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The Ideal of Physical Regeneration, as a great possibility for the individual as well as for the nation, is a practical concept that merits consideration from every thoughtful and philanthropic human soul.



It concerns every invalid, every seeker after a higher, more enjoyable and more abundant life, and all who desire to improve the social and vital conditions of the less fortunate around them. In fact it concerns *everybody*, for human relationships create a solidarity. We cannot evade sharing each other's burdens; and amongst such burdens one of the heaviest is that of illness or chronic incapacity.

It is also a conception that specially claims our attention at this present time, when ill-health is becoming so general, and Physical Deterioration is so obtrusively apparent; when most of our Asylums and Hospitals are overcrowded, and when the dark cloud of Disease and premature death overshadows so many earthly homes.

For we have now reached such a condition of affairs that the *majority* of the young men who offer themselves for military service in some of our large cities, are rejected as being unfit. A very large percentage of the children in our schools are either physically or mentally malformed, or in some way enfeebled and deficient; while impaired eyesight, flat-feet, weak hearts, spinal curvature and soft teeth are becoming so general as to be regarded almost as *normal* amongst the youth of our country.

Cancer—the dreaded destroyer that now overshadows us all—claims as victims one woman in every eight, and one man in every twelve, who have passed the age of thirty-five years. And this percentage is ever increasing.

Many representatives of the medical profession are

driven, apparently by their inability to successfully overcome prevalent human malady, to resort to empirical measures that either outrage humane sentiment, or are manifestly discordant with common-sense. Some of our Physicians seriously inform us, and expect us to believe, that certain organs of our bodies should be indiscriminately removed because of their liability to become diseased; and that we should do well to submit to inoculation with many and various types of microbic cultures, in order to enable us to withstand the onslaughts of destructive micro-organisms which can be quite successfully withstood by human beings whose vitality is not below the normal standard.

These signs, and many others—including the prevalence of the idea that ill-health is *natural* and *unavoidable*, and therefore, to be accepted with resignation—point unmistakably to the fact that we have been, racially, on the down grade for many decades. They also indicate that it is high time for philosophic and altruistic men and women to ascertain and face the truth about this matter; to do something of a practical sort to mitigate this ever increasing evil; and thus to avert if possible the suffering that threatens our posterity, and the doom that menaces our race.

It is inconceivable that an all-wise Creator should have intended human beings to be in such a sorry condition. The phenomena of Nature, the beneficent laws that operate in such a manner as to maintain the sub-human races in a state of physical fitness, by means of processes which ensure the weeding out of the unfit and the transgressing; and the declaration of the world's greatest prophets, to the effect that God desires Man to enjoy Health and Happiness, render such an idea untenable.

It is also inconceivable that mutilation and serum-quackery are the best means, or even rational means, for dealing with and overcoming the vital deficiency and physical degeneracy which render men and nations an easy prey to Disease.

There must be potent *causes* that have produced such deplorable *effects*; and it is obvious that no remedy for the latter can be adequate which does not consist in the recognition and removal of the former. National and individual ill-health must arise mainly from two things—namely, Ignorance concerning the Laws of Health, and habitual violation of the same.

“We do not need to change the nature of man—only his abnormality.”

And as it is a well-known fact that ill-health and devitalisation of the body generally produce corresponding functional derangement of the mind and the spirit, and thus bring sorrow and trouble upon others as well as upon those who are afflicted, it must be readily apparent that no man or woman can engage in any more important or beneficent work than that of disseminating knowledge concerning Hygienic Law. Earnest protest should therefore be made against the more serious forms of popular physical transgression, and also personal exemplification of the advantages and the benefits of living a natural and hygienic life.

Unchecked Sources of Degeneracy. It is true that many obscure and unchecked sources of weakness and disease, which exist in our midst and are ruining our national physique, can only be effectually combatted by wise legislation and collective effort. But when the great Ideal of Physical Regeneration becomes crystallized in the national mind, a way will be found to withstand and overcome these particular factors that make for physical and moral decay.

The indiscriminate and unrestricted breeding of lunatics, habitual criminals, wastrels, and physical and moral degenerates of the worst types, should be, and will ultimately be, prevented by drastic legislative measures. And such legislation will soon become imperatively urgent, for the simple reason that national self-preservation is a politic duty that is obligatory and of paramount necessity,

Imbeciles, profligates, consumptives and chronic invalids cannot be allowed to increase and multiply until they constitute the *majority* of the community—as they now bid fair to do. The taxation thus entailed upon the healthy and the industrious would become unbearable. And therefore the time must be near at hand when it will be compulsory for enlightened statesmanship to declare that parenthood, instead of being the *right* of every individual, however unfit, malformed or misbehaved, must henceforth be regarded at the prerogative only of such citizens as are comparatively free from certain of our worst diseases and evil tendencies, and from the more serious signs of physical or moral degeneracy.

The enforcement of such a Law would doubtless at first present great difficulties, but these could be overcome. Certificates of Health and good Citizenship (liable to endorsement, as in Germany, and to withdrawal) could be issued. These would constitute licences for parenthood and would be conferred by a competent Board of Health. And, as a last resource, the establishment of segregation colonies and labour settlements, in which discipline and perpetually enforced celibacy would be tempered by helpful, reformatory and kind treatment, would secure obedience to legislative enactment and act as a powerful deterrent against unlicensed parenthood.

The effect upon the national soul, and the popular health, by the adoption of such drastic politic measures would be incalculable. The responsibility and dignity appertaining to parenthood would at once become recognised by the youth of the nation, and serious effort would instinctively be made on the part of most young men and women to render themselves fit to exercise this important function, and thus to enjoy a privilege that would only be accorded to such subjects

of the State as were deemed, approximately, of the required standard of fitness.

The eager desire for physical culture and perfection which was witnessed amongst the Grecians in their best days, would then be revived. Weakly, malformed and anæmic women would know that their chances of being chosen for marriage were indeed slight, unless they could improve their physique; and unhealthy men would have to face the same situation. And the ultimate effect upon the National stamina and the conditions of our social life would probably be such as to completely transcend our present conceptions.

Although such new conditions might seem to press hardly upon some persons, yet nearly all would realize that the new Statute was for the welfare of the State and for the benefit of posterity; and they would acquiesce with the trend of public opinion.

The First Step. Just as social order, good government, public safety, and prosperity were evolved out of chaotic conditions in Mexico, by the wise but inexorably firm legislation of President Diaz, so might national Health and Prosperity be evolved in Great Britain by enlightened statesmanship. Only the man and the opportunity are needed.

But the first step towards getting Physical Regeneration included in the programme of practical politics, is to get the Ideal enshrined in the soul of every enlightened and cultured member of the community. It therefore behoves all who have apprehended and embraced this Ideal, and who are capable of realizing its potentiality and dynamic force, to labour for the great End which it foreshadows; and ever to emphasize its significance both in private and in public life.

If we proclaim Health as being the birthright of *all*, and a *possibility* for the majority of our contemporaries, even under the conditions of our present adverse inheritance, multitudes of invalids who are at present apathetic, faithless and pessimistic, will be encouraged or shamed into making resolute effort to emancipate themselves from chronic bondage of ill-health. And they will thus deliver themselves and their relations from much suffering and inconvenience.

Thousands more who might have stumbled blindly into the mire of helpless invalidism, or have drifted into the prison-house of pain that ultimately awaits those who persistently live unhygienic lives, will also be induced to take their bearings, to forsake their folly, and to seek the only way of salvation from physical disaster. And a vast number of innocent children who would otherwise be cursed with inherited deficient vitality or predisposition to disease, will escape the unhappy destiny awaiting them on this planet.

A Beatific Vision. Let us try to imagine what this world of ours would be like if all, or even the majority, of its inhabitants enjoyed that perfect, abundant and glorious Health that we instinctively feel ought to be the birthright of each one of us—if all the sufferers, weaklings and depressing and burdensome invalids were to be transformed into happy, vigorous and cheerful beings who would radiate joy instead of gloom.

Let us create a dream of fair women with magnificent vitality, abundant energy, cultured minds, sound teeth

and perfectly moulded forms—to whom exercise and work and recreation were equally enjoyable.

Let us also conceive a race of men in whom physical, mental and spiritual culture had combined to produce God's true ideal of Manhood—a magnificent combination of strength, activity, goodness and wisdom.

It is easy to realize what life might become on this Earth if we could only work our way back to Sanity and Health—both of body and mind. Happiness would shine in the faces around us, music would be heard everywhere, and joy would simply irradiate the conditions of our Social and National life.

And such a dream is by no means Utopian or impossible. By Faith, Wisdom, resolute and combined Effort, and practical Statesmanship it could ultimately be brought about. And one day in the distant future it will come to pass.

But how long we may have to wait for such a realization depends upon ourselves. We can all hasten that day, to some slight extent at any rate. And we can all bring many benefits and blessings into our own lives, as well as into the lives of others, by striving so to do.

The problem of Physical Regeneration will most certainly be solved in the coming years. This great remedial change in human physical conditions will be achieved—for the growth of enlightenment will cause mankind to be dissatisfied with anything less.

Not by miracle, nor by discoveries made by senseless and cruel experimentation, nor by some secret "Elixir Vitae;" but by recognition of those hygienic and therapeutic Laws upon which Health regained, and Health perpetually maintained, depend.

Knowledge and obedience are what are needed—in place of ignorance and transgression. Back to harmony with the teaching and dictates of Nature; back to the simple and abstemious life, and to purity in diet; back to the land, to the pure air and sunshine, and to healthful work and exercise, must be our policy.

And when we thus forsake our unwholesome, luxurious and artificial ways of living, and seek after Wisdom, the great transformation will soon begin to take place.

**Practical
Philan-
thropy
for all.**

Many of us desire to do some beneficent work before we pass hence; so that when we compose ourselves for our last rest, we may have the satisfaction of realizing that we have done something that was worth doing during our period of incarnation—that we have not lived in vain.

Many others are desirous of putting forth practical Christian endeavour, that will produce actual results in the form of increased human happiness and lessened human suffering—as well as some furtherance of the redemptive mission of the Christ who was so intent on promoting man's physical, moral and spiritual Regeneration.

To all such this great Ideal must appeal, as it is based upon the eternal foundation of accordance with the Divine Will, and characterized by beneficence, philanthropy and true patriotism.

For centuries our Churches have been attempting the task of saving men's souls whilst leaving their bodies to riot in physical transgression and in carnal indulgence. The important fact has been too long ignored, that sanity of mind and true morality are the

normal results of perfect physical health; and that a very large percentage of our popular sin and folly is the direct outcome of perverted, neurotic and abnormal physical conditions.

The results do not justify a continuance of such a policy; and the time has arrived when some emphasis should be laid upon the necessity for *physical* salvation, in order that God's great Work of spiritual Evolution, in connection with His human creatures, should not be hindered by obstacles that are removable, or by customs that are degrading, barbaric and indefensible.

Let us then work for social upliftment and amelioration while it is called to-day; for the hour of personal opportunity will soon pass!

Let us show by our *deeds* and by our personal *service*, rather than by our good intentions, that we apprehend the great need of Christendom at this time; and that we are ready to be used as God's instruments to promote the true welfare of those around us.

Sidney H. Beard.

The Better Land.

There is a land where Truth is king,
Where Understanding sways the throng;
Where all unspoken love is told
And Right has triumphed over Wrong!
The promptings of a heart that quailed,
The words affection *meant* to tell,
The praise that died ere yet it bloomed—
Will stand revealed when 'all is well!'

The ones who left us sore and hurt,
The erring ones who sinned and fell,
The crushing of our hearts with woe
At death—the coffin and the knell;
The hopes that died, the plans that failed,
The pain and suffering we bore,
When we have reached the Better Land
Will stand revealed and be no more!

Then we shall understand the world,
Shall know our hearts, and read aright
The actions and the words of men
Who struggle onward in the night.
Ah, Better Land, where Truth is king,
Where understanding sways the throng,
I fain would rest my soul in thee
When Right has triumphed over Wrong!

Byron Williams.

HAVE FAITH IN YOURSELF.

