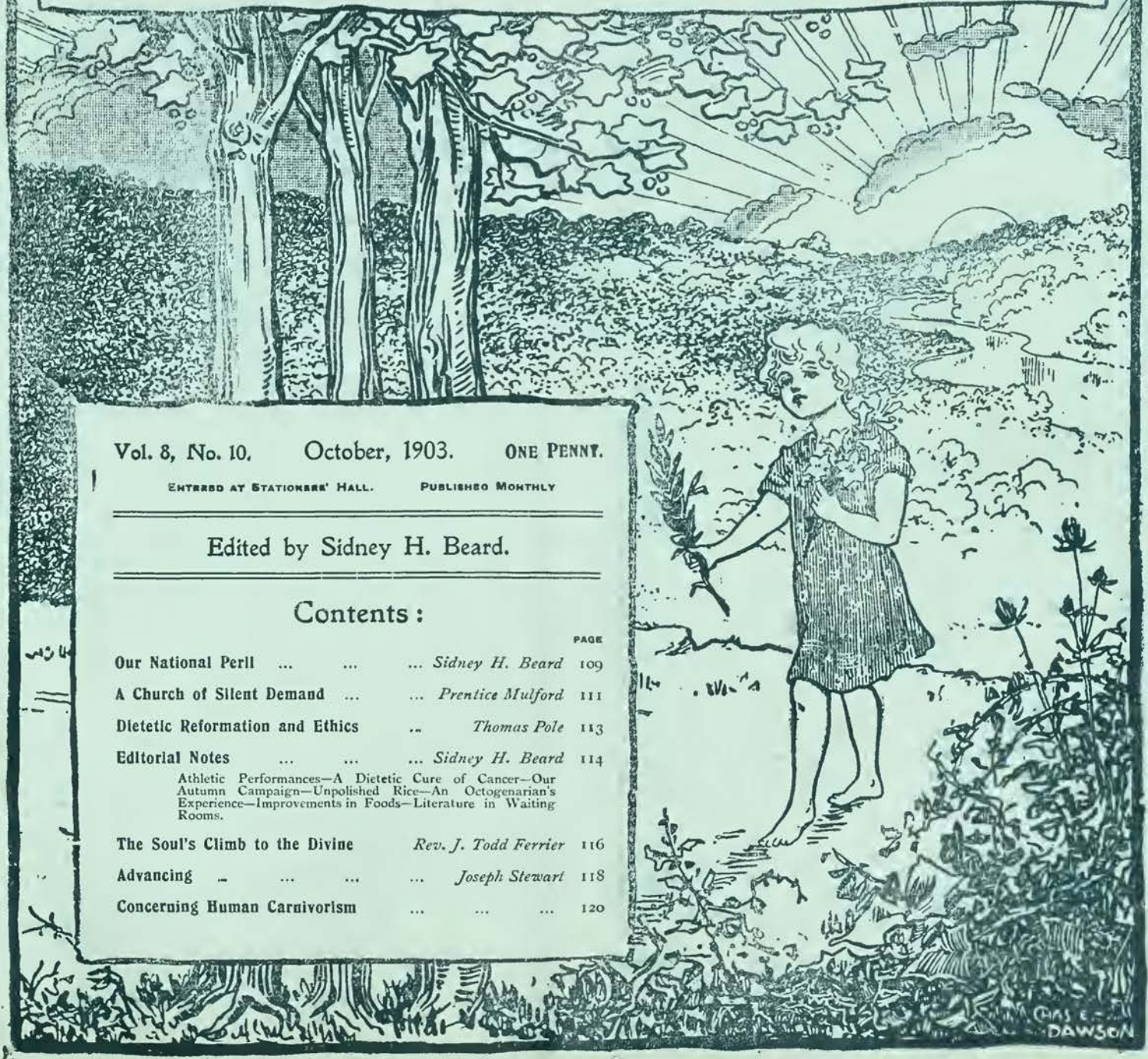


THE HERALD OF THE GOLDEN AGE.



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GAS E. DAWSON

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Headquarters and Offices:—PAIGNTON, ENGLAND.

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FOUNDED, 1895:—

To proclaim a message of Peace and Happiness, Health and Purity, Life and Power.

To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to the Laws of God—*physical and moral*—as a practical remedy for the misery and disease which afflicts Mankind.

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.

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

The Minimum Annual Subscription is Two Shillings and Sixpence, which entitles each Member to receive a Copy of the Official Journal and of all Pamphlets and Leaflets which are published.

A Copy of the Prospectus and Rules, and a Form of Application for Membership will be forwarded if requested, together with any Information that may be desired.

The Report of Income and Expenditure for 1902 (duly audited) will also be supplied gratis upon application.

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals is:—

1st.—A violation of one of the most important Physical Laws which govern man's being, and the cause of a large proportion of the disease and depravity with which our Race is cursed.

2nd.—A transgression against Moral Law; because it involves the massacre of millions of sentient creatures, and the infliction of an appalling amount of cruelty which is *totally unnecessary*.

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Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

This Journal is supplied regularly to over a thousand Public Institutions in this and other lands, such as Free Libraries, Institutes, University Colleges, etc.



The Official Journal
of
THE ORDER OF THE GOLDEN AGE.
Founded to proclaim a Message of Peace and Happiness,
Health and Purity, Life and Power.

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Our National Peril.

Our physical and mental decadence, which is being evidenced in so many ways, is destined in the near future to become recognized as a matter of urgent importance in our social politics, and one which can neither be ignored any longer nor shelved until a more convenient season.



The vital statistics that are being published by reliable authorities become each year more alarming, and are already such as to compel serious attention and create profound misgiving.

We cannot go on multiplying our Lunatic Asylums *ad infinitum*. And even if it were possible and the expense could be borne, what will happen if the gloomy forecast of an eminent American statistician is fulfilled? For he declares that if Lunacy goes on increasing at the present rate, the whole population will probably be insane in less than three centuries. How should we then find sufficient sane keepers?

Neither can we face with equanimity the prospect of the continuous and rapid increase of such diseases as Cancer. If this evil is not arrested we shall, in course of time, simply become a cancerous community. Something must be done of a practical sort, and that right soon!

And as both these ominous symptoms of national degeneracy and decay, evidence distinctly some great violation of the physical laws of our being—for where there is *effect* there must be *cause*, and it is unthinkable that hygienic rectitude should be productive of widespread cancer and madness—the obvious remedy lies in ascertaining the nature of our transgression and in returning to the path of obedience and right living.

It is high time that "scientific research," as it is called, were supplemented by *common-sense* and by unbiassed investigation of general facts; that this almost exclusive devotion of talent to the hunting of the nimble microbe gave place to unprejudiced enquiry concerning our unnatural habits and methods of living, and our reckless system of indiscriminate and unregulated propagation.

Mr. George Bernard Shaw recently declared in one of his pessimistic outbursts that "what we need most of all is to breed a new race of men—a better race—a more intelligent race." And there is much truth in his utterance. And if it is possible to produce a finer type of manhood and womanhood, in order that the future welfare of mankind may be secured and the comeliness and happiness of our race be augmented, it is manifestly the duty of leaders of thought, true patriots and philanthropists, to face the matter fearlessly and to urge the adoption of drastic though well-considered measures which have this end in view.

The unchecked propagation of unfit, diseased, mentally deficient, or criminally disposed persons is not only productive of a great amount of suffering amongst us at this present time, but it also constitutes a menace to the future of our race. And the majority of our medical men would be ready to admit that it is almost a crime against Society and Posterity to allow certain persons to marry and beget offspring as they are now permitted to do, amongst the rich as well as the poor.

In order to prevent, to some extent at any rate, the transmission of lunacy, mental imbecility, physical deformity, and certain malignant diseases which are proven to be hereditary, the obtaining of a medical certificate of fitness for the important responsibilities of parentage ought to be made a compulsory preliminary to marriage. And those who incur the said responsibilities without obtaining such a license might be treated as criminal offenders so as to enforce such a regulation.

