bits of black fur that were sewn symmetrically into the beautiful white skins to give the required stamp of kingly ermine.

But this was not the highest and most beautiful garment his Majesty wore. There was another which had naught to do with arrogant power of life and death, but a garment which betokened that spiritual purity which has gone beyond physical power and which tells that the wearer may enter into the holy of holies and offer oblations not only for himself, but for his people too.

THE CONTRASTED ROBES.

Here are the descriptions as given of the two sets of garments. Of the one it was said:— King Edward's magnificent robe of State signifies his Majesty as a monarch of these realms. It is made all of crimson velvet, every inch of which was woven in England upon hand looms by English weavers, has a lining of Royal ermine turned up over the edge, bands of magnificent gold above, and an excessively deep cape also made of ermine. The Royal furriers supplied the ermine, for which many hundreds of specially picked skins were required. In order to give the cloak the combination known in heraldry as miniver the ermine was symmetrically spotted with upwards of 10,000 small pieces of black fur. The surpassing splendour of the crimson in juxtaposition with the pure white and black of the fur and the magnificence of the gold can be understood.

Of the others the description is as follows:—

The "garments of righteousness," those that betoken the priestly office of the King as upholder of the faith, are still more wonderful and fraught with meaning. After the unction, or ceremony of anointment completed the Sacring or Hallowing of the King, he was invested with the Colobium Sindonis, the Supertunica, the Armil or Stole, and finally with the most important of all his vestments, the Imperial Mantle of pure cloth of gold.

The material of which the Colobium Sindonis, in effect the alb or rochet of this quartet of ecclesiastical garments, is composed, is very fine pure white cambric with a simple trimming of rich lace. The vestment resembles a surplice, has no sleeves, and is slit down the front several inches. Next in their order of investiture comes the Supertunica or Close Pall, a straight coat-like garment with sleeves made of pure cloth of gold. The Armil having been placed about the neck in the manner of a priest's stole, the Imperial Mantle or Pallium, called too the Open Pall, was placed upon the Royal shoulders. It also was made of cloth of gold, as pure in quality as could possibly be obtained, woven by hand at Braintree.

THE FOREST GURU.

Let me digress for a moment and then return again to his Majesty the King. In the East there is many an unknown jungle circle where the holy man has his band of disciples round him ever learning high and higher truths.

In the lower stages of discipleship, when the world was renounced, the neophytes cast off the garments of their old life, and were content to take of the skins of wild animals to clothe themselves withal.

For long years so they continued, fasting, praying, learning. With the beasts of the field they lived, and the beasts of the forest they conquered, by their hardy force and strength, and the skins of the slain beasts they wore as the emblem of the power of man over nature.

THE GREAT STEP.

But the time came at length to one of them, to the best of them, to take the master's place, and be himself the *guru* and the teacher.

On that momentous day when the old head bade them good-bye and blessed them, and appointed his successor, and retired to his lonely cell to die in secret, the disciple who attained to the greater vision put off from him his garment of skin and took only a cotton cloth as the simple covering of his exalted dignity. The wearing of skin, like the eating of meat was for the lower, but was not for the higher.

THE BACHELOR'S HOOD.

The same symbol has passed down the ages to the western world, and, all unconscious of what it means, the young undergraduate when he attains to the dignity of a B.A., puts over his shoulders the fur-lined hood—lineal descendant of those selected to be disciples, and who wore the wild beasts' skins of fur and hair as the mark of their discipleship.

But when the haughty Bachelor proceeds on to the weightier dignity of the Doctor's degree he drops the skin-lined hood, and thenceforth, honoured with the title of *doctor*, or "learned"—lineal descendant of the *guru* himself—he puts on the robe of silk or linen, and all unconsciously teaches the truth that *not to kill* is higher than to kill.

HIGHER AND LOWER.

The wearing of the fur-lined hood, like the eating of the flesh of the fur-clad animal, was for the lower and not for the higher degrees of men.

THE KING OF FORCE.

Now to our King Emperor again. In token that *brute* force shall be conquered by *just* force, he is clothed with the skins of wild animals—his ermine cloak—and he is girded with the sword of power.

He has attained to the first grade of Kingship—the quelling of disorder, the termination of strife by force, the glory of great Might.

But the ceremony does not end there. There is another garment—the garment of the priest—the garment of the *guru*. Our King is not only the personification of Might, but he is the human symbol to us of the Christ-ship and the Priesthood of the highest humanity.

No longer living for self he has the power to redeem others by the sanctity of his own life. No longer a mere *primus inter pares* he now steps forth as one consecrated to the highest functions, sacred, set apart, a priest of the holy mysteries.

THE KING OF MERCY.

