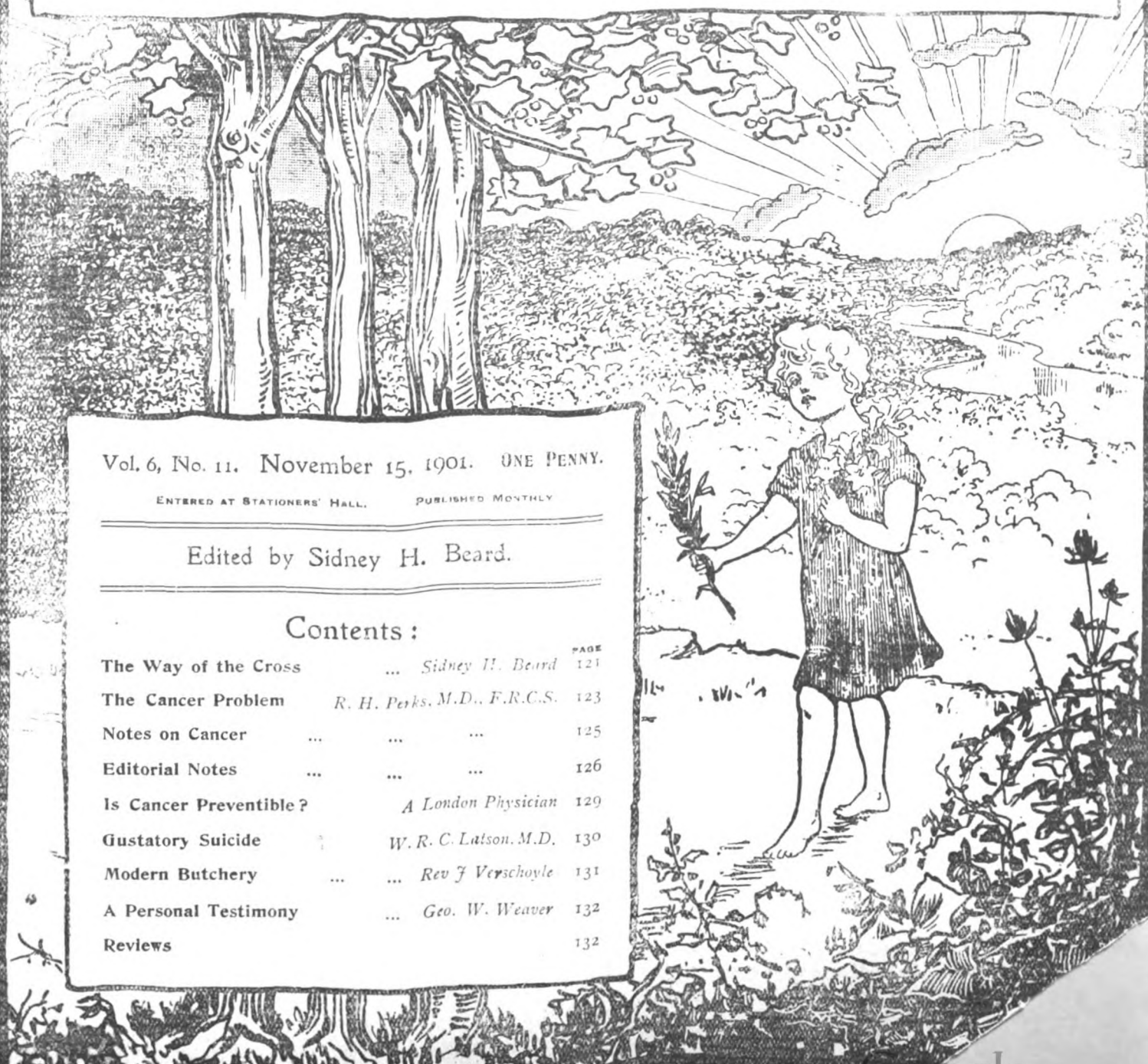


SPECIAL 'CANCER' NUMBER.

Circulation in Thirty-three Countries.

Postage—One Halfpenny.

THE HERALD OF THE GOLDEN AGE.



Vol. 6, No. 11. November 15, 1901. ONE PENNY.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY

Edited by Sidney H. Beard.

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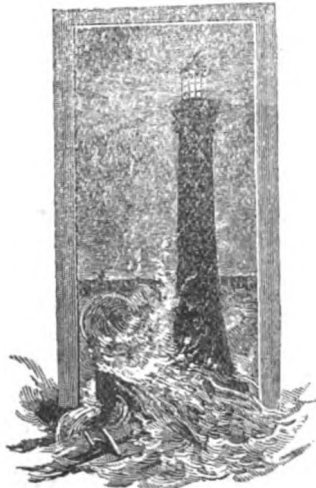
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Vol. 6. No. 11. [Entered at Stationers' Hall.] November 15, 1901. [Published Monthly.] ONE PENNY.

The Way of the Cross.

All the great religions of the world have enshrined the truth that the God-possessed soul must, in its path to the highest, tread "the way of the Cross."



Self-abnegation is the keynote of Buddhism and also of real Christianity, and, therefore, we need not be surprised that the Messiah who became the "Light of the World" should have distinctly declared "If any man would come after Me, let him deny self and take up his cross and follow Me."

It is apparently a spiritual law which is inherent in the nature of things, that only by this means can the human soul be evolved from the earthly life to the heavenly—from the material plane to the spiritual—and it is to be feared that the enfeebled condition of the Churches at this present time is largely owing to the fact that this important truth has been forgotten or ignored.

To be a "professing Christian" to-day, does not, in the ordinary acceptance of the term, involve any cross-bearing whatever. The idea which is generally (not always) taught from the pulpit and which mostly prevails in the pew, is, practically, to the effect that all that was necessary in the way of self-sacrifice for the sake of truth and the world's amelioration was done in Jerusalem nearly 1900 years ago. The pilgrimage to Heaven has become a "go-as-you-please" affair, provided one accepts popular theological views. To 'shout with the crowd' is, only too often, the recognised policy of the latter-day saint, and the question of questions is "What must I do to be saved?"

The consequences of this limitation of soul-vision are apparent in the congregations of Christendom, and are secretly recognised and deplored by many earnest religious souls. The spirit of "laissez-faire" is dominant, and self-seeking, whether at the expense of other men or other animals, characterizes the so-called religious world. But few are they who

apprehend the cause of this prevalent egoism, apathy and impotence.

Yet, in every Age, the importance of self-abnegation and altruistic service has been emphasized by prophetic message-bearers to the children of men, who not only with their lips but also by the object lesson of personal example have exalted this ideal. And the pages of history record the devotion and heroism of a vast number of elect souls who witnessed for truth and righteousness and suffered in various ways to redeem from sin and error the world which was unable to appreciate the value of their ministry.

The importance of this Law concerning spiritual growth is revealed by the fact that in almost every generation "some great Cause—God's new Messiah," has arisen to beckon heavenward those who were able to respond to the Divine attraction and to win their way by this means to a higher sphere. For whilst Churches can perhaps afford to adopt a policy of studiously avoiding any interference with popular evils, or the vested interests of mammon, individual souls whose minds have been enlightened cannot afford so to do—for in their case a higher interest is at stake, their evolution—through obedience to God's call.

The time is probably near at hand when another death grapple between the forces of Good and Evil, Light and Darkness, will give an opportunity to the men and women of this day and generation to range themselves on the side of God and Humanity, and to take their share of the blessed work of world-redemption.

The battle for religious liberty has been fought and won, and human slavery has been virtually abolished by the education of the conscience of Christendom, although at a cost which is represented by numberless graves in the Western "Land of the Free." But there are two great Causes which are even now coming up for settlement and which will probably have to be decided by the power of the Cross. I speak of the emancipation of the animal world from legalized torture and inhuman butchery at the hands of the so-called Christian nations, and the deliverance of men from enforced military service and compulsory participation in the horrors of fratricidal war.

That two such questions should remain to be settled after nineteen hundred years have elapsed since the advent of Him who stood for justice, mercy, peace, and love, is conclusive evidence of the extent to which the

priestly hierarchies of Christendom have misapprehended the religion of the Nazarene Prophet and failed to fulfil their mission to preach *His gospel* to every creature.

