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G. E. DAWSON

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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 afflict 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.

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

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When Harvest Comes.

When life's eventide approaches, and our present brief day of earthly existence is drawing to its close:

When we become able to see things more clearly because the blinding glare of physical sensation has faded to a gentler light:

When we actually realise that we are swiftly and inevitably drifting towards that soul-realm where mundane vibrations cease, the illusions of time and mortal sense are dispelled, and the true spiritual status of each soul becomes known to it:

When we gather in our harvest and reckon up the total results of all our travail and our striving:

Shall we be satisfied with our life-work and our achievement?

Shall we be enabled to feel that we have not lived in vain; that some are better and happier because we have lived; that we have lodged our protest against the corruption and evil that are in the world, and have reflected some rays of light amidst the surrounding darkness:

To know that we have fulfilled our obligation, as disciples of the Christ, and our pledge, as members of The Order of the Golden Age, "to plead the cause of the weak, defenceless and oppressed"—that we have been, as Ruskin puts it, "*actively kind*:"

To realise that the groaning creation is nearer its deliverance because the prevalent dearth of pity has been somewhat lessened, in consequence of our having openly manifested that compassion which is the special attribute of the sons and daughters of God?

Shall we be able to say our "*Nunc Dimittis*," because we have seen God's salvation take place within ourselves,

transforming us from the earthly consciousness to the heavenly—from engrossment in things *physical* to actual and real experience of things *spiritual*?

Though we may have, hitherto, simply *drifted*, without taking any serious thought concerning life's opportunities, or the stupendous results that will accrue to us from our wise use or our unwise neglect of them:

Though we may have allowed the ever pressing claims of our domestic, business, or social life to crowd out humane endeavour and spiritual thought and culture:

Though we may have walked unworthily or thoughtlessly, being enveloped in the mists of illusion, self-idolatry, or earthly desire:

Though the sands in our hour-glass be swiftly running out, and our opportunities for amendment, atonement, or redemption be much curtailed:

Yet, there is time for us to retrieve our position—and *now* is our 'day of salvation'!

There are famishing souls to be fed, to whom we may send some morsels of the bread of life.

There are oppressed and despairing ones, both human and sub-human, whose cause we may espouse and undertake.

There are great evils to be combatted which can only be suppressed by human instruments whose hearts are energised by spiritual influx and aflame with pity, and whose lives exhibit self-denying zeal and genuine consecration to such high service and ministry.

There are great life-giving truths to be exalted and disseminated in the world by willing message-bearers.

And we may yet win for ourselves the esteem and respect of the true Israel of God, and a place amongst those faithful and overcoming ones who have "entered into the joy of their Lord."

Would it not be well for us to reflect concerning our past shortcomings, and the great responsibility which rests upon us in consequence of the light that has been so graciously given to us—to number our days and apply our hearts unto wisdom:

To consider how much more we might have done to scatter the seeds of Truth in the dark wilderness around

us, where the rank growths of ignorance, poverty, bondage, and suffering prevail :

To think how many aching feet we might have directed to the path of right-living and of obedience to God's Law—how many aching hearts we might have turned from physical or spiritual transgression, which brings such dire consequences, to that "Righteousness" which leads to the enjoyment of peace and health, in soul and body :

To remember that to those who render distinguished service to God and Humanity, in this form, have been promised spiritual bodies that will "shine as the stars" in those higher spheres which await all who have truly laboured with disinterested devotion for the world's redemption and upliftment?

And though we may not be able to speak with the tongues of angels, or to wield the pen of the ready writer, we can all bear to those who sit in darkness and in the shadow of death, some helpful words that others have spoken or written—we can induce them to obtain, or we can lend to them, literature that will bring blessing into their homes and hearts.

We can all bear our testimony to the advantages of the life that is characterised by pure and hygienic living, by simplicity and humaneness, by spiritual aspiration and culture—we can all earnestly try to "live the life" and to exemplify the doctrine.

For salvation from two evils constitutes the world's great need—salvation from *erroneous thinking* and from *wrong doing*. And countless thousands of our fellow mortals are suffering the painful consequences of ignorance, error-thought, and sin.

And if we have grasped any measure of vital, remedial, or redemptive truth, it is surely our privilege to point them to the way of deliverance. If knowledge of such truth will bring them freedom, and confer untold blessing upon their children and posterity, shall we not take it to them—dare we withhold?

And even if we do not, as yet, feel qualified to instruct others, or to remove their mental difficulties, can we not learn to do so by research and study? Is it not our high privilege—to say nothing as to our duty—to qualify ourselves for this beneficent and humane service?

From every city and town throughout Christendom the despairing cries of the countless victims of man's depravity and barbarism are daily ascending to heaven.

The cruel knife and the brutal pole-axe are ever at work in tens of thousands of buildings which are set apart for this never-ending work of pitiless massacre.

And, in consequence, and by the inevitable operation of universal Law, the wail of disease-stricken, sorrow-laden and death-fearing men and women is heard—though it be hushed—in our countless hospitals, gaols, and asylums, and in the homes of the afflicted.

And this awful bloodshed, this ruthless and ceaseless sacrifice of highly sentient creatures—which would be heartrending could it be collectively witnessed or adequately realised—can only be stayed by inducing those whose hearts are capable of feeling compassion, to forego

the dangerous luxury of eating butchered flesh, and to aid by their influence the beneficent work of bringing about the condemnation of the whole system of Bloody Carnivorism throughout every Christian land.

And how shall they learn the truth concerning this matter, unless such as you and I resolve to deny self in order to further God's purpose that this physical and moral transgression shall cease?

Friend! Let us recognize the great object lesson which is again sent us at this harvest time. For when we leave this world we shall not like to find that our hands are filled with tares—instead of sheaves of golden grain.

And when we lay down our wearied limbs for the last time, we shall be glad to be conscious of the fact that we have *done what we could* to further the advent of that "Golden Age," which assuredly is coming in the future—when transgression and suffering, cruelty and bloodshed shall cease, and when man "shall no longer hurt nor destroy" because the knowledge of God (who is *Love*) shall cover the Earth as the waters cover the sea!

Sidney H. Beard.

The Path.

Dream not to grow to thy full stature, O my soul,
By Ease and dull Contentment! Not thus is Manhood won!

Thy task to right the wrong, uphold the right,
Whate'er of weak there be that suffers tyranny,
Thy privilege to succour and support.
Through good report and ill pursue thy way
Unflinching. Thine the loneliness
Of differing opinion—knowing well
The cost to thee has been too great to barter
The anguish-bought result for sake of peace.

The things of moment are the things unseen—
The strength that comes of conflict hardly won,
The gentleness and strong endurance born of striving
for the truth,
The high ideal that comes in visions of the night,
Or moments wrapt of full complete surrender
Of self to others' use and service sweet,
These are the things of Life, cost what they may!
The things of Life beyond the grave may be—
The things alone worth striving for. And only thus
To thy full stature shalt thou grow, O soul.

G. M. A.

PLEASANT WORDS.

Did you give one to the last person you met? If so, and if that is your habit, you are to be congratulated, as are also all whom you meet. It is a delightful habit, and one which all can cultivate. The cost of pleasant words is little. Their value is great. Children are hungry for them. Weakness finds strength in them. Discouragement is dispelled by them. They inspire hope. They live in an atmosphere of sunniness and cheerfulness and they beget such an atmosphere. They make old hearts young again, and in the good he has done the speaker unconsciously is blessed.

The Scientific Cure of Invalids.



The following sensible remarks are made by Dr. Kellogg in the monthly Journal published at the great Sanitarium at Battle Creek, Michigan—an Institution which accommodates one thousand invalids at a time, which has a resident staff of thirty doctors and three hundred trained nurses, through the doors of which no flesh food has ever been allowed to enter, and yet the success of which has been so great that scores of branch establishments on similar lines have been established in various parts of the world.—[Ed. H. G. A.]

It is not the sickness, but the sick man that must be cured.

The life energy which animates the living man is the power which maintains the body in health and heals it in disease.

Of the 27,000,000 who are annually sick in the United States three quarters of a million die, most of whom would live if they had a fair chance.

Of the 2,000,000 chronic invalids who are sick all the time, a large proportion might be permanently cured and nearly all might recover at least comfortable health. Unfortunately, the majority of men and women are profoundly ignorant of the principles of health-getting.

Most people imagine that the cure of almost any disease is to find the right drug. The columns of newspapers are carefully studied to find some patent medicine or advertised nostrum which is guaranteed to cure the disease in question.

Others pin their faith to climate, and hunt the world over for the right location for the cure of their particular maladies. Still others believe in the miracle-working power of mineral springs, and seek in vain for relief from this source.

It is important that all should know that drugs do not cure; that climate, mineral springs and doctors do not cure. If the sick man ever gets well he must be cured by that *power* which constitutes his *life*, which maintains his existence.

The first step necessary for the chronic invalid is to get rid of the *causes* of his disease. These are generally found to be bad habits, unwholesome food, etc.

Whatever the cause may be it must be eliminated at once. The so-called *disease* is really Nature's *effort to cure the sick man*. After removing causes, the next thing is to find out how Nature may be helped.

The actual cure of a sick man is a practical question to which one must apply science and hard common-sense.

The over-worked horse is not fed on various tonics and stimulants to make it possible to get more work out of him. But the average man who finds himself sick makes his appeal, not to common-sense, but to a mysterious superstitious faith in some nauseating or much-vaunted nostrum.

The farmer who wishes to improve the condition of his horse does not seek to accomplish it by the purchase of a new whip with a heavier lash. He changes his diet, turns him out to pasture, gives him less work and more grooming.

And the same philosophy that cures his *horse* would cure *him* if he would make a practical application of it. This would require that he should turn himself out to pasture; that is, discard his unwholesome, over-stimulating dietary, and return to a simple, natural bill-of-fare.

The man who suffers from gout or rheumatism is sick because he daily swallows these maladies at the dinner table, possibly at every meal he eats. As long as a man keeps on *eating gout* in the shape of juicy beefsteaks and mutton chops, etc., he must expect to have painful twinges in his toes.