The Rajputs were right to claim the flesh of goats for their food. They were the "fighting" kings and nothing more. But our King is much more than this, and in so far as the linen vestment with which he was clad was far more symbolically beautiful than his robe of thousand ermine skins, so, too, his rôle of King of Mercy and of gentle humaneness is more beautiful than his Kingship of Force.

The lower king may feed upon goats' flesh and join in the carnival of the slain, but the other King must keep his lenten abstinence, and carry out the humaner ideal to its beautiful goal of a Fruitarian dietary.

* * *

A VEGETARIAN PANACEA.

I don't know who is the writer of the "Notes" in that staunch antivivisection monthly, "The Abolitionist," but evidently he has not grasped the

spirit of the O.G.A.

In very kindly words the writer says :—

"The Herald of the Golden Age is a most earnest monthly publication which is thoroughly sound in its attitude towards vivisection and all other cruelty to animals, for which reason it may be read with interest by many of our supporters who may not accept its views with regard to vegetarianism as a panacea for the evils of the world, but must recognise the earnestness of its desire to combat them."

This is entirely wrong. We are not to be classed with those people who claim "Vegetarianism as the panacea for the evils of the world."

We believe in no panaceas, excepting in the spirit of humaneness which will abstain from all cruelty, because cruelty is wrong, and which will cherish and care for all that can suffer and sorrow.

We are not of that vegetarian camp which claims panaceas, and which says, "Give up your meat and all else will follow," and we do not wish to be tarred with the brush of those who make such a claim.

* * *

WE BELIEVE.

On the other hand, we of the Fruitarian School do believe that *all* cruelty is a crime to man's higher self, and whether

it is an ardent Antivivisectionist demanding a beef steak to tickle his palate with, although he knows that it has had to be obtained through the dreadful torture chambers of the shambles, or whether it is a rabid vivisectioning scientist wrenching out some half-born truth by abortive violence from the living body of a mangled victim—it is in each case wrong, wrong because it is deliberate cruelty.

Cruelty in one case in the name of "appetite," and cruelty in the other case in the name of "science." But cruelty in *both* cases, and therein akin in essence.

* * *

PSEUDO-APPETITE.

It has been well pointed out that it is not *true* science but *pseudo* science which demands results without caring for means. It is equally true that it is

not *human* appetite but a *pseudo-human* appetite, tainted with the tiger's passion, which demands food pleasant to the palate, cost what it may of pain to procure.

* * *

PREACHING AND PRACTISING.

No. We do not claim any panacea as a result of our abstinence from flesh eating, but we do call upon the *preachers* in the Antivivisectionist school to become *practisers* in the Fruitarian crusade.

We do *not* claim that he who gives up eating meat is perfect, but we *do* claim that he who denounces his fellow man for seeking knowledge for the world's benefit at the expense of animal suffering and yet himself seeks personal pleasure to his palate through animal agony, is so deeply inconsistent that he only needs his inconsistency to be pointed out to him and he will at once amend his habits!

* * *

NO FLESH-EATING ANTIVIVISECTIONISTS.

I believe that no honest antivivisectionist who is once told of the dreadful horrors of the slaughter-house will ever eat meat again!

He could not. It would be impossible.

He knows that there is complete anaesthesia to many a vivisected victim. He knows that there is the "vivisector's whiff" of chloroform to most of them, but he knows that

there is not even an opiate or drink of myrrh to the poor victim of the shambles.

For long hours and often for longer days and weeks the sacrificial lamb of false appetite has to endure his cross of agony.

At the last with every sense acutely sharpened and every nerve on the stretch of agony, he stands and shivers as he is dragged to his doom.

* * *

I HAVE SEEN.

The sweat of agony rolling from a gentle mother cow, and every hair standing out in dreadful tense terror as the fatal chain dragged her by the head across the blood-stained floor.

Fighting for every inch, slipping in the gore of her fellows, with starting eyeballs and short breaths of concentrated terror, she was forced onward to her doom.

* * *

I HAVE SEEN.

The cruel twisted tail behind, the inexorable windlass chain in front. Each inch was a very life-time of agony, each moment a century of pain—and for what?

To benefit humanity? No. To make some discovery what would lessen human pain? No. To elucidate some of the arcana of nature that the sick may be healed and the dying cured. No! No! No!

* * *

MERELY FOR PLEASURE.

This dreadful tragedy was enacted merely to please a man's stomach and to tickle a woman's palate!

Merely to satisfy the discontented crowd who are tired of the heavenly manna of luscious fruits and golden grains and who clamour for the Egyptian carcases.

* * *

NO HONEST ANTIVIVISECTIONIST.

In such a crowd as this, demanding food merely because it is *tasty* and not because it is *necessary*, demanding it with heartless nonchalance wholly careless of the agony that is caused to procure it; in

such a crowd of sensuous palate worshippers as this, no honest antivivisectionist, who has ever once been told the truth, can be found.