The struggle in connection with these great questions has already commenced, and thousands of earnest souls, are fighting in the forefront of the battle against panoplied materialism, cruelty and selfishness. One by one they are falling at the post of duty, worn out by strenuous service and self-sacrificing endeavour, but as they fall, their positions are filled by others, and the lines are being extended as additional soldiers of the Cross forge their way in rapidly increasing numbers to the front.

Those who have not read the appalling descriptions of the horrors of vivisection which have been published by reliable eye witnesses, and which are abundantly corroborated by the writings of the vivisectioning cult of physiologists themselves, can form but little conception of the intense pain, the passionate indignation, and the sense of absolute obligation to strike for the deliverance of the victims of this unholy Inquisition, which is aroused in the breasts of men and women who have become enlightened concerning the awful and increasing extent of this pseudo-scientific barbarism which in thousands of torture dens is practised by men who are obsessed by demons of cruelty.

Whilst the Churches look on unconcerned and are engrossed with ceremonial observances and schemes of sectarian aggrandizement, the storm of protest is rising on every hand, and earnest workers are striving to awaken the public conscience with a view to obtaining legislative repression of these crimes against humanity.

Telemachus ended the gladiatorial shows of Rome by leaping into the arena and denouncing those bloody contests as a sin against Heaven. He risked his life, by his temerity, but he aroused the dormant conscience of the Christian world, and stopped the wanton murder which marked each public holiday. And it is possible that a day may come when crowds of men and women whose hearts are aflame with righteous indignation and stern resolve, may—if they fail to suppress this iniquity by constitutional methods—storm these licensed places of torment and let in the light of day on the deeds that are enacted in them, and, having wrecked the instruments of torture which are used by the cowards who at present perpetrate their infamies unmolested, volunteer to pay the penalty of such unconstitutional action.

Therefore, let Lord Lister, Victor Horsley, Dr. Crile and their pitiless crew beware! For not only are they making life well-nigh intolerable to men and women whose hearts are not, like their own, utterly devoid of compassion—and especially to those who happen to live in neighbourhoods where vivisectioning hells are established—but they are also making it impossible for such to maintain "peace with honour." If a twentieth-century crusade against the tormentors of animals once takes hold of the imagination and finds response in the hearts of the masses of the Anglo-Saxon people, the storm that will arise will sweep these modern Inquisitors into an oblivion of infamy in spite of their emoluments and prestige, in the same manner as their Romish predecessors were discomfited in the past.

Whilst it is true that opportunities occur to all men and women in their private lives to deny self and to take up some cross for the good of others, yet it is especially by such calls to public service as these which I have mentioned that the altruistic passion is aroused in human hearts. And, surely,

no worthier object could be conceived than that of bringing about the deliverance of untold millions of gentle and inoffensive fellow-creatures who have been placed in the power of man, and who, because of their weakness, are being at this present time oppressed and exploited with a callousness and brutality which is almost Satanic.

At the lowest computation, a million large animals are being massacred *every day*, to furnish a type of food which is unnatural and unwholesome, but which multitudes of "religious" people, who are fully aware of the facts of the case, will not forego lest abstinence should cause them inconvenience or domestic difficulties. And reliable authorities have estimated that at least a similar number of sentient beings are *annually* sacrificed in the torture chambers of the vivisectioners.

This stupendous Wrong is growing—and *it will continue to grow* until the public conscience is aroused from its deadly sleep, and the struggle against inhumanity is taken up in *real earnest!*

The War Problem will probably not be decided until after this other question has been at least partially settled, for mankind, whilst carnivorous, will always furnish a large contingent of pugnacious spirits who are willing to take the sword and to perish by it; but as the gentler instincts of our race are developed by a return to a purer and more natural way of living, the number of conscientious objectors to war will become so great that it will be almost impossible for any democratic State to engage in a fratricidal struggle.

Here then are two practical Ideals, amongst many that might be named, which concern the youth of the Christian Churches! Here is a call to high endeavour upon which they would do well to ponder!

In this direction lie opportunities for taking upon their shoulders a yoke of service that may bring deliverance to others, and in addition, untold spiritual blessing upon themselves. And let me emphasize the fact that self-sacrifice *in order to accomplish a definite altruistic end*, is a very different thing to mere ascetic self-immolation which lacks that incentive. It also yields a different result.

The 'way of the Cross' will be found to fulfil the spiritual need which many experience intuitively, when the hour of religious exaltation comes upon them and they get glimpses of the eternal world from the 'mount of vision.' And it will lead those who follow it into that glorious heritage which the Christ-possessed souls of every Age have counted it their highest joy to attain!

"O ye, the name of Christ who own,
Will ye to crave for mercy dare?
Who have, yourselves, no mercy shown,
Who spurn the inarticulate prayer.

Of those, to whom as gods ye stand;
Whose lives examples to us show;
Who lovingly caress the hand,
Which deals the—too oft—dastard blow.

Past is the time when ye might plead,
Ye did not know such things were done;
Now, even he, who runs may read
Those deeds, which should make dark the Sun.

Deeds, which upon our guilty land
Had brought, ere now, the avenging flame,
Were't not that in our midst there stand
"Ten righteous," still untouched by blame.

Whose hearts are filled with holy ire;
Whose plea for Right is stern and strong;
Whose lips, touched with prophetic fire,
Denounce their fellow-creatures' wrong."

Sidney H. Beard.

The Cancer Problem.

By Robert H. Perks, M.D., F.R.C.S., Eng.

The subject of cancer has of late been brought prominently before the public mind by the reports of the Registrar General, which show that it is rapidly increasing amongst us, and the interest is sustained by the accounts appearing from time to time in the public prints of the investigations now being undertaken in every part of the world by medical men, with the object of discovering its true nature, cause, and reliable methods for successfully combatting its ravages. I propose to give a brief resumé of the facts known about it, and their relation to Food Reform.

Before proceeding further, I may say that malignant growths have been divided into two main groups, the sarcomata, and the carcinomata (or true cancers). The former are fortunately of comparatively rare occurrence, and occur principally during the first two decades of life. Cases of their occurrence do not appear to be increasing, and their origin has been traced. So that I shall deal only with the latter class, as being of the greater importance, occurring as they do chiefly in the middle and later period of life, thus destroying men when their faculties, physical and mental, are at their fullest development.

Under normal conditions each cell of the many of which the various tissues of the body are built up, is, as it is "worn out," replaced by one similar to itself which carries on its particular work. In cancer, instead of this orderly reproduction, the cell produces a numerous brood of ill-conditioned and malformed offspring, and this process also taking place in the case of its neighbour-cells the crowding of these soon gives rise to the first physical sign of the disease, viz., a lump or "tumour" in the tissues. The pressure of these cells upon each other in the centre of the mass interferes with the due supply of blood, and as a consequence they undergo degenerative changes, resulting in extensive "breaking down" and ulceration as it reaches the surface of the body.

The characteristic features of the disease are, first, the rapid extension of this perverted action to all the cells of structures contiguous to those in which it is first manifested—successively invading skin, blood vessels, muscle, bone, &c., with equal impartiality—and thus spreading rapidly *in loco*; and, secondly, by the rapid spread of infection to the distant cells of the deeper seated vital organs, so that they too become involved. This fact explains why when the original focus of disease has been apparently completely removed (as far as "naked eye" appearances go) by surgical procedures, rapid recurrence so often takes place in adjacent tissues which at the time of operation seemed to be quite healthy; or proceeds unchecked in the deeper organs. From a slight misapprehension of these facts the popular notion of a cancer "having roots" is derived.

Scientific evidence (though no convincing demonstration has been given) in conjunction with much indirect and circumstantial evidence drawn from many sources, *i.e.*, the occasional cases of infection between persons living in close personal relations; the existence of so called "cancer houses" in which successive tenants become infected; the greater prevalence of cancer along low lying river valleys, &c., &c., gave good reasons for holding tentatively the theory that cancer is parasitic in origin, and its study on these lines has

been closely followed in recent years with the result that it has been found to be probably correct.

This knowledge has been promptly acted upon by the treatment of cases of a form of superficial cancer by the blue chemical rays of the spectrum, which are known to be destructive to parasitic life. Encouraging results are reported.

