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Contents.

	PAGE
Personal Magnetism <i>Sidney H. Beard</i>	1
The Greatest Law in the World	3
Natural Diet v. Disease <i>Robert Bell, M.D., F.F.P.S.</i>	4
Vivisection for the Table <i>L. Lind-af-Hageby</i>	8
In Praise of Fruit	10
What were Animals Sent for <i>Capt. Walter Carey, R.N.</i>	12
The Diabetic Value of Milk <i>Edwin C. Wilson</i>	13
Editorial Notes	14
<p>Our Progress—The Mistake of Middle Age—Not Eaten Yet—Slaughter and Demoralisation—Food Adulteration—Life's Fourteen Mistakes—England's Need—Back to the Land—How to Avoid Colds—The Slaves of the Pit</p>	
How to make Children Kind	19
Dietetic Novelties <i>The Editor</i>	20
Towards the Humane Life <i>Hughes Williams</i>	21
The Kingdom of Heaven <i>Rev. A. M. Mitchell, M.A.</i>	22
Noteworthy Facts <i>The Editor</i>	24



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Full particulars can be obtained from the Hon. Secretary of the League.

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The following Leaflets for distribution are now ready and others will follow.

The Cost of a Skin.	Prof. Howard Moore	...	1/- per hundred
The Cruelties of Seal-Hunting.	Sidney H. Beard	1/-	"
A Humane Dress League.	"	1/-	"

The Order of the Golden Age, 153, 155, Brompton Rd., London, S.W.

The Order of the Golden Age.

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AIMS AND OBJECTS:

To proclaim the coming and hasten the advent of a Golden Age, when Health, Humaneness, Peace, and Spirituality shall prevail upon Earth.

To deprecate all social customs and ideas which hinder its advance.

To promote Universal Kindness, Benevolence and Philanthropy.

To teach that obedience to the Laws of God—*physical as well as moral*—is a practical remedy for the disease and misery which afflict mankind.

To advocate the Frutitarian System of living, and to teach its advantages.

To promote the adoption throughout Christendom of a bloodless and natural dietary, for Hygienic, Humane and Philanthropic reasons.

To affirm that the practice of eating the flesh of animals is:

1st.—A violation of one of the most important physical Laws of Health which govern Man's being, and, consequently, the cause of a large proportion of the Pain, Disease, Suffering and Depravity with which our race is cursed.

2nd.—A transgression against the Moral Law of love; because it involves the daily massacre of at least a million animals, and the infliction of an appalling amount of cruelty, which are *totally unnecessary*.

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

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. All are abstainers from the use of flesh and fowl as food.

All Services rendered by Members, whether literary, Editorial, administrative, or on the platform, are rendered gratuitously.

The work of The Order is maintained by voluntary contributions from its Members and sympathetic Friends.

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All financial profit derived from the sale of the Official Publications is devoted to the furtherance of the Missionary work of The Order.

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THREEPENCE.

Personal Magnetism.

One of the greatest factors of a useful and prosperous life is a magnetic personality. Without it, our achievement is not likely to be extensive nor our influence in the world of much account.



Those who have made History, or won their way to power, or become leaders in social, political, or commercial spheres have, in almost every case, been characterized by its possession—They have been endowed with it from birth or have developed it by self-culture. And all who want to participate in the great work of promoting racial

amelioration and improved conditions in this world, should cultivate this gift, so that their endeavour may be more fruitful and the harvest of their effort more plentiful.

People will always listen attentively to bright, optimistic and sensible persons who are glowing with intense life; such recommend the Cause they advocate; whereas the melancholy, inert, lifeless or eccentric individual is seldom taken seriously—his words have no weight in consequence of his lack of magnetic vitality.

The value of Personal Magnetism as an asset in life's affairs is so readily apparent that it is instinctively and universally recognized. The dynamic potency of this vital force is realized and felt by all who come within its reach, and experience teaches us that in most cases those who possess it accomplish their ends—they induce others to embrace their view, to do what they wish, to go their way, or to co-operate with them in their

endeavours. But the question which will concern most of the readers of these words is:—How may it be acquired?

Personal Magnetism depends mainly upon four characteristics—Health, Strength, Kindness and Wisdom. The cultivation of these four qualities, on all planes, will produce a magnetic aura; and will lead to Power, to a wider realm of influence, to a larger and fuller life.

Without physical Health it is most difficult to be magnetically attractive. Invalids, dyspeptics and unhealthy weaklings have a depressing aura that tends to repel rather than to attract. Instinctively we feel that they may sap our own vitality, and notwithstanding ties of relationship and affection this sentiment exerts its influence over us—whereas we feel it is good to be in the company of those who radiate vital and spiritual energy. Therefore Health-Culture is a matter of great importance for us all; and we should regard it as a religious duty, as well as a means of expressing true friendship, to help all who are weak and sickly to get stronger and healthier, by making known to them the hygienic truth of which they stand in need.

To take plenty of out-door exercise, to avoid unventilated rooms, to breathe deeply of the vital energy in the atmosphere (Prana) and to eat vital, simple and wisely chosen natural food, are effective means for increasing vital magnetism. There is life stored up in all the kindly fruits of the earth which tends to increase our own store of vitality if we consume them uncooked; whereas in cooked foods and dead carcasses there is only devitalised material for body-building—and in the latter type of food, Disease is ever lurking in various forms.

Men of business, bread-winners, and all who want to climb the ladder of achievement, cannot afford in these strenuous days to live in a haphazard way, to ignore Hygienic Law, or to court sickness, surgical operations and wasting illness by consuming the bodies of tuberculous, cancerous and uric-acid laden cattle. The struggle for existence is keen enough already, without handicapping ourselves needlessly, by unwise living and irrational dietetic

habits, which are fast becoming obsolete in consequence of the growth of medical knowledge, and the increase of our ethical perception.

Without Strength of Character we cannot attract others or command confidence, respect, and allegiance. No one feels strongly drawn towards a person who lacks 'backbone' and loyalty to Principle, who is ever shifting his position, and who only 'shouts with the crowd'; and no one feels inclined to trust those who 'wobble' and incessantly alter their minds. Weakness, whether of mind, body or soul, is never an attractive force.

The men or women who 'make good' are those who both *dare* and *do*, who are ever marching forward, and who are not afraid to stand alone; who keep their eyes on the end in view and work their way steadily towards it—no winds of circumstance, or mountains of difficulty, being allowed to turn them from their course. Such people are recognised by the world as being 'stalwarts,' and they attract by their courage and steadfastness.

In times of danger, difficulty or anxiety, Strength of Character always establishes its supremacy, and draws to its possessor those lesser souls who would be inclined to waver if they had not someone strong upon whom to lean. And in all trying circumstances and situations the odds are always in favour of the *strong* man or woman.

This quality, which, at its highest, is ever based upon Spiritual Enlightenment and Understanding, can be cultivated by habitually placing Principle and Justice before Expediency, by practising self-discipline and sacrifice, by following high ideals in scorn of consequence, and by daily endeavour to see clearly, to decide rightly, and to act up to one's resolves with fortitude.

Without Kindness, which includes the manifestation of sympathy, consideration, a disposition to help, and a recognition of the universal need for human affection, we may lack the strongest strand in the magnetic cable—and the one that is most permanently effective. For Love is the greatest of all attractive and holding forces on account of its uplifting, redeeming and transforming power; and Kindness, in its fullest sense, is but Love made manifest.

Health, Strength and Wisdom can exercise great magnetic attraction, but without Love they, even unitedly, will have difficulty in holding friendship *permanently*. For every normal human soul craves for real affection in some form. Just as plants ever turn towards the warm sunshine and languish without it, so do spiritual beings instinctively turn towards those who reflect the genial warmth of God's Heaven—that sphere where Love so irradiates the atmosphere that the light of sun and moon are needless.

Many are the friendships that wax cold, and many the marriages that end disastrously, because of this human need being ignored. The husband who, upon leaving home, is so absorbed in his business affairs or himself that he tells his wife to 'consider herself kissed'; and the wife

who habitually neglects to manifest affectionate companionship by gentle soothing words, tender smiles, or the occasional touch of a sympathetic hand; have only themselves to thank if the sacred fire dies out upon the altar of their homes and leaves them to a wintry old age. And unless we show some warmth of heart and comradeship to those with whom we co-operate, we cannot be very influential as men and women of business, or as workers for the furtherance of any great Ideal.

The expression of Kindness and Love in the case of individual friendships tends to develop into racial and universal benevolence—hence the importance of training ourselves and our children to avoid coldness, lack of sympathy and consideration, and all uncharitableness.

The attractive power of a kind and humane heart is demonstrated every day by our 'lesser brethren' of the animal world, for they always respond to such sentiment and reciprocate real friendship. But they instinctively shrink away from hard-hearted, selfish or cruel people—just as sensitive human beings always do.

Without Wisdom—which includes sound judgment, practical ability, and sanctified common-sense, the equipment of a magnetic personality cannot be rendered complete. For this quality establishes *confidence*, and is so needful for the prevention of serious mistakes in our life-affairs. It also renders friendship much more valuable and much less likely to become tedious.

Wisdom is the fruit of Knowledge and Understanding, and its extent and depth depend upon the length of the journey that the soul has travelled, the trials and labours that it has passed through in this present life or in preceding lives (either on this planet or elsewhere), and the use it has made of its opportunities for gaining enlightenment.

It is a *spiritual* quality of inestimable value, and it transcends any mere *academic* cerebral registration of ascertained physical facts—for there is such a thing as 'learned ignorance.' The Scriptural record of the Divine commendation being given to Solomon on account of his choice of 'a wise and understanding heart' in preference to all other gifts, was evidently intentionally made.

It must be admitted that the size and quality of our physical brain apparently determines approximately our intellectual achievement on the physical plane, and also to some extent the manifestation of our innate illumination and capacity, but it is highly probable that this cerebral organ may be the correspondence or counter-part of a super-physical brain which is the instrument by which the real Self evidences mentality on a higher plane than this mundane.

In any case, our chief concern should be (1) to gain Illumination and Understanding, (2) to strengthen the intellectual instrument with which we are endowed, so that it may be more efficient for our use. The Art of thinking, of observing, and of drawing sound conclusions, can be *developed*—just like the art of lifting heavy weights or

jumping over hurdles. The cult of Wisdom is really a matter of self-development, threefold and harmonious—physical, mental, and spiritual.

Personal Magnetism is *Life*, and he who is most alive on all planes of his being, will, as a rule, be most attractive, win most friendship, and accomplish most during this earthly pilgrimage. Partially alive people who cannot vibrate intensely on any plane can only be partially magnetic; the cold, 'undemonstrative' person is generally lacking either in heart or brain. Full-volumed life only answers to full-volumed life, and unless we give generously of our sympathy and affection we cannot expect to receive full measure in return. It is of no use being 'gold' if we appear like brass.

Let us then fill ourselves with, and disseminate, strong, kind, loving and uplifting ideas and thoughts, and cause such to be made manifest in corresponding words and deeds.

Thus may we help to minister to the World's need. And thus also may we hasten the advent of that better time which is coming when Health will be as earnestly striven for as money; when *mental* and *spiritual* Adornment will be desired as keenly as beautiful frocks and millinery; when sympathetic consideration for our fellow creatures (human and sub-human) will replace the heartless self-idolatry that is now so prevalent; and when Wisdom and Understanding will be so much more general that the joys of life will be greatly enhanced, while its sorrows are correspondingly lessened.

This present Era of distressful ignorance, bondage to custom, reckless physical transgression and needless suffering is passing. The policies of despair that are being advocated, the extension of armaments, the outrageous surgical operations, the serum and other quackeries, the irrational religious and political nostrums, are destined to be swept away by the besom of Enlightenment.

Sanity, Fraternity and Common-sense will triumph and there will be a general return to a more natural and law-abiding life, with the result that most of our social and individual troubles and maladies will be healed. The Upas tree of Evil will then be smitten at its root and it will wither—a result that is not likely to be brought about by such ineffective palliatives as are now being applied, or by the mere pruning of twigs.

To us is given the privilege of helping to usher in the Age of Reason, the Humane Era, and the Time of Spiritual Realization. Let us then do what we can, during our present hour of opportunity, to hasten the dawning of that brighter Day!

"Live for something, have a Purpose,
And that Purpose keep in view;
Drifting like a helpless vessel,
Thou can'st ne'er to life be true.
Half the wrecks that strew life's ocean,
If some Star had been their guide,
Might have long been riding safely,
But they drifted with the tide."

Sidney H. Beard.

The Greatest Law in the World.

Love is the divine law of life. Love somebody help somebody; lift up somebody; bless somebody. This is the divine law.

Live not unto yourself alone. Forget your selfish schemes. Get out of the narrow shell of your egotism. Brighten the lives of those around you. Make sweeter the cup for some other of God's children.

Love is spiritual sunshine. Make your soul a sun that shall radiate light and warmth to all about you.

Life is dreary enough at times for all of us. Then how much a kind word, a good deed, helps us! Our hearts yearn for sympathy as the flowers yearn for the dew and the rain.

Leave a plant without sunlight, and it withers away and dies. Leave a heart without love, and it becomes stunted and dwarfed.

A child needs Love as much as it needs food, shelter and raiment. While the physical comforts are essential for its bodily growth, love is required for its spiritual unfoldment.

With bonds of affection, of patriotism, and of brotherhood, Love unites the family, the nation, and the race. It is the *soul* of the social system. It is the regenerating power of the world.

Love for God and man is the soul of religion. Take love out of it, and you have left a theological husk, a mere creed. It is a dead thing, for love gave it life.

Love for country, for the flag, for a principle, is what makes men heroes and martyrs. It is the motive force that impels the true statesman. It is the Light that illuminates all the great and good.

He loved much. That is the highest encomium we can pay to a man. It is sufficient to cover a multitude of sins.

