

THE HERALD OF THE GOLDEN AGE.



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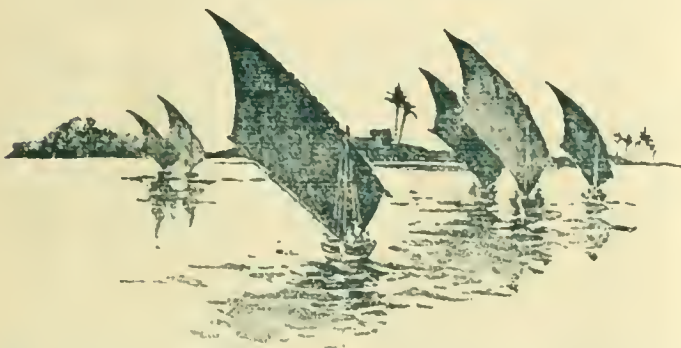
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ONE PENNY.

If it were True.



A startling proclamation has recently been made by a religious society in India, the leaders of which affirm that they have discovered the tomb of Jesus at Srinagar (Cashmere), and also certain ancient documents which testify to its being his place of burial.

They further state that local traditions have existed for centuries which tend to corroborate this alleged discovery, for they are to the effect that an Israelitish Prophet came there 1900 years ago, having fled from Syria because his countrymen sought to slay him, that his name was Isa Sahib, and that he was also called Shahzada-Nabi (Prince-Prophet).

They endeavour to support this story by advancing the theory that our Lord did not die on the Cross, but only became unconscious; that He revived after his body was removed by his disciples, and that after sojourning for some time with them, He withdrew himself suddenly from Palestine—having fulfilled his great Mission—and journeyed to India.

I am now trying to ascertain (with the aid of some of the Members of our Order in India) whether any reliable evidence can be obtained which is sufficient to show that these affirmations are worthy of being taken seriously, and I hope to report in due course the result of these enquiries.

Meanwhile, this occurrence suggests the question, What would happen if a genuine discovery of this nature were to be made? And I feel that, under the

circumstances, thoughtful seekers after truth in our Churches may appropriately be invited to consider the suggestive import of this allegation, and also the moral which it points.

For though this daring report will probably prove to be unsubstantiated by sound data, yet the possibility remains that, some day, there might be unearthed some authentic inscription or document which would entirely upset our conventional views respecting the death of our Lord, and create an immediate and imperative need for their re-consideration.

And it were surely better to encourage and promote a more general understanding of the real spiritual fundamentals of our religion—which are impregnable—*now*, than to risk the possible development of a condition of chaos and panic amongst those who have rested content with the merely exoteric interpretation of Christianity, if any discovery were to be made that might cause the theological systems of our orthodox evangelical churches to be shaken to their foundations.

For multitudes of good and devout, but unenlightened, Christians would then be plunged in doubt and despair—through failure to realize that the essentials of Christianity are *spiritual* and indestructible, and that only the popular interpretation (which is based upon historical data that are characterized by some uncertainty) was being undermined.

Such considerations as these may, perhaps, lead some of our readers, who have hitherto been content to accept without thoughtful examination the creeds which have been presented to them by their religious teachers, to earnestly investigate the security of the foundations of their theological beliefs, so as to ascertain whether their religion is built upon the solid rock of rational and spiritual conviction or upon the shifting sand of blind credulity.

To the Christian who has apprehended the *esoteric* meaning and real significance of the Messianic Mission and the Christian Revelation, such a discovery, as this to which I have alluded, would prove of intense interest, but it would occasion neither perturbation nor disquietude.

Having grasped the truth which is expressed in 1 Corinthians xii., 3 (when literally translated) "I make

known to you that no one speaking by the Spirit of God calls Jesus a *Temple-offering*; and no one can speak of Jesus as 'Master' save by the purifying Breath (spiritual inspiration)," he is not unduly concerned respecting the manner in which Jesus died. It is enough for him to know that He *lived* and manifested the Divine Life through his human personality.

And if to such esoteric or spiritual knowledge is added personal experience of conscious communion with the Eternal Christ—*who ever lives* to fulfil the Divine Purpose concerning the spiritual evolution of mankind, and to inspire all who worship God in spirit and in truth—religion becomes to him real and philosophical.

He not only *believes* but *knows*; and his simple creed, and hope of immortal life, is based upon the solid foundation of experimental evidence.

To some good people it may seem almost sacrilegious even to discuss the possibility of error becoming recognized in our generally accepted conventional ideas concerning those events which are commemorated at Eastertide.

Such may be reminded that belief, to be of genuine value, and *rational*, must be based upon reliable evidence, and that the chief historical fact we have to prove that Jesus actually *died* on the Cross is the record that a Roman soldier (who was ignorant of physiology) and certain eye-witnesses (who were equally ignorant) honestly believed that our Lord was dead. And this evidence can scarcely be regarded as *demonstration*, for the latest dictum of Science is to the effect that the only ungainsayable proof of dissolution is *decomposition*—all other tests having been found to break down in particular instances.

Is there anything in the biographical gospel narratives—fragmentary and incomplete as they are—to disprove this startling rumour from Cashmere? They record most clearly that Jesus was seen alive, and *in the flesh* after his crucifixion, and that He ate and drank in the presence of reliable witnesses. Do they demonstrate that He was resuscitated by any miraculous agency?

We may remember that Jesus was an Adept or Master of spiritual forces, and that, consequently, He had power to put his physical body into a state of trance or apparent death and to revive it at will. He once said, "I have power to lay down my life and to take it again."

We know He was able to dematerialise his physical body—as happened when He passed through the walls of the upper room and appeared in their midst. Might not the statement that "a cloud received Him out of their sight" possibly be accounted for on the supposition that some such manifestation of his power took place?

Is it an impossible thought that He may have veiled their mortal vision whilst He withdrew Himself from their presence (as He did in the case of the disciples at Emmaus), and thus have gone away from the scene of his labours?

These suggestions—and I only mention them as *suggestions*—may possibly lead some who read them to reflect upon the insecurity of the foundations of the conventional and exoteric theology of Christendom, for they tend to show

how easily the same might be undermined by the excavation of some ancient document or inscription upon stone.

But such possible discoveries would not effect or shake the basis of real Christianity—for we have indisputable evidence that Jesus gave to the world a transcendent revelation of Truth, and of Christhood, and of the reality and power of the Spiritual Life.

He taught the Way of Attainment to those who were able to understand his message, and He manifested in a human body the God-like powers of Divine Manhood.

We know He faced martyrdom in the fulfilment of his great redemption mission, and that He thus "loved us and gave Himself for us." And this is all we need to know, and of this we can be quite certain.

The hour is at hand when the essential verities of the religion of Jesus will be once more expounded to his true followers, and the Christian Mysteries—which constituted such a source of power to the early disciples—will be revived.

The exoteric or elementary teaching—which was all that was made known to the spiritually unlettered converts and to the "babes in Christ" of those early days, but which constitutes, unfortunately, almost the whole sum and substance of the Gospel message that modern ecclesiastical Christianity has to offer to its worshippers—must, owing to the growth and increase of spiritual knowledge which is now apparent, soon be relegated to its former subordinate and proper position.

And it will assuredly be superseded in the minds of enlightened and philosophic Christians, by that esoteric or spiritual interpretation which was given to the more advanced disciples of the early Church (as stated by Paul when he said: "We speak Wisdom, only amongst the perfect.")

This Wisdom, whilst being in harmony with the fundamentals of the great religions of the world, transcends the teaching of them all; and when it is apprehended by our leaders of thought it will bring to an end the conflict which now exists between Religion and Science—for it constitutes, in itself, a holy union of Science and Religion.

Sidney H. Beard.

Our Divine Inheritance.

I care not who were visions back of me,
No shadow of their sins on me is shed.
My will is greater than heredity,
I am no worm to feed upon the dead.

My face, my form, my gestures and my voice,
May be reflections from a race that was,
But this I know, and knowing it, rejoice,
I am myself a part of the GREAT CAUSE.

