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By Prayer & Fasting.



Long centuries ago the spiritual exercises of Prayer and Fasting were joined together by God, but in this enlightened age *man* has put them asunder, and whilst we hear a good deal about the former in religious circles, it is not often that the latter is even mentioned, much less practiced, in pulpit or pew.

Whether this divorce has proved beneficial, or not, may be a matter of individual opinion, but one thing is certain—that the followers of Christ are unable at the present time to do many of the works which He said His disciples should do. Numerous devils possess and afflict human hearts, and the inarticulate cry of the Church concerning them, is—*why cannot we cast them out?* It is just possible that many forms of evil—like the one which gave occasion for the great utterance of the Master—are only to be exorcised “by prayer and fasting.”

It may be urged that fasting has been over-done in some monastic and ascetic communities, and has therefore justly and not without cause, fallen into disrepute. But this is no reason why it should be neglected altogether. The valuable aid which Art and Music can render to the cause of Religion was, to a great extent, banished from Protestant places of worship when the Reformation took place, but it is evident that the carrying of the spirit of reform to such an extreme, as to “boycott” almost entirely these valuable auxiliaries, was a serious mistake which is now beginning to be generally realised.

Fasting, when carried out in moderation and in accordance with hygienic common-sense, is an exercise which is extremely beneficial, both to soul and body. Nine Doctors out of ten will admit that the majority of the people in Christendom are addicted to the habit of over-eating, and probably the most valuable prescription ever given by a physician was that of Dr. Abernethy, when he wrote “Live on sixpence a day, and earn it.”

It is, however, the spiritual benefits of fasting which specially need to be better understood, for the great American Preacher who said, “Many a man might answer his own prayers by eating less butcher’s meat,” revealed a fertile cause of earthly-mindedness, ill temper, and unholy passion—these evils often being the result, not only of the excess of butcher’s meat, but of other forms of erroneous diet. We would, therefore, invite all who desire to climb to heights of spiritual and intellectual attainment to make a regular practice of fasting for, say one day a week, or fortnight, or month—the interval depending upon the constitution and personal physique.

The seers of the world, the prophets, the magicians, and the great reformers, as well as the centenarians who have adorned the pages of history, have, as a rule, been men who were known for their abstemiousness and their practice of fasting, and there can be little doubt that we shall derive benefit in many ways if we follow in this respect their example, whilst endeavouring to tread in their footsteps. Let us then strive to lay aside *every weight*—not excepting superfluity of nutritious aliment and excessive adipose tissue—for thus may we remove hindrances to the operation of Divine influence within us, and shake off many temptations which constantly beset us.

We may become masters of self and circumstance, and develop the spiritual capacities which lie dormant *within* us. We may demonstrate that we are not only created after the likeness of the Divine, but are manifestly and truly “*sons of God*”—whose chief business in life is to do our Father’s Will, and to further His benevolent purposes towards the World in which we live. We may live the Divine Life and do the works of Him who revealed to us the wondrous

possibilities which lie before us as children of the Living God.

This is a prospect which should inspire us with longing, and cause us to regard such acts of self-discipline as occasional fasting, as being very trifling indeed, when considered in relation to the great end in view. Let us then press forward with holy courage to the great prize which we may all win if we covet it with a supreme desire!

ILLUMINATION.

I think when God makes *His presence* felt through us, we are like the burning bush: Moses never took any heed *what sort of bush* it was—he only saw the brightness of the Lord.
—George Eliot.

SONGS OF THE DAY DAWN.

No. 2.

See, the light at last is breaking
Grey is changing into gold,
And the world is slowly waking
From a sleep of centuries old!

Many watchers have grown weary
Striving with the reign of wrong,
Saddened by the prospect dreary,
On their lips—"O Lord how long?"

Not for them the dawning splendour;
Theirs the toiling through the night,
Sacrifice and self surrender,
Suffering nobly for the right.

Yet perchance in higher places
Still they watch, but not in vain;
Fuller light upon their faces,
Farther vision they may gain.

We who see the day uprising
Have a noble part to bear;
O may we, the privilege prizing,
By our deeds our zeal declare;

Working for the world's salvation
From the evils man hath wrought;
Waging war till every nation
Be within Christ's kingdom brought!

So the glorious Sun ascending
Darkness shall depart for aye;
Light and Love that know no ending
Shine until the Perfect Day!

Henry Brice.

OUR FUTURE DWELLING PLACES.

We are all making in our to-days the memories of our to-morrows. Whether these shall be pleasant or painful to contemplate depends upon whether we are living well or ill. Memory writes down everything where we shall be compelled to see it perpetually. There have been authors who in their last days would have given worlds to get back the words they had written. There have been men and women who would have given their right hands to blot out the memories of certain passages in their lives, certain acts done, certain words sent forth to scatter sin or sorrow.

There have been artists whose eyes looked in old age upon the pictures they had painted, finding rare pleasure in the contemplation of the lovely things they had made; and there are hearts that are picture galleries, filled with the memories of lives of sweetness, purity, and unselfishness. We are each preparing for ourselves the house our souls must live in, in the years to come.—Rev. J. R. Miller, D.D.

"Except ye become as Little Children."

BY HAROLD W. WHISTON.

What does this becoming "as little children" really mean? Of all periods of our existence the most beautiful is that



of childhood—when the little feet have not trodden the thorny road of life—when the little hands have not touched the "unclean thing"—when the eyes cannot see impurity, or the mind grasp unholy thoughts—when foul words are unknown to the lips and passionate desires to the heart—when the sweet innocence contrasts so powerfully with the conventional talk of Society,

and bears a similar comparison as does the glow-worm to the long, dark night—when the little life is living free from all formality—living in the pure sunshine of happy innocence, untouched by everything save the smile of the Eternal Father.

Take such a child, its thoughts, its ways, its ideas; and contrast it with a man of the world, his thoughts, his ways, his ideas, and so try to realize the deep significance of Christ's warning, and see how great a mistake many a man is making with life. Place that child in some drawing room, filled with men and women of Society—what a difference! How the sweet innocence of the child contrasts with the "orthodox table talk" of the elders. How shocked they are when in some unexpected moment, the little one tells some family secret which to its pure thoughts means no wrong, yet to those grown up conveys some suggestions which their own hearts would not like to acknowledge. The atmosphere which they breathe jars upon that which childhood breathes, and their very conversation is discordant when compared with the harmonies of an untainted life.

From the drawing room take the little one amongst animals, and notice the gentleness of its nature towards God's "four-footed dwellers on the earth or winged children of the air." Mark the contrast between the spirit manifested by the child and that of the butcher! The one so gentle, so affectionate and tender that he could not "hurt or destroy," the other so indifferent to pain and suffering that he can kill without any feeling whatever for the creatures whose lives he is constantly taking. Think of the many thousands of children to whom the very sight of some person or some creature in pain (to say nothing of the horrors of the slaughter house) would call forth in them feelings of tenderest sympathy; yet, how many men there are to whose sympathy such sights would not appeal even in the smallest degree?

Look at the contrast between the diet of a man who has plenty of this world's goods and that of the child. The latter simple in the extreme in what it eats, but the former sitting down to a table covered with all kinds of fancy foods made palatable by a well paid "chef," and filling his stomach, often already overlaid, with various "portions" from dead animals, all of which have been procured under most terribly cruel circumstances. But it doesn't matter! Cruelty doesn't concern him, he must have his steak or cutlet, he must have his pâté-de-foie-gras, ox tail or turtle soup, lamb's sweetbreads, and many other similar and far more costly productions of murder and the culinary art placed on his table. He cannot be bothered with thinking about the sufferings of the creature on which he gorges himself.

Think, too, of the truthful, trusting child and the distrust existing among men. The child is full of simple trust and simple faith—beautiful to witness. Before the corroding influences of the world have settled upon its young life, there is a freshness and a sweetness almost angelic, entirely unknown in the experiences of older people. There is so little confidence in the world that friendship in its noblest sense has become an exceedingly rare thing between men. One of the great unwritten laws of life to-day is “Never believe any man, but prove him yourself.” Our business life is utterly contemptible, and is as rotten as any system well can be—to trust nine out of every ten men to-day in business would ruin you; in fact, in some trades where competition is so terribly keen it is impossible to be honest even in the smallest transactions if you intend “to be in it” at all! Sharpness, distrust, and diplomatic quibbling are the essentials for a good business man, and as a piece of pure white marble stands out against a darkened background, so the simple faith and childish trust which many a good business man has lovingly shown in his earlier years stand out in powerful contrast to these “essentials.”

And so I might go on drawing a never ending series of such contrasts between the pure child life, which is “not very far from the Kingdom,” and the selfish, conventional, egotistic life of the 19th Century. But before long the great question of simpler life, simpler ways, simpler tastes, and simpler thoughts, all of which mean greater purity for man, will spread itself o’er the land, and the men who have spent themselves in trying to shape human life towards these great ends will be written up in history as the benefactors of the race.