Love is the losing of self. Perfect love is perfect unselfishness. Greed cannot live in a heart where love is. A man who truly loves mankind cannot cheat and overreach his neighbours.

Love will banish war, caste, and all social injustice. It will drive out cruelty, inhumanity, and uncharitableness.

Genuine love can be told from the spurious in this way. The spurious thinks only of self, and demands sacrifice from others. The genuine is ready to sacrifice self for the happiness of others.

Peace on Earth will never come until there is an incarnation of the spirit of love in the body of human society.

We are all brothers, with our faults and sorrows, with our weaknesses and impotence; like wayward children, quarrelling and hurting each other. We travel the same rough road, and finally each of us falls asleep by the wayside.

How much sweeter and happier our lot would be did we but hearken to the voice of the Nazarene: "A new commandment I give unto you, that ye love one another, as I loved you, that ye also love one another."

Circle of Light.

Natural Diet versus Disease.

By ROBERT BELL, M.D., F.F.P.S., etc.,

Author of "Cancer, its Cause and Treatment without Operation"; "Health at its Best versus Cancer"; "Cancer and its Remedy."

I have frequently called attention to the fact that Man is the only animal who habitually chooses to live on dead matter, and that he alone (together with those creatures he has compelled to depart from their natural mode of life) is afflicted by the numerous diseases to which it has been euphemistically, but falsely, stated "flesh is heir."



The fact is, Man, ever wise in his own conceit, has by his absurd mode of life persistently courted disease, and given

it every encouragement to assert itself in its various shapes and forms. On the other hand, amongst what we are pleased to term "the lower animals," when left to exercise their own judgment in their wild state, and away from the influence of Man, disease of any description is almost unknown. Now there must be a reason for this contrast in the life experience of men on the one hand, and animals in a state of nature on the other. The physiological requirements of Man are identical with those of all vertebrate animals, yet what the animals observe in relationship to this subject Man treats with contempt. He loads his stomach with unsuitable food, unsuitable both in its nature and in the condition in which he consumes it. In other words, he deprives it of those vivifying properties which it possesses in its natural condition, and which are essential to the maintenance of healthy cell life; also of at least two-thirds of its nutritive value, and of its saline constituents, without which it is impossible for the blood to be maintained in a healthy condition.

It becomes a necessity, therefore, to consume a much larger quantity of this devitalised food than otherwise would be necessary. The stomach is, in consequence, overloaded, and a great proportion of the ingested matter finds its way into the colon, where it undergoes rapid decomposition of the most noxious description, in the process giving rise to the development of virulent toxins, which, being absorbed by the blood, exert a most pernicious influence upon every cell and organ of the body, thereby reducing to a very appreciable extent their resisting power of disease.

Now, it is beyond dispute that it is the vital energy of the cells, and that alone, which averts infection, and also the invasion of those diseases which are not of an infectious nature. How, then, is the integrity of the cells to be upheld if they are not supplied with suitable pabulum, which, to be suitable, must consist of nourishment that has not been deprived of its *vital principle*?

Man cannot retain his healthy vigour and resist the invasion of disease so long as he persists in defying those dietetic laws which have been laid down for his guidance, and the benefit of obedience to which we see exemplified in every division of the animal kingdom except his own.

The most powerful antiseptic in the pharmacopœia will not prevent bacteria establishing themselves in a wound, and it is only the independent action of the vital energy of the cellular tissue which prevents infection and promotes healing. Man is engaged in a perpetual struggle with the germs of disease, these finding access to his body by various channels, and it is only the healthy vitality of the cells opposed to these which enables him to withstand infectious disease. Now this healthy vitality can only be assured by supplying the cellular tissues freely with pabulum derived from vital elements contained in the various products of the vegetable kingdom, fruit, nuts, seeds, etc., to which may be added milk, eggs, and cheese.

The question naturally arises: What does this wonderful vitalising agent consist of? Essentially it is Nuclein, but it has recently been demonstrated by actual experiment that all fruits, and seeds also, contain radio-active elements when in an uncooked condition. Thus we perceive that the products of the vegetable kingdom, when ripe—which means that they are sufficiently cooked by the sun—should constitute our main food supply, seeing that these, and these only, satisfy all our physiological necessities, and moreover, are in complete harmony with the functional arrangements of our digestive apparatus.

In this connection permit me to state that by means of a recently constructed recording instrument of acute sensitiveness, it has been proved that each section of an orange, e.g., is sufficiently charged with electricity to cause a galvanometer to record this fact. Now, as all other fruits, including nuts and cereals, contain this vital, electric, radioactive, or call it what you choose, potentiality in their natural condition, and as we are aware, our nervous system is dependent upon a force, if not actually electrical, yet one closely allied to it, and as Nuclein is essential to the healthy vigour of every cell in the animal organism, and moreover contains antiseptic properties, does it not appeal to one that our present mode of feeding is in direct opposition to the laws of health?

The healthy vigour of each cell of the body is dependent to a very large extent upon the ample supply of this vital principle. Why, then, do we systematically overload the stomach with an amount of dead matter which it was never intended to receive, and which it is impossible for it to utilize with advantage, and, moreover, from which the most important constituent has been removed?

Such a dietary can only tend to be provocative of disease? On the other hand, a much smaller quantity of natural food would prove sufficient for our physical necessities, be much more in harmony

with the capabilities of the digestive organs, and thus not only promote health, but also a healthy longevity.

Does it not seem strange that scientific men should recognise the utility of Nuclein, obtained from the glands of dead animals, which in its turn was derived from living plants, and thus adopt the most roundabout way of attacking disease, when they would not only be able to treat it successfully, but actually prevent its advent by following and recommending their clientele to follow the mode of life which Nature has from the beginning pointed out, and emphasized, in the most unmistakable manner.

The generality of medical men tacitly admit the value of Nuclein, as of value in the treatment of disease, when they prescribe gland extracts, and yet their voice is rarely lifted up in favour of a reformed diet, or against the suicidal and disease-provoking dietary that obtains throughout the civilised world, notwithstanding the amount of disease, and high mortality, for which it is directly responsible, not to mention the immorality, drunkenness, insanity, and other evils for which it is indirectly answerable. Instead of supplying the pabulum, which is everywhere present in its natural and abundantly available condition, and upon which healthy cell life and metabolism are dependent, the custom is to encourage the consumption of unsuitable food, and afterwards endeavour by administering the very substance, the destruction of which, by the process of cooking, the food has been deprived of, to restore health, which has so wantonly been undermined by persistent disregard of the dictates of common sense.

The chemical construction of Nuclein has been placed beyond doubt, and its physiological action thoroughly explained. As I have stated, it is a germicide. It also provides wholesome stimulus to the various cells by supplying them with suitable pabulum, thereby promoting those metabolic changes which are essential to the preservation of health. It is the agent by which dead tissue is removed without impairing the healthy surviving material. And the animal extracts, from whatever organs they are obtained, all depend, for their medicinal properties and efficacy upon their containing Nuclein, which furnishes that stimulus which is needed to assist the *vis medicatrix nature* in neutralising and destroying the various morbid organisms which are constantly endeavouring to assert their ascendancy.

But why employ the glands of dead animals when Nuclein can be obtained in any quantity from the vegetable kingdom? Or why wait for disease to assert itself, when this may be obviated by obedience to those dietetic and hygienic laws, which in the beginning were enacted for our guidance and welfare, and which never hint at eating dead meat of any description?

It seems strange that the flesh of animals, whose frames have been built up of material identical in nature with that which constitutes the natural food of man, should be deemed by so many of the human race a dietetic necessity,

whereas its consumption is not only unnecessary for the maintenance of the body, but on the contrary, as it daily becomes more and more evident, it, in every sense of the word, constitutes a serious menace to health, and, moreover, is a most potent factor in predisposing to disease in the various forms it assumes.

In support of this statement we have only to take note of the splendid physique and uninterrupted health which are characteristic of those who exclude the flesh of animals from their dietary, and to observe the healthy longevity they attain, not to mention the happy countenances which are reflected from their mode of life. Moreover, not only is the physical condition of such superior to flesh-eaters, but their mental powers are equally benefited and their recuperative powers greatly augmented.

It is humiliating to think that **A Barbaric** we have permitted ourselves—**I Habit.** speak for the community at large—

to become slaves to a vile custom, inaugurated by our barbarian ancestors, who, ignorant of the laws of Nature and too indifferent to their own welfare to cultivate the soil, or probably too lazy to do so, took upon themselves the role of beasts of prey, and fell back upon, for food, the spoils of the chase. Yet, notwithstanding the glaring effects of such a diet, we still adhere to the evil custom. Nay, more, the majority actually make themselves believe that the corpses of animals are necessary accessories to the food of mankind, and this notwithstanding all the evidence that proves the contrary to be the case.

On many occasions, when discussing the subject of Diet, I have been met with the assertion that Man was never intended to confine his dietary to the fruits of the vegetable kingdom, "for, judging from the construction of his teeth, he should be omnivorous." In support of this contention the universal argument adduced is that we are provided with canine teeth. Certainly we have teeth which are called canine, because they occupy a similar position in the mouth of man to that of the tearing teeth of the carnivora, but here the similarity ceases. The same argument might be applied to our nails, which, anatomically, bear an intimate relationship to the claws of the carnivora; and surely, if we were intended by Nature to use these weapons, which are so formidable in the carnivora, they would not have been constructed on different lines. The only omnivorous animals that I know of are scavengers in every sense of the word, and if we are to compare ourselves to these, then I beg to be excused from being included in the category. Of all the hideous, ugly, and filthy creatures in existence that omnivorous animal which we may always have under observation—*viz.*, the pig, is chief; and surely no one has any ambition to claim relationship with it or resemble it in its habits. Yet familiarity with it and its filthy habits does not prevent its flesh being utilised as an article of diet, though it is well known to be the most pernicious of all flesh food.

I feel confident that every pure-minded individual looks with abhorrence upon cannibalism. Yet if we come to look at it from a practical point of view, when the soul has left Man's body, the corpse that remains can only be classified as that of an animal, for, after all, Man, so far as his mortal part is concerned, is neither more nor less. How then can we permit ourselves to rob animals of the gift which God has conferred upon them, just as He has bestowed it upon Man, so that we may utilise their carcasses to gratify a depraved appetite, and at the same time, have the assurance to ask the blessing of their, as much as our, Creator upon such food? And I would ask, "Does not the Almighty continually show His abhorrence of such conduct by visiting with disease and premature death those who repeat the daily practice of it?"

Just look around and note the amount of disease that pervades every class of society, and at the same time mark, that, with few exceptions, Man enters the world with a body free from disease, and which would never tend to depart from the healthy standard under favourable circumstances. Disease, with only one exception, is not hereditary. It is, however, readily acquired if one is surrounded by, and compelled to live in, a vitiated atmosphere, while the tendency to disease will be accentuated if an unwholesome diet is super-added.

I am confident I am only stating the truth when I aver that it is from the ashes of that altar upon which one million of our fellow sentient beings are daily sacrificed to gratify a depraved appetite that Disease in its varied forms, rises up in judgment against us, and tacitly proclaims God's abhorrence of the inhuman act. For has He not said, "I will have Mercy and not Sacrifice"?

To demonstrate how Diet bears a startling relationship to Disease let **Cancer and Appendicitis**, me direct your attention to the following important fact: When I commenced my medical career, Cancer was not nearly so prevalent as it is to-day. Then, however, there was not nearly so much flesh meat eaten as there is to-day. The refrigerating apparatus was at that period in its infancy, and the amount of meat imported was only about 5 lbs. or 6 lbs. per head per annum of the population.

Now, though the population has increased materially since that date, the importation—*importation*, remember, of butchers' meat, which is additional to our own supply, has increased to 50 lbs. per head, and, in direct ratio, the increase of Cancer has taken place. Moreover, so far as my experience goes, and I have been in daily contact with this disease for over thirty years, it is only those who indulge in the carnivorous habit that are attacked, while I am unable to recall a single instance where it has occurred in those who are content to subsist upon food which Nature has so amply provided, and which, moreover, is strictly in accord with our physiological requirements.

A surgeon has put forward the extraordinary suggestion that we should utilise the appendix by bringing it to the outside of the abdomen, and use it as a means of irrigating the colon with an antiseptic, the sepsis of which would never be apparent were our diet regulated in conformity to Nature's laws, nor would Appendicitis ever exist. And, by the way, I may state that this disease also has become more and more prevalent, *pari passu*, with the increase in the consumption of flesh meat. It would appear that this wonderful would-be improver upon Nature had overlooked the fact, that if it were necessary to introduce antiseptics into the colon, this would readily be accomplished by the employment of an enema.

Another writer, dissatisfied with Nature's arrangements, being cognisant of the offensive putrefaction that, following the ingestion of flesh meat, takes place in the colon, and also recognising the dire effects, due to absorption of the resulting toxic material by the blood, has advocated the removal of this portion of the alimentary canal by operation (so as to get rid of the receptacle of the foul material which finds its way into it by instalments, preparatory to being expelled *en masse*).

It is not difficult to comprehend what irreparable inconvenience such a proceeding would lead to, when we consider that there goes on a continuous emptying of the small intestine of the unutilised ingested matter. Would it not be more sensible, and in accordance with *reason* to adapt the food to our anatomical and physiological condition rather than vainly endeavour to make these subservient to our vitiated appetite? Such suggestions are so preposterous that it is a marvel to me that men with any pretence to scientific knowledge can ever permit themselves even to hint at such expedients, and thus render themselves objects of ridicule.

As all who have given sufficient thought to the subject are fully aware, Man, if he rigidly obeys dietetic, hygienic and sanitary laws, is quite capable of so fortifying his system as to render it invulnerable to disease. Yet, as these are constantly being evaded, intentionally or unwittingly, disease does not fail at such times to assert itself, and I will now endeavour to point out in what manner Diet supplemented by hygienic measures will assist in overcoming it.

