

If instead of the terminal of a battery the flower end of an apple is substituted, the deflection will be the same, because this end of the fruit is positive. The flesh of the apple produces the same effect. But if the fruit is reversed and the stalk end is connected, a negative deflection at once takes place.

Were that deflection due to chemical action no reversal of sign could be obtained by merely reversing the fruit. Moreover such reversals are not momentary. They are constant until insulation is broken down or the fruit decays.

As regards a comparison between a vegetable and a meat diet, there cannot be any electrical system in anything that has ceased to live. The same argument that applies to cooked or unsound fruit applies, therefore, to all kinds of meat and fish; and it is at least a reasonable conclusion to come to, that dead things do not as a rule possess the greatest dietetic value.

Beef tea is merely a stimulant, and soups generally depend for their nourishing qualities upon vegetable proteid matter.

Fish is no doubt the least injurious of foods of that class, but not only is meat electrically lifeless, but sheep, oxen and pigs are liable to be either tuberculous or cancerous, to say nothing of such diseases as trichinosis and anthrax.

In conclusion it may be added that all nuts are electrically the same as fruits, and should be valuable, if for that reason alone, for human consumption.

A. E. Baines.

NOT AFRAID OF MAN.

One of the most pleasant features of the drive through the Yellowstone National Park, in America, is the apparent intimacy between man and the animal and bird life in the park. Thanks to the wise and stringent regulations, no shooting is allowed within its boundaries.

"The result," says an English tourist, "is positively charming. Hundreds of little chipmunks, with their gaudy striped backs, scamper impudently about or peer at the passing coach from the roadside. The squirrel did not bolt for the nearest tree, but nodded a welcome. All bird life treated us likewise. Even the lordly eagle hovered near, and the wild turkey stalked unconcernedly through the rank grass. We perceived a doe and fawn grazing by the road. Not until we were within a few feet did they seek the shelter of the woods, yet not to fly. They simply moved aside. Here at least mankind was regarded as a friend—one who could be trusted. The only animal who ran away was a brown bear. He turned tail at the sight of a coaching party, yet it was quite a common thing for bears to approach close to the hotels at evening to feed on the refuse thrown out. It was an after-dinner relaxation for the guest to watch them feeding. They munched and disputed the choicest morsels, for the most part indifferent to the company. Only when we became inquisitive and approached too near did they retire; and these animals were perfectly free and unfettered in their movements. It may read like a fairy tale, but it is solid fact."

Universal Republic.

The Path of Purity.

(Being an Address delivered at a Meeting held by the Order of the Golden Age in Bombay, on March 5th, 1908, by Khurshedji J. B. Wadia.)

"Blessed are the pure in heart, for they shall see God."—Jesus.

Of all the wise sayings of the Prophets of old, none I think, is so sweet and true as the one quoted above:—"Blessed are the pure in heart, for they shall see God."



Before we consider the spirit of this noble precept let us differentiate in the first place between the man as we see him, and the man as he is. Let it be understood once for all that there is a body, and there is a Soul that guides that body; that man is a Soul and has a body—not that man is a body and has a Soul.

Unfortunately in these days people at large often forget their birth-right, and scarcely care to bestow a thought on the sacred subject of building up their bodies—both physical and spiritual. We live in delusion and make the mistake of recognizing this physical body as the complete man, and are slaves to it at every turn. It should not be so.

What Count Leo Tolstoy said recently is perfectly true. "Our real life is by no means in our body, but in that spirit which lives in our body; and our welfare consists not in pleasing the body, and doing what it wants, but in doing what the Spirit—which is one and the same in us and in all men—desires."

And what a wonderful mechanism the human body is. "To lay hand upon the Human Body," said some one, "is to touch God Himself." Really of all wondrous works of Nature none is greater than Man, who alone seems to have the power to feel God and to know God.

But few care to know God in their heads and feel God in their hearts. The majority of mankind are now-a-days so much engrossed in worldly allurements, are so much submerged in the mire of earthly existence that they do not care to rise above it.

Every day of his life almost, the man of the world is so much in bondage to his own personal petty self that he forgets his divine origin and his divine end; and the result of it all is pain and sin, sorrow and suffering.

It is in order to bring man to realize these things, to set him free from some of his transgressions, that various spiritual Societies—like The Order of the Golden Age—exist in the world to-day. It is with the object of making man realize his high position in the realm of Nature, and the noble destiny that he has to work out in the future, that Societies like these proclaim their message of Health and Hope and Peace to those who listen to them.

Sometimes our Society meets with temporary disappointment and individual failure, but it works on because of its high Faith and noble Mission. With great and beneficent Aims and Objects before it, our Order works on; and great indeed is its Motto: "Thy Kingdom

come! Thy will be done! On Earth—as it is in Heaven."

When and where that Kingdom will completely come is no question for us. It is enough that the Kingdom Divine is so nigh to us, that we have simply to awake from our slumbers and realize the glorious beauty of its life within and around us.