It would be much wiser and less expensive to *prevent* this reckless breeding of mentally and physically deficient citizens than to go on building and maintaining such a number of gaols, hospitals, and asylums for their incarceration and shelter when they *are* bred. And such

"God offers to every mind its choice between truth and repose. You cannot have both."

a course would prevent much suffering and promote the public welfare.

And if Laws were enacted and enforced to attain this end, we should soon witness a social transformation. Parents would study hygiene *in order to make their children marriageable*. Boys and girls would be taught the paramount importance of health and strength, and the means of attaining it. Our young men would seek after knowledge concerning physical culture, and our young women would manifest as much interest in this subject as they now do about the latest fashions and millinery—lest they should fail to obtain their certificate for marriage and parentage.

And if it were generally known that legal penalty would follow uncertificated parentage—and for the *father* as well as the *mother*—a great check to illegitimate procreation would be at once established. For some measure of recognition of the serious nature of the responsibility attaching to the parental office would thus be compelled, and many young persons who now drift into wrong-doing through sheer *thoughtlessness* would be made to reflect and consider the *consequences* which follow certain courses of action.

No one can visit the slums of our great cities and become cognisant of what is going on amongst the one-roomed slum-dwellers, without realizing that a nation which tolerates such a state of affairs with apathetic indifference is unenlightened, short-sighted, and lacking the benefits of true Statesmanship.

And yet it is a fact—though a depressing one—that very little is being done in this England of ours to strike at the root of this evil, either in the form of prevention or cure. For our rural districts are becoming denuded of population without any adequate or serious effort being made by our Statesmen to stem the tide of urban immigration.

The demoralized and physically degenerate masses of slumdom—who merit our deepest sympathy on account of their sad condition—are permitted to breed without any semblance of restraint, and the effort to transform some of their neglected and much handicapped offspring from vagabondage to good citizenship is left to private philanthropists instead of being systematically undertaken by the State. Whilst we can throw away our millions lavishly on unremunerative wars—and in the most wasteful manner—we cannot spare a single one, apparently, to increase such excellent social redemptive work as is being done by Dr. Barnardo's Institution and the Salvation Army.

Were it not for the paralyzing influence of the delusive popular idea that when we have once lived our lives upon this Earth, we take our final departure from it, *never to return*, the present policy of "*laissez faire*" would soon be changed into earnest concern for the physical betterment of our species.

When the truth concerning human re-incarnation is apprehended, this supineness and indifference will disappear, for men will realize that if they are going to return to mundane existence and live again in physical bodies, in order that their spiritual evolution may be completed by means of

such experience, it behoves them to take some steps with a view to securing healthy and desirable physical habitations for themselves when they come back.

And as the only way to do this is *by improving the race*—a result that can only be attained by the promotion of practical hygienic culture, by the exaltation of higher physical ideals, and by the enforcement of some measure of obedience to physical law and of regard for the well being of Posterity, they will set about this work in no uncertain fashion.

If the vast majority of us have still to fulfil this law of re-incarnation when these present bodies of ours are worn out and laid aside, it were manifestly wise, on our part, to do what we can to bring about such future conditions as will insure for us some probability of desirable parentage being available, and some chance of our being passably well-born and circumstanced.

Therefore, in working for social regeneration, we may rest assured that we shall further our own future interests as well as those of our fellow mortals.

But if the birth-rate amongst the cultured and the fit steadily declines, whilst the ne'er-do-wells and the degenerates continue to increase *ad libitum*, the future outlook is not at all calculated to inspire hopeful anticipation.

History furnishes us with many object lessons which demonstrate that the physical exaltation of a race of human beings is a practical possibility, and that this desirable end can be secured just as certainly as the improvement of any other race of animals.

What the *Spartans* could do, *we* can do. What we need is practical hygienic education, true and enlightened *statesmanship*, and wise but fearless legislation.

It is the paramount business of the State to systematically cultivate the physical and moral health and mental stamina of its citizens, but if we want statesmanship of *this* sort, we must elect men to power who are inclined to give precedence to these important ends. And in order to get the reins of government into such hands, it is manifestly a preliminary necessity that the electors themselves should be awakened to a realization of these most pressing national needs and neglected possibilities.

Therefore it is obvious that the enlightenment of the public mind by the exaltation of practical ideals and the dissemination of teaching concerning the importance of obedience to Natural and Hygienic Law constitute, at present, one of the surest methods of promoting social amelioration.

If a popular passion for physical health, strength and beauty, for virtue and enlightenment, can be created, a change will soon be manifest. Men and women who are feeble and unhealthy from preventible causes will soon be made to realize that they are at a discount; and they will then probably begin to amend their ways in order to make themselves more presentable, respectable or marriageable.

If we can induce the people to live upon the pure fruits of the earth instead of the disease-laden and blood-stained products of the shambles, we shall prevent an immense amount of human suffering and malady; for the eating of dead bodies produces in human beings morbid accumulations

which often eventuate in abscesses (appendicitis, etc.), tumours or cancerous growths—to say nothing of many other diseases which only afflict carnivorous humans.

And we shall create a demand for garden produce, and consequently for agricultural manual labour, which will stem the human tide that is setting slum-wards, and turn it back to the fields, the sunshine and the fresh air.

And when the people give up this sanguinary food, which so bedims their soul-vision and holds them in bondage to carnality in all its forms, we may expect to see a larger measure of true enlightenment in our statesmen and legislators. We shall hear more of *principle* in our public affairs and less of *expediency*: we shall see more regard for *true wealth* and less for mere gold.

I often contemplate the vast possibilities and the beneficent social transformations which are awaiting the advent of an embodiment of Carlyle's ideal of "Kingship."

If it were possible to get into power the *ablest*, the *wisest*, the *strongest*, and the *best* man in the Empire, and to give him a free hand for a year or two, we should see more beneficent legislation enacted in that short space of time, than is likely to be brought about by our conclave of political talkers at Westminster in many decades.

But alas! How shall our *kingly* men be induced to become candidates for office until our political arena is purified from self-seeking, intriguing and wire-pulling? How shall the wise Law-giver be elected unless the ballot box become endued with wisdom and our 'Mobocracy' become truly enlightened?

I invite our readers to ponder on these things and to do what they can to direct the thought of our contemporaries towards true and humane national ideals, for thus may we help to avert the evils which threaten us as a people, and do something to hasten that 'better time' which, though long delayed, we believe is surely coming!

Sidney H. Beard.

The Purpose of Life.

Hast thou, 'midst life's empty noises,
Heard the solemn steps of time,
And the low, mysterious voices
Of another clime?

Early hath Life's mighty question
Thrilled within thy heart of youth,
With a deep and strong beseeching,
"What and where is truth?"

Not to ease and aimless quiet
Doth the inward answer tend,
But to works of love and duty
As our being's end.

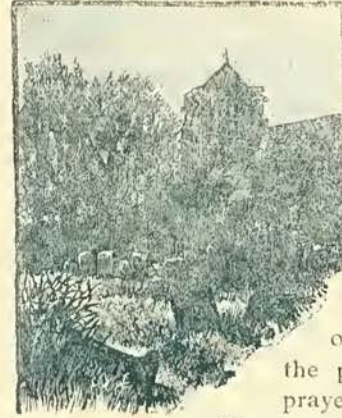
Earnest toil and strong endeavour
Of a spirit which, within,
Wrestles with familiar evil
And besetting sin:

And, without, with tireless vigour,
Steady heart, and weapon strong,
In the power of truth assailing,
Every form of wrong.

J. G. Whittier.

A Church of Silent Demand.

It should be a Church without sect or creed. It should be open every day of the week and every evening until a reasonable hour. It should



be attended to materially, and kept free from disturbance or disrespectful intrusion by some person or persons who are in sympathy with this order of thought, who would accept the office as a sacred and loving trust, and for which they should receive proper compensation. It should be a place

of silence and of prayer, for the purpose of silent demand or prayer.

All who enter it for any purpose should be asked to refrain from loud talking or irreverent whispering. All who enter it should be counselled not to bring with them any frivolous mind or thought. It should be a place of earnest demand for permanent good; yet not a place of gloom or sadness.