Few writers have so powerfully touched upon the subject of the threatened extermination of the child spirit as Marie Corelli. She says:—“At the rate things are going, there will be soon no children left; they will all be tired little old men and women before they are in their teens. The very babes will be born old. Many of them are being brought up without any faith in God or religion; the result will be an increase of vice and crime. The purblind philosophers miscalled wise men, who teach the children by the light of poor human reason only, and do away with faith in spiritual things, are bringing down upon the generations to come an unlooked for and most terrific curse. Childhood, the happy, innocent, sweet, unthinking, almost angelic age, at which nature would have us believe in fairies and all the delicate aerial fancies of poets, who are, after all, the only true sages—childhood, I say, is being gradually stamped out under the cruel iron heel of the period—a period not of wisdom, health, or beauty, but one of drunken delirium, in which the world rushes feverishly along, its eyes fixed on one hard glittering stony-featured idol—Gold. Education! Is it education to teach the young that their chances of happiness depend on being richer than their neighbours? Yet that is what it all tends to. Get on!—be successful! Trample on *others* but push *yourself* forward! Money!—let its chink be your music; let its yellow shine be fairer than the eyes of love or friendship. Accumulate and ever accumulate! live so, and then—die! and then—what—?”

Christ saw this great danger centuries ago. He realized very clearly that in many cases the beautiful spirit which He was trying to cultivate amongst the people was being crushed by the spirit of those who were skilled in the letter of the law; and He found it necessary to utter the solemn warning “Except ye become as little children, ye cannot enter into the Kingdom.” Thus He has plainly told us that if we want the spirit, of which the Kingdom is made, *within us*, we must become children again.

It was this “child spirit” which was the mainspring and secret of His perfect life. For centuries this seems to have been forgotten, in fact Christ Himself has become hidden behind theologies and creeds. For centuries men have been sifting His

sayings through the finest meshes of intellectual research, and the result has been that “creeds have been invented, theories tabulated, and Christ forgotten.” “The ecclesiastical Christ—the Christ of mediæval art and superstition—the forensic Christ—the Christ of catechism and confession we should do well to forget,” but the Christ of Galilee, of Olivet, of Bethany—He who had not where to lay His head—*this Christ* we can never afford to forget or even lose sight of.

He who promised rest to those who “labour and are heavy laden” is to-day in deep sympathy with the weary wagetoeiler—He who preached “deliverance to the captives” and the “opening of prison doors” to-day is upon the side of every honest worker who strives to help his fellow men—He who watched in the silent night the fruitless toil of those humble fishermen, watches to-day with serious interest the prison house of labour, where pale women and starving little children toil in the clutch of inhuman taskmasters—He who fed the hungry multitudes and broke the bread of compassion to the great shepherdless crowd, feels to-day the deepest interest in the inarticulate moans of the starved and dying of the submerged tenths of our great cities.

“Earth may reserve her honours for the chosen few—giving the race to the swift and the battle to the strong;” but there are none so poor, so weak, or so distressed but that they may rise and become strong in the “child spirit” of Christ. Those whose hands are grimed by toil may have it—those whose brows are shaded by suffering may exercise it—those whose feet are blistered and bleeding with life’s hard journey may test its magic and its healing power, and in this power rise to the grandeur of a perfect faith in God.

BE SOMETHING.

Be something in this living age,
And prove your right to be,
A light upon some darkened page,
A pilot on some sea.
Find out the place where you may stand,
Beneath some burden low;
Take up the task with willing hand;
Be something, somewhere, now!

Be something in this throbbing day
Of busy hands and feet,
A spring beside some dusky way,
A shadow from the heat.
Be found upon the workman’s roll;
Go sow, go reap or plough;
Bend to some task with heart and soul;
Be something, somewhere, now!

Our Home.

THEN AND NOW.

Though we never saw Jesus with our own eyes as He journeyed among men, and we never heard His words with our own ears as they fell from His own lips, yet His word was spoken for you and me, and for every son and daughter of Adam’s race. It has just the same meaning now that it had then. It was the word of God then, and it is the word of God now. It made known the will of God then, and it makes known the will of God now. It made known man’s duty then, and it makes known man’s duty now. It made known the way to heaven then, and it makes known the way to heaven now. So that the people living then had no advantage over the people living now; though they heard the word of God as it was spoken by His Son, yet that word was spoken for us just the same as it was for them. It is just as binding upon us as it was binding upon them. It brings the same joys and blessings and benefits to us as it did to them.—J. M. Walton.

How the Bible was Made.

BY REV. HENRY DRUMMOND.

The Bible came out of religion: not religion out of the Bible. The Bible is a product of religion, not a cause of it. The war literature of America, which culminated, I suppose, in the publication of President Grant's life, came out of the war; the war did not come out of the literature. And so in the distant past, there flowed among the nations of heathendom, a small, warm stream—like the Gulf Stream in the cold Atlantic—a small stream of religion: and now and then at intervals, men, carried along by this stream, uttered themselves in words. The historical books came out of facts; the devotional books came out of experiences; the letters came out of circumstances; and the gospels came out of all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible. You see the difference. The religion is not, then, in the writing alone; but in those facts, experiences, circumstances, in the history and development of a people led and taught by God. And it is not the words that are inspired so much as the men.

These men were authors, they were not pens. Their individuality comes out on every page they wrote. They were different in mental and literary style; in insight; and even the same writer differs at different times. Thessalonians II., for example, is considerably beneath the level of Romans, and John III. is beneath the level of John I. A man is not always at his best. These writers did not know they were writing a Bible.

The Bible is not a book; it is a library. It consists of sixty-six books. It is a great convenience, but in some respects a great misfortune, that these books have so long been bound together and given out as one book to the world, when they are not; because that has led to endless mistakes in theology and in practical life.

These books, which make up this library, written at intervals of hundreds of years, were collected after the writers were dead—long after—by human hands. Where were the books? Take the New Testament. There were four lives of Christ. One was in Rome; one was in Southern Italy; one was in Palestine; one was in Asia Minor. There were twenty-one letters. Five were in Greece and Macedonia; five were in Asia; one in Rome. The rest were in the pockets of private individuals. Theophilus had Acts. They were collected undesignedly. For example, the letter to the Galatians was written to the Church in Galatia. Somebody would make a copy or two, and put it into the hands of the members of the different Churches, and they would find their way, not only to the Churches in Galatia, but after an interval to nearly all the Churches. In those days the Christians, scattered up and down the world, exchanged copies of these letters, very much as geologists up and down the world exchange specimens of minerals at the present time, or entomologists exchange specimens of butterflies. And after a long time a number of the books began to be pretty well known. In the third century the New Testament consisted of the following books: The four Gospels, Acts, thirteen letters of Paul, I. John, I. Peter; and in addition, the epistles of Barnabas and Hermas. This was not called the New Testament, but the Christian Library. Then these last books were discarded. They ceased to be regarded as upon the same level as the others. In the fourth century the canon was closed—that is to say, a list was made up of the books which were to be regarded as canonical. And long after that they were stitched together and made up into one book—hundreds of years after that. Who made up the complete list? It was never formally drawn up. The bishops of the different Churches would draw up a list of each of the books they thought ought to be put into this New Testament. The Churches also would give their opinion. Sometimes councils would meet and talk it over—discuss it. Scholars like Jerome would investigate the authenticity of the different documents, and there came to be a general consensus of the Churches on the matter. But no formal closing of the canon was ever attempted.

All religions have their sacred books, just as the Christians have theirs. Why is it necessary to remind ourselves of that? If you ask a man why he believes such and such a thing, he will tell you, "Because it is in the Bible." If you ask him, "How do you know that the Bible is true?" he will probably reply, "Because it says so." Now let that man remember that the sacred books of all the other religions make the same claim; and while it is quite enough among ourselves to talk about a thing being true because it is in the Bible, we come in contact with outsiders, and have to meet the scepticism of the day. We must go far deeper than that. That is why thorough Bible study is of such importance. We can get to the bottom of truth in itself, and be able to give a reason for the faith that is in us.—From "Unity."

Grave Digging.

BY M. EDITH PALMES.

I remember, as a child, wondering over a saying of my dear father's that "most people dig their graves with their teeth."



I turned it over and over in my mind, as an imaginative child does; and, for many a long day puzzled my little head as to how they would set about it, till one day I saw a dog gnawing at the roots of a tree in his zeal to make a short cut into a rabbit's home. This I felt sure was what those poor "grown-up folk" would have to do.

