

THE HERALD OF THE GOLDEN AGE.

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Contents :

	PAGE
The Path to the Higher Life ... Sidney H. Beard	109
Food-Reform: a Moral Question Bramwell Booth	111
How I walked 100 miles ... Geo. H. Allen	112
The Art of drying Fruit ... James Harper	113
Editorial Notes	114
Mr. Cadbury's Experiment at Bournville F. Bentham-Stevens	117
Socialism and Food-Reform ... W. E. Warrilow	119
Ruskin Hall Philosophy	120



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The Path to the Higher Life.

"I hold it truth with him who sings,
To one clear harp in divers tones,
That men may rise on stepping stones,
Of their dead selves, to higher things."

The Law of Evolution is an actual reality, and it is ever in operation within us and around us. Our conception of it need not be limited to the Darwinian hypothesis, for it operates in the spiritual realm as well as in the physical. And whatever opinions we may hold concerning the development of various races of creatures from one original type, or the evolution of our own race from an ape-like progenitor, of two facts we may rest assured—that man is slowly but surely evolving from the merely animal and intellectual stages of experience to a higher plane of consciousness, and that consequently the future is great with untold possibilities for us.



Christendom has been satisfied for centuries to jog along contentedly upon the "worm of the earth" theory, and human hope has been almost entirely centred upon the possibility of our finding deliverance from our carnal limitations in some realm *beyond the grave*. The seers of the generations have alone proved exceptions to this general rule—and it is in their hearts that the flame of aspiration concerning a higher and more perfect life for our race, whilst we still inhabit these earthly bodies, has been kept burning.

The prophetic visions of the world's advanced thinkers are now, however, beginning to be more generally shared by kindred souls, and in every land earnest and faithful men and women are athirst for knowledge concerning the pathway to a spiritual and transcendent life which they intuitively believe to be their heritage. The increasing recognition of the truth of the doctrine of Re-incarnation, and the development of such gifts as clairvoyance, psychometry and spiritual healing are the chief causes of this awakening, and, consequently, a great outpouring of hope, anticipation, and belief is now apparent.

Our Divine parentage would appear to warrant the logical conviction that we may aspire to reach that ideal divine life which was exemplified by Jesus of Nazareth, and that such attainment is a veritable possibility for those who are able to fulfil the conditions and to win their way by faithful and persistent effort to a higher plane.

For nearly two thousand years has a great object-lesson existed to kindle faith and hope in the hearts of men—the record of the evolution of a human being from humanity to divinity, from manhood to God-manhood. But as yet the profound meaning of this sublime mystery has been unrecognized except by a few solitary human souls. The leaders of Christendom, ever since the days of Paul, have, in consequence of their lack of apprehension, explained away the essential significance of this spiritual phenomenon, by creating an impassable gulf between Jesus and his brethren in the world.

They have published irrational dogmas relative to his appearance on the page of history, and have invented a 'scheme of salvation' which has left our race floundering in the mire of animalism and disease and bondage to transgression and death.

His psychical powers and healing gifts have been taught to be *miraculous*, instead of *supernormal*, and, consequently, all hope of emulation by other men has been smothered at the birth. And having lapsed into faithlessness, ne-science and spiritual impotence, the 'Church' declares that "the age of miracles is past," and has settled down comfortably to a low level of experience and unreasoning credulity which excites the commiseration of the world and inevitably provokes its scepticism.

The great Forerunner of the coming race of 'Sons of God'—the Nazarene carpenter who sought after conscious oneness with the Eternal Being on the lonely Syrian hilltops at eventide, beneath the purple starlit sky—who journeyed to Egypt in His quest after occult knowledge and was initiated into the mysteries of the therapeutic Brotherhood that dwelt there—who returned after many years to His own people a Master and Adept—who went about doing good, healing all kinds of disease, and speaking such words of deep revealing as led men to 'go in peace and *sin no more*'—proved for all time that man may rise to the highest and win his way to the God-like life. For not only did He *live the life*, but He also said, "the works that I do shall ye do also." O, the pity of our unbelief! What have we not lost through it?

Here was a man who manifested perfect health and supremest wisdom, supernormal power and gentlest compassion towards every sentient being, kingly dignity and freedom from ambition, the spirit of self-sacrifice and a sublime enthusiasm to minister to all who were in need. He *overcame*—and thus revealed the overcoming life; He transcended the conditions, disabilities and limitations of His physical heritage and environment, and walked this earth a conscious spiritual being whilst clothed in a garment of fleshly texture.

And the time is near when not only shall the world apprehend the wonderful nature of His achievement, but, through the guidance and help of the Spirit of Truth, His disciples in all lands shall be inspired and constrained to press forward along the same pathway that He trod, so that the scripture which declares Him to be "the firstborn amongst many brethren" shall be actually verified.

For the path to the spiritual and transcendent life is free to every sincere aspirant who believes, who renounces the self-life, and who resolves to press forward to a higher experience. And the result of faithfully following that path is, ultimately, the attainment of illumination, purity, health, immortality and power.

Here is a prospect that should awaken new hope within our hearts! Here is an evangel of salvation and immortality for those who at present wonder whether life is worth living! Here is a gospel that will yet command the interest of the multitudes who have turned their backs upon conventional religion and lifeless Churchianity—for human souls instinctively crave after Peace and Joy, Health and Purity, Life and Power.

This evangel of a possible evolution from the *human* to a *divine* life has been the dream of God's prophets in all ages and in all lands; they have essayed to give utterance to this great ideal, but the stupendous task of clearly revealing the transcendent life, and of demonstrating its possibility for mankind, was reserved for the 'Master' of Galilee.

Now, however, we know that we too may hope to rise to that sphere where we shall develop a wondrous living sympathy with the joy and sorrow of every soul in God's universe—a sympathy so real as to constitute a bond of universal brotherhood. The spirit of *ministry* will then clothe us like a mantle, and we, like Jesus, shall become saviours and helpers—the Christ-spirit which dwelt in Him, will dwell in us and become manifest in the same manner.

His gospel is for all who have ears to hear! Even those who have been most in bondage to error thought, human frailty, and carnal-mindedness, may 'work out their own salvation'—for ministering hands are outstretched from the shadow-land to help those who are struggling with the troubled sea of untoward environment, ministering voices are waiting to whisper words of hope and guidance, and ministering spirits are sending forth sympathetic vibrations towards all who are seeking the way to that Life which is Eternal.

Surely, then, it behoves us to begin at once to lay aside the things that hinder, and to cultivate with all earnestness the spirit which actuates the aristocracy of the 'Better Land.'

If we do so, it shall be well with us! And our soul-garments shall be cleansed from every stain, and we too shall become 'harmless and undefiled. And in due time, we shall find ourselves admitted to that society which breathes the atmosphere of Heaven—to that realm where our senses

shall become responsive to the music of the spheres and our eyes shall behold the beatific vision.

Sidney H. Beard.

THE PERFECT MAN.

When the perfect man is come,
Earth and heaven shall be his home.
With material senses fine
He shall dwell in space and time,
And shall be a separate part
Of Great Nature's Mother-Heart.
In his veins the sun shall glow;
In his pulse the earth-life flow.
All that lives and all that feels,
Utter to his heart appeals;
Speaking in a separate tongue,
Voicing Wisdom ever young.
His great sympathy shall flow
Through all forms of life below;
Flowers and birds shall talk to him,
And the stars that overswim
Through their Heaven-revealing eyes
Utter speech of Paradise.
Largely gifted, largely blest,
Of the world and sky possessed,
He shall be great Nature's heir—
Lord of earth and sea and air;
Like a benediction dwell,
Doing all things wise and well.
There shall be no sickness then,
Health shall weave her diadem;
Music fall from Heaven like rain;
Birth be free from mother-pain.
Earth that now in wide extremes
Fever flushed or frozen seems,
Like the human soul shall be—
Modulated harmony.

"The Flaming Sword."

Fellowship with God.

When we learn that the etiquette, false humility, and flatteries of religion are the outgrowth of the practices of fawning slaves before their savage chiefs or swollen barbarous despots, we begin to look for a method of approach to Deity more in conformity with the advance of knowledge and enlightened taste.

We no longer prostrate ourselves or apologise for our existence, nor seek to flatter Divinity by comparing our limited and finite existences adversely with the Eternal and Infinite. Instead, we stand erect and speak to God face to face.

We do not fear God: we know God, and knowledge casts out fear.

We do not worship God according to the common meaning of the word worship, for this means paying tribute, verbal praise, expectancy of partiality and special favours. Instead of this we recognise in ourselves the surging power of the everywhere present Eternal Force, God manifest.

As fellow creators with and partners of the Eternal in creating the world—as it is to be when joy displaces misery and right and might become synonymous—we ask men to talk of God and to God not in whining, fearful, self-derogatory tones, but as one essential part of the universe speaking of or to the essential whole.

God of Progress, God of Evolution, God seen in the flowers, the birds, the stars, the thunder clap, the earthquake, in flood and fire, but most of all and clearest of all in the soul and body of now living man, and in dead men dimly reflected in ancient books—we work in Thee, for Thee, and with Thee.

