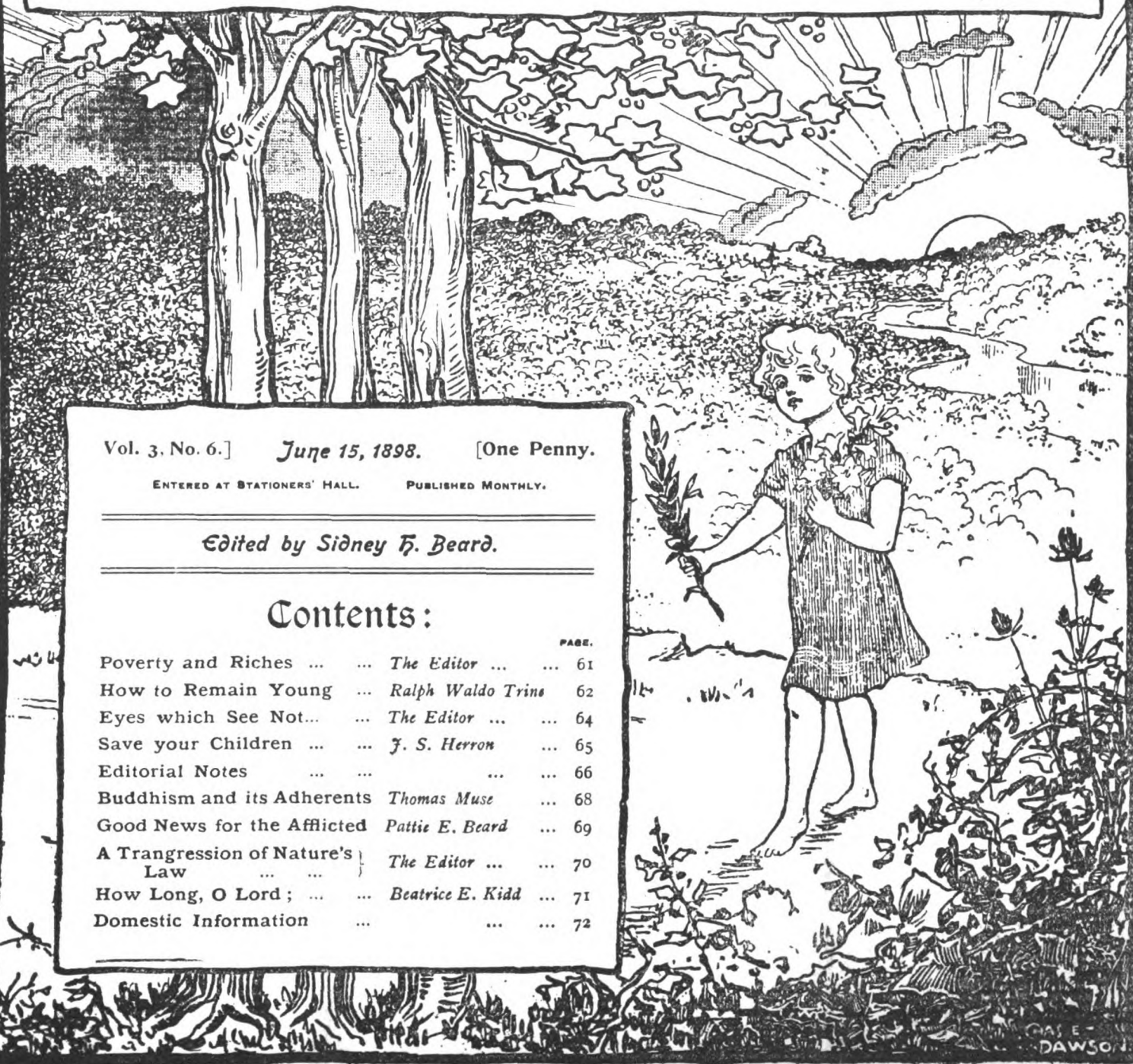


# THE HERALD OF THE GOLDEN AGE.



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*Edited by Sidney H. Beard.*

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G. E. DAWSON

# THE ORDER OF THE GOLDEN AGE.

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## 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 the Laws of God—*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*. It is therefore hoped that Friends will assist in circulating "The Herald" and the Official Pamphlets, and 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 contributions of Members and Friends. 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.

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Price One Penny, Five Shillings per Hundred (assorted if desired). Post Free.

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- 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 Solve it.* HARRY COCHING.
- The Feast of Bacchus* ASTLEY WALTON.

## Editorial Announcements.

In consequence of the numerous complaints which have been received from Members—concerning the postal rate of "The Herald" being one penny (because it has weighed over 2 ozs.), it has been decided to eliminate two pages of advertisements, and thus reduce the Journal so that it can be posted for one halfpenny. The Executive Council trust that this decision will lead to a largely increased circulation.

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

- The Home of the Italian Organ Grinder ... Rev. E. Millard.
- Our Position as Food Reformers ... The Editor.
- The Power of Unuttered Thought ... Harold W. Whiston.
- The Influence of Buddhism upon Character ... Thomas Muse.
- The Human Temple and its Wonders . ... The Editor.
- The Divine Likeness ... The Editor.

The Executive Council feel it necessary to acquaint Members and Friends with the fact that the expenditure of the Order (consisting entirely of the cost of printing and postage) for the first half of the year 1898 has largely exceeded the income, and that a considerable deficit is the result. As constant and increasing evidence of practical good being accomplished by the circulation of the Official Literature, is coming to hand every day, the Council hope that no curtailment of the effort which is being put forth will be rendered necessary, but that, on the other hand, they may be in a position to *increase* it. Missionary and propaganda work cannot be carried on without funds, however, and they therefore trust that those Friends who are sincerely interested in the work and who are in a position to unite with them in contributing to its maintenance,

will do so. Every copy of the Official Journal which is sold, realizes less than the cost of production, although all literary matter is contributed voluntarily, whilst thousands of copies are sent forth to public Institutions in the hope of thus influencing contemporary thought in the direction of the truths which are proclaimed by The Order. Any friend who can suggest a *more effective* and *less costly* modus operandi is invited to make his views known.

Every Reader who has derived benefit from perusing this paper, or who is in sympathy with its objects, would take it in *regularly* and induce one friend to do likewise, it would become self-supporting at once, and its influence for good would be immensely increased.

At present, in addition to private individuals of influence and a large number of Editors of various journals, free copies of "The Herald" are sent every month to the following Institutions:

### United Kingdom.

- The University Colleges.
- The Theological Colleges.
- The Young Men's Christian Associations.
- The Free Libraries.
- The Hydropathic Establishments.
- The Vegetarian Restaurants.
- The Turkish Baths.
- A considerable number of Mechanic's Institutes.
- Some of the Principal Working Men's Clubs.
- The Largest Young Women's Christian Associations.

### America.

The Principal University and Theological Colleges:



THE HERALD OF THE GOLDEN AGE

"THY WILL BE DONE ON EARTH."

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OF  
THE ORDER OF THE GOLDEN AGE.

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

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## Poverty and Riches.



We cannot move about in the world without continually coming across persons who, whilst arrayed in silk and broadcloth, appear to be starvelings so far as true wealth is concerned—a sort of spiritual “submerged tenth,” who are not only out of work, but whose soul-garments are out at elbows. We meet men and women who, through a long course of spiritual mal-nutrition, have become almost too weak to hope, to aspire, to believe, or to labour; who have either starved their souls by living entirely on the physical plane of consciousness, as mere animals, or who have been badly nourished upon such husks as cold formalism, ceremonial performance, or traditional beliefs imbibed without thought or reflection.

As we meet with such types of the saddest form of poverty, the lesson which is taught by their experience is readily apparent to those who are capable of exercising thought or reflection. Just as we need to repair and build up our physical frames by the daily assimilation of physical food, so we also need to provide for the nourishment and growth of our spiritual powers by communion with the Infinite Spirit from whom all Life proceeds, and by the apprehension of truths which are vital and fresh to us. The prayer “Give us this day our daily bread,” includes more than “the bread that perisheth,” and provision has been made for the supply of this our supreme need. If we seek after Truth and open our hearts to its reception, it will be given us upon the condition that we obey it and utilize it as we get it. If we put our prejudices and inherited delusions aside, if we turn our faces towards heaven and watch for the light

of the day dawn on the inner horizon of our souls, we shall not be disappointed, but shall at last find ourselves led by the Spirit of Truth into the glorious liberty and health of the Children of God.

It is an easy matter, now-a-days, to interest people by talking to them about pecuniary wealth. So desirous are they to secure it that they will undergo considerable personal self-denial in order to obtain knowledge how they may accomplish this end. It is, however, altogether different when spiritual and intellectual acquisitions are concerned, for then apathy and indifference too often exist in the place of keen interest. Yet what comparison can there be between earthly gold, which is so liable to elude our grasp, and those riches which consist in nobility of character and the accomplishment of a real life-work—treasures which are imperishable and soul-satisfying!

The one form of poverty to be dreaded more than all others is *ignorance*—ignorance of truth, ignorance of physical and spiritual law, ignorance of ourselves, of God, and of the Heaven which is within our reach. We may all become rich if we are so resolved, and if we fail to do so our loss will be great indeed. We may not all be able to acquire proficiency in academic knowledge or to furnish our minds with stores of classic lore, but we may all attain to the wisdom which will enable us to live rejoicing and powerful lives—for if we make it our chief concern to seek the Kingdom of God, and to achieve its mastery of self and circumstance, if we strive to *know*, in the fullest and deepest sense, the Father whose spiritual being we share, all that is necessary for our progress in spiritual attainment will be revealed to us.