The Overfeeding of Invalids.

I am quite convinced that the lives of a great number of invalids are daily sacrificed to the absurd impression, which exists both amongst uninformed medical men and the public, that the more food you can stuff into an invalid the better will be his chance of recovery—notwithstanding the fact that the poor, helpless sufferer rebels at the very thought of food, while the digestive organs, in the circumstances, are quite unable to cope with it. Moreover, the recuperative powers are, when such a course is pursued, seriously handicapped in their efforts to overcome the disease.

The consequence is, the patient not infrequently is sacrificed to the unscientific measures which are

employed, with the object of forcing the recuperative efforts by food and drugs, instead of encouraging and coaxing them by the judicious administration of simple fluids, which are easily assimilated, and thus encourage the action of the eliminatory organs to carry off the cause of the mischief from the blood.

Among the first cases of typhoid fever which I had the opportunity of observing, and which was of extreme virulence, and by which the patient was reduced to a condition of skin and bones, recovery, I am convinced, was entirely due to the fact that for a period of three weeks the only nourishment given consisted in the free administration of weak barley water and to the complete absence of drugs.

Another case may still further illustrate the importance of withholding food in certain circumstances, and may also prove interesting. Some years ago I was called in consultation to see a gentleman over eighty years of age, who was apparently dying—and who certainly would have died very soon had the heroic methods of forcing his already overtaxed and debilitated stomach to receive food and stimulants been continued to the extent this was being prosecuted at the time. Much to the astonishment of the family doctor, and in direct opposition to his wishes, I put an end to this poisoning process and insisted that the patient's nourishment for some days should consist of barley water, and that alone. The consequence was that from that moment he began to rally, and not only regained his health but lived for several years afterwards.

Judicious fasting, as practised with such eminent success by Dr. O. L. Abramowski, medical superintendent at the District Hospital, Mildura, Australia, I have carried out for many years past. He designates his method the "No-Food Treatment." If a limited quantity of fruit or fruit juice is administered he calls it a "fruit fast": "In acute cases the abstinence from food practically coincides with the feverish stage. In chronic cases no food, or only a limited quantity of fresh fruit, is given until after the disappearance of the 'habit hunger' (which usually takes place in from three to six days) a strong desire for food sets in." This is really an epitome of his treatment, and the results are most gratifying. By this scientific method he has been enabled to reduce the mortality of every acute disease, to expedite the recovery from chronic affections, and accelerate the healing of surgical cases.

The "No-Food Treatment," as Dr. Abramowski states, "has reduced not only the death-rate but also the sufferings of the patients and the work and anxiety of the nursing and medical staff." Moreover, he avers that "our teachings seem to have left their imprint upon the mortality of our whole community, for we find here almost the same decline since 1903 as in our Hospital." For further details of this most satisfactory method of treating disease I would refer to the able article written for, and published in, *The Herald of the Golden Age* of April, 1909, by Dr. Abramowski.

We should always remember that there is an

abundant reserve in the body to enable it to retain its healthy condition for a considerable time without food, if a plentiful supply of water is at hand, so that no risk whatever is run, but on the contrary, great benefit is derived from periodic judicious fasts. Nay, more, I can affirm that the absence of solids will invariably prove much more efficacious in restoring the healthy condition of the alimentary canal, and assist the healing power of Nature, and therefore recovery from disease, than all the drugs of the pharmacopoeia will ever accomplish.

When the stomach rebels at food, which it invariably does in illness, no matter what its nature may be, does this not indicate that it wants a rest? Certainly it does, and yet the custom is to coerce the jaded organ by giving bitter tonics, so that it may be stimulated to further efforts; and purgatives to carry off effete matter which ought never to have been present, for food in such circumstances can only be classified as a poison, and I have no hesitation in pronouncing it to be such when these conditions obtain. It is by the adoption of such irrational methods, instead of following the dictates of Nature that dyspepsia, and the various diseases which are either directly or indirectly due to it, are brought into existence, and cause so much unnecessary suffering.

Simplicity and Moderation.

Now, if fasting during disease proves so valuable as an aid to recovery, surely it stands to reason that a moderate dietary, and that composed of food which Nature has so amply provided for our use, and which is quite as satisfying as the most tempting dishes—prepared more with a view to gratifying the palate than to supply the legitimate wants of the body—will also prove of more lasting benefit, and promote a more healthy condition of the individual than those abnormal products of the culinary art with which so many nowadays overload their stomachs.

As I have stated, it is ridiculous to attempt to overule Nature's laws. Yet the world goes on in its willful disregard of these laws, the obedience to which is as essential to our well-being as observance of the laws of a country is to the safety and welfare of its inhabitants.

Although, as we know, the cells of the body have the power to survive under adverse circumstances and diverse environment, yet rebellion sooner or later is sure to assert itself, when the very adaptability of the cells to altered circumstances is liable to become a source of danger, as evidenced in the incidence of Cancer, which is the direct outcome of neglecting to conform to those dietetic and hygienic laws which promote healthy cell life and metabolism. In this case the cells still continue to maintain their vital activities, but unfortunately these are directed into a wrong channel, and consequently cease to be under their normal physiological control, therefore they assume instead an independent pathological existence which it is their tendency to perpetuate and extend.

Notwithstanding all these unsavoury facts, there is still hope for the transgressor, if he will only endeavour to depart from his hitherto pernicious mode of life, for *it is never too late to mend.*

A return to the simple food upon which man was, and is, evidently intended to subsist and live to a healthy old age, has done wonders in numbers of instances, and proved eminently superior to medicine in eradicating disease. But no reform of diet will prove a specific to disease unless it is accompanied by a superabundance of fresh air and pure water, along with attention to the sanitary condition of the intestinal canal. The latter, however, will not be difficult to secure if the diet is regulated according to Nature's decree.

Did time permit I could cite any number of instances where a reformed diet has succeeded in eradicating disease and re-establishing health where drugs had proved miserable failures, and I have had ample experience in both lines of treatment.

Permit me, in conclusion, once more to remind you that the body is made up of countless cells. Treat them fairly and they will prove your staunchest friends, but do the opposite and they will retaliate by becoming your most inveterate foes, and this sentence contains the epitome of the foregoing remarks.



For the New Year.

I will start anew this morning with a higher, fairer creed;

I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear, I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;

I will search for hidden beauties that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread,

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine—

I will cease to preach your duty and be more concerned with mine.

S. E. Kiser.

Go to sleep with a smile on your face. It will beautify the countenance and sweeten the disposition.

We grow into the likeness of that which we think of the most.

There are those who are tired of life who have not as yet begun to live.

C. D. Larson.

Vivisection for the Table.

By L. Lind-af-Hageby.

At the gay dinner-table, with snow-white linen, flowers, colour, appetising dishes, and pleasant talk, who thinks of the shambles, from whence came the food that is eaten with so

much relish? The parts of dead animals that are served up with all the æsthetic accessories of the culinary art bring no suggestions of the scenes of killing, of the bellowing and bleating and shrieking of terrified animals, of streams of blood, reeking carcasses, or the repellent smells and sights of the slaughter-house. I wish that the scenes and the sights could be brought before everyone who eats meat. I wish that in all its brutal and revolting details the whole process which ends in the roast, the cutlet, or the more delicate pâté, could be



stamped on their consciousness.

The thousands who eat, do so in blissful ignorance of the horrors of the cattle traffic, of the prodding, the goading, the forced feeding and of the details of the final slaying. "Green fields, peaceful waters, happy pasturage," wrote someone to me the other day, "are not these and the simple delights of animal life sufficient compensation for the inevitable sacrifice of life through a swift and painless death?" Were the theoretical question based upon real facts it might be easy to answer a light-hearted "Yes." For in discussing this question and the duties before us we need not enter upon the profounder ethical problems of the right or wrong in taking life. The immediate question is: *How* do we take life?

The vast multitudes of living, sentient creatures, "the cattle upon a thousand hills" that pass into the slaughterhouses to return only as so many pounds of flesh, do not meet with a swift or painless death.

They are killed with the indifference of the savage to pain in creatures little understood and less studied; they are killed in a blundering, stupid, thoughtless way; they are killed with a cruelty which would be fiendish were it not the result of a pitiful want of pity.

All this can be remedied, and if it can be remedied, is it not a fearful responsibility we are taking upon ourselves when we allow our indifference and our dislike of an unpleasant subject to stand in the way of the work which is crying to Heaven to be done?

The shame and scandal of the traffic in old horses are surpassed by the cruelties on a larger scale which go on day by day in the private slaughter-houses of England. Why are there no prosecutions for cruelty during the process of slaughter? The man who cruelly beats his horse in the street, or who ill-treats animals in any place open to the public or accessible to humane vigilance, is punished, and the large number of convictions for offences of this kind shows the need of constant supervision of those who have charge of draught-animals. How much greater must that need necessarily be within the precincts of the slaughter-house, where the "rights of animals" are smothered by knife and pole-axe, and where men are employed in a work which would need almost superhuman self-control, and an unusual amount of tenderness if its brutalising tendencies were to be kept in abeyance!

There is no need and we have no right to anathematize the roughness of the slaughterman. I have shaken the blood-stained hand of many a slaughterman with greater faith in his inherent humanity than I have in that of some of the gentlemanly ladies who adore dogs or cats and who leave the rest of living creatures to their ugly fate.

But no man's work should be more closely supervised than the one whose life is spent in killing, and in subduing the natural resistance offered by the animals who, smelling the fumes of the slaughter, refuse to be driven into the place of death. When the methods of beating, prodding, kicking, and tail-twisting have been exhausted there are yet others, and worse which are resorted to.

The private slaughter-house, with its crude methods of killing, its defective implements, its indefensible privacy, which prevents legal punishment, should be abolished and prohibited by Act of Parliament.

It would be well to forbid the use of the pole-axe, for it is often, in the hands of an incompetent, nervous, tired, or bad-tempered man a means of horrible and unnecessary torture.

Why should an ox or a cow be repeatedly knocked on the head, have an eye or an ear split, before it is at last deprived of consciousness?

During my absence from England I have spent some of my time in visiting slaughter-houses and public abattoirs. I have seen some of the most "perfect" institutions for the killing of animals on a gigantic scale. But I have come to the conclusion that the really humane slaughter-house has yet to be built. The German abattoir is by no means always humane. In the large abattoir in Munich, where the economic and sanitary arrangements are excellent, little or no thought seems to have been given to painless killing. I witnessed a scene there which I should have thought impossible in an abattoir which has cost 12 million marks, and which is the pride of the city.

A huge bull was being driven into one of the slaughter-halls, and refused to pass the doors.

The sight of the slaughter going on, the disembowelling of the steaming carcasses, the crimson colour of the floor, the odour of the carnage, stirred the fine animal energy of the terrified beast into rebellion. He refused to be led in, and firmly planted his hoofs in the ground. Blindfolding was tried in vain. Then beating with the same result. Then one man took up his position behind the animal, and the process of tail-twisting was begun and varied in accordance with the increasing impatience of the slaughtermen. Though the exquisite pain inflicted was apparent, the animal stood firm, and not until a strong rope had been attached to the horns was he forcibly pulled in by the windlass. Then some more minutes of mental torture were inflicted before the animal had been fastened and the man was ready to strike. I had time to walk round the large hall and come in through another entrance, and found the terrified bull still on his feet.

The first blow by the axe did not stun. The bull merely bellowed and shook his head. The second blow made him sit down on his hind legs; but he got up again. The third blow stunned him, and he fell with a heavy thud. There was, as far as I could judge, no recovery of consciousness during the bleeding and kicking which followed the opening of the arteries, but who can defend the cruel and stupid preparations.

It is obvious that in our slaughter reform work we must not only insist on "stunning," but on the institution of methods which are reliable, and which do not, like the neck stab and other fallacious methods, give a false appearance of humaneness, and which make vivisection of the killing. The best types of the shooting apparatus are the only commendable instruments of death.

"Animal protection" is not only consideration for dogs and cats. The blood of the millions of patient creatures cruelly sacrificed in the slaughter-houses through our selfishness, our meanness, our brutal indifference, is calling for pity.

I write as an abstainer from meat, but as I cannot make all the world abjure the products of the shambles, I can at least work to humanise the slaughter. Who will help?

(The Anti-Vivisection Review.)

THE POWER OF LOVE.

Love gives life. Hatred kills. Love sweetens and purifies. Hatred embitters. Love elevates. Hatred degrades. Love is the path to heaven. Hatred is the road to hell.

Love is but another name for brotherhood. It brings forth charity, mercy, forbearance, tolerance, benevolence.

God is love, and Christ was divine because He was the most perfect embodiment of love the world has ever known.

In Praise of Fruit.

Fruit constitutes a large proportion of the diet prescribed for Man by his Creator, who said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." "Of every tree of the garden thou mayest freely eat." Here there is a food of which we are permitted by divine ordinance to eat *freely*.

As we study the structure of Man's body, we find there is no mistake in this matter, for it is perfectly constructed to utilize a diet of fruits. As to teeth, length and conformation of intestine, and many other details, Man's body very closely resembles the bodies of the anthropoid apes, and they, as we all know, are great fruit-eaters. . . . Man and the monkey have one thing in common—a fruit diet.

At the present time, fruits are coming more and more into common use in all parts of the world. Through improved methods of transportation, the products of each land are more generally distributed to all other lands. Thus today in the great markets of the world, fruits from every clime are staple products. As a result, many fruits which but a few years ago were expensive luxuries, have been placed within the reach of all and may be freely used every day as foods.

