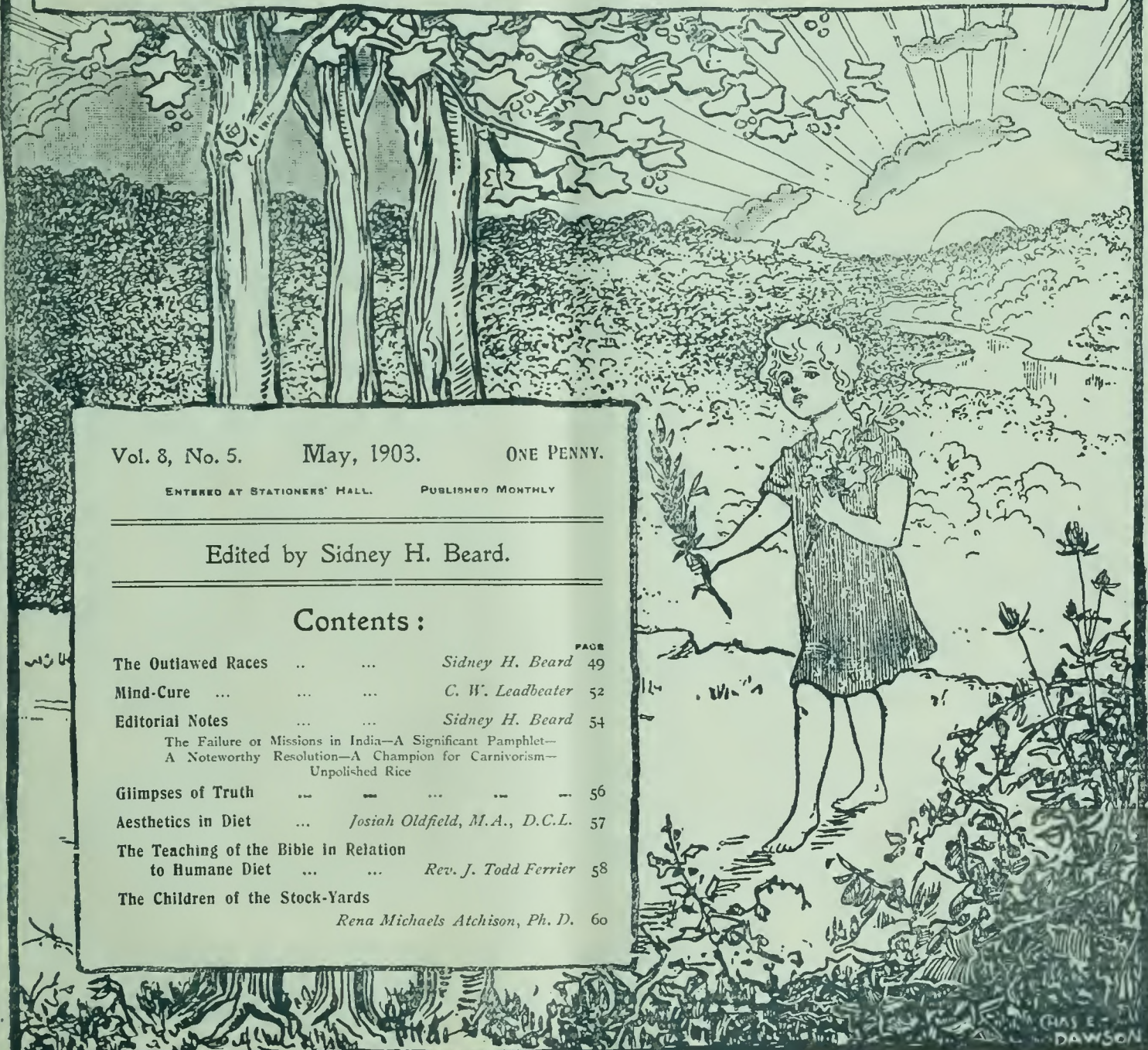


THE HERALD OF THE GOLDEN AGE.



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CHAS. E. DAWSON

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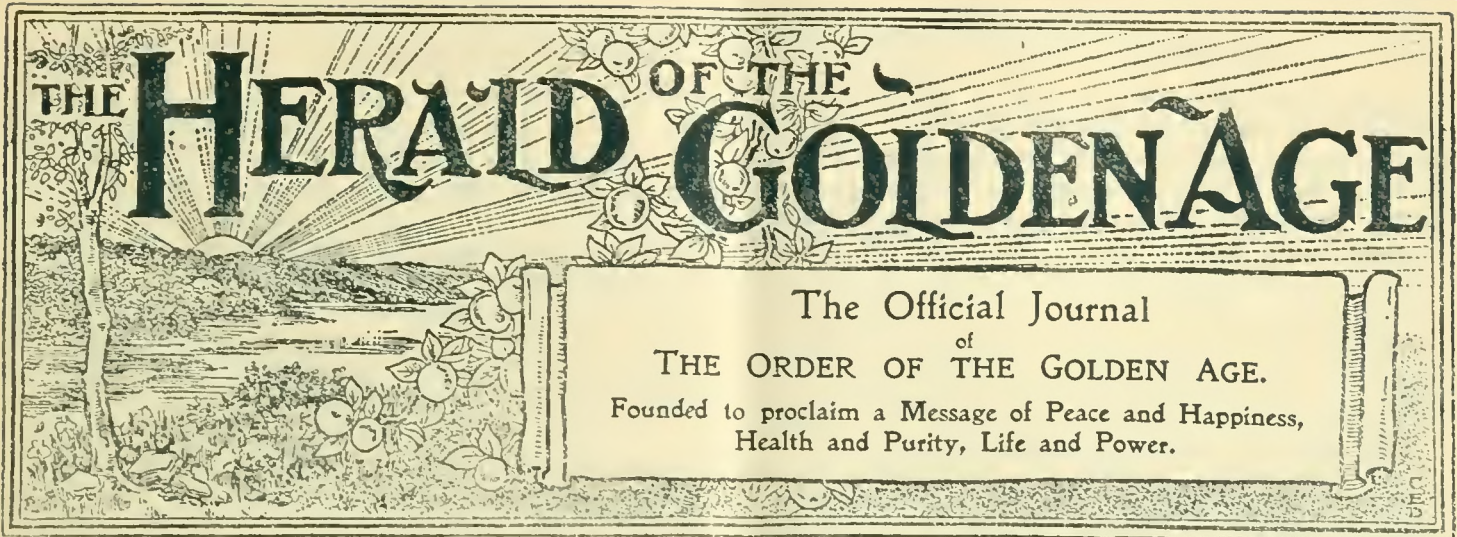
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ONE PENNY.

The Outlawed Races.

"Picture the wondering thirst-famished cattle,
Dazed by the street traffic's deafening rattle;
'Mid the clatter of hoofs and the roar of the wheels,
With drivers and dogs close on to their heels;
And think as you look in each terrified face,
'Tis the fear-stricken food of a *civilized* race;
A people called 'Christians' in motive and deed,
With 'kindness to animals,' part of their creed."

Unsheltered from the pitiless storm of cruelty that beats upon the animal world, and beyond the radius of any



practical human sympathy, the countless millions of the sub-human races present, in their condition of mute suffering and helplessness, a spectacle which might

well appeal to all in whom the compassionate spirit of the Christ has been, to any appreciable degree, evolved. And the hour is at hand when this spectacle will no longer be permitted to be ignored by the hierarchies of Christendom.

For thousands of thoughtful and humane souls are being awakened to a realization of the ethical darkness which hangs like a pall over Christian lands, and to the fact that the attitude of Churchdom and Chapeldom towards the sub-human world is altogether different from that of the Master whom they profess to follow.

And, as the result of such awakening, many are beginning to ask the question whether His spirit has departed from the hearts of those who, in these modern days, nominally represent His teaching—whether the policy of the 'Good Samaritan' has not been superseded by that of the 'Levite,' who, when brought face to face with a case of exploitation and helpless suffering, "went by on the other side."

Something must soon be done to bring about a Reformation of thought that will cause the countries that are called 'Christian' to be no longer labelled "the Hell of Animals." For the present state of affairs is scandalous, and the apathy of the Churches concerning this matter is bringing disgrace upon our religion and our civilization.

That these Western lands are *justly* so regarded by our brethren in the East, cannot be denied; for it would be difficult to imagine a worse prospective fate than that of being born in England, France or America, in a four-footed body that was capable of being 'utilized' by the vivisector, the butcher, or the sportsman.