Not only can our *souls* suffer from starvation, but our *minds* also, and for lack of self-culture we may shut ourselves out from the wondrous realms of art, science, poetry, and music, which are all around us, simply awaiting the development of our perceptive faculties and our capacity to apprehend and enjoy them. Let us beware of drifting into such a state of mental atrophy and inaneness as is reached by many, who seem even in years of maturity only able to eat and sleep or to re-echo the common-place gossip of the neighbourhood and the news of the day.

The Universe is ours with all its marvellous profusion of form, colour, and sensation—for it is God's. We may walk through Earth's green fields, and climb its sunlit hills rejoicing



in the knowledge that we are heirs of God and joint-heirs with Christ. We need not envy those who are called owners of vast estates—for in a short time a plot of land measuring some six feet by three will be all that they can claim in this world. Let us but see to it that each year we grow richer in character and mind, that our accumulations consist of records of earnest work for God and humanity both attempted and achieved, and that our losses consist only in the lopping off of those habits and erroneous ideas which have been but weights to hinder us in the spiritual race. Then *all will be well*—and we may go forward into the unknown, without a fear of bankruptcy and with hearts that find triumphant music everywhere.

The Editor.

## Yet there is Time!

Have we not all, amid life's petty strife,  
Some pure ideal of a noble life,  
That once seemed possible? Did we not hear  
The flutter of its wings and feel it near,  
And just within our reach? It was, and yet  
We lost it in this daily jar and fret,  
And now live idle in a vague regret,  
But still our place is kept, and it will wait  
Ready for us to fill it soon or late;  
No star is ever lost we once have seen,  
And we may yet be what we might have been!

The "Christian Metaphysician."

## The Critical Habit.

Criticism often discourages, and too often does permanent and serious harm. Life is not easy to any one, and to many people it is very hard. They are carrying every pound of burden they can possibly carry. They sometimes almost totter beneath their heavy load. Now suppose that, instead of saying cheering words to these people, heartening words which would put new hope and courage into their spirits, we do nothing but criticise them, find fault with them, speak in a harsh unloving way of them. What is the effect upon them? It makes their load all the heavier; or rather, it weakens them, and thus makes it harder for them to go on. There are men and women who are walking under such stress of burden, care, responsibility, sorrow, or temptation, that one whisper of censure, of criticism, of complaint, of unkindness, may cause them to fall under their load.

We may as well confess that we are all prone to be critical of our fellows. We fall most easily into the habit of saying unkindly things of others. We do not mean to hurt anyone. We imagine that our criticisms are just and right, and therefore that we should utter them. We forget that we ought to look at others through eyes of love, and not through eyes of mere cold knowledge. We do not know how much hurt we do by our unchristian censure and faultfinding.

Especially should we think of the influence of this critical habit upon Christian workers, and companions and friends. It is not our work that they are doing. They are not in our employ. We are not their masters. They are not under our direction. We have no right whatever to dictate to them how they shall do the work of Christ, or to criticise the way in which they do it. Christ is their master. It is His work that they are doing. They do it under His direction. To Him as their Master they stand or fall. We can have no possible right to criticise them or find fault with them.

Rev. J. R. Miller, D.D.

## How to Remain Young.

By Raicō Waiāo Trine.

The whole of human life is cause and effect; there is no such thing in it as chance, nor is there even in all the wide



universe. Are we not satisfied with whatever comes into our lives? The thing to do, then, is not to spend the time in railing against the imaginary something we create and call fate, but to look to the within, and change the causes at work there, in order that things of a different nature may come, for there will come exactly what we cause to come. This is true not only of the physical body, but of all phases and conditions of life. We invite whatever comes, and did we not invite it, either consciously or unconsciously, it could not and it would not come. This may undoubtedly be hard for some to believe, or

even to see, at first. But in the degree that one candidly and open-mindedly looks at it, and then studies into the silent, but subtle and, so to speak, omnipotent workings of the thought forces, and as he traces their effects within him and about him, it becomes clearly evident, and easy to understand.

And then whatever does come to one depends for its effects entirely upon his mental attitude toward it. Does this or that occurrence or condition cause you annoyance? Very well; it causes you annoyance, and so disturbs your peace merely because you allow it to. You are born to have absolute control over your own dominion, but if you voluntarily hand over this power, even if for a little while, to some one or some thing else, then you, of course, become the creature, the one controlled.

To live undisturbed by passing occurrences you must first find your own centre. You must then be firm in your own centre, and so rule the world from within. He who does not himself condition circumstances allows the process to be reversed, and becomes a conditioned circumstance. Find your centre and live in it. Surrender it to no person, to no thing. In the degree that you do this you will find yourself growing stronger and stronger in it. And how can one find his centre? By realizing his one-ness with the Infinite Power, and by living continually in this realization.

Fear and worry, and all kindred mental states, are too expensive for any person, man, woman or child, to entertain or indulge in. Fear paralyzes healthy action, worry corrodes and pulls down the organism, and will finally tear it to pieces. Nothing is to be gained by it, but everything to be lost. Long-continued grief at any loss will do the same. Each brings its own peculiar type of ailment. An inordinate love of gain, a close-fisted, hoarding disposition, will have kindred effects. Anger, jealousy, malice, continual fault-finding, lust, has each its own peculiar corroding, weakening, tearing-down effects.

We shall find that not only are happiness and prosperity concomitants of righteousness—living in harmony with the higher laws, but bodily health as well. The great Hebrew seer enunciated a wonderful chemistry of life when he said—"As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." On the other hand, "In the way of righteousness is



life; and in the pathway thereof there is no death." The time will come when it will be seen that this means far more than most people dare *even to think as yet*. "It rests with man to say whether his soul shall be housed in a stately mansion of ever-growing splendour and beauty, or in a hovel of his own building—a hovel at last ruined and abandoned to decay."

The bodies of almost untold numbers, living their one-sided, unbalanced lives, are every year, through these influences, weakening and falling by the wayside long before their time. Poor, poor houses! Intended to be beautiful temples, brought to desolation by their ignorant, reckless, deluded tenants. Poor houses!

A close observer, a careful student of the power of the thought forces, will soon be able to read in the voice, in the movements, in the features, the effects registered by the prevailing mental states and conditions. Or, if he is told the prevailing mental states and conditions, he can describe the voice, the movements, the features, as well as describe, in a general way, the peculiar physical ailments their possessor is heir to.

We are told by good authority that a study of the human body, its structure, and the length of time it takes to come to maturity, in comparison with the time it takes the bodies of various animals and their corresponding longevity, reveals the fact that its natural age should be nearer a hundred and twenty years than what we commonly find it to-day. But think of the multitudes all around us whose bodies are ageing, weakening, breaking, so that they have to abandon them long before they reach what ought to be a long period of strong vigorous middle life.

Then, the natural length of life being thus shortened, it comes to be what we might term a race belief that this shortened period is the natural period. And as a consequence, many, when they approach a certain age, seeing that as a rule people at this period of life begin to show signs of age, to break and go down the hill as we say, they, thinking it a matter of course, and that it must be the same with them, by taking this attitude of mind, many times bring upon themselves these very conditions long before it is necessary. Subtle and powerful are the influences of the mind in the building and rebuilding of the body. As we understand them better it may become the custom for people to look forward with pleasure to the teens of their second century.

There comes to mind at this moment a friend, a lady well on to eighty years of age. An old lady, some, most people in fact, would call her, especially those who measure age by the number of seasons that have come and gone since one's birth. But to call our friend old, would be to call black white. She is no older than a girl of twenty-five, and indeed younger, I am glad to say, or I am sorry to say, depending upon the point of view, than *many* a girl of this age. Seeking for the good in all people and in all things, she has found the good everywhere. The brightness of disposition and of voice that is hers to-day, that attracts all people to her and makes her so beautifully attractive to all people, has characterised her all through life. It has in turn carried brightness and hope and courage and strength to hundreds and thousands of people through all these years, and will continue to do so, apparently, for many years yet to come.

No fears, no worryings, no hatreds, no jealousies, no sorrowings, no grievings, no sordid graspings after inordinate gain, have found entrance into her realm of thought. As a consequence her mind, free from these abnormal states and conditions, has not externalised in her body the various physical ailments that the great majority of people are lugging about with them, thinking in their ignorance, that they are natural, and that it is all in accordance with the "eternal order of things" that they should have them. Her life has been one of varied experiences, so that all these things would have found ready entrance into the realm of her mind, and so into her life, were she ignorant enough to allow them

entrance. On the contrary, she has been wise enough to recognise the fact that in one kingdom at least she is ruler—the kingdom of her mind, and that it is hers to dictate as to what shall and what shall not enter there. She knows, moreover, that in determining this she is determining all the conditions of her life. It is indeed a pleasure as well as an inspiration to see her as she goes here and there, to see her sunny disposition, her youthful step, to hear her joyous laughter. Indeed and in truth, Shakespeare knew whereof he spoke when he said—"It is the mind that makes the body rich."

With great pleasure I watched her but recently as she was walking along the street, stopping to have a word, and so a part in the lives of a group of children at play by the way-side, hastening her step a little to have a word with a washerwoman toting her bundle of clothes, stopping for a word with a labouring man returning with a dinner pan in his hand from his work, returning the recognition from the lady in her carriage, and so imparting some of her own rich life to all with whom she came in contact.