Not in the dark but in the day, not in mystery but knowledge, not in creating alone but also in destroying!

God of Peace and God of War; the flame of life and the consuming fire, ever destroying and upbuilding: Thy twofold method shall be ours. With one helping hand of love like Thine and one righteous fist of wrath like Thine, we, like Thee, shall lift up and strike down, love and fight, smile and frown, praise and condemn, to the end that justice, order, enlightenment, and happiness may become supreme on the Earth!

Walter Vrooman.

FOOD-REFORM—A MORAL QUESTION.

By W. Bramwell Booth.

Chief of the Staff of the Salvation Army.

Being an address recently delivered in London.

One of the great lessons which the world is slowly learning is the intimate relation which exists between the physical status and the moral nature of man.



I will name one, and that a very commonplace illustration. It is generally allowed that the children of the slums will furnish a

larger contingent for recruiting the armies of vice and crime than those who are reared under decent conditions. The dirt, the disease, the contact with what is physically vile and degrading which the overcrowding involves, are certain to produce well-defined impressions, weakness, and deformities in the moral character of many of those who suffer from it.

My experience, extending now over more than twenty-five years of considerable opportunity for observation, leads me to the conclusion that the same principle holds good—in a very striking measure—in regard to the diet of the people. I believe that the absurd notions which at present prevail as to the kind of food necessary, and the quantity required to sustain health, as to the way to prepare it for table, and the relation it should bear to the palate of those who partake it, are answerable, first, for a large part of the idleness, the ill-health, and the craving for stimulants; and, secondly, for much of the waste, the sensualism and the vice which prevail around us. Thus, as the excessive drinking of unnecessary and ill-suited liquors leads to physical and mental, and then to moral decay, so excessive eating of unnecessary and ill-suited food is a grave cause of much physical degeneration and mental decline, and of an ever-growing measure of moral decrepitude.

I ought, no doubt, to speak on this matter with all diffidence, especially on such an occasion as this, and I desire to do so; but for myself I have no sort of doubt that *the use of animal food is mainly responsible* for a great part of this evil. Excessive tea-drinking is probably a powerful auxiliary of the flesh-meat; and the inordinate consumption of sugar—a growing habit among adults—is perhaps another help to the enemy.

The poor bloodless creatures who abound in our great cities—many of them the slaves of appalling habits,—and all more or less living under the craving for stimulants of one sort or another—are really being slowly poisoned by the horrible food they eat, while they are deluded into thinking that it is a necessity of their existence!

The wretched victims of alcoholism—secret and avowed—the despair alike of our philanthropists and our legislature—are

in a large proportion of cases gradually led into drinking habits by the unnatural appetite for, and disposition to, stimulants, which is a marked result of eating flesh. The fact that they know it not, only makes it more appalling.

The slaves of lust and licence who pass to and fro amidst our civilisation, and follow the flag in every quarter of the globe, have been helped to their present depths of debauchery by their consumption of the flesh of animals, the habit of which was formed in many cases when they were young children at some school which widely advertised to an ignorant public its “liberal diet.”

But there is another aspect of the subject which is also of importance. I refer to the evil prodigality in the matter of food which is, so it seems to me, rapidly increasing. I have been quite recently appalled by facts bearing on this matter which has come to my knowledge. I do not think it would be an exaggeration to say three-fourths of the population eat too much; that is, eat more than is necessary to maintain them in vigorous health. Take two examples of what I mean. How many thousands of English mothers live, bear families of children, and toil from morning till night—often far into the night as well—in what is virtually hard manual labour, whose diet is almost entirely of bread, milk, cheese and rice, while their husbands are still under the delusion that *they* must eat largely of daily portions of flesh, and drink considerable allowances of beer in order to keep up their strength!

And compare the food consumed by the English soldier with the more moderate allowance to his comrade, the man o' war's man. The navy has always enjoyed a better bill of health than the Army, whether at home or in India, and I do not doubt that this fact has had much to do with it.

The overplus of food is not only waste, it is in one way a “superfluity of naughtiness” also! The medical profession—and that profession has much to answer for from its egregious and oft-recurring errors in the matter of diet—is gradually coming to see that over-eating is the cause of half the ills from which the people suffer. A large part of the diseases of the heart, all the gouty complaints, much rheumatism, and not a few of the so-called nervous disorders which are becoming more and more common, it is now admitted arise from, or are greatly intensified by, this habit. But to the more thoughtful among us the chief evil flowing from all this is the steady decline in the moral fibre of those who are the knowing or unknowing victims of the present craze for rich and tasty and exciting food.

Simplicity—and the fine hardiness associated with it; contempt for the effeminate fancies of luxury,—and the esteem of what is strong and brave whichever accompanies it; the mastery of the appetites—and the moral restraint to which that mastery so largely contributes are all weakening among large masses of the population. In many districts of England large sections of the working men spend a third of their wages in their Saturday and Sunday eating and drinking. Their tables are crowded for one day with unnecessary and harmful meats, meats which have no relation either to health or happiness, except to mar them. The middle and upper classes vie with one another in a lavish display of all kinds of food, especially of every conceivable bird and beast which the ingenuity of man can reach and kill.

And may I say here, in passing, that vegetarians may carry too far the fashion which has grown up in late years of imitating the dishes of the flesh-eaters? The common idea with regard to food is to eat as much as possible, to eat as often as possible, and, as far as possible to eat what is rich

and tasty to the palate. All this tends inevitably to that fatal softness which resolves the individual into a mere particle of the mass, and is the undoing of nations. It fosters the domination of the senses and makes human life into little more than a demonstration of sensualism and selfishness.

Now, a reform in favour of a natural diet offers a direct denial to these vicious customs and cuts across them with uncompromising directness. It is on this ground, therefore, that I, a man humbly devoted to the pursuit of that most exalted and sacred purpose to which human life can be dedicated, the spread of the Gospel of our Lord Jesus Christ and the establishment of His Kingdom upon the earth—it is on this ground I have ventured to think and to say that this question is a moral as well as a material question; that it has a bearing upon the life to come as well as the life that now is, and that it is to be rightly classed among the *greater problems* which confront the Church of God as such, and which demand the attention and energy of those who desire the moral advancement and the spiritual emancipation of the people of this great Empire.

How I Walked 100 Miles.

By George H. Allen.

When I undertook the arduous task of attempting to walk one hundred miles on the road in twenty-four hours, it was with the sole object of proving beyond doubt that I had not deteriorated since becoming a convert to the better way of diet.

Having been, for the past eighteen years, more or less actively engaged in athletic pursuits, from which I have gained a fair share of their victories, I felt it my duty, as a vegetarian, to prove to the world at large that our way of living is as physically sound as it is morally right.

When I gave up eating flesh nearly three years ago, many of my friends and acquaintances plainly told me that I could not keep my strength up to its old standard upon what they were pleased to term the "cabbage and potato diet;" and, if any additional proof of this were needed, it seemed to be provided for them in the fact that I, about the same time, ceased to take part in open athletic competitions.

When questioned upon this point, I told them that my reasons for doing this were because I considered the energy, time, and expense which I had previously devoted to athletics could be far better spent in endeavouring to make this world generally, and myself in particular, a little better from a moral and spiritual standpoint—for I may say here that my reasons for being a vegetarian are strictly ethical ones, and I do not believe it is right to sacrifice, needlessly, the life of sentient living creatures.

I certainly lost weight at the start, but after several weeks I began to have a desire for different foods, and then I began to gain weight, and at the present time I weigh seven pounds heavier than I did as a flesh-eater, and have not a pound of fat upon me. What does this mean? It means that I have, at least, seven pounds of muscle more upon my body as a vegetarian than I had before.

That my physical strength has greatly improved was proved in my long walk in many ways. I had never before the day walked more than fifty miles without stopping, and as a fact I had only twice walked that distance at all. Once I went fifty-four miles in a day, but I had two stoppages; once forty miles and once a fast twenty miles, which I completed in three hours forty-six minutes. These were all the real good hard walks I had, but I found that I did not require the amount of exercise to get my body into condition that I did as a flesh-eater, for I was already in a thoroughly healthy and sound state.

I ate a very small amount of food during my task, when you compare it with the enormous amount other athletes and cyclists consume in a twenty-four hours' contest. The following is a list of my food:—1 lb. of boiled rice with stewed plums, 2 ozs. of macaroni, 4 bananas, 1 tomato, 2 rice and lentil rissoles (about $\frac{1}{4}$ lb.), 2 lb. of pears, and $\frac{1}{2}$ lb. of apples. All this was cold food and taken on the cycles with us. In addition to this I had a basin of lentil soup at Bedford, half distance, and 3 cups of cocoa, 1 cup of weak tea, and water at different times when required.

Not the slightest exhaustion was felt until Kettering was reached on the return journey (seventy-five miles); but shortly after this I felt a little sleepy, and my feet were rather painful through being swollen and blistered. Indeed, through Kettering we were laughing and joking as if we had just commenced, and we thoroughly enjoyed the beautiful sunrise which we saw about this time.