I am a spirit! Spirit would suffice,
If rightly used, to set a chained world free.
Am I not stronger than a mortal vice,
That crawls the length of some ancestral tree?

Ella W. Wilcox.

Aesthetics in Diet.



The world is full of beauty, essential beauty, beauty which is from everlasting and to everlasting unchangeable.

All that is ugly is transient. The ugly is ever resolving itself through its elements to new combinations. It is ugly because it is an inharmonious combination: pull it to pieces and rebuild the same elements into a harmonious structure and you get beauty again.

Fire is one of the great forces of nature which makes for health and purity of physical substances.

Take a body, whether vegetable or animal, diseased from centre to surface with the most virulent of diseases. Let the white heat of a great flame resolve it, and the resulting constituents will be pure and free from all disease, and will be ready to be built up anew into a more perfect body.

Love of ugliness, then, is the result of want of imagination and prescience. Those who have the seeing eye recognize the discordant elements in the composition and *know* that it is ugly, let who will rave about its uses or its antiquity.

This perceptiveness and deep insight into the harmonies of things is called an aesthetic temperament. It is a temperament which is sensitive to harmonies and is sensitive to discords. It is a temperament which, owing to this sensitiveness and power of perception, loves the beautiful and disassociates itself instinctively from the ugly.

The basis, then, of aestheticism lies in its root origin, the Greek word *aisthanesthai* "to perceive," "to be sensitive to." The seeing eye, the hearing ear, the mind that recognizes the inner fitness of things, these are the attributes of the aesthetic temperament.

As I go through life I become more and more conscious of three classes in relation to all artistic sensations.

In the first place, there are the happy vulgar ones—the pachyderms of life. They glory in their vulgarity and are proud of their lack of all taste.

The second class contains those whose possessions are but the penury of a single talent, but who are conscious of their lowly state and are ever keeping their eye upon some lofty star and climbing by toilsome strain the earlier stepways to the sky.

And lastly come the geniuses of life—those older souls who have passed through age-long experiences and who come back among the common herd of men to learn some other lessons. They grow up amongst us, in their several ways, artists to their finger tips.

Born beneath the burden of repressive poverty, or steeped in the slime of engulfing ignorance, they burst their chains and cleave their way to the top by an innate power which men can only wonder at and admire, even though they envy.

Whatever branch of Art sensations we turn to, we find these three classes. They may merge indeed one into the other, but none the less by a little observation we can find them quite distinct.

In Music there are the men who go night after night to listen to Ta-ra-ra-boom-de-ay, and to whom the beating of a music hall drum is the highest rhythm of sound they know. They are the people who will tell you with an obtrusive insistence that they can't stand the drivelling sentiment of Mozart, and that there is nothing to equal a good rousing chorus sung by men whose sense of time has been replaced by an enthusiasm of sound.

But in Music, too, there is the second class, which consists of those who are not "born musicians" in the best sense of the word, but who *want* to be, and who are conscious of their own shortcomings.

They will be found practising assiduously scales and exercises with tireless perseverance, and will spend a hardly-earned shilling to get standing room to listen to the masters of production interpreting the ideals of the masters of musical creation.

They have the aesthetic spirit sufficiently developed to enable them to discern the purer and the higher, and to make them long to cultivate the better and to shun the worse.

In every age, too, there are the few who belong to the highest class. They have passed through much training and more discipline, and have been permitted to listen to the great music of the heavens, and having once heard they can never forget.

Within them, all unconsciously to themselves as to the when and where and how, the music which is innate bursts its way out, and the wondering world listens to their emotions, and marvels, but understands not, whence the inspiration comes.

It is the same in painting. It is the same in dress. It is the same in architecture. It is the same in every branch where artistic sensations play their part.

There are the *hoi polloi* everywhere who obtrude the crude and think it Art, who sneer at a Turner and praise a French photo, who plaster our walls with the sad sorrows of a creation groaning and travailing under the tyranny of a human appetite, and who caricature the most pathetic of our sensations in the sorrow of the bereaved whose comrade has crossed the dark river of death, by the brutal joke, "Alas, my poor brother."

There are the picture mockers of war and the ballad makers of crime who revel in their handiwork and are unconscious of their own degradation.

What is true of the other organs of sensation is equally true of that higher sense which connects itself with the physical manifestation by means of the organ of taste.

Here, too, there are to be found the great class of the undeveloped, who will boast blatantly that they "*like*" their "roast beef" and "*mean to have it*," cost what it may in animal suffering or human degradation to procure.

They will assert with a logic which seems to them unanswerable that the lion kills the lamb and the jackal stalks his innocent victim, and that therefore *they* may do the like.

Feeling themselves on a level with the tiger whose teeth are bloodstained and with the vulture whose talons are steeped in carrion, they will proudly assert that because this *lower side* of nature is cruel and relentless and carnivorous, that *they*, too, are justified in forsaking mercy and pity, and in living on the products of the shambles.

Unable to discern the wonderful spirit of love which is working out and through the discipline of pain, they can only perceive the pain, and therefore they argue that because pain exists already, they are justified in adding to this pain.

Recognizing the ceaseless and bitter battle for existence which is ever going on in the lower rungs of life, they take this as their model, and even though they need no longer kill to live, they persist in killing—for pleasure—and justify themselves loudly and assertively on the plea that their comrades of the red tooth and the crimson claw are ever killing—for necessary food.

To such as these there is no aestheticism in diet. There is no poetry in feeding. The old flavours inherited from pristine forefathers who sat in the cave mouth and gnawed bones and scooped out the marrow appeal to them still as the highest they care to know.

The joy of the poor mud daubed progenitor who dragged back to his lair in the rock the carcass of the wild deer he had succeeded in catching unawares in his primitive pit and had clubbed to death, is theirs to-day in another form.

Their ancestor chuckled with the animal chuckle of one whose stomach was going to be filled, and of one who need not hunger and toil for some days to come, and of one whose starving wife and wailing little ones would join with him in the joy of being full fed again with the rich red flesh of the tender doe.

His descendant still chuckles the same animal chuckle because *his* stomach is going to be filled, and though he lives in a land of plenty where vineyards and oliveyards pour out their luscious treasures, and where the east and west sing together over the wealth of Ceres and Pomona, yet he settles himself down in the ancestral mud and clamours for his dead deer and for his slaughtered hog, and says that "Nature is cruel, therefore I, too, should be cruel!"

Josiah Oldfield.

(To be continued.)

A Root of Evil.

The injustice of murdering and torturing animals for food is an unanswerable argument against the continuance of eating their corpses.

The temperance societies want temperance to triumph; the peace societies want peace to prevail; the humane societies desire that humanity generally shall adopt humane principles; the purity societies pray for the abolition of impurity; and yet the members of all these societies sustain the murder of animals for food, and all its accompanying horrors; yet *carnivorism* is the very foundation of the evils they are fighting against.

World's Advance Thought.

Wisdom Let Loose.

"It is never too late to mend" is often the motto of those who are too lazy to begin.

Some people mistake spectacular effect for success.

The soul that is in earnest does not stop to count the cost.

No man who wants to make good use of his brain can afford to make bad use of his stomach.

Don't attempt to drown sorrow in drink; you will only discover that sorrow is an expert swimmer.

Great wealth awaits the oculist who can help people who are blind to their own interests.

If you are a flesh-meat eater and have doubts whether it is right to continue in the habit, go to God and Christ in fervent and *frequent* prayer, asking Him for Light and Wisdom on the matter. *He will answer your prayer!*

Life is never *produced*. It *is*, and it eternally manifests in countless forms on countless planes in countless spheres.

The ignorant are slaves to the wise, and rightfully so; get Understanding, Knowledge and Wisdom, if you would win your way to Freedom.

Cultivate a generous heart. Think how you can serve others. Then you shall find resources grow. Your own portion shall not be left desolate.