And the interests of our common Faith, and also of a groaning creation, demand that the truth should be proclaimed to truth-seekers in general, and to the nations of the Orient in particular, that our conventional self-interest-seeking, stomach-and-fashion-worshipping Religiosity—divorced as it is from humaneness, mercy, and regard for the rights of the weak and defenceless denizens of our planet—must not be regarded as being representative of the beneficent and self-sacrificing Religion that was taught by Jesus to be the Way of Attainment and Righteousness.

It is true that certain inadequate laws have been placed upon our Statute Book with a view to protecting animals to some extent and under certain conditions from human savagery, but they are totally insufficient to meet the needs of the case; and men cannot be made humane by Act of Parliament. Humane education and doctrine is the only real remedy for national cruelty, and it must be of a consistent sort.

And even such elementary laws as are in existence are openly ignored and winked at, when the bodies of the afore-said animals are wanted for food, or sport, or for sentient material upon which fame-seeking physiologists may inflict torment in the hope of discovering some nostrum or with the expectation of carving their way to advertisement and fortune.

Behind the closed doors of our numerous pathological laboratories and of our tens of thousands of slaughter-houses, these inadequate laws are altogether inoperative, and both the butcher and the vivisector are practically licensed by the people of Christian States to inflict, with impunity, pain and the death penalty in their most hideous forms upon the helpless victims of human tyranny and selfishness.

It is difficult to escape the conclusion that the present condition of affairs, the dearth of pity which is manifest, and

the apathy which exists in our 'orthodox' religious circles, concerning the fate of the martyrs of the sub-human races, are direct results of the false or defective teaching which has been given to mankind, by blind guides, who, though robed with the cloak of Christianity, have evidenced their inability to apprehend its most elementary and essential characteristics.

Father Joseph Rickaby, S.J. (late Prof. of Ethics at Stonyhurst) was guilty of a serious offence in teaching from the rostrum of the Romish Church—and with the express Papal approval—the following anti-Christian doctrines:—

"We have, then, no duties of charity, nor duties of any kind, to the lower animals, as neither to stocks and stones."

"There is no shadow of evil resting on the practice of causing pain to 'brutes' in sport, when the pain is not the sport itself, but the incidental concomitant of it. Much more in all that conduces to the sustenance of man, may we give pain to 'brutes,' as also in the pursuit of science. *Nor are we bound to any anxious care to make this pain as little as may be.* 'Brutes' are things in our regard." (*Moral Philosophy, Chap. V., Sections II and III, Longmans, 1882.*)

This handbook of moral instruction which is issued to the youth of Romish Catholicism, is edited by another Jesuit (Richard Clarke); and the Papal Church has also published to the world the same pagan and heartless dogma in the *Catholic Dictionary* (W. E. Addis and T. Arnold, 1884):—

"The 'brutes' are made for man, *who has the same rights over them which he has over plants and stones.*"

Need we wonder that cruelty and barbarity abound in every land which has been cursed with such teaching as this!

And is it not easy to imagine that the purgatorial doom of such false prophets may well be (if sympathy with the groaning creation cannot be developed in them by any other means) the before-mentioned fate of being re-incarnated in an animal form, in order to learn, by painful experience, that the quivering and sensitive flesh of a four-footed creature, is neither "stock" nor "stone," and that an evolving soul, even in such a humble environment, is capable of realizing its Right to receive just and humane treatment from man although it is unable to give either vocal expression or enforcement to its claim.

For the great Nazarene Reformer and Teacher, who withstood the errors and denounced the blindness of the priesthood in His day, revealed a spiritual Law when he declared "*With what measure ye mete, it shall be measured to you again.*"

Truly the sin of omission, with which many of our official teachers of religion and morality might be justly charged—in neglecting to proclaim the duty of treating animals as we ourselves would be treated if we were born under similar conditions—is a grave one indeed, for it has resulted in a holocaust of sentient beings that is appalling on account of its immensity.

The authorities of the Romish Church are not alone blameworthy, for as recently as December 16th, 1900, the Anglican Metropolitan of Calcutta (Bishop Welldon, D.D.) preached a sermon in the Cathedral in which he echoed the ethical sentiments of Father Rickaby as expressing authoritatively the ethical position of the Christian Church with regard to the animal races. And up to this present time I have failed to learn of any official pronouncement on the part of the Christian Churches, in conference assembled, in deprecation of the monstrous

iniquity known as Vivisection. By silent consent they have shown their perfect readiness to acquiesce in the wholesale torture of the innocents, in the hope that some benefit may accrue to selfish and sinful mankind. And their official attitude may fairly be assumed to represent the sentiments of the majority of their adherents.

And we can hardly expect that those who wink at and tacitly sanction *deliberately prolonged murder* for the sake of problematic scientific gain, will utter any protest against the speedier but more wholesale butchery of animals for the furnishing of toothsome though unnatural food.

The wrongs of these creatures who are exposed to cruel exploitation at the hands of man are ignored by ninety per cent. of our Pastors, as also are the commands "Be ye merciful," and "Open thy mouth for the dumb," and "Cry aloud, spare not, and show the people their sins." And the few noble exceptions which are to be found, do but prove the general rule.

It is true that some of them, after much persuasion, can be induced to preach an annual sermon which mildly suggests that it is a duty of professing Christians to exhibit kindness to animals *in general*, but they are, with few exceptions, very careful not to specify how such kindness should be shown *in particular*, lest some wealthy butcher in the congregation, or his relatives, or his flesh-loving patrons should be offended, or lest those in the pews who are strongly in favour of animals being tortured by physiologists, in the hope that they may find some way of escape from the consequences of their physical sins, should regard such practical exhortation as having tendencies towards 'faddism.'

When such politic deference to expediency does not furnish the motive for this ministerial silence concerning prevalent cruelty, it is to be feared that complete apathy and indifference concerning the subject, or personal devotion to the fleshpots, is the cause of such "masterly inactivity."

One of our politicians once caricatured the "Non-conformist Conscience" as being in such an invalided condition that it needed to be wheeled about in a Bath chair, and to-day there are hundreds of thoughtful and cultured humanitarians who have arrived at the conclusion that it has not only reached the 'Bath-chair' stage but has become positively *bed-ridden*, and is in danger of complete dissolution unless some drastic restorative is administered.

The time has come, however, when there is some hope of this state of things being remedied, for the scales are falling from the eyes of many earnest and thoughtful men and women who, having been awakened to the fact that modern Churchianity regards the prevalence of cruelty as a matter beneath its consideration, and that consequently it has very little in common with the real spirit of Christianity, have commenced to do their own thinking concerning ethical and religious matters, instead of resting content with the stereotyped conclusions and visual limitations of unenlightened ecclesiastics of past generations, which still appear to be regarded as authoritative and all-sufficient by our conventional religious leaders of to-day.

Such are drifting out of the Churches by thousands, and they are unconsciously becoming formed into a world-wide Brotherhood of earnest kindred souls who are striving

after a religious life which is characterised by humanity and justice, mercy and rational thought.

Like many others, I once indulged the hope that the groaning and travailing creation would have their deliverance wrought for them by the official and recognised leaders of our Churches, but nine years' experience as an advocate of bloodless diet, for the sake of humane principle, has caused me to realise that the Reformation which is to "break the bands of wickedness asunder and let the oppressed go free," must be brought about by the crusading host of reformers which is being marshalled outside the walls of our hide-bound ecclesiastical systems.

The history of the past teaches us that the amelioration of the world, and even of the Church itself, has been brought about by the unorthodox laity rather than by orthodox officialdom.

And now that we, in these Christian lands, know that thousands of gentle and harmless creatures, including our canine friends, are being tormented in ways that are too distressing to be described in a journal of this sort, by knife, and electric cautery, and by every hellish instrument of torture that fiendish ingenuity can devise; now that peace of mind is being destroyed for sympathetic souls who have educated themselves concerning the extent of these enormities, by contemplation of the awful facts, the task of humanising society—and the Churches which sanction, by their silence, these doings—must be commenced in real earnest by those who are loyal to the spirit of the Christ whose name they bear.

We have a work to do and in the name of Christ we must do it!

If the Christian Ministers do not feel constrained to do anything to remove from the religion of Jesus the stigma which is brought upon it in consequence of the prevalent barbarity which abounds, those followers of the Master who have more truly interpreted the spirit of His teaching must set about this task, and, having drawn the sword, they must throw away the scabbard—until 'Christianity' and 'Harmless Beneficence' are universally regarded as being almost synonymous terms.

The manifestation of the Sons of God—the Sons of Compassion—for whose appearing the millions of oppressed ones are waiting, must take place!

The multitudes of disease-stricken human beings around us who are suffering and transmitting to posterity the penalties which result from the daily violation of physical law that is involved in the carnivorous habit, must be saved from their wrong-doing. The debt we owe to the coming generations demands this of us, and nothing less.

