

THE HERALD OF THE GOLDEN AGE.

Vol. 3, No. 3.] *March 15, 1898.* [One Penny.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY.

Edited by Sidney F. Beard.

Contents:

	PAGE.
Stumbling Blocks <i>The Editor</i> ...	25
The Drink Problem <i>Harry Cocking</i> ...	26
The Civilisation of To-day <i>Harold Whiston</i> ...	28
A Masonic Ceremony	29
Editorial Notes	30
The Fabric of a Vision ... <i>Grace Andrews</i> ...	32
Communion with the Christ <i>Henry Brice</i> ...	33
The Torture of Lunatics ... <i>Ouida</i> ...	34
A Clergyman's Testimony <i>Rev. A. M. Mitchell, M.A.</i>	35
Domestic Information .. <i>The Editor</i> ...	36
Answers to Enquirers ... <i>The Editor</i> ...	36



GAS E. DAWSON

Maggi's FRENCH SOUPS

Potages à la minute.

**Guaranteed to be absolutely free from Animal Substances or Meat Extracts.
Most Useful to Food Reformers.**

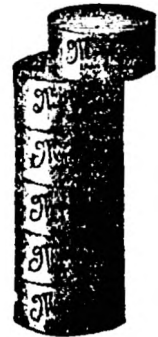
A Rational Diet made easy.



IN PACKETS OF 6 TABLETS.

EACH TABLET SUFFICIENT FOR TWO PERSONS.

Price 1/4 per Packet. - Post Free, 1/7.



VARIETIES:—

Bonne femme (pois et haricots).
Crème de blé vert.
Crème de Gruau de Bretagne.
Crème de Gruau vert de Bretagne.
Haricots blancs.
Haricots rouges.
Lentilles.
Oignon.
Orge.
Parmentier.

Parmentine (purée de pommes
de terres).
Pâtes Melon.
Pâtes Mignonettes.
Petites Pâtes.
Pois.
Pois et Riz.
Printanier (aux racines potagères).
Riz.
Riz-Crècy.

Riz-Julienne.
Roussi.
Sagou.
St. Germain (Pois vert à la
jardinière).
Semoule.
Semoule d'Avoine.
Tapioca-Crècy.
Tapioca-Julienne.
Tapioca du Bresil.

EXTRA QUALITY—PRICE 1/8 PER PACKET. POST FREE, 1/11.

Potage aux Haricots verts etouves.

Potage au Cerfeuil.

Potage au Curry.

DIRECTIONS FOR USE ON EACH PACKET.

LEADING FEATURES

EXCELLENCE OF QUALITY.

SIMPLICITY AND SPEED OF PREPARATION.

DELICACY OF FLAVOUR.

ECONOMY.

Of all Grocers and Italian Warehousemen.

Sole Agents for the U.K. and British Colonies (Canada and Straits Settlements excepted)

COSENZA & Co.,

**95, Wigmore Street, Cavendish Square,
LONDON, W.**

Miss Pope, author of *Novel Dishes for Vegetarian Households*, writes—"I am delighted with FROMM'S EXTRACT for it supplies a long-felt want in the Vegetarian kitchen. As an adjunct to soups, gravies, and savouries of all kinds we shall find it invaluable."

FROMM'S EXTRACT

OF PURELY VEGETABLE ORIGIN.

Immensely Improves the NUTRITIVE QUALITIES of

SOUPS, GRAVIES, SAUCES, SANDWICHES, &C.

MISS E. Sharland, Beacon Lights, Westward Ho! N. Devon, writes—"I find it most excellent. I will recommend it to my friends whenever I have the opportunity."

LADY GWENDOLEN HERBERT thinks "the Food excellent, and very nutritious."

W. VENN, Esq., 22, Ingham Road, West Hampstead, writes—"We find it to be altogether satisfactory, and decidedly palatable and nutritious."

Write for Pamphlet giving full Particulars and Analysis.

MISS HELEN EDDEN (First Class Diplôme, N.T.S.C., M.C.A., Gold and Silver Medallist, writes—"I have tried your Vegetable Extract both for Soups and Sauces, and find it excellent."

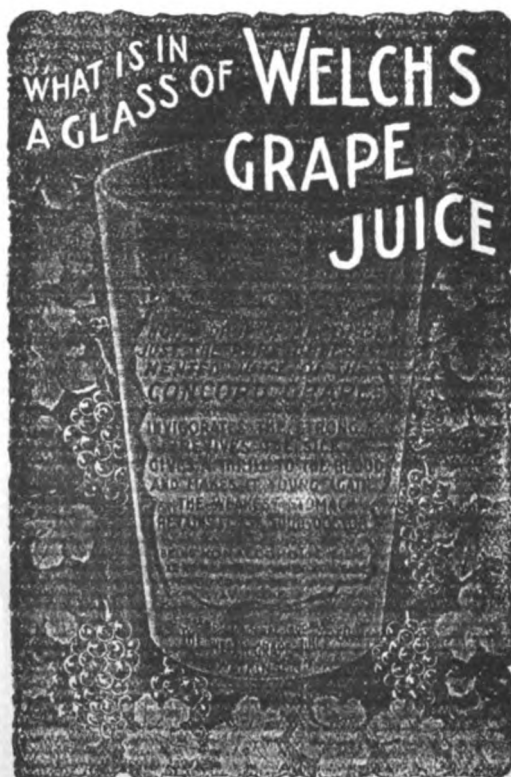
NURSING NOTES:—"The flavour of Soups, Gravies, &c., is certainly improved, and the digestibility and nutritive value greatly enhanced, by the addition of this appetising and fragrant speciality."

FROMM'S EXTRACT is composed entirely of vegetable substances, chiefly Nuts of various kinds. It is a perfectly natural food, and is prepared by a perfectly natural method, without the aid of any chemical or so-called pre-digestive juices. It is of a readily digestive character, and has also a marked digestive effect on any food with which it may be taken.

In Jars, 2½ ozs. 7½d.; 4½ ozs. 1/1; 9 ozs. 2/-; 16 ozs. 3/6.

Sold by Chemists, Stores, Grocers, &c., and at Bilson's Stores, 88, Gray's Inn Road, W.C.; The Vegetarian Society Depot, 9, Peter Street, Manchester; Vegetarian Depot, 96, Crawford Street, Baker Street, W.; F. Bax & Son, Fleur-de-Lis Street, Commercial Street, London, E., &c.

Try **Fromm's Soup Tablets**, make 2½ pints for 2½d. Purely Vegetable.



Is an Excellent Table Beverage

A prominent Dublin Merchant writes:—

"Grape Juice is no longer a luxury. It has become a necessity in our home."

Sold by **GROCCERS, CHEMISTS & FRUITERS,**

Price - - **18/- per doz.**

Full size Bottle will be sent Carriage Paid on receipt of 1/6 or small Sample Bottle for 6d. by

TAYLER & WEAVER,

Sole Importers,
163, BRUNSWICK ROAD, BROMLEY-BY-BOW, LONDON, E.
AND AT LIVERPOOL.

VEJOS. FOOD FOR THE MILLION.

A Pure and Nutritious Vegetable Extract.
Manufactured from an article solely a product of the Vegetable Kingdom.
**NOURISHING! INVIGORATING! STIMULATING!
STRENGTHENING! PALATABLE! ECONOMICAL!**

Prepared at the Company's own factory, under the supervision of the Inventor, JOHN GOODFELLOW, Ph.D., F.R.M.S.
Easily assimilable on account of its solubility. Invaluable to Children, Invalids and those of tender digestive faculties.
Largely recommended by the Medical Profession.

ANALYSIS OF VEJOS (The Basis of all VEJOS Preparations).
Certified by ALF. W. STOKES, F.C.S., F.I.C.
Public Analyst to Paddington, Hampstead, Bethnal Green, and St. Luke's, etc.

Water	...	...	24.4
Nitrogenous Matter (Flesh-forming and stimulating)	...	...	35.8
Carbonaceous Matter (Heat and force producing)	...	...	22.1
Phosphates and Salts (Brain, nerve, and bone forming)	...	...	17.7
No less than 70 per cent. of the material were soluble in cold water.			100.00

FLUID.		PRICES.	
No. 1 (In 1 oz. bottles)	- 4/6 per doz.	- 4/4d. per bottle.	
" 2 " " "	- 8/- " "	- 8d. " "	
" 4 " " "	- 15/- " "	- 1/3 " "	
" 8 " " "	- 28/- " "	- 2/4 " "	
" 16 " " "	- 46/- " "	- 3/10 " "	

VEJOS, LIMITED,
Factory and Offices: 143, WEST HAM LANE, LONDON, E.

OBTAINABLE AT ALL CHEMISTS, DRUGGISTS, AND GROCERS THROUGHOUT THE KINGDOM.
"I guarantee that VEJOS contains no animal matter whatsoever, and I hereby agree to pay £1,000 to the funds of the Vegetarian Hospital if it can be proved that VEJOS, when it leaves our factory, is not a purely vegetable product."
(Signed) JOHN GOODFELLOW Ph.D.

THE ORDER OF THE GOLDEN AGE.

MOTTO—"THY WILL BE DONE ON EARTH."

General Council:

PROVOST:

Sidney B. Beard.

Henry Brice, 9, Church Road, St. Thomas, Exeter.

Frances L. Boulton, 12, Hilldrop Crescent, London, N.

Albert Broadbent, Ladybarn Lane, Fallowfield, Manchester.

John S. Herron, 29, High Street, Belfast.

Barold W. Whiston, Overdale, Langley, Macclesfield.

The above constitute the Executive Council.

Albert W. Jarvis, Powderham Villa, Salcombe.

Rev. E. E. Kelly, M.A., The Vicarage, Earham, Chichester.

Rev. A. M. Mitchell, M.A., The Vicarage, Burton Wood, Lancashire.

Rev. D. J. Williams, The Rectory, Kinross, N.B.

BURSAR:

Sidney B. Beard.

HEADQUARTERS

AND GENERAL OFFICES:

The Beacon, Ilfracombe, England.

REGISTRAR:

Harry Cocking.

Founded:—

To hasten the coming of the Golden Age when Love and Righteousness shall reign upon Earth—by endeavouring to promote universal benevolence, by protesting against all social customs and ideas which hinder its advance, and by proclaiming obedience to God's Laws—*physical and moral*—as the duty of all mankind, and a practical remedy for the misery and disease which afflicts Humanity.

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

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

THE MINIMUM ANNUAL SUBSCRIPTION IS TWO SHILLINGS AND SIXPENCE, WHICH ENTITLES EACH MEMBER TO RECEIVE A COPY OF THE OFFICIAL JOURNAL, AND OF ALL PAMPHLETS AND LEAFLETS WHICH ARE PUBLISHED.

The Order already has Representative Members in twenty-one Countries and Colonies, but others are wanted in all parts of the world to form Local Circles of influence and aggressive work, and kindred spirits are therefore invited to help in proclaiming Practical Truth and promoting Reform. All Members *render their services gratuitously*, and any profit which may eventually arise from the sale of publications *will be devoted to the work*, and not to the pecuniary benefit of any individual person. It is therefore hoped that all Friends will assist in circulating "The Herald" and the Official Pamphlets, and also induce others to buy them.

The expenditure incurred in supplying literature gratuitously to Public Reading Rooms and other Institutions, and also of sending the same to thoughtful and influential persons throughout the world, is met by the voluntary contributions of Members and Friends. The extent to which The Order is thus enabled to influence contemporary thought necessarily depends upon the financial co-operation which is rendered to the Executive Council. A great deal is already being done, but much more might be done.

The Financial Statement of receipts and payments for 1897, audited by a Chartered Accountant, will be supplied gratis on application.

A COPY OF THE PROSPECTUS AND RULES, AND A FORM OF APPLICATION FOR MEMBERSHIP WILL BE FORWARDED, IF REQUESTED, TOGETHER WITH ANY INFORMATION THAT MAY BE DESIRED.

OFFICIAL PUBLICATIONS.

The Herald of the Golden Age.

One Penny.

One Shilling & Sixpence per Annum.

POST FREE.

May also be had from any Newsagent, or Railway Bookstall.

American Subscribers can forward 50 cents. (for the Annual Subscription) to the Temple Publishing Co., 34, Masonic Temple, Denver, Colorado.

PAMPHLETS.

Price One Penny. Post Free.

- No. 1.—*Is Flesh Eating by Christians Morally Defensible?* Fifth Edition. Twentieth Thousand. SIDNEY H. BEARD.
- No. 2.—*The Coming Revolution in Diet.* Fourth Edition. SIDNEY H. BEARD.
- No. 3.—*A Cause of the Failure of Christian Missions in the East.* Third Edition. REV. W. D. ETHERINGTON, M.A.
- No. 4.—*Is Flesh Eating a Violation of Apostolic Teaching?* Third Edition. REV. J. H. N. NEVILL, M.A.

- No. 5.—*The Relation of Christians to the Animal World.* Second Edition. REV. H. J. WILLIAMS.
- No. 6.—*Facts Concerning Right Living.* Second Edition. DR. JOSEF DRZEWIECKI.
- No. 7.—*The Testimony of Science against Vivisection.* Second Edition. SIDNEY H. BEARD.
- No. 8.—*Christian Citizenship* REV. W. J. CLOSS, B.A.