And as good fortune would have it, while still watching her, an old lady passed her—really old, this one, though at least ten or fifteen years younger, as far as the count by seasons is concerned. Nevertheless she was bent in form and apparently stiff in joint and muscle. Silent in mood, she wore a countenance of long-faced sadness, which was intensified surely several fold by a black, sombre headgear, with an immense heavy veil still more sombre looking if possible. Her entire dress was of this description. By this relic-of-barbarism garb, combined with her own mood and expression, she continually proclaimed to the world two things,—her own personal sorrows and woes, which by this very method she kept continually fresh in her mind, and also her lack of faith in the eternal goodness of things, her lack of faith in the love and eternal goodness of the Infinite Father.

Wrapped only in the thoughts of her own ailments, and sorrows, and woes, she received and she gave nothing of joy, nothing of hope, nothing of courage, nothing of value to those whom she passed, or with whom she came in contact. But on the contrary she suggested to all, and helped to intensify in many, those mental states all too prevalent in our common human life.

Would you remain always young, and would you carry all the joyousness and buoyancy of youth into your maturer years? Then have care concerning but one thing—how you live in your thought world. This will determine all. It was the inspired one, Gautama, the Buddha, who said—"The mind is everything; what you *think* you *become*." None of us as yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—*proof against all adversity*."

And would you have in your body all the elasticity, all the strength, all the beauty of your younger years? Then live these in your mind, making no room for unclean thought, and you will externalize them in your body. In the degree that you keep young in thought will you remain young in body. And you will find that your body will in turn aid your mind, for body helps mind the same as mind builds body.

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### The Eternal Cross.

"But all through life I see a Cross,  
Where sons of God yield up their breath,  
There is no gain except by loss,  
There is no life except by death,  
There is no vision but by faith,  
Nor glory but by bearing shame,  
Nor justice but by taking blame;  
And that Eternal Passion saith,  
'Be emptied of glory, right and name.'"

Walter C. Smith.



## Eyes which see not.

The extent to which we see and apprehend things in the world about us, depends entirely upon the organs of vision with



which we are endowed and the way in which we use them; but most of us are too apt to jump at the conclusion that we see all that exists within our environment, and consequently to think we know all that there is to be known. This illusion leads many of us to deny, sometimes with lofty scorn, the existence of many wonderful facts and realities which would make our lives brighter were we able to discern and apprehend them.

It is not necessary to seek far for illustrations of these truths. We all know how impossible it is for the blind to realize the glory of the sky and sea, the fields and flowers; for short-sighted persons to see things at a distance without artificial aid; for those who are colour-blind to apprehend the beauty of perfectly blended tints, and for others to apprehend perfection of form. And *mental vision* can be defective or distorted, like physical vision—so that the mind is either unable through lack of culture to enter into the realms of thought and knowledge, or seems incapable of apprehending facts with common sense and a well balanced judgment. In like manner our spiritual vision may also be—and, alas, too often is—sadly lacking in precision, in penetration, and in true discernment. As a matter of fact, most of us are like kittens a week old—our eyes are only half opened, and we have not yet learned to see properly the wonderful world in which we live.

It is very sad and pathetic to realize the immeasurable loss which thousands suffer because of physical, mental, or spiritual blindness. There is beauty all around us, and numberless manifestations of the divine; poetry, music, and romance everywhere. As one has truly said:

"The poem hangs on the berry bush,  
When comes the poet's eye;  
And the whole street is a masquerade  
When Shakespeare passes by."

It will not help us much, however, to be awakened to a realization of our lack of perception unless we are thus led to desire the *seeing eye* and to find out how to improve and extend our faculties of vision. One way to do this is to cultivate the habit of searching for *causes* beneath *effects*, for the *innermost* meaning which underlies the *outermost* expression, both in facts and ideas. We shall be astonished at our progress if we earnestly seek to cultivate this faculty, and learn like many of our children to ask ourselves the "why" and the "wherefore" of everything. It is because we allow our minds to be so completely occupied with the bare phenomena around us that we do not apprehend the verities which are at the back of such phenomena.

We cannot, however, have the highest form of vision until we get on the highest plane. The creatures which crawl about at the bottom of the sea understand very little concerning the wonderful motive powers and enjoyments of the fishes which disport themselves in the waters above them. The fishes in their turn doubtless manifest astonishment and incredulity when they are told wild stories about the birds of the air, by the flying fish who have caught

glimpses of them during their brief periods of elevation from their natural element. The birds cannot see things which are seen by the animal-man, and men who have not developed above the animal plane, know just as little about the wonders of the spiritual kingdom above them. If we want to see the Kingdom of God we must pass through that experience which Christ, the great Revealer, described as "the New Birth" into the spiritual world. Our souls must be awakened to a new and spiritual consciousness, such awakening being the result of Divine influence or quickening the exact nature of which we understand but little. As, however, God is the rewarder of them that seek Him, and as He has by many prophets sent us promises to the effect that "if we seek, we shall find" and "if we knock it shall be opened unto us," we can all of us get into the spiritual kingdom *if we will*. This is the road to an enlarged vision; to the attainment of improved eyesight, to the opening up of a new realm which contains wonder and beauty and glory that surpasses mere physical comprehension.

But there are conditions! Our physical eyesight may easily be impaired by physical mal-nutrition, become atrophied by want of use, or weakened by the wasting of our physical forces. And in accordance with the same Laws, a starved mind will neither see far nor straight; and a starved and lethargic soul, even if it has been born into the spiritual kingdom, will have but feeble perception. Unless we separate ourselves from the defilement of matter as far as may be possible, and seek to rise above the limitations of the physical consciousness, unless we maintain spiritual vitality by the exercise of our spiritual faculties, and learn to live the over-coming and ever progressing spiritual life, we shall continue to be numbered amongst those who "*having eyes, see not*." If however, we remove the cobwebs and dust from the windows of our souls and open ourselves to the inflow of the Divine Light and Life, our horizon will become wider day by day, our senses will become keener and more refined, our intuitional penetration and discernment more acute, our apprehension of truth more helpful and sustaining, and it will become our privilege to realise the great fact that "although eye hath not seen, nor ear heard, the things which God hath prepared for those that love Him, yet *they are revealed to us by His Spirit*."

The Editor.

## Christ and Poverty.

In what way does He preach the gospel to the poor? In this way—that Christianity utterly rejects this human view of poverty. Christianity affirms that poverty is not degradation, is not slavery, and is not necessarily the limitation of soul or intellect. Why, the central figure of worship and of infinite love in Christianity is a poor man who had "no place to lay His head," and whose solitary possession was a seamless robe for which men gambled at his death. It may be doubted whether Jesus Christ ever handled any money at all after He left Nazareth. The soldiers gambled for His garment at the Cross, but there was no money to divide amongst them. And to the rich man's contempt for poverty, Christianity replies that riches are not happiness, and that Lazarus may be far happier than Dives. To the rich man's pride of possession it opposes this figure of the Christ—Himself poor, homeless, outcast, yet the Master of the world and the Maker of the universe.

And it is a gospel to the poor, again, because it arches over every poor man the illimitable firmament, and opens to him the doors of an everlasting life. It teaches him that a soul can thrive in the lowliest of humble conditions, and that poverty itself may be the shining ladder of discipline by which he may scale the heavens. It asserts his dignity as a child of God, and bids him cherish it and be true to it.

Rev. W. J. Dawson.



## Save Your Children!

By J. S. Herron.

**F**athers and mothers! You who have come to man's or woman's estate, or middle age, and shrink from forsaking the flesh-



pots of Egypt—who think you would have nothing further to live for if you did not get your fleshy dinners with their savoury odours—if you find that you cannot and will not give up this habit, which brings destruction to yourselves—we ask you to bring up your children from their earliest infancy on a bloodless and rational diet. This cannot be any self-denial to you—and it will be a salvation to them—a salvation both to body and soul.

A simple diet is best in all respects for children; even the doctors will tell you this. Make your children vegetarians, train them up as such, and they will not touch flesh when they are men and women; and if you do this, you will, in a measure, redeem the evils that you have caused in the world by eating flesh yourselves; and you will cause the future generation to be trees of health and beauty, amiability, intellect and goodness—what you yourselves were perhaps not able to become. You will, by doing this, help to regenerate the world and redeem the past. Redeem your time in this respect; because *your* days have been evil, let not your children's be the same. Their beauty and growth depend upon it, their intelligence also. What woeful sights we see among children owing to their bad feeding—their pale tallow-coloured faces and lack-lustre eyes, with often blotched and scabby skin, so very repulsive in everybody, but more especially in childhood. Poor benighted mothers, who feed your children on beef and pork. Do you not know that cattle suffer from consumption, and pigs are liable to worms and other complaints. You give to your poor children the diseases of these beasts. Bring your children up as vegetarians, both for their own good and your own comfort. You will save yourselves tears, pains and anxieties, and watchful days and waking nights. You will not have so many small coffins to close down—for it is not the Lord that bereaves you of your little ones, but the evil system under which you have been educated.

By means of reformed diet, many hereditary diseases can be eradicated out of families; those fearful scourges, consumption and scrofula—branches of one evil root—can be materially reduced in the next generation by bringing your children up on pure food, and not permitting them to eat anything that has been either slaughtered or died of itself. A child may be born with impure blood, but if you tend it carefully, keep it free from animal food of all kinds, in seven years that child will generally have battled with, and thrown off, the disease it inherited from its ancestors, and in seven more its blood will be pure, and it will have ten chances against one of living free from disease till it is a good old age.