When and where the Divine Will shall be done concerns us here and now—because the doing of that Divine Will lies with our individual self, however humble we be. Only a sincere effort is required on our part to develop obedience to that Will here below, and it will lead us to the fuller life of obedience to that Will in the Beyond.

Oh! if each man on this blessed Earth were to realize his own glorious destiny and opportunity in this matter, and were to recognize the universal Kinship of man and bird and beast! The whole world, which now seems to be so chaotic, would be bathed with angelic beauty, and our life would become full of Love and Light, Order and Harmony.

How long therefore my brothers, are you going to be contented with our present wretched conditions? When are you going to seek freedom from Sin and Sorrow? The opportunity is now at hand. Will you not embrace it? Every chance is there now for us to rise. Will you not respond?

For the Golden Age is now and everywhere attainable, if only we have the intuitive wisdom to apprehend and know it.



The first object of our life must be to purify ourselves; to purify our whole nature. **Purification Essential for all.** The very first lesson that a good child learns at its mother's knees is that of Purity, and likewise the first instruction that a disciple gets from his Master is also that of Purity. Purity is the highest good: happy is he whose purity is most complete. "Purity is for man, next to Life, the greatest good. It is that which is proclaimed by the Law of Mazda as the reward of him who cleanses his own self with good thoughts, words and deeds."

This is the golden message of Lord Zurthustra to the people of every land and of every Age; and his ethical sentiments are echoed and re-echoed in the writings and teachings of every Saint who followed him.

Out of the seven jewels of the Good Law in the Buddhist Order, the jewel of Purity holds the first and foremost place; and when every disciple of Lord Buddha completes the course of initiation for the Perfect Life, he is instructed to wear this noble Jewel of Purity.

In his monumental work "Manusmruti," Manu the Law-giver of ancient India declares the precise rules for the purification of the Body in these terms:

"The body is cleansed by water, the internal mind is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge" (V—109/110).

The same truth is stated thus in the Holy Bible also "Seek ye first the kingdom of God and His Righteousness (Purity), and all these things shall be added unto you." (Matthew vi., 33.) Blessed are the pure in heart—for they shall see God. (Matthew v., 8).

All the prophets, saints, seers and sages have proclaimed from time to time the same truth; and more,

they have practised it. And they want all of us to do the same, so we may also rise in glory and die in peace.

But, let us come to the point. To begin with we will take this physical body first and see how it can be purified. [Purification of the body? What do we mean by it?

"The body," says Mrs. Annie Besant, "The body is an instrument which is to be refined, to be improved, to be trained, to be moulded into such a form and made of such constituents as may best fit it to be the instrument on the physical plane for the highest purposes of the man." (Man and his Bodies, p. 12.)

This is the process to be borne in mind by every neophyte. It is through the physical senses only that our various feelings of joy and sorrow are ventilated. It is well therefore to keep the windows of our soul in the best possible condition. There is really a wonderful relation between the different organs in the human system, and to keep them in order is the first law of self-preservation which Herbert Spencer speaks of in his book on Education.

The various organs of the human body—which is rightly called the Living Temple—must be kept in regular order by a free circulation of the blood which is the vehicle of vitality. It is now undoubtedly a matter of knowledge that purity of blood must be maintained by every one of us.

"For the making of pure blood," says Dr. J. H. Kellogg, "the first essential is pure food, and not blood, or blood-containing food." Yet few people know how to keep their blood pure.

We all know that there is a close and a wonderful sympathy between the stomach and the brain, yet how many of us fill our stomachs almost every day with filthy food and drink. We can easily quote a regular list of diseases from impure food, impure air, and impure drink. Many instances are also quoted of persons dying of excessive alcoholic drinking and smoking.

The great scientific fact that purity of food tends to promote purity of Character was well known to our ancient Teachers.

The first duty, therefore, of every wise man is to purify his body—a body which is one of the marvellous creations of God. "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you." Let us, therefore, "Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians, vii., 1.)

And the first essential condition to be attained by every man who wishes to lead the life-spiritual is perfection of physical health. Physical strength should not be mistaken for sound health. Sound health is pure health and vice-versa.

For acquiring an exhilarating peace of mind, an exhilarating health of the body needs to be kept up. It is merely a question of vibrations. "A man must be healthy before he can be holy (whole)." There is no doubt as to that. We should keep our bodily health in such a sound and vital condition thus it would naturally respond to the higher and subtler vibrations of higher and subtler planes. And sound health can only be maintained by taking simple and pure food, and by living under the best and most cheerful conditions.

I am not going to speak here at great length upon this most important question of Food Reform. It has become now almost an established fact that food makes

the body, and the body makes the mind; and it is the mind that manifests various sorts of emotions and passions. To speak on the relation of Diet to Mind and Character might exhaust your patience—it is *obvious* to all. "Mens Sana in Corpore Sano" is a positive truth. It follows, therefore, that the purification and perfection of the human mind depend very much upon the purification and perfection of the physical body—the best of all God's creation. "There is but one Shekinah in the universe," said St. Chrysostom, "and that is the body of man."