Why fruit should be so often considered simply a relish rather than a food is very difficult to understand, as even the juicy fruits have a fairly high value. On this point Chittenden says:

"I would lay special stress upon the value to the body of the natural sugars as well as of starch. We are inclined to deprecate the wide-spread use of candy, especially among children, and there is no doubt that the too lavish use of sugar in such concentrated form does at times do harm; but when eaten as an integral part of the many available fruits its use cannot be too highly lauded for both young and old. Oranges, grapes, prunes, dates, plums, and bananas are especially to be commended, and in lesser degree peaches, apricots, pears, apples, figs, strawberries, raspberries and blueberries.

"In all of these fruits, it is the *sugar* especially that gives food value to the article, while the mild acids and other extractives, together with the water of the fruit, help in other ways in the maintenance of good health. Where personal taste and inclination are favorably disposed, the first six fruits named can be partaken of freely, and the diet of the young, especially, can be advantageously modified by the liberal use of such articles of food.

"Of the other fruits, apples when thoroughly ripe are above reproach if properly masticated. . . . Peaches, apricots and strawberries as ripe fruits are likewise exceedingly valuable, but here idiosyncrasy frequently comes to the fore, especially

with strawberries, and prohibits their free use. The peculiar acidity of these latter fruits is occasionally a source of trouble, which leads to their avoidance; but this is far less liable to happen with people living on a low proteid diet with its greater freedom from purin derivatives, or uric acid antecedents.

"Further, there is a tendency on the part of some individuals to suffer from acid fermentation with too liberal use of starches and sugar, but as a rule the advantages of ordinary starchy and *natural sugar-containing foods* cannot be over-estimated. It is certainly wise to give them a conspicuous place in the daily dietary and to encourage their use, especially by children."

Our common fruits are rich in sugar. **Composition** A pound of apples contain 12.5 per cent. of this food element, or nearly one-half the total nutriment in a pound of meat; a pound of bananas with its 25 per cent. nutriment lacks only 2 per cent. of equalling the nutriment in a pound of meat, though, of course, the latter contains much the larger proportion of proteid.

	Water	Proteid	Fat	Carbo-Hydrates	Ash	Cellulose	Acid
Apricots ...	85.0	1.1	0.3	12.4	0.5	...	1.0
Apples ...	82.5	0.4	0.5	12.5	0.4	2.7	1.0
Bananas ...	74.0	1.5	0.7	22.9	0.9	0.2	...
Blackberries ...	86.4	1.9	...	4.1	0.4	7.0	0.2
Cherries ...	84.0	0.8	0.8	10.0	0.6	3.8	1.0 to 1.5
Cranberries ...	89.6	0.1	...	1.5	0.2	6.3	2.3
Currants (Red, Currants (& White)	85.2	0.4	...	7.9	0.5	4.6	1.4
Figs ...	79.1	1.5	...	18.8	0.6
Grapes ...	79.0	1.0	1.0	15.5	0.5	2.5	0.5
Gooseberries ...	86.0	0.4	...	8.9	0.5	2.7	1.5
Lemons ...	89.3	1.0	0.9	8.3	0.5	...	1.0
Oranges ...	86.7	0.9	0.6	8.7	0.6	1.5	1.0 to 2.5
Pineapples ...	89.3	0.4	0.3	9.7
Prunes ...	80.2	0.8	...	18.5
Pears ...	83.9	0.4	0.6	11.5	3.1	3.1	0.1
Peaches ...	88.8	0.5	0.2	5.0	3.4	3.4	0.7
Plums ...	78.4	1.0	0.2	14.8	4.3	4.3	1.0
Raspberries ...	84.4	1.0	0.2	5.2	7.4	7.4	1.4
Strawberries ...	89.1	1.0	0.5	6.3	2.2	2.2	1.0 to 1.2
Whortleberries	71.4	1.7	...	5.0	1.0	12.3	1.6

Dried fruits, as figs, dates, prunes, and apples, possess nutritive value more than double that of fresh meat, and approaching closely to that of cereals. Dates, figs and bananas form staple food in the countries to which they are native, and very sustaining foods they prove to be.

	Water	Proteid	Fat	Carbo-Hydrates	Ash	Cellulose	Acids
Apples ...	6.2	1.4	3.0	49.1	1.8	4.9	3.6
Currants ...	27.9	1.2	3.0	64.0	2.2	1.7	...
Dates ...	20.8	9.0	2.1	58.0	1.5	5.5	...
Figs ...	20.0	5.5	0.9	62.8	2.3	7.3	1.2
Pears ...	68.6	2.0	0.9	29.1	1.7	6.9	0.8
Prunes ...	26.4	2.4	0.8	66.2	1.5	...	2.7
Raisins ...	17.2	2.5	4.6	74.7	1.2	1.7	2.1
Sultanas ...	14.9	2.3	0.9	75.8	1.5	1.9	2.7

The mineral constituents of fruits are of considerable importance. They consist mainly of potash united with various vegetable acids, such as tartaric, citric, malic, etc. These have an agreeable acid flavour, but when burnt up inside the body are converted into the corresponding carbonate, and so help to render the blood more alkaline and the urine less acid. Thus, 1 fluid ounce of lemon juice contains 45 grains of citric acid and saturates 45½ grains of bicarbonate of soda. In some diseases, such as scurvy, this property of the mineral constituents of fresh fruit is turned to therapeutic account.

As the fruit ripens, these vegetable acids diminish to some extent, and it is to this fact, coupled with an increase in the amount of sugar present, that the sweetness of ripe as compared with unripe fruit is due. The earthy salts are but poorly represented among the mineral ingredients of fruits, and for this reason the free use of fruit in place of cereals has been recommended by some writers to persons suffering from hardening of the arteries.

Among the most important mineral constituents of fruits are calcium or lime, sodium, potassium, magnesium, phosphorus, and iron. These substances are absolutely necessary for the upkeep of the normal composition and activity of the body tissues. Animals fed on a diet deprived of these salts die sooner than when given no food at all. Thus we can see how important it is that they be supplied in the food, because the blood which is formed from abnormal food is chemically of a poor quality and cannot furnish the proper material out of which to build a sound body. Certain diseases are due to a deficiency of fruit salts and acids. Among these are scurvy, rickets, stunted and irregular teeth, certain nervous diseases, scrofula, rheumatism and gout.

Green fruits are much like vegetables, consisting largely of wood, water and starch. During the process of ripening, the starch is converted into fruit-sugar and vegetable acids—citric, malic, or tartaric, according to the variety of the fruit. Thus, in ripe fruits there is no starch, and but little fat and albumin. So ripe fruit consists practically of digested starch, or sugar, and fruit acids which require no digestion. In other words, ripe fruit is a natural predigested food, the process of digestion having been completed by the magic influence of the sun's rays during the process of ripening.

The organic acids of fruits are in union with alkalis in the form of salts, and these salts are split up in the system and leave the alkalis free. These alkalis then combine with acids found in the body to form carbonates or phosphates. This is a fact of great practical importance.

Orange juice is an excellent remedy in rheumatism, and fruit juices, soups and purées are of the greatest value as both food and medicine for the sick.

Good Health.

Why Bananas should be Eaten.

Bananas should be eaten freely because they constitute a perfect food. There is no other food, neither animal nor vegetable, including the long list of justly-esteemed cereals, which equals the banana. They are good for everybody at all times; for young and old, in sickness and in health.

Bananas will make people strong. All the labourers in the countries where the banana grows have practically no other food, and they are notoriously strong and healthy. Weight for weight bananas beat beef-steak.

No other food is acknowledged to be like the banana, "the food of the wise man." As is proved by the scientific name of the banana, which means "food of the wise man." Humboldt, the great traveller, says he remarked that the intelligence of the natives was in proportion to the cultivation of the banana in the district.

This fruit is always pure. A banana tainted by grubs is unknown, and the outer skin protects the fruit perfectly from all contamination.

So be wise, and make bananas a staple part of your diet. Eat bananas, and be healthy, strong and wise.

If you are ailing do not be persuaded that a remedy must be nasty to be efficacious. Eat less meat and more bananas, and banish rheumatism, and gout and liver troubles.

Give bananas to your children because they form an ideal food for children.

A healthy child will eat them with delight, a sick child will eat them willingly when all other food is regarded with aversion. There are cases on record where children's lives have been saved by keeping them on a diet of bananas.

Always have bananas on the table at meal times, because they are preferred to the many unwholesome articles for which children acquire a weakness, and in which parents too often foolishly indulge them. The banana enables you to substitute a wholesome article for what is not wholesome, and at the same time to afford great pleasure to your children.

Selected.

Your Religion.

- What's the good of your religion, if it cannot make you smile,
 What's the good of being pious, if you're gloomy all the while,
 What's the good of a religion that will never help you be
 A joyous, happy creature, full of love and sympathy?
 What's the good of your profession as a follower of the Lord,
 If you're not made sweeter, better, and your life with His accord,
 What's the good your being a Christian, if no one is helped thereby,
 Just as well be born a heathen, and a heathen live and die.

Jane Reed.

What were Animals sent for?

By Captain Walter Carey, R.N.

The question is often asked "If animals are not to be eaten what is the good of them, and considering that it is stated in the Bible that

God gave man dominion over the animals why should not man 'kill and eat' if he wishes?



One of the first thoughts that occurs is the following: Animals are liv-

ing souls like ourselves, although not as highly evolved as yet. Man is scientifically classified as a primate of the anthropoid mammals (notwithstanding his conceit). We must admit the possibility that their being suggests a future higher state of existence.

And the next thought is that as the Creator made Man a fruit-eating creature who bears no resemblance to the carnivora, He cannot have intended animals to be Man's food. The first command given in the Bible (*Gen. 1. 9.*) confirms this fact, and all great religious teachers have endorsed it.

The word 'dominion' means power and responsibility, and if we look around we see that nearly every educated man or woman has dominion over some one, obviously because this world is a training ground for human beings, and one of the lessons we have to learn is the exercise of power for the good of others.

Now how does this work out in practice? Educated people get many opportunities of using or abusing authority, but when you come to the uneducated, they as a rule have very little power over other men. A cowman for instance is not qualified to exercise authority over others, and yet it would be good for him, as a human being to exercise power in a small way, and we find that the Creator arranges this for him through the animal kingdom.

It is the uneducated man who works with animals, and has all to do with their comfort or the opposite, and he finds that the better a man treats his beast, the more the animal is able to work for him in return; and so, slowly is learnt the first lesson in authority, viz: Consideration for others.

The educated come in contact with animals perhaps much less, but have more to do with forming the public opinion that determines the treatment and general conditions of existence of these creatures.

Now let us consider the case of those, who, through lack of hygienic knowledge, daily devour flesh-food, and when it is pointed out to them, that this is unnecessary, and causes very great cruelty, dismiss the subject with the remark,

"What were the animals sent for if not for us to eat"?

How does Nature deal with such people? Nature does not go about insisting on attention being paid to her Laws. Think of steam or any of the forces we use, Nature is not constantly after us saying "Do not do that, You will be hurt." Gunpowder does not give warning when an ignorant person approaches with a light. This is not Nature's method, she teaches by the lessons of experience. At first sight Nature seems very cruel: we see accidents, when owing to neglect or Ignorance physical laws are contravened; cruel perhaps, but with the result that after the accident people question—What was the cause? How may we avoid similar accidents in the future? And presently after thinking over the facts, it is recognised that some Law had been overlooked, and so we get to the discovery of a new Law, which, if acted on prevents the re-occurrence of that particular accident.

Now in England to day it is noticed that in spite of our great medical knowledge, diseases such as consumption, appendicitis, cancer, rheumatism, gout, indigestion, neurasthenia, etc., are rife among all classes, and we see numbers of men rejected for the Navy and Army.

Here is Nature telling us that we have broken some Law. Let us think. What Law is it that we have overlooked? And what facts have we to help us? We know that uric acid and germs of various sorts often cause disease if present in the human body; that the flesh of animals contain large quantities of uric acid, waste products, and frequently germs which cause disease; that flesh-eating has largely increased in England in the last few decades; that the dead bodies of animals, even when cooked, often decompose in the human intestines before elimination, thus poisoning the consumer.

Consideration of these facts inevitably bring one to the conclusion that one of Nature's Laws must be "Animals are not intended for human food," and another fact that points to the truth of this Law is that the above-mentioned diseases are not common, if they occur at all, amongst nations, in any climate, that do not eat flesh; nor do we find, except very rarely, these diseases among those of ourselves in England who have adopted a fleshless diet. And very many people who suffered from ill health have cured themselves by simply taking to frutitarian or vegetarian diet.

We thus arrive at the following conclusions:—

1. A reason why animals have been placed in our power is that we may practice the right elementary use of power, and learn to manifest kindness and consideration.

2. We should not 'kill and eat' because if we do we put ourselves on the side of a barbaric system that involves great and unnecessary cruelty, and by breaking one of Nature's laws, we, at the same time lay ourselves open to disease.

The Dietetic Value of Milk.

By Edwin C. Wilson.

From time immemorial milk has been regarded as an article of diet, wholesome and nourishing both for the strong and the weak, and there can be no doubt that abundant evidence is forthcoming in support of this belief. As far back as the time of Moses we read of a land "flowing with milk and honey" (a very nutritive combination by the way), and there is not a country in the world in which milk, in one form or another, is not in every-day use.

There is much difference of opinion as to whether the milk of animals was really intended for human consumption; some authorities contending that it was intended solely for the progeny of the animal, whilst others are of the opinion that after the needs of the young are satisfied there can be no harm in utilising the surplus.

Throughout the western world cow's milk is almost universally used, as it is obtained much more readily and in larger quantities than other varieties, but in some parts of the East both the goat and the ass are requisitioned to supply this nutritious commodity. These latter types of milk are richer than that obtained from the cow.

