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THE HUMAN BODY A VOLUME OF DIVINE REVELATIONS

Governed by Laws of God's Ordaining, Equally With
the Planetary System, or Those Written on "Tables of
Stone" or in the Bible

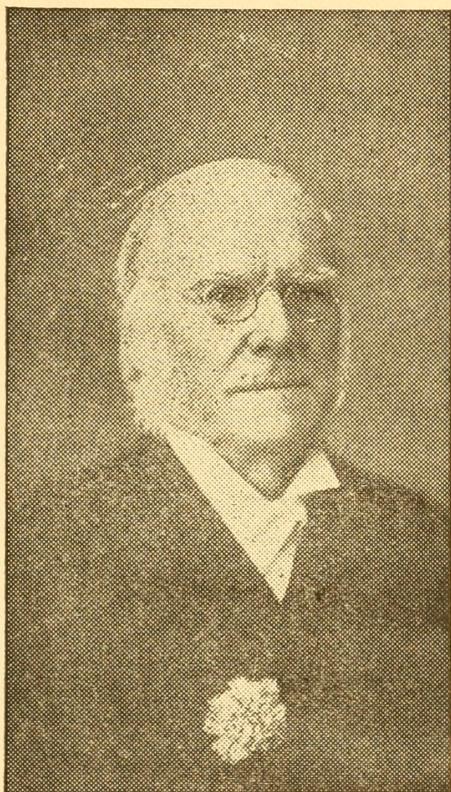
"I Will Write My Law in Their Hearts
and Put It in Their Inward Parts"

By HENRY S. TANNER, M. D.

THE HUMAN BODY A VOLUME OF DIVINE REVELATIONS

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"Tables of Stone" or in the Bible.

—BY—



HENRY S. TANNER, M. D.

Referring to man, the Creator is credited with saying: "I will write my law in their hearts, and put it in their inward parts." "Know ye not that your bodies are temples of the Holy Spirit?"—Paul To bring these truths out from obscurity, refashioned in conformity with the evolutionary spirit of the age, is the aim of the author.

Dr. Tanner has copyrighted a book entitled: "Pre-Historic Man;" also "Forty Days Without Food." This phenomenal experience of the writer won for him the title of the "Boss Hero of the Age."

Epigrammatically stated, he lives now, as then:

"For the wrongs that need resistance;
For the sick that need assistance;
For the bright future in the distance;
For the good that he can do."

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By H. S. Tanner, M. D.

DEDICATION, TO THE READER.

The question uppermost in the minds of most people, when a new thought is presented, or an old one remodeled for their contemplation, is not, is it feasible, desirable or practical; but is it popular, or in other words have the rulers in the synagogues or schools of philosophy endorsed it? I do not pretend to argue the question technically from the standpoint of authority; therefore my views as expressed in the following pages, which assumes that the human body is a volume of Divine Revelations, and that the FOOD question just as properly belongs to the realm of theology as to physiology, are simply the views of a layman, and as such are presented to the reader for what they are worth.

My apology for thus intruding is, that I find in all the ages the "Great I Am" has chosen from the ranks of the lowly, those whom he has chosen for a specific work. Abraham was a tent maker; Joseph was called from obscurity; Moses was called from feeding his flocks; Gideon was called from the quiet of the plains; Elisha came out of the desert; David from the vocation of a shepherd boy; Jesus of Nazareth from the carpenter's bench; the disciples from the vocation of fishermen; Abraham Lincoln, (fore-ordained like Moses to be the emancipator of four millions of human chattels), had no college education; the writer, fore-ordained for his work to reveal the wonderful power of human endurance under prolonged fasting, came from the "wilds of the woolly west" from comparative obscurity into world-wide fame. Even Baalam's ass was called into requisition when the Inspiring power wished to convey a message to the stupid, drunken prophet that bestrode it.

If a Divine power could utilize an ass through whom to convey a message to humanity, is it presumptuous in the writer, who makes no claims to a technical knowledge of theology, to assume that he has felt the impelling power of an inspiring force commanding him to "proclaim the gospel of health" to the hungering masses, thirsting for knowledge of the life here and hereafter. He has always responded to the cry of the needy in the past and as the needs of the present are more pressing than ever before, the response will be in the ratio of the need. Now whether I have a message to give to the world in this crisis of our national affairs, I leave my readers to judge for themselves, after perusing the contents of this book.

There are those in all ranks of humanity who assume that my postulate that the human body is a volume of Divine Revelations, equally with those written on "tables of stone" or in the Bible, rests solely on the ipse dixit of an individual, consequently not authoritative.

My authority for my assumption is the highest of all authorities, one that cannot be gainsayed. He is on record as saying, "I will write my law in their hearts and put it in their upward parts." Paul affirms that our bodies are "temples of the Holy Spirit." The Messiah says, "Lo, I am with you always, even unto the ends of the world," and further, "If ye do whatsoever I command you, my Father will love you, and will come and take up His abode with you." What does this indwelling spirit of "peace, good will

to man" come for? Is He a mere passive spectator, as silent and impotent as a Pagen idol, or is he the animating power of the entity acted upon? Are not Divine laws written on the human heart and put in man's inward parts just as sacred and binding as laws written in a book or on "tables of stone?" I so assume, and further that those laws are as profitable for doctrine and instruction in righteousness as any written in the Book of Books, which truths I reverence and adore.

Our bodies nevertheless are the highest, grandest, chief excellence, the crowning glory of all the Creator's creations, and His inspiration found in that volume are "new every morning and fresh every evening." The poet is on record as saying, "The chief study of man should be man." If by that affirmation he meant that man should be studied as a volume of Divine revelations, I respond, Amen!

I take the position that we should reverence the "harp of a thousand strings," as David termed it, and regard it as sacred, equally with the Bible.

Evidently, Professor Oliver Wendall Holmes, the poet, scholar, philanthropist, philosopher, wit, etc., so regarded it. Reverently and adoringly he wrote:

"Not in the starry heavens alone,
Where God hath built His blazing throne,
Nor yet alone in earth below,
With belted seas that come and go,
And endless isles of sunlit green
Is all the CREATOR'S glory seen.
Look in upon thy wondrous frame,
Eternal wisdom still the same."

Clairvoyantly, like Solomon, he saw

"The smooth, soft air, with pulse-like wave,
Murmuring through the air-cell caves;
Saw a stream of blood through auricles rush,
Fired with new and crimson blush;
While all the debris of decay,
Saw the liver screen away;
And purpled with venous blood, to start,
For the right auricle of the heart.

He saw the heart no rest did ask,
Forever laboring at its task;
While far and wide a pulse-like jet,
Leaped forth to fill the woven net,
Which in unnumbered crossing tides,
The flood of crimson life divides;
Then kindling each decaying part,
Flow back again to "pitcher" heart.

He saw the silver cord protected strong,
 With vertebate, bone and silvery thong;
 He saw the chord of seeming white,
 Braided with seven-hued light;
 Linked by reason's guiding rein
 By myriad rings in trembling chains;
 He saw the wondrous brain that holds,
 All thought in its mysterious folds.

He saw the cloven spheres, where dwells,
 A God enthroned, amid clustering cells;
 He saw the Godlike gleams it sheds,
 Along the chords of glassy threads."

And thus reading my Bible as Holmes read it, I am forced to exclaim in an ecstasy of delight, "Wondrous art Thou, O God, in all Thy ways and works."

Reader, I consign this volume of Divine revelations to your care and keeping. Wherever you go, it will go with you. If you make your bed in "hades" it will be with you. If you are climbing the "hills of difficulty" with the hope and intent to reach the "Delectable Mountains" that Bible your body will be your constant companion. If you walk through the "valley and shadow of death, it will be with you to the end of your earthly journey. Keep it pure and clean, a fit temple for the Holy Spirit. "Lo, I am with you ALWAYS, even unto the end of the world," is the promise of your Guide, Counsellor, Great High Priest, your Father and your God. He promises, "If ye do whatsoever I command you, my Father will love you, and come and take up His abode with you." What then? Your pathway to a "Pisgah's mount of vision" will be arbored with foliage, and its banks with crysanthemums, and the atmosphere delightfully perfumed with heliotrope, orange blossoms and honeysuckles. You can mount up as on "Eagles wings," to view the landscape o'er.

The following is an appropriate prayer for one aspiring to Godlikeness of character and achievement and to rise superior to the "lustful longing for the fleshpots, etc.," which should be the central aspiration around which all else revolves.

"Father, grant Thy love divine,
 To make this mystic temple thine;
 When wasting years and wearying strife,
 Have sapped the "silver cord" of life.
 When darkness gathers over all,
 And the last tottering pillars fall,
 Take the poor dust, thy mercy warms,
 And mould it into heavenly forms."

INTRODUCTION

It has been well said: "Every age has its dominant thought. That of ancient Greece was beauty, and she excelled in sculptured grace of statue and temple; that of Rome was power, and she conquered the world; that of the sixteenth century was reform, and states and religions were torn into warring factions; that of the eighteenth century was liberty, and nations threw off the thralldom of empires; that of the nineteenth century was progress, and mountains were tunneled, rivers bridged, and by the swift wings of electricity, time and space are almost annihilated."

This twentieth century is the golden age of opulence; it is the brilliant and marvelous age of electricity. The world has had its stone age, and bronze and iron and silver; but this is the greatest of them all, for now is the full burst of mechanical marvels and electrical wonders. The evolutions of this age along all lines, prospectively, will do more to harmonize science and religion, than any that have preceded it. Electrical science is giving us glimpses at least as to how the world could be made out of nothing; not nothing in fact—but nothing that can be taken cognizance of by our physical senses, which nothingness has been the bone of contention between science and religion from time immemorial. How much of absolute nothing it would take to make the smallest conceivable particle of something, has puzzled the minds of men of all ages. The Radio Energy, philosophy, offers a plausible solution. The champion of Electricity comes to the front with a "flag of truce" and calls for a suspension of hostilities between Science and Religion, and says: "Come, let us reason together and see if the Radio energy, philosophy, will not settle the dispute.

The ruling sentiment of this age of marvels is, "Ring out the old, Ring in the new; Ring out the false, Ring in the true."

The present age is one of new thought, new activities, innovations, etc. These new occasions point to new duties. Time makes and demands changes. The problems of the nineteenth century must be solved by forceful thinkers, men who dare to think for themselves, not by those who are governed by the shibboleths of the ancients. Everyone is looking for strong new thought in every line. The time has been, in the not distant past, when anything that was not Anglo Saxon had not the ghost of a chance for recognition. The "survival of the fittest" was the ruling sentiment. Our art, our literature, our religion, our philosophy, our manners, our customs, our medical institutions, it was assumed, were the "whole thing." There was no room for improvement. It was a plausible theory, but from the pleasant dream we have been rudely awakened by Oriental students, as occasion offered, who pointed out the claims of the Orient to recognition, as also having models of civilization worthy the attention of idealists of all nations.

What is especially galling is that the Orientals held up the looking glass before the representatives of Western civilization, and compelled them to see themselves as others see them. They rudely awakened the American Patriots to a knowledge of the fact that the science and philosophy of the

Occident was 3000 years in arrears of the Orient. Under compulsion, it is now admitted we must respect the Jap, and after him the Chinaman, as soon as he has learned to handle a gun. The truths pressing home hard on our leaders of thought are grievous to bear. They do not like to be disturbed in their reveries of the English speaking race owning the whole earth. Why? Because the knowledge and light with which the Orient is flooding the Occident, forces them to think; compels them to readjust their opinions to fit new facts, to get rid of race prejudice, and make room for ideas in keeping with the times, and in general to employ their minds, how to meet the exigencies of the age—very well illustrated in our naval activities in the Pacific, decreed to ultimately voyage around the world, the object to safeguard our commerce; to what end the future alone can reveal.

All this is not agreeable, because we are not used to it. Think of it, says the disgruntled Westerner, that a Jap—a mere “chink”—can more than hold his own with a white man; is as good or better than a Russian in a fight. Well! We have got to take our turn in being looked down upon, and we might as well take our medicine without any wry faces. It is fore-ordained and predestinated so to be. With what measure we have meted it out to the Orient, “it will be meted out to us again.”

To come nearer home, conditions 'round about us are compelling us to act and think, or be lost in the shuffle of ever-changing environments. Everything is characterized by change. Every enterprise is looking for strong new thought. The great newspapers have men upon their staffs who are paid large salaries for novel ideas. They write nothing. They study along the line of novelties.

My novel experience of fasting forty days created a profound sensation to the end of the telegraphic world, because of its novelty. No person who has fasted an equal length of time has succeeded in making even a ripple in the newspaper world. Ask the journalist, why? He will tell you such events are no longer novelties, they are ancient history.

The publisher wants new combinations of type, happy expressions, catch words, of which the style of Dorothy Dix is an apt illustration.

Never before was originality at such a premium. The world makes way for men with new ideas. If it be practical, it will lead him on from one success to another, for the expression of original, forceful thought, is the greatest generator of new power. If you, my reader, wish to make way, to be in the “vanguard of up to date” enterprises, don't be afraid to be original; don't be afraid to follow your intuitions. Whether you are preparing for your life work, or have already given it momentum, think and act for yourself. Don't be an echo of somebody else. Don't be a leaner, a cringing, servile slave to any institution, secular or religious.

The enterprise in which I am engaged may be conjectured to be iconoclastic, but if so, I aim to show conclusively that if destructive, I hope to prove myself constructive in time, on the principle of the builder who tears

down an old shack—tottering to its fall—that he may substitute a sky-scraper in its place, that shall combine ornate beauty with utility.

Among the novelties in ecclesiastical journalism, is the claim that the food question just as properly belongs to the domain of theology as physiology. To bolster up that innovation, I am in the field to give zest to the ideas presented in the following editorial, credited to the Christian Standard, but which I clipped from the "Pentecost," a religious paper published in Los Angeles, California. It reads:

HOLINESS AND HYGIENE.

If holiness and hygiene are closely related where matters of dress are concerned, they are surely even more so, as regards the food we eat.

If we are to eat and drink to the glory of God (1st Corinthians, 10-31) (the practical application of hygienic law, for holiness sake, becomes an imperative necessity, since that which harms the body is offensive to the Divine occupant, the Holy Ghost.

Holy Writ informs us that the "Life of all flesh is in the blood." (Genesis 9-14). This would indicate that pure blood is a necessity, or at least is highly conducive to a pure life. An eminent English authority says, "As the food so is the blood." Pure food makes pure blood, and pure blood builds up a healthy body. The vital character of the blood is very strongly asserted in the Scriptures and confirmed by the researches of the best physiologists. Such food as will render the blood impure is injurious to the body, and offensive to the Spirit.

"Yea," further; "knowing that certain foods are causes of disease, we eat them notwithstanding, thus gratifying our appetites with little regard for consequences. Tables in Christian homes all over our broad land are spread with many things to excite and disorder the nerves; greasy foods to derange the liver, mixtures which few stomachs can digest, and much that is unnatural, a temptation to excess and a heavy draught upon the nervous power that must dissolve and dispose of such heterogeneous mixtures. Just how all this is to be reconciled with the profession and life of holiness, I confess I'm not able to see, or wise enough to explain.

It is very easy, however, for a thoughtful mind to discover that there is something wrong with the customs of the people of to-day along these lines, from the very beginning of things.

Babies from the time they cut their teeth are fed upon articles such as can only tend to the development of the grosser part of their nature and render them vicious and brutal. Man, fathers, assemble in legislative halls to enact laws for the suppression of crime, and then adjourn to partake of banquets and sit down daily to tables laden with viands, the consumption of which can only result in the propagation of criminal tendencies in their offspring.

Is it not high time that the influence of the HOLINESS movement was

being felt more perceptibly in this connection? Should not holiness regulate the "bill of fare" in our homes and eliminate from it such things as are recognized by science and common sense as being deleterious to the body and brain?

Is it consistent to preach against tobacco and alcohol, so long as we ourselves are bound by the tea and coffee habit and given daily to the consumption of drinks which furnish no real nourishment, but belong only in the list of narcotics and stimulents? Is it consistent for us to either advocate the doctrine of Divine Healing, or pray for God's blessing upon medicines used for the restoration of the body, and at the same time feed it upon the flesh of ever fed, over driven, fevered, abused animals, almost to the exclusion of the pure, clean, nutriment with which God has so abundantly supplied us in the vegetable kingdom? Has holiness no part to play here? Beloved, how shall it be?

RAPID RELIGIOUS EVOLUTION

This is a practical, changing age in religion, as in all things else; as a sequence, very skeptical. . The searchlight is being used in the domain of theology as never before. Laymen are doing their own thinking; the ecclesiastical formulas that emanated from the old theological sepulchers of the distant past—that are full only of dead men's bones—are being consigned to oblivion, that the fair form of Truth—"born in a manger"—may have ample room for the development of all that is high, holy, exalting and inspiring. There is a general awakening all along the line. "Back to the Mosaic and Messianic teachings" is the keynote of the times.

Examples of rapid religious evolution are constantly coming to public notice. They are interesting indications of the course of modern religious thought, relative to doctrines and church methods. All show a marked tendency toward the adaptation of religion to fit the general progress of the twentieth century enlightenment.

For example, a minister of Jersey City, N. J., writes: "I have 150 boys from the ages of 8 to 18, in constant training as athletes. The basement of my church is a gymnasium. Here the young athletes gather every Tuesday night, and have gymnastic exercises. A visitor might drop in at any time—whether I'm there or not—and he would never hear a word of vulgarity or blasphemy. My course is fully justified.***The Y. M. C. A.'s—with many others—see the necessity of a training for man in his entirety. It has learned that the bright rising generation is not enamoured of the orthodoxy of "auld lang syne," but that religious methods, like everything else, must adapt themselves to the age in which we live.

Thousands of business men have been driven into bankruptcy because they could not adapt themselves to conditions by more economical and novel methods of production and distribution.

Thousands of clergymen have been laid on the shelf—the one fit place for fossils—because they were "at ease in Zion," and thus unable to "read

the signs of the times" and adjust themselves thereto by adopting new and more effective measures. Thousands of churches have died because they did not know how to adapt themselves to their new environments.

EVOLUTION NOT CONFINED TO CHRISTENDOM.

Evolution is making headway against the solid front of Judaism, even. Says Dr. Emil C. Hirsch, of Chicago Temple Israel: "Many of you, no doubt, hold that the manuscripts of the Bible have been preserved as written, without the alteration of a jot or tittle; and that its teachings are literally true and infallible. But where such sentiments are found among Jews, it is because they have been absorbed from the Christian theologians. The text of the Bible has been corrupted. The Bible did not produce religion, but religion produced the Bible. It is the product of human genius. But although it is not infallible, its ideas are as valuable as if it were. The Bible may have its faults, and yet be an inestimable treasure to the pious heart."

I quite agree with the learned Rabbi. The inerrancy of the Bible will not stand the searchlight of truth in this mind-opening age. "Higher Criticism" makes no such claim. The object of this age should be, not to establish a book or creed, but to discover truth; and if some of the vitally important truths are recorded in the Bible, it must be acknowledged by all candid skeptics, that while they are no more, they are no less true, and while they should be received with no more, they should be received with no less avidity than if found anywhere else.

Darwin said: "The mission of science in every age has been to correct the errors of the preceding age, and formulate others for the succeeding age to correct."

What is true of science is true also of traditional theology. Errors have crept in. Emperor Constantine made a wide departure from the usages and doctrines of the Primitive church, and enforced them with inquisitorial cruelty. The "Church of Rome" owes its origin to the enforced dictum of this first Christian ruler, who governed his subjects with a rod of iron. The Church of Rome adopted his arbitrary dictum, and resorted to all the tortures of the Inquisition to enforce its decrees; the very antipode of the teachings and practices of the Essenean or Primitive church. A man's life had not the value of a straw, if he dared to dissent from the rulings of the "Church Militant." Calvin was among the first to contend earnestly against the bloodthirsty octopus of his time, and soon had an immense following. To this heroic leader we trace the origin of the doctrine of "Foreordination and Predestination." I say heroic, for it cost something to stand for the right and true in those days of rapine, murder and lust.

John Calvin was of the stuff of which martyrs are made; and nobly he performed his mission. "O! but," says some caviling skeptic, "Calvin burned Servetus at the stake." Well! admit the fact. Was not his one act of cruelty, such as it was, a very great advance over the spirit of the times in which he lived, when tyranny was the ruling sentiment, and bloodthirsty ferocious-

ness was in the very air that was breathed by the masses? A spirit of Mobocracy everywhere prevailed, and it required a master spirit to subdue the storm and quell the tempest. If by the faggot argument, a thousand incorrigible rebels against just and righteous requirements were made to quail before the iron will of one stout heart; gain a victory over them, and rally them to a nobler strife; who is prepared to say that the sacrifice of one life did not justify the means, revolting as it may appear to us at this far distant period?

ADVENT OF ARMENIUS

In time Armenius, another great leader, came before the people as the champion of the "Free Will" doctrine. He is the father of the thousands that have lived since his time, as the opposers of the Calvinistic doctrines, that have been perverted and prostituted to selfish and ungodly purposes. Armenius in time was followed by the Luthers, Wesleys and other great leaders, each leading out a little farther from the arbitrary rule of the dominant Church of Rome.

In time came Alexander Cambell, the keynote of whose mission was, back to the usages and doctrines of the Primitive church. He succeeded in leading out millions from the Egyptian bondage to creeds and dogmas; and through a forty years' pilgrimage in the desert, has led a mighty host to the borders of the "Promised Land"—myself among the number—of freedom from ecclesiastical bondage. Next in order, it is safe to assume, God will raise up a Joshua, that will take the chosen from the point where Alexander Cambell has left them, across the Jordan into the "Promised Land" flowing with milk and honey, figs and pomegranates and rich clusters of grapes, figuratively speaking.

Campbell has fulfilled his mission and gone to his reward. Another leader will take up the work left unfinished by him, and carry it forward to its grand consummation—which means consigning to oblivion all man-made theologies, and the installation of the "Church Triumphant;" the church that is to be. The church that will stand imperishable and indestructible, for a religion based upon the two commandments, the core and kernel of both the law and the gospel, making them its creed and only creed. This church will not stop in its work of reform until Jews and Gentiles, Science and Religion, are joined together in wedlock, beyond the power of ecclesiastical nimrods or tribunals to divorce them.

If coming events cast their shadows before, we can safely assume that the crucial age is near by. The social atmosphere is surcharged with storm. Men feel the sense of an impending something, they know not what. There is a world wide uneasiness, an unsatisfied demand. Never since the song of

the angels over the "Babe in Bethlehem," was there such earnest prayer for the fulfillment of the prophecy of the "Church Triumphant." The church of deeds, versus the church of creeds. The infinite spirit of love, Divine, all-pervading, will not let these demands go unsatisfied; these desires of the heart go unanswered.

The Materialism, greed and social injustice in the world are so firmly rooted that it will take a violent upheaval to reinstate the Golden Rule of conduct which the Messiah came to preach and exemplify.

The priests mentioned assumed that in our search for just and equitable ground for a universal religion it would be well to study the religions of the Orient, from whence all known religions originated. They might with equal truth have assumed that in our search for common ground, where Religion and Science can meet and work in common, we must also study the science of the Orient at large, for it is now proven that the science of the Occident is at least 3,000 years in arrears of the Hindoo philosophy as to the origin of worlds, suns and systems.

If Huxley's postulate be true, that the chief business of Science is to refute the errors of the preceding age, then this age is an exception, for the particular business of science of the passing hour is to revive the antique, rejected theories of China and India, deck them with names, and pass them off as new discoveries. In fact, among all contemporary abstract discoveries, the only one of indisputable truth, appears to be the discovery that there is nothing new under the sun; and that the only thing that scientists and theologians know with certainty, is, that they know nothing with certainty. As a sequence, the scientific and religious thought of the age is carried back past Tyndall, Huxley, Darwin, Spencer and other materialistic authorities to the Mosaic and Messianic periods—the period when the truth was recognized—that there is a fountain of knowledge, greater than man's knowledge, and that fountain is open to all earnest enquirers, by inspiration, as in the olden time.

Without stopping to consider the disputed and disputable question as to how or when inspiration ceased—if at all—let us take cognizance of the Bible truth from the lips of the greatest Revelator the world has known for the last 2,000 years, who said: "Lo, I am with you always, even unto the ends of the world." What is he ever present for? Is he a mere looker on, as passive as a Pagan idol, or is he sublimely active, a doer of the work? His very presence in our midst would prove an inspiration in and of itself; it would draw men unto him as in the olden time.

Here allow me to enquire who has the better right to judge of the truth of a living inspiration and consequent revelation, those who affirm, or those who deny?

I might cite many poets and prose writers who have spoken—by tongue and pen—on the affirmative side of the question, but the following will suffice, as they are samples of many others of equal authority.

Longfellow wrote:

“Inspiration is not sealed,
 Answering man’s endeavor;
 Truth and right are still revealed,
 That which came to ancient sages,
 Greek, barbarian, Roman, Jew,
 Written in the heart’s deep pages,
 Shine today, forever new”.

Writing for the encouragement of amateurs, Ella Wheeler Wilcox said: “Believe in yourself, and believe in the great source of all art, and appeal to it for inspiration and increased power. Remember that the greatest artists in every line the world has ever known were devout souls, filled with faith in the unseen. If you are proud of being an agnostic, and if you declare there is no life but this life, and no inspiration wherefrom you can draw, you may as well abandon your ideal of any permanent achievement in the world of art. You are cutting off your source of supply. The critics cannot make nor mar you, but you will destroy your own limitations of thought. But if your soul is attuned to the “music of the spheres,” and your ears deaf to criticisms or praise, you shall be repaid by great inspirations, and you shall do better things as the years roll on than you have ever dreamed of.”

These words are pregnant with meaning, and apply to churches—many of which are in a condition of suspended animation, from the lack of the life-giving, inspiring power named the “Holy Spirit.”

Let us hie to the fountain of all inspiration and be infilled with new life—life more abundantly.

O! the God inspired leaders. Through them God speaks to us.

Whether it be to hold the plow,
 Or for the truth to boldly stand,
 We only know, somewhere, somehow,
 Will rise the one appointed hand;
 That out of all the world of men,
 Will come the chosen leader, then—

Cities arise in barren spots,
 The desert blossoms as the rose,
 Because one man can build his thoughts
 Confidently, as on and on he goes;
 Because one man among them all
 Has felt, and heard, and knows his call.

Whether to dream, to plan, to make,
 To forge ahead, or wisely lead,
 To bind together, or to break,
 The man arises whom we need.
 The man comes, ready, on his day,
 In God’s own time, in God’s own way.

It is well to have high ideals. A perfect man stands at the very apex of visible creation. Hence the Divine Being focalized in such an ideal man, say the "Gallilean Sage," would be God manifest in the flesh.

The great All Wise Dispenser of human events makes no mistakes. To Him who holds our planet in the hollow of His hand, time is nothing. Empires and races may vanish. He only keeps in view the larger purpose. What seems to us great perils, like earthquakes, are to Him only incidents in the working out of the Cosmical plan. He always sees the goal—the fulfillment of the sweet prophecy of a Divine kingdom on earth. All else is subordinate to that one end and aim. But it is part of the plan that His children shall do all they can to answer their own prayers. He starts them out for themselves. He gives them perils such as now confronts the wage workers, to overcome. He gives them freedom, that thereby they may learn self reliance, and attain strength, and grow to the uttermost by experience into a knowledge how to establish the kingdom of heaven within themselves, here and now, and to come into harmony with the Golden Rule of conduct—the necessary preparation for a brotherhood life. He does not leave them unaided. He gives them the light of revelations, to illuminate their perilous paths out of Egyptian bondage, through the Red Sea of conflict, through wilderness experiences, thence over the Jordan into the Promised Land.

He writes the doom of trusts and their fostering government as he wrote the doom of Babylon on the walls of Balshazzer's palace, and in stentorian tones commands the oppressed to flee to a place of safety, as He did the Israelites of old from Egyptian bondage. He inspires great leaders, like Moses, to lead His children out of bondage. He puts melody into the hearts of poets, that this coming up out of much tribulation, to win their crowns, may be cheered by poets such as Ella Wheeler Wilcox and others.

The following from the pen of an unknown writer is pertinent:
 "Every age has brought forth a man or men equal to its needs. The Jewish exodus brought forth its Moses. When the Pharisees of the Jewish synagogues, the factors of which were denounced as 'wolves in sheeps clothing,' etc., called for a remedy, God gave man an emancipator in the person of the Messiah.

"When in the fifteenth and sixteenth centuries, the corruptions and despotism of the Church of Rome, a form of devil fish, called for reform, there arose a Luther. When the profligacy of the English octopus became unbearable, there arose a Cromwell. When the fortunes of France were threatened by monopolistic greed, there arose a Joan of Arc. When an antidote for the peril that accompanied and followed the debauch of the French revolution was needed, there arose a Napoleon. When the American colonies would throw off the incubus of kings and priests, that had fastened its tentacles upon the coming republic, there arose a Washington. When Italy aspired for freedom from priestly perils, there was a Garibaldi. When Germany was ready for amalgamation, there was a Bismarck. When there was a nation to be saved from a Black Peril, and our Union kept intact, and a race

emancipated, there was a God-appointed Lincoln.

"When the Grecian deities were crumbling, there arose a Socrates, and Plato, to tell of better and more inspiring things.

"When Paganism was waning, there was a Paul to carry the glad tidings of the Brotherhood faith as taught and lived by the Gallilean Sage. When it was time to supplant the old Norse mythology, there was an Olaf to hold aloft the banner of righteousness. When the world needed a more spiritual interpretation of the Gospel of peace, good will to man, there arose a Swedenborg.

"When the serfs of Russia determined to break the chains of their bondage to Czars, and their priestly clan, there is a Tolstoi already in the field, and the empire is already in the throes of revolt.

"The exalted spirits, that ever rise up to emancipate us from impending perils, like those that now confront the wage workers of this continent, long called "the land of the free and the home of the brave," rise up to refresh the world by revealing immortal springs in new social conditions, to be ushered in by the Millenium.