The only way to achieve what you desire is first to have faith, or belief in yourself, and then to work with intelligent industry for your object. The world always gives way to and believes in those who have faith in themselves and their missions.

If you are afraid of the world, the world will misuse you. If you march valiantly forward, it will retreat from you. If you take the word "fail" out of your bright lexicon you do not fail. It lies in what you believe you can do. Believe, then, in yourself. Just gird yourself up, work for what you desire, keep level-headed, and you must eventually succeed.—*Progressive Thought.*

Occult Aspects of Food-Reform

(Being part of an address given before the Vegetarian Society at Manchester.)

The Darwinian theory, as modified by later scientists, has attempted a solution of the question of Evolution with praiseworthy industry and accuracy of research, but it only



deals with a section of the whole problem, viz., the evolution of the *physical* organism. Modern religion, on the other hand, has set forth its teaching as to the development of man's *spiritual* nature; but it likewise attacks only a portion of the problem, concerning itself mainly with certain aspects of his spiritual nature, and very little with the physical body.

Now I think it may safely be said that we shall never fully understand the entire problem, until we have ceased to consider man as merely

compounded of a physical body animated by a something, more or less unknown, which we call a soul. Such a crude division as this may suffice for the untutored rustic, but for a true comprehension of the subject, we must endeavour to make a somewhat more accurate analysis. Even when St. Paul speaks of body, soul and spirit, he does not give a complete definition of man's whole being; and it is not until we study the ancient sevenfold division, known to all who concern themselves with the esoteric or inner, rather than the exoteric, or outer side of religion, that we begin to form a just appreciation of the problem.

But as a close investigation of this would lead us too far astray, it will be sufficient for the purposes of this little essay to recognise the fact that man, properly considered, consists of a divine principle, call it by what name we please, which, to use a convenient though not entirely accurate simile, is encased in a series of sheaths, each composed of matter of varying degrees of density, the physical body we know being merely the outermost, or more strictly, the densest.

These sheaths must not be conceived as lying one within the other, entirely separate and distinct, but rather as interpenetrating. It may be said that Man has within him matter corresponding to each of the seven great planes of Cosmos; and it is by virtue of this fact that he is eventually to become a self-conscious entity on them all.

On the physical plane, as modern science tells us, his organism has been trained during untold ages to respond to impacts coming from the outer world, until in the fulness of time his various sense organs have been developed and perfected. Similarly, his emotional, mental and spiritual bodies are being trained to respond to influences from the planes of emotion, thought and spirituality, until they too have developed and perfected their faculties, and the divine man appears in all his glory.

Vibration the Key to Life.

We may therefore say that Evolution is largely a question of *vibration*. In common with all other organisms, man is gradually learning to respond to a larger variety of vibrations, and also to vibrations of greater rapidity, and in this way he comes into contact with new sensations and even develops new organs for that purpose.

For example, sensations of sound and light are received by means of vibrations of given rapidities, those of sound being slower than those of light. And there is apparently no arbitrary limit to the point at which they cease to produce an effect upon us. Thus, Professor Tyndall, when walking in some Alpine fields with a friend one day, remarked that the whole air seemed to him full of the humming of certain insects; his companion, however, could not distinguish these sounds at all, the limit of his capacity for receiving sound vibrations having been reached and over-stepped. For him, therefore, these sounds were absolutely non-existent; yet they were there.

Similarly with sight. Not only is there considerable diversity in the ordinary range of vision possessed by different individuals, but clairvoyance itself is simply the power to receive vibrations of greater rapidity than can be received by the majority of people at the present day, viz., vibrations of super-physical matter.

We might very usefully compare the physical, or other body of man to a violin. When this is new, and the fibres of the wood are closely packed together, and to some extent clogged with varnish, the instrument does not readily vibrate when played upon. The most skilful musician can only draw from it sounds of limited quality and strength. But as, in process of time, it becomes accustomed to the action of the bow, so the very nature of the wood seems to change, the particles respond more and more willingly, until the vibration is able to penetrate every little fibre, setting it in harmonious relations with the rest; and thus the tone grows sweeter and more mellow as years roll by, until it seems able to express the subtlest emotion of the soul of the player, almost becoming for the time being part of his own personality.

Just in the same way, all our bodies must be trained to respond to the divine life pulsing within us. These bodies are all vehicles of that divine life, and the more unresponsive they are, the more difficult is it for the life to express itself. They must be purified and brought into harmony with one another and with the divine, until we are truly "in tune with the infinite."

And now you may perhaps say to me, "But what has all this to do with Food-Reform?" Just this. Modern science teaches that our physical bodies are entirely built up of minute cells (or whatever name may be given to them at different times), each having an independent life of its own, though temporarily united in common subservience to the needs of the whole organism.

Further, there is a constant renewal and interchange of these particles going on, by which some of them are thrown off and attach themselves to other bodies; this, quite apart from the ordinary process of eating food.

Now it is known by students of occultism that

these particles acquire the psychic characteristics of the body to which they have been temporarily attached, and when they leave that body and pass to another, they bring to the latter the imprint of qualities belonging to the former; and as the eating of animal flesh brings with it the characteristics of animal life and its passions, by so doing we impart some of those very qualities to ourselves. That is to say, we deliberately build our bodies of a *gross* material, gross from the higher standpoint, I mean—one which responds more readily to coarse vibrations.

And if we remember how intimately all our bodies are connected, so that if one is coarse and unrefined, it will tend to render the others of a like nature, then we shall realize that by eating flesh-food we are making it more difficult for the divine self within us to manifest itself through our bodies, and thus we are distinctly retarding the evolution of our higher nature. Surely it is hard enough already to control the lower and cultivate the higher, without adding to the difficulty by an unwise choice of food.

That the use of flesh as an article of diet really does have the effect I have described is also corroborated by the observations of clairvoyants, some of whom have remarked that, other conditions being equal, the aura of a vegetarian is generally noticeably purer than that of other people. By the aura I mean, of course, that portion of our subtler bodies which, though invisible to the ordinary eye, is clearly discerned by those whose range of vision is somewhat more extended.

Moreover, all this is quite in harmony with the teachings of most of the ancient sages, who were well aware of the effect which diet produced, not merely upon the outer physical body, but also upon the higher principles. Thus, to quote again from the Golden Verses of Pythagoras, we find these words:—"But abstain thou from the meats which we have forbidden in the purifications and in the deliverance of the soul. Make a just distinction of them and examine all things well."

Not only, however, do we thus build our own bodies badly, but since the interchange of particles composing them is constantly in progress, we also help other people to do the same; so true is it that we cannot, even if we wished, live for ourselves alone.

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The Universal Kinship. This brings me to another thought, viz., the unity of all life throughout the universe. It is a familiar teaching in Eastern philosophies that every living being is linked by imperishable ties to every other being, and that we can neither do, nor desire, nor think anything which does not also produce some effect upon the world around us. And for this reason they condemned what was called the great heresy, the heresy of *separateness*, the idea that any being is a perfectly independent unit, rather than a portion of the organism of the universe.

It follows from this that nothing which adds to the misery of the world, human or sub-human, can possibly be justified, even were some apparent advantage to accrue to ourselves by such action.

I need hardly remind you of the revolting scenes which are almost inseparable from slaughter-houses, to say nothing of the horrors of cattle transport by land

and sea. Think for one moment of the terrible sufferings and emotional experiences through which these animals pass at and before their death. Think of the thousands that are brutally murdered every day of the year, and then try to realize not merely the enormity of the physical suffering, and the degraded moral condition of those engaged in this horrible trade, but also the frightful effect of all this upon the emotional atmosphere of the world, and how these feelings of pain and terror and rage must inevitably re-act upon *us*. For we live in an atmosphere of thought and emotion generated by ourselves and those around us, including the animal creation, so far as emotion is concerned. The mere idea of it is appalling; and yet this is an aspect of the flesh-eating custom which rarely occurs to most people.

It is related of a well-known lady that, when travelling in America, quietly reading in the train and not thinking about her journey, a feeling of depression gradually crept over her, which at last became so strong that she put aside her book, and then remembered that the train was approaching Chicago, the great slaughter-house of America. The whole psychic atmosphere of the place was so laden with these repulsive influences as to make itself felt at once by a sensitive nature. Other sensitives have corroborated this experience. Such are some of the results arising from the depraved taste for flesh food and the false notion that such food is necessary or at least good for health.

Man is often spoken of as the monarch of the brute creation. If so, he has strangely perverted ideas of his royal responsibilities. It is not usually considered the prerogative of a sovereign to murder his subjects, still less to devour them. Ruskin once said: "We shall be remembered in history as the most cruel and therefore the most unwise generation of men that ever troubled the earth; the most unwise in proportion to their sensibility, the most unwise in proportion to their science. No people understanding pain ever inflicted so much; no people understanding facts ever acted on them so little."

But there is a further duty we owe to the animal kingdom, besides protecting them from cruelty and ceasing to slaughter them for food. Following up the idea above mentioned of the essential unity of all life throughout the universe, we should ever bear in mind the dependence of the lower on the higher. The whole of creation, human, sub-human and super-human, is slowly climbing up the ladder of evolution towards perfection, and it is the obvious duty as well as privilege of the more evolved to help their weaker brethren in this toilsome ascent.

We must never forget that in ages to come, the foremost members of the animal kingdom will step over the border line of the human kingdom, and themselves receive that divine breath which shall make them self-conscious entities; and just in proportion to the care and love which we bestow, or do not bestow upon them, will their evolution be hastened or retarded; and not merely theirs, but ours too, since we are all close linked together. Surely this thought alone ought to make us pause before we so far degrade our humanity as to butcher in cold blood those who are literally our brothers.



To sum up, then: The use of flesh as food has a definite effect in coarsening the material of which our bodies are built, not only the physical body, but also the more ethereal ones constituting the higher part of our being. And thus, by habitually eating flesh, we make ourselves and others more responsive to the lower influences around us, and less responsive to those nobler types of emotion and thought which we should ever seek to cultivate.

Secondly, the slaughter of animals for food is not only an act of barbarity to the animals themselves, but is morally degrading both to those who are responsible for it by eating flesh, and to the unfortunate men and women engaged in all the disgusting work thereby involved.

Thirdly, the effects produced upon the psychic atmosphere in which we live by all the horrors connected with slaughtering are very *real*, though unperceived and even undreamt of by most persons. This poisoning of our moral atmosphere constitutes a serious evil for humanity in general, and inevitably hinders the evolution not only of the animal kingdom, but of Man himself.

Lastly, since all living creatures are bound together by community of nature, and are evolving together towards a common goal, it becomes the sacred duty of each one to help all others with whom he comes into contact, by every means in his power to draw nearer to that goal.

And so, to those who may still be wondering whether this custom of flesh-eating really is so bad as we Food-Reformers represent it, I would say, "Do not think of it *only* as a question of palate, or of health, or of economy, though these and many other arguments may be adduced against it; but remember also the *moral* issues involved, and the effect flesh-eating has in hindering us all, animals and humans, from rising to the glorious heights of our true destiny, which is to become one with God."

Bertram Theobald, M.A.

How the Shadows Come.

How easy it is to spoil a day!

The thoughtless words of a cherished friend,

The selfish act of a child at play,

The strength of a will that does not bend,

The slight of a comrade, the scorn of a foe,

The smile that is full of bitter things,—

They all can tarnish its golden glow

And take the grace from its airy wings.

A day is too long to be spent in vain;

Some good should come as the hours go by;

Some tangled maze may be made more plain,

Some lowered glance may be raised on high.

And life is too short to be spoiled like this,

If only a "prelude" it may be *sweet*.

Let us bind together its threads of bliss!

And nourish the flowers around our feet.

W. Yale

The Supreme Being, who in the ancient scriptures of all true Religions is described as the Eternal Mother as well as the Eternal Father of all living souls, wills the happiness and well-being of us all. And beneficent Laws have been ordained to secure that end.

The Art of Forgetting.

Much is said and written nowadays about cultivating the memory. Schools have been established for the purpose of teaching memory culture.