No gentle sympathiser with the suffering of the animal world could be a participator in these dreadful tragedies.

* * *

OUR MISSION.

This is our knowledge, and this our mission, to relieve animal suffering and to set the tortured free, for the sake of the animals themselves and for the sake

of the development of a humaner race of men and women in the world.

This is why *we* are all staunchly opposed to vivisection, but equally strongly conscious that it is our mission to convert antivivisectionists into something more than preachers against others' wrong.

We must convert them into humane men and women who are willing *to prove their sincerity by their own self-sacrifice.*

* * *

AN APPEAL TO CAESAR.

I hope the author of the column of "Notes" in the "Abolitionist" will be faithful to his light and teach his readers that we, at any rate, are not foolish proclaimers of a vegetarian panacea as he supposes, but are men who are trying to abstain from all forms of cruelty in our own lives first, and are trying then to teach the beautiful gospel of humaneness in thought and deed to others.

I appeal from Caesar, in ignorance of our mission and in ignorance of the cruelty of flesh-eating, to Caesar enlightened as to both, and I ask something more in return than mere hedging!

The writer has praised us, but has made a misstatement about us. I ask in return a sermon to his readers on the necessity of personal sacrifice and personal abstinence from unnecessary cruelty from those who condemn cruelty in others!

A FRUITARIAN SANITORIUM. No one who is aware of the great influence which health has in determining conduct, will hesitate to indorse my opinion that the Fruitarian movement ought to have a really first rate Home for the treatment of disease.

There are thousands and thousands of people who wake up every morning longing to learn of any new hope of health and willing to try any new method of living which will give them a chance to renew the joys of their youthful health and vigour.

I am not now speaking of homes for the poor, like Oriolet and St. Francis Hospitals, but of a Sanitorium run on really good lines, with all appointments of the best, with complete baths of water and air and electricity; with a cuisine beyond reproach, with a first rate staff up in all the latest methods of natural cure as well as of medical skill.

* * *

WANTED THE MONEY.

Those who have seen the fortunes that have been made out of Hydros know that an institution of this sort would not only be a great teaching centre for our principles, but would commercially pay a good dividend to the founders.

Everything else can be arranged if only a dozen people with some money apiece will come forward and provide the capital necessary for its opening.

I commend this to all friends who want to help on our great movement, and, at the same time, to find a remunerative investment for their money, and I shall be glad to answer any enquiries on the subject.

* * *

AN EXPERIENCE.

Meanwhile I am glad to see that some existing Hydros—like Smedley's, for example—are willing to receive Fruitarian guests and to cater for them.

A lady who is now staying at Smedley's writes me as follows :—

I have asked for the *Herald of the Golden Age* to be sent here for one year for the use of the visitors, as I have found the manager favourably disposed towards the Humane Diet Question. There are here frequently 250 to 300 guests, and a staff of 170. It is a princely place. The next step forward must be to have a Humane Diet table or a 'maigre' soup at luncheon, and a Fruitarian entree at dinner. Fish is provided at every meal. Special provision is made if desired, for those wishing a Fruitarian savoury at luncheon who do not eat flesh meats.

As the founder was possessed with ideals and wished in most instances to reduce the consumption of flesh meats, one feels to be acting in harmony with the old spirit of the place by furthering the extension here of the reformed dietary.

* * *

PRESS WORK.

Members of The Order have been as busy as usual in the columns of the press and the result of their work had been eminently satisfactory.

Letters have appeared in scores of papers and over a thousand new enquirers have been enrolled during last month.

I shall gladly welcome all new members who will devote a little time to this most fruitful of all propaganda and show them how to use their spare half hours to good purpose.

I often see it advertised "Two pounds weekly easily earned at home," and I would echo a paraphrase of the cry by saying "great truths can be taught and the human race benefited by utilizing your spare time at home. Apply O.G.A., Paignton, S. Devon."

The chief work of the month has fallen upon two or three pens. Who will join this department for next month's campaign? All press letters should end with the paragraph that "literature will be sent post free to anyone forwarding a few stamps to The Order of the Golden Age, Paignton, S. Devon."

This enables all readers who are interested, to pursue the subject further and to get in touch with friends and comrades who will help them in their fight towards the better way.

* * *

LETTERS.

The most important letter of the month is one by Dr. Perks in *The Lancet*, of which the chief part is reproduced in another column. *The British Sanitarian* has an article by Dr. Oldfield, and *The Devon Journal* has a long letter from the pen of Mr. Amos in which he says :—

Man may be lord of creation, and Britain may be his apotheosis, but surely this does not imply a right to tyrannise and be despotic, even to the lower animals. Rather, it seems to me, does it involve the duty of showing mercy, or, as I should prefer to phrase it, of showing simple justice to them.

It is this alleged necessity of the Western nations to eat flesh-meat to maintain strength that has established the ugly trade in flesh and blood, and that has called into existence slaughter-houses and shambles.