Eminent French and English physicians have, in recent years, shown that a large share of the maladies from which human beings suffer are due to uric acid.

Dr. Haig, the eminent English physician, has shown that most uric acid diseases are due not only to the failure of the body to destroy or eliminate its uric acid, but to the introduction of uric acid with food. The following are a few of the startling facts which these investigators have brought out:—

A pound of beefsteak contains 14 grains of uric acid. The amount produced daily and eliminated by a person living on a non-flesh diet is a little more than 3 grains, or less than one-fourth the amount which a person swallows with a pound of beefsteak.

A pound of liver contains 19 grains of uric acid, or six times as much as the body ordinarily throws off.

A pound of sweetbread contains 70 grains of uric acid, or more than twenty times as much as the body is normally required to dispose of.

Chicken, fish oysters, and other flesh foods contain uric acid in about the same proportion as beefsteak.

The person who eats beefsteak, sweetbreads, or any other kind of flesh food must expect to suffer from gout, rheumatism, or some other of the numerous maladies of the nerves, blood, blood vessels, and other diseases which, as Dr. Haig and others have pointed out so clearly, are due to uric acid.

The following list of maladies due to uric acid are copied from Dr. Haig's great work entitled "Uric Acid and Causation of Disease."—Gout, rheumatism, headache, epilepsy, convulsions, chorea, hysteria, neurasthenia, nervousness, mental depression, lethargy, vertigo, syncope, insomnia, paralysis, asthma, dyspepsia, congestion of the liver, glycosuria, diabetes, Bright's disease, albuminuria, dropsy, gravel and calculus, neuritis, retinitis, cerebral and spinal degeneration, local inflammations of all kinds, appendicitis, etc.

The above maladies are due to eating uric acid,

and it is evident that they cannot be cured while a person continues to eat the uric acid by which they are produced.

A person's liver and kidneys may be able to destroy and eliminate the uric acid produced in his own body while not at all prepared to deal with five, ten, or twenty times this quantity.

Most of the diseases due to uric acid are curable by an anti-uric acid diet combined with such physiological methods and treatment as will destroy the uric acid. The electric light bath, vapour bath, hot baths of all sorts, life in the open air, exercises, and a natural dietary consisting largely of fruits—these are among the most efficient means by which the uric acid diathesis may be combated.

A person who makes so radical a change in diet must give some attention to the study of dietetics, so that he may be able to do something more than simply dropping out meat dishes from his daily menu. The nutritive element contained in flesh-food consists almost wholly of proteids. This element is necessary for flesh and blood making, hence when animal proteids are discarded vegetable proteids must be substituted.

And these are to be found in peas, beans, lentils, macaroni, brown bread, cereals, nuts, milk, cheese, plasmon, eggs, etc.

It is just as easy to get well as it is to raise a crop of potatoes. To learn how to eat properly and to live in the natural way is the whole sum of getting well.

It is just to get in harmony with Nature, which means to obey the Laws of God; and this brings one into sympathy and co-operation with the great Healing Power which creates, maintains, and cures.



THE UNKNOWN GOD.

With a clear understanding of the relationship between one's atmosphere and infinite vibrations, the Force back of vibrations becomes apparent. How often have you spoken the word that names it flippantly! Its Name is emblazoned on every form of animate or inanimate life. Atoms vibrate because of its mighty energy; men and nations bow to its controlling force, and the universe in space keeps rhythmic time through the dictates of this invisible Director of all.

Ages ago it was named. It is the crowning Force of Nature; it has been called the greatest Thing in the world, it is the opening Thought of Life, it is the sweetest memory of existence, its halo is Divine, its breathing is inspiration. This mighty entity called Love, then, in its purest and highest sense, is not merely a sentiment expressing mutuality of attraction between individuals. It is the Vital Force on which the entire Cosmos rests.

Love is the force that, by its attractive power, awakens the Ego to its possibilities in the accomplishment of purpose. Behind the throne of all vibrative action It stands, for Law and Love are one. To know its Voice is to catch the whispers of inspiration, to heed its Warning is to walk in the light.

Floyd B. Wilson.

Heaven Upon Earth.

It is natural to mankind to look forward to a better state of affairs in the world than we have ever yet witnessed on earth. All effort, all idealism,



towards and anticipate that time when man's life shall have been rendered more happy, more full, more peaceful than the life which is the lot of most men and women to day.

It is this strong belief, this earnest expectation, which is at once our stimulus and our hope, and helps us greatly to bear our burdens and to endure the heat and toil of the day, ever looking forward

to a better and yet better condition of things in the future.

And so strongly is this feeling implanted in our souls that it is a certain belief or expectation rather than merely a hope. It is, in reality, the spiritual vision in man which enables him to see and realise the higher racial attainment that is possible.

True, we still have pessimists amongst us who have not yet grasped the fact that man has within him spiritual powers which may be expanded and developed without limit, and which are able to bring about conditions of happiness and joy not yet dreamt of.

But as men recognise this mighty fact individually, they will commence in earnest to work for the coming of that brighter dawn of which poets and sages and prophets have sang and written from the earliest times until now.



The man *physical* is subject to limitations of thought and action, and is incapable of lifting himself out of the stupor of materialism and earthliness which is his normal atmosphere, and it is to the preponderance of this class of unevolved beings that the slow progress of development is due; for materialistic thought and action is a powerful brake, as it were, holding back the car of human progress which otherwise would advance rapidly, and would soon carry us as individuals and as a nation into experiences of joy and blessedness to which many of us are, alas, almost strangers.

For spiritual power is able to achieve miracles (so-called) and to dispel conditions which are out of harmony with the Divine Law, just as the sun dispels the fog and mist which spreads disease and hinders growth and development in the realm of nature.

But man must become receptive of this power, which, when manifest in individuals, at once raises them to a position of enlightenment and a sphere of usefulness which is of the highest benefit to their fellow men. And the world's greatest benefactors, whatever their special

mission may have been, whether as poets, artists, prophets, or reformers, have become so by the Spirit working in and through them as divine agents, shewing forth God and pointing the way to higher things.

Such men have realised that there are hidden channels of inspiration and blessing open to those who seek them aright, and have so drawn from the inexhaustible fountains of wisdom and divine life that their names and works have lived after them. Of each one it may be truly said that he left the world a little better than he found it, and what is also equally true, death itself cannot rob the world of their benefits.

The pity is that we too often are content to admire their deeds and words, their sentiments and beliefs, rather than to follow them, for it is by following the example and carrying out so far as possible in our lives the noble ideals such men presented to us, that we achieve lasting good.

Here then we come face to face with the dynamic thought that—No man can be a Christian by merely admiring Christ's teaching. It is by following out in the details of life the principles He laid down and practically demonstrated that we become *followers* of Him—mere sympathy and admiration are not sufficient, for a man may easily admire honesty in others and yet be himself dishonest almost unconsciously.

So that if we want a better state of things on this Earth of ours, it will only be brought about by each and all of us acting consistently and firmly to improve ourselves and others as far as we can; honestly facing our faults and failings and steadily striving to master them, and in all things to put down the earthly nature and exalt the higher or spiritual nature, so that we may train ourselves to actually live up to our highest ideals, rather than be content simply to encourage the ideals as pleasing fancies.

And in order to carry out these principles we must be prepared to face the difficulties we shall meet, for it will be no easy task. Self and all self-seeking must be put under foot. Earth and all its vain pursuits and pleasures must also be subordinated; that is to say, regarded as but fleeting illusions of sense, which can confer upon us no permanent good, but must perish with our mortal bodies.

We must look to no divinely appointed victim to make amends for our failings and sins, but must boldly acknowledge that the making of our own eternal destiny is in our own hands—we must either rise above the animal and material, to the realm of spirit and immortality, or be content to remain in the mortal and corruptible.

To do the former we must try to spiritualise our thoughts and deeds from hour to hour, looking to love and duty and self-sacrifice for others, rather than to pleasure, selfishness and ease, however legitimate.

For this mortal must put on immortality, and it is best commenced *here* in the eternal Now.

And our conception of the word *duty* must be enlarged greatly. We have duties to our fellow-men whether known to us or not—and also to the animal world, which we must not, dare not overlook—duties which it is to be feared are not even apprehended by most people, who are content to think that their duties end with the few relations who have a direct claim upon them.

Such evils as Vivisection and the needless slaughter of a million creatures per day for the supply of an unnatural and often injurious type of food, create, for us all, solemn obligations that demand recognition. And it is the duty of each one of us to do good where it may be needed, and is in our power to do it—to the stranger and the outcast, to the lowest and the vilest—for a kindly word or act from us may alter the whole current of a life which we had thought to be hopelessly degraded, and we may thus raise a soul from degradation to its rightful position of dignity and self knowledge and rectitude.

All good effort should have our heartfelt sympathy and our co-operation, and we must not hold back because we think our influence is too small to be effective—for no thought or deed, however small and apparently unimportant, falls fruitlessly—it is only *apathy* and *indifference* we have to fear, that condition which whilst desiring the good and perfect, yet calmly tolerates the imperfect and the wrong.

No man has yet lived but his life has influenced the world at large in some degree, and the higher our aspirations and the greater our enthusiasm in doing good deeds, the greater and more blessed will be our influence on the world's progress towards freedom and blessedness and emancipation from sin, darkness, and suffering.

Life here is our school time, and yet more, for we are here expressly that we may make the Earth a better place, and acquire knowledge, not for ourselves alone, but to pass on to our fellows, remembering that "no man liveth unto himself, and no man dieth unto himself."

Let us then widen our interests, widen our affection and widen our views of life as a whole, ever ready to lend a helping hand, speak a kindly word of encouragement or advice, or warning—but always with a spirit of sympathy and tolerance, not seeking to blame or censure, but rather to lift up and enlighten.

By so doing we ourselves shall rise, and the more we faithfully do the more shall be committed to us to undertake.

The evils which mar our lives to-day may all be slowly but certainly removed if each will only do his share in the task—ignorance must be dispelled, for it is the cause of sin, and without it no sin could be. Selfishness and self-seeking in commerce, in politics, in the home and, alas, in religion, those curses of to-day, must give place to brotherhood and mutual help.