A Church should be held as a sanctuary for the concentration of the strongest thought power. The strongest thought power is that where the motive is the highest. The highest motive comes of the desire to benefit first ourselves in order to benefit others. You must have power yourself before you can benefit others. You can get such power by unceasing, silent demand of the Supreme Power, of which you are a part. You may get it the quicker by an occasional resort to a place like this Church, which will be devoted wholly to silent demand or prayer to the Supreme Power.

Beyond the highest "ministering spirits," beyond all personal intelligence of the greatest conceivable intellect, there is a Power which pervades the Universe. It cannot be held as within the limitations of a personality, for personality must have metes and bounds. It moves the planets in their orbits. It compels suns to give forth light and heat. It is as mysterious, incomprehensible, and unexplainable in bringing the material expression of life from the tiniest seed placed in the ground, as it is in regulating the intricate movements of innumerable planetary systems.

Men sometimes call it the "First Great Cause," which they have never been able to discover. It works in silence. It is the great Supreme Power, the Spirit of Infinite Good. It is impossible, and probably ever will be, to explain its workings, for so soon as one mystery is made clear a deeper one appears behind it.

But one thing we do know. This power will respond to every demand we make upon it. For we are parts of it—parts of an Infinite Life, and as you, a part, recognize this your relationship to the Supreme Power, you will come to know that yours is the right to demand as much as possible of this Supreme or Divine Power to be expressed through you.

You are a part of God "made manifest in the flesh," and it is your business to draw to you every attribute and

quality that you can conceive of Deity. You want to be fearless. You want perfect health. You want complete control of appetite. You may want to be eloquent. You may want power to be pleasing to others. You may want power to do business on a just, righteous, and therefore successful basis. You may want power to cease from ugly thoughts. You may want power to rid yourself of a mind which sees only the discouraging and gloomy side of everything. You need many other qualities of character, and to gain, increase and improve these you have but to ask persistently of the Supreme Power, and it shall be given you; to knock imperiously at its door, and it shall be opened unto you in time.

The victim of alcoholic excess could here have the immoderate appetite put under more control. So could the victim of hasty temper. So could the victim of a hurried mind. God is repose. Repose is power. A place dedicated to repose will give you repose, and nothing is more needed in this age of hurry and frantic effort.

The woman ostracised by society, and the man not ostracised, but both on an equality in the committal of the same sin, and guilty of the same injury to their spirits, could here make silent demand to be led into purer lives.

If all who enter or use a room unite in putting out the same kind of thought while there, they charge or fill that room with that order of thought. If it is the thought of power and help, it will leave in that room the spirit and force of power and help. If hundreds or thousands come (in such spirit) to that place or church, each will leave his or quota or power of help there. The result will be storing, and constant accumulation, of an immense force for good in that church, presuming it to be never used for other purposes, and that lower, worldly, sordid and selfish thought be kept out of it.

The force so left will assist greatly in healing those sick in body who come and demand in faith; it will strengthen the weak spirit; it will give comfort and cheer to those in affliction. Five minutes spent in this church of Silent Demand may do you great good.

Some of our churches to-day are unconsciously desecrated. People enter, bringing all their worldly thought with them. They may not have, on entering, a silent wish that such thoughts be left behind. They whisper to each other fragments of social and worldly matters; they look over the congregation with the mind of curiosity, or the mind centred on the apparel or ornamentation of others. Long conversations sometimes occur before service near the doors. After service there is sometimes lingering in the body of the church and light conversation on subjects entirely foreign to the nature and real use of that place. There is too often no reverence whatever for the church when service is not being held. If called there on any business or service people are allowed to talk and act as in the street or at the corner grocery. Fairs, concerts, and exhibitions and other public performances are sometimes held in the body of the church.

All leaves its order of thought in the church. There is not always an effort to bring a mood into the church appropriate to a place where the ruling thought should be that of a serious, earnest demand to draw nigh and be connected in

thought with the Supreme Power of Infinite Good, eternal and incomprehensible, which knowing neither time nor space rules the eternity of the Universe.

We can draw to us more and more of this Power, become more and more a part of it, and be one with the Spirit of Infinite Good. We need in church, more than any other place, to feel the majesty, dignity and sublimity of the Supreme Power as a Spirit brooding over that place. Then we should go forth literally bathed, refreshed and strengthened in spirit, and when out of the sacred portals laugh and sing, be filled with mirth and cheerfulness, and enjoy all that life gives for enjoyment.

Such a church—indeed a system of such churches—dedicated to silent prayer to the Supreme Power, is needed all over the land, because thousands in their homes have little or no privacy where they can withdraw, even for a few moments, in order to connect themselves with a higher current of thought. Their rooms may be liable to intrusion at any time. A place open to intrusive interruption is already spiritually intruded upon. Again, the spirit or thought left in their rooms is not favourable for the quickest answer to the prayer of earnest demand. Too much mind has been in it, and may be ever going in it, giving out peevishness, selfishness, envy and other evil thought, with not a shadow of desire for relief therefrom. Such thought is left in the room and makes it the more difficult for the earnest mind to lift itself above it.

We ask every reader an earnest thought or desire for the building of such a church. Every such thought is a prayer and a force working to build it. Many such prayers, coming from different minds, and focussed on one purpose, will build it.

The guardian of such a church will be in entire sympathy with its spirit and purpose. That guardian should be a woman, for the feminine mind and organization first receives of the Supreme Power in thought and force. The feminine influence, power, and care should predominate in such a place. This guardianship and care of the church will be received as a sacred and loving trust. No woman will take it merely for the money it brings her. Her whole heart will be in this office. It will be a position as sacred and important as that of a Minister or Priest. For to her is committed the responsibility of keeping pure the thought-atmosphere of the Church, in other words, the ordering and supervision of all its physical requirements, so that the entrance of the Supreme Power and its beneficial action on those who come to get relief shall be retarded as little as possible.

The purer, the more devotional the thought-atmosphere of such a Church is kept, the freer it is from flippant or sordid thought, the greater the opportunities will be afforded for the entrance to it of "ministering spirits" of the highest order.

We suggest the following inscription as appropriate to be placed on the front of the building:—

"THE CHURCH OF SILENT PRAYER
TO
THE SUPREME POWER."

Prentice Mulford.

Dietetic Reformation and Ethics.

As it has been amply proved that health and strength may be sustained and life prolonged on a natural or non-flesh dietary, the ethical side of this subject merits the most serious attention.

If the use of pure food is calculated to profit the individual, in the ways described, as science and philosophy and human testimony have shown, then a Reform in our present habits in this respect would benefit Society as a whole. And it is our privilege to affirm it.

It is not enough for us to point out that many of the most sagacious men from Pythagoras to Francis Newman, and notable leaders of thought in East and West, have lived wisely and well on food unstained by blood. We must also declare the practice to be equally good for ordinary mortals, not only for the man apart, but for the man in the street, for the crowd as well as the cleric.

A fit and decent diet would certainly encourage juster feelings towards those who are in the lower stages of evolution, and engender a greater regard for those animals whose lives are in our hands, and who look up to man as to a god! Do we not have these creatures bred and daily butchered in millions for our use? Would not such slaughter be utterly revolting were it not for the tyranny of custom?

By a reformation in diet we can lessen this appalling slaughter of the innocents and practice an altruism of far-reaching effect, not only in relation to the slain but the red-handed slayer, whose nature is brutalised by his work.

We cannot isolate our actions any more than our thoughts, and should discard habits which make progress difficult for ourselves, and well nigh impossible to thousands now reluctantly employed in butchery. By permitting—nay, causing—this brutality, we become partakers in it as shamelessly as those who share in the bloody sacrifices and carnivorous banquets of early ages.

Apart from the moral aspect of the subject it may safely be said that few people of ordinary refinement who now employ others to do the work (disgusting to themselves) would get through the preparation, from start to finish, of meat for one day's dinner.

