

THE HERALD OF THE GOLDEN AGE.

Vol. 3, No. 2.] February 15, 1898. [One Penny.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY.

Edited by Sidney H. Beard.

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GAS E. DAWSON

THE HERALD OF THE GOLDEN AGE

"THY WILL BE DONE ON EARTH."

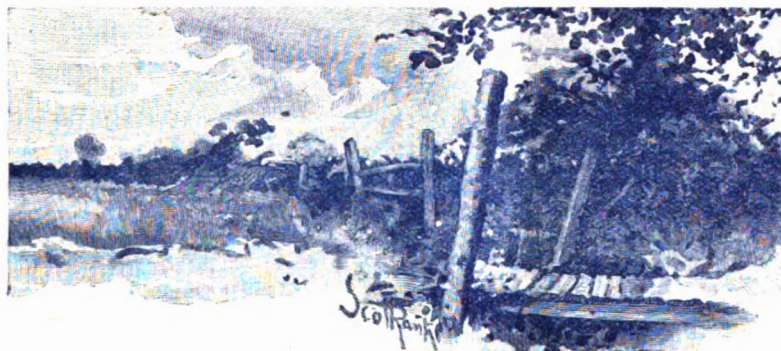
THE OFFICIAL JOURNAL
OF
THE ORDER OF THE GOLDEN AGE.

*Founded to proclaim a Message of Peace and Happiness,
Health and Purity, Life and Power.*

CED.

Vol. 3.—No. 2. [Entered at Stationers' Hall.] February 15, 1898. [Published Monthly.] One Penny.

The Gospel of the Kingdom.



IT would be interesting to know, what was the message delivered by those seventy disciples who were sent out preaching through the villages and towns of Galilee, by Christ. Whatever gospel it was, it appears to have been one of *Life and Power*. It must have been somewhat different to that which is proclaimed in this nineteenth century, for Churches and creeds had not then been brought into existence, nor had Jesus died—therefore the people who dwelt "beneath the Syrian blue" could not then have had their attention directed to the Cross, or the truths connected with the great act of self-sacrifice that was accomplished on Calvary. Unfortunately the historical evidence which has been left to us is but scanty, but what there is of it provides material for thought to earnest souls who cannot rest content with the practical results of that presentation of Christianity which is popular to-day.

It is written that not only the seventy and the twelve disciples, but also Jesus Himself, went about the country preaching "the gospel of the Kingdom." And He taught distinctly that the kingdom He proclaimed was not an external one that came with observation, but a spiritual kingdom to which every child of man might aspire—a kingdom which includes the mastery of self, sin and circumstance, through conscious realisation of the divinity which is enshrined in humanity and the essential *oneness* which forms a bond between the children of men and their Father in Heaven.

In sending forth His first preachers, Christ told them to heal the sick, to cleanse the lepers, and to open the eyes of the

blind. What is more important, *they went forth and did it*, and came back rejoicing because of the triumph resulting from their newly acquired knowledge and faith.

Yet the great fact that men of like passions with ourselves, who heard the teaching of Christ, believed His message and learned His secret, were able to do these works and manifest command over physical diseases and acquaintance with the operation of psychical laws, is ignored or explained away in this present generation by the simple statement that "the Age of miracles is past." We assume that these humble and unlearned men who lived nineteen hundred years ago and did not have access to the accumulated scientific knowledge which is available to us in these enlightened days, were specially endowed with Light and Power which is unattainable by Christ's disciples in the present day—and there we rest content.

It would seem that *now* very little is to be even expected from Christianity but morality combined with religious sentiment, and the presentation of certain truisms mixed with certain traditional fallacies which fail to satisfy the cravings of many enlightened souls. Not only are modern professors of the religion of Jesus unable to heal *others*, but many of them are in a more or less chronic state of sickness and affliction, both of body and soul, *themselves*. Thus the fact is made apparent that much ignorance of physical as well as of spiritual truth is prevalent throughout Christendom, and faith has been smothered by materialism. Truly the age of miracles—or so-called miracles—*is in the past!* And it is likely to remain so until some one attains sufficient spiritual illumination and faith to revive it *in the present!*

But the time is at hand when messengers will again be sent forth to proclaim the "good news of the Kingdom" and there are many signs which indicate that a fresh manifestation of the power of God working through man is to be made during the coming century. This will usher in a new epoch in the history of mankind. Already the Spirit of Truth is illuminating the minds of hundreds of sincere souls throughout the world, who are eager to respond to the influences of the coming day, and are endeavouring to apprehend the hidden meaning and grandeur of the life and teaching of Jesus, more clearly than men and churches have done during the past centuries. Such are being led to separate themselves as far as may be possible from all that defiles body and spirit, and to seek earnestly after the Truth that shall make them free, and the Faith that shall

make them strong, both to attain and to serve—so that they may become "Fountains of living water," "Temples" in which God can dwell, "Ministering Spirits" through whom Illumination and Healing may be poured upon the world. New and wider conceptions of the evangel of the Divine Man are to be preached to those who have ears to hear and hearts to understand, and opportunities are coming to those "who will do His Will" such as have not gladdened the hearts of the children of earth for centuries.

If we are already walking in that measure of Light which has been given us, and if we are resolved to make the doing of the Father's Will our chiefest concern, we shall not be left in darkness concerning the possibilities which lie within our reach, or the conditions which must be complied with, before we can attain to consciousness of all that is involved in our true relationship to God. But we must put away from us every habit which obscures our spiritual vision and strengthens our animal nature at the expense of our higher self. We cannot pollute our bodies and brains with the flesh and blood of slaughtered beasts and knowingly connive at needless bloodshed or hideous butchery, and at the same time manifest the compassionate spirit, the soul vision and the power of Christ. We cannot live chiefly to gratify our appetites, to "get on in the world," and to take care of our own petty interests and miserable selves, and at the same time rise to the full stature of Christian manhood and womanhood. Whatever opinions we may hold concerning these things or however deluded others around us may be—the fact remains: *it is impossible!*

The prophetic voice comes to us in the wilderness of modern apathy and doubt, crying "*Prepare ye the way of the Lord!*" Let us then labour to remove the obstacles which hinder the manifestation of "God-likeness" within ourselves and also within the men and women around us! Let us purify our bodies, by eating pure food and thinking pure thoughts, so that our eyes may be opened to see visions of the coming glory, our ears unstopped to hear the advancing footsteps of the "Son of Man" and our minds illuminated to read the signs of the times! Let us wave the torch of Truth far and wide, and light up the darkness around us—challenging the pitiless cruelty, selfishness and sensuality of Society and protesting that such deeds as are being perpetrated in Christian lands with the connivance of Church and State, are a disgrace to civilization and manifest the spirit of pagan barbarism in such forms as are even condemned by the people who are called "Heathen"!

Until the obstacles which bar the evolution of a higher type of humanity, are removed, the advent of the Golden Age and the coming of the Reign of Righteousness must be delayed. Let us, then, make the prayer—"Thy Kingdom come; Thy Will be done on Earth," the dominant aspiration of our lives! Then we may be privileged to "*know of the teaching*" which is to play an important part in remaking the world, and in solving the problems which at present appear so hopeless and perplexing!

Ecce Deus.

☉ God, O Kinsman, loved, but not enough!
 O Man, with eyes majestic after death,
 Whose feet have toiled along our pathway rough,
 Whose lips drawn human breath!
 By that one likeness which is ours and Thine.
 By that one nature which doth hold us kin;
 By that high Heaven where, sinless, Thou dost shine
 To draw us sinners in;
 Come! lest this heart should, cold and cast away,
 Die ere the guest adored she entertain—
 Lest eyes, which never saw Thy earthly day,
 Should miss Thy Heavenly reign.

Jean Ingelow.

National Greatness.

By Henry Brice.

☉ One might suppose from reading most of our newspapers, and hearing much of ordinary political conversation, that



this word *greatness* means—as no doubt it did in the early stage of language—mere largeness of size.

We do not, however, call a giant a great man; neither is the epithet applied to mere physical strength—or the athlete and prize-fighter would rank higher than the leaders of mankind. And as with individuals, so with nations. "A man's life consisteth not in the abundance of the things which he possesseth;" and a nation's true life, its real

greatness, does not depend on its extent of territory, or its accumulated wealth, or its warlike capacity.

True greatness means the possession and exercise of the highest human qualities, those which approach nearest the divine:—justice, love, mercy, unselfishness; power to influence the world in the way of progress and happiness; and genius, the thought and imagination which can create and satisfy the cravings of the human mind. Socrates, Plato and Buddha, St. Paul and St. Francis, Shakespeare and Milton, Wilberforce and Howard—these are types of the truly great men. The immediate worldly sphere of many of such was very limited, but their work and their influence for good, will last till the end of time. The Cæsars and Napoleons of the world are nowhere by comparison.