After a good rest and sleep, on Sunday morning I awoke at the usual time thoroughly refreshed, and should have been able to go about my duties as usual, except that my feet had not regained their normal size. This was a great surprise to me, as after any great strain in my old athletic days I have always felt a little below the mark for a day or two.

As a flesh-eater, when undergoing a great task, I always had a feeling that may be described as 'faint,' more or less, all the time I was going through the contest, but this was entirely absent this time, and I put it down to having a cleared body, which this purer diet has given me. Altogether I am glad that I undertook the task, as it has shown me that I am far stronger than I have ever been before.

I give a list of times at various distances which may be of use for comparison of pace, and it will be noticed that after twenty-nine miles I swiftened up considerably for many miles. Here I came fresh again, and was going far easier than at the start. Leaving Leicester on Friday, September 6th, at 12 noon, I reached Kibworth (8 miles) 1.38 p.m.; Market Harboro' (14 miles) 2.53 p.m.; Kettering (25 miles) 5.7 p.m.; Burton Latimer (29 miles) 6 p.m.; Irthlingboro' (33 $\frac{1}{2}$ miles) 6.46 p.m.; Rushden (38 $\frac{1}{2}$ miles) 7.29 p.m.; 40 miles, 8.11 p.m.; Bedford (50 miles, half distance) 10.23 p.m. Here I stayed ten minutes for a wash and basin of soup, and started return journey 10.33. Completed 60 miles in 12 hours 50 minutes; reached Kettering (75 miles) in 16 hours 13 $\frac{1}{2}$ minutes; Market Harboro' (86 miles) 18 hours 54 minutes; 90 miles, 19 hours 50 minutes; Glen (95 miles) 21 hours 3 $\frac{1}{2}$ minutes; and arrived at Victoria Park, Leicester (100 miles) at 10.14 a.m. on Saturday, having completed the full distance over a hilly course in 22 hours 14 minutes, or at the rate of 4 $\frac{1}{2}$ miles per hour for the time, and only had one stoppage, which was a forced one, for the sake of a wash and the soup. Thus ended the longest walk I have ever taken, and if it will do even the least to convince some fearful one that our cause is one of truth and strength, I shall feel at any rate that it has not been in vain.

FREEDOM.

I care not who were vicious back of me,
No shadow of their sins on me is shed.
My will is greater than heredity,
I am no worm to feed upon the dead.

My face, my form, my gestures and my voice,
May be reflections from a race that was,
But this I know, and knowing it, rejoice,
I am myself a part of the great Cause.

I am a spirit: spirit would suffice,
If rightly used, to set a chained world free,
And I not stronger than a mortal vice,
That crawls the length of some ancestral tree?

Ella Wheeler Wilcox.

The Art of Drying Fruit.

By James Harper.

Technical Educational Lecturer to the Devon County Council.

It has probably never occurred to the average farmer who year in and year out, evaporates or dries his grass—rendering it possible to store it in a sound condition for future use—that the same principle underlying that work, namely, the extracting of moisture, is capable of being applied to many other things that are grown on farms, especially where fruit is part of the acreage.



In England it is to be deplored that very little attention has been paid to this not only useful, but necessary adjunct to farmers' work, but in America, Canada, Australia, France and Germany, fruit drying is practised by nearly every fruit grower, and latterly considerable attention has been paid to the subject.

The "drying process" has been well described as the preserving of fruits and vegetables by the artificial evaporation of their moisture, whereby their food value is not only not impaired but increased, and the products in their natural form are rendered capable of being stored for future use. Currants and raisins on the Mediterranean Littoral, prunes in California, and vegetables in India and China, are dried in the sun; we in this country, except perhaps in the most favoured spots, cannot hope to dry our produce by this method. In France, where the village oven is communal, a good deal of the drying is done by its means, but in the more scientific districts in America and throughout Germany, the one or other of two evaporators are in use; these are known as the "Gnomwaas" and "Invictaryder" and they are stocked and supplied in this country by Messrs. Lumley & Co., of America Square, Minories, London.

Briefly, in both machines the method adopted is *not* the direct heat of the fire, but hot air, which is heated by passing round the furnace. All apples, pears, and similar fruits and vegetables, have to be previously prepared, either by paring, coring and slicing, or paring and cutting into strips, preparatory to drying them; small and handy machines are supplied for this purpose, and it may be interesting to note that for an outlay of £2 it is possible to dry nearly every kind of produce grown in the average garden. Currents of air heated to—in the case of plums—300° Fahr., pass over, under, and round the fruit, which gives off moisture, at the same time concentrating its grape sugars and food products.

I have successfully dried apples, pears, plums, damsons, greengages, apricots, mushrooms, potatoes, cabbage, cauliflower, French beans, carrots, parsnips, turnips, herbs, flowers (non-succulent), with unvarying success, and from the point of view of the saving of waste I can commend the process to everyone who grows fruit or vegetables. Where either are grown for sale in the fresh state, it is advisable to send only the finest and best shaped fruits and vegetables to market, the small, misshapen or bruised can be dried successfully. By this means the fresh products should fetch more money, and all waste can be prevented. Another great help that the evaporator gives to the fruit or vegetable grower, is that it affords him an alternative to accepting bad

prices which may be offered for his produce which is perishable, and must either be sold or lost; this alone would compensate him for the trouble and expenditure involved, but many other advantages accrue from the adoption of drying besides those already enumerated.

In this country, we import every week, on an average, from 100 to 200 tons of dried plums, and perhaps 200 to 300 tons of apples. It is certain that in seasons of "glut" large quantities of fruit and vegetables are wasted; therefore the strongest incentive is given the fruit grower to adopt this system—for not only is waste prevented, and an alternative given to the grower of perishable products, but the use of the drying process gives him a healthy table food in winter, and helps him to solve that difficult problem of how to be engaged in the most fascinating occupation known to man and yet to make a profit out of his calling.

It may be interesting to note, that this system has been tried in various parts of this country with most encouraging results, the product yielded is undoubtedly as good—in many cases superior—to that imported from abroad; it has been profitably taken up by women, who find an opportunity of exercising one of the most valuable attributes, the prevention or utilization of waste; and to the vegetarian it means that all the fruits of the earth which are in such great abundance in summer are also at his disposal in the winter and in seasons of scarcity, when otherwise some who are either weak-kneed or ignorant may possibly find it difficult to live up to his standard.

The Ethics of Vivisection.

Apart from Christianity, apart from Buddhism, apart from Mohammedanism, or apart from any other ism, the broad truth is recognized by a Catholic science, that cruelty and the deliberate infliction of severe pain upon involuntary victims for a speculative purpose is inimical to the development of the higher character—the humaner character.

Now science, recognizing that evolution is the greatest thing in the world, rightly weighs the humanising of character as of more importance than the attainment of knowledge.

The Ethics of Vivisection—or what may be called the morality of vivisection—is therefore of more importance in the eyes of science than the utility of vivisection.

For the discussion of ethics, no State diploma to practise medicine is of the slightest value—and this is why it is a scientific freedom for the man in the street to have his say upon the problem of experimentation of animals; and this is why they who maintain that the question is one for medicos only, and that it is presumption for the layman to dispute their dicta, are thereby convicted of being but pseudo disciples of that science on whose behalf they pretend to speak.

The layman, therefore, if educated technically, has a right to discuss the purely scientific side of this great problem, and the medico, even though he possess the State permit to practise medicine, is not thereby hall-marked as necessarily sufficiently learned to give a valuable opinion upon it.

The layman may be fully competent to discuss the ethical side of the problem, for the scientific studies of the medico are no essential preparation for an ability to intelligently discuss this—its most important basis.

I contend, therefore, that the claim made by a certain portion of the medical press that the layman has no *locus standi* in deciding whether vivisection shall or shall not be practised is eminently un-scientific, and must never be allowed to pass unchallenged.

Josiah Oldfield, D.C.L., L.R.C.P., M.R.C.S.

Editorial Notes.

In an address recently delivered in London by Mr. Bramwell Booth, the subject of Food-Reform in favour of a natural diet was declared to be "one of the



greater problems which confront the Church of God as such, and which demand the attention and energy of those who desire the moral advancement and spiritual emancipation of the people of this great empire."

Such a statement coming from one who, as a philanthropist and worker

for social betterment, has for the past twenty-five years been in direct touch with the masses of the people in this and other lands, is very significant. Few men have been brought face to face with the evil of

human demoralization to such a degree as the Chief of the Staff of the Salvation Army, and still fewer have sacrificed their own interests as devotedly as he has done in order to remedy it.

The virtual Director of an organization which publishes over sixty different journals, which counts its salaried officers in every part of the globe by thousands, and which maintains hundreds of Institutions such as Rescue Homes, Elevators, Food Depôts, and Labour Colonies, must be in a position to speak with authority and with practical knowledge concerning human society and its needs at the present hour, and I am glad that Mr. Bramwell Booth has endorsed the position which we have taken up for the past six years, by affirming that dietetic reform is a preliminary necessity if the world's amelioration is to be accomplished.