It is not unusual to hear from the professional exponents of righteousness and peace that animals were given to man for his use, *i.e.*, to kill and eat. They preach compassion and then go into their houses and practice Kreophagy. If this is the character of our advent on this planet it is anything but a gospel of glad tidings to the animal kingdom. It is a veritable gospel of Gehenna!

Could we see, as clearer eyes than ours can see, the lurid vapour of blood incessantly tinging this lower atmosphere, would it continue?

Is it from lack of thought that this criminal unconcern so largely prevails? Or is it the abyssmal apathy into which we have fallen as the result of luxurious living?

The infliction of needless pain, with all this blood-letting and indifference to suffering will abate but slowly whilst we give them by our habits a spurious justification.

It may not be good form to say these things, but custom changes. Many years ago it was good form, when a suitable enemy was procurable, to eat him. In a few years, say a hundred or two, it will be regarded as execrably bad taste to eat our lower fellow-creatures, not to specify the pig, for which the Congo cannibal has expressed such contempt. Then, when we have ceased to consume flesh, there will be fewer curable and incurable diseases, and there will be less excuse for that diabolism now euphemistically disguised under the term "scientific research."

It is well to be reminded that concurrently with the increased use of flesh meats during this generation, consumptive and cancerous cases still prevail in spite of sanitary and hygienic precautions. Whether the increase of patients and invalids or the startling multiplication of doctors is the more ominous symptom, the reader must decide.

The increase of these maladies also synchronises with the use of meat-extracts, the purveyors of which, sure of the public taste, with coarse effrontery placard our city walls with their grim jests.

Whilst many regard the subject with an ill-concealed cynicism or a despairing pessimism, others are happily rising to the practice of a nobler simplicity of life, for its inherent value and as a high duty.

Once we realize that the degrading habit of flesh-eating is not only unnecessary and unessential to health, but morally and rationally indefensible, this wanton cruelty will cease, and a joy arise within us far in excess of any consolations the priest can offer. It will then be found that pure food promotes both vigour of body and virility of mind.

And the average individual will *prefer*, if it does not involve too much self-denial, to find himself, as Disraeli said, 'on the side of the Angels.'

Thomas Pole.

True Heroism.

It takes great strength to train

To modern service, our ancestral brain,
To lift the weight of the unnumbered years
Of dead men's habits, methods, and ideas,
To hold that back, with one hand and support
With the other, the weak steps of a new thought.
It takes great strength to bring your life up square
With your accepted thought, and hold it there;
Resisting the inertia that drags back
From new attempts, to the old habit's track,
It is so easy to drift back—to sink;
So hard to live abreast of what you think.

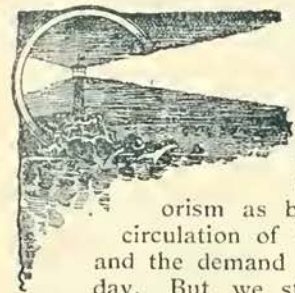
It takes great strength to live where you belong,
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose,
To bear the pressure, and succeed at length
In living your belief—well, it takes strength
And courage. But what does courage mean
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain
Of setting yours against your Grandsire's brain;
Dangerous risk of walking lone and free
Out of the easy path that used to be
And the fierce pain of hurting those we love
When love meets truth and truth must ride above.
But the best courage man has ever shown
Is daring to cut loose and think alone.

It takes great love to stir a human heart,
To live beyond the others and apart,
A love that is not shallow, is not small,
Is not for one or two, but for them all.
Love that can wound love, for its higher need;
Love that can leave love, though the heart may bleed;
Love that can lose love, family, and friend;
Yet stedfastly live, loving to the end.
A love that asks no answer, that can live
Moved by one burning, deathless force to give
Love, Strength, and Courage, Courage, Strength, and Love,
The heroes of all time—are built thereof.

Charlotte P. Stetson.

Editorial Notes.

OUR Crusade is making progress all along the line! Letters and demands for literature are pouring in, converts are being made in all parts of the world to our humane principles, new Members of our Order are being continually enrolled, serious enquirers concerning our Ideals and our Movement are constantly writing to us or coming to see us, Clergymen and Ministers are signing our manifesto condemning Carnivorousness as being in their opinion *wrong*, the circulation of our Journal is steadily going up, and the demand for our books grows larger every day. But we still want more *workers* and more *money*, in order to grasp the great opportunities that are within our reach.



* * *

Athletic Performances. Some noteworthy performances which demonstrate that superior stamina and endurance are furnished by wisely chosen fruitarian food, have been accomplished by some of our co-workers for the cause of food-reform during the past few weeks. Miss Rosa Symons, the long-distance Record-holder (ladies) has ridden more than 103 miles per day for *eighteen days in succession*, on the hilly roads of England and Scotland in all weathers. She went from London to John O'Groats, thence to Land's End, and returned to London by the South Coast. The total distance was 1866 miles and the time 17 days 23 hours. I hear that an ambitious cyclist of the male persuasion, who endeavoured to keep up with her, had to give in before the goal was reached.

Mr. Dickinson finished a walk of 600 miles on September 11th, having accomplished the distance *in ten days* on a diet of fruits and nuts (fresh, and also prepared in the form of "fruit and nut cakes"). No vegetables or cereals were used by him, and, therefore, this performance may be regarded as an object lesson concerning the efficiency of the strictest fruitarian diet.

* * *

A Dietetic Cure of Cancer.

The belief often expressed in our columns and by various professional authorities, that a fleshless diet has a shrivelling effect on the activity of abnormal cell-growth in the body, has received remarkable confirmation in the case of a lady which has recently come under my personal notice. It is as follows:—

Eighteen months ago she was seen by two Consulting Surgeons, and her trouble was diagnosed by them as a case of typical, undoubted cancer of the breast (carcinoma)—which was also in accordance with the opinion of her medical attendant. Operative measures having been previously declined, the patient was advised to adopt an exceedingly *limited* and *rigid* fruitarian dietary. This advice, I am informed, was followed, with the most gratifying and satisfactory results; gradually the activity of the growth ceased, absorption or wasting of its tissues slowly occurred, and to-day its site is marked by a simple nodule of hard scar-like material, presenting none of the characteristics of an active, malignant growth. The general health has greatly improved, and in the opinion of the professional men aforesaid, the above-mentioned gratifying results are due *to the dietetic treatment alone*.

I commend this instructive case to the notice of our readers, and to those suffering from this serious disease,

and trust that the general adoption of this method of treatment of malignant growths by medical men, will enable me to record other cures and beneficial results from the use of a pure, natural, non-stimulating and bloodless diet.

Our staff of honorary Press Correspondents are invited to make this case known to the public, so that many sufferers may be encouraged to hope and to try this simple and natural means of cure. It will stand the test of investigation, and I sincerely trust that similar results in other cases may demonstrate that at last a cure for and preventive of cancer has been found—without the use of the knife, or drugs, or vivisection experiments on animals.

* * *

Our Autumn Campaign.

During the autumn and winter a large number of addresses and lectures will be delivered by Rev. J. Todd Ferrier and other Members of our Council. Friends are invited to co-operate and thus help to make these meetings successful. Particulars of the engagements in any particular town will be sent upon receipt of a postcard from anyone who is interested and desirous of assisting to make the lectures known.

The following fixtures are already made:—

London, September 26th to 30th.
Northampton, October 1st and 2nd.
Liverpool and Bootle District, October 3rd to 12th.
Mansfield and Sutton Ashfield District, Oct. 12th to 15th.
Bradford, October 17th to 20th.
Dublin, October 20th to 26th.
Hanley, October 27th to 29th.

Other towns will be visited, but the dates are not yet definitely fixed. They include Belfast, Denton, Birmingham, Macclesfield, Paisley, Glasgow, Sheffield, Dundee, Bournemouth, and Gloucester. Friends who desire that something should be done in their districts should arrange for invitations to be sent from Pastors of Churches or Chapels, or from the Secretaries of Y.M.C.A.'s or any religious or philanthropic Societies (Theosophical, Temperance, Ethical, Spiritualistic, etc.) *Our message is for all*, irrespective of creed or persuasion. Communications should be addressed to Mr. Ferrier at our Headquarters.