The analysis of cow's milk gives a total of 14 per cent. nutriment (about 5 ozs. to the quart) made up as follows: proteid 4.1, fat 3.9, sugar 5.2, salts 0.8, the balance being water, and it will be at once seen that, as a food, it has qualities possessed by few others. It contains all the necessary salts for the proper upkeep of the body, combined with supplies of nitrogen and carbon in such proportions as to make it clear that it is essentially a body-building food of the first order.

For a long time, however, milk has been looked upon with grave suspicion by many members of the medical faculty, and lengthy and numerous have been the experiments to which it has been subjected with an idea of ascertaining if it really is a vehicle for the conveying of disease germs unless elaborate precautions are taken; and also, why in some cases of weak digestion it apparently brings about symptoms of dyspepsia.

The result of this research has been that milk is regarded as needing sterilization by boiling, to render it fit for human consumption; this being necessary to kill the microbic germs of disease which are often found in it in large numbers. It is wise to continue the boiling for at least five minutes to make sure that the sterilization is complete.

Its digestibility largely depends upon the quality of the milk and the strength or weakness of the person concerned. Many samples of milk subjected to analysis have been found to contain boric acid and other preservatives, which often accounts for a great deal of the so-called 'biliousness' that sometimes results from its use. Then again, it has been found that some people have a difficulty in digesting casein (the proteid of milk), while others, where there is a tendency to torpid

or sluggish liver, find milk rather clogging. Both these troubles can, however, be overcome by the judicious use of acid fruits, if they are not taken at the same meal.

One of the best forms of milk, and one that is suitable for all, is *buttermilk*; and there are also several preparations which are akin to it, although artificially prepared, and which are known as Koumis, Sourmilk and Yogurt. These modern products are prepared with cultures of a beneficent lactic acid germ, and according to many eminent authorities the introduction of this germ, and the acid which it creates, into the human body is a means of fortifying the system against many bacterial diseases, of warding off premature old age, and of keeping the arteries free from any undue deposit of osseous matter.

How far this is true is as yet hardly known, but certain it is that the Irish peasantry up to a quarter of a century ago were a very healthy and long-lived people, and their diet consisted largely of buttermilk, to practically, the exclusion of meat of all kinds. How these people have deteriorated is now well known, and their deterioration coincides with the rapidly growing habit of substituting tea, white bread and meat for the far more wholesome diet of potatoes and buttermilk of a few decades ago. The same may be said of the Bulgarian peasants of the present day, whose health, strength and longevity are attributed to their simple life, abstinence from flesh as food, and their liberal use of buttermilk. At any rate, sour milk of all kinds is far more easily digested than ordinary milk, and for this fact alone its use is to be commended.

It is well to remember that the taking of milk at night may produce headache and sleeplessness, but in the majority of cases, and especially where invalids and anemic persons are concerned, and even those suffering from insomnia, a glass of hot milk is often found to be very helpful and soothing and likely to induce healthy sleep—but in this case it is wise to take only a very light evening meal, and that some hours prior to retiring.

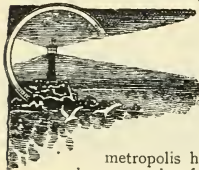
There are now upon the market several very good brands of dried milk, consisting of a powder which only requires the addition of water to reconstruct the original article. It is stated that the milk suffers nothing at all as regards nutritive value by undergoing the process of drying, that it is germ free, and more easily digested—but these must not be confused with the concentrated preparations of milk proteid which are so largely advertised, the use of which many of our leading scientists regard as injudicious and often very harmful.

The use of freshly made milk cheese (what is known as cottage cheese) in which the curd is formed by using French red wine vinegar or lemon juice, is also a most pleasant way of taking milk food.

It will thus be seen that milk, properly used, is a valuable food on which reliance can be placed; it is one that can be readily obtained, easily prepared, and is, moreover, entirely free from uric acid.

Editorial Notes.

The Report of the Work of the Order for the year 1909, which is now being printed, records a great advance of our Movement in every direction, and contains



so many encouraging facts as to completely eclipse any previous record that has been issued by the Council.

The transfer of our Work to London and the opening of our International Bureau in the

metropolis have yielded results that have more than fulfilled our most sanguine expectations. Our official influence has been multiplied tenfold, our income has been very largely increased, our output of literature has been more than doubled, a multitude of visitors and enquirers have been interviewed, and many hundreds of new Members or subscribers have been added to our Roll. Although our Secretarial Staff has been augmented, and the Departmental Work has been more systematically organized, our Propaganda has grown to such an extent that we have the greatest difficulty in keeping pace with the incessant demands that are forthcoming in connection with it, and are often regretfully obliged to forego the utilization of many opportunities through lack of additional administrative and clerical workers.

It would be difficult to make our readers realize adequately the far-reaching influence which goes forth from our Headquarters, or the full significance and value of the strategic campaign we are carrying on for the promotion of the Food Reformation and the Humane Life. Strangers from all parts of this and other lands are continually calling—being attracted by our placards in the Tube Railways of the metropolis and by the invitations advertised in our literature; and a large percentage of these go away resolved either to alter their lives (if they have not yet adopted this Reform), or to dedicate henceforth some portion of their time and strength to the task of enlightening their neighbours concerning the advantages of natural and healthy living as a preventive of Disease and Cruelty, and as a means of self-emancipation.

During the past year many representatives of our most important Newspapers and Magazines have visited the Presidential Office, and have, in consequence, made known the Truths we proclaim and the Ideals we exalt to the vast multitudes who read their respective journals; and it has been most encouraging to find that as a result of their recognition of the sanctified common sense which underlies our Propaganda, and of the disinterested and philanthropic motives of the Council and Members of the Order (all of whom are voluntary writers and workers), they have gladly extended their sympathy to our Cause and have promised to lend a helping hand.

Our Creative Work.

In addition to the effect produced upon contemporary thought and custom by our direct educative work, most important results have been achieved through our influence and suggestion in connection with the creation of facilities for providing the public with a hygienic and bloodless dietary. Following upon the establishment of a most successful Fruitarian Restaurant in Glasgow (the opening of which has led to the establishment of others in that city), much good work has been accomplished by the opening of the Fruitarian Restaurant at Harrods, Ltd., as a great number of wealthy and influential people have thus had the alternative dietary presented to them in such a way as to arrest attention or invite trial.

I am also glad to be able to report another important development. In consequence of my receiving a visit recently from the Chairman of the Aerated Bread Co., Ltd. (which has 128 Depôts and Restaurants established in London,) the Directorate were induced to commence catering on fruitarian lines. A complete Menu of fruitarian cookery has been introduced at the Restaurant situate at 116, Fleet Street, London, E.C., under the name of Staminial Health Foods, and an experienced cook has been engaged to superintend the production of fruitarian savouries prepared in a suitable manner. If the public respond, this change will be extended to the other Depôts of this Company, and if the venture proves as successful as I hope and anticipate, the ultimate result will be the establishment of many Fruitarian Restaurants in the metropolis. The significance of this prospect will be realized to some extent by our readers when I state that the meat bill of the Aerated Bread Company has hitherto been some £80,000 per annum.

I invite all our London readers to give their patronage to this venture and to make personal request at the Depôts where these facilities have as yet been provided, for the fruitarian dishes that are being served in Fleet Street and elsewhere—thus the demand will tend to create a supply.

I am now negotiating with the Directors of other large Companies, some of which control both Hotels and Restaurants, to bring about similar changes, or to co-operate with us extensively in our educative mission, and there is a good prospect of success attending such efforts.

If our Headquarters had not been established in London such results as these would not have been achieved, for business men concerned in these matters have been impressed by what they have seen and heard at our London Bureau. Those who have contributed, therefore, to our official expenditure will be glad to know that something has not only been attempted but *actually done* through their co-operation, and I trust that many of our friends will be induced to support the Council generously next year, so that our heavy rent and other necessary expenses may be forthcoming, together with a large margin of

income that will enable still further extension of our propaganda to be undertaken. At the present moment our exchequer is not only empty, but much overdrawn.

If our provincial and foreign friends could but see what is taking place day by day at our Offices they could not fail to be impressed with the utility and value of this Work. In corroboration of this statement I may mention that one of our Members offered to come and work at Headquarters in order to see personally what was actually happening, and after perusing the contents of our postbag and witnessing our daily routine of work and missionary output, he gave a most substantial donation towards our campaign.

Our Publications. During the past year our Printing Department has been kept busy, and we have issued from the press 87,340 bound books and booklets, and 132,000 pamphlets, in addition to a considerable number of placards for exhibition in Public Institutions, Health Food Depots, railway trains, etc. Our Members will be able to appreciate the amount of labour involved in dispatching such quantities of literature through the post—each consignment involving the answering of correspondence, book-keeping, packing and registration. During the coming year I anticipate the fruition of certain plans which will enable us to get our printed matter into the hands of the public in *greatly increased quantities*; arrangements are also being made for the translation of some of our books, etc., into various foreign languages so as to facilitate circulation abroad.

There is no limit now to our opportunity, as the public everywhere are glad to learn the truth concerning Diet, Hygiene and the progressive life—but we cannot take full advantage of the flowing tide because of our financial limitation and our need of additional secretarial help.

The Mistake of Middle-age. Concerning the rapid deterioration in health which is experienced by so many men soon after they have passed middle-age, a writer in the *Referee* makes the following comment:—

There is something pathetic in the way in which wealthy men spend the morning and mid-day of life in exchanging health for money, only to find when afternoon has arrived that the faculty for enjoyment has atrophied, and that nothing remains but to devote all the time they can spare to the pursuit of a "cure" as unattainable as youth itself.

One of the most potent causes of lessened vitality, ill-health and premature old age is lack of abundant exercise in the open air, especially in the form of games of skill, such as lawn tennis, etc. The jaded man of business upon his arrival home is apt to feel too tired mentally to indulge in games, and is tempted by his better half to take a good dinner to "keep up his strength." The result is that he then feels too lazy to attempt anything more serious than arm-chair recreation, and the consequences of a continuation of this sort of life are soft muscles, obesity, fatty degeneration and a rapidly increasing double chin.

When once a man begins thus to deteriorate it is difficult to amend, for every increase of weight

means increased tendency to take things easily—"facile descensus averni." The only hope for those who find themselves on this down grade is a rigid determination to accomplish personal physical regeneration by abstinence, exercise and reform, by recognition of the Laws of Health and by persistent physical culture; and those who wish to escape the pathetic and unenviable fate of the arm-chair and liver brigade will do well to commence at once to put their physical house in order.

Tennis Courts Wanted.

One of the greatest needs of London at the present time is Municipal provision of asphalt tennis courts in each district. The game is very popular, and lawn tennis is a form of physical exercise which has a most beneficial effect upon every part of the body. Such courts would be well patronised by large numbers of business men who recognise the necessity of keeping themselves fit, and plenty of vacant spaces could be utilised; while the making of the courts would find winter work for some of the unemployed. Will our readers please agitate!

Not Eaten Yet.

Those purple Chinese pigs seem to be still unburied and decomposing, although months have elapsed since their arrival. It is positively a scandal that they are not yet seized by the Sanitary Authorities in order to prevent their being interred in the stomachs of thoughtless English folk who are in the habit of eating anything that is put before them without questioning. The following remarks by 'John Bull' are interesting:—

"What is this we hear about Chinese pork being now served up by certain wholesale firms as bacon? The carcasses, we are told, are being salted in London and sold to provision merchants in what the trade term a "Green" state, and the merchants then smoke them and put them on the market as bacon—which is sold as "English cured," at about ten shillings a hundredweight under the Dutch or Swedish article. We understand that upwards of 500 hales—equal to 2,000 sides—were sold in London last week. In addition to this, the pork is being palmed off in the Manchester market as both English and Wiltshire cured. The worst of it is that the stuff is in no way branded, and consequently there is no way of distinguishing it—before purchasing—from the genuine article. Now, then, Mr. Burns."

Slaughter & Demoralisation.

The nature of the influence which is exerted upon the characters of the men who are engaged in the slaughter-house trade was evidenced in a most convincing and graphic manner by an occurrence at Somerville, Mass., U.S.A., recently. One of the butchers employed in the North Packing and Provision Co.'s abattoir, had been killing pigs with a 15 inch knife so incessantly that a mania for blood seized upon him and he started out to kill his fellow workmen, with the result that he slew 5 and terribly wounded 4 others before he was overpowered—one of the victims being practically disembowelled.

Slaughtermen are not allowed to serve on a jury in a trial for murder in some of the United States, and the baneful effects of such a trade

upon the human beings engaged in it, and upon their posterity, must be so obvious as to make all thoughtful persons recognise the importance of terminating the present Era of wholesale butchery for food purposes.

* * *

The Evil Results of Meat-Eating.

Dr. Forbes Winslow, the eminent mental specialist, has recently spoken in no uncertain fashion concerning the deleterious effects of flesh-eating upon human beings. Writing to the *Evening News* in contradiction of the statements made by Mr. G. R. Sims to the effect that "the way to get people to subscribe to a charity is to invite them to a good dinner," this medical expert expresses the following convictions:

"I would like to say that in this case it is not the meat eaten at the dinner which puts a man in a good humour, it is the alcohol which is taken at the feast.

"This, as is often seen, makes his actions sometimes overcome his judgment, and next day he will see what the indulgence, though in moderation, has led him into, and he will probably repent.

"Every carnivorous animal is a born criminal by instinct; every bird, like the eagle and vulture, who live upon meat, can be classed in the same category. It is a well-recognized fact that those invalids who are sustained on raw meat, which is the case with some, soon become very bad-tempered—in fact, often lose all power of control over themselves.

"Meat no doubt stimulates the animal passions, and often converts a human being into a brute, and excessive indulgence in the same is often the cause of serious crime."

* * *

Food and Drink Adulteration.