As I grew up out of the literalism of childhood, I realized the vast truth of the assertion, and now, after nearly eleven years spent in hospitals as a Nurse, I am more firmly convinced than ever, that *we do eat our way into disease and suffering.*

Generations of grand and noble men in the medical profession have given their whole lives to study indigestion, and they only

pile up the agony by prescribing poisons to mitigate symptoms, while they are still in the dark about the disease and its cause. It is curious that they do not perceive some personal parable, when they hear read in Church or Chapel the sad results of eating a certain kind of fowl in a wilderness—how that many thousands died in the night, the cause of death I suppose being *indigestion* or some *malady* with which the birds were infected. This tragedy is being enacted over and over again in our midst. Flesh and fowl still continue to bring disaster and disease to their consumers, and hosts of men and women die, or lead hopeless and helpless lives, when they might be doing their part to dress and keep this beautiful world—which was, after all, the primary Ideal of Work for Man.

It has been my personal experience of life, that *the more I do, and the less I eat, the better I am.* Is it not terrible to consider how Life, which is so great, should be lost for a thing so low as *eating and drinking*? When the body is diseased, and depressed, and suffering, how can it be glad and rejoice in the goodness of the Lord?

It is only when we learn to hurt no one, by word or deed, when all the Father's children (human and animal) are acknowledged to be our *brothers* on earth, that we can go forth with joy, and live our lives in gladness; for then, and then only, do we love all creatures, great and small, and feel ourselves in harmony with "all that hath life and breath," in the grand universal Hymn of Praise.

Intuition.

BY CLARA CARTER.

Few have as yet any conception of the power waiting to be evoked through the opening of the God-sense—Intuition. Inspiration and Illumination are as normal to the mind on the *spiritual* plane, as are the powers of observation, memory, and reflection to the *sense* plane, and equally within the reach of general experience. To be intuitive is to be capable of knowing without deduction. The difference between *Tuition* and *Intuition* is that in the latter the teacher is the Infinite Spirit instructing the pupil by "the still small voice" in the understanding of Truth. It is the thought of God expressed in His child.

Intuition is the very breath of life—the eternal life God breathed into man when he became "a living soul." Then God talked with man *not* as *we* would walk and talk, but in his inner consciousness, so that man had only to look inward toward God manifest in his soul in order to *think* and *do* right. All the Light and all the Truth are there, within reach of the inward eye—within *reach* only, you understand, *not* within the grasp—but the interior vision has not yet lost the habit of disease.

These glimpses we get, *these* are the intuitions. Every one has glimpses. All is governed by spiritual law though we may not understand the process. One thing is certain, it may be cultivated. It differentiates itself from Instinct and Insight. *Instinct* is similar in kind to Intuition, but as much lower in quality as the capacity of the animal is lower than that of man. Imagine all our varied powers as keen in their perception of the needed demand as that of the individual power of each animal. *Insight* appears rather as a mental accomplishment; an ability of one intellect to see deeper or more quickly than another intellect into whatever is presented for consideration. The insight may be the result of an inherent quickness, or a special training. Some people, by a quick insight, see into a mathematical relation over which others plod hopelessly; but it does not follow that the former has any clearer intuitions of Spiritual Truth.

It is simply a harmony of conditions that enables one to rise for the time into the spiritual world that lies around. We all, at times, rise above the merely conventional. Impulses are noble and transcend all shams. We say then, "we feel like it." Feelings are a very unreliable standard; *words* are untrustworthy. It is a psychological fact, too, that the moment one begins resolutely to *act* right he begins to *feel* right.

Intuition is the eye of understanding. Intuition heeded is obedience, and knowledge gained; or seeing with the eye of understanding. How is this attained? When we represent the Spirit in our thoughts, that is, when we think truth, we blend the intellect and reason with its source. We err, inasmuch as our attitude towards the things of the Spirit is always with strain. Spiritual things we place so far away in our thought. We should have a complete reversal of this position in order to increase spiritual growth in ourselves, and those looking to us for help.

Really, so far as our *intellectual* knowledge is concerned, it may be said that while it is essential to us, and practical when combined with other kinds of knowledge, it is nevertheless wholly relative and superficial. It does not penetrate anywhere to the mystery of existence. Acknowledgment of the ever present Light as being all there is, is a sure way to remove the scales from our eyes. Renunciation of personality, too, brings spiritual vision.

Let us look to it first and only, that custom, pleasure, and authority are not blinders over our eyes, but *live* with the privilege of Omniscient and Omnipresent light. Open to the influx of the all-knowing Spirit. May we let that shining glory fill the temple of our thought until all things about us reflect its refulgent beams.—From "The Christian Metaphysician."

How the Charm Worked.

BY DR. ALICE B. STOCKHAM.

I never was so disappointed in my whole life! All the girls were having them, and to be the only one of my room not to have a new dress made me almost sick. Elizabeth reasoned with me. She had not had one for a year and really needed one. I half made up my mind not to go to the party, but as I was not there last year and had heard a great deal about these receptions, I very much wished to go. You know Mamma's views about such things. There is no use asking more than once. So, of course, I had to do without.



I was miserable. The rules grew harder to understand. Even my pet studies with Miss Larned were wretched things. Nothing but a pink empire gown could raise me out of the depths of my gloom. I made everyone around me miserable too, and I really began to feel very ill. My head ached and buzzed. I was feverish and had sharp cutting pains all over me. I was sitting, the day before the party, in one of the gloomiest recitation rooms, looking out of the window, when dear Elizabeth came in and put her

arms around me.

She didn't speak for a little time, but held me close to her. After awhile she said, "Koradine, there is something I should like to ask you to do for me." I said "I will do anything for you, Elizabeth."

"Do not promise too quickly, dearie, for it will require an effort of will on your part."

Then I felt frightened, for she looked very solemn and quiet, but I said "Tell me what it is, Elizabeth."

She said "You are miserable and unhappy. Nothing looks bright to you, and your weather is so cloudy that even *our* sunshine is quite shut off."

My lips began to quiver, and tears filled my eyes. "No, no," she said, smiling, "please do not rain now, but wait until you have done what I am going to ask you, and then, if you wish, the clouds may spill out in tears. I would like to have you try a charm for me."

"A charm, Elizabeth! Are you superstitious?"

"Yes," she said. "I have found out something, and I want you to know it, too, for it is a sure cure for a heavy heart. Now do not interrupt me. I wish you to go to our room alone, close and lock the door, sit down by our study table—which is cleared off—take our pencil, and begin tapping gently on the table, and saying, as you tap, 'Joy! Joy! Joy!' Keep tapping, and repeating the word. Fix your mind upon it. It will require a good deal of will power at first, but do it and think of nothing else. You can tell me all about it afterwards, if you wish."

I did as she asked me. She led me to our room. My heart and feet felt like lead, and I was almost angry at having promised; I was crying, too, for it seemed very solemn. Elizabeth kissed me and left me. I locked the door and sat down. At first it was hard to fix my mind upon the word, but the tapping helped me. I do not know how long I sat there, for I seemed to lose myself.

The first thing I knew, I thought I heard some one laughing. I kept on and pretty soon I heard it again, and, Edith, would you believe it? It was I, myself, laughing! I could not help it.

I jumped up, and my heart was just as light as a feather. I could not tell how it was, but I felt all made over. I ran out of the room and on to the lawn and saw Elizabeth, Estelle, and Miss Larned sitting under a tree, talking together. I landed in among them laughing and crying at the same time. "O, Elizabeth, is this what you meant?" and we all cried together. "A clearing up shower," Elizabeth said.

I went to the reception after all, and was the merriest girl there.



Edited by Sidney H. Beard.

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Notes by the Way.

It is a wonderful experience to meet another human soul whose eyes reveal that he has quenched his thirst with draughts of Living Water, that he has tasted of the Bread of Life, and that he has climbed to a table-land of experience, where the sun ever shines and the air is balmy with the perfume of spiritual aspiration and altruistic endeavour. When we greet such an one and exchange looks of recognition, which make communication by speech unnecessary, we realise the truth of the words, "Eye hath not seen, nor ear heard, the things which God hath prepared for them that love Him." But they are revealed to us *even now* by His Spirit.

The International Vegetarian Congress held in London during the past month eclipsed all previous gatherings of Food Reformers, and attracted the serious attention of the whole of the British Press. Immense publicity has thus been given to the claims of the Movement, and there can be little doubt that the public have been made to realise that the adoption of a rational, bloodless, and humane diet is no longer a subject to be sneered at, or to be laughed down by feeble and insane jokes concerning carrots and cabbages.

The dominant note of all the meetings was intense moral enthusiasm and assurance of coming victory, which cannot but be re-echoed in the lives and work of the numerous delegates who had assembled from all parts of the United Kingdom, and from abroad.

The Exhibition at the Memorial Hall was a distinct success, and the Banquet at the Crystal Palace, at which several hundred guests sat down to a most artistic repast, provided by Messrs. Bertram and Co., could not fail to impress those who were present with the fact that the flowing tide is with us. The large Theatre in the evening was well filled by an audience which listened attentively to the able speeches which were delivered from the platform, enlivened by music and song, and by animated photographs on the screen.