The bloody sacrifices to human appetite and degenerate taste which are being offered up in every town and village must be stopped!

The deluding of the people of these lands with false promises of heavenly rewards in a glorious hereafter, as the sequence to a life characterised by the exploitation and robbing of our fellow creatures, by blood-shedding and flesh-eating, by gluttony and remorseless self-indulgence, must be terminated, and it must give place to the teaching of rational religion, sound ethics, and a code of morality which savours less of childishness and self-delusion.

Instead of being misled by vain hopes of imaginary bliss beyond the grave as a result of the thoughtless acceptance of theological myths, our fellow men and women must be taught to base their hopes upon sounder foundations.

Such a change in public opinion and criminal law must be brought about that notorious vivisectors will be branded with public disgrace and penalty, instead of being decorated with Knighthood.

And the children of our own and the coming generations must be taught that the foundation of all true morality and religion consists in

"Scorning to blend our pleasure or our pride,
With sorrow of the meanest thing that feels."

Comrades, let us play a worthy part! Let us breast the current of popular delusion and materialism, and win others to our side, until the tide of contemporary thought and religious effort turns toward true righteousness and spirituality—a righteousness which extends the application of the Golden Rule to the sub-human Races, and which is founded upon the belief that a life characterised by the altruistic spirit and by beneficent deeds is the only true evidence of orthodoxy of heart!

"The hour is coming when men's Holy Church
Shall melt away in ever-widening walls,
And be for all mankind; and in its place
A mightier Church shall come whose covenant word
Shall be deeds of love. Not *credo* then—
Amo shall be the password through its gates;
Man shall not ask his brother any more
'Believest thou?' but '*Lovest thou?*'"

Sidney H. Beard.

The Master's Touch.

In the still air the music lies unheard;
In the rough marble beauty lies unseen;
To make the music and the beauty needs
The Master's touch, the sculptor's chisel keen.
Great Master, touch us with Thy skilful hand;
Let not the music that is in us die.
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie.
Spare not the stroke! do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image, Thou our God and Lord.

Horatius Bonar.

THE ART OF SELF-DEFENCE.

A young man who came to his pastor with the inquiry: "If it would be unwise for him to learn the manly art of self-defence," was, somewhat surprised when the good man answered promptly that he considered such knowledge a most excellent thing, and that he had himself acquired it in his youth, and had found it invaluable. "Indeed," said the young man much interested. "And what system did you learn?" "*Solomon's*" replied the clergyman, gravely. And then seeing an expression of perplexity on the face of his companion, he added, "You will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' 'It is the best system of self-defence of which I have ever heard.'"

Mind-Cure.

A lecture recently delivered by Mr. C. W. Leadbeater, in Chicago, on the subject of "Rationale of Telepathy and Mind-Cure" contained some very lucid explanations, and some very level-headed criticisms of the views and methods of some of the various schools of Mental Healers.



The following extracts will give our readers some idea of Mr. Leadbeater's teaching:—

We meet with various types of mind-cure, differing considerably in their teachings, and calling themselves Christian science, mental science, mind-healing, etc., but they all agree in endeavouring to produce physical cures by non-physical means.

Its leading idea is a very grand one—that of the power of thought. It is in no way a new conception, for the old religions have always taught it; you will find it, for example, very clearly laid down in the very first chapter of the great Buddhist book, *The Dhammapada*. To claim for the mind-curists the credit of discovering the power of thought is a mistake, and shows a sad ignorance of the teaching of the great Oriental faiths; but it is quite true that they are making many people in this country see it now for the first time. For this, then, we owe thanks to them, that they are raising some people out of materialism, and opening their eyes to something higher and more rational; and that is a great thing to do, for when it has once been done, further advance becomes possible.

One of the principal schools of mind-cure denies altogether the existence of matter—one which calls itself 'Christian Science,' though it is difficult to see upon what grounds such a name was assumed, since to deny the existence of matter is neither Christian nor scientific. Certainly it cannot be the latter, for it is matter only that science can cognize, and all its experiments are conducted by its means.

Of course, there is a truth behind it, if it is rightly understood. All manifestation comes forth from the Absolute, and, presumably, will all one day return to Him. All manifestation, therefore, is impermanent, and from the point of view of eternity may be regarded as fleeting and momentary, and hardly worth taking into account at all.

Still, to say that it does not exist, seems to me misleading, since it is in truth just as much one of the manifestations of the Logos as is that spirit which is its other pole.

Yet again—I know the value of strong faith and affirmation as well as any man, yet truth would forbid that I should deny that a body can ever be in ill-health. The true man, the ego, the soul, is not ill, and if the denial is understood in that sense there can be no objection to it. But it is not usually understood in that sense; the statement is clearly made that the way to get rid of a headache is to assert "I have no headache"; an assertion which may presently become true, but is undoubtedly false when it is first made. I do not deny that by persistently making that false statement an effect may be produced; but it seems to me that the falsehood is a much more serious evil than the headache or the toothache which it eventually removes.

Any man may lawfully say: "My head or my tooth *shall* not ache," and in thus setting his will persistently against the pain he may very probably drive it away. Such an effort of will is quite legitimate and even admirable; the concentration of thought it implies is a splendid exercise for any man. In this way one may well think *against* any disease, and thus repel its attacks, avoiding it altogether if it has not yet effected a lodgment in the body, and very greatly enhancing the effect of remedial measures if it be already in possession. The power of thought is enormous, and can hardly be exaggerated.

This brings us to that part of the mental science teaching which we can unreservedly approve. When they exhort their clients to think always cheerful thoughts, to cast away from them fear and worry, to avoid sedulously that fault-finding which always intensifies the evil to which it draws attention—in all this, and much more than they say, we can have for them nothing but unstinted praise.

In one of their books, a few days ago, I found this advice given to a man:—"If you feel depression or sad thought coming over you, think of something to be glad about, quick! You have no time to waste over depression!" And as to fear, again and again they assure us that most things that are feared never come to pass, and that whether they do or not, we double our trouble if we suffer the pain of fearing it beforehand—all of which is utterly true and healthy doctrine.

The realization of the effect of thought upon others, and, therefore, of our responsibility for our thoughts, is also most admirable. We find it constantly in the 'Mental Science' literature of the better class.

Again, I find them asking us how we can wonder that we have such an increase of all diseases among us, especially nervous diseases, when, for many generations, the whole atmosphere has been full of chronic, fearful, selfish thought about religious matters—loaded with the thought-forms of terror-stricken men about an angry god, a horned devil with a barbed tail, the flames of hell, and other abominable figments of the diseased ecclesiastical imagination.

I heartily agree, also, with the dictum which I find our friends laying down, that if a man thinks himself a poor worm and a miserable sinner, full of natural depravity, that is exactly the way to make him really an unpleasant entity of that description!

If he despises himself to begin with, he is likely to become despicable; if he respects himself, he is likely to remain worthy of respect. If he realizes himself as a spark of the Divine life, and so knows that he can do all things through the Christ within which strengtheneth him, he is far less likely to be swept away by the storm of passion, far less likely to yield to the insistent temptation.

It is very true that we are all sinners, but we surely need not aggravate our offences by being *miserable* sinners; and as to worms, we have passed through the reptilian stage many æons ago, and there is nothing to be gained by talking nonsense! We are far more likely to be encouraged to forsake sin and to rise to virtue if we comprehend our true place and dignity than if we believe, or profess to believe, a degrading falsehood. The "miserable sinner" cannot excuse himself by taking refuge in platitudes about human frailty; the Divine spark knows that he himself is responsible for his own actions and his own evolution, and that he has the power to make himself what he will.

One passage upon the use of thought-power in common every-day life which I met with in reading books on mental cure, I should like to quote verbatim. "Knead love into the bread you bake; wrap strength and courage in the parcel you tie for the woman with the weary face; hand trust and candour with the coin you pay to the man with the suspicious eyes." Quaint in expression, but lovely in its thought; truly the theosophical concept that every connection is an opportunity and that every man whom we meet, even casually, is a person to be helped. Thus the student of the Good Law goes through life distributing blessings all about him, doing good unobtrusively everywhere, though often the recipients of the blessing and the help may have no idea whence it comes.

In such benefaction every man can take his share, the poorest as well as the richest; all who can think can send out kindly, helpful thoughts, and no such thought has ever failed, or can ever fail while the laws of the universe hold. You may not see the result, but the result is there, and you know not what fruit may spring from that tiny seed which you sow in passing along your path of peace and love.

Turning from the general principles to the definite cures which are frequently effected, it remains for us to consider how they are produced. There are several methods, and I think we may divide them into four classes, though there is also a fifth to which I must refer—one quite apart from any ordinary cures such as we have to consider, but nevertheless, necessary to make our list perfect.

