

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 Kshatryas, 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 boar 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 carcase 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 as 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.