* * *

Unpolished Rice.

I notice that Mr. Albert Broadbent (the Secretary of the Manchester Vegetarian Society), has written to the *Vegetarian Messenger* stating that there does not appear to be much advantage to be derived from the use of unpolished rice, and his Vegetarian Stores are not stocking it.

Many of my friends who have purchased unpolished rice to give it a fair trial are thoroughly convinced that it is altogether superior to the conventional starchy cereal which is sold in the grocers' shops throughout this country. The first taste convinces one that it is much more glutinous, and they share my opinion that in consequence of the layer of gluten which surrounds the starchy interior being left upon the rice, similar advantages are to be derived from its consumption to those which are obtained by eating whole-meal bread instead of white. Since I first drew attention to this kind of rice (which is used by large numbers of Chinese, Japanese, and Italians as a staple food, and in some cases, almost as their only article of diet), the demand for it in this country has increased very largely, and Messrs. Bax and Son, the great Cereal Merchants, find some difficulty in fulfilling the orders which reach them.

I again invite every Food Reformer to send to them for a bag of their best unpolished rice, in order to form his own opinion as to its value, from experience and observation.

The Macedonian Horrors.

As the President of The Order of the Golden Age, and on its behalf, I desire to unite in the national protest which is now being made against the apparent failure of our Government to fulfil the obligations which we incurred, as a Nation, when we enforced the terms of the Treaty of Berlin. And to call upon our Leaders to urge the European Powers which are most nearly concerned, to insist on an immediate cessation of these pitiless massacres, and the creation of an autonomous Macedonian State under a Christian Government.

* * *

An Octogenarian's Experience.

One of the oldest members of the Order, Mr. Samuel Saunders (of Market Lavington, Devizes), whose experience is both valuable and noteworthy, gives the following testimony:—

"I am now an old man, I have been a total abstainer from alcoholic drink for 72 years. I have never touched tobacco, and have never spent a shilling for either. I have abstained from flesh, fish, and fowl for 62 years, and have been observant of other rules of health. I have never had a headache, never been in bed a whole day from illness, or suffered pain excepting from trivial accidents. I have had a very happy, and I hope somewhat useful life, and now in my 88th year I am as light and lissom, and capable of receiving a new idea as I was 20 years ago."

Mr. Saunders is a large fruit grower, and makes great quantities of pure jams and fruit juices, and I would recommend our readers who want to obtain such to send for one of his circulars. He has been a courageous worker for the Food Reformation for many decades, and merits the recognition and respect of all who have the interest of the Cause at heart.

* * *

Improvements in Foods.

Last week I paid a visit to the Food Exhibition at the Crystal Palace, and saw many things that were noteworthy and edifying. The stalls were furnished entirely by commercial firms for the purpose of trade advertisements, but I was surprised to find that most of the exhibits were such as would appeal to Food Reformers.

I tasted delicious custards, made with banana flour, milk and sugar (without eggs). I saw dried vegetables of almost every kind, and some of these were conspicuously labelled "As supplied to the British Army and Navy." The exhibitor was, in this case, a Dutchman, and I was reminded of the fact that in consequence of the lack of technical education in this country, concerning the profitable raising of fruit and vegetables, and the proper process of drying them for the market, we are, as a Nation, paying vast sums of money to more enterprising foreigners which might just as well go into the pockets of our depressed farmers, and thus provide for additional labourers on the land.

There were huge pyramids of banana-foods on view, and pamphlets were distributed concerning their wonderful value and digestibility; and my attention was arrested by two important statements; (1) that these preparations are rich in phosphorus, and, therefore, valuable for brain-workers; (2) that in consequence of the fibrous material of the fruit being eliminated in the process of grinding, banana-flour is very easily assimilated, and is of great value to dyspeptics and invalids, whilst at the same time it provides much force and energy for hard workers. I came to the conclusion that the banana, as a fruit, has a greater future before it when prepared in this way even than it has in its raw and natural state; and I invite all our readers to get some banana-flour, and to make experiments with it. One young lady who was in charge of a stall held up a glass jar containing this flour and asked me to smell the aroma which issued from it. I did so, and was surprised to find that the scent of the ripe fruit was most pronounced.

Our Cycling Champion.

When I had exhausted the Food Exhibits, I went to the cycling track, where a crowd of 10,000 persons had gathered to witness the Anerley Cycling Club sports. There I saw G. A. Olley, the famous vegetarian long and short-distance record-holder, race against his great opponent, Leon Meredith. It was a novel sort of race, having been arranged as a special attraction for the crowd. The two competitors were placed on opposite sides of the track, and when the gun fired they tried to catch each other inside a distance of five miles. Being the two best riders in this country, the pace was magnificent, and they raced for all they were worth the whole distance. Neither, however, could get near to the other, and they finished up almost in the same position as when they started.

The chief point which impressed me was Olley's splendid physique and appearance, for he looked the very picture of health, stamina, and fitness. And when I remembered that he is known throughout the sporting world as a Vegetarian, and is regarded as the best all-round amateur cyclist in this country, I recognized how much he has done for the Food Reform Cause in the way of breaking down prejudice and the popular superstition "that a man can only do hard work on beef." I congratulate him and hope that he may long flourish.

* * *

For the Children's Dinner Fund.

I am requested to state that a concert will be given in the Kensington Town Hall, on Thursday, October 29th, at 3 p.m., under distinguished patronage, in aid of the fund for supplying poor children in London with nourishing fruitarian meals at a trifling cost. I invite our readers to apply for tickets to Miss Florence Nicholson (the energetic Superintendent of this deserving work), at the Memorial Hall, Farringdon Street.

* * *

Literature for Waiting Rooms.

Upon passing through Exeter last week, I went into the large waiting room to see what had become of a bound volume of our Journal which was placed there four years ago. I found it still upon the table, but it had been thumbed and perused to such an extent that the corners were literally rubbed off, and it presented the appearance of having done great service. I feel that this means of furthering our Cause ought to be more largely adopted, and I ask our readers who live near large Railway Junctions, at which considerable waiting by travellers takes place, to ascertain from the attendant of the chief Waiting Room whether, if a bound volume is sent, it will be placed upon the table and taken care of, and if so to send to our Hon. Sec. the name of the Station. The Council of the Order are prepared to forward a number of these books for the purpose of influencing the travelling public, and they invite some of our friends who are desirous of advancing our humane crusade to send a contribution to defray the cost of this effort. Thousands of persons can be influenced in favour of humane ideals by these means, and, therefore, I trust that many will embrace this opportunity to become instrumental in leading other souls to forswear participation in cruelty and carnivorousness, and to gain a clearer conception of hygienic and spiritual truth. The cost of each volume is three shillings, and those who cannot pay for many are invited to pay for the cost of *one*, as our exchequer is quite depleted, and our accounts show a heavy deficit.

* * *

An Acknowledgment.

I am desired by the Secretaries of the Bradford Food-Reform Society to thank the many kind friends who sent them contributions (anonymously) towards the cost of the Fruitarian Food Stall at the Health Exhibition, in response to my Editorial Note in our September issue.

The Soul's Climb to the Divine.

Life is one great climb up the steep ascent to God. From our earliest days till we pass over to the other side, and, indeed, whether there or here, we are ever climbing. Would that our climbing had the grand results that ought to be ours! Oh, that it led us to the delectable mountains of God! For there truth is pure as the mountain stream; the air to be breathed is rarefied beyond the conditions of earth; the vision from the summit is



of Divine splendor.

Alas! that so few should believe that there are any mountains of God which the soul must climb on its way to the Divine. The restless multitudes know less about such things than they even do about the mountains of the earth. The religious world interests itself more in the geography of Mount Ararat, Moriah, and Horeb, Carmel and Tabor, Golgotha and Olivet, than in the sacred significance and esoteric meanings of these things. For these are the mountains of God which the soul must climb on its way from the city of destruction—the city of material desire—to the holy city of God with its gates-of-pearl virtues, and its streets of golden love.