1. The first type is that which denies the existence of matter and of disease, and aims at curing the person simply by making him believe he is well. A considerable amount of hypnotic influence is frequently exercised in the course of such efforts, and the hope is that if the man really believes himself well, the mind acting upon the body (which, however, does not exist) will force it into harmony with itself, and so produce a cure.

2. The second class holds (truly enough) that all illness means inharmony of some sort in the system, and their effort is simply to restore harmony, usually by the transfer of vibrations from themselves. That is to say, the operator endeavours to bring himself into a condition of intense harmony and peace and devotion, and then to project this influence upon the patient, or to enfold him in it.

3. The third class just pours vitality into the patient, again largely irrespective of the nature of the disease, though some practitioners of this method do make an attempt to direct their stream to the portion of the body which is affected. Many people, who are themselves in strong health, radiate a great deal of vitality quite unconsciously, and the sick or weak feel better and stronger from their very presence.

4. Our fourth class adopts what we may call, by comparison with the others, a scientific method. They try to discover exactly what is wrong, picture to themselves, mentally, the diseased organ, and then image it as it ought to be. The idea here is that the strong thought will mould etheric matter into the desired form, and that will help nature build up new tissues much more rapidly than would otherwise be possible. It is obvious that this plan demands a great deal more knowledge than the others; to be successful along this line, a person must have, at least, some acquaintance with anatomy, and some idea of physiology.

There is no doubt, whatever, that all these methods sometimes succeed, and they will do so oftener and more fully if they were employed more scientifically and with greater knowledge of the human body and its structure.

Consider the various classes of disease to which we are subject. The mind-curists are quite right in their contention

that many of them proceed from want of harmony, and it is chiefly want of harmony between the etheric and the physical particles in some part of the body—most often of all in the brain. In all such cases what is needed is, first of all, to quiet the hurried, irregular vibrations, and to give nature an opportunity to re-assert herself. The strong, quiet, persistent thought of the operator would undoubtedly tend to produce such an effect, and would leave the patient soothed and strengthened.

The system of pouring in vitality would also be helpful, if it was not of a type that would aggravate the restless symptoms. In almost any kind of illness, to take the patient's mind off it, and calm and encourage him is a long way towards a cure. Many a doctor of the older schools does far more good by the confidence he inspires than by his drugs.

In another class of human disease we have the presence of some poison in the blood, and in yet another the illness is in reality the life-history of a microbe, as is the case probably in all infectious diseases. It would probably be difficult to deal directly with these by mental cure, but it certainly might assist by giving the patient greater strength to enable the natural guardians of his body to drive out the foreign invader.

I hear that the head of the least scientific of the schools of mind-cure has recently issued an order that infectious cases should not be treated by her followers.

The strong centre of quiet thought set up in the second of them cannot fail to do good to any man; yet, regarded as an effort to cure a wound, let us say, it would be a great waste of force; it would be like pouring a bucket of water over a man in order to wash his finger! And being, as far as the wound was concerned, a blind effort, it could never be so concentrated an effort as one made on the fourth plan, which would form a mould to assist nature in repairing the damage. It is probable that a great adept could so hasten the natural process as to cause an almost instantaneous building into shape of the tissues which had been injured or destroyed; but the thought of an ordinary man would never be strong enough for that, and he could only hope to produce his result by continuous action.

5. I must yet mention that there is another method connected with the great healing principle in nature—with a mighty life-force from some far higher level, which may, under certain circumstances and for a limited time be poured out through a man without his detailed knowledge or volition. In that case, his very touch will heal, and there seems to be no limit to the power and no disease that cannot be cured by it. . . . The power undoubtedly exists, but beyond that we can say very little.

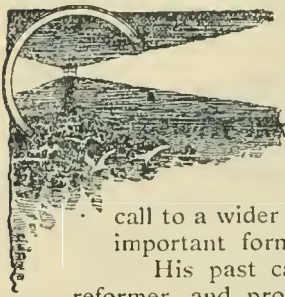
Out of it all emerges this great fact, that through this idea of mind-cure, many thousands have been induced to accept the reality of the power of thought, and to understand that there is something outside of this mere world of physical matter:—and that, at least, is a very good thing.

But it will be as well for those who study it to learn that it should be used only for altruistic purposes, and to try to raise their thought to something higher than the mere curing of the physical body. Let them think less of the body, and more of life and soul; less of removing physical ailment and more of removing ignorance and prejudice; less of bodily health and of personal gain, and more of love and compassion and brotherhood; so shall their rapidly spreading movement become a power for good which cannot readily be overestimated, a world-wide blessing which shall endure and flourish through the ages which are yet to come.

(The full text of this Lecture is being issued by Percy Lund & Co., 3, Amen Corner, London. Price Sixpence.)

Editorial Notes.

The staff of workers engaged at the Headquarters of our Order is to be strongly reinforced by the immediate arrival of the Rev. J. Todd Ferrier, who has resigned the Pastorate of the Macclesfield Congregational Church, in order to devote his life to the furtherance of our ideals and propaganda.



In taking this step Mr. Ferrier feels that he is obeying a Divine call to a wider sphere of usefulness and to a more important form of spiritual service.

His past career as an editor, minister, social reformer, and prominent worker in connection with educational and municipal affairs, together with his attainments as a scholar and spiritual scientist, render him specially qualified to engage in the great task of leading Christendom to embrace humane ideals and to gain a clearer apprehension of the spiritual laws which underlie the phenomena of life, but which have hitherto remained unrealised by the majority of people in Christian countries.

As a public speaker, I believe that Mr. Ferrier will render great service to our Cause, and he will often be able to respond to invitations to preach and lecture upon the practical truths which we are seeking to promulgate. As our Organising Secretary, and the Head of our Press Department, he will also have a world-wide opportunity for influencing co-temporary thought and promoting the humanization and upliftment of our fellow-men and women in the thirty-seven countries in which our influence as a Religious Order is now being exerted.

* * *

Another Helper.

Another voluntary helper has come to our aid in the person of Mr. Andrew Thomson, a gentleman of independent means who, having been led to embrace our humane ideals and having derived much benefit by adopting fruitarian diet, is desirous of sharing the work of proclaiming our evangel to the multitudes who still sit in darkness and in the shadow of death. An additional Departmental Secretary is thus raised up for us without any increased demand upon our exhausted Exchequer, and for the encouragement which this circumstance affords I and my colleagues are grateful to the Invisible Helpers who frequently give us evidence that we are *not alone* in this great work to which we have been called, but that guidance and assistance may be relied upon as the need arises.

* * *

More to Follow.

Many other kindred souls will be constrained to come to Paignton in due course, by that Power which leads men to consecrate themselves to great undertakings for the sake of God and Humanity. These two good comrades have, like our distinguished and devoted Honorary Secretary, Dr. Robert Perks, secured residences in this beautiful neighbourhood so as to be near our general Offices. There are other houses available, and if any friends who have time and talent to lay upon the altar of altruistic service have felt drawn to share our labours, they might take some opportunity during the summer for visiting Torquay, which is truthfully regarded as the "English Naples."

This is an ideal neighbourhood for nature-lovers who seek some measure of retirement from the world of bustle and business. The mimosa and eucalyptus bloom in the

open ground in my gardens; palms, more than 20 feet in height, flourish without any glass protection, and bamboos grow like weeds. We are situated on a tideless and sheltered bay, on an east coast which counteracts the prevalent mildness; we are further south than Boulogne, and we have the full benefit of the Gulf stream. 'Tis a goodly land; and to those who want to end their days in peace I would say "Come and see!"

* * *

The Failure of Missions in India.

An article written by Dr. Josiah Oldfield, in the April number of the "Hibbert Journal," conveys some information that might well be taken to heart by the directors and supporters of our Missionary Societies.

The Author is entitled to speak with some authority on this subject, because he has had much intercourse with cultured representatives of Indian thought. By conforming to the habits of the highest Hindu castes, and by manifesting fraternal sympathy with their thought and aspiration, he also obtained an entrance to the homes and hearts of many natives whilst sojourning in India—not having once accepted European hospitality during his travels in several provinces.

Some of Dr. Oldfield's conclusions are as follows:—

From my own study of the problem on the spot, I am led to agree entirely with those who look upon the work in India as a real failure. But it is the missionary, and not the mission, who has failed!

I came away from India with the full conviction that the Master, Jesus, would be followed by His millions if he appeared in human form in the great land of Hindustan, and that the missionary Saint of the Gentiles, too, would be as powerful to transform men's minds in the East, as he was to sway the thought of the Western world in his day.