All a very good thing. A good memory is necessary to success, business and social. A well-trained memory is a very useful faculty to possess. It not only makes smooth the way of its possessor, but it is so much capital stock to his credit.

But with all our memory training we should also learn the Art of Forgetting. Perhaps more of us need to learn how to forget than to learn how to remember. Forgetting can be learned as easily as remembering, but it requires exactly the opposite kind of training. Even learning how to forget the things we should forget will help us to remember the things we should remember.

The things that are unpleasant, the things that irritate, the things that make us feel bitter and unkind—these are the things we should forget.

The health of the body, as well as of the mind, depends upon forgetting. To let the memory of a wrong, of angry words, of petty meanness, linger and rankle in your memory will not only dissipate your mental energy, but it will react upon the body. The secretions will be diminished, digestion impaired, sleep disturbed, and the general health suffer in consequence. Forgetting is a splendid mental calisthenic, and a good medicine for the body.

If any one has been mean to you, has wronged you, heaped slander upon you, treated you contemptuously or discourteously, *forget it*. Remembering will not undo it, but will only make you irritable, bitter and angry; will react upon you harmfully, both physically and mentally.

If your friends prove false and cast you off, do not hold it in anger against them, but rather pity them. Keep a clear conscience and forget the little jealousies, the petty meannesses, that may be bestowed upon you. By casting it out of your mind, you can go on serenely and happily, while the ones who have done the mean things will be the only ones to suffer.

Forget the peculiarities of your friends, forget their faults. Remember only their good qualities. Forget your disappointments, forget your annoyances, forget all the disagreeable things.

By forgetting, you will develop for yourself a sunny disposition, a good temper, a cheerful manner, a healthful body. Forgetting keeps at bay wrinkles and old age. It beautifies the countenance with a beauty all its own—peace, contentment, health.

How shall you forget? By turning your mind to happier things. When the remembrance of unpleasant things crowds into your mind, use your will power and deny them a foothold there. Turn your thoughts immediately to the happy moments that have been yours. Deny the disagreeable things any place in your thoughts. Pick up a book and read, or go to some place. Get out in the fresh air and walk or ride. Fill the mind so full of other matters, that there will be no room for the disagreeable memories.

M. L. Gates, M.D.

The Flesh Traffic.

Some of its Cruelties as revealed by the American Humane Association.

There are about 45,000,000 of live stock transported in this country (United States) annually. Most of it is destined for food purposes and goes to the great centres of the meat trade. The conditions governing the stock in transit are barbarous in their crudeness and inhumanity.



The cars which are usually employed, are merely slatted boxes into which stock, large or small, are wedged as tightly as possible, as a rule. The floors are wet and slimy with excretions, and are constructed of wood. They become reeking with filth, and are infrequently cleaned. There the cattle must stand, packed like dead sardines in a box, panting for breath, crazed by excitement and terror, bellowing for food and drink which they do not get, exposed to the burning summer sun without protection, and swept by the pitiless blasts of sub-zero weather in winter.

Thirty-six hours is now the legal maximum limit. Just think of it. Think of the inhumanity, and of these horrible conditions. The time, in transit, is divided with callous indifference between waiting tediously on side tracks while preferred *dead freight* is hurried past to market, or in jolting and jarring along over the ties, the poor beasts all the while making muscle-racking efforts to keep on their feet, hour after hour.

Does the tired animal, accustomed to ample rest, attempt to lie down, an attendant prods it mercilessly with an iron-tipped pole. Does it fall from exhaustion, the swaying mass closes over it and all life is soon trampled out of its worn and fevered body.

On one wagon, which came only 120 miles, were counted the carcasses of thirteen steers trampled to death. They got down under the hoofs of others as the car jerked and bumped along. In the case of one animal, one horn was knocked off, an eye gouged out, ribs broken, the paunch and softer parts were trampled into bags. The other twelve were in a similar condition. Thousands of stock suffer this fate each year.

Accurate statistics of the number of stock killed or mutilated during transportation are carefully concealed by interested parties. At least our agents have been refused information in nearly all instances. Estimates based on known statistics, which are considered reliable, indicate that about 60,000 animals are taken from the cars dead yearly, and also about 50,000 injured and mutilated. Considerable numbers of these animals have become sick and diseased just before or during transit.

There is evidence to show that these poor battered carcasses have been utilized indiscriminately for food purposes by unscrupulous corporations. What sort of food must they make! They were living carrion before life was extinguished. They were fit only for fertilizer after death.

For over thirty years there was a Federal Statute limiting to 28 hours the time during which live stock could be transported without rest, food and water. It was not strictly enforced. At last, recently, the Department of Agriculture undertook a large number of prosecutions under this Law. An uproar from the millionaire shippers followed. Bills were introduced in Congress in December, 1905, to extend the time limit from 28 to 32, 36 and 40 hours. Instances are recorded, where the law has been technically evaded, when the unfortunate cattle were kept 60 hours without rest, food and water. There seems to be actually no limit to the brutal cupidity of the stockshippers and owners.

A Bill was finally passed, and became a Law during 1906, permitting shippers to extend the starvation and exhaustion period to 36 hours, *if they saw fit*.

This was done in the face of the almost unanimous opinion of a large number of the leading Veterinaries of this country that 24 hours without rest, food and water, should be the maximum limit. It was held that longer exposure to these privations rendered the stock feverish and unfit for food. The legislation was strongly fought by the better part of the newspaper press, and large numbers of prominent citizens all over the country.

The American Humane Association vigorously opposed this diabolical law, which was conceived in a spirit of graft and brutality and passed, assisted by the efforts of a large and expensive lobby. At a meeting of wealthy stockmen in the west, while Congress was in session, over ten thousand dollars was raised in fifteen minutes to push this legislation. Gross misrepresentation and trickery were used to pass the bill.

Stock-owners cannot be trusted to be humane because of their financial interests, although this was the argument chiefly employed before Congress to secure the Bill which was passed. Over 448,000 animals were involved in cases cared for by the Anti-cruelty Societies in the United States last year, and in 99 instances in each 100 it was the owners or caretakers who were responsible for the brutality.

We have before us at this moment a large number of photographs, showing the bones and bloated remains of stock which has been starved to death on the cattle ranges of the west. They are left to die by thousands and tens of thousands. Some lay for days dying. In one terrible photograph is shown what remains of nearly 1,200 head of stock, starved to death near the home of their well-to-do owner.

It is desirable, in order to place the plain facts before the public, to print and circulate literature relating to this subject throughout the country. Our opponents are rich, wily and unscrupulous. Shall the interests of public Health, and Justice and Mercy for the helpless, be forsaken by the American people?"

INVISIBLE MINISTRY.

In olden days there were angels who came and took men by the hand, and led them away from the City of Destruction.

We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into theirs which leads them forth gently towards a calm and bright land, so that they look no more backward.

George Eliot.

The Source of Vital Energy.

An article by Hereward Carrington in the August issue of *The Annals of Psychological Science*, contains some novel and most suggestive thoughts in contradiction of the popular idea that the human body derives energy from its fuel, like a steam engine. They will doubtless prove interesting to many of our readers.—Ed. H.G.A.



"If the current theories of the causation of vital energy by food were correct it would only be necessary for us to retire first to the dining-room and then to the gymnasium, in order to regain our strength and energies.

We should ingest more food, and then oxidize it off, and the process of its internal combustion would add more energy to the system, and

so on *ad infinitum*.

A truly pretty theory, but unfortunately (for it) we all know, from actual practical experience, that we must, when weary, retire to bed, and not to the dining-room, in order to recuperate our energies; and there comes a time when we must seek rest and sleep, or die; and this, no matter how much food we may have eaten, or how industriously we may have exercised and breathed in order to oxidize it off.

As a matter of fact, we know that it is exceedingly unhygienic and unwholesome to eat at all when exhausted by the labours of the day; and that exercise at such a time is most doubtfully beneficial, and that no amount of deep breathing will succeed in indefinitely postponing the oncoming fatigue, exhaustion and sleep.

These facts would seem to indicate clearly therefore that we must seek rest and sleep, and not food, when we are tired and need energy. And this fact alone differentiates the human body from the steam engine, and characterises the one as human and the other as a mere machine.

Thus the great difference between them is that one is self-recuperative and human, and needs sleep in order to effect this; and the other is not self-recuperative, and needs no rest, so long as it works at all; and in spite of this obvious and all-important difference . . . the scientific world has continued to ignore this question of sleep altogether, and to treat this matter of the renewal of vital force by food as a proved fact, instead of a mere theory, open to these very objections, and a most monstrous absurdity because of them.

The Phenomena of Fasting. These are some of the facts of every-day experience—facts which only need observing in order to see their import and bearing. Now, there is another whole set of facts which seem to disprove the current theory of the causation of vital energy by food—the phenomena presented by fasting cases.

If we take away food from a man for a number of days he is certainly going to experience sensations and phenomena will present themselves hitherto unknown and undreamed of. The food being (supposedly)

the source of the bodily energy, it is obvious that if we were to take away this food the energies would decrease and slowly wane until the patient collapsed from nervous prostration. That is the generally held theory, and is what we read would happen were we to take away food from a man for a number of days. The source of the energies being withdrawn they themselves must necessarily wane. It would, at all events, be impossible for the patient to get *stronger* during this period of inanition; that would appear to be quite impossible.

And yet—in all diseased conditions—at any rate—this is precisely what happens! Contrary to our expectations and to what is generally taught in physiology, ever since the doctrine of the conservation of energy was adopted, it can be proved that this is precisely what occurs. The patient is frequently stronger at the end of a ten or twenty or thirty or forty days' fast, or even a longer period of time, than he was at its commencement!

This, I acknowledge, appears self-contradictory, and even absurd at first sight, but it is the truth nevertheless. I have seen patients so weak that they could not walk down stairs at the commencement of a fast, and at the end of a thirty-day fast they are so strong that they are walking five miles a day. And every man, without exception, who has had the opportunity to observe such cases has at once agreed with me in my contention that the vital energy of the body does not and cannot come from the daily food. His clinical experience in every case coincides with my own, and corroborates the theory I have advanced as to the causation of vital energy.

Perhaps I should state this now, in order that the reader may be better enabled to appreciate the argument and the facts upon which it rests.

The Body an Electric Transformer.

I contend—and Dr. Rabagliati agrees with me in this—that the body does not nearly so much resemble a steam engine in its workings as it does the *electric motor*—at least so far as its energy is concerned.

The sole and only function of food is, I believe, to supply the wastes of the day—the tissues that have been broken down by exercise.

The food never supplies any heat or energy to the body under any circumstances. It receives its heat and energy in another way entirely. Physiologists have been misled by the superficial appearance of the facts, and have drawn too hasty conclusions therefrom. The human body does not receive its heat or its energy from the food consumed. These come from rest and sleep alone.

During the hours of sleep the human body is put into a receptive attitude, and its nervous mechanism is recharged by some all-pervading cosmic energy, in which we live and move and have our being. For this reason we awake in the morning refreshed and invigorated; and we can receive our strength and our energies in no other way whatever.

By sleep alone do we receive these energies; and it will be seen at once that this gives us a new theory of sleep. "It is that physiological condition of the organism in which the nervous system of the individual (in precisely the same manner as the electric storage

battery) is being recharged from without. . . ." This theory would enable us to explain sleep, then, which is certainly not possible on any theory held to-day.

The theory I have advanced also enables us to explain the causation of animal *heat* in the body. The heat is not maintained by any process of food-combustion, but by the vital energy which animates it. A corpse will cool to the temperature of the surrounding atmosphere in a short time; and no matter how much food we may ingest, the body never rises above a certain temperature—which is always uniform when the body is in health.

The body frequently retains a sub-normal temperature for years, and will only rise to normal when a patient fasts—he going without the supposed *source* of its heat, be it observed, for thirty or more days! All these and numerous other reasons convince me that we do not and cannot derive our bodily heat from the food eaten. It receives it in this way. Just as a wire is warmed by the passage along it of electric energy, so is the nervous mechanism and the body warmed by the passage along it of vital energy. The heat is but another manifestation of the energy that animates the organism.