So the greatest nation is the one whose people are the happiest, the most cultured, the most Christ-like; the most free from extremes of wealth and poverty, the most peaceful both at home and abroad; who are not selfishly absorbed and brutalized by party politics or foreign conquest, who are the most interested in literature, science and art, and who prefer the happiness of home to the glory of empire. "Righteousness exalteth a nation;" but in its absence, the greater the worldly exaltation, the greater the danger of downfall; the nearer may be its approach. So it has been with all the great empires, and so it ever will be. Would not the British nation, judged at the present moment by this standard of Righteousness, be found sadly wanting? Would the profession of Christianity or the multitude of churches save it, while immorality and corruption at home, and aggressive warfare and cruelty abroad, for acquisition of wealth and territory, are looked upon with approval or indifference, and the churches rarely raise any protest against such policy? Rather, the fact of profession and practice being at variance would call for greater condemnation.

The present state of Europe—an immense armed camp, every day increasing its armaments, and by so doing, its mutual distrust, is perhaps the greatest and most glaring inconsistency that has ever sullied Christendom. Think of the irony of it—we are all Christians(?) with the exception of Turkey, on which we, all united, exercise no influence whatever; and this great camp of the followers of Christ is waiting and watching, fully armed, ready at any moment to engage in killing each other, without any justifiable reason or provocation. It has also been reserved for our day to invent wholesale killing by machinery, to make murder a fine art by means of science. One of the latest inventions is a bullet that expands after entering the body, tearing

and destroying the tissues, so that there is no possibility of recovery! Nearly forty millions of money are wasted annually by England, and nearly two hundred by Europe, *in time of peace*, in order to keep up this miserable state of things, while destitution is still common, and starvation still frequent. And every year, every month, this ridiculous condition grows in enormity and absurdity. It is very like a burlesque, but it may be the prelude to such a tragedy as the world has never yet known.

And all this under the guise of patriotism, for "the glory of Empire," in direct opposition to the Divine idea of the brotherhood of all mankind, and as the outcome of nearly nineteen centuries of preaching the Kingdom of the Prince of Peace!

Are not all who profess to be His followers, and make no protest against such a policy, accessories? Are not they also guilty of hypocrisy? Yet the great majority endeavour to reconcile the two things; and this is indeed a great mystery, the fact that any who bear His name can commend, or even tolerate, unnecessary warfare.

It is, of course, easy to understand the prevalence of warfare in the olden time, among the Greeks and Romans, and other nations whose religion was a system of mythology, with gods and goddesses who set the example of fierce passions (an exaggeration of the human) whose greatest deeds were so frequently the outcome of ambition, anger and revenge. These nations (with a few notable individual exceptions) knew nothing of a revelation of Love and Mercy, and had little sense of human brotherhood. It may be safely asserted that the promoters of wars in that period, and all who were concerned in them, however cruel and relentless they might have been, were far less criminal than those responsible for the warfare of modern times. They knew no better way, and above all, they were not guilty of inconsistency and hypocrisy. They carried out the principles of their religion, such as it was; and so do the heathen, as we call them, at the present day! and if they are cruel, how can we wonder at it?

If those who originate and tolerate such policy would only cease their professions, if they were secularists or agnostics, they would be more consistent and less culpable; but instead of this, they appeal to God for help and protection (all the nations alike), and they have the churches mostly at their back. The Socialists on the other hand, are the strongest advocates of Peace; and the inconsistency of the professors has built one of the strongest barriers that keep so many of the former outside the pale of Christianity.

It is sad to think how in this respect, as in many others, we have degenerated from the days of the Primitive Christians. It was one of their most conspicuous characteristics that they refused to engage in war, and many of them were put to death in consequence. They were truly martyrs, even more noble martyrs it may be, than those who died because they would not conform to some unintelligible or unimportant dogma; with the former, the principle was a grander one, and had more direct bearing on the progress and welfare of humanity. The Society of Friends—to their honour—appears to be the only body of Christians who revived this policy, until a recent period. But it is worthy of note that the great writer Tolstoi, and a sect of Russians have renewed the principle during the last few years. And we may be sure of this, that nothing will put an end to War but the refusal of *the people* to become any longer the victims of such an absurd and accursed system. *They* are the greatest sufferers, and they have nothing whatever to gain; and they are beginning to look at the matter in the light of common sense, and to open their eyes to its enormity.

It is hardly necessary to contend that Christ's teaching is entirely opposed to warfare. He says, "All they that use the sword shall perish by the sword." This is a sufficient condemnation; but besides this, it suggests more meaning, as—"Not only are they liable to perish by the sword, but when they do so, they receive the death themselves they designed for others."

The Sermon on the Mount is throughout a gospel of love, mercy, forgiveness and peace; but the eight benedictions which commence it are the most conclusive. They are all bestowed on gentle and tender and loving qualities, on the humble and patient and suffering. Dymond says—"Of these benedictions, I think the most emphatic is that pronounced on the Peace-makers. 'Blessed are the peace-makers; for they shall be called the children of God.' Higher praise, or a higher title, no man can receive."

It would be interesting to compare Christ's estimate of what is blessed, and therefore pleasing to Him, His estimate of the greatness, that is, the highest condition of the individual, and therefore of the community at large, with the ideas of politicians and so called patriots of the present day.

We should hardly consider an individual who was powerful and wealthy and selfish, who tried to get all he could out of his fellow men by unfair and cruel means, who bullied and oppressed the ignorant and weak—we should hardly call him a great man; he would be mean and detestable. And yet these very characteristics seem to be those of some of the great nations, or those considered such. But there is one policy that would make England the greatest nation on the face of the earth. It would be to come forward with moral courage, which is the greatest, and endeavour to lead the world into the way of Peace. As before said, it is only by union of the peoples, by International Brotherhood that permanent peace can be established, and War swept away like a foul dream of the past night, which will happen when the people are fully awake to its horror and absurdity. But we as a nation might lead the way. If the public voice, especially that of the religious communities, were raised strongly and determinedly against it, against our aggravating and unjust foreign policy, the continual increase of armaments; and in favour of justice, and the proposals for arbitration in place of force, a marvellous change would ensue; we might become honoured instead of hated, and our moral influence would produce better results than all our armaments have done.

Many of us are looking forward with sure and certain hope to a time when national greatness and goodness will be synonymous terms; when all men shall be brothers, filled with loyalty and reverence to the One All-Father; and when the shedding of blood, human or animal, will only be known as a crime that sullies the memory of long past ages.

We are One.

Yea, one. We cannot sin apart—
Suffer alone—
Nor keep our goodness to ourselves
Like precious things on hidden shelves—
Because we each live not our best,
Some one must suffer for the rest—
For we are one!

Our pain is but the voice of wrong—
Lord, help us hear.
Teach us to see the truth at last,
To mend our future from our past,
To know Thy laws and find them friends,
Leading us safe to lovely ends,
Thine own hand near.

Not one by doing right alone
Can mend the way;
But we must all do right together—
Love, help, and serve each other, whether
We joy or suffer; so at last
Shall needless pain and death be past,
And we Thy children, living here,
Be worthy of their Father dear!—
God speed the day!

Charlotte P. Stetson.

Household Cares.

Cannot we Reduce them?

By Dr. Rachel B. Gleason.

There are many women who give their life energies to their work, cheerfully, just so long as they have the ability to endure it ;



martyrs who never complain of much serving, so long as they can carry the cares which come from our modern style of living. I have seen many such, prematurely worn thread-bare in body and spirit. An asylum for the insane has a long list of inmates brought thither by household cares. Surely there should be some way by which a family, not pinched by poverty, can eat, drink, dress and sleep, without shattering the mind or body of its maternal head. The introduction of

foreign help and modern improvements into our dwellings seems to have multiplied and complicated domestic duties, so that women are more worn and worried than when they did their own work, and spun, wove, made, and mended for the whole family.

I note that those who keep up a genteel residence, with maids for every department, from laundry to nursery, are always worn out with care. Those who try to maintain a similar style with less help are overtasked, physically and mentally. Somewhere between the palace and the shanty there must be a golden mean, where wives and mothers can live without being broken down by domestic work. In quiet country homes, where women do their own work, I observe less complaint about being overdone, less nervous solicitude about household affairs ; more good food, with much less of waste, than anywhere else. By this I do not mean that every wife to be *well* should live without hired help. Every woman should do the duty that lies nearest to her. It may be to lengthen her husband's slender income by the simplest of means ; it may be by giving homes to those who only can have one by going out to service. But whichever way, let her manner of life be such that she can sustain it, and also maintain good cheer, which, in a mother, gives a genuine charm to a home, however humble.

Our present modes of living call for *too much cash* from the husband and *too much care* from the wife. Every home needs the presence and influence of the father as well as the mother. This can never be had if he has to give body and soul to money making, in order to maintain that home. When the head of the house is held by business, so as to seldom have an hour's leisure beyond those for eating and sleeping, the wife droops for want of that companionship which drew her from her parental home to his. Besides this, children need, during their impressible years, both the masculine and the feminine influence to secure their most perfect development. Without the co-operation of the father in family discipline and general guidance, the burden rests too heavily on the mother. That wives may not be overtaxed, let them learn to live *more simply* ; and that husbands may have the needed leisure for home duties, let them also learn to live with *less money*.