The prospective good time coming, as is portrayed by Ella Wheeler Wilcox, cheers our hearts, lifts us up out of our pettishness and filth, our narrow creeds and outworn customs. The prospective relations gives us a glimpse of broader prospects, of higher duties, of deeper sympathies, of nobler destinies. It furnishes us, as it were, a peep hole view of the glorious sunlight falling on the hills and valleys, when the prayer of the ages, "Thy kingdom come" is answered, and the sweet prophecy of a Divine kingdom on earth is fulfilled.

THE COMING MAN

"Oh, not for the great departed,
 Who formed our country's laws;
 And not for the bravest hearted
 Who died in freedom's cause,
 And not for some living hero
 To whom all bend the knee,
 My muse would raise her song of praise—
 But for the man to be.

For out of the strife which woman
 Is passing through today,
 A man divinely human
 Shall yet be born, I say—
 A man in whose pure spirit
 No dross of self shall lurk;
 A man who is strong to cope with wrong
 A man who is proud to work.

A man with hope undaunted,
 A man with Godlike power,
 Shall come when he most is wanted,
 Shall come at the needed hour.
 He shall silence the din and clamor
 Of clan disputing clan,
 And toil's long fight with purse-proud might
 Shall triumph through this man.

I know he's coming! coming!
 To help, to guide, to save;
 Though I hear no martial drumming,
 I see no flags that wave.
 But the great travail of woman,
 And the bold, free thought unfurled,
 Are heralds that say he's on the way—
 The coming man of the world.

Mourn not for vanished ages,
 With their great, heroic men,
 Who dwell in history's pages,
 And live in the poet's pen.
 For the greatest times are before us,
 And the world is yet to see
 The noblest worth of this old earth,
 In the men that are to be.

The author's dominant thought at this time is, that the food question is paramount to all others in its relations to man not only physically but mentally, morally and spiritually. The Mosaic and Messianic cults so regarded it. It is therefore safe to assume that the Bible is the only solid rock upon which all reforms must rest. Temperance reform with the rest.

BIBLE PROHIBITORY OF FLESH FOODS.

The Dictum of the Oriental Priests at the Congress of Religions.

At the "Congress of Religions" convened in Chicago, a few years since, the American optimist, with silver-tongued eloquence patriotically talked of the great and expanding American republic, and portrayed picturesquely the golden dream of its future as the dominating power of the world, politically, socially and religiously. In short, the American patriot, with characteristic complacency, voiced the pulse beats of the nation, throbbing along the lines of progress, with seven league strides toward the grander to-morrow, portrayed in roseate hues, and with a "Thus saith the Lord" emphasis. It was assumed the American flag was already recognized as the emblem of the mightiest national growth as well as the representative

of the very highest civilization. Before this mighty world power, every kingdom and empire would eventually bend the knee, confessing the United States' to be the "Alpha and Omega" of all principalities and powers of the world. Such was the key note of the IDEALIST, voicing the sentiment of the "Land of the Free, and the Home of the Brave."

Farther, the American patriot urged the necessity of a universal religion, a universal language; a universal republican form of government; and championed the fashioning of the grander future after models of the United States furnishing; claiming that America furnished an ideal basis for a model universal civilization, language, church, and religion.

The Oriental priests were there deeply interested in the prospectus formulated by the representatives of "Western civilization."

They were thoughtful, patriotic, but less optimistic than their brethren of the Occident. In perfect English, they eloquently pointed out the claims of the Orient to recognition, as also having models of civilization, worthy the consideration of the congress, and the idealists of all nations, notably Japan and India. They pointed out in unambiguous terms, the many dangers that menaced our republic which should be profoundly considered in the deliberations of a council representing all the nations of the earth, and their civilizations.

They dwelt with vigor upon the necessity of a study of the different religions of the world, as to their origin, growth and decay.

The point was emphasized that with the study of psychology, archeology and philology, a change will be sure to come that will consign old myths to oblivion and man will yet stand on a foundation built on the condensed statement of both the law and the gospel, contained in the two commandments; recognized by all nations as the only foundation of a pure and undefiled religion, exemplified in the life and teachings of the Messiah.

The coming universal religion will champion the dignity and grandeur of man's nature, affirming that he is the highest, the grandest, the chief excellence, the crowning glory of all creations. The man of the church of tomorrow, will say to his God: "Here am I, Thou all Light. Thou hast created me to walk upright before Thee; work in me and through me, to will and to do of Thy good pleasure, as Thou didst in, and through Him, who came proclaiming Himself the 'Way, the Truth and the Light.'"

The Orientals conceded that there were many points of excellence in the many institutions of our republic, secular and religious; but that the republic had a monopoly of blessings, they could not conscientiously admit.

They contended that there were many counteracting influences that if not arrested in their demoralizing effects, unmistakably pointed to a decadence of our nation's glory; in fact they more than hinted that the "Star of Empire" on the Western continent had already reached the zenith of its glory, and was again eastward wending its way to Orient itself.

Among the disquieting influences at work, that pointed to our nation's declension, physically, mentally and morally; was the vast amount of il-

literacy which exists in all our large cities as shown in our census reports, which revealed the fact that out of our entire voting population, 2,288,000 cannot read or write.

Child labor was held up as another sign of our degeneracy. The Orientals also pointed out the fact that crime, murder, suicides, insanity, idiocy, etc., were increasing with fourfold greater rapidity than the increase of the population; that with only one exception—Russia—statistics show that the United States leads in crime.

Further, it was assumed that all our boastings about our progress as a nation, it was very largely on the side of Mammon worship, not an institution that lifted the masses out of the mud and mire of sensualism. The priests more than hinted that the greater our prosperity as a world power, commercially, the farther it wandered away from the teachings of the ideal character, Christendom, professed to revere and follow, who continually warned his disciples to beware of greed—the besetting sin of the Western continent.

Further, it was charged that in spiritual matters, we, as a nation, were hardly as far progressed as the fishermen, that followed the footsteps of the Nazerene, who had “no place to lay His head.”

The whole energies of life were spent in the accumulation of lands, houses, mortgages, bank and stocks of all kinds.

What the nation really worshiped was gold, and in its worship it fulfilled the letter of the command, and loved it with all the heart, mind, soul, and strength; to the neglect of the second commandment: “Love Thy Neighbor as Thyself.”

While the universities and colleges were teaching scientific truths that are at least 3000 years in arrears of Hindo and Chinese cults, and making progress along the lines of philosophy, the missionaries eat beef and pork and drank wine, and other incompatibles, which are the food of the Asiatic outcasts. So long as they do so, the high caste, intelligent people of India, will class them with the low class scavengers.

Further, a representative Oriental stated that before the advent of our civilization, slaughter houses were abolished, and places where liquors were sold were closed, but since the advent of Western civilization, drunkenness, debauchery, pauperism and insanity had increased in the same ratio as on the Western continent. Further, the people of the Orient, can never be converted so long as the chief article of food of the missionaries is flesh.

The packing houses of Chicago make a great feature of showing strangers through their plants.

The Oriental priests were invited to visit the ponderous enterprise.

SLAUGHTER HOUSES A CURSE AND A SHAME.

After the visit, the Orientals on the floor of the “Congress of Religions”, with the scenes of bloodshed and carnage, and the moral blight, and physical degeneracy of the employees, fresh in their memory looming up like a horrible nightmare, said: “Your great slaughter houses are a curse and a shame to your civilization, and if the scenes that have met our vision this day are

an index of Western civilization and mirrors the religion of the Occident; the less we have of it the better."

I cannot conceive a worse hell than the packing houses of Chicago. Where the treasure is there will the heart be also. The packers, with millstones around their necks, and balls of gold on their feet, preventing them from rising out of the "horrible pit and miry clay" of the stockyards and environments, will in time cry out as did an old time murderer, a slayer of innocent blood: "My punishment is greater than I can bear." They have sown to the wind and will reap the whirlwind.

They each and all will come to realize the deep significance of the words: "With what measure ye have dealt it out to others, it shall be meted to you again."

There is one hopeful outlook to the situation, and that is there are other "TRUSTS" in the country just as illegal and extortionate as the "Beef Trust."

The most hopeful sign of the times are, the trusts are involved in a battle ROYAL among themselves. And as every evil has within itself the elements of its own destruction, my suggestion is, give it rope and let it hang itself, as it surely will.

In the meantime, while the battle is raging, let the people mass and resolve as Paul did of old: "As long as the world standeth, I will no more eat flesh, lest I hasten the downfall of the nation," which if it continues in the merciless grip of the Beef and Railroad Trusts, will insure the doom that has befallen many ancient nations.

The Oriental priests, among other things, charged Christendom with not being as good as its book, which they assumed strictly prohibited flesh as food. Are they right? If so, then it is our duty to call an imperative halt on our carnivorous habits.

I assume that the Orientals are right, but I shall leave my readers to judge for themselves on the evidence forth coming in the following pages:

THE BIBLE MANDATORY.

Impressed with the sincerity of the Oriental priests at the Congress, I determined to probe the matter to the bottom. I prepared myself to coldly investigate, and probably reject, the claims of the Mongolians. But alas! as the result of my search, my skepticism vanished, and all my doubts with it, and admiration of this Bible truism—old even in Zoroaster's time, and incorporated into the Persian hygienic truths, in vogue in Abraham's time,—has daily and hourly grown upon me. And how could it be otherwise, when I found myself in possession of scripture, overwhelming in its positiveness and disinterestedness and what wonder after convincing myself—to a degree bordering on certainty,—that the 150,000 deaths annually in the United States from consumption was primarily caused by the violation of the Bible command, "Flesh shall man not eat," and that man's disobedience was visited with the same appalling results that followed the rebellious Israelites—who

clamored for flesh foods in the wilderness, when they were abundantly supplied with manna.

God gratified their longing for flesh, warning them, however, that it would be loathsome to them,—which proved to be a truth, for it resulted in the death of 120,000 in one day with catarrh, and 60,000 in the month.

As a result of my investigation of the secret cabala of the ancients, with my blind eyes opened to the truth like the blind man whom Jesus restored to sight; I went on my way exclaiming whether these Oriental priests be pagans and sinners, I know not; but this much I do know, that whereas "I was blind, now I see."

These few introductory remarks brings me to my subject.

I assume that the Bible is mandatory in its decree, that "flesh with the life thereof, which is the blood thereof shall not be used as food," fearful penalties being visited on the violator.

The scriptures from Genesis to Revelations confirm the postulate.

Passing over the texts found in the first chapter of Genesis, 11 and 12th verses, which I assume are pregnant with meaning to the student who is guided by the "Spirit of Truth," but obscure to one not so led, I turn to the 9th chapter of Genesis. In the 3rd and 4th verses I read instructions given to Noah, the deluvians, on their emerging from the Ark, namely: "Every thing that liveth, shall be meat for you, even to the green herb have I given you all things; but **flesh**, with the life thereof, which is the blood thereof, shall ye not eat."

The qualification, "Flesh with the life thereof, which is the blood thereof," is given in my opinion undue significance, and is misleading. Blood is fluid bone, fluid muscle, fluid nerves, fluid cartilage, fluid brain; the fluid constituents of every part of the body; every corpuscle of the body is a miniature human body, contains every constituent of it, and in the most exact proportions. Flesh foods are made up of blood consolidated, just as ice is consolidated water, I therefore fail to see any difference in the results whether animal tissue be taken in the form of muscle or blood. The effects are precisely the same whether taken as solid food or fluid. The command, "Flesh shall ye not eat," is prohibitory in either form, and to quibble over the question is to deal in technicalities having no bearing on the direful effects of flesheating, whether taken in the form of muscle or the fluids floating in the crimson tides.

The reader will please notice that the Great Physiologist, of all physiologists, place the food question in the very front rank of all other questions. In the opening chapter of Genesis instructions are given for the sustenance of the newly created man. "Green herbs" figure conspicuously. Immediately after the flood, instructions are given to Noah and his sons as to their dietary in the language already quoted, which is a reiteration to those given to the ante-deluvians. But even this scripture, that states with a "Thus saith the Lord," emphasis, "Flesh shall man not eat," is too obscure to meet the exacting demands of the caviling skeptic. "That

applies to the deluvians," is the cry, "and has no application to this age;" and yet this same class of deniers endorse the scripture, which affirms that the "Supreme Ruler is immutable, the same yesterday, today and forever." It is useless to try to convince this class of skeptics who are wedded to their idols and slaves to their stomach's arbitrary dictum, who "convinced against their will, are of the same opinion still."

I next call the reader's attention to the scripture found in Numbers, 11th chapter. There we find texts upon which the whole controversy hinges, and upon which mortals bank with unyielding tenacity, namely: "These are the beasts which ye shall eat. Whatsoever parteth the hoof, and cheweth the cud, among the beasts, that shall ye eat."

The Hebrews of this and preceding ages give this scripture a literal meaning, and eat of the flesh of oxen, calves and sheep, because they are "cloven-footed, and chew the cud," but swine, though it be cloven-footed, cheweth not the cud, and is therefore not permissible as food.

The loyal Jews to this day eat no swine's flesh, and they have their reward in being immune from many diseases to which pork eaters are subject, namely: consumption, cancer, cholera and many other congenital diseases to which flesh eaters are subject.

Now I assume, without fear of successful contradiction, that the instructions found in the 11th chapter of Numbers, has reference to the use of flesh of animals, named "clean," only on sacrificial occasions, feast days, passovers, etc. That there were disloyal Jews who rebelled against the just and righteous hygienic requirements of the "Great I Am," and eat to gluttony and drank to drunkenness, there is evidence to prove.

There is no doubt that while the Hebrews were in Egyptian bondage, they were compelled to eat flesh. The radical change from such a proteid diet to that of manna, caused a gastric uneasiness, which can be understood only by those who have had the experience.

NO PUNCTUATION IN THE SCRIPTURES.

It will be well to remember that up to the 14th century, the scriptures were not divided into chapters and verses as now. They were written with consonants only, without any punctuation whatever. Hence the rendering of much of the scripture as a sequence has been, by repeated revisions and interpolations made obscure by persons making no claim to inspiration or a close walk with God. Revising councils were often dominated arbitrarily, by kings, queens and emperors, who instructed their subjects, without any provisos, to bring conspicuously to the front the assumed God ordained right of kings, queens and other high potentates to rule over their subjects, "peaceably," if they could, forcibly if they must. The tortures of the inquisition were resorted to compel obedience to the dictum of popes, cardinals, etc.

Notwithstanding the oft repeated burning of libraries like the Alexandrian, and still oftener revisions of scriptures by potentates to selfish and ungodly purposes, enough remains of the original to conclusively show that

the loyal Jews were steadfast in their fidelity to the requirements of the hygienic laws as given to their forefathers.

In the elucidation of my theme, I ask the reader's attention, first to events transpiring in a period of Jewish history called the "Great Crisis," the times that tried men's souls because of the merciless persecutions of the loyal Jews by King Antiochus Epiphenes, who determined to root out Jewish customs and usages in their temple worship of Jehovah, and substitute sacrifices of the Greek god, Zeus, or Deus.

Swine's flesh was prohibited as unclean, and therefore prohibited as food or sacrifice. The tyrant king mentioned, made that a test, whereby all loyal Jehovians were tried. If any refused to sacrifice swine and sprinkle their blood on the alter, they were adjudged disloyal to the Greek god, and that meant death by the most excruciating tortures. I will cite one case of such martyrdom, occurring about 170 years B. C., from its character, thousands of others can be judged.

From the 6th chapter of the 1st Book of Maccabees we glean strong presumptive, if not positive evidence that flesh of animals that "chewed the cud and split in the hoof," were permissible only as sacrifices. On feast days only, which did not take place oftener than once a month, might be likened to our communion service. It is fair therefore to assume no flesh was eaten for at least thirty days of each calendar month, even on sacrificial occasions.

In the days of which Nehemiah wrote, times full of tragic events in Jewish history, after their return from the Babylonish captivity, we read of Eleazer, "one of the principal scribes, an aged man and a well favored countenance, who was constrained to open his mouth and eat swines' flesh. But he choosing rather to die gloriously, than to live stained by such abominations, spit it forth and came of his own accord to the torment; as it behoved them to come that are resolute to stand against such things as are not lawful, for love of life, to be tasted. But they that had charge of the wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use in sacrifice, that is, flesh of animals "split in the hoof and that chewed the cud." and make as if he did eat of the swine's flesh taken from the sacrifice, that in so doing he might be delivered from death and in his old fellowship with them find favor."

But he, Eleazer, began to consider discreetly the excellency of his ancient years, and the honor of his gray head, whereunto he was come, and his most honest education from a child, on the forefathers' holy dietetic laws, made and given by God. Therefore he answered accordingly and willed them straightway to send him to his grave. "For," said he, "it becometh not our age to dissemble," whereby many young persons might think that Eleazer being fourscore years and ten, were now gone to a strange religion; and so they through my hypocrisy, and a desire to live a moment longer, should be deceived by me, and I get a stain to my old age and make it

abominable. For though for the present time I should be delivered from the punishment of men; yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now, manfully changing this life, I will show myself such an one as my age requireth, and leave a notable example to such as be young, to die willingly and courageously for the honorable and holy laws." And when he had said these words immediately he went to his death by scourging. And when he was thus being put to death, he groaned and said: "It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, by dissembling, (partaking of the flesh of animals "split in the hoof, that chewed the cud,") I now endure sore pains in my body being beaten; but in soul am well content to suffer these things." And thus the man, Eleazer, died leaving his death for an example of noble courage, and a memorial virtue, not only to the YOUNG men, but unto all his nation; and it might be added consistently to all Christendom.

I shall have occasion to refer to the Jews' fidelity to the dietetic laws further on, showing beyond a peradventure that Eleazer's example was not barren of the desired result. I shall show from the record that hundreds and thousands followed his example and suffered death by the most excruciating tortures at the hands of the tyrant king, rather than violate the dietetic laws given by God to the ante-deluvians and reiterated to the post-deluvians, recorded in the 9th chapter of Genesis.

MOSES OVERWHELMED WITH SORROW.

Now we shall go back to the time of Moses, and I offer in evidence of the truth of my hypothetical novelty, facts from Jewish wilderness history found in Book of Numbers, which reads: "And the mixed multitudes fell a lusting, and the children of Israel wept, and said, 'who shall give us flesh to eat? We remember the flesh which we did eat freely in Egypt, but now our soul is dried away, there is nothing besides this manna before our eyes.'"

When Moses heard this murmuring he said to the Lord, "Wherefore hast thou thus afflicted thy servant? Why layest thou this burden upon me? Whence should I have flesh to give all this people? They weep unto me saying, 'give us flesh to eat.' I'm not able to bear all this people alone, because it is too heavy for me; and if thou deal thus with me, kill me I pray thee out of hand and let me not see my wretchedness."

I wonder how the champions of traditional theology harmonize their hypothesis, which claims that Moses amended or annulled that command, permitted them to eat of the flesh of animals "split in the hoof and that chewed the cud?" Why did Moses go to the Lord and pray him to kill him out of hand rather than permit him to see the wretchedness of the children of Israel returning to the fleshpots; if he had given them permission to use the flesh of oxen, sheep and calves as a daily diet? I cannot comprehend how

any man, however wise or dull of comprehension, as a Bible student, can harmonize the two opposing statements.

Let us follow out this prayer of Moses and further talk with the Lord and note the outcome.

And the Lord said unto Moses, "Say unto this people ye shall have flesh to eat; a whole month shall ye eat it until it comes out of your nostrils and it be loathsome to you, because ye said, 'Why came we forth out of Egypt.' "

MOSES REJOINDER.

Moses said: "The people are six hundred thousand footmen, and thou hast said, I will give them flesh, that they may eat it a whole month. Shall the flocks and the herds be slain for them or shall the fish of the sea be gathered together to suffice them?" And the Lord said unto Moses rebukingly, "Is the Lord's hand shortened?" And there went forth a wind and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side and a day's journey on the other side, and as it were two cubits high upon the face of the earth.

And the people stood up all that day and all that night and gathered quails. And while they were yet between their teeth, the people were smitten with a very great plague, and there they buried the people that lusted."

Paul says that a hundred and twenty thousand died in one day, and I've somewhere read that 60,000 died in the month.

Now if Moses amended the dietetic law, as given to Noah, why all this beating about the bush, if he had repealed, amended or annulled the law prohibiting the use of flesh as food? The rebels clamored for flesh foods without designating any particular kind. Animals "split in the hoof and that chewed the cud," would have been eaten with the same avidity as were the quails and probably with the same direful results.

The fact that the Lord went before the rebels as a "pillar of cloud by day and a pillar of fire by night," and rained down manna, "angels' food," as David termed it, is to me sufficient evidence that the original diet law as given to Noah, "Flesh shall man not eat," was still binding and to be obeyed.

The spies sent out by Moses to view the "Promised Land" in their report did not even hint that the land abounded with wild fowl or animals "split in the hoof and that chewed the cud," but they affirmed the land was goodly, one flowing with milk and honey, and as evidence of the productiveness of the soil they brought figs and pomegranates and rich clusters of grapes."

It is safe to conclude that Moses made no change in the immutable law formulated in omnipotent wisdom and executed by the power that is the same yesterday, today and forever, "in whom there is no variableness nor shadow of a turning." For the sake of the argument, I will concede that

Moses gave permission to use flesh as food, was he the supreme lawmaking power? Moses was only a man, and therefore a subordinate to the lawgiver of Sinai.

The good book says, "Ye ought to obey God rather than man." I therefore fall back on the original commandment and obey God rather than Moses, if there is any conflict between them, which if any exists I have utterly failed after diligent and prayerful search to discover.

His pleadings with the Lord not to let him see the Israelites return to the fleshpots, which he designated as defiling and those who rebelled against the manna, as lusters, negatives the assumption. The general rendering of the texts, applicable only to sacrificial occasions, has made the original law of none effect by tradition and usage, and the direful effects are beyond a high raised angel's powers to compute.

FURTHER PROOF THAT USE OF FLESH WAS LIMITED.

In first Samuel, 15th chapter, we find a grewsome history of Saul, the first king of Israel. The chapter reads in part as follows: Samuel said unto Saul, "Thus saith the Lord of Hosts; go and smite the Amalekites, and utterly destroy them." And Saul smote the Amalakites, took Agag, the king, prisoner and utterly destroyed all the people. But he spared the best of the sheep and the oxen and the lambs.

Then came the word of the Lord to Samuel saying, "It repenteth me that I have set up Saul to be king, for he hath not performed my commandments."

Samuel came to Saul and Saul said, "I have performed the commandment of the Lord."

"What meaneth the bleating of the sheep and the lowing of the cattle I hear in mine ears?" asked Samuel.

Mark Saul's answer "The people spared the best of the sheep and oxen to sacrifice unto the Lord; the rest we have utterly destroyed."

And Samuel said, "Wherefore didst thou fly upon the spoils, and didst evil in the sight of the Lord?"

And Saul answered, "Yea, I have utterly destroyed the Amalikites, but the people flew upon the spoils, and took the sheep and oxen to sacrifice unto the Lord thy God, in Gilgal."

And Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. Because thou hast rejected the word of the Lord, and didst fall upon the spoils, and didst eat of the flesh on the ground dripping with blood—as a lion or tiger would eat it—and not on an altar in sacrifice, in decorum, the Lord hath rejected thee from being king."

And Saul answered, "I have sinned, for I have transgressed the commandant of the Lord." How? The law required that all sacrifices should be made upon an altar. This Saul neglected to build until after the sin had

been committed. Then he was reminded of his neglect and "commanded that a great stone be brought and an altar be erected thereon." Then he commanded every man to bring his sheep and calves and offer a burnt offering. But that was a "sin of omission" that could not be lightly regarded, and his neglect cost him his throne.

Why did he thus neglect the duty required at his hands? Saul's answer was, "Because I feared the people, who when hungry and thirsty, flew upon the spoils and did eat until they were crazy drunk with hot blood." But Samuel turned a deaf ear to Saul's excuses and said, "The Lord God will not lie or repent, for He is not a man that should repent." Wherein was Saul's crime? Surely not in failing to slaughter the Amalekites, for that he had done. He had utterly destroyed the men, women and children.

The act of disobedience was centered by Samuel to falling upon the sheep, oxen and calves and eating them dripping with blood, a violation of the commandment given to the post-deluvians, and reiterated through Moses, namely, "Flesh, with the life thereof, which is the blood thereof, shall man not eat."

THE PSALMIST THROWS LIGHT ON THE UNDERLYING FACTORS OF SAUL'S NEGLECT—SHOWS THE POTENCY OF EVIL ANGELS.

David states that evil angels obsessed Saul often, and that on occasion Saul sent for him who came with his harp and for the time being released the king from their thralldom.

David is not silent on the influence of these evil angels in stirring up rebellion among the Israelites while in the wilderness, inspiring them to cry out for flesh foods, with his comments thereon shows underlying causes of the rebellion that are not often defined, namely: evil angels that have always figured conspicuously as factors in a vain endeavor to thwart the benevolent purposes of the Almighty. They often come disguised as "Angels of Light," and can assume any name and any disguise to deceive mortals. Even Abraham was deceived by an evil angel, who came assuming to be an angel of the Lord, instructing him to restore a ceremonial worship in the form of burnt offerings, etc. When enquired of, as to what was required for the offering the evil angel answered, "Thy son, Isaac," his only son. Abraham's suspicions were aroused and he answered the angel, "It is written in the law, "Thou shalt not kill." Seeing that Abraham was on the alert and could not be tempted to murder, he departed. Abraham virtually said to the tempter, "Get thee behind me, Satan," and to be obeyed.

In the Mosaic dispensation there existed laws making it a misdemeanor to consult with familiar spirits, under severe penalties. But in violation of that law, Saul sought the "Witch of Endor," that he might consult with the spirit of Samuel. You are all acquainted with the history. Saul had to pledge immunity from punishment, ere the woman would consent to call up the spirit of Samuel.

Why did not Saul seek counsel of the Lord God, rather than take

the chances of being deceived by an evil angel, assuming to be Samuel. Echo, answers why?

In this connection I will dwell a moment on David's inspiration, relating to the wilderness rebellion, and as Saul was often obsessed by evil angels, which only the harp of David could quiet and render abortive, it is fair to assume they played an important part in causing Saul to prove recreant to the duty imposed upon him. The 78th psalm is pregnant with meaning to the searcher after truth and light, on the character of the forces arrayed against Jehovah's benevolent purposes towards His chosen.

SPEAKING OF THE REBELS IN THE WILDERNESS, DAVID WROTE:

"And they, the Israelites inspired by the evil angels, tempted God by asking flesh for their lust. Therefore the Lord heard this and his fire was kindled against them. Why? Because they believed not God, though He had opened the doors of heaven and rained down manna upon them to eat. They did eat angels' food. He sent them that to their full."

He caused an east wind to blow in the heavens; He rained upon them as dust feathered fowl, (quails), like the sands of the sea. So they did eat and were well filled, for God gave them of their desire. They were not estranged from their lust. But while the flesh was yet in their mouths, the evil angels came among them, and they, (the evil angels, slew the fattest of them, and smote down the chosen men of Israel. Note that language, the "evil angels," were the slayers and not the merciful God, as we have been taught.

"For all this they sinned still. When the evil angels slew them they sought God, and they returned and inquired after their God. Nevertheless they did flatter him with their mouths, and they lied unto him with their tongues." For their hearts were not right with God, neither were they steadfast in his covenants. But he being full of compassion, forgave their iniquity, and destroyed them not wholly, for many a time he remembered that they were but flesh, a wind that passeth away. "How oft they grieved him in the wilderness; yea! they turned back and tempted him. What part did the evil angels enact in all this waywardness, is a question for us to consider. Evil angels have always abounded, and this age is no exception. Beware of them. They go about like a roaring lion, seeking whom they may devour.

Paul in the 10th chapter of First Corinthians, speaking of the rebellious Jews in the wilderness, writes: "Moreover, brethren, I would not have you ignorant, how that our fathers were under the cloud and passed through the sea; and they did eat the same SPIRITUAL food (manna). But with many of them God was not well pleased, for they were overthrown in the wilderness, and fell in one day three and twenty thousand.

"Neither murmur ye for flesh as they also murmured, and were destroyed of the destroyer (evil angels)."

Now all these things happened for our example, and were written

for our admonition to the intent that we should not lust after flesh as they also lusted, and in so doing send out invitation cards to angels to come and take up their abode with the disobedient, Paul might have added. Therefore if ye eat flesh, and the evil angels pounce down upon you like vultures to a carcass, take heed lest ye fall a victim to their lust.

The reader is referred to a commentary on Saul's conduct on the closing pages of Bible Proofs.

THE LESSON OF DANIEL'S REFUSAL TO PARTAKE OF THE KING'S MEAT.

The reader knows the history of Daniel and his stalwart companions, who resolved to die in the fiery furnace or the lions' den, rather than violate the dietetic laws of their forefathers.

They were favorites in the king's household, although virtually slaves, subject to the whims and caprices of the tyrant king.

The king appointed unto all his retinue their daily portion of flesh and wine.

But Daniel, like Eleazer, purposed that he would not defile himself with the king's meat, nor with the wine of his appointing. Therefore he requested of the "Prince of the Eunuchs, that he might not defile himself."

And the prince said unto Daniel: "I fear my lord the king, who hath appointed your meat and drink, and to disobey is to endanger my head to the king."

Then said Daniel, "Prove thy servants, I beseech thee, ten days, and give us pulse to eat and water to drink."

So the prince consented and proved them ten days—with what result? At the end of ten days their countenances appeared fairer and fatter than all the habitués of the king's household who did eat of the king's meat, and drink of his wine.

Thus Melzer took away the flesh foods and the wine, and gave Daniel and his companions pulse and water.

Now as the result of their steadfastness to the dietetic laws of their forefathers, "God gave them knowledge in all learning and skill and wisdom." Finally when the time came for the king to prove them, he communed with them, and among them of his household was none found like Daniel and his three companions. And in all matters of wisdom and understanding, the king found them ten times better than all the astrologers and magicians of his realm. And Daniel continued the king's favorite until the first year of Cyrus the King's reign.

Daniel was a vegetarian. Lesson:—It pays to obey the mandates of King Immanuel, who hath appointed our meat and drink, of which flesh foods form no part.

Ladies, you who desire to be the possessors of countenances as fair as the lily, tinged with the bloom of the peach, and to enhance your beauty of face and form with much wisdom; to become brilliant conversationalists,

follow Daniel's example and you and your children after you will become a glory to your Creator and a joy in your own lives. The glory of God consists in the perfection of His works, of which man is the crowning glory.

FLESH FOODS AND WINE PROHIBITED TO PROSPECTIVE MOTHERHOOD.

I next ask the reader's attention to a theme of vital import to all interested in the proper generation of the race.

I refer to Samson's eventful history. An angel of the Lord came to Menoah's wife, and told her she should bear a child in her old age, on condition that during the pre-natal period she drank no wine nor ate any unclean food, meaning flesh foods.

Read the history. Obedience to the instructions of the angel, which were in harmony with the command of Jehovah to Noah, and taught in all the synagogues through all intervening periods, including the Messianic and Apostolic, gave to the world a Samson, reputed to be the strongest man of whom history makes mention.

Moral:—Use no flesh foods or intoxicating drinks, ye prospective mothers, if you would have children born and reared Samsons in strength; Daniels in clearness and vigor of mental perception; Peter speaking as with tongues of fire, or numbered among those to whom Jesus referred when He said to His disciples: "Greater works than these shall ye do, because I go to my Father."

AN ANGEL CAME TO SARAH, WIFE OF ABRAHAM, ON THE SAME ERRAND.

An angel came to Sarah, wife of Abraham, on the same errand as to Menoah's wife, and it is fair to assume gave the same instructions as to her regime during the pre-natal period. It does not require a great stretch of credulity on my part to believe that the angel's visit to Sarah was just as important in its results, to the birth of the Messiah, as the angel's visit to Mary the Mother of Jesus, or to Elizabeth the mother of John the Baptist. They were all links in the great chain of causation, and gave the world the promised Messiah, who was to be of the seed of Abraham.

The instructions given to Menoah's wife and her progenitors were no doubt embodied in the text found in Isaiah, 37th and 30th, in vogue at the time; reading: "Ye shall eat this year such as groweth of itself; and the second year that which springeth from the same; and in the third year, sow ye, and reap, and plant vineyards, and eat of the fruit thereof."

When Esau traded his birthright, he did not trade it for a beefsteak, but for a mess of pottage.

TRAGIC EVENTS IN THE HISTORY OF THE JEWS AFTER THEIR RETURN FROM THE BABYLONISH CAPTIVITY.

At the commencement of my thesis I informed my readers that in the

presentation of the Bible evidence on the subject under consideration, I should leave a further history of the Jews during the period known as the "Great Persecution," as found in the closing books of the Old Bible, for further comment; towards the last, or up to within 127 years B. C. Then King Antiochus Epiphenes became king of Syria.

He determined not only on the complete subjugation of Palestine, but on rooting out Jewish faith and practices, and making the Greek cult permanent throughout his empire.

He captured Jerusalem, and proceeded to desecrate the sacred altars. Swine's flesh was offered in sacrifice, and their blood sprinkled on the altar of the holy place dedicated to the worship of the most high God. Swine, under the Jewish law, were prohibited in sacrifice because they were unclean and did not "chew the cud."

Strictly adhering to the requirements of the law as given to their forefathers, the loyal Jews refused to obey the king's order, as did Eleazer.

Enraged, the king determined that the Jewish priests themselves should take part in the desecration of their temple, by butchering swine and offering them in sacrifice to the false god Zeus or Deus in the temple. All who refused to participate in the slaughter and sprinkle the altar with the blood thereof were deemed traitors to the Greek god, and death by the most excruciating tortures was the penalty.

I have already given the history of Eleazor, a priest and scribe, who suffered martyrdom because he determined to remain loyal to the dietetic laws of his progenitors.

I will now ask the reader's attention to the same heroic spirit manifested by seven brothers and their mother who suffered cruel deaths all in one day, because they would not eat swine's flesh in sacrifice as commanded by the king.

This history is found in the seventh chapter of Maccabees, and presents a true picture of the martyrdom of thousands of loyal Jews, who refused to participate in the sacrifices to a false god. The chapter reads: "It came to pass also that seven brethren with their mother were taken and compelled by the king (Antiochus Epiphenes) to taste of swine's flesh from off the altar dedicated to Zeus, and were tormented with scourges and whips on their refusal. But one of them spake first, said this: 'What wouldst thou ask or learn of us? We are ready to die, rather than transgress the laws of our fathers.'

"Then the king, being in a rage, commanded pans and cauldrons to be made hot, which forthwith heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and mother compelled to look on.

"Now when he was thus maimed in all his members, the king commanded him, while yet alive, to be brought to the fire, and be fried in the pan. But the brethren exhorted one another, with the mother, to die man-

fully in defense of the holy dietetic laws; saying, 'The Lord God looketh upon us, and in truth hath comfort in us.'

"So when the first was dead in this manner, they brought the second to make him a mocking stock; and when they had pulled off the skin of his head (scalped him) they asked him: 'Wilt thou eat of flesh before thou be punished throughout every member of thy body, even as thy brethren?'

"But he answered, in Hebrew, 'No!' Whereupon he received the next torment in order as the former did. And when he was at his last gasp he said to the king: 'Thou like a fiery beast takest us out of this present life, but the King of the World shall raise us up, who have died in defense of His holy laws, unto everlasting life.'

After him was a third made a mocking stock; and when he was required to put out his tongue, and that right soon, holding forth his right hand for amputation manfully, and said courageously: 'These I despise; I had them from God, and from Him I hope to receive them again.'

Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he had nothing regarded the pains and torment. Now when this man was dead also, they tormented and mangled the fourth in like manner. So when he was ready to die, he said thus: 'It is good, being put to death by men, to look for hope from God to be raised up again by Him; as for thee, king, thou shalt have no resurrection to life.'

"Afterwards they brought the fifth also, and mangled him. Then looked he unto the king, and said: 'Thou hast power over men; thou art corruptable; thou doest what thou wilt; yet think not that our nation is forsaken of God, but abide awhile, and behold His great power, and how He will torment thee and thy seed.'

"After him they brought the sixth, who being ready to die, said: 'Be not deceived without cause; for we suffer these things for ourselves; therefore marvelous things are done unto us.' But think not thou, that takest thy hand to strive against God, that thou shalt escape unpunished.'

"But the mother was marvelous above all, and worthy of honorable mention, for when she saw her seven sons slain within the space of one day, she bore it with good courage, because of the hope she had in the Lord. Yea, she exhorted every one of them, in her own language, filled with courageous spirit; and stirring up her womanish thoughts with a manly stomach, she said unto them: I neither gave one of you life nor breath, neither was it I that formed the members of any one of you; but doubtless the Creator who formed the generations of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves, for His laws' sake.'

"Now King Antiochus, thinking himself despised, and suspecting the mother's speech to be reproachful, whilst the youngest was yet alive, did not only exhort him with words, but also assured him by oaths, that he would make him both a rich and happy man, if he would turn from the laws

of his fathers; and that also he would take him for his friend and trust him with affairs." He no doubt made the young man the same proposition that was made to Eleazor, to bring flesh of his own appointing, that is, flesh of animals "split in the hoof and that chewed the cud", such as was lawful for him in sacrifice, and make as if he did eat of the swine's flesh of the king's appointing. In other words, play the hypocrite and dissemble.

But when the young man would in no wise hearken unto him, the king called the mother, and exhorted her that she would counsel the young man to save his life.

And when he had exhorted her with many words, she promised she would counsel her son, but she bowed herself towards him, laughing the cruel tyrant to scorn, spake in her country tongue, (Hebrew), in this manner: "O, my son! have pity upon me. I beseech thee, my son! look upon the heaven and the earth, and all that therein is, and consider that God made them of things which were not; and so were mankind made, I likewise. Fear not this tormentor, but being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren."

While she was yet speaking, the young man said: "What wait ye for? I will not obey the king's commandment, but I will obey the commandment of the law that was given unto our fathers by Moses."

"And thou, who hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

"Thou, O! godless man, and of all the most wicked, be not lifted up, nor puffed up with uncertain hopes, lifting up thy hands against the servants of God, who seeth all things."

"For our brethren, who have suffered a short pain, are now dead under God's covenant of everlasting life; but thou, through the judgment of God, shall receive just punishment for thy pride. But I, as my brethren, offer up my body and life for the laws of our fathers, and that thou by torments and plagues mayest confess, that He alone is God."

Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was thus mocked.

So this man died undefiled, and put his whole trust in the Lord.

Last of all, after the seven sons, the mother died, mangled like her sons.

Let this be enough to have spoken concerning the idolatrous feasts, and the extreme tortures."

In closing the Old Testament evidence, (far from exhausted), permit me to say, that in my opinion, any lawyer capable of analyzing evidence, and weaving the Bible links in the chain of historical events, as I have arranged them, and present them to a jury of twelve unbiased men competent to judge, would feel an assurance, born of confidence, that a unanimous verdict in favor of the hypothesis, that the Bible from cover to cover is mandatory in its prohibition of flesh as food, and that the use of flesh of animals "split in the hoof and that cheweth the cud" was restricted to

sacrificial occasions, to feast days and those not occurring more than once a month; probably less, no more.

The Old Testament closes its Revelations with a warning against adding anything or taking from the words of the book, under severe penalty for disobedience.

I would like to be informed why the books of the Apochrapha have been discarded in the modern editions of the Bible.

In Deuteronomy, 4th chapter and 2nd verse, it is written: Ye shall not add unto the words which I command; neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you. Now, my reader, I leave you to judge whether anything has been added to or diminished from the DIETETIC law as given to the antedeluvians, and reiterated to the post-deluvians after him; and if in your judgment such alterations have been made, or the law has been allowed, by neglect, to virtually become a dead letter, then it is your duty to devise ways and means to reinstate the law, for which hundreds and thousands, like Eleazer and the mother and her seven sons, and thousands of others worthy of honorable mention, died rather than violate. Ponder upon this subject prayerfully, with the earnest thought the subject demands, and if fully persuaded that my assumptions rest upon some firmer basis than mere conjecture, then set about the work of correcting the errors that have crept into the Bible, as speedily as is consistent with the Divine will, that it may be well with you and your posterity forever.

NEW TESTAMENT EVIDENCE

That the Law Prohibiting Flesh as Food Was Binding all Through the Messianic and Apostolic Periods.

James M. Stiffler, Professor of New Testament Exegesis in Crozier Theological Seminary, in a discourse on the "Unity of the Bible," affirmed that the Old and New Testaments are two volumes of one and the same book; that the adjective "Old" used in connection with the "New" is not authoritative, and is misleading.

"The old lies hid in the new, and the new lies hid in the old," is the core and kernel of the article.

Now if the New Testament is but a continuation of the Old, an outgrowth, the law and the gospel one—and there is no anti-thesis, no contradiction in essentials—they are part of one great whole, and must stand or fall together; then it follows that the command given to the Ante and Post Deluvians, "Flesh shall man not eat," was still binding all through the Messianic and Apostolic ages—as it was up to the period when the Old Testament history closed.

We find on a careful study of the Old Testament history, which Malachi gives up to 178 years B. C., that a strict fidelity to the commandment was the ruling sentiment of the loyal Jews up to the period named; thousands suffering martyrdom rather than disobey. Then we have just grounds for

assuming that the old law was recognized as of binding force in the Messianic and Apostolic ages. And so we find it up to the time the New Testament closes with Revelations, and in the closing chapter of the last book of the New Testament, we are warned under severe penalty, not to add to anything written in the book; in the words, "If any man shall take away from the words that are written in this book, God shall take away his part out of the book of life, and from things which are written in this book."

Have revising committees added to or taken from the words of the "Book of Life," or so obscured the plain text of scripture as to make much of it a "dead letter," or of none effect by traditions? I leave you to judge. After the evidence I shall present to you, it is yours to ponder over and render your verdict.

I think you will agree with me that the Christ is the central figure of the New Testament; all others, great, noble, heroic as they were in their fidelity to the truth, pale before the glories of the Messiah. It may be truly said, there was the distance of infinity between the two.

Jesus lived His religion. In His personality; his precepts are to be studied as nowhere else. When on Sinai, at the giving of the law, the power that "worked in him, and through him to will and to do of his good pleasure" whom the "Sent of God" named "My Father in heaven," this power that came down upon the man in the Jordan, was named at the giving of the law, "The chief among ten thousand and the one altogether lovely."

Much attention is given to the geography of the country where Jesus lived; to the customs to which he so often refers; and the state of society with which he was surrounded.

It is being conceded, both by Jews and Gentiles, that he was the greatest ideal character of which history—for the last 2,000 years at least—makes mention; as a sequence the antecedents of this highest, grandest, chief-excellence, the crowning glory of all the Creator's creations, is a theme of absorbing interest to the student of the science of Eugencics. What were his antecedents, which have been traced back to Abraham, the "father of the faithful." What were his pre-natal environments? What were the hygienic precepts and practices of the synagogue under which he was raised; what were the dietetics of himself and progenitors for many generations? Why did he fast 40 days in the wilderness? Why did he so often seek the seclusion of the mountains for prayer and communion with the fountain head of all knowledge, wisdom, love, etc.?

All these details and many others are being studied with an interest unparalleled in this or any previous age. Did he wear a beard, has been discussed, peradventure with more zeal than wisdom.

It is evident that Jesus of Nazereth was born in a society known as Esseneans, sometimes called Essenees, a class of people strictly non-carnivorant in their dietetics. They were a religious body, lived a community life, holding all things in common; were celibates; were "in ancient times

called Iesu's, or neutrals, having reached a degree of moral purity, that the sex-nature was held in complete subordination to the moral and spiritual nature."

The Esseneans lived holy and unselfish lives, had unbounded love of virtue, industry, temperance, justice and modesty. In short the Gallilean Sage was the embodiment of the ethics of the cult, in which he was born and raised. They ignored the "eye for the eye, tooth for a tooth, and blood for blood" regime of the heathens round about, and in place thereof they adopted the non-resistant doctrines to all evil, taught and lived by "Immanuel" the "Sent of God." They fed the hungry, clothed the naked, and for strict fidelity to all the requirements of the Golden Rule of conduct, in all the affairs of life, they stand out conspicuously as examples of pure and holy lives, scarcely equalled, never excelled, by any class of people of which history makes mention.

To be "perfect as the Father in Heaven is perfect," was the central aspiration of each and all the Essenees, around which all else revolved.

All the priests of the Church of Rome, popes, cardinals, bishops, etc., were, and are to this day, required to be celibates, and the custom is without doubt a legacy from the Essenees.

THE DOCTRINES OF THE ESSENEANS AS GIVEN IN OAHSPÉ.

These are the fundamental doctrines of the Esseneans: "Thou shalt keep the ten commandments of Moses. Thou shalt not engage in war, nor abet war. Thou shalt eat no flesh of any animal, bird or fowl, or creeping thing created alive. Thou shalt dwell in families after the manner of the ancient Israelites, who held all things in common—see Acts; Chapter 2. Thou shalt have no king or queen, nor bow down in worship to any but the Creator. Thou shalt not call on the name of angels to worship them, nor to counsel with them on the affairs of earth.

Thou shalt love thy neighbor as thyself, and do unto him as thou wilt have him do by you. Return good for evil, and pity for them that sin. If a man smite thee on one cheek, turn to him the other also. These are the substitutes for the "eye for an eye and blood for blood" doctrines of the heathen. The man shall have but one wife, and the woman but one husband. As the children honor their father, so will the family be blest with peace and plenty. Remember that all things are of Jehovah, and ye are His servants to help one another. And as much as ye do these services to one another, so serve ye Jehovah. Behold only the virtues and wisdom in thy neighbor; his faults thou shalt not discover. His matters are with his Creator. Call not on the name of any god or lord in worship; but worship Jehovah only, and when thou prayest, let it be after this manner: "Jehovah, who rulest in the heavens and the earth, hallowed be Thy name, and reverent amongst men. Sufficient unto me is my daily bread; and as much as I forgive those that trespass against me, so make thou me steadfast to shun temptation, for all honor and glory are Thine, worlds without end. Amen.

To visit the sick and distressed, the helpless and the blind, and to

relieve them; to provide for the widow and the orphan, and keep thyself unspotted before men; these are the way of redemption. All men are the children of One Father, who is Jehovah; and whosoever chooseth Him and keepeth His commandments, is His chosen. To preserve the seed of His chosen, thou shalt not wed but with His chosen. Contend not with any man for opinion's sake, nor for any earthly thing. But let thy speech be for others joy; nor open not thy mouth, if thy words will give pain. Therefore be considerate of thy speech; teaching others by gentleness and love to be respectful toward all men. Preserve the sacred days of the Rabbah's called moon's days. For three years the "Sent of God" traveled amongst the Israelites, and restoring the ancient doctrines. And there was gathered in groups of tens, twenties and fifties, more than two thousand Israelites, of the ancient order of Moses, who became steadfast followers of the teachings of the Order.

But because of persecutions, by the apostate Jews, they kept themselves aloof from the world, having signs and passwords, whereby they knew one another; akin to those of the Masonic fraternity. First the false gods, Baal, Ashteroth and Dagan inspired the kings and rulers, like King Antiochus Epiphenes, against these Faithists in Jehovah. And they proved them by commanding them to eat flesh; even swine flesh, which, if they refused, was testimony sufficient before the laws, to convict them of being enemies against the gods mentioned. So they were scourged, and put to death wherever found after the manner of Eleazer, and the mother and seven sons already alluded to in these pages.

Now it came to pass, that the anointed high priest of the "Order of Malchesedeck" went into Jerusalem to preach, and in not many days thereafter, he was accused of preaching Jehovah. And he was arrested and whilst being carried to prison, he said: "Ye are hypocrites and blasphemers. Ye practice none of the commandments, but all the evils of Satan. Ye are a generation of vipers, wolves in sheep's clothing, devourers of widows houses, etc. Behold the temple shall be rent in twain, and ye shall become vagabonds on the earth." At that the mob laid violent hands upon him, and all Christendom knows the tragic ending. And Jehovah sent a chariot of fire and bore his soul to Paradise. Such is the history as found in Oriental literature, and upon which I bank, as do 300,000,000 Confucians who strictly adhere to the doctrines of the ancient seers and prophets as did the Galilean sage, prophet, priest and healer, of which Moses was a type.

MASTER PIECE OF THE CREATOR'S SKILL.

I assume that all the loyal Jews lived in communities, holding all things in common. And it seems a fitting climax to Jewish communal life, that it should have produced a law-giver whose inspired mind was able to express the essence of all good laws in one sentence: "Whatsoever ye would that men should do to you, do ye even so to them." It was a communistic life that was foreordained to give to the world that masterpiece of

the Creator's skill and power, the divinely human and humanly divine man, Jesus of Nazereth, in the majesty of whose virtues, heroism and firmness in proclaiming truth, language is impoverished; all human description fails, and the living light of eloquence is darkened forever.

It must be just such a combination of environments that must reproduce the "Second Messiah," for whose coming the world is on the tip-toe of expectation.

THE EARLY CHURCH HELD ALL THINGS IN COMMON.

The early disciples of the Judean prophet held all things in common.

I assume that our religious organizations are the bulwark of our very imperfect civilization, therefore to be fostered. The way out of our declension of morals is to labor for the reinstatement of the doctrines and usages of the communistic primitive church, as portrayed in the second chapter of Acts. The practical working of such a life has been portrayed by Alexander Harvey. The description vividly portrays, no doubt, the civilization the future has in store for us when the prayer of the ages, "Thy Kingdom come," is answered. A return to the communistic life of the early disciples is among the possibilities, as I know from a five years' communistic life patterned after the Essenean brotherhood. O! you, my reader, may say, such a life has been tried and failed again and again. Are you quite sure you are right in your conclusions? How about the Shaker communities that flourish in every state in the Union, almost? How about the Golden Rule community of Iowa? All these communities have demonstrated the feasibility, desirability and practicability of communistic life. What if some of these enterprises have seemingly failed? The laying of the Atlantic cable was a success only after repeated failures. Has not the human family as much of the co-operative spirit as a hive of bees, which aptly exemplifies co-operative life? If you answer in the negative, then I say shame on the "Lords of Creation," who boast of their pre-eminence over bees, and rob them of their stores with impunity, and without the formality of saying "if you please." All that is needed to make the Incas' communal life a success is the same spirit of self-abnegation that the bees manifest in their communal homes.

There is a community in the South Sea Islands that is worthy of mention. The island is called "Tristan de Cuna." Nature has been at no pains to prepare an earthly paradise on this lonely isle. Its very remoteness from the world of strife and consequent perils, is what has contributed to establish an Arcadia there. The primitive community is as free from written laws as a hive of bees. All being law-abiding, they need no laws, and consequently no officials to enforce the laws. They have no saloons, no butcher shops, no jails. They have no formal government, and pay no taxes. They enjoy perfect freedom that never degenerates into license.

The community is absolutely moral, and in the enjoyment of the inalienable right to life, liberty and the pursuit of happiness. There are no stores on the island, therefore no competition. Compare such a civiliza-

tion with ours, where every man who is the head of a family pays on the average \$25.00 per capita per annum to subordinate crime, safeguard the home, church and community, estimated at \$500,000,000 per annum in the aggregate—more than the percapita tax per annum for education.

If millionaires refuse to consider the present crisis in our national affairs, then I fear that Abraham Lincoln's prediction that the money power will prolong its reign until the republic is destroyed will come true. The door of escape I have pointed out. The question for us to consider is, shall our beloved country travel the highway of TRUST magnates from poverty to riches, and its vulgar selfishness, and go down in ruin as did Babylon, Egypt and Rome? These questions will do to pray over.

"Great events cast their shadows before." The shadows are clearly perceptible to the eye of spiritual perception. Its coming, and that we may be prepared to conceive what will transpire when the "kingdom of heaven is established on earth," I will quote from the August 26th number of the "Twentieth Century Magazine," in which the writer, Alexander Harvey, among other things, said of a fraternal life: "That communistic ideas have a solid foundation on which to stand is evidenced by the rise of a mighty nation, that grew to mighty proportions, and numbered its citizens by the millions, through simple adherence to the principles now preached by the Collectivists. The great people had no capitalists, and no competition. Every thing was owned in common. Every man, woman and child was assured a comfortable home, food and clothing. There was no labor problem, for the only employer was the state. There was no money, for no one had anything to sell. There was no theft, for whatever a citizen wanted he could have for the asking. There was no crime, and no public disorder, and that modern scourge, poverty, was unknown.

The Incas is the name by which history hands the record of these people down to us.

Theirs is a marvellous story. It is so beautiful as to be almost a dream, but that it was a reality we have the positive evidence. Prescott, the historian, is so naive as to wonder how the Incas, with their vast population and enormous wealth, could have been so happy, so prosperous and so enlightened, in spite of the fact that private property was unknown among them; that they had no idea of crime, in our sense of its expression, and that no man could inherit, bequeath or accumulate anything.

Their land was a paradise. Beautiful buildings in stone and cement rose at intervals throughout its vast extent.

Their roads were magnificent; they were hard and solid, and have endured to the present day. Noble aqueducts, traversing the country for hundreds of miles in some instances, and constructed on the strictest scientific principles, plentifully supplied the cities with pure water. Their cities were dreams of beauty. They were as clean as the interior of a palace, and as superb architecturally as an agglomeration of majestic cathedrals.

There were no stores, no business, no bartering. Such things were

unknown. The marked physical beauty of the Incas greatly impressed the first Europeans who beheld them. This was due to the extreme care taken to preserve them from privation and illness. No Incas was permitted to labor more than a third of a day, and frequently not so long as that. The country was immensely resourceful in gold, but it was employed only in decorating their temples.

So surprising is the altruistic nature of their civilization, in contrast with our own, that it is difficult to believe that the Incas and their history is not the part of some imaginary tale. Yet never was history more veracious, and this account of them is purposely understated.

The lives lived by the Incas did not lack variety. Every man and woman was called upon to do some work, not laborious, but pleasant. The hours of labor averaged five daily, not counting holidays, which were numerous. There was no such thing as wages. Every Incas, upon his marriage, was given a home and garden attached, all complete. These homes were constantly being prepared, and work upon them was performed by the state. The food supply was always in excess of the demand. It all belonged to the state, and was regularly distributed by state officials. There was no stint in the supply.

Immense warehouses, of exquisite beauty, stored the public supplies. The public flocks supplied wool, from which garments were made. There was no detail connected with the life of the people too trivial for the care of the state. Particularly was the health of the masses the first care. The government practiced the most intelligent unselfishness. Precisely as the wise shepherd has an eye to the welfare of even his youngest lamb, did the government of the Incas vigilantly aim at the welfare and physical perfection of its subjects. Their strength and prosperity were its bulwark. Life throughout the vast empire was wonderfully peaceful and happy. Architecture was of almost Roman grandeur. Science was a public servant, and its aids were great bridges, monuments and temples numerous. Art was visible in the garb and homes of the people. Public morality and private virtue were of the highest order.

So wonderfully cohesive was the nation under their regime, that from a humble beginning it rapidly spread over South America, and in the course of two centuries had reduced neighboring countries to submission, not by force or violence, but by examples of right, vastly more potent than might.

These peaceful communists were formidable in promulgating their principles. No sooner had they conquered their enemies by the Golden Rule of conduct, than their civilization followed as a natural sequence. The new members of the body politic were readily assimilated. There is no record of any rebellion against so munificent a system, which was the pure and undefiled religion, as taught by the Judean prophet, priest and healer, commonly called the Messiah, lived. The Incas civilization spread rapidly in all directions, until the invasion of the Spaniards, with their weapons of war, swept the Incas away like chaff. The Incas were eminently refined.

Their courtesies and amenities of life were punctiliously observed. They were cleanly and pure. They were never rude. Their government was in a sense a despotism, the rule of the chief Incas being supreme. Yet all were equally under the law, from the Supreme Incas to the shepherd boy. There was a rigid religious cast, but no oppression. The chief Incas was a father in the truest and best sense. Indeed, this system rendered oppression superfluous, for nothing could be gained by either. The Incas demonstrated the feasibility, desirability and practicability of Primitive Christianity. If in this 20th century we are incapable of profiting by their example, then denominationalism is sadly in arrears of the Incas. Truly may it be said the government of the Incas was of the people, by the people and for the people. Emulate! Emulate!

The Incas may be pointed to as the people who, when the prayer of the ages, "Thy Kingdom come," is fulfilled, we shall see the Incas history repeating itself.

It was solely owing to the fact that the Incas lived the "pure and undefiled religion," that they were enabled to become the dominant race of South America. The invading Spaniards owed their supremacy to gunpowder, against which the Incas had no means of contending.

Civilization, as we know it, is one long record of unspeakable shame and infamy, but nothing in its record is more revolting than its invasion into the territory of the peaceful, law-abiding, God-adoring, reverent Incas.

Our civilization proved the curse of the Incas, and swept them off the face of the earth; they strictly adhering to the non-resistant teachings of the Messianic code taught and lived by the Nazerenes. They were unprepared to resist the conquering, bloodthirsty Spaniards, whose minions have written their history with pens dipped in blood.

THE SCHOOL IN WHICH THE MESSIAH WAS TUTORED.

Speaking of the perpetuation of the doctrines of the Essenees, and some of their mysteries, under the name of "School of Natural Science," the learned author of Harmonic Series, Vol. 3, entitled the "Great Work," says: "The term 'School of Natural Science' is not the name of the great school herein referred to has been known to its members throughout the ages. Its lineage and history cover a consecutive and unbroken chain backwards from the immediate present to a time many thousands of years before the Mosaic period. In truth the chain is complete to a long time before Egypt had become a center of learning, civilization and power. The most ancient records of this time, known to man, are those of the Great School. Free Masonry, in its modern form, represents but one of the many efforts of the great parent school, to transmit its knowledge to the world in definite, scientific and crystalized form.

The life and ministry of Jesus represents another effort of the Great School to convey its message of light and life to the world.

"To this school Jesus went for his spiritual instruction. In it he

spent the years of his special preparation. From it he went forth to preach the Gospel of Peace and the Kingdom of Love. For the cause it represents he labored, suffered and died. The relationship of the Master, Jesus, to the Ancient School of India, and of the Great School to his life work, may be established beyond all question by those whose interest and desire impel them to the task with sufficient intelligence, courage and perseverance to complete the search. To that end the following brief chain of data and evidence may be of helpful interest.

"The records of the Great School contain a detailed history of the life of Jesus, of his education and preparation for his work in the world, and the purposes to be accomplished thereby. While it is true that these records are not accessible to the general public, they are nevertheless open to those who are duly and truly prepared, worthy and well qualified, who can establish the right of such confidence. The term MASTER is used as in Masonry, like Master Mason, so far as they have been accurately stated in the Gospels, are identical in spirit and principle with those of the Great School. In so far as we have a public record of his life and teachings during his active ministry, he was but echoing the ethical philosophy of the ages as it has been wrought out and crystalized within the secret body of the Great School of the Masters. Notwithstanding the possible errors of historians, the inaccuracies of translators, and the mistakes and interpolations of reviewers, the Gospels themselves contain many of the most significant links in the chain of facts which bind the Master Jesus, to the Ancient School of India. As an illustration, it will be recalled that when Jesus was born, 'there came wise men from the East to Jerusalem,' etc. Who were these wise men? And whence came they? Were they members of the Egyptian school of magic, as some have claimed? And did they, therefore, come from the land of Egypt? The relative locations of Egypt and Jerusalem are, of themselves alone, a most direct and conclusive answer to all these questions. Egypt lies to the south and west of Jerusalem. They were, therefore, not from Egypt, for they were from "the East"—the Orient. Is it not remarkable that Biblical students have taken so little note of the most significant phase of this unusual incident? The mere fact that the 'wise men' came at all, or from any direction at such a time, is of itself significant. For their coming is conclusive evidence of the remarkable fact that they were already acquainted with the events leading up to the birth of Christ, and understood the importance of his life and something of his mission.

"Why is it such evidence? Because they came to worship not him, but the principles the "men of sorrows" advocated. As an Essenean, he frowned upon hero worship. Rebukingly, he answered the young lawyer who saluted him: "Good Master, what shall I do to inherit eternal life?" "Why callest thou me good? There is none good save one, that is God."

But as a key to his subsequent instruction, it is far more significant, that the wise men came from the East. And so it is that the Gospels themselves

verify the records of the Great School, wherein the 'wise men of the East' have personally recorded their own account of the same event. Another seeming mystery which has puzzled and disturbed our modern students of Biblical history, and for which they have found no adequate or satisfactory explanation, finds a clear, simple and complete solution to students of the Great School.

"In the 'Book of Hebrews' it is recorded that Jesus was made an high priest, forever, after the Order of Malchizedek (Heb. 6:20), thus distinguishing him from members of the priesthood of the Order of Aaron (Heb. 7:11). The seeming mystery is that which surrounds the identity of Melchizedek. Who was he? And what was the priestly order of which he was a member? When it is known that his name is familiar to the Great School as one of its most illustrious Grand High Priests, the scriptural record that Jesus was made a High Priest of the same Order, dispels the mystery, and another link in the chain of relationship is completed.

"Yet another interesting and significant fact concerning Jesus, is that the Gospels give us a minute and vivid account of his birth, infancy and early youth, at which time he suddenly and mysteriously disappeared from public view, and for eighteen years he remained in such absolute and impenetrable seclusion and obscurity that but one single, indefinite and unimportant reference is made to his life during all these eighteen years (Luke, 2:52). That he should disappear at the interesting age of twelve, just at a time when he had made such a profound impression by confounding the learned doctors at Jerusalem, and reappear only at the age of thirty, is, of itself, a most remarkable incident. That he should disappear as a precocious child, and reappear as a Master, is far more significant; for of this fact alone we have evidence of the most positive and conclusive character, that the mysterious and unexplained interval of eighteen years was a period of the most vital importance, in that these were the years of his preparation for his public work. But when the further fact is known that the records of the Great School contain a detailed account of his life and work as a student of the masters during that remarkable interval of his preparation, another mystery is explained. In this connection it is also significant that John the Baptist, immediately preceding his return, proclaimed his coming in terms of the most definite and unqualified character, and in his own way, endeavored to prepare the public to receive him.

"All this is indisputable evidence of his absence. It also bears specific testimony to the fact that John was fully advised of his coming, and that he also had definite information of the nature of his mission and the character of the work to be inaugurated by him, and that his return was an event of unusual importance.

"Then again when the Master, later on, refused to tell the chief priests and scribes by what authority he came among them and performed such wonders, he was but following the policy of the secrecy and silence in strict conformity with the Great School, practiced throughout the ages,

and will continue to do so until secrecy, silence and obscurity are no longer necessary to protect it from the selfish obstructions of men."

If the subject is of sufficient interest to inspire the reader to further inquiry, a thoughtful reading of the Gospels; in the light of these suggestions; will disclose to him many other evidences of a similar and corroborative nature, the presentation of which is not in keeping with the object the writer has in view, which is, that the Essenees were a community of non-carnivorants in their dietetics, holding all things in common.

The objects in view in fasting often, common among the Essenees, I must not, for the want of space, dwell upon.

A writer of note recently asked the question: "Did Jesus wear a beard?" He offered many speculative opinions on the disputed and disputable problem, and then left a dark subject where he found it. In the absence of positive proof, I venture the opinion that the Gallilean Sage wore a beard. He was a High Priest of the Order of Malchezedek, and the priests of the order were distinguished from the common people by a profusion of beard, as was Aaron and his priestly co-workers. Aaron and his beard have become as familiar to Bible students as household words—like the Siamese twins, they are one and inseparable. The priests of the Order of Malchezedek were akin in many ways to the Order of the Aaron priesthood. Christ being one of the Order, he doubtless did not ignore the distinguishing insignia of his office.

ALL FLESH EATING COUNTRIES WRITE THEIR HISTORY IN LETTERS OF BLOOD.

This knowledge is of great practical utility; but it is to be sought for, not its own sake exclusively, but as a means of bringing out from obscurity and neglect much that the world is on the tip-toe of anticipation of receiving. This knowledge will bring us nearer to our "Great Elder Brother," and will prove an answer to the prayer so often sung, "Nearer my God to Thee, nearer to Thee." Such knowledge will let us into the secrets of this divinely human and humanly divine mind; of revealing to us his spirit and character, and bringing us into the clear light of this mind, opening age, the full particulars of all he did and said; when, where and what he ate and drank, is deemed of vital import, as it is now recognized as a scientific fact, that man becomes like the elements he feeds upon. If a pork eater and his forefathers for several generations before him were the same, the science of Eugenics—or like producing like—assumes that such food will develop swinish propensities in the consumer, and to his children and children's children "to the third and fourth generation."

It is only by knowing the people among whom Jesus was born and raised, to manhood, that we can approximately comprehend the originality, strength and dignity of his character; his unbounded, self-subsisting excellence, his marvelous, self-sacrificing love, that knew no bounds.

Now I assume that had he been a flesh eater, he would have fallen

very far short of being the patient, forbearant, long suffering, forgiving character he is portrayed to be by his historians.

In all flesh-eating countries the people are, as a rule, blood-thirsty, warlike and selfish. They write their history in letters of blood. China knew no war for 3,000 years, then she was invaded by the Tartars and conquered, but such was her ingrained, deep-rooted faith that the "pen is mightier than the sword" that she by shrewd diplomacy conquered the Tartars, and Tartary became a province of China, and has so remained ever since.

The "Great Wall of China" remains to this day as a monument to her far seeing wisdom, coupled with her state religion—which is Confucianism—the fundamental doctrine of which is: That right is a more potent factor of a true civilization than might.

Confucianism practices the Golden Rule of conduct, and that is the secret of her marvelous numerical strength. 300,000,000—three times the population of the United States. Think of it!

Conspicuous among the doctrines of the Confucians—like those of the Esseneans—were, "Thou shalt not engage in war, nor abet war; thou shalt eat no flesh of any animal, bird or fowl, or creeping thing created alive."

The truth is, not a few of us apprehend the circumstances under which "Jesus of Nazareth" lived and taught; therefore much of the propriety, beauty and authority of his character is lost to view.

It is my aim, in a feeble way, to bring this shining light out from obscurity and neglect, and place him on the high pinnacle of fame as the embodiment of all the virtues in concrete.

Now I assume that all the loyal Jews lived in communities, holding all things in common. Again I lay it down as an historical fact, that Jesus of Nazareth, John the Baptist, James the First, Barnabas, and Peter, in short all of the apostles, with the one exception of Paul, who did not unite with the brotherhood until some time after his conversion, all were Nazerites or Esseneans, a community of Jews loyal to the hygienic laws as given to their forefathers.

Now by searching into the history of the Essenean Brotherhood, in which Jesus was born and reared, we gather many facts that reveal to us, beyond a peradventure, the environments that had much to do in giving to the world, at an opportune time, a man foreordained and predestinated by the Supreme Ruler of the universe, as His mouthpiece to His chosen in the most crucial period of the Jews' history as a nation.

History leaves a blank leaf between the old and New Testaments, but it would be a mistaken idea to infer that the period between the two was uneventful.

Four hundred years passed after Malachi wrote his last word, before the beginning of the period of which Matthew writes, one of the Gospels, primarily called the Gospel of the Esseneans.

In some respects it was the most glorious epoch in Jewish history, resplendent with heroic struggles, fierce conflict, and heroic achievement in which the non-carnivorant dietetics of the Jew figured conspicuously. In fact it was made a test by which the Jehovians were known, and their loyalty to the dietetic laws of their forefathers was punishable by death. The tortures to which the loyal Jews were subjected if they refused to butcher swine in their own temples, and sprinkle the blood upon their own altars, desecrated by the heathen who had by might, not right, come in possession; has been presented in all its terrible reality in the history of the martyrdom of Eleazer the scribe and the mother and seven sons who chose death by the most excruciating tortures, found in the Apochrapha, because they would not eat swine's flesh, as did the idolators in the Greek temples, dedicated to the worship of the false god Zeus.

That history gives us a glimpse only of the horrible butcheries perpetrated against the Esseneans.

The last scenes of the Old Testament history are marvelously pathetic. They represent the little band of Hebrews, newly emancipated from the Babylonian captivity, striving to establish among the ruins of their beloved city their national existence.

Nehemiah draws a vivid picture of the harassed men, laboring on the walls, with a tool in one hand and a weapon in the other, watching night and day, against zealous foes, who might attack them at any moment.

But how could the feeble colony of vegetarians, surrounded by hostile foes, sustain itself without a friend or an ally?

The answer of Nehemiah showed his faith and piety; namely: "Let the people be true to their God and His commandments, and God would protect them from their foes."

Nevertheless, as the curtain falls from the hand of the inspired historian, the prospect looks ominous, and the reader wonders what will be the outcome? But the voice of the scribe is silent, and we have to turn to the pages of the Apochrypha and secular history for the story:

NATIONAL RECOGNITION.

The community of vegetarians, named Esseneans, appear to be practically self governing. The waning power of Persia, under whose auspices the Hebrews had returned from their captivity, was not exerted either for their control or their protection. The high priest Ezra, as the interpreter of the newly written law, was in supreme authority, supported by a council of elders. Left thus to themselves, and conscious of their weakness, numerically, the Jews were careful not to give the Persians any pretext for attack, and still more careful not to violate any commandments of God by a neglect of His ordinances as to hygiene, including the command: "Flesh shall man not eat."

The temple services were resumed, and the feasts and fasts were duly observed.

The little community grew in numbers and in wealth, and they served their Lawgiver with more fidelity than at any previous period of their history. David reveals the why. Speaking of their wilderness history, and their rebellion at the manna diet, and their clamoring for the flesh pots of Egypt, which clamoring was granted, supplying quails an infinitude, with proper warning that they should have the flesh food for a month, or until it became more loathsome to them than the manna, against which they murmured. The record says that a hundred and twenty thousand died in one day, and I have somewhere read that 60,000 died in the month. With what result? David says when He thus permitted evil angels to go among them, and slay them, then they sought their God, and they returned and enquired early after God.

With the history of their forefathers in the wilderness, and the fearful punishment following their disobedience of the dietetic law, not yet obliterated from the book of their remembrance, they were careful that the punishment visited upon their forefathers in the wilderness was not repeated in their history.

There were no idols now, no sacrifices to strange gods. The people had come back from Babylon with a profound conviction that there was only one God, and that they were His people.

Passing over a period in Jewish history, pregnant with events of a notable character, we come to a period in Jewish history named the

GREAT PERSECUTION.

The great crises in the history of the Jewish people, in Palestine, came in the year 178 B. C.

I called attention to this crisis in my previous discourse of which this is a continuation. But some Bible truths bear telling o'er and o'er.

In the year 178 B. C. Antiochus Epiphenes became king of Syria. He determined not only on the complete subjugation of Palestine, but rooting out Jewish faith and practices; especially their non-carnivorous dietetic aroused his fierce enmity. He determined to make the Greek cult paramount throughout his empire. He captured Jerusalem and proceeded to desecrate the sacred places. An altar to the Greek deity, Zeus, was set up in the temple. Swine was offered in sacrifices and their blood sprinkled on the holy place.

Strictly adhering to the requirements of the dietetic law as given to their forefathers through Moses, which was prohibitory of any animal being offered in sacrifice but those which were clean, free from disease, and were "split in the hoof and that chewed the cud."

The Essenean Jews heroically refused to bend the knee in servility to the mandate of the tyrant king, and offer sacrifices to the false god, Zeus.

This exasperated the king, so to make the work of destruction more complete, he ordered all the books of the law destroyed, by burning. Nor was the tyrant satisfied with these outrages. He determined that Jewish

priests themselves should take the part of desecrators, by butchering swine and sprinkling the altar with their blood.

All who refused to partake of the sacrifice, and sprinkle the blood upon the altar, were deemed traitors to the Greek god, and death by the most excruciating tortures was the penalty for disobedience.

I have cited the case of Eleazer, the scribe, and the mother and seven sons murdered in cold blood by the tyrant in previous pages on the subject, "The Bible Prohibitory of Flesh as Food"; read sixth and seventh chapters of Maccabees.

We now have a glimpse at least of the history of the loyal non-carnivorant Essenean Jews, their strict fidelity to the commandment, "Flesh shall man not eat," and Jesus was an Essenean, and had inherited from his ancestors the doctrines and tenets of the order, we can better comprehend the deep significance of his words, when he proclaimed, without proviso, "I came not to destroy the law but to fulfil." And further he said, "Verily I say unto you that not one jot or tittle shall pass from the law until all be fulfilled."

And to still further emphasize he said, "Whosoever shall attempt to divorce the law from the Gospel, shall be called the least in the kingdom of heaven, but whosoever shall do and teach the oneness of the twain, shall be called great in the kingdom."

Now the question confronts us: Was the command, "Flesh shall man not eat," included in the law of which Jesus was talking, and not one jot or tittle should pass from it, until it be fulfilled.

I assume that it was, and challenge a successful refutation.

Now I think that I have shown that the whole law, including that part of it which prohibited the flesh of animals as food, was recognized by the Esseneans, and for which hundreds and thousands died as martyrs rather than violate it. We can safely conclude that Jesus of Nazereth lived in strict obedience to the dietetics of the Essenean order, and their forefathers.

Nowhere in the scriptures do we find that Jesus or his apostles partook of the flesh of animals as food that were "split in the hoof, or that chewed the cud." And as there were no idols to offer sacrifice to, after the Hebrews returned from Babylon, there was no further need for the partaking of the flesh of oxen, sheep or calves, on sacrificial occasions, permitted in the long distant past.

That Jesus and his disciples sometimes ate fish, there is scriptural evidence to prove. At the feeding of the 5,000 the record states that he took "five barley loaves and a few small fishes," and gave to the multitude, and that they ate and were filled. Then the disciples gathered up twelve baskets of food that remained, more than at the beginning of the spread. There was a miracle as great or greater than the turning of water into wine.

Why not give the hungry multitude flesh of animals "split in the hoof and that chewed the cud," if flesh of that character was permissible

as food? "It would require no more of a miraculous power to provide flesh of that character for the multitude than to furnish flesh to the rebels in the wilderness, which David affirms God rained down upon them as dust, and feathered fowl like as sands upon the sea, and let it fall in the midst of the camp, a day's journey in all directions, and two cubits high."

What a miracle! Did it require more wisdom than was manifested on that occasion, to produce the miraculous draft of fishes? Answer, who can.

The disciples had been out fishing all night, and had caught nothing. Discouraged and hungry, they approached the shore. Jesus met them, took cognizance of their need, told them where to cast their nets; with the result that their nets brake, because of the multitude of fishes gathered in. It is fair to assume that the disciples ate of the catch. At the last supper, we are informed by the sacred historian that Jesus took fish, and blessed it, and gave to his disciples and they did eat. Can any one point out on the pages of the New Testament where Jesus took the flesh of sheep or oxen, and blessed it, and gave to his disciples to eat?

THE ESSENEAN DIETETICS MANDATORY IN THE APOSTOLIC AGE.

Before going further, allow me to digress a moment to present strong presumptive if not positive evidence that the Essenean brotherhood was still in existence and living up to all the requirements and usages of its community life in the Apostolic age. We read in the 4th chapter of Acts, that there was a PENTECOSTAL occasion,—that signs and wonders were done in the name of Christ. The account reads: "And when the apostles had prayed, the place was shaken where they were assembled together, and they were filled with the Holy Ghost, and they,—the apostles,—spake the word of God with boldness."

The Esseneans were a community of vegetarian Jews, that held all things in common. Any person desiring admission must come in empty handed, or if they had possessions they must be sold, and the proceeds given to the elders or chiefs, to be deposited in the general treasury for the general use of all.

Jesus being an Essenean, I can more readily comprehend the deep significance of the words spoken to the young lawyer, who came asking, "Good master, what shall I do to inherit eternal life?"

"Go and sell all that thou hast and give to the poor and then come and follow me. Where? Into the Essenean Community and then having taken the "Holy Covenants" follow me on a ministry of service to the poor, who he assured him, he had always with him.

That was asking too much, for the young lawyer had great possessions. He went away sorrowful.

On this Pentecostal occasion the record states "that the multitudes of them that believed or were converted by the apostles, preaching, were of one heart and soul; neither said any of them aught of the things which

they possessed was their own, but they had all things in common. Neither was there among them any that lacked, for as many of them as were possessed of lands or houses, sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

And Barnabas having land, sold it, and brought the money and laid it at the apostles' feet, one of the initial ceremonies of a convert before joining the community.

All know the tragic event that caused the sudden demise of Ananias and Saphira. They applied for admission to the community, but they kept back part of the price of the land. The reader knows the result.

Now it is conclusively settled in my own mind at least, that Peter was an Essenean of the strictest sort, orthodox to the core. He held that all the gentile converts should be required to keep the whole law which included the diet law, which prohibited the use of flesh of any animal that breathed the breath of life, creeping things, or things strangled, as food.

Paul when he first entered the ministry, was not, I infer, a full-fledged Essenean, he was for giving the gentile converts a latitude along food lines wider than the customs and usages of the Essenean brotherhood sanctioned, but he was not yet a covenanted member of the community, being what was in ancient times called a Levitican, he was outside the jurisdiction of the order. So we find Paul, instructing the gentile converts to go to the "shambles, and whatsoever is sold there that buy and eat."

This departure from the customs and usages of the Esseneans greatly grieved Peter, and led to many disputations between the twain. Paul is on record as saying: "I withstood him, Peter, face to face." Paul and Peter's converts took sides, and as each had a large following, and as Paul had instructed his converts when invited to a feast, to eat whatsoever was set before them, asking no questions for conscience sake, the breach grew wider and wider between the Jew and Gentile converts.

Peter's converts named in the scriptures, collectively, "certain men," Acts 15th, which came down from Judea, taught the brethren and said, "Except ye be circumcized after the manner of Moses ye cannot be saved." Paul asks the question of his converts, "what advantage then hath the Jew; or what profit is there of circumcision?" Read the first three chapters of Romans and be your own judge.

This breach between Paul's converts and Peter's grew to such dimensions that it was determined by interested parties, for the sake of peace, to send Paul and Barnabas, and certain others of them should go up to Jerusalem, unto the apostles and elders about the question.

When they were come to Jerusalem, they were received of the church and of the apostles and elders, and they declared all things that God had done for them. Time and space will not permit details of the proceedings of the council. Suffice it to say that the outcome of the convention was the council sent Paul and Barnabas to the church at Antioch, with

letters, the gist of which was, "It seemed good to us and the Holy Ghost to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, from which if ye keep yourselves ye shall do well," as new converts might have been added.

I can plainly see that the instructions were a compromise measure between Paul's followers and Peter's. It was not coming fully up to the requirements of the Essenean brotherhood, but it was all that was deemed prudent for the gentile converts called Leviticans, that for a time must be fed on milk suitable for babes in Christ, leaving the rest for time to accomplish, by growth in grace. To more fully comprehend the situation, and the necessity of leading the Leviticans step by step to a knowledge of the requirements of the Essenean brotherhood as to membership, it will be well to learn of the horrible practices of the unregenerate gentiles in their orgies on sacrificial occasions to the Greek god, Zeus. They, the Greeks were in the habit of cutting strips of flesh from the thighs of their live prisoners of war, and eat it dripping with blood, and at the same time swearing the most solemn oaths of allegiance to their god in the temples of worship.

To alienate the converts from such horrible practices was the object of the instructions to the gentile converts of the church of Antioch, and as many of them succeeded in obeying the instructions of the elders, they would certainly do well, and in time be prepared, if faithful to take the next advance step, as full members of the brotherhood, in which degree they would be required to covenant to Jehovah and abstain entirely from the flesh of all animals that "breathed the breath of life, of things strangled, or creeping things." Fish not being a breathing form of life, and having no red blood, as a rule was not prohibited, evidently.

The student of the apostolic career of both Paul and Peter cannot fail to see that both were not full-fledged disciples of the Nazerene. Both had much to learn, and much, very much, to unlearn, ere they were prepared to minister to the people in the lofty spirit of Him they both professed to revere and follow.

Peter merited rebuke from Jesus. His zeal was not always tempered with wisdom. He was not always truthful. He denied that he was a disciple thrice on one occasion, and was rebuked for this want of fidelity to the truth. He was told to his face that ere the cock crew thrice he would deny his lord and master, and at cock crowing the prediction came true, he was reminded of his weakness and bowed his head in sorrow for his venality.

During his apostleship he was prone to allow his Jewish prejudices against the Gentiles to unduly manifest itself, especially against Paul's converts. It became necessary to open his blind eyes to his folly, to appeal to his consciousness in a way more potent than words. Eyes as well as ears must be brought into service. To this end a sheet was let down from heaven, in which were apparently all manner of four-footed beasts, and

fowls of the air, and creeping things, and he was commanded when ravenously hungry to arise and kill and eat.

The reader knows the history. The vision broke down the barbed wire fence Peter had erected between his converts and Paul's, and he is led to exclaim: "I perceive that God is no respecter of persons, but they that fear him and work righteousness are accepted of him."

Thus he grew in grace, as did Paul, who grew in knowledge and Christ-likeness as he became more and more baptized into the spirit manifest on the day of Pentecost, with power.

As an example we find him instructing his converts, largely gentiles, to ignore Peter's instructions in regard to dietetics. He instructs them "to go to the "shambles and whatever is sold there that buy and eat."

That was giving to the Gentile converts a latitude that orthodox Peter could not tolerate with patience. He charged Paul with a wide departure from the usages and doctrines of the Essenean brotherhood, which required a strict adherence to the letter of the commandment given by God to the ante-deluvians and reiterated to the post-deluvians, with "Thus saith the Lord," emphasis, "Flesh shall men not eat." Paul did not take kindly to Peter's criticisms, and he is on record as saying, "I withstood him face to face."

But Paul was an adept as a diplomat, the interests of Christ's kingdom were uppermost in his consciousness of what he conceived to be for the best good of humanity. He was determined to know nothing but Christ and just in the ratio that the eyes of his understanding were opened, he put in practice his highest concept of the requirements of the law and the gospel. In time he advanced a long stride from the one he occupied when he instructed his converts, "to eat whatever was set before them, asking no questions for conscience sake."

He deems it wisest to take a middle ground between his former views and those of Peter. He adopted as the ruling sentiment of his ministry, "Let no man put a stumbling block, or an occasion to fall in his brothers' way. In Romans 14th he outlines, 1st, "Our duty to others; 2nd our duty to God; 3rd. various admonitions. This epistle was written early in A. D. 58.

The circumstances under which it was written from Corinth to the Church of Rome may be worded briefly as follows: The church was made up of both Jewish and Gentile converts. The former were imbued with the doctrines of the Essenean brotherhood, inculcated by Peter, that it was wrong to eat certain kinds of flesh foods, because the law of Moses pronounced them unclean; they believed also in circumcision, and in the observation of holy days, etc.

The Gentiles conceived all this to be unnecessary, for Paul had instructed them to go to the shambles and whatsoever was sold there that buy and eat.

The disputation about circumcision and dietetics culminated in the refusal to fellowship with the Jewish converts on the part of the Gentiles, they branding the sticklers for the synagogue usages as "bigots," the Jews on the other hand pointed the finger of scorn at Paul's followers and stigmatized them as "Gentile dogs," etc.

In the 4th chapter of Romans, Paul realizes the suicidal policy of both factions in the church, and in a conciliatory spirit advises both parties to "bury the hatchet" and entertain a spirit of liberty, true Christian charity and self denial. Interest in each others welfare is the Golden Text of his epistle. Read it from the 12th to the 23d verses, they are full to repletion of suggestions that will do to think about profoundly, and pray over.

Paul discovered that in grieving the Esseneans with his meat, he was not walking in love, and to his followers he says, "If thy brethren be grieved by thy meat, destroy not them with thy meat. Let us therefore not judge one another any more, for I know, and am persuaded by the Lord Jesus, etc."

How grandly Paul swung himself into independence of character, cutting loose from the traditions of his fathers, from the leading string of his early education, from teachings at the feet of the Gamaliels of his time and country; and harder still, to accomplish the renunciation of his former instructions to his converts to "eat whatsoever was set before them."

Paul yields his former convictions and judgment to the Holy Ghost influence, but not until the light from celestial realms shot its persuasion through his mind, as it did when on his way to Demascus to put to death by the sword the Esseneans who had incurred his displeasure by what he considered to be bigotry and superstition.

The point which I wish to emphasize is that Paul, like all other babes in Christ, was subject to a law of unfoldment, like all other converts, into Christlikeness of character and achievement. Having reached the middle ground between himself and Peter, he was on the road to take another stride in the right direction, in tearing down the wall of partition that separated the Jews and Gentile converts into hostile bands, when he heroically avowed that as long as the world standeth," "I will no more eat flesh, lest I may make my brethren to offend."

PAUL LED TO MAKE THE AVOWAL AFTER THE CONVENTION AT JERUSALEM.

Paul after having heard the arguments, pro and con, at the convention at Jerusalem, resolved to unite with the brotherhood under consideration, in full fellowship, and to do so he must take the "Holy Covenants," which prohibited flesh as food.

That covenant marked a new era in Paul's life as an apostle. No more does he advise his converts when invited to a feast to eat what was set before them. In place thereof we find him giving exhortations about a proper observance of the covenants bearing upon the hygienic laws, how to "keep their bodies under," etc. "Know ye not that your bodies are the

temple of the Holy Spirit?" To make it so, there must be no indulgence in unclean foods. In Corinthians, 10th chapter is a digest of both the law and the gospel as to one's habits of living.

It reads, "Moreover, my brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea, and were all baptized with Moses in the cloud and in the sea." But with many of them God was not well pleased, for they were overthrown in the wilderness. Neither murmur ye as some of them also murmured, for flesh, and were destroyed by the destroyer, "evil angels," three and twenty thousand falling in one day."

"Now all these things were written for our example, and they are written for our admonition, to the intent that we should not lust after flesh as they also lusted."

PETER'S VISION FURTHER ELUCIDATED.

In the 10th chapter of Acts, the record state that Peter while in a trance, and very hungry, saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners and let down to the earth, wherein were all kinds of four footed beasts, and creeping things, and fowls of the air. And there came a voice to him, saying, "Rise Peter, kill and eat." But Peter said, "Not so Lord, for I have never eaten anything that is common or unclean."

THE LESSON OF THE VISION.

I assumed at the opening of my lessons on Bible hygiene, that the whole controversy as to the Bible mandate, "Flesh shall man not eat," hinged on the disputed question; whether Moses annulled, repealed, or amended the diet law as given to Noah in the 9th chapter of Genesis. It is an historical fact that the ante-deluvians were plant food consumers. During the Mosaic period there were changes made in which the flesh of animals "split in the hoof and that chewed the cud," were permitted in sacrifices, but not as food.

Issue has been taken with me on that point, but all I have to say is to the "law and testimony let us come." I think I have presented conclusive evidence that the statute on which the problem hinges had reference to sacrifices on feast days only.

But the vision of Peter and its sequences, adds additional evidence of a strongly pronounced character in support of the claim that all were Esseneans, consequently non carnivorous in their dietetics.

In the sheet let down from heaven, it was written that there was "ALL kinds" of four footed beasts. If so then there were animals "split in the hoof and that chewed the cud," which it has been assumed dogmatically, not proven, were permissible as food. But evidently, Peter did not so regard it. To the command, "Rise Peter, kill and eat," he answered as an Essenean would be expected to do, "I have never eaten anything that is common

or unclean." That is evidence, conclusive, that in Peter's concept the flesh of animals "split in the hoof and that chewed the cud," was "common and unclean," therefore not to be partaken of as food.

Further, the record says, there were fowls of the air in that sheet, that as a rule are strangled to death before used as food. Peter included every form of life, quadruped, fowls and birds of the air in his refusal to kill and eat, as "common and unclean."

What was Peter's interpretation of the vision?

Read the 10th chapter of the Acts and you can find a solution of the problem in the following words to the Centurian Cornelias, a devout man, "Ye know that it is unlawful for a man that is a Jew to keep company, or come into one of another nation; but God hath shown me that I should not call any MAN, mark the word, 'common or unclean.'"

Evidently the vision was presented to Peter to break down his prejudices and misconceptions in regard to the gentile world, as not being partakers of the glorious privileges of children of the most high God. With that lesson, forcibly expressed, the barrier that separated Paul's followers from Peter's was obliterated, and the twain came together as co-workers, especially as Paul had openly declared that he would no more eat flesh.

DOES THE FOLLOWING TEXT LEAVE A GAP IN MY THEORY?

"Not that which goeth into a man, defileth a man, but that which cometh out," is a text often cited to nullify my assumptions. This scripture must be taken with a grain of allowance. We all know that the scriptures themselves from cover to cover, represent flesh foods as defiling abominations. They must go into a man to defile him. No one can cavil at the statement that whiskey taken into the stomach habitually defiles. The 80,000 that annually go down to drunkards graves in the United States proclaim in stentorian tones that alcohol is a defiling abomination.

The quails eaten by the rebellious Jews resulted in catarrh of the most malignant character. The discharge, skin to the glanders in horses, laid low in death, 23,000 in one day, proved loathsome because of its defilement.

The swine's flesh consumed annually in the United States, I assume, causes the deaths of 150,000 persons.

Says the "Great I am," And it shall come to pass if thou wilt not hearken unto the words of the Lord thy God, to observe his dietetic commandments and his statutes, that curses shall come upon thee and thou shalt be smitten with consumption, and with a fever, and with an inflammation, and with an extreme burning, and the "evil angels," shall pursue thee until thou perish."

May it not be possible that the 150,000 consumptives that are fleeing from all parts of the United States to California, are the victims of violated law, that prohibits swine's flesh as food? I so affirm and defy a successful contradiction.

Swine's flesh is a defiling abomination, so says the scriptures again

and again. Whiskey, swine's flesh, quails, etc., must go into a man to thus defile, there is no other solution of the problem.

We are not required to violate reason and judgment, both God endowed, we must study the general import of scripture bearing upon the subject or we may fall into serious error.

Were it not that an important lesson is connected with my long fasts of forty days each, which if heeded would prove of transcendent value to all who are seeking knowledge of the laws of life and health, physically, mentally, morally and spiritually, I would prefer not to refer to my experiences in fasting and shall not do so further than to say that by its light I saw the wisdom, that in the olden time prohibited flesh as food, I came to understand that flesh foods, with their close companions, beer, whiskey, tobacco, etc., are incompatible with a deep living piety; and why the old prophets and seers so often resorted to fastings, often for 40 days, as a means of spiritual illumination. I saw by the light of my experience why Daniel turned from the King's sumptuous table in loathing and from the flesh of animals "split in the hoof and that chewed the cud," and lived on a simple diet of pulse and water; and why the terms polluting, defiling abominations were so often applied to flesh foods in the Bible. At least two great branches of the church, one of them, the largest, numerically considered, realizes the importance of placing the appetites for flesh foods under the control of the will in their establishment of the season of Lent. And here allow me to say that the period of restraint from flesh foods in the primitive church, was not limited to forty days, but embraced the whole three hundred and sixty-five days of the year.

Let him who would scoff at this season of restraint, try to abstain for forty days from his chief article of food, to say nothing about going without food altogether, and realize for himself the amount of self-denial it involves. It means something to crucify the lusts of the flesh. But this endeavor to make the body a "fit temple for the Holy Spirit," brings its reward in a higher moral and spiritual culture that far more than compensates for the imaginary good that comes from the gratification of the appetite, which Solomon, after a lifetime spent in the indulgence of his animal instincts, characterized as "all vanity and vexation of spirit."

Much more evidence might be presented to show conclusively that the Bible prohibits flesh as food, but enough has been presented to convince any reasonable mind of the truth of my hypothetical novelty, more would be superfluous.

I now ask the attention of my readers to the direful effects that flesh has had upon the MISSIONARY efforts in the "Land of the Rising Sun," and what the Foreign Missionary Society may reasonably expect, if all missionaries would solemnly resolve, as did Paul, to no more eat flesh lest it cause the Mongolians to stumble and fall.

If the Society would instruct its missionaries to banish flesh foods

from their dietary the chief stumbling block that now stands in the way of evangelizing the Orient would be consigned to oblivion.

The Oriental priests made several charges against Christendom, one of which was that we were not as good as the Bible which prohibited flesh as food.

I'm not surprised that the Asiatics after visiting a packing plant in Chicago, and noting its revolting scenes of blood and carnage, should say at the Congress of Religions, "your great slaughter houses are a curse and a shame to your civilization, and we do not want any such in the Orient.

Mr.Darmapala said: "The conditions of your country are very different from those of ours, your missionaries eat flesh and seeing this no intelligent mongolian will accept their Christianity.

Nera-sara-chan-ya said, in perfect English: "There is a custom in the Orient, deeply engraved and difficult to uproot; I mean their prejudice against animal food. So long as flesh eaters represent Christianity, so long it will have a stumbling block of huge dimensions in the way of evangelizing the Orient."

Said another, "Our churches, vegetarian, conquered all Asia and made the Mongolians mild, peaceable and well mannered. Slaughter houses were abolished and places where liquors were sold, were closed, but are now on the increase, because of Western Civilization that came with a Bible in one hand and a bottle of whiskey in the other."

Said another, "The people of the Orient look more to the lives of the preacher than his utterances; and when they find that the missionaries eat beef and pork and drink wine, which are the food and drink of the Asiatic outcasts, the high class, intelligent people of India class the missionaries with the low class scavengers." Since the advent of Western Civilization, drunkenness, debauchery, pauperism and insanity had increased in the same ratio as on the Western continent."

Further said another, in part, that if the missionaries went to Asia in the spirit of the true Christ and taught the Essenean gospel as lived by him, divested of all that degrades and is defiling, like flesh eating, wine and beer bibling, etc., that the Land of the Rising Sun could be evangelized in twenty-five years; words of grave import and worthy of profound thought.

Missionary effort has not been crowned with the harvest of souls, the vast expenditure of time, money and energy would anticipate.

Have these Oriental priests given us the key to the situation? If as assumed, we as Christians are not as good as our book, it will be well for us to first pluck out the beam from our own eyes before attempting to pluck out the mote from our Oriental brother's eye. By its fruits, Western civilization must be judged.

It was stated that the barque, Thomas Pope, steamed out of Boston harbor with seven missionaries on board, and 29,000 gallons of rum in hold for the same country.

With what result? Arch-deacon Jeffreys, after 30 years' observation in foreign missionary fields, said, "For every person truly converted to Christianity as a result of missionary effort, a thousand drunkards were made by the drinking customs of the American and English tourists and residents.

How long will it take to evangelize the Eastern hemisphere at that rate?

The exhortations of the apostle, Paul, are timely and meet the exigencies of the Asiatic problem. Coupled with the affirmation of the Oriental priest that if our missionaries abandoned flesh eating and went among them with the pure gospel as lived and taught by its founder, that then the great stumbling block in the way of evangelizing the Eastern hemisphere would be removed.

The command, "Thou shalt not kill," is given a very much wider latitude than we of the Western hemisphere accord to it. We limit the mandate to man-slaughter; the Confucians, numbering 300,000,000, render the command to mean, "Thou shalt not kill for food any thing that breathes the breath of life."

The strict adherence of the Orientals to this rendering of the text was strikingly exemplified by their fidelity to the dietetic usages of their progenitors, as a religious duty, equalling that of the loyal Jews, during the period of their history called the "Great Persecution," in their heroic conduct during the great Sepoy war. The Sepoys had been forced by the British, by whom they were conquered, to serve in the army as soldiers. Army discipline was strictly enforced. The cartridge used was encased in tallow. The Sepoys, with a deep seated religious conviction that it was a sin of great enormity to have animal matter brought into contact with the lips even, with death staring them in the face, for insubordination, heroically chose death, rather than defile themselves by biting off the ends of the tallow-encased cartridges, and thousands upon thousands went to their deaths manfully, rather than compromise their conscience by obeying the orders of their superiors. "Their conduct was a repetition of the Hebrew history during the reign of King Antiochus Epiphenes already referred to and worthy of emulation.

Paul's exhortations in the distant past have a bearing upon missionary effort that are pregnant with meaning.

"Him that is weak in the faith, receive ye, but not to doubtful disputations. For one believeth he may eat all things, another eateth herbs. Meat commendeth us not to God; for neither if we eat meat are we the better, neither if we eat not are we the worse. But take heed, that none of you put a stumbling block in his brother's way." Are we doing that in the land of the Orient. The priests at the Congress of Religions so charged and with telling effect.

Further says Paul, "It is good neither to eat flesh nor to drink wine,

nor any of those things whereby thy brother stumbleth or is offended."

Impress those judicious admonitions of Paul upon all those who are volunteering to labor in Foreign Missionary fields, with a "Thus saith the Lord," emphasis, and I fully believe that the Oriental Missionary fields, white for the harvest, will yield results commensurate with the time, money and energy expended in the enterprise.

Now I have given what seems to me to be proofs scriptural, in support of my assumption that the Bible is mandatory in its prohibition of flesh as food. You, my readers, are the jury. Ponder upon the evidence presented and if you see that my assumptions rest on a foundation of facts, then I hope you will, like Paul of old, resolve with God's help and the Holy Spirit's inspiration upon you, to "eat flesh no more as long as the world standeth, lest you make those weak in the faith to offend, stumble and fall."

FURTHER COMMENTS ON SAUL.

WHEREIN WAS THE SIN THAT LED TO HIS DETHRONEMENT?

Was it in not utterly destroying the Amalakites, or was it a palpable disobedience of the command, "Flesh shall man not eat?" I assume it was the latter.

Back of the Israelites' disobedience in falling upon the spoils taken from the Amalakites, was an antecedent one, that was clamoring for a king to rule over them like other nations. To their clamorings Jehovah answered, "I alone am king, all sufficient for all your needs." He had promised if they were obedient to His just and righteous requirements that he would be to them a guide, a counselor, a great high priest, a Father and a God. But no, they still clamored for a king, even as their forefathers clamored for flesh in the wilderness. The results of their murmuring for flesh foods, in the wilderness was, Paul affirms, a hundred and twenty thousand deaths in one day from malignant catarrh. The result of their rebellion against Jehovah as their king was the loss of an innumerable host on the battle field, and the remainder taken prisoners and carried away to into Babylonish captivity ultimately.

Saul was obsessed with "evil angels" as David termed them, and there is no doubt in my mind that the whole of Saul's army was obsessed by devils incarnate, when they flew upon the spoils of the Amalakites and did take the sheep, oxen and calves, and slew them upon the ground, and did eat them dripping with blood, as did the heathen round about them.

Do we not find partial solution of the problem in the 78th Psalm?

David, speaking of the rebellious Jews in the wilderness, said, "They tempted God in their lust by asking flesh to eat, therefore a fire was kindled against the rebels. Why? Because they believed not God, though He had opened the doors of heaven and had rained down MANNA upon them to eat. They did eat "angels food." He sent them that to their full. He

caused an east wind to blow, He rained down upon them as dust, feathered fowl, quail, like as the sands of the sea. So they did eat and were well filled, for He gave them of their desire. They were not estranged from their lust, for while the flesh was yet between their teeth the evil angels came among them, and they slew the fattest of them, and smote down the chosen men of Israel."

For all this they sinned still. When the evil angels slew them, 60,000 in the month, they returned and inquired after God. Then, and not till then, they remembered that God was their rock and the high God their redeemer.

Nevertheless they did flatter Him with their mouth, and lied unto Him with their tongues, for their heart was not right with God, neither were they steadfast in his covenants. But He being full of compassion forgave their iniquity and destroyed them not wholly; yea! many a time He remembered that they were but flesh, a wind passeth away.

It was the evil angels that incited the rebels to lust after the flesh pots of Egypt, the land overrun with evil angels, to their final undoing as a nation.

Now it is fair to assume that King Saul was dethroned, not because he failed to utterly destroy the Amalakites, but because of his disobedience to the command that prohibited the eating of flesh as food. This we can safely infer from Saul's own words and actions. When informed that the Israelites flew upon the spoils and did take calves, sheep and oxen and slew them upon the ground, and did eat live flesh dripping with blood, following the example of the heathen, he acknowledged that the people had sinned, and immediately sought to make amendments for the violation of the law.

The law was explicit in its instructions that animals selected for sacrifices should be slain upon an alter in decorum, and with a priest in attendance, and only on special occasions, feast days, passovers, etc., corresponding to the sacrament of the Lord's supper which occurs only at long intervals with some Christians.

Unmindful of the law, the Israelites flew upon the spoils in the manner described. Then Saul was reminded of his sin in omitting to build an alter, and at once set about the work of doing something to remedy the evil done by his sin of omission. The history reads that he ordered stones to be brought and an alter built. Then he commanded every man to bring in his ox and his sheep and lay them on the alter, and strictly obey the requirements of the statute regulating burnt offerings.

But that did not palliate his crime or release Saul from the penalty of his neglect. He pleaded guilty to the charge made by Samuel, and pleaded with him to entreat the Lord in his favor but without avail. The answer of Samuel was, "Because thou hast rejected the commandment of the Lord, he hath also rejected thee from being king." Now the theology that has come down to us from the dark ages, assumes that it was disobedience of the command to "utterly destroy the Amalakites," that constituted Saul's crime.

But did Saul fail on that point? He confessed to a disregard of the prohibitory law in regard to the use of flesh as food, but to the other charge of saving the women and children of the Amalakites, he vehemently claimed that he had done as commanded.

The disobedience then centered in the saving of the spoils and taking the sheep and oxen, and slaughtering them for food when hungry.

The sheep and the oxen were "cloven footed and chewed the cud," permissible, it is assumed, under the statute as food. Where then was the crime of flying upon the spoils, and eating flesh in the manner described? There is but one explanation that carries weight, and that is the law prohibiting flesh as food had been trampled upon to an extent that it was a sin of great enormity, and could not be lightly regarded.

We will suppose for the sake of the argument that the commandment to utterly destroy the Amalakites round about Gilgal, was Saul's great crime and merited the punishment meted out to him, how can we reconcile such a mandate of Jehovah, with another of His formulating, "Thou shalt not kill?" Is it possible, or probable, that Jehovah, a being of infinite intelligence and withal assumed to be immutable, one who sees the end of all things from the beginning, should make a decalogue law, worded: "Thou shalt not kill," and then violate the law of His own making, and then wreak vengeance on Saul, as His instrument, for violating it? Perish the thought.

If it was just to dethrone Saul for disobeying the command, "Thou shalt not kill," and the lawmaking power was behind Saul to instigate the slaughter, then was not the LAWGIVER a particeps criminis with Saul, and himself merited dethronement for a wholesale violation of the command, "Thou shalt not kill?" Is that logic?

It is in evidence that the Orientals in Saul's time and previous, gave to the commandment a much wider latitude than is generally attributed to it. They interpreted it to mean "Thou shalt not kill for food any thing that ever breathed the breath of life."

In Saul's disobedience there was a tripple crime. He disregarded the commandment, "Thou shalt not kill" thy fellow man and further thou "shalt not kill for food anything that ever breathed the breath of life."

The whole of the moral law is summed up in the scripture text: "What more doth thy God require of thee than to deal justly, love mercy and walk humbly before thy God."

Paul gives us a condensed statement of both the law and the gospel in the words, "Thou shalt not kill, thou shalt not commit adultery; thou shalt not bear false witness; thou shalt not covet—if there be any other law, he says it is briefly comprehended in this: thou shalt love thy neighbor as thyself. Love worketh no evil to the neighbor, therefore love is the fulfilling of the law."

What was the standard of justice in vogue during King Saul's reign? Was it the Golden Rule of Moses ordaining? If so, was it living up to its requirements in the conduct of Saul's army in utterly destroying the Amal-

akites, men, women and children? Evidently the eye for the eye, and tooth for a tooth, and blood for blood regime was dominant, such as "evil angels" might impel Saul and his army to resort to, but a righteous God, never.

Ezekiel sets up a standard more in harmony with the Golden Rule, namely, "If a man is just, and doeth that which is lawful and right, and hath not oppressed any, but hath given his bread to the hungry and clothed the naked with a garment, and hath executed true judgment between man and man hath kept all my statutes to DO them, including the one, 'thou shalt not kill,' he is just, he shall surely live,' saith the Lord."

Christ is on record as saying: "It is written, an eye for an eye and a tooth for tooth and blood for blood; but I say unto you, love your enemies, do good to them that hate you and persecute you, and pray for them that despitefully use you." Did he practice what he preached? Go with me to Calvary, and there learn the lesson of his Godlike forgiveness of his murderers. Taunted, jeered, spit upon, a crown of thorns plaited for his head, a sword thrust into his side and sneeringly told if thou be the Christ, come down from the cross. He saved others, himself he cannot save, etc. Amid all this noise, confusion and strife, up goes that sublime prayer of the cross, "Father forgive them, they know not what they do."

How any one with the least vestage of the Christlike spirit of forgiveness of enemies can reconcile the statement that a merciful God, who pitieth his wayward children as a father pitieth even prodigal sons and runs and meets them and falls upon their necks and kisses them, and welcomes them home with music and dancing; assuring us that there is more joy in heaven over one sinner that repenteth than over 99 that need no repentance, and who taught the doctrine of non-resistance to all evil, could command Saul to go and utterly destroy the Amalakites, men women and children is past my comprehension. Let us no more talk about God's immutability, that he's "the same yesterday, today and forever;" if in the same personality we find the two extremes of character, the one all love, forbearance, charity and forgiveness; the other vindictiveness, hatred and revenge. We might expect to "evil angels" the aggregate of whom is appropriately named the Devil, Satan, the Father of Liars, etc., to do this, God never. I think it is safe to assume; that as it was "evil angels" that incited the rebels in the wilderness to rebel against the manna, angels food as David named it, and who slew one hundred and twenty-five thousand of the partakers of the forbidden flesh foods in the wilderness, which slaughter has been attributed to Him who went before his "chosen" as the pillar of fire by night and the pillar of cloud by day."

Says David, "He clave the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rocks and caused waters to run down like rivers."

But the record says the wrath of God came upon them, and slew the fattest of them and smote down the chosen men of Israel. The very same Psalm says that it was "evil angels" that smote down in death the one

hundred and twenty thousand in one day. If that be a truth as David affirms, why say God smote the rebels in the manner and to the extent named? Let God be justified, although men be proved liars.

Let us separate the chaff from the wheat and render unto God the things that are God's, and to Satan, the things that are Satan's.

Good and evil, God and the Devil, won't mix. They are as divergent as the poles.

In closing the first book of this treatise, allow me to suggest that we leave "the dead past to bury its dead" and marshal all our forces and energies to lay the foundation of the "Church Triumphant," a non-carnivorant, federated church based on the communistic idea as formulated by the loyal Jehovians, exemplified in the FRATERNAL lives of the Esseneans, repeated in history on our continent in the community life of the Incas, of South America. Beyond such a civilization, nothing can pass. It is the absolute religion; the religion of gods and high-raised angels. When all the world accepts the BROTHERHOOD idea in church relations, taught and lived by Jesus of Nazareth, we will approximate to the good time coming, portrayed by a modern seer in the words: "I see a race without disease of flesh or brain, shapely and fair, the married harmony of face, form and function, and as I look, life lengthens, joy brightens; love canopies the earth, and over all the great dome shines the eternal star of human hope; when the hangman, the headsman, and prison keeper, withdraw and become useless, relics of a semi-barbarous age. In that age I see no axe or rope upon the scaffold, the blood-stains have all been washed away by the sweet dews and rains of Celestial love. In that day RIGHT, not MIGHT, shall sway the sceptre. I see war vessels that composed the Pacific Squadron rusting in the harbors; I see vines clamber and flowers bloom on arsenals and forts. I hear the bugles call a truce along the blood stained front of war; I see battle flags furled and put away from sight. I see soldiers return to their firesides, farms and shops; I see a race of brothers. I see men and angels talk face to face as in the olden time. I see an age of the Golden Rule of conduct, and over all I see the white wings of the angel of peace who once hovered over the 'Babe in Bethlehem,' reiterating in jubilant song of praise the old time greeting, 'Peace on earth, good will to man.'"

BOOK SECOND

PHYSIOLOGICAL AND THEOLOGICAL

INFINITE WISDOM AT THE HELM, WHEN IT PROHIBITED FLESH AS FOOD FOR MAN.

In the general economy of our physical being, TASTE is, of all the senses, the most likely to be perverted. Eating and drinking is a favorite recreation everywhere. To eat much and talk over much about eating is to be in the swim of fashion. People who forget their stomachs in the pursuit of knowledge, or a higher moral and spiritual culture, are quite likely to be sneered at as visionaries, dreamers. And yet this practice of constantly pandering to perverted tastes, is one, if not the most prolific, source of mental imbecility, moral obliquity, and physical degeneracy. No one of the senses has furnished half so many occasions for the violation of all that pertains to the spiritual, moral, mental and physical health, as this one; nor is there one among them all whose dominion over human nature is at once so degrading. Considering how much the happiness and welfare of humanity depends upon the soundness and precision of its MORAL and RELIGIOUS views, and not forgetting the ever-increasing control that SCIENTIFIC PROOF exerts over the masses of men; my reader will pardon me, if I add a chapter, elucidating the wisdom of the Great PHYSIOLOGIST of all physiologists in decreeing: "FLESH SHALL MAN NOT EAT." I shall endeavor to show, beyond a peradventure, that the prevailing skepticism as to the superior claims of PLANT FOODS, and the "NO BREAKFAST" plan, is compatible only with the most incorrigible indifference, and mournful destitution of all knowledge, scriptural and scientific, on a subject of the most vital importance.

The beloved Apostle, writing to Gaius, whom he loves in the truth, greets him thus: "Beloved; I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth."

Commenting on this text, George F. Penticost, the well known evangelist of London, England, says: "Spiritual prosperity and health, which John takes for granted in his salutation to his beloved Gaius, is certainly the highest blessing attainable on this earth; but John prays that this great blessing may be matched by another, namely: the health of the body."

Bodily health is certainly desired by all men and women, especially by those who have suffered from impairment of physical strength. For the most part, health is desired as the principal factor in our earthly enjoyment, and for the sake of earthly gain. But the Christian ought to desire health of body for the higher reason that he can serve God more efficiently.

MAN A TRINITY.

Man, like his Creator, is a triune being. How well does the Apostle describe man's three-fold nature. He teaches in a few words how direct retribution in their bodily sufferings is measured out to those who yield to indulgencies, when he describes the wrong-doer, as one who "sins against his own body." Much more comprehensive than any meta-physical subtilty of modern times, is the physiological view which the Apostle takes of the human body when he names it the "Temple of the Living God." He might have added, a "Volume of Divine Revelations." Too many, I regret to say, do not aspire to make "the Harp of a Thousand Strings" such a dwelling place, but ignorantly convert it into a locomoting pig-pen; beer barrels; smoke house; opium joint, tea and coffee sepulchers, etc.

I assume that pure food makes pure blood, leading to healthy tissues, healthy will, healthy conscience, health of the body in its entirety.

I lay that down as a fundamental principle; as a sequence we should hail with delight any practice that will enable us to enrich the blood.

The packing house outputs, vividly portrayed by Upton Sinclair, in his "Jungle," do not and cannot make blood that is in the least conducive to the best results, physically, mentally, morally or spiritually. Bright eyed, rosy cheeked religion is the need of the day, and the road to its acquisition is through physical perfection as near as possible. It is now recognized that the body and spirit are one, and when we thrill one with joy or sorrow, we thrill the other.

Now I assume that there is no difference in man's environments in this age differing from those of the time when the Judean Prophet and Healer walked the plains of Gallilee on his mission, engaged much of the time in casting out "unclean spirits" from gaderenes and magdalenes. Obsessions are as rife today as in the long ago, and they are the potent factors of much of the sickness, contentions, strifes, wars, gluttony and drunkenness, divorces, etc., that are fast hurling our nation to the same doom that overtook the ante-deluvians and later Egypt, Babylon and Rome.

In view of this, we might as well recognize the fact that there are two mighty fortresses in the "Volume of Divine Revelations," the heart and the liver. The former the fortress of the virtues; the latter the fortress of the furies, or "unclean spirits." Flesh-eating nations are abundantly supplied with fetalling, vampire spirits, that like barnacles on a ship's bottom, sadly interfere with our volition. They rule us for weal or woe. Our own conduct will reveal to us, and to others, whether good or evil spirits sway the sceptre in this tabernacle of flesh.

We may have our heads filled with all intellectualities, and our ears with all musical appreciation, and the mouth with all eloquence, and the hand with all industries, and the heart with all generousities; and yet have furies in the liver, if flesh enters into one's dietary. Why? Because we are paying the penalty for disobedience of the command: 'Flesh shall man not eat..' The promise of the Holy Spirit is conditional:

"If ye do whatsoever I command you, then my Father will love you, and we will come and take up our abode with you." What is the penalty for disobedience? "I will set my face against you, and when you fold your hands to make many prayers, I will not hear you." It is better to "obey than to pray," with your stomachs filled to repletion with all kinds of incompatibles all in a ferment. To thus defile the body is a sin of great enormity. Said Paul, "Know ye not that your bodies are temples of Spirit," both good and evil, he might have added.

Jesus said: "Ye are all heirs and joint heirs with me, in all the wealth of the Father's love;" and again he said: "The kingdom of heaven is within you"—and he might have added, the kingdom of hell, also.

Couple these statements with the Creator's, that He created man in his own image; in the express image of himself; and further, "I will write my law in their hearts, and put it in their inward parts," and we have links in a chain, showing that we are each and all embryo gods, having within ourselves all the seminal principles of all the greatness, grandeur, glory, wisdom and love pertaining to the Almighty Father, with an eternity stretching out before us in which to unfold into the likeness of our Divine original.

The Great Physiologist has written "His law in our hearts and put it in our inward parts"; then it follows that our bodies are volumes of Divine Revelations, as much so as revelations written on "tables of stone" or in a book. The difference between those who aspire to become filled with the Holy Spirit and the "Anointed One" is not of kind, but of degree.

The receiving and containing vessel of inspiration, known as the Nazerene, was BORN right, and after birth was kept in "sanctification and honor;" consequently the "water of life" dispensed through that vessel was pure as crystal, approximately as pure as its fountain head.

The Creator cannot put pure water into a filthy vessel and have it retain its purity, hence the necessity of keeping the vessel pure.

For this reason, I assume that pork and piety won't mix; one represents the virtues, the other the furies.

The manifestations of the power of the spirit, or the virtues, will always be in the ratio of the largeness and purity of the receiving vessel. The intimate at-one-ment of the human with the Divine will be exactly in the ratio that self is crucified, thus making room for the self of all selves, or God. Little do we comprehend, many of us, when we pray "Our Father who art in heaven," that the heaven is within us if we keep the commandments; and that the being addressed is enthroned in the "inner sanctuary, the holy of holies" within our bodies, if we do not make a pig-pen of it.

To me it is a sublime thought, and "worthy of all acceptance," that we are each and all embryo gods, made only a "little lower than the angels," and that we can say in all sincerity with the Messiah, "I and my Father are one"; that we are each all heirs, and joint heirs with the "Great Elder Brother" in all the wealth of the Father's love. It is this sublime thought that inspires me

to a life of holiness, wholeness, a life worthy of my high parentage, and to sway the sceptre of righteousness in this little realm of matter and mind, as becometh a child of a king, who is "King of Kings and Lord of Lords."

Now there are many ways by which we can defile our bodies, but for an introduction to what follows I will speak of the defilement that comes from gluttony. There are hundreds and thousands of men, ostensibly good men and women, who hourly invite the furies of the liver to come and take up their abode in the kitchen department of the "house not made with hands" by excesses in eating and drinking, bad cooking, etc. The demoralizing effects of fish foods, especially shell fish, has been forcibly elucidated by a German scientist, and all that he says in regard to fish I assume applies to ALL flesh foods.

I repeat that a person's dietary, if he or she is blessed with a sound mind in a sound body, determines whether that person shall be an Apollo in beauty of face and symmetry of form; a Samson in strength; a Daniel in cleanliness and vigor of mental perception; Peter's speaking with tongues of fire; or numbered among those to whom Jesus referred when he told his disciples, who had risen superior to the appetites and passions: "Greater works than these shall ye do, because I go to my Father."

The "Crucifixion of the lusts of the flesh" is mandatory, but seldom is it obeyed. Doctrines, rather than sound lives, is the ruling sentiment of the majority of religionists, overlooking the fact that sound doctrines must be the product of sound living. If we live right then the promise is: "Ye shall know of the doctrines whether they be of God or no."

Statistics show that the United States is fast going down in declension; that crime, insanity, idiocy and pauperism are increasing with fourfold greater rapidity than the increase of population. McClure's magazine, a short time since, stated that as a nation we were only one remove from Russia in crime, poverty, insanity and general wickedness. And Russia, it is assumed, was the most degraded nation of the two hemispheres.

The world is lacking in a single historical fact, to show that a nation by mere patching, has been able to survive the loss of its religious and moral life, and our republic builds a phantom fortress on a sandy foundation if it deludes it self with the vagery that it is especially immune from the penalties of disobedience that have befallen other nations. The Supreme Ruler is not a patcher up of old garments. He does not "put new wine into old bottles," for reasons specified in the scriptures. When an empire or city becomes a saturnalia of crime, like Rome, He calls an imperative halt and decrees, in a voice full of meaning and to be obeyed: "Cut it down."

The immutable laws of God make no distinction as to kindred, tribe or tongue—notably the ante deluvians—and the mysterious hand that wrote the doom of an empire in the handwriting on the walls of Balshazzer's palace, still holds the sceptre of destiny over all principalities and powers of darkness, including the "trusts."

Their "day of judgment" has overtaken them, and called an imperative halt on their suicidal policy, and brought them face to face with the everlasting decree, which in stentorian tones like the "thunder blasts of Sinai," says in words pregnant with meaning: "Sow to the wind and you'll reap the whirlwind."

Many of the political "wolves in sheeps clothing," like the San Francisco grafters, are having forced home on their seared consciences, that God is not mocked, that He has not vacated his throne nor revised his laws, formulated and executed in infinite wisdom.

This is the resurrection morn of American patriotism. It is rising as did its "Revolutionary sires," to the demands of the times and occasion. It has buckled on the armor for an aggressive warfare against the enemies of righteousness, realizing that it behooves them to watch diligently after the purity, sincerity and vigor of the nation's physical, mental and religious welfare.

The people are learning that facts in history conclusively show that nations that have said, like the fool, there is no God, have alienated themselves from their religious institutions—the nursing mother of a true civilization, have declined in glory, have grown corrupt, barbarous and cruel. Rome in the time of Nero became a maelstrom of savagery, a saturnalia of vice. In those days it was fashionable to mock at religion, and revile the faith once delivered to the saints. The wives and daughters of the most distinguished citizens danced naked in public with male debauchees. Poisoning and suicides were classed with the fine arts. The populace clamored for carnivals of blood and applauded while helpless human beings were devoured by savage dogs or torn to pieces by wild beasts.

If the reader will turn back the historic page but a hundred years he will get some faint idea of the effects of the non-conformity to the teachings and practices of the Primitive church, the disciples of which manifested in their lives the beatitudes, found in the "sermon on the mount." France was afflicted with an acute atheistical paroxysm when it was dragging its fairest women to the guillotine, and cutting off their heads to make a hoodlum holiday; when it was butchering helpless prisoners by the hundreds for no other purpose, apparently, than to supply the tanneries she had established at Mendon with human hides. On other occasions the officials filled barges with women and children for the same purpose and sunk them in the presence of the populace on gala days; while the onlookers howled with delight along the river banks. To escape such tyranny in Europe the "Pilgrim fathers" sought the hospitable shores of the Western continent, where they could worship God in accordance with the dictates of their own conscience, with none to molest or make them afraid. The very foundations of society were broken up; it was chaos come again during the "reign of terror" when France was insulting, imprisoning and murdering her priests, scoffing at religion, and crowning a courtesan as "Goddess of Reason" at Notre Dame.

FLESH FOODS AND ALCOHOLIC STIMULANTS THE INCENTIVES.

A scientist, one Anton Seigafritz, of Gorlitz (Germany, after making extended investigations into the dietetic habits of different nations and peoples (under the auspices of the German government), more than hints that the carnivorous habits of the Romans in the time of Nero was the underlying cause of the blood thirsty ferociousness that culminated in moral degradation without a parallel in history, with perhaps the one exception of Sodom and Gomorrah.

This scientist writes: "I have discovered that indulgence in fish is by no means safe. I have observed a distinct and positive tendency in shell fish, when eaten, to induce emotional insanity, or at least a transitory, unheralded species of frenzy.

"While investigating the culture of the oyster, and its effects on the physical and mental system, in all parts of the world, it was among the fishermen of Ostend that I first suspected that a peculiar action of the cerebrum might be induced by the use of fish foods. It occurred to me that the fish-women the world over have a peculiarly irascibility of temper, a strange disposition to quarrel, and a singular readiness and fluency in the use of foul language.

"I have seen stokers, coal heavers and stevedores in England, after eating a dozen oysters or two, suddenly transformed from men into wild beasts. I have seen peaceful Normandy peasants, after a score of oysters, shake off their native lethargy and become infuriated ruffians.

"In New York, pursuing my studies upon the wharves and markets, I had frequent occasions to note the violent accessions of frenzy following a large consumption of bi-valves.

"The increasing frequency of suicides in the United States is an established fact. During my investigations there I was able to trace a lot of *felo-de-se* in many instances to emotional insanity, induced by excessive oyster eating. I have given much time and research to this subject, and am strongly inclined to attribute the great excess of madness which prevailed in the first centuries of the Roman empire, and manifested in the wildest extravagance of luxury, and the elevation of suicide into an heroic act, to the great passion for oysters which had seized upon the people."

Had the professor gone a step further and attributed the saturnalia of sensuality to an excess of flesh foods I do not think he would have made a wide departure from the truth. The finer distinctions of one class of flesh foods and another has never been made the topic of close scientific investigation. The German scientist has approximated a little nearer the goal than any of his contemporaries. It is to be hoped that the investigation instituted by the German government into the qualities of fish foods may be extended to other kinds of foods, to the end that science and religion may have definite information as to the effects of foods on the moral and spiritual nature of man.

I have stated on good authority that the United States is in declension.

WHAT IS THE REMEDY?

First, to point out the causes, hold them up to the gaze of the multitude, venture an analysis, and suggest remedies. What is the cause and what the remedy?

The rapid growth of the trusts is an alarming malady, and it can be cured only by a quickening of the national conscience and strengthening of the moral integrity of the people.

Ever since the exposure of the criminal greed that fed embalmed beef to American soldiers, the Meat Trust of the country has been steadily held up to public execration. The following sworn statement was made by Theodore Roosevelt in the court of enquiry appointed to investigate the embalmed beef of the Spanish war, supplied to our army and navy by packing houses of Chicago, and upon which the "boys in blue" laid violent hands and threw overboard. Said Roosevelt: "The so-called roast beef is almost as devoid of nourishment as so much rope. It is merely the fibre of the meat, from which the juice has been extracted to make "extract of beef." If, however, this was the limit, it would not be so bad, as the boys might make a shift and fill up on hard tack and beans."

"The worst of it is that so much of the food that is sent out from these packing houses is not only lacking in food value, but is exceedingly filthy. It was utterly and hopelessly unacceptable. The cans when opened would show, usually, what looked like a layer of slime, a very disagreeable looking substance. The beef inside was stringy and course. It was like a bundle of fiber; sometimes we could not stew it. The majority of the boys when put upon it would become sick in a few days with all sorts of bowel troubles."

If one hundredth part of what has been stated along the line of food adulteration by packers is true, made under oath by such witnesses as the President of the United States, then it ought to be sufficient evidence to send the packers to Hades, or at least to shut them up where they could have access to nothing in the shape of food but their own vile products.

Since the Upton Sinclair expose of the beef trust, the biggest meat trust in American history has been formed. This includes all the big concerns of Chicago and Omaha, and has a capitalization of a half billion of dollars. It has cut out all competition, specified the zones in which each establishment shall trade, and consults none but its own corporate interests, fixing the prices of meat. It controls business worth a million dollars a day.

By maintaining a lobby at Washington during a session of congress, the trust amended the legislated reform so that the packers have prevented the successful importation of competing meats from Europe. Thus the trust has its hands upon the throats of the consumer. Now the news comes that on account of the crusade against diseased meats, the Beef Trust, to make up for the loss, will continue to advance the price of meats throughout America. In the face of this packing house conspiracy, the newspapers are talking loud and long against the pessimism that everywhere manifests itself in the "what's the use" attitude of so many that know the packers have the United

States Senate legislating against the people and in favor of the trusts.

A hog of the genus homo was recently paid \$10,000,000 for merging the meat packers into one gigantic trust. Who pays that \$10,000,000? The consumers of flesh. These pachydermatous mammals have become our masters. They consolidate under the name of "trust" and make labor subservient to their greed. Well have they been likened to the octopus, and named the "devil fish." They manipulate the workingmen of the country just as expert chess players manipulate the figures on the chess board. They are the power behind the throne. They have seized the reins of state and national government; they purchase legislatures just as the Beef Syndicate purchases cattle. They control elections by subscribing fabulous sums of money for election purposes.

There is scripture evidence to show that "evil angels" can obsess hogs. If they could do so in any age, they can in this. It does not require a great stretch of credulity on my part to conclude that the "Board of Trade" rooms which I have visited, dominated by the "trust" element, are the resort of "Beef Trust gaderenes."

"Among them you daily see scenes that paralyze description, and are beyond the imagination of anyone who has never looked on. It is a species of emotional frenzy, the nursing mother of "frenzied finance." What snapping of fingers and thumbs; wild gesticulations, and raving like hyenas, swaying to and fro like wild buffalos, foaming at the mouth and jostling one another. "Boards of Trade" are, as a rule, veritable pandemoniums. It is safe to say that all these gaderenes are FLESH eaters. If Anton Siegfritz had extended his researches into the domain of the MORAL effects of flesh foods generally, I think he would have come to the conclusion that the substitution of the words "flesh foods" for "fish foods" would cover the ground of emotional insanity without doing violence to his assumptions. I base the assumption on the following facts:

It is well known that the fiercest, most savage people in the world are the cannibals, and those nearest approximating them are the tribes who eat flesh raw or nearly so. The carnivorant animals like the lion and tiger are the most ferocious and blood thirsty; the herbivorants are their opposites.

Some time since I interviewed a trainer of bull dogs. In answer to my question, "What do you feed them to make them savage?" he answered "muscle beef." Feed the bulldog on a non-carnivorant diet exclusively and his fighting qualities will be conspicuous by their absence.

Oliver Cromwell, impressed with the fact that the food we eat had much to do with the mental and moral status of men, in order to test the foods best adapted to fire the fighting qualities of his soldiers, fed a garrison exclusively on muscle beef, with the result of proving that the garrison to a man were devils incarnate on the field of battle. Proud of his discovery he named them "Johnny Bulls" because of their bulldog fierceness and tenacity.

Here then are substantial facts that conclusively show that the flesh of animals that "chew the cud and are cloven footed" are productive of vicious

tempers, on a par with the fish foods, and their tendency in that direction shows the wisdom of the Supreme Ruler in prohibiting their use as food.

Close up the saloons and butcher's shops and divorce courts will soon be consigned to oblivion.

SYMETRY OF FORM AND BEAUTY OF FACE A GLORY TO THE CREATOR

That irritable tempers are antagonistic to beautiful complexions is no longer debatable. Overfeeding, ordinarily results in an acid stomach, or a dart through the liver, or both.

A sour stomach and a torpid liver sours the temper, yellows the eye-balls and the cuticle, and jaundice of mind and body follows.

The woman who lets every little trial disturb the equilibrium of mind and body is daily scoring a new wrinkle on her face, and spirit also, for the former is a reflection of the latter.

The primary items of danger to the complexion in the ordinary menu of flesh foods are not difficult to describe. The complexion becomes florid, as does that of the wine bibber. The skin becomes chronically congested, as does that of the inebriate; the cuticle coarsens, and in time produces the tawny, cloacal spots that follows a long continued indulgence in the use of tea, coffee, etc. Plant food converts affirm that any woman, be her skin so faulty that she seeks the services of a "beauty doctor," who will faithfully try Daniel's dietetics, will speedily observe an augmentation of her charms of skin coloring and texture to the extent that she will no more look with longing eyes on the "flesh pots," for the change will make the brilliant complexion more fascinating, while the muddy one is cleared to a surprising extent.

Not only women of naturally vitriolic tempers, but those whose emotions are well under control, are finding out that the straight road to glorify God is by a "crucifixion of the lust for flesh foods." In short, follow Daniel's example.

That simple regime means clearer heads, cooler blood, subordinated tempers, a normal equipoise of brain and brawn, complexions as fair as the lily, tinged with the bloom of health, soft and rosy; and last but not least the moral and spiritual result will be the building up of mansions in the soul to the extent that each and all can realize by a joyous experience the import of the words: "The kingdom of heaven is within you," and collectively realize an answer to the prayer of the ages: "Thy kingdom come," and the fulfillment of the sweet prophecy of a "Divine kingdom on earth."

It will be well to bear in mind the fact that in his entirety man in a sense can be a double like the "Siamese Twins," and as a sequence, when the one is thrilled with joy or sorrow the other is thrilled in the same manner and to the same extent. It therefore follows that the discomforts of a gas distended stomach extends to the moral and spiritual nature as well. With what result? Lassitude follows over-feeding, as in undue indulgence in strong drink. The temperature falls as far below the normal standard as it was raised above during the period of exaltation. It is during the period of reac-

tion, or rising temperature, that lightning streaks of ugly temper makes lurid the moral atmosphere of the victim of lustful desire. All such, like the inebriate repents and re-repents, resolves and re-resolves, and at the next dinner sin again against their own bodies. Thus they, day by day, allow the liver furies "to hound out the seraphs, leaving a 'Tower of Babel' discord within.

What is the remedy for the evils that every where abound?

Withhold patronage from the butcher shops and the beef trust and saloons will die a natural death, without having to be amputated by the surgical knife of state and national legislation.

The trusts are the dominating power in our legislative halls, I concede, but they cannot compel any one to eat hog or beef. If the nation at large would rise up in the dignity of its manhood and say, as did Paul of old, "I will no more eat flesh," then the devil fish must relax its grasp on the Nation's throat. If the Nation so wills, the "beef trust" must cease its suicidal policy—cease by limitation, cease in the very nature of things.

HOW TO PAY OFF CHURCH DEBTS.

Several dozen women, members of the First M. E. Church in Chillicothe, Mo., have shown their devotion to their church in a unique manner. They have agreed to forego that article of dress so dear to the feminine heart—the Easter hat—in order that a church debt may be paid.

A year ago the Ladies' Working Society of this church took upon itself a debt of \$700 for the church, and the society has been at its wit's end as to the best means for raising it. Recently one of the society hit upon the plan of asking the members to put the money that they expected to spend for Easter bonnets into a fund to pay off the debt.

Drawing up a list pledging its signers to such a promise, she first signed it and then took it to other members of the society. The proposition was a severe test on the loyalty of the women, but they were equal to the sacrifice. Many of them signed and thus agreed to give up the cash that would have been spent for a "Merry Widow" for the purpose of paying off that debt.

The result is somewhat hard on the millinery stores, but it is quite gratifying to the church officers. The women are expected to go to church Easter Sunday bareheaded and show to the other members of the congregation who those are who made the sacrifice.

Whether the brethren will arise to the occasion by giving up spring "derbies" for the same purpose remains to be seen.

PREVENTION AND CURE OF DISEASE.

I assume that it is just as much the province of the physician to prevent disease as to cure it, and I know of no means more potent to that end than Bible hygiene. Because I believe that the "ounce of prevention is worth a pound of cure;" because I see in the food question, with the physical culture

annex, such vast possibilities for the regeneration of the race from weakness, misery and sin; and because I see in economy in expenditures for food supplies, a means of liberating many churches from financial embarrassment that interferes with their laudable endeavors for the regeneration of the race; I feel it a duty to do what I can to enlighten the public on the all important subject of "How to take care of the body."

I assume that ninety per cent of all diseases that flesh is heir to come from over-indulgence in eating and drinking. Reduce the amount of food consumed daily by the average American two-thirds, and the people would not only be greatly benefitted in health, but in pocket. Although I am a plant food advocate, I admit that a man who is temperate in eating and drinking, even if his menu includes a little flesh, always excluding pork, would be healthier and happier than the man who gorges on plant foods, and is continually worrying over the effects of the food he has gulped.

That a properly selected diet of which flesh forms no part, is amply sufficient to maintain the highest degree of physical, mental and moral efficiency, is a fact which fifty years as a practicing physician and thirty years as a plant food consumer, exclusively, has proven in my own experience, and no candid investigator will think of disputing now-a-days.

A large majority of the race who do the hardest work, always have been, and always will be, largely plant consumers. The Scotch, whose diet consists chiefly of oatmeal and milk; and the Irish, who live principally on potatoes and buttermilk, are an exceptionally hardy and healthy race.

The porters of Constantinople, who trot along under a load that would stagger an Arizona mule, subsist on a frugal diet of black bread, figs and watermelon. A Mexican will run for days with scarcely a halt on a few pounds of maize. In Canada the main stay of the muscular lumbermen is dried peas and beans. In Japan a native will draw an adult person in a vehicle adapted to the purpose sixty miles per day, an ordinary days work, on three teacupsful of rice; and there is good authority for the statement that Tokio Indian drew an adult ninety miles per day on the same amount of the cereal.

Nowhere in the world, with the one exception of England, is meat eaten three times a day, as it is commonly in the United States. Even England is evidently awakening to see her folly, for a large number, including King Edward, are advocating simple living, and what is still better, practicing it. Like King Solomon, King Edward has reached a point where he can say of a lustful life: "It is all folly and vexation of spirit." As a result of our prodigality in eating flesh foods, it can be truly said nowhere in the world is there anything like the same number of physicians, in proportion to the inhabitants; nowhere in the world is there such an enormous amount of proprietary medicines consumed, composed largely of a poor quality of whiskey, swelling the list of dyspsomaniacs, and nowhere in the world are there so many complaining of stomach aberrations. We are a nation of dyspeptics, growing out of inordinate flesh eating, and patent medicine tipping.

WHAT HAS THAT TO DO WITH CHURCH DEBTS?

Much; the Bible states that "we cannot serve God and mammon." I assume further that we cannot serve God and our stomachs. We as a nation bend the knee to the Moloch of greed both for gold and the stomach's arbitrary demands for supplies, with which to pander to the lusts of the flesh.

In view of the fact, my readers will pardon me if I add a chapter, exploiting a feasible and practical means of relieving the body from the burden of caring for this avalanche of decomposing animal and vegetable matter, which engenders disease and a continual outlay of money for repairs; but also saps the very foundations of our religious institutions by withholding from them the means by which to successfully cope against sin, and the long train of evils that follow in its wake.

That the burdens of church debts are heavy and grievous to be borne cannot be denied. They paralyze many of the well intended efforts of those who would gladly do their duty in rendering financial aid, but in view of the fact that they are handicapped, there are thousands who take the "What's the use" pose, and discouraged from the many calls for money throw the burdens of financiering on the more optimistic workers, and let them go ahead and bear the burdens ALL should help to carry.

We must take church people like all others, just as we find them. Criticism of the delinquents will not pay debts; something else must be done. Oral prayers alone are not sufficient, they will not lift burdens of the character above mentioned. There must be some praying done by bending the back, praying with the pocketbook, etc.

The commandment of a prayer hearing God is "Crucify the lusts of the flesh," for a hundred useless and pernicious articles of daily consumption, such as tea, coffee, wine, beer, tobacco, flesh foods, chewing gum, etc., which, if heeded, would leave a bank account sufficient for church expenditures without being felt. We as a nation are expending a million dollars per day for flesh foods, the prodigal use of which are positively harmful to body, soul and spirit; for every time we pander to the "lusts of the flesh" along that line we send out invitation cards to a host of unclean spirits, "evil angels," David names them; and they respond with alacrity to the invitation and swoop down upon their victims like vultures to a carcass. Hence the innumerable host of modern gaderenes and magdalenes that everywhere abound.

The slaughter house and saloon are the nursing mother of the thousands of obsessed individuals that fill our insane asylums to repletion; that make desolate homes, keep divorce courts vigorously active; in short they are the foster parents of every conceivable evil.

The twin evils are the foes of the church, and their subordination to the righteous requirements of the Supreme Ruler of the universe is imperatively demanded. Can the church at large, by a united effort, accomplish the task required at its hands? I answer most emphatically in the affirmative. How? By crucifying the lusts of the flesh for animal food and strong drink, primarily. Throttle the monster, the foes of our religious institutions, or it

will throttle the nation, and consign America, the "Land of the free and the home of the brave," to the same oblivion that in the past overtook Babylon, Assyria, Egypt and Rome.

All that is needed to accomplish the task of consigning the "Beef Trust" and its satellite, the saloon, to oblivion, is the self same sacrificing devotion to the just and righteous requirement of the "Great I Am," contained in both the Law and the Gospel, manifested by the martyrs at the time of the "Great Persecution" of the Jews by King Antiochus, Epiphenes; or Daniel and his companions, who voluntarily chose pulse and water to the flesh foods temptingly set before them in profusion on the King's table, and the wines of the choicest vintage which they resolved should not pass their lips.

The need in this crisis of affairs is the self same spirit that animated Eleazer, the priest, and the mother and her seven sons, who all chose death by the most excruciating tortures, rather than obey the mandates of the king to eat flesh.

Are there any Daniels, Eleazers and loyal Jews and mothers of loyal Jews in this age? If so, "Dare to be Daniels." Be willing to make any sacrifice for the good of humanity as was Jesus of Nazareth, who "had not place to lay his head." Let us no more sing "How I love Jesus" unless we manifest our love in the same manner and to the same extent that he did to down-trodden, sin-cursed humanity, for whom no sacrifice was too great.

To the young lawyer who came to him with the question: "What shall I do to inherit eternal life?" he said: "Sell all that thou hast, and give to the poor, and then come and follow me." "Where?" "Into the highways and byways, cellars and garrets; everywhere wherever the 'lost sheep congregate, there go with me on a ministry of service to your fellow men." The young man went away sorrowful for he had great possessions.

Did Jesus ask of the young lawyer any greater sacrifice than he himself was willing to make for his beloved humanity? No.

Then, is he asking too much of his disciples to crucify the lust for flesh foods, beer, wine and tobacco and devote the amount these worse than useless means of pandering to perverted appetites cost to relieving the churches from their burden of debt, that like a millstone around the neck is paralyzing many of the well intended efforts of his disciples, to plant the church on a foundation rock that is imperishable and indestructible, a glory to God and a joy to mankind.

On the question of the importance of a non-carnivorant diet many good people do, and probably will for some time to come, entertain diverse opinions, but the use of alcohol as a beverage cannot by the most forced construction be classed with articles of food value; and yet it is only a short time since that alcohol was so classed; was championed as the Samson of the Materia Medica, and deemed indispensable in all wasting diseases, because of its assumed strength giving and sustaining power.

That day is past, even the much lauded "beef tea" as a strength giver has been consigned to the oblivion of forgetfulness, with beer, wine, whisky,

etc. In comparison as a strength giver, with water or Horlick's Malted Milk beef tea and alcohol in any form or under any disguise sinks into insignificance.

Further on I will present proofs of an experimental character, connected with my fast of forty days in New York on water only.

That the use of intoxicants is a monstrous evil is generally conceded. The church is alive to the fact and is putting forth vigorous efforts to curtail its power. The wide spread and growing anti-saloon sentiment attests that the only safe ground to occupy is to "touch not, taste not, handle not." But for all that the demoralizing influence of FLESH foods as a promoter of the drink curse is seldom if ever touched upon by temperance reformers, yet I assume the relation is very intimate, one seldom exists independent of the other.

During my half century of professional life as a physician I have yet to find an abstinence from flesh foods afflicted with dysomania. The late Dr. Leslie Keeley, the "Gold Cure" specialist for alcoholism, has without doubt been brought in touch with more inebriates, professionally, than any other man on this and trans-Atlantic continents. I once asked him if he ever during his professional career met with a case of alcoholism in a strict vegetarian or fruitarian? Pausing a moment, he answered with much interest: "No." Enquiring as to my motive in asking the question and pondering on my answer, he said: "Doctor, I believe you have struck the key note of the whole problem. If, as you logically assume, the flesh food blight underlies the pernicious drink custom, then it is self evident that all the laudable endeavors of philanthropists along the line of temperance work have been aimed at effects, and not the cause." Further he said: "Agitate the matter from your view-point, and I believe that in time we shall see results commensurate with the time, money and energy expended in the enterprise."

With that end in view, I affirm that the slaughter house and the saloon are the centers from which the devil and his wife formulate and execute their diabolical plans to enslave mankind to their lusts for flesh foods and strong drinks.

The unholy alliance is truthfully presented as

"A bar to manliness and wealth,
 A door to want and broken health;
 A bar to honor, pride and fame,
 A door to grief, sin and shame;
 A bar to hope, a bar to prayer,
 A door to darkness and despair;
 A bar to useful honored life,
 A door to brawling, senseless strife;
 A bar to all that's true and brave,
 A door that leads to the glutton's grave;
 A bar to joys that home imparts,
 A door to tears and severed hearts;

A bar to health and peace as well,
A bar to heaven, a door to hell."

READER:

God help you these BARS to fell,
To the "rock," His church, haste to dwell
Against that bar to vice you perhaps rebel,
To what end, the "Just Judge" alone can tell.
Be wise! Satan and his mate repel,
From the bar and meat shop rush pell mell;
Do not their list of victims swell;
Bar their doors and break their spell;
They're the open doors to a lusty hell,
A charnel house of cadaverous smell.

TOBACCO, A SCION OF THE SATANIC PAIR.

Another of the evils that tends to our nation's declension, physically and morally, is tobacco. I have not the statistics at hand to show the annual expenditures for the vile weed in the United States, but thing it safe to assume that they are a close second to those of flesh food, or three hundred and sixty-five millions of dollars per annum. P. T. Barnum, during his lifetime, is credited with saying that the amount of money expended for tobacco in the United States, much of it burned up, would feed, clothe, house and well educate EVERY man, woman and child in the republic.

Stop the prodigal waste of money for tobacco, and turn it into the treasury for the support of our religious institutions which alone are the bulwark of our very imperfect civilization, and we would soon see the power of the "Gospel of peace, good will to man," to transform the wilderness and waste places of the earth into a garden of fresh and beautiful flowers, and arbor all the avenues of life with crysanthemums, yellow jessamines and honey suckels, figuratively speaking.

In that coming day will be fulfilled the sweet prophesy of a divine kingdom on earth when the "wolf shall dwell with the lamb, the leopard lay down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them." All this mighty transformation will be brought about in God's own good time, and in his own good way; the "church militant" will have been gathered to its fathers to be known no more forever; the Church Triumphant, a federation church, will have been inaugurated; then, and not till then, will its communicants be changed from carnorants to herbivorants. In that day the lion shall eat straw like an ox and man and beast shall dwell together in unity and peace. None shall hurt or destroy one another, for the "earth shall be full of the knowledge of the Lord, as the waters cover the sea." Warring nations shall "beat their swords into plowshares, and their spears into pruning hooks," etc.

TEA AND COFFEE.

The expenditures for these so-called stimulants are amply sufficient to relieve every church throughout the length and breadth of the land from all financial embarrassment, pay minister's salary and have an ample surplus for the support of foreign missions.

FLESH FOODS NOT CONDUCTIVE TO STRENGTH OR ENDURANCE.

I assume that the food question just as properly belongs to the domain of theology as physiology, and consequently the church and theological institutions have a duty to perform along the lines of food reform. In estimating the economy of plant foods in comparison with packing house outputs, we must study the problem from a number of view points. It is in evidence that every one hundred pounds of swine's flesh contains seventy-two pounds of vitiated water, loaded with consumption and cancer germs, or microbes. It is the folly of the foolish to purchase one hundred pounds of pork, full of darts for the liver; and it is the insanity of the insane to feed ten pounds of golden grain, each pound containing seventy-eight per cent food value, to get in return one pound of diseased flesh, containing less than one-half the food value of any one single pound of the grain. A prodigal waste of nine and a half pounds of golden grain to every pound of flesh produced. In view of the fact, is it wise to longer "cast pearls before swine."

Under the heading: "Cancer deaths increase" I read the statement from the pen of a physician of recognized authority sanctioned by the ILLINOIS STATE BOARD OF HEALTH, that the death rate from cancer in Chicago had increased 232 per cent from 1886 to 1905. The writer affirms that indulgence in packing house products of the vile character described by Upton Sinclair, in "Jungle," and Theodore Roosevelt in previous pages, is the underlying cause. The same authority states that the Italians who live chiefly on maccaroni and spaghetti are singularly free from the disease. Dr. Maxwell, a noted London specialist for cancer, says that during his fifty years experience as a specialist, he has not known a single case of the loathsome disease among plant food consumers. This, coupled with the fact that the loyal Jews (who eat no pork) are immune to the disease, led myself, Dr. Maxwell, Dr. Cook Adams and many others, including the ILLINOIS STATE BOARD OF HEALTH, to conclude that the impurities taken into the system through packing house outputs are the germs from which cancer most generally springs.

Sickness from whatever cause involves a great expenditure of time, money and energy. All the money expended in doctors' bills, drug store bills, trained nurse bills, and often undertakers' bill, should be added to the original cost of the flesh foods, etc., and the gluttony that usually accompanies their use; for they are the primary cause of the cancers, and consumption germs, that so disturb the harmony of the family of organs, called the body.

Does it pay to adopt a slow process of suicide by consumption and cancer, under the delusive idea that they are conducive to health and strength?

The writer has not partaken of flesh foods for thirty years, and in that time have seen no need of medicine, and now at the age of 78 is a better man, physically, mentally and morally than at fifty; and still growing better.

THE PER CENT. VALUE OF PLANT AND FLESH FOODS.

I have written of the economy of a plant food diet, not exhaustively, but sufficiently so to show the relative amount of nutriment in plant foods and flesh foods, the figures show that the ECONOMY feature is all on the side of the cereals, nuts, fruits, etc. To make that point still more conclusive, I will present figures, showing the percentage of solid nutriment in six kinds of plant foods, and in pork and beef. Wheat flour, 88; oatmeal, 91; corn meal, 84; peas, 87; beans and lentils, 83; lean beef and pork, 28 per cent. It will thus be seen that beans and peas contain three times as much nutriment, pound for pound, as lean beef or pork.

A fair quality of beef costs fifteen cents per pound, and soaring; a pound of beans or peas costs three cents. Twenty-two acres of land are necessary to support a man on flesh foods exclusively. Under the same amount of land 172 persons can be supported by its products of corn, rice or potatoes. Hence we arrive at the result that one pound of nourishment in the shape of lean beef or pork costs about 65 cents, bearing in mind that all flesh foods are about 70 per cent water of a vitiated character. One pound of nourishment in the form of cereals costs three and a half cents; quite an important difference for those who have to study the closest economy to make a small income go as far as possible.

Further, the nourishment in plant food is of the right kind and in the right proportion to keep an equilibrium of brain and brawn. The American people, as a rule, eat three times the amount necessary to supply the waste of the system, a prodigal waste of the food supplies. We are a nation of gluttons and consequently dyspeptics, and dyspepsia costs money, saying nothing about its discomforts, and consequent unhappy households. Milton places gluttony in the same circle of Inferno as drunkenness, and both alike are SINS of great enormity.

Now, then, if the aggregate of the money it takes to foster dyspepsia from over eating, the amount it takes to buy proprietary medicines advertised as "sure cures" for dyspepsia, catarrh, etc., composed of about 27 per cent inferior whiskey, and the prodigal expenditures for **flesh foods, which** only add fuel to the fires raging within, and turn the amount of money thus recklessly expended into the church treasury for its current expenses, there would easily be sufficient to put the church on a sound financial basis, and at the same time to supply their physical wants. The mission of the church, taking Christ as the living example of the religion he taught and lived, is to "feed the hungry, clothe the naked, and to care for the fatherless and the widow." That is "pure and undefiled religion," so says the apostle.

WHAT IS THE PENALTY FOR DISOBEDIENCE?

"The Great I Am" answered the question in the following words: "And it shall come to pass if thou wilt not hearken unto the word of the Lord thy God to crucify the lusts of the flesh, to observe His commandments and His statutes, that curses shall come upon thee and thou shalt be smitten with consumption, and with a fever, and with an inflammation, and with an extreme burning, and the evil angels shall pursue thee until thou perish.

May it not be possible that the one hundred and fifty thousand consumptives in the United States that annually perish and that are fleeing from all parts of the country to California, the Mecca of the "white plague" unfortunates, are the victims of violated law, that prohibited flesh as food. I so affirm, and defy successful contradiction. "If ye do whatsoever I command you, then my Father will love you and we will come and take up our abode with you," is the statement of the "Great Physician." Then if He thus abides with us He will control our abnormal appetites for flesh foods; tendency to gluttony, sickness and sorrow and wasting of our substance on physicians, nurses, etc., would be avoided, on the principle that an "ounce of prevention is worth a pound of cure." The amount of money thus expended, growing out of our ignorance of the laws of health and disobedience of the just and righteous requirements of the greatest of physiologists would, if turned into a more legitimate channel, plant our churches on a sound financial basis, and they would no longer pose before the public as mendicants, which often compels them to resort to doubtful expedients, church fairs, etc., to meet the current expenses of church work, etc.

If this greatest of physicians is "with his disciples" as "an ever present help in every time of need," then should not the recipients of such ministry be willing to pay for such service, in the only way the obligation can be met, that is, the willing support of the institutions through which God dispenses his blessings to every creature of His creation, regardless of color, tribe, kindred or tongue.

We assume that churches are instituted for the worship of God, and so they are; but the best worship we can render to the "Everlasting Father" is service to His beloved humanity, for whom Christ died. We can never reach the greatest good the church is capable of achieving by going to prayer meeting and singing: "Nearer My God to Thee," which, when given a correct interpretation in many cases would read, "Nearer My Stomach to Thee, Nearer to Thee; e'en though it be a cross, yet all my song shall be, nearer my stomach to thee, nearer to thee." Gold and the stomach are too often the gods that are worshiped with the majority of mammon worshipers, and too much emphasis cannot be placed upon the unpalatable truth by those who claim to be God's appointed agents to reveal His will to man and his guardians of truth.

We get together and sing: "How I love Jesus." Have the words any significance or are they only words on the lips? I assume that the only way we can prove our love for Jesus and His church is by making sacrifices for the

good of humanity. Follow His example, which was one of constant service in behalf of his beloved humanity.

He threw out the "life line" in a practical way, by feeding the hungry, clothing the naked, healing the sick, etc.; and when the "life line" was grasped by some poor unfortunate gaderene or magdalene he "pulled for the shore" without decadence of ardor. It is that kind of PRACTICAL religion that saves; all who do not follow in the footsteps of the Great Exemplar of the "pure and undefiled religion," depending upon the formalities, rites and ceremonies, will, I fear, come to realize the deep significance of the words: "It is not they that cry, 'Lord! Lord!' that shall enter the kingdom, but they that DO the will of my Father in Heaven."

There is deep significance in the words found in Isaiah, 1st chapter, namely: "To what purpose are the multitude of your formalities to me? Bring no more vain oblations; I'm weary of them, saith the Lord, and when you fold your hands to make many prayers, I will not hear you; I will have mercy, relieve the oppressed, care for the widow, help the fatherless."

Now if we, as church communicants, were crucifying the lusts of the flesh, for the non-essentials of life, we would have the means of "relieving the oppressed, caring for the widow, and helping the fatherless"—the legitimate work of the "church triumphant." God's blessings are not given to us to be selfishly appropriated to our own use, hoarded as the miser hoards his gold, but it is for us as disciples to go forth and give as we have received.

A good deacon, who assumed that he had done his whole duty, when he had prayed for a poor widow in dire distress for food and clothing, wood and coal, prayed long and earnestly at the family altar that God would stretch out His hand in her behalf and supply her wants. He himself had an abundance of gold, silver, etc. His young son who knelt at the altar and heard his father's prayers, said in words pregnant with meaning: "Father, if you'll hand me your pocket book, I'll answer that prayer in five minutes." That boy had a correct conception of a PRACTICAL Christian life. He stood as a "doer of the work, and not a believer only."

THE GOLDEN RULE OF CONDUCT THE KEY TO CIVILIZATION.

The "Great I Am" is on record as saying of man, the highest, grandest, chief excellence, the crowning glory of all His creatures: "I will write my law in their hearts, and put it in their inward parts."

Upon that unequivocal statement, I base the assumption that the human body, so "fearfully and wonderfully made," and showing such a wonderful adaptation of means to an end, is a volume of Divine Revelations, to be studied as reverently as a law written on "tables of stone" or in a book. The poet wrote: "Know thyself; presume not God to scan: the proper study of mankind is man."

If by that axiom the writer meant that man should be studied as a volume of "Divine Revelations," I endorse the statement. Man is a trinity of forces, like his Divine Original, body, soul and spirit. Of this man in his

entirety, the apostle wrote: "Know ye not that your bodies are the temples of the Holy Spirit?" To keep this "harp of a thousand strings" in sanctification and honor, so as to make the "inner sanctuary" the Holy of Holies," a fit dwelling place for the Holy Spirit, should be the central aspiration of each and every soul, in the church, around which all else revolves. Can we keep the body holy, sanctified, if we make it a sepulcher of dead and decomposing animal matter, a pig-pen, or a locomoting beer and swill barrel, all in a ferment with foul gasses?

I leave my reader to answer.

THE BIBLE CONTAINS ALL NECESSARY COUNCIL AS TO THE MODUS OPERANDI TO KEEP THE BODY UNDER.

The Bible I assume is a means to an end in keeping the animal part of our nature in subordination to the indwelling spirit is supreme. It amply repays a profound study as a means to that end, whether it be approached merely because of its literary character, of which there is a great variety; its ethical teachings; or its practical bearings upon every day life.

The latter feature chiefly concerns me at this writing, leaving the transcendently greater influence on the SPIRIT in man, here and hereafter, to the "Shepherds of the flock," whose more profound study in the domain of spirit better qualifies them for the task. As a physician, I confine myself to man's physical, mental and moral entity, leaving the spiritual, or real man, to the care of the theologian.

I was recently challenged to a discussion of a question formulated thus: "Resolved, That the Bible in its teachings, is absurd, contradictory, untrue, and consequently dangerous to the physical, mental and moral nature of man."

I entered the arena panoplied with the "Sword of the Spirit" to defend the book from such blasphemy. I took the ground, and I think maintained it, that the Bible is the best and most concise book on hygiene; the best code of morals; and consequently the best basis for a true civilization. I assumed that its fundamental doctrine was the Golden Rule of conduct in all the affairs of life, voiced by Moses in the words: "Do unto others as ye would they should do unto you;" by Jesus: "Whatsoever ye would that men should do unto you, do ye even so to them." The practice of the Golden Rule cannot by the most forced construction be construed into hostility to the best interests of humanity.

I will elucidate these points in the order named:

First, I shall assume that the Bible is the best and most original treatise on hygiene extant; that all works on the subject are based upon it, and differ only in phraseology. Live up to its hygienic truths, as do the Jews in part, and cancer, consumption, cholera and many other congenital diseases would be consigned to oblivion.

The author of the Pentateuch always puts the moral law in the foreground, but it is tempered with physical law. I follow his example. The requirements of the Jewish law in regard to health of body, to even a super-

ficial observer, show that the old Jewish ceremonies were not merely religious, but hygienic as well. Hygiene, looked upon from the standpoint of science, is of recent development, compared with the Hebrew.

Solomon wrote a book, entitled "Sapher Reptuoth," in which he affirms that even kings were required to study medicine, dissect bodies, and experiment with animal life, much after the methods in vogue at this day. In view of the fact, the statement of Isaiah is comprehensible, namely: "I am not a physician; do not make me a leader of the people."

Jewish hygienic precepts are at least 6,000 years in advance of the most civilized nations of Europe and the western continent. It is worthy of note that while the synagogue is given sixth place, the physician is given first.

Moses took cognizance of the influence of the stomach on the brain, and its appendages, and the brain upon the stomach. In other words, Moses knew, as modern physicians are coming to admit, that hygiene is morality, and morality is hygiene. Cleanliness is godliness, and godliness is cleanliness. The old Jewish ritual regards filth as inimical to godliness and moral and physical health, consequently all synagogue worshippers were commanded to bathe the body, from the crown of the head to the sole of the foot, every morning at sunrise, before going to the synagogue to worship. The Jewish ritual required that all filth should be burned, buried, or otherwise destroyed.

In a recent discussion on "Judaism and Modern Hygiene," Dr. Aaron Tilger, before a council of Jewish women, laid stress on the fact that most of the Jewish ceremonies were hygienic, though under religious dispensation, and that the oldest teachers and law givers of the race knew as much or more of the medical science than any man in the ranks of medicine today. Moses knew of microbes, named by him Masikin, and understood why water became impure and felt the need of extreme cleanliness is an established fact among synagogue worshippers. The only difference between the Rabbinical writing and modern hygienical writings, seems to be the substitution of the word *microbe* for *maskin*. The anti-septic treatment of wounds, comparatively modern, is the greatest achievement in the history of medicine. Prior to this discovery and the scientific determination of the cause of corruption attending an operation, the most successful operation was not free from disagreeable accidents, and fatal terminations were daily occurrences. The surgeon said: "My brother, I have performed the operation, and may 'God heal thee.'" The uncertainty of the operation's result was caused by uncleanness on the part of the surgeon.

There are untold numbers of vegetable and animal organisms whose germs colonize the air; these cling to the dressing, the instruments and hands of the operator. These in turn infect the wound, retard the process of healing, and he is alone successful, uniformly, who prevented the access of germs to the wound.

Sir Joseph Lister battled against germs and won. His aim was to defeat fever, pus and complications, all caused by germs, and this was done

after years of study, presumably of the old Hebrew methods of preventing pus formations.

They are: Careful cleansing of the hands, especially the finger nails, use of the sterilized gown, to cover the head; sterilization of the instruments, apparatus, etc., the use of sterilized dressing.

The anti-septic treatment of wounds, comparatively modern, is the greatest achievement in modern surgery. The uncertainty of the success of surgical operation, previous to Sir Joseph Lister's innovations was caused by uncleanness on the part of the surgeon. Blood poisoning was regarded as fate. Vaccination is in the category of unclean operations. It has no sanction in rabbinical writings. His aim was to prevent the colonization of germs after a surgical operation; vaccination has the very opposite effect. It stultifies itself by its absurdity, for an infinitude of germs follows the operation, if pus is formed. Lister's innovations are presumably the result of his study of old Hebrew methods.

The requirements for successful operations are still ideal, and are well known. All Lister's requirements were strictly enforced under the old ordinances of the Israelites. They were old in the time of Solomon, and had surgeons in all succeeding ages been mindful of the teachings of the Bible, millions and billions of valuable lives, in hospitals and private practice, might have been saved.

Why have surgeons thus proved recreant to their trust? Because in all ages there has been waging an unrelenting war between science and religion. For many centuries we have had in the ranks of the M. D.'s men of narrow vision, who, blinded by their prejudices, have adopted the old stale cry: "No good thing can come out of Nazareth." "Crucify it, crucify it, it hath a devil and is mad."

Only recently reports have been published tending to show the liability of infection from the handling of books, paper money, speaking tubes of telephones, etc., the dangers of such contact were well known to Talmudic teachers of antiquity.

We read: "All holy writings render the hands unclean." Why? Ancient writings were on oily parchments, which was favorable to the propagation of microbes; holy books being handled much more frequently than profane ones, the danger from contagion was greater. Disinfectants are provided for in the Mosaic statutes. Infected clothes were isolated seven days by the priests, and then either washed or burned.

"Thy garments should be at all times white," is a Biblical injunction that is wholly and solely sanitary. No man of culture was permitted to dwell in any city that did not comply with the following regulations: "A physician, a surgeon, a bath, a public toilet, water—springs or rivers—a synagogue, a tutor of boys, a judicial authority and a scribe."

All of these, and many other things, not mentioned, seem to show conclusively that Jewish physicians in the long, long ago practiced religiously hygiene and medicine, that was not one whit behind modern scientific views,

and this again shows that all "up-to-date" hygienic usages are 6,000 years behind the teachings of the Talmud.

Rabbinical ordinances might appear to have been written by a modern professor of hygiene. To the religious and social hygienic legislation and education it is due that Israel continues to live and owes its vitality to those ancient but religious hygienic regulations. The Jewish nation alone never perished. Happy in its faith, happy in its hygienic knowledge, it knows no doubt nor fears; it is not rent in twain, as a nation, by dissensions nor affected by the discords and wars of the universe. "Every Jew is an entity, one in a great, grand bond of intellectual brotherhood, Israel."

Jewish synagogues as a rule are free from debt. Further, seldom do we find a Jew in a hospital, penitentiary, insane asylum, alms house or divorce courts. Why is this? I assume it is because of his fidelity to the hygienic laws of the Talmud, and his fidelity to his marriage vows. Emulate the Jew in his domestic relations and divorce courts would be consigned to oblivion.

Colonel Robert Ingersoll, in a spirit of ridicule, gave a wide latitude to the mistakes of Moses, ignoring the grand precepts of the Talmud. Some one ought to write a book on the glaring mistakes of Ingersoll.

MY RULING SENTIMENT IN PROFESSIONAL LIFE IS THE PREVENTION OF DISEASE.

And as a means to that end I favor the adoption of the Bible methods, which in olden times was the employment of physicians on a salary. The Chinese do the same. The ruling sentiment among the Mongolians is "An ounce of prevention is worth a pound of cure." The Celestials pay their doctors to keep them well. Under the restrictions of the Orientals it is the doctor's interest (financially) to look well after the sanitary conditions of the household, and he accomplishes his mission by adopting Bible hygiene, instructing his patrons when to eat, what to eat, when and how to drink, etc. All the Confucians of the Orient—300,000,000—are religiously plant food consumers. Their hygienic methods are closely akin to those of the Talmud, and the wisdom of substituting Bible hygiene for drugs is shown in the fact that very little medicines are required to keep the masses in normal health. Their methods are not held by the M. D.s in high esteem; there is no opportunity for graft, and the arbitrary dictum of the medico-politico clan, whose chief business is to lobby legislatures in their interests to the utter neglect of the rights of their constituents. So glaring has become the conduct of the medical clan that the newspapers are deeming it their duty to rally to the defense of outraged humanity and point it to the door of escape from their bondage. There is constantly increasing evidence that as a result of newspaper enterprise the masses are awakening to the importance of a radical change in their dealings with doctors. The following from the San Francisco Bulletin reveals the animus, and from it the character of many others can be judged. It is headed: "WHY NOT RETAIN DOCTORS TO KEEP US WELL." It reads:

"The science of medicine made a seven league leap when it adopted the theory that the best way to cure disease is to prevent it. Doctors will do a great deal of guessing in their practice for some time to come, as they do now, but it is not too optimistic a forecast to predict that science will rob disease of all its terrors in the course of time. Our custom of employing doctors only in times of sickness puts a premium on quackery and fraud. It is to the doctor's interest to keep his patients ill as long as he can. The more visits the more money for him. Since medical science is more concerned with the cure rather than the prevention of disease, our logical course is to employ the doctor to keep us well. Every family ought to retain a physician, paying so much per month during good health, and suspending the pay, either totally or partially, so long as any member lay ill. This system would insure a regular income to the physician, and would remove all temptation to play tricks on his patients, and at the same time it would insure families against the swamping expense of a protracted sickness. A man of limited income is in danger at any time of having to default in payments of his life insurance or his mortgage, or his church dues (might be added), because sickness at home may clean out his savings deposit. If he had a family doctor, regularly retained, sickness, instead of draining his little capital, would enable him to save money."

I hope that all newspapers will hold up the looking glass to the masses in the same manner and to the same extent. It will be a step in the right direction to put a stop to a dangerous trust.

BIBLE HYGIENE IS THE REMEDY. HEED IT AND THE NATION CAN GIVE THE MEDICAL TRUST A FURLOUGH FOR LIFE.

THE BIBLE THE BEST BOOK ON MORALS AND CONSEQUENTLY ON CIVILIZATION.

JUDGE CONWAY OF LOS ANGELES said: "The Bible is the greatest law book in the world. The ten commandments are good laws to engrave on the hearts of men. The Mosaic law, as affecting persons and property, were worthy a people far advanced in civilization. Everywhere the Jewish lawgivers have an ideal of justice, unparalleled in this age, and there is no doubt that human liberty, as men possess it today, is a precious legacy from the old system of Jewish laws." The judge supported his postulates with texts of which the following are samples:

COMMANDMENTS OF THE GREAT LAWGIVERS.

"Thou shalt not have in thy bag diverse weights, a great and a small."

"Thou shalt not have in thine house diverse measures, a great and small; but thou shalt have perfect and just measures, a perfect and just weight shalt thou have." "Judges and officers shalt thou make in all thy gates, and they shall judge thy people with just judgment." "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift, for a

gift doth blind the eyes of the wise, and pervert the words of the righteous." "That which is altogether just thou shalt follow."

How demoralizing are these precepts. A great pity the grafters in San Francisco and other cities had not lived up to their requirements. Their day of judgment has overtaken them, and many are repenting in sackcloth and ashes behind penitentiary bars that they had not heeded the commands of the Great Judge in the language just quoted. There is a "thus saith the Lord emphasis," in those commands which it will be well for all to heed.

The core and kernel of the old Jewish laws was not the "eye for the eye, tooth for tooth, and blood regime," but "What more doth the God require of thee than to deal justly, love mercy and walk humbly before thy God."

MOSAIC LAW NOT DEFILING.

What is there false and defiling about those precepts? Live then as did the loyal Jews of old, and there would be an end to the conflict between capital and labor, strikes would be unknown, in short we would soon receive an answer to the prayer of the ages, "Thy kingdom come."

Judge Conway made his affirmations before a lawyers' club, and as the question was open for discussion and not a dissenting voice, it is safe to assume that the legion of lawyers present, trained to exact analysis of evidence, did not endorse the affirmations of the Bible deniers who assumed that its truths are "absurd, contradictory, untrue and a menace to morals." The spirit of the high standard of law, justice and morals embodied in the texts quoted became a part of the national life of the Hebrews and found expression in their literature.

WHEREIN WAS MOSES GREATNESS?

By the Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States of America.

"Moses—born a slave, condemned before birth to death, hidden by his mother, found and adopted by the daughter of Pharaoh, brought up in the family by the king, educated in all the wisdom of the Egyptians, yet never forgetting his own people, a fugitive from Egypt, sojourning forty years in the land of Midian, summoned by a voice from heaven to return to Egypt to deliver his brethren from slavery, accomplishing their deliverance through wonderful manifestations of miraculous power, leading and ruling them for forty years in a wilderness journey to the borders of Canaan, forbidden by the Almighty to enter this, the promised home of the descendants of Abraham, but permitted from Pithagah's mount to gaze upon it, this man looms up a gigantic figure in Jewish history. He not only assumed power and ruled a race for forty years, he also framed a body of laws which has challenged the admiration of the world, and placed him among the great lawgivers of earth. He it was who gave the world the essence of all good laws, namely, the Golden Rule, or "Do by others as you would be done by." To sustain his right to this place we are not called upon to measure his code by those of later

times, nor to prove its adaptability to other races and other conditions. The great merit of a statute is that it answers the existing needs of the people for whom it was enacted, that its effects is elevating, and that it is capable of present enforcement. That his laws do not in all points respond to our notions, either ethical or political, do not necessarily belittle him as a law-giver, for laws which we require and enforce, if promulgated by him might have been persistently and universally ignored. A dead letter statute is a mistake.

In determining his greatness as a law giver, we must, therefore, consider the conditions of those for whom he framed those laws. They were a people just emancipated, and we know something of the conditions and capacities of a race coming out of slavery. It was part of the statesmanship to enact laws which the recently emancipated Israelites would obey, and at the same time pointed upward rather than downward, and which the more fully they were obeyed the higher would be the resultant civilization.

The greatness of Moses as a lawgiver appears in the fact that his laws, whether original or selected, are as a whole so full of merit. The merit of these laws is attested to by the fact that under them the Jewish nation lived and prospered for many centuries, and they are today accepted as authoritative by the Jewish people. Surely a body of laws which hold a people of their intellectual capacity, and such power of race preservation as distinguishes the Jews, must possess great intrinsic worth. These have been their laws, notwithstanding all the changes in life and habits. At first a pastoral people, with limited wealth, measured by flocks and herds, a movable ark the centre of their religious life, lacking the splendor of a court, engaged in no wars of aggression. After this a form of government, a monarchy, great wealth, a temple whose magnificence was the object of the world's admiration, a cultivation and personal culture attracting the attention of all. For centuries wanderers, objects of persecution, under the ban of popular prejudice, and only of late rising slowly into power through individual action, yet ever maintaining without a break their separate racial life. During all these changes of national life these varied forms of individual experience, the laws of Moses have ever been accepted as authoritative, their lawyers simply interpreters of these laws, and their law books but commentaries on them.

WHY JEWS ARE TENACIOUS OF THEIR LAWS.

Looking within them for the secret of their power we find that the RELIGIOUS element is the basis, the marked characteristic of the entire Mosaic legislation distinguishing fact, is the constant recognition of ONE GOD, a single Jehovah, entitled to the worship of all intelligent beings. Not only is there no suggestion of a multitude of divinities, but there is on the contrary an unflinching protest against the idea of numbers. The ten commandments open with the declaration, "I'm the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." Then follow the denunciations of idolatry, blasphemy,

etc. This is the keynote of those laws, and the Jewish people stand today as the race which for 3,000 years has preserved with unchanging faith and in the face of all temptations, the doctrines of the singleness of the Supreme being. It is no wonder the Jews are tenacious of those laws. They see that science is more and more affirming that in the nature of things there is and can be but one Supreme Being, one Infinite Power back of the seen and material. They see that in those laws of Moses, given to them more than thirty centuries ago, is a provision of that which science affirms today, and they can but feel that as their custodians they are entitled to the respect of mankind. We may as well consider the sweep and comprehensiveness of those laws. They touch the life of the individual and the nation in all relations social, economic, political and religious. The form of government was established, although subject to change, and in fact was changed. They contained a judicial system and an entire code of criminal law. Social relations with penalties for violations were defined. All the minutia for worship and religious ceremonial were given. Expiation for sins were provided for, and the terms and conditions of expiation named. And all was done in the name and by the authority of Jehovah. "Thus saith the Lord" was the beginning and the end of the laws of Moses.

Again notice the superiority of the laws of Moses over those of surrounding nations. Space forbids more than two or three illustrations. One is the means taken to protect the life of one wrongfully accused, and the rule by which in CAPITAL cases the witnesses were required to take part in the execution. They had to face the consequences of their testimony. "The hands of the witnesses shall be first upon him to be put to death, and afterwards the hands of all the people. "Not only was this required, but there could be no sentence of death except on the testimony of two witnesses to the facts. No single witness was sufficient to take away a man's life. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death." As under our national constitution, no one can be convicted of treason except on the testimony of two witnesses to the same overt act, or on confession in open

A BOON FOR THE UNFORTUNATE.

Whatever might be done for the alien and his property, the SERVITUDE of a Jew terminated, and he was restored to his ancestral possessions when the year of jubilee came. This was a bankrupt law whose benediction to the unfortunate debtor has never been equalled in the legislation of any country. As a boon couched to the Jews alone it tended to develop a love for and pride in race, and has undoubtedly been one factor in creating in that people its marvelous racial tenacity. No wonder they have always felt themselves to be a peculiar people, separated from all other peoples by the special care and providence of Jehovah.

Reference may also be made, though without enlarging upon the subject to the various provisions designed to enforce purity, uphold the sanctity

of marriage, and give the wife a more stable position than wives enjoyed among surrounding nations. Not that the legislation in those matters corresponds to our higher conceptions of the value of the family. The important fact is that purity was vigorously enforced, a purity which has characterized the Jewish people to the present day.

Moses does not fall short when placed beside the great lawgivers of the race. "A hint to Ingersoll's followers."

WINE, BEER, TEA, COFFEE, ETC., BEAR NO COMPARISON TO WATER AS STRENGTH GIVERS.

On a former page I assumed that the articles enumerated under this caption bore no comparison with water as strength givers, and stated that I would present facts of an EXPERIMENTAL character further on to sustain my postulate. The proofs from my experience in fasting are in order.

In the Los Angeles Examiner of Sunday, December 11th, 1904, there appeared an article over my signature in which I laid it down as a postulate that with suitable water and pure air environments I could totally abstain from food for one hundred days. I took the position and proposed to maintain it by actual test that the long fast of Moses, one hundred and twenty days, was within the limits of possibility in this age of marvels. In support of my assumption I cited the experience of a camel connected with Grenier's circus, a Chicago outfit, who as the result of lockjaw totally abstained from both food and water for ninety days. Every effort to relieve the animal proved unavailing. On the day mentioned the jaw unlocked spontaneously, and the animal vigorously returned to its feed, and was soon in a normal condition.

The Bible states that man "is given dominion over the beasts of the field, the fowls of the air and the fish of the sea." If so, then man is their superior, and what they can and have accomplished man can duplicate.

Now I assume that the fast of the camel, without water, was the equivalent of one hundred and twenty days with water. I base the assumption on facts transpiring in my own experience of fasting forty days, fourteen days without water and the balance of the time with water. The details I will give further on.

The celebrated Miss Mollie Fancher of Brooklyn, N. Y., who lay for ten weeks in a condition of suspended animation pronounced dead by three reputable physicians, holds the record as the champion abstainer from food. For many years after her apparent death, the amount of food consumed by her daily would hardly suffice to keep a canary bird in singing mood. I visited her weekly for many months and have witnessed many attempts on her part to retain food on her stomach, only to be ejected immediately, no matter what its quality or how minute the quantity. I might cite other cases in number, but space forbids.

Scientific men judiciously refuse to bank on reported cases of prolonged fasting on the mere ipse dixit of the testators. They demand proofs.

In my experiment of fasting forty days (under medical supervision), the proofs were not wanting, as the reading public know beyond a peradventure. As a rule but little notice is taken of the fact that for the first fourteen days of my New York fast I totally abstained from water as well as food. The loss of one pound and a half daily during the period when I abstained from water, against eight ounces per day during the remaining twenty-six days with water, tells the story that my forty days fast was the equivalent of sixty-eight days with water. My loss in strength as well as weight was correspondingly rapid during the period that I abstained from water. I still claim that I am in the lead of all competitors. I acknowledge no peer as a faster, for the last two thousand years, with the one exception of Grenier's camel, and I feel like humping myself to hold my prestige even against camels.

I am seventy-eight years young, and am in better condition physically, mentally and morally as a result of my dietetic habits without tea, coffee or beer than at any period of my life. On a guarantee of \$5,000 I hold myself ready to demonstrate the possibility of an eighty days total abstinence from food providing that I can have access to mountain air and pure spring water.

FURTHER PROOF.

When I left Clarendon Hall, New York City, where the fast took place, on the fourteenth day of total abstinence from both food and water. I was scarcely able to walk down stairs by supporting myself with the handrail. On that day I made my first visit to Central Park. There I found a spring of deliciously cool water (of which I partook freely). Returning to the hall (after an absence of one hour only), I climbed the stairs leading to the hall two steps at a time, with the nimbleness of a boy that had stirred up a hornet's nest. I attributed that wondrous change to the water I drank and the pure air I breathed on that occasion. Returning from one of my daily rides to the park and feeling greatly exhilarated by my rations, on the seventeenth day I felt like lauding the water and air, both charged with life-giving electricity, as a valuable food. A medical student (with more zeal than wisdom) took issue with me, and flippantly remarked that "however good water and air were, beef was better."

"That is an assumption that demands proof," I retorted. "I challenge you to test your hypothesis by taking laps around this hall until one or the other surrenders."

Round and round the hall we went until the eighteenth lap, when the student fell out puffing and blowing like a wind broken horse, leaving air and water victor over beef.

It may be worthy of mention that my mental powers during my fast were daily augmented to the very great surprise of my medical attendants, who were constantly on the watch for mental collapse, which was freely predicted, if I persisted in the experiment until the tenth day. About the middle of my first experiment I, too, had visions like Paul of old. I seemed to be intromitted to the heavens, and saw things which even the pen of a

Milton, Shakespere or Edgar Allen Poe could not portray in all their vivid reality. As a result of my fasting I came to comprehend why the old prophets and seers so often resorted to fasting as a means of spiritual illumination.

When I broke my fast I broke all records. I ate sufficient food in the first twenty-four hours after breaking the fast to gain nine pounds, and thirty-six pounds in eight days, all that I had lost. When the fast was ended I called my stomach home from its summer vacation, and told it I had work for it to do, and a plenty of it; and that I wanted it to go to work vigorously, and it obeyed without a murmur. I was told that when I commenced to eat inflammation would immediately set in and I would be ready for the undertaker in less than twenty-four hours. My stomach, declared ruined by the doctors, took up its duties in the way described, and from that day to this has continued to do the very best service. I now give it an entire rest one day in seven, that is Sunday, and relieve it of any labor every day until the noonday hour. I eat no breakfast and am all the better for it, both in person and pocket.

Reader, emulate the very large number of people who are dispensing with breakfast, place the amount thus saved for your Sunday contribution to the support of your church, and many of you will find yourselves amply compensated with spiritual visions and dreams to which the multitude of people who "live to eat" are well nigh strangers, and besides you will merit the approval of heaven and your own conscience by doing God's will.

"Dare to be Daniels."

WATER AND BEER COMPARED.

The following challenge to the brewers of Los Angeles, published in the Searchlight of that city, was made in good faith. It tells its own story. Read it, and then judge of the soundness of my premise on the food value of the much lauded beer.

Editor of Searchlight:

Maier & Zobelein of our city have distributed LAVISHLY a booklet entitled, "Facts About Beer," in which the author's powers of caricature and prevarication are far more conspicuous than his fairness, justice or wisdom. He takes the position that water drinking is a menace to health and life because the user has not protection from the ravages of microbes colonized therein, an assumption that demands proof.

"The proof of the pudding is in the eating." As is well known to the ends of the telegraphic world the undersigned is a man of deeds.

The labored efforts of W. A. Lawrence, the author of the twenty-eight pages of froth and foam, that like the beer he eulogizes as the "elixir of life," vanishes into thin air when weighed in the balance of reason and common sense, reminds me of the legendary story of the mountain that labored and brought forth a mouse. The bulk of his assumptions are glaringly inconsistent and will not stand the test of analysis. For instance: He cites the case of a man confined in a cage who was fed alcohol and sustained life and

leaves the reader to infer from such shallow reasoning that alcohol is a rejuvenator of vital force.

In 1880 the undersigned was shut up in a cage for fourteen days, without food or water deprived of sleep and compelled to breathe air of the most vitiated character and without alcohol in any form or under any disguise kept up his normal temperature to the profound surprise of the champions of alcoholic alimentation, who assumed that without such sustenance I would be dead or crazy by the tenth day, if the experiment was persisted in.

In the summer of 1887 I totally abstained from all food liquid or solid for forty-two days and nights and on the thirty-eighth day walked fourteen miles; my only sustenance during the whole period being water, which it is assumed by the writer of the prolix diatribe against aqua pura to be a "menace against health and life."

I demand of the brewers that they produce the man or men of equal endurance for an equal length of time on their much lauded beer as a strength giver and sustainer of life. It cannot be done.

In this mind-opening age thinkers demand something more tangible than mere speculative opinions. Can we have facts that will decide the disputed and disputable problem of the relative nutritive properties of beer and water? I assume that we can and challenge the brewers to the following test in support of my assumption:

I challenge Maier & Zobelein to prove their unwarrantable assumptions that the products of the brewhouse are what they boastingly assume them to be, by furnishing six stalwart beer drinkers—of any nationality—to sit down with me to test the relative nutritive properties of beer and water, I to confine myself exclusively to water containing the much maligned MICROBES; the six beer drinkers to confine themselves to beer exclusively in any quantity they may deem advisable to success. The trial to continue day by day—six beer drinkers against one water drinker—until the one or the last of the six yields the contest.

The salient points of W. A. Lawrence's diatribes are altogether too prolix to be commented on in a newspaper argument. I, therefore, challenge the writer or any other representative of the brewers' interest to meet me in a joint debate of the question in dispute on the stage of any suitable auditorium, the people to decide from the evidence presented—pro and con—as to the merits and demerits of our relative pose on the question.