The result of the researches of Russell, Sanfels, and more recently those of Plimmer, have been to establish the *invariable* presence of a parasitic organism (protozoon), and that in every case in which this parasite was inoculated in the lower animals it produced cancerous lesions similar to those from which it was taken. The last named observer completed the colossal task of the complete microscopic examination of over 1200 cancers and found the parasite in every case; his results have been confirmed at the State Pathological Laboratory of the University of Buffalo, where in addition to the examination of large numbers of Plimmer's preparations, many original investigations were made, and all with the same result.

Speaking of the autopsies made upon the bodies of sufferers from cancer the report says:—"In almost all cases a fresh examination was made of the organs and the blood, and wherever made large numbers of the parasites can be readily detected as already described." This significant fact (the presence of the parasite in all the tissues) seems to explain the non-success of surgical proceedings—other than as palliative—in cancer, when the local manifestation of the disease has existed for any considerable period.

Besides being present in the tissues of animals actually suffering from the disease, there is much indirect evidence that the parasite is extensively diffused in water, earth, &c., and the opportunities of infection proportionately numerous.

But, as in the case of other disease-producing microbes, a healthy human organism probably has the power of resisting the influence of the "Cancer" microbe, but if the vitality be lowered from any cause such as unsanitary conditions of living, improper or unnatural diet, fear, mental anxiety or nervous strain, &c., then the power of resistance is lessened and the liability to infection is proportionately increased.

In this connection it is a significant fact that the organisms to whose influence diphtheria, pneumonia, and choleraic diarrhoea are believed to be respectively due, have been frequently found in healthy human bodies, indeed some observers believe them to be normally always present. If this is the case we may reasonably suppose (from analogy) that they but serve some useful purpose in nature, and only become obnoxious to their host when he has laid himself open to abnormal aggressive action on their part. It may be probable that the same remarks apply with equal force to the germ of the disease under consideration.

It follows, therefore, that although in the light of recent knowledge as to the parasitic origin of cancer, more successful methods for its treatment may be devised, the true prevention of this, as well as in the case of many, or indeed most, of the disorders with which humanity is cursed, is to be found in a return to more natural, pure, and humane (in its best sense) conditions of life. Thus may we secure "a sound mind in body sound," which is best able to defy all the assaults of disease—the prevalence of which in our modern "civilisation" does but illustrate the working of the invariable law that "as men sow, so do they also reap."

To those of my readers who believe, with myself, that a vegetarian diet is essential to the realisation of perfect

health, a comparison of the statistics (as far as available) as to the prevalence of the disease in carnivorous and non-carnivorous communities respectively, may be interesting, though the figures relative to the latter are unfortunately by no means complete. Others who dread the possibility of incurring this malady, for any reason, may also be glad of the light which is thrown upon the subject by this class of evidence.

Many of the figures given are from Davidson's Pathological Geography, others from individual sources. I will first give those relating to countries largely or wholly *non-carnivorous* :—

India.—Rare in Lower Bengal. Not common in Deccan Table Land. In Hyderabad out of 2,657 cases of operation in hospital (1886) only two were for cancer. In Bombay (1875) the deaths registered from this disease were at the rate of 0.1 per 1,000 of total deaths (as against English rate of 28 per 1,000 in the same year.)

I have sought to obtain more recent statistics from the Secretary of State for India, but without success.

Persia.—Cancer seldom met with.

Africa, Central and East.—Extremely rare.

British Guiana.—Cannot be said to be common. 2.1 per cent. of total hospital mortality in 1886-7, 3.0 in 1888 due to it.

Jamaica.—Not at all common. Death rate from it, 1.19 per 10,000 (or one-fifth of the rate in England.)

Mauritius.—Very rare.

Turkey.—Very rare.

Annam.—Seldom seen.

Egypt, Tunis, Algiers.—A decided immunity from cancer.

Samoa.—During the five years 1895-0 only four cases of cancer, one to every 8,750 of population, as against one in every 1,306 in England in 1896.

Borneo.—Practically unknown.

Burmah and Siam.—No statistics are available, which is especially to be regretted, as they are both, the former country especially, almost perfect examples of non-carnivorous communities.

In striking contrast to the above we find that amongst the carnivorous populations of most of the countries of Europe, England, Canada, the United States of America, and the Australian States, the death rate from cancer ranges from 28 to 47 per 1,000 of the total mortality, and is rapidly increasing. It may be argued that in the countries in the first category, the influence of "race," a warm climate, a more "open air" habit of life, and the absence of the mental stress and worry which are so marked a feature of life in Western civilization are powerful factors operating against the liability to disease, but nevertheless we find that in the Australian States, with similar advantages of a magnificent climate and healthy surroundings, but where also the amount of flesh-food consumed per head is largely in excess of any other nation, the "cancer mortality" is *highest*, and its rapid increase is causing considerable alarm.

The latest Cancer statistics from Ireland (1900) appear to dispose of the argument as to the influence of climate, for we find under similar climatic conditions that in Connaught, Munster and Kerry the prevalence of cancer is strikingly less than in other counties. It is also a significant fact that those districts which experience this comparative immunity are inhabited by a poorer population whose chief diet is

butter milk, potatoes and Indian meal. For one death from cancer in Kerry there are four in Armagh and three in Dublin and Londonderry, and in these three latter districts there is more prosperity and a much larger consumption of carnivorous food.

To the unbiassed mind these facts appeal with the utmost significance and appear to justify the belief which has been expressed from time to time by so many eminent members of the medical profession that a direct relation exists between the increase in the luxurious, carnivorous and gluttonous habits of the age and the contemporary spread in cancer.

A significant note was sounded by Sir Dyce Duckworth at the Liverpool Medical Institution last month which applies with equal force to cancer. His words were as follows :—

"Respecting the modern views as to the nature of tuberculosis, I feel that too little regard is now paid to the peculiarities of the host, and perhaps too much to those of the infecting parasite. . . . It is obvious that there are at least two pathogenic factors to be regarded in any case of tuberculosis—(a) the host, (b) the infecting parasite. The younger pathologists now 'reckoned without their host.' If both factors are recognised, as clinical medicine required, it becomes obvious that much of the preventive procedures against tuberculosis must relate to the personal factor, and that our duty is to fortify the host against invasion, as well as to intercept and destroy the invader. It is probable that the best preventive measures will be found in strenuous efforts to render persons prone to infection as immune as is possible by securing for them appropriate dietary and the best hygienic environment."

In conclusion, I may say, that although we have, as yet, no *positive* evidence to *prove* that any special predisposition to cancer is created, or that it is communicated to human beings by the ingestion of flesh, infected or otherwise, yet on careful consideration of all the facts bearing upon these questions, there appears to be a *considerable probability* that such is the case. This is all we can say at present, but it is to be hoped that the researches now being conducted may include investigations concerning the predisposing influence of carnivorism in relation to cancer, and soon afford us some complete knowledge as to the prevention, and successful treatment of this dread disease.

In the meanwhile those who have adopted a non-carnivorous dietary have the satisfaction of knowing that not only are they living in harmony with the physical laws of their being and with the Divine law of love, in refraining from participation in the needless slaughter and consumption of their fellow beings, but they are also avoiding the risk of infection from the ingestion of diseased flesh, and of the development of that morbid condition of the system which increases susceptibility to diseases of all kinds.

NOTE.—"I have been able to find but one record of the *systematic* treatment of cancer by the adoption of a non-carnivorous diet, *i.e.*, 'Reports on Cancer' by Dr. W. Lambe (1765-1847), in which he claims to have in some instances retarded the progress of, and in others cured, cancerous growths by this means. One case is of special interest as it was placed under his care by the celebrated Dr. Abernethy, who confirms Lambe's report as to the amelioration of the diseased condition in his reference to the case in his own book 'Observations on Tumours.'"

Do What Thou Canst.

Do thy little, do it well,
Do what right and reason tell;
Do what wrong and sorrow claim—
Conquer sin and cover shame.
Do thy little, though it be
Dreariness and drudgery;
They whom Christ apostles made
Gathered fragments when He bade.
Do thy little, God hath made
Million leaves for forest shade,
Smallest stars their glory bring,
God employeth everything.