We have received so many cuttings from the most influential newspapers throughout the country, reporting the speeches at the Congress Meetings and commenting upon them, that we cannot find space even to publish all their names, much less the matter they have printed, but if we remark that such journals as "The Daily Chronicle" devoted from half a column to a column

several times throughout the week to friendly notices or articles, we shall not need to say more in order to convince our readers that an important change in the attitude of the British Press has taken place which cannot but presage an immense impetus to the Food Reform Cause.

There is no need for us to exist as mere eating, sleeping, and pleasure seeking creatures in this world any longer. God is waiting to clothe us with the attributes of *His children*, and to confer upon us the dignity which belongs to our birthright, as *sons of God*. It is for us, however, to remove the cobwebs from the windows of our souls, to unbar the doors which have been closed to heavenly visitants for so long, and to let the sunshine of Divine influence and life-giving power stream in upon our spirits and awaken us to higher life.

If you have never felt the touch of the Divine hand; if your soul has never been awakened from the death of mere animalism; if you are not conscious of the throbbing sense of spiritual life, as a definite, tangible possession, it may be wise for you to seek without delay, the priceless gift which God is willing to bestow upon those who seek it with earnestness of purpose and sincerity of heart—Eternal Life.

A well furnished house, a goodly balance at the bank, a wardrobe of purple and fine linen, and the opportunity to fare sumptuously every day, cannot satisfy the cravings of an immortal soul. We have personally known several persons who possessed these good things, but who have informed us that they would gladly give them all, if they could be painlessly and instantaneously wiped out of existence.

We should do well to remember that most of the men and women about us have inherited brains which are more or less deformed, and we should be cautious how we hold them responsible for eccentricities of behaviour which are the outcome of ancestral bequest. Those who can *discern* spirits, penetrate beneath the surface of *behaviour*, and grope about for *aspirations* and *motives* which reveal the true character.

We are glad to notify that Mr. Harold W. Whiston, of Overdale, Langley, Macclesfield, has been elected to the General Council of the Order, and appointed its first Provincial Counsellor. He will direct and have the oversight of the work of the Order throughout North Anglia, assisting by his encouragement and counsel young converts and new workers in the Northern Provinces, and also advising the Executive Council concerning the needs of the Movement.

We invite our Members in the North, as occasion may arise, to make themselves known to him, and we feel sure they will find in our first Provincial Leader a brave, fraternal and sincere spirit, and a true follower of Christ. Alas, that such are not more frequently met with in the pilgrimage of life!

We know not what we were before we entered these earthly tabernacles in which we dwell, neither do we know in what form we shall appear when we leave them, but there is reason to believe that our *present* is in a great measure the outcome of our *past*, and that our *future* will be in like manner the outcome of the *present*.

The Jubilee Anniversary of the Vegetarian Society in Manchester is to be celebrated on Monday, October 18th, at the Central Hall, Oldham St., the chair being occupied by Mrs. Besant, and the list of expected speakers including Professor Mayor, Messrs. A. F. Hills, D.L., H. W. Whiston, Edmund J. Baillie, Joseph Malins, R. Coad, R. Semple, and Sidney H. Beard. We urge every Food Reformer to be present, and to bring along as many seekers after truth as possible.

The Grecian tragedy seems well nigh over, and the curtain is about to fall upon the sorry performance of the European Concert. The Christian Nation is left despoiled and helpless at the feet of the Turk, the German bondholder has made provision to secure his pound of flesh, and the impotence of England has been openly manifested, whilst her honour has been woefully betrayed. A reckoning day will assuredly come—for both Nations and individuals *reap as they have sown*. May God grant that the innocent be not involved with the guilty!

We again invite Members who have cabinet photographs to forward them to Headquarters, in order that they may be placed in the gallery in the Council Room. In the coming years, the record thus formed of the pioneers of the Movement, will be looked upon with interest, and will be treasured by those who come after us.

We also remind them that the Series of Leaflets published by The Order are calculated to influence human lives for good and to win fresh adherents to our ranks. They can be enclosed in letters or distributed by hand and they are published at less than the cost of printing, being supplied in assorted packets if desired. The Council hope that all members will keep a stock of ammunition in their homes, and thus be in readiness to grasp opportunities as they arise.

If we can only realise the latent possibilities which lie undeveloped within us, we should pay less attention to worldly trifles and be less absorbed in the struggle for food and clothing. "The Life is more than the raiment," but we are so careful about the environment of the chrysalis that often the winged butterfly remains unfledged!

A dreadful suggestion was made recently by a popular Journalist who, after alluding to the well known aphorism "I think; therefore I am," made the disquieting statement, "A great many people do *not* think; *therefore they ai'nt*." Here lies a problem for metaphysicians.

If we could but leave our bodies and look down upon this narrow stage, whereon we strut and play our parts in the drama of life, what a revelation it would be to some of us. Alas that we are so dazzled by the glare of the footlights or the sight of the crowd, and that our horizon is so limited!

Christianity is not a matter of mere head knowledge, as some persons think. Many of the most orthodox persons in this land have no conception whatever of the true Christian life, and as little experience of the spirit of Christ; whilst there are others who are looked upon as being outside the pale of Christianity altogether, and yet who are essentially the followers and the friends of Jesus.

We spend ourselves too freely on men and things around us, and our hidden or interior life suffers in consequence. Let us conserve our forces and pay more attention to the world that is *within* us and less to that which is *without*!

"Our friends in Heaven" is a subject worth thinking about. By this term we do not only mean blood-relations, although the conception of many persons concerning those whom they expect to meet in "Mansions in the skies" is thus limited. It might be well for some of us to ask ourselves whether we shall find *any friends there at all*, or if, as a result of having led lives of selfishness and egoism, we shall find ourselves, like Great Britain at the present moment, in a state of *isolation*. To be friendless upon earth is bad enough, but to be friendless in the Shadow Land will be even worse, and will preclude the possibility of the enjoyment of *Heaven* altogether.

The excavations of the mound at Nippur, in Egypt, have brought to light a sacrificial altar, with all the appurtenances of the same. Lying upon it were the ashes of a burnt offering which has been buried from human sight ever since a period dating back to at least many centuries, and possibly to many thousands of years, before the birth of Abraham. This discovery suggests the idea that *Hebrew Sacrifices* were possibly relics of ancestral barbarism and that the statement in Jeremiah vii, 22—to the effect that God gave no commandment concerning burnt offerings and sacrifices to the Israelites—is simply *the plain truth about the matter*.

If religious teachers would only try the effect upon their minds of a diet of fruit and cereals, in place of flesh and blood, they would be astonished at the difference it would make in the amount of spiritual illumination which is vouchsafed to them. We invite all such who may read these words, *to make the experiment for three months*, and then to send us their testimony.

One of the hygienic luxuries which is now beginning to become popular amongst advanced seekers after perfect health is "*the Sun Bath*." In many establishments in Germany, a properly screened lounging place is made on the house roof, where one can recline at ease in bathing costume and enjoy the vivifying influences of the sunshine. Where this is not possible, it is taken in one's room before a large open window through which the rays and the air have free access. The effect is exhilarating and highly beneficial in most cases.

Dr. Philip Peabody, of Boston, one of the most experienced authorities on the subject of vivisection, estimates that one million animals are tortured to death every year in Europe and America—a large proportion of these succumbing to protracted agony, inflicted by human tormentors, which can only be adequately described as *fiendish*. When will the conscience of Christendom be aroused concerning these atrocities which cry to God for vengeance?

When one becomes fully acquainted with the details of the atrocities which are being perpetrated throughout Christendom upon the lower animals—with the *legal sanction* of civilized States—and reflects upon the apathy of the so-called religious world concerning the matter, one can only come to the conclusion that church and chapel-going folks are in complete ignorance of what is being done for their supposed benefit, or else that popular religion consists, to a large extent, of self delusion.

IN EARNEST.

Hinder me not, for I was slow in starting;
Hinder me not, for I was dull to see;
Hinder me not, my heart was torn in parting
From that which now is still all dear to thee!
Hinder me not—the way is long before me—
O friends, but send me forth with earnest speech,
Fool am I, rash—yet, if clear-visioned o'er thee
Came that which I saw, ah, then to each
Would come the sharp, clear call to faithful serving,
Then *thou* could'st not delay, nor stand, but go,
Ready to learn, as I, and not deserving
Joy in the service, but to lighten woe.
Hinder me not! For oh, my own heart's failing
Keepeth me back in this low place of mine,
Oft in the dust my banner I am trailing,
Hindrance I am myself—no need of thine.
Hinder me not! Far up the heights before me
Christ hath sin conquered, is, by suffering, strong.
He calleth, "Come!" O friend, believe me, o'er thee
Is held life's crown. Come now, nor tarry long!

Grace Andrews.