If you knew what you are eating daily, you would shudder over and loathe at your food; but there are many mysteries that that are not revealed except in the sad and dismal results which we see daily—the hearses, the coffins, the mourners, and the teeming graveyards. Do not the trees, vegetables, cereals and fruits, yield all that is necessary to satisfy your cravings? If you look into the records of the past, you will find that many of the greatest, the purest, and the best men who have lived and died have been abstainers from flesh. Show us a man of the present day with the wisdom of Socrates, of so exalted a soul, and so courageous a spirit; and Socrates was an abstainer

from flesh. Health, wisdom and beauty, are the fruits to be expected from the vegetarian system, and disease, stupidity and deformity, come largely from the eating of flesh and the slaying of animals. If God had intended man to be a devourer of flesh, He would have furnished him with claws and teeth, shaped in the necessary manner to destroy his prey. But the Bible says that man was made in the likeness of God, which shows that He did not intend him to act like a wild beast.

Children should be trained from their earliest times to abstain from all cruelty and tyranny, either towards their playmates or the dumb animals. A cruel child will always make a callous adult. The wantonness that may appear playful in the child may grow into malice, and there is no evil so detestable in man or woman as a cruel disposition.

Every reform for the elevation of humanity, physically and morally, and for the advancement of the race, comes from Heaven and is God's message to man. Those who reject the message and turn their backs upon it, or oppose it with obloquy, incur a great and terrible responsibility. Again then we plead with you to *save your children!*

## Nemesis.

**C**reatures of sea and land we slay  
And in our maws do bury;  
And worse by half than beasts of prey  
Are at their funerals merry.  
How can they but bestial grow,  
That thus to feed on beasts are willing  
And why should they a long life know,  
Who daily practice killing.

Thomas Tryon.

## A Little Child shall Lead Them.

**"M**ama!" said a little yellow-haired fellow of four summers,  
"Mama! I wish God hadn't made yions, and tigers,  
and bears."



"Why, my boy?"

"Because," continued this young reasoner of the golden curls, "because they are kuel, and kill yams and sheep, and yittle childyen yike Fiora and me—I don't yike animals that kill and eat each other, and I do wish that God had not made them."

"But," replied the mother, "little Harry must remember that the time will come (and all good people are praying for it to come speedily) when 'the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.' The time is coming when the wild animals will no longer hunt flesh and blood for their prey, for the Scriptures say that 'the lion shall eat straw like the ox.'"

Then, at these words, up stood little Flora, a little girl of six—Harry's senior by two years. The word had evidently been spoken which opened the fountain of her heart and her tongue was unloosed. The sense of justice and right often seems stronger in children than in grown men and women.

"Mama!" she said, "if the time is coming when wild animals will not kill and eat, but will feed like cows and sheep on corn and grass, then mama! *we ought not to eat beef and mutton.*"

The child said no more, but the mother was struck with her little girl's words.

How dense some of us are! She had not, herself, noticed the drift the argument was taking. She saw not till now that when we pray "Thy Kingdom come," that prayer includes *man's conversion to a bloodless diet*, quite as much as it includes the wolf's conversion from its ferocious habits and life of cruelty, to a life of gentleness and peace.

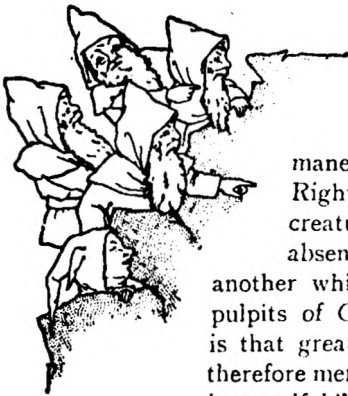
What a pity it would be if the wolf should lose its taste for blood before man loses his!

Joseph Barson.



## Editorial Notes.

The May Meetings of the Churches and Religious Societies have passed off once more with the usual éclat, but we regret to



observe that, with very few exceptions, any distinct manifestation of the development of humane sentiment, or any recognition of the obligation of religious workers to strive for the uplifting of humane ideals, and the recognition of the Rights of defenceless and oppressed creatures, has been conspicuous by its absence. If there is one text more than

another which needs to be expounded in the pulpits of Christendom at the present day, it is that great utterance of the Master, "Be ye therefore merciful, even as your Father in heaven is merciful."

Those who work for the proclamation of Truth in any form may find encouragement in the experience of Kung Futsze (Confucius) who, some 2,400 years ago, strove to teach his nation, and died a disappointed man, thinking that he had failed. At the present day, 350,000,000 Chinese regard his name and memory almost to the point of idolatry, and some 1,600 temples are erected to his honour throughout China.

It is a noteworthy sign of the times that Sir Henry Irving should, at the Lyceum Theatre, in the interesting play entitled "The Medicine Man," speak of vivisectors as "cowards who deserve to be swept from the face of the earth," and that this utterance should be received by the audience with distinct manifestations of approval. Another of the characters in the play is made to denounce the "etiquette of the profession," which prevents medical men from expressing adverse criticism of the doings of their colleagues when they feel them to be wrong. We trust that all humanitarians who go to see this play will give Sir Henry Irving the applause he deserves for his courageous attack upon cruelty, and the Modern Inquisition of so-called Science.

One of our Members reports having made seven new converts to the principles of Food Reform in his neighbourhood within a fortnight, and news of similar successes have come to hand from many directions. A Professor of Phrenology (also one of this month's converts) writes thus:—

"The work in which the members of your Order are employed is a work into which I can throw my whole soul. The fact that I have dispensed with all religious forms, theologies and dogmas, has shut me out from all religious bodies, but your members—judging from their writings in the H.G.A.—are evidently men and women who place the simple, child-like faith of the heart, before all such theologies, and so I feel at one with them. By virtue of my profession, I shall have many opportunities for pushing such a good work, as about 4,000 people come under my influence professionally every year, many of whom place themselves entirely in my hands, and are guided greatly by what I tell them. I shall be pleased to take a dozen 'Heralds' every month, and kindly send on 100 of your pamphlets."

As each new abstainer from flesh and blood, for righteousness sake, becomes a finger-post to point out the better way to others, we cannot too strongly urge our fellow-workers to put forth every effort to win over sincere, thoughtful, and influential men and women, wherever they can find an opportunity of so doing; and we would also counsel them to seek for opportunities day by day if they do not present themselves unsought. "The night cometh when no man can work!"

The London United Temperance Council have organised Temperance Demonstrations on Saturday, June 25th, in five Metropolitan Parks. All who are interested in the progress of Temperance are invited to be present at one or other of the various demonstrations.

The Sunday Closing Movement steadily gathers strength. At a Conference recently held at Cardiff, at which 200 Delegates were present, and at which the Bishop of Hereford and Mr. Arnold F. Hills were amongst the speakers, a resolution was passed bearing emphatic testimony to the great benefits derived by the Welsh Sunday Closing Act, and promising support to the demand for the extension of similar legislation to all parts of the Empire.

It is estimated that during the last century, civilized Europe has expended £3,259,000,000 upon its war operations. With such a sum it might have eliminated poverty, decently housed the submerged tenth in every nation, bridged oceans, connected continents, swept the encroaching seas from vast tracts of submerged land, and reclaimed for man's advantage many desert and unwatered countries. This woeful waste, with all its appalling accompaniments, is enough to make angels weep and men despair.

Computations can now be performed by machinery. At the Boston Emergency Hospital a four-inch circular saw is being installed for surgical use. In principle, it is somewhat similar to the dentist's rotary excavator. It can be operated with great rapidity and delicacy, and it is said that the heat generated serves to sear the bone tissue and accelerate the process of healing. We are willing to accept the statement without feeling any desire of putting it to the proof.

Significant evidence of the manner in which the destinies of mankind are influenced at certain periods of their history by the "Eternal Power that makes for Righteousness," is furnished by the fact that the same century produced Buddha, Zoroaster, Confucius, Laotse and Socrates. Thus are sent forth at the appointed time those who shall advance the progress of the Race towards higher things.

Successful May Meetings in connection with the Vegetarian Society were held in Glasgow, under the presidency of Provost Kirkwood and Mr. W. J. Begg, the speakers including Mrs. A. T. Hunter and the Hon. Mrs. Bruce. The Rev. H. J. Williams, in an able speech, emphasised the fact that there had been danger of making Food Reform more a question of economy or hygiene, but there was a large and important section of Food Reformers who had become such because they felt acutely the wrongs and injustices of their fellow creatures who were victims to mere human appetite, to the love of sport, or to scientific torture. Such endeavoured to approach the subject entirely from the point of view that this reformation was an already divinely planned one. Whilst physiology and science confirmed their action in abstaining from flesh as obedience to a physical law of their being, given by God, and whilst flesh-eaters really had no arguments in their favour stronger than custom and the palate, yet it was of the utmost importance to advocate the reform from the standpoint of morality, and to be able to prove to those who liked flesh meat that they ought not to like it, because such nutriment was of the most cruel and barbarous character, and made the first part of the programme of a dinner party a thing to be shunned by all lovers of the sweet, humane, and pleasant in life.

The Rev. W. Lansdell gave strong testimony in favour of a bloodless diet, stating that he had lost neither in weight nor in strength by adopting it, whilst his mental faculties were clearer and more vigorous. He declared that it simplified and improved the whole existence, and he supported the principle as tending to a happier and better life.