Improved legislation can and will do much for our world, it has done so already in the past and is doing so to-day, but of itself is insufficient; we must have the brotherly love and intelligent co-operation of all if we are to realise those happier times which all would welcome.

Above all else we must learn to live more by faith, eliminating worry and fretfulness from our daily life, and substituting a calm trust, knowing that we are in the hands of One "who doeth all things well." Let this be to us no mere sentiment, which, alas, too often it is, but an actual fact—the certain knowledge that no harm can come near us so long as we aspire to spiritual attainment.

Let us fix no finite limits to our ideas of progress, for we can climb just as high as we aim. And just in

proportion as we spiritualise our lives do we cast off the limitations of matter and sense and rise to the illimitable sphere of spirit.

This power of the spirit dwells within each of us and is renewed and strengthened by our prayer and aspiration, and may be fostered and developed until it shall be the guiding and controlling force in life, illumining the understanding and shaping the whole being towards a high condition of spirituality which is the true inheritance of each son of God.

Heaven may commence here upon earth, whilst we are in the body, if only we will seek aright and live worthy of it and look for it as the goal for which we strive.

But it cannot come whilst we continue to cling to Earth and materialism, to make ease or ambition our goal, and gold our god. No, the way of attainment is steep and difficult—it is the way of self-renunciation, which is the opposite of self-seeking. Yet, who will say that the prize is not worth the effort, painful though it be—the glory that shall be revealed in us will transcend all else, whether of suffering or of earthly gain. It consists of the true riches which are permanent and lasting, and of which nothing, not even death itself, can rob us.

Let us seek knowledge, and “with all our getting get *understanding*.” So that we may be able to pass it on to our fellows and brighten their pathway by means of some of the rays we have received—for, depend upon it, ignorance of cause and effect, ignorance of the laws of spiritual being, ignorance of our relation with the Divine Life of the Universe, is at the root of all error, and indifference and of suffering.

When man realises the actual vital truth of the words: “Man does not live by bread alone,” then will he awake to spiritual realities, and by so doing will commence his ascent of the ladder of spiritual progress, slow and painful perhaps at first and with much groping and many failures, but gaining strength in proportion to his efforts and his earnestness of purpose, until he is enabled to climb up far above the mists of Earth and of illusion into the realm of spiritual vision and power—until he has realised that command of Christ, not uttered lightly, but with a full knowledge of man’s highest destiny: “Be ye perfect even as your Father in Heaven is perfect.”

How far we are, even the best amongst us, from having realised, or even commenced to realise the full meaning of these words, I leave each one to consider for himself in his own innermost heart.

Truly we are unprofitable servants, and the duty is ours to face our position and acknowledge our failings, and having done so, to so spend the time which still remains to us on Earth as to make amends for our past omissions so far as we can, and to do our utmost in thought, word and deed, to hasten the coming of God’s kingdom on Earth.

Then, and then only, shall we have proved that the words we so often have uttered: “Thy kingdom come, Thy will be done on Earth as it is in Heaven,” were spoken *from the heart* and with an intelligent understanding of their real meaning, and also of the real part that we as individuals are destined each one to take in helping to bring about this glorious event, this actual advent of Heaven upon Earth.

F. S. Blizard.

Some Remarkable Athletic Achievements.

The 1,000 miles World’s Walking Record has not only just been broken, but positively pulverised by Mr. George H. Allen (who was led to embrace a

bloodless and fruitarian diet through reading our official literature several years ago).

The course chosen for his great walk was from Land’s End to John O’Groats, and the previous record was one

of 24 days 4 hrs., with an average of 42 miles per day. But Mr. Allen covered the distance in less than 17 days, and he averaged during the first week 45 miles per day, during the second week 53 miles, and during the third week 63. During the last two days he covered an average of 88½ miles per day, thus beating the record by seven days and several hours, and demonstrating to the whole world the magnificent stamina and endurance that can be derived from

man’s natural food.

He increased his mileage every day, and also his speed, and finished up on September 5th in splendid condition without having lost a pound in weight. And after a few hours’ rest he was up and busy writing letters, although he only averaged from five to six hours’ sleep each night.

In reply to a question regarding his diet, he said he lived on natural foods—fruits, vegetables, brown bread, and eggs when obtainable.

“I ate no concentrated or manufactured foods during the whole of my journey. I have accomplished a little more than I anticipated when I started, and am therefore well satisfied. I think I have demonstrated that meat is entirely unnecessary to health and strength, and, for a feat of endurance, worse than useless.”

Mr. Allen has rendered a great service to the Food Reform Cause, and I offer him the heartiest congratulations.

Miss Rosa Symons, the World’s long-distance Lady Cyclist Champion, rode 1860 miles on her bicycle in a little over fifteen days last August, in all weathers and on the hilly roads of England, Scotland, and Wales. This is the third time that this lady has ridden round the United Kingdom in record time, but this year she has beaten last year’s record by three days. She also is a strict fruitarian.

Mr. G. A. Olley, our Amateur Cyclist Champion, who has during his athletic career broken upwards of 200 records, on August 8th broke the fifty miles unpaced road record, hitherto held by Leon Meredith, and beat it by 4 ms. 4 scs. He was shadowed and checked from start to finish, and rode the course in the wonderful time of 2 hrs. 17 ms. 39 scs. On August 17th he broke three grass records at Worthing, and on August 20th he rode one hundred miles at the Crystal Palace in 3 hrs. 44 ms. Unfortunately when riding for the 100 kilometres World’s Championship at the Crystal Palace, on September 10th, he had the bad luck to meet with four punctures and consequently only came in third.

Mr. Olley stands 5-ft. 11-ins., and weighs 11 stones when stripped, and he has, during the past four years, during which all his best performances have been made, lived entirely on a dietary of fruits, nuts, grains and vegetables, with a moderate use of milk, cheese, and eggs.

The World’s Long-distance Walking & Cycling Records again broken by fruitarians who do not eat flesh!



“WELL, I'M —!”

He has won *over two hundred Records*, and a number of valuable prizes, and was selected at a National Cyclist Union Meeting (composed chiefly of flesh-eaters), to represent England in the contest for the International Championship.

Some of his records are as follows: 277 miles in 12 hours (thus beating the previous best of 13 hours); 151 miles in 6 hours; 103 miles in 12 hours, unpaced on hilly southern roads. In May last he beat all the world's previous amateur records from one to twenty-five miles.

Until this month he held the one hour motor-paced amateur record, having covered thirty-five and two-third miles in fifty-seven minutes two seconds. He was the first rider to cover fifty miles on southern roads in less than two and a half hours.

At the age of eighteen he rode from London to Portsmouth and back in eight and one quarter hours (143 miles) upon very hilly roads and without once leaving the saddle.

He has raced four thousand miles in four years, and has probably ridden nearly twenty thousand in training and preparing for the events.

He has twice won the Carwardine Gold Cup and the Dibble Shield, and if he wins them for the third time he will be the only athlete who has achieved the great task of securing permanent possession of England's two best cycling Trophies.



Concerning Beef Tea.

Few people have any idea of the nutritive value of 'beef tea.' From childhood they have been brought up to think of it as something marvellous in its vitalizing power.



They have heard the Vicar's wife discourse to the poor sick people about the certainty of their recovery when they shall have eaten a few spoonfuls of the 'strong' home made beef tea that she has brought them.

They have heard the cook descant upon the number of hours she simmered the bones and how carefully she has skimmed off the fat, and they have

heard her dilate upon the superior results of real *home made* beef tea, from honest English beef, over the bought trash made from all sorts of 'rubbish.'

They have heard the cottagers tell of what wonderful broth it was, and how, when it was cold, it all went into a "thick jelly"!

From all sides it has been borne in upon them that beef tea was the very embodiment of all that was nutritious and strengthening.

"Beef and beer" began the battle, and for years they had been held up as the cardinal pillars of a nation's stamina.

By constant pegging away, in season and out of season, the supremacy of the Alcohol God has been destroyed and

now those who are still bowing in the temple of Bull Baal are beginning to doubt the power of this tutelary deity.

Beef tea has had its day, and a dreadful day it has been.

The blood stained city of Benin never in all its history saw so much gore poured out as has been shed in a single year to satisfy the beef tea delusion and craving.

Beef tea has had its day, but it has left behind it blood-stained memories of pitiful appeals in shambles and byres, in abattoirs and shippens.

Through nights so long that they seemed like years, the sad mournful wail of pain has gone up from thousands of tortured beasts.

Parched and hungred, footsore and weary, bruised and bleeding, lonely and agonized with fear, the victims to be immolated on the altar of the beef tea delusion, have dragged their pathway to their doom.

But what are the facts? The very process of beef tea making is against the claims that are made.

By the cooking of the meat nearly all the nutritious part of the muscle is coagulated and thrown down, and this is so strained out that it does not get into the beef tea at all.

We find a small portion of it as a muddy sediment, but this is a comparative trifle, and even this is not the most digestible form of proteid.

In reality the "strongest" beef tea contains little else than salts, extractives, some fibrin and a good deal of gelatine.

Ask any physiologist the value of each of these and you will at once learn what a fictitious value is placed upon oxen in teacups and lions in jam jars!

I do not for a moment deny that the muscle cells of the living body contain a large amount of nutrition.

Every muscle consists of a great bundle of fine fibrous tubes and these tubes are full of a viscous substance called plasma. Of the consistency of thin gum, it can be readily obtained by putting a piece of muscle under a press and so rupturing the tubes in which it is contained.

This thin gummy substance is undoubtedly rich in nutritious elements in the form of albumoses, and raw "meat juice" can claim to be nutritious and digestible, however repulsive it may appear to a cultured human mind.

When these albumoses are heated however, they coagulate, and become much more difficult of digestion, and though a strong healthy stomach may well deal with them, they are almost valueless to those poor sick people for whom 'beef tea' is the vaunted specific. But even in this undigestible form, it is only a very small portion of the nutritive elements that pass into the beef tea.