Wisdom Let Loose.

We can only be valued as we make ourselves valuable.
EMERSON.

* * *

It is not until we learn to live *at the Centre* and to know that we have power to radiate from that centre with unceasing abundant life, that we are well and strong and powerful.
H. E. CADY.

* * *

Resolve to perform that which you ought; perform that which you have resolved.
BENJAMIN FRANKLIN.

* * *

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to yourself, respect; and to all men, charity.
MRS. BALFOUR.

* * *

Success don't konsist in never makin' blunders, but in never makin' the same one twict.
JOSH BILLINGS.

* * *

Wilt thou draw near to nature's gods?
Draw near them, then, in being merciful;
Sweet mercy is nobility's true badge.
FRANCIS BACON

* * *

Happiness is only gained in one way, and that is by Love, Faith, and Work—with emphasis on the *Work*.
FRANK HARRISON.

* * *

The wise gods have put difficulty between man and every-thing that is worth having.
J. R. LOWELL.

* * *

Rest is a fine medicine. Let your stomachs rest, ye dyspeptics; let your brains rest, you wearied and worried men of business.
CARLYLE.

* * *

If we could read the secret history of our enemies we should find in each man's life, sorrow and suffering enough to disarm all hostility.
LONGFELLOW.

* * *

Think wrongly if you please, but in all cases think for yourself.
LA BRUYERE.

* * *

Wherever you look through history for great success—for really permanent success—you will find that the successful man is the man whose tenderest feeling is not for himself, but for others.
NEW YORK JOURNAL.

* * *

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and unspoiled when the world praises him.
BALZAC.

* * *

Science works only on the outward rind of things.
EMERSON.

* * *

The higher the wisdom the more incomprehensible it becomes to ignorance.
HERBERT SPENCER.

* * *

What is the use of knowing how to tell the truth?—so few persons know how to hear it.
A. D'HOUDETOT.

* * *

The Brotherhood of man transcends all "isms."
THE THEOSOPHIST.

* * *

What a world this would be if the perseverance of the saints were made of as enduring stuff as the perseverance of the sinners.
DR. PARKHOUSE.

Notes on Cancer

The Registrar-General for Ireland has made an extremely valuable report for the year 1900. We refer especially to that part of it which treats of the prevalence of cancer in the Emerald Isle . . . For one death in Kerry, in a given population, there are four in Armagh, and three in Dublin and Londonderry; and generally the entire west and centre of the country are much freer from this terrible malady than the east and south. Poor Connaught and the poorer parts of Munster, those sections of Ireland where the Celtic race is purest, where a buttermilk, Indian meal, and potato diet is most prevalent, and population thinnest, are most exempt from cancer. Here are factors to be considered of race, settlement, rural *versus* urban employment, mostly vegetarian *versus* mixed and animal diet, and a comparatively low and high marriage-rate. Between Armagh, with over ten deaths per 10,000, and Kerry, with only 2.76, is a wide gap to be explained by some order of causation. . . . It would be a curious thing were it established—not at present seriously suggested—that the humble potato is a counteractive to cancer.

DAILY TELEGRAPH.

* * *

In Cancer the hunger-cure is an indispensable auxiliary, or rather, perhaps, the leading remedial measure. Several cases are on record of foul fungous, and cancerous tumours, which had resisted caustics and the knife, being cured by a simple and strict dietary. The celebrated Dr. Twitchell was cured . . . of a malignant tumour of the lip, which had been extirpated once, and repeatedly cauterized in vain, by restricting himself to a diet of bread and cream, the quantity being barely sufficient for necessary nutrition. Brown bread, parched corn, or other grain, with a moderate allowance of good fruit, and plenty of soft water for drink, constitute a dietary it would be difficult to improve upon.

PROF. TRALL, M.D.

* * *

For five years my experience has been in the Samoan Islands, among a people, who from the first acquaintance with the civilized world, were noted for their physical perfection. The Samoans are practically a *race of vegetarians*, although the civilized European has taken to them all our domestic animals, including the loathsome hog . . .

During my entire residence in Samoa I saw but four cases of cancer, one of these however, was a case of smoker's cancer of the tongue, so should be eliminated from the list. Even counting the whole number of these cases there is given the proportion of one to every 8,750 people; this I think, will compare favourably with any other part of the civilized world.

F. E. BRAUCHT, M.D., M.D.S.

* * *

Verneuil of Paris, and Reaux of Lausanne, not long since announced that it was their opinion that the use of pork is a prominent cause of cancer. Indeed, M. Verneuil stated some time ago that his observation had convinced him that the use of meat, as a regular article of diet, was the most frequent cause of the disease.

HERALD OF HEALTH, N.S.W.

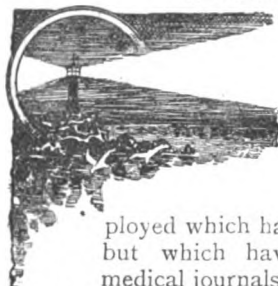
* * *

Many indications point to the gluttonous consumption of meat, which is such a characteristic feature of this age, as likely to be especially harmful in this respect. Statistics show that meat-eating has for many years been increasing by leaps and bounds, till it has now reached an alarming total per head per annum—more than double what it was a century ago, when the conditions of life were more compatible with high feeding. When excessive quantities of such highly stimulating forms of nutriment are ingested by persons whose cellular metabolism is defective, it seems probable that there may thus be excited in those parts of the body where vital processes are still active, such excessive and disorderly cellular proliferation as may eventuate in cancer.

ROGER WILLIAMS, F.R.C.S., in *Lancet*.

Editorial Notes.

In consequence of the rapid increase of Cancer and the necessity which exists for demonstrating, if possible, its cause and the means of its cure, the Executive



Council have arranged to have a limited number of cases treated under the superintendence of certain fully qualified physicians. The means adopted will be mainly dietetic, hydropathic, chromeopathic and psychic—and, consequently, painless.

Certain measures will be employed which have yielded most encouraging results, but which have not been placed on record in medical journals.

If the fact can be established, as seems probable, that this, the worst of human diseases, can be cured by natural means, and without any aid from vivisection or serum-quackery a fatal blow will be struck at the materialistic and unscientific system of painful experimentation upon animal victims which is now tolerated in the medical world in consequence of its acknowledged helplessness in the face of this and other maladies.

* * *

SOME PRACTICAL CONCLUSIONS.

During the past few months I have been reading books, papers, statistics and reports on Cancer in a most assiduous manner, and have been searching for any rays of light upon the problem that might be discoverable. In my search I have gathered information even from such distant sources as the State Bureau of Medicine in Tokio, Japan.

The subject has been dealt with in such an able manner by my colleagues—who are especially qualified to speak with authority upon it—that nothing remains for me to do but to express in a few words the practical conclusions which I, as a plain common-sense layman, have at present formed in my own mind from the evidence which is available. Briefly, they are these:—

1. That the disease is primarily caused by cellular degeneration.
2. That such degeneration is, in most cases, the result of dietetic errors, and the consumption of impure pabulum on our own part and on the part of our ancestors. Worry, fear and mental overstrain may, however, assist in bringing it about.
3. That those types of food which would appear to be specially likely to introduce noxious elements are *unnatural* types, such as rank vegetables and still ranker flesh—which would not be eaten by a human being (in a natural state) whose tastes were not perverted by erroneous custom.
4. The obvious path of safety and wisdom lies in "getting back to nature" and in living calmly, temperately and abstemiously upon man's proper food—which is declared by our best naturalists to consist mainly of fruits, grains and nuts.

I have yet to discover a human being who has lived strictly and hygienically upon these lines and who has become afflicted with cancer. There may be such an one, but I have not yet found him; if any of my readers do so will they kindly report the case to me so that I may make investigation?

* * *

INDIVIDUAL INFLUENCE.

The important results that may accrue from individual action on the part of our members is evidenced by the following facts. Last year a member at Ilfracombe wrote some letters to the *New Age* protesting against carnivorous. Last month I received a letter from another member in one of our Northern towns who wrote to report the fact that a local Food Reform Society had been established through his efforts and that public aggressive work of an

important kind was being carried on. He declared that he became a convert through reading the aforesaid letters and, consequently, the influences which are being exerted in this town and which may result in the transformation of many human lives are to be attributed to the action of my comrade at Ilfracombe.