These Pamphlets can be obtained in quantities for distribution at cost price, at the following rates, viz.: 1/- per doz.; 3/- per 50; 5/- per 100; and 50/- per 1,000. Post Free.

LEAFLETS.

Price One Shilling per hundred. POST FREE.

- Cause and Effect.* SIDNEY H. BEARD.
- The Empire of Ideas.* " " "
- The Coming Race.* Second Edition " " "
- Sowing and Reaping.* " " "
- Strange but Earnest Questions.* " " "
- Substitutes for Animal Food* " " "
- The Religious Aspect of Food Reform Work* " " "
- The Gospel of the Kingdom* " " "

The Imitation of the Divine.

JOSIAH OLDFIELD, M.A.

The Voice of Scripture in Favour of a Bloodless Diet.

REV. J. G. OUSELEY.

Why I am a Food Reformer.

ANNIE BESANT.

Saline Starvation.

DR. CHAS. D. HUNTER, F.C.S.

Say, what are you Doing?

ROBERT SEMPLE.

The Drink Problem: How to Cure it.

HARRY COCKING.

Useful Literature which can be supplied by The Order of the Golden Age.

	Post Free
The Fat of the Land. Dr. Ellen G. Smith.	6d
Animals' Rights. H. S. Salt, B.A.	1/-
A Plea for Vegetarianism. H. S. Salt, B.A.	1/-
The Perfect Way in Diet. Dr. A. Kingsford	1/-
Novel Vegetarian Dishes. Mary Pope.	3/6
Mary Jane's Experiences. Mrs. C. L. H. Wallace	6d
The Evils of Butchery. Josiah Oldfield, M.A., L.R.C.P.	6d
Best Sixpenny Cookery. " " " "	6d
Best Way to Begin. " " " "	6d
Against Killing Customs. W. S. Godfrey	7d
A Plea for a Broken Law. Rev. H. J. Williams.	6

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. 3.

[Entered at Stationers' Hall.]

March 15, 1898.

[Published Monthly.]

One Penny.

Stumbling Blocks



There are many kinds of stumbling blocks in this world, and it is no easy matter to get rid of some of them.

There are those which bar the progress of our Race towards the realization of ideals for which the truest and the best are striving—stumbling blocks of inherited mental limitation and deformity, which have descended to us from a barbaric ancestry, and which are too often combined with an inherent selfishness which is the result of an abnormal development of the instinct of self-preservation, caused by long centuries of sinful struggle for supremacy and self-aggrandisement on the part of mankind. There are the hindrances to National welfare which block the path of all reformers, such as the ignorance, apathy, and gullibility of the public, which make them slow to apprehend the possibility of better things, and cause them to become the prey of plausible and self-seeking quacks and politicians. More important still are the stumbling blocks which hinder our individual attainment of that higher and nobler life, to which the better-self aspires, and which, in our moments of reflection, we crave for with a longing that is deep and quenchless.

We may not be able, personally, to do very much to remove the obstacles which stand in the way of the World's amelioration, although it is our duty to consecrate time and talent to such work, but we *can* move aside those stumbling blocks which hinder our individual growth in nobility of character and holiness of spirit! It is quite possible for many of us to answer our own prayers, by amending the deeds which mar our lives, and by abandoning habits which keep us lean in soul, and dwarfed in mind and spirit!

Whilst it may be true that we are liable to be assailed with temptations which are too strong for us to withstand, and which bring us to our knees again and again in spite of our prayers for Divine help, yet we need to be reminded that in many cases, if we will only take the trouble to find out the *cause* of these temptations, it will become apparent to us that although they themselves are more than a match for us, yet it is possible to remove the cause which breeds them. Having thus cut off our "Upas Tree" at its root, our health of soul will return. God helps those who help themselves, and it is unreasonable for us to expect Him to save us from the effects of sinful habits if we continue the habits which cause these effects.

Nothing is more saddening to those who have thought deeply concerning the problems of human experience, than to attend large religious gatherings where hundreds of men and women have come together, eager to learn how they may obtain deliverance from the ills that oppress them—how they may gain mastery over passion, pride, and self—how, struggling out of the slough of miserable-sinnership, they may walk God's earth in the joyful consciousness of the overcoming life. Their eager upturned faces too often tell a sad tale of hopeless aspiration and baffled desire. They strive to exercise faith in God's delivering power, and to believe the words which promise them victory in place of defeat, but, alas! they give little thought to the stumbling blocks which hinder the work of Divine grace within them, and which delay their emancipation from the tyranny of the flesh. In many cases their trouble is a *physical* one, brought about by *physical* causes, such as the violation of God's Physical Laws; and yet they are led to expect immunity from the penalties which ever accompany such transgressions, *without any cessation of the transgressions themselves.*

Men and women who are fed upon an unnatural diet of flesh and blood, purchased at the expense of needless vicarious pain and death, feed their carnal nature and crush the wondrous possibilities of spirituality which lie within themselves. By thus sowing to the *flesh* they induce carnality of mind and body, and then, like drowning men who clutch at straws, they attempt to grasp spiritual promises and work out their deliverance. Faith in the Divine words of hope and promise is indeed necessary, yet how can it become effectual in such cases, if the transgression of physical law

is continued? If we desire our spiritual bodies to become temples of the Holy Spirit, surely we should make the outer court of these temples—our *physical* bodies—pure and fitting dwelling places for God—free from the pollution caused by the presence of the carcasses of dead animals. The thought of a perambulating sepulchre being considered a fitting shrine for the Deity, at once strikes a note discordant with reason and aesthetic sensibility, when one reflects seriously on the subject. Yet how few seem able to perceive this patent fact, or are willing to deny themselves the unnatural banqueting to which they have become accustomed.

Great is the responsibility of those who have been brought to a knowledge of the truth concerning the close relationship of God's spiritual and physical laws. It behoves us, one and all, to seek from God the tongue of eloquence and the heart of flame that will enable us to point out these important facts to the multitudes around us—who are sinking in the vortex of animalism, because they are attempting to build up their bodies and brains upon highly stimulating and polluted food!

Let us endeavour then by purity of life, by unselfishness of character, and by spirituality of mind, to demonstrate the advantages of the more excellent way, thus seeking to sweep away many of the evils which blight human hearts and homes, and to remove stumbling blocks which hinder the advance of God's Kingdom on Earth!

Be Strong.

Altho, but 'tis easy if a nation's voice
Rings loud acclaim unto thy daring deed,
As hearts by thousands breathe the prayer "God Speed!"
And thou dost know it—easy to make thy choice
For life-long sacrifice if thou dost read
E'en now thy name inscribed for praise, or freed
From fetters all thou seekest to achieve,
Beholding now the guerdon thou'lt receive,
While friends admiring do take loving heed
Thou weariest not—'tis easy to be strong.

Be strong when in thy work thou art *alone*,
And no one knows what doth thy soul assail,
Or what thy fetters, or thy way, or moan—
When God has thrown o'er all His ways a veil.
And left thee *only faith* to call thine own—
Ah, *then* be strong, and, though the way be long,
Do thou march on, fight with and kill the wrong!
Go on with weary feet and bleeding heart,
And eyes made radiant with unshed tears;
Still turn to all a "smiling front;" thy fears,
Bind fast, thy true intent thy only dart
To arm thee for the war, thy faith in God
Thy shield for all thou meet'st upon the road.
Ah never yield—still bravely fight the wrong
With bleeding heart and fearful soul—"Be Strong!"

P.S.E.

Time Flies!

Awake! Awake!! Time flies, and we are fast hastening toward that time "when the night cometh, wherein no man can labour." Work while the day remains; work diligently and earnestly.—*The Esoteric.*

The Drink Problem.

How to Solve it.

By Harry Cocking.

In urging Temperance Men to investigate the question of Food Reform, I do so as a total abstainer of ten years' standing



whose conviction as to the advisability of such abstinence is unalterably fixed, but also as one who believes that he brings to the notice of his fellow workers the knowledge of a more effective weapon wherewith to fight the evils which have so cursed our Race in the past, and which still threaten it with the direst calamities.

Alcoholism is rightly denounced as a prolific breeder of other vices, but if there exists that which is the begetter of alcoholism, that undeniably is the parent of them all! Inebriety is now classified as a *disease* by experts who have devoted their attention to its study and treatment; and considerable knowledge has been

gained as to its causation and possible cure. The immediate cause of alcoholic indulgence is the importunate craving of the system for stimulation. If alcoholic drinks are readily obtainable by the victim of this desire, they are usually resorted to; and, in such cases, we speak of the Drink Crave. But this condition of feverish restlessness, of nervous irritability, of depressant weakness, often seeks relief in other and scarcely less disastrous directions. The inordinate drinker of tea, the incessant tobacco smoker, the slave of sensuality, the victim of solitary vice, and many others are in small or large measure victims of the same diseased condition. Whence then comes it? That bluntest of all physicians, the celebrated Dr. Abernethy, struck the right nail on the head when he said, "I tell you honestly what is the cause of the complicated madness of the human race. It is their gormandizing and stimulating the digestive organs to excess, and thereby producing nervous disorders and irritations." A somewhat similar conclusion with respect to unwise dietetic habits has been arrived at by Sir Henry Thompson, F.R.C.S., for he has expressed an opinion that they are responsible for more physical evil, and possibly of more moral evil also, than even alcoholic drink.

Many things may be put forward as active agents in the causation of the drink crave, but these operate only on the basis of a weakness, irritation, or derangement of the nervous system. This disordered condition of the nerves may be inherited, but is usually the result of *mal-nutrition*, or of induced excitement or exhaustion. The testimonies of medical experts point to dietetic error as the source of this diseased condition; while Food Reformers testify that a rational and bloodless diet will effectually overcome and cure the inherited or acquired craving for strong drink. Abstinence from flesh and stimulants is a first step towards the restoration of the nerve-debilitated. Moral suasion and inherent will-power have snatched many from the drunkard's doom, but in all too many instances they have proved altogether unavailing. Dr. Norman Kerr, in speaking of this fact, has said, "Repeated relapses and absolute failures in the apparently converted, have shaken my confidence in the efficacy of moral means only. To effect a cure it is essential that the physical cause be ascertained and removed. . . . Injudicious and unwholesome diet contributes to predispose the system to inebriety."

The inflammatory nature of flesh-meat is now generally recognised by the medical profession; and the close connection between its use and the drink habit has been unmistakably traced and exposed. Dr. Susanna W. Dodds, in a paper read at an International Congress held in Chicago in 1893, said, "A further

objection to a meat diet is its stimulating character. The waste matter that it contains serves as an artificial stimulus, and the individual feels strengthened for the time being, very much as the dram-drinker fancies he is strengthened while the alcohol is in his system, and the vital organs are trying to expel it. But as soon as this struggle is over it is followed by a reaction: there is a period of exhaustion, during which the overtaxed organs are taking a rest after the extra labour which they have performed. The habitual use of meat prepares the palate for other and stronger stimulants. . . . Then it is only a step to the use of beer, whisky, brandy, etc. These follow in regular gradation, each seeming to call for the other. But if there has not been a start on this down grade, it is easier to hold one's footing. Nature is better able to defend herself. It is, therefore, a common remark that so long as one abstains from the use of meat and the seasonings that usually go with it there is no danger of becoming a drunkard."

The truth of this statement is corroborated and accentuated by the experience and testimony of Food Reformers in general. Abstinence from flesh, and the adoption of a diet into which fruit largely enters, will so cool and strengthen the feverish and diseased system that the desire for strong drink dies out. Food Reformers, as such, do not pledge themselves to teetotal practices, but those few who are not total abstainers are extremely abstemious. Dr. Jackson, famous as the head physician of the asylum at Dansville, U.S.A., speaking of the mal-nutrition of the nervous system as the predisposing cause of the drink crave says, "Under a great variety of circumstances exhibited in our common life, men feel a strong desire for stimulants. That desire grows out of the starved condition of the nerves in their bodies. If you give to this debilitated, disordered, diseased, exhausted living body, by way of aliment, the means of repairing its starved nerve tissues, the desire for stimulants is lost. Under the recuperative effect of nutrients the longing for stimulants disappears."

The nutrients, for want of which the nerves are starved, are to be found in the vegetable salts and acids which are usually rejected by the unenlightened feeder. The habitual use of wholemeal bread, fresh fruit, and vegetables simply cooked on conservative lines, would do much to remedy the nerve starvation induced by an unnatural and unsufficing flesh diet. Such a diet would provide an effectual barrier to alcoholic excess, and would remove the crave from those subjected to its demoniac impulses. Dr. Jackson has said, "It is not possible for a drunkard to eat unleavened bread, made from unbolted wheat flour, and uncooked fruits, such as the apple, pear, plum, or apricot, and nothing else, for six months, without having the desire for liquor substantially die in him." "I have been instrumental during my professional life in restoring to permanent health, to thorough sobriety and large usefulness, over one hundred habitual drunkards. In no instance, when I have had opportunity to bring to bear these agencies so as to change the nervous system of the patient have I failed. . . . When temperance people come to understand that no person can become a drunkard until an appetite for liquor has been created and fixed, and that such appetite always has its beginnings in exciting foods and narcotic or stimulo-narcotic drinks, and depressant or tonic drugs, and that no one having become a drunkard can remain such—once he shall have entirely abandoned stimulating food and drugs—the way to success will be open before them."