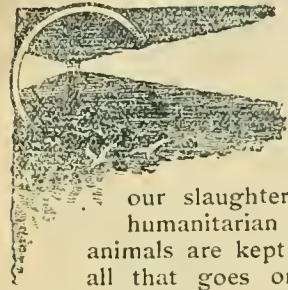
The majority of coagulated albumoses are caught by the fibres of the muscle and carried with them out of the clear liquid which is so belauded and bepraised. The beef tea craze is therefore a delusion and like all other delusions will have its day and die.

And when it is dead, and when people have attained to the knowledge of a higher health than can be obtained by the broth of dead things, the world will look back with wonder and no little sorrow upon the credulity of an age which inflicted so much pain and so much suffering and so much agony to produce a delusive drink, which stimulated and deceived, and did not feed or nourish or vitalize.

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

Editorial Notes.

The Report of the Admiralty Committee upon the Humane Slaughtering of Animals has led to the publication of leading articles in the principal Journals of



this country, nearly all of which deprecate the evils and cruelties which are admittedly involved in our present methods of procuring animal flesh for public consumption. The Report admits that many of the present features of

our slaughter-houses are objectionable from a humanitarian standpoint; that in many cases animals are kept awaiting slaughter in full view of all that goes on inside the slaughter chamber; that in the hands of nervous or inexperienced men the pole-axe becomes an uncertain weapon and may be productive of much suffering; that the Jewish system fails in the primary requirements of rapidity, freedom from unnecessary pain, and instantaneous loss of sensibility, and that it should not be permitted in any establishment under Government control.

The Committee recommend that "all animals should be stunned before they are killed," but they do not appear to have been able to suggest any certain method of ensuring this accomplishment. And many well authenticated cases are on record in which bullocks have been struck twenty, thirty, and even forty times.

In all probability nothing will be done, and the same hideous scenes of cruelty will continue to be daily perpetrated in every town and city of this and other Christian lands. It is doubtful whether large animals can be *humanely* slaughtered under the existing conditions; for the flesh traffic is based upon monetary considerations, and as *humane* slaughtering would probably be expensive and a more lengthy process, and as the flesh-eating public are apathetic concerning this matter, it is not at all probable that any humane regulations could, or will be, strictly enforced.

All persons who do not wish to have their hands stained by participation in the horrors of the shambles, will do well to cease from becoming "accessories *before and after the fact*" of the murder of these our sub-human fellow creatures, who at present are being done to death by countless millions with merciless brutality.

* * *

The Dearth of Pity.

During a recent visit to the French coast I witnessed a scene at Dinard which illustrates the absolute dearth of pity towards the sub-human races which has been created by centuries of carnivorousness.

A cartload of living calves was brought down to the quay by some butchers, for transport by boat to St. Malo, where, I suppose, a violent doom awaited them. Their feet were lashed together in bunches, so tightly, with stout cord, that they could hardly move a muscle, and they were piled on top of each other in the broiling sun without any regard to their sufferings. When the cart arrived at the quay, the butchers hauled them out by passing their arms through the loop formed by the bunch of tied legs, and as the weight of the bodies came upon the cord I noticed that it cut into their flesh.

They were flung upon the deck of the passenger steamer just as if they had been sacks of flour, and the despairing look in their eyes was pitiable to witness. The fact of these French calves being delicate-looking creatures—much resembling deer in their appearance—made the

scene more distressing than if they had been of the rougher looking sort such as we see in England. There they lay in a quivering and suffering heap, with the fierce sun beating down upon them, their protruding tongues bearing witness to the partial suffocation and thirst which they had experienced during the journey in the cart. And yet none of the well-dressed excursionists and pleasure-seekers seemed to regard this exhibition of callous indifference to suffering with any sense of protest; they evidently regarded it as a normal occurrence, and looked upon the sentient heap as being simply *material* for the slaughter-house, and eventually, the dinner table.

Such is the result produced upon the human mind by the evil habit of continuously battering upon butchered flesh. The divinest of God's attributes, *compassion*, which ought to be manifest in all who are partakers of the Divine nature, has been well nigh crushed out of mankind in the Western world. From infancy we have been brought up to regard the animal races as existing simply in order to become *useful* to mankind, or, in plain language, to become the victims of human tyranny, gluttony, or brutality; and we think that we are perfectly justified in maltreating or murdering them at our pleasure, in order to pander to our lust for 'blood-sport,' for carnal food, or for vain adornment.

* * *

The Sin of the Church.

As I journeyed to various towns in the north of Brittany, and derived keen enjoyment from the wealth of sacred art and symbolism which I found in many of the old Cathedrals, I was deeply impressed with the fact that a terrible indictment might justly be lodged against the ecclesiastical authorities who have neglected to teach the people of this and other lands to be *humane*. Outside the churches it is pitiable to witness the pain that is wantonly inflicted upon the horses,—because, forsooth, they are supposed "*to have no souls*." The protruding ribs of the wretched animals, the manifest over-work which takes place, the merciless thrashing which they undergo from morning till night in the broiling heat, combined with the total absence of any sign of commiseration or tenderness on the part of their heartless owners, make the lives of these patient but despairing creatures a veritable inferno of suffering.

And this great Wrong, this world-wide maltreatment and callous exploitation of the weak and defenceless races by despotic man, will never be brought to an end until *humaneness*—of a consistent sort—is taught in all our Churches as a Christian *duty*; and until the soul-blighting, heart-hardening, and disease-producing custom of flesh-eating is condemned and abandoned.

I invite our readers to ponder upon this fact, and ever to remember that in striking at this gigantic evil of Carnivorousness, which overshadows the Western world like a bloody pall, we are striking at the *root* and *source* of most of the suffering which afflicts both the human and the sub-human races.

* * *

Electrical Vibrations.

During the past few months I have been making some researches concerning the effect of electrical vibrations upon the human body, and as it has always been my practise to pass on to others any helpful facts or truths which I become acquainted with, I venture to make the following statements, in the hope that some who are suffering from morbid accumulations in the system, or lack of organic functional energy, may obtain some new ray of hope and some glimpse of a very promising form of remedial treatment.

I have ascertained that powerful vibrations of the alternating current, if passed at regular intervals through the human body, tend ;

- (1) To break up obstructions and deposits in the tissues, and to facilitate their elimination ;
- (2) To increase the functional activity of nearly all the various organs ;
- (3) To promote muscular renewal and increased strength ;
- (4) To relieve and cure spinal irritation and weakness ;
- (5) To reduce glandular enlargements or abnormal growths.
- (6) To increase assimilation, secretion and digestion ;
- (7) To produce most decided tonic and hygienic effects.

I am quite convinced that a vast multitude of sufferers could have much benefit conferred upon them if treatment of this sort could be brought within their reach ; but in order that it may be completely effective, a powerful and expensive induction coil is necessary, and the method of applying the current in a really *practical* manner needs to be understood. Beneficial effects can certainly be produced with a small instrument which costs only a few pounds, but these effects are but slight as compared with those that can be obtained when powerful *waves* of electricity are sent through the human frame from the hand of an expert who knows how to control, modify and manipulate a current of considerable potency.

* * *

A Remedy for Gout.

I have witnessed limbs, that had long been stiff through the accumulation of gouty deposits in the tissues, joints and tendons, set free in a very short space of time, and I am convinced that many who are resigned to hopeless invalidism in consequence of maladies of this sort, might enjoy life once more if they could be thus *loosed* from their infirmity, and could simultaneously be induced to abandon the *cause* of these gouty deposits, viz :—the consumption of uric-acid-laden food.

Those who are too weak to take active physical exercise can obtain, from electric treatment, almost the same hygienic effects ; and thus many an invalid might be enabled to climb out of the miry pit of chronic weakness.

Some day I hope to see established in England, a large Institution where dietetic, hygienic, electric and psychic treatment could be supplied to both rich and poor—a truly up-to-date 'Temple of Healing.' But, alas, much money would be needed for such a project, and the millionaires are intent upon other matters.

I know where to find expert workers by whose skill tens of thousands could be restored to health, and priceless object-lessons could be given to the world ; but the cost of establishment and endowment would be considerable, and this day-dream must remain 'only a dream' for the present.

* * *

Twentieth Century Savagery.

Fifteen thousand spectators, representing most of the 'Christian' nations, recently assembled at San Sebastian in Spain to enjoy the spectacle of a fight between a bull and a tiger. The bull was enclosed in a large cage, to which the tiger was brought in a box, but he refused to enter it until a bomb was exploded close to him. The following extracts from the *New York Herald* will give some idea of this pitiable and disgraceful exhibition of the present state of so-called 'civilised' society.

"Neither beast seemed to wish to attack the other, and half an hour passed in a fruitless effort to urge them to attack.

The crowd became impatient, and shouted at the men in the arena. The man with the cinematograph seized a rod and struck

the tiger. The two beasts then attacked each other, the tiger receiving a frightful thrust from the bull's horn, after which the bull ceased looking at the tiger, who lay stretched out on the floor.

An indescribable scene then followed. One of the spectators jumped into the arena, shouted insults to the tiger and struck him. Others followed his example, and with sticks prodded the wounded beast, making an infernal noise around the cage.

The tiger stood up and was again attacked by the bull, who rolled him across the cage and with a formidable rush broke through the bars of the cage.

The panic which ensued among the spectators and the crowd in the arena when they saw the tiger outside the cage, baffles all description. Although the tiger made no move the men trampled on one another.

One of the guards during the excitement, fired on the tiger, and the others imitated his example, and some spectators used their revolvers. The stampede stopped, and the spectators returned to the arena while the firing continued.

Cries of pain were then heard in different parts of the galleries. The bullets had rebounded and struck numerous spectators. The unfortunate tiger was riddled like a sieve.

During the excitement a man in the arena pulled out a knife and cut off the tiger's tail, which he carried off as a trophy. Others at once followed his example. The tiger's ears and legs were cut off, and then he was literally flayed by hundreds of men eager to carry off a souvenir, and nothing of the beast was left but a mass of mutilated flesh and bones.

After this scene of tumult, which lasted about a quarter of an hour, the people started to leave the arena, while the wounded were being carried away."

I must confess that I cannot feel much sympathy for the human beings who were wounded upon this occasion.