Let me utilise this incident to urge upon all our readers who are able to wield the pen, the importance of undertaking individual work of this type, and to point out the opportunity for usefulness and for the furtherance of our cause which thus lies within their reach. The newspapers and magazines show a wonderful readiness at the present time to put in any good matter which concerns this subject, and "the fields are white unto harvest," for, in every direction, thoughtful men and women are eagerly seeking after light and information concerning dietetic reformation.

* * *

ADDITIONAL ZOOLOGICAL EVIDENCE.

I am glad to notice that the latest and most up-to-date work upon Natural History—"The Living Animals of the World"—which is edited by numerous eminent zoologists, confirms the declaration made by Sir Richard Owen, F.R.S., when he used the following words:—

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

In the first number of this important work a statement is made to the effect that the Chimpanzee bears the closest resemblance to man in structure, and has teeth which are similar, and it states "it is a fruit-eating animal."

Concerning the diet of the Ourang-outang in its natural state, the testimony of this book is "its food is leaves and fruit and especially the durian; its feeding time, mid-day."

A chapter on the Gibbon apes states that in captivity they soon learn to eat properly and to drink out of a cup, and that they are thoughtful, well-behaved and sedate, and, like the before-mentioned anthropoids, they are shown to be frugivorous, in the following words:—

"The list of the man-like apes closes with this group. All the Gibbons are highly specialised for tree-climbing and an entirely arboreal life; but it is undeniable that, apart from the modifications necessary for this, such as the abnormal length of the arms, the skeleton closely resembles that of a human being. Their living is gained by plucking fruits and leaves."

* * *

THE RISING TIDE.

I am glad to notice that the National Canine Defence League has come into line with other humane organizations and has commenced a vigorous campaign against vivisection. The Committee are sending out pledge cards for signature by persons who will undertake "never to employ as medical attendant any one who practices vivisection at any time or in any form."

One of their leaflets contains the reprint of a ghastly account of what a visitor saw at the infernal Medical School at Alfort, which was first published in *Modern Society*. It reads as follows:—

"A poor mare had unfortunately survived the innumerable tortures of the day, and had no resemblance left to a creature of this world. The sides were open, the skin torn, marked with red-hot irons, and traversed with dozens of setons, the muscles dragged out, the eyes removed. This wretched, blind, defenceless creature was placed upright on its mangled feet, amid shouts of laughter, to show to the spectators present, who had seven other horses, also in hand, how much human dexterity can do without destroying life."

This statement would appear incredible, but I am personally acquainted with a medical man who has corroborated it by publishing an account of what he saw there—which even exceeds this in horror. This will give our readers some idea of the mental state which is induced by the unrestricted practice of physiological experimentation upon animals. And it may be well to mention that Professor Nocard, the President of this Inferno, who is mainly responsible for these doings, was received as an honoured guest by the British Medical Profession at the Congress on Tuberculosis held during the present year.

A FALSE ASSUMPTION.

The *Manchester Courier*, commenting upon the fact that the Manchester Vegetarian Society announced at its annual meeting that it had only added 48 new members and 11 associates to its roll during the year, states, "This does not point to the rapid conversion of Britain."

Our contemporary makes a great mistake in assuming that the work accomplished by our Manchester friends represents the growth of the Food-Reform Movement in the United Kingdom, for, firstly, the Vegetarian Society at Manchester is a local Society and is only one of a considerable number which are in active operation; and, secondly, there are thousands of intelligent persons who are becoming abstainers from carnivorous diet from humane and ethical reasons, who do not ally themselves to any Vegetarian Society at all. Such people as these—and I am receiving letters from them by every post—adopt a humane diet from which butchered flesh is excluded because they wish to have clean hands and to live harmonious lives; they do not even label themselves "vegetarians," but are simply content to strengthen the Humane Diet Movement by their example, and to further it by their advocacy in private and public life whenever an opportunity presents itself.

The wave of humane sentiment which is sweeping over this and other lands is growing in volume and force every day, and before many decades have passed it will have swept such infamies as vivisection, and such barbarism as the wholesale but needless butchery of sentient creatures for commercial purposes and gustatory pleasure, into the limbo where Inquisitional torture and Slavery have preceded them.

* * *

AN ESSENTIAL DIFFERENCE.

It is time that the secular press realised the fact that a great difference exists between the 'vegetarian' of the past and the 'food-reformer' of the present. Although there are many noble exceptions, it must be admitted that a large percentage of the vegetarians of the nineteenth century adopted vegetarianism as a 'fad' or a 'hobby' and that their reason for so doing did not extend beyond considerations of economy or personal hygiene. In consequence of having adopted the change from selfish motives many of these good friends did not manifest any serious desire to win their fellows over to the humane life. They were generally content "to pursue the even tenor of their way," and were able to satisfy the demands of a half-awakened conscience by joining a vegetarian Society and contributing a few shillings per annum to its official expenditure. I have met with vegetarians of this type who have admitted to me that in ten or fifteen years' experience they have never made a convert.

The twentieth-century 'humanitarian' is a different type of individual altogether. He has apprehended the horrors of the flesh-traffic and the significance of the ethical protest which is being raised against it, the religious considerations which underlie abstinence from participation in wholesale and inhuman butchery, and the benefits which will accrue to the world by leading men to return to a pure and natural way of living which is in harmony with the physical laws of their being. The Food Reformation becomes to him an important part of his religion; regarding it as an essential first step towards the world's amelioration and the development of spirituality in the human heart, he feels constrained to devote his time, strength, and money to the furtherance of this great end; and if he is called upon to suffer inconvenience or self-denial in following this ideal, he is glad to endure "for righteousness sake." Not only does he make it his business to win other men and women to his way of thinking, but he becomes as far as all practical purposes are concerned a walking 'Vegetarian Society' in himself, and one, moreover, which is run upon most economical lines.

I rejoice that such a large percentage of the vegetarians in this country have been awakened to a realization of the dignity and grandeur of our sacred Cause, and have taken upon themselves the food-reformer's role, for, in consequence of this

development, the Movement is advancing with an impetus that has never before been experienced, and converts to the humane evangel which we proclaim are being made upon every hand.

* * *

AGGRESSION IN SOUTH AFRICA.

I am glad to learn that one of our members (Mr. J. H. Downes) is playing an energetic part in South Africa and is furthering our work in a most successful manner by delivering lectures and by sending letters and articles to the newspapers. An African Vegetarian Society has been formed, of which he has undertaken the Honorary Secretaryship, and of which the address is Box 182, Durban. The *Natal Advertiser* reports a statement made by him at a public meeting in Durban to the effect that at Pine Town, in Natal, there is a colony of 1,300 vegetarians—mostly natives who had been converted from carnivorous diet by the Trappist monks. The report states that these native reformers "were admittedly the best specimens of their race."

A consignment of our literature has been sent out with a view to strengthening the hands of our African comrades, to whom I would tender my sincerest congratulations.

* * *

A HOPEFUL SIGN.

The Salvation Army is now joining in the great work of educating Christendom to humaner and purer methods of living. In one of its journals this month a personal testimony written by a Staff Officer, on the advantages of living upon bloodless diet, is printed.

The following is a short extract from it:—

Until I heard of Vegetarianism I believed that meat-eating was necessary to life (having read with unenlightened eyes the twenty-ninth verse of the first chapter in the Bible), though I always disliked eating what it is hard to forget was part of a dead body.

Thirteen years ago a brother of mine became a vegetarian, and in a very few days I followed his example, since when I have tasted neither fish, flesh, nor fowl.

After the first few weeks the bilious headaches which had hitherto made life a burden, left me, never to return, and my general health has steadily improved from that day to this.

Nor have I ever felt the slightest desire to return to flesh-eating, having indeed long ceased to look upon meat as a food, feeling no more inclination to eat it than a life-long teetotaler would to quench his thirst with a glass of intoxicating liquor.

I cannot help believing that an unwholesome diet causes much of the suffering we see around us, and, therefore, look upon giving up meat as the first step towards reaching a healthy and natural life. But there are many other steps which are equally necessary, and it is chiefly because he has stopped short at the "one" that the ex-vegetarian is sometimes seen.