It is the same fictitious argument that compels the children to be the unwilling victims of the influence of the sights of butchers' shops, and that requires boys to be taught to kill ere they become expert butchers, and that has instituted a class of men to do the dirty work we are ashamed to do ourselves.

In eating flesh-meat Christians make themselves abettors in all the degradations of the system involved. Thus are they compelled to nullify the spirit of the Golden Rule as well as the spirit of the teaching of Him who taught that all men are brothers, and that each man is his brother's keeper.

* * *

BRUTE STRENGTH.

Some Fruitarians are always ready to desert the advanced earthworks of physical stamina and retire to the last ditch of ethical and moral superiority.

I think they are quite wrong. It may seem to them to be right to say that physical health is inferior to moral well being and that they will stick to their principles even if they die for it.

Thus far they are right. But they are wholly wrong if they suppose that ethics and science can ever be at variance or that in any large number of cases men will suffer physically for holding closely to their moral principles!

It is always immorality that kills. It is always neglect of principles that destroys. It is always the failure to harmonize the physical acts with the ethical consciousness which makes the shipwrecks.

* * *

BE STRONG AND FEAR NOT.

I am never tired of repeating that flesh food is weakening to the human race and not strengthening. It is stimulating and not up-building.

Flesh eaters amongst humans must, therefore, in the long run, all else being equal, have to yield the palm to frugivorous feeders.

If people are strong they can stand eating flesh, but if they are delicate or weakly they are sure to suffer from persistence in this habit.

Flesh eating tends to cause an anæmic state of the body, and it is amongst those who live the most closely to the natural food that you find the best type of stalwart races.

* * *

ANIMAL STRENGTH.

Look at animals. It is not the lion or the tiger that does the steady hard work of life, but the horse, and the camel, and the bullock. And when you come even to feats of spasmodic strength, the carnivores do not always come out top.

Here is what a well-known scientist says about the frugivorous monkey tribe—

For their size, however, baboons and some of the various macaque monkeys are probably the most formidable fighters in the animal world.

They never lose their heads, and they can spring in any direction from a sitting position and inflict a disabling bite with absolutely no indication that they mean to take the offensive.

A baboon kept in Capetown would gather up in one hand the long chain by which he was taken out for walks or tied to a waggon, and so appear to be a close captive as he went along the road. This would tempt the local dogs to make demonstrations within range, when the baboon would fling down the chain, spring on to the nearest dog and nearly bite his foot off.

A small monkey, weighing only twelve pounds, used to be backed to fight dogs in Birmingham. It always won against dogs of twice its own weight.

Indeed, it appears that if man only lived more closely to the food of his type, he would gain greatly in agility and strength and stamina.

* * *

OLLEY THE WINNER.

Remembering this I am not surprised to find Olley keeping up his wonderful form year after year.

Had he been a flesh eater I should have been afraid that he might break down under the strain of great exertion coupled with the stomach strain of a daily stimulant.

As it is I look forward to seeing Olley retain his powers to a time when ordinary champions are quite played out.

The winning of the "Dibble Shield" on August 4th by an exhibition of combined muscle, brain, and endurance was a splendid illustration of what he can do.

To ride 151 miles 1,705 yards in 6 hours is no small feat. To beat men like Daymond and Russell-Lucy and to break all existing records is a triumph to be proud of.

I believe that I am right in saying that Olley now holds every amateur record for every mile from 101 to 277 miles, and every hour from 4 to 13 hours!

That is not only an illustration of strength and agility but of an endurance which is remarkable to those who have never studied the "staying" value of our foods.

* * *

A WALKING FEAT.

I am glad to see that G. H. Allen is going to try and do a good English walk. He did not manage to come out top in the German walking match so he is

going to have a try all to himself in England.

He purposes leaving Leicester at 9 a.m. on Saturday, September 13th, and reaching the Mansion House, London, at 5-30 a.m. on Sunday, September 14th. All who would like to join Allen on the way for a short walk or cycle and would like to help to carry his food and clothes should write to him at "Whitway, Stroud, Gloucestershire."

* * *

LITERATURE IS BOOMING.

I am delighted to record the further work that has taken place since last month.

An order for a hundred thousand large printed envelopes for enclosing literature for post has been executed and they are being rapidly used!

Mr. Bramwell Booth has ordered several thousand copies of the new PENNY FRUITARIAN GUIDE for distribution to the married officers of the Army!

The second edition (*i.e.*, twenty thousand) of this little book is now nearly exhausted, and a third edition is being rapidly got ready for the press, with further corrections and new matter included.

Any Vegetarian organization that is inclined to ask what is the power and scope of *The Order of the Golden Age* has only to look to its own records and find out when, if ever, it sold 20,000 copies of any of its publications in three months!