**C**ertain species of the monkey are now threatened with extinction.

Their skins are used for providing the black long-haired capes worn by ladies and coachmen. Hence their extermination. The Gold Coast could only collect 67,600 skins last year, as against 168,495 in 1894. What lady can choose, in face of the hideous slaughter exposed in these figures, to continue wearing the "Monkey Brand" of heartlessness?

**L**incoln chemist and his family recently partook of tinned tongue with the result that in a couple of hours they were taken seriously ill, and were engaging the attention of three medical men. They exhibited all the symptoms of poisoning, and were in a critical state, although they ultimately recovered. The sermon preached by this tongue should teach the man of drugs the advisability of abstinence from barbaric luxuries.

**A**t the Annual Meeting of the Maternity Society of England, which was recently held at the offices, 6, Southampton Street, Strand, W.C., the chairman, Dr. Josiah Oldfield, announced that premises had been taken in County Terrace Street, Walworth, and that the Society's first Home or nursing centre would be established there. The Report and proceedings were very encouraging, and we have no doubt that now the preliminaries are arranged and the Society is entering upon actual work, it will secure the hearty support which is due to so humane and helpful an endeavour. Full particulars concerning the aims and methods of the Society, which will work entirely on Food Reform lines, can be obtained from the Misses Cole at the above address.

**T**he Directors of the Bolton Vegetarian Restaurant Company, Limited, have purchased for gratuitous distribution some hundreds of our pamphlets. We commend this example to the consideration of similar Committees. As a stroke of business policy we believe it to be a wise and clear-headed proceeding. Those customers who are convinced of the dangers of flesh-eating, the cruelty involved in it, and the advantages arising from the adoption of Food Reform, are likely to make the best and most constant visitors to vegetarian restaurants, and experience has proved that our pamphlets carry conviction to the minds of those who read them.

**A** friend writes telling us of two Free Libraries in which he was unable to find a copy of "The Herald." We are grateful to him and shall always welcome information of this nature. We have reason to believe that in the case of some institutions of a semi-public character our Journal is suppressed by those who unduly love the flesh-pots, and therefore object to its evangel. Against such hindrances we are powerless unless the fact of suppression is brought to our notice.

**O**ur attempts to reach intelligent readers are often frustrated by the action of narrow-minded persons holding a little brief authority. We last month sent a copy of "The Herald" to the Y.W.C.A. Reading Room at Beckenham, and although copies of our Journal have been approved by the chiefs of this Organization, we received from this branch—the address of which was sent us, with others, from the head-quarters—a curt communication requesting "that no more copies should be sent, as, not agreeing with the principles therein set forth, *the Secretary does not allow it to be read by the members.*" As our principles are based upon the teaching of Christ, and are in perfect accord with His spirit, we are grieved that this local leader of Christian young women does not agree with them, and thinks fit to deprive her flock of the opportunity of gaining useful knowledge. Those who oppose the progress of truth to-day because it would involve self-reform, need a word of caution lest they offend in the same manner as those of whom it was said in bygone times, "Ye shut up the kingdom of heaven

against men: for ye neither go in yourselves, nor suffer ye them that are entering to go in."

**"F**lesh-Eating and Ethics" is the title of a Lecture which Mr. W. S. Godfrey (author of "Against Killing Customs") will deliver on Sunday morning, June 26th next, at South Place Chapel, Finsbury. The Lecture is intended as a reply to the position taken up by the "Ethical World" in regard to Sir Henry Thompson's recent article in the "Nineteenth Century," and Mr. Salt's criticism thereon.

**T**he centenary of the birth of Tom Hood, the author of the pathetic ballad—"The Song of the Shirt," has just passed. All in vain, if we may judge by the condition of the Shirtmakers in the London of to-day, was his touching appeal to Christian sentiment on behalf of the poor and helpless needlewoman. The worn and weary sisters who "stitch, stitch, stitch, in poverty, hunger, and dirt," are, it is said, paid eightpence for making a dozen shirts, for which they find both needles and thread. Their average earnings are  $\frac{3}{4}$ d. to 1d. per hour! When we reflect upon the tenacity with which mankind in general clings to life, and the impossibility of preserving existence upon such an infamous pittance, we need not greatly wonder at the crowding of the mart which adjoins the "Bridge of Sighs." Who will *dare* preach to these unfortunates the gospel of content? who cast at them a stone? or who deny that there is something rotten in the State which allows its profit-mongers thus to traffic on the helplessness of the widow and the orphan?

## Out of Touch.

Only a smile; yes, only a smile  
That a woman o'erburdened with grief  
Expected from you. 'Twould have given her relief,  
For her heart ached sore the while,  
But weary and cheerless she went away,  
Because, as it happened, that very day  
You were "out of touch" with your Lord.

Only a word; yes, only a word  
That the Spirit's small voice whispered: "Speak;"  
But the worker passed onward, unblessed and weak,  
Whom you were meant to have stirred  
To courage, devotion, and love anew,  
Because when the message came to you  
You were "out of touch" with your Lord.

Only a note; yes, only a note  
To a friend in a distant land,  
The Spirit said: "Write"; but then you had planned  
Some different work, and you thought  
It mattered little. You did not know  
'Twould have saved a soul from sin and woe:  
You were "out of touch" with your Lord.

Only a song; yes, only a song  
That the Spirit said: "Sing to-night;  
Thy voice is Thy Master's by purchased right!"  
But you thought: "'Mid this motley throng  
I care not to sing of the city of gold;"  
And the heart that you might have reached grew cold:  
You were "out of touch" with your Lord.

Only a day; yes, only a day;  
But, oh! can you guess, my friend,  
Where the influence reaches, and where it will end?  
Of the hours you have frittered away?  
The Master's command is: "Abide in Me;"  
And fruitless and vain will your service be  
If "out of touch" with your Lord.

"Rays of Light."



# Buddhism and its Adherents.

By Thomas Muce.

## No. 1.—Buddha and his Teaching.

At the present day there are two religious systems which, both numerically and on account of their all-embracing ethical obligations, may fairly claim to be universal in their character. Of these two the older and more numerous professed is Buddhism—the religion of one-third of the human race, between which and its younger sister Christianity there are so many grounds of resemblance that efforts will not be wanting in the near future to bring about more sympathetic thought and feeling between the two systems. Like most other so-called heathen religions, Buddhism has, in the past, been grossly misrepresented to Western peoples. I may perhaps, therefore, be pardoned for endeavouring at some length to refute, by means of impartial evidence, various mis-statements.

The earliest promulgation of Buddhism is ascribed to Gautama the Buddha, but, just as (according to St. Augustine) Christianity existed amongst the ancients before the coming of the Christ, so the Buddhist doctrines were being slowly evolved in the minds of sages long before the birth of Buddha. When, however, the hour had struck, the man who was to popularise these doctrines throughout the length and breadth of India, appeared in the person of Siddhartha Gautama, an Indian prince of the Sakya race, whose birth—like that of Jesus (620 years later)—is described in the Buddhist Scriptures as being attended with miraculous manifestations and angelic appearances.

At an early age Gautama becoming filled with a sense of the misery and injustice which seemed to afflict humanity, determined to leave the luxuries of his palace and the arms of his beloved wife, and, amidst the seclusion of desert places, the companionship of ascetics, and the practice of penances and mortifications, to see if some way of ending the sorrows of the world could not be devised.

But this course of action he soon found to be vain, and his despair at the incompetency of the prevailing religious formulas to help solve the problems of life is thus beautifully portrayed in Sir Edwin Arnold's *Light of Asia*. Gautama is there represented as exclaiming:—

"Oh suffering world . . . . the veil is rent  
Which blinded me! I am as all these men  
Who cry upon their Gods and are not heard,  
Or are not heeded. Yet there must be help!  
For them, and me, and all, there must be aid!  
Perchance the Gods have need of help themselves,  
Being so feeble that when sad lips cry  
They cannot save!"

Seated one day in silent meditation under a branching *ficus*, known ever afterwards as the Bodhi-tree, or tree of Wisdom, Gautama receives his Buddha-hood, or state of enlightenment, and hence his designation of the Buddha—the name by which he has since been generally known. Forthwith he proceeds to deliver his gospel of humanity. He converts to his new views his father, wife, and other relations; he preaches his sermon on the mount, and founding his yellow-robed *Sangha*, or brotherhood, he sends forth the disciples to preach the *Dharma*, or gospel, to all nations.

The doctrine of Buddha for the first time in the world's history "proclaimed a salvation which each man could gain for himself, and by himself, in this world, during this life, and without any reference to gods either great or small." Men were enjoined to do good and practice virtue for its own sake, and not—as hitherto, because the hope of heaven impelled them to it, or because the fear of a hell restrained them from an opposite course. Buddhism holds that all organized matter has a common origin, and proceeds by evolutionary process to a common destiny. It maintains, therefore, the absolute equality of all, regardless of caste, creed, colour, or sex. It postulates the idea of a Supreme Power, and it holds that this Power or Force is the maker of things.

Buddhism holds that the law of cause and effect, or *Karma*, rules the moral world as well as the physical, and that re-incarna-

tion—or a series of re-births—is the most reasonable explanation for the process of evolution in the organic world, and the one that moves onward the most insignificant creature to the loftiest heights that man can achieve. By the help of these doctrines the Buddhist realizes his positive relations to the entire animal world, none of whom a good Buddhist slays for food, nor does he torture them for sport, or for experiment.