The many letters which are reaching me from the salaried Officers of this organization provide conclusive evidence that our convictions concerning the wrongfulness of participation in carnivorous diet are spreading throughout the ranks, and I confidently anticipate the time when this great Society, which is exercising influence in every part of the world, will fearlessly stand for the truth that abstinence from this particular transgression against physical and moral law is the beginning of wisdom and an essential part of true religion. Its sixty-two journals will then be utilized for the spread of humane sentiment and dietetic purity, and it will have set an example that the Churches will not be able to ignore.

I shall find pleasure in sending a copy of *The Herald* to any Salvation Army Officer who sends a post card asking for one, together with a few of our pamphlets, and I should feel obliged if those who read these words would make the fact known amongst the more thoughtful of their comrades.

* * *

WORKERS WHO HAVE PASSED ON.

During the past month one of our most distinguished members has passed on to the Spirit Land. All humanitarians will share our regret concerning the death of Lady Mount-Temple, for she was a life-long champion of the cause of the oppressed sub-human races.

By the death of Mrs. Fairchild-Allen, the Founder of the International Kindness to Animals Society in America, and

Editor of the Magazine entitled *Our Fellow Creatures*, we have lost another fellow-worker who has fought a good fight against inhumanity and barbarism. The names of both of these noble women will be held in affectionate remembrance for many years to come in consequence of the dignity and beauty of their lives.

* * *

OUR DECEMBER ISSUE.

I would again remind our readers that the Council will be glad to receive orders for the December issue of *The Herald* as early as possible in November, so that the work of addressing wrappers to the lists of names which are sent in may be proceeded with at once. A considerable number are ordered already by friends who intend to send our journal to their acquaintances as a sensible form of Christmas greeting; some have bespoken six copies, and others as many as six dozen. If each of our members and friends will follow this example we shall reach a record circulation, and introduce our evangel into thousands of homes where such new thought may be gladly welcomed. Many human lives may thus be changed for the better, and something will have been done to hasten the advent of Peace and Goodwill upon earth. The price of each copy will be one penny as usual, but the postage will be one penny in consequence of the increased weight of the magazine. Greeting slips mentioning the sender's name will be enclosed, and the journals will be wrapped and posted by our staff if requested.

* * *

THE FAILURE OF MISSIONS.

A letter from a missionary in India which has been reprinted by many papers clearly reveals one of the chief causes why Missions in India are practically a failure. It appears to be owing to the fact that, sometimes, the missionaries are more benighted than the natives. The writer, speaking of a native convert—a Hindu woman—who in accordance with the humane tenets of Buddhism abstained from carnivorousness, says:—

"I am very glad to tell you she soon decided to give up Vegetarianism, and I have since seen her eating fish and pork with as much relish as the others. Oh, that there were more like this dark soul, hungering for the truth!"

It is needless for me to comment upon the policy of the Directorate in sending out a representative whose mental outlook was such as is revealed by this communication.

That this case is not altogether exceptional is proved by a letter from the Rev. T. Perkins (recently printed in the *Vegetarian*) in which he says:—

Some years ago when I was to speak at an Anti-Vivisection meeting I had a few words with the clergyman who was to take the chair. He was a returned missionary, and in the course of a conversation we spoke of Vegetarianism. He said one of the great tasks of the missionaries in India and Buddhist countries was to get the converts to Christianity to eat flesh-food in accordance with the ordinance of God in Gen. ix. 3.

Another instance of deplorable missionary unfitness is furnished by a quotation which appeared some time since in the quarterly journal of the *Assyrian Mission*, written by a cleric on the staff at Urni.

"In the late afternoon we started to go over the Kufan-Koo Pass on post-horses which the Valiahd had almost worked to death. It was my fate, though I generally had luck in the choice of horses, to get the most distressed beast this time, and when I had worked myself into a state of exhaustive perspiration with whackings, I resigned the animal to his fate. He died two minutes later. The Pass is very fine. . . . The next morning our trouble continued, and I remember fogging Irving's horse for him to the post-house."

Not only did this benighted individual consider his action to be so noteworthy as to merit being reported to the faithful at home, but the Editorial Committee of the Mission magazine also endorsed his sentiments by printing it.

It is my humble opinion that missions in Eastern countries will continue to be a failure until the missionaries are educated up to the same level of spirituality and humaneness as the people to whom they are sent. And, if truly enlightened men and women cannot be found for the work, it would be far better to send none at all.

OUR FINANCIAL DEFICIT.

The following donations towards the Deficit of £250 which was forshadowed for the end of the year have already been received, and the Executive Council venture to hope that the whole amount will be sent in before we go to press next month, so that our work at the commencement of the New Year may be undertaken with additional vigour and enterprise. The funds of the Order are only used to meet the cost of producing and distributing our literature, all service in connection with the work, whether secretarial, literary, or otherwise, is rendered (or provided for) gratuitously, by those who have the interests of the Movement at heart.

	£	s.	d.		£	s.	d.
Sidnev H. Beard	25	0	0	Mrs. E. M. James	1	0	0
A Humanitarian	25	0	0	Mr. F. Rayner	1	0	0
Harold W. Whiston	20	0	0	Sir C. Isham, Bart.	1	0	0
Daisy Whiston	5	0	0	Mrs. Lambly	14	0	0
R. H. P.	5	0	0	Lt.-Col. Fitzroy	10	0	0
Miss E. M. Palmes	2	2	0	Mr. J. Jones	3	0	0
Miss J. Hubert	2	0	0	Mr. P. M. Bayley	2	6	0
Miss Barrett	1	0	0	Miss Constance Prior	2	6	0

Back to the Land.

Farmers are badly wanted in Manitoba where there are millions of uncultivated acres awaiting the advent of industrious and skilful husbandmen. It is estimated that there is sufficient room for 100,000 farmers in the North-West, where a good living can be made by healthful husbandry, and that Canada will then be able to supply all the wheat required by Great Britain.

IF WE ONLY UNDERSTOOD.

Could we but draw back the curtains

That surround each other's lives;

See the naked heart and spirit,

Know what spur the action gives.

Often we would find it better,

Purer than we judge we should;

We should love each other better,

If we only understood.

Could we judge all deeds by motive,

See the good and bad within;

Often we should love the sinner,

All the while we loathe the sin.

Could we know the powers working

To o'erthrow integrity,

We should judge each other's errors

With more patient charity.

If we knew the cares and trials,

Knew the effort all in vain,

And the bitter disappointment,

Understood the loss and gain—

Would the grim external roughness

Seem, I wonder, just the same?

Should we help where now we hinder?

Should we pity where we blame?

Ah! we judge each other harshly,

Knowing not life's hidden force;

Knowing not the fount of action

Is less turbid at its source.

Seeing not amid the evil

All the golden grains of good;

Oh, we'd love each other better

If we only understood.

Psychic Review.

If you know of any persons who are afflicted or threatened with cancerous disease, you are invited to send them copies of this issue of *The Herald*. Many suffer needless pain from want of knowledge, and you may be the means of ministering to them in their need.

Is Cancer Preventible?

By a London Physician.

Two momentous questions are ever before us:
First, Is Cancer Preventible?
Second, Is Cancer Curable?



To both these questions I would answer "under certain conditions, yes."

There are many people who are going about with the hereditary taint of Cancer upon them, and their daily lives are rendered weary and their future plans become wavering because of this dreadful fear which is upon them that they too, will, sooner or later, succumb to the same dread scourge. My heart goes out in sorrow for them, and I feel that the burden of actual disease is perhaps less heavy than this weariness of long waiting and fear.

Further, too, I am satisfied that physical disease is often but the outcome of thought forces. He who broods Cancer in his mind may, in time, beget Cancer in his body.

Now, we need in the first place to know the cause of Cancer before we can deal with its prevention.

I do not mean that we must discover a bacillus and grow it on gelatine and give it a name.

That is not the most important step.

What does the common-sense Open Air treatment of Consumption owe to the discovery and naming of the *bacillus tuberculosis*, or what does the Finsen light cure owe to the experiments to prove that lupus is caused by the same bacillus in the skin?