Jesus as the Divine teacher, and Paul as the enthusiastic and philosophic exponent of self-sacrifice to win souls, would find in India a waiting world, which, to the ordinary Christian missionary, is looked upon as a desert waste of obstinate and benighted heathendom.

* * *

A Cause of Failure

The following statements are fully confirmed by my own experience gained through a somewhat extensive correspondence with leaders of native Indian thought, of various cults:

"The habits of the Christian missionary are usually lower in some ways than the habits of the people he is supposed to go out and convert. Again and again, a man in the position of a prime minister, or a judge, or a pleader, has said to me, 'Would you send an East-End coster to address the Members of the University of Oxford in order to convert them to Christianity?' 'Would you consider that a man who dropped his h's or put them in the wrong place would be a fitting advocate to a county family audience?' These may appear small things, but if you actually carry them into practice at home you will understand what sort of an atmosphere your missionaries create around them here.

We always bathe before we eat; your missionaries do not consider it essential to their ideas of etiquette. We always change our clothes and put on a clean garment to eat in; your missionaries do not mind sitting down to dinner in the clothes in which they have walked the streets.

We allow no dead body to touch our hands; your missionaries do not scruple to put them within their lips; and more, too, your missionaries are corrupting our young men, by trying to teach them that the spirit of humaneness is unimportant, and that the sanctity of life is a chimera, and that animals may be slaughtered and eaten, wholly regardless of their sufferings, so long only as the appetite of man is pampered.

"Your St. Paul said that he would not eat flesh or drink wine if thereby he made his brother to offend; but your missionaries have set up a lower standard than St. Paul; and although they know that thereby they offend our religious ideas, they go on killing and eating, and drinking things that are revolting to our ideas of right and wrong.

They do these things knowingly, and with a fine contempt for what they call our 'heathen scruples.'"

* * *

A Significant Pamphlet.

A most interesting pamphlet has just reached me from India, entitled, "Good News for the Afflicted." It is compiled by Mr. Labshankar Laxmidas, a Brahmin (the Provincial Councillor of our Order for the State of Junagad), it is printed and published at the expense of Brahmin philanthropists and others, and is being widely circulated amongst leaders of thought throughout India.

Dedicated to my unworthy self—as founder of our Order—it contains on its cover the following gratuitous advertisement of our Official Journal, and of our message to our contemporaries.

THE HERALD OF THE GOLDEN AGE.
OFFICIAL JOURNAL OF
THE ORDER OF THE GOLDEN AGE.
PAIGNTON, ENGLAND.

During the past seven years the dominant note of the message proclaimed in this Journal has been 'Humanity in Diet.'

In every issue, and in almost every page, carnivorous and wanton bloodshed have been challenged from the ethical or religious standpoint, as well as from that of hygiene—because the Council of The Order believe that such a protest against this form of human degeneracy is supremely necessary at this present time.

They do so for the following reasons :

Because the progress of mankind—individually and nationally—towards the higher or spiritual life, is hopelessly barred by the prevalent habit of feeding upon blood-stained food. Such diet produces hardness of heart and soul-blindness.

Because a vast percentage of human suffering, disease and demoralization is the direct or indirect result of the carnivorous habit.

Because an appalling amount of needless pain and cruelty is being daily inflicted upon the sub-human races, in order that man's barbarous and unnatural craving for flesh may be pandered to.

* * *

The pamphlet contains many eloquent appeals for, and testimonies in favour of, pure and humane diet which cannot fail to influence those who read them. Many extracts are made from this Journal, and a very gentle and pathetic fore-word constitutes the introduction. It is as follows :—

Every day I realise that Death comes nearer and nearer to me, and I do not know when and where that invisible enemy will pounce upon me, and carry me off from the midst of the pleasures of this life.

This thought has made me resolve to give as little trouble and pain, and as much happiness as possible to my fellow creatures, and to do what I can to spread the light of Mercy far and wide, before I am called away. Hence I have published this pamphlet (with the help of kind sympathisers), and I pray that it may inspire you, if it is your good fortune to be an active lover of your fellow creatures, to do what you can to lessen the frightful cruelties inseparably connected with flesh-eating.

LĀBŠHĀNKAR LĀXMIĀS.

Nagar Wado, Junagad, Feb., 1903.

The appearance of this pamphlet is noteworthy because it evidences the readiness of our Oriental brethren, not only to give full consideration to publications which proclaim Christian Ideals, but to circulate them—when they are characterized by humane sentiment, freedom from narrow dogmatism, and a recognition of the truth contained in other Religions and of the spiritual culture which is manifested by many who have sat at the feet of God's Eastern Prophets.

If our missionaries would approach the Hindoos, Parsis and Buddhists in the same fraternal spirit as that with which we, as a Religious Order have approached them, they would meet with the same friendly response. And they would also find that India can teach us much that we need to know, in return for any spiritual light which we may be privileged to offer.

* * *

The notorious predictionist (Rev. W. Baxter), is on the war-path once more, in spite of his previous failures. This time we are told that the world will come to an end in 1929. Any ordinary man would be too modest to make further attempts as a prophet if he had achieved such farcical blunders as this proprietor of a sensational religious journal; but as this new prediction will have an innings of 26 years before it can be falsified, its author apparently considers that another venture may safely be made, with a view to working up some excitement amongst credulous patrons.

The *Daily Express*, reports that he stated to an audience in Leeds "that a great Hope of this kind is worth more than the millions of Pierpont Morgan."

I do not know about millions, but rumour affirms that a very considerable amount of money is being made by this form of religious charlatanism.

* * *

At the Annual Public Meeting of the Torquay branch of the National Anti-Vivisection Society, held on April 21st, the following Resolution. ing resolution was carried unanimously, (several Christian Ministers being present) :—

"That this Meeting is of opinion that the barbarism and inhumanity which is prevalent in Christian Countries, and the apathy which exists concerning the same in religious circles, is, in a large measure, due to the fact that Christian Clergymen and Ministers neither proclaim clearly from the pulpit the Christian duty of manifesting Mercy and Kindness to animals nor utter any emphatic denunciation of the heartless manner in which the sub-human creatures are treated throughout Christendom. It invites them to fulfil their obligation as teachers of Righteousness and Morality by speaking plainly concerning this matter in their Churches."

I would ask our members and friends to make this fact known to their Pastors and to urge them to respond to this invitation, so that some united effort may be made throughout the country to arouse the dormant conscience of the masses who attend our places of worship, concerning their responsibility as free electors of the Legislature of this Christian nation, in sanctioning by silent acquiescence the legalization of the Torture of Animals.

This great iniquity which is tolerated in our midst, in spite of impassioned protests on the part of some of our most enlightened Surgeons and fellow-countrymen, could be suppressed within twelve months if the whole Christian Ministry would display the same zeal concerning the matter as the Nonconformist Ministry have recently manifested in their efforts to defend the Sectarian interests of their particular Churches.

* * *

Dr. Brockler, of Vienna, has made an onslaught on vegetarianism. He attacks it in for most emphatic language, and there are five Carnivorism. points in his indictment :—

(1.) Vegetarians tend to lower the birth-rate of countries.

(2.) They do not survive the fourth generation.

(3.) They become bald early in life.

(4.) They suffer from defective eyesight.

(5.) They are deficient in physical courage.

It is a pity that a qualified medical man should write such nonsense and make statements that can so easily be refuted. His points may be briefly answered as follows :—

(1.) The people increase and multiply to an alarming extent in Eastern Countries where rice is the staple food of the majority and where flesh-food is seldom eaten.

(2.) The Burmese nation have been abstainers from flesh-food for 3,000 years. The Japanese have a similar record.

(3.) There are hundreds of vegetarians of from 20 to 50 years' experience in Europe and America ready to disprove this by publicly removing their hats.

(4.) It is comparatively rare to find a vegetarian wearing glasses. My personal experience is as follows :—When I gave up flesh-eating nine years ago I was wearing spectacles for astigmatism all day, and they were absolutely essential to me. For the past 5 years I have been able to discard them altogether, and I can now read small print for hours.

(5.) The Spartans, Turks, and Sikhs prove this to be an inaccurate utterance, and it is, apparently, wilfully made to mislead the public.

* * *

A contemporary states that :—"At a meeting of the Cork Board of Guardians, the Workhouse Master reported that seven pigs fed in the house had died during the week. A Guardian stated that they were fed on linseed poultices from the fever hospital, and it was not surprising that they should have such a fate. An inquiry was ordered."

What risks are incurred by human carnivora, and how unwisely and needlessly !

Mr. James Macbeth asks me to publish the following explanation concerning my recent reference to his book:—

"In your kind notice of my last work, 'The Song of the Cross' you say rightly that it is the production of a kind of inspirational mediumship.