Amongst the many misconceptions which have gathered round the doctrines of the Buddha those respecting the Buddhist position as to God and the soul have been, and still continue to be, the most glaring. Buddhism is commonly said to deny the existence of the soul after death. This may be true or untrue according to the sense in which the word soul is used. If by the soul the *personality* is meant, or anything of a material nature whatever, then most assuredly Buddhism does deny its continuance after earth-life. But if by the soul is meant the *individuality*, that which the man is and does, the sum total of his thoughts and actions, this indeed does persist, and re-appears again and again during many earth-lives. Buddhism is charged with being atheistic and pessimistic; with denying the existence of God, and preaching a doctrine of annihilation; but such conceptions are born either of ignorance or prejudice. It is true that Buddhists do not believe in God as an individual being like ourselves, as a sort of magnified man, endowed with human passions and desires; rather they look upon God as "the Power divine that moves to good." The God-idea in Buddhism is expressed by *Amitabha* (the Infinite Light), or that which gives enlightenment and conditions the cosmic order of the world, and is the everlasting prototype of Truth, partial aspects of which are formulated by Scientists in the various laws of nature. This is the foundation of religion (*dharma*), and the ultimate authority for moral conduct (*Carus*). Neither is it true that Buddhism is pessimistic, for while it boldly and squarely faces the problem, and recognises the existence of evil, it does so in order to show mankind the way of escape. Buddhism does not enjoin asceticism or self-mortification, but preaches the right way of living. It aims, by the abandonment of selfishness and the leading of a life of truth, to attain *Nirvana*, or oneness with the divine.

While Buddhism has doctrines which everyone is free to investigate for himself, it has no dogmas and therefore a conflict between religion and science is impossible in Buddhism. Buddha taught only those doctrines which are necessary to salvation, and it is in harmony with his teaching to accept all truth which has been proved to be such by careful scientific investigation. Buddhists do not believe that they alone are in possession of the truth. They are expected to hail the truth wherever it may be found, be it in the *Zendavesta* of Zoroaster, the prophets of Israel, the New Testament, or in their own *Dhammapada*. Buddha said—"Never denounce the religion of others," and Asoka's twelfth edict, engraved on the rocks and pillars of India, declared "there ought to be reverence for one's own faith, but no reviling of that of others."

Buddhists recognise the remarkable resemblance between their own religion and that of Christ in several most essential points. So true is the fact of these resemblances that the ethics taught by Buddha can be paralleled in most cases by passages from the Gospels (*vide* "Gospel of Buddha," by Dr. Carus). On these and other remarkable coincidences many astounding theories have been founded, but the latest investigation does not tend to strengthen the idea once held that Christianity was largely indebted to Buddhism at its inception, although it seems certain that the two streams of thought have coalesced at varying intervals. Some centuries ago, Christian missionaries to India were so impressed with the striking likeness that the life of the Buddha bore to that of Jesus, that their influence was used with the Vatican to obtain the Canonization of the former, with the result that the Buddha blossomed forth as a Catholic Saint under the disguise of St. Jehosophat! Professor Max Müller, in relating this story, "sees no reason why Buddha should not retain his place among the Saints, not all of whom were more saintly than he."

The incident, however, that led to the modern investigations of Buddhism and its literature was the publication in 1848 of a volume of Travels in Mongolia and Thibet, by Messrs. Huc and Gabet, two French Catholic missionaries. These men, after experiencing great hardships and difficulties, succeeded in reaching Lha-Ssa, the capital of Thibet (hitherto unapproached by Euro-



peans), and their chief discovery was the startling coincidences that existed between their own ritual and that of the Thibetan Buddhists. "The latter had croziers, mitres, dalmatics, copes, services with two choirs, five-chained censers, blessings given while extending the hand over the people, the use of beads, processions and holy water." (Max Müller's Lecture on *Coincidences*.) The simple-minded missionaries were at no loss to explain these things. They at once attributed them to the work of the Devil, determined to scandalise pious Roman Catholics! Despite these orthodox sentiments, the Pope was so afraid of the revelations contained in this book that it was placed on the *Index* as dangerous, and poor Abbé Huc was unfrocked!

Later investigation has shown that Christian missionaries (Nestorians) were active in China between the 7th and 8th centuries, and were protected by the Government, and these may have penetrated as far as Thibet. This, however, in no way undermines the fact that Buddhism was a missionary religion in the 3rd century before Christ, and that its adherents had penetrated to Greece, Alexandria, and even so far as Ireland, if we may credit some antiquarians. (Rev. Dr. Lundy, on *Irish Round Towers*, quoted in *Isis Unveiled*).

Some of the Greek fables are found in the *Pali*, the sacred language of Buddhism, and the story of the Judgment of Solomon, the Parable of the Prodigal Son, and the story of the woman at the well, have their counterpart in the Buddhist canon. The fact that such coincidences occur between all sacred books should be welcomed by every honest enquirer since it proves that Truth is universal, and not confined to any one source. We ought rather to be glad that millions of human beings, whom we formerly called heathens and unbelievers, hold, in many instances, identical truths with ourselves.

(To be continued in our next. The second article on this subject will be entitled "The Influence of Buddhism on Character."—Ed.)

## Home.

"I want to go home to my father!"  
 A little maiden said,  
 As in the ward for children,  
 She tossed and turned in bed.  
 "When he comes home tired at evening,  
 Oh, how lonely he must be!  
 Since mother sleeps in the churchyard  
 He has nobody left but me."  
 "My nurse is kind and gentle,  
 And brings me books and flowers;  
 But there's nobody like my father,  
 No home so nice as ours;  
 And my little bit of garden—  
 The pretty flowers will die,  
 While I lie here so idle,  
 And watch the clouds and sky."  
 "But to-day I'm so much better!  
 All the pain has gone away,  
 O nurse, dear, won't you dress me?  
 Can't I go home to-day?"  
 The nurse's eyes were tearful,  
 She turned and bent her head:  
 "Perhaps, dear, in the morning  
 You may go Home," she said.

\* \* \*

The child went Home to her Father,  
 The Father who is in Heaven!  
 To her the flowers of the garden  
 Of Paradise are given.  
 And the father on earth, left lonely,  
 Looks forward to that Home,  
 Where union is eternal  
 And sorrow cannot come.

H. Brice.

## Good News for the Afflicted.

### No. 3. A Bath Chair Replaced by a Bicycle.

THE blessings which have been brought into my life through adopting a reformed and bloodless diet, have been so great that I feel it my duty to conquer a natural shrinking from any publicity, and to give my testimony for the benefit of other sufferers.



For ten years I was in the hands of the doctors, and consulted in turn several eminent physicians, who dosed me upon the old lines and made me undergo painful operations in the vain endeavour to cure me of a chronic internal complaint. Life was a burden, I was unable to fulfil the duties of the superintendence of my household, and for seven years previous to the year 1894 I went everywhere in a bath-chair being unable to walk more

than about a hundred yards without suffering pain.

In the autumn of that year I attended a lecture with my husband, and we learned that it was not only possible but also beneficial to live without flesh-food. Simultaneously with the knowledge of this fact, a powerful conviction was impressed upon our minds concerning the intense suffering inflicted on animals on cattle boats and in the shambles, and we concluded that butchery and flesh-eating must be wrong. We resolved therefore never to touch butcher's meat again. That resolution has been kept, and never more will our lips be stained with the flesh and blood of our fellow creatures.

My health at once commenced to improve, and within six months I was able to sell my Bath-chair. My shattered nerves gradually gained strength, and the pleasure of engaging in household duties became possible. I am now able to undertake comparatively long walks and to ride a bicycle with enjoyment. During the past four years, no member of our household has required medical attendance of any kind, nor have any of us spent a single day in bed. We are happier, healthier, and naturally more contented. Our powers of mind and body are considerably increased, and I am now able to read for hours without fatigue, whereas in the past a headache was brought on by the perusal of a book even for ten minutes. It is consequently a privilege to me to do all I can to help on the Cause of Food Reform, and to make known to others who are afflicted, the *good news* of a simple and natural form of cure.

I would especially warn ladies who have been compelled to consult that rapidly increasing class of medical men known as *ladies' physicians* to try the effect of a change to pure and healthy food, before having recourse to any surgical treatment whatever. I would have given all I possessed for this valuable advice 15 years ago, knowing what I do now by painful experience. I offer the advice to others freely and hope they will not esteem it of less value because it is obtained gratuitously,

PATTIE E. BEARD.

The Beacon, Ilfracombe.

## Cheerful Words.

☉ Truth! O Freedom! how are ye still born  
 In the rude stable, in the manger nursed!  
 What humble hands unbar those gates of morn  
 Through which the splendours of the New Day burst?

\* \* \*

☿ All true, whole, men succeed; for what is worth  
 Success's name, unless it be the thought,  
 The inward surety, to have carried out  
 A noble purpose to a noble end.

J. R. Lowell.



## A transgression of Nature's Law.

The time-honoured custom of consuming the flesh of animals which has prevailed in Western nations for so long has flourished unchecked throughout the centuries, in consequence of the popular belief that such a form of diet is both *natural* for man and *necessary*.

In all probability the cruelties which are involved in the flesh traffic, and the wholesale massacre of sentient creatures which flesh-eating necessitates, would have been stopped long ago in Christian lands were it not for the prevalence of this popular delusion. No thoughtful or humane person who is fully acquainted with the nature and extent of these barbarities, would attempt to justify them by advancing any other argument than *stern necessity*. As soon, therefore, as this—the only legitimate defence of the custom—is successfully refuted, and Christendom is made to realize that flesh-eating is not only *unnecessary* but also *unnatural* and a violation of God's physical laws, the voice of conscience may be trusted to bring about such an awakening of humane sentiment concerning this matter that the Era of butchery and bloodshed will ultimately be brought to an end.