* * *

A circular issued by the Superintendent of the National Women's British Temperance Dipsomania. Association (Food Reform Department) contains the following information concerning the success which is attending the treatment of inebriates by means of Fruitarian diet :—

The interesting experiment successfully carried out by the Salvation Army, at their Home for Inebriate Women, confirms the opinion of eminent medical men that a properly selected diet of the "kindly fruits of the earth" will diminish the craving for alcoholic stimulants.

The patients themselves quickly recognise that they are better without flesh meat, since it acts as a stimulant and they want none.

Sixty-five per cent. of the patients are permanently cured since this diet has been adopted, whilst the report of a County Council Reclamation Home states that "out of 26 patients discharged only 27 per cent. appear to have been reclaimed." Seven *probable* cures at a cost of nearly £200 each.

The Warden of Hillsboro' House (Staff-Captain Helen Hudson) wrote to me on May 31st as follows *re* Food-Reform :—

"I am glad to assure you that since I started this two years ago in the Home for Female Inebriates there has been a marked and rapid change for better in both inmates and workers, including myself.

"As you may imagine, our cases come to us absolute physical wrecks in most instances, and in the past it has meant bed and medicine for weeks and even months before they could be pulled together, but since adopting this diet they are up and about in less than a fortnight—the worst of them—*many* are much better in a day or two.

"I receive women of all ages from 20 up to 76, and in no instance has it failed to *suit* them, from the lady who has kept her large staff of servants to the girl who has worked as her kitchen maid. I am quite sure it is going to be a wonderful help in saving the poor drunkards, both men and women."

The satisfactory results described by the Warden show the importance of using the foods described, which nourish the nerves and build up healthy bodies free from the craving for alcoholic stimulants.

It is therefore earnestly hoped that *all Temperance workers* will use every effort to secure their more general adoption, especially amongst children, *as this will help to diminish intemperance and promote the Health and Happiness of the Nation.*

These results corroborate those obtained at Dansville Sanatorium in America by the late Dr. Jackson. He took the worst cases that the New York municipality could find him, and cured about 98 per cent of them by fruitarian diet in the average time of six months.

The Canadian Swimming Championship.

The Toronto *Daily Star*, of August 2nd, reports that the Two Mile Swimming Championship of Canada was won in record time by Mr. H. F. Strickland, and that the second competitor, Mr. George Corson, was, like the winner, a vegetarian. Two sturdy beef-eating Englishmen had come over to win the race, but they were astonished upon being informed that two competitors who had not eaten any meat for years intended to prove the superiority of their diet by beating them. And the vegetarians did it. The race was described in the *Daily Star* as follows:—

"As they glided through the waves they were borne up by the consciousness that they were vindicating vegetarianism. To others it was a race for glory; to Messrs. Strickland and Corson it was an opportunity of showing a meat-fed world the error of its ways. They were men with a mission. A great Cause relied on them, and inspired, fired by this knowledge, they slipped through the water with ease and made their meat-laden competitors look like stationary objects. A long swim is one of the severest physical tests to which a man can be put, and in order to settle conclusively the respective merits of peanuts and beef-steak, another race, specially arranged for the purpose, should be brought about, two men a side, over a two-mile course. It would draw a large crowd of butchers and market gardeners to cheer their respective champions."

The diet of the winners consisted almost entirely of nuts, nut butter, and fruit.

* * *

Some Lessons from the War.

The deplorable struggle between Russia and Japan is yielding some terrible yet valuable object lessons.

One of the most important of these is that a non-carnivorous nation which for centuries has peacefully pursued the even tenor of its way, can, when aroused by the instinct of self-preservation, and compelled to fight for its existence against a predatory and carnivorous Empire of superior magnitude, manifest the greatest heroism, fortitude, stamina and military skill. The War Correspondent of the *Daily Telegraph* has recently declared that the Japanese have demonstrated that they are a nation of heroes, and that they are in every respect superior in fighting power to the Russians. The capture of the Russian fortified position at Laio Yang was an achievement which, in the eyes of the military experts of Europe, was an impossibility for an army with no numerical advantage whatever over the entrenched and well-prepared defenders. Nevertheless the Japanese took it, after twelve days' continuous fighting, and with such an exhibition of courage and stamina as is probably unparalleled in military history—for they are reported to have fought for several days either without food or upon nothing but unboiled rice.

* * *

Horrors and Heroism.

The bravery they displayed amid the appalling horrors which are involved in modern warfare is exemplified by the description of the struggle which took place, for a low round hill named Hai-yen-Tai, and which formed the key of the Russian position upon the occasion of General Kuroki's flank movement of September 2nd. In the early dawn it was taken by the Japanese at the point of the bayonet, and they held it all day under a ceaseless hail of shrapnel. The following night the Russians stormed it with reckless bravery, but they failed to re-take it, although one Japanese battalion was annihilated. Mr. R. J. MacHugh states that:

"The Japanese died in heaps in front of the Russian guns . . . for another day they again held the hill under a hail of shell, and when the Russian Army was finally defeated the green slopes were so covered with blood pools that it was almost impossible to walk without stepping in them. The whole hill was studded with broken weapons and articles of clothing. Grimmiest of all were the hundreds of broken and twisted bayonets, all blood-stained, that lay about in heaps. . . . The ownership of this few hundred yards of green hillside cost in killed and wounded nearly three thousand men."

The Japanese Wounded.

The detailed information concerning the recovery of the Japanese wounded, received from the war correspondent of the *Morning Post*, and published in that journal of August 12th, provides an object lesson which may well be seriously taken to heart by our War Office, the medical profession, and the general public of this country. Mr. Gordon Smith records the fact that although the Army Surgeons of the Japanese forces refrained almost entirely from performing any operations, and confined their treatment almost exclusively to dressing the wounds with antiseptics, yet out of upwards of one thousand patients at the military and Red Cross hospitals at Tokio "not a man has died at either hospital." The serious nature of the wounds may be realized by his statement that "there were among the wounded at least fifty men who had perforating wounds in the chest going through the pleural cavity, yet not a case of pleurisy resulted. Some six had perforating wounds that passed through the abdominal cavity and out of the back. . . . A man who had received a bullet in the forehead which had come out at the back of the head was sitting up in bed able to tell of his wound. . . . Another soldier had received a bullet in his chin which had made its way out of his head, yet he was recovering.

Surgeon-Major Seaman of the United States Army, said to Mr. Smith, "After what I have seen, I should hesitate to operate in a single case at the front," and he accounts for this wonderful reduction of the mortality percentage in the following manner:—

"The freedom of the constitution of the Japanese soldier from inflammatory conditions or urea is largely the result of his diet, that of rice, fish, and a simple vegetable. . . . In the case of fever patients or very sick men only rice water or a little vegetable soup is given. It is undoubtedly the diet of the Japanese soldier that is the great secret of the success achieved by the army surgeons. The soldiers are in superb physical condition, and they can far better stand the shock of a bullet wound or an operation than a man who is fed on an unsuitable diet. The non-supuration of the bullet wounds speaks volumes for the fine physical condition and freedom of the system of the Japanese troops from inflammatory conditions such as those resulting from a rich meat diet."

* * *

A Contrast and a Moral.

Dr. Seaman contrasts these results with what occurred to his own regiment, the 1st Volunteer Engineers, who went to Cuba in the late war. Although they were a thousand picked men, and were never under fire or called upon to suffer any particular hardships, they returned home in three months with a record of thirteen dead and two hundred and fifty in hospital, "while the remainder looked like the entire American Army did when it returned from Cuba—a physical wreck." And he adds:—

"To my mind this condition was solely due to improper diet. . . . Instead of being given a rice diet, . . . the men were served with salt horse, rich meat, fermenting tomatoes, etc. . . . The result was that the whole army was in a state bordering on collapse at the end of the war, and for every man who was killed in the six weeks fourteen died of disease."

We all remember the terrible sickness and mortality which prevailed amongst our own troops in the South African campaign through improper feeding and neglect of hygiene. Instead of providing the troops with pocket filters or appliances for boiling doubtful water, our Army Surgeons adopted the fatal, preposterous and empirical policy of inoculating our unfortunate soldiers with anti-typhoid serum, with the result that thousands of them needlessly went to their doom. The Japanese Army Doctors have manifested more common sense, for Mr. Gordon Smith reports that they act as sanitary engineers, "select the sites for camps, arrange camp drainage, and inspect all water supplies. . . . Before the army pitches camp every source of water supply in the vicinity and every well is chemically analysed."

The Prevention of Disease.

The great object lessons which we all need to learn from these facts are-- that the prevention of disease is better than cure, and that a pure and natural dietary produces pure blood and a vitality which enables the system to triumph over microbial enemies and physical injuries.

Having myself lived upon bloodless food for 10 years, with the result that I have enjoyed entire immunity from all real illness, and have gained great physical benefit, I invite all patriots, philanthropists, or individual health seekers, to consider the importance of hygienic living and purity of diet, so that the physical deterioration of our race may be arrested and the defensive forces of our empire be strengthened. The proteid element in butchers' meat, which is the only important one, can easily be supplied by a diet including nut-foods, macaroni, dairy products, brown bread, plasmon, fruits, cereals, cheese, and eggs. And such adoption of a "fruitarian" way of living, being in strict harmony with Nature's intention concerning our race, is eminently calculated to bring those rewards which result from harmony with her majestic laws.

* * *

The Spread of Cancer.

The New York Herald states that the leading physicians and surgeons of New York confirm Dr. Roswell Park's declaration that Cancer is the most prevalent disease in the United States, that it is increasing all over the civilised world, and that they are still utterly in the dark as to its cause or its cure.

Seeing that Cancer most abounds where most flesh-food is eaten, that races which do not eat flesh are almost immune from it, and that many well authenticated cases are on record of persons who, having developed this morbid growth on carnivorous diet, have seen it disappear or become entirely arrested in consequence of the adoption of a rigid fruitarian dietary, is it not high time that the medical profession should be earnestly invited to ask themselves the question whether the disgusting, un-natural and manifestly dangerous habit of eating dead bodies is not probably the most prolific source of malignant growths and formations in the human organism? And would it not be well for them to make clinical and pathological experiments on the lines of dietetic purification instead of confining their investigations to theoretical and physiological researches which have almost proved abortive?