The importance of this testimony from such an authority cannot be over estimated. It should not be ignored by those whose lives are devoted to the battle against intemperance. Is it true that by a change in diet, and by simple obedience to the laws of hygiene, we can reduce the drink fiend to impotence? *If it is true*, are we justified in thrusting aside so simple, so efficacious a safeguard, so complete and easy a cure—can we not do something to bring a knowledge of the truth to others? Ought we not to rise to a higher level of self-denial for the sake of the brother who perisheth? "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Thus wrote Paul of Tarsus, and if it is true that the bloodless diet *can* and *does* in practice cast out the devils of insane desire, should not such a fact secure the earnest attention of drink reformers? If there is any sacrifice involved in abstention from that which science demonstrates to be unnecessary, unnatural, and unwholesome, of what moment is it when compared with the

glorious privilege of standing by the apostle's side and for reasons wholly unselfish saying, "Wherefore I will eat no flesh so long as the world endureth."

Apart from the line of argument herein pursued, there is scarcely one of the commonly accepted contributive causes of drunkenness that would not be sensibly diminished by the general adoption of Food Reform principles. Hospital practice demonstrates the fact that the ravages of drink are greatest amongst men occupied in callings which under the new system would pass into oblivion. A great and increasing demand for fruit and vegetables would constitute a call back to the land; and result in the relief of the congested state of our large cities with all the resultant vice and misery. The people would be more fully nourished at a lower financial outlay, and consequently the depleting, demoralising, and disastrous effects of extreme poverty and hunger would be less in evidence. Life spent in the field or garden, open to the influences of fresh air and exercise, would be rid of the depressing influences which in town life doom to melancholy and drive to ill habits. Men's lives would be simpler and somewhat freer from the speculative fever which at present curses society, and by its delirium goads to dissipation and excess. Health would be vastly improved, and such diseases as gout, rheumatism, neuralgia, etc. would almost cease to exist.

Many of the earliest pioneers of the temperance movement were also abstainers from flesh. The first total abstinence tract ever published in America emanated from that ardent Food Reformer, the Rev. William Metcalfe. At the present day many of the warmest advocates for the total abstinence cause are numbered among the most enthusiastic workers in the Food Reform movement. Among the better known of these may be mentioned Arnold F. Hills, D.L., Councillor Joseph Malins, Robert Semple, J. S. Herron, etc. The scientific, moral, and religious aspects of Food Reform should be studied by every person who makes any pretension to be a thinker; and the teetotaler who is ignorant of the basic truths upon which it is founded, has not yet learned the elementary requisites for the successful prosecution of his own movement. The practice of flesh-eating is becoming more and more repellent to refined and cultured people, and as it is demonstrated to be a totally unnecessary habit which must inevitably give rise to the wholesale infringement of the Law of love and mercy, they are, in ever increasing numbers, declaring it to be morally indefensible, and are adopting a diet which is more in accordance with true temperance as well as with reason, refinement, and religious sentiment.

Be Not Anxious.

Long ago the lilies faded,
Which to Jesus seemed so fair,
But the love that bade them blossom
Still is working everywhere.

On the moors and in the valleys,
By the streams we love so well,
There is greater glory blooming
Than the tongue of man can tell.

Long ago in sacred silence,
Died the accents of His prayer;
Still the souls that seek the Father,
Find His presence everywhere.

In the multitude adoring,
In the chamber sad and lone,
He is there to help and comfort,
As they pray "Thy will be done."

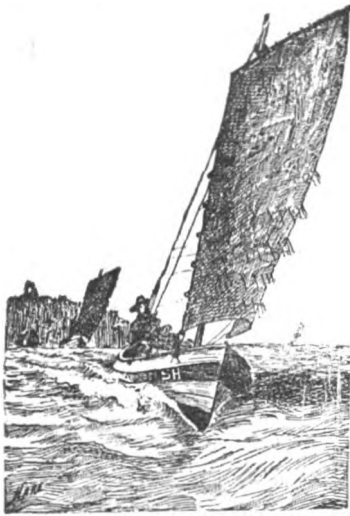
Let us seek Him, still believing
He that worketh round us yet,
Clothing lilies in the meadows,
Will His children ne'er forget.

W. G. Tarrant.

The Civilization of To-day.

By Harold W. Whiston.

The vast forces of civilization control us! Society is becoming more and more complicated. The developments of modern



life are weaving around us a condition which is fast becoming intolerable. Every aspect of our national life, whether Social, Religious, Political, or Commercial, is gasping under the iron heel of the period—a period of the most intense worldly complications—a period when men care for little else save how they may use the things and the people around them for their own selfish motives.

Our social life is so rotten and unnatural that “to suppress natural laughter and smile instead, is grand; to put the best side out and to conceal the natural; to pretend to be greater or better than we are; to think more of our looks, walk, manners, clothing,

and wealth; this is civilization! To bow down to Kings, Popes, and the nobility—to shout and hurrah them when they show themselves—to toil to support them in their pomp; to march in serried columns to deadly strife with each other; to murder each other without enmity—this it is to be civilized! The earth is drenched with human gore and her fair fields are rich with the bone dust of humanity. The glory of one nation is the destruction of another. What for? To perpetuate the damnable and unnatural idea that some men are better than others, that some were made to rule while others were made to serve.

Man has made this earth one vast pandemonium—a cesspool out of which come malarial vapours and malarial beings, distorted in body, deformed in mind, dwarfed in spirit. Let us look at the diabolical crimes, the fiendish actions of man, the wrong and outrage—at the deadly diseases constantly on the increase in type and malignity, and then say if we can, that these things are *natural*!

Our religious life is being ruined by the conventionalities of lip-worship, and so long as our leaders of religious thought acquiesce in the sacrifice of the lives of millions of helpless creatures to supply unnecessary food, as long as they uphold the horrors of the shambles and live upon meat which they know has been procured at the price of intense suffering and pain, we cannot expect the religious life of the people generally to be more than what it is—merely a round of emotional formality. It is useless—aye hypocritical—for us to *preach* Mercy and Kindness and “Peace on Earth,” and then to go home and devour that which a cruel and selfish demand has provided—the flesh and blood of fellow-creatures, done to death without pity and without any necessity. And yet perhaps the apathy and indifference on the part of the “very elect” is not to be wondered at when we remember that, little more than sixty years ago, from pulpit and platform the fiendish traffic in human flesh, was upheld by quotations of “chapter and verse” by those who could not apprehend the real nature of the “Spirit of Christ.”

Our Political life, torn from the high standards of public duty and national honour, is being dragged in the mire of a party-catch-vote policy. “Beef, beer and baccy” rule our voting intelligence, and plenty of it will ensure a seat for any party man, whilst the high-minded lofty idealist—the true statesman and national bene-

factor must stand aside and watch the “game” from afar, sounding at intervals, as all Reformers have had to do, the clarion notes which ultimately change the destinies of men.

Of our commercial life—allied as it is with the great questions of “Individual and State,” “Social Inequality,” “Capital and Labour”—the events of the past three years all point to a condition which is becoming so complicated and overwhelming that our legislators are staggered when they try to legislate for its solution—*solved it will have to be*, but the day of reckoning is not yet!

It is very easy to see that, in this mass of complications, man is only reaping what he has been sowing. The Englishman’s hell, which Carlyle long ago called “the fear of not making money,” has been and is being dreaded and contemplated with terrible earnestness, and the gospel of “mammonism” and that of “eat, drink and be merry” are the curses of Christendom. So intensely and with such purpose have men sown to the world, that of the world they have reaped corruption, by crushing out of themselves the lofty ideals and the noblest conceptions of manhood, finding neither time for soul-culture nor communion with the Highest. They have sold their birthright for a “morsel of meat,” and the “morsel” which the world has given them in the form of worldly possessions and much riches, has ultimately filled their lives with disappointment, anxiety and regret when they finally realize that all their savings and worldly ambitions have neither made them *really* happy, nor clothed them with the beauty of the lily of the field—for “Solomon in all his glory was not arrayed like one of these!”

And yet in spite of the worship of the “golden calf,” there is deep down under the surface of humanity a Great Power working silently but surely, and just as the complications of nature find an outlet for their suppressed forces in volcanic eruption, often followed by terrible destruction of life and property, so one day this Great Silent Power will cause the mightiest upheaval the world has ever seen. It is the Great Power which makes for Righteousness—the spirit of the living Christ—which is slowly opening the eyes of those who sit in darkness to see a Great Light.

It is *that* Light which will simplify the worldly complications of the present day. On the hill tops of life that Light has already dawned and as the dawn merges into the full splendour of the noon-day sun, awakening men’s hearts to the cruelties of our modern life, freeing their minds from barbaric instincts, and overwhelming ignorance and prejudice, lifting thought, reason and desire into the pure realm of unselfish purpose and noble aim, teaching the simple hearted of the “hidden things” which have been withheld from “the wise and prudent,” making the daily round of the common task one continual song of gladness, giving man leisure for haste, health for sickness, and gentleness for cruel indifference, the Golden Age will be proclaimed. Then “Peace on Earth” will become a glorious and everlasting reality, and God’s Will shall be done even as it is done in Heaven.

Self-Doomed.

For ever round the mercy seat
The lights of love shall quenchless burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of Heaven’s free welcome fail,
And thou a willing captive be,
Thyself thine own dark Jail?

Oh, doom beyond the saddest guess,
As the long years of God unroll,
To make thy dreary selfishness
The prison of a soul!

To doubt the love that fain would break,
The fetters from thy self-bound limb,
And dream that God can thee forsake,
As thou forsakest Him!

J. Greenleaf Whittier.

Items Worth Noting.

Francis Schlatter, the healer (of America), who was reported to be dead, is now rumoured to be alive. He is said to be dwelling in a cave in Mexico, and to be preparing to come forth and heal human sickness and disease on a more extensive scale even than before.

M. Galien, a naturalist of Nimes, states that if a sparrow is confined with finches it will soon learn to imitate their songs. Much has been said for and against this hardy bird, but no mention has hitherto been made of its capability for acquiring the skill of a songster.

Human beings of the "sparrow" type, can also learn to sing the songs of Heaven if they dwell much in the company of those whose hearts respond to the music of the skies.

Lovers of animals will be pleased to learn that the French Society for the Prevention of Cruelty to Animals has recently been enriched to the extent of £120,000 under the will of the celebrated Mme. Chassegras. As a result, twelve additional inspectors will at once be placed on the public highways.

In dealing with the ventilation of gas-lighted rooms it is well to remember that an ordinary jet consumes as much oxygen as five persons.

Over two hundred specimens of animal and vegetable life have been found embedded in amber. Some of these are held to be of fabulous value. They include insects, reptiles, leaves, shells, and fruits which were thus entombed long centuries ago.

Unremitting mental labour is to be avoided, especially by young persons. Dr. Kemsies, a German schoolmaster, states that with the progress of the week the working capacity of his pupils flags. The same is the case in regard to the daily task, the best results being obtained in the morning. He advocates the establishment of a holiday in the middle of the week.

Apples by stimulating the action of the liver, tend to promote healthy slumber. The pulp of a scraped apple taken just before retiring is recommended by a physician as a remedy for insomnia.

Dr. Ussery, St. Louis, Mo., recommends the banana as being the best food for typhoid patients. It is solid and full of nutriment, and yet is soft in nature, easy of assimilation, and very strengthening.

The use of glycerine as a dressing for the hair is dangerous, and may result in brain deterioration. Its penetrative properties are very great, and the internal organs can be injuriously affected by its use.

The juice of carrots boiled to syrup consistency with sugar candy is an excellent remedy in catarrhic affections, and is specially recommended for children.

At the Monte Carlo Restaurant, 182, Queen's Road, Bayswater, Food Reformers are catered for in an artistic manner.

In these days when over indulgence in tea-drinking certainly contributes to the growth of nervous complaints, it is interesting to remember that prior to 1657 it had only been used in England on very rare occasions, and realized as much as £6 and even £10 per pound. It was first brought to Europe in 1610 by the Dutch.

The Selwyn College (Cambridge) Debating Society, on February 5th, discussed "The Reasonableness of Vegetarianism" on a motion proposed by Mr. C. M. Bayliss. The subject was treated on three bases: the physical, intellectual, and moral. Flesh-eating was shown to involve and create a spirit of selfishness and tyranny, while the more rational diet tends to promote the development of kindness and love. In spite of the testimony of science, and the dictum of comparative anatomists, the opposition asserted that man had always been a flesh-eating animal. Cuvier, Lawrence, Ray, Owen and their fellows are possibly held in poor repute by some at this University. There is still room in Cambridge for more light.

A Masonic Ceremony.