Man's physical structure reveals conclusively, and beyond all question, *his Creator's intention* concerning his method of living, and *this* revelation is one which is not only irrefutable, tangible and capable of demonstration, but it also demands from us the fullest respect and obedience. Notwithstanding the erroneous ideas upon the subject which may have been held or taught by good men in bygone ages when the human race was existing in a state of semi-barbarism, this unanswerable fact confronts us—*Man is created a "frugivorous" or fruit-eating creature*, and neither his internal organs, his teeth, nor his external appearance resemble those of carnivorous animals. To eat flesh, therefore, in any form is to violate a Law of our being which must bring penalty upon us. Man is violating that Law in many lands, and the widespread disease which exists where such violation is taking place, points in an unmistakable manner to the manifestation of *cause and effect!*

A considerable number of medical men are now being awakened to this fact and are forbidding their patients to eat animal food—not only as a means of *cure* for such diseases as gout, rheumatism, etc., but as a *preventive* measure against complaints of various kinds. The following testimonies, which could be multiplied *ad libitum*, will be sufficient to corroborate the foregoing statements:—

"The natural food of man, judging from his structure, consists of fruit, roots and vegetables."

PROFESSOR BARON CUVIER

"Certainly man was never made to be a carnivorous animal."

PROFESSOR RAY.

"No physiologist would dispute with those who maintain that man ought to live on vegetarian diet."

DR. SPENCER THOMPSON.

"The teeth of man have not the slightest resemblance to those of carnivorous animals, and whether we consider the teeth, jaws, or digestive organs, the human structure closely resembles that of the frugivorous animals."

PROFESSOR WM. LAWRENCE, F.R.S.

"The Anthropoids and all the Quadrumana derive their alimentation from fruits, grains and other succulent vegetable substances, and the strict analogy which exists between the structure of these animals and that of man, clearly demonstrates his frugivorous nature."

SIR RICHARD OWEN, F.R.S.

"Comparative anatomy proves that man is naturally a frugivorous animal, formed to subsist upon fruits, seeds and farinaceous vegetables."

PROF. SYLVESTER GRAHAM, M.D.

"It has been truly said that man is frugivorous. All the details of his intestinal canal, and above all his dentition, prove it in the most decided manner."

F. A. POUCHET, M.D.

"It is, I think, not going too far to say that every fact connected with the human organization goes to prove that man was originally formed a frugivorous animal. This opinion is principally derived from the formation of his teeth and digestive organs, as well as from the character of his skin and the general structure of his limbs."

PROFESSOR SIR CHARLES BELL, F.R.S.

"There is no doubt that fruit and vegetable food purifies the blood, while meat inflames and is the source of many diseases, which are the punishment for breaking the natural law and command."

DR. JOSEF DRZEWEICKI.

"Flesh is an unnatural food and therefore tends to create functional disturbance. As it is taken in modern civilization, it is affected with such terrible diseases (readily communicable to man), as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need to wonder that flesh-eating is one of the most serious causes of the diseases that carry off ninety-nine out of every hundred people that are born."

JOSIAH OLDFIELD, M.A., M.R.C.S., L.R.C.P.

"I believe consumption is constantly communicated to human beings by eating diseased meat."

DR. MARSDEN, M.O.H.,

"All the bloodshed caused by the warlike disposition of Napoleon is as nothing compared to the *myriads of persons who have sunk into their graves through a misplaced confidence in the value of beef tea.*"

DR. MILNER FOTHERGILL.

"I do not consider flesh food (chemically and physiologically speaking) is a necessary food for man. There is no question about it that owing to the evils likely to arise from imperfect supervision of private slaughter-houses, the present widespread ingestion of flesh is responsible to an appreciable extent for many diseases which now exist, and which vegetable eaters avoid. We have diarrhoea, cramp, *trichina* disease, tuberculosis, carbuncle, malignant pustule, and the various forms of tape worms through eating diseased meat."

J. EDWIN COONEY, M.D., M.O.H.

The preceding evidence of anatomists and physiologists is corroborated by the testimony of thousands of living witnesses in various parts of the world and in all climates, who declare—after long experience—that they are healthier, happier, stronger, and more humanely disposed, whilst subsisting on a rational and bloodless diet than when they lived upon flesh food.

This being the case, a serious responsibility rests upon all who wish to live in accordance with Ethical Integrity, and in harmony with the Law of Love and the "Golden Rule."

Statistics recently furnished by Sir Robert Giffen to the Royal Commission on Agriculture, demonstrate that every day of the year at least 1,000,000 oxen, sheep, or pigs are done to death in Christian countries to satisfy an unnecessary craving for flesh, which brings upon those who gratify it, and also upon their children, a terrible amount of physical disease and suffering. The thought is almost overwhelming when it is fully grasped by the mind—that every minute of the day and night a thousand of these our fellow-creatures (not including poultry, birds, and ground game) are brutally

massacred, after enduring, in many instances, terrible sufferings and privations in transport, etc.

An article in "Chambers' Journal" (published February, 1898), concerning the atrocities of the trans-atlantic cattle trade, contains the following statement:—

"Frequently bad weather comes on, and then a few short hours suffice to convert the vessel's decks into a veritable shambles. Often the fittings are of the flimsiest character, and as the ship rolls and pitches they carry away, and the now unprotected inmates of the pens are thrown hither and thither as the vessel rolls to port or starboard. The picture as sketched to the writer by an officer who had witnessed it—not once or twice, but many times—is horrible in the extreme. Helpless cattle dashed from one side of the ship to the other, amid a ruin of smashed pens, with limbs broken from contact with hatchway combings or winches—dis-horned, gored, and some of them smashed to mere bleeding masses of hide-covered flesh. Add to this the shrieking of the tempest, the impossibility of the crew to get from one part of the ship to the other, and the frenzied moanings of the wounded beasts, and the reader will have some faint idea of the fearful scenes of danger and carnage occurring on these floating farmyards. . . . Many of the cattle die not from the violence of the weather; they are simply suffocated through being packed in the ill-ventilated and confined 'tween decks. If anything, the scenes enacted in these regions of the vessel, especially on the occasional boats, are even more horrible than those in which wind and sea are the principal actors. The stench in this fœtid atmosphere is described as horrible, the dead beasts, advanced, perhaps, in decomposition before death ended their sufferings, are often removed literally in pieces, so cribbed and cabined is the space in which they are carried; and when it is remembered that the mortality in the 'tween decks is greatest while the vessel is steaming through the tropics, the reader's imagination can easily fill in the horrible details of the scenes enacted in the South American Cattle Boat."

Such horrors as are above described are equalled, if not eclipsed, by what takes place in the slaughterhouses of Christendom, into very few of which are Inspectors of the Societies for the Prevention of Cruelty to Animals allowed to enter. A letter was sent me recently, from a hide merchant offering to forward the skin of a bullock's head which showed *ten holes* made with the pole-axe. He stated, "*we receive such by hundreds.*"

In view of these facts, I ask all Christian men and women, and also those who profess any reverence for Justice and Mercy, to resolutely face the question whether it is *Right* or *Wrong* to continue to participate in a system which causes such treatment to be meted out to the weak and defenceless—simply, in order to pander to a degenerate and depraved appetite, and because man, in his egotism, has in past ages been pleased to consider that he is justified in sacrificing to any extent those of his earth-mates who happen to be placed within his power. *The Editor.*

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## The World's Pain.

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The author of the following poem gives utterance to the sentiment which lies deep in the heart of every true humanitarian, and some serious thoughts are suggested by it.

It may be a fact that the tide of Mercy and Humane Sentiment which is steadily rising and extending over the World, has been set flowing to some extent by the aspiration and prayer of earnest souls who have spoken out their heart's cry to the Infinite Being in obedience to the promptings of the Christ-Spirit within them. It is also possible that a still greater manifestation of Pity and Compassion is only awaiting a still more wide-spread utterance

of such a prayer as this—for in the nature of things, it may be a necessary condition to the Divine interference, that the co-operation of men and women should be secured. We are in the presence of deep mysteries, and know not what great Laws are involved or demand observance. Further than this, it may be a fact that only by the expression of righteous indignation and by the putting forth of humane endeavour on the part of the Children of God, can the evils of cruelty and tyranny be brought to an end upon Earth.

In view of these thoughts, we invite all our Readers to unite in prayer, in faith, and in effort, with kindred souls throughout the world who are protesting against the selfishness, tyranny and brutality, of mankind. Thus may we vindicate our claim to be regarded as the sons and daughters of Him "whose mercies are over all His works," and perhaps hasten the time when the groaning of creation shall be hushed for ever.

## How long, O Lord?

Jehovah! Father, Lord of earth—  
Behold, behold Thy hand's creation.  
Oh! Thou, who gavest life its birth,  
Thou canst not love the blood-oblation.  
What comfort, if Thy wrath should spare,  
And Thou be merciful to me?  
My praise is choked with *other's* care,  
And turns to agonising prayer—  
Oh God! that *I* should plead with *Thee*!

Is this Thy world, that heav'nward leads;  
Where man mysteriously holds sway,  
With righteous creeds—and devil's deeds,  
To blacken Nature's fairest day?  
The weak, the dumb, who pay the price  
Of gentleness, could'st Thou not free?  
The victims of dark hells of vice,  
The shambles' hourly sacrifice—  
Oh God! that *I* should plead with *Thee*!