All members who have not yet ordered their dozen copies for distribution are requested to send P.O. for 1/- to Headquarters at once and 12 copies will be immediately despatched post free.

* * *

THE STANDARD GUIDE.

Dr. Oldfield's little penny Fruitarian Guide in no way however covers the wide range of subjects dealt with in Mr. Sidney Beard's "Comprehensive Guide-Book to Natural, Hygienic, and Humane Diet." The latter is a standard book

which should be in the home of every member of The Order. It is far and away the best book to present to all thoughtful enquirers.

It has had a remarkable sale both in England and America and is as the *New Age* says, "A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food." If you have not yet got it send P.O. for 1/- to Headquarters for a copy, (or 1/6 for art canvas covered edition).

* * *

THE IVY LEAF SOCIETY.

Mrs. A. E. Palmer writes to tell me that the Ivy Leaf Society has now a London Headquarters, and that its address henceforth will be 3 and 4, London House Yard, E.C.

The Committee will be glad to receive any unwanted articles that are turned out by anybody at their autumn cleaning, and by a rummage sale later on they hope to add something to the Society's finances.

All who are sending things are requested to notify by a Post Card beforehand, and are specially asked to be sure to send everything carriage paid.

A Society like this has a great scope of work before it, not only in gathering together from time to time the children of parents who are food reformers, but still more in bringing the subject seriously and thoughtfully and attractively before the young generation throughout the land.

I have always felt that the children, who are the most important of all, have been greatly neglected.

He who wins the children to-day wins the race to-morrow, and yet no systematic efforts have yet been made to do this.

I am quite looking forward to The Order making, in the not distant future, a definite campaign upon every school in the land, and securing some teaching about our humane dietary.

If this can be done the fold of the Ivy Leaf Society will soon be full to overflowing.

* * *

AN ACCIDENT.

Every member of the Order will be glad that Lady Paget and Lady Windsor have escaped so marvellously from what might have been a terrible accident.

Driving from Cadoxton to Sully they were crossing a small bridge over a brook when the near horse shied and knocked the off horse over the parapet.

The waggonette and all its occupants were thrown over into the brook, but happily a severe shaking and wetting formed the extent of their injury.

All humane food reformers owe such a debt of gratitude to both these ladies who are pioneering Fruitarianism wherever they go that there will be a general thrill of gladness to know that their lives have been spared to continue the great work they have commenced—for God and Humanity.

* * *

SENSELESS BRUTALITY.

The shocking cruelty manifested in the so-called "military ride" from Brussels to Ostend, which took place on August 27th, has caused a wave of indignation to flow through the hearts of humanely disposed persons in all parts of Europe.

That such a senseless exhibition of unmitigated barbarity could be deliberately planned and carried out, and that the ambitious ruffians who took part in it, should be cheered by excited crowds, only demonstrates how low mankind has fallen, and how great a need exists for *humanizing* our race.

Truly it is time that Social Reformers should devote themselves to this great work which has been left undone by the Churches of Christendom, so that such a spectacle as the deliberate spurring and flogging of noble animals until they drop dead, in order to please a senseless mob, may become an impossibility.

Flesh or Spirit—Which?

Another open letter to Christian Ministers, by one of them.

"But ourselves also which have the firstfruits of the Spirit; even we ourselves groan within ourselves, waiting for . . . the redemption of our body."

The Redemption of the Body.

My brother, there are some other thoughts I would lay before you for consideration, thoughts associated with our common beliefs, and born in us through our faith.

The Heavenly Vision that reveals to us the need for a divine humaneness on our part towards the Sub-human World also teaches us the higher law of living. The highest culture is impossible so long as the body is made the receptacle of animal foods. Flesh-eating not only deadens the sympathies of our moral nature, but it also keeps the dark veil drawn over the window of the soul. The Jews are not the only people who are still blind when Moses is read. A literal

Exodus looms large in the imagination of all who love the flesh-pots, and who wish to save themselves of Bible arguments. The eating of the Passover is the historic incident set against the groaning of creation and the brutality of man in slaying. How men and women forget those words in the exquisite poem of Creation—

"And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat: and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is a *living soul*, I have given every green herb for meat."

Here we have stated most emphatically that man was not created carnivorous but frugivorous, and that the uses of the animal creation were other than for food. Yea, we have it even affirmed in unmistakeable language that nearly all of them have *souls*—a thought that should weigh with all thinking persons.

We are not to eat them because they have living souls! They are elementary human beings, who, in the evolution of all life, will have their share in the upward march, even as we have had our share in past ages, and are still progressing towards the Divine.

We are not to eat them because the fruits of the earth are for us and them after our various needs; and we are formed to live on a Fruit-Diet, as our greatest scientists tell us. If, therefore, we take any of these creatures for food we violate the law of our own creation and repudiate the Wisdom and Will of the Creator.