What we want to know is what are the general conditions which precede the onset of the disease, whether it be eventually microbic in its symptoms or whether it be not.

Now I am distinctly of opinion that Cancer is akin to that form of wet rot which takes place in some vegetables when they are too highly manured and watered.

In a similar way in animals or human beings, if you go on for generations feeding upon what corresponds to too much manure, you may, at any moment, get a sudden seizure by a disease somewhat akin to this 'rot.'

When you get it in one or more members of a family born of a common stock, you have grounds for fearing that the stock has become affected—just as a gardener knows that when he has got a tree suffering from certain diseases he may expect the same tendency to recur in all cuttings or grafts or buds taken from this tree.

Wherein do men take in food which already has in it the germs of an over-manured rot? Let me explain.

Gardeners for the London market get paid for their vegetables by weight. It is therefore to their interest to get the greatest possible weight of produce in the shortest possible time. The way to obtain this is to give as much water and as much manure as the plant can possibly gorge.

A plant, like an animal, if it has any amount of rich food pressed upon it day and night will eat more than it can digest and more than it can excrete. The result of this is that in the tissues of the plant there is deposited much incompletely digested and much waste matter. The plant under such conditions first becomes 'rank' and then becomes unhealthy

and is liable to be attacked by diseases which end in a rapid rot.

But before this stage is reached, when the plant is only 'rank' with its mass of undigested and excretory matter lying in its tissues, we cut it down and send it to the market.

And this is the first step in the production of a cancerous diathesis.

Men or animals fed on 'rank' vegetables tend to get out of condition and to show eruptive symptoms and other manifestations of an impure blood stream. These are the first symptoms that food containing such matter injures the organs of the animal or man that feeds upon it.

For he does not get rid of all the mischief by the ordinary methods of excretion, but manifests by the eruptions that the poisonous material has actually entered into his own tissues.

At first the tissues tend to get rid of it by this eruptive process, but ere long the stimulus loses its power, and an unnatural function ceases to act and the decadent matter is deposited instead of being excreted.

Eventually after a long enough period, the system is overlaid throughout with substances which are on the verge of decay and are only prevented from decay by the vitality of the cells in which they lie. The pile is laid and it only needs the match to set the whole thing ablaze!

Just as in ordinary life you may walk about for years in a powder factory with a naked light without an explosion, or you may have a dozen explosions in as many days, so here. The Cancer condition is ready, and it only needs some blow or fall, or injury, or frequently recurring cell irritation to set up the flame, and then there is the very mischief to pay. It needs many fire engines of many horse power to put out the conflagration!

I have spoken so far only of the great danger to animal or human life from the habitual feeding upon rank, over-manured vegetation.

There is, however, a still more dangerous because still more subtly refined poison to be feared.

A cow may eat some yew chippings, and though she may come close to death, she may recover, but her calf who has sucked her milk may die!

So too, here. An animal fed on rank foods of all sorts, and himself stuffed with these "manury" foods to over-repletion, just in the same way that the original vegetable was over-manured, and became rank—has his tissues filled with poisonous excretory matters and substances on the verge of decay.

The constitution of such an animal is undermined. He is fat, unwieldy, diseasedly corpulent, and if he be kept long enough, he too—like the rank vegetable—will die off.

But he, too, is killed, just in time, with all these products filling his tissues, and to anyone eating him he is a doubly subtle source of danger, because his tissues are animal and the waste products have become, through his eating them, animal waste products.

And the rule holds throughout nature that the excretory products of a cell are specially poisonous to that cell and to other cells of a similar character. I therefore look upon the habitual use of flesh food as it is as present prepared for the market as one of the great causes of the Cancer diathesis in human kind.

Animals that are thus gorged and whose weight is increased at all costs, wholly regardless of real constitutional health, become mountains of dangerous food and in every country where this food is used for any length of time the Cancer death rate rapidly increases.

New Zealand—where climate, sanitation, soil, rainfall, and everything else is perfect—is decimated by Cancer and the food of her people is enormously fleshy! India—where life is hard, and toil is severe, and privations great—is practically free from Cancer among those classes of people who eat no meat!

These two countries are types of what we may learn from the experience of those who are largely using "fed" meat, and those who are vegetarians.

When we see the cause we can at once decide upon the best method of Prevention.

The question of Cure is beyond the scope of my paper, but I have already had cases which have proved to me first, that Cure is quite possible in some constitutions and where the disease is taken in time; and secondly, that even where Cure is not possible so much amelioration and reduction of pain may be gained that the disease loses one half its terrors.

When people are willing to undergo in the earliest stages a treatment as rigorous in its way as is the open air treatment for consumption, we shall be able to record triumphs, too, in the Cure of Cancer!

The Alleviation of Cancer.

When the time comes, as come it must, that morbid growths will be regarded as due to a vitiated state of the blood, all idea of operative interference will be abandoned, because it will be seen that in merely local manifestations of a hidden disorder, interference cannot be attended by cure, but will act in the way of stimulating to fresh activity.

When the blood is recognized as the "fons et origo" of the malady, a desire will be brought about to understand in what way it has been affected and how it can be prevented.

It will then appear that all food that is capable of being affected by animal diseases may, when eaten by human beings vitiate the blood and give rise either directly or indirectly to tumours and morbid growths, and that, in order to avoid the occurrence of such things or to get rid of them after they have occurred, the adoption of a non-irritant diet is essential.

In butcher's meat we have a substance that may itself be diseased, that is highly fermentative, that always acts as a stimulant and irritant, giving rise to or keeping up inflammatory processes in the system, so that to continue its use in a case of cancer is but to add fuel to the fire, to load the blood further with impurities and to cause much unnecessary suffering.

On the diet of fruit, grains, nuts and vegetables, sufferers from cancer have the means in their own hands of largely, if not entirely, ridding themselves of the pain accompanying this terrible disease.

This I have proved again and again in my own experience and to me in the treatment of this disease a brighter chapter has opened since I knew the value of such a diet.

I cannot express the gratitude I feel nor the hope that has been begotten in me from what I myself have witnessed by the adoption of such a regimen, and I am only expressing a fact when I say that on such a diet I have obtained results the like of which I had not only never experienced in twenty four years of practice, but never even dreamt to be possible.

My earnest wish is that all who are unfortunate enough to suffer from this disease may also be enabled to avail themselves of so simple and efficacious a means of relief.

George Black M.B., Edin.

Gustatory Suicide.

The great motive power of animal life is hunger. The most important activity of animal life is the satisfaction of hunger. Hunger is Nature's chief device for the preservation of her little children, the crawling, swimming, flying, creeping things of the plain and the jungle, the sea and the air. They are hungry and they eat. They eat and they live.



The organism of the animal is practically an appendage to the alimentary apparatus; eyes to see, ears to hear, olfactories to scent—food. Legs to chase, claws to clutch, teeth to rend—food. Taste to distinguish—food. The life of the animal is an unceasing struggle to obtain food; and through this effort comes all his development.

Primitive man and his anthropoid predecessor, the alalus homo, were subject to the laws of the jungle. Only by their utmost exertions could they obtain food to sustain life. Over-eating for them was out of the question. But civilised man, with food practically unlimited in quantity and variety, finds the gustatory sense a constant source of pleasure; and by ingeniously contrived foods he is thus enabled to obtain a variety of agreeable sensations.

The gratification of hunger is a perfectly normal act, and so long as hunger alone is the motive for eating, no harm will be done. But the first morsel taken to gratify the palate marks the passing of the normal limit.

To satisfy the appetite is always safe. To pander to the palate is never safe.

The satisfaction of hunger means life; but the gratification of the gustatory sense means weakness and disease. So the very organs of mastication by which man is enabled to live become the instruments of his destruction—veritably the jaws of death.

To-day the selection of food is generally made entirely by reference to its flavour. Palatability, and not food-value, is the criterion. Foods are chosen on this basis; and as to cooks, the only inquiry heard regards the ability to prepare, not foods that are nutritious, but foods that are palatable.

This false attitude in regard to eating is productive of two evils. The first is that articles that are specially prepared to appeal to the jaded palate of the inveterate are never proper foods. The second is that owing to the temptation of tasteful viands, food is taken merely to gratify the palate long after the normal cravings of the appetite are satisfied.