Ararat is the mountain of rest, the hill that towers above the earth-floods, on which the ark of man's soul may find rest for itself amid the turbulent waters of experience. For the flood comes to every one; and Ararat is ever at hand, the Ararat of the Divine Presence, though few there be who realize it.

On that mountain we must stay ourselves. There is no security elsewhere when we set out into the new realms of thought and soul-conquest. Men and women who do not find Ararat are drowned in the sea of their self-created troubles, though they seek the highest points of earthly fame, and glory, and power. Matter cannot save them. Gold cannot rescue them. Pleasure cannot redeem them from the overwhelming flood. But all who seek and find Ararat—the Divine Presence—and there repose their spirits, come into the consciousness of the Divine Love, and feel its sheltering power.

But the soul that finds Ararat must also discover Moriah. For the way to the Divine is sacrificial. The journey is upward, not downwards. Consequently it is very difficult. If we would find true rest in God we must not withhold from Him even our best, the thing we cherish most. God is upon Moriah; but He is there to

receive from us our soul's treasure, that we in turn may be able to receive His richest blessing.

This mountain is hard to climb. It requires the resolutions of early morning, the fellowship of the rising sun. It is difficult for us to part with what we cherish most, even when the recipient is God. And we find it more trying and difficult still if we have reason to believe that our treasure is essential to all our future welfare and progress.

Yet we must climb. We cannot prove ourselves of the "faithful" unless like the father of the faithful we yield implicit allegiance to God. To turn many to righteousness we must be ourselves righteous; to teach men how to live the life of faith we must have been there ourselves. Before we can have a real share in laying the foundations of the City of God and building and peopling it with multitudes of spiritual forces, we must have heard the Angelic voice counselling us to obey the Divine command, and have knelt in obedience before Him.

But still our ascent continues. After Moriah comes Sinai—the mountain of the vision of righteous law. Life is a series of progressive steps or climbs: one hill to-day, another to-morrow. The soul that desires to rise *must go on*. There can be no back-turning for it, even if the next hill be almost inaccessible. It must seek progression by means of every mountain.

Thus after sacrifice through obedience there comes the knowledge of Divine Law. And as the true knowledge of spiritual law dawns upon us, what awful majesty we behold! The mountain is wrapped in the mystery of Being! The blinding light of illumination and the burden of the voice that speaks to us, are as the thunders and lightnings of God.

This is our first *vision* of God, a vision absolutely necessary to all our future progress. Without law there could be no harmony; and as soul-harmony is oneness with God, we must discover and apply to our own life the laws of His Being.

But how much harder is this than even Moriah! It is easier to yield up something once for all than maintain a daily conflict with ourselves, enforcing upon ourselves obedience in thought, word and deed to the whole law of God. The soul that has not tried does not know. If it knew it would flee in terror, like Israel. Men repeat the law of Sinai, which has been materialised into meaningless shibboleths, little realizing the profound depth of meaning hidden as a sacred mystery from the vulgar gaze. Yet Sinai is the way to self knowledge and self-conquest. It is there we discover the pattern after which God would have us fashion our tabernacle. For the Law of the Lord is perfect, converting the soul. It raises it up to the plains of the Divine. Therefore let our hearts be filled with great courage; for though the way be difficult, it is necessary. We shall at last conquer: we shall attain. What though the light flashed upon our souls be as a consuming fire! It will give us the knowledge of ourselves. What though the voices and the burden of their message overwhelm us! Through self-abasement we shall at last gain the Christ-spirit.

Then the visions of Law on Sinai lead to the great and bitter conflict on Carmel between the prophets of Baal and those of God. It is, Which shall conquer? The world of matter or the realm of spirit? Truth or falsehood? The substantial spiritual forces or the insubstantial astral illusions?

Carmel has been depicted as a scene of false judgment, cruelty and slaughter equal to the times of the Inquisition. And so it must have been were the historic records of it mere history. Let those delight in such misconceptions who will, trying to read morality into an act that in ordinary history the world would to-day condemn. Such an interpretation is one of the mirages by which the astral influences continue to deceive men, and blind them to the vision of truth.

The vision of Sinai shows us the false prophets within our own temple—the low ideas of God, the sensual desires, the material affections which dominated the kingdom of our spirit, and made our worship false and our sacrifices meaningless.

But with the knowledge of these sad facts there arises the holy purpose to destroy them. We put them to the test and find them wanting. They cannot answer our needs. They cannot ratify our best offerings. They cannot give us counsel in the day of trouble. They fail absolutely to show us the face and power of God.

But they stand in our way to God. They hinder us. They laugh at our efforts. They mock our noblest purposes. They are the powers of the air and of the body that live the sensual life, that revel in the flesh-pots, that minister to low passion and mean jealousies. They are the hell-forces which array themselves against every earnest and sincere soul, trying to get God dethroned from the soul's Holy Place and mammon exalted.

To Carmel with them all! It is the voice of God who speaks. The Law of God is the way of life through the death of everything false in us. Therefore to Carmel with them, every one of them! No redemption can be accomplished in us whilst these false and lying influences are about us. Carmel will be the scene of our great conflict, but it will also be the scene of our triumph.

How hard it is for us to master the evil of which we grow conscious? How slow we are to array before us those weaknesses of ours which have kept us from God? We love to marshal the forces that give us worldly pleasure, and to keep them by us. But after Sinai that is impossible. We would be false to our own souls, to the light of heaven, to the voice and law of God if we refused to summon all these evil powers to Carmel, and there behead them, so that they should hinder and molest us no more.

Ah! my brothers, this hill is hard to climb! Though the glory of its summit be greater than the conflict, yet is the conflict severe. And so many refuse to engage in it, to slay the evil in themselves and let good be triumphant.

Yet is it only the timid and fearful who delays his ascent and conflict, not the brave and strong.

Follow the light where it leads you, even to the spirit of the summit. For the soul that would attain must press forwards, having his eye fixed above and his mind on the goal.

And let us not forget that the true glory of the soul increases with its conquests over matter.

When we have learnt the meaning of Ararat and Moriah, Sinai and Carmel, then may we come to the glory of the Mount of Transfiguration. It is indeed a steep ascent, always rugged, mostly lonely, often dangerous, and at times so difficult as to seem beyond our powers. Yet it is the only way. There could be no transfiguration without Carmel, any more than there could be a Carmel without having seen the vision on Sinai.

Mount Tabor may be ours, shall be ours, if we follow the light and do the will of God. We perhaps have been there and so know something of its ecstasies and glory. For we may all reach it. We may all attain it. We may all climb to its magnificent vision, where we commune with the world spiritual and eternal.

Oh, the joy of it—the intensity of the deep, calm joy, when the earth-plains are shut out of our vision, and the plains of heaven open to our view! Like one of old, fain would we dwell there bathed in its translucent glory, and return to earth no more!

But we have not finished our climbing. The Mount of Transfiguration is not the Mount of Olives or Ascension; and between these lies the hill known as Calvary.

Calvary! What a wealth of meaning it contains! How many of my readers dream of Calvary for themselves! It is always associated with the death of Jesus—the Calvary held in sacred memory by the Churches. But it is meaningless to you and me unless its significance stretches to our individual lives. If we have reached the light and joy of Tabor by means of spiritual prayer and fasting, by dint of severe conflict with our lower self and our victory over the world, then we must pass on to Calvary, *the place of absolute self-sacrifice for the good of man.*

Listen, my friends! There *must be* the Cross of self-sacrifice in loving service to our race, before the crown can be won. There *must be* death to everything that savours of self in us, ere we enter into the realization of the resurrection life.

Who of us will climb this mountain, the highest, the steepest, the loneliest, and the most difficult of all?

God grant that there may be a large and glad response of souls for the betterment of the world.

J. Todd Ferrier.



Love.

The greatest power of all
On earth, or in God's Heaven,
It rules the universe,
Sweet gift, so freely given,
No mightier force below, above,
Than this, the potent power of Love.

To be a perfect soul
Like Him who reigns alone,
A part of the great Whole
The high eternal One,
The power of Love must rule and guide;
Love first and last for aye abide.