It is this persistent violation on the part of men and women of the two-fold divine law that perpetuates *the body of death*. Our very mortality is the outcome of our ignorance, and the prevailing disobedience to Divine Law.

The Great Hope.

Now it is our great hope that we shall realise the redemption of the body. The Apostles, especially St. Paul,

taught it. The Master of our faith made it manifest in His own sublime victory over death. Saints have sung and prophets dreamed of a time when there should be no more death because sin was no more; a time when truth and spiritual power should become such real factors in the soul that man would be able to exclaim, "O death! where is thy victory?"

The Divine idea of manhood is more than a mere dream; it is nothing less than the attainment of perfect being. Redemption is not anything short of the complete regeneration of the whole soul. It is, therefore, not a dream to be realised beyond the grave—the place where the multitudes imagine all great character is born and made; but Divine manhood is what we are to aim at here, and what we are to attain here, what we *must* achieve before true immortality is ours.

"In man's self arise
August anticipations, symbols, types
Of a dim splendour ever on before,
In that eternal circle run by life."

Paracelsus was right. There are in all souls those august anticipations. What we want, what we sorely need, is the open soul seeking to make these symbols and types concrete by right living. Types and symbols and anticipations are worse than nothing if they do not find concrete realisation; for then they are only vain mirages deluding the soul with a semblance of truth.

How are we going to help ourselves and others to the sublime heights of the Divine Life? What means are we going to use to effect the regeneration of humanity in that completeness which embraces body and soul?

That our ordinary methods are not sufficient is self-evident. The cultus of the purely spiritual is at a discount. Men and women take an interest in religion so long as it does not impose upon them too much personal self-denial and self-sacrifice. But *touch* their habits in meats and drinks! Then is it otherwise with them.

Yet it is just in these very habits where lies the solution of the problem. The Spirit of Christianity has no free course because its passage into the interior temple of man is blocked up. It cannot penetrate where the fumes of flesh and blood abound.

Here I am reminded of the words of Flammarion in his beautiful scientific story "Urania," spoken by the inhabitant of a higher world—

"With you the law of life is the law of death. Here the idea of killing even a bird has never occurred to anyone. You are all more or less butchers. Your hands are all stained with blood, your stomachs are gorged with food. How can you expect to have wholesome, pure, elevated ideas—I will even say (excuse my frankness) clean ideas—with such coarse organisms? What souls could live in such bodies? Reflect a moment, and do not soothe yourself any more with blind illusions."

The Mind of the Flesh the Great Hindrance.

How can we have pure ideas through imbruted organisms? Does not the truth of Flammarion's question strike you as an arrow-shaft from Heaven? You and I are constantly warning people against encouraging *the mind of the flesh*. We know how difficult it is to get people to think high thoughts and be constrained by them to noble deeds. And we wonder how it is. Yet here we are face to face with the greatest breeder of animalism in man!

Can you doubt it? Are you a seer? Look into the faces of the multitude and you will see the mark of the Beast predominating over the vision of the Angel.



To annihilate the Beast and redeem the Angel is your noble mission. But how are you going to accomplish it? Why, by winning men from the mind of the flesh to the mind of the Spirit.

But what is the mind of the flesh? To the general reader of Holy Writ it has only a vague theological meaning. But you and I know that intellectual gymnastics will never save the race; that to accomplish so much requires such a reasonable faith as will bring the vision of God to the intuition.

The mind of the flesh predominates where the body rules the mind. *Therefore the mind of the flesh is the animal desire in man.* When you feed the animal you perpetuate the mind of the flesh. It is built up through what the Apostle calls "fleshly lusts."

The mind of the Spirit is the mind controlled and directed by pure feeling and noble thought, untrammelled in any way by the lower passions.

The brain is the vehicle of the mind as the mind is the atmosphere of the soul. The conditions of our moral atmosphere are generated from the body and the soul. The mind is the grand reflector of all the feelings that dominate a human life. Get the body pure and the mind will the more truly reflect pure things. The soul's image will not then be blurred as it so frequently now is.

The brains of the passionate, beef-eating, wine-drinking men and women are not centres of noble thinking. Their minds are radiating points for all the sensations of the body. Whereas the finest Saints and the noblest thinkers of the world have belonged to that higher caste of men and women who have kept the body under, not ministering to its gross senses, but using it only as the vehicle of soul culture and world-service. These are they which have come out of the great tribulation and made white their robes in the blood of Supreme Self-sacrifice.

There was much truth in the old philosophy of the gnostics which affirmed that sin was inherent in matter, and therefore in the body of Man. Certainly we build up sin in our body when we feed its sensual fires. *And there is no greater contributor to the inflaming of the passions of the body than the eating of the flesh of Animals.*

The Mind of the Spirit—the Highway to Triumph.