Our body is something like a house of glass, but it is full of dust and dross. The more we clean it the more transparent will it be; and the light within will shine without with double energy. That will enable us to recognize and realize our oneness with God and His whole glorious creation. As St. Paul says, "Now we see through a glass darkly, but then face to face."

We may remember, in passing, that he speaks about "a natural body and a spiritual body." We have to cleanse both. We have not only to build up our body but we have to build up our character. There is no hope of gaining strength and wisdom and peace and joy so long as we are submerged in the muddy water of transgression, but once we are free from it then joy and peace, happiness and benevolence can be ours.

Without the process of purification there is absolutely no chance of final emancipation. Pure gold is gained out of the fire of purification when the dross is cleared away from it; and, likewise, Peace is only gained when we eliminate from our bodies those things which are impure, and clear away from our hearts the dross of passions which hinder our life's true progress.

Fortunate is the man who sings from the bottom of his heart—

"My strength is as the strength of ten
Because my heart is pure . . ."



**How we
may Help
the World.**

What a blessed thing it is to create almost every moment of our life good, healthy, and benevolent thoughts. The whole progress of the world, seemingly at least, is a course of pain and suffering. What a blessed thing it is to be able to uplift fallen humanity!

What a joy it is to *love*! When pure thought flows from the *head*, pure love flows from the *heart*! It is said that the love of Heaven makes one heavenly; and equally true it is to say that the love of Purity makes one pure.

Every man should always keep before him this high ideal; for the ideal of to-day will be the realization of to-morrow. Hence the desirability of associating with persons of high and noble character. Nay more. The reading of lofty and sublime books, the admiring of Nature in her full glory, and the living of a life that will enable us to realize the unity of God and man.

Are we not warned in the Holy Bible that "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed." (Proverbs xiii, 20). "He who associates with the impure," said Gautama Buddha, "is like sweet kusha grass in which putrid fish has been placed; the kusha also becomes putrid."

Who does not know the sweet little story from Sadi's 'Gulestan.' "One day in a bath, a piece of perfumed clay came to me from the hand of a friend. I asked, 'Art thou musk? Art thou amber?' It

replied, 'I was a worthless piece of clay, but having for a season associated with the rose, its beneficent virtue has penetrated me; without that I should still be common earth.'" When by God's decree a common rose has the power to turn common clay into a thing full of fragrance, what may we poor mortals not achieve if we ever seek the company of the great and good.

And now, Brothers and Sisters mine, ye who are afflicted, I want to speak to you a helpful word. Are you unhealthy and sick of heart? Never mind. Have courage, have faith! Come join our fold and find peace. Cease to lament for your mistakes done in the past, which can never be undone. Act in the present, for a brighter Future lies before you.

If until now you have harmed yourself, if you have harmed humanity, if you have harmed God's poor dumb creatures; in short, if you have been thoughtless and unrighteous—*amend your ways!* God is great and good and merciful; and there is no respect of persons with Him. Do away *now* with your transgression, *bury* your selfishness and childishness. Act *wisely* and walk obediently in the fear of God and do His Will.

Since the advent of Christ, people have been preaching a religion of Love, but the important question is, when are we going to *practice* it? When are we going to *manifest* in our hearts the Piety of Zarthustra, or the Compassion of Gautama Buddha, or the Love of Jesus?

With Love comes Wisdom pure and simple, and out of the nuptial of the two is born *true* Piety; and these three—Love, Wisdom and Piety—illuminate the narrow way of Righteousness which leads a world-weary pilgrim to the feet of God, in whose bosom dwells the Peace Divine—that Peace "which passeth all understanding," and which the whole world is seeking.

In the Light Eternal joy ever abides; and there "Mercy and Truth are met together, Righteousness and Peace have kissed each other."

"Such is the Law which moves to Righteousness
Which none at least can turn aside or stay,
The heart of it is Love, the end of it
Is Peace and consummation sweet. Obey!"



Works and Faith.

Brothers, arise! Remember that ye are
Potential sons of God, joint heirs with Him,
Whose precept and whose life have taught us how
To aspire to life amongst the Seraphim.
Why pray with dubious soul "Thy Kingdom Come?"
And wait supine therefore till Crack of Doom?
God's Kingdom comes not thus, though we do write:
"Safe in the arms of Jesus" on our tomb.
"Faith without works is dead." Thus saith the Law;
The Spirit gives the power that inward lies;
He that shall save an erring soul from sin
Need not await Christ's coming from the skies.
Thou Master-Christ we want Thee back again,
To lead men's minds from superstition—Free
From ritual error and vicarious creeds—
Nearer to God, life's duties, and to Thee.
When Thou didst teach the Life, the Truth, the Way,
Thou bad'st us not to lean on broken reeds;
Did we but live the life Thou taughtest then,
There would be no necessity for Creeds. H.E.W.