The International Convention



The Meeting of The Order at St. Martin's Town Hall, London, can hardly be described in mere words, for the spirit manifested and the impressions received, were such as need to be experienced in order to be realised. The friends began to assemble at five o'clock (an hour before the time appointed), and it was difficult for the hall-keeper to empty the building at 11 p.m. The tone of all the speeches was that of holy aspiration and enthusiasm, and there can be no doubt that most of those who were present realized, if never before, the immense possibilities which lie before the Movement, and the great influence which it may ultimately exert upon the ideas and the future of the world. We are, however, but in our infancy yet, and it is to be hoped that each meeting will eclipse the previous one, both in power, in interest and in helpfulness.

The Hall was tastefully decorated with plants and flowers and there was an air of homeliness, as well as of fraternity and good-will apparent. The various Councillors wore the black and gold hoods and stoles which are used at Official gatherings, and the proceedings commenced with the singing of a spiritual song, written for the occasion by Mr. Henry Brice.

After the Divine blessing had been invoked by the Rev. James Clark, of Salford,

The Provost (Mr. Sidney H. Beard),

spoke upon the progress and prospects of The Order, stating that since the last meeting in February, the list of Members and also of Subscribers to "The Herald" had been nearly doubled, and that a great deal of influence had been exerted upon Christian Ministers, Doctors, Leaders of thought and Journalists throughout the world. A large number of British and Foreign Journals had either reprinted articles or extracts from "The Herald," manifested their sympathy with the work of The Order, or were on the exchange list for each issue. Amongst others the following were mentioned as an evidence of the wide-spread influence of the Movement:

The Daily Telegraph	United Temperance Gazette
The Manchester Guardian	The Christian Pictorial
The Scotsman	The Illustrated Missionary News
The Westminster Gazette	The Abstainer's Advocate
The Christian World	Light of the East, Calcutta
Woman's Signal, Chicago	The Esoteric, California
The Christian Leader, Cincinnati	West Indian Home Builder, Barbadoes
The World's Advanced Thought, Oregon	The Mystical World
Universal Truth, Chicago	The Humanitarian
The Christian Metaphysician, Chicago	Brotherhood
The Harbinger, Lahore	Child Life, New York
The Indian Social Reformer, Madras	The Pacific Theosophist, San Francisco
The Indian Messenger, Calcutta	The New Order
Rays of Light, Colombo	Theosophical News, Boston
The Abiding Truth, Peabody, U.S.A.	Ourselves, London
Unity, Kansas City	The Messenger of Hygiene, Basle
The Temple, Denver	Boston Ideas
Food, Home and Garden, Philadelphia	The Altruist, St. Louis
The Chicago Vegetarian	The New Man, Kansas, U.S.A.
The Echo	The New Time, Chicago
The Grantown Chronicle	The Zoophilist
The Penrhyn Gazette	The Harvest Field, Mysore
St. Michael's Parish Chronicle.	Our Dumb Animals, Boston
Health Culture, New York	Cosme, Paraguay
Journal of Hygiene, New York	Humanity, &c., &c.

"A considerable number of Members who had hitherto been content to be merely *adherents* were now becoming *workers*, and were giving evidence of that fact by sending for supplies of literature to disseminate in their various localities. Many kindred spirits in various parts of the world had corresponded with Head-

quarters, and the number of Countries in which Members had been enrolled had increased to *nineteen*. A fighting force of earnest and aggressive men and women was being raised up, who could not fail to diffuse the light of practical truth far and wide. Some Members abroad had offered to translate publications of The Order into their languages, and in all directions there was evidence of life, vigour and enthusiasm. A very large number of protests against Vivisection had been received, and a strong band of ardent workers thus formed to fight this terrible evil by circulating literature and by exerting personal influence.

After alluding to the *general mission* of The Order—the proclamation of the Kingdom of God upon this Earth, as an attainable Ideal—the Provost spoke of the *special work* upon which it was concentrating at present so much of its energy, namely: The awakening of Christendom to the fact, that carnivorous customs and the horrors which they involve are not only *unnecessary* and *dangerous*, but also a *violation of God's physical and moral laws*, which produced disastrous results to human souls and bodies.

"From every quarter letters are pouring in which afford conclusive evidence that the consciences of earnest men and women in every land are being deeply stirred and aroused upon this question. Each new convert becomes a source of influence, and a great wave of humane sentiment is thus being gathered up throughout the Christian world, which will ere long sweep over the Western Nations and carry with it much of the butchery, cruelty, suffering and sin which is at present such a disgrace to Christian civilization. We have a great opportunity of rendering effective service to God and man which angels might covet, for we are striking at the *great stumbling block* which has stood in the way of the world's progress towards higher things and has hindered the advance of God's kingdom of Love and Righteousness; and also at that which has deluged the world with carnality, bloodshed and disease.

"To accomplish this great work, we need Leaders—men and women who possess administrative, literary or platform ability—and every Member should seek to bring to the notice of such, the claims and possibilities of our Movement; for the greater the intellectual power of those thus approached, the more likely they will be to realise that we have found a lever which will enable us to lift the Human Race from the mire of mere animalism into which it has fallen. We also need consecrated and self-sacrificing workers to use their influence and speak fearless words, in season and out of season, and to circulate our literature far and wide amongst sincere persons.

"We should expend our energy as workers, wisely—seeking out the *ethically fittest* and those who are in the habit of obeying their convictions, regardless of personal inconvenience or discomfort. Society might be divided into two classes, the *sincere* and the *insincere*—or those who live in accordance with righteous principle, and those whose chief object is to take good care of 'Number One' and to pander to the tastes of that supremely interesting individual. We should, for the present, address ourselves to the former class, instead of wasting words upon those who neither wish to know the truth nor to obey it.

"We need funds, and as the work of The Order is carried on in the most economical way possible—all the services of Members, whether literary or otherwise, being rendered gratuitously, and the offices, both at Headquarters, at Exeter, and at Langley, being set apart for the work without cost—we need have no hesitation in enlisting the financial help of patriotic, humanitarian and religious persons. At the end of this year, the accounts forecast a deficit of about Three hundred pounds, but the Executive Council hope that Members will respond to this emergency and enable them to commence the New Year free of debt. A special subscription list will be opened for this purpose.

"To grasp our great opportunities fully, we need a greater measure of consecration, and of the self-sacrificing, cross-bearing spirit which marks the true follower of Christ; there must also be self-education, for this is a necessity and its value cannot be over-estimated—as mind is influenced by mind. Each Member should qualify himself to answer in a logical and convincing manner every objection which can be made to the ideas we advocate. We must have more self-culture, more seeking after God and Truth—that form of culture which makes the face to shine, which widens the horizon, which sweeps away narrow-mindedness, and which enables the spirit to triumph over the body.

"We must also seek those spiritual gifts which will enable us to be successful in our work. The power of exercising *moral suasion*, so that we may change the lives and destinies of the men and women about us; the courage which comes from a conviction of the righteousness of our Cause, and which will enable us to challenge boldly the erroneous ideas and customs of the world around us; and also a deeper inspiration of the spirit and mind of Christ, so that we may be possessed by the altruistic passion which will bear us triumphantly through fire and water in order to attain the end we have in view. We also need illumination of mind, and spiritual or intuitional vision which will enable us to apprehend eternal verities. The Spirit of Truth is working to-day, as in the past, and God who is no respecter of persons, will give us Heavenly wisdom which will enable us to turn many to Righteousness.

"These gifts will make us powerful, so that, like the instrument recently invented by Marconi—which can produce waves in the ether that are capable of producing visible and tangible effects—so *we* may be enabled to sway men's minds, to move their consciences, and to influence the future of the Race by psychic force. Let us have faith, for we are working with God; we have His mighty power to back our feeble efforts, and we also have the co-operation of the spirits of 'just men made perfect'—those ministering souls whose privilege it is to further the accomplishment of God's purposes under happier conditions than we ourselves experience.

"Let us realise *the World's need*; let us think of the appalling volume of disease, cruelty, blood-thirstiness, selfishness, suffering and carnality, which everywhere abounds. Let us open our eyes to the vision of the future, and think of the Golden Age which we may help to bring about by disinterested and devoted labour! Let us also remember that the night is at hand, when our opportunities for service whilst in these earthly tabernacles will have passed away for ever, and realizing these facts let us one and all place ourselves unreservedly at God's disposal to help on the great work of uplifting humanity—for thus may we follow in the footsteps of Christ."

Mrs. Frances L. Boulton

Then delivered an earnest address concerning our debt to the devoted men and women who had been pioneers of the Food Reform Movement in the past, and the necessity which existed that *all* should take some part in the beneficent work in which The Order was engaged in the present.

"There are many who, through a sense of weakness or timidity have hitherto held back, thinking that as they are only able to do a *little* it does not matter whether they do *anything at all*. I urge such to remember, that all of us can exert *some* influence, that great events have been brought about by very humble workers, and that through consecration and faith even the weakest may become strong.