Oh mighty, mighty Love;
Oh, attribute divine;
Come, rule my heart and life
And fill this soul of mine,
Make me like Him who reigns above,
Whose nature and whose name is "Love".

Paula Corona.

Advancing.



Slowly we are arriving; and though the goal is yet a long way off, the progress made during man's short historic period insures its ultimate attainment and inspires with a vast hope for its character. We are living in a most fortunate time, though so engaged with the problems of the day as to little appreciate it. Our good fortune, if we may so call it for convenience of designation, lies in the fact that we have come into an inheritance of liberty of freedom which has been dearly bought by those who preceded, and which enables us to turn our unrestricted attention to the things that make for the higher life. Great problems still press for solution, and they ever will as long as there is a new order waiting to supplant an old one, an evolving sense of right rising to expel inherited and historic wrong, or unfolding enlightenment dispelling the darkness of primal ignorance; but the new view man has acquired gives him great advantage in their solution.

The last century was the greatest in attainment that the world has seen; but it was made possible only by the long centuries of effort that preceded it. They witnessed a long and heroic contest against irrational fear, mental bondage, great superstition, social suspicion, espionage and religious persecution, and general ignorance. It was inevitable. It was the decree and necessity of evolution. Man was becoming. The God in him was ever impelling toward the dawn of truth and enlightenment. The mass was not without its intuitions, but there always towered above it the great souls who saw the eternal verities clearer, and in the face of universal opposition and persecution dauntlessly maintained the truth. Among them were the earnest investigators in science, the deep thinkers in philosophy, the heretics in religion, the reformers in society. They proclaimed the laws of nature and dissipated the blighting superstitions; they made clear the essentials of religion and released men from mental bondage to dogma; they denounced the cruelties of social customs and the inhumanities of men.

It is a wonderful day which these great souls of all time have ushered in. The nineteenth century was but its dawn. The ideal man in the body of humanity has but stirred and here and there awakened. There is the promise of a time when a general awakening will make possible a wide enlightenment.

We are assured that the evolution of the physical man ceased many centuries ago; that the physical form,

though susceptible of greater excellence and of attaining perfection, meets all the physical requirements of man in his relation with the physical world, and is therefore destined to remain without radical modification.

When that end was attained there began a wonderful psychical development—the evolution of the mind without regard to its relation or adjustment to physical environment. This has been the development of his intellectual, moral and spiritual nature, that so transcends the mere necessities of existence. All future advancement will be looked for in the unfolding of the higher man through these avenues.

Occasionally some one who has been deceived by the assumption of the excellence of past ages suggests that there has been no real intellectual or moral advancement in several thousand years.

So far from the truth is this assumption that but a superficial inquiry into the laws, customs, and habits of life of the antecedents of civilized nations will disprove it, and fill one with aversion for their cruelties and sorrow for their self-inflicted evils.

All of the liberties and personal rights which we enjoy as matters of course and without thought as to how they became guaranteed to us, were dearly secured by the martyrdom of the few. Only a few generations ago the accused were subjected, in continental Europe, to torture in order to force a confession. The burning of "witches" and the persecutions for conscience sake are too well known to need even a reminder. Under certain circumstances there was the possibility of trial after death and the exhumation and burning of the body, so steeped in gloomy error were the minds of men. It was only in the time of Henry III. that trial by ordeal—fire and water—was discontinued.

Not only was human life beset with the terrors of human cruelties, but all nature's forces were supposed to be a capricious and often malicious horde of intelligences, ready to favour or to oppose him. The great realm of natural science, now the most potent aid to man in his advancement, was given over to the control of these capricious intelligences.

In morals the standards of the majority of the people were so low that they would have difficulty in maintaining respectability to-day, and the literature truly representative of their life and conversation is often not fit for our reading.

If one thinks that a brighter page may be found further back, though he may find much that is admirable in the Romans and Greeks, their customs and superstitions should not be overlooked, nor, for an insight into civic morality, should the Annals of Tacitus be left unread.

It may be that the grandeur of the pyramids and temples of Egypt fill the horizon of the view and inspire a confidence in the high general average. How did the common people live in ancient Egypt? Here is an instructive item from *Biblia*.

"The collection of anthropological remains in the museum attached to the Government School of Medicine at Cairo, throws some interesting side-lights on the manners and customs of the ancient Egyptians. It at first seemed inexplicable that, in a certain

percentage of female skeletons, the ulna or inner bone of the forearm had been fractured and had subsequently grown together. Accident would not account for the special liability of one sex to the injury, and in cases of accident to the forearm both bones are usually fractured. The mystery is now solved. These primitive Egyptians corrected their wives with clubs or with the naboots (staves) used by the modern fellah, and a woman throwing up her arm to defend her head would be liable to suffer a fracture of that bone on which the weight of the blow fell."

I am of opinion that the world has progressed.

And the world (Nature) has always been the same through all these shadows of the mind, waiting, we may say, for man to make himself worthy and to appreciate his great worth.

For us the hour has come. It is a day of deeper appreciation and understanding; an era of the advent, if not the reign, of *human kindness*. This has largely been brought about by the removal of barriers between communities, states, even nations and peoples, through the unifying influences of easy transportation and the circulation of literature. The scientific study of man, the study of comparative religions, the influence of a world-wide commerce and of travel and literature, have awakened deep sympathies and brought men nearer the universal brotherhood.

Not only has the regard for man grown immeasurably, but with it a regard for the *sub-human* world. The revelations of science have shown that all life is *one*; psychology discloses the mind in all life. As man understands and more deeply regards himself and the universal source of his being, he cannot help recognizing a deeper duty to his lower friends. Societies for the prevention of cruelty to, and devices and institutions for the alleviation of distress of animals are now general, and our school children are taught kindness to them. Hunting and slaughter for pleasure are becoming rare pursuits or pastimes.

And yet, how the primeval customs cling and warp kindly disposed minds into inconsistent attitudes! I recall how the poet Thomson describes the pleasure of the angler in enticing the spotted and finny beauty from beneath the sheltering roots of the overhanging tree by the river-side, and finally hooking it, and in the same connection condemns in pitying terms the impaling of the living fly for that purpose.

Likewise compassionate minds contemplate with distress the suffering and destruction of unsheltered stock on the western ranges by the severities of winter, but feel no shudder for the fate of the same stock if it is sufficiently sheltered to survive and finally reach the stock-yards. Laws are enacted for the comfort of stock in shipment *en route* to the slaughter for food.

But we cannot expect these things to disappear at once. The world is thinking of them and acting gradually. It is claimed that less meat *per capita* is consumed as food each year than during the preceding one. Certainly it is that where a choice is possible flesh is wholly unnecessary as food for man; therefore the destruction of life is unjustifiable on that ground.

With proper attention to diet, one can be as strong physically and mentally without as with it, and he can be more healthy and self-respecting, and know he has not been accessory to needless cruelty. I do not speak from theory, but from years of experience. As to the health, and physical and mental vigour of those who abstain from meat as a food, the facts regarding many peoples are abundant and convincing.

This change is perceptible among people who are thinking deeply about these things, and seeking the adoption of the best habits of mind and body. In the future this will be especially true among those who are studying the higher thought. There is ever an increasing number of restaurants in the cities where this new demand is met more or less satisfactorily; but under no conditions can it be so successfully met as in the home, where one may be sure of substituting the needful elements for the absent meat.

There are a number of publications, here and in England, in some degree devoted to this gospel of health and ethics. One of the best that comes to me is *The Herald of the Golden Age*, from Paignton, England, twenty-five cents a year. It is edited by Sidney H. Beard, and is the organ of an Order whose purpose is to live and spread this gospel. It is said to circulate in thirty-seven countries. One of its staff contributors sends me his pamphlet, "Are Animals Immortal?" parts of which might well be reproduced in this connection. Excellent results are being attained by all such workers.

These facts suggest a few of the vast number of features which distinguish our day as one of enlightenment and human kindness. They are most meagre compared with the array which might be offered. They are set forth that we may not forget the priceless things we enjoy and the opportunity we have, and to suggest that we may make one certain strain—HUMAN KINDNESS—ever more dominant in this beautiful song of life.