Much light has been thrown upon the guileful ways of the manufacturers of adulterated foods by the proceedings of the Food Congress in Paris and by articles which have appeared in many of our most important newspapers. The Secretary of the National Pure Food Association (84, Praed Street, Paddington), writes to us as follows:—

"Although the National Pure Food Association has been in existence only a few months the data already collected with regard to food frauds is of serious character. So deep-seated and pernicious are the evils revealed that they constitute a positive menace to the public."

It is distressing to realize that it is now very difficult to buy any manufactured food which has not been 'faked' in some way by the addition of preservatives, chemicals, or cheap raw material; and until our legislation is made more stringent and effective, the obvious moral to be drawn from these revelations is that the nearer we get back to Nature and uncooked food the better it will be for us all. Apples, bananas, dates, figs, nuts, and other kindly fruits of the earth, such as cereals and legumes, cannot easily have their nutritive value and healthfulness impaired by the introduction of chemical acids and poisons, and there can be little doubt that in the coming decades mankind as a whole will realize the wisdom of adopting the fruitarian system of living.

Meanwhile every one should be on the lookout for adulterated food, and should patronise as far as possible those firms who guarantee and are known to provide unsophisticated preparations. Most of the Health Food manufacturers who cater for fruitarians and the Food-Reform world are entirely to be relied upon in this respect, and amongst these I might specially mention the

Wallace P.R. Bakery, founded by the Physical Regeneration Society, and the London Nut Food Co. (both of 465, Battersea Park Road, London, S.W.), which stand prominently and avowedly for absolute purity in diet.

No advertisements are allowed to appear in this journal unless I have reason to believe, after enquiry or investigation, that the articles mentioned are honestly prepared and free from noxious ingredients.

* * *

At the commencement of a new year **Our Press Campaign.** Members and Workers throughout

the world the importance of Press correspondence as a means of furthering our great Ideal. No platform is so influential or extensive as that of the newspaper, and such a large percentage of journalistic Editors are now in sympathy with the Reform which we advocate that they are willing to insert any letters which are piquant, interesting and instructive. An illustration of the importance and value of such correspondence as a means of combatting erroneous statements, made by medical or other writers who have not studied the diet question at all thoroughly, is afforded by a letter sent by a Member of our Council to the "*Daily Mirror*" on November 9th, last, in reply to certain fallacious statements made by Dr. Heydemann. Emanating from a well known physician and Cancer specialist who has had 40 years of experience, it is a valuable testimony concerning the beneficence of our Movement.

MAN'S NATURAL FOOD.

I trust, it is not too late, you will permit me to take exception to the assertions Dr. Heydemann recently made in your paper with regard to the unsuitability of a vegetable diet for man.

Dr. Heydemann, doubtless, is an excellent authority on chemical science, but it should be borne in mind that practical chemistry and physiological chemistry are two very different things, and it is upon the latter that the healthy vigour of both mind and body depends for its maintenance and constant renewal.

There are, as we know, chemical poisons which manifest their presence by rapidly fatal effects, but, on the other hand, there are equally potent poisons contained in articles which by many are looked upon as food. These, however, are more insidious in their action, and this fact is constantly being brought home to us by the amount of disease, suffering, and premature death which daily claim victims from those who have disregarded the fundamental principles which govern health. And of these Diet occupies a paramount position.

Forty years of active professional life has taught me that disease, to an incalculable extent, is due to injudicious feeding. And I know I am on absolute safe ground when I affirm that there would be no dyspepsia, gout, rheumatism, or cancer, nor would there be so much susceptibility to other diseases, were people to diet themselves in a rational manner.

What I mean by this is that we should make our diet conformable to the appetite more than to the palate, and confine ourselves to such food as the formation of our teeth and anatomy of our alimentary canal clearly indicates to be suitable for our physiological necessities. This is, from my point of view, a fruitarian and vegetable diet, supplemented by milk, cheese and eggs if you wish.

ROBERT BELL, M.D.

Half Moon-street, Piccadilly.

Those who cannot write with such authority as qualified medical men, will find it a good plan to corroborate personal testimony by quotations from eminent experts who have spoken in support of our Movement.

**Life's
Fourteen
Mistakes.**

Judge Rentoul of the City of London Court, recently addressed the members of the Bartholomew Club on "The Fourteen Mistakes of Life."

He said pathetically, "I think I have the greatest fitness for speaking on this subject, because I have committed every one of them." This is the list he gave:—

- To attempt to set up our own standard of right and wrong, and expect everybody to conform to it.
- To try to measure the enjoyment of others by our own.
- To expect uniformity of opinion in this world.
- To look for judgment and experience in youth.
- To endeavour to mould all dispositions alike.
- Not to yield in unimportant trifles.
- To look for perfection in our own actions.
- To worry ourselves and others about what cannot be remedied.
- Not to alleviate if we can all that needs alleviation.
- Not to make allowances for the weaknesses of others.
- To consider anything impossible that we cannot ourselves perform.
- To believe only what our finite minds can grasp.
- To live as if the moment, the time, the day, were so important that it would live for ever.
- To estimate people by some outside quality, for it is that within which makes the man.

* * *

**Sporting
Brutality.**

It is high time that tame-stag hunting and similar brutal and cowardly pastimes were suppressed by the Law. It is a criminal offence for

a poor man to illtreat a horse or a donkey in this country, and it should be made equally criminal and punishable to practise such deeds as are described in the following paragraph taken from the issue of *John Bull* dated November 6th last. Our Members are invited to make public protest against such happenings which come within their observation.

"At Shelford, near Cambridge, a hunted deer took refuge in a cottage yard. Some of the huntsmen climbed on to a shed and tried to drive out the deer with whips and poles. Goaded, it turned again into the road, and the hounds were turned on. But instead of speeding from them, the deer faced them, rushed through hounds and huntsmen, and again sought refuge in the yard. With brooms, and whips, and poles it was driven out once more, when it cowered in the doorway, its chest dripping with blood from wounds caused by barbed wire. Two or three of the noble sportsmen then tied their whip-thongs round its neck and dragged it into the road. Still it refused to make the pace, and fled into the yard. Again it was brought out struggling, and this time it dropped from exhaustion. The huntsmen worried it to its feet; for a moment or two it stood, then tottered, and, finally, lay stretched out before them—a corpse. This being the end of the hunt, they cut off its head, and we do not doubt that head and antlers now grace the hall of some noble sportsman in thrilling memory of a glorious day. We are a sporting race."

* * *

How to

Very few persons realize that it is not cold fresh air which causes avoid Colds, nasal catarrh, but the lack of it. Those who sleep with their windows open and who avoid sitting in stuffy and unventilated rooms and buildings are not likely to contract colds except through infection from other sufferers—and this can be prevented almost entirely by using a nasal douch of salt and water, every night and morning.

Sir Ernest H. Shackleton, C.V.O., lecturing at the Middlesex Hospital about his experiences in the South Polar Seas, said:—

"On the plateau the temperature went many degrees below zero, and I believe that usually a white sheet is put

on a man when he gets to that. But after a meal our temperature went up to normal. People often said it was remarkable that we never caught colds in the Antarctic or Polar regions. The members of my expedition never caught cold until they opened a bag of clothing that had been bottled up in England. Then they all caught colds. Those who went out directly into the winter's night lost their cold at once, but those who remained in the hut kept theirs for two or three days."

* * *

**England's
Need.**

The danger which threatens our country at the present time through the increased strenuousness of the struggle for existence, international rivalry, and increase of military armaments abroad, make it almost a patriotic duty for every Briton to advocate and support such reforms as tend to combat physical deterioration and to increase the fitness of our race. Only by our health, stamina, industry, discipline and enlightenment can we expect to uphold our Empire and to maintain its great traditions, responsibilities and opportunities.

As dietic reform is admitted to be a basis of all reform, and as a natural and hygienic dietary is now recognized as being fundamentally essential to racial fitness, the Food Reformation becomes a most important means of preparing the people of this land for any increased strain or trouble that may await them in the future; and thus we may regard our propaganda as being not only philanthropic and humanitarian, but also *patriotic* endeavour of a true sort.

If War should come, moreover, England need not, of necessity, fear starvation if her people are fruitarians, for it would be quite easy to store up vast quantities of nut foods, cereal products, dried fruits and dairy produce. But, in addition, the work of increasing our home agriculture must be resolutely undertaken if the dangers that threaten us from invasion are to be avoided.

* * *

**Back to
the Land.**

A most instructive and opportune volume, entitled "Britain for the Briton," has recently been issued from the Press by my colleague, Sir William Earnshaw Cooper, C.I.E. (Smith, Elder & Co., 15, Waterloo Place, London), which contains nearly 400 pages of weighty but alarming facts concerning the abandonment and partial destruction of our agriculture during the past 50 years, the pauperism and deterioration which have resulted, the defects of our "Party" system of government, and the present inefficiency of our educational, fiscal and landed systems.

The author shows that it is high time for us to turn from the error of our ways, to combat Poverty by striking at its root-causes and by cultivating our land with wise husbandry, and also by giving our factorial workers that fair chance of which they have so long been denied.

We spend £172,000,000 per annum upon foreign grown food, while we have vast facilities for universal employment on our own land, which is often allowed to lie unproductive and almost useless. Sir William Cooper states that in 30 years our agricultural wealth has decreased by £1,600,000,000. We are spending £135,000,000 in palliating the Poverty

which arises from the destruction of our agriculture and from the intensification of industrial competition under our present 'unfair' trade conditions.

Denmark has set us an example in scientific farming and freehold husbandry that we may well emulate; and it is to be hoped that we may soon find ourselves governed by 'business' men who understand political business, and who legislate impartially upon *rational business lines*.

* * *

The following list of donations towards the furtherance of the Work of **Our Exchequer**. The Order have been received since our last issue (irrespective of amounts received for books, etc.). The thanks of the President and the Council are tendered to all these friends of our Movement.

	£	s.	d.
A Friend 1 ...	5	0	0
Dr. O. L. Abramowski 2	2	0	0
Mr. J. M. Bailey ...	5	0	0
Miss Baldwin-Pugh 1	10	0	0
Mrs. Barnett ...	10	0	0
Mr. H. C. Bates ...	2	6	0
Mr. T. Batsy, D.C.L. ...	2	6	0
Miss Bays ...	2	6	0
Nurse Biggs ...	2	6	0
Miss L. A. Beebe ...	1	0	0
Mr. S. R. Beswick ...	3	0	0
Mr. N. F. Bilimoria (In memory of)	13	0	0
Nader Bilimoria s/o	10	6	0
Dr. Geo. Black, M.B. ...	1	6	0
Miss A. M. Buchan ...	1	6	0
Miss E. M. Buckley ...	2	6	0
Gen. Sir E. Bulwer ...	1	0	0
Miss H. O. Butler ...	10	0	0
F. B. ...	2	6	0
Capt. & Mrs. Walter Carey, R.N. ...	52	12	11
Master Denis Carey ...	1	6	0
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Miss F. A. S. Clark ...	2	6	0
Sister Clayton ...	2	6	0
Miss Dora Cogswell ...	5	0	0
Mr. Reginald W. Cooke ...	1	0	0
Mr. J. E. Cooper ...	3	6	0
Lady St. Davids ...	3	0	0
Mrs. E. L. Daubeny ...	2	6	0
Miss Essie Deacon ...	6	1	0
Miss M. A. Dunbar ...	2	0	0
Miss Ivy H. Edgelow ...	6	0	0
Mrs. S. L. Emery ...	4	0	0
Mr. & Mrs. Aspart Fallé ...	2	6	0
Mr. E. P. Farwell ...	2	6	0
Mr. Brook Fennings ...	2	6	0
Mr. A. Fieldhouse ...	5	0	0
Mr. F. Forty ...	10	0	0
Mr. W. J. Furnival ...	1	0	0
Miss M. Gardner ...	2	6	0
Mrs. S. A. Gilbert ...	2	6	0
Mr. F. W. Godsal ...	1	0	0
Mr. Henry C. Goslin ...	3	0	0
Mrs. Greenway ...	4	0	0
Colonel Grove ...	10	11	0
Mr. Frederick Guthrie ...	2	6	0
Miss C. V. Hall ...	1	3	0
Miss Lizzie Hall ...	4	0	0
Mrs. John Hall ...	2	6	0
Mr. Wm. Harrison ...	10	0	0
Dr. Hassall ...	2	6	0
Miss Jessie Holliday ...	1	0	0
Mrs. Holman ...	9	0	0
Mr. J. Hughes ...	2	6	0
Miss E. Douglas Hume ...	10	0	0

It is high time that something was done to mitigate the cruel fate that is meted out to the ponies who help to supply our homes with fuel.

The revelations made by the Hon. Sec. of the Equine Defence League (Mr. F. A. Cox) are all true (and they are well corroborated by the voluntary evidence of many miners), this evil is a great one, and something must be done to lessen the volume of the cruelties which are now perpetrated.

The official returns for 1907 record that 41,750 lads between the ages of 14 and 16 are employed in our collieries. It is these lads who are engaged in the work of driving the ponies, and many voluntary and independent witnesses declare that they have practically made cruelty a fine art—and yet only 21 prosecutions were recorded during the year. One collier wrote to state that if the local police could be lowered into the mines unexpectedly there would soon be 10,000 prosecutions.

Another miner, holding a superior position said: "Yes, they have a bad time. It is awful the way those lads serve them. Their eyes are mostly knocked out of them before they have been down long." Another, speaking under the solemn influence of a great bereavement, told of the thrashing, maiming and blinding which takes place, and of the great difficulty which exists in detecting the perpetrators.

Mr. Cox states that he has collected abundant evidence that these ponies are underfed, over-driven, over-worked, kicked, lashed and crippled until their mutilated and mangled carcasses of three or four years' growth were hardly of any use but for manure.