"I realize every day more clearly the great opportunity which now exists for women to play an important part in influencing the world's future. In the home, that kingdom where woman should be queen, there is a great mission to fulfil—to make it a centre from which holy influences are radiated to the outside world. Women can help men to rise to higher and better things, or they can hinder them in such efforts to a terrible extent.

"The training of children too, in accordance with the principles of true benevolence and unselfishness is of paramount importance, and I cannot too highly recommend such labour as a result of my own experience as a worker amongst the children, to the many women who are seeking to become ministering spirits in some form outside the home circle. Since I took upon myself this yoke of service in connection with The Order, my aspirations and hopes have been enlarged, and every week I experience more of the joy which comes to those who seek to further the Cause of Love and Righteousness. Let me invite you one and all, to rise to your privileges and opportunities and to determine to follow the idea expressed in the motto which my band of children workers have chosen—'*What I can do, by God's help I will do.*'"

Rev. James Clark (Salford, Manchester).

"I feel myself at home here amongst friends who are of a mind with myself with regard to the principles of Vegetarianism, and as I have borne the cross for some forty-five years, I can scarcely tell you the joy I experience in hearing addresses like

those to which we have just listened, and in seeing a company like this assembled before me manifesting such signs of vitality in connection with our Cause. I remember when the days were dark and friends were few, when we did not even know people who had so much money to give for philanthropic purposes as are now associated with the Cause. We went into villages and towns discussing and talking about this question, not looking forward to such bright things as those we are anticipating to-night, and not being cheered by the feeling of any great success coming to us within reasonable time, but still feeling that God had laid this work upon us and that we must hold to it and bear our testimony, believing we were doing God's Will, and leaving all the rest to Him

"If we weigh ourselves against our work, we shall feel ourselves to be very light and 'found wanting.' But then we have God with us and He rectifies the balance. He makes it right for us, and we believe will in due time bring all men to be of the same mind as ourselves with regard to this question. But on the way, whilst striving, we do from time to time feel the need of some word of encouragement. Our Lord said about His own religion, that He came not to send *peace* but the *sword*, and sometimes our friends find that they have come into contact with this truth in the form of a sharp-edged sword which wounds and cuts us. If it were so with regard to *His* message, we may expect it will be so with our part of it, and that in our trials and difficulties we are but sharing the common lot of His followers.

"Now we may go a little beyond that, and say it is a Law divinely appointed for those who would propagate great principles that they may be perfected by suffering. We may not complain or rebel, but *accept* it; humbling ourselves before God, that if it be His way of bringing about His Will, then we must certainly do it and co-operate in bringing about the desired end. I have much occasion to be thankful to God for my own lot, having so little of the cross in it, and thereby leaving me a little more at liberty to help those who have. I was blessed from the beginning with a partner who, having been always a vegetarian from childhood, needed no support from me in that direction, but could ever give support. Happy position for a man to be in, who may have taken up this or any similar practice, but I have seen some who have suffered very keenly—both wives and husbands—because of the difference it has established between those who should be at one. Now this I may say, as the result of my long experience—I have great *hopes* of husbands and wives coming into unity, if only they are *faithful* and *patient*. I have no hope of unity coming where the spirit of violence prevails on the one side or the other, for that is not the way of reconciliation. Speaking as we are among ourselves, is it presumption in me, to say—I beg our friends, male and female, to hold this ever in remembrance, that they win by *love*.

"The prospects at present, as far as we can judge, are bright indeed compared with what I have known—so much has been achieved, that those who had no hope may begin to find it, and those who had but little hope and were weak in faith, may feel themselves re-established by the prospect that is before us. I am not a member of The Order of the Golden Age in *form*, I hope I am in *spirit*, and although I am attached to the old lines upon which I have been accustomed to work, I very gladly bear hearty testimony to the ability and worth and magnificent spirit in which the Movement and its Journal, 'The Herald of the Golden Age,' is conducted. And I feel that it has been a refreshment to me to be here to-night and hear the Prophets of this Order deliver themselves on this question. I had an idea from the Editor's writings what kind of man he was, and I felt I would like to know him, to express my gratification at the splendid work he has done and the great services he has rendered to the whole Vegetarian Cause. As one of the old pioneers of this Cause, I tender him my grateful thanks for having begun and carried on this work so well. The few days' opportunity of enjoying Mr. Pengelly's society, I had recently in Exeter, were refreshment for body, soul and spirit. During my visit I learned this—that there are men working in this Order of the Golden Age, who work with zeal scarcely paralleled, and with hearts so thoroughly in the work that one cannot but think that their labour will be greatly blessed and prospered by Him who gives all good."

Mr. Arnold F. Hills, D.L.

(President of the Vegetarian Federal Union).

"I quite hoped I might have had the pleasure of listening for once to the voices of others, but I don't like to refuse this kind

invitation, for I have come up intentionally to-night that I might show my own personal appreciation of the work of The Order of the Golden Age. Just now I happen to be very busy with a rather heavy piece of work, and since leaving the Congress I have been occupied in that work, and was only able to get away at nine o'clock, and was a little tempted to slip away home, but I do feel so strongly the value of the work done by The Order, I thought I would at least make the sacrifice of my own convenience to shew my appreciation.

"The Herald' has given me a great deal of pleasant food for reflection. I read it regularly from the first page to the last, and I can honestly say, having had considerable experience herein, I have never met a more wholesome, a more delightfully conducted journal. I have never found any matter, either implied or expressed, which has given pain to myself or any other individual; and I think that very high praise.

"I hope that The Order may go on and prosper. The members have a field of work special to themselves, and one which they are peculiarly competent to fill. They are reaching the religious world and *stirring it, I believe, very deeply*. They are touching chords which are responsive all over the world in those human hearts which are reaching out after some more excellent way. I am very glad to admit that both Mr. Beard and his Officers and followers have been very clear to express from the beginning that their idea was not to interfere or detract from the work other Societies were doing, but to co-operate as far as possible with the various agencies already in existence, and help them forward in their work.

"I think it is a happy augury for The Order that it should be able to gather together this evening so many friends when we are assembled in Congress from all parts of the world. The workers of The Order do not confine themselves to the ordinary Vegetarian teaching, but enlarge its scope, and in this way they have a work to do in which we, the Vegetarian Federal Union, recognize them as valuable and close allies, and with the best of all good wishes *bid them God speed!*"

Rev. A. M. Mitchell, M.A. (*Vicar of Burton Wood, Lancashire*).

"I believe that the meeting was to close at nine o'clock; if that be so, I shall not seek to detain you long by asking you to listen to any words I can speak, because I am but a baby. Practically I am *a baby in long clothes*—a long-clothed baby of five months if you please, and who therefore comes before you with no other language than that of a cry. But perhaps we may justify our appearance upon our legs to-night by saying that although we are so recently converted to vegetarian principles, yet we have been identified for many years with almost every social movement which tends to the well being of the people.

"A great many people have for a long time felt that our existing Temperance and Social Reform Organizations are not doing all the work we had a right to hope for. We have been looking for a long time for something better—something that would go more to the root of our Social sores and be likely to cut them away altogether. One day there came by post a copy of 'The Herald of the Golden Age.' When I opened it and saw the first article, I said—'the very thing for which I have been looking,' and at once put myself in communication with the office at Exeter, and as a result you have to-night—a baby five months old. I hope, though only a baby, I will not be a useless member, but will be able to do something—if it is nothing else than *cry very loudly*.

"It seems to me, The Order commands our attention because of the broadness of its platform. It gathers together all schools of humanitarian thought, and on its platform unites the highest Ideals with the most practical Methods. We are told that the 'Father of Lies' made theology. I for my part will not go so far as to say that, but I do think that the Father of Lies perhaps had a good deal to do with theology, at any rate with some kinds of theology; and I would be very sorry now if The Order for one moment opened its door to theology. I think that what we want is to draw out and direct the religious aspirations of the people, and if we do that, then we shall unite together very soon all sorts and conditions of religious workers; but once open our door to theology and we shall very soon be in danger of shipwreck. Now there is another reason why I like this Order of the Golden Age, it speaks about Good-will. That is a beautiful word—Good-will; that word came not from earth but from Heaven, and if we can only get good-will into human life as *an active and energising principle*, then I say that the Kingdom of God will soon come—for good-will would

then be shown to our fellows and God knows that there is need of it, if we look out upon the state of England to-day.

"I am not a member of the Peace Society, but for many years have sympathized most deeply with the work and take every opportunity of writing about it and of preaching about it, and we want this great principle of good-will brought to bear upon the Nations of to-day. It is a sad thing that our country, a great country which claims to be the leader of Nations, should be so intent upon military aggression and self-interest.