The body, in short, is an *energy-transforming* machine, and not an *energy-creating* machine. It receives its energy during the hours of sleep and rest, and gives forth that energy during the waking hours. It *transmits* energy merely. And this being so, it is apparent that vital energy, or the power of life, is not derived from any process of food-combustion at all, but from another source altogether. It will also be seen that it lies outside the law of conservation. This will become more apparent as we proceed and as we follow this theory to its logical conclusion.

Fasting and Starvation.

Before proceeding further I must call attention to the radical distinction between "fasting" and "starving," as I conceive the two processes to be entirely different—though they are the same thing to the public mind. When this difference is understood much of what has preceded will become intelligible enough.

Say that a man, as the result of years of living contrary to Nature's laws, is more or less diseased—he is choked and blocked-up with mal-assimilated food material—effete material calling for elimination. Now this man enters upon a fast; he commences going without food. He drinks water, and that is all. His eliminating organs are kept constantly active, and continue to dispose of refuse material that had lodged within the system, with the result that he "cleans up" in a few days; his temperature and pulse go to normal, his tongue clears up, and his breath becomes sweet. Also his hunger returns—his first natural hunger since the fast began.

He now eats food and finds that he can retain it properly, and that he is cured. Together with natural hunger his *health* has returned. And, more than that, his *energies* have returned also, for he finds himself stronger than he was before he began to fast. This is due to the fact that more energy can now manifest *through* his clean organism; it permits more to flow through it.

But what happens after the return of natural hunger? Do not the energies then decline? And

if they do how can it be contended that energy is not derived from food? That is the question we must now consider.

First, as to the question of starvation. The return of natural hunger marks the point at which the one ceases and other begins. Starvation and fasting are two entirely different things, and I have thus distinguished them in my book:

Fasting is a scientific method of ridding the system of diseased tissue and morbid matter, and is invariably accompanied by beneficial results. *Starving* is the deprivation of the tissues from the nutriment which they require, and is as invariably followed by disastrous consequence.

The whole secret is this. *Fasting* commences with the omission of the first meal and ends with the return of natural hunger; while *starvation* only begins with the return of natural hunger and terminates with death. Where one ends the other begins. Whereas the latter process wastes the healthy tissues, emaciates the body, and depletes the vitality, the former process merely expels corrupt matter and useless fatty tissue—thereby elevating the vitality, increasing the energy, and eventually restoring to the organism "that just balance we term Health."

As Dr. Dewey so truly and so pithily said: "Take away food from a sick man's stomach and you have begun—not to starve the sick man, but the disease." There is the whole science and philosophy of fasting in a nutshell.

It will thus be apparent that there is a radical distinction between fasting and starvation, and whereas energy is unquestionably gained by the patient in the first class of cases it is doubtless lost during starvation. Of course the whole point of my book is that fasting is beneficial, and that it is useless to try and feed a patient with the idea of "keeping up his strength" in time of sickness. It was found that such a proceeding only made the patient worse.

The Transmission of Energy. The body is the transmitter or transformer of energy or life—this merely manifesting *through* the body. Life is a power separate, distinct, *per se*, capable of existing outside the body and independent of it. This life-force merely *uses* the body for its external expression or manifestation—being transmitted or focussed through the body just as light is transmitted through a glass prism.

A good analogy would be this. A burning glass receives the sun's rays and concentrates and focusses them at a point; and in a similar manner the body receives the cosmic energy and focusses and individualises it. And just as the burning glass would affect the rays, rendering them less intense and active, according to the condition of the glass, so does the condition of the body affect the amount and character of the life-force manifesting through it.

If the glass be cracked or chipped or broken or blurred, or in other ways rendered impure and befogged the sun's rays passing through it would be affected, and the power of the glass would be largely altered or nullified. And in the same way we can conceive that the condition of the body would affect and colour the character and amount of the life-force manifesting through it.

If the body were choked and blocked with an excess

of mal-assimilated food material; if it were diseased, or if, on the other hand, it were depleted through starvation, life could not manifest through it so fully and so perfectly as it could through a body whose health was perfect. In short, the *condition of the body* would regulate the character and amount of the vital influx.

Now, we can clearly see this in the human body. On the one hand, when the body is diseased and choked with foul material (as it is, generally speaking) it renders impossible the transmission through it of the life-force. It cannot find *expression*.

And when, on the other hand, the tissues are shrunk and wasted by starvation, the life-force cannot manifest either, for the reason that the vehicle for its transmission is not up to par, and is *diminished*; the receptivity and power of expression of the human machine is checked and lessened.

Only when the human machine is working *at its best*; when the nutrition is properly managed, so that there is neither too much nor too little food material in the body for its maintenance and proper working, we get the best results and the highest expression of bodily and vital energy.

This enables us to see clearly why it is that we get stronger all the time we are fasting and weaker the moment we begin to starve, and this, on the theory of energy and its relation to the organism advanced, just as readily as on the accepted view. Both of us can take the same set of facts and interpret them differently; and the choice would seem to be open to each to take which he prefers, were it not demonstrable that there are certain facts which are contradictory to the accepted views, and are only explicable on the theory propounded.



Wealth.

Oft have I wandered when the setting sun
Breathed out a gold good-night along the hills;
And in that gilded hour of respite won,
Strength was abroad to gird men's wavering wills.

Oft have I wandered 'neath the waning moon,
Where langourous lilies lie on latent lakes;
And all the world is in a silvery swoon,
While Pain sinks down to sleep and Ease awakes.

Oft have I wandered when the diamond stars
Floated away on day-break's jasper sea;
And blades of light like silent scimitars
Flashed through the bonds of Hope and set her free.

Earth brims with gold that knows no cankering greed,
Silver and jewels of the truest worth;
Here, then, is more than all the soul can need;
And yet the blinded millions die in dearth.

George F. G. Mills.



THE POWER OF THOUGHT.

If we throw a pebble into the water, the circle of a rippling wave expands from the tiny point where the pebble fell, and goes on in an ever widening circle until it reaches the furthest shore. And thus it is with a thought sent out by the will. It moves in pulsating waves which vibrate through the highly refined ether, impressing other minds according to their receptivity and the power of the dominant thought set into motion.

Uriel Buchanan.

Noteworthy Facts.

A large and rapidly increasing percentage of progressive Physicians throughout Europe and America, are now prescribing abstinence from flesh-food to their patients. In a few decades, or even years, the medical man who recommends flesh-food will be regarded with grave mistrust by enlightened persons.

The Butchers are combining in order to make the Cattle Breeders bear the loss when Cattle are found to be consumptive patients, or in other ways seriously diseased. The prospect of more rigid inspection is alarming them, as they know that tuberculosis is very prevalent. The fact that sensible people are beginning to *think*, and to *know* what is going on in the meat trade, is causing them grave apprehension.

It is proposed by them that the State shall compensate the Cattle Breeder for his diseased stock; but this unjust expenditure of public money must be strenuously resisted by all Food Reformers, as it is not fair that they should be taxed in order to enable carnivorous human beings to buy their unwholesome food more cheaply. Fruitarians must therefore combine also, and stand firmly for the righteous principle that those who want flesh (free from disease) must pay the price for it.

The Order of the Golden Age has printed over 50,000 booklets and leaflets during the past quarter, and 15,000 additional bound books are being printed at the present time. A very large output of missionary literature has been sent forth from our Offices to influential people.

The Council anticipate that the removal of our Headquarters to London will soon become necessary in consequence of the growth of the Movement. If any friend should feel disposed to present the Society with suitable premises in the metropolis, the President would be glad to supply the fullest information concerning the present situation and our future plans. Such a gift would constitute a most significant and beneficent memorial of the donor, and would be regarded with interest and recognition in the future when our great Cause—like the Anti-Slavery Movement—has triumphed.

When the removal is made, the Council feel that it should be to a commodious and worthy building, which could be made a Central Bureau or Rendezvous for our workers and friends.

So many of our comrades are connected with the Esperanto Movement, that it was decided at a recent Congress held in Dresden, that a National Union of Vegetarian Esperantists should be formed to proclaim the Principles of Food Reform amongst those who are using the new language. Information can be obtained from Sinjoro R. do Ladèveze, Altonaerstr, 67III, Hamburg, 6, Germany.

Our leaflet "Ten Reasons Why" (Esperanto Edition), has already been widely distributed, but I should be glad if our friends who are in touch with the Esperanto Movement would send for copies so as to make it more widely known. They are supplied at cost price (1/- per hundred); and copies in English can be obtained so as to be used for translation, and thus for teaching purposes.

Beauty Culture.

There can be no true beauty without health. The clear, sparkling eyes, the rosy cheeks, the transparent skin—are not all these so many signals that Nature hangs out to show that all is well within?



A soft, transparent skin is one of the things every woman longs to have. Fortunately it is susceptible of cultivation; but no amount of mere external treatment will effect the desired end. A coated tongue, a bad taste in the mouth, slow digestion, a sluggish liver—these are the usual accompaniments of a

sallow, muddy complexion, and they show where the real trouble lies. A cleansing process is called for.

Plenty of pure, soft water, drunk freely between meals, immediately on rising in the morning, and just before retiring, will do much to rid the body of accumulations of waste, just as real in their way as the garbage heaps that encumber a back yard.

Vapour and electric light baths will greatly assist the elimination through the skin, and the cold morning-bath will improve the circulation.

Daily exercise out of doors is a wonderful beautifier; brisk walking, with chest well expanded, shoulders back, and arms hanging naturally at the sides is the best all-round exercise. Working in the garden is also excellent.

Good digestion is essential to good looks. Take jealous care of your stomach and liver. Feed on pure wholesome viands, to the exclusion of rich, indigestible, highly spiced and clogging foods.

A diet composed largely of fruit is conducive to a smooth, healthy skin. Cultivate a taste for simple, natural foods; avoid rich, complicated dishes as you would the plague. They are invariably beauty destroyers. Good hard bread, well baked, may be taken at every meal, and will be found distinctly superior to cakes and pastries.

The manner of eating is almost as important as the nature of the food. Eat slowly, chewing every morsel thoroughly.

Rise early if you would keep fresh and young. Late hours and fashionable dissipation make 'pasty' complexions, weaken the nerves, and bring on premature age.

Deep breathing, practised night and morning, will do wonders in the way of broadening and deepening the chest, and filling up the unsightly hollows of the neck and chest.

Don't drug yourself with patent medicines. . . . Don't wear stays; they are unnatural, unphysiological, and unhealthful. Don't patronise so called beauty doctors. Don't indulge in late suppers. Be sparing in the use of sugar and sweetmeats.

Don't forget that beauty-culture is, at the bottom, character-building. As the athlete must exercise self-denial in order to develop his muscles to the highest pitch, so must the aspirer after true physical beauty deny perverted appetite, and maintain strict control over passion, in order that all the bodily organs may work

together harmoniously, and the whole system respond as a perfectly tuned instrument to the movings of the soul within.

There can be no true beauty culture without Happiness; and Happiness, while sought in vain for selfish purposes, comes of its own free will to those who set about most heartily the work of making others happy.

The most powerful moral aid to beauty is a truly unselfish life, devoted to the highest ends, and the disposition, which can easily be cultivated, of looking to the needs and welfare of others.

Selfishness mars a countenance of the most elegant proportions, while loving care for others brightens, softens, and transforms the plain face, and makes it shine with heavenly light.

A. B. Olsen, M.D.



The Motive Power of the Universe.

Love is the motive power of the Universe. We succeed or fail in life to the degree we love. There is a difference of one letter only between "love" and "live," and there is no difference between the two words at root. Only as we love can we be truly said to live.

By this is not meant the narrow personal love for one individual—rather the all-inclusive, overpowering love for all creation. We live in our enthusiasms, in our appreciations of things and people, and, when thus appreciative and enthusiastic, we may be said to love the person or thing admired.

So long as we keep our exuberance, our faith, our enthusiasms, our friendships and our loves, especially a broad and evergrowing interest and affection for humanity, just so long shall we remain young.