He thus describes briefly the awful fate of the pit pony:—

"Only a pit pony going down the shaft! There he stood within reach, fresh from his Maker's hand, endowed with the graceful proportions of youth, winning to the soul, and a sight of pleasure; his head meekly drooped in a natural position of submission, which was in itself a prayer and a claim; and his large, pellucid, brown eyes, innocence crystallized. Ah, well!

He was a pit pony and going down the shaft. And he went. A little trouble at first, but pit boys have methods of their own for overcoming these little difficulties, and he went—down. Do you know to what? To a life and labour which at its best, and assuming it were disposed and regulated with the strictest regard for these animals, considering their instincts and habits, would be fearful to contemplate. Never again will those beautiful eyes brighten at the light of day! Never again will he behold a green meadow, or champ the sweet, fresh grass. No more for him a scampering gallop or a frolicsome roll. No more for him any natural inclination of his life or capacity of his nature. What left us at the top was a pony—what arrived at the bottom was a machine to be energised by peculiar methods.

To this he had gone—down. You who have a divine spark of compassion in your hearts, do you know what will come up! A bruised, scarred, maimed, and blinded mass of martyrdom! Let there be no doubt about it. Herein is no hysterical illusion or sentiment run riot, but a bare, unimpassioned statement of truth. It is a common, ordinary fact. A pit pony is—a pit pony. It works in the mine as long as it stands the strain of its dreadful burden, and of the injuries inflicted upon it, and then—it is done with."

It is the intention of the Council of The Order of the Golden Age to send a Memorial to the colliery owners of this country, drawing their attention to these allegations, and inviting them to investigate the same seriously, and to use their influence and authority to get such barbarities

suppressed wherever they are found to exist. It is thought that more good will be done by thus approaching the owners in a courteous and conciliatory manner, with a view to inviting their co-operation, than by stirring up public indignation and creating hostile action of any sort. I am sure our Members will appreciate this effort and that those who have influence with colliery owners will co-operate and strengthen our hands.

* * *

Bread without Yeast.

The problem of making bread successfully without yeast (to satisfy the demands of strict hygienists) and of obtaining ordinary wholewheat bread in a light, well-cooked and hygienic form, has presented serious difficulties to many converts to the natural system of living—for without really good brown bread, food-reform cannot well be successful. The fact has recently been brought to my notice that we have been neglecting an excellent source of supply which has not been made generally known. I refer to the Aerated Bread Company, whose system of raising bread by a patent aerating process, and without yeast or chemical ingredients, produces a loaf that is both light and digestible. The solubility of this bread is demonstrated by the fact that it readily dissolves in any liquid.

Many may be glad to know that Granulated Wheatmeal Bread is delivered in London by the Aerated Bread Company's own vans, and that supplies are dispatched by post or train.

The shadows gather one by one,
And all our pleasures break and go;
But we believe what we have done
Is good. *Are we downhearted?* NO!

* * *

New Year Suggestions.

- Talk health, happiness and prosperity to every person you meet.
- Make all your friends feel that there is something in them. Look on the sunny side of everything and make your optimism come true.
- Think only of the best, work only for the best, and expect only the best.
- Be just as enthusiastic about the success of others as you are about your own.
- Forget the mistakes of the past and press on to the greater achievements of the future.
- Wear a cheerful countenance at all times and give every living creature you meet a smile.
- Give so much time to the improvement of yourself that you have no time to criticise others.
- Be too large for worry, too noble for anger, too strong for fear; and too happy to permit the presence of trouble.
- Give your best to the world, and keep your mind open to the best from all sources.
- Think well of yourself and proclaim this fact to the world, not in loud words but in great deeds.

Eternal Progress.

How to make Children Kind.

Almost every half-civilized woman to-day shrinks from the sight of a cruel driver beating a horse, or from seeing the kicks and blows often given to street dogs and cats.



They are ready to report such cases of cruelty to the Society. But hundreds of good women are permitting their children to grow up with cruel instincts; and are even teaching their children cruelty in the cradle.

Before you question this statement, listen and think. Do you not often see a mother whip a hobby-horse to amuse her child? Do you not see her punish an inanimate object over which the baby has fallen, in order to distract the mind of the baby from its hurt?

I have seen rag dolls spanked, over and over again, and Teddy Bears beaten by mothers to make a baby laugh.

What can you expect of that child when it grows up, save that it will revenge itself upon anybody who annoys it, by physical chastisement. The boy who has been educated to beat his hobby-horse will beat his real horse when he drives one.

The time to begin to teach a child kindness and sympathy is in the cradle. If your baby stumbles and falls over a chair or rug, instil politeness and consideration into his plastic mind by teaching him to apologise. He will be quite as much amused and distracted if you say: "Excuse me, Mr. Rug, or Madam Chair, for my awkwardness; I hope I have not seriously hurt you," as he will be if you say: "Naughty old rug or chair to hurt baby," and then proceed to rain blows on the poor inoffensive object.

Teach your children to address their toy animals in a kind and well-modulated voice, instead of a loud screech. You will benefit both the people of to-day and the animal of to-morrow by this course. Tell them the truth; that animals are very sensitive to noise; that a horse is a timid and loving creature, and that a loud, harsh voice frightens it and hinders it from doing its duty or obeying its owner.

A low voice and a gentle hand will make any horse, if taken in time, faithful, willing, and safe. A horse will do twice the work and live twice the time in good health, if it is treated with respect, gratitude and love by its owner. Teach this to your children while they are playing with their toys. They will never forget it.

Children should be taught consideration of the rights of other creatures. That sentence includes all the needed preventives of crime.

Ella W. Willcox.

Dietetic Novelties.

By THE EDITOR.

A considerable number of dietetic novelties have been brought to my notice during the past quarter, and amongst these the following are selected as being likely to prove interesting and useful to our readers.



New Nut-Meats. Two named respectively "Nutturia" and "F.R. Nut-Meat"

(London Nut Food Co.), seem to resemble flesh-meat in taste and appearance more nearly than any of the nut-meats

hitherto produced. When baked like a joint with onions, vegetables and a rich gravy, they will be so appreciated by many of our flesh-eating friends that the difficulty of entertaining such in fruitarian households will be lessened—and many will think they are actually eating flesh.

A Substitute for Meat Extract.

A new and valuable substitute for 'meat-extract' called 'Vegeton' will commend itself to many. It is made exclusively from cereals, contains 86 per cent. of nutritive substance, is declared to be free from all harmful ingredients, does not contain yeast (like so many of these vegetable extracts) and is of an agreeable flavour. It will make tasty soups, gravies, sauces, stews, &c., and it includes plenty of albumen and phosphates.

Dried Eggs and Milk.

Now that eggs are so expensive and scarce, many housewives will be glad to know of the dried egg product called "Truegg" (Casein, Ltd., Culvert Works, Battersea, S.W.), which is literally 'dried eggs.' In the preparation of this requisite the water is evaporated from fresh eggs by a special process, no deleterious or chemical preservative being added. An omelet, or a dish of scrambled eggs made with this product is virtually indistinguishable from the same made from fresh eggs, while all risk of staleness and breakage is avoided.

The same firm are offering a superior type of dried milk entitled "Trumilk" which possesses the advantages of portability, purity, freedom from disease germs and chemical preservatives, and great keeping qualities. When whisked up with water it goes easily into complete solution and stays dissolved without sediment, and is thus practically restored to the same condition as before the water was evaporated from the original Cheshire dairy milk from which it is made. It is more economical than condensed milk and is recommended for the nursery.

Super-Cooked and Malted Cereals.

The Force Food Company have sent me an oat food that will prove very helpful to those who find it difficult to get ordinary porridge properly prepared so as to be easily digested—and

nothing causes dyspepsia more easily than badly-cooked porridge. The H-O Breakfast Oats are previously cooked by extreme steam heat (the starch being thus transformed) so that ten minutes' boiling in water with a pinch of salt produces a dish of oatmeal that is wholesome and ready for rapid assimilation.

The super-cooked and malted wheat and barley food so well known as "Force," possesses dietetic advantages that many have not realized. It consists of whole wheat flakes which contain the valuable phosphates as well as the gluten of the cereal, and the starch has been turned into dextrine by heat, thus accomplishing the first process of digestion. Being blended with malted barley it constitutes a food that is quickly transformed into vital energy, without any appreciable tax upon the constitution. In these days of heavy brain work, nervous strain and high pressure, it behoves many health seekers to avail themselves of these internal-labour-saving foods.

A Valuable Malt Bread. A very superior malted bread has now been placed upon the market under the title of "Maltwheat Bread" (R. Winter, Ltd., Birmingham). The

process of manufacture has recently been so improved that this bread is now extremely light, well cooked, tasty and nutritious, and it is, in my opinion, the best malt bread to be obtained at the present time. It will keep fresh for many weeks, it makes unique toast, and as the starch has been converted into malt sugar it is a most valuable food for dyspeptics, anæmics and invalids.

Physical Regeneration Biscuits.

A great variety of thoroughly hygienic and scientifically prepared biscuits are now offered by the Wallace P.R. Bakery, which possess special advantages that will appeal to Food Reformers and Hygienists. All are made with pure nut fats, under strict hygienic conditions; they are also guaranteed to be free from deleterious chemical preservatives or injurious ingredients. The variety is great, and many will prove extremely helpful to those who find it best to take their cereal food in such a readily assimilable form as this. I shall be much surprised if those who send for a sample assorted tin do not find in it several kinds of novel biscuits which will appeal strongly to their taste. Even diabetic patients can be catered for successfully by this firm.

Sour-Milk Bacteria.

Those who want to 'live a century' have now great facilities for attaining this feat, for capsules containing some ten millions of beneficent bacteria can be easily purchased, and with these the special kind of sour-milk can be manufactured, which is supposed to add greatly to one's longevity—as illustrated by the Bulgarians who use this product. The Good Health Supply Co., of The Sanitarium, Caterham Valley, Surrey, supply the "Yogurt" Capsules above mentioned, and also a handy warming apparatus for making the sour-milk, particulars of which can be obtained from the Manager.

Towards the Humane Life.

By Hughes Williams.

"The end of a man is an action, not a thought."—*Aristotle.*

One of the chief difficulties that besets those who set their faces resolutely towards the light is the process of reducing their beliefs to practice.

Most readers of this paper have, I assume, made up their minds that they will do all that in them lies to bring nearer the Kingdom of Heaven upon Earth, and in pursuit of that resolve have given up altogether the unclean practice of eating flesh. That is a comparatively simple matter. But they also desire, I take it, to further the Cause they have at heart in every way possible; and the purpose of what follows is to show them how they can attack the horrors of the abattoir from another direction and so aid in putting a stop to practices that are a scandal to civilization.

The flesh of the animals that find a cruel death in the slaughter-house is served up on so-called Christian dinner tables through the agency of the butcher. But the remaining products, the hide, horns, tallow, blood and bones, have a high commercial value. If the economic demand for these products can be reduced, the trade of the slaughter-house will be impaired, and another blow will have been struck in defence of the defenceless. All that is needed is that every man and woman who sympathises with the aims and objects of the Order of the Golden Age should put resolutely into practice the suggestions that I make.

Take the matter of tallow and animal fats generally first. One of the largest uses of animal fats is found in the manufacture of soap. Let every reader refuse to use, for any purpose, any soap into whose composition any animal fat enters, and a beginning will have been made. Aesthetically speaking, I need hardly say a detergent manufactured from vegetable oils should recommend itself to any one with a sense of personal delicacy or daintiness.

There is no difficulty in finding the pure substitute. I know of at least two makers of pure soap, one in Ireland, the other in London. Let your candles be of mineral or vegetable, not animal fats; your oil for motor cars a mineral oil; and for greasing boots nothing can equal castor oil, and so on. A little thought, a little resolute conscientiousness about seeming small things—nothing is really small—will help to hasten the Era of Humanness upon Earth.

Now for leather—the main by-product of the slaughter yard. Make up your mind to do without leather in any form as far as you possibly can. A single exception may possibly presently exist in the shape of boots and shoes, though I hope that exception will not last long; but remember that the fact that you have to cross a muddy road is no reason compelling you to wallow in the mire.

Take the case of books; give up wholly leather or parchment bindings in any form and insist

upon cloth or paper. Carry your principles into your baggage. Leather trunks, bags and the like need not be bought again. Tin boxes, canvas trunks, waterproof canvas hold-alls, wicker baskets, compressed cane dressing cases and the like serve all the purposes of the old-fashioned luggage, and are cheaper and more durable.

In dealing with your furniture, resolve similarly to uphold no longer by your patronage the butcher's trade. Give up morocco-covered chairs and sofas; tapestry, cloth, silk and the artificial leather such as is used for upholstering some kinds of motor cars (Pegamoid, etc.), will make a house beautiful for anyone who is bound for the beautiful City.

As regards hand-gear, leather and kid gloves can be given up. Silk, cotton, and the imitation suede gloves that are now obtainable are substitutes which will serve for any who value Principle above appearance. But the latter kind of gloves I have mentioned (made by Dent's) cannot be distinguished from reindeer skin at the distance of one yard. It is possible, also, touching wool, to shear sheep without killing them, and to raise flocks for their "clip," not for their meat.

As regards boots and shoes, the conditions, social and other, of modern life are such that it is not so easy to discard leather entirely for foot-gear as to carry out the other personal reforms I have noted. Still, the man or woman who is in earnest can make a beginning. Canvas shoes, for instance, can be substituted for many purposes for leather.

But the point is this; make a beginning in your own personal practice without delay. It will carry the Cause further than you imagine, for this reason. When an economic demand springs up for any article, then there is a tendency for the supply to appear to meet it. If numbers of people all over the country are inquiring for vegetable leathers and refusing to use the old animal products, the chemists and manufacturers will soon address their minds to the problem of finding a good substitute for the slaughter-house goods.

Your shoemaker and saddler will try fast enough to get you and sell you what you want if you steadily refuse to take anything that has the taint of cruelty upon it. For polo in India leather reins are hardly seen nowadays; the players use a fine and handsome pleated cotton substitute.