From 'Realization.'

I have reprinted this article from one of the best of the *New Thought* Magazines of America, as an illustration of the response that is now being made to our Evangel by leaders of thought in all lands. *Realization* is Edited by Joseph Stewart, LL.M., and it is published at 1540 Howard Avenue, Washington, D.C. Price 25 cents.—Ed. H.G.A.]

Opportunity.

Master of human destinies am I!

Fame, love and fortune on my footsteps wait,
 Cities and fields I walk; I penetrate
 Deserts and seas remoté. And passing by
 Hovel and mart and palace, soon or late,
 I knock unbidden once at every gate!
 If sleeping, wake, if feasting rise before
 I turn away. It is the hour of fate,
 And they who follow me reach every state
 Mortals desire, and conquer every foe
 Save death; but those who doubt or hesitate
 Condemned to failure, penury and woe,
 Seek me in vain and uselessly implore,
 I answer not and visit them no more.

John J. Ingalls.

“Concerning Human Carnivorism.”

The Rev. J. Todd Ferrier's New Book.

The following Review of our latest publication, which has just appeared in the "Macclesfield Courier," will doubtless commend it to our readers more than any words of my own. I therefore reproduce the Notice.—Ed. H.G.A.

In his new book entitled “Concerning Human Carnivorism,” which has just been published by The Order of the Golden Age (116 pp., paper covers, 1s. net, in art linen, 1s. 6d. net), the Rev. J. Todd Ferrier has produced a work which is certain to take rank as one of the classics of the Vegetarian movement.

It is made up of six papers, viz.—“The Records of History,” “The Testimony of Science,” “Some Economic Problems,” “The Dynamics of Natural Food,” “A Plea for Humaneness,” and “The Voice of Religion.” They were originally written, in condensed form, for the *Courier*, in answer to questions and as an exposition of the aims and ideals of The Order of the Golden Age. Their scope is, therefore, says the author in his preface, to some extent limited, but he adds :

“I trust that they may cover sufficient ground on all the aspects of the question to impress many with the evils of flesh-eating and the degrading influence upon the individual and the nation of killing animals for food, or torturing them in laboratories, in the hope of gaining physical knowledge. I would plead especially with the Churches to listen to the Voice of Religion which surely teaches Humaneness as a flower that must always grow along the royal road of Divine Love.”

Whether he be convinced in perusing the book or not, the reader cannot fail to be very deeply impressed with the formidable array of argument, example and authority, on the side of Vegetarianism, which Mr. Todd Ferrier has with so much skill and great pains marshalled together. The book is written throughout in a very forceful style and appeals at almost all points to one's reason as well as to one's innate perception of morality. Whether any serious attempt will be made by leaders of the opposite opinion to challenge and disprove Mr. Todd Ferrier's conclusions remains to be seen, but we say without the least hesitation, that if any reply can be made, if its arguments can be overthrown, “Concerning Human Carnivorism” demands that reply as loudly as any book ever written upon a vital subject. It is indeed a tribute to Mr. Ferrier's powers of reasoning, as well as the soundness of his cause, that when his able articles appeared in this journal no attempt whatever was made to give them an effective answer; on the contrary they aroused an amount of interest in the subject which had never been known in Macclesfield before, and not a few converts were made to the cause he so ably advocated.

In his paper, “The Records of History,” Mr. Ferrier claims for Vegetarianism the support and practice of many of the early Christian fathers, and in the next he proceeds to show what is the testimony of science in regard to flesh eating.

“We number amongst our band” he says “some of the ablest Anatomists, Surgeons, Physicians, and Chemists, whose opinion is the outcome of knowledge gained in professional pursuits. Upon such opinions we can fall back and rest with a degree of confidence.” Then follow the testimonies of many men whose names stand out prominently amongst those who have laboured for the relief of suffering humanity. Professor Sir Charles Bell wrote in his work, “Diseases of the Teeth :”

“It is, I think, not going too far to say that every fact connected with the human organisation goes to prove that man was originally formed a frugivorous animal. This opinion is derived principally from the formation of his teeth and digestive organs, as well as from the character of his skin and the general structure of his limbs.”

More striking still is the following from the pen of Dr. Spencer Thompson:—

“No physiologist would dispute with those who maintain that men ought to live on vegetable diet,” and Sir Henry Thompson, M.D., F.R.C.S., is equally emphatic when he says :—“It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. . . . I know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer.”

Then Dr. Robert Perks, F.R.C.S., the talented Honorary Secretary of The Order of the Golden Age, is quoted as follows from a recent article in *The Herald of the Golden Age*:—

“The blood of the great majority of flesh eaters in civilization contains a more or less abnormal amount of uric acid, and there are few indeed who escape some minor ill consequences due to its presence, to say the least, whilst to many life is one round of trouble due to this cause. . . . That the Medical profession are fully aware of the fact that these ‘gouty’ and ‘rheumatic’ diseases are the result of the presence of poisonous salts in the body, and that these are introduced in flesh-food is demonstrated by their general treatment of such conditions, their chief efforts being directed on the one hand to getting rid of the present accumulation by means of drugs and natural mineral waters that render these salts more soluble, and help to ‘wash’ them out of the body, and on the other by severely limiting or prohibiting the ingestion of flesh-foods by which a further quantity may be introduced. In view of these facts it is strange indeed that so few should be found in the ranks of physicians or patients who carry their belief to their logical conclusion and in accordance therewith shun for the remainder of their days the ‘fons et origo’ of all their troubles, viz. :—‘Flesh food.’”

Such words as these fully justify Mr. Todd Ferrier's conclusion :—

“Medical Science hunts disease, makes a fetish of it, as Edward Carpenter points out in his ‘Civilization: its cause and cure,’ but its students do not teach men and women how to prevent it. . . . It is this great and glorious mission which The Order of the Golden Age undertakes, backed up by the physical, moral and religious history of the world, and the highest scientific authority of our time.”

The chapter on “Some Economic Problems” is one of the most interesting of the six, as the following brief extract will in some slight measure show :—

“The economists tell us what can be done with land. They have demonstrated that there is sufficient land in this country to support a population of at least 80,000,000 persons, and that without receiving any help from abroad. They assure us that the land will produce sufficient milk and cheese, the various grains and pulses, nuts and fruits of all descriptions to give the 80,000,000 abundant nourishment; so that for our present population of less than 40,000,000 there would be superabundance for all. They have demonstrated that the land now used for pasturage if put under plough and spade for cereals, pulses, nuts and fruits, would give employment to, at least, twenty times as many men and women; that for every one now employed where there is grazing, there would be twenty if natural diet took the place of flesh. They also, by means of tables of comparison, show us that we can live a more truly healthy life, and possess more energy for service, both in body and mind, by living upon the pure, simple fruits of the earth. And they prove, in addition to all this, that a working man can support his family on considerably less money even with fruits and vegetables at their present cost; and that if we all returned to this natural diet, the cost would be still less, as the demand would increase the supply.”

Space forbids us giving many further quotations such as we are tempted to do so. Those who wish to grasp the full range of a very wide subject cannot do better than obtain the book. They will be amply repaid. The two last chapters, “A Plea for Humaneness” and “The Voice of Religion,” are charged with earnest zeal for spiritual improvement, and we cannot conclude our too brief notice without giving the author's final appeal to the reader :—

“Would you be one of the sons of God?” he asks. “Would you manifest in and through yourself, the Divine pity, sympathy and love? Would you attain to the angelic condition and minister even as Heaven ministers to you? Then recognise your kinship to the races beneath you, and realize your responsibility towards them. Eat them not any more than you would your own kith and kin. Recognise that in many of them there is a brother or sister soul. Know through sympathy with them how truly and keenly they feel, and raise your voice against the sufferings inflicted upon them by a false science. Be to them as you would have the Angels be to you. Protect them with the wings of your pity, even as you would have God spread His Presence over you!”

“Macclesfield Courier.”

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