The Churches will have to face this subject, and the time will soon come when neither the Bishops nor the Nonconformist leaders will be able to afford to sit upon the fence and look on at the battle against Carnivorism as idle spectators, whilst they uphold this cruel system, this barbarous custom, and this daily transgression against *physical* and *moral* Law on the part of Christendom, by their example and influence.

* * *

THE ADVANCING TIDE. In all parts of the world the protest against butchery, carnivorousness and inhumanity is increasing in volume.

Advanced thinkers in the medical world, teachers of ethics and the 'higher thought,' philanthropists of all shades of opinion, and reformers of all kinds are throwing in their lot with those who are seeking to convince the Western world of its sin and folly in this matter. New books, magazines, letters, and newspaper articles, which demonstrate most exclusively that the trend of modern thought is with us, and that the human heart in every land is responding to our evangel and to our plea for the recognition of the rights of the exploited animal creation, are reaching me in a continuous and steady stream.

If the religious teachers of Christendom will not lead the people into the path of humaneness and dietetic purity, of health, freedom from blood-guiltiness, and spirituality, then the people must lead *them*—but if they fail to fulfil their function as teachers of righteousness and as revealers of those laws which concern the children of men, the time will come when they will assuredly find themselves "weighed in the balance and found wanting." Orthodox theology will not save them, neither will 'million guinea' funds enable them to command the reverence, respect and gratitude of those to whom they bear the relation of spiritual advisers. Human beings need to be shewn the way of salvation from physical and moral evil; they hunger for practical, helpful truth, and they will not be satisfied with pulpit platitudes or the husks of dogmatic theology as substitutes for the bread of life.

THE NEED OF HUMANITY.

Humanity is athirst for knowledge concerning 'the way out' from the bondage of sin, disease, unrest, and fear of the future. The majority of men and women are yet 'as children' concerning spiritual things, and have 'no language but a cry.' But deep down in the human heart, when it has advanced beyond the stage of mere animalism, there is an instinctive yearning after a higher life, and there exists an innate idea that such a life is possible for mortals upon this earth.

This aspiration and longing is prophetic. It foreshadows the next great step in evolution which is going to take place—when the *spiritual* man will supersede the *intellectual* man, just as the intellectual man has superseded the merely *physical* man. God is raising up teachers in all parts of the world whose mission it is to fan this spark of aspiration to a flame. Such are seeking after higher attainment for themselves, and then are trying to lead their fellows into the blessedness and power of the divine or spiritual life.

This was the mission of Jesus, but it has been woefully misapprehended. A better day is dawning, however, and as a Professor of Christian Philosophy recently observed: "Christianity is going down"—by which, of course, he meant *false* Christianity—"the religion of Jesus is coming to the front." The divine life must be a truly human (humane) life, and it is impossible of attainment until men have been humanised and purified from those things which bring upon them physical corruption and carnal-mindedness. Spirituality, health of body, and humaneness of disposition, bear the closest relation to pure and humane food, for as a man *eateih* so he *thinketh*, and as he *thinketh* so he *is*. Religiosity may be possible for carnivorous men and women, but carnivorousness is a bar sinister to the attainment of the highest. Our pulpit magnates may pooh-pooh this unpalatable fact if they will, but the day is at hand when the world will *know* that it is *true*.

* * *

THE DECLINE OF BEEF-EATING. The decline in popularity of the beef-eating habit, which is taking place in America, is revealed by the following paragraphs which recently appeared in

the New York *Magazine of Mysteries* :—

"Beef does not make brain power; it deadens the mental faculties. Moreover, it has a tendency to make one brutal and bestial. Certainly meat, and especially beef, is not a diet that will develop spiritual, moral or mental force.

"England is known as a Nation of beef-eaters. Certainly in mentality she cannot equal this country now, where our brainy leaders are men who are very careful to eat a light and simple diet—with much less beef than the Englishman eats.

"She is fast yielding her trade and commerce to us. Many of the brightest and most alert men and women in the United States are *lax* vegetarians; they eat but little flesh meat, compared with the ponderous, bulky Englishman.

"Now that we get such a great variety of cereals, prepared vegetable foods, fruits, nuts and vegetables at all seasons of the year, we are eating less meat every year, and becoming stronger spiritually, mentally, physically, and morally, and will control the markets of the world.

"A beef-eating or great meat-eating nation of a white skin will have no show whatever with us in great men and women within the next ten years.

"Among the higher types of men and women in this country the flesh-eating habit is being abandoned, because there are much better and purer foods, the consumption of which does away with cruel and brutal slaughter of animals."

* * *

A NEW MEAT EXTRACT.

After several years of experimentation on the part of certain experts, a new substitute for extract of beef has been discovered, and it will be placed upon the market shortly under the name of "Odin." It is prepared from vegetable protoplasm only, but when the process of transformation (or artificial digestion) by which it is prepared is complete, the product is undistinguishable from the most concentrated beef extract. Its taste and smell are precisely the same and it makes a soup that is calculated to enhance the reputation of any chef. I expect to publish full particulars in our next issue, after I have personally inspected the process of manufacture.

The action of the *Daily Mail* in calling attention to the needs and wrongs of the "unwanted" children of the Metropolis, will commend itself to all humanitarians and command their sympathy. The following quotations will reveal the importance of this subject:—

Admittedly, the legislature has in recent years done something for the "unwanted" children of the Metropolis; admirably conducted institutions of various kinds are likewise doing good work in rescuing from unwholesome environment children actually in course of training for a career of crime.

But these institutions are inadequate to cope with one of the gravest problems of the age; their well-meant efforts are generally hampered by a shortage of funds.

The result is that on the threshold of the twentieth century London is rearing an army of juvenile criminals who will develop into Hooligans, pick-pockets, and worse. The parents of these children are their worst enemies. Between 35 and 50 per cent. of the "rescued" admitted to Dr. Barnado's home are of criminal parentage. And it must be remembered that this institution does not make a speciality of ferreting out these potential law breakers; their association with crime is merely incidental to their destitution.

This fact alone is eloquent testimony to the monument of evil which London is building up for herself by neglecting the children of the slums.

In China, it is said, 200,000 infants are slain annually by their parents merely to get them out of the way. In more enlightened London an authority estimates that close upon that number of children roam the streets at night or live in an atmosphere of crime.

At the corner of a dark slummy street that hides itself behind Commercial Road the writer came across a little fellow of seven associating with a gang of up-grown youths, most of whom have been convicted of petty larceny. The poor mite knew neither father nor mother; his only hero in life was the leader of the band; his only home an orange box half-filled with straw A common practice with this particular gang was for two or three of them to enter some shop, and while one of their number engaged the shopkeeper in conversation the others would appropriate any small articles there might be on the counter. The boy of seven was generally selected to do the talking, because of his innocent-looking face and his timid, helpless manner.

A fact none the less real because of its awfulness and shamefulness is that the mother is generally more blameworthy than the father in making of their offspring outcasts and criminals. This page could be filled with properly authenticated cases.

It does not require much thought to enable us to realise how short-sighted and wrongful is the policy of allowing the neglected children of the slums to drift to social perdition in this manner. That the solution of the problem is possible has been demonstrated by the success which has attended the operations of Dr. Barnardo and his fellow workers. They have proven that our waifs and strays, even when they are the offspring of criminals and profligates, can be turned into good and useful citizens. Such work should not be left for support entirely to 'voluntary contributions from the public.'

This work, and all of it that is needed, should be undertaken and carried out at the cost of the State, even if the work itself is delegated to philanthropic workers. If we can afford to spend millions upon our army and navy, we can afford to save the children of our cities from social ruin, and I trust that all our readers who have influence and literary ability will agitate and labour until this beneficent work is undertaken in such a manner as is adequate to the needs of the case.

* * *

VEGETARIAN SOUP KITCHENS.

I am glad to learn that four additional soup kitchens for the children of the poor are being opened under the auspices of the London Vegetarian Association, and under the superintendence of its devoted secretary, Miss Florence I. Nicholson. At these establishments, nourishing vegetarian food will be served out to the little ones, consisting of soup, wholemeal bread, wholemeal currant bread, and simple puddings, and the charge for a dinner will be one penny. The kitchens already equipped are in Bethnal Green, Bermondsey, Stratford and Woolwich, and each is supplied with six huge boilers for soup making.

This scheme will commend itself to all philanthropists, and I trust that many will send contributions towards the support of such a work. If encouragement is thus afforded, there is every reason to believe that many other kitchens will be established, and a practical object lesson will thus be given

to the poor concerning the possibility of obtaining wholesome food for the body without having to use the cheap meat and filthy offal which is now sold in such large quantities by the butchers in the East End to our poorer brethren, who are ignorant of hygienic law and of the danger of eating tuberculous and diseased flesh. Here is an opportunity to support charitable work, to feed the hungry, and to further the Food-Reformation.

* * *

NUT FOODS IN WINTER.