The regulation formal dinner—a dinner of perhaps fourteen courses, including oysters, soups, fish, meats, game, salads, cheese, fruits, sweets, a quart of assorted wines, supplemented by black coffee, perhaps with cognac, and several cigars—is a tax upon the digestive and depurating functions which only a physiologist can realise. The stomach, the normal capacity of which is not more than three pints, is distended to thrice its natural size, its heterogeneous contents undergoing abnormal chemical changes, producing poisons that, absorbed into the system, affect more or less every function, and organ-poisons, which were it not for the activity of the depurating organs, would kill like a bullet in the brain.

The poisons introduced with the food (ptomaines) and those formed within the body (leucomaines) affect the most distant and apparently unrelated organs, occasioning symptoms varying from simple headache to acute mania. Swollen veins,

palpitation of the heart, pressure in the head, sometimes so great as to produce syncope; muscular rigidity or hyperkinesis, occasionally so severe as to stimulate epileptic seizure; apoplexy, heart failure, mania—such are a few of the marked symptoms of the auto-intoxication resulting from the ingestion of improper foods.

Let it be plainly understood that the man who has perpetrated a twelve-course dinner leaves the table in a state of intoxication, in which the toxic effect of the alcohol taken is a minor part. He is self-poisoned by the various substances (ptomaines, leucomaines, uric acid, creatinin, etc.) formed within his own organism. A man in this condition is often far less responsible than if he were deeply under the influence of drink. Often he is more dangerous, for he is not stupefied but highly stimulated.

This condition of food-intoxication may lead to acts of violence or immorality, at the memory of which the perpetrator looks in horror and amazement. The diner leaves the table intoxicated with a dozen poisons. A heated argument, a word too much, a moment of frenzy, a sudden blow, and the next morning he awakens to find himself a criminal. Or a hand is laid on his arm, a voice whispers in his ear; and he turns aside to follow the scarlet woman—the scarlet woman whose steps lead down to hell.

If those who organise "White Cross armies"—if those who talk of temperance—if those who legislate against public vice—if all those well-meaning but uninformed enthusiasts would study the laws of the human body they would realise that immorality is often merely the result of erroneous mental and physical habits—that overfeeding, overwork, idleness, worry and other unhygienic practices lead naturally and inevitably to vice and crime.

Over-eating is the prevalent and the most pernicious hygienic vice of the day. The practice is thoroughly incorporated into our social and domestic life, and yet warnings as to its dangerous effects are frequent. A well-known actress dies suddenly of heart failure after a hearty breakfast, a popular society man expires soon after eating a ten-course dinner, a statesman dies suddenly after a hearty midnight lunch. And after hearty dinners Emperor William makes speeches. Jay Gould, William H. Vanderbilt, and, more recently, Roswell P. Flower died of "heart failure," the last soon after having eaten a hearty meal of ham and radishes.

At the end of the last session of Congress, before his death, Mr. Hobart, the late Vice-President, told a friend that in ninety days he had eaten eighty-nine formal dinners. Eighty-nine twelve-course dinners were undoubtedly the cause of Mr. Hobart's death. This is a danger to which public men are especially liable.

As crusty old Abernethy well said: "One-fourth of what we eat keeps us. The other three-fourths we keep at the risk of our lives."

Man should eat in order that he may live. So long as the motive for eating is the gratification of hunger only, so far it is normal. Eating for pleasure is a menace to the health, the intellect, the morality of the individual, and conducts straight down through the jaws of death. W. R. C. Latson, M.D.

"Gentlemen of the jury," said an eloquent Q.C., "remember that my client is hard of hearing, and that therefore the voice of conscience appeals to him in vain."

It is to be feared that many persons suffer from this type of deafness, especially in connection with the cry of our oppressed sub-human fellow creatures.

Modern Butchery.

The Rev. J. Verschoyle has sent to the current number of the *Humane Review* an account of what he recently witnessed in a slaughter-house in Islington.

The following is extracted from Mr. Verschoyle's article:—

"It would be easy to multiply instances of what goes on in the smaller class of private slaughter-houses, but perhaps the fairest way of dealing with the inhumanity of these places is to give some account of what goes on in the largest and *best conducted* slaughter-houses in London, from one of which, at Islington, I will venture to lift the veil. The slaughter-house in question was large and, compared with other slaughter-houses I have visited, well equipped and in excellent order.

The doors were opened wide, converting the lairs and the slaughter-house proper into what was practically one building. Two butchers with bared arms stepped up to the nearest bullock, a fat, sleek shorthorn, roped him, and dragged him half-resisting to the spot, where a tall young butcher waited with a poleaxe. As soon as the bullock's head was in position for the blow the poleaxe fell with a crunching sound, penetrating the skull, and the bullock tumbled over struggling and kicking on the stone floor. Immediately another slaughterman stepped forward and inserted a cane in the hole punched in the skull from which the poleaxe had been withdrawn and proceeded to stir up the brain, an operation accompanied by the convulsive kicking of the bullock now lying on its back. In a few moments the throat was cut, and dark streams flooded the floor. Then at once two butchers began to skin the still writhing carcass, broke and cut off the legs at the knee, and removed the entrails, and before one had got over the first shock of horror the carcass was hanging up in its place and other bullocks were felled and struggling on the floor.

Bullock followed bullock—and the poleaxe was used so adroitly as seldom to require to be used a second time, and the slaughter was probably as skilfully carried out, and as humanely, as in any slaughter-house in London. But the dexterity of the men was not more manifest than the abject terror of the oxen who waited their turn. The slaughter of their companions went on before their eyes, which were fixed with a horrified fascination on the scene. Their tails tucked in between their legs, their quarters drawn in as if half frozen in by an icy breath, they were evidently on the rack of agonized anticipation. I expected the two bulls to show some fight, but so terrified were they that a butcher with blood-smeared arms dragged out each of them in turn, as one might drag a calf, too paralyzed at what they saw to attempt serious resistance. As they slaughtered, skinned, and disembowelled bullock after bullock, the men seemed to catch a certain savage excitement from their work, a feebler form perhaps of the "joyful excitement" of Cyon's ideal vivisector; and joked and cursed at the struggling beasts, and occasionally as the disembowelling went on threw the entrails at one another, till the blood-smeared slaughter-men, the blood-flooded floor, the steaming carcasses, and the terrified remnant of cattle waiting for the violent death they had been watching inflicted on their neighbours, made a veritable *inferno*.

As regards the actual physical pain of the slaughter, the poleaxe was here employed very skilfully, and the cane used promptly; but still the animal groaned and afterwards kicked and struggled convulsively, and at the insertion of the cane into the brain and the vigorous stirring of it to break up the brain substance, there were further violent movements and twitchings that may possibly have been merely reflex, but that bore a suspiciously close likeness to suffering. These twitchings and movements continued, though much more faintly, after the skinning had begun, though by this time consciousness was probably almost or altogether annihilated. The sight of the struggling, twitching legs, and the heaving belly of each slaughtered beast as it lay on its back on the stone floor while the knives were plied and the skin removed is not one to be forgotten, and it struck me at the time that when we arbitrarily assert that consciousness has ceased, though movement continues, we are asserting what we naturally wish, but without any adequate evidence to support our conclusion."

This is how the death penalty is inflicted upon innocent animals to-day. This is butchery *at its best*. As the executioner in this case was an expert, and unusually dexterous this story may be considered to portray the realities of butchery *in its mildest form*, but even when the conditions are such as obtained on this occasion, the tragic horror is ghastly enough to sicken persons of refined and sympathetic nature. What takes place when the butcher is inexperienced, half-intoxicated, or an apprentice-hand can perhaps be imagined.

I know one case, in which a cow, maddened by agony caused by repeated blows, broke the rope which held it, and in the wild struggle between the desperate butcher and the frenzied creature which followed, its head was almost chopped to pieces before it fell. I also have tanned skins of bullocks' heads in my possession, showing twelve and thirteen holes made with the axe.—ED. H.G.A.

A Personal Testimony.

It is argued by many doubters and enemies of the Vegetarian Cause that a loss of physical and mental power is bound to result if a flesh diet is abandoned;



but that this is a fallacy, begotten of ignorance or prejