

THE HERALD OF THE GOLDEN AGE.

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CHAS. L. DAWSON

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

The Members of The Order are pledged to seek the attainment of these objects by daily example and personal influence. They are divided into two classes—*Companions and Associates*—the former being abstainers from flesh, fish, and fowl, as food; the latter from flesh and fowl only.

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THE HERALD OF THE GOLDEN AGE

The Official Journal
of
THE ORDER OF THE GOLDEN AGE.
Founded to proclaim a Message of Peace and Happiness,
Health and Purity, Life and Power.

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The Power of the Spirit.

"Oh could I tell, ye surely would believe it!
O could I only say what I have seen!
How should I tell or how can ye receive it,
How, till He bringeth you where I have been?"

The ardent desire of every truly awakened and regenerate soul is to experience the influence and power of the Divine Spirit.



Once experienced, or even witnessed, such can never be forgotten; and every foretaste of that spiritual banquet does but intensify the longing for more.

No human language can describe the sensation; no tongue can tell forth the rapture of that conjunction when the Divine approaches the human and the true at-one-ment takes place.

The influence is often so overwhelming, the intensity of vibration so great, that relief has to be sought in tears. And were the experience to be prolonged for many days, the physical body would in all probability be destroyed by the burning potency of the Divine Radiance.

Compared with the bliss of such spiritual communion the joys of Earth fade into nothingness; and if, in the discarnate state, those who reach the heavenly plane will be privileged to enjoy such experience often and for prolonged periods—as seems to be most probable—we can well understand how the words came to be written:—

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him."

But the influence and baptism of the Spirit does not only bring joy. The vibrations sent forth by the Divine Being are not only radiant, but also luminous.

At such times the soul-vision becomes so clear and strong that Truth is apprehended without effort, and things are

seen as they are, instead of as they appear to be to mortal vision.

Such illumination reveals the world's need, and gives to the Cross of Christ, and to the prophetic vocation, an attractive force that no earthly prospect can exert.

The soul then longs to consecrate its all to the work of ministry, and years to be spent in loving service for the upliftment of its brethren.

It enters into fellowship with Him who wept over our fallen race at Jerusalem, and counts it a high privilege to follow in the Way marked by those feet that trod the Via Dolorosa and left for evermore upon the sacred earth a clearly defined path for all who aspire to the highest.

At such times it counts it no hardship to put away ease and leisure and self-pleasing for the sake of those who need its ministrations. Its heart cry becomes:—

"Oh to save these! to perish for their saving,
Die for their life, be offered for them all!
Therefore, O Lord, I will not fail nor falter,
Nay but I ask it, nay but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire;
Give me a voice, a cry and a complaining.
Oh let my sound be stormy in their ears!
Throat that would shout, but cannot stay for straining;
Eyes that would weep, but cannot wait for tears."

And not only does this spiritual baptism communicate and create the flame of altruistic love, and illuminate the human mind, but it endues with power. An illiterate man who knows by experience the presence and manifestation of the Spirit within him will accomplish more in the way of moral suasion and do more to change the lives and destinies of men and women, than a learned orator who is without this vital equipment. "It is not by might, nor by power (of the mundane sort), but by my Spirit, saith the Lord."

As I look back upon my past life, I can recall the words, and even the gestures, of those whom I have heard to speak with unction and in the power of the Spirit; whereas the utterances of even great preachers of the merely intellectual sort have entirely faded from my memory. Their words were but as sounding brass or a tinkling cymbal. And my

"Let us go into the silence and find out what we need."

experience in this respect is not singular: it is the common one.

The great Persian prophet Zoroaster said, "When you see the Fire, listen for the voice of the Fire." And we needs must do so! The human soul instinctively takes off its shoes when it comes face to face with the burning bush.

And not only does the average mortal *listen*, but he feels he must needs *obey* also.

I invite those who desire to be of service to God and Humanity, or who aspire to become message-bearers to their brethren in the world, to seek after this intimate and personal knowledge of the power of the Spirit.

Though we may wait patiently and long for the manifestation, though we may have to wrestle through long midnight hours of supplication before the Baptism is vouchsafed, though the pruning knife and the purging fire have to be suffered as necessary preliminaries ere the frail earthly form can be made fit for the prophetic mantle, the Baptism, when it comes, brings ample compensation and a reward that is recognised as transcending both our effort and our expectation.

And to this higher plane of spiritual experience we may all aspire. The Spirit, and the Bride (the elect souls of every Age who have attained), say *Come!*

The wedding feast is spread; the invitation is sent forth! And all that is needed is that we put on the wedding-garment—by fulfilling the conditions. Therefore let all who cherish the hope of participating in the mystic Marriage Supper seek purification. For He that calleth us is pure.

When the soul *knows* God by personal conscious experience of the Divine Presence, Influence and Power; when it has heard that Voice which spoke to Moses on Sinai, and to Elijah in the mountain cave, it is lifted to higher realization and understanding.

Henceforth, life has a new meaning and dignity; for the mortal sense is transcended and Eternal Life becomes an assured possession.

It then becomes possible to consciously walk this Earth as a spiritual being—though temporarily veiled in a garment of flesh—and with some degree of corresponding sensation and perception.

Upon the worldling, and the worldling's superficial joys and small ambitions, the soul turns earnest eyes which pierce through all illusion and apprehend things at their true value.

To proclaim the Gospel of Humaneness and Purity in Diet as a necessary preparation for the out-pouring of Spiritual Life that is destined to become the next great revelation to the world—to change the convictions and abolish the barbaric customs of Christendom, is a work beyond our strength, if we fight alone.

But if we become endued with Power from on High, the impossible can be accomplished, the mountains of ancestral bias, soul-blindness and prejudice removed, and the Emancipation of the sub-human races from human tyranny and injustice at last achieved. For *with God*, and *to him that believeth*, all things are possible!

Sidney H. Beard.

An Unrecognized Death-Trap.

On all hands people are busy striving to discover the cause of Death. Each age has its own pet hobby of search, and its own pet goal, which it pursues with boundless enthusiasm year after year.

Then it gets tired, for it finds that Death still follows close at hand; it becomes dissatisfied until some other suggestion takes root in the popular fancy, and that in its turn is followed with similar enthusiasm and finally falls into oblivion with similar contempt.

Nowadays the tiny microbe is the chief cynosure, and the smaller he is the more industriously is he pursued. There is a sort of tacit belief abroad that if only every microbe could be caught and labelled we might get very near to a state of deathlessness. In America, indeed, the home of many enthusiasms and more marvels, one scientist solemnly announced that he had discovered the microbe of death, but whether he has done so or not he has suggested no means for preventing its spread.

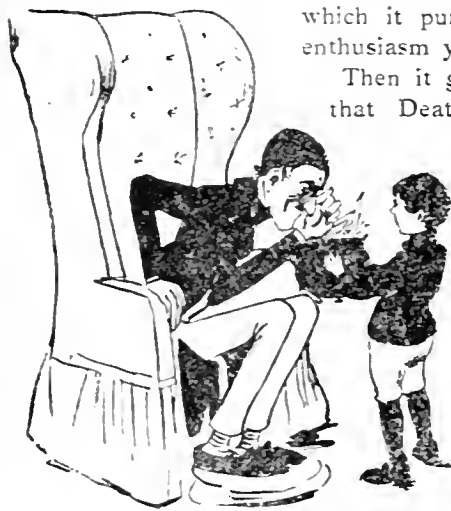
In the middle ages men sought to destroy death by chemical means, and though they never discovered the Elixir Vitae of their search, they none the less made great discoveries in the realms of chemistry, and science owes to these groping chemists an undying debt.

To-day the search for the victory over death is being entrusted to the bacteriologists, and they are proclaiming from many a coign of vantage the successes they have achieved; but still in their wake Old Death tramps on, and when one looks at the sort of people who stream out of our factories and workshops or who offer themselves as representatives of the fighting spirit of the country, one is struck with the fact that in spite of scientific progress, and in spite of bacteriological researches, the stamina of the race is being steadily undermined.

In times gone by men lived harder, fared harder, and the weakly ones died off earlier; those who remained had a constitution harder and tougher than the vast stock of to-day.

If I were asked what, in my opinion, was the greatest cause of physical degeneration, I should be inclined to quote the words of the Sons of the Prophets to Elisha of old, when they exclaimed, "*There is death in the pot.*"

It is from the pot that we are built up. Starting in life at some seven or eight pounds in weight, and leaving the maternal nutriment when we are under a couple of stones, the whole of the remaining increase comes from the contents of the pot.



Surely then it behoves us to search here first and here secondly and here lastly, for the chiefest and for the commonest of the causes which bring death prematurely into our midst.

Unless a man feeds healthily it is not possible for him to remain for any long period in a healthy condition, and when improper dietary goes on over long periods it must end, as it nearly always does end, in a weakened constitution and a liability to the onset of various forms of diseases.

We know perfectly well that when a man is hardy and healthy he can face for a time the most insanitary conditions and myriads of pathogenic microbes, but when he is run down or weakened by insufficient or improper food he readily becomes attacked in any little scratch or scar externally or internally by some microbe or another.

He is then thankful to lie aside for awhile and to fast or restrict himself to the simple healthy foods such as milk or barley-water or ripe fruits.

There are, to my mind, two distinct rules which should be carried out in prescribing dietary, and both these rules are becoming more and more broken under the teaching of modern civilisation. In spite of the fact that at the time of the Transvaal War everyone came face to face with the recognition that the moment we demanded an increased number of soldiers we found ourselves in the presence of a rapidly increasing percentage of physical weaklings, we do not seem to be willing to learn the lesson to be drawn from the pot.

Cæsar's army, which marched so far and fought so hard, and had no transport to supply its commissariat from the ends of the world, did not become stale; but Cæsar's army was an army of corn-fed soldiers, and flesh-food formed no essential part of their dietary. In fact if I remember rightly, they once almost mutinied because, being short of corn, they were given *mutton* to eat. "As if," said they, "men can fight on mutton; for a man to be strong he must feed on corn."

In the Græco-Turkish war, too, the one thing which surprised our officers who were there to make observations was the enormous capacity for endurance of these corn and fig and onion-fed soldiers, and the very small percentage that ever fell out by the way.

Certainly the experience of the Transvaal War proved that the wastage of a meat-fed army, with all the comforts that the richest country in the world at their back could give them, was far greater than the wastage of a corn and vegetable-fed army with, at best, but a poor commissariat.

The two points that I would lay down as being important essentials of our correct dietary are (1) the food should be natural food; (2) the food should be healthy food.

And failure to attend to these two points may prove disastrous to the stamina of a race.

It appears to me that the weight of evidence clearly tends to show that in the present state of civilisation and under the present conditions of life, the habitual use of flesh-food is the prolific cause of the deterioration of the human constitution, of disease, and of death.

I do not think that our prognathous ancestors erred so greatly in sitting at the mouth of their caves gnawing half-

charred carcasses and sucking crunched marrow-bones, but it is a far cry from those savage prehistoric ancestors to the trim town-dweller of to-day, and the same great gap separates off the hardy wild animals he killed and ate and the corpulent carcasses that appear on the stalls of the British market.

In primitive states, where man is in constant exercise and living in the open air, his digestion can deal, with a measure of success, with the increased amount of extractives and waste tissue poisons which flesh-food contains.

For the great brainless man constantly engaged in muscular exercise the food of the gaucho may be suitable, but when a man has to sit for hours a day in physical rest engaged in mental toil or in spiritual abstraction, the ingestion of flesh-food is injurious to his health and not beneficial.

The great founder of caste distinction and caste responsibilities in the Hindu world was wise with the wisdom which our modern sanitarians might do well to learn from. The Brahmins—the priests of the race—were not to eat flesh food, as it would dull those higher powers which are required in spiritual development. The Vaishyas, the great trading mercantile class, are advised against using it, as their toils are sedentary and their mission a mission of peace. The Kshatriyas, on the other hand, are to be the soldiers of the land, the fighting, warlike element of ferocity, and to them, and even to their war horses, a portion of goat's flesh in time of war is advised. And lastly, the Shudras, the lowest caste outcasts, are allowed to eat what they will.

Since then, to-day, during the periods of our great Pax Britannica, the whole of our community is largely engaged in mental and spiritual occupations, in mercantile and in sedentary duties, the restful food of peace and not the stimulating food of war should be the diet of the general community.

The increase in the use of flesh-food amongst the people of the land is the cause of increased tissue stimulation, nerve irritation, and constitutional restlessness, and since the proper vent is not found by a constant and ceaseless outdoor activity the result is shown in nerve degeneration, brain rush and brain failure, insanity and suicide.

Give a man fruits and grains and he will work restfully and steadily and patiently; give a man meat and he will work restlessly and spasmodically, and if you do not provide him with a large amount of physical exercise he will fail to excrete the uric acid produced from his food, and injured excretory organs will be the result.

With increasing civilisation and increasing sedentary occupations and mental toil the diet should consist of less and less flesh foods, and their extractives, and more and more of fruits and milk, of cheese and of salads.

If this rule is neglected the stamina of civilised races tends to deteriorate and their constitutions to become impaired and their mortality eventually to be increased by a rapid spread of decimating disease scourges.

There is, however, another and equally important side to this question. Even if we were able to obtain the bodies of those hardy, healthy animals which our

cave-dwelling ancestors fed upon we should be doing wrong; how much the more then are we committing a grave sin against our constitution when we are giving our people, to eat, food which is in a state approximating to pre-putrification.

A healthy animal, sound in wind and limb, living his beautiful life in forest or mountain side, is quite a different thing from the corpulent ox deprived of exercise and stuffed to repletion, or the huge mass of fat called by courtesy a pig, helplessly waddling round within four walls of a sty and wallowing in surroundings which his wild hoar ancestors would have considered disgusting and insanitary.

If we contemplate for a single minute the processes by which the animals are prepared for the market we cannot deny that while it may be commercially a success, it is, from the point of view of physiology, sanitation, and hygiene, a dangerous as well as a dismal failure.

Obese, corpulent, short winded, and often with fatty infiltration of the heart, these beasts would not be accepted by any self-respecting Life Insurance Company. They would be stamped as unhealthy, and yet this is the pabulum which is being provided to build up the muscles and nerves of the rising generation.

Surely the philanthropic advocate of a Food-Reformation has a great mission to perform in crying aloud from housetop to housetop and from hearth to hearth the cry of the sons of the prophet of old: the cry of "Alas! master, there is death in the pot!"

If civilisation should demand one thing more than anything else, that one thing should be *pure food*.

It is not enough to appoint meat inspectors, although the arduous character of their work and the amount of flesh-food they condemn is proof of the necessity of their existence and of the great danger that is incurred to the community by those gross lesions of palpable disease over the immense areas of the country where the carcasses are *not* examined by any skilled inspector.

But this I say, important though it may be, is nothing to the risk of meat which no inspector interferes with. The meat of animals of which it has been quaintly said, "They had to be killed to save their lives."

Everyone knows the difference that exists in tropical lands between the carcass of a carnivore and that of a herbivore.

The skin of the tiger must be removed almost as soon as the animal is killed, or else the rapidly progressing putriferous changes will render it valueless; *not so the buffalo*. In the same way the difference between the stall-fed animal that is put upon the market to-day and the wild, healthy deer which our ancestor caught in his primitive pit, is great. The former consists of tissues which are already overfilled with the products of cell-decomposition, and are therefore poisonous when used for any length of time as food.

They would have been poisonous to our wild, active, agile cave-dwelling ancestor; how much more are they deadly to the smug clerk, who swallows them down at a "quick lunch" between his eight hours sitting on a stool playing with his brain.

No wonder that when the army wants more men it has to go to the porridge-fed Scot or the potato-fed Paddy; for

the meat-fed Englishman is becoming too stunted and weak.

Diseased meat makes diseased men, and so long as the aim is to produce the heaviest carcass in the shortest time, regardless of all else, we must go on crying aloud the cry of old, "THERE IS DEATH IN THE POT."

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

This article can be supplied in pamphlet form.

Wisdom let Loose.

Midsummer would be the most pleasant time of the year, if it were not for stimulating and overheating food and superfluous garments.

There are times when a man needs neither friendship, love, hope, comfort, sympathy, assistance, nor anything else, only just *to be let alone*.

The reason why so many people misunderstand the Bible is because they think Religion came out of it—instead of the Bible coming out of Religion.

The physiological mischief wrought during the day is often undone at night—but at what expense. Let those who eat late suppers and flesh-meats declare—when they contrast their nocturnal torpor and gastric disturbance with the golden dreams of childhood.

Broad-minded people see the truth in different religions; the narrow-minded only see the differences.

It is a profoundly suggestive thought that concerning the judgment of others on our part Jesus gave only one injunction—a simple prohibition.

When the nerve centres become overcharged with vitality the surplus force must find an outlet in some way. Physical exercise in the open air is the natural and most healthful means of securing this expenditure. Those who wish to live a long and sane life will spend this surplus of stored energy by physical action in contact with Nature, and if possible with mother Earth.

Rice is the staple food of the 400,000,000 of China, the 200,000,000 of India, and about 100,000,000 of other Asiatics; but most of these people use the *unpolished* rice, from which the glutinous layer has not been removed.

In many districts of Italy and Spain the peasants live almost entirely upon chestnuts. So sufficient are the simple fruits of the Earth.

The temple of the human body must be kept pure and clean if the Shekinah of the Divine Presence is to become clearly manifest therein. The Holy of Holies cannot, with impunity, be converted into a sepulchre or charnel house.

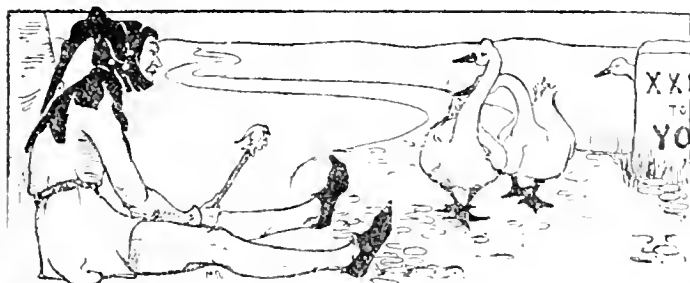
Men and women may be innocent who have never met temptation, but no-one is truly good until temptation has been met and overcome.

Animals are often wiser than men. When they have contracted any fever or similar malady, they generally fast and drink water only until they recover, and they recover oftener and much more quickly than their more conceited and much-drugged and overfed fellow-mammals.

Make a business of being happy at all times and in all places, and you have one of the secrets of health. The sure recipe for this abiding happiness is the effort to secure it for others.

No cheating nor bargaining will ever get a single thing out of Nature's "establishment" at half-price. Do we want to be strong?—We must work. To be hungry?—We must fast. To be happy?—We must be kind. To be wise?—We must look and think.

Surely the Time Will Come.



SURELY the time will come when humanity will refuse to be diseased any longer.

This list of filthy and hideous complaints—too filthy to be calmly spoken of—these small-poxes, typhoids, choleras, cancers, tumours, tubercles, dropsy, diabetes, anaemia,—all preventable and easy enough to prevent.

And yet—incredible though it seems—men and women still tolerating and condoning them.

Men and women who pride themselves on their culture, refinement, punctiliousness of nose and so forth—and who would turn up the latter at the sight of a pig and a few fowls in an Irishman's cabin—actually tolerating in their own persons the perpetual presence of the most disgusting organisms.

And other men and women, through sheer ignorance, believing such a state of affairs to be necessary.

Surely the time will come when to be diseased, to spread disease around one, or transmit it to descendants; to live willingly in the conditions that produce disease or not strenuously to fight against such conditions will be looked upon as a crime—both of the individual and of society.

For since a little self-control, since a clean and elementary diet, pure water, openness of the body to sun and air, a share of honest work, and some degree of mental peace and largesse, are the perfectly simple conditions of health, and are, or ought to be, accessible to everybody—to neglect these is sheer treason; while to neglect them out of fear (should one stick to them) of being robbed of other things far less precious, is to be a fool as well as a coward.

Surely the time will come when people, seeing how obvious and simple is the problem of life, will refuse, (even at the bidding of the Parson, Mrs. Grundy, and the commercial slave-drivers and tax-collectors) to live the lives of idiots. Will refuse to do other work than that which they like, and which they feel to be really needed; will cease to believe that their own well-being can only be maintained at the cost of the fear, torment and slaughter of the animals, and the hanging and imprisonment of men; and will waste the hours no more in the elaborately preparing of food which when prepared does but rot the vitals of those who consume it, and in the schemes of money-making and 'business' which but destroy their souls.

The time will come surely when we shall cease to burden our limbs and becloud our skins with garments, the major part of which are useless, unless as a breeding ground of ill-health, deformity and indecency.

Shall cease to build walls and fortifications of property and possession each round ourselves as against the others—deliberately confining so, and crucifying the great God of Love within us.

And shall, at last, liberate our Minds and Bodies from that funny old lazarus-house of the centuries, of which none but ourselves, after all, are the warders and gaolers.

Edward Carpenter.

Twentieth-Century Man-Making.

Hurry the baby as fast as you can,

Hurry him, worry him, make him a man.
Off with his baby clothes, get him in pants,
Feed him on brain-foods, make him advance.
Hustle him, soon as he's able to walk,
Into a grammar-school, cram him with talk.
Fill his poor head full of figures and facts.
Keep on a jamming them in till it cracks.
Once boys grew up at a rational rate,
Now we develop a man while you wait.
Rush him through college, compel him to grab
Of every known subject a dip and a dab.
Get him in business and after the cash.
All by the time he can raise a moustache
Let him forget he was ever a boy;
Make Gold his God, and its jingle his joy.
Keep him a hustling and clear out of breath,
Until he wins—*nervous prostration and death.*

SOUND PHILOSOPHY.

To be honest, to be kind—to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not be embittered, to keep a few friends, but these without capitulation—above all, on the same grim condition to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.

R. Louis Stevenson.

THE NEW TREATMENT.

Have you heard of the new treatment? No? Well, it has arrived. It hails from that birth place of most things new and unusual, America.

Until recently we were satisfied with treatments allopathic, homeopathic, hydropathic, etc., etc., etc., and were accustomed to go "under treatment" for various physical maladies; but now America has introduced a new line in treatments—treatment for *success*.

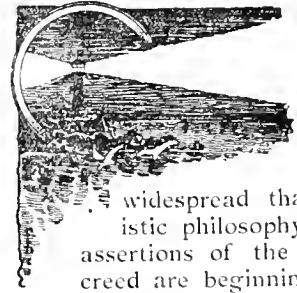
But what, pray, is success? Is it a newly-discovered disease?

That is a matter to be decided; meantime I can but say the desire for success of a *certain kind* is an unholy craving, a matter of arrant selfishness. These American quacks, some of whom, by the way, have invaded Britain, are willing to treat us for success, which, plainly interpreted, means that they will communicate to us powers by means of which we can cajole and humbug our fellow men into doing what we will, and so hypnotize everybody that we can beg, borrow, or steal all we want and yet leave the impression that we are the best folk in the world. All this they will do, and ever so much more.

The Notion.

Editorial Notes.

Evidences of the dawning of the coming spiritual day are everywhere apparent. Earnest inquiry concerning psychic phenomena and the metaphysical laws which underlie the same is becoming manifest amongst all classes of society, and such signs of the times indicate the fact that the long night of Materialism is drawing to the close. Even in "scientific" circles the suspicion is becoming widespread that the foundations of our materialistic philosophy are unsound; and the dogmatic assertions of the hierophants of this soul-blighting creed are beginning to be recognised as being the outcome of visual limitation and ignorance of spiritual facts.



One by one the exponents of true scientific research—that research which does not rest content with groping amongst and tabulating the phenomena of *matter*, but which aspires to ascertain the causes of the same, and to find out something about the real *soul* of things—are adding their testimony to the affirmations of those who have declared that the realm of *spirit* is the realm of *reality*, and that the physical world is but a material and transient projection of the same.

Following in the footsteps of Sir William Crookes we have such men as Alfred Russell Wallace, C. Flammarion, F. W. H. Myers, and Lord Kelvin laying the axe to the roots of the giant upas tree of Materialism, and delivering such weighty blows as must ere long bring it to the ground.

And with its fall a new era will dawn for the world, and the day of emancipation and upliftment will rapidly draw nearer.

The Quest for Truth.

The spirit of unrest and searching inquiry is manifest in every direction. Clairvoyants, mental scientists, seers and spirit mediums are beset with clients who are actuated by more than idle curiosity, and even in many cases by genuine hunger after truth.

For the human soul cannot rest content with superficial or even intellectual knowledge of earthly things; dimly conscious of its spiritual heritage and destiny, it seeks to know something definite concerning its *spiritual* and true environments, and the *higher* laws of its being.

And as the Churches are unable or unwilling to satisfy this natural craving for experimental knowledge concerning spiritual fact and spiritual law, it is not at all surprising that multitudes should have become dissatisfied with mere dogma and tradition, with exoteric elementary teaching and spiritual nescience, and that they should wander from pasture fields which are more or less barren, in search of spiritual and mental food of a more sustaining sort.

The Psychic Sense.

The development of the psychic or sixth sense—that faculty which enables its possessor to apprehend the inner side of men and things, is now becoming so common as to be fairly well known and even understood. It is this faculty which enables the palmist, the crystal gazer or the mind-reader of any sort or name, to mystify the uninitiated, and to exhibit a knowledge of them and their affairs which makes them gape with wonder and part with their half-crowns with cheerful alacrity.

As this gift becomes more general—and there can be little doubt that in the coming years its possession is destined to be the rule rather than the exception—striking

changes will be witnessed in the social world. For it will become, every day, more and more difficult for impostors and unworthy persons to delude and exploit their fellow-men. They will be recognised intuitively, even as they are *now* recognised by those who have already developed and trained the sixth sense, with the result that the conviction will become general, that honesty is not only the *best* policy, but *the only feasible one*.

The Parting Veil.

Not only are the barriers being broken down which have hitherto prevented our understanding of the metaphysical realm, but the veil is being rent in twain which hides from our view the spiritual world—the realm of the discarnate.

The continuity of the soul's existence, irrespective of any physical incarnation, is ceasing to be a matter of conjecture or speculation amongst the enlightened, and it will, ere long, become generally recognized to be an established and demonstrable fact.

A wave of illumination will soon break upon the world, accompanied by such spiritual manifestation as will sweep the last vestige of our materialistic philosophy to the winds.

This great event is being preceded by significant events that are unmistakable harbingers of a new dispensation. And to all those faithful ones who are watching and hoping for the advent of that better time which is coming—the Spiritual Era and the restored 'Golden Age'—I would say: Be of good cheer, for the coming of Christ draweth nigh!

I have seen, I have heard, I have experienced that which justifies me in making this affirmation; but concerning these matters I shall write more definitely and explicitly in subsequent issues of this journal.

The Increase of Vivisection.

We are all familiar with the old adage "that it is darkest before the dawn," and therefore, we need not be surprised at the mental and spiritual eclipse which characterizes this generation, and this period of our world's history, notwithstanding all our physical intellectualism.

The final manifestation of enthroned Materialism is evidenced by the rapidly increasing number of victims who are being immolated in the torture chambers of its Modern Inquisition.

The returns published by the Home Office for the past year reveal the fact that the number of licensed vivisectors in this country alone has increased from 257 to 319 and the number of experiments performed upon living animals has increased from 11,645 to 14,906.

These figures convey some faint idea of the extent to which torture is being unblushingly inflicted, and with the full sanction of Church and State throughout Christendom.

The great majority of our Bishops, Priests, Deacons and Pastors are still dumb concerning these crimes against God and Humanity; and were it not for the protests that are being raised by a God-inspired host of humanitarians, who are, I regret to say, chiefly recruited from the multitudes outside the pale of what is called 'Orthodoxy,' the Christian nations would be left to drift towards an abyss of moral degradation and paganism from which no further descent could very well be possible.

Mene Mene Tekel Upharsin.

The materialistic religious systems and creeds which render toleration of, and silent acquiescence in, such doings on the part of their foremost representatives possible, are rapidly being repudiated by those who are being healed of their spiritual blindness and delivered from mental bondage to ecclesiastical tradition. And it

is well for the world that there is some prospect of the restoration of genuine Christianity, in place of the distorted teaching concerning God which has been foisted upon mankind for so many centuries.

It is but natural that the worshippers of a *victim-loving* Deity should feel themselves to be justified in also demanding that innocent victims shall be offered upon *their* altars. Man cannot be expected to transcend his God in ethical matters.

It is, therefore, the privilege of every true disciple of the Christ to help forward the progress of the world by seeking to discover, for him or herself, the *real nature* of that merciful, just and loving God who was revealed in the life and teaching of the Great Nazarene Master of spiritual truth; and then to make Him and His Purposes known to others.

To do this we must listen to His *prophets* rather than to the mere *priests*, for *they* have ever been the chosen message-bearers of the Divine Spirit to the sons of men.

* * *

Summer Foods.

The time is come when cooking should be reduced to a minimum, and in order to make this possible, those who are seeking to live a simple and hygienic life would do well to consider the question of how best to utilize Nature's gifts so that health, satisfaction, and freedom from needless work and worry may be achieved. To such the following hints may prove useful.

Pic-nics, *out of doors* if possible, should be made the rule rather than the exception during the summer months. And it will be found that extreme simplicity in diet, although it may appear strange at first, soon comes to be recognized as being truly enjoyable and in every way desirable.

A well-chosen fancy cheese (such as Port du Salut), Gruyere, Camembert, or fresh Gorgonzola constitutes, when taken with well prepared salad, a most satisfactory lunch. *Thin-leaved* cabbage lettuce of the French variety should be chosen, and it should be dressed with pure olive oil and French wine-vinegar.

Sandwiches made with mustard and cress, or sliced tomatoes, or beetroot, prove seasonable additions to an al-fresco meal; and brown bread sandwiches made with honey or jam, and sprinkled with flaked nuts or almonds, make a very satisfactory and portable second course.

* * *

Natural Protein.

The best form of natural proteid food and one that can be prepared without trouble and digested by the weakest stomach without difficulty, consists of young green peas, picked while still tender, cooked with some mint, and served with some butter and new potatoes. The water in which they and the pods are cooked should be saved for making soup, as it will be rich with the extracts and salts of these legumes.

Another valuable source of protein is found in the giant white haricot beans (named "The Czar" by nurserymen). It is a remarkable fact that though Vegetarian Societies have been working in this country for over 50 years, they have not yet, as far as I know, taught their adherents how to grow this valuable bean, how to use it when it has reached perfection, or how to appreciate its many excellent qualities. The ordinary vegetarian has no idea that this bean can be successfully grown in this country, and he usually buys the kernels or seeds of it from some importer when they are *hard and dry*. And yet the large white haricot is the most valuable of the thirty or forty varieties we know; it is the most easily raised and the most prolific, and the pods make, when sliced, the best flavoured and the least 'stringy' of the runner beans that I am acquainted with.

The plant will grow to a height of eight or ten feet, and the pods to the size of 10 x 1 1/4 inches. The beans which are not used for slicing in their early stages of growth should be allowed to remain until they begin to change from green to yellow. The seeds should then be taken out and they will be found to be both rich and tender, and only require a very small amount of cooking. *This is the time to use them*, and I invite every food-reformer to make the fact known to his acquaintances. They are then easily digested and can be served in a variety of tasty ways. (See *Comprehensive Guide-Book*).

The amount of waste that takes place in this country every year, through ignorance, is positively distressing, for hundreds of tons of the various varieties of haricot beans are thrown away on to refuse heaps, simply because the public do not know that the seeds within the pods contain a far greater amount of nutriment (and that of the purest sort) than beef or mutton.

* * *

Nuts and Fruits.

Concerning Nuts and Fruits it is scarcely necessary for me to speak. Every human being likes fruit, for it is our natural food. And during the summer time it is abundant and cheap. I would, however, remind our readers that fruit should be *ripe* and *sun cooked* rather than *unripe* and *oven cooked*. The former is natural and beneficial, the latter artificial and liable to cause gastric disturbance.

As a final word of counsel, I would remind our readers that man is by nature frugivorous, and that his proper diet consists of fruits and seeds (which include grains and nuts of all kinds). It is altogether a mistake to think that man is by nature a *vegetable-eater* and intended to subsist upon cabbages and green stuff. These things are all very well occasionally, but man is a fruit eater, and his food should be, as far as possible, *frutitarian*. He was not intended to eat grass like the ox or flesh like the tiger, and there is ample variety to be found without transgressing the laws of his being by such practices.

* * *

The Evils of City Life.

I recently spent ten days in London and my convictions concerning the dangers which threaten, and, alas, too often overtake, those who dwell in towns and cities, were strengthened and confirmed. That these dangers are not clearly recognized by habitual citizens is probably owing to the fact that they get accustomed to the untoward conditions and do not consider them; but they suffer nevertheless.

The devitalization of the air is readily apparent to those who have been accustomed to live in the country or near the sea, and even though the amount of oxygen in the open streets and squares is none too great, the habit of sitting in stuffy rooms with closed windows is everywhere apparent. The inducements to take healthy physical exercise are but slight, especially amongst those who are in bondage to the silk hat and black coat; consequently morbid matter accumulates in the system, and physical degeneracy sets in prematurely. The strenuous life, which is so prevalent, becomes *infectious*, with the result that both men and women get worn out before their time.

* * *

Psychic Influences.

To those who have some understanding of psychology, its problems and its laws, there are dangers of a still more serious nature also apparent. Not only is the atmosphere charged with waste products and characterized by devitalizing tendencies, but psychic influences that militate against soul-growth and spiritual health are very manifest.

Vampirism, obsession, and evil influences of many kinds are rampant in the Metropolis and other great cities, and many human beings are hurried into courses of action which they afterwards deplore, by forces, the operation of which they neither recognise or suspect.

I left the great city which was the scene of my early manhood, and returned to the more peaceful associations of my home by the seashore with the strong conviction that it is better to live in a cottage in the country than in a £500-a-year-flat in town.

To those who cannot escape from urban conditions, I would say—Take thought concerning the degenerating influences that confront you, and do what you can to maintain your physical and spiritual health, and endeavour to make a change into purer surroundings in the future, even if you cannot do so now.

To those who are in a position to choose where they will live, and who aspire after the highest, both for the body and soul, I feel constrained to offer this advice—Come out from amongst the city-dwellers as soon as you can, and seek some quiet resting place in which a natural life becomes possible.

A Brave Protest.

One of our co-workers for the establishment of the Food-Reformation, is at present suffering durance vile in prison Mr. John Lewis, L.C.C. (founder of the large establishment in Oxford St., London, which bears his name) resolved to resist what he considers to be the unjust demands of his Ground Landlords, as a protest against the Land Laws of this country. He consequently declined to obey a mandate of the Court when ordered to make certain structural alterations in his premises, and went to Brixton jail in default. There he is treated as a first-class misdemeanant and allowed to purchase his own vegetarian dinners.

I am sure that our readers will join me in tendering to Mr. Lewis a respectful salutation and expression of sympathy in connection with this courageous action, even though their views may differ with his own upon this matter.

Health and Beauty.

The most famous singer of modern times, Adelina Patti, who has been paid £1,000 an hour for singing, and who is as well preserved as many women who are twenty years her junior, writes as follows concerning the preservation of health and beauty:—

"It is natural to be healthy; disease is punishment for some indiscretion or excess. Every time we are ill we squander a portion of our youth, the capital of life. Don't let yourself become ill. Live regularly, simply, and frugally. Sleep eight hours daily. Ventilate your sleeping rooms. When my voice was the only thing I had on earth, I slept with my windows wide open summer and winter, and never caught cold by so doing. Do not allow social obligations to interfere with the simplicity of your life; complicated living breeds worryment, and worry is the main enemy of youth and happiness. Make the home a pleasant, cheerful place. Live within your means. Drink nothing but water or milk; you cannot drink too much water; live in holy fear of medicine and alcoholic drinks. It takes little real food to keep the body strong. Fruit is by far the best and cheapest food I know a family of gigantic blacksmiths, all big men, who have for over thirty years eaten nothing but milk, dried figs, and nuts. Health is youth; disease is old age. Losing the hair, stiffening of the joints, wrinkling of the skin, are diseases. I feel as young at fifty as I did at thirty."

To Our Correspondents.

The number of letters that reach the Executive Council or its Members asking for advice on religious or dietetic matters steadily increases, and as the expenditure incurred for postage has now become a serious item, I feel constrained to ask all our correspondents to enclose stamps to pay for the transmission of replies. It will not mean anything to them, individually, but will mean a great deal to our over-taxed war chest at the end of each year.

Our services are cheerfully placed at the disposal of those who need information or enlightenment, but in view of the growth and extension of our Movement it is needful that a rule to the above effect should be adopted.

The Twentieth Century Manifesto.

Many additional Clergymen and Ministers have recently signed the Twentieth-Century Manifesto (which has been drawn up and issued by The Order of the Golden Age), in which they declare their conviction that the carnivorous habit is *wrong*—because of the needless cruelties involved in it—and that it ought to be abandoned by every religious person.

This historic document is steadily growing in importance, and each additional signature constitutes it a more weighty appeal when addressed to our religious leaders. Ministers of recognized religious communities are invited to send for a copy and to sign it if they share this conviction and are living up to it. Thus may they deliver their souls from participation in the blood-guiltiness which disgraces Christendom at this present time, and also help on the great work of human upliftment.

A Lamentable Accident.

Every reader of this journal, will, I am sure, share my regret that our co-worker, Mr. G. A. Olley (the cyclist champion), should have met with a serious accident when racing at the Crystal Palace for the Carwardine £150 Cup. Twice has he won this trophy, against all comers, and upon each occasion has broken the world's records. He had every prospect of winning it for the third time, and thus making it his own, when the mishap took place, for he had again broken all previous records and was nearly half a mile ahead of his chief opponent. He was just about to overlap him for the second time, when his rival ran in to his own pacing machine and fell across the track, in front of our comrade, who being unable to avoid the obstruction thus caused, was badly thrown and severely injured. The thanks of the whole Food-Reform World are due to Mr. Olley for his magnificent prowess and achievement as an athlete, and I tender to him, on behalf of The Order of the Golden Age, a very sincere expression of sympathy, with the hope that he may speedily recover and be spared to prove again and again to the people of this and other lands, that a fruitarian cyclist, can, for speed and prolonged endurance, beat any flesh-eating athlete that the world can produce.

Tuberculosis has been declared by many veterinary experts, as well as by Congresses of scientists, to be existent in upwards of fifty per cent. of our cattle. The disease is known to be transmissible, and yet the misguided public are still freely eating this infected flesh and giving it to their children. The Judge of the Ormskirk County Court said to a Veterinary Surgeon who had made an affirmation that demonstrated the above facts—"Then, according to you, we are practically eating meat from tubercular cattle half our time." The answer was—"Yes."

My Task.

To love some one more dearly ev'ry day,
To help a wand'ring child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls. Maude L. Ray.

A Plea for Humaneness.

In this article I desire to present to our readers a view of the subject of Dietary Reform, which is the most vital of all, since it lies at the foundation of our Ascent in life to Divinity, or our Descent to the lowest plains of existence. I refer to the Humane arguments and obligations.



The fact that we have had to establish Societies for the prevention of cruelty to Children and Animals speaks for itself, and implies a condition of things which ought

not to disgrace our Twentieth Century Civilisation. And the further fact that great efforts are being put forth to make it unlawful to practice the diabolical inquisition of Vivisection, testifies to the sad truth that the cultivation of humane feeling has received a rude check, and that Mark Antony's words concerning the murder of Cæsar, are true to-day—

“O judgment! thou art fled to brutish beasts,
And men have lost their reason.”

For what mean these vices in the midst of our communities to-day? The Child is father of the Man. What the child is the man or woman becomes. We have to go back to foundations. A cruel nature in man or woman dates backwards. The ugly figure which grows upon the marble as the result of chisel and mallet is first in the sculptor's mind. And the cruelty we hear of and see (though it is but a grain of the bushel) is the output of the evil influences that have been at work from childhood. To attain to the Tartarean possession of a cruel spirit means a long process, not a few acts.

There are some remarkable words of Scripture which have had a verification equally remarkable in the history of individuals, families, and communities. These have too often been misinterpreted, and the charge of injustice implied against the Source of all Compassion and Goodness. Whereas the great truth they enunciate is what Nature herself will teach us, viz.—that effects have causes; that all actions have effects; and no effects exist without a cause. Every moral thought, feeling or action brings its own reward; and every immoral thought, feeling, or act has its natural consequence from which there is no escape, though there may be redemption through a complete moral change.

“And the Lord passed by and proclaimed—The Lord, The Lord, a God full of compassion and gracious: slow to anger, and plenteous in mercy and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin: and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation.”
—*Exodus xxxiv., 6, 7.*

These words are burdened with a divine and solemn message for this Age. Looking back into history we see how they have stamped their truth upon the generations of men. We can trace the physical effects of wrong doing, the moral paralysis that has overtaken nations and individuals, as the issue of impure and selfish feeling. And we may see, if we will, that much of the inhumanity which exists, and which would be much more visible but for the fear which the law creates, dates back to our failure to apprehend the Sacredness of All Life,

whether in man or beast; and to our insensate manner of living upon blood-stained flesh, and our cruel sports.

Our own great metaphysician, Locke, saw this: and in his “Thoughts on Education,” spoke of the scandalous neglect of parents and teachers to impress upon children that the fundamental law of morality was “Humaneness,” and that *there could be no morality without it*. He writes:—

“This tendency to cruelty should be watched in them, and, if they incline to any such cruelty, they should be taught the contrary usage. For the custom of tormenting and killing of beasts will, by degrees, harden their hearts even towards men. And they who delight in the suffering and destruction of inferior creatures, will not be apt to be very compassionate or benign to those of their own kind. Children should from the beginning be brought up in abhorrence of killing or tormenting any living creature.”—(Ch. on Cruelty, pp. 96-7.)

The advice is timely and fraught with Wisdom. But how can parents and teachers humanely influence children when they themselves are not truly humane. To a really thoughtful child it would seem a strange thing to enforce the humane lesson whilst probably at the next meal the remains of some poor creature—bird or beast—would garnish the table.

Let us be consistent, and not convert to truth the satire of Rousseau when he called us a nation of blustering hypocrites. “English coarseness is well known,” he writes in his “Confessions.” “I know that the English boast loudly of their *humanity*, and of the good disposition of their nation, which they term ‘good nature’; but it is in vain for them to proclaim this far and wide. Nobody repeats it after them.”

We would as strongly repudiate the assertion as Edward Gibbon did. Yet there is no doubt a vein of truth underneath it. For some of our own honoured writers have said things quite as strong. In the latter part of the Eighteenth Century Oliver Goldsmith ran tilt against the degrading habits of his time. He lifted the English custom of cruel sport and flesh-eating into unfavourable light when he compared it with the pure and simple and humane living of the Buddhist. Under the title “The Citizen of the World” he wrote to the *Public Ledger*, and in one of these letters he says:—

“The better sort here pretend to the utmost compassion for animals of every kind; to hear them speak, a stranger would be apt to imagine they could hardly hurt the gnat that stung them. They seem so tender, and so full of pity, that one would take them for the harmless friends of the whole creation, the protectors of the meanest insect or reptile that was privileged with existence. And yet (would you believe it?) I have seen the very men who have thus boasted of their tenderness, at the same time devour the flesh of six different animals tossed up in a fricassee. Strange contrariety of conduct! THEY PITY, AND THEY EAT THE OBJECTS OF THEIR COMPASSION! . . . Man was born to live with innocence and simplicity, but he has deviated from Nature: he was born to share the bounties of Heaven, but he has monopolised them; he was born to govern the ‘brute creation,’ but he has become their tyrant. Hail, O ye simple, honest Brahmins of the East! Ye inoffensive friends of all that were born to happiness as well as you! You never sought a short-lived pleasure from the miseries of other creatures! You never studied the tormenting arts of ingenious refinement; you never surfeited upon a guilty meal! How much more purified and refined are all your sensations than ours!”—(Letter XV.)

However sad and humiliating it may be, yet it is nevertheless true, that, as a Nation, we are not to be named in the same breath with the Brahmins. For, though our civilization (as we judge of it) may seem so much higher; and though our religion in its spirit is the most positive and humane of all faiths; and though it holds out to the whole creation—man and beast alike—the great hope of ultimate redemption; yet in our habits and customs and the practice of our faith, we are, as a people, twenty-five centuries behind the Brahminical religion.

I know it is a serious charge to make. But is it true? Who will doubt it? What reverence have we for any

life but our own? Though the law protects life (man's life) from death, yet is not the irreverence for life as such, irrespective of the individual, made manifest in all the great labour battles, in the acute suffering resulting from impoverishment occasioned by the brute forces of men?

What do the great money-makers care for the sacredness of life? They cannot spill blood without punishment, but they can beat down and grind out the energy of body and soul to fill their treasuries. There is no genuine respect and reverence for life in society; nor indeed in the religious centres. Life is only valued for what it can produce, and what service it can render us; how far it may enrich our store or be a source of accommodating fellowship to us—not for the sacred mystery of what it is in itself and the purpose for which it may have come into the world; not for the experiences through which it is passing, and the divine potentialities latent within its consciousness.

The spirit of the Inquisition still lives. It has only changed its methods and venues. For their gain and sordid pleasure men put their fellow men on the rack; and when they cannot do that, they turn to the Animals. I do not wish to be too hard upon my countrymen; I have no desire to unnecessarily accuse them of thoughtless selfishness and cruelty. But surely no one conversant with the commercial habits, the social customs, and the class and money-worship of the present day will deny that these things are so! It is better for us to face the Truth, even should it make our moral rheumatism twinge; for the Truth alone can make us free.