As the cold weather comes on, Food-Reformers would do well to add nut foods to their diet to a larger extent than is their custom in the warmer months.

They contain a rich amount of protein combined with easily assimilable fats, and constitute the most valuable food we have for the winter. Nature provides us with meat in due season, and we should do wisely to follow the example of our 'younger brethren' of the squirrel tribe. Those who have been accustomed to find nuts indigestible should try them again *with fruit only*. They can also be flaked in a nut mill to facilitate proper mastication.

* * *

ATHLETIC ACHIEVEMENTS.

Many notable and meritorious performances have been accomplished since our last issue, by vegetarian cyclists and pedestrians. G. A. Olley rode 331½ miles

in 24 hours on South Roads (unpaced), which is the best ride ever done over such a course. E. P. Walker (of Hull), in conjunction with G. Skinner, of Halifax (the latter not being a total abstainer from flesh food) rode in the 12 hours' unpaced tandem race for Yorkshire, and covered 193 miles, thus establishing a record for the district. Considering that both of these races were run at the end of an exceptionally busy racing season, the results stand as evidences of the sustaining character of a humane and hygienic diet in severe tests of endurance. On another page will be found an account by Mr. G. H. Allen, of his splendid record walk from Leicester to Bedford and back, a distance of 100 miles. I congratulate these athletes upon the services which they have rendered to the Food Reform Cause. May their shadows never grow less!

* * *

FASTING AND DISEASE.

A great many more diseases might be cured by fasting than most people think. The longer I live, the more convinced do I become that the majority of our physical

ills result from the habit of eating more than is good for us, and when we are not hungry. The inordinate quantity of food which is consumed by some people might break down the strongest. All excess over and above the moderate amount we actually require to make good the wear and tear of the body, becomes an incubus to the constitution, the elimination of which taxes our vitality to a terrible extent.

The food which is ingested finds its way into the blood stream, and becomes deposited in the form of fleshly matter—which is apt to accumulate until it becomes of a morbid nature. In such matter microbes and disease germs find a happy hunting ground; from such matter abnormal growths are evolved; and, by means of such matter, the "human form divine" is changed from its original youthful shape and takes on the unwieldy and inartistic proportions which are exhibited by the average person who is past middle age. Yet our shape ought not thus to change, and we ought to look as well-proportioned and as lithesome when we are old as we do when we are young.

For those who, through ignorance and the transgression of Nature's laws, have come to this sorry pass, fasting will prove a wonderful remedy. By this means the *accumulative* process can be reversed and the "return to Nature" be effected. Fasting, moreover, improves one's mental condition, "rolls the mists away" from the eyes of the mind and the soul, and makes it possible for one to get into closer touch with the spirit world.

THE THEOCRATIC UNITY.

Nemesis has overtaken the clique of adventurers and pseudo-teachers of occultism concerning whom I published a word of warning in this journal last April. I did so in order to save our readers from being exploited by Swami Viva Ananda and the Horos gang (who unsuccessfully sought to obtain admission to The Order, for the furtherance of their nefarious purposes), and it will be remembered that these misguided persons retaliated by attacking me with a circular, and by endeavouring to establish another Society bearing the same name as our own at Brighton.

On more than one occasion efforts have been made to injure our Movement, but in each case has the promise been fulfilled, "No weapon that is formed against thee shall prosper." As this magazine goes to press, Mr. and Mrs. Horos (*alias* Jackson) are lying in prison awaiting a criminal prosecution by the Treasury, on account of alleged victimization of several of His Majesty's subjects and also of offences under the Criminal Law Amendment Act. My remarks have thus been justified by subsequent events.

* * *

THE CAUSE OF APPENDICITIS.

Since our last issue, another case of a sufferer from this malady being cured without operation, by hygienic means, has been made personally known to me. A carnivorous friend, who was threatened with a surgical operation, informed me of his plight, and I strongly advised him to defer submitting himself to the same until he had tried the effect of abstinence from inflammatory food. After about a fortnight's interval I received a letter stating that he had recovered "upon an exclusively milk diet."

This disease is manifestly the result of an impure and inflamed condition of the blood, and is brought about chiefly by the consumption of flesh-food. Fruitarian diet, combined with abstemiousness, is the remedy, and there is no necessity for sufferers to pay surgeon's fees or to face the operator's knife.

* * *

THIRTY THOUSAND VICTIMS.

In consequence of a fire occurring on the S.S. Papanui on her voyage from New Zealand to England, 30,000 "carcasses of mutton," or, in plain English, the dead bodies of 30,000 sheep, were thrown overboard in the Channel between Plymouth and London owing to their having been damaged. This was only the minor portion of the consignment of dead animals which she carried, but the incident suggests the appalling extent of the sacrifice of sentient life which carnivorousness involves, and the careless indifference to animal suffering which it develops.

* * *

AN ENCOURAGING RESULT.

The note I printed last month concerning the heartless sale to a heavy-handed butcher, of 'Lady Jane'—the old prize Ayrshire cow that had filled the coffers of those who owned her, by producing prizewinning cattle for them—has not been without result. A lady writes from Hampshire to the effect that under similar circumstances an old cow had just been sent away by her owners, but that in consequence of reading my note in our last issue they were conscience stricken, and, repaying the blood-money which they had received, they sent for her home again with a view of letting her end her days in peace as a pensioned family servant.

* * *

AN EARTHLY ZION.

One of the latest advocates of Dietetic Reform is the Rev. John Alex. Dowie, the American "Elijah." Whatever opinions may be held concerning the peculiar ideas of the leader of the Zionites, there is gratification in knowing that Zion City, which is now being built on the

shores of Lake Michigan, stands a fair chance of being free from slaughter-dens and butchers' shops. If this exclusion of everything connected with the brutal and demoralizing trade in flesh and blood is actually carried out, the Zionite Prophet will have the honour of showing a noble and noteworthy object lesson to the "Garden-City" associations which are getting ready to make their debut in the world.

* * *

DIET AND ENDURANCE.

The following paragraph published in *Health* contains some interesting information concerning diet in relation to endurance,—

Dr. Baelz, of Tokio, has made investigations as to the endurance of meat abstainers, and found that the vegetarian Japanese possess considerably more endurance than the meat-eating foreigners. In the interior of Japan where fish and rice are a scarcity and where butter, milk and cheese cannot be procured because the cows do not give milk, the diet is a scant one, being limited to barley, the soya bean, and buck-wheat with one-quarter rice. The soya bean contains 20 per cent. of oil and almost as much albumen as beef, but it contains much cellulose, making it extremely difficult to digest. This diet leaves its mark in the skeleton of the Jap. Rachitis is never met with in Japan, yet the rice-eating children exhibit grooves in their bones from compression of the clothing. The wealthy class eat largely a rice diet, and as this contains no lime their bones are very soft. Baelz says that he tested the endurance of the Jap in various ways. He once drove 69 miles in fourteen hours, changing horses six times. A Japanese with a cart made the trip in fourteen and a half hours. Two Jirrickisha men trotted 25 miles with his weight of 176lbs. every day in all kinds of weather. At the end of fourteen days one carrier had gained 10lbs. in weight. A little meat was added to their ordinary diet, but the men complained that it made them tired. At the end of twenty-two days the men were as fresh and energetic as when the journey was begun.

This medical testimony corroborates the experimental statements made by abstainers from animal food in this country, and it also confirms our teaching to the effect that wisely chosen natural diet tends to promote longevity because the excessive accumulation of calcareous matter in the system is thereby avoided.

* * *

THE FUNDS OF THE ORDER.

The cost of sending out our Literature to Public Institutions in all parts of the world, has, this year, been exceptionally heavy. The Executive Council, relying upon the sympathy and support of our Members and Friends, has pushed forward our humane propaganda with vigour and with most encouraging results. During the year some eight or nine additional countries have been entered and the leaven of the spirit of our Movement is doing its work in them. Every post is bringing evidence of the success which is attending our operations and the response which our evangel is awakening in human hearts. But our peaceful War necessitates expenditure and our Exchequer is empty, although our Funds are only used to defray the cost of printing and postage—all services being rendered without charge to the Order.

There is a deficit of about £250, and next month a list of subscriptions towards the amount will be printed in this column. It is a paltry sum when one considers the harvest that will be reaped in the future as the result of the seed which is thus being sown, but the money must be raised. Those who wish to have the privilege of sharing our burden of responsibility are invited to send along their gifts, so that their contributions may be included in this preliminary list of subscriptions to the Deficit Fund. "Bis dat qui cito dat."

If you feel that this journal is likely to prove helpful to your friends and to awaken aspirations concerning a higher type of life, you are invited to purchase some copies and to place them in the hands of those who are capable of responding to our evangel of Health, Hope and Love. By supplying Reading-Rooms and Institutions with copies, you may be the means of changing human lives and of bringing blessing into them—at a trifling cost. Will you share our beneficent work? Ed. H.G.A.

Mr. Cadbury's Experiment AT BOURNVILLE

"Men fight to lose the battle, and the thing that they fought for comes about in spite of their defeat, and when it comes turns out to be not what they meant, and other men have to fight for what they meant under another name."

In these words, enigmatic yet profoundly true, did William Morris describe the realization of human ideals and the everlasting progress of mankind. Some such thought as this must come into the mind of many of those who have visited the garden village which Mr. Cadbury has founded on the outskirts of Birmingham.



All down the ages seers have beheld beatific visions of a city that was to be. Plato straining after a state whose pattern was laid up in heaven, St. John in the Isle of Patmos, St. Augustine with his enraptured foreshadowing of a City of God, Sir Thomas More setting forth his Utopia, Ruskin and Owen and Bellamy and many another dreamer of dreams have embodied the aspirations of his Age and of all time in many and various forms. So many have been the dreams, that we had almost lost hope of their realization; the sneers of the world seemed so true, the failures of the dreamer so certain and so frequent.

But if the heart of any man has failed him by reason of much brooding over the slums of Canning Town and Camberwell; if the reek of slaughter houses and the stench of butcher's shops, the potency of the brewer and the allurements of the publican have sickened any man; if any man be weary of the dry bones of Housing Conferences and the arid speculations of the "dismal science;" if Hague Conventions and South African Wars, missionary fervour and Chinese atrocities, have made any man doubt the sanity of the human race; if cheap patriotism and cheaper religiosity have disgusted the intellect and dried up the springs of the heart of any man, then, ere he curse God and die, let him take a final glance around him and seek yet once again for the signs of real progress and real reform, and if his eyes should light on Bournville, it may be that he will gather fresh hope to continue the struggle, fresh faith for the unending conflict.

The significance of this latest attempt to grapple with the insistent problem of providing shelter for men's bodies without at the same time selling their souls to the devil of modern city life, lies not in its novelty, but in its reality. Back to Nature, back to the land, are old cries; but to give them practical effect has been the problem "To speak, or to write, nature did not peremptorily order thee; but to work she did." These words of Carlyle have been taken to heart by at least one captain of industry, and it is the evidence of real work, and not of mere frothy speech, that is given by Bournville which must encourage every one who visits it.

But to readers of *The Herald of the Golden Age* and to all those who believe that the Housing Problem cannot find an adequate solution until a radical change is made in the dietetic habits of the nation, the village ought to be an object of special and peculiar interest. For it is avowedly an attempt to tackle the question on our lines; and though the details of the scheme may not all commend themselves, the Founder's own declarations must arrest the attention of every food-reformer.

Speaking of the enterprise Mr. Cadbury said that what had first led his thoughts to it was the conviction that gardening was at once the most healthy, the most useful, and the most pleasant recreation in which a man could indulge. It was the impossibility of men finding suitable occupation for their leisure hours so long as they lived in the city that counteracted the effect of other good influences brought to bear upon them. Another powerful inducement was the knowledge that if men only had their own gardens to cultivate the consumption of pure fresh vegetables would increase and that of animal food would decrease: and this, said Mr. Cadbury, would improve the health of the community. Here we have an argument in favour of vegetarianism in a nutshell.

One or two misconceptions must be cleared up before Bournville itself is described. First of all the Bournville Village Trust is not connected in any way, except as regards physical juxtaposition with Cadbury's Cocoa Works. Mr. Geo. Cadbury has handed over to a board of trustees an estate of some 330 acres which adjoins his factory. But the factory might be transported to the other end of England to-morrow and the Trust would continue its work. That work is to provide houses and gardens for as many families as possible. Incidentally no doubt the hands at the Cocoa Works share more largely in its benefits than any other class of people, but that is only because their work is close at hand. As a matter of fact, out of 3,400 employees in the works not more than a sixth live in the houses of the Trust, while of all the people living in the houses of the Trust, not more than a quarter work at making cocoa and chocolate. The rest are mainly Birmingham workpeople who by tram, train, or cycle go daily to their work in the city. It is important to keep this fact in mind as it shows that the success of such a scheme does not depend upon having a factory in the immediate neighbourhood.

It is, then, as a housing scheme pure and simple that we have to consider the Bournville Village Trust. As such it affords conclusive proof that if the problem be tackled on the right lines it is by no means unsolvable. At the present moment, of some 370 houses, not one is to let, and the collector has no less than 285 applications on his books. The rents of the houses vary from six shillings to twelve shillings a week inclusive of rates. Some cottages are at present in course of construction which it is expected will be let at four shillings and sixpence and these have gardens as large as any. Seeing moreover that they contain five rooms they are certainly cheap at the price. In these newest houses, to obviate the additional outlay special bath rooms would entail, baths have been sunk below the level of the kitchen floor. A lid, or cover, is provided and when this is on the existence of a bath would never be suspected, remove it and you have an excellent bath while the stove close at hand provides hot water. This is a novel idea which might be imitated elsewhere.

Nor is the general design of the houses unworthy of the thought lavished upon details such as these. The cottages are for the most part semi-detached and hardly any pair is alike; quaint gables, a cunning contrivance of timber with plaster and brick, a picturesque window or porch, projecting buttresses, overhanging eaves, a piece of wrought iron or a carved ogee, all lend variety and charm. Nothing can be in greater contrast to the jerry-built structures of our large towns than these artistic and substantial dwellings. The laying out of the whole estate is equally attractive. The roads are 45 feet wide. Mathematical symmetry in their direction is avoided and the odd triangles and other pieces of ground thus left over are utilized as open spaces and parks.

The ground undulates gently and the whole goes to make up a most charming scene.

But it is of the gardens I want especially to speak. These are an especial feature of Mr. Cadbury's plan and, as has been already said, it was the belief that gardens would benefit the workers economically, physically and morally that first led Mr. Cadbury to formulate his scheme.

We cannot do better than quote the Secretary of the Trust on this point. "The average garden space allowed to each house is 600 square yards. These gardens are laid out in advance for the tenant, so that when a new cottage is taken the tenant finds the garden already prepared, instead of having to begin by breaking up hard uncultivated land. Lines of fruit trees—pear, apple, plum—are planted at the end of the gardens, and these, beside yielding a good supply of fruit, form a pleasant screen for the backs of the houses. It is estimated that, under spade culture, gardens of this size should yield a return of from two shillings to half a crown a week in fruit and vegetables. They thus serve the threefold purpose of giving healthful recreation, providing wholesome fruit and vegetable diet, and furnishing a liberal return in reduction of the rent."

Interest in gardening is stimulated by gardening classes and numerous flower shows. Tenants are urged to pay attention to the gardens and in the majority of cases are only too glad to avail themselves of the opportunity. And if anyone has not caught the prevailing enthusiasm, a word as to the 285 applicants for vacant houses is enough to make an ardent gardener of him on the spot. The results are most encouraging. All the gardens are full and are evidently objects of pride to their owners. The small pieces in front of each house are ablaze with flowers; while the long vegetable gardens are well stocked with all sorts of plants and trees. The sight of these gardens must be an ample reward to Mr. Cadbury for his patient toil. He himself told us of the interest which whole families develop in horticulture, and of the joy it gave him to see father and mother and children all at work in their patch. Eyes too, that have never seen a seed sown or the green sprout push its way up from the earth, become familiar with the gentle processes of nature; over-wrought brains gain rest and repose from the turmoil of city life in the quiet of the garden.

It only remains to say that Mr. Cadbury has by one Trust Deed ensured that the enterprise shall be conducted on unsectarian and non-political lines; and that he has provided for the indefinite extension of the scheme by stipulating that the profits shall go towards the development of similar estates in other parts of Great Britain. The revenue of the Estate, even now, stands at £5,000 per annum, and as the whole of this is used in building new houses, it will at once be seen how rapidly the scheme will expand.

One other provision of the Trust Deed must be mentioned, namely, that which only allows the sale of alcoholic liquors under extremely stringent regulations and subject to the unanimous consent of the Trustees. Hitherto, however, there has been no demand for anything of the kind and it does not seem probable that the need will make itself felt in the future. People living under the conditions which prevail at Bournville, will not require stimulants with which to drown their cares or rouse their flagging energies, and the problem of temperance should thus find an easy and peaceful solution.

It was in connection with a Conference of the Garden City Association that I paid a visit to Bournville. This Association aims at laying out cities on the lines laid down

by Mr. Howard in *To-Morrow*, and no more fitting place for a conference on such a subject could have been found. In its main principles, Mr. Howard's scheme is identical with Mr. Cadbury's, for both are based on the fundamental necessity of getting the labourer back to the land; and in this connection it is worth stating that on the lines of "Garden City," the existing population of London could be housed four times over in the counties of Surrey, Sussex, Kent, Hampshire and Berkshire, in addition to the present population of those five counties. If this be the case it is a powerful argument in favour of the scheme.

Bournville is not, and does not claim to be, a solution of the whole housing problem. But in the example set to other manufacturers by Mr. Cadbury, in the administrative skill evinced in the working of the scheme, and above all in the happy and healthy lives of its inhabitants, the village shows us that we need not yet despair. Tenements have proved an aggravation of the evil, increased locomotion is but a sorry palliative; it is from a plan on the lines laid down by Mr. Cadbury that real alleviation must come. In the working out of that plan the advocates of dietetic reform have an important part to play. It is our duty to point the way to the real solution of so many problems, and Mr. Cadbury's experiment is a capital object lesson of the truths we wish to inculcate. If so much has been wrought by the wisdom and the love of one man, how much can the nation, if it be once aroused, not accomplish? Birmingham has lately become notorious as the birth-place of the new diplomacy and the new imperialism; but if the example of Mr. Cadbury is followed it will be known to future generations as the home of the new, and the true, patriotism.

F. Bentham Stevens.

THE HIGHER LIFE.

There are royal hearts, there are spirits brave,
 There are souls that are pure and true;
 Then give to the world the best you have,
 And the best will come to you.

Give love, and love to your life will flow,
 And strength in your utmost needs;
 Have faith and a score of hearts will show
 Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
 And song a song will meet;
 And the smile that is sweet will surely find
 A smile that is just as sweet.

Give pity and sorrow to those that mourn,
 You will gather in flowers again;
 The scattered seeds from your thoughts outborne
 Though the sowing seemed in vain.

For life is the mirror of king and slave,
 'Tis just what we are and do;
 Then give to the world the best you have,
 And the best will come back to you.

Madeline S. Brigham.

The Automatic Life.

Meat eaters persist in the pernicious practice for the same reason that many persons profess certain religious creeds—simply because their parents and ancestors did so. They have been taught to regard their own creed as the best, and take for granted that it is so, knowing little or nothing about the others. Their parents ate meat; so they never question its healthfulness, but go on in much the same way as children—acting from mere thoughtlessness

Aug. F. Reinhold, M.D.

Socialism and Food-Reform.

The association of these two names may at first sight seem not only incongruous, but also ridiculous, as it is the common opinion that the aims



the objects of each are in no way connected, while not a few only unite the names as being alike representative of unrealisable schemes. There is, however, a strong bond between the objects of these two classes of reform, and the wonder is that socialists have not more widely grasped the possibilities which lie hidden under the doctrine

of Food-reform, striking as it does at the heart of many evils now considered to be rooted in our midst.

Socialism *per se* embraces all reform, but there are changes which present-day socialists can only help to bring about by a very little assistance, by reason of the enormous force of circumstances with which they have to contend; moreover, some classes of reform can only be realised by very gradual methods. With Food-reform the matter is quite different, as its consummation can be effected by individual practice alone. The socialist will perhaps consider that he is dealing with the question by agitating against adulteration, an evil which competition has brought into our midst, but he can 'go one better' than this by adopting a system of diet in which adulteration is reduced to an absolute minimum.

Again, the socialist can become a Food-reformer *now*, and with far less difficulty than he can introduce many other necessary reforms; for there are no laws binding on the diet of individuals, nor are there any valid grounds on which to oppose the new system of living.

The reasons why socialists should become abstainers from flesh are very powerful in that they are part and parcel of the doctrines of Socialism itself. Take three of these reasons as typical of many others. The adoption of a bloodless diet would (1) do away with the occupation of slaughtering; (2) would improve the general health and stamina of the people; (3) would enable the British nation to live on the land it now inhabits. The first reason is a very vital one, as the business of slaughtering is one of those labours which any humane man may well shrink from, and as it has a demoralising effect on those who undertake it, the community at large would benefit by its removal.

Slaughtering may be classed under the head of unnecessary labour, as it is quite possible for the people to live healthily and sturdily on a fleshless diet, and remove thereby from their midst the atrocities of the cattle boat and abattoir. It is very questionable if, assuming that flesh-eating could be continued under a socialistic regime, the head of the family would go to the public abattoir, say once a week, and kill, skin, and dress his own beast. If half the people of the present day had to slaughter their own cattle for meat, the practice of flesh-eating would soon disappear, so that it behoves each one to consider who brings the joint to the table under existing circumstances. It is here that the words of Christ are so distinctly applicable, "Do unto others as ye would they should do unto you;" and rather than condemn a section of the community to engage in a loathsome and brutalising occupation, let the individual see that he does all in his power to render such trades impossible.

It is common knowledge that the man who does nothing but kill and skin dumb sentient creatures every day of his life, becomes in time worse than a brute himself, and that he can have little or no desire for self-improvement. He will not wish to cultivate his mind on higher tastes, as these attributes must be constantly thrust into the background to enable him

to carry on his bloody work, so that the man's better nature being continually kept in abeyance, all soul and goodness in him seem to be shrivelled up. When considering the amelioration of the lot of these workers, it would seem useless to attempt to cultivate their minds while they have still to labour at their degrading work. So, brother socialist, think of the slaughterman as you now think of the weaver, the collier, and the potter, and remember that you can cause him to cease from doing this demoralising work by your individual example.

Now, under heading (2), the question of Health is to be considered, a problem which socialists would now deal with in the better housing of those who are unnecessarily poor, and also of those who, by reason of their wealth, are leading luxurious lives, which in many cases are far from healthy. Food-Reform will do much to pave the way towards a simple, and therefore healthy existence, as it teaches simplicity in diet, and enables men to realise to the fullest that we eat *to live*. For the workers especially it is necessary that their system of diet should be as economical and pure as possible, and it is only by living as closely to Nature as we can, that the best results can be obtained.

Under existing circumstances the diet of the average worker is far from what it should be; he has the gospel of 'Beef and Beer' so shouted in his ears, that he readily puts into practice its doctrines, consuming large quantities of meat, and paying frequent visits to, if not spending his spare time in, the public house. Moreover, he is taught that British supremacy depends, in some mysterious way, on the amount of roast beef and beer which our soldiers can consume. And it is for this reason that the pugnacious element is so pronounced in the average private soldier; his lower nature is constantly fed by the stimulating diet on which he exists, and, when occasion arises, his worst passions are within easy reach, in fact, hardly require calling upon to be brought into play. Now, Food-Reform will change all this, if the workers can be but made to grasp the benefits which await its exponents, benefits which will not only give them healthier bodies and purer minds, but will starve those lower adjuncts of nature which most need to be suppressed. It is here that the practical example of Socialists would do much towards the accomplishment of this necessary reform, for the force of example carries more weight with it than any amount of preaching, and in this particular the masses are more difficult to convince, perhaps, than on any other subject.

Now, under heading (3), we have to deal with a very important matter, and one which is dear to the heart of every Socialist, the question of a people living on the land they inhabit. This question may be said to have two distinct aspects, the question of ownership, and the question of the people living on the land. The first side of the problem is one with which the Socialist is grappling, but the present overwhelming force of circumstances limits his exertion in this direction, so that progress is slow, but the second side of the matter can be dealt with *now*, in that the Socialist can adopt a bloodless diet and thus live directly on Nature, fitting himself thereby to subsist on the land in the most economical way when it comes into the possession of the people. Assuming that the land belonged to the State, its economical cultivation would be in favour of a frugivorous diet, as greater produce per acre can be obtained by tilling the land than by putting it out to pasturage. Moreover, the habit of living on flesh-meat brings in its train so many evils that, in a community existing on the greatest abundance with least waste, both of labour and products, the custom would soon die out.

It is useless to wait until the land is ours, before fitting ourselves to live most easily on it; moreover, so much might be done now to restore our agricultural labour to its former status by creating a large demand for those products which we can not only grow ourselves, but live healthily upon. It is not difficult to see in the near future an even greater crowding of our towns, so much so indeed that the community will be thoroughly aroused to the evils of such a method of existence and attempt to cultivate more rural habits. *It lies*

with us to pave the way towards that return to nature which is so much needed, even now, by renouncing those customs which make for an artificial and unhealthy existence, and also by doing all in our power, when convinced, to persuade others to adopt a similar course.

It is indeed horrible to think of our present system of diet going on as it does. Here are men who could easily shake off the shackles of conventionality and who, moreover, know that these reforms are needed, deliberately closing their eyes to the sights which are continually presented to them. We may say with truth that the present age is an artificial one, that men pay but little attention to-day to those calls of duty which are the most urgent. It is comforting to know that there is a small portion of leaven which will leaven the whole lump, that there are those who, "while their companions slept, are toiling upward through the night, leading the way towards that time of change which must lie ahead somewhere. And each can do his and her best towards making the road over which future generations must travel, only we must see to it that the work be such as will add credit to our labour and make their progress more sure. Let Socialists then—and therefore the supporters of all true reform—see that they are not behind hand in rendering all the individual help they can towards a reformed diet, remembering that by example alone shall the work be forwarded or hindered.

The amount of labour saved by an adoption of a natural and humane diet is a consideration in itself, and by labour is meant labour to the social reformer, who will find that this class of change will undermine many evils which he is now attempting to remove from the top (to use a simile). We are what we eat, and when we consume viands of a stimulating character we may expect to require further stimulants to keep life going; adopt a more nutritious and less stimulating class of food and we benefit accordingly, not only ourselves, by reason of our better health, but others by the example we set towards effecting still further conversions.