* * *

Fruitarian Hospitals.

The number of institutions in which the art of healing is practised on fruitarian and hygienic lines is rapidly increasing. In all parts of the world they are being created in consequence of the great success which has attended the treatment of invalids on these lines. And the day is not far distant when the medical profession will be compelled to realise that the feeding of the sick with inflammatory food is a mistake.

I am glad to learn from one of our Members in New Zealand that a Fruitarian Hospital has now been established in Auckland, New Zealand, and there can be no doubt that it will provide a valuable object lesson to the inhabitants of these colonies in which meat is so largely consumed, and where, in consequence, consumption and cancer are so prevalent. The address is Wilton Hall, Kyber Pass Road, Auckland, New Zealand, and Dr. Caro is the President.

* * *

The Horrors of Vivisection.

The Zoophilist of August 1st publishes some extracts from the reports of certain German physiologists (reprinted from the *Zurher Blatter fur Tierschutz*) which reveals the most diabolical and shocking cruelty.

That such reports should be unblushingly made by these vivisectors, in a public journal, without arousing a storm

of indignation on the part of the leaders of the medical profession and the public, leads one to form the conclusion that hellish forces and influences are at work in our midst, and that the time has arrived when no humane person or lover of God and righteousness can avoid a sense of obligation to combat with all strenuousness this influx of unmitigated savagery.

The extracts will speak for themselves, and are as follows:

"In these experiments only strong and well nourished rabbits are used; with weaklings time is only wasted. The animal is fastened in the well-known manner, by the four paws, the head being left free. After splitting the scalp, the back part of the pericranium is removed with a pair of strong bone nippers, the meninges stripped back, and then the irritation is begun as above."

"For the technics of the experiments, I must add that neither bird nor rabbit is any way rendered unconscious."

Report of experiments made by Dr. J. Steiner at the Eye Hospital in Cologne:

"Experiment 7: We proceeded this time without anaesthetics. The animal was fastened on the table, and I dislocated both its shoulders. The creature, which seemed to suffer very much, was kept in that condition for about half an hour. It struggled violently in its bonds."

"I abandoned in my last experiments the use of chloral, which I had applied in my first experiments. It has the advantage of rendering the cruel blow less painful, but the animal no longer through its cries and struggles shows the degree of its injuries. I therefore gave up the use of anaesthetics."

From the report of Dr. A. Caste on dogs subjected to experimental injuries, in order to study the effects of massage.

From a report of studies on the inflammation of a rabbit's ear experimentally produced by scalding. "I performed the scalding of the ears of rabbits whose sympathetic nerves I had cut through from ten to fourteen days previously."

"Immediately on my scalding the ear with hot water the animal showed strong signs of unrest; it twisted itself about violently . . . some of the animals made loud cries . . . in two cases I had the opportunity of observing rupture of the muscles in consequence of the violent, abrupt movements."

"The appearance of certain developments only after long continuance of the irritation is to be explained by the assumption that the sensitiveness to pain became more and more acute as the effects of the irritation became more widely extended."

I invite all our readers who desire to help forward our work of awakening public opinion concerning the atrocities which are committed under the cloak of 'scientific research,' to send for a dozen or more copies of our official pamphlet "Why I condemn Vivisection" (by our Honorary Secretary, Dr. Robert H. Perks, M.D., F.R.C.S.). These can be supplied at 1/- per dozen, post free, and the pamphlets will do much to remove popular ignorance concerning this painful subject, and to break down prejudices in favour of vivisectional experimentation which have been created by misleading statements made by interested advocates or by medical men who have never studied the matter for themselves, and who, in consequence, bow down to the authority of certain notorious vivisectors, who, by unscrupulous methods and persistent diplomatic self-advertisement, have won their way to a public notoriety which more enlightened and less gullible future generations will doubtless regard as being infamous.

* * *

Our Exchequer.

At the end of the present year there will be, as usual, a considerable deficit in connection with the funds of the Order, but the Council hope that many of our members and friends will feel constrained to replenish the empty exchequer so that they may be justified in launching forth at the commencement of the year 1905 with increased enterprise and vigour. I mention this fact because this is the last issue of our journal for the current year. And I trust that those who are able and willing to help, will do so early, as our plans for 1905 are now being made.

The publication of *The Herald* as a quarterly instead of a monthly magazine, has lessened the expenditure, as the

cost of supplying the large number of public Institutions and Reading Rooms to which gratuitous copies are sent has thus been decreased. But notwithstanding this retrenchment, the incomings have not equalled the outgoings, although large quantities of our miscellaneous pamphlets and books have, as usual, been sold.

Our

Propaganda.

Our propaganda has been energetically maintained, and great quantities of missionary literature have been sent forth from our Headquarters; and we have abundant evidence that a great influence has been exerted upon leaders of thought and influential persons in all parts of the world.

Lectures and addresses have been delivered in the chief towns and cities of the United Kingdom under the auspices of the Order. London, Birmingham, Manchester, Nottingham, Burnley, Preston, Dundee, and Edinburgh have been visited during the past quarter; and a series of meetings have been held in these centres and other towns. Another campaign (commencing October 1st) has been planned for next quarter, and over forty meetings will be held in the following centres:—Edinburgh, Glasgow, Dublin, Manchester, Southport, Preston, Blackburn, Burnley, Bradford, Halifax, Nottingham, Birmingham, Exmouth and London.

Every day the attitude of the public and of the Press becomes more reasonable and sympathetic towards the ideals we advocate and the practical hygienic truth which we proclaim; and there can be no doubt whatever that in the near future the fact will be generally recognised that the consumption of blood-stained food by civilised men and women is a stupendous social mistake which entails serious consequences and much suffering on those who practise the carnivorous habit. And when this sentiment becomes *pre-dominant*, the abolition of butchery for commercial purposes will not be far distant in countries where enlightenment prevails.

Our

Prospects.

Our prospects, as workers for the Humane, Hygienic and Spiritual Age which is to be, were never brighter than at the present time, and we may, one and all, address ourselves with confidence to the great work which we have been called to share. If we do our part faithfully and manfully, sowing the seed of this Reformation of thought and custom which is to have such an important effect upon the world's future, we may safely leave the issue in the hands of that Power which makes for righteousness and spiritual evolution. By means of countless instruments the great work of racial upliftment and redemption is being carried forward, and we need have no doubt as to the ultimate issue.

Some

Practical

Suggestions.

I would like to take this opportunity of inviting our co-workers and sympathisers to make a special effort to disseminate our official literature at Christmas time and during the coming winter. They can be supplied with copies of the current issue of *The Herald*, in parcels of not less than one dozen, at the rate of 2/- per dozen, *by sending direct to our offices*. We also have some back numbers of previous Christmas issues which can be forwarded at 1/- per dozen; and many of our pamphlets, such as "A Tale of Shame," "The Festival of the Christians," and "An Unrecognised Death Trap," are specially suitable for enclosure in letters, etc.

Such books as "The Living Temple," "Concerning Human Carnivorism," or the "Comprehensive Guide Book," are very suitable for presentation to those who are at all inclined to study the ways of health, and to amend their lives in accordance with hygienic truth. And if all our readers will thus help the Executive Council during the coming winter, a great deal of fruitful work may be accomplished.

If only one hundred of our friends would each send for a Bound Volume of this Journal for 1903, in order to lend it to neighbours and acquaintances, or to place it in some waiting room in a Railway Station, Hotel, Dental Surgery, or Public Institution, a large number of adherents might be won over to our humane ideals. For wherever the Magazine is circulated converts are won, and workers for the Humane Cause are encouraged and strengthened.

The price of these books is only three shillings, post free, and each copy would thus become a *permanent source of influence for good*. The 1903 Volume is the best we have ever issued; there are none for 1904; and those who desire to secure a permanent record of our work and ideals would do well to obtain one of these volumes before they are all sold.

I trust that the response which is made to these suggestions will be such as to afford encouragement to those who are disinterestedly bearing the burden of responsibility and toil at our Official Headquarters.

After Many Days.

O toilers in the vineyard!

O workers for the Lord!

Think not your efforts fruitless,

Because of no reward;

We sigh when winter lingers,

For the bright and smiling Mays,

Yet the harvest ever cometh,

Though "after many days."

O yearning hearts! look upward,

In patient trusting wait,

The seed we sowed in spring-time

May often blossom late.

And the good that we have scattered

Along life's weary ways,

Will yield a glad fruition,

Yea, "after many days."

Go work with ardent courage,

And sow with willing hand

The seed o'er barren deserts,

And o'er the fertile land.

And lo! earth yet shall blossom,

Though the brighter morn delays:

For God perfects the harvests,

Yea, "after many days." Annie R. Stephens.

THE SOUL'S CHOICE.

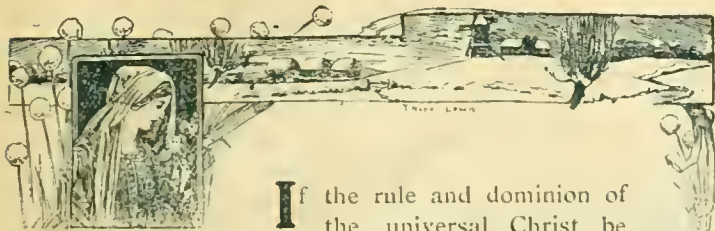
We should be careful, not to weaken our minds by associating with people who tend to keep us from living up to the best and highest within us. We should avoid those who do not inspire strength in us. Everyone has an exhalation which either adds to our will, or takes from its vitality.

You cannot escape a weakening influence, if you subject yourself to one, any more than you can escape warmth if you subject yourself to the sun's rays. No one wants weak legs. A weak will is far worse. I know some wills that go on crutches. Keep your will strong by getting into the magnetism of the strong. Have backbone, stamina.

You can be a jelly-fish, with no stability, or principle for two or three incarnations, if that is what you like, and want. But remember—if you have an earnest will, you can become each day more and more beautiful. You can grow in intelligence, and wisdom, and accordingly in happiness.

Ida G. Pentecost.

Christian Service and Ministry.



If the rule and dominion of the universal Christ be limited to churches and Sunday assemblies, His "Well done" will clearly be of very limited application; but if His dominion be over *men*, and over all human relationships and affairs, then household-servants, field-servants, captains and mates of ships, boys and girls at school, young men in shops and offices, mothers in the management of their homes, matrons of the poor-house, and men and women in every department of life and service, must be taught that Christ regards them as being in His service, that nothing human is foreign to Him, that He takes note of every work done by any human being to any other human being; and every work kindly and well performed may reckon on His "Well done."

Let it be borne in mind that "the Earth is the Lord's and the fulness thereof, the world and they that dwell therein," and we shall at once discern the folly and injustice of assigning to His words a merely religious or ecclesiastical application. Whoever is the Head or Ruler of a *class*, the Lord is not.

The *kingdoms* of the world are His; and the kingdoms include the churches, but churches do not include kingdoms. We do not find Him saying to those who represent Him, I appoint unto you a church, but "I appoint unto you a *kingdom*, as My Father hath appointed unto Me." "I give thee the uttermost parts of the earth for thy possession." "All nations shall come and worship before Thee. For the *kingdom* is the Lord's, and He is Governor among the *nations*."

The industries of the world, therefore, are in His service. And the obedience which it is certain He will honour and reward is service rendered to men.

A pleasant vision rises before us, not of priests, not of monks, not of clergymen and their religious constituencies, but of all those who have done anything by which others were served or comforted. All craftsmen, of whatever craft they be, shall have Christ's approval of every piece of work honestly and faithfully executed. Nothing escapes His notice. "Verily, verily I say unto you, the least service done to My poorest child shall in no case fail of its reward."

The "talents" which God has given to men consist in genius and ability for doing the every-day work of this world. The wisdom displayed in ploughing and breaking the clods, in sowing and thrashing is expressly ascribed to God, and declared to be His wisdom in man. Isa. xxviii., 23-29.

God is with shepherds and ploughmen; He goes forth with sowers and gardeners, and takes pleasure in their operations; He calls reapers and fruit gatherers to enter into His joy; for ripe corn and vine clusters,

and fruit trees with their burdens of delight are the creation of His love. He gives Himself freely to corn-grinders, and makers of bread, to bakers and cooks. He is Himself most careful and exact in selecting and embodying the ingredients of the cereals and roots of the earth. The form, the flavour, the bloom and fragrance of His fruits give evidence of most loving thought. And whoever begrudges the time required to make the family meal a pleasure to the eyes and the palate dishonours Him.

Every species of service which meets and supplies human wants is *Divine* service. God takes care of oxen, and feeds His sparrows. Shall He not much more feed His mankind! Observe that He answers the prayer, "Give us this day our daily bread," through His farmers, His millers, His bakers, His confectioners and cooks. The food supply is quite as honourable as high school or university supply. The home table is not less divine than the pulpit. Let preparation for each be done for God and to God, and He will as surely say "Well done" to the mother and to the table-maid as to "the eloquent orator." Indeed, household and other servants are expressly exhorted to do their work as to the Lord, in the certain prospect of receiving from Him their reward.

And if homes and tables are in the service of God, so are quarrymen and miners, stone-masons and joiners, plasterers and slaters, plumbers and glaziers, etc., etc. How could God give us homes without these?

Therefore, in order to form a character for eternity, and for eternity's honours and rewards, no one need go out of the common, every-day service of this world. "I want to serve God," says one. Then mend thy neighbour's shoes, or wash his linen, and do it for God; and if thou doest it well and faithfully He will smile on thee as thou doest it, and after thy death will say to thee, "Well done, good and faithful servant." Ye engineers and engine-drivers, ye type-founders and setters of type, makers of implements and all artisans, your callings are all honourable, put on dignity: in serving your race you are serving God, and may reckon upon His smile and reward.

Let no one say that Christ has more respect to churches than to workshops, to priests and clergymen than to artisans; for the life of Jesus (in whom the Spirit Christ was supremely made manifest. Ed. *H.G.A.*) bears abundant evidence to the contrary. The men with whom He had least sympathy were the ecclesiastics. With scribes and expositors of Scripture, with those whose services were chiefly confined to the Sabbath day, He would not be identified. He loved the common people; but had the strongest distaste for those who thought themselves specially entitled to His attention. He was hated exclusively by the priests and the leading men of the religious class. *They* stirred up the people against him. He must not be allowed to teach the youth of their generation. They preferred Barabbas to Him. Him they judged worthy of death.

Jesus devoted his youth and manhood to mechanical industry. As distinct from Sabbatarians, He was an every-day Man among every-day men. At the age of thirty he began to be an *every-day* teacher and healer. But He taught after a very original manner,

and, "not as the scribes"; that is very humanly; and had only the authority of God for his warrant, and not the authority of *tradition*, nor of the *Church*.

But even during the two or three years of his more public life, he gave out more of his strength and virtue in healing than in speaking. It was to *serve* that He lived, "I am among you as he that *serveth*." His sympathy did more than His words. Therefore the poor, the suffering, the sinful pressed about Him. Virtue streamed out from Him into them; the sick went away healed, the sinful forgiven, and the saddest with a beam of new courage in their hearts.

It is impossible for me to say how much I deplore the fact that the thoughts of men separate Christ from their common callings: instead of building themselves and their characters into Divine form, they build for Him stone churches to be solemnly visited one day in seven. Hence we have knavery in the world, and cant and hypocrisy in the Church; instead of through and through consistency in human character.

So long as He is supposed to be the Christ of the *Churches* only, He will not be known. Christ's "delights are with the sons of men," and not specially with Churches. Their are more men in workshops than in Churches. Moreover men are six days at their industries, and only a brief part of one day in their Churches. Christ is most where men are most. He desires not only to go *with* them to their daily work, but to go *in* them. He wishes Himself to be the Workman by them.

To do the humblest work in His Spirit of Love, is to partake of His goodness, and to do the work *well*, is to be "faithful." God is in man, in woman, and in child. If anything therefore be done to help or comfort *them*, God is served. Every work done for the neighbour's benefit goes straight to His heart. A cup of cold water in Love's service shall not fail of His reward.

"Well done." "Enter into My joy." In contemplating the Divine joy and our own eternal joy, it is of essential importance to remember that it is *the joy of serving*. God serves, waits upon, provides for, every living thing. The sun, the air, the sea, the rain, and the dew are forms of His service. Earth, stones, metals and woods are created in view of human wants. Blacksmiths, masons, joiners, and all manufacturers simply work with what God has put into their hands. God works into men's hands and works through their hands, to provide food for all mouths, and clothing for all backs, just as by the brains of other men He provides the instruction of science, the luxury of art, the wealth of literature, and the inspiration of music.

God's joy is the joy of *ministering*. All angels who are simply perfected men and women are "ministering servants." Their daily joy consists in going forth into the whole universe to be channels of God's help to others. They hearken to the voice of His word, and do His work in strengthening their weaker brethren, in comforting the sad and lonely, in alluring into repentance, and thus out of sin, all who are suffering from their sins, and in delivering from death such as are overcome by death.

John Pulsford, D.D.

Some Facts Concerning Pork.

In its wild state, as in certain localities of New Zealand and other islands of the Pacific, the hog subsisting as it does on roots and herbs, with an occasional lamb when fortune favours, is no more objectional as a food for man, than are many other animals which have cloven hoofs but which do not chew the cud. In reality all flesh is unfit for human



food, because of the chemical poisons formed by the life processes of the animal from which it has been taken; and because so much disease is transmitted from animals to men.

When we consider that most of the bacon and pork furnished to the grocers and to the butchers is derived from tame pigs, housed in a more or less filthy sty, and fed on all the refuse from the house or farm, as the case may be, it needs little argument to indicate what sort of blood is made, what sort of flesh is formed, when any part of the hog is eaten. The hog is made of the food it eats. Since its food is often decayed and loathsome, its blood and tissue must be full of impurities and poisonous substances. Can man eat these loathsome impurities and expect his body to remain in a healthy condition? Reason tells us that he cannot.

In many instances hogs undergoing preparation for the market are a living mass of disease, able to exist only long enough to enable the farmer to kill them before they die on his hands, and our system of inspection is so imperfect that such flesh actually goes on to the tables of the people as food for human beings.

Look at the pig, wallowing in the filth of his dwelling, feeding upon decomposing vegetables and drinking foul water—what becomes of the dirt taken into his system? Some is expelled from the body by the organs of excretion, but much of it remains in and about the tissues, frequently causing the development of abscesses in the liver and other organs. Many a pig whose flesh is so tender and palatable, has during life been the unhappy possessor of multiple abscesses, besides furnishing a dwelling place for such parasites as the deadly trichina and the loathsome tapeworm.

The trichina is usually found in pork, although cases have been reported in which cattle have contained the worms in large numbers. It exists only in the lean part of meat lying encysted between the muscle fibres. When eaten by a human being, this tiny parasite attaches itself to the wall of the stomach or intestines, rapidly develops and in a few days brings forth several hundred or even thousand of its young. Speedily these little fellows make their way into the body of the individual in whom they were born, usually causing such symptoms as are present in diarrhoea, dysentery; or even cholera morbus; but sometimes producing much more marked effects so that the signs rather resemble those of typhoid fever

or inflammation of the brain. The similarity of trichinosis at times gives rise to a wrong diagnosis, and thus the frequency of this dangerous malady is not appreciated even by physicians.

The incurable nature of trichinosis, and the readiness with which consumers contract the disease, should be reason enough for entirely discarding fresh pork or even cured bacon and ham. Should these facts not be sufficient to convince the reader, let us consider in a few sentences, the life history of another hog parasite, the tapeworm.

There are several forms of tapeworm, one variety making its habitation in cattle, another in dogs, and still another in that chief scavenger of our yards and refuse hills, the hog. As in the case of trichina, the tapeworm, when taken into the body, fastens by tiny links on to the delicate lining membrane of the bowels, and there grows to an enormous size, sometimes measuring many feet in length. Thousands of eggs are laid by each worm, usually to be cast out of the body, *but not always*. The eggs may hatch in the alimentary canal, and the young worms are often absorbed into the system to form hydatid cysts. Only a few weeks ago the writer was urged to operate upon a gentleman for the purpose of evacuating several large hydatid tumours, but it was too late to do any good even by the adoption of surgical measures.