I have written nothing about furs and feathers, for I have taken it that readers of this Journal have long abandoned the truly barbarous practice of wearing seal-skins, astrachan, fur boas, and similar articles of attire. An inquiry, however cursory, into the conditions under which these products of the live creation are brought to market would convince any humane person of the wrong involved in using them.

But, as I have said, I do not pretend to exhaust the fields of reform. Bone manures, bone handled knives, and many another article of commerce may have to go before a refined public conscience. Everything cannot be done at once, but every man and woman can begin at once to strike blows for the emancipation of the defenceless creatures whose earthly Providence we are.

The Kingdom of Heaven.

By Rev. A. M. Mitchell, M.A.
(Vicar of Burton Wood, Lancashire.)

'The Kingdom of Heaven' is an unmeaning phrase to the greater number of nominal Christians. The words, indeed,



are very familiar and are altogether Scriptural, but, like the good Book itself, they are shelved and left unnoticed. But it is no fanciful title nor, in any wise, an ambiguous expression; it has its simple, direct, obvious meaning, a meaning which lies within the comprehension of the child. And this meaning is that the Kingdom which is from above has reached down from the heavenly places and

been planted in this world by the extension to mankind of its life, its sovereignty, its laws, its benedictions..

We need never hesitate to take 'the Kingdom of Heaven' literally, as signifying the extension of Heaven to our own unheavenly sphere. 'Heaven on Earth' is no mere dream, no mere assertion of an ideal, it is the statement of a fact. It is just this simple, direct, obvious meaning which is so generally missed. Few ever seem to realize the existence of a Kingdom upon Earth which has come forth from the Unseen and which is tending slowly, surely, and ever so unobtrusively to the uplifting of the human race to the heavenly places.

There is the Kingdom of Heaven in this world and the Kingdom of Heaven in Heaven itself, yet not two kingdoms but one—one Kingdom in two divisions—the other side, and 'this.' How fruitful is the thought! How much lies behind it! If the Kingdom is one, the life is one—the life *per se*. The life here and 'over there' is one and the same life.

This one life, of which the citizens of the Kingdom of Heaven all are partakers, whether here or over yonder, knows no break in its continuity. It, like the shining river, flows on for ever. 'Death' (so called) does not break in upon and interrupt the flow of eternal life. "The tomb is not a blind alley, it is a thoroughfare. It closes in the twilight, it opens into the dawn."

'Death' is an incident of life. 'Death' really is transition from life to life. 'Death' was no after thought, but God's loving provision for the development of life. The same one eternal life to the incarnate and the discarnate, and yet how different!

How God's Life must pulse through the discarnate soul! How the fleshless soul must respond to the quickening, pulsating life of God! 'Death,' says Fenelon, 'is entrance into true happiness.' So it is indeed; 'the souls of the faithful are in joy and felicity' if by passing hence

they have entered upon a state of free response to God and, thereby, are placed in the pathway of endless progression which leads on and on, up and up to the vision of God.

Our life here may be, and apparently is, just a preparation for entrance into the endless progression of the other side, an apprenticeship, which faithfully served and completed, admits us to the full experience of the workman's life on the farther shore.

More nonsense has been spoken and written about Heaven than concerning any other subject. We do not pass from the Earth side of the Kingdom to a complete and perfected state on the Heavenly. How very absurd! And yet this is a common 'Christian' belief. A man is here to-day, living it may be, an outwardly correct yet, withal, coarse and selfish life: he is gone to-morrow to a state of perfection, purity, and holiness, we are to believe, which can only be described as that of 'a bright angel of God in Heaven.'

This is a grossly irreverent and equally presumptuous conception of heavenly life. Since the life of the Kingdom of Heaven is one life, and there is no break in its continuity, it is quite reasonable to conclude that our own transition will introduce us to modes of life not wholly unlike those we are now familiar with on the earth plane. It is not necessary, of course, to accept Swedenborg's dictum to the effect, a newly discarnate man does not know at the outset, unless he reflects on the subject, that he is not still living in his physical body in the material world. Yet, it may be so, that for a time the fact of having cast away the flesh may not dawn upon the newly passed. Wondering, bewildered possibly, in their new environment they look around, not realizing what has happened until one commissioned to do so, an angel or some other, makes known to them—"You have died; Death, dreaded Death, is past for ever; you have passed through Jordan, you have reached the further shore, you are on the other side."

Whatever our first experiences on 'the other side,' they are in strict accord with the continuity and progression of the one Life common to all citizens of the Kingdom of Heaven. The laws which regulate the citizen's life on the Earth side of the Kingdom must bear a close resemblance to those which obtain in the heavenly places. The Beatitudes are the laws of the Kingdom of Heaven, modified to Earth conditions; when, therefore, our turn comes to join the great majority, taking with us the heavenly character, so far as it has been developed, we shall find ourselves subject to the same heavenly laws and conditions which we have known here, but no longer in their modified and adapted forms.

The same laws of meekness, mercy, humility, purity, peaceableness, divine hunger and thirst, etc., will claim our loyal obedience there as here, in their original and highest forms. How close, then, is the union between the departed and ourselves.

We are here for a little season to do battle on the Earth-side for the Kingdom of Heaven, and, through battle, to be familiarized with its life,

laws and work in the vast beyond—it may be in the regenerated Earth itself, for never more can Earth be unlinked from Heaven.

How impossible to cease caring about the Earth-world, or being interested in that which marks the scene of our birth into the Kingdom of Heaven! Earth interests, in so far as they are interests of the Kingdom of Heaven, remain behind the veil. What we do here must be of intense concern to the incarnate, that great 'cloud of witnesses' with which we are encompassed.

Our views of 'the Dead' need to be re-focused; with the progress of the ages the orientation of the Kingdom has changed, and as a consequence we have lost sight of the heavenly side. Our views of 'the great unseen' are based upon a crude and heartless materialism,—which proves an only too effective barrier between this side of the Kingdom and the other.

There is no reason, consonant with this doctrine, why we should think of 'the passed over' as shadows, ghosts, or spectres, no reason why converse about 'the Dead' should make us feel 'creepy,' cause us to tremble at every trifling noise, to start affrighted at our own shadows. Converse about the Unseen, its inhabitants, their activities and such like is much too infrequent, even with the better sort and more spiritual of Christians.

Departed relations and friends should be spoken of freely as those who are living bright realities, who are not lost, indeed, but gone before, who still love us and are interested in us, who are full of energy and activity for the Kingdom of Heaven! Silence, such as we are only too familiar with, is very hurtful to spiritual health and human joy. We know not how great, how serious is our spiritual loss through a mistaken reticence, a dogged silence as to those 'whose course on earth is o'er.'

We cannot tell to what extent these discarnate ones are allowed to influence us and our affairs. Recent discoveries in telepathy, or thought transference, justify the belief that they who have gone away from our Earth-sphere can impress and influence us who remain. If one individual in the flesh is able to impress and influence another in the flesh, 1,000 miles away, is it not credible that a fleshless soul, pulsating with the Divine Life, can transfer its thought, sympathetic affections, and influence to a spiritually minded incarnate soul on Earth?

In such matters as these we are called upon to exercise common sense, to use the reason God has bestowed upon us. It is abundantly clear, it is altogether beyond dispute to those who realize the Communion of Saints—the oneness of the Kingdom of Heaven, the oneness of its life—that we who tarry here are greatly influenced by those who have been transferred to the other side.

'The Dead,' it has been said, rule the world. And this is very true; the departed do rule by their works which follow them, by their writings, by their examples, and, also, by the influences of their freed spirits brought to bear upon the spirits still imprisoned in the flesh.

There is but a step between 'the living and the dead,' the 'other side' is not far, far away; it is

near, so near that we could see its happy ones round and about us, if only we had eyes to see them.

Are they not seen in the room of the dying? Are they not, on occasions, unmistakably present at the bedside of 'the passing' one. We are often heard to echo the well-known lines of Tennyson—

And, oh, for the touch of a vanished hand,
And the sound of a voice that is still.

Yet, even while we speak, the dear one is near, and, may be, is disappointed that we know it not.

They who seek an eternity of palm branches and psalm singing, of sanctified idleness and self-complacency, will not find it in the Kingdom of Heaven, 'on the other side,'—they must seek it in some other heaven than the Christian's. Heaven is the life of *Service* sanctified and glorified.

Let those who have the gift of sympathy, who are able to render loving service to others, who possess the power to console and cheer, be thankful for their gift. Let them persevere in the use and practice of it, for this gift, most blessed, will find sweet and full employ in the life of those who are now with Christ, 'which is far better.' Are there not new comers to welcome to the other side; new comers to comfort, console and re-assure; new comers to strengthen, guide, and direct on their way in their new and untried surroundings; new comers, to whom must be made known the Father's Will concerning them; new comers to whom is assigned a new day's work?

When a terrible catastrophe overtakes a city, such as overtook Messina last year, when thousands and thousands are suddenly hurled from this mundane sphere, do we give a thought to the scene on 'the other side,' to the manifestation of sympathy which is so necessary there, to the work and labour of love, thus suddenly increased to those whose delight is in service, whose glory is to minister to the newly-born into that fuller life of which they themselves already are partakers?

Intercessors, sympathizers, teachers—such are they whose work is over there, whose activities are now transferred to that wider and grander sphere of action which opened out to them when they passed hence and were no more seen. And they have much to teach respecting God's providences here on Earth—their meaning, their eternal import. "What I do thou knowest not now, but thou shalt know hereafter." Is there no new language to be learnt, no new song to sing? The Angels have not all the teaching work to do in the great, great school of new-earth scholars. Nor have the discarnate all the same ministry to fulfil. Each one according to his gift! each one according to his power!

The Kingdom of Heaven is an ever increasing kingdom; on both sides there is constant growth, unceasing progression. It is winning its way on the Earth; inch by inch it is gaining ground; presently the kingdom of evil shall be vanquished and destroyed.

Then will the veil be removed between Earth and the heavenly places, and the distinction between 'the other side' and 'this' will vanish away.

Noteworthy Facts.

The percentage of deaths from Cancer during the year 1908 was greater than in any previous year. As usual the countries where most meat is consumed suffered most from this affliction.

The demand for nuts has increased so rapidly that prices are steadily advancing. English farmers would do well to plant nut bushes in large quantities. The value of nuts imported into England last year was £1,328,861.

On November 8th last, the Light Weight Boxing Championship of England was won by Fred Welsh, 'the vegetarian boxer.' He fought 20 rounds against Johnnie Summers, a taller man with a great record, and triumphed easily by superior cleverness, quickness and staying power. In the latter rounds his wonderful freshness and agility attracted great attention, and demonstrated his reserve-force and stamina.

Miss Florence Trusler, of Darlington, a fruitarian of seven years experience, recently accomplished a remarkable feat by swimming 10 miles in still fresh water in 7 hours, 43 minutes. She is only 17 years of age but possesses a wonderful physique and development.

In the 24 hours' walking match of the Blackheath Harriers at the Stadium, London, three fruitarian competitors accomplished the following distances: H. Swabey, 114 miles, 1502 yards; F. G. Downs, 101 miles, 1605 yards; L. Norwood (aged 66), 100 miles.

A newly established magazine entitled "The British Health Review" (21, Paternoster Square, London, E.C.), is doing good work by proclaiming hygienic truth and promoting hygienic education. It advocates the fruitarian system of living as being the only correct and scientific dietary for mankind.

A person named F. J. Kellogg, who is advertising certain remedies from an address at Battle Creek, Mich., U.S.A., is not connected in any way with Dr. J. H. Kellogg, M.D., the Medical Superintendent of the Battle Creek Sanitarium and the author of many valuable works on hygienic diet and treatment of disease. Our readers are asked to remember this fact and to make it known.

A Pure Food Exhibition will be held at the Cavendish Rooms, London in April next and The Order of the Golden Age will have a stall. Voluntary attendants are needed.



Publications Received.

"Food and Health." By Lieut. A. E. Powell, R.E. (Methuen & Co. Price 3/6.)

"Britain for the Briton." By Sir William Earnshaw Cooper, C.I.E. (Smith, Elder & Co. Price 10/6.)

"The Animal Lover's Birthday Book." By Frances E. White. (George Ball & Sons. Price 1/-)

Announcements.

The only Official Address of The Order of the Golden Age, and of this Journal, is 153 and 155, Brompton Road, London, S.W. Telegrams: Redemptive, London. Telephone: 1341 Kensington.

All general correspondence should be addressed to 'The Secretary' (not to individuals).

Personal letters for the President can be marked 'private,' but a few days' delay may sometimes occur before such letters, or remittances contained in same, are acknowledged. Interviews with the President can be arranged beforehand to prevent disappointment (Wednesdays and Thursdays are the best days).

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

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 evangelise their neighbourhoods will communicate with the Secretary.

The new Colonial Edition of our Comprehensive Guide Book to Natural and Hygienic Diet (Price 2/-, bound in red cloth boards) contains a Supplement of many additional recipes.

Bound volumes for 1908-9 (the copies for the two years bound together) containing well executed photographs of our International Offices are now ready, Price 4/- post free. Volumes for the years 1906-7 (bound together and containing a photograph of the Editor) are still to be had, 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.

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

A new type of Badge of high-class design and appearance has now been prepared, consisting of a crimson enamelled heart (to signify compassion), set in gold and bearing the letters O.G.A. It is in the form of a button, half inch in width, and can easily be fastened to the coat. It can be supplied as a pendant or as a brooch for ladies. Price 3/-, silver gilt; in solid 9 ct. gold, £1; in 15 ct. gold, £1 5s.

Publications of the O.G.A. can be obtained in India from Mr. L. K. Oza, Golden Age Villa, Veraval, Kathiawar.

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