The Consecration ceremony of the first Masonic Lodge founded on Food Reform principles, took place at the Hotel Cecil, London, on Monday, March 7th. The title of the Lodge is the "Arcadian," No. 2696, and the ceremony was conducted by V.W. Bro. Edward Letchworth, G. Sec., assisted by:—V.W. Bro. Alderman Walter Vaughan, Morgan; V.W. Bro. F. Mead, P.G.Swd.B.; V.W. Bro. I. S. Brownrigg, P.G.Chap.; W. Bro. Frank Richardson, P.G.D.; W. Bro. W. Lake, Asst. G. Sec.



The Founders are W. Bro. James Rosedale, P.M., 1017 and 1828; W.M. Bro. Percy Edward Beard, S.W.; Bro. Ernest William Beard, No. 1642, J.W.; W. Bro. S. H. Parkhouse, P.M., Nos. 1642 and 511 J.P.M.; Bro. C. J. Burt, No. 1642, S.D; Bro. A. White, No. 201, J.D.; Bro. C. E. Burton, No. 1734, J.G.; Bro. E. C. L. Bradley, No. 1642, Steward.

The Programme was of a most interesting nature, commencing with an assembly of the Brethren in the Lodge Room, and followed by a procession to the Temple, where, the Lodge having been opened, a hymn and prayer were sung and offered. Various ceremonies were then transacted and an oration was delivered by the Chaplain, followed by an Anthem, a Dedication Prayer, and an Invocation. After the patriarchal benediction, the Lodge business was transacted and the Brethren then adjourned to the Banquet.

This Lodge has been created in order to supply an increasing need which is felt to exist in the Masonic world. Those Brethren who are abstainers from animal food, whether from hygienic or humane reasons, often have to suffer discomfort or inconvenience on account of their non-participation in the prevalent carnivorous customs, and the Arcadian Lodge has been founded on the understanding that animal flesh shall be excluded entirely from its banquets.

We understand that a much larger number of Brethren are about joining the Lodge. Much interest has been created in Masonic circles in connection with this important innovation. We trust that many additional Lodges will be founded upon the same lines in different parts of the world, and that the time will eventually come when in every Lodge upon earth, God's physical laws—as well as the dictates of humane sentiment—will be equally respected.

A bouquet and a letter of congratulation from the Provost of The Order, was presented to the W.M., who together with both the Wardens of the Lodge and some of the Brethren were led to become abstainers from animal food through reading our literature.

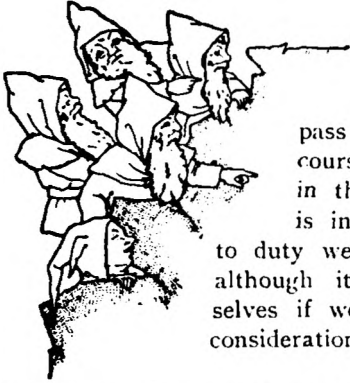
The Coming Race.

These things shall be! a loftier race
Than e'er the world hath known, shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.
They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm,
On earth, and fire, and sea and air.
Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.
Man shall love man with heart as pure
And fervent as the young-eyed throng,
Who chant their heavenly psalms before
God's face, with undiscordant song.
New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.
There shall be no more sin, nor shame,
Though pain and passion may not die;
For man shall be at one with God,
In bonds of firm necessity.

J. Addington Symonds,

Editorial Notes.

In earthly warfare one of the severest tests of true soldierhood consists in remaining quiescent under a galling fire, in obedience to the word of command—when natural instinct would suggest the use of the well primed weapons which are ready to hand. We are all liable to be called upon to pass through such experiences in the course of our lives—especially if engaged in the conflict against the evil which is in the world—when from loyalty to duty we have to endure injury patiently although it would be easy to defend ourselves if we were actuated only by personal considerations.



In political life there is no higher evidence of statesmanship than the steady pursuit of a course of policy which may perhaps appear unnecessary and unwise to the crowd, but which will eventually prove to be of service to the State. It is not easy for the man in the street to realise the burden which rests upon those who are placed in positions of responsibility or the anxious thought which they have to take concerning eventualities and possibilities which are not realised at all by those who are free from the cares of leadership.

What peculiar possession which is sometimes described by the words "*Mens conscia recti*" is apt to prove a tower of strength in times of trial and difficulty. The very stars in their courses seem to fight on behalf of those whose hands are clean and whose honour is unstained. "Sorrow may endure for a night but joy cometh in the morning," and those of us who may be called to any form of Cross-bearing or suffering for the cause of Righteousness, will doubtless realise when the ordeal has been safely passed that it has been good for us to be tested and tried by the fire which searches out the dross and refines us for the Master's use.

When men launch out upon a course of action which they know is wrong, and commit deeds which violate the instincts of the higher self they raise against themselves a force which must eventually prove too strong for them—an *accusing conscience*. That is a ghost which is apt to haunt with terrible persistency, and which can only be exorcised by heartfelt repentance and restitution.

It is probable that we are only able to apprehend fully the majesty of the character of Christ and the beauty of His Spirit, as we are led to pass through experiences similar to His own. The law which appears to exist in the spiritual world, that the Children of God must be perfected through suffering, doubtless applies more especially to that suffering which is liable to come upon those who tread the path of duty and sacrifice for the sake of Righteousness. This is the Way of the Cross, and it brings us into closer sympathy with the Divine Man whom we revere as our Master.

We are glad to be able to state that the Worshipful Master and the Senior and Junior Wardens of the first Masonic Lodge from whose banquets animal flesh is banished (the consecration ceremony of which is described in another column) were all induced to become abstainers from flesh food through reading the literature of The Order. The same remark applies to some of the Brethren. The ultimate result of this innovation is likely to be very far reaching as the subject will be discussed throughout the Masonic world.

The Peace Society and Arbitration Alliance have presented an arbitration memorial to the thirty-two rulers of Christendom. This has been signed by representatives of 110,000,000 Church members and adherents living in Christian lands. Of this number 13,000,000 members and 46,000,000 adherents are Americans, 6,000,000 members and 28,000,000 adherents are inhabitants of the United Kingdom; while Australia stands for about 12,000,000 and the Continent for 6,000,000. The signatures include those of representatives of 119 denominations.

Democracy is a very good thing in its way but there are circumstances when it is universally admitted to be out of place. In the command of an Atlantic liner, the direction of an army corps, the government of a large business establishment, and even in the home, it is found to be wanting and to be insufficient to meet the needs of the case. In all great human enterprises the same truth becomes apparent, and one of the great needs of the world is not more ballot boxes, but the capacity to recognise those who are capable of rendering service to their fellows as leaders or statesmen.

The Monthly Report of the Cosme Colony, Paraguay, reveals the fact that during the month of January, owing to the scarcity of cereals, a larger quantity of animal food was consumed, and the immediate result was a marked increase of sickness amongst the community. So noticeable was the effect that the health report says "change to a meat diet thought to be the reason." Twelve months ago we advised our Cosme friends to live on pure and humane diet, so as to build up a pure and humane race of men and women. We again invite them to consider whether that way of living which is *right* is not also likely to prove the safest and the best.

If the question were asked of some persons—Have you a *raison d'être*, or excuse for living?—they would find it difficult to give a satisfactory reply. Yet if they did but know *what God could make of them*, if fully yielded to His influence, they would soon cease to remain in the ranks of the "unemployed."

We are preparing a small collection of spiritual songs suitable for use in our Meetings. We shall be glad to receive from Members and Friends original compositions of this nature. We shall also be grateful for copies of hymns and songs which are adapted to promote increased faith, consecration, and zeal in the hearts of workers for the world's welfare and the extension of the Kingdom of God.

A pamphlet has just been published by the Ideal Publishing Union, of 13, Paternoster Row, entitled, "*Vegetarian Athletics*," by H. Light. It demonstrates conclusively that equally good results in the athletic world can be secured on a humane system of diet into which no flesh meat enters, as can be achieved on carnivorous fare. Food Reformers should secure this booklet, so as to lend it to those who still indulge the ancient superstition that strength and endurance can only be secured by the consumption of steaks and chops.

We share the deep regret which is felt by all true workers for the world's welfare in consequence of the death of Frances Willard. Probably no woman was more universally beloved and esteemed, both on account of her brave heroic and gentle spirit and the great work which she has accomplished. A self-sacrificing worker to the last, she died in the fore-front of the battle against evil and injustice. She took much interest in the work of The Order, and she invited us personally to proclaim the truths we advocate to the W.W.C.T.U. The letters of help and fraternal greeting which she sent us will be treasured with care.

Just as we out-grow our garments and cast them off to don those which are newer and better, so we may out-grow our old selves, our old habits, and our old forms of thought. We may become *transformed*, and rising on the stepping stones of our dead selves may attain to higher things. Then we shall look back upon what we were in the bygone years and recognise that the old things have passed away, and we have become new creatures.

Those who have become seekers after truth and spiritual attainment, and have personally experienced the truth of this statement, are able to regard the future with the keenest delight and anticipation, for the possibilities which lie before us—as immortal beings created in the image of God—are simply boundless. Let us free ourselves from the limitation of thought and aspiration which sits like an incubus upon the minds of men, and let us reach forward to the highest and best that is attainable! The Master has shown us the way, and has bidden us to follow Him. He has also promised us that we shall become like Him and do His works, if we are but faithful.

A further proof of the growing power of the sentiment of peace is afforded by the increase in the number of sects whose creed prompts them to a refusal to bear arms. The Nazarenes in Hungary are just now exercising the attention of the ruling powers. Their tenets with regard to vows of allegiance, and to warfare, are somewhat similar to those of the Mennonites and Friends. Members of this sect have been imprisoned and subjected to much harsh treatment consequent upon their refusal to perform military duties; and the elders of their order are petitioning the Emperor to free them from the conscription and other orders which are at variance with their faith.

The trans-atlantic traffic in live cattle must cease. The gorge of even the average flesh-eater rises perforce at the recital of the sufferings endured by creatures with whom it is impossible for any humane being to be altogether out of sympathy. Let those who uphold slaughter on the (to us) exploded notion that flesh-meat is *necessary*, see to it that their hands are clean of the awful responsibility involved in the avoidable horrors which no God-fearing man can defend, and which flesh-eating Christians shrink with shame from discussing in the presence of a Food Reforming brother. On *them* lies the responsibility. With *them* exists the remedy. Will they face the one and enforce the other?

The latest additions to the long list of horrors which stand recorded as resulting from this traffic (for which the professing disciples of Him whose attributes are compassion, love, and mercy, create an artificial necessity), are as follows:—On February 3rd, the *Newton* bound for the Mersey from Monte Video with 1,150 sheep and 157 head of cattle, met with very heavy weather. During the storm the sheep-pens which were on the fore deck collapsed, and the sheep in them were killed or washed overboard to the number of 385. Of the bullocks 64 lost their lives. The scenes were awful, for the poor creatures were in many cases fearfully maimed.

The survivors from these terrible experiences are even less fortunate than those engulfed in the bosom of the deep “until the sea give up her dead,” since they merely pass from one affliction to another. Man is less merciful than even the raging waves, and butchery spares not one of flock or herd. O God! let there be light!

The Golden Rule, of doing unto other creatures as we would wish them to do unto us, has superseded the principle of an eye for an eye and a tooth for a tooth; *Mercy* has been

proclaimed as being that which God desires in the place of *sacrifice* or ceremonial; and love in action—which in reality is practical religion—is destined eventually to triumph over creeds and dogmas and ecclesiastical systems.

The Humanitarian League (53, Chancery Lane, London), under the able leadership of Mr. Henry S. Salt, continues to wage warfare against wrong and injustice in every direction. It is almost impossible to speak too highly of the good work which this Society is doing, by lectures, letters to the Press, and the distribution of miscellaneous literature. It deserves the support of all true workers for the amelioration of the world.

A young and earnest minister who is attracting much attention at his Chapel at Tollington Park, recently lectured to a large audience on “The Golden Age.” Having been questioned by letter by a member of the Order, he incorporated into his discourse the question as to whether in that good time “we are all to be Vegetarians?” A serious study of this question by ministers in general would be productive of much good, and splendid service can be rendered by members in bringing it under the notice of earnest and whole-hearted preachers.

Debates on the moral aspect of Food Reform have been taking place in various parts of the country, both in University Colleges and in connection with Christian Churches. We advise all our Members to endeavour to get up discussions of this sort by giving a paper or an address, and the quickest way to awake interest and attention is to go straight to the point with some such question as, “Is Flesh Eating a Sin?” *Hostility* is better than *indifference*, and the more “dust” we can stir up the better, provided that we do it in a courteous manner:—

“Say as you think, and speak it from your souls!”

Gather Us In.

Gather us in, Thou love that fillest all,
Gather our rival faiths within Thy fold,
Rend each man's temple veil, and bid it fall
That we may know that Thou hast been of old;
Gather us in.

Gather us in: we worship only Thee;
In varied names, we stretch a common hand;
In diverse forms a common soul we see;
In many ships we seek one spirit land;
Gather us in.

Each sees one colour of Thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight;
We are not perfect till we find the seven;
Gather us in.

Thine is the mystic life great India craves,
Thine is the Parsee's sin-destroying beam,
Thine is the Buddhist's rest from tossing waves,
Thine is the empire of vast China's dream;
Gather us in.

Thine is the Roman's strength without his pride,
Thine is the Greek's glad world without its graves,
Thine is Judæa's law, with love beside
The truth that censures, and the grace that saves;
Gather us in.