It is not within the scope of these few lines to advance all the arguments in favour of Food-Reform; they are to be obtained without difficulty from those who are only too ready to answer such inquiries. But one word in conclusion, it is this: the worker is deceived if he thinks he cannot work on a bloodless diet. The writer, who lives in the Lancashire cotton district, finds that there are men in that county of smoke and smell who thrive and look well on their simple diet,—and work hard on it too. Moreover, his personal experience of the diet has convinced him that the Lancashire cotton operatives (as an example) would look and work far better were they to break from the consumption of flesh.

To all does the appeal of the Food-Reformer go forth, but especially to those who would hasten that time of peace, happiness and justice among all men. Let such see to it that they do not condemn in ignorance that which makes for that peace, and also that they are not left behind in the march of progress.

W. E. Warrilow.

Obedience to God's command is your highest duty. There is nothing that makes life so glorious as "Thy will be done" wrought into daily life.

DR. BOARDMAN.

* * *

The solemn and blessed truth is that God calls every man to be a minister, assigning each his own parish in the great diocese of Christ's one church.

DR. BOARDMAN.

* * *

Don't be wheelbarrow Christians, that go only when pushed. Don't be Christians like the Arctic rivers—frozen at the mouth.

J. D. BECKLEY, D.D.

* * *

Many indeed think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.

JOHN WESLEY.

Ruskin Hall Philosophy.

All truths are equally true; but all truths are not equally important.

Not all knowledge is power; but only that knowledge which enables a man to deal with the problems which confront him,

Mental power does not come through the accumulation of facts or the storing up of memory pictures, but from the exercise of all the faculties of will, emotion and reason.

Reason and love tell us that it is better to co-operate with our fellow-men in the creation of new wealth than to fight with them over what is already produced.

The language of deed is the only one which can be heard in heaven.

The kind of education we want depends upon the kind of men we wish to make.

Dissatisfaction with present society does not imply ability to live in a better state or in any rational state.

The higher we build, the broader must be our base.

I am heir of the infinite past; and progenitor of the infinite future.

Small men belong to parties because they have not strength to belong to themselves or to make parties belong to them.

To make a little history is better than to read much of it.

The man who is afraid to speak what he thinks will usually end by being afraid to think anything.

All healthy mental and physical life must expand and grow.

Names—Christian, atheist, socialist, tory, liberal, materialist, or spiritualist—do not classify a man. What he is and does truly classify him in the world-making process.

A life without a purpose is a freak and a failure.

The world loses whenever any genius or power is allowed to go undeveloped.

The contents of a bottle are more important than the label on it.

It is the small man who abuses the world with words. The strong man feels injustice as keenly, but fights it with action.

Learned ignorance is as dangerous as ignorant ignorance.

Thoughts, feelings, and acts are the stones out of which character is built.

Whoever preaches an absence of discipline is an enemy of progress.

Education is the science and art of man-making.

Progress consists of rescuing human affairs from the domain of chance and making them subservient to law.

It is better to do one good thing to-day than to dream of ten that may be done to-morrow.

The working classes are not elevated by lifting a few out of their sphere into positions of "respectability."

The business methods and energy applied to fortune-getting must be used in world-improvement.

The science now applied to national slaughter must be exercised on the same scale and in the same degree to the development of the world's neglected resources.

Mere verbal prayer and mere verbal profanity must go.

All institutions derive their sacredness from the service they render to human life.

Word creeds may be cast in a million forms, but the creed of deed has but two: action or inaction.

The race profits by mistakes as well as by successes.

The Ruskin Hall News,

ANNOUNCEMENTS.

Councillors of The Order and literary friends are invited to send in literary matter for our December issue *during the month of October*. Short, interesting, and piquant articles will be gratefully welcomed by the Editor, but in order to prevent disappointment, they should be sent *early*.

Short Christmas testimonies from those into whose lives benefit and blessing has come through response to the Food Reform Evangel will also be acceptable.

Brief Messages and Greetings and expressions of sympathy concerning the work of the Order, from Medical men, Christian Ministers, or persons of influence are invited.

* * *

Friends who wish to obtain a large number of the December issue for postage in lieu of Christmas Cards, etc., are requested to notify the number which they desire to be reserved for them *as early in November as possible*. The price will be, as usual, one penny per copy, but the postage will be one penny instead of a halfpenny, as the Journal will be overweight in consequence of enlargement. Copies (including a Christmas Greeting Card bearing the name of the sender if desired), will be sent direct from Headquarters upon receipt of list of names and addresses, together with remittance.

As hundreds of persons were disappointed last year in consequence of the enlarged edition of *The Herald* being sold out so rapidly, early application will be appreciated; this will also facilitate the work of the Staff at Headquarters.

* * *

Dr. Oldfield is at present in India, and his address until the first week in January will be "c/o Mr. Pattani, Secretary to His Highness the Maharajah of Bhowanagpur, India." During his visit it is hoped that many opportunities will occur for furthering the work of The Order in India.

* * *

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for secretarial or literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

* * *

The only official address of The Order of the Golden Age is **Paignton, England**, to which all communications should be sent.

* * *

Cheques and Postal Orders should be made payable to Sidney H. Beard.

* * *

American and Colonial Friends will oblige by refraining from sending coins enclosed in letters, as the English Postal Authorities charge a fee of fivepence. Greenbacks, postal orders, or stamps should be sent.

* * *

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

* * *

This Journal is now supplied regularly to more than a thousand Public Institutions in this and other lands—such as Free Libraries, Institutes, University Colleges, &c. The Council are prepared to send it to ten thousand if their hands are strengthened financially, so as to admit of such action.

* * *

Friends who wish to obtain back numbers of *The Herald* for distribution at meetings, etc., can have the same at 5/- per 100, carriage paid, as we have a few hundreds of certain issues on hand. Judicious distribution of copies of this journal to persons who have been interested by lectures or by addresses, have often been found to confirm the impressions made, and to lead the recipient to become an avowed Food-Reformer.

THE FOOD-REFORMERS' VADE-MECUM.

A Book for those who desire to live a Hundred Years, which shows how to avoid Mistakes in Diet and the Suffering which results from them.

A COMPREHENSIVE GUIDE-BOOK

TO
NATURAL, HYGIENIC AND HUMANE DIET.

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Illustrated.

Price One Shilling Net. In Art Canvas, Eighteenpence Net.
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This book has been printed in consequence of the need for up-to-date information which has long been felt by those who are desirous of adopting a reformed and fleshless diet. Most of the vegetarian cookery books which exist were published before many of the scientifically prepared nut foods and other specialities were discovered, and consequently fail to furnish information concerning these productions which are so much appreciated in vegetarian and hygienic households.

The Guide-Book contains a number of original and copyright recipes, together with a large amount of helpful information concerning fruitarian and vegetarian diet, hygienic living, artistic cookery, food-values, etc. It is artistically bound in covers which are painted and illuminated by hand, and is consequently likely to commend itself as a gift book, apart from being a useful *vade mecum* to all housewives. The Author has included in its pages much of the information and knowledge which he has gained by personal experience, study and observation during six years of active work as an advocate of reformed living, and as Editor of *The Herald of the Golden Age*.

A FEW PRESS OPINIONS.

"A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food. Many of our friends would fain abandon flesh meats but know not the value of fruits, nuts and vegetables. The author comes to the assistance of the food reformer and renders good service thereby."—*New Ag.*

"The book should be useful to vegetarians and meat eaters alike."—*Rock.*

"This Guide-Book contains much that is worth knowing."—*Ardrossan Herald.*

"The Introductory Chapters of this Guide-Book are quite enlightening. The bulk of the book however consists of practical recipes for a simple style of living which is not only rational but pleasant and appetising—besides being humane. The whole deserves the attention of all who wish to make life worth living."—*Hereford Times.*

"There is not a dull chapter in the whole book."—*Stirling Journal.*

"It is well written and as it is admitted on all hands that too much flesh is generally used it deserves a wide circulation."—*Christian Advocate.*

"The whole work is a valuable help in the correct understanding of the dieting of the human body. It is written with a freedom from 'faddism'—an evil that so often enters into and checks, in parasitical fashion, the growth of a new movement. There is shrewd common sense, a practical grasp of the subject and a choice of only those arguments endorsed by scientific research."—*Torquay Times.*

"Food Reformers and those thinking of adopting a more humane diet would do well to obtain this book. It is full of useful information."—*Montreal Daily Herald.*

"The British housewife will find many excellent hints in this little volume."—*Blackburn Times.*

"It is an interesting book and ought to be useful in kitchens from which meat is prescribed."—*The Western Mercury.*

"The subject of Food-Reform is one which has a peculiar fascination for many, and a book such as this, which gives many useful hints on how to make the dishes varied and attractive, will be very welcome."—*Life of Faith.*

Orders should be sent to

The Order of the Golden Age, Paignton, England,
and the book will be sent Post Free, and carefully wrapped.

N.B.—Friends in the United States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Price twenty-five cents (canvas fifty cents) post free. Four copies will be sent in exchange for a one-dollar greenback. No coins, please!

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