One becomes old only when cynicism and selfishness (both due to a superficial estimate of life) usurp the rightful throne of Love and Wisdom, indissolubly *one* since the creation of the world.

Love is the sovereign medicine for all human ills, for love means adjustment to all conditions, and adjustment brings poise and power. The reverse of this is also true. Hatred, selfishness and greed are most deadly boomerangs.

We cannot afford to think thoughts of hate toward any person—nor can we afford to complain or quarrel with any thing, person or condition which surrounds us, unless we desire to retard our spiritual development, and to poison all the cells and secretions of our body, and inevitably turn such person or thing more apparently at variance to us than ever.

Love is the key to business success. Love for one's work, a cheerful furtherance of the objects of one's employer, spells certain success in time. Another point; when one loves his neighbour as himself he cannot be unjust in any way to him. One would as soon act unjust to oneself. Just as the only way to have a friend is to be one, so the only way to be dealt squarely by is to deal squarely *with* all, not with a *legal* squareness, but according to highest ethical principles.

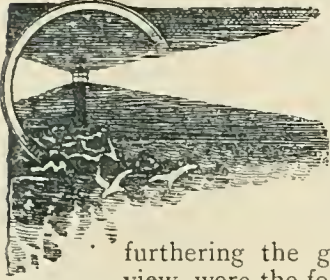
Again, we must love and bless our body. It is a perfect instrument, given to us to make holy use of, and we must love it by not putting it to any wrong use. If we love it, it will respond, and quickly manifest the divine beauty and power God has given it.

E. W. Dawson.

Editorial Notes.

The progress of the Food Reformation proceeds apace with ever increasing momentum and prestige.

One of the most significant events of the past quarter has been the foundation of a National Food Reform Association in London, in consequence of a meeting held in the town residence of the Countess of Plymouth. Amongst the Vice-Presidents and officials of this new organisation for



furthering the great end which we have in view, were the following distinguished persons:

The Duchess of Portland, Minna, Marchioness of Anglesey, the Earl of Dysart, the Earl of Lytton, Lady Henry Somerset, Lady Frederick Cavendish, Lady Isabel Margesson, Lady Ulrica Baring and Lady Gifford, Lord and Lady Leigh, the Dowager Lady Loch, the Rev. the Hon. E. Lyttelton, Sir Lauder Brunton, Bart., M.D.; Mr. George Meredith, the Dean of Durham, the Archdeacon of Westminster, Mrs. Asquith, Madam Sarah Grand, Mrs. Despard and Mrs. Sidney Webb; The Hon. Neville Lytton, Chairman; Mr. Eustace Miles, Vice-Chairman; and the Hon. C. S. Rolls, Treasurer. The Committee includes the Hon. Rollo Russell, the Hon. Mrs. Neville Lytton, the Hon. Mrs. Edward Lyttelton, Clara Lady Fitzgerald, Mrs. Bramwell Booth, Mrs. Hugh Bryan, Mrs. C. W. Earle, Mrs. Eustace Miles, and Mrs. Cobden Sanderson. Mr. Aylmer Maude is the Hon. Secretary.

This is a remarkable sign of the times, which clearly indicates that the time is near at hand when all truly cultured people will recognise the impropriety, the irrationality and the inhumanity of consuming the cruelly butchered and disease-laden corpses of cattle and other animals; and the desirability of a return on the part of all philosophical and self-respecting persons to the pure and natural way of living that God intended for mankind.

Man is the only animal on the planet that thus violates the dietetic laws of his being, by feeding habitually and persistently like the beasts of prey, although he was created a fruit-eating creature. In consequence, Man is the most diseased, and, apparently, the most depraved, of all the inhabitants of this world. But there is now reason to hope that the present sorry condition of affairs will be materially improved in consequence of the growth of popular knowledge and understanding.

* * *

The King and Food Reform.

It is gratifying to note that the King is beginning to take an interest in the Food Reform Movement; and I earnestly hope that, ere long, the necessity for improving the physique of the British race in general, and our Army recruits in particular, will be so realized by His Majesty that he will be induced by some politic utterance or some diplomatic action to give a great impetus to the work of Hygienic Education throughout his dominions.

On June 23rd, the following letter was sent to Miss May Yates, the Hon. Sec. of the Bread and Food Reform League, from Buckingham Palace:—

Madam,

I have had the honour of submitting your letter and the enclosures which accompanied it to the King, and I am commanded to inform you, in reply, that His Majesty is glad to hear that the Bread and Food Reform League is doing such good work.

I am, Madam,

Your obedient servant,
(Signed), KNOLLYS.

Miss May Yates.

The time will, I think, soon come when it will be opportune to send a letter of appeal to the reigning Monarchs of Europe, to consider the claims of the Food Reform Movement and to set an example to their subjects by the adoption of a more natural and rational dietary.

* * *

Fruitarianism in Scotland.

I am glad to be able to report that the Opening of the Fruitarian Lunch Rooms at Glasgow by the Directors of the Cranstons Tea Rooms, Ltd., was a complete success. Fifty thousand illuminated circulars were distributed throughout Scotland, an invitation banquet was given to a large number of influential guests, and then the rooms were opened to the public.

The following letter received from the Managing Director of the Company speaks for itself:—

Dear Sir,

After three days' entertaining guests by invitation at four tables per day (totalling about 320 per day), and hearing nothing but praise for the menu submitted, we prepared this morning to receive the public on the usual business terms of ordering and paying for each item à la carte.

We prepared for something like four hundred people. Visitors began coming in before 12 o'clock, and up to 1.15 everything went very smoothly, like clockwork. From that, onwards, for an hour there was a great rush, and the service from the kitchen and from the buffet was overtaxed, and all the items ticked off in pencil on the enclosed menu card ran out, some of which were very soon replaced by other items.

With such a rush there was naturally some confusion, but the guests were very considerate and prepared to make allowances under the circumstances. For a time a number of people were standing waiting their turn for vacant chairs. So far as we have heard, everyone was pleased with the food provided.

From conversations with many of the guests, we feel satisfied that there is a very much larger strata of society prepared to partake of this new diet than we had expected, so that, from those who are already well disposed towards it and those who may come from curiosity, or for a change from their usual meat diet, we have not the slightest anxiety of the ultimate success of the scheme. We are more than thankful that you did us the kindness of interesting us in this work, and for all the aid you have since so freely bestowed upon it.

We had half expected that some of the newspapers would have expressed a number of quips about the diet, but, so far, they have taken the whole scheme in dead earnest and with a marked degree of appreciation.

Yours faithfully,

STUART CRANSTON.

Two enthusiastic speeches were delivered at the Opening Reception, and the Scottish newspapers printed lengthy and most sympathetic reports of this new venture. And thus the Fruitarian Ideal will be introduced into thousands of homes through the enterprise, courage and loyalty to conviction of Mr. (and Mrs.) Stuart Cranston (for he was supported in the most devoted manner by the faith, counsel and active assistance of his wife in making the extensive and most artistic arrangements connected with this new departure.)

The Directors have sent a preliminary order for over five hundred of our books, for sale at the pay desks, and there is every prospect of a great impetus being given to the Food Reformation in Scotland.

This development has resulted from the influence of our Order and its literature; and indicates the good work that is being accomplished by our Society.

* * *

National Deterioration.

The alarming extent to which the physique of the men of this country is being undermined by unhygienic living, was demonstrated by certain figures given by Mr. Acland, of the War Office, in the House of Commons, on July 8th. They show that in London and in all larger towns of the country from 40% to 75% of the Army recruits were rejected. The figures are as follows:—

	Offered.	Rejected.
London	20,975	8,806
Birmingham	1,858	1,084
Manchester	2,523	1,821
Sheffield	1,031	363
Leeds	791	452
Newcastle	1,493	1,046
Sunderland	776	282
Glasgow	2,905	1,135
Dundee	956	680
Edinburgh	1,500	628

The following figures show how the established and actual strength of the Forces have fallen off:—

	Establishment	Numbers serving.
1906-07	903,404	753,077
1907-08	893,141	739,045
1908 (July)	799,610	639,000

The army is now smaller than it has been for many decades.

* * *

More Athletic Victories.

During the past quarter athletic fruitarians have again rendered a good account of themselves, and have secured a number of victories.

The great achievement that was accomplished by Mr. Emil R. Voigt, in the Five Miles Flat Race at the Stadium (in which he competed against the best champions of the world in the Olympic Games), covered himself and our Cause with glory.

It is well known that the Five Miles Race is a punishing affair under any circumstances, and our readers will be able to appreciate the following description (published in *The Daily Chronicle*) of the way in which Voigt won his heat.

"But the most beautiful running was seen in the second heat, when E. R. Voigt, of Great Britain, ran right away from his rivals. Bellars, the American, made a desperate effort for victory, and Pagliani, an Italian, put on a terrific spurt, much too soon for his own safety. Voigt looked at the Italian, and humoured him round half a lap, then he smiled and left him behind. Bellars took advantage of the Italian's failing strength and passed him easily, but still Voigt was far ahead, running with a grace and easiness which called forth the unbounded enthusiasm of the spectators.

It was a joy to see this little Manchester man, whom the vegetarians may claim as a perfect athlete, able to win the world's championship on a vegetable diet. He is beautifully neat, and ran with the lightness of a girl tripping across the grass, while the American pounded behind him. At the end of his five miles he was cool and unruffled. As he walked quietly on to the grass after breaking the tape it was almost impossible to believe that he had run five miles at top speed. Old sporting men agreed that they had never seen anything more wonderful, even in the days of Alfred Shrubbs and Morton in their first championship years. He deserved the splendid reception given to him by the Americans, who, though their man had lost, shouted the praises of his victor, and it was a pity that a hundred thousand Englishmen were not there to cheer one of the most brilliant achievements ever done by an English runner. Voigt must be remembered for this day. He has revived the greatest glories of the foot-race."

His victory in the Final was thus described in *The Standard*, and the tone of this press report

clearly reveals the immense impression created by this memorable performance upon the minds of the public and our journalistic friends.

"To my thinking, the event of the day was the Five Miles Flat Race. I told the other day of the prowess of Emil Robert Voigt; how easily he won his heat, and wrote of him as the greatest runner we have had since Alfred Shrubbs.

On Saturday he complained of a damaged toe; it gave him much pain, but he ran that five miles as easily as if it were mere child's play. He trotted sweetly. He was all springs. Hefferon, by his side, was heavy, always exerting himself; Swanberg, the Swede, had not the same graceful style; there was, indeed, no one like Voigt. He was a splendid general of himself. He allowed the other man to make the running. He ran as he pleased; he was fresh all the time, and when the bell ran he killed the best of all his competitors by his terrific pace, Voigt sprinted the whole of the distance round the track. No one could live against him, and as he cantered home, men, women, everybody, rose to pay tribute to him.

Voigt is a wonder. It was amazing, considering the disabilities wrought by the condition of the track, that he was able to finish sprinting. And Voigt did not exhaust himself by his remarkable effort. He knew no fatigue, and made his way to the tent chatting gaily to his friends the while thousands of men, belonging to all nations, acclaimed him as their hero. The race so magnificently run by Voigt made the whole day *live*. It was good to be at the Stadium on Saturday and see the grandeur of it all."

Voigt has also secured many events recently, including the Four Miles Amateur Championship, and the Four Miles Handicap at Glasgow, which he won from scratch (in 19 minutes 40 seconds) by twenty yards.

On August 1st, F. A. Knott (Vegetarian C.C.) represented Great Britain against the Racing Clubs of France at the Stadium, in the 1,500 Metres Race, and broke the previous record. Later in the day he won the Three Miles Scratch Race by ninety yards against the same competitors.

* * *

The Marathon Race.

It is interesting to note that although Dorando, the real winner of the Marathon race, was induced by misguided advisers to take some meat and some "Oxo" on the morning of the race—thus perhaps bringing about his collapse after being the first to reach the Stadium, he has throughout his life, been almost, if not entirely, an abstainer from flesh. Writing to *The Daily Express*, on July 27th, he describes his habitual dietary in the following words:—"I used to train in my spare time when I had done my work for the day, but I have never dieted myself. My meals in the ordinary way were meals of any other Italian—Minestra (a mixture of beans, vegetables and rice, without flesh—Ed. *H.G.A.*), macaroni in various forms and plenty of fruit."

* * *

Ptomaine Poisoning.

Epidemics of ptomaine poisoning, through eating meat pies, pork sausages, and other forms of flesh-food, have been so prevalent during the past quarter that one feels inclined to wonder whether the public who persist in such suicidal habits are suffering entirely from ignorance or from some form of mild insanity. Sixty persons at St. Anns-on-Sea were smitten down after banqueting on pork pies and potted meat. Two at least died, several were *in extremis* for several days, and all received a painful lesson which they are not likely to forget.

At Saddleworth, near Oldham, thirty others succumbed to a meal of meat pies. A boy named S. Bradbury died, and the verdict at the inquest was "death from ptomaine poisoning." Dr. Stonehouse said "the jelly in meat pies was the chief medium for the presence of bacteria. Hot weather was suitable for the growth of bacteria,

which were not discernible by smell or taste. The condition of the pies was not due to carelessness or dirt."

Sixty nurses in a Hospital, in Germany, were also simultaneously taken ill after eating shredded meat sandwiches, but they recovered.

Unfortunately such mishaps seems likely to increase. It has now been established in a Court of Law that a business firm selling poisonous compounds can be mulcted in damages if fatal results ensue, and thus an inducement is offered to those who have undesirable relatives, to get rid of them by inviting them to purchase and partake of such unwholesome products as have been mentioned above. At the Staffordshire Assizes, on July 16th, a man recovered £233 damages from a local business firm because his wife had died of ptomaine poisoning through eating some of their productions. I do not for one moment suggest that this particular case was other than purely accidental, and the bereaved husband has my sympathy, but the point of Law thus established may have serious consequences.

Flesh-eating and Civilization. Sir James Crichton-Browne has again come forward as an advocate of a beef-steak diet (*ad lib*) and a depreciator of abstemiousness, by delivering a speech to the Institute of Public Health at Buxton to that effect. Mr. Eustace Miles administered a crushing reply in *Reynolds'* Newspaper, which included the following sentences:—

"Last year I thought that, perhaps, Sir James did not know, and that he had, as his excuse, ignorance of what a non-flesh diet included. I regret that, though he is a year older, he is not a day wiser on this subject. As to "civilization and meat-eating going hand-in-hand," I think this is hardly to the credit of meat-eating, if we consider the prevalence of extravagant waste, of pauperism, of dipsomania, of drug-taking, of insanity, of cancer, of tuberculosis, of Bright's disease, of diabetes, of insomnia, of headache, of gout and kindred disorders, of stupidity, and of incompetence.

The features of civilization that seem to be most closely connected with meat-eating are, to my mind, the crying disgraces of modern times.

Almost always, when one is filled with shame at some horrible custom and habit, and when one examines deep down, one finds meat-eating at or near the root of it.

Meat is dear enough to the public, but to no one is it so dear as to Sir James Crichton-Browne."

Our Anniversary Day. Let me ask all our Workers and Friends to remember the 5th of November—the Anniversary of the foundation of The Order—and to make some special effort on this day to further the advance of our Movement. Last year, a very considerable amount of extra effort was put forward by those who responded to the invitation that was given to commemorate the day in this manner; and I earnestly hope that still more will be done *this* year.

Meetings should be arranged, Addresses given, or Debates organised for the exaltation of our Ideals; and those who cannot work in this manner, should endeavour to make converts by personal influence, and by pressing our literature upon the attention of persons who are in any way likely to take an interest in our Movement or to respond to the truths we proclaim.

What we want is *more missionary zeal!* Multitudes of persons are quite ready to come over to our side when the truth is brought home to them; but how shall they hear the truth unless voluntary preachers are forthcoming. Let me, therefore, venture to remark that the President and the Council of the Order of the Golden Age expect every Member to do his or her duty on this opportune occasion.

Until a few years ago many good people used to express their religious sentiment and zeal by giving away 'tracts,' or by placing them in Reading Rooms, railway carriages, &c. The plan was excellent, although most of the tracts were feeble and unworthy of circulation. Let me suggest that our official leaflet 'Ten Reasons Why' could be used in this manner with useful and practical effect.

* * *

The Coming Generation. The progress of all great Reformations, whether religious or social, has always been dependent to a large extent upon the amount of influence which has been brought to bear upon the minds of the youthful members of the community. Therefore, all who have the interests of the Humane Diet Movement at heart will share my conviction that earnest efforts should be put forward to make the young people of this and other lands acquainted with the facts which form the basis of the great ideal which The Order of the Golden Age exists to proclaim and emphasize.

Amongst a number of visitors who have recently journeyed to Paignton to become better acquainted with our work, was a Master from one of our Government Schools, who suggested a most feasible plan, which has since been successfully carried out, for awakening the interest of the scholars in this matter. And as it is a plan which could be utilised extensively throughout the British Empire, if a sufficient amount of co-operation can be secured, I want to make a resolute effort to get it adopted, and I therefore invite all our Members and Friends to assist by their influence.

The scheme is as follows:—To offer a Prize (a well-bound copy of "A Comprehensive Guide-Book to Natural, Hygienic and Humane Diet,"—the 2/- Colonial edition), for the best Essay written by the pupils of any school on the subject: "Hygienic Diet in Relation to Health." In the case of large schools, one prize will be given to each hundred pupils; and in all cases six small consolation prizes will be given for the six next best Essays (in the form of copies, either of Dr. Oldfield's "Penny Guide to Fruitarian Diet and Cookery," or "The Voice of Nature.")

The basic facts upon which the Essays are to be written are contained in our booklet, "The Testimony of Science in favour of Natural and Humane Diet," which consists almost entirely of expert, medical and experimental evidence, and which will be supplied to each pupil for the sum of one penny. (Price to Schoolmasters 6/- per hundred—a charge which does not cover the cost of printing.)

As the books above mentioned are almost entirely *educative* and *scientific*, and only allude *en passant* to the humane sentiment which constitutes so strong an inducement to all truly cultured persons to abandon the carnivorous habit, I anticipate that few, if any, educational leaders will raise any objection to this project—especially as the fact is now generally admitted by statesmen and patriotic philanthropists that our national physical deterioration, and the prevalence of disease which is so distressingly apparent in our midst, must be combated by an increased amount of Hygienic Education.

Let me, therefore, invite all our readers to make this invitation known to some Principal of a school or college, and to every Schoolmaster with whom a personal acquaintance exists, and, in addition, to use moral suasion to secure his or her friendly co-operation.

As our Society is a purely philanthropic one, and as this offer on our part involves a gratuitous presentation of the Prizes, without any financial return, our action cannot fail to be recognised as being disinterested, and should command appreciation and a sympathetic response.

If this scheme meets with acceptance in most of our Government Schools as well as in many others, an immense influence will be exerted upon the minds of the parents as well as upon the pupils, and great results will surely follow. The demand thus made upon our funds is likely to be considerable, but I have no doubt that many of our friends who have the interests of our Movement sincerely at heart, will be glad to share with me the privilege of contributing towards the cost of such a strategic missionary plan, the ultimate issues of which will be so far reaching, and the extent of which may be incalculable.

Official letters containing this invitation have been sent to *The Schoolmaster* and other educational papers, so as to make the offer known at once to a large circle of educational leaders. It is hoped that the active co-operation of the Board of Education may be enlisted.

Ten thousand circulars explaining the scheme have been printed, and copies will be sent to Principals and Teachers, together with sample copies of the books (for inspection).

Each of our Readers is asked to place the copy enclosed in this issue of our Journal, in the hands of some Schoolmaster, so as to supplement the efforts that will thus be put forth by our secretarial Staff.

* * *

Uncooked Cereal Food.

The practice of living to a large extent upon uncooked food, so as to have the vitality in it unimpaired, is becoming popular amongst experienced hygienists.

Mr. Eugene Christian has championed this idea most successfully in America, and has placed many types of such food on the market. He has now introduced them into England, and has forwarded to our Offices samples of cereal foods prepared for the table *without being cooked*. His "Unfired Bread," consisting of thin wafers or biscuits, made by blending three kinds of cereals with two kinds of nuts, is likely to become very popular with all fruitarians, and is worthy of hearty recommendation. I was prejudiced against uncooked cereals, although believing strongly in the uncooked and vital food theory; these wafers have convinced me that cereal food can be rendered enjoyable and easily digestible although untouched by fire.

* * *

A Much Needed Book.

For many years I have been frequently receiving letters from beginners on the path of Food Reform, asking advice concerning their ailments and physical troubles. In

most cases their ailments have been of long standing, and the sufferers have adopted a fleshless dietary in the hope of obtaining relief. But difficulties have arisen because the local Doctor has urged them to return to the flesh-pots, although they instinctively feel that the only way of salvation is to forsake them; hence they write to ask for encouragement and instruction, and the name and address of some Physician living at a distance, whose views are more progressive.

I have, in consequence, felt the need of some really comprehensive Text Book for the treatment of all forms of human malady, to which I could refer them—one written by an eminent medical Author, and also from the Fruitarian standpoint.

Such a book has now been introduced into this country, and has been added to the stock in our Book Department, so that those who are in any doubt or difficulty may be able to obtain reliable advice.

It is entitled "A Home Book of Modern Medicine" and consists of 1,676 pages of valuable instruction concerning all the ills to which flesh is heir. It also contains an atlas of the organs of the human body (in detachable form) and a very large number of illustrations.

As the Author (Dr. J. H. Kellogg) is the Founder and Medical Superintendent of the largest and most successful Sanitarium in the world (having thirty resident Doctors and three hundred Nurses on his staff) he is able to write with great authority and ample knowledge. No flesh food is ever provided at this Institution—the Battle Creek Sanitarium,—either for patients or staff, nor at any of the hundred or so Branch Establishments that have been instituted in various parts of the world, in consequence of its success. And the therapeutic system practised therein is abreast, or ahead, of the most progressive modern thought and physical science.

The price of this large volume is One Guinea (22/- post free), and it is a monumental compendium of medical wisdom and instruction that ought to save its possessors much expense, trouble and suffering.

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Our Propaganda Work.

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

	£	s.	d.		£	s.	d.
Miss E. J. Allott	2	6	Mrs. S. A. Gilbert	2	6
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In memory of the late Mrs. Jane D. Clarke and Mrs. Annie Purdon Joyce ...	100	0	0	Mrs. A. S. Moore	2	6
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				Mrs. L. M. Wood	2	6
				Amounts under 2/6 ...	2	7	9

Diet and Disease.

It is obvious that if Diet be related—as it assuredly is—to Disease, then Health must also, to a large extent, be dependent upon it. The influence which the dietary of the present day exercises upon Health, and in the production of common ailments is a subject to which I would call attention.



Though Nature is not long, as a rule, in retaliating if her laws be not complied with, it is astonishing what an amount of forbearance she seems at times ready to extend to her rebellious subjects, and how willing she is to condone faults and rectify evils that may have supervened. Unfortunately this benevolence on her part is liable to develop persistent

disregard of her behests, which if indulged in must of a certainty bring down condign punishment upon the offender.

The tendency of civilized humanity is to commit what I can only designate a slow suicide. Most of us are inclined to indulge our appetite too much, thus overtaxing our digestive organs, and overloading them to an undue extent with substances they are incapable of assimilating; hence to this, and to this alone, is attributable the prevalence of dyspepsia with all its long train of evils.

Man's stomach was never intended to be the receptacle of the heterogeneous messes it is so frequently loaded with. No machine could be constructed elastic enough to permit of similarly unfair treatment. The stomach may for a long time appear tolerant of the excessive and unnecessary work imposed upon it, but its tolerance eventually becomes exhausted, and a crisis develops.

Were we to permit our stomachs alone to gauge our appetites there would be but little danger of over-indulgence at table, but this we very rarely do. Our palates are systematically tickled by savoury odours emanating from what—erroneously, I think—are termed dainty dishes. By this means the gustatory nerves become unduly excited, and a normal appetite is thus transformed into one that is abnormal.

The result is that the stomach has thrown into it far more food than it can possibly utilise as nourishment. If vomiting does not relieve the organ of the superfluity, a considerable portion of it passes into the intestine, there to undergo a putrefactive fermentation, the product of which, absorbed into the circulation, vitiates it to such an extent as to produce a form of blood-poisoning, which, of course, is accentuated if constipation be also present.

In such circumstances the blood cannot possibly carry on its vital functions, and the various organs are handicapped to a very serious extent, not only because they are dependent upon an impure blood supply, but because their nerve stimulus is reduced from the same cause.

This state of affairs cannot continue indefinitely

without serious organic mischief arising. The blood, overladen with the products of decomposition, endeavours to get rid of these by the skin and the kidneys. Even the salivary glands are called into requisition, as may be observed by the bad taste in the mouth so frequently in evidence. However capable all these organs may be to deal satisfactorily with the normal impurities of the blood, their task becomes impossible when these impurities are not only in excess, but continue in excess.

Uric Acid Mafadies.

One of the most important impurities thus developed is uric acid. Combining with certain alkalis, always present, this acid forms salts which, being deposited in the joints, give rise to rheumatism and gout.

Uric Acid, also, is an important factor in the production of skin affections. Its injurious effect upon the vital changes constantly going on in cell life is so apparent as to place this statement beyond all question. Owing, moreover, to the pernicious influence uric acid exercises upon what is known as cell metabolism, a predisposition to Cancer is encouraged. This scourge, I am convinced, is largely due to over-indulgence in a meat diet, which is permitted to take the place of the necessary amount of vegetable food essential to our physiological well-being. If constipation be coincident, a state of things which a meat diet tends to encourage, then the danger is materially augmented.

A sedentary occupation, as everyone is aware, invariably exercises a retarding influence upon the process of digestion; the consequence, as a matter of course, is diminished appetite. This is Nature's warning that a halt must be called if health is to be maintained.

How is this warning heeded in most instances?

Not at all. On the contrary, the jaded stomach is usually goaded to produce an artificial appetite by means of a sherry and bitters, a gin and bitters, or some other pernicious concoction. Subsequently the digestion of the conglomeration of food products thrust within the stomach's enfeebled walls is assisted by artificial means in the shape of digestive ferments, extracted from the stomachs of sheep, calves, pigs, and the gizzards of fowls. After all this, a scavenger in the shape of a Seidlitz powder, or other saline, completes the cycle in the daily life of the gourmand.

Is it for a moment to be supposed that these precautions, if they can so be termed, counteract the evil influences of such a mode of life? Certainly not. Life, no doubt, has been maintained, and a certain kind of indulgence gratified; but at what expense? Is it possible anyone can be so foolish as to imagine that the organs which control nutrition can be abused in such a manner and yet perform their physiological duty satisfactorily?

Amid all this persistent disregard of warnings—loss of appetite, indigestion, headache, nausea, offensive breath, disturbed sleep, lethargy, irritability of temper, nervous depression, gout, rheumatism, and a host of other danger signals—there has been going on a gradual undermining of the health of every cell, of every membrane, and every organ of the body. In a word, life which otherwise might have been long and healthy, has been curtailed and deprived of its chief enjoyments for a temporary gratification of the appetite!

On the other hand, the evil effects might have been

at all events postponed, had the life of the offender been engaged in outdoor pursuits, with plenty of exercise in the open air.

Fresh Air and Exercise This brings me to the consideration of the paramount influence that an abundance of fresh air, which is the pabulum of the lungs, exercises upon health. By each draught of fresh air the lungs are revived; and if their functional activity be augmented by exercise, they will receive their vital stimulus in increased abundance. Thus they are enabled to impart to the blood greater efficiency, which will enable it to expel effete matter and flow in a pure, unsullied stream, distributing in its course new energy to all its dependent organs. The blood returns to the lungs charged with the products of combustion, and at every exhalation the process is repeated. A pure atmosphere, in fact, acts in an identical manner towards the lungs as a natural diet does towards the stomach, and these two, combined with personal cleanliness and a sanitary condition of the bowels, will tend in a very marked degree to ward off sickness and promote longevity to a degree one little dreams of.

We must never forget that the body is composed of an infinite multitude of cells, each a distinct and separate entity possessed of its own individuality. If these cells are continuously being nourished by an impure food supply, does it not stand to reason that they will tend to lose their healthy condition and be unable to beget a healthy progeny?

It is found, in fact, that, gradually, cells depart from the normal standard, their character becomes altered, and as the change in structure grows more pronounced their functional activity by degrees diminishes, until eventually the cell becomes quite unrecognisable as an integral part of the tissue of which it forms a part. In certain instances, as in a muscle, it may take on a fatty degeneration, as sometimes occurs in the heart, when, as a consequence, heart failure will supervene; or in the muscular coat of the arteries, when rupture or dilatation of the vessel may result, giving rise to hemorrhage within the brain or other organs, on the one hand, or aneurism on the other. The change in the cell may also be due to calcareous degeneration, the consequence of which may be quite as serious as when a fatty condition exists. Or the cell may take on an unduly active and aggressive character, and thus give rise to Cancer.

But each and all of these departures from healthy vigour are due to neglect of elementary hygienic laws, especially errors in diet, paucity of fresh air, and neglect of the lower bowel. Every one of these reacts injuriously upon the quality of the blood, and hence every cell-tissue and organ of the body suffers.

It will be perceived, then, that the majority of illnesses man is said "to be heir to"—a statement I by no means endorse—are in reality the fruit of his own dereliction of duty towards himself. He would never dream of risking such liberties with a machine as he habitually takes with the delicate but capable mechanism of his own body. If he would only bring into harmony its just demands for nourishment with the work it is capable of performing, he would speedily be convinced of its wonderful efficiency and adaptability to the various uses it may be put to. Most important of all, he would discover that its liability to get out of order would be reduced to a minimum!

Robert Bell, M.D., F.F.P.S.

Cheerful Thoughts.

As a man thinketh in his heart, so is he. This is why you are to think cheerful thoughts. Think cheerfully—you will be cheerful. Think delightful thoughts—you will have corresponding feelings. Think well, and you will feel well and do well.

Begin in the morning, get ahead of all the gloomy and anxious thoughts that are ready to greet you, with the most cheerful thought you can think of. If you cannot think quick enough in the morning, get it ready the night before; your sleep will be all the sweeter for it.

Think of something to be glad about, quick; something about yourself or someone else, then thank God for something you are glad about. It will make a wonderful difference to the day if you begin it with gladness and thanksgiving. Next ask Him to bless the day, and your work, and your loved ones; ask Him for the special help you need, whatever it be; for patience, good temper, skill in your work, trust, neighbourly love.

God does not give by measure. He ever stands at the door and knocks, asks you to receive His blessings. Your asking is the door to let Him in. You may have just as much as you will take.

After having made this cheerful beginning, continue all day to think the most cheerful thoughts you can, about everything that comes to your mind. Be faithful in this, and you will be amazed at the result.

In this practice be sure to include your physical feelings. No matter how much reason you have to feel downhearted, think cheerfully. No matter what physical ills you are suffering from, think the most cheerful thoughts you can about them. There is always something to be thought of on the cheerful side.

Then the last thing at night take a sleeping potion in the form of a happy thought; the happiest thought you can recall of the day just closed, and as many happy thoughts of other days as you choose. There is no day or night so dark it has not had something in it to be glad about. Most lives have not only something, but many things.

To find out your blessings, if you think them few, think of the people who have less than yourself. Eyesight seems a very precious blessing when you think of a blind man. When looked up, your blessings will be found in abundance. You will notice it is thinking of the things other people have that we have not, that makes us feel poor. Perhaps the person we envy has not half as much in quantity, quality or number, as we have. We notice some one or two things, and fret.

It is a very good plan at night to be thankful for your blessings, and when you get as far as that, God blesses all your life to you, no matter how twisted it comes to you, or how much you twist it. So you should thank Him for *all* your life, and thank Him for *all* from which He has saved you; you do not know what, or at least you do not know all,—but thank Him for it. Take large doses of the spirit of thankfulness at all times; it is a sedative and an invigorator, and works wonders.

Every instant you are thinking—something; either pleasant or unpleasant thoughts are travelling through your mind.

You cannot help what thoughts come to you, but it is for you to decide what thoughts shall stay.

Mabel G. Shine.

The Greatest Movement of the Age.

Many are the Reforms and Movements which evidence the progress of man's evolution in the direction of wisdom and enlightenment during the last quarter of a century. In Religion, in Science, in Sanitation, and in the world of Art a great transformation has slowly come about and we are to-day enjoying the benefits of the same in all departments of life. And in the midst of all these changes a slow but ever increasing tendency towards a Reform in Diet has become manifest.



For a number of years the few pioneers of this Cause were like "prophets crying in the wilderness"; and the only apparent result of their labours was to earn for themselves the title of "crank" or "faddist"—which term was also freely bestowed upon their few adherents and disciples.

If we trace the early history of any great Reform Movement we shall not be surprised at this apparently unpropitious start. Men are usually slow to receive a truth which is new to them, unless that truth happens to appeal to some selfish trait in their character—moreover few people in our day have time or inclination to sift carefully and intelligently all the evidence both for and against a proposed innovation, and so it comes about that the majority of us are content to take somewhat superficial views of important and serious matters.

It is only when we are prepared to go carefully into details on any subject that we can possibly arrive at a true estimate of its worth and importance. Before gold can be won there is much prospecting and a lot of dead work to be done as a rule, and it is precisely the same with the gold of Knowledge, it is not to be had through indifference or superficial investigation.

The water of a stagnant pond will reveal to the patient searcher a fairyland of wonder and delight. A careful perusal of ancient writings of a thousand or more years ago will sometimes teach a profound lesson which life's experience has failed to impress upon our minds. And so we see that the more we seek to discover in relation to any given subject the more we shall find there is attached to it of interest and worth.

The very opposite quality to this spirit of investigation is the tendency to cling to Custom and past tradition, as though the final word lay there. But we must remember that Custom is sometimes based upon Error, and based very firmly too.

In the case of Food-Reform it has taken years of dead work to arouse the minds of people to the fallacies concerning the flesh-eating custom of Englishmen—the custom was *there*, and prejudice was there also, and nothing more was to be said about it.

But just as the constant dropping of spots of water will wear a hole in solid rock, so the constantly reiterated statement of Truth will overpower and undermine the most deeply rooted custom which is based upon Error;

and once the transforming power has asserted itself it is able to spread with great rapidity—for a little leaven truly leaveneth the whole lump.

From the first it has been a fight against Custom and Ignorance, and as such it will continue until the victory is fully established.

The flesh-eating habit has rooted itself in the fallacious doctrine that meat is essential to health and strength. No greater untruth could well have been uttered, and yet it lives to-day in the minds of thousands of people. Once we get rid of this wrong idea the way is open for the final triumph of Food Reform, for we can then put forward the many and great advantages of the non-flesh dietary, and after all most people are ready to seize an advantage in any shape or form. What they now fear is a loss by making the change, hence their lack of consideration for the Rights of Animals. It is as they imagine a case of self-preservation—at all costs to other lives.

To-day there are many workers in this great Cause—*great* because its aim is to help to establish the Kingdom of Righteousness upon Earth, when Peace shall supplant War, and Tenderness shall replace Cruelty. Then shall be dried up for ever at its source the river of blood which now divides man from his dumb fellow creatures, and at the same time separates him from his best ideals, and gives the lie to his noblest professions; and the animal kingdom shall have completed its long Era of sacrifice.

And if anyone asks what claim our Cause has to the title of "The Greatest Movement of the Age" the answer is because it stands broad based upon Man's highest needs, as a being—physical, moral, intellectual and spiritual—and on each of these planes its influence for good is great and far reaching.