Some seek a Father in the heavens above,
Some ask a human image to adore,
Some crave a spirit, vast as life and love:
Within Thy mansions, we have all and more;
Gather us in.

G. Matheson, D.D.

"The Fabric of a Vision."

BY GRACE ANDREWS.

One hot summer morning, I looked down the village street marking the sordid houses and the ragged children, the slouching labourer, the perky street boy, the bent old road mender, the harassed mothers, and the unhealthy, coarsened girls, as they went their ways through this the principal thoroughfare of our small village.



The lady's carriage came rapidly up the street, and paused before the chief grocer's shop. The obsequious shop-keeper came out, bowing and smirking, to take Madame's orders, winking slyly up at the coachman after closing the carriage door, as the lady leaned back haughtily against the cushions.

She was the brewer's wife, and she lived up at the pretty country end of the village in a picturesque, rose-grown house, lately enlarged and decorated in Old English style. Her husband was reputed to be nearly a millionaire. He owned lands and houses around, includ-

ing an open sewer which formed a pond near the poorest houses of the place, breeding tuberculosis, small-pox, typhus, scarlet fever, and a host of other abominations. But the sewer helped to keep his house and the immense brewery sweet and clean, and what did the rest matter to him? Small-pox is a visitation of God, to be cured by inoculation with diseased matter taken from another animal tortured for the human's benefit.

As for the general health of the village folk—they were deplorably dirty, and never had a window open at night, said he, who invariably, year in and year out, slept with a widely opened window by his luxuriously upholstered bed. Had he slept instead in a bedroom near the sewer pond he might have thought it preferable to sleep in heated fusty air, with windows closed and sealed to keep out the poison-laden outside air as much as possible.

Children sickened with sore throats and swollen glands—were handed over to the hospital and died after repeated operations of tuberculosis. What did he know of it? Girls faded and drooped, turned sallow and pale, could no longer eat wholesome food, demanded excitement to keep them living, and contracted both physical and moral disease, in this pestilential atmosphere—what did he know of that either? Women confined all day in their tiny houses, under the green trees of his plantation, which came up to the public road at this spot, grew sharp-tongued and unjust to their children—the children, sickly and fretful, were uncontrollable, Oh, the anger, sin, shame, and sorrow, the pain and loathsome disease, the mental dulness and spiritual death which proceeded forth from this rich man's sewer! And this was but one instance out of the many. If this plague spot were to be cleansed and purified, the pain of the world would be almost unabated. Can we ever hope to still the great world-chorus of agony by our small efforts?

All this passed through my mind as I looked down the street. "How long, O Lord, how long!" I cried. Questions! Questions! They haunted and tormented me. I saw, and felt, and heard pain. All the day a "horror of great darkness" was upon me. At evening I said, Why should one live a life of self-denial, of ceaseless striving after an ideal God-like life, when of our striving cometh forth nought but sharper, keener perception of pain and evil? 'Let us eat, drink, and be merry, for to-morrow we die.' Let me grasp all the pleasure I can get, for there is nought else but pain."

* * *

The night passed, and the morning came. It was Sunday, and the bright sunshine woke me early. As I went near the open window, the crisp air, scented with hay, and pinks, and sweet-briar, called me forth to be out alone in the clean radiance of early day.

So I went out, up to the tiny grey church, in its small, unkempt churchyard, at the foot of the hills, and seating myself on the wall, for the grass was wet with dew, and leaning against the elder bush at the corner, looked out to sea, bright with the yellow sunlight which danced on the blue water and shone over the golden corn fields close at hand. The questions of the night before came back and tormented me again, and I cried out to God, saying that He who had made the world so fair must surely have some answers for my questions. Then a great silence came.

* * *

I was lifted up and carried away, by wings which held me safely and surely, until I was put down gently in a solitary place, far away. There was no voice to be heard, no being to be seen, yet I was not afraid, but waited.

I saw our world, as it lays in God's sight, down before me, with its deserts and seas, its hills and plains, cities and villages. I saw stately mountains and smiling valleys, jungles, and ice fields. I saw king's palaces and city slums, and tiny cottages amongst hedges and fields in country places. I saw men running to and fro, in many devices and styles of raiment, but all, at heart, strangely alike. I saw young and old, rich and poor, clean and foul, strong and weak, wise and foolish, and I saw pain. I saw Good and Evil, then I saw naught else, absorbed in that fearful struggle carried on in men's lives. I was caught back, and the globe swept on its course, flashing jewel-like and brilliant near me at times, at others grey and misty. The world had vanished, as a dream dissolved, as a night-vision is dissolved at break of day. The human beings were gone; the sounds were stilled; the colour and substance and form had disappeared.

A still small voice said to me, "And now your world has vanished, what say you? Was the striving after good but wasted? Were the ideal and the joy of righteousness but of a piece with other illusions? Were the lusts and excitements, the hot pleasures and cruel deeds, the selfish living and dying, the attainment of wealth and power over men's bodies and minds—were these things the best of life? Speak! The world is no more, neither the things of the world. Which of life was worth most?"

I fell on my face, in the dream, and said, in answer, "Thou knowest!"

The voice repeated, "Which lasts, which was best?"

From the very innermost of my soul came the answer, "Now it is all over, I say—better to have failed in fighting *against* Evil than to have gone with the multitude to do Evil. Better to have lived life in poverty and hardness, in the effort to realize an ideal, and to build up a Christ-like character, than to have gained wealth, power, and fame, by mocking the ideal, and running after success, ease, and luxury. The evil is dead. But God liveth and is conqueror over death and destruction. But without the possibility of evil there could be no choice of good—no evolution of immortal souls betrothed to Righteousness and Love."

I awoke. The sun was shining still on the blue dancing sea. The birds twittered in the hedges, rooks cawed as they flew overhead, insects hummed about me, and far up in the clear sky a lark was singing as if the finest ecstasy of joy was his and he but a song incarnate.

"The cloud-cap'd towers, the gorgeous palaces, the solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And like this insubstantial pageant, fade;
Leave not a rack behind."

But the real, the things which we call idealistic, vague, imaginary, these things shall last, and Good shall conquer Evil for evermore. And as the lark springs from the dark earth, up to the clear brightness of the sky, so shall we leave this earth, this training place of ours, to live in the light and joy of Love Eternal.

Our Destiny.

No man is born into the world, whose work
Is not born with him; there is always work
And tools to work withal, for those who will;
And blessed are the horny hands of toil!

J. Russell Lowell.

Communion with the Christ.

By Henry Brice.

We all know how much depends in this life on our surroundings and the company we keep, and how good it is to be in constant communion with a friend who has reached a higher altitude in religion, morality and intelligence than our own. Such communion is refreshing and invigorating in the highest degree: by it we feel purified and strengthened for the perpetual struggle with doubt and difficulty in which so much of our life consists; and the memory of these periods is one of the best antidotes to the discouragement and depression to which we are all liable.



If such benefit be derived from some of our fellow mortals, how much more so, how infinitely more elevating and inspiring, must be the companionship of the Christ, who invites us all to come unto Him, to learn of

Him, and to receive help and comfort and blessing. Yet how little do we take advantage of this divine invitation. How seldom do we receive Him as our guest!

Now it is not a mere figure of speech, but an absolute fact, that in our daily lives, whatever be our position or occupation, we may walk with Jesus and regulate our course and our footsteps by His; we may listen to His voice; and our communion with Him may be constant and unbroken. Thus may we "realise an absolute loyalty to a supreme ideal." Companionship and obedience will be followed by a desire to imitate His love and tenderness, His self-denial and self-sacrifice; and there can be no question that imitation of Christ is the highest condition possible to humanity. Who would not live such a life if it were possible? And yet how few there be that strive for it!

One great cause of this must be the want of faith, the failing to recognise its possibility. Another cause is, that conditions have to be complied with which are very difficult to all men, and to some seem impossible. There must be self-sacrifice and self-surrender. The human temple must be purged and purified for the reception of the Divine Guest; and those who make no effort to do this, complain that they are unable to see Him, that they derive no help in time of need. It is folly to assert that the greater the sinner the more welcome to the Christ. There may be pardon and restoration for the vilest, but the sin must be put away and the temple cleansed before He can fully enter, before there can be full intercourse with Him.

Farthest away perhaps from this communion, and from His Kingdom, are the multitudes of professors who repeat and listen to, and know His will, but *do it not*; whose daily lives are none the better for their religion; who know no touch of the spirit of Love either to God or man, or the animal creation; who endeavour to make a compromise between the demands of this world and the next, and to reconcile selfishness, rapacity, cruelty and warfare with the teaching of the Master.

Many there are who derive much comfort from their creed, because by it they feel assured of the safety of their own souls. This is the one and only object of their religion. But self-preservation is only an animal instinct, and of no ethical significance. We consider a man morbid and selfish whose supreme concern is for the safety of his body from disease and danger and death. And instead of being absorbed in anxiety as to the safety of the soul, we should rather strive and seek for help to render it

more meet for the companionship and inheritance to which we look forward. Besides, he that liveth to himself, and cares nothing for human brotherhood, can have no share in the Brotherhood of Christ.

Others there are who, without hope of recognition, or reward, have devoted their lives to the service of mankind and to the lifting up of their fallen brethren, who have not yet recognised the Christ, but are walking very near Him. Are not these like the disciples who walked with Christ to Emmaus, who felt their hearts burn within them by the way, yet knew Him not, for want of faith? Such men are doing His will without knowing it. And when the journey draws to an end, He will doubtless reveal Himself unto them.

But how much happier and more highly privileged are those who all through their earthly pilgrimage, in all their sorrows and trials, are able to ascend the mountain tops and walk with Him in Heavenly places; who can never doubt the continuance of His abiding Love, and have no fear even of the Valley of the Shadow of Death, for they know that He will still be with them, to guide their footsteps and strengthen their hearts. So may it be with us all. And when the pilgrimage is ended, we shall know Him still more fully, and with perfect vision, see Him face to face!

The Kingdom of God.

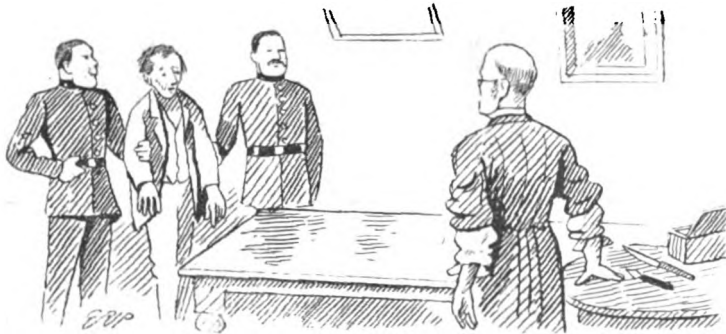
It has been a calamity that for a long time Christians paid hardly any attention to the idea of the *Kingdom* of Jesus on which He was always insisting, and gave their whole minds to the entirely different idea of the *Church*, which He only mentioned once. The Kingdom idea flourishes in every corner of the three Gospels, and languishes in the Acts and Epistles, while the Church idea is practically non-existent in Jesus' sermons but saturates the letters of St. Paul. . . . One gratefully acknowledges the charm of St. Paul's own mystical idea of the Church, one also knows why the Church has a stronger fascination for the ordinary religious person than the Kingdom. With him the Church is a visible and exclusive institution which men can manage and use. The Kingdom is a spiritual and inclusive society whose members are selected by natural fitness and which is beyond human control. One must *affirm* this or that, to be a member of the Church; one must *be* something to be a part of the Kingdom of God. Every person who is like Christ in character, or is of His mind is included in the Kingdom. No natural reading of Church can include Plato; no natural reading of Kingdom can exclude him.

If there is to be a Kingdom of God anywhere, it must be in this world; and if it be impossible here where Jesus died, it will be impossible in Mars or anywhere else. Mazzini used to say, and his words are coming true before our eyes, "The first real faith that shall arise upon the ruins of the old worn-out creeds will transform the whole of our actual social organization, because the whole history of humanity is but the repetition in form and degree of the Christian prayer, 'Thy kingdom come; Thy will be done on earth as it is in heaven.'"

The Kingdom of God cometh to a man when he sets up Jesus' Cross in his heart, and begins to live what Laurence Oliphant used to call "The life." It passes on its way when that man rises from table and girds himself and serves the person next him. Yesterday the kingdom was one man, now it is a group. From the one who washes to the one whose feet are washed, the kingdom grows and multiplies. It stands around us on every side—not in Pharisees nor in fanatics, but in modest and Christ-like men. One can see it in their faces, and catch it in the tone of their voices. And if one has eyes to see and ears to hear, then let him be of good cheer, for the Kingdom of God is come. It is the world-wide state, whose law is the Divine will, whose members obey the spirit of Jesus, whose strength is goodness, whose heritage is God.—Rev. John Watson, D.D.

Scientific Torture of Lunatics.

By "Ouida."