Since you wrote that I have had ample reason to see that it is necessary that I state simply and clearly what is the nature of my inspirational mediumship.

I have been asked it by not a few, and one psychical investigator has even written me telling me that he has received through the automatic writing of a medium, utterly illiterate, whole pages of my two works, 'The Opening of the Gates' and 'Breathings of the Angel's Love,' literally reproduced. So I feel that I owe it to Truth to declare that I never have been controlled by any alien intelligence to the loss of my self-consciousness to any degree whatsoever. My inspiration is simply and absolutely poetic, and comes from the Universal."

* * *

Unpolished Rice

The Japanese and Chinese eat their rice in its natural state, before the outer husk and the glutinous coat beneath it have been rubbed off, and consequently, there is that same difference in its food-value as compared with that of the emasculated rice sold in Europe as there is between whole-meal and white bread.

Prof. Knapp, the President of the Rice Association of Louisiana, has written on the subject as follows:—

"The reason the Japanese are so muscular is that they do not *polish their rice*. In American mills the outside coating of the rice kernel is rubbed off; first, the outer husk is removed; second, the bran, just within the husk, is removed; and third, the solid kernel is then rubbed to remove the rough protein surface and give the kernel a gloss. This is called polishing and the material removed is called polish, one of the most nutritious substances in all cereals. Polishing removes more than three-fourths of the flavor and about one-fourth of the fiber matter. In Japan, China, and India polishing is not done except for foreign markets. The Japanese army out-footed the armies of Russia, Germany, England, France and America in the advance on Peking. The Japanese soldier is fed on rice and a ration of beans and fish. He can double quick for fourteen hours and repeat it for days. The Japanese or Chinese may be shot through the body, if no vital part is struck, and scarcely notice the wound."

I should be glad if any reader can give me the address of a firm of importers who supply unpolished rice in England.

* * *

A Philosophic Prayer.

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain,
Lord, Thy most pointed pleasures take,
And stab my spirit broad awake."

Robert Louis Stevenson.

* * *

THE SECRET OF FORTUNE.

Luck is our own making. Luck means rising at six in the morning, living on one dollar a day if you make two, minding your own business and not meddling with other people's. Luck means the hardships and privations which you have not hesitated to endure, the long nights that you have devoted to work, the appointments you have never failed to keep, the trains you have never failed to catch. Luck means trusting in God and in your own resources—a religion whose motto is "Help yourself, and Heaven will help you." Luck comes to them who help themselves and know how to wait.

Max O' Rell.

Glimpses of Truth.

The sublime vision comes to the pure and simple soul in a clean and chaste body.
EMERSON.

The human race is divided into classes—those who go ahead and *do* something, and those who sit still and inquire why it wasn't done the other way.

OLIVER W. HOLMES.

The great practical result of trouble is to make us all more tender to each other. This is a world in which we must pay heavy prices for love.

GEORGE ELIOT.

If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

LONGFELLOW.

To bewail our weakness is right, but not remedial. The cause must be investigated.

HENRY DRUMMOND.

No natures have been found too rough, too low, or so utterly debased as to be beyond the influence of the gentle words of woman.

JOSEPH JOHNSON.

Skill to *do* comes of *doing*, knowledge comes by eyes always open, and working hands.

EMERSON.

Sincerity, a deep, great, genuine sincerity, is the first characteristic of all men in any way heroic.

CARLYLE.

Our ignorance is the cause of our suffering. If we only knew the good old universe, and knew our own powers, we could abolish poverty and every social hell.

J. STITT WILSON.

Many indeed think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.

JOHN WESLEY.

Whether any particular day shall bring to you more of happiness or suffering is largely beyond your power to determine. Whether each day of your life shall *give* happiness or suffering rests with yourself.

G. S. MERRIAN.

To be disinterested is to be strong, and the world is at the feet of him whom it cannot tempt.

AMIEL.

God takes millions of years to form a soul that shall understand Him and be blessed.

GEORGE MACDONALD.

The true test of civilisation is, not the census, nor the size of cities, nor the crops—no, but the kind of man the country turns out.

EMERSON.

It is a great privilege to have a Message to give to the world—a privilege that is possessed by every individual if he chooses to use it. For Experience has made each soul capable of saying something that will lighten the burdens of mankind and give an impetus to the Evolution of Life.

FRED BURRY.

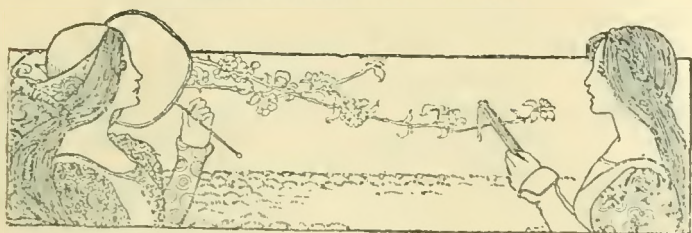
I cannot help thinking that the souls towards whom we feel drawn in *this* life are the very souls whom we knew and loved in a *former* life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life.

PROF. MAX MULLER.

For the accomplishment of anything whatever, no matter how paltry or how great, two things are necessary—knowing and doing. First of all we must *understand what to do and how to do it*, and then we must *will* to do it. The great man is he who understands *and* wills. This constitutes wisdom, and the aim of Evolution is to produce a race of beings wise to know and bold to perform. Good men could reform the world in a very short time were they possessed of strength of will sufficient to carry out their ideas.

ARTHUR LOVELL.

Aesthetics in Diet.



On all hands are to be found members of that great class who have no artistic concepts as to eating and drinking.

These people are not bound or trammelled by the restraining and humanising influence of personal diffidence. They are not reduced to silent contemplation by any doubts as to the altitude of their plateau.

Though they are down in the depths of a pit they are satisfied that the walls are the limits of space and that their dim twilight is the brilliancy of Kosmic fires.

Such members are always to the fore, proclaiming with the insistence of indisputable clamour that all eclecticism in diet is rank faddism; that all creatures, whether living or dead, are suitable pabulum for the human race; that man by his superior cunning and inherited ferocity is justified in preying upon a wider range of creatures than any other animal, and that the traits which have been perpetuated in him from his ancestral past prove that still to-day he is justified in introducing into his modern environment the habits which in the primitive dawn of his existence were harmonious with the necessities of his existence.

In those days he *had* to kill in order to live, and he *had* to fight in order to protect his life, and because these were the very keynotes of his existence they were interwoven into every cell of his organism, and into every fibre of his sensation.

We must be prepared, therefore, to expect that in the Kosmic evolutionary march, these deep down stains of his basic structure will be the last to be transformed, and will the longest withstand the cleansing fires which are fitting him for his starry paradise.

Because a large percentage of boys are "born cruel," it is not a proof that cruelty should be perpetuated, it only proves that in the dim past there was a reign of violence and pain.

Because the Englishman loves to go out and kill something before breakfast, it does not follow that hunting and killing are "natural" to the whole human race in the Twentieth Century, or that this instinct, perpetuated amongst a limited portion of the human race, is a proof that hunting and killing should be perpetuated everywhere and for all time.

There are only too many animal instincts perpetuated in us, but their perpetuation thus far is no proof that the tiger shall never die in us, and that the savage burden of the past shall drag down our wearied footsteps for all time from their pilgrimage to the Angel realms.

It is false. Even we may sing a triumph song of joy when we learn its falsehood. Let those clamour who will, that *because* killing and hunting and flesh-eating instincts are

perpetuated in a percentage of the human race, *therefore*, killing and hunting and flesh eating are "natural" to the human race, and must continue for all time!

Let them clamour. Their dogma is not proof, and their statement is false, because it is opposed to all the teachings of an evolution that is based upon Kosmic experience.

The most persistent of the instincts with which we are born, is the instinct to seize all we can, keep all we can, and give up nothing.

Every baby that is born comes into the world with more or less of this heritage of the great past, when might was the only law, and when the strongest and the most rapacious and the most unscrupulous survived.

Because these instincts *are* perpetuated does it follow that they are to *be* perpetuated and to be instilled still more deeply into the conscience of each rising generation?

Not so. The mystic pathway of the race has to be trodden in perspective by every child of man. Beginning in prenatal existence as the tiny cell of prehistoric protoplasm the child has to repeat its physiological lesson of crawling reptile, fighting beast and developing man.

Not only has the physical lesson of the ages to be repeated anew in a few short months, but the recapitulation of the moral and spiritual lessons takes place as well. Down from the slime of Antagonism and Hatred and Enmity do they date their origin, and only by slow degrees and toilsome progress does the soul life begin at length to bud with the nascent virtues of Amity, Affection, and Co-operation.