"Think truly! and thy thoughts shall the world's famine feed."

But to think truly we must have pure minds, and to attain to purity of mind we must have Regenerated Bodies. Our temples must be cleansed. The dealers in sheep and oxen—all carnal dealings and cravings—must be driven out even with the cords of scourging. The temple where the soul dwells must be pure if the soul in turn is to become the true temple of God. Men have turned the outer courts into shambles, and the smoke of the pestilence arises and darkens the shekinah within.

Can you not see, my brother, that the fall itself is this awful descent into matter of the Soul to be ruled and enslaved by earthly sensations, and that to feed the body upon carnivorous products is to encourage and multiply the desires of the flesh—the supreme evil we are warned against, both in the gospels and epistles?

Whilst we feed the Beast the Angel cannot triumph!

Angelico had high thoughts about the possibilities of the human soul. His beautiful ideals he presented in his angelic pictures. His angels were types in art of what human

character and spiritual service should be. Let us learn the lesson!

The redemption of the body is its transfiguration. To that heavenly mount we must all get if we would attain to the highest. And what is the transfiguration of the body but the Metempsychosis of the soul *here* as it rises into the mind of the Spirit by dint of self-denial and self-sacrifice? For we can even change this body of death considerably (or as St. Paul calls it, the body of our humiliation), till all its corrupt conditions pass away, and what remains becomes the perfect vehicle of the Spirit.

Plato said that "ideas ruled the world." It is a profound truth which makes it all the more important that our ideas should be right ones, that they should be elevating, pure, ennobling, redeeming, enriching.

Is it possible to associate these with the wanton destruction of life? With those cannibal tastes which destroy the lives of the sub-human world to provide piquant meals? With the foulness and cruelty of the abattoir? With the mind that dwells upon carnal things, or the body that is built up by them?

No, my brother, nobility of thought and divinity of character are not nurtured amid the flesh-pots, but within the spirit that has freed itself from the flesh with its passions and lusts. And if we would have the noblest ideas triumph we must constrain the people to put away all those meats and drinks and sensual pleasures that minister to the body of flesh.

Never was there a nobler idea born into the world than that which Jesus gave us when He revealed *true childhood to God.* Why has it not triumphed supremely? Because at the expense of his spiritual faculty man ministers to his animal form.

The Highest Caste.

They that are *in Christ* minister to the Divine within. The beast dies within them as the Angel grows. They belong to the highest caste. For caste is a Divine Law. Men have misunderstood it and abused it. The Western World condemns it in the Eastern World; but we have it in the West also in forms most accentuated and materialised. To-day the earthly inheritance or the accumulation of wealth gives men and women caste. But that is one of the snares of the world, one of its mirages. *True caste is spiritual. It belongs to the Inner Temple.* The highest caste is no earthly accident, but the choice of the soul. To that caste a Christian Minister should belong. Unless he does he will never be a true redeemer of men.

"I beseech you therefore, brethren, by the mercies of God, to present your *bodies* a living sacrifice, holy, well-pleasing to God, your spiritual Worship. And be not fashioned according to this age; but be ye transformed by the renewing of your mind, that ye may prove what is the will of God, even the thing which is good and acceptable and perfect."

J. Todd Ferrier.

(Macclesfield Congregational Church.)

Is there no reward? Do you seek a reward greater than doing what is good and just? At Olympia you ask for nothing more, but it seems enough to you to be crowned at the games. Does it then seem so small and worthless a thing to you to be good and happy?

EPICETUS.

Look inward, for you have a lasting fountain of happiness at home, that will always bubble up if you will but dig for it.

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No. 6.—SIMPLE USES OF WATER AND HEAT.

Hitherto I have dealt chiefly with Breathing, Muscular Relaxing, Exercises, Games, and Water-treatments. In this article I wish to consider one or two further uses of water, and to add a few notes as to the importance of air.

Among the hints about water-treatments, I said that as a rule one should not use cool or cold water unless one is already warm or hot, and that as a rule one should use cool or cold water after using hot or warm water. This is good as a general practice; cold water need not be applied to the whole body at once as in a cold plunge bath. Each part of the body may be cooled in turn, and then rubbed till it is warm again, the rest of the body being meanwhile kept warm by a bath-towel or blanket. But there is an important exception.

In Germany some years ago I had a most delicious hot bath which lasted a quarter of an hour; and, now I come to think of it, I had a natural hot water bath, and on another day a natural hot-oil bath, in the Maori district of New Zealand. After these almost scalding baths for the whole body except just the head, there was no need for me to use cold or cool water. The water had been so hot that it had actually *closed* the pores of the skin. I believe that such a bath, if only the heart be not weak, would suit a number of people far better than the cold plunge. Many Japanese workmen find it most refreshing at mid-day. I found that I could take exercise almost immediately after it, so that it did not seem to be at all relaxing or weakening. It often stops a sweat more quickly than cold water does. It is not so much cleansing as tonic, and must not be confused with the warm bath.