The flesh of pork is whitish in colour, resembling more than does that of any other animal the dead tissue of man. It is very difficult of digestion, requiring on an average about five hours in a healthy stomach. In individuals suffering with indigestion a much longer time is necessary. A very large proportion of the body of the hog is fat, there being only a small amount of strength-giving material.

From the foregoing, then, we learn that: 1. The hog is a scavenger. 2. As such, its food and drink are unwholesome. 3. The hog suffers from invasion of tapeworm and of trichina, and can transmit these parasites to human beings who consume its flesh. 4. Fresh pork and bacon do not contain a large amount of strength-giving material, as compared with many more wholesome foods. 5. Both are very difficult of digestion, bacon being rendered more so by the curing and frying processes it undergoes before being served on the table. 6. The hog is unfit for human food.

Edgar R. Caro, M.D.

Yesterday, To-Day and To-morrow.

With every rising of the sun

Think of your life as just begun.
The past has shrived and buried deep
All yesterdays. There let them sleep!
Nor seek to summon back one ghost
Of that innumerable host.
Concern yourself with but *to-day*;
Woo it and teach it to obey
Your will and wish. Since time began
To-day has been the friend of man.
But in his blindness and his sorrow,
He looks to yesterday and to-morrow.
You and *to-day*, a soul sublime,
And the great pregnant hour of time,
With God Himself to bind the twain.
Go forth, I say, attain, attain!

Ella Wheeler Wilcox.

Digestion and Physical Culture.

Although in this busy age of intense competition and unceasing wear and tear, the possession of "brains" is esteemed, and rightly so, of the greatest possible service to us, we men and women require something more than nerve-stuff in our organisation to enable us to survive the struggle for existence.

It is quite true that man may not live by bread alone; but man wants bread all the same. And that very fact means that he will require a digestive apparatus to be at his disposal, and that if he would pose as a respectable member of society, his abdominal functions must needs be in good sound working order.

Half, and more than half (nearly three-quarters) of the "nervous-breakdown," the worry, the care, the morbid excitability, even the moral debility, which is so common now-a-days, may be traced to dyspepsia, or to neglect of the very rudiments of dietary. Most of the haggard, pale, wan, insalubrious-looking specimens of humanity, who complain of strain and fatigue, or prostration, and who just "miss their mark in life," and fall short of achieving the success to which they consider themselves entitled, owe their state of being to the discomforts attending on physical ill-being rather than to any actual "mental" cause.

Mind and body are, we are learning, to all intents and purposes one and the same thing. You cannot neglect either and let the other get off scot-free; such a providential arrangement would be impracticable, according to the existing order.

For as surely as one member suffers all the members suffer with it. And whether that member be the lungs, the brain, the liver or the stomach—it makes no difference: the whole mechanism is thrown out of gear.

This is why a thing so seemingly unimportant as feeding is responsible for so much, one way and another.

It is surprising how much a good or a bad digestion has to answer for. After a well-served meal a person is likely to be far more genial and sociable than before he partook of it. There seems to be an amazing amount of cupboard love in humanity.

Men and women abuse their digestion most shockingly. They not only eat and drink to excess, but they take the worse possible varieties of food. Sweet-munching, indulging in nips and narcotics, to say nothing of the indigestible foods which constitute the staple diet of the majority of persons, have a great deal to do with the mental, moral, and physical deterioration which is to be witnessed in both low life and high society now-a-days. The "heavy" meals of the last generation have given place to light, in-nutritious meals to-day.

And whence came those sunken cheeks, those blood-shot eyes, that sallow complexion, or the yellow jaundiced look which is to be met with only too often among those with whom we come into contact?

The falling-in of the cheeks, "giving a lantern-jawed appearance to the face," is due merely to defective digestion—or some such wasting disease, and consequent loss of appetite, listlessness and lack of the sense of the physical enjoyment of life.

It is the result of imperfect nutrition, and means that the possessor derives but little pleasure from mixing with his fellows, or of exercising his gregarious instincts.

Would you be beautiful? Is it your wish to acquire a fine complexion, and to exhibit the soft, rounded contour

of cheek so much admired by all whose æsthetic perception enables them to judge of perfection? Would you be lovely in the eyes of your fellows? Of course!

Well, if so—and if you would enjoy the benefit accruing through perfect eupeptic powers—study your health; eat in moderate quantities and at regular intervals, such food as you can assimilate and that you find *agrees* with you; masticate thoroughly; breathe deeply; and exercise your vocal organs well, whenever you get the opportunity.

Work energetically—never spasmodically—but wait until an hour has elapsed after a meal. And when you do work apply yourself to the matter in hand.

Let your one aim in life be to cultivate *mens sana in corpore sano*. And, therefore, endeavour to cultivate both mind, body, and features.

Some of you may be dissatisfied with your faces; for some they may seem but “necessary evils.” You may wish to get rid of these hollows and cavities which I have shown you argue defective conditions, mental as well as physical.

But all of you may not know the way to set about developing a better set of features.

I will tell you how it may be done.

First: By remedying the *mental* life. Take your small low nose. Say that you *will* acquire greater force of character, will not drift, and will improve the shining hour.

Or suppose you have the misfortune to possess sunken cheeks. Affirm that you *will* be sociable and kind, friendly with all, and take all by the hand.

Then (secondly) *hold* the *ideal* of such soul-conditions before you mentally, along with *the features* expressive of them, and *concentrate* on them day by day.

Take *the ideals* to heart; dwell on them; think them. And you *will be them*.

Do not hurry. That is not in consonance with progress.

“Hasten slowly.” Continued effort will yield results.

And some of these results will be that your health will improve and you will find your environment better adapted to you, and you to it.

R. Dimsdale Stocker.

The Value of Nuts in Food.

Nuts, as a food class, have been too long overlooked. The very profusion of varieties of these toothsome edibles indicates to us the desire on the part of Nature that they should be extensively used. Oddly enough, the animal nearest akin to man in physical structure—we refer to the anthropoidal ape—subsists almost entirely on nuts.

There is surely something wrong. Either the ape has made a mistake in his dietary, or man has in his. Judge between them by their physical condition. Man is so diseased that it is difficult to find a perfectly healthy individual; the ape is attacked with comparative rarity.

Might it not be well for mankind to depend a little more on nut foods for strength, and a little less on the animal world?

Containing as they do about eighty per cent. of pure nutriment in an undiluted form, nuts are essentially a blood making product. Actual contact with the sick, and active service in preparing their food, have proved that nothing will so enrich the blood as a dietary in which nuts form an important part. However, before they can be digested and assimilated they must have undergone thorough mastication by the teeth.

The indigestibility of raw nuts has, perhaps, done much to lead the people to use them but little. We should remember that raw vegetables and even raw fruits are very indigestible

to some people. Do we therefore discard these foods? No, we cook them, and the process of cooking renders them digestible. Nuts also can be cooked, and very nice they are. It is the *cooked* peanut that has so rich a flavour; it is the *roasted* or *boiled* chestnut that is sold so extensively by the Italians, not only in Italy, but in foreign lands. Nuts in nearly all varieties may be boiled, when they furnish a tasty and digestible dish.

Taking advantage of this fact, the different Health Food Companies are manufacturing a valuable food, called Protose, made from pure nuts. To vegetarians, Protose is a great boon, taking the place of flesh foods altogether; to those who use meat, it provides a tasty strength-giving addition to the table.

From Protose may be made sandwiches much resembling beef sandwiches. Stews, minces, and delicious gravies can also be prepared from it. This food is very digestible, especially for people who suffer from fermentation in the bowels—for it is digested chiefly in the stomach. Diabetics can use it to profit, for it contains no starch. In anæmia and general weakness we have employed Protose with splendid success, our patients soon adding weight and forming new blood.

N.Z. Health Journal.

Publications Received.

“The Gospel of the Holy Twelve.” (The Order of At-one-ment, 3, Evelyn Terrace, Brighton. Price 5/-).

This interesting volume is stated by the Editor to contain the translation of certain ancient versions of the original Aramaic Gospels, which have been preserved in some Thibetan monastery and recovered by the aid of Emmanuel Swedenborg and others. Like all other versions of sacred scriptures they must be judged on their intrinsic merits, and there is undoubtedly much in them which will appeal very strongly to humane and spiritual persons, and to students of mystic religion. Even if such do not feel convinced that these versions are demonstrably authentic they will be inclined to wish that they were—and they will, doubtless, be able to learn some valuable lessons from the good men who wrote them.

“The Life and Discourses of Jesus.” By Holden Sampson. (John Walsh, 85, Cardigan Terrace, Heaton, Newcastle-on-Tyne. Price 8/-)

This is another presentation of the life and teaching of our Lord, which is also declared to be rendered from original documents (by the aid and influence of the late Rev. Asa Mahan, D.D., who is declared by the writer to have been in personal communication with him, although no longer in the body). The book is somewhat profound, but may prove very interesting to advanced students of transcendental verities.

“Face and Physique.” By R. Dimsdale Stocker. (C. W. Daniel, 5, Water Lane, London, E.C., 6d. nett).

This is the best sixpenny-worth of common-sense that I have met with for some time; it contains most helpful information concerning physical and mental culture expressed in a very interesting and readable manner. Some extracts will be found on page 63 so as to give our readers an idea of the author’s teaching.

“Crime and Commonsense.” By Arthur St. John (C. W. Daniel, 5, Water Lane, Ludgate Hill, London, E.C. Price 1/-).

An indictment of English judicial inefficiency and the defects of our criminal law and our penal methods that is worthy of perusal by every citizen and patriot.

“Are We a Declining Race?” By Walter Hunt. (F. R. Henderson, 26, Paternoster Square, London. Price 1/-).

A book containing some important facts concerning the evidences of physical degeneration which are manifest in the British race, and also some remedial suggestions.

You are invited to make this Journal known to your friends and neighbours if you respond to its vibrations and share its ideals!

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