It appears to be in vain that those who see the menace to humanity in medical science, with its accompanying investigations, endeavour to awaken to its danger the somnolent mass of mankind. A peril that is unseen and seems to the general public impersonal—such peril, for instance, as lies in bad legislation or faulty diplomacy—is in the main vague and indifferent to the multitude; and the peril which lies for it in experimenting physiology therefore equally fails to arouse and alarm it. Those who are not scientists rarely read anything about science; and its reports are usually couched in language which deters outsiders from their perusal. Yet of late years there have been such strong efforts at popularising it, and such condescending appeals to the support of the populace, that it is surprising to see how apathetic the great majority are before the fate preparing for them by the scientific minority. How are they to be brought to understand their danger? How are they to be induced to see the meaning of those institutes, laboratories, and colleges which stand in their midst? How are they to be made to comprehend what is preparing for their children and those unborn? To awaken them is as hard as to persuade a peasantry who dwell on a volcanic line that the cauldrons of death boil under their smiling vineyards and cornfields. With skilful appeal to its egoism, the camorra of medical and surgical science has persuaded the public that its own interests are best consulted in leaving the new priesthood to the enjoyment of full liberty and irresponsible secrecy. It has been the demand of all dominant priesthoods in all times.

But there have of late years come to light facts which should arouse the most careless, the most apathetic, or the most credulous of the general public. They are the facts that persons mentally affected are subjected to experiment in what are called their asylums, under the plea that such imbeciles or maniacs, being considered incurable, are fairly used for the advancement of science, *i.e.*, the caprice, the curiosity, and the cruelty of scientific men. At the City Asylum of Baltimore, eight such persons said to be incurably afflicted with mania were made the subjects of experiments with a new preparation, and afforded "interesting effects" by their suffering and frenzy; all became ill, and one died. What defence can be made for such use of patients? The most cruel affliction of all human sorrows is mental affliction, whatever form it takes; but it is often united to a painless physical condition and good physical health; what can be more criminal than to add to mental deformity physical torment?

A Consul of a northern kingdom, well-known to me, was present at an experiment made on a mad person in an Italian asylum. The theory of some scientific professors that insanity can be cured by transfusion of blood was tested; the blood of a living lamb was transferred to the body of a maniac of middle-age: the suggestion to produce apoplexy was made by one of the professors, and this was done; the sufferings of the patient appeared to my friend to be very great. It is needless to say that the result of the experiment was only torture. In this instance the victim was a person especially deserving of compassion, for he had been for many years messenger of a bank and the bankruptcy of his employers had so affected him that he had become insane. These are but two instances which have become known; there are doubtless thousands of such experiments made in the close secrecy of lunatic asylums. Who shall convict the assassins? The whole staff of the establishments is bound by

interest and fear to the surgeons in command. The unhappy sufferers, did they recover, and could they lucidly relate what had been done to them, would find their relation dismissed by all hearers as a mere cobweb of their ruined brains. It is absolutely certain that the medical men appointed to asylums have it in their own hands to do whatever they choose in the operating rooms to their patients. Their excuse that they acted from the purest of motives would always suffice to screen them from punishment in the event of their actions becoming known.

The treatment of the insane constitutes one of the most difficult problems of human life; but since the world in general shrinks from the painless putting to death of maniacs and imbeciles, the world is certainly bound to see that they be not kept alive for the purpose of torture. The most brilliant in intellect and the most acute in reasoning may, by a railway accident or by some other catastrophe, be made an imbecile or a mattoïde, and faithless friends or mercenary relatives may see no treatment so desirable as that to be obtained in one of the asylums of which every country is so full. No one of us can be sure that such may not some time be his or her fate. Therefore the experimentation of scientists in these licensed establishments is a peril which should startle and arouse everyone who has intelligence enough to perceive its ominous portent. The remedy against it is hard to grasp, for although such a remedy would apparently lie in the exclusion of physiologists from the Board of all asylums, such exclusion would be merely nominal, since surgeons and physicians would always be directors and members of the governing body, and ninety-nine out of every hundred of these are now experimenting physiologists in their own persons, or active patrons of others whose sole pursuit is such experimentation.

This is not the place in which so grave a matter can be in all its details discussed; but I entreat the readers of these lines to open their eyes to what is the inevitable consequence of the heartless indifference of the world in general to the scientific torture of animals. The world has given the experimenting physiologist an unassailable position in logic and analogy. You allow him to sacrifice millions of innocent animals in the most excruciating torments because you and he hold together that they are inferior creatures, and therefore may be, with righteousness, thus sacrificed. The maniac and the imbecile are incontestably also inferior, entirely useless, much more useless than any animal, and often also dangerous to others. When the experimenting physiologist claims them, what can you say, logically, against it?

Two Worlds.

Two worlds are ours; 'tis only sin
Forbids us to descry
The mystic Heaven and earth within
Plain as the earth and sky.
Thou, Who has given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee
And feel Thee everywhere!

Selected.

A Glimpse of Nature.

Did you ever get up ever-so-early of a summer morning? Well, if you haven't, try it. It is the "gloryest" part of the day. I often awaken to listen to the strange sort of stir that takes place. There always seems a hint of daylight quite a while before it comes, as though the trees and grasses understood the wonderful thing about to happen.

As the sky shows just a tint of silvery blue, a sleepy little chirp is heard from some tiny bird nestled down in a soft nest in the bushes or trees. All is still except the strange rustle of the woods. Soon she peeps again, but not quite so drowsily—something between a coax and a call. Very often she sends out those sweet sounds several times before she is answered by a low, clear note with a twitter in it. Then come other sleep chirps from various directions, all the while the sun is climbing up the walls of the world; and when he opens its eastern gates he is met by a perfect chorus of music.

Dr. Alice B. Stockham.

A Clergyman's Testimony.

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

When, one year ago, I wrote my Annual Letter to my parishioners, I had the feeling it might prove to be the last. Weariness and weakness oppressed me, and the fear of death laid hold upon me. My physical state has, I am thankful to say, considerably improved. True, I am not as robust as I could wish, nor as I ought to be, and there may be mischief still at work which may not be easy to eradicate. My improved physical condition is largely attributable to Food Reform, which I was led to adopt through the influence of The Order of the Golden Age.

A year has almost elapsed since I made my venture of faith—the adoption of the non-flesh diet. It is no exaggeration, but the simple unvarnished truth, to say that I have been stronger, brighter and more active since restricting myself to the more natural and rational diet. Vegetarianism is not to me a *panacea* for all physical ills, but I see in it the undoubted remedy for very many of those ills to which “flesh is heir.” Defective sanitation and impure water have much to answer for in connection with outbreaks of diphtheria, typhoid, scarlatina and such like, but the disregard of dietary laws is productive of quite as much bodily mischief, for in the first place, unnatural and unwholesome food predisposes the body to an affinity with those deadly germs and microbes, of which we hear so much under the high sounding title of “Bacteriology”: and secondly flesh meat is the trusted ally of these two dreaded monsters—consumption and cancer.

The Social Revolution is not only *coming*, it has *begun*; everywhere, even in villages, despised and unfrequented, social reforms are in the air, and not by any means the least of these is the one which points to “the perfect way in diet.” Our food customs, in addition to the havoc they have wrought, and are still working, by giving us an ever widening track of disease and pain, lie at the root of our social iniquities. They have made us selfish and grasping, carnal and lustful, warlike and bloodthirsty. The scandals in high life, the brutalities of low life, the atrocities, murders, suicides, crowded into every passing week, may be traced to wanton disregard of the most elementary dietary laws.

For the generality of human kind, training in “the perfect way” is necessary, and should like all training be begun young. Children who have never been accustomed to feed on the carcasses of animals and birds are less likely to crave for flesh meat when grown up. The hope of Vegetarianism lies mainly with the young. But, alas for heredity; the children of great meat-eaters take to their parent's diet as naturally as do young ducks to the water. We must keep them from it, if it be possible.

We train the young to total abstinence from strong drink, arguing that if they never taste, touch, or handle, they will never hanker after it. There is much that is true and much that is untrue in this creed. The number of those who “lapse” from the early promise of total abstinence must be enormous, inasmuch as the craving for strong drink is not so much acquired as it is hereditary. We may teach a child songs and recitations, amuse him, and help him to amuse others. We may give him a beautifully illuminated pledge card to hang up over his little bed, but to what purpose in the case of the child of a drunken father, or above all the child of a drunken mother? Can you by these means give the child a new and healthy constitution in place of the unhealthy diseased one it has inherited from its parents, and in which the awful, fatal craving has been only too successfully planted? If there is any hope at all for such as these, of whom one is moved to say they should never have been born, it can only be by the most careful administration of the Laws of Diet and of Hygiene. Butcher's meat serves to bolster up the Drink Traffic and to render the prodigious efforts which are made to combat this most scandalous iniquity of little or no avail.

I am aware that in writing thus, I am seeking to make of none effect the traditions of the Britons who “never, never shall be slaves.” I can only make my confession, and take my stand,

if need be alone, among the sons of the Church. *Consequences* I cannot weigh, and have no right to consider. My brethren of the Clergy have no doubt their own ideals of living, I certainly have mine, and I do not mean to surrender them. Personally I care but little what befalls. Like many others, who have had “rough experience” in the Ministry, and been transformed into old men whilst yet young, I have lost my ambition. The loss is doubtless great gain, a statement which could not honestly be affirmed of *principles*. These I have not lost, and whilst I retain my senses mean never to part with. I am prepared to suffer any financial inconvenience, endure any hardship, undergo any misrepresentation, submit to any reviling, rather than yield up the principles for which I have contended, against overwhelming odds, for the last six years.

I can hardly be ignorant of the fact that if I were to cast my principles to the four winds, popularity, the bane and ruin of half the Clergy, would immediately follow. I have made my choice and should not complain of it. I have chosen the unpopular side, the side on which the Christ of the ages stands with pierced Feet and bleeding Hands. Everything which is calculated to lower and degrade Human Life, though Christian Society may approve, and the Church herself bestow a silent benediction, will be subjected, as in the past, to unsparing criticism, and be met with the most uncompromising opposition as far as I am concerned. Friends may forsake me, as many have already done, “past friends and present foes” may be identical: all this will make no difference to me, nor cause me to alter my attitude towards the rottenness and corruption which underlie our modern respectability, and our modern pharisaical religion. Friends may come, friends may go, it is my wish and my great resolve to pursue without regard to personal consequences, that narrow path which it seems to me *must* be trodden by all who would do God's work and serve the Christ faithfully here below.

Modern Slaves.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

J. Russell Lowell.

Transformation.

When Christ spoke, the neighbours forgot that He was the village carpenter. He impressed them with a sense of dignity nobler than anything they knew. He was theirs, and not theirs. A divine remoteness, and strange aloofness, characterized Him. He had ceased to be the Son of Nazareth and had become the Son of Man. A divine transfiguration had already passed over Him. Just as in the spring-time a change passes over the earth, and from within itself the world puts out its grass blades and its flowers, and covers itself with a vesture of new and living beauty, even so the soul of Jesus had been liberated, and had clothed the body with a sort of unearthly power and splendour. What was the secret of that power? How had the change been wrought which had transformed the carpenter into the Prophet, the artisan into the Teacher of the ages? It is a change which we may all share and it is a change which those must experience who aspire to teach and lead the world Godward. It is the solitary secret of every great ministry and of every divinely-lived human life. Jesus teaches us the secret when He says, “The Spirit of the Lord is upon me.”

W. J. Dawson.

Domestic Information.

Answers to Inquirers.

Useful Hints for Food Reformers.

What to do when Visiting.

Let your hostess know of your abstinence from flesh at the time of accepting her invitation or she will probably be put to expense and incur annoyance owing to the provision of unsuitable foods. As she may be ignorant of the reformed system, and consequently feel perplexed as to what it is necessary to provide, it will be found helpful to mention that you live upon very simple fare and partake of *anything except flesh food*. To the uninitiated, the practice of the "better way" presents many problems, and remembering this, be careful that you involve your hostess in no minor and needless worries, but show by the simplicity of your requirements that she is easily capable of affording you complete gratification. When she is certain of this, and has gained an idea of how to proceed, she will probably take pleasure in providing you with pleasing surprises.

When staying at an Hotel make your visit a means of instruction to the proprietor or the head waiter. There are many fleshless dishes which can be well prepared by any ordinary hotel cook. These should be ordered, and it is wise to insist upon being *well catered for*. In most of the large hotels such things as porridge, fruit, savoury omelettes, etc., are generally provided now at the breakfast table, and there would be no difficulty in getting such dishes as baked tomatoes on toast, spinach and eggs, mushrooms and tomatoes, etc., etc.

How to Lessen the Consumption of Alcohol.

Use and recommend to others those pure and natural wines which, while containing the invigorating and restorative properties of the grape, are entirely free from alcohol. One such beverage is Welch's Grape Juice, which we can commend to our readers as pleasing to the palate and possessing many excellent qualities. An analytical report shows not only that it is free from alcohol in any form, but that it contains *no Salicylic Acid* or any other preservative. Further information can be gained by reference to our advertisement columns.

Recipe for a Plum Pudding Worth Knowing.

Take 4 oz. Tapioca soaked in one pint of cold water 12 hours, 1 lb. wholemeal, 8 oz. pine kernels, 8 oz. Lemon Peel, 8 oz. sugar, 4 lb. raisins (stoneless are best) 1 lb. carrots boiled and mashed very fine, 4 eggs, $\frac{1}{2}$ pint of milk, $\frac{1}{2}$ lb. milk biscuits, crushed very fine.