Now, as behind all effects there are causes; so is it true of our commercial and social conditions. The lack of true reverence for human life has had its origin in our failure to apprehend the sacredness of all Life. The cruel sports of hunting and coursing without any necessity whatever, is perfectly legal when carried out according to the statute; but I cannot but regard it as morally criminal; and I think most humane men and women will consider it such if only they will reflect seriously about it. Nor will they fail to see that most of the cankerous evils that are eating up the richest life of the Nation may be traced back to the barbaric customs and habits of the people, present and past.

Strauss in his "Der Alte und Der Neue Glaube" (The Old and the New Faiths), bears out my contention. He says:—"Criminal history shows us how many torturers of men, and murderers, have first been torturers of the lower animals. *The manner in which a nation in the aggregate treats animals, is one chief measure of its civilisation.* The Latin races, as we know, come forth badly from this examination, we Germans not half well enough. Buddhism has done more in this direction than Christianity."—(Page 282.)

It ought to make all who profess evangelical Christianity ashamed that the finest and most compassionate souls have not been within their own borders, but rather amongst those whose deepest thoughts have aroused the suspicion of heresy. Evangelical Christianity, as people understand it, has absolutely failed to kindle the Divine Compassion, and to realise itself in a great fire of sacred devotion to all life.

Had it kindled such a fire and aroused such a devotion, do your readers imagine that the feelingless vivisector could have carried on his diabolical business, from which he has not even learnt how to cure one solitary disease?

Can they for a moment dream that the cruel sports by hunting and shooting could have been perpetuated, and that the very "Children of the Kingdom" should have been amongst the foremost in the inhuman practice? Can they

suppose the continuation of that terrible fungus—the abattoir and all its foul smells and heartrending miseries, side by side with the undefiled and compassionate religion of Jesus? Yea, sheltered by it, and supporting its traffic by its adherents?

Do the people who stand within the gates of the temple week by week, worshipping the giver of all true life and the destroyer of none, praying for His compassion to be vouchsafed to them and theirs—do they realise that because there is a dearth of humane compassion and tender reverence for all life, and men think more of their appetites than of the creatures whose life is taken to gratify their physical lusts, no fewer than 1,000,000 animals are sacrificed every day, or nearly 1,000 for every minute? Can they gauge the terrible sufferings that must ensue to these creatures in their death-pangs?

How many of them have watched the processes from the grazing ground to the public market where prime English or Colonial beef and mutton are exposed for sale? If they followed the patient, silent creatures step by step till they passed through the 'House of death' (which is a veritable hell), and saw the sundered parts like dumb mouths pleading for compassion, methinks there would soon be a humane and moral revolution in the world!

It is difficult to understand how any one who has studied animals could come to the conclusion that they do not feel; the more difficult still to understand how any man who professes to have been moved by the compassion of God could believe and teach that we need not consider the feelings of the other species, as they are only things—"mere chattels." Yet men do believe such things, and teach them. And when we realise how much the doctrine is held in "high places," and taught by those in authority in our Churches, it is not to be wondered at that cruelty abounds, and our fellow-creatures are made to pass through the fire of unspeakable suffering as sacrifices to the Moloch of human lust.

No wonder men of fine mind and sensitive feeling have repudiated popular religion, when such things could be taught and practised in its name! No wonder the doubts of a Paine and a Voltaire could be raised, and the pessimism of a Schopenhauer generated! The genuine intuition and humaneness of these men were great. Give me a Schopenhauer before a Rickaby; a humane Voltaire rather than the unchristian philosophy of a Whatley. In his "Foundations of Morality" Schopenhauer writes:—

"A pity, without limits, which unites us with all living beings—in that we have the most solid, the surest guarantee of morality. With that there is need of casuistry. Whoso possesses it will be quite incapable of causing harm or loss to anyone, of doing violence to anyone, or doing ill in any way. But, rather, he will have for all long-suffering; he will aid the helpless with all his powers; and each one of his actions will be marked with the stamp of justice and love. . . . Between pity towards 'beasts' and goodness of soul there is a very close connection. One might say without hesitation, when an individual is wicked in regard to them, that he cannot be a good man. One might also demonstrate that this pity and the Social Virtues (purity in food and habits), have the same source."

These words deserve to be written in letters of gold, so full of pure compassion are they; so resonant of the Divine Music of Love; so much do they pulsate with that Spirit of Love which we account the Highest.

But beyond all this plea for humaneness towards the lower races, both on account of the very real fact that they feel like ourselves, and also because it ennobles us to be humane, I would advance this further reason, that they too are "living souls." The thought may shock some of

your readers because they have never given it serious consideration; but it is well worth earnest study. People, as a rule, are not conversant with the fact that the Story of Creation speaks of them as "living souls." "And to every beast of the Earth, and to every fowl of the air, and everything that creepeth upon the earth, wherein there is a LIVING SOUL, I have given every green herb for meat."

How many of those who start out for a sport which takes the life from beautiful creatures, think that they are cruelly inflicting pain and death upon 'living souls.' How many, I wonder, of the countless multitudes who devour the flesh of beast and bird, dream that by their barbarous customs and gorgon desires they have driven the souls out of the bodies which they eat? Think how we should feel as a race, if there were a species higher than ourselves in intelligence, to whom we were bound to render allegiance, but who could drive out our soul-life just when they pleased, in order to feast upon our flesh? And yet Europe and America are doing this very thing at the rate of one million souls a day!

To speak of Animal Ethics, Animal Moral Consciousness, and Animal Potentialities to hosts of men and women would be to talk to them in riddles. So many are wrapt up in their own importance and delights. Nevertheless animals have such qualities.

Where did the bird learn its wonderful song, and the dog his faithfulness, and the horse his intelligence, and the ox his patience? These have meanings as deep and sacred in their way as have the mysteries of Man's Being. Even a Rousseau could see that, and eloquently discourse upon the powers of Animals. In his "Discourse upon Inequality among Men," he wrote—

"Every animal (of the higher species, has ideas, since he has senses. He even combines his ideas up to a certain point, and man differs, in this respect, only in the More or Less. Some philosophic writers have even advanced that there is more difference between this man and that man, than between this man and that (non-human) animal. It is not, therefore, intelligence so much as his quality of being a Free Agent which makes the difference."

And has not Herbert Spencer emphasized the same truth in his eminent works, "Animal Ethics," "Sub-Human Justice," and "Conscience in Animals?"

There was a time when people imagined this was the only world in the universe bearing a human freight, and that sun, moon, and stars sang together for the sole benefit of our race. And now that light has driven so dark a conceit out of our brain, men pride themselves that they are the gods of the Earth, and dream in their vanity that all other creatures are for their sole use, to be used and abused at their lord's will.

If men and women would only pause to consider who the creatures are over whom we have dominion, and what might be their mission to Earth; if they would only think deeply enough, and let their vision of life embrace the whole of those serviceable creatures who share our earth's threshold and its civilization;—then they might indeed come to the knowledge that there are souls moving around them in forms other than human; that perhaps they once moved there themselves; and that through inconsiderateness, selfishness, and cruelty they might fit themselves, as Nebuchadnezzar did, to go back again.

Life's experiences carry us through numerous forms; for it is thus we gain our manifoldness. Our evolution is through the various animal forms till our life is crowned with the Angel. But where men and women strangle the angelic-aspiring-life, they fashion to themselves new animal forms, it may be a lower human, or non-human. We are what we think; as we desire so do we become! By our thoughts, desires, and habits, we either ascend to the full divine dignity of our nature, or we descend to suffer and learn.

Even though the Bible records said not one word in favour of a non-flesh diet, yet would the Humane question demand that sympathy, for the law of God engraven on the altar of a humane soul aspiring to the Divine, is of more value than that written in a book.