If the amount of energy lost in *trying to grow* were spent in *fulfilling the conditions of growth*, we should soon have many more cubits added to our stature.

The lingering guest would doubtless be surprised to learn that his long going is often regarded as a shortcoming.

They that have read about everything are thought to understand everything; but it is not so. Reading furnishes the mind only with the materials of knowledge; it is *thinking* that makes what we read our own.

A lady once asked a physician where she could get an appetite. "*Out in the fresh air*," he said; "just go right out and get one. Nature has thousands of appetites to give away. All that she asks is that you come after them yourself."

Of a rich man it might often be said—"Poor man! he toiled day and night until he was forty to gain his wealth, and he has been watching it ever since for his victuals and clothes."

If you want to be miserable, you need only to think about *yourself*, about what you want, what you like, what respect people ought to pay you, etc. You can thus spoil everything you touch. You can make sin and misery for yourself out of everything that God sends you.

The universe pays every man in his coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.

The young child lives in the *Now*. He has confidence in the future. He has confidence in humanity. He lets go easily and quickly of what is past. He adapts himself to conditions as they arise.

If you would be young, study the ways of the young. "Become as a little child," and you may return to the health and happiness and delight in living which was attendant upon your youth.

The Holy Grail.

Of the mystic quest of the Grail so much as been sung and said that one might well fear to touch upon it, were it not that the truth which



it symbolises is eternal, and therefore newly born with every soul that recognises its consecration to the knightly task of the life chivalrous.

"That recognises" must be said, for all are alike dedicate, but as many in the ancient story neither saw the

Grail nor desired to behold it face to face, so still, for the most part, men are content with such glimmerings of the Divine Light as are refracted through the mists of earth, nor care to follow it through desert places till it shines at last unclouded in the spiritual city.

The Grail, once desired, may be interpreted in many ways, and this is as it should be, for we needs must follow what most delights us; and the great Fisher of Men, before whom lie bare the depths of personality, draws us with the very gifts He has given to each, that our strength and not our weakness may be the measure of the capacity for service.

Therefore to each the Divine Light will shine with some different ray of the prism. In one heart it will glow blood-red with passionate pity for all weakness and suffering, in another with the heavenly azure of a transfiguring faith, in a third with the hopeful colour of the earth's yearly resurrection, and in some few, who have attained to complete enlightenment, all these are fused in the pure illumination which, receiving all colours, returns them as light unutterable.

The Grail itself however is always associated with suffering or dread. It is the cup "filled by drops from a lance, whereof the point bleedeth thereinto" in the book known as its "High History." And in Malory's version, it comes in terror, "in cracking and crying of thunder, and with a sunbeam more clear than ever they saw day."

And surely this is the experience of those to whom the unsealing of the eyes has been granted, which makes the world a place of vision and marvel and of instant terrible conflict with unseen forces. Later, no doubt, the celestial calm after striving, the serene enlightenment; but the entrance to the mysteries is beset by fear, and in the vision of the Grail it is recorded that "when the deathly flesh saw the spiritual thing it began to tremble right hard."

This is the initiation of the quest of the knight-adventurous; old dreams and affections shattered by the trumpet-cry of the thunder; a blinding light of truth in which humanity is seen for the moment transfigured (for "either saw other fairer than ever yet, and so they looked every man on other as if they had been dumb,") and then the departure of the veiled and holy vessel, and the common light of day shining upon the dazzled eyes that behold a new heaven and a new earth.

The strange and varying history of the quest itself is

secret in every soul. None but the man and the light that he follows know of the wanderings in desert places and forests, haunted by shapes of evil, of the wrongs redressed and the wrongs neglected, the tarnished shield, the broken spear, and the battle, lost to all seeming, but with the very heart of victory in its defeat.

But these are things very high and wonderful, experiences of the soul in its solitude, under which words break down in their effort to communicate what is incommunicable. Let us turn instead to the *brotherhood* of the knights-adventurous, in which they wrought together, sustaining one another with the cheer of united effort. Malory gives a description, which was their ideal for themselves and each other, of the qualities necessary to a true chivalry. The knight must be courteous—"the courtliest that ever bore shield;" and loyal—"the truest friend shall he be;" and pitiful—"the kindest man that ever struck with sword;" and capable of noble indignation—"the sternest knight to mortal foes that ever put lance in rest."

Can this ideal be bettered for the quest to which we are dedicate: the rescue of creatures whose helplessness can utter no plea for pity, and whose sufferings appeal only by their dreadful silence against the cruelties of man?

It scarcely seems that it can. Courtesy will disarm much opposition, loyalty bind us to our co-workers with bonds of steel; and indignation, which may not escape in mere words, will be the latent force to drive us onward through a life which has much need of endurance and self control that its high aim may not suffer from human weakness.

To others the Grail has its separate shape and similitude, but to us it must appear glowing blood-red with love and pity and "filled by drops from a lance whereof the point bleedeth thereinto"—piteous drops of the guiltless suffering of the whole creation. After this fashion the initiation has come, and in its strength "we ride to shatter all evil customs everywhere," for the compulsion of the knight-adventurous is on us, and the thirst that no earthly thing can satisfy since it has drunk of that cup.

What more? No individual victory is promised to our self-esteem. No one man shall lead the host; no gorgeous sunset crown the day with triumph. But he who does not wander from his allotted share of toil shall see his reward in the thinning darkness over the distant line of hills, and the serene certainty that slowly and surely the evil thing shall be modified into the less evil, and at the last into the wholly good, in which the Divine Reason contemplates its own image and is satisfied.

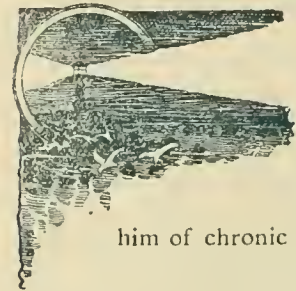
L. H.

SPIRITUAL FOOD.

The world is young as yet and hardly recognises the fact that there are necessities of life for the *soul* as well as for the body. As food develops the physical system, so ideas develop the spirit of man. It is no more important that you should lay in a stock of the one than the other. Men live on their *ideas* quite as they do on *bread*. As there is a difference in food, so there is a difference in thoughts. Some are exhilarating, stimulating in their nature, uplifting, making us optimistic, hopeful, ready for any fortune that may befall. They nourish the soul, make it athletic, take away all dread of the future, give us what the racer has who feels sure that he is going to win the prize, and whose anticipation of victory adds to the speed of his feet.

Editorial Notes.

It is a noteworthy fact that two, at least, of our great millionaires are unhappy because they are unable to obtain that most desirable of all possessions—Health.



Andrew Carnegie is reported to have said that he would gladly exchange places with a healthy farm-lad—for he cannot digest his food; and John D. Rockefeller has recently offered a million dollars to anyone who can cure

him of chronic dyspepsia.

* * *

Physical Poverty.

Here we have two confessions which illustrate the truism that accumulated gold does not, necessarily, constitute wealth, and that its possessor may even suffer from a real form of poverty. And the experience of these two financial magnates is by no means exceptional, for we have only to cast our eyes over the register of our modern plutocrats in order to find many victims of apoplexy, suicidal mania, premature decay, and spiritual starvation.

* * *

Cause and Effect.

Nature's physical laws operate with inexorable impartiality, and no favouritism is shown—even to millionaires. The stern mandate of the great Lawgiver:—"Whatsoever a man soweth that shall he also reap," is carried out with relentless certainty.

The great 'Oil King,' as he is ironically called, may endow Vivisection Laboratories with his money, in the hope of discovering some way of escaping the consequences of unnatural living and physical wrong-doing, and he may offer his dollars to anyone who can deliver him from chronic dyspepsia, but such action is in vain unless it is accompanied by that type of repentance which is rendered in our old Saxon version of the Gospel, as "amendment of deeds."

Effect follows cause, and whilst human beings (who were created frugivorous creatures), continue to feed upon the flesh of animals who have been harassed and tormented in cattle-boats and cattle-trucks, and have died a violent death amidst terror and suffering in the slaughter-house, we may expect disease of body and mind to prevail upon Earth.

Not only is Natural Law concerning diet being violated daily and constantly in Christian countries, but nearly all the laws of health are being continually outraged by misguided mortals.

Overeating, the breathing of vitiated air, the neglect of physical exercise in the open sunshine, the over-taxing of the mental organs, and the eating and drinking of poisonous substances, are prevalent habits amongst the people around us. Need we wonder, then, that dyspeptics and imbeciles, dipsomaniacs and invalids, neurasthenics and weaklings, abound on every hand?

* * *

The Time for Self Reform.

In many cases such repentance comes too late to be of much avail, and therefore it behoves all who still have any prospect of length of days before them, to profit by the experiences of the many sufferers around them and to apply their hearts unto wisdom without further delay. For by seeking to return to Nature and to Nature's ways, as far as may be possible, many may still win their way to that wealth which consists in the possession of a sound mind in a sound body.

Encouraging Object Lessons.

We are not left without many object lessons to encourage us in this quest, for many men have lived, and many are now living, who have demonstrated the remedial influence of physical culture, simple living and a whole hearted return to obedience to God's physical laws.

Cornaro's experience may be quoted from amongst the many that are on record—a man who was given up by his doctors as a chronic invalid at the age of forty, and who, in consequence of determining to set his fleshly house in order, survived them all and became a centenarian. Fruitarian diet, abstemiousness and hygienic common-sense constituted his panacea, and such remedies are within the reach of nearly everyone.

* * *

A Living Example.

But there is another witness to the truth of this view of things who is still alive, and whose experience is exceptionally convincing. I refer to Captain Goddard E. Diamond of San Francisco, (seven portraits of whom were recently published in one of our Physical Culture Magazines, and whose remarkable career has been authenticated by the fullest biographical references and details.)

Nearly sixty years ago, this great prophet of hygienic living became dissatisfied with his physical condition, and made up his mind to cease from conscious physical transgression and to win his way to the before-mentioned type of wealth.

He was then an old man with rounded shoulders and bent form, and according to his own declaration (which is confirmed by a photograph which I have seen) looked *much older* than he does now in his 107th year.

To-day he has an erect and stalwart appearance with keen bright eyes and well-rounded features, and he indulges regularly in such recreations as boxing, cycling, and physical culture exercises. In his 103rd year he was still walking twenty miles a day, and, for aught I know, is still keeping up such constitutional perambulations.

* * *

How He did it.

To the Editor of the *Signs of the Times*, he made the following statement in the early part of 1899, when he had passed his 102nd milestone:—

Three things I have faithfully practised during the last half century. The first is that of breathing the freshest air possible—long deep draughts. The second is the selection and eating of the best bone and blood-making food at my command. The third is the use of pure water at proper time and of proper temperature.

When I began to prepare my body for long and healthy life, I left out of my diet slaughtered meats entirely. I saw enough in the flesh of butchered animals while it was hanging in the slaughtering pens throughout the country to satisfy me that there was more disease and cause for suffering in it than there was food.

I eat grains, fruits, nuts and vegetables; I drink boiled or distilled water. I take a sponge bath every night, after which I rub a little olive oil in each of my joints, thus keeping the machinery in good working order.

I have never used a pipe, cigar or cigarette; never indulged in wine nor intoxicating liquor, omitting entirely the use of tea and coffee. None of these things contain food, and Nature rebels at their use. There are better uses for our cash. Food is to build up what is daily being torn down, but there is no food in stimulants, and the person who indulges in them cuts short his life.

For more than half a century I have lived the life of a vegetarian and can see no reason why I should not live a long time yet for I am perfectly well and without any organic disease.

I eat well, also sleep well, and I *look much younger* than when I was fifty years old, and I am sure *I feel younger*."

In this wonderful experience we have conclusive demonstration of the advantages of pure diet and hygienic living, and who can doubt that this happy and contented old man is far wealthier than either Rockefeller or Carnegie.

And many of us may aspire to follow the grand example of Captain Diamond, and to win our way to the same reward that he has won.

A Response from India. Amongst the many kind letters which have reached me in response to the editorial note which I printed in February, (asking those of our friends and readers who were in a position to do so, to support the Council of the Order more generously so as to make an extension of our propaganda possible), I should like to quote one which has come to hand from Mr. Labshankar Laxmidas, of Junagad, India. He writes :—

"I have just read your editorial paragraph headed 'A Personal Sentiment,' and I write to inform you that I have resolved to arrange to purchase 300 copies of *The Herald* every month and to present them to our Public Libraries, Colleges, and Schools."

The writer of this letter, although a high caste Brahmin, is, I know, in possession of a very slender income, and this action on his part is consequently a most generous one. I trust that the example he has set will be followed by some of our well-to-do friends in this country. Lest they should be restrained by the thought of the labour involved in thus circulating our official literature, I would remind them that the Council of The Order will undertake the work of despatching our publications from Headquarters, and of seeing that such are sent only to those who are likely to be influenced by their perusal, and only to influential persons who are well worth winning over to our Cause. It is *the expense of printing and postage* that needs to be provided for, as our disbursements grow heavier every month in consequence of the large amount of printed matter which we are issuing from the press.

* * *

Hygienic and Humane Education. This work of exalting humane and hygienic ideals, and of teaching the people of this and other lands those practical truths which will result in physical, moral, and spiritual upliftment, is of paramount importance, for it strikes directly at the roots of most of our social evils. Unfortunately, however, this fact is at present only realized by a few philosophical souls who rightly apprehend the world's need for enlightenment on these practical lines. Our band of enthusiastic workers steadily increases, but most of them are richer in beneficent aspiration than in pocket.

* * *

Practical Christianity Wanted. The following words, printed in *Commerce and Christianity* are worthy of consideration. For if only one half of the energy that is now wastefully expended in the orthodox religious world could be diverted into practical channels and utilized for the promotion of social amelioration, we should soon witness a change in the condition of Christian countries :—

"It is just the want of the power to link earth with heaven, to get broad visions of things, to form lofty ideals from the standpoint of their own eternal principles, and to hold them up for guidance and inspiration, that renders the churches so impotent for good on any scale adequate to the requirements of the world and the opportunities of the times. They do not realize what, upon their own showing, things ought to be.

'Thy kingdom come,' they are accustomed to pray, 'Thy will be done on *Earth* as it is in Heaven,' and they are supposed to believe that *some day* that prayer will *somehow* be answered. But they do not very clearly realize *what* it means or *how* it is coming about. They are content to wait upon Providence, and Providence appears to many of them to be suspending operations. There are unfoldings and developments on all hands—social, industrial, commercial, scientific, political—but each new phase is regarded as an isolated fact with no relation to any other phases, and no significance whatever with regard to the coming of the Kingdom they are supposed to be looking out for, or the doing of the Will which is to find universal assent on Earth.

A splendid scheme of order and happiness—the very Kingdom itself—is gradually unfolding before the eyes—a scheme so complete in its adaptation, so sublime in its grandeur, so entrancing in its moral beauty, that when once it is realized not only as a probability but as a coming actuality, it cannot but kindle a flame of enthusiasm that will create another Christian Era."

The Vivisection Horror. The practice of vivisection is steadily increasing in spite of the increase of aggressive effort on the part of humanely disposed workers in all countries who are seeking to bring about the total abolition of this monstrous iniquity.

It continues to thrive because so much ignorance prevails, and because it is based upon an appeal to human selfishness.

* * *

How to Combat it. Whilst every effort to deprecate and denounce the crimes which are being committed in the supposed interests of scientific research, should be put forth by those who are moved with righteous indignation against these horrors, we must also realize the necessity which exists for educating public opinion concerning *the only true method for the prevention of disease*, viz. : obedience to those physical laws of our being which make for health and happiness.

If we can convince men and women that the only way to escape the consequences of physical sin is *by ceasing from sinning*, they will realize the futility of trying to find some way of dodging the great Eternal Law-Maker. And misguided millionaires will then cease from subsidizing these physiological experimenters in the way they are now doing, and from thus making the calling of a professional torturer of animals a lucrative one.

* * *

A New Messiah. One of the latest signs of the times is the announcement of the supposed advent of a new "Messiah."

He appears this time in Quadian, Punjab, India, and his name is Mirza Ghulam Ahmad. His followers announce that he is the reincarnation of "Jesus," and that God has already shown numerous signs in support of his claim.

It is to be hoped that satisfactory evidence will be forthcoming concerning these affirmations. Meanwhile we must bear in mind the standard of measurement which was laid down by our Lord Himself, and by which all men, including even Messiahs, must be judged—"By their fruits ye shall know them."

* * *

Barbarous Millinery. The Humanitarian League is introducing a Bill to Parliament which provides a penalty not exceeding £5 against any person found wearing the plumage, skin, or body of the following birds:—Egret, female white heron, bird of paradise, humming bird, Impean pheasant, tern, kittiwake, and kingfisher.

It is to be hoped that this Bill will be passed, as any appeal to the sense of compassion in "Society women," even although it comes from Royalty, is apparently quite in vain. Whilst, however, current opinion concerning the rights of sub-human beings is in its present condition, there is, I fear, not much probability of this hope being fulfilled.

* * *

The Hospital of St. Francis. The Hospital of St. Francis is being removed to larger premises situate at Camberwell Green. Its new position is at a most important main-road junction, and it will be amidst a million and a half of people who have no hospital nearer than Guy's at London Bridge.

This humane institution (which by its constitution is debarred from any connection with, or patronage of Vivisection, in any form), has already done much good, 35,000 cases having been relieved, and 100,000 attendances having been registered.

The sum of £2,000 is needed for the fitting-up of the new premises, and I trust that many of those who

contribute to hospitals will extend a helping hand to this deserving Charity. Letters should be addressed to the Secretary, 145, New Kent Road, London, S.E.

* * *

A Piano Wanted.

I have received a request from Miss Kate Cording and Miss Ogilvie-Davis (two ladies who are devotedly engaged in the humane task of rescuing starving cats in London, and of teaching humaneness to the City waifs in their neighbourhood) to notify the fact to our readers that they will be grateful for the gift of a second-hand piano. They wish to use it at the Band of Mercy meetings which they hold for the children, and I trust that some one in the Metropolis will send them an instrument, as they are doing a most excellent work.

The address is, Miss Cording, 31, Trinity Street, Islington, and the cost of transit will be gladly paid.

* * *

A Neglected Necessity.

A great many persons have, in these degenerate days, drifted into the habit of living for days, and even weeks, without drinking any water in a pure and unadulterated form, and the result of this neglect is believed by many hygienic authorities to be highly injurious to the system.

Dr. A. B. Jamison speaks with strong emphasis on the subject, and declares that a considerable amount of pure water is absolutely needful every day to insure the elimination of foreign substances and worn-out tissues of the system, as well as to maintain that proper degree of tension which is essential to the proper circulation of the lymphatic fluids. He affirms that the stomach and intestines require to be frequently *washed out* with plenty of water, and that if human beings will only follow his advice, they will avoid many ills that flesh is heir to. He recommends the drinking of water about an hour before meal times, and considers that it has great strengthening qualities.

* * *

Dr. Tanner's Experience.

This opinion concerning the sustaining properties of water is confirmed by Dr. Tanner, the Champion Faster of the world—who, by the way, is a total abstainer from animal food and a magnificent specimen of health, in spite of having gone without food on many occasions for more than forty days at a time.

When he was fasting in New York and had taken nothing but air and water for seventeen days, he was extolling the value of oxygen as food, when a medical student took him to task, and affirmed that "*beef* was much better." Dr. Tanner challenged him to prove his case by taking laps around the hall with him until one or the other surrendered.

They started off, and, at the eighteenth lap, the student fell out puffing and blowing like an old horse, leaving the fasting man, and *oxygen*, victor over *beef*.

Dr. Tanner's case demonstrates what an amount of reserve force is possessed by a well and intelligently fed fruitarian—who, in addition to his fruitarianism, is a hygienist and a devotee to physical culture. During his forty-two days' fast at Minneapolis, in 1877, he walked five miles a day when the weather permitted, and on the *thirty-eighth day* he travelled ten miles without very much fatigue.

* * *

America's Poet Laureate.

Our readers will be glad to know that Ella Wheeler Wilcox, the foremost poet in America of the present day, whose writings are eagerly read by millions as soon as they are published, and who may fairly be described as the poet laureate of the United States, is now an advocate of Fruitarianism.

The deep spiritual insight which is manifested in her poetry would lead one to expect this, for purity of living is an essential condition of clear spiritual vision.

The following paragraphs from her pen have recently been published in the *New York Journal*:—

"The most successful athletes to-day are men who eat no meat. From all over the world come reports of conquests won by vegetarian swimmers, runners, and cyclists.

Some of the greatest intellects the world has ever enjoyed were fed by vegetables and fruits alone.

Gautama, Plato, Plutarch, Swedenborg, Voltaire, Shelley, Tolstoi—these are but a few of the list which might be given of brilliant men of genius who ate no meat.

The most wonderful human mind I ever came in contact with was that of a Hindoo sage and author who had never tasted meat. And the man's body was as superb as his mind.

An old physician told me that the most difficult food for any but the most robust digestive organs to assimilate is *beef*.

Some day we will realize that half the ills human flesh is supposed to be heir to are merely the result of an animal diet—the other half of worry."

* * *

The series of articles by the Rev. J. Todd Mr. Ferrer's Ferrier which are now appearing in this Magazine will shortly be issued from our

Book Department in the form of a handy volume, at the price of one shilling net. These "Testimonies in favour of Humane and Fruitarian Diet" will constitute a classic that is much needed in the Food-Reform Movement, and many demands for copies have reached us already.

The Chapters will include:—The Testimony of History, The Teaching of Science, Economical Arguments, Dynamic Influence, Humane Reasons, and The Teaching of Scripture.

Misunderstanding.

We move along asunder—

Our paths grow wider as the seasons creep
Along the years; we marvel and we wonder
Why life is life? And then we fall asleep.

We gather false impressions,

And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall, and live and die.

Poor souls with stunted vision

Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mould the age.

How trifles often change us!

The thoughtless sentence and the fancied slight
Destroy long years of friendship, and estrange us,
And on our souls there falls a freezing blight.

How many breasts are aching

For lack of sympathy? Ah! day by day
How many cheerless, lonely hearts are breaking?
How many noble spirits pass away—

Oh, God! that men would see a little clearer,
Or judge less harshly where they cannot see!

Oh, God! that men would draw a little nearer
To one another!—they'd be nearer Thee.

Thos. Bracken.

A SIMPLE PRAYER.

The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep. Amen. Robert Louis Stevenson.

The Testimony of Science

In favour of Humane and Fruitarian Diet.

Although my last article on the Testimony of History seemed long, yet it was all too brief to make even the slightest reference to a great army of Theologians, Philosophers, Historians, and Poets who have for physical, humane or moral reasons been abstainers from flesh foods. And perhaps the writers I quoted seemed in the dim past of history; but nearer our own times we have such notable thinkers and writers as Thomson, John Milton, Pope, Benjamin Franklin, Sir Isaac Newton, Swedenborg, Goldsmith, Paley, Shelley, and his friend Frank Newton, John Wesley, etc., etc. These are but a few of the many familiar names of men who were constrained to consider the rights of the subhuman races, and to abstain from having them killed for food.

Sometimes those of us who plead for a return to the ways of Nature in the matter of foods and drinks, for reasons of health, humaneness and spiritual culture, are considered misguided, though well meaning, individuals, ignorant alike of anatomy and medical science, and that we are dogmatic without authority.

It is quite true that in argument one is apt to be dogmatic, and one may seem to be so without intending it. It is, however, a remarkable fact that with scarcely any exception all the grand reformers of the world have had to assert themselves in a manner that has seemed dogmatic! If a man is absolutely sure of a truth his confident statement of it will seem a piece of dogmatism to the men who cannot see it.

It may be quite true that our knowledge of Physiology and Pharmaceutics may be elementary; still, we number amongst our band some of the ablest Anatomists, Surgeons, Physicians, and Chemists, whose opinion is the outcome of knowledge gained in professional pursuits. Upon such opinions we can fall back and rest with a degree of confidence. As there is no gainsaying the Higher Laws of God, nor the Testimony of History, neither is there that of The Testimony of Science. Let us listen to what these important teachers have to say.

Darwin in his magnificent contributions to the study of Human Origins, in relation to the evolution of the physical life of man, has clearly shown the very close relationship existing between the Anthropoid Apes and ourselves both in structure and function. Now, is it not a remarkable thing that all the Primates with the exception of Man should be Frugivorous? Yet that is the case. The Anthropoid Apes and all the Quadrumana in their natural state live on fruit, grains, and nuts. This fact is attested by such scientists as Cuvier, Owen, Broca, Mivart, Lawrence, Bell, Pouchet, Gassendi, Flourens, etc., etc. But we will hear some of their own words.

Dr. F. A. Pouchet, the author of the well-known book, "The Universe," writes in his "Pluralité de la Race Humaine,"—

"It has been truly said that Man is frugivorous. All the details of his intestinal canal, and above all his dentition, prove it in the most decided manner."

Professor Sir Richard Owen, F.R.S., says:—

"The Anthropoids and all the Quadrumana derive their alimentation from fruits, grains, and other succulent vegetable substances, and the strict analogy between the structure of these animals and that of Man clearly demonstrates his frugivorous nature."—(*Odontography*, 471.)

Professor Sir Charles Bell, F.R.S., writes in his work on the "Diseases of the Teeth":—

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

Professor W. M. Lawrence, F.R.S., in his "Lectures on Physiology," maintains that:—

"The teeth of man have not the slightest resemblance to those of the carnivorous animals, and whether we consider the teeth, jaws, or digestive organs, the human structure closely resembles that of the frugivorous animals."

And Professor Baron Cuvier, famous as an Anatomist, says in his "Regne Animal"—"The natural food of man, judging from his structure, consists of fruit, roots, and vegetables." And again, in his "Lecon d'Anatomie Comparative," as quoted by Shelley in his essay entitled "A Vindication of Natural Diet," he says:—

"Comparative Anatomy teaches us that man resembles the frugivorous animals in everything, the carnivorous in nothing. . . . It is only by softening and disguising dead flesh by culinary preparation that it is rendered susceptible of mastication or digestion, and that the sight of its bloody juices and raw horror does not excite loathing and disgust. . . . Man resembles no carnivorous animal. There is no exception, unless man be one, to the rule of herbivorous animals having cellulated colons. The orang-outang perfectly resembles man both in the order and in the number of his teeth. The orang-outang is the most Anthropomorphus (man like) of the Ape tribe, all of whom are strictly frugivorous. There is no other species of animals which live on different foods in which this analogy exists."

And, then, to go still further back to Gassendi, the great scientist of the seventeenth century, of whom Bayle wrote that he was "The greatest philosopher among scholars, and the greatest scholar among philosophers," we find a noble plea on scientific grounds for a non-flesh diet. Writing to his friend Van Helmont, a physician of note, who was more anxious to discover a reason for continuing to eat animals than to discern truth, he says:—

"I was contending that from the conformation of our teeth we do not appear to be adapted by Nature to the use of a flesh diet, since all animals whom Nature has formed to feed on flesh have their teeth long, conical, sharp, uneven, and with intervals between them—of which kind are lions, tigers, wolves, dogs, cats and others. But those who are made to subsist only on herbs and fruit have their teeth short, broad, blunt, close to one another, and distributed in even rows. . . . And further—that men have received from Nature teeth which are unlike those of the first class, and resemble those of the second. It is, therefore, probable . . . that Nature intended them to follow, in the selection of their food, not the carnivorous tribes, but those races of animals which are contented with the simple productions of the earth. . . . Wherefore, I here repeat, that from the primeval institution of our nature, the teeth were destined to the mastication, not of flesh, but of fruits."

Science is our friend. The scientists who are candid with us are our truest friends. But the friendship of science is nothing unless we profit by it. Our glorying in science is a piece of sheer vanity and empty boasting unless the knowledge we gain is applied to life. And the knowledge we gain from the Anatomists tells us in no uncertain language that by Nature we were destined to be frugivorous, and that to live upon flesh meats violates the fundamental laws of our being!

The question is often raised by those who have never thought seriously upon the subject of foods, "How could

we live without flesh as a part of our diet?" There are many, and their name is legion, who believe that life would be impossible without mutton chops, beef-steaks, bacon, and all sorts and conditions of cooked flesh. With them it is not so much a matter of inhumaneness as ignorance; they naturally consider their bodies first and the animals last. After all, what has anatomy to do with it? We can adapt ourselves to everything, and convert everything to our use. And the doctors, have they not advised us to take some lean chops and a good roast steak? For generations men and women have lived and thrived on flesh foods, they have brought up families, they have left behind them a goodly heritage: what they have done surely we can do also!

Just so; what they have done we could do! But what is the heritage these noble flesh-eaters have left behind? Is the average life stronger or weaker? Is the joy of health a more general experience than in the past, or is ill-health the demagogue of the flesh? Has the average human life less disease or more disease? Has the increase of flesh-eating made the body less liable to sickness, or has it made it more susceptible to all the ills possible to the flesh?

Are doctors who exist to combat diseases masters of the situation, or are they mastered by the perpetual encroachments of diseases which all the compositions in their *Materia Medica* cannot resist? Is it not true that as soon as they seem to have mastered disease in one form, it breaks out in another—a sure testimony to the sorrowful fact that the flesh itself is sick in its very foundations?

The doctor is the family friend—at least he ought to be. Some of us have most intimate friends in the noble profession. From many of them I have personally received the greatest kindness. Yet I find that the question of food values has not been examined by many of them. It does not come within the scope of their curriculum, consequently most of them have never given the subject a serious thought. But where they have found the desire and time to do so the results have been startling. Thus—

Dr. Spenser Thompson says, "No physiologist would dispute with those who maintain that men ought to live on vegetable diet." And Sir Henry Thompson, M.D., F.R.C.S., though not an absolute fruitarian in practice, nevertheless wrote these words:—

"It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom. . . . The Vegetarian can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force. It must be admitted as a fact beyond all question that some persons are stronger and more healthy who live on that food. I know how much of the prevailing meat diet is not merely a wasteful extravagance, but a source of serious evil to the consumer."

The late Sir Benjamin W. Richardson, M.D., F.R.S., was acknowledged to be one of the finest sanitary reformers, a most accomplished hygienist, and most eminent as a physician. He lifted the drink question out of the toils of mediocrity on to the high level of scientific authority. He tried to do the same for the food question, and through

his writings and his advice as one in a high position, became one of the few real doctors. In his "Hygieia," and "Food for Man," he tells the reader that:

"It must be honestly admitted that weight by weight vegetable substances when they are carefully selected, possess the most striking advantages over animal food in nutritive value. . . . I should like to see the vegetarian and fruit-living plan brought into general use, and I believe it will be."

In his "Salutisland," which is an attempt to picture the Model State, he abolishes the slaughter-house, and all its abominations and attendant evils:—

"In the midst of the towns the eye is struck with the cultivation of fruit trees that prevail. The towns of Salutland might be called, as ancient Norwich once was called, the towns or cities of orchards. Throughout all the country the land is under cultivation of the most perfect kind of cereal produce and fruit and vegetables. . . . A man, woman, or child who for wanton pleasure should hunt down or torture one of the inferior creatures would be cast out of Society, while the idea of having dumb animals killed or hung up in open shops to bleed and be quartered and cooked for human beings to live on, would be treated with disgust."

And in an address delivered some years ago before the "Congress on Public Health," he said:

"He sincerely hoped that before the close of the (nineteenth) century, not only would slaughter-houses be abolished, but that the use of animal flesh as food, would be absolutely abandoned.

"We have also to learn, as a first truth, the truth that the oftener we go to the vegetable world for our food, the oftener we go to the first, and, therefore, to the cheapest source of supply. The commonly accepted notion that when we eat animal-flesh we are eating food at its prime source cannot be too speedily dissipated, or too speedily replaced by the knowledge that there is no primitive form of food—albuminous, starchy, osseous—in the animal world itself, and that all the processes of catching an inferior animal, or of breeding it, rearing it, killing it, dressing it, selling it, mean no more or less than entirely additional expenditure throughout for bringing into (what we have been taught to consider) an acceptable form of food, the veritable food which the animal itself found, without any such preparation, in the vegetable world." (*Modern Thought*, July, 1880.)

Surely sensible people must listen to such disinterested, sincere and cultured men! What is the good of the science of Anatomy if we continue to violate its laws! And of what value is the highest science of Chemistry and Hygiene if we turn a deaf ear to

its voice and by our conduct repudiate the wisdom of its message? The specialist and not the average practitioner is the authority of the present time, and it is to the specialists we must listen.

Hear, then, one other, a man famous in his department, though reckoned a "crank" by many who are not fit to undo his shoe-latchet. I refer to the eminent physician Alex. Haig, M.D., F.R.C.P., than whom there is no higher authority on Rheumatism and Gout. In his work entitled "Uric Acid" he says:

"That it is easily possible to sustain life on the products of the vegetable kingdom needs no demonstration for physiologists, even if a majority of the human race were not constantly engaged in demonstrating it, and my researches show not only that it is possible, but that it is infinitely preferable in every way, and produces superior powers both of mind and body."

After this fashion I might go on quoting from anatomists, chemists, and physicians of high repute during the past three hundred years, since the days of the gifted Dr. Cheyne to the present time, all of whom testify that we were never formed to eat flesh, and that it is not necessary for our sustenance.



"I tried a vegetarian dinner once. Since then I have tried no other."

But not only are flesh-meats unnecessary, they are physically and morally injurious and dangerous! This is an aspect of the question that ought to appeal to man's self-regard even when he is deaf to the voice of humaneness. Sir Henry Thompson, M.D., F.R.C.S., to whom I have already referred, writes:

"I have been compelled by facts to accept the conclusion that more physical evil accrues to man from erroneous habits of diet than from even alcoholic drink. I suspect this also to be the case with moral evil."

And once more, hear this, all lovers and advocates of beef tea! Dr. Milner Fothergill writes:

"All the bloodshed caused by the warlike disposition of Napoleon is as nothing compared to the myriads of persons who have sunk into their graves through a misplaced confidence in the value of beef tea."

It is an astounding fact that notwithstanding our professed advancement in the knowledge of natural and moral law, our progress in branches of learning scientific and therapeutic, our industrial improvements and social adjustments, as a nation we are now more than ever in the very vortex of disease, that it has smitten us "hip and thigh," that wherever we turn there is *disease*, with a host of medical practitioners hunting after it.

It is quite true we have not the great ravages we once had. The scourges of the East do not gain the footing they once did; but that is owing to our better knowledge of sanitation. Better dwellings, improved drainage, purer water, and a truer appreciation of fresh air have wrought wonders in driving back the ravaging diseases from our shores. Yet we have more sickness, more invalids, more consumptive patients, more sufferers from heart disease, a greater dread of the rapidly increasing fearful appendicitis, more cancer and more mental aberration and lunacy than ever the world witnessed, both in this country and America.

Why is this? What can be the cause of it? Why cannot medical science instruct humanity and cope with the difficulty? We have listened to the voice of Science—*anatomists, chemists, and physicians*—and science tells us that we are perpetually breaking the true laws of health, that we are daily running great risks because we persist in eating flesh-foods, that our body is not formed to digest and assimilate flesh, that by eating flesh we multiply diseases, because we violate one of the fundamental laws of Nature.

Doctors by the thousand cannot cure this; medical appliances are useless to stay the ravage; at best their pharmaceuticals only relieve. What is the cause of this devastation? this incubus of suffering? this nightmare of horrors? *Our manner of living!*

Medical science hunts disease, makes a fetish of it, as Edward Carpenter points out in his "Civilization: Its Cause and Cure"; but its students *do not teach men and women how to prevent it*. "And the world still waits for its Healer, who shall tell us—diseased and suffering as we are—*what health is, where it is to be found, whence it flows; and who, having touched this wonderful power within himself, shall not rest till he has proclaimed and imparted it to men?*"

And it is this great and glorious mission which The Order of the Golden Age undertakes, backed up by the

physical, moral and religious history of the world, and the highest scientific authority of our time!

Next month I hope to deal with the Testimony of the Economists.

J. Todd Ferrier.

Macclesfield Congregational Church.

The Powers of Will.

There is no chance, no destiny, no fate,
Can circumvent, or hinder, or control,
The firm resolve of a determined soul.
Gifts count for little; Will alone is great;
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?

Each well-born soul must win what it deserves.
Let the fool prate of luck! The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.
Why, even death stands still
And waits an hour, sometimes, for such a will!

Ella W. Wilcox.

Meat-Eating and Cancer.

Dr. John Bell, who was, about a hundred years ago, professor in a leading college in London, wrote that a careful adherence to a vegetarian dietary tended to prevent cancer. He also stated that in some cases persons who had already acquired cancer had been cured by the adherence to a non-flesh dietary. When I first read this book I did not agree with the author; I thought he was mistaken; but I have gradually come to believe that what he says on this subject is true.

I have often had occasion to remove cancers of various kinds and varieties, and have invariably said to the patient, "You must adopt a careful vegetarian dietary," and I have found that in a large number of these cases where my advice was heeded, the cancer did not return.

I met a lady some time ago whom I did not recognise. She said, "You saw me ten years ago and removed a large cancer for me, telling me it would very likely come back." However, she had adopted and carefully adhered to a pure dietary, and thus by acquiring pure blood and a strong body, her system had been able to fight off this dreadful disease.

The most remarkable case of this kind that I have ever met came to my notice a few years ago. A gentleman who lives in this town had a cancer on his neck for four years. When he discovered it, he quit eating meat, and continued to adhere closely to a pure food dietary. He soon began to recover; after a time the cancer was reduced to a small growth, and finally disappeared and healed up. There is now only a small white scar on the neck where the cancer was, and during the two years that have elapsed since that time, this man has been perfectly well. He believes, and I believe, that this cure was due to a careful adherence to a vegetarian dietary.

I sent a specimen of this cancer to an eminent professor of pathology in the Cornell University, and after an examination, he pronounced it a case of cancer in its most deadly form. Thus was proved conclusively, at least to my own satisfaction, that there is a definite relation between meat eating and cancer, and as Dr. Bell has said, that cancer can sometimes be cured by a strict adherence to a non-flesh dietary.

J. H. Kellogg, M.D.

Household Information.

Chestnuts stewed in haricot bean gravy make a tasty supper dish. The skins can easily be removed by first bringing them to the boiling point in water.

Tasty sandwiches for picnic luncheons, or when travelling, can be made with thin slices of Port-Salut cheese, upon which have been spread thin pieces of fine quality pickled onions.

Another tasty sandwich to follow the former can be made with flaked Brazil nuts or almonds, and Beach's scarlet strawberry jam or honey.

The sugar contained in honey is easily assimilated, as it is like fruit sugar. Honey improves with keeping and should not be eaten until it is one or two years' old.

China tea is far less injurious than Indian tea, especially for nervous people, as it contains far less tannin.

The recipe for making "Vegetable Galantine" (Comprehensive Guide Book, No. 91) can be much improved by adding some chestnuts which have been boiled and chopped. These can be substituted for green peas to make variety. The addition of some Plasmon that has been dissolved in boiling water is also an improvement and it adds to the *proteid value* of the dish.