As the first step toward diminishing family expenses and domestic duties, let us have a *small house*. Very many have told me they "were broken down by the care of large houses." In many private residences comfort and convenience are sacrificed to custom and fashion. The kitchen has been too small ; the parlour too

large. The one scantily furnished, the other elegantly. Rosewood and damask in the one, while the other is scant of tin basins and small ware for convenient cookery. So throughout the house is plenty of elegant furniture, purchased at great cost, requiring much care, and there is also great want of convenient arrangements which serve to lighten labour.

Henry Ward Beecher once defined a parlour as a place where all the grand furniture had moved in and all the *comfort* had gone out. These shut-up places, used only for calls and company, seem to have a confined air, in which no one feels at home, not even the lady of the house. The *best room* is the one in which the whole family find the most comfort. Here is an atmosphere of cheery chat, which can be kept up more readily when friends from without come in than anywhere else.

Let me give you a sketch of a family sitting-room with which I am familiar. It is a room twenty feet in width by thirty in length, with a coal grate at one end and a small wood-stove at the other ; so that all the emergencies of our changeable climate can be met, in the way of a quick fire for an hour, or a steady one for the twenty-four, or both. Each side of the chimney there is a cushioned box which serves as a seat, having wood in one, the family slippers in the other. Here boots and gaiters are exchanged for evening comfort. A small cupboard in the side of the chimney contains tools for all manner of repairs. There is a closet for children's toys, and another for coats and cloaks, a case for books, with shelves below for magazines ; on the wall, amid the pictures, is a fancy case for letters and another for newspapers. Under the glass may be found a stand with a series of drawers—a deep one for family mittens and gloves, the smaller ones for each member to occupy with such articles as may be desired. Within this room all the varied emergencies incident to an industrious circle can be met without a flight to some remote corner to wash a soiled finger, brush a stray lock, find a hook or a button, a spool of thread or a piece of cloth to meet any want. Here gather all the household, from the grandfather of more than four-score years' with white-locks, to the youngest brown-haired boy. The tired ones rest on a lounge or in easy chairs, while some one reads.

There is no chapel scene so charming as the family gathering around the open fire, where the youngest may ask a question for the better understanding of the Bible reading before evening prayers. With Cuyler, we believe not only in the "moral and spiritual influence," but in the mental and physical benefit of an *open fire*. Around this all gather to warm their feet, cool their heads and settle their suppers by a hearty laugh over a few nice stories, and so are ready for a good sleep in a cold room.

But some one says this is more like a New England kitchen than a private parlour. We grant it, and that is why we like it, for those old-fashioned large rooms witness more work easily done, more things easily learned, combined with more good cheer, than any other apartments I have ever seen. Good housekeeping seems to me to consist in making the most people comfortable with the least work.

The Epitaph of a Tired Woman.

(Said to have originally appeared on a tomb at Bushey).

"Here lies a poor woman who always was tired,
Who lived in a house where help was not hired.
Her last words on earth were, 'Dear friends, I am going
Where washing ain't done, nor sweeping nor sewing ;
And everything there is exact to my wishes,
For where they don't eat there's no washing up dishes.
I'll be where loud anthems will always be ringing,
And having no voice I'll get clear of the singing ;
Don't mourn for me now, don't mourn for me never,
I'm going to do nothing for ever and ever.'"

Dietetic Tit Bits.

By J. S. Herron.

There are three obstacles which block the way to National Welfare—Sensuality, Time-serving, and Ignorance.

There are three powers in the country which could save the Empire from much evil. We refer to the Pulpit, the Medical Profession, and the Press. They have all great influence, but they do not use their influence to such an extent as they might for the benefit of the community.

Teachers of Religion, who know the right way, are often afraid to preach it lest they empty the pews. Medical Doctors are afraid to insist on a pure manner of life to their patients, lest they cease to have any. The press is often merely dominated by a desire to create sensations, and to pander to the vitiated taste of the multitude in order to make money. And yet the real redemption of the Empire rests largely with these three estates.

Poet of one hundred years ago declared that letters were given from heaven for the use of lovers. But literature and printing were given for nobler purposes; they were given to disseminate Truth, and to enlighten the world; to enable those who had received more Light than their fellows to spread it abroad over the earth.

In ancient times the teachers and prophets had to travel about and teach on the streets by word of mouth; but now they have far greater facilities for spreading the light, but obstacles stand in the way now that did not then. One of these obstacles is fear. Those who *know* what is right are *afraid to teach*. They say for instance, that Vegetarianism is unpopular, and that it is not well to be too earnest in the propagation of it.

If people could be got to see that the eating of flesh is a moral evil it might make a difference in the manner in which they regard it. There is a right and wrong in every practice, and to eat flesh is a moral evil because it is founded on the principle of cruelty and injustice.

If religious reformers could see that the eating of flesh is unjust and cruel, contrary to love and mercy in every respect, and also a gross and impure habit, they would cease to quote the Scriptures in its favour.

No one can be an eater of flesh without inflicting pain and cruelty on dumb animals, and although a flesh-eater may consider himself innocent of all cruelty and harm, *he is responsible* for the cruelties practised against them. His demand for flesh calls forth the supply. If everyone refused to eat flesh, cattle and sheep would only be kept for legitimate purposes and none would be fattened and slaughtered for the table.

The eater of flesh cannot get away from disease and cruelty, no matter what reforms he may make in the manner of killing. The cruelty does not only consist in the manner of killing, but also in the sufferings involved in the transport of the animals.

The real object of the Food Reform Movement is to do away with the trade of the butcher, to abolish slaughter-houses and bloodshed, cruelty and injustice to dumb animals, and to establish honest and pure living on the the part of community.

But one says, "Oh! I eat a very little bit of beef;" and another says, "Oh! I only take a little soup or beef tea, I scarcely ever taste flesh-meat at all." Now these persons are a great deal worse than those persons who want a great deal of beef and believe in it, and have perfect faith that they need it, for they show by their habits that they do not need it at all, and that it is not necessary for either their life or their health. Yet they approve of large, warm-blooded, useful animals being slaughtered that they may get a very little bit of beef; they patronize the whole bloody system of cruelty in order that they may have a little bit of flesh once a week.

If flesh-meat were necessary for people at all they would require it at every meal, for they need bread always as a standing necessity; and the fact that some people only want a *little bit* of flesh-meat to tickle their palate shows that *they do not need any*, and this makes it a still greater wrong on their part to eat it at all. It is not a question of *little* or *much*—the animals have to be killed for those who only want a bite.

Some persons who adopt a bloodless diet merely to make a trial of the system complain that it does not agree with them. This may arise from several causes. The principal causes are that they eat *too much*, have *too many varieties* at the same meal, and select *the wrong food*.

It is a great mistake to eat to excess, and vegetarians may become gluttons, as well as those that are flesh eaters. When people eat too much they injure their health and weaken their constitutions, because their vitality is consumed in digesting and disposing of what they do not need, and such habits induce fermentation and inflammation in the system.

If persons could be content with one dish at a meal they would enjoy much better health. And is it not a waste of time to spend hours upon cooking a variety of complicated dishes to supply a feast? Surely too much time should not be consumed in this world merely on gratification of the appetite.

People fall into many errors even in Vegetarian diet which may injure their health, and use certain combinations in the matter of food that should not go together. Milk should not be used with acid fruits, nor mixed together with them in other dishes.

Plain and simple diet will be found best for everyone, well-baked whole-meal bread the foundation of the diet, and all else a relish to the same. When persons feel heavy or sleepy on their meals and incapable of performing their duties, it shows they have eaten too much.

Twelve Hundred Million Pills.

Nearly a quarter of a million pounds was received by the Revenue Authorities last year as stamp duty in connection with the sale of patent medicines. This represents a vast pile of pills and potions, but its volume is enormously increased by the untaxed sales of the doctors and the druggists. It has been computed that the British public swallows considerably over 1,200,000,000 pills every year. Poor pill-purged carnivorous public! a change of diet and a few grains of common-sense would be much milder in operation; far less expensive in cost; and afford a lasting instead of a merely temporary benefit.

For every form of human ill
The charlatan provides a pill,
A powder, or a plaster;
Yet spite of each unfailing cure,
Which simple souls with faith endure,
Their ills increase the faster.

Some day, perchance, when men are wise,
They'll swallow neither pills nor lies,
But lop off their offences,
And then the advertising quack
His purges and his pills may pack
To where all ill commences.

Harry Cocking.

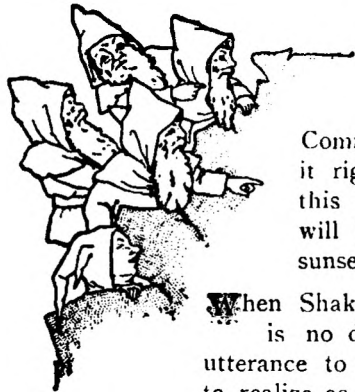
Let the Light Shine.

It is a poor life that postpones everything heavenly until the final heaven is reached. It is a great accomplishment to fill this life with a heavenly atmosphere, to make many places heavenly as we pass along, to put a great deal of heaven's light into the lives of the people round about us.