This claim is no idle one. For to those who will seek it there is available abundant evidence that in each and all these departments of man's threefold being something like a revolution is effected by the avoidance of all dead flesh as food, and the substitution of the living vital properties of the fruits, grains, and nuts, etc., which go for the building up of a finer and more sensitive type of cell structure. The importance of the change can scarcely be realized without a careful study of the whole subject.

There is plenty of literature available to-day concerning every phase of it, so there can be no valid excuse for ignorance in the matter; and the further one examines it the more engrossing it becomes. For this reason, there are thousands of people who began as scoffers and ended as enthusiasts; it is simply a matter of understanding rightly.

Our race has not by any means neared the end of its evolution, and there are wonderful possibilities ahead in the future before Man shall have entered into his full estate; and depend upon it, this question of a pure diet has to take no small share in the raising of the standard of life on its upward course from the Savage to the Angel.

Out of the clay of *matter* into the light of the *spiritual* is the order of progress, and if the transition is to be effected it is necessary to commence at the foundations, viz., in the physical. We must build upwards from below and then the structure will be sound and lasting.

Other reforms will be necessary of course, but at the present stage there are few matters which can call more loudly and more justly for a fair hearing than the Cause of Food-Reform.

Attention has been drawn again and again to the dangers which attend the consumption of flesh, and many are the revolting disclosures which have been made both at home and abroad—all of which has of course tended to help forward our Movement and establish its claims. But surely it is a poor thing to merely frighten people into a reform, just as it is a weak and fallacious policy to attempt to terrify sinners into repentance and righteous living, and such has miserably failed in the past.

To alter one's line of conduct for the mere sake of *gain* is no real reform fundamentally. What is needed is a love of Right, for Right's sake; and the time has perhaps come when we can safely appeal to the better side of human nature, and point out the utter injustice and cruelty of the wanton and wholesale slaughter of unoffending creatures merely to gratify an unnatural appetite.

No excuse can possibly avail, for there is not one jot of evidence, scientific or otherwise, which can be found in support of a practice which is unnecessary, uncivilized, and harmful in every sense of the word.

How to Popularize Our Movement.

There are to-day many factors making for the ultimate triumph of Food Reform, and an ever increasing number of people who are ready to make the change of diet provided they are influenced in the right way.

At the same time there are a few things which are perhaps tending to make them halt in their decision, and to fear the title of "crank" from their friends and acquaintances; I propose to deal briefly so with a few of the possible causes leading up to this attitude of mind, the removal of which lies very much in the hands of Food Reformers who voice their opinions both in private and through the Press.

It is well known that an excess of zeal sometimes leads to exaggeration and the straining of facts, such as the condemnation of this or that article of diet, not necessarily meat only, in such a manner as to make it appear a deadly thing.

Now truth consists in stating the facts about anything without addition to or subtraction from what actually exists, and any departure from this standard makes towards something which is not Truth but the reverse. We need, therefore, first of all to *be rational* and to avoid *undue* condemnation of anything whatever.

The curse of the Food Reform Movement has been *pet theories*, and the 'Anti-this' and 'Anti-that' which abound in the literature of our ranks. We may each hold our opinion of course, but opinions are not anything more than opinions after all, and facts are often something very different in nature and essence. The average flesh-eater must be almost alarmed at the number of relatively harmless things which he is called upon to abjure as positive poisons. If he is not alarmed, he is cynical or disgusted.

There is the deadly tea and coffee—the terrible salt—the plague-dealing breakfast—and he must on no account drink with meals, whilst others say he must rigidly avoid drinking between meals. White bread is a tragedy, and alcoholic drinks even in strict moderation tend to destroy

the brain. One tells him he must eat most sparingly—and another says he must have bulk if he wishes to avoid a breakdown. Is it to be wondered at if the man is disheartened at the outset? I think not. He will in any case be sceptical, and will call to mind many robust people who have taken most or all of these things for a generation or two—and their parents before them.

No, the fact is we have simply to *be natural* and to avoid all excess either of food, drink (language, too, for that matter), and health will probably be ours; and then we shall get a willing hearing from those who now often look at us askance.

There is another subtle danger in connection with the subject, viz., Proprietary Foods. There are now so many on the market as to be almost bewildering to the novice, and here again there is a tendency to swear by this or that particular one or other as *essential* to our physical fitness. Many of them, and perhaps all, are excellent in their way, but the man who objects to being fed from the packet can dispense with all, at the outset at any rate, and go direct to the field, the orchard, and the garden—or what is more likely to the baker, the grocer and the fruit store. He will drop the butcher and the fish-monger, and as he is already dealing with the former trio there is little to puzzle him. Later on, when he becomes an adept, he will gradually interest himself in all the foods, manufactured or otherwise, and will find them most convenient as well as nutritive.

Then there is the further difficulty (always to the novice, of course) of scientific tables of quantities and nutriment.. Few people have either time or inclination to seriously study these things, and their importance has been much overrated, and almost every authority has a different theory concerning them.

They are all very well for those who understand them, but we must remember our first and most important task is to get people to *leave meat alone*, which does not call for any study of figures or intricate systems of dietary. To become a Fruitarian is a very easy, simple and pleasant matter, and yet for the reasons I am stating, most people imagine it is a terribly intricate business, and so they leave it severely alone.

A further cause of prejudice in the minds of flesh-eaters lies in the fact that Food Reformers are often taxed with being unable to talk on any other subject than eating and drinking. Now, I am quite aware that they are often in no way to blame, for the subject is invariably raised as soon as a Fruitarian sits down at the table of a meat-eater, if not before; and, in my own experience, usually proves of such interest that it is likely to be discussed at too great a length and to the detriment of other interesting subjects. Signs of boredom are shown by some of the company and sometimes looks of displeasure may be observed on some faces. Just here there is need for tact, for we have to bear in mind that just as we are privileged to open a conversation on the subject, so we may bring it adroitly to a close by introducing another subject, probably more to the liking of several of the company. By so doing we stand to gain rather than lose influence, and shall certainly remove the stigma which sometimes attaches on this head.

After all, health is not solely a matter of diet, and to dwell too exclusively on one side of a subject is to belittle other important aspects.

Food Reformers must learn to be *all-round* people, and then they will be admired and listened to willingly. Much of the Vegetarian literature might be vastly improved and made readable and even entertaining to the average man and woman, instead of appealing as it often does to the confirmed enthusiast only.

A discussion on how to boil potatoes may vastly interest the people who raised it, but it is useless and even ludicrous to the average reader. A paragraph devoted to the respective merits of the Egyptian and German Lentil proves but dull reading to most of us.

Let our evangel be one not of Pure Food only, but of Health, Joy, Optimism, Beauty and Sanity, and, above all, let each one strive to carry with him the atmosphere of Health, the magnetic influence of which is to be *felt*. And then with tolerance and kindly guidance we shall secure a host of followers who will be convinced that we have something good to tell them.

A very good answer to the oft repeated question 'What do you eat?' is this—"With the exception of flesh-food I eat everything, and the variety is endless."

Francis S. Blizard.



The Tribunal of Reason.

Do you "go by impressions?" I don't. I heed "impressions." But they must pass the criterion of Reason before I "go" by them.

I receive a great many "impressions." I am very easily impressed. Moreover, I believe I understand some of the Law of impressions, and I realize that we are in the midst of unseen forces of all kinds which impinge upon us and impress beneficially and injuriously.

But I have a *head* on me. That head is there for a use and not altogether as an ornament. I have what we call judgment and discrimination. I am not a senseless lump pulled hither and yon, without volition, although it is true that to a great extent I am operated upon by cosmical forces that pull me here and there beyond my will. But as far as possible I must use my Reason and my will, while at the same time realizing that Life is more than Reason.

Beware of those ultra people who believe in listening to all their impressions and going forth with them thoughtlessly. If they like that sort of thing they are kindly invited to take themselves off and have just such an animadventure of wild cavorting about as they like. But they are not agreeable company, for one does not know what wild, inchoate, preposterous thing they may do.

Do not misunderstand me. *Listen* to the voice of the spirit. No man can quite cut himself off from these subtle influences if he would, and he should not if he could. But, *try the spirit*. That is what our Reason is for.

Our Reason is our personality. Leave that out and we would lose our manhood and our selfhood. We must have and cherish Reason or step down from off the human plane and sink below the higher animals and become as the lower brute beasts.

Remember this when any specious sophister comes your way. But in holding fast to Reason do not exclude that which transcends it, *i.e.*, the spirit. But on the human plane try all things by Reason,—or you will either transcend or descend. More than likely you will descend.

John F. Pease.

Announcements.

This Journal is regularly supplied (gratuitously) to upwards of **One Thousand** Public Institutions in this and other lands, such as Free Libraries, Institutes, University, Colleges, etc.

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

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

The pamphlet, "Peter's Vision" has also been revised and enlarged (Price Sixpence per dozen, 4/- per hundred). Our latest four leaflets (for enclosure in letters or free distribution) are useful pieces of ammunition. They are as follows:—

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

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

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

"The Christian Festival." (2/- per hundred).

All Friends are invited to circulate these publications.

The President and Council of The Order of the Golden Age invite the sympathetic and active co-operation of all philanthropic and humane souls in connection with their endeavour to humanize Christendom, and to lessen the sum of pain, disease and suffering in the World. The fullest inquiries concerning their plans, methods and projects will be gladly answered.

They will endeavour to arrange for Lecturers to address meetings on the subject of Food Reform, if friends who desire to evangelize their neighbourhoods will communicate with the Secretary.

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



Publications Received.

"The New Old Healing." By Henry Wood (Lothrop, Lee and Shepard Co., Boston. Price 1.30 dollars.)

This book is an attempt to render helpful, mental and psychical truth in familiar terms, and to show the way to its practical application. The author is a veteran writer on the subject, and all his books are most instructive.

"Regenerative Food and Cookery." By W. A. and E. Williams. (L. N. Fowler, 4, Imperial Buildings, London, E.C. 1/6 nett).

"The Pictorial Esperanto Course." (The British Esperanto Association, 133, High Holborn, London. Price 1/-)

"Concerning Lafcadio Hearn." By G. M. Gould, M.D. (Fisher, Unwin and Co., 1, Adelphi Terrace, London, W.C. Price 8/6 net). This volume contains many interesting biographical facts concerning the talented author who has made Japanese ideals and sentiment so well known to the English people. It will be read with interest by all persons who have been charmed by Mr. Hearn's idyllic descriptions of the simple artistic life and the quaint customs of our Eastern allies.

"The Punishment of Death." By Carl Heath. (Society for the Abolition of Capital Punishment, 145, New Kent Rd., London. Price Twopence).

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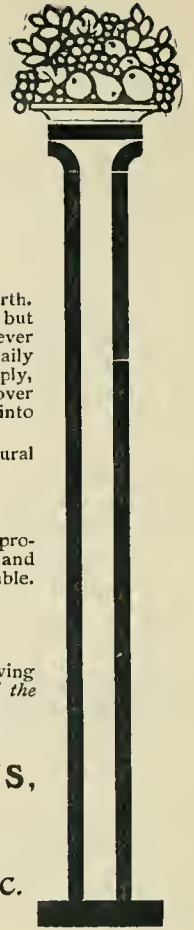
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AN APOLOGY.

Wardle, Lancashire,
August 10th, 1908.

To
Messrs. R. WINTER, Ltd.,
Pure Food Factory,
Birmingham.

Dear Sirs,

We, Mapleton's Nut Food Co., of Wardle, Lancashire, having made statements in two letters to Messrs. Minchin & Son, of Gloucester, dated 23rd and 25th June last, that your Nut Margarines were merely imitations and infringements of our Patents and that they constituted piracy of our goods, are prepared to accept your statement that your goods are not imitations, infringements or piracy of our goods.

We accordingly unreservedly withdraw these expressions, and express our regret that we should have made them.

We authorize you to publish this expression of regret by advertising it in "The Vegetarian Messenger," "The Vegetarian," "The Herald of the Golden Age," and "The Herald of Health," and also by circular to your own customers.

We also undertake not to repeat such statements in future, and we are prepared at any time to make a Statutory Declaration that we have not made any similar statements to any customers of yours except those which we have disclosed to you.

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