In the former article I spoke of the wet-sheet or wet-pack, a wet linen covering for the whole of the body or for some part of it, over which was wrapped a blanket. Such a pack is soothing as well as purifying, though it should not be applied in a haphazard way. After it we should rub the body dry, and then wash it. Now a milder form than this is to have an ordinary wash, then to dry and rub oneself, then to wet oneself all over again with cool or cold water, and then *immediately* to put on one's clothes without drying. (Of Sandow's advice not to dry at all, I do not approve. After the warm water and soaping, the scales etc. should be rubbed off the body). The underclothing here acts as a sort of wet-pack. In winter this will be found most invigorating, and, together with the air-bath, friction, and exercise, an easy preventive of colds; for the skin thus is first cleansed, and then hardened and emboldened against its enemies.

In team-games, like Cricket and Football, the feeblest members should practise most, and have as their ambition to be no longer the weak spots, the inviters of attack. So with the body; we should give extra care to our feeblest and most atrophied parts. This we can do, not only by exercise, water, and friction, but also by heat. And of all parts of our body the skin is the easiest to deal with, at least in the bedroom and in the Turkish Bath.

The Turkish Bath, whether taken at a regular Establishment, or in the form of a Bath-Cabinet, can open our thousands of pores, and so purify the blood-stream and relieve the other organs of excretion, especially the kidneys. Truly, sweating covers a multitude of physical sins.

But there is this to be remembered: the pores of the skin need not only heat but also air, and the air of many Turkish Baths, and of most Bath-Cabinets, is foul; in the case of the latter, this is because the lamp uses up the oxygen and gives out foul vapours of its own. Hence, unless one can afford an electric light (radiant heat) bath, it may be better to try another plan, though probably the Bath-Cabinets, in spite of their disadvantage, are better than nothing.

In a small warm but well-ventilated room take a bath, and put in some scalding water and in the water set a brick hot from the fire. In the bath set an old wooden chair. Now get a large blanket over you—a blanket large enough to cover over the bath as well as you. Sit on the chair, and let the steam reach as much of your skin as possible. After about twenty minutes, get up and wash with warm and then with cool or cold water from a basin near at hand; rub yourself; rest for a little, if you feel tired. But, if your room is well aired, you should not feel tired at all.

In the next article of this Series I shall speak of some uses of Air and Light, with special reference to those who live in cities.

Eustace Miles, M.A.

Reviews.

"*The Morning of the New Age*," by P. Davidson. (John Walsh, 85, Cardigan Terrace, Heaton, Newcastle. Price 2/-)

This book (which is of a distinctly prophetic nature) emphasises the fact that the advent of a Messiah is now universally expected, and that there are many signs which justify the conclusions that the second advent of the Christ may reasonably be expected in the near future.

The author manifests a great deal of knowledge concerning the mysteries of ancient religion, and this volume will prove very interesting and helpful to advanced students of occult thought, as well as to those who are looking for the signs of the re-appearing of the Master.

✱ ✱ ✱
 "Spiritual and Material Attraction," by Eugene Delmar (Smith-Brooks Printing Co., Denver, Colorado. 75 cents).

This is a somewhat advanced book written on the subject of spiritual and material attraction. The author sets forth some of the principles which underlie human magnetism and physical and spiritual correspondence, and scientific readers will perhaps find in its pages that which will interest them and prove suggestive of thought.

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ANNOUNCEMENTS.

The next issue of this Journal will be a **Medical Number** and will be specially suitable for circulation amongst the medical profession. Members and friends who wish copies posted to any doctors whom they may know are requested to send a list of names and addresses as soon as possible, so that the Council may decide how many additional copies to print. If three half pence is enclosed for each copy the Journal will be sent from Headquarters direct, well protected in large envelopes.

* * *

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

* * *

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

* * *

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* * *

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

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London.	J. T. Bilson & Co., 88, Gray's Ina Rd., W.C
London.	J. Sangers & Sons, 2, Winsley Street, W
London.	Barclay & Sons, Ltd., 95, Farringdon St.
Birmingham.	Pitman's Food Stores, Corporation Street
Nottingham.	Mr. A. Martin, Savoy Café, Wheeler Gate.
Huddersfield.	Mr. Harry Dean, 21, Greenhead Road.
Southport.	Dr. W. H. Webb, 41, East Bank Street.
Ilfracombe.	Mr. F. M. Watkios, 101, High Street.
Paignton.	Mr. T. Taylor Ryan, 25, Palace Avenue.
Melbourne.	Feltoo & Co., 342, Little Flanders Street.
Mauritius.	M. Victor Pitot, Curepipe, Mauritius.

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