"There is good-will of another sort, advocated by The Order—that to be shown to the animal creation. Animals have claims upon us; they are our fellow creatures, and yet we regard them as our chattels and goods. Now they have part not only in God's creation but in God's redemption. If that is true, then we cannot tell what may be in the future before them through development. We ourselves, surely have not attained to our present state at a single bound as it were. Men are the result of development and how can we tell what is the animal's part in God's creation

"There are, I should say, three classes of persons which The Order of the Golden Age should set itself decidedly to enlist. First the children. When my own children saw that I was putting meat away from my own diet, they followed my example, and now they won't touch the meat. That shows the great force and power of example in the Christian home. I believe in little children. I quite echo and re-echo everything that Mrs. Boulton has said, and I do think that to a very great extent the future of The Order lies with the children of the present day. And then we must go to the women—perhaps the women are of more moment even than the children, because to the woman is committed the care of the little child from the beginning of its life. If I was speaking to-night to a gathering of working women, I would tell them the truth on this Food Reform Question pretty straight. Do you know there is a gentleman here who says he would wish to be a sledge hammer. I wish every 'parson' and every layman could be a *'battering ram'* in the Cause of Truth. I think we should very soon get through our work—very soon overcome all our difficulties, and we should have the Golden Age here before you can say 'Jack Robinson.' Now with women lies to a great extent the success of the Vegetarian Movement. It is all very well to blow up a man—a hungry man, for eating meat, but supposing that hungry man comes home and there is planted down before him a chop—a fat chop—swimming in fat, and his wife says she would get nothing else for him. This is a woman's question, and I for my part want to drive it home to-night, and I want our womenkind to go away from this meeting firmly resolved that they will do their very utmost in their homes to help their husbands, and help their sons and brothers to be true to the humane principle which condemns the use of flesh-meat.

"There is another reason why women should be deeply interested in this work. I saw in the last issue of 'The Herald of the Golden Age,' Mr. Whiston draws attention to the working women in Deptford Market, who have to clean the offal, and he asked—are there not 10,000 women ready to march in procession to Westminster and demand that this should be done away with for ever? I for my part, if I would not be in the way, would take the greatest possible delight in being at the head or somewhere near the head of that procession.

"And lastly, you must, I think, try to catch the great fish whom you call 'the parson.' He is not an easy fish to catch, but when he is caught, perhaps *he is worth the having*. I do think clergymen can exercise an immense amount of influence. I don't want them to go and be *'faddists'* as it were in their parish; anything but that. But I think as they go about they can do a great work in helping women and men to see that the *humane diet* is really after all *a diet which every Christian man and Christian woman ought to follow*. He has the opportunity of speaking from the pulpit. I am afraid we clergymen of the Church of England are afraid to touch upon social and other topics in our pulpits. I am afraid, speaking of ourselves as a body, that the clergy are too much disposed to think about being *popular* with the masses. If I were a Bishop (which I never will be), I would try to get every young man who came forward for ordination to promise that *he would espouse the unpopular Cause*. If you find yourself with the *unpopular Cause*, you are almost certain to be on the side of truth. Truth is never popular—never has been, and I doubt whether it ever will be until the Golden Age has come. For the sake of those who are suffering, as well as those who will be called upon to suffer, I say *God grant that the Golden Age may come sooner than we expect.*"

The Provost then introduced the next speaker as a Member who had rapidly won his way to the front of the "fighting line" as a newly-elected Member of the General Council, and the first Provincial Leader appointed to direct the work of The Order.

Mr. Harold W. Whiston (*Langley, Macclesfield*),
Provincial Councillor for North Anglia.

"My heart is so full to-night that I find it difficult to express all I feel. Like my friend Mr. Mitchell, I have been but recently born into this Movement, for it was only at the commencement of this year that I had placed in my hands a copy of a pamphlet—written by our Provost and called 'Is flesh-eating by Christians morally defensible?'—whilst I was seeking restoration to health in the South of England.

"Friends! I am only a young man, but the position I occupy has given me the opportunity for travelling amongst men of all colours, climates and tongues. I have seen Nature's grandest landscapes in various parts of the world. From the summits of the Rocky Mountains in the Far West I have looked upon the sun glistening upon fields of untrodden snow and glaciers of ice; I have seen the wealth of colour of the Western Prairies and have watched the sunset on the Southern Sea from the top of Table Mountain, in South Africa; from the highest glaciers of Europe I have looked upon a glittering scene of splendour, and have travelled alone in the Land of the Midnight Sun. But these visions were eclipsed by the one that dawned upon me as I read that pamphlet and saw all that it possibly foreshadowed for me and for the future of mankind. Within a few hours I communicated with the Author and sought an interview, and the result is—I have taken up a new life-work, to which I mean to devote what I can of my time and strength and money. The prospect of a Parliamentary career has been abandoned, the possibility of personal loss and suffering has been faced and accepted, and I am already fully engaged in active service under the banner of The Order of the Golden Age. The ideal expressed in its motto—"Thy Will be done on Earth" has become the ruling principle of my life.

"In the neighbourhood in which we live, we have already formed a small band, consisting of some nineteen souls, who, like my wife and I, have embraced the light upon this question. We meet once a month for the purpose of mutual encouragement, and by our testimony, sympathy, and united prayer, we seek to strengthen each other, so that we may play a worthy part in this struggle to promote right thinking, right living, and practical religion. A great deal of interest is being aroused throughout the district in which I live, not only amongst the laity, but amongst the Christian Ministry. I entertain Wesleyan Ministers and students regularly at my home, and a movement is being set on foot in the Training Colleges which may lead to most important results. This fact is made plain in a letter which I received from Didsbury College yesterday from a ministerial friend, who tells me that he is bringing the subject to the notice of his colleagues, and that earnest enquiry and investigation is becoming manifest.

"We are taking up the work of our meetings in the spirit of prayer, and we shall have to depend on the influence of that spirit in the work of The Order. Hygienic reasons, economic reasons are most useful factors, but depend upon it, if we are going to convince men and women and to raise up consecrated workers who will fight this matter out, they will have to be convinced from the standpoint of *Right* and *Wrong*.

I remember once standing in a slave market in Kentucky, talking to an old negro who pointed out the block upon which he had been sold. With tears running down his face, the old man said "My wife and I and my only daughter, a beautiful girl, were sold on that block: my wife to one man, my daughter to another, and I was sold to another, and I have never seen them since. While that sale was going on, there was a young man watching it with his friend, and after the sale had taken place, turning to his friend, he said "Let's get out of this; if ever I get a chance to strike at this thing, by God's help I will *hit hard!*" That man was Abraham Lincoln. He was only a boy eighteen years of age, but the time did come and he did strike hard. And just as those men struck hard, *so also must we* at the wholesale massacre of the animal creation, and the horrors of the traffic in their flesh. If these things be *wrong*, they must go—no matter what the cost may be!

"You may rely upon me to stand by you all in this fight, for every day I experience a fuller realization of God's call to this

practical form of Christian service, and I also see more clearly the great issues which are involved in the work, both now and in the future."

Owing to the lateness of the hour it was impossible for many speakers who were expected to address the Meeting to be called upon, and after a short speech from Mr. J. I. Pengelly (the Registrar), which was curtailed for the same reason—but which expressed his sense of gratification that the spirit of unity and of consecrated enthusiasm was becoming every day more apparent throughout the Food Reform ranks, thus foreshadowing coming victories which would entirely eclipse all that has been accomplished in the past—the Meeting was reluctantly brought to a conclusion. For a long time, however, many friends lingered, exchanging fraternal greetings and filling their pockets with ammunition—in the shape of pamphlets and leaflets, published by The Order.

THE CHOIR INVISIBLE.

○ may I join the choir invisible

Of those immortal dead, who live again
In minds made better by their presence: live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues. . . . May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardour, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.—(*Selected*).

HEATHEN DEVOTION.

As I was on my way home to Delhi, I saw a strange and moving spectacle. In the distance there came in sight what seemed a prostrate body in the middle of the road. On coming nearer I found it was the form of a woman, slowly crawling along and measuring her length on the road as she went. I drew up as I came up to her, and began to question her. She told me she was a Brahmin woman, the wife of a man who was about one hundred yards behind her on the road. She had journeyed in this way from a far distant village in the N.W.P., and was on the way to Jarvala-Mukhi (fire-mouth) a celebrated place of pilgrimage in the Kangra district, at the foot of the Himalayas. Altogether her pilgrimage could not be less than 500 miles, and that at a rate, she told me, of about two miles a day! I had often heard of this method of performing a pilgrimage, but it was the first time I had ever witnessed the sight (such mode being very rare in these parts) one could not fail to be very much affected by it. Poor thing, her arms and legs, which were quite bare, were worn hard and leathery by the constant rubbing along the roads. I asked her why she was undergoing all this pain and toil. She replied again and again, "Uska, darshan" ("to see Him.") To gain salvation by doing so? "No, only to see Him." Oh! the pity and pathos of it! What a wealth of devotion displayed, and so largely (though who would dare to say entirely) thrown away! All she would be able to see with her outward eyes when she reached her destination would be the flame of the ignited gas, which superstition makes people believe to be the divine exhalation of the god Agni (fire). If only, one felt, all that faith and devotion could but be directed into its right and natural channel! One could breathe a prayer that some day it might find the object of its aspiration, and the poor misguided creature be enabled indeed to see Him whom her soul did indeed long for. I don't think anything I ever witnessed in the country moved me so much. The loneliness of the spot, the bare, dull, monotonous road along which the couple were toiling, and that simple, earnest, reiterated cry, "to see Him."—Rev. S. S. Allnut.