When we find perpetuated in a certain percentage of men and women the love of flesh foods and the determination to have them, cost what they may in agony to procure—when we find perpetuated in a certain percentage of men and women the love of killing for killing's sake and the hallowing of the habit with the title of 'Sport'—when we find perpetuated in a certain percentage of men and women the gloating over suffering and the enjoyment of others' pain, whether human or sub-human, we know that we are looking at the wash of the tide, of the tide that has itself gone higher, but that has left its muddy undertow and its heavy dregs behind.

These traits are not types of the permanent and the eternal, for they have no kinship with the Spirit which *is to be*. They are types of the transient and the ephemeral, because their kinship is with the Spirit which *has been*.

The day of the man who demands flesh food *because he likes it* is passing, and is giving place to the humaner race of men who are trying to find out the better way in diet, and who will try to educate their palate to their ideal, and will not drag down their ideal to the level of a prehistoric stomach.

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

(To be concluded).



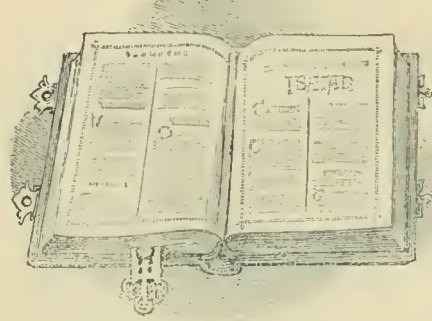
AS YOU LIKE IT.

A student at Oberlin College one day asked the President "if he could not advantageously take a shorter course than that prescribed in the curriculum." "Oh, yes," was the reply; "that depends on what you want to make of yourself. When God wants to make an oak He takes a hundred years, but when He wants to make a *squash* He takes but six months."

The Teaching of the Bible

In Relation to Humane Diet.

To affirm that the Bible throughout teaches the Humane Diet principles would be to claim for our views an historical position that would soon be declared untenable. For, unfortunately, many parts of the sacred records do seem to favour the consumption of flesh.



But there are many other things the Bible seems to favour, such as the duplicity of Abraham over Sarah

and Jacob with Esau; the thefts of the Israelites from the Egyptians; the murders committed by Abraham in intention; by Moses and Jael, Jephtha and Elijah in fact; the polygamy of Abraham, Jacob, David, and Solomon; the horrible Israelitish wars and the awful cruelties that were meted out to the captured enemies; and even many worse things that one could enumerate. And for any doctrine which a man wishes for convenience to hold he might find texts that would seem to support his position.

I do not name these things to hold up to the scorn of the man who wants an excuse for his sin the shadowed pages of Holy Writ, but rather to emphasise the fact that the Bible not being an ordinary book appeals to more than the ordinary or historical mind, so we must ever differentiate between the fourfold planes of its teaching, viz., the physical or merely historical; the intellectual, or mind-training; the humane, affectionate and moral; and the celestial, or the plane of man's innermost Being. Where the teaching is on the moral and spiritual planes, it is clearly stated, and in some instances most emphatically, that all flesh-foods must be eschewed. But where the appeal is only to men and women who are still on the lower planes, all the things I have named above are assumed to be permissible. So in our study of the Bible, we must ever bear in mind the spiritual devolution as well as the moral evolution of mankind. By the former, I mean his descent from higher planes of life; by the latter, I mean his return or ascent to divine conditions.

The ordinary Christian makes it a part of his belief that in his primary condition prior to what is termed "The Fall," man was perfect. Now it is a remarkable thing that the story of man's beginnings as told in the poem of Creation should declare in favour of Humane Diet. In the book of Genesis i., 29, 30, we read:

"And the Elohim (or Angels) of God said, Behold I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in 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; and it was so. And the Elohim of God saw everything that they had made, and behold it was very good." (Here I have given a literal rendering of the passage.)

There was certainly no "Human Carnivora" then! When did the human race become Carnivorous? Ages after, when the human descent had reached a certain stage whose commentary may be found in Gen. vi., 1-8. Who were the Nephilim that were abroad? Were they not the embodiments of giant wrongs, the mighty animal forces let loose, the result of the loss of divine intuition and inspiration through a gross ministry to the flesh? As the outcome of this unhallowed condition of life, we have the flood, and after it the expediency teaching to meet the low needs of the remnant of the race—Gen. ix., 2-6: "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; with all wherewith the ground teemeth, and all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be food for you; as the green herb have I given you all," etc., etc.

Here Carnivorism is an acknowledged fact in man and beast! Every moving thing was for food! What a fall was there from the first moral world dominion of man to the brute-force here revealed! And man is warned thus:—"But flesh with the life thereof, the blood thereof, shall ye not eat," as if a restraint must be put upon his carnivorous habits.

And even here we see the close connection between Carnivorism and drunkenness, a fact which should weigh with all who seriously face the temperance problem. Genesis ix., 20 and 21, shows what Noah the carnivorous could do!

The Descent of Man has another meaning than that ascribed by Darwin. Man had a real descent, a going lower and lower after Noah, till the days of Sodom and Gomorrah were reached. To follow that descent all through its history is not necessary for my purpose. But when we arrive at the times of Moses we are back again into a genuine effort at retrenchment, so that we can recognise the elementary conditions of a new religious evolution. Hence we have certain restrictions put upon the killing and eating of beasts and fish described in the xiv. chapter of Deuteronomy. The animals were divided into clean and unclean. Not every beast could now be eaten, but only some of them. It was nothing more than an expediency to gradually lift up to higher conditions a people who had sunk to be semi-savages.

And look at the immorality of the expediency? What they dare not eat themselves they could give to a stranger! "Ye shall not eat of anything that dieth of itself: thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayst sell it unto an alien: for thou art an holy people unto the Lord thy God." Deut. xiv., 21.

Ages pass. The Ascent is slow but sure. In the days of the poets and prophets a higher note is struck. These I cannot now discuss at length, but I may have occasion to make use of them for another aspect of the question. Let these Scriptures suffice for the present as illustrations: "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and

oil to make his face to shine, and bread that strengtheneth man's heart." Psalm civ., 14, 15.

Then Isaiah, the Old Testament Evangelist, repeatedly charged the Jews with Carnivorism, as in the opening chapter when he says that their hands are full of blood (Isaiah i, 10-15), concluding with these words: "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes," etc. And again, "For your hands are defiled with blood, and your fingers with iniquity," Isaiah lix. 3. And yet once more as an interpretation of the foregoing, "He that killeth an ox is as he that killeth a man," Isaiah lxvi, 3.

And in these latter words we have the full interpretation of that much ignored and much abused commandment, "Thou shalt not kill"—not simply human beings but beasts also, which are "living souls," according to the writer of Genesis.

This very prophet is the one who sings so sweetly and triumphantly as to captivate our senses and fill our imagination with magnificent dreams of a redeemed earth, out of which "Carnivorism" will be banished, when

"The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."—*Isaiah xi*, 6-8.

Even before Isaiah, the prophet Hosea uttered the aspiration of the best sons of Israel when he wrote

"And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the land, and will make them lie down safely."—*Hosea ii*, 15.

In this Scripture we have a clear hope expressed definitely that there will be an end to the antagonism between man and the subhuman world. And how could such reconciliation take place if man persisted in his "carnivorous" habits? So the antagonism still exists!

But there were circles of men even in those days who not only recognised the antagonism, but sought to contribute to the reconciliation by personal action. Hence two centuries after the times of Hosea we read in the book of Daniel that there were those carried captive into Babylon of the seed of the Royal household of Israel and of the nobles, youths who had never defiled themselves with flesh foods. Abstainers often make use of it for temperance purposes, but we will take it in its full meaning:—

"And the King spake unto Ashpenaz, the master of his eunuchs that he should bring in certain of the children of Israel, even of the seed royal and of the nobles; youths in whom there was no blemish, but well favoured, and skilful in all wisdom and cunning in knowledge, and understanding science, and such as had ability to stand in the King's palace: and that he should teach them the learning and the tongue of the Chaldeans; And the King appointed for them a daily portion of the King's meat, and of the wine which he drank, and that they should be nourished three years; that at the end thereof they might stand before the King. . . . But Daniel purposed in his heart that he would not defile himself with the King's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. . . . Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Daniel i., 3-17. (Read all the passage.)

Surely to a serious reader of these words it must be self-evident that Daniel and his friends belonged to an Order of Magians where they received their culture in the occult side of science as well as in spiritual wisdom, and that the Order prohibited flesh and wine as diet.