Now, gentlemen, will you refuse to accept my proposition to totally abstain from all food, but water, for eighty days if necessary, and even one hundred days if the exigencies of the case require it?

You have my proposition, will you refuse to accept it, knowing I am right, or allow me to do wrong to the laboring class to whom you assume that beer is indispensable as a strength giver, mental invigorator and spiritual sustainer? My two challenges are open for your acceptance. All preliminaries can be satisfactorily arranged on notification of the acceptance of one or both of my propositions. As an advertisement for the genuineness of your

claim to the superiority of beer over water, milk, tea, coffee, etc., the success of the beer drinkers in such a contest would be paramount to all others. Can you afford to miss the opportunity to boom your interests?

H. S. TANNER, M. D.

P. T. Barnum, during his lifetime, made this proposition in an open letter to the public, that if made the custodian of all the money burned and chewed up for tobacco he would pledge himself to feed, clothe and well educate and house every man, woman and child in the United States. I assume that if all the money squandered for tobacco, beer and intoxicants in the form of beverages and medicines were turned into the treasury of a federated church and used judiciously it would amply feed, house, clothe, and educate all these people and support in the same manner and to the same extent all our churches, so that they could do their legitimate work without let or hinderance. I repeat that our churches are the bulwark of our very imperfect civilization. My appeal then to the people of the republic to "crucify the lusts of the flesh" in the manner and to the extent described is an appeal to the nation's patriotism. It is an appeal to the scions of our Revolutionary sires to come to the rescue of our beloved country from the impending doom that has overtaken other nations in the past who have divorced themselves from their religious institutions.

MY FASTS VALUABLE AS EDUCATORS ALONG MANY LINES.

The value of the cereals, nuts, fruits, etc., over the flesh foods was brought conspicuously to the front during my fasts; my advanced ideas and vigorous championship of their great superiority served as a text. The large and pitiful conformists to their stomach's dictum who are sitting up nights to perfect Bright's disease were equally as zealous in their championship of flesh food.

Count Ferdinand De Lesseps of France took a hand in the discussion. He called attention to the fact that while building the Suez canal he had in his employ thousands of men of almost every nationality and of the different kinds of food as strength inducers and also endurance, and that as a result of months of careful observation of the rice eating Japanese and other Orientals he was forced to the conclusion in spite of his education and preconceived opinions to the contrary, that the superiority of the cereals, vegetables, etc., was FIVE to ONE over the flesh foods.

I long since came to the conclusion that flesh foods are no more necessary for men than for the horse, ox, elephant or any other herbivorant animal; neither are tea, coffee, beer, necessary on the same grounds.

LABORERS IN INDIA.

United States Consul Patterson at Calcutta has supplied the Bureau of Foreign Commerce of the State Department some statistics relative to the cost and means of subsistence of laborers in India that exhibit in a striking manner the extreme economy practiced by the natives. His tables show that the highest wages paid for skilled labor is \$4.50 per month for mill hands;

while \$1.00 per month is the ordinary wages for able bodied agricultural laborers. They live altogether on grain, using about one pound and a half per day, costing two cents per pound. Yet with this small amount of food their muscles are well developed, their endurance in carrying heavy burdens being remarkable, equalled only by the porters in Constantinople, who, as I previously stated, will trot along under a load that would stagger an Arizona mule.

Some time since I passed through a five years' experience in community life; like the primitive Christians, who held all things in common. Often our colony had from fifty to one hundred Mexicans on the pay roll for weeks at a time. This afforded me ample opportunity to note the effect of their simple dietary to maintain an equipoise of brain and brawn. The Mexicans as a rule consume very little flesh. Their dietary consists mainly of corn, sweet potatoes, fruit, nuts, etc., not to exceed more than one-third of the amount consumed daily by the average American. On Sunday, perhaps, a chicken may be added to the menu, or sometimes a kid goat will supply a number of families for the occasion. Flesh foods are indulged in only on Sunday among the small ranchmen or laborers. One pound and a half of plant foods prove sufficient to keep the Mexican laborers in prime physical condition; much better than among those who indulge in flesh foods to repletion. On that amount of cereals the ordinary Mexican is capable of ten hours of hard labor, digging in the soil, planting vineyards, brickmaking, house building or other labor. The colony lands embraced fifteen hundred acres, upon which grew in profusion grass and other vegetation. The laborers were given the privilege of pasturing horses while at work. When the hours of labor were ended under the semi-tropical sun then came a season of hilarity, lassoing horses, they would whoop and yell like wild Indians, stimulating the equines to marvelous speed to avoid the lariat which would be thrown with energy and precision, seldom failing of its mark, while the animals were running at full speed. The enjoyment to both men and animals seemed to be mutual. I have many times watched the sport. The horses are so well trained that the moment they feel the lasso they stop short, thus preventing all danger of choking or being thrown. I speak of this hilarity to show that hard physical labor does not interfere with the Mexican's love of sport, and the enjoyment of life on his plane of activities. As a people they are as happy and contented as a lot of darkies at a "cake walk," more so than the average of American laborers.

THE UNTUTORED MEXICANS HAVE BUT LITTLE USE FOR PHYSICIANS.

The simple dietetics of the Mexicans keeps them in a condition of health that dispenses to a great extent with professional services. In the states physicians average one to every four hundred and fifty persons; in Mexico a physician would starve among five thousand natives, if dependent on them professionally.

A strong argument in favor of the flesh abstainers.

A NOTABLE CASE OF STRENGTH AND ENDURANCE.

The amount of energy inherent in a small amount of food was recently demonstrated in the person of a New York athlete to a surprising degree. Gilman Low lifted 106,000 pounds in thirty-four minutes and thirty-five seconds. The scales were so arranged as to bring the arms, legs and back muscles into play. Each lift of the beam under which he stooped raised a thousand pounds of dead weight. During the two months training Mr. Low lived on one meal a day, consisting of three eggs, half a loaf of whole wheat bread, fruit (either oranges, grapes, apples or bananas), cereals and nuts, and one glass of milk after the meal, water during the day. As an experiment Mr. Low says: "I ate meat twice the first five weeks, and found I could have done just as well without it. The last four weeks I lived on four meals weekly, consisting of the same diet as the five weeks previous." That which followed is already history. Mr. Low says "freedom of lung power is very important in lifting, for as one ceases to breathe well the muscular power fails." He believes in cutting down the food and practicing deep breathing. He is a model of physical perfection.

The seven days' fast at Madison Square Garden in December, 1903, by eight athletes under the supervision of Mr. Bernarr McFadden, editor of the Physical Culture Journal, from whom we quote, has done a great deal of good in bringing to the notice of thousands of people all over the United States the lasting benefits to be derived from fasting. It was demonstrated on the occasion referred to that not only could a person continue to exist during a prolonged fast without injury, but what is of greater value, that he was actually greatly improved thereby. Eight athletes were entered on the lists at the beginning of the fasts. The records made by them are history. Mr. Low won first prize in strength contests. He lifted 900 pounds in a straight hand grip lift, and a fifty-six pound weight was thrown thirteen feet six inches. The athlete, to prove that his strength had not diminished in the least, lifted on the sixth day of his fast with hands alone 500 pounds twenty times in fifteen seconds, and 900 pounds in twenty seconds. With back lift one ton twelve times in twenty seconds.. After the tests on Saturday night he lifted one ton twenty-two times in nineteen seconds before a group of doctors, in order to demonstrate what he knew to be true in regard to fasting. Remember these are now world's records in strength and endurance, and were made after SEVEN DAYS' TOTAL ABSTINENCE FROM FOOD. Many are skeptical in regard to the wonderful feats recorded in the Bible of the phenomenal strength of Samson, but many skeptics are now convinced that the Bible record of Samson's unparalleled strength are within the range of the possible, just as my forty days' fast conclusively showed many unbelievers in the forty days' fast of Jesus of Nazareth that it might possibly have a basis in fact. Notwithstanding Mr. Low's marvelous feats in the presence of sixteen thousand people, there were some chronic ingrained skeptics among the doctors who sought to belittle the feats by crying "fraud," "fake," "humbug," etc., just as they did in my case. In self defense Mr. Low

wrote to a doctor friend as follows: "At the end of my fifteen days' fast in Boston I could have thrashed my weight in wild cats. If the doctors referred to think a man will be so weak in a week's time he cannot walk I will fast fifteen days and if any two of them can handle me in any way suitable to them I will give them each one hundred dollars. In other words, immediately after a fifteen days' complete fast on my part I will be willing to place myself in a room of their own choosing, dressed in the same way as they, and empty-handed, absolutely. Then send any two of these doctors in to drive me out (or perhaps they think I would be so weak they would have to carry me out) and if they succeed in driving me out or ridding the room (they are privileged to kick, scratch or bite) they can each have one hundred dollars. If I put them out (which would surely be the case, no matter how big they are) then they are to give me one hundred dollars between them. Is this fair, doctor?

"Very truly yours,

GILMAN LOW.

SPEED AND ENDURANCE OF HERBIVORANTS.

The animals with the most speed and endurance, the horse, the reindeer, antelope, the hare, and others, are all herbivorants. The elephant is the most powerful of all quadrupeds. If Jumbo can attain and maintain such unparalleled strength on plant food, and that, too, under a tropical sun, why may not a diet free from flesh prove equally potent to induce strength of body in man? The wonderful strength and endurance of the ox and the horse, attests beyond a peradventure the value of the cereals as food. Who in the face of such evidence as I have presented dare assert that plant foods are not equally valuable for man?

The lion has been named the "king of beasts," but it has lost its prestige. The herbivorant bull now holds the championship, having defeated a lion in a prize ring contest in El Paso, Texas. The only hope of the lion regaining its prestige is when the prediction is fulfilled that the "king of beasts" shall in time "eat straw like the ox."

The wonderful strength and endurance of the Spartan soldier in the deserts of Syria is history. Duplicate that army of vegetarians in strength and endurance with a like number of omnivorant soldiers of a nation. It cannot be done. The Japanese soldiers are the nearest approximation to the Spartans, but fish was served as rations to them.

It would be impossible to find an army of omnivorant soldiers that could stagger under a burden weighing 100 pounds at the rate of four miles per hour, for twelve hours per day, day after day, in the burning sands of the desert, and under its tropical sun.

At one time the army of Leonidas was reduced to a diet of mutton. The brave Spartans named it "starvation diet," and were overjoyed when their usual diet of "bread and dried fruit" was again available.

It is strength and endurance we want, such as the Spartan soldiers

possessed; not sudden paroxysms of blood thirsty ferociousness, such as the lion and tiger manifest in the slaughter of their prey.

TO COME NEARER HOME AND UP TO DATE.

The Vegetarian Cycling Club of England has surpassed all other cycling clubs in proportion to their numbers, fifteen having made records or taken prizes.

The champion wrestler of the world is a rice-eating Japanese.

The champion Samson of the United States, probably of the world, is Gilman Low, with whose dietetics the reader is already informed.

The leaders in the great seven days' walking match from Vienna, Germany, to Berlin, in 1893, were flesh food abstainers, and they arrived in Berlin, two of them, twenty-four hours ahead of the fastest flesh food habitues. One of the contestants entered the race with a string of sausage around his neck, and a canteen of beer slung over his shoulder. He was the first to collapse. He was hilarious in the extreme, guyed the vegetarians about a diet of carrot tops and turnip parings. The result of this seven days' walking match chagrined the omnivorant Germans who participated in the walk. They attributed their failure to "over confidence." After careful training, the flesh abstainers were again challenged, which was accepted with results as decisive as before.

STILL ANOTHER TRIAL WITH LIKE ENDING.

In the month of May, 1902, another match between flesh eaters and abstainers took place between Dresden and Vienna, Germany. The flesh abstainers scored another decisive victory.

THE CHAMPION WALKER OF THE UNITED STATES.

Weston, who a few years ago walked from Portland, Maine, to Chicago, often walking one hundred miles per day, while not strictly a flesh food abstainer, closely approximated to it. In conversation with him, while making his historical walk, he told me that he was a total abstainer from intoxicant liquors and tobacco, and ate very sparingly of flesh. At the age of 70 he has recently duplicated that walk, showing that his strength is not impaired by age or frugal dietetics.

Blondin, who walked across Niagara Falls on a rope, carrying a man on his back, and trundling a wheelbarrow in front of him, one of the most daring, thrilling and perilous feats on record, was a total abstainer from tobacco and intoxicants. He drank no tea or coffee, and ate so little flesh foods as to practically place him in the ranks of the flesh abstainers.

The writer has passed through two fasting experiences, one of forty-two days and the second of forty days. I have posed in the ranks of the flesh abstainers for thirty years, and my only regret is that I cannot say seventy years. I am a total abstainer from beer, wine, tobacco, coffee, tea,

Added to all this there are educational influences at work of a hygienic, ethical and religious character that will in the near future be the means of opening the blind eyes of the masses to the folly of using flesh as food, from all the standpoints mentioned, especially the **ECONOMICAL** and **HEALTH** considerations, will command respect.

The subject of proper hygienic conditions are coming so rapidly to the front in the minds of thinking people that they bid fair to assume their proper importance among the vital questions of the day, it being recognized everywhere as essential to the moral and spiritual man.

Reader, I have pointed out many solid facts which go to show that the food we eat is among the first, if not the prime factor, in the formation of national character. These facts show that if it is desirable to populate the world with fighters, wife beaters, murderers, drunkards, and every conceivable form of evil, feed mankind on flesh, raw or nearly so, without any admixture of plant food.

On the other hand, if it is deemed advisable to populate the world with a peaceable, law-abiding, intellectual, moral and religious people, facts already cited show that the nearer mankind approximates to the Bible dietary the nearer it will approximate to the desired result, and yet those at the head of our schools and colleges isolate themselves from such solid ground from which to draw conclusions and as a result their well intended efforts are neutralized by the consumption of flesh foods, and the long train of evils that follow in their train—often dyspepsia or the drink curse.

All the long train of evils following the use of fish foods, graphically and grewsomely portrayed by Anton Seigafritz, the German scientist referred to, bears a wider range of application than fish foods, as I have shown by experiments of Cromwell on a garrison of soldiers, etc. The Foreign Missionary Society long since came to the conclusion that it was a useless expenditure of time, money and energy to seek to convert the cannibals of the South Sea, while the richest harvest of converts have been gleaned from the rice eaters of the Orient. Have such facts no bearing upon the question of food, as to their moulding influence on man's religious nature?

A WORD TO MINISTERS.

When in my prestage I often accepted invitations from Ministerial Alliances to elucidate the value of fasting as a means of mental and spiritual illumination. On such occasions I emphasized the imperative need of emulating the heroic example of Daniel and his companions in the palace of the king.

The evidence of scores of ministers who have tested Daniel's example report a decided gain in intellectual output, and if this be true of the pulpit, there must for the same reason be a corresponding gain in the receptive powers of those in the pews.

Evangelist George F. Pentecost was among the first to blaze the way, and bring out from obscurity and neglect the hidden meaning of the decalogue. He has clearly pointed out that the kitchens and stomachs of the nations have become subject to a revised edition of a very important part of the moral law, and has made it appear that gluttony, especially Sabbath gluttony, should become a sombre memory of Sabbath desecration of a very pronounced type. Heed the revered gentleman's well timed exhortations in his introduction to a book entitled "True Science of Living," written by Dr. Dewey of Meadville, Pa. In it the celebrated evangelist, for the benefit of his fellow ministers, says: "Always go into your pulpits and your bed with empty stomach. Follow this rule as nearly as you can and I will guarantee the largest measure of health and strength that is possible in your case.

"In any case I most seriously and heartily recommend that preachers give up eating breakfast, and they will know in themselves in less than two months whether the doctrine is based on sound principles, or whether it be the vagary of a quack. "The proof of the pudding is in the eating." It will certainly do no one any harm to leave off the breakfast for three months, and it is equally almost certain that before that time has elapsed any one so doing will need no further argument.

GEORGE L. PENTICOST."

"London, England, November 9th, 1894."

OTHER MINISTERS TESTIFY.

Ministers who have acted on the Pentecost suggestion have found the results immediately most striking; so with college students. Ministers find that by "crucifying the lusts of the flesh" they have put the house in order for the indwelling presence of the Holy Spirit, which is the inspiring force on all Pentecostal occasions, past and present. They find they can do more work, more study every hour on the "no breakfast" plan than formerly they could do in a whole day, and as for complaining stomachs, as a rule they had ceased their rebellion at once. Many by dropping off at least two-thirds of the amount of food usually consumed experience a marvelous change. Many in the ripest periods of manhood believe the tide of life has changed back, as in my own case, that they have reached the mental and physical capacity of their college days, and are rejoicing every hour over the great rejuvenation. Many are coming to know that there must be physical health where there is moral health, and that there must be both to attain to the highest pulpit efficiency.

I could cite hundreds of cases where ministers, lawyers and doctors have adopted the plan suggested by Mr. Pentecost, with physical, mental and moral powers at high tide, at all times, but must limit testimonials to the following, and from its character many others can be judged.

Dudley, N. C., December 18th, 1900.

Mr. Charles C. Haskell, Norwich, Conn.:

Dear Sir—Long before hearing of the books published by you on "HEALTH BY RIGHT LIVING." I had read much on the subject by Drs. James C. Jackson, Page and others, and I had learned also what they did not SUFFICIENTLY teach, that abstinence from food on mornings devoted to study or preaching was an invaluable help. ESPECIALLY on Sunday mornings it was my custom to omit breakfast when I wanted to be at my best, and I was hardly ever disappointed.

Once, between fifteen and twenty years ago, I spent thirteen months living on one meal a day, and for a part of that time eating nothing at all on Sundays.

Those were ideal times. I got so used to it I enjoyed it. My food was always PALATABLE and ACCEPTABLE when I came to it, but I was never INPATIENT for it. I lost the "old fashioned craving" which we call hunger, and had a most EXCELLENT appetite when I began to breakfast. I did not begin the one meal a day plan with any suspicion of its help as a "mind builder." Dr. C. Jackson had written of his power over NATURAL passions and propensities, and I wanted to be self mastered. I was very agreeably surprised to find, after about ten days to two weeks of such living, that my mind was overpowering itself in ways never suspected possible. What I would read one evening would be almost as clear in my vision the next morning as if I were beholding the page. There was no distraction, no mind wandering. Others beside myself noticed that something had happened to me. I would rise in the morning, and when the family were at breakfast I was in my study. Hour after hour I spent in studies largely secular, until 10 A. M. Then, because I found that the last two hours of abstinence were my BEST hours, I betook myself to Bible studies, and for two solid hours studied with a view to the coming Sunday's work. Then, after a nap of an hour or so did pastoral visiting, and at night attended and helped in some meeting or another as opportunity offered.

One thing I noticed about these evening meetings was the wonderful clearness and musicalness of my voice, and the marvelous ease with which I could take the tenor or any tune presented, even if I had never seen it, until the hymn was announced.

What I had sought I had found, and much more. My passion "was subdued. "The wolf dwelt with the lamb; the leopard lay down with the kid. The calf and the young lion and the fatling were together; the lion ate straw with the ox."—Isiah, 6 and 7.

Soon I realized something else wonderful. I had read Dr. Page's "Not Catching Cold"; before I had no experience with it, under the old way of living. I soon learned that I had forgotten how to take cold. No imprudence, ACCIDENTAL or PURPOSED, could bring one on. At times since for a month or so I have lived that way, but not right on and on. When I received from you your book, "THE TRUE SCIENCE OF LIVING," and

for my wife, "A NEW ERA FOR WOMEN," I began the "no breakfast" plan, and I find it a genuine health bringer to spirit, soul and body. I am well used to it. When I began I thought it well to drink a little water in the morning, but I soon forgot to drink, that now I just let it go. I do not find any necessity for food or drink until long past the noon hour. I have brought the matter to the attention of my church, and one of my members, a woman past forty, who from infancy was cursed with scrofula and similar troubles, began April 1st, 1900, to do without breakfast, and not only she, but every body who knows her, knows that she has undergone a wonderful change. She realizes that she has an entirely new body, with no trace of the old ailments.

I am so thankful for this "New Gospel." It is a gospel I believe Jesus himself would preach and practice if now He was God incarnate in the flesh.

God bless you and make your forthcoming book a blessing to dull, heavy, spiritless people all over our broad land, and all over the globe.

Yours sincerely,

REV. R. B. JOHNS.

My friends, I ask you in behalf of God and humanity to heed the timely exhortations of your esteemed brother in the ministry, George F. P. Pentecost, and others. Do your utmost to unite science and religion on the food question in the holy bonds of wedlock, and the church will soon see such an evolution in men's spiritual unfolding that nothing in art, or science, prose or poetry, nothing in song service or in all nature, from the lowest forms of animate life; nothing that ever emanated from the intellect of men, or a human heart that the temple of the living God, of which you are jointly the custodians, with physicians, cannot realize with keenest sense or see with clearest vision.

Some of those who are living in obedience to the Bible mandates have been so quickened, spiritually, that they could hear the flowers open, and the "music of the spheres," and the stars singing as they shine; "The hand that made us is Divine." Yet such facts are attested to by many who have become attuned to the Infinite melody.

When we reach a point in our spiritual development that we realize that every time we eat we are soul sculpturing for eternity, then prospectively the recrudescence of all mankind will follow. Its practical workings will be seen in all lines of human endeavor, commercial, mechanical, agricultural, architectural, journalistic, etc., for the most amazing promulgation of advanced scientific ideas are shaping events the magnitude of which paralyzes all human description, language is impoverished, and the living light of eloquence darkened forever."

In comparison with what will follow, wireless telegraphy sinks into insignificance. Such pigmies as inventors of airships, automobiles, telephones, ocean cables, telescopes, compressed air; even forty days' fasters will have to go away back and keep silent. In short, I think it safe to assume that in the next half century following the union of science and religion on the food problem we would realize an answer to the prayer of the ages: "Thy kingdom come."

ADDENDA.

In my explorations in the domain of theology for truths long hid in obscurity and neglect, and bringing to the surface Bible truths seldom brought into prominence by Bible commentators, I cannot reasonably claim exemption from errors.

I make no claim to infallibility. All that I aspire to accomplish along the line of collating and compiling the materials for this book is to blaze the way for some writer better qualified for the task. I invite honest criticism. In that way I may learn to see myself as others see me.

Just as it is, however, I submit my amateur product to a candid and discerning public, with the hope that any criticism it may arouse may not be wholly destructive, but in some measure constructive; that it may not only expose error, but suggest corrections, so that by the combined intelligence of many of the Higher Criticism cult some closer approximation to the truth may be made than I dare presume to have reached, notwithstanding the confidence I have in the general correctness of the methods of investigations pursued and the conclusions to which it has led.

In the opening pages of this book I cited interesting indications of the trend of religious thought, all showing a marked tendency towards adapting church methods to meet the general progress of this mind-opening age. Back to the primitive COMMUNISTIC church is the echoing and re-echoing sentiment. If not so voiced it does not require the vision of a seer to so interpret the "signs of the times." A seeress sees forces in sublime activity interpret the "signs of the times." A seeress who sees forces in sublime activity everywhere manifesting a godlike force, blazing the way for a church universal,

Says: "I know its coming! coming!
 To help to guide, to save,
 Though I hear no marshal drumming,
 I see no flags that wave.
 The crucial age of reason,
 And the bold free thought unfurled
 Heralds the model is on the way—
 The coming church of the world."

The much slandered "Higher Criticism" that is pointing the way for a "Universal Church," is, strictly speaking, a search for truth. It recognizes a "Universal Church," is, strictly speaking, a search for truth, the whole truth and nothing but the truth.

The revised edition of our Bible admits the palpable errors of translations of the King James version and the urgent need of correction. There are other glaring errors that indicate another revision, and "Higher Criticism" is opening the way for it.

For illustration: In the first chapter of Samuel, it is stated that it repented God that He had set up Saul to be king." In the fifteenth verse of the same chapter Samuel assures Saul that the Lord God will not lie or repent, for he is not a man that He should repent."

The writer of the Penteteuch is on record as saying that he saw God in a cleft of a rock and talked with Him face to face. "Jesus affirmed that "No man hath seen God at any time, neither hath any heard His voice." Conflicting statements of this character might be multiplied in numbers.

THE CONSTRUCTIVE VALUE OF HIGHER CRITICISM.

At a recent convention of representative men of all denominations, the CONSTRUCTIVE value of "Higher Criticism" was the topic. Several ministers assailed the dogma of the "Inerrecy of the Bible." Rev. Loring W. Patten, professor of Old Testament exegesis in the General Theological Seminary of New York, read a paper on "The History Value of the Old Testament History." He cited numerous instances in the Old Testament, credited as miraculous, that are now brought within the range of everyday possibilities. The historical forty days fasts of Moses, Elijah and Jesus were so chronicled; but my fasts—one of 42 days and the second of 40 days—nullified the claims of traditional theology.

The Rev. Ernest M. Paddock, rector of Emmanuel Church, Allegany, Pa., treated the Bible as literature. It was his view that books of the Old Testament are not properly works of authors to whom they are commonly credited.

The Rev. Lester Bradner of Providence, R. I., said reference to the Bible was becoming a hollow sham until "Higher Criticism" saved it by their laudable endeavors to make it reasonable."

The Rev. H. E. W. Fosbroke, Professor of Hebrew and Old Testament literature of Neshatah Theological Seminary, argued that the customs, laws and religious observances of the Hebrews were borrowed in great part from the nations among whom they lived.

HIGHER CRITICISM MAKING HEADWAY AGAINST THE SOLID FRONT OF JUDAISM.

Says Dr. Emil C. Hirsch, of Chicago Temple Israel: "Many of you, no doubt, hold that the manuscripts of the Bible have been preserved as written, without the alteration of a jot or tittle; and that its teachings are literally true and infallible. But where such sentiments are found among Jews, it is because they have been absorbed from the Christian theologians. The text of the Bible has been corrupted. The Bible did not produce religion, but religion produced the Bible. It is the product of human genius. But although it is not infallible, its ideas are as valuable as if it were. The Bible may have its faults, and yet be an inestimable treasure to the pious heart."

MINISTERS ORGANIZE A SOCIALISTIC CONFERENCE.

NEW YORK, May 19.—Is there a fast growing tendency among the ministers of the United States to become socialists? Three hundred of the clergy—Unitarians, Episcopalians, Baptists, Methodists, Presbyterians—are socialists now by open confession. Many times this number are believed to be secretly in sympathy with the cause.

New York ministers recently organized a "Ministers' Socialist Conference." A convention will be held in New York from June 1 to June 3 to make the organization a national one.

Rev. John D. Long, pastor of the Park Side Presbyterian church, Brooklyn, is secretary of the conference. "Clergymen," he says, "have come to the conclusion Christianity will not work under a competitive commercial system, and that the inauguration of socialism is necessary for civilized human beings. Therefore it is the duty of the church to step in and advocate Christian socialism in the United States.

"H. H. Rogers says business is war; if business is war, and if, as Gen. Sherman said, war is hell, then business and the competitive system must also be hell."

I believe that the socialism advocated by New York ministers in convention assembled is the socialism of the primitive church portrayed in the second of Acts, reproduced in the Incas lives on this continent, looming up as the prospective goal to which the church of the near future is tending. For further elucidation of this prospective good I call attention of the reader to the Title Page of a New Volumn of Revelations named Oahspe. In that book the earnest seeker after truth finds an elucidation of the modus operandi of the All Highest Wisdom to answer the prayer of the ages, "Thy kingdom come," and the fulfillment of the sweet prophesy of a Divine kingdom on the earth.

I commend a thoughtful, prayerful reading of the Gospels in the light of Oahspe's suggestion to all interested in so-called "Higher Criticism."

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The Doctrines of the Esseneans, as found on page 35 of this book, are quoted from Oahspe.

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The undersigned heartily concurs in all that the noted arthur of "HEALTHOLOGY" says commendatory of HORLICK'S MALTED MILK as a rejuvenator in all conditions of the body where weariness attends the expenditure of force. In proof of my high esteem of Irving J. Eales, M. D., and his laudations of Horlick's Malted Milk as a FAST breaker, I close with the subjoining card to the public:

The undersigned, as a specialist for the treatment of diseases by dieting, is well known to the end of the telegraphic world as the pioneer forty days faster. With fifty years experience as a physician, I assume that ninety per cent of all diseases are caused by intemperance in eating and drinking.

Who hath heartburn, dyspepsia, rheumatism and the like? They that tarry long at the hot bread; they that dote on hot greasy griddle cakes; they that gulp down ham, sausage, doughnuts, and the like; they that put pickles, vinegar, coffee, cream and other incompatibles into their stomachs with the above; they that tarry but fifteen minutes to swallow an avalanche of indigestible matter; they that retire with their stomachs filled to repletion with midnight menu's of lobster salad; for whom the wine merchant bottles up "BRIGHT'S DISEASE," falsely labelling it sherry or champagne.

The common sense method of arresting disease is to stop the cause, then the effects will cease. I have investigated the innumerable specifics on the market for the cure of that "tired feeling," so common among the class who "live to eat," and I'm compelled to say in all sincerity that in Horlick's Malted Milk I have found a DELICIOUS FOOD drink that meets all the requirements of each individual case of enfeebled, broken down cell tissue.

Many of the advertised remedies, misnamed "stimulants and tonics," are well known to owe their stimulating effect to an effort of nature to banish them as intruders from the body, causing an expenditure of force similar to the application of the whip to a jaded horse.

I believe if Horlick's Malted Milk were in general use there would be no need to be spending days and nights discussing the best way of curing indigestion and quieting jangled nerves and rousing languid appetites and trying to extract the darts from outraged livers, and when the victims come to die their cadavers would not cause people to affirm that they died from remorse because they starved themselves by gulping unwholesome food, corrupted by unholy cookery. Use Horlick's Malted Milk in place of your tea, coffee, wine, beef tea and you afflicted ones can give physicians a furlough for life, druggists and undertakers ditto, and the public will no longer be outraged by reading epetaphs on your tombstones false enough to make the marble blush. Call for Horlick's Malted Milk literature at any drug store, for further particulars. Then try it and no further argument will be needed.

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