Domestic Information.

The recent Exhibition held at the Memorial Hall, Farringdon St., in connection with the International Vegetarian Congress, brought to light many new food products, which cannot but prove helpful to all Food Reformers and to those who are commencing a rational and bloodless diet. We therefore think it advisable to introduce a few of these novelties to our readers who were unable to be present and to see the good things for themselves.



The London Food Company, amongst other specialities, introduced Wheatmeal Flakes, under the name of "Granola;" Granose Biscuits, made from the same; Gluten Biscuits (made without starch—for Diabetics); Oatmeal Biscuits of

a fine quality and flavour; Caramel-Cereal (a preparation of roasted wheat which is a very palatable substitute for coffee); Bromose Tablets, a malted preparation of nuts packed in small tablets like Nougat, for convenience in travelling, and, most important of all, *Nuttose*, the new substitute for beef. This latter, when it is stewed for two or three hours and the gravy is thickened and flavoured with fried onions, &c., and tomato sauce, forms a dish which will be a boon in every Food Reformer's household and cannot be too widely known and recommended. If we remark that the Editor buys this (by the half-cwt.) for use in his own household, we shall not need to say more in praise of it.

Messrs. Bilson & Co., of 88, Gray's Inn Road, exhibited such unheard of varieties of nuts, that we can only refer our readers to their price list for particulars. They also showed fig-cakes, fruit of all kinds, and the new malted cereal food invented by Mr. MacDonald, and known by the name of 'Natural Ration.'

Several substitutes for butter were visible, the latest novelty in this direction being Albene, which claims to be an absolutely tasteless cokernut butter. A most valuable substitute for cod liver oil was exhibited by 'Fullers,' the well-known American sweetmeat providers, and, strange to say, it was in the form of a neatly wrapped caramel, of pleasant taste.

Indian preserves and condiments of all kinds were to be seen; a large collection of choice grains, seeds and medicinal herbs in glass specimen jars (lent by Mr. Josiah Oldfield); hospital and medical appliances of an up-to-date nature, from Oriolet; and also practical demonstrations of hygienic cookery and the possibilities of reformed diet, in the form of well served luncheons, dinners and teas, provided by the Ideal Restaurant Co.

The Women's Vegetarian Union—who have opened a new depôt at 96, Crawford Street, Baker Street, for the sale of Food Reform Specialities of all kinds—had a stall displaying the various commodities they keep in stock, and revealing the fact that they aim at supplying *everything*—from nut mills to cookery books and reformed domestic servants.

In other parts of the Hall, there were leather boots—made without leather; bread and cakes—free from yeast; soaps made from palm oil; port wine (unfermented) made from cherries; bags and other articles made of imitation Morocco and Russian leather, sandals for the unconventional pedestrian, gloves made of a vegetable fibre like silk, and novelties of all kinds which we have not space to mention. In fact, the impression created upon the minds of visitors to the Exhibition was fairly expressed by one of the London daily Journals, when a leader-writer said, "We no longer wonder how Vegetarians managed to get a change of food, but how they succeeded in making a choice from such a bewildering variety of the kindly fruits of the earth."

The possibilities of Science and Nature which were suggested by this unique show, were so measureless that we looked round with enquiring eyes to see if anyone had discovered a cure for worry and care, or a method for securing perpetual equanimity of mind amidst life's daily annoyances.

The Ivy Leaf Children's Society.

BY FANNY F. PEARSON.



It was a delightful meeting, which it was my privilege to attend at the residence of Mrs. Boulton, the President, on September 17th. The room was prettily decorated with ivy, and each member wore an ivy spray. Several beautiful varieties of ivy growing in flower pots were brought by the members for a competition which was to take place. Not only was it a *Band of Hope*, but a *Band of Love*, for everyone seemed anxious to make the visitors happy.

Our hearts were drawn out to those dear children, with their beautiful faces beaming with eagerness to serve others and to manifest benevolence in daily life. They are gathered from all parts of London, and promise to abstain from the use of animal food, as well as alcohol, being taught to love the animals as their fellow-creatures. They repeated two of their beautiful mottoes, viz:—

"I am only one, but I *am* one. I can't do everything, but I *can* do something. And what I *can* do, with God's help I *will* do."
 "I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing; but will strive to comfort and protect all gentle life upon the earth."

A song, commencing with the words:—

"It's coming! it's coming!
 The day for which we prayed,"

was sung very heartily, as if all realized the coming of the Golden Day; and we then listened with interest to recitations, action songs, a pianoforte duet, and a violin solo, which were very nicely rendered by these little "workers." Mrs. Boulton gave us an account of the Society, saying the children have not many rules, but manage affairs in their own way, choosing their own secretaries and treasurers, and keeping the books themselves. They chose their title of Ivy Leaves in preference to others, because everyone can wear ivy, it is an evergreen, and is very clinging and widely spreading, suggesting many thoughts to them.

These earnest young humanitarians support the Ivy Leaf Cot at the Oriolet Hospital, by money of their own and that collected from friends. If anyone would like to help, though not enrolled as an Ivy Leaf, such co-operation will be welcomed.

Many of the children are life vegetarians, and they all look very healthy, and are full of vitality and brightness. "Five Reasons why I am a Vegetarian" has been the subject of a competition lately, and the answers we saw were very good. Various friends spoke encouraging words to the Ivy Leaves, and they listened very attentively.

It made us glad to think of the little ones being trained in the principles of love and humanity. Many of us were stimulated to try to do similar work among the children in our own centres, and memories of that happy evening with the Ivy Leaves and their dear "mother-branch," will long remain with us!

LIST OF SPECIAL SUBSCRIPTIONS.

The following amounts have been received or promised towards meeting the deficit of £300 which is foreshadowed in the accounts of The Order at the end of the year and which was announced at The Convention. This sum is needed to enable the Executive Council to commence next year's operations free from financial anxiety.

(The need for this effort has not, until our present issue, been made known to all the Members and Friends, therefore, the following are only preliminary responses, which will doubtless be multiplied by those who have the interest of the Movement at heart. The full lists of all subscriptions to the work of The Order throughout the year, will be published with the Annual Statement of Accounts, in January next.)

	£	s.	d.		£	s.	d.
Sidney H. Beard	100	0	0	F. C. Perreau	0	10	0
"An Active Member"	50	0	0	G. Knowlson	0	5	0
Mrs. Laurence Pike	5	0	0	S. V. Webb	0	5	0
Mrs. Frances L. Boulton	4	0	0	Lady Gwendolen Herbert	0	5	0
W. Slatter	2	0	0	Mrs. H. Hogg	0	5	0
W. H. Webb	2	0	0	Miss E. A. Hopkins	0	2	6
C. F. Carpenter	1	1	0	G. W. Reading	0	2	6
J. O. Quinton	0	10	0	Rev. E. E. Kelly	0	2	6

ANNOUNCEMENTS.

Our next issue will contain the following articles, if space permits:—

- THE RELIGIOUS ASPECT OF FOOD REFORM WORK, by The Editor.
 THE WAY OF TRUTH, by George H. Poake.
 QUERIES FOR THOUGHTFUL CHRISTIANS, by G. Vallance.
 DREAMERS, by "A."
 "PETER," by Grace Andrews.

The paper on "The Religious Aspect of Food Reform Work," read by The Editor, at the International Vegetarian Congress, is "crowded out" with several others from this issue, in consequence of the necessity of fully reporting the recent Convention of The Order.

Mrs. Frances L. Boulton will be pleased to receive at her home, 12, Hilldrop Crescent, Camden Rd., London, N., on Friday afternoon or evening, anyone wishing to talk over the question of Food Reform, or needing advice in any difficulty arising out of the practical part of the subject or its adoption. Those who seek information through the post should enclose a stamped envelope for reply.

Some of the issues of "The Herald" for this year are already sold out. As we have only reserved a very limited number of copies for binding and publication in volume form at the end of 1897, we are booking orders in advance. A considerable number are already bespoken. The price will be Three Shillings post free (as in 1896).

The Executive Council requests all Members of The Order, to unite in devoting the first evening of each month to silent thought and earnest prayer concerning the Coming of God's Kingdom of Love and Righteousness upon the Earth. A world-wide union of faithful hearts in holy aspiration and in special petition for Divine aid, in connection with the work and the individual lives of Members, will thus be established. This will prove helpful to each and all, and be followed by still greater evidences of God's blessing upon the Movement. These "hours in the silence" may become times of very real Spiritual Communion.

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