And is it not also most obvious that such a mode of life was highly commendable to God, since He gave them knowledge of the Soul—intuitive vision—which surprised and confounded even the Babylonian magians, astrologers, soothsayers, and dream interpreters? And these facts granted, they show what the highest aspirations were of the best sons of Israel, how they formed themselves into bands of fellowship, out of which no doubt some evils grew just as they grow now out of the best centres, through the misuse or perversion of some truth—Phariseeism, the Essenes, the Zealots, the Sadducees. But of them all the Essenes were the purest and noblest, and even if our Lord and John the Baptist did not belong to them, yet it is a remarkable fact that the principal doctrines and habits of the broader minded or more social Essenes were similar to those emphasised by our Lord.

And it is a still more remarkable thing that whilst the sects of those days—the Scribes and Zealots, the Pharisees and Sadducees—come in for condemnation, the Essenes are not even mentioned. And the reason for this silence is said to be that they lived in the wilderness, etc., which surely is a lame excuse. May the reason not be found in the identity of all that was best in them with the ministry of our Lord? Certain it is that they were in the line of the prophets, men of culture and soul-refinement, men of spiritual vision who looked to God for the highest wisdom and revelation.

Eusebius, a Father of the early part of the fourth century famous for his accurate and extensive knowledge, tells us that both St. James and St. Matthew were men who eschewed flesh-meats and wine. And in the same history Thomas is represented as the companion and fellow-worker of St. Matthew (Eusebius, Hist. iii). Thus giving strong presumption that Thomas was an ascetic like James and Matthew. (See Clement of Alexandria, Paedag. ii, 1; also Stromata vii, 13). And though I cannot discuss it now, yet in passing I would remark that in its original thought the epistle of James (probably the earliest written of the books of the New Testament) is from beginning to end Essenian!

John the Baptist was an ascetic of the hermit type. He lived on the simple fare of the beans of the locust tree and wild honey. His austere life as well as his teaching impressed everybody. He had disciples who followed him. Who were they? Some of those who followed Jesus, the most intimate disciples of the Master. And all John's disciples were ascetics of the stricter Essenian type who found it difficult to understand how Jesus ate with publicans and sinners. And to assume, as many do, that because Jesus went to the houses of some wealthy Jews to dine, He ate flesh-meats, is a presumption too antagonistic to the whole drift of His life and teaching.

One might as well assume that because I dine with my friends I eat roast flesh, or that I partake of everything that is set before me. That such meals were even a burden to Christ one may gather from these words: "Martha, Martha, thou art anxious and troubled about many things (in preparation of the meal): but only one thing is necessary"—one simple dish. Luke x, 41.

And now concerning the Jerusalem Council to which such importance is attached. How do we read the story? Were the Apostles flesh eaters? Where do we read it? Every particle of the incident shows that there were other restrictions the Apostles put upon their own lives, though they did not deem it expedient to enforce them upon the heathen converts. The speech of James is as clear as noon-day in its meaning—

“Wherefore my judgment is, that we trouble not them which from among the Gentiles turn to God; but that we enjoin them that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.”

And this from the decree of the Council, “For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things,” etc. What was the greater burden that they might have imposed? The sacred rules and self-denying practices which it was their habit to carry out.

But Paul, great and noble man as he was, never was one of the recognised heads at Jerusalem. He had been a Pharisee of the Pharisees—a sect neither as self-denying, nor as pure, nor as lofty, in aim as the Essenes. He strove to be all things to all men that he might gain some. But no one could do that without disastrous results. In more than one instance he told his converts they might eat things offered to idols without violating their conscience, providing they did not know it had been offered to idols, and they need not enquire. 1 Cor., x., 27-30. And in the previous verse (25th verse) he says “Whatsoever is sold in the shambles, eat, asking no questions for conscience sake.” Were things strangled not sold in the shambles?

How is it that the gospel of Paul is more to many people than the gospel of those privileged souls who sat at the feet of Jesus and heard His secrets in the Upper Room? These permissive decrees of the Apostles to meet the elementary conditions of idolatrous converts are not rocks on which to build a healthy Twentieth Century Christianity. They were only temporary sea-walls to guide the fast-flowing river of new thought. Soon the day came when they were done away with, and the whole Christian Church was imbued with the thought of purity from flesh-defilement and humanity towards the beasts of the field. Anyone who wishes to inform himself of the truth of this statement need only read the Canons of the Primitive Church during the first four centuries. Space forbids me making the references in this article.

In conclusion I would draw our readers' attention to this fact, that it has even yet to be decided by serious students how much the Pauline Theology influenced the gospel narratives, for they were not written till after the Epistles of Paul had been written and read in many of the communities. Certain it is that the Gospel of Luke and the earlier one of Mark both had their foundation in Paul's teaching. The Sermon on the Mount is Essenian: the vision of the heart of Christ is seen there, in the axioms and sayings; and also in the concrete divinity that breathes through the whole of the fourth Gospel, whose narratives are crammed full of a spiritual philosophy which the surface-reader mistakes for history.

J. Todd Ferrier.

Macclesfield Congregational Church.

The Children of the Stock-Yards.

The nauseating stench that arises from the Chicago stockyards, and settles like a fatal miasma over the city in summer, is by no means the most deadly influence that comes up from that Christian's hell of animals, though it is the breath of certain death to many a mother's darling.

The stockyard is not only a pest hole for the bodies of children, but for their souls as well. Not only are they employed in the most revolting and cruel work, *but the whole trend of their thoughts is directed toward killing.*

Occasionally, one is found too sensitive to endure the sights and sounds of that ceaseless bloody battle between man's cruel lust and the innocent's fight for life. One boy, for whom a minister had secured a place in the stockyards, returned home day after day, pale and sick and unable to eat or sleep, and finally came to the minister, and told him he could *starve*, but he could not *wade in blood* another day. The horrors of the slaughter-pen had so affected him that he could no longer sleep. And yet this is what many a boy is doing and seeing every day, until he becomes hardened to the taking of life. Some day, instead of cutting the throat of a lamb or a pig, he cuts a man, and straightway we hang him by the neck until he is dead, and think we have sub-served the ends of justice.

A young woman who does much philanthropic work in the stockyards district told the writer that what most impressed her about the children, was that they seemed to have no games except *games of killing*. They also seemed to have no conception of animals except to kill them. This is the education that Christian flesh-eaters are giving to the children of the stockyards—a daily education in murder—and then we express surprise at the number and brutality of the murders in that district. If there is such a thing as moral responsibility, there is no doubt where the larger part of the blame for these murders rests. St. Paul only affirmed a universal law of human responsibility, of moral causes and their effects when he said: “It is neither good to eat flesh, nor drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak.”

The conditions under which boys and girls work at the stockyards have long been known. Florence Kelly told the people of Chicago of it long ago, and the Committees of the Women's Clubs recently appointed, found them unchanged. During all these years, the great Christian public of Chicago has gone on serenely saying its prayers, singing its psalms, and preaching sermons, as if no such outrage were being committed against childhood in that sink hole of pestilence and crime.

Has the habit of flesh-eating produced a moral apathy, or is it because the conscience of that great body of men and women, who would be kind if they only thought, is un-awakened?

Verily, the flesh of every murdered creature has upon it, when it appears upon the Christian's table, not only the stain of its own martyrdom to a vitiated appetite, but the blood of a brother's or a sister's or a child's degraded and brutalized life!

Rena Michaels Atchison, Ph. D.

Announcements.

All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the Hon. Secretary. If letters are addressed to the Provost delay may occur in the acknowledgment, as Mr. Beard is sometimes away from Headquarters.

* * *

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Members who wish to obtain back numbers of *The Herald* for distribution at meetings, etc., can have the same at 5/- per 100 carriage paid, as we have a few hundreds of certain issues on hand. Judicious distribution of copies of this journal to persons who have been interested by lectures or by addresses, have often been found to confirm the impressions made, and to lead the recipient to become an avowed Food Reformer.

* * *

The Council are prepared to send a bound volume of *The Herald* to a limited number of Y.M.C.A. Reading Rooms, which are situated in towns of good size, upon receipt of a letter from the Secretary stating that the gift will be appreciated by the Committee. A volume will also be presented to a few Hydropathic Institutions and Sanatoriums in response to a similar letter of request.

* * *

Secretaries of Vegetarian Societies and Workers for the Food-Reform Cause are invited to obtain and circulate the Official Journal, the Pamphlets, and the Leaflets published by The Order of the Golden Age, as a most efficient means of propaganda. Large numbers of converts to the humane principles which underlie the Food Reformation have been made through perusal of these publications, and as they are sold at a lower price than the cost of printing (in order to secure a large circulation) they constitute a most economical type of 'literary ammunition.' They can be used either for sale or distribution.

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