And though History failed to support my contention, yet for Humane reasons we should abstain, because in our life we are writing that history which is *for us* the most important in the world.

And though Science had not come to our aid to show the value of fruitarian diet for the body, yet the claims of the sentient creatures who are to shelter beneath the wing of our sympathy should constrain us to cease living upon their flesh.

And though the new regimen of diet failed in its economic promise, yet kindness should ever sway us in our attitude to these non-human souls, as well as to men. For above all things the Divine Man is humane towards all life, and the inhumane man is not on the high road to divinity.

But since the Mystic Records of the past enforce our argument; and since History has testified to the wisdom of our plea; and since Science has sounded the warning note against flesh-eating, and advised frugivorous habits; and since the whole Economic considerations both personal and national are clearly shown to find their solution in pure food and healthy purpose; and since the humane soul is the one that grows likest God, and the inhumane soul the one that most denies Him; and since we cannot be truly humane and yet kill the objects of our compassion in order to gratify our eating lusts, there is *no other way left open for us* but the narrow way of *righteous dealing* towards the *sub-human* as to the *human*.

And we make it our mission—we of The Order of the Golden Age—to lift men up to that plane of being where Divine Compassion reigns; for we are not mere vegetarian economists, since that thought never weighs with us; but we are Spiritual Humanitarians, believing most profoundly that pure food will make it possible for man to realize a pure body, through which alone the Divine can make itself manifest, and the Soul attain to that perfection of Being of which the noblest faiths have prophesied.

J. Todd Ferrier.



I am not Old.

O tell me not that I am old
Or that I old shall grow;
But let eternal youth be stamped
Upon my wrinkled brow.

The eye may dim, the ear may dull,
The cheek be furrowed too;
The hair may streak with silver locks,
But I grow old, oh no!

Does God grow old, do angels gray?
Do spirits grow infirm?
Bent, bowed upon a friendly staff
Do the immortals lean?

We can't grow old if we renew
Our spirits day by day;
Drink in new life, new hope, new truths,
And wipe the false away.

Truth is immortal, and shall bloom
In everlasting youth;
Old age is stamped on what is false.
It dies, but not the truth.

H. J. Fisher.

Interpretation.

Interpretation is a Key of life and life itself is largely a matter of interpretation.

Every man is an interpreter—naturally and necessarily. By the exercise of this function, the sights and sounds, the gestures and words which strike his intelligence are made real to him. There is no sensation or thought from without but needs interpreting to the man within, if it is to be vivid and fruitful.

In thought interpretation—whether from speech or book or nature—there is room for interpretation of several kinds, and in moral and religious thought especially, the higher and the lower interpretation are always possible. This is so, because in life there is always the higher and the lower outlook. We should beware, therefore, how we interpret. To interpret on the lower level is disastrous and unsatisfactory, the higher interpretation is generally the truer and the safer. Of this fact, we have several luminous examples in the fourth chapter of St. John's Gospel, in the record there given of Our Saviour's talk with the Woman of Samaria and with his disciples.

The Master said to the woman "If thou knowest the gift of God and who it is that saith to thee 'Give me to drink,' thou wouldest have asked of Him, and He would have given thee living water." To this the woman replied "Sir, thou hast nothing to draw with and the well is deep, from whence then hast thou that living water?" Going further still, Jesus says "Whosoever drinketh of the water that I shall give him shall never thirst," to which the woman replies "Sir, give me this water that I thirst not, neither come all the way hither to draw."

Later in the narrative the disciples return from the city and press refreshment upon their hungry Lord, who, in reply, says to them "I have meat to eat that ye know not of." This saying fills them with perplexity of mind and they ask of each other "Hath any man brought Him aught to eat?"

Here we have three examples of thought wreckage through misinterpretation. In each case the thought uttered by the Master was high, symbolic, and *spiritual*, and therefore in each case the higher interpretation was necessary if the true meaning was to be grasped.

Yet in each case the interpretation given was the literal and lowest, and therefore the unsatisfactory and unsatisfying.

This danger besets us all and frequently we desecrate the spiritual, demean the true, and disturb our own peace of mind, by interpreting on the lower level of word and act that which can alone be made manifest in the realm of spirit and life. To do this is to make a fatal mistake. It is to chain the infinite with the finite, to bind the eternal with the fetters of time, to restrict the Divine within the human outlook.

Each time this is done we are the losers. Our only hope is in the opposite direction. We must reach out towards the infinite, break through our fetters that we may know the freedom of truth, and enlarge our sight till we see the whole horizon as with Divine vision.

Interpretation is self-revelation—as a man interprets so he is. As we interpret we shall live. Let each interpret in the spirit and along the line of truth, freedom and love, and progress is sure towards perfect light and unclouded sight.

James Brighting.



"NOT A CHRISTIAN."

So you condemn him once for all as "not a Christian." What is your test of a Christian?

I call Christians those whom Christ would be likely to associate with if he came back to earth to-day.

Do you think he would frequent bishops' palaces?

Are you sure that they would find him quite orthodox,—in short, your kind of a Christian?

Where do you think he would preach, at St. Paul's or in Hyde Park?

Would he explain the doctrine of the Trinity, and the efficacy of infant baptism, and the use of proper vestments at the Mass?

How the poor priests would huddle these things out of the way, if they really saw and recognized him.

But they would not recognize him.

He would talk of Scribes and Pharisees, and Chief Priests and Rulers in the good old way.

And how long would you "Christians" listen to him without indignation?

Ernest Crosby.



A SACRED DUTY.

The preservation of health is a DUTY. Few men seem conscious that there is such a thing as physical morality. Men's habitual words and acts imply the idea that they are at liberty to treat their bodies as they please. Disorders entailed by disobedience to Nature's dictates they regard simply as grievances, not as the effect of a conduct more or less flagitious. Though the evil consequences inflicted upon their descendants, and on future generations, are often as great as those caused by *crime*, yet they do not think themselves in any way criminal. It is true that in the case of drunkenness the viciousness of this bodily transgression is recognized, but none appear to infer that if this bodily transgression is vicious, so too is *every* bodily transgression. The fact is that all breaches of the law are PHYSICAL SINS.

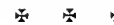
Herbert Spencer.



Books Received.

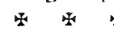
"Power of Will." By Frank C. Haddock (Mr. Geo. Osbond, Scientor House, Devonport, 8/6).

Gives careful and detailed instructions for the training of the Will, and is on this subject a most comprehensive and valuable work.



"Christopolis, or Life and its Amenities in a Land of Garden Cities" (S. W. Partridge and Co., 2/- net).

An interesting book written to present a picture of the Author's ideal of the Christian Civilization of the future. But it is somewhat indefinite, elementary, and lacking in spiritual depth.



"Uric Acid in the Causation of Disease." Sixth Edition by Alex Haig, M.D., F.R.C.P. 15/-.

This well known text book has been revised and enlarged. It now contains an overwhelming amount of evidence against human carnivorous and uric-acid-laden diet and is a complete and up-to-date compendium on this subject.

Announcements.

You are invited to present a copy of the current issue of this Journal to all your friends. The gift will not cost you much money, but it may bring much blessing into their lives.

* * *

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

* * *

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

* * *

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

* * *

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

* * *

Photographs of the Members of the Executive Council of The Order can be supplied to those who desire to possess them. Price One Shilling each. Applicants should state which one they require.

* * *

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

* * *

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

* * *

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

* * *

The Council are prepared to send a bound volume of *The Herald* to a limited number of Public Reading Rooms, which are situated in towns of good size, upon receipt of a letter from the Secretary stating that the gift will be appreciated by the Committee. A volume will also be presented to a few Hydropathic Institutions and Sanatoriums and Railway Waiting Rooms in response to a similar letter of request.

* * *

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

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