Hambleton.

Editorial Notes.

The rapidity with which the years come and go, leaving us with older faces and whiter hair, ought to make us pause and consider how swiftly we are drifting towards that day when the baubles of earth which now so entirely absorb our thoughts, will appear to us as vain fancies.



Comrades! Let us *do something*—and do it right soon—to lessen the misery of this sin-cursed world; for such work will bring us true satisfaction at life's sunset!

When Shakespeare wrote the words "There is no darkness but ignorance" he gave utterance to a most important fact. It is sad to realize as we travel about the world what a vast multitude of persons there are who know little, and who have but little desire to know more. Could such but realize how many new worlds lie close at hand into which they might find entrance and make wonderful discoveries, they would be more eager to find the key which can open the golden gates leading into these new realms of experience, for "to him that hath shall be given, and he shall have more abundantly."

There is no need for any man or woman to go from the cradle to the grave without experiencing the joy that can be found in beautiful forms and colours, in art and music, and in transcendent thought. The faculty of perception can be acquired, and the inner light is available to all who seek it and strive to learn the simple art of thinking for themselves, and of opening their minds to the reception of heavenly influences.

The bitter cry of the poor and the outcast in the cities of the land is heard once more now that the winter is upon us. When we think of the half-famished and homeless multitudes who throng the slums, we feel strongly urged to give away food, money, and clothing, as far as our circumstances will permit, in the hope of lessening this terrible evil of extreme poverty.

We must, however, remember that charity, whether discriminate or indiscriminate, does not go to the *root* of the evil, or fully meet the needs of the case. It is only a palliative measure which is often deprecated even by socialists and by some of the most sympathetic workers amongst the poor. Whilst, therefore, we do what we can to alleviate the immediate misery of those who are in need, and who deserve our help, we must labour for the abolition of poverty and slumdom in the coming generations by advocating and seeking to promote such reforms as are calculated to lift the people to a higher level of existence, where happiness and health of mind and body will be possible to them.

Having become convinced by study, and experience, that an immense percentage of indigence and crime, results from drunkenness, physical disease, want of work, or the overcrowding of cities; and that these four evils are caused by the prevalent custom of eating animal flesh, by ignorance, by violation of the laws of health, and by the devotion of so much of the land of our country to *boviculture* instead of *agriculture*, it behoves us to put forth every effort to attract the attention of the more thoughtful members of the community to these facts.

By so doing, we shall persuade many of them to help in the work of hastening the better time which is coming; when millions of labourers shall find healthy occupation in raising fruit, cereals, and garden produce; when a purer diet, and healthy work upon the land amidst sunshine and fresh country air, shall give the people a chance to be pure and healthy, mentally and physically; when the drink crave shall be sapped at its foundation by the consumption of nutritious and unstimulating food; and when kindness and benevolence shall become developed in the minds of men in place of selfishness and rapacity.

It is true that it would be far easier simply to give of our money to those whom we meet, and whose needy condition is apparent, and to satisfy ourselves that we had fulfilled our obligations; but we shall accomplish far more if we give *ourselves* in self-sacrificing labour to the work of making real those ideals and reforms which will eventually hush finally and for ever the bitter cry of the poor and suffering.

Therefore we read in the newspapers the sad accounts of the sufferings of the submerged tenth, and feel constrained to mourn the fact of our inability to sweep all the misery away by lavish gifts of money, let us each resolve to do all that lies in our power to search out and remove the real cause of our perennial national complaint—of which poverty, intemperance, and degradation, are but the symptoms. Let us seek to realize the noble mission which lies ready to our hand, of persuading men and women to amend their deeds, by abandoning the barbaric and dangerous custom of attempting to build up human temples with animal flesh and blood; for it is this custom which lies at the root of the fierce struggle for existence, and of the spirit which causes men not only to make war upon other nations, but upon the weak and unfit in the battlefields of labour and commerce.

William Haynes, of Milton, Burton-on-Trent, is undergoing a term of three months' imprisonment for having sent two diseased quarters of beef to London for sale. The prisoner has been several times convicted, and has once before been afforded time for meditation and solitary communion at the public expense. As Haynes is *only one* of a large class of offenders, he doubtless thinks his lot an unduly hard one. Having paid £5 7s 6d for a "gamey" carcass he possibly thought it would be "a pity to waste it."

The *Vegetarian* states that on page 202 of the Quarterly Paper of the Archbishop's Mission to Assyria, one of the Missionaries makes the following report:—

In the late afternoon we started to go over the Kuffan-Koo Pass on post-horses which the Valiahd had almost worked to death. It was my fate, though I generally had luck in the choice of horses, to get the most distressed beast this time, and when I had worked myself into a state of exhaustive perspiration with whackings, I resigned the animal to his fate. He died two minutes later . . .

The next morning our trouble continued, and I remember flogging Irving's horse for him into the post house.

We should advise subscribers to this mission to insist upon the dismissal of this "reverend" gentleman, and if he is still retained, to withdraw their subscriptions as a protest against the employment of brutal ruffians disguised under the cloak of Christianity. The *Vegetarian* commenting upon this narrative says:—"If a clergyman carrying the Gospel of Love to benighted heathendom can have so low a conception of the relations which ought to exist between Man and the Animals, as to flog a weary and distressed steed to death, how difficult must be the work of Vegetarians in seeking to persuade mankind that the Animals have Rights, that their lives are sacred?" We realize this sad difficulty and trust that some of our clerical readers will send letters of indignant protest to Archbishop Temple.

A few words of sympathetic encouragement, or expression of thanks for good received, are always helpful and inspiring to those who are struggling with the difficulties involved in any endeavour to reform the customs of the world. We receive many such, and we can assure those correspondents whose letters we are unable to answer by post, owing to the claims upon our time, that we heartily appreciate their sympathy and reciprocate their good will.

With the New Year we have received from several members new and additional subscriptions for the purpose of supplying "The Herald" to personal friends or acquaintances of the senders throughout the year. We believe the outlay is one which will bring them much satisfaction, and confer a lasting good upon those they seek to influence.

Every year in Great Britain 112,000 men, and 33,000 women are sentenced to terms of imprisonment, for drunkenness. Food reform aims at the extinction of this curse by the removal of that which causes and fosters it. Most Food Reformers are total abstainers, and a vegetarian drunkard is yet to be found. Dr. Jackson, of Dansville, U.S.A., states that he has cured a hundred confirmed dipsomaniacs by treating them upon Food Reform lines.

Bibliolatry is apt to become a serious stumbling block to young Christians in quest after spiritual progress. Whilst we should learn the useful lessons which God intends us to learn from the record of His dealings with the Hebrew nation, it is a terrible mistake for young people to look upon the patriarchs, and other worthies whose lives are recorded therein, as examples which we are implicitly to follow, and as teachers who possessed a complete knowledge of God's truth.

Many of them led very faulty lives, and committed deeds which would not be tolerated in any Christian Church at the present day. They also gave utterance to teaching which was set aside by the great Master at whose feet all Christians should sit and learn. He has provided us with a better example, and showed us a better way, and has given us a revelation of God's will, and of God's nature, which completely transcends that which was possessed by men who lived long centuries before He came into the world, when the clouds of ignorance, and superstition, and barbarism, overshadowed the earth and those who dwelt upon it.

The value of public discussion has recently been demonstrated in Ilfracombe. The morality of flesh-eating has been boldly and unmistakably challenged in two lectures given by Mr. Harry Cocking before Baptist and Congregational audiences. The Provost followed up the argument in debate, and on neither occasion was the scientific position assailed, or any effective criticism offered.

As a counter blast, a lecture on "What the Bible says about Animal Food" was given. This led to a spirited discussion before a large audience, in which the Members of The Order, who were present vindicated their position, and inspired their friends "the enemy" with a wholesome respect for Food Reform principles and the ethical and other arguments which can be urged in their defence. Great interest has been evoked, and many expressions of a desire for further information have been made. We commend this object lesson to our Members in every land.

Every year 300,000,000 birds are slaughtered and imported from America and elsewhere, in order that the ladies of Christian Europe may parade in borrowed plumes. Of this enormous total England receives 25,000,000. Of course it is the most beautiful of the feathered tribes, such as the humming bird and bird of paradise, which fall victims to the demands of an out-

rageous fashion. When will ladies realize that it is unseemly for Christian gentlewomen to bring about the death of God's beautiful and pleasure-giving creatures in order that they may array themselves in the stolen and mutilated rags torn from their poor murdered bodies? London and Paris ought to have ideas of personal adornment somewhat more removed from the notions of the Redskin or the Hottentot.

Thought can transform the dusty streets of earth and cause them to become paved with gold, and it will be wiser for us to learn this secret of transmutation than to consider that we must of necessity postpone the joy of walking upon golden streets until we reach some region in the distant future—some new Jerusalem beyond the grave. When the knowledge of God becomes general upon the earth and His spirit of love and benevolence is manifested by all men, the world will become transformed and glorified—for there will be no more darkness, and tears and sorrow will have been swept away.

Say, What are you doing?

By Robert Semple.

Say! What are you doing, O brothers of mine,
To lessen the woes of the world?
Do ye know that, on high—like an angel's broad wing—
The banner of light is unfurled?
Do ye know of the sorrows, deep seated and great,
That the voiceless among us endure?
Have ye heard of earth's fashions, seductive, yet vile,
That are waiting the young to allure?
It may be, that already, some innocent child—
Who but yesterday danced in its play—
Even now is advancing in search of the light,
Have ye for his feet cleared the way?

Say, what are ye doing, O teachers of men?
Are ye sitting in dignified ease—
While the flocks ye were given to watch and defend—
Are scattered as Satan may please?
He has lusts for the eye, he has traps for the feet,
He has flowers, on the brow to be placed,
He has gems for the hand, he has songs for the soul,
He has sweets of his own for the taste.
And for these what have ye, teachers mighty and wise,
To offer the tempted and tried?
Will you come with earth's platitudes, sapless and worn,
Or with doctrines, to these close allied?

For the wants of mankind you must teach a whole Christ,
Not a product of doctrinal schools—
But the great-hearted Jesus, who cast to the winds
The traditions of men and their rules.
He was mercy, and kindness, and wisdom, and love,
Love for everything making for life,
But when sin and its evils before Him arose—
Then His words were for hatred and strife.
Then, are ye waging war 'gainst the follies of men,
And oppression, and cunning, and wrong;
If not, can ye hope to ascend with the just,
And engage in the heavenly song?

Do ye fight against flesh, do ye war with the drink?
They are leading the people astray:
For the spirit of truth is forced out of men's hearts
By these friends of the spirit of clay.
For the eye that should pity, the hand that should spare
Are controlled by the lust of the heart;
And the blessing of God is invoked on the deeds
That are playing His enemy's part.
O the customs that wound, and the fashions that slay—
They are staining the innocent sod;
Will you rise, then, my brothers, and stay the red tide,
And protest for the honour of God?

Nothing but Leaves.

By Harry Cocking.

There are many persons who, because they have never received a personal call to special service, or because their lives appear to contain little promise of being directly and abundantly fruitful, imagine that they are justified in leading lives void of all exertion and endeavour. They seem to believe that for them, individually, there exists no necessity for active and intelligent participation in the working design of Providence, which with bounteous hand bestows upon human service the glory of fruitage, and redeems so many of its failures. They admire and honour the fruitful branch, but, as they conceive that they are but humble leaves, and incapable of becoming

bearers of fruit, they deem labour on their part as being unnecessary, vain, and wasteful of time and energy. Such imagining is one of the most fatal of all mistakes. Upon the action of each leaf and tendril depends, in a measure, the well-being and fruitfulness of the tree of which they are humble but necessary parts. In like manner, the helpful and co-operative action of the individual is essential to the productivity and achievement of the race, or that branch of it to which he is attached. Moreover, the absence or cessation of reciprocal action is positively self-destructive to leaf or tendril, man or woman.

The tree from which the leaf receives its sustenance requires in return a recompense in the form of the nourishing elements which the leaf is designed to absorb from the air. Were every leaf to fail in the fulfilment of its function the sustaining tree would become fruitless, and in course of time would languish and die. Nature has decreed that the leaf which ceases to give, shall cease to receive, and speedily subjects it to severance from the source of life. At the moment when it refuses to respond with gift for gift, a thin layer of tissue begins to form at the point where it is attached to the tree, and this grows until, in certain sequence, the leaf falls, actually and irrevocably cut off by an automatic process rendered operative by its own neglect and failure.

There is an old proverb which says, "Falling leaves are Nature's sermons," and, if this be so, how immeasurably is the impressiveness of the homily intensified when the falling leaf is one which is cut off, 'out of due season.' The history of such a leaf is a similitude of that of many a man. He who receives with apathy and unresponsiveness the loving service and devotion of others, quickly creates a barrier which effectually stops the flow of their sympathy; and thus, by the insoluble accumulations of his own selfishness, blocks the channel of affection, and cuts himself off from the love and friendship which are a necessity not only to an extension of growth, but of his very existence as a truly human being.

The law involving punishment for the neglect of unselfish and reciprocal service is equally effective in relation to spiritual matters as to those which may be classed as merely social or human. The beneficence of God, the giver of all life, physical and spiritual, is continuously flowing for and into the individual existence, even though it be that of one who is as a leaf shaken in the wind. But if insensibility, ingratitude, or indifference clog and choke the spiritual duct, then the soul is cut off from the sustenance which alone can yield it life and illumination. Soul gain cannot be acquired unless there is a corresponding soul service. Every

blessing received calls for an answering bestowal of effort or of substance.

Let every person, therefore, recognise that upon the performance of the humble and seemingly unimportant duties that lie nearest to his hand, depends his own greatest good. Like the service of the leaf they may present little promise of perceptible fruition, but by the faithful discharge of the same he will secure to himself a responsive blessing. Let each human leaf determine that its function shall be honestly performed, not only that it may secure life for itself, but because such service is in accordance with the Divine Will, and is necessary to the fuller fruition of that Vine of which all men are worthy or unworthy leaves or branches. After a period of true service, perchance, the fancied leaf may awake to the glad consciousness that it has attained to fuller growth, and is now numbered with the goodly branches upon which is dependent much fruit worthy of the Master's gathering.

Christ's Method.

Christ's method distributes disciples throughout society, and makes each, in proportion as he is faithful to his ideals, a centre of light and love. We are called, not to forsake the world, but to live in the world, and so to live that we may teach men by our tolerance, our truthfulness, our chastity, our unselfishness, our moderation, our brotherly and sincere temper, that a perfect life is possible, which shall be at once virile and pure, joyous and noble, human in its interests and outlook, and yet heavenly in its spirit, and devout in its aims and aspirations.—W. J. Dawson.

God's Voice.

When one is still, with all the senses held in abeyance, it appears that his faculties combine in the effort to arrive at correct conclusions, regardless of sense and self; and the expression of the inspired writer, "Be still and know God," indicates that it is only by this same method of "stillness" that the voice of God can be heard and the guidance of His Spirit obtained.

Some are possessed by the feeling that if they could only go into seclusion, away from the people, they could easily attain to that silence and stillness that would enable them to hear that voice which is heard only in the stillness; but it is evident that, unless one has to a great extent conquered the senses, when he goes into seclusion he will only hear the cry of those senses, instead of that "still small voice." It is not only the ability to stand unmoved under severe provocation that proves one's mastery of self, but also the ability to stand still amid the changing surroundings and wait God's time; and it is for this power that one should strive, rather than for that solitude where no trials have opportunity to distress. In times of peace a coward can strut in a bright uniform and imagine himself a brave soldier; even so, he who gets away from others, to get rid of the bother and annoyances that harass him, can, in his security from intrusion, easily imagine himself master of his undisturbed but not conquered senses.

Since man's duty to man, as a co-worker with God, demands a certain amount of contact with the noise and confusion of earth, and since in that confusion he must be able to hear the one voice that alone can guide him aright, it is evident that the stillness demanded, instead of being freedom from external noise, and untoward conditions, is rather that of a babe lying quietly and trustingly in its father's arms while being carried along a noisy bustling street, and having a more vivid realisation of the father's nearness and loving protection than of the surrounding bustle and confusion; certainly it is only in that attitude that one can always hear the Father's voice, and be always ready to answer, "Here am I,"

"The Esoteric."

Christianity versus Cruelty.

By Lydia A. Irons, Idoño, U.S.A.

"What doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God?"—Micah vi. 8.

Professing Christians sometimes tell me they cannot give time and strength to the *animal* cause for they are pledged to work for *human* beings. In my opinion, such expressions show not only a lack of perception and appreciation of the real nature and scope of humane work for so-called dumb animals, but also a grave misconception of what it is to truly work for human beings.



Cruelty in all its forms, and on whatever creation practised is but selfishness put into action. Kindness is love in action, and "love is the fulfilling of the law." Selfishness is the manifestation of the devil, or evil spirit within us, while love is the manifestation of the Lord, or good spirit within us. The

one is diametrically opposed to the other.

A true, all-rounded-out Christian cannot be cruel to any creature, nor be indifferent to the cruelty that abounds everywhere. We say the blood of Christ cleanseth us from all sin. Blood is the symbol of life; so it is the Christ-life of love and compassion that cleanseth us from sin, and only in the degree that we take on His life are we cleansed from sin and perfected by good works. Those who practice injustice, or in any way wrong any creature—even if of a lower type of creation—render themselves inferior to the creature they have wronged, and insult their own and its Creator; and the weaker and more defenceless the creature that is wronged, the more heinous the crime; and the more inferior becomes the oppressor, and the greater the insult to the Creator who pronounced everything he had created good.

The inconceivable and unspeakable outrages that are inflicted upon poor animals every moment of time, is enough to make the very stones cry out in protest; but terrible as it is to try to comprehend all this heart-sickening misery, to my mind the degradation of character of the perpetrators of such outrages, and the puny, dwarfed souls of the "indifferent ones" is still more dreadful to contemplate. I know of no way we can so effectually work for human beings as in trying to influence them to live the "Golden Rule" in the broadest sense—doing unto every living creature as they would be done by; and by such a life getting out of and above that low, selfish plane of self-love and sensualism on to the higher plane, and into the purer atmosphere, of Divine Love and justice to every creature.

History will bear me out in saying there is no record of any real benefactor of the human race, from the beginning of time until now, but has also displayed kindness and benevolence to the animals. Our greatest statesmen, poets, musicians, reformers of all the ages, have been noted for their love and kindness to animal life. The great good Lincoln, a devout friend of humanity, even giving up his life for their uplifting, did not think it a waste of time and strength to hunt up and place in its nest an unfledged birdling, or that it was beneath his dignity to wade into a mudhole

to rescue a poor pig. The spirit that is engendered by oppression to animals, develops into oppression of human beings.

The cause of all the wrongs we seek to right, is the dearth of Christlike love and compassion in the hearts of mankind. The disposition that tortures the brute creation is the same in kind that oppresses his fellow-men at every opportunity. The man who will cheat his horse out of his well-earned food and shelter, will cheat his neighbour if he gets the opportunity also.

It is a law as immutable as the law of gravitation that no one can do a wrong act to any creature, dumb or human, and escape the penalty of moral and spiritual degradation; neither can anyone be even indifferent to the wrongs done to the weakest and meanest creature and escape a like penalty.

Like the hot winds of the desert to the growth and perfection of vegetation, so is the heat engendering atmosphere of cruelty to the spiritual growth of the soul, whether it be from the sin of commission or omission—for, as Ruskin says, "He who is not actively kind is cruel."

So by inculcating the Doctrine of Justice and Kindness to the so-called inferior order of creation, who shall say we are not best serving humanity?

Catholics and Vivisection.

Is it not time that those members of the Catholic Church who abhor vivisection (and beyond doubt there are many such) should make their voices heard more distinctly? In the *Animal World* for November, 1897, a Catholic Correspondent protested against the assumption that Catholics generally share the views of Monsignor John S. Vaughan, who, in his devotional book entitled "Thoughts for all Times," has lately published an essay on "Theology and Vivisection," in which he warmly supports the practice of experimental torture. That there is a vital difference of feeling among Catholics on this point is shown by the position of Cardinal Manning as contrasted with that of Mgr. Vaughan. The Church, says the Monsignor, while denouncing the abuse, "sanctions the use" of vivisection. "There is not to be found," said Cardinal Manning in 1882, "a word in the great theology which I represent, no, nor in any act of the Church of which I am a member, no, nor in the lives and utterances of anyone of those servants of that Church who stand as examples, nor is there an authoritative utterance anywhere in favour of vivisection. There may be the chatter, the prating and the talk of those who know nothing about it." On a previous occasion, in 1881, the Cardinal denounced vivisection as "a detestable practice, without scientific result, and *immoral in itself*."

One would think this was pretty plain speaking, yet we find the *Catholic Herald* (October 29th), in its support of Monsignor Vaughan, insisting that "Catholic theology on the matter is quite clear, and however Catholics may differ as to the utility or advisability of vivisection, there is no difference of opinion as to the thing itself," and fatuously questioning whether Cardinal Manning condemned vivisection as immoral.

The truth is that the Catholic apologists for vivisection have not taken the trouble to study the case of their opponents, and therefore talk nonsense, as clever men often do, when they get on unfamiliar ground. "Monsignor Vaughan is doubtless an expert theologian," says Mr. H. S. Salt, in a criticism reprinted from the *Vegetarian Review*, in which he mercilessly exposes the Monsignor's fallacies, "but as a controversialist in humanitarian problems he is a very inefficient tyro indeed." It must be painful for humane and clear-minded Catholics to see their religion thus associated with the defence of the most barbarous practices by the use of the most stupid arguments.

Joseph Collinson.

Since the above was set in type we are glad to learn that Cardinal Gibbons, the head of the Roman Catholic Church in the United States, and a man of unbounded influence, has joined the Maryland Anti-Vivisection Society. We wonder what Monsignor J. S. Vaughan will have to say to this.—ED.

Good News for the Afflicted.

No. 1.—Rheumatic Gout is Curable without Cost!

The disease known as Rheumatic Gout is now generally acknowledged, by the whole medical profession to be caused by the accumulation of what is commonly known as uric acid in the blood; and, as all animal flesh contains a considerable amount of this substance, it is easy to understand why doctors order rheumatic and gouty patients to abstain from animal food for a time, as a means of curing them. The liver has as much as it can do to get rid of the uric acid that is formed in the human body itself, by wear and tear, without being called upon to eliminate that which is contained in each meal of flesh food.

It is a fact that a diet of fruit and vegetables will, in a comparatively short time, completely rid the system of this excess of uric acid; and as they, when combined with cereals and farinaceous substances, constitute a perfect and all-sufficient dietary, every sufferer from rheumatism and gout has the remedy in his own hands.

In support of these statements, which can be corroborated by conclusive medical evidence, the following personal testimony has been sent us by Mr. W. Welch, of Wrottesley Road, Plumstead:—

"All persons who travel must regret the manner in which the beautiful scenery by the side of our railroads is defaced with the innumerable placards advertising pills and drugs which are warranted to cure all known forms of disease. Those of us who are Food Reformers can afford to smile at their absurd claims, and are led to return thanks to God that we have a really effective and pleasant remedy for these ills in our own hands, namely, the adoption of a rational diet, obedience to hygienic laws, and the discontinuance of the use of flesh foods, which are not only unnatural and unnecessary, but are the very source of many of the diseases which are so prevalent at the present day.

"I am 73 years of age, and, as one who has seen much active service on behalf of his Queen and Country, have had many hair-breadth escapes from sudden and painful death. Of these I shall not here speak; my intention being to show, as briefly and clearly as possible, how, by the adoption of a bloodless diet, I effected my escape from the torturing and crippling effects of an extremely painful disease.

"From the age of fifty-eight to my sixty-second year I suffered terribly from Chronic Rheumatism and Sciatica. I became quite crippled, and could only get about by means of sticks, and on venturing abroad had to secure the service of a cab. During this time I was under the most skilful medical treatment, and travelled from place to place for courses of hot and cold sea-water baths. At Bath, I tried the hot mineral water bath treatment. This water is a natural product, which rises from the earth with a temperature of 120 degrees. It did not have the desired effect. For three months I underwent the horrible treatment known as the German Puncturing System. By means of a specially designed instrument about 50,000 holes would be punctured in my epidermis, after which a concoction of Gnat Oil would be rubbed in. From this, as from the other systems of cure, I derived no benefit, and my case was considered hopeless.

"Towards the close of this period of suffering, I, providentially, had put into my hand a pamphlet setting forth the curative power of the vegetarian or dietetic treatment. I read this, and, as a result, paid a visit to T. R. Allinson, Ex. L.R.C.P., Edin., of Spanish Place, Manchester Square, London. After an examination as to my past history, &c., I stated, in reply to his questioning, that I attributed my deplorable condition to the fact that during the Russian Campaign I, for two years and four months, slept on the ground without undressing, and without boards or straw, even during the winter when the ground was often wet or covered with snow. The doctor at once said, 'I differ with you, your troubles are due to your sedentary occupation and your daily diet (that of an ordinary meat consumer.) I will prescribe you a diet, and, if you adhere to that, I am sure you will be able to come to me in a month's time and say you are alright.' At the end of the month I needed no further help or advice for *I was cured within about three weeks.* Since that time I have subsisted entirely upon a pure, vegetarian diet, and now, at the age of seventy-three, I am capable of performing a

good day's work, and then in the evening travelling, sometimes as far as thirty miles, to speak at various meetings on different subjects, and this four or five times per week, in addition to fulfilling the duties of a hon. secretary which necessitates a deal of walking as well as office work. My locomotive powers, naturally, are not as effective as they were some thirty years ago, but I feel no diminution of energy. I have been a total abstainer for over twenty-five years, and have never smoked. It gives me much pleasure at all times to bear testimony to the marvellous power of our humane diet in counteracting the ravages of disease."

How to become a Centenarian.

When we scan the pages of History and note the age to which some men have attained, we are naturally led to an investigation of the causes which have resulted in so great a diminution in the length of human life. To find the cause of the shortening of his days we must look at man's present environment, and his mode of living. Nature is ever willing to reveal her secrets to those who are in a condition to receive and accept them, and by a study of her ways we find a solution of the problem. It is well known that many beasts, birds, and fishes, attain to an age which far outlasts a century, and if we note the time occupied in their growth to full maturity, we shall find that this period is multiplied many times in the course of their lives. If man, who matures at about twenty-five, is subject to the same laws of growth and durability, it will appear that he should live for at least a hundred years. If man, learning from Nature, will follow the example of the animals, and take only those foods and drinks which are suited to his species, he will largely increase the possibility of his attaining an extended longevity. By heeding the voice of Nature and walking the path of Benevolence and Mercy as taught by Christ, he may reach an age which now is included among his dreams of the apparently impossible.—*Alfred J. Kvicnitz.*

Thoughts.

The thronging fleeting thoughts, that we cannot hold, and we scarcely care to guide—whence come they, and whither do they go? Out of what we name space, sphere of unnumbered spirits: and leaving us, back into space again to work our will for good or evil? Is it a pretty fancy only, too light and frail for truth? Yet what if it should not be. What if these thoughts that will not stay, should be the means of communication with potent spirits that wait upon our will. If they should be!

If—When were the world changed and the weak woman alone in her chamber could exercise power like the King upon his throne. A sweet fancy truly! Fit for a lover's brain! That time and distance cannot hold apart those who love. That the unuttered wish of the true heart is strong indeed to bless. That the thoughts may bridge the gulf of distance and silence, and safely bear the message that through a thousand changes is ever the same.

"O Love! I love you! God bless you!" And the lover's thought though simplest and humblest—because of its very simplicity and humility—has it not found the key to the whole mystery, and the thought is no mere fancy, but truth so deep and plain that we wonder how it could evade our sight.

Let us think of it a moment! For in the simple lover's wish "deep cries unto deep." Love, the love in me, cries to the love in you. Out of the best, the God in me—for "God is Love"—I speak to the God in you, and pray Love bless you! Infinitude cries unto Infinitude. For I, this little mortal self am *lost*. Or at most have become a mere open channel for the Universal Love. Knowing myself at last a *Thought* of God.

But this that is written what is it but thoughts! And the writer but another thought. "Material for identity's sake," thinking, guessing, half dreaming on this dreary day of a dying year—that last a thought not even a true thought—for out in the garden the trees are bursting into bud, and the breezes blowing across the rain sodden fields are fresh and sweet as with the breath of April violets. And the earth knows naught of quiescence or decay, but only change and transmutation. And the dying year is it not now, and now is Eternity. And Time and Death what are they but *thoughts*? —*C. A. Eccles.*

England's Royal Sport.

A Disgrace to Civilization and Christianity.

Sir,—Will you kindly allow me the use of your columns to acquaint the public with facts which, for reasons we can easily understand, do not, as a rule, get fully reported in the newspapers? I allude to certain occurrences in connection with the sport of the Royal Buckhounds.

The season is but young, yet it has already been fruitful in proving that the chief points insisted upon by humanitarians are absolutely true, viz. :—

- (1.) That the Swinley deer are tame.
- (2.) That the hounds are excitable and savage, and will attack them.
- (3.) That, in consequence, the Hunt Staff are frequently compelled to ride their horses unmercifully to prevent the quarry being hurt.
- (4.) That frightful injuries to the deer, other than those inflicted by the pack, form a common feature in the chase.
- (5.) That foot people often see occurrences which mounted followers do not.

In support of these positions, I appeal with confidence to the public on the cases cited below :—

Case I.—November 26, 1897. Hounds meet at Brick Bridge, near Binfield. The deer, said to be a "seasoned" one, after about an hour's run, makes its way to "The Willows," near Windsor, a residence belonging to the Duchess of Sutherland, where it gets on the lawn. An attempt is made to capture it, but it leaps a high wall and escapes into her Grace's park. In the corner of this park stands a laundry, partly surrounded by a strong, spiked, iron fence, about 5½ ft. in height. The deer being a second time pursued by its would-be captors, tries to jump this barrier, but is suspended on the spikes, and being shockingly mutilated has to be then and there destroyed.

Fences similar to that on which the animal was caught are often met with about private grounds in the district of the Royal Hunt. Hence it would be a mistake to suppose that the fate which overtook this deer is not likely to overtake any of its companions.

Case II.—December 3, 1897. Hounds meet at Wokingham. The deer, after a long chase, in the course of which the Thames is twice crossed, enters the little town of Twyford. It makes its way up High Street, where in passing over the Henley railway bridge, it is frightened and leaps over the parapet, falling on hard, stony ground, a distance of 22 ft. It is wonderful the deer was not instantly killed. It gets away, however, though reported to be lame, and, shortly after, comes into Mrs. Gambling's garden hard by the bridge, and, of its own accord, enters her kitchen, where it stands quietly and allows her to touch it. The horsemen and the pack, all this time, are some distance off, so that the former do not witness the deer's leap or its subsequent doings. The quarry is afterwards taken from its refuge in the cottage to await removal by the deer cart.

Case III.—December 10, 1897. Hounds meet at Winkfield, Berks. The deer, after covering a long stretch of country, runs into the Thames near Reading. The pack are whipped off and placed under the charge of the huntsman and a whipper-in in a small partially walled-in garden adjoining the "Dreadnought" public-house. Presently the deer emerges from the water, and the huntsman, leaving the whipper-in to continue his task, rides off to this point. In a trice some seven hounds are over the high wall, off after the huntsman, on the scent of the deer again, and giving tongue! The rest of the pack, hearing their music, burst out of the enclosure in spite of the whipper-in and his formidable lash, join their companions, and the chase is renewed.

The quarry, however, being fatigued, soon returned to the river, and the Hunt staff, knowing well what would happen if the hounds entered it also, strive with all their might to stop them. They stop all but about half-a-dozen. These swim around the deer and, for a considerable time, have full liberty to attack it, which they do. A boat having been procured, a whipper-in and other persons proceed to the deers rescue, and beating off the attacking hounds pull the animal on to the towing path, where it lies helpless and gasping.

Brandy is poured down its throat, which does not, however, revive it, and it is carried away to neighbouring farm premises to await the deer cart, and either to subsequently die or to show sport on a future occasion.

Eye-witnesses declare that they saw hounds get upon the deer while it was in the water, that when it lay on the towing-path they saw "raw" places upon its body—particularly the hinder parts—where the skin had been torn away, that its head and ears bore traces of biting. That the unfortunate creature was more or less mangled is beyond all possibility of contradiction.

I am, Sir, Your obedient servant,

REV. J. STRATTON (Wokingham).

To the Editor, *The Herald of the Golden Age.*

Items Worth Noting.

It is estimated that a whole day of hard physical labour is less wearing to the body than three hours of heavy mental work.

Europe annually expends some £187,000,000 upon military armaments in order to preserve peace by preparing for war!

Fearfulness of the effects of cold, when carried to excess, creates an enemy which is really to be feared. Those who freely and cheerfully associate themselves with exercise in cold air, will rob it of its terrors, and find in it a bracing and invigorating friend.

The Government of Tasmania has chartered a vessel with the intention of testing a new method of fruit shipment. The refrigerating chamber will be dispensed with, and the fruit preserved from the destructive effects of the gas it generates in passage by means of a circulating current of air.

London consumes 10,000 pine-apples in a week. This fruit possesses splendid medicinal properties, and is especially valuable to dyspeptics and ladies of weakly constitution.

A new anæsthetic has been discovered called Ukaine. It produces complete local anæsthesia so as to make painless operations possible. The first operation has been performed at the State Hospital, Jamestown, U.S.A. Ukaine is prepared from a South American plant.

A solar water-heater is now being used in Southern California. By an automatically working invention, water is warmed by the rays of the sun, and is available for the bath or other purposes at all hours of the day or night.

The proportionate yield of Food per acre by the banana is 44 times that of the potato, and 130 times that of wheat.

The atmospheric pressure upon a man of ordinary height amounts to 15 tons, and yet is imperceptible to him.

Fresh air is recuperative, invigorating, and preservative. To a love of it the Dowager Lady Carew ascribes her remarkable vigour. Although she celebrates her hundredth birthday this year she suffers from no infirmity; and wet or fine, takes a walk in the garden every day.

Rice is one of the most easily digested of foods, and contains more flesh-forming material than cornflour, which costs double the price. The introduction of rice flour into the dietary of weakly and emaciated infants is followed by the most beneficial results.

The abstemious and herbivorous camel will in his prime travel eight hundred miles in eight days.

Before the end of the sixteenth century knives and forks were not generally used in England. Carnivorous feasts must have been in those days even nearer to lupine rending than they are in the present year of grace. With a return to a natural dietary the knife is falling largely into disuse.

Domestic Information

By the Editor.

It will be generally found that a certain amount of household work is beneficial for all women, provided that it is not excessive, and that opportunity exists for outdoor exercise and culture. Many women whose lives are unhappy are simply suffering from want of something to do—something which is congenial, and in which they can take an interest and a pride.



Home-making and housekeeping are natural employments for women, and those ladies who are not above taking an active interest in household affairs, or doing a portion of the light domestic work which is necessary, will, as a general rule, be found to be much more contented than those who

leave everything to servants and patronise the sofa too freely.

By means of a small gas cooking appliance, such as a hot plate with several burners and a very small grilling and baking oven, artistic and scientific cookery can be conducted with precision and with comfort, for there is no fierce heat from the fire to be feared, neither is there any coal-dust and soot to be dreaded. The casing up of the kitchen range and the substitution of small gas appliances on top of it, can be highly recommended to ladies who wish to save labour and to enjoy the pleasure of educating themselves as *chefs de cuisine*. The kitchen can be warmed by means of a small Turkish-bath gas stove with a long copper flue pipe, and it will be found that the adoption of this plan will almost save the labour of one servant.

Eggs which are cooked until they are quite firm will be found to be much more easy of digestion than those which are lightly boiled. The opposite idea is nevertheless prevalent.

Potatoes cooked in their jackets contain six times as much potash salts, as those which are boiled in the ordinary way. These salts are very valuable.

Small pasties or turnovers, when filled with various vegetables chopped and seasoned in an appetizing manner, will be found to make a pleasing variety to ordinary dishes. If the crust is short and light they will be generally appreciated.

Those who prefer white bread for the sake of variety should make it with *bran tea* instead of plain water, as they thus introduce into it the valuable phosphates and mineral salts, which are contained in the husk of the wheat and which are so necessary for brain and nerve building.

Food Reformers should point out to those who are commencing a rational and bloodless diet that the cereals and pulses contain nutriment in a *concentrated* form, and therefore should be partaken of in the *strictest moderation*. Many a failure on the part of those who commence the reformed diet is to be attributed simply to the habit of over-eating, through ignorance of this fact.

The table of Food Reformers should be made to look as tasty and attractive as possible, being garnished with flowers and fruits, and it is needless to say that the tablecloth should be spotless, and the glass and silver polished to the point of brilliancy.

Children should be trained to assist in household duties, and it will generally be found that they are much happier in doing useful work than in merely killing time by means of play. Whilst it is true that "all work and no play makes Jack a dull boy," it will also be found that all play and no work becomes exceedingly tedious to children.

The little ones should also be trained to consider the comfort of Father and Mother, *before their own*. Nothing is more ruinous to the character of children than to be allowed to grow up with the idea that the pleasing and gratification of self is the most important thing in existence. They will be much happier if they are trained to consider the happiness of others, and are taught to forget themselves. In time it becomes a source of great happiness to them to give pleasure to those about them, by taking thought concerning how they may do so.

Answers to Enquirers.

(36).—Would the adoption of a bloodless diet have any effect on the "Social Evil?"

Yes, it is the most practical solution of this problem! Abstinence from animal food—which is highly stimulating to the passions—would make self-mastery possible to thousands who are now being whirled along by forces which are too powerful for them to withstand. We have not the slightest hesitation in declaring to those who realize with dismay, that they are slaves to animalism who cannot break their chains, that *this is the sure road to liberty*, if combined with honest work and self-culture.

(37).—How can I become clairvoyant?

If by clairvoyance you mean the *clear-vision* of those eternal verities which the world does not see—the things of God—of His kingdom and of His heaven—the best advice we can give you is, first, resolve that henceforth you will do the Will of God as far as you know it; then purify your food, your habits, and your thinking, and, like a little child, yield yourself to the influence of the Spirit of Truth. "He that seeketh, findeth, and to him that knocketh, it shall be opened!"

(38).—Has any financial provision been made for the permanent support of the work of The Order?

Yes, an endowment fund is being formed, and a magistrate in Devonshire (who, by the way, is not a vegetarian) has recently sent £50 towards it. We shall be glad to hear from any other Friends who would like to give or bequeath a sum of money, for the purpose of circulating throughout the world literature which tends to promote obedience to God's physical and moral laws, the doing of His Will, and the practice of the "Golden Rule" *towards all creatures*.

(39).—What were cattle sent for if not to be eaten?

Such a question as this would probably be asked by a South Sea Islander if anyone remonstrated concerning his consumption of "cooked missionary" but it is hardly one that would be expected from a rational or educated person. Cattle are bred artificially for the market and are not "sent" in overwhelming hordes that must be "got rid of" in some manner. We confess that we do not know why animals were created—or even some human beings. Cattle however, in many countries are *useful* as agricultural labourers, sheep provide a valuable commodity—by yielding wool—and pigs are unrivalled as scavengers. If this were not so however, it would be absurd to argue that they were sent to be eaten simply because man has developed a depraved and unnatural taste for their flesh and blood, and has gratified that taste in the past.

(40).—Did not Christ's action in giving fish to the multitude justify flesh-eating?

We think not—for no sensible person would look upon the act of taking a fish from the water as being capable of comparison with the butchery of large, warm-blooded animals. We do not, as a Society, challenge fish-eating upon *moral* grounds at all, and Associate Members of The Order are free to partake of fish if they are satisfied that no cruelty was perpetrated in the capture of the same. There can be little doubt that in Palestine, 1,900 years ago, fish was a *necessity* for the population, because the land was not capable of yielding sufficient produce to support them without this addition. We have personally travelled in the Holy Land, and have seen the barren limestone rocks from which the soil has been washed away into the valleys, and its lack of fertility is at once apparent. We have no reliable positive evidence that Christ ever gave *flesh* to the people or partook of it Himself, and carnivorous diet can be demonstrated by scientific evidence and the testimony of thousands of witnesses in this and other lands to be totally unnecessary.

Announcements.

Important Notice.

**The Executive Council have decided to transfer the General Offices from Exeter to The Headquarters of The Order—
The Beacon, Ilfracombe, England.**

The direction of the general operations of The Order from *one chief centre* will, it is believed, facilitate considerably the dealing with the quantity of correspondence which now comes to hand. Members, Subscribers, and Friends are therefore requested to note that in future

All Communications should be sent to the above address.

The Business Office of this Journal is also transferred to Headquarters. In order to avoid delay all letters for the Editor or the Manager should be addressed accordingly.

If you have any difficulty in obtaining "The Herald" from your bookseller, please send a postcard to the Editor, giving full particulars of the name and address (and if possible, also of the *wholesale Collecting Agent*). The matter shall then be investigated and rectified, if possible. Sometimes the Agents will not take the trouble to collect a penny Magazine, as there is not much profit on it; but if you insist, *you will get it!* Messrs. W. H. Smith & Son will always supply "The Herald" to their customers if it is ordered.

The Annual Subscriptions for this Journal which fall due at the end of the year are now renewable. As it is published at considerably less than the cost of printing, in order to bring it within reach of as great a number of readers as possible, you are invited to assist the Council by subscribing towards the expense of sending free copies to various public Institutions in all parts of the world, and to teachers of religion and morality throughout Christendom.

The Executive Council will have pleasure in forwarding a Form of Bequest to any friend who wishes to bequeath money to The Order with a view to provide for the continuation and extension of its operations. An "Endowment Fund," which will be invested in the joint names of several Trustees, is also being created, and those who wish to share in its formation by deed of gift, thus avoiding legacy duties, are invited to communicate with Headquarters.

We should be glad if Members and Friends in Idaho, U.S.A. will take note of the fact that Mrs. Lydia A. Irons, of Athol, Kootenay, Co. Idaho, is endeavouring to establish O.G.A. Circles and would be glad to hear from any friends who would like to co-operate with her.

In order that Members who are delivering lectures, or opening debates, may receive as much sympathy and support as possible from Fellow-Members and workers we ask such to intimate their engagements to Headquarters. Postcards will then be sent to other Members living in the vicinity to request their attendance upon the occasion.

The Executive Council request 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 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.

Announcements.

To Members of Christian Churches.

Will you please ask your Pastor to give some consideration to the subject of

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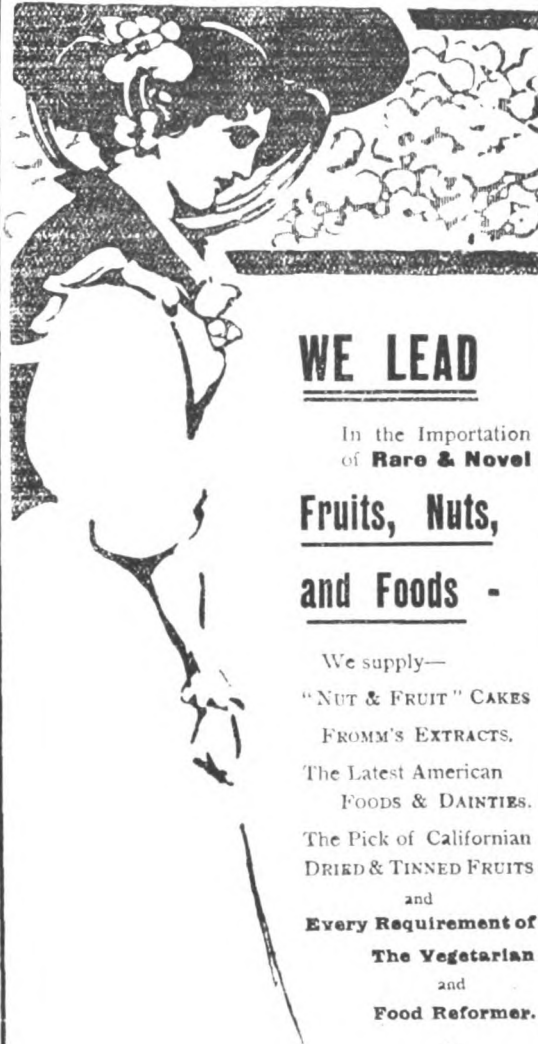
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Printed for the Proprietor by W. J. SOUTHWOOD & CO., "Dynamo" Works, Exeter.