A Word of Warning.

The partially cooked or specially prepared cereals which are now so plentifully advertised, are stated to require *very little cooking*, but for the sake of one's digestion it is wise to give them some time longer on the fire than the instructions stipulate. To save time at the expense of health is not true economy.

Indigestible Wholemeal Bread.

Unless wholemeal bread is properly raised and lightly baked it is apt to prove indigestible, and as it is the principal staff of life for the Food Reformer, it is essential to obtain it of the right quality. Many failures on the part of young beginners may be accounted for in this manner, as well as by excessive feeding.

41.—What is the sixth sense, and how is it to be obtained?

It is a spiritual or psychic sense, by which we apprehend men and things, and discern the quality of the souls of those who are about us. By it we feel instinctively, as it were, the spiritual atmosphere or "aura," of those with whom we come in contact, and measure their spiritual attainment with intuitional vision. When developed to a high degree, thought-reading becomes as easy as breathing. It can only be obtained by purification of the soul and body, by study of the laws which relate to this faculty, and by continuous living on the spiritual plane of consciousness.

42.—Do you consider that a religious man would suffer any loss if he disobeyed his convictions, because following them would cause inconvenience and hostility?

Yes, most certainly! The penalty which comes upon those who receive Light and who do not walk in it, is darkness. Their perceptive faculties become dimmed. Those who obey the voice of conscience find their vision becomes clearer and that their path becomes brighter with the light of Heaven.

43.—Why does The Order of the Golden Age so persistently challenge the morality of Flesh Eating?

Because we are convinced that the welfare and destiny of millions yet unborn, depends upon the abolition of butchery and carnivorous food, and because we believe that the surest way to bring this about is to protest against the custom as being *a sin against physical and moral law*. We believe God wants this protest to be uttered, and we know that our challenge can be backed by arguments which are irrefutable. Just as the eyes of Christendom have been opened within the past half century to a realization of the sin of *slavery*, so a general awakening will take place to the sin of *butchery* for food, and the hideous practice will be swept away for ever.

44.—How is it that Moses permitted flesh-eating, if it is wrong?

Moses also permitted polygamy, slavery, divorce without cause, and other customs which are not considered permissible in the Christian Era. Those of us who are Christians, are followers, not of Moses, but of Christ—who superseded and abolished the principles of "an eye for an eye and a tooth for a tooth," and who inculcated *self-sacrifice* instead of the sacrifice of *others*. There is no harmony between His spirit and teaching, and that which sanctions and participates in needless butchery and cruelty.

45.—Have we any striking evidence in favour of the belief in bodily re-incarnation?

Yes. Shakespeare's phenomenal knowledge of human life in its various phases, as well as his intimate acquaintance with arts and sciences and with various European cities, points to the idea that his sub-conscious memory concerning previous earthly incarnations was abnormal, thus accounting for these facts. He was a man of circumscribed environment, who—as William Shakespeare—had never been out of England, and had never learned the language of kings, courtiers and philosophers.

46.—Is Mental Science of any practical value in promoting physical health?

Yes, most certainly, for the mind can wield a marvellous influence over the body. The statement, "As a man thinketh, so he is," applies to his physical condition as well as his moral status. Our bodies are only garments of flesh in which we, as spiritual beings, dwell. By spiritual volition we can learn to exercise a controlling and a transforming influence upon our mortal frames.

Announcements.

Important Notice.

All Communications should be sent to
The Headquarters of The Order—
The Beacon, Ilfracombe, England.

The Executive Council cannot accept any responsibility concerning letters addressed elsewhere.

There will not be any Convention of The Order held this year until late in the Autumn.

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.

If your Subscription for this Journal for 1898 is not paid, kindly forward the same. 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, and is edited and written by voluntary and disinterested workers, you are invited to assist the Council by subscribing towards the expense sending free copies to various public Institutions in all parts of the world, and to leaders of thought throughout Christendom.

Any person receiving a copy of this paper, which has been defaced or altered in any way, is requested to communicate with the Editor.

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.

A very limited number of copies of "The Herald" for 1897, bound in volume form, are still obtainable. The price is Three Shillings post free (as in 1896). The volumes are bound in Art Green Cloth printed in Gold and will make a valuable present.

Member's Badges can be obtained upon application to The Registrar, as follows, viz.:

For Gentlemen:

Velvet Buttons with Gilt Letters—O.G.A. ONE SHILLING.
Gold Letters mounted on a Gilt Pin. TWO SHILLINGS.
Letters and Pin, Gilt on Yellow Metal. ONE SHILLING.

For Ladies:

Letters O.G.A. on a Safety Pin Brooch, Gilt. ONE SHILLING.
Gold Letters on Oxidized Bow. TWO SHILLINGS & SIXPENCE.

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.

A New Pamphlet

Is now in the Press.

**What the Scientists say
about Flesh-eating.**

By **SIDNEY H. BEARD.**

Price ONE PENNY Post Free (FIVE SHILLINGS per hundred).

A Free Copy of this Journal & some Pamphlets

Will be sent gratis to any

Clergyman, Minister, Doctor,

or

Leader of Public Thought & Opinion,

Who wishes to know more about the Food Reform Movement,
upon receipt of a postcard giving name and address.

If you are in Sympathy with

The aims and objects of this Journal.

You are invited to make it known to

Your Friends and Acquaintances!

There are thousands of persons who would take it regularly, if once it were brought to their notice!

Will you assist in

The good work of

Introducing

Into human hearts and homes.
Clearer apprehensions of
Practical Truth and

New Ideas

Which are likely

To promote Increased Happiness

And health of human souls and bodies?

Young Men and Women

are invited to get up debates on such subjects as—

"Is Flesh-eating Wrong?"

"Can Physical Disease be Prevented?"

"Is Vivisection a Crime?"

"Can National Drunkenness be Wiped out?" etc., etc.

Information

and helpful literature

will be supplied Gratis

to such, by The Order of the Golden Age.

Please make this known to your Acquaintances.

A FAIR CHALLENGE.

Any Persons purchasing this Journal during 1898

and at the end of the year not being satisfied that the information obtained through its columns has been

Worth Ten Times what it has Cost,

can obtain the return of their Money.

The Editor will refund what has been paid for Copies

upon receiving a letter to the above effect with evidence of purchase.

THE ESOTERIC

The Esoteric is devoted to methods, scientifically religious, for bringing body, mind, and soul into harmony with God and nature.

Those seeking Holiness of heart and life should read it.

Also those who are studying magic will find in it the secrets of the Power of the Christ, of His knowledge, and of His understanding.

Subscription—

1 Dollar per year. Foreign, 1 Dollar 25 Cents. Sample Copy free.

ESOTERIC PUBLISHING Co.,
Applegate, California, U.S.A.

FOR SALE

A QUANTITY OF

ELECTRO-TYPE BLOCKS

Which have been used in this Journal during the past two years,

They are Artistic
and in Good Condition.

Full Particulars upon Application to
the Editor.

WANTED,

Artistic Pictorial Blocks,

Similar to those used in this Paper,
Sizes about 4½ x 1½, and 2½ x 1½.

Proofs, with Prices marked upon same, should be sent to
THE EDITOR.

The Vegetarian Almanack

For 1898.

Edited by J. S. HERRON.

This year it is better than ever
and every Food Reformer should
obtain a copy.

It will be found Interesting,
Instructive, Amusing and Useful.

Price **THREEPENCE,**

E. W. ALLAN,
Ave Maria Lane, London.
IDEAL PUBLISHING Co., Ltd.,
Memorial Hall, Farringdon St., E.C.
J. ROBB & Co.,
Lombard Street, Belfast.
OLLEY & Co., Ltd.,
Royal Avenue, Belfast.

THE Maternity Society of England.

Office:—
6, Southampton Street, Strand, London.

THIS Society seeks to supply a want which, owing to the abuses which are often connected with irresponsible Maternity Institutions, has long been felt.

It has been founded for the purpose of maintaining small Maternity Homes in such districts as need them; for training Nurses; for inculcating among women the knowledge of the simple laws of health and maternal duties; for spreading a knowledge of more healthful and better foods, and for bringing comfort and safety at a time of special distress to those who are over-burdened with life's cares and worries and poverty.

A copy of the Report will be sent upon application to the Honorary Secretaries,

The Misses COLE.

THE TEMPLE

A Monthly, devoted to the Higher Human Culture.

EDITED BY PAUL TYNER.

This Magazine aims to present, with clearness and concentration, each month, one lecture, story or essay, dealing from an original point of view with some one particular phase of the new spiritual and scientific thought which is re-making the world.

Bodily Immortality, Spiritual-Self-Consciousness, and the Rosy Cross.

are among the subjects of the first three numbers. The August number contains a peculiar suggestive elucidation of the subject of Psychic Sensitiveness, under the title.

The Sixth Sense, & How to Develop it,
BY PAUL TYNER.
The Magazine is convenient in size, printed in large, clear type, and on handsome paper, and bound in artistic covers.
Single Copies, 6d. Annual Subscription, 5s.
Sent post paid on receipt of price.

THE TEMPLE PUBLISHING CO., 33 & 34, MASONIC TEMPLE, DENVER, COLO.
U.S.A.

A New Edition of

'The Perfect Way in Diet'

BY
Dr. ANNA KINGSFORD.

At the Popular Price of ONE SHILLING.

To be obtained from the Offices of
The Order of The Golden Age
ILFRACOMBE, ENGLAND.

Full of Information useful to Food Reformers.

"The Fat of the Land

AND

How to Live on it."

By Dr. Ellen Goodell Smith.

The best all round treatise on a Reformed, Rational and Humane Diet yet published.

Price **Six Shillings,** post free.

Now to be obtained in England from the OFFICES OF THE ORDER OF THE GOLDEN AGE, Ilfracombe, England

"BEYOND THE PALE."

By MONA CAIRD.

A Booklet which will lead nearly everyone who reads it to join in the Crusade against Vivisection.

Reduced Price, **Threepence.**

To be obtained from the Offices of
THE ORDER OF THE GOLDEN AGE
Ilfracombe, England.

CHRISTIAN CITIZENSHIP.

By Rev. W. J. CLOSS, B.A.,
(Chairman of the New South Wales Congregational Union).

PRICE ONE PENNY.

To be obtained from the Offices of
THE ORDER OF THE GOLDEN AGE
Ilfracombe, England.

The World's Advanced Thought.

Published at
 PORTLAND, OREGON, U.S.A.
 Edited by L. A. MALLORY.

The Title of this Journal describes its nature.

It contains advanced ideas and useful information, which are calculated to further the progress of mankind towards the millennium of Peace and Righteousness. Seekers after truth will find much that is suggestive and helpful in its pages. Its tone reveals sincere altruism, combined with fearless and original freedom of thought.

Price 3/- per annum. Post Free.

THE VEGETARIAN.

New Issue, in Coloured Cover,
 With New and Striking Features.

ARTICLES on Hygiene, Humanity, and Subjects making for the Progress and Advancement of the Race will appear. Weekly Cookery Column with Advice and Answers to Correspondents.

AN UP-TO-DATE NEWSPAPER, which should be taken by all Food, Temperance, and Social Reformers.

Weekly, **ONE PENNY**.
 Three Months, 1s. 3d. Six Months, 2s. 3d.
 Twelve Months, 4s. 6d.

The Ideal Publishing Union, Limited,
 19, Memorial Hall, Farringdon St., London, E.C.

THE THEOSOPHICAL REVIEW.

EDITED BY
ANNIE BESANT and G. R. S. MEAD

Published on the 15th of each Month.

The Theosophical Review is a high-class magazine, circulating chiefly among thoughtful and cultured people, in Europe, India, America, and the Colonial Empire. It deals with philosophical, religious, ethical, scientific and literary questions in a liberal and reverent spirit, seeking to solve them by the knowledge that may be obtained through the study of the universe and of man from the spiritual standpoint, and bringing both from ancient and from modern sources the corroborative evidences obtained through the intellect and through the emotions. It vindicates the claims of Religion by shewing the common basis of all religions, the universal truths "believed everywhere, at all times, and by all," summed up in the name "Divine Wisdom," Theosophy.

Annual Subscription 12s., commencing September 15th, 1897.
 Single copies 1s., post free 1s. 2½d.

Theosophical Publishing Society, 26, Charing Cross,
 London, S.W.

WORKS BY
MRS. C. LEIGH HUNT WALLACE,
 Editor of the "Herald of Health."

The Object of this Paper is the Physical
 Regeneration of Man,
 Monthly 2d. Specimen Copies Free.

Home Cure and Eradication of Disease	1/2
Flesh Eating a Fashion	1½d.
Vaccination brought home to the People	5d.
Drink: Its Cause and Only Cure	1½d.
Salt in its Relation to Health and Disease	1½d.
Dietetic Advice	1½d.

Fermentation, the Cause of Disease in Man and Animals. Joseph Wallace 1½d.
 Cholera, Its Prevention and Home Cure 2½d.
 Biology of Daily Life: J. H. Napper Nevill, M.A. .. 3/9

The above can be obtained at
 4, Albany Terrace, London, N.W.