I have recently discovered a very nice sultana pudding, which is lighter than plum pudding and which can be very quickly produced as follows:

Sultana and Ginger Pudding.—Thoroughly mix 7 ozs. breadcrumbs, 1 oz. of flour, 8 ozs. sultanas, 3 ozs. sugar, and one good teaspoonful of ground ginger. Rub in 1 oz. butter, and then stir in gradually 3 gills of milk and water (mixed), and lastly put in a small teaspoonful of carbonate of soda. Stir well, pour into a buttered mould and steam for three hours.

Chopped figs, French plums or dates can be substituted for the sultanas, and thus this pudding can be made in various ways.

Those who suffer from dyspepsia will, in most instances, derive benefit by taking two meals a day instead of three—or at any rate by substituting a cup of tea or a cup of hot skimmed milk and a few brown biscuits for breakfast. Hard workers are the only persons who can really get hungry three times a day, and we ought not to take meals without "hunger sauce."

Headaches and general ill-health are frequently caused by sitting during the evening in badly ventilated rooms, especially if gas is used. Few persons understand the value and importance of an evening walk in the fresh air.

"The most wonderful thing about a baby," said a cynic, "is his ability to refrain from blushing when his mother, in his presence, describes his good points to her visitors."

This unsympathetic individual evidently spoke from the standpoint of a "mere man." It is a fact, however, that many children are made conceited and priggish by having their remarkable sayings and doings commented upon and extolled in their presence. Young parents should guard against this mistake, especially in the case of the first "hostage to fortune."

A wise old philosopher called Samuel Cradock, who lived two centuries ago, gives the following sensible advice:—"The evil custom of *urging and importuning* others to eat more than they have a desire unto, is a great cause of gluttony. We are all more prone to exceed than to fall short, and we need no incitation to eat, our *own appetite* is apt to incite us too much. But many people think it a piece of *civility* to *urge, importune*, and almost force their friends to eat more than they have a mind to.

Holy Mystics are Vegetarians.

Holy Mystics are strict fruitarians, living on nuts, fruits, cereals and vegetables. In some orders of the Mystic Brotherhoods, eggs and pure milk in small quantities are permitted. Without purifying or redeeming the body, the Holy Spirit cannot manifest fully and in the highest degree.

Moreover the Mystic knows that animals are eternal souls progressing toward God, in different degrees of evolution, and he does not kill or cause to be killed any body of a fellow being or of God's creatures.

Again, health and vigour and tremendous capacity for work is important to the Adept, so he keeps his body or temple pure and clean, and does not defile it with dead animal flesh.

Beware of the alleged Holy Mystic who eats the bodies of his brothers!

Magazine of Mysteries.

A Striking Anecdote.

Some years ago a great physician was in conversation with a certain wealthy pill manufacturer.

"How is it," asked the great doctor, "that while you with your simple pill are piling up a huge fortune. I, one of the leading men of the day, am making only about enough to live on?"

"Step to the window," answered the proprietor of—"s Pills, 'and look out into the street. There, how many persons do you think are passing this window per minute?"

"Oh perhaps a hundred."

"And out of the hundred, how many do you suppose are intelligent, reasoning, thinking persons?"

"Perhaps—perhaps two."

"Quite so," observed the pill-maker. "You get the two and I get the ninety-eight."

What our Daughters should be Taught.

How to prepare food which will not give dyspepsia to those who eat it.

To wash, iron, darn stockings, sew on buttons, and make their own dresses.

To spend within their income; to keep their accounts, to know where their money goes, and to have something to show for it.

To wear a calico dress that is paid for, with more comfort than a silk one for which they still owe.

To always have a bright face, which is better than any cosmetic, and that if they want fair complexions, clear skins, and rosy cheeks, they should take plenty of out-of-door exercise.

To use good common sense, self-help, and industry, which will make them independent and useful.

To marry an honest man—for to wed a husband without principle, conscience or religion, is like putting to sea without a compass, or chart, or rudder.

To like music, painting and other accomplishments, but to have a certain amount of good reading daily. In reading good books there is education, development, and often solace and comfort for weary, lonely hours.

To mind their own business, and to avoid gossiping as they would an infectious disease. A gossip has a perverted mind and an empty head.

To know that matrimonial happiness depends, not on wealth, nor on appearance, but on good health, good manners, good principles, and personal character.

Announcements.

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

* * *

The only official address of The Order of the Golden Age is Paignton, England, to which all communications should be sent.

* * *

Cheques and Postal Orders should be made payable to Sidney H. Beard,

* * *

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, or postal orders, should be sent.

* * *

The Bradford Vegetarian Society will hold their Annual Dinner at the Vegetarian Restaurant, Bradford, on April 6th, at 6.30 p.m., to be followed by an Address by the Rev. J. Todd Ferrier, and a Social evening. Tickets can be obtained from Mr. W. A. Gill, 153, Legrams Lane, Bradford.

* * *

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

* * *

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

* * *

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

Books for Students & Thinkers.

To be obtained from The Order of the Golden Age, Paignton, England.

THE ART OF BEING HAPPY.

By Rev. C. A. Hall. Price One Shilling.

A Dainty and Helpful Gift Book for Christmas.

THE LOGIC OF VEGETARIANISM.

By Henry S. Salt. Price One Shilling.

A Book which every Food-Reformer should possess.

It will enable those who read it to meet the objections of Sophists and Cynics.

THE MORAL DAMAGE OF WAR.

By Rev. Walter Walsh. Price Three Shillings & Sixpence.

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We could fill columns with favourable press opinions which have been received.

Most persons who buy this book send for additional copies for their friends.

If you have not yet obtained a copy you would do well to secure one.

This book has been printed in consequence of the need for up-to-date information which has long been felt by those who are desirous of adopting a reformed and fleshless diet.

It contains a number of original and copyright recipes, together with a large amount of helpful information concerning fruitarian and vegetarian diet, hygienic living, artistic cookery, food-values, etc. It is artistically bound in covers which are painted and illuminated by hand, and is consequently likely to commend itself as a gift book, apart from being a useful *vade mecum* to all housewives.

A FEW PRESS OPINIONS.

"A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food. Many of our friends would fain abandon flesh meats but know not the value of fruits, nuts and vegetables. The author comes to the assistance of the food reformer and renders good service thereby."—*New Age*.

"The Introductory Chapters of this Guide-Book are quite enlightening. The bulk of the book however consists of practical recipes for a simple style of living which is not only rational but pleasant and appetising—besides being humane. The whole deserves the attention of all who wish to make life worth living."—*Hereford Times*.

"There is not a dull chapter in the whole book."—*Stirling Journal*.

"It is well written and as it is admitted on all hands that too much flesh is generally used it deserves a wide circulation."—*Christian Advocate*.

"The whole work is a valuable help in the correct understanding of the dieting of the human body. It is written with a freedom from 'faddism'—an evil that so often enters into and checks, in parasitical fashion, the growth of a new movement. There is shrewd common sense, a practical grasp of the subject and a choice of only those arguments endorsed by scientific research."—*Torquay Times*.

"Food Reformers and those thinking of adopting a more humane diet would do well to obtain this book. It is full of useful information."—*Montreal Daily Herald*.

"Few people realise that it is possible to keep a really good table without the aid of meat, but whilst advocating simplicity, the author shows how this may be done."—*The Occult Literary News*.

"In 'A Comprehensive Guide Book' the author has given the public a most timely and useful book. It is food-reform literature, but this contribution to it is written in a dignified, compassionate and amiable spirit."—*Immortality*.

N.B.—Friends in the United States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Price twenty-five cents (canvas fifty cents) post free. Paper money, please. *No coins*.

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Nottingham. Mr. A. Martin, Savoy Cafe, Wheeler Gate.
Huddersfield. Mr. Harry Dean, 21, Greenhead Road.
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