Yes, there is joy! More often near  
Than grief; but is the joy for all?  
Nay, there are cries which, could we hear,  
Would turn our sweetest cup to gall.  
And there are lives all free from stain,  
Which ne'er a gleam of sunlight see,  
By savage torture slowly slain—  
Who is to pay them for their pain?  
Oh God! that *I* should plead with *Thee*!

Those haunting cries, would'st Thou but still  
In Sodom's dull avenging glare,  
We would but ask Thee to fulfil,  
And not as Abraham to spare!  
The just man-souls would surely die,  
Those innocent child-souls to free;  
And echo David's challenge-cry—  
"What have these sheep done? here am I!"—  
Oh God! that *I* should plead with *Thee*!

And yet I know Thou, too, dost plead,  
With ruthless man Thy Spirit strives,  
Oh! strange, that God with God should need  
To wrestle for the hapless lives;  
Yet still the doomed are born to feel  
Each agony in its degree;  
The knife, the scourge, the surgeon's steel  
Employed to torture, not to heal—  
Oh God! that *I* should plead with *Thee*!

Thy will be done! But is it Thine,  
That earth should be for some a hell?  
Canst Thou refrain, O Love divine,  
When *human* hearts with pity swell?  
I can but crave the faith I need—  
The only faith it seems to me,  
While others wrangle o'er a creed—  
The faith that Thou art good indeed!  
Oh God! that *I* should plead with *Thee*!

*Beatrice E. Kidd.*



## Domestic Information.

### A Handy Portable Stove.

We have recently been experimenting with a very handy portable stove which may prove useful to those who, for want of gas, cannot employ the small scientific gas cooking appliances which we have frequently advocated. It is called the "Primus" Stove, and is used in conjunction with the "Primus" hot plate, both of which can be obtained from any ironmonger at a total cost of about 25/-. The "Primus" Stove is filled with ordinary petroleum, and is fitted with a vapouriser which turns the petroleum into gas. The gas is burnt and it gives forth a very great heat, the flame being blue and making a slight roaring sound when used at high pressure—like a brazier's lamp. The pressure, however, can be regulated at will, and it will boil a kettle of water in four minutes from cold, whilst being also very successful for frying purposes. When the whole of the heat of the lamp is not required on one spot, as in the case of frying, a tin deflector is inserted in the stove which spreads the heat over the hot plate, which will take three saucepans at once.

The vapourising of the petroleum is caused by pouring a little methylated spirit into a circular cup and then waiting until this has almost burnt out. Air is then pumped into the stove by means of a small piston, which causes a pressure upon the petroleum and forces it up into the vapourising tubes, where it is transformed into gas before coming out at the top. Care, however, must be taken not to put on the pressure until the vapourising tubes are sufficiently hot, as in this case the petroleum would burn with a yellow smoky flame instead of the gas being burnt with a smokeless blue flame. If the orifice should become clogged, a small appliance is sent with the stove, with a piece of stiff wire fixed to a handle, by which it can be instantly cleared.

We feel sure that many housewives who suffer from the heat of an ordinary range in summer time will be glad to know of this simple stove, which is so portable as to be serviceable when picnicing. Where, however, gas can be obtained, we have no hesitation in still recommending as being preferable the appliances which we explained in "The Herald" of March, 1897. After two years' use, we find them invaluable, and that they make a difference amounting almost to the work of one servant in an ordinary household when used in lieu of the old-fashioned kitchen range, with its dirt and smoke and constant need of attention.

### The Action of Stimulants.

It is a fact not generally known most stimulants are in reality narcotics, and that they produce the sensation of stimulation by slightly paralysing the nerves which control the tension of the arteries. This control acts as a check upon the action of the heart and regulates it. When these nerves become relaxed through the influence of alcohol or the toxic poisons contained in flesh, the pressure is lessened and the heart at once pumps the blood through the veins more rapidly. Although the feeling of exhilaration thereby produced is agreeable, it is becoming a recognised fact among physiologists that the abnormal action of the heart thus produced tends to break it down sooner than would otherwise be the case, and thus induces a shortened life.

### Does Alcohol Retard Digestion?

It has been proved by experiment that alcohol retards the conversion of starch into sugar, which is the first process of human digestion, and which takes place by means of the saliva in the mouth (ptyalin). It has also been found that nitrogenous substances are toughened by alcohol, and are thus rendered less susceptible to the influences of the gastric juice, which is supplied by minute valves in the walls of the stomach to digest them. It may be urged that alcohol and the toxic elements in flesh are found by some persons to aid digestion in the stomach, but this can be accounted for by the fact that by exciting the glands of the stomach, they at first cause an increased flow of gastric juice. In time, however, this effect passes away and the stomach learns to tolerate the excitation and fails to respond to it unless an increased quantity is introduced. As this induced lessened susceptibility to

irritation is also applicable to the slight excitement caused by the introduction of food of any kind, which ought to start the gastric juice flowing, in all probability permanent slowness of digestion is thus brought about, and thus the necessity for stimulants steadily grows as time goes on. Those who study the subject physiologically will generally come to the conclusion that the habitual use of stimulants is a hygienic blunder.

### How to make Bread quickly.

Make  $3\frac{1}{2}$  pints of lukewarm water, 2 ozs. of yeast mixed with a small wooden spoonful of syrup,  $3\frac{1}{2}$  lb. of brown and  $3\frac{1}{2}$  lb. of white flour. Mix in the flour 2 ozs. of shredded nucoline, then mix the yeast and water together and stir it in the flour with wooden spoon, then knead with fingers for about five minutes, put on to a floured board, roll out and cut into the desired number of pieces and place at once in well greased tins. Set it to rise for half an hour and put into a hot oven, reducing the heat to "moderate" after five minutes.

### Cocoa Nut Buns.

Take  $\frac{1}{2}$  lb. each of butter, sugar, and desiccated cocoanut, or cocoanut meal (W. A. Macdonald),  $\frac{3}{4}$  lb. of flour and 1 oz. Paisley flour, one or two eggs, and sufficient milk to form into a very stiff mixture, reserving a little egg to brush over the buns after baking. Make 1 dozen buns, and bake ten minutes in a quick oven.

### Plum Jelly.

*Ingredients.*— $\frac{3}{4}$  lb. Bosnian or French plums, the kernels from stones grated or pounded, the juice of a small lemon, a little sugar, and a  $\frac{1}{2}$  oz. vegetable gelatine.

*Method.*—Stew the plums and flavourings with  $\frac{1}{4}$  oz. Carageen Moss or Agar-Agar, the vegetable substitutes for gelatine or isinglass, which must be previously well washed and soaked. Take out what does not dissolve and rub the plums through a sieve. Beat smooth and put into a wetted mould. Serve with boiled custard or cream.

### The Art of Frying.

Very few persons know how to fry properly, and as numerous simple and appetising dishes can be prepared by this method, it is important to understand the art. Any kind of good vegetable oil can be used, but the best substance we know of for the purpose is "Nucoline"—a butter made from the cokernut, which is a perfect substitute for lard, which keeps fresh for a long period, and in which anything can be fried quite crisp and free from any fatty taste. The great secret of frying is to have the fat hot enough, and success cannot be assured unless it reaches 380 degrees. This can be ascertained by a Maximum thermometer, or by dipping in a small piece of white bread, which will immediately cause bubbling and will turn brown in a quarter of a minute. The following list will give some idea of the articles which can thus be served:—

Sliced or fingered potatoes; cutlets of bread, previously dipped in a milk and batter; fritters made with batter and containing lentils, etc., or flavoured with herbs; rissoles made with macaroni, bread crumbs, herbs, onions, etc., or with lentils, haricots, peas and other ingredients according to taste; fritters made by dipping Japanese artichokes, slices of beetroot, fingers of cauliflower or slices of banana, etc., in batter; in fact any house wife will find these hints sufficient to suggest an endless variety of tasty dishes.

### A Domestic Training College.

We so often receive communications asking why Food Reformers do not start some institution where ladies could be instructed in hygiene and vegetarian cookery, that we are glad to be able to inform our readers that opportunities of this kind can now be found at Halesowen, near Birmingham. At the College of Physical Culture and Hygiene, established by Miss Rhoda Anstey, at The Leasowes, near Halesowen, a professional training in Domestic Economy, Swedish gymnastics, and Reformed Cookery, can be obtained, and those who wish to avail themselves of these advantages, or who have friends desirous of doing so, should write for a prospectus. Classes for elocution, wood-carving, dancing, anatomy, etc., are included in the curriculum.

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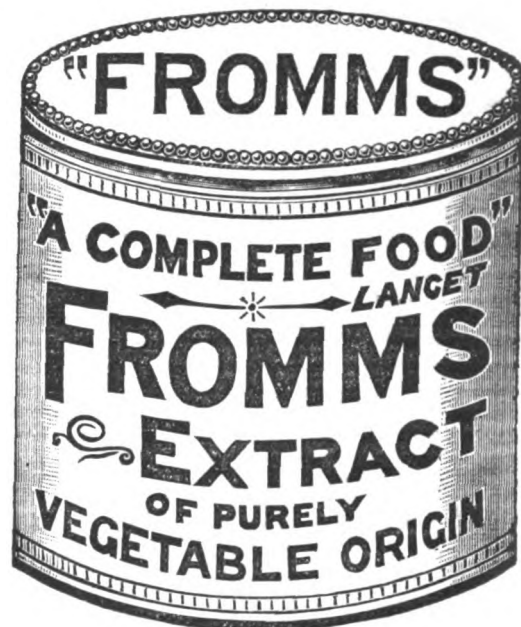
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