WE LEAD

In the Importation
 of **Rare & Novel**

Fruits, Nuts, and Foods -

We supply—
 "NUT & FRUIT" CAKES
 FROMM'S EXTRACTS.
 The Latest American
 FOODS & DAINTIES.
 The Pick of Californian
 DRIED & TINNED FRUITS
 and
 Every Requirement of
 The Vegetarian
 and
 Food Reformer.

SEND STAMP
 FOR LIST

BILSON & CO
 88 GRAYS INN ROAD
 LONDON.

HEALTH SPECIALITIES.

- 1.—**N.R. Fruit and Nut Bread**, composed of the choicest Fruits and Nuts of the Season.
 - 2.—**Nuts Ground into Flour** by a Special Process of my own invention.
 - 3.—**Jams and Beverages**, made from Fruits without cooking or sweetening. N.B.—The above are prepared in my own Factory only, and absolute purity is guaranteed.
 - 4.—**Nuts and Fresh and Dried Fruits** of all sorts, wholesale and retail.
- A Sample of **N. R. Bread**, with Price List and other Literature can be obtained for **Sixpence**.

W. A. MAODONALD,
 Health Stores,
 King St., Tower Hill, LONDON, E.

JUST PUBLISHED.
THE GERMAN NATURE CURE & HOW TO PRACTISE IT
 By I. AIDALL.
 A Useful Handbook for the Treatment of all Complaints
 by Natural Means.
 To be had of all Booksellers.
 Published by NICHOLS & Co., 23, Oxford Street., London, W.
 Price 2/6 nett. By Post, 3/0

8 Large Pages. Price 1d.
THE MUSICAL BUDGET
 The Cheapest and Best Musical Periodical.
 Each number contains 12 or more Vocal or Instrumental Compositions, including songs for all singers, and pieces for all players.
 SPECIMEN COPY, Post Free, 1½d.
 ANNUAL SUBSCRIPTIONS, 1/6 Post Free.
 You should order your newspaper to supply the Musical Budget with your other magazines, etc.
 London—HART & CO., 22, Paternoster Row, E.C.

New Volume. Price 1/- Post Free, 1/2
 160 Large Pages of Music for One Shilling.
 THE
MUSICAL BUDGET ANNUAL
 In this Monster Collection, containing over 200 COMPOSITIONS, will be found Music of every conceivable character, and a more useful volume for the Family Circle cannot be obtained. It will be found a UNIVERSAL PROVIDER to every Musical Circle, to which to turn when in doubt what to sing or play.
A MARVELLOUS SHILLINGSWORTH OF MUSIC.
 London—HART & CO., 22, Paternoster Row, E.C.

To Violinists, Mandolinists, &c., &c.
 Price 1/- Post Free, 1/2
THE VIOLIN BUDGET
 Vol. VIII.
 Containing 250 COMPOSITIONS—SOLOS AND DUETS—nearly the whole of which have been specially written for this work. It is essentially a work for Amateurs, and the music is written to suit them. The majority of the pieces are also suitable for the Mandoline.
 London—HART & CO., 22, Paternoster Row, E.C.

THE VEGETARIAN DEPOT,
 96, Crawford Street, Baker Street, London, W.

Established and Superintended by
MADAME ALEXANDRINE VEIGLE.
 All kinds of goods for Vegetarians kept.—Food Specialities Hygienic Underclothings, Gloves, Soap, Candles, Household Articles, Literature, Periodicals, etc.
 All goods are of the best quality, being selected they can thus be well recommended.
 Price Lists on Application. One Penny.

TORRS PARK, ILFRACOMBE.
Ladies' Collegiate School.
 Principals—MRS. HICKSON AND MISS BRIDGMONT.
 Thorough Education, with Christian Training. Personal Supervision and Home Comforts. Climate Healthy and Bracing. House well situated in its own Grounds with splendid Sea and Land Views.
 A Vegetarian Diet supplied to Pupils if Desired.
 PROSPECTUSES ON APPLICATION

The Testimony of Science
Against Vivisection.
 By SIDNEY H. BEARD.
 Price One Penny.
 1/- per doz., 2/- per 50, 5/- per 100, Post Free.
 To be obtained from the offices of
The Order of the Golden Age,
 ILFRACOMBE, ENGLAND.

All Persons Interested in SOCIAL REFORM
 should read,
"A Plea for a Broken Law,"
 BY
REV. H. J. WILLIAMS, Rector, Kinross, N.B.
 To be obtained from The Order of the Golden Age
 Price 6d. Post Free.

COSENZA'S SPECIALITIES for VEGETARIANS.

Macaroni and Pastine.

"Pure Semola." The very best made. Diagram for shape, and recipe how to cook in various Italian Fashions, on application.

Prepared Tomato Sauce.

Sauce Napolitaine.

The above Sauces are READY FOR USE, and only require warming.

Tins, 8d. and 1/2; Bottles, 1/2.

These Sauces are specially prepared for dressing
MACARONI A LA NAPOLITAINE.

Lacrime Cristi Vinegar,

Absolutely pure Wine Vinegar.
Per bottle, 1/6.

The Tuscany Sauce,

A great relish.
Per bottle, 1/- and 1/10.

Maggi's Soups.

34 Varieties.—See special advertisement, front page.

Petits Pois a la Francaise

These are the *Finest Peas*, prepared with butter, and forming an excellent dish. They only require warming before serving.

Pint Tin ... 2/6.

Spanish Pimentos

An excellent relish. Per Tin ... 1/-

Finest Lucca Oil

Guaranteed absolutely pure Olive Oil.
Pint Bottles, 11d., Quart Bottle, 1/7.
Extra Sublime—

Pint Bottles, 1/4, Quart Bottle, 2/6.

COSENZA & Co.,

88, Wigmore Street, Cavendish Square,
London, W.

CLEYEDON Hydropathic Establishment

Comfortable Winter Residence for Patients and Visitors, standing in its own grounds, high and dry, sheltered from the North and East Winds, thoroughly warmed and ventilated, climate mild and equable with much Winter sunshine.

Particularly recommended for Insomnia, Dyspepsia, Gout, Rheumatism and Pulmonary Affections.

RECOMMENDED TO VEGETARIANS as special attention is given to Hygienic Diet.

TURKISH, RUSSIAN, AND OTHER BATHS.
Special arrangements for Christmas Holidays.
Secretary, Hydro, Clevedon, Somerset.

BOURNEMOUTH,

LOUGHTONHURST, WEST CLIFF GARDENS.

A HOME FOR VEGETARIANS

Seeking rest or change

Either as Boarders, or in Private Apartments.
Comfortable winter home, beautifully situated.

MODERATE TERMS—

MRS. HUME (nee MUTTEMAN).

The Hygienic Home AND School of Physical Culture,

UNDER THE CARE OF

MISS RHODA ANSTAY,

The Leasowes, Nr. Halesowen,
Worcestershire.

For the purposes of Health and Physical Culture, and for the Cure of Morbid Conditions, Spinal Curvature, Flat Chest, Round Shoulders, Indigestion, Neuralgia, and many Nervous Affections, &c., by Swedish Gymnastics, Swedish Medical Movements, and Massage.

Pure Bracing Air. Non-Flesh Diet.
Instruction in Gardening, Wood Carving, Elocution, and other healthful occupations.

'The Queen of Scottish Health Resorts.'

VEGETARIAN HYGIENIC HOME,

STAFFA LODGE,
BRIDGE OF ALLAN, N.B.

MRS. A. HARDY MOFFAT, PROPRIETRESS.

Terms from 25/- per week. Prospectus on application.

VEGETARIAN BOARDING HOUSE,

10 & 11, ROYAL TERRACE, WARRIOR SQUARE,
ST. LEONARDS-ON-SEA.

Terms on application to:

MRS. GODBOLD,

25 Years' Practical Experience of the Diet.

THE LONDON FOOD CO.

451, HOLLOWAY ROAD, LONDON, N.

NUT PRODUCTS.

NUTTOSE. A perfect substitute for meat, far exceeding it in nutritive value. It satisfies the craving for flesh food, and contains the same proportion of nitrogenous matter as best beef-steak, also 30 per cent. of fat and a rich supply of the nerve and bone-building salts.

Thoroughly sterilised, partially predigested and easily assimilated. Has a savoury taste and can be prepared in a variety of ways.

In sealed tins—1/2-lb. 10d.; 1-lb. 1/3; 1 1/2-lb. 1/6

BROMOSE. A malted Nut product, specially adapted for those who cannot digest starchy foods. Superior to Cod Liver Oil for consumption and all other wasting diseases. Contains all the necessary food elements in the most assimilable form.

Per 1-lb. tin, 2/1

NUT BUTTER. Contains not only the fat, but also the other valuable nutritious elements of the nut. For table use, or may be employed for shortening of all kinds.

In 1-lb. tin, 1/3

CEREAL FOODS.

RYEMOLA. A perfectly cooked combination of grains, ready for immediate use. Sterilised and partially digested. Directions with every package.

Per 1-lb. package, 6d.

GRANOSE. Can be had in Flake or Biscuit form. Made from the whole wheat, twice cooked, delicate, crisp, and easily digested. Is the best cure for constipation, sick headache, and other digestive disturbances. Ready for immediate use.

Per package, 7 1/2d.

CRYSTAL WHEAT. Pure wheat, perfectly cooked

In 2-lb. package, 7 1/2d.

BREAKFAST FOOD. A combination of grains in just the right proportion to secure a perfect food. Partially cooked.

In 2-lb. package, 7 1/2d.

WHEATOSE. A new Cereal preparation made from the germ and most nutrient portion of the wheat. Uncooked. Very pleasant to the taste.

2-lb. package, 7 1/2d.

BISCUITS.

Oatmeal Biscuits, sweet, shortened	..	per lb.	6d
Oatmeal Wafers, sweet, shortened	..	"	7 1/2d
Wheatmeal Biscuits, sweet	..	"	6d
Wheatmeal Biscuits, shortened	..	"	6d
Wheatmeal Biscuits, plain	..	"	6d
Whole Wheat Wafers, cream, shortened	..	"	6d

CARAMEL-CEREAL. A Cereal substitute for Tea and Coffee, which is fragrant and aromatic, delicately flavoured and satisfying. Easily prepared. Directions with every package. Each package contains sufficient for hundred cups.

Price 10d.

SEND FOR OUR PRICE LIST.

POSTAGE EXTRA.

These foods can also be obtained from—

BAX & Co., 35, Bishopsgate Street, Without, E.C.
RILSON & Co., 68, Gray's Inn Road, W.C.
FINE'S STORES, 202, Walworth Road, S.E.
VEGETARIAN DEPOT, 96, Crawford St., Baker St., W.C.
WHITELEY'S, Westbourne Grove, W.,
and at 89, Paternoster Row, E.C.

THE "HERALD OF THE GOLDEN AGE"

Office—The Beacon, Ilfracombe, England.

is published on the 15th of each month, and may be ordered of any Newsagent, or at any Railway Bookstall, or it can be obtained direct from The "Manager," for 1/6 per annum, to whom all advertisements should be sent. Suitable Articles, Poems, and News, will always be welcome.

LONDON PUBLISHERS:—

MARSHALL, RUSSELL & CO., LTD., 6, PANYER ALLEY, PATERNOSTER ROW.

United States—THE VEGETARIAN SOCIETY, 310, Chestnut St., Philadelphia.
THE PURDY PUBLISHING Co., McVicker's Theatre Buildings, Chicago.
THE WORLD'S ADVANCE THOUGHT OFFICE, Portland, Oregon.
THE TEMPLE PUBLISHING Co., 34, Masonic Temple, Denver, Colorado
Montreal, Canada—DR. B. W. A. MACBEAN, 390, Mountain St., Montreal.
Ireland—THE IRISH VEGETARIAN UNION, 29, High Street, Belfast.
Sydney, New South Wales—MR. F. C. NEWCOMBE, Y.M.C.A., Sydney, N.S.W.
Tasmania—MISS INNES, Narracoopa, Franklin.
India—DR. D. N. BANERJEE, 2, Marcus Square North, Calcutta.
" MR. N. C. MITTER, Chupra, Sarun, Bengal.

Japan—MR. C. PFOUNDERS, Kobe, Hiogo.
Scotland—THE SCOTTISH VEGETARIAN SOCIETY, 6, Jamaica St., Glasgow.
Warsaw, Poland—DR. JOZEF DRZEWEICKI, 46, Nowy Swiat, Warsaw.
New Zealand—MR. E. C. REYNOLDS, Bank of New Zealand, Wellington.
Jamaica—HERR. G. PENTZKE, Newport P.O., Jamaica, W.I.
Exeter—W. J. Southwood & Co., Stephen's Bow.
Manchester—THE VEGETARIAN SOCIETY, 9, Peter Street.
Denmark—HERR VON LEUNBACH, 8, Korsgade, Copenhagen.
Jersey—MR. J. H. WILKINSON, La Maisonnette, Le Hocq, Jersey.
Spain—SENOR J. OBIOLS AMIGO, 55, Alta, S. Pedro, Barcelona.
Norway—MR. A. SABRO, Office of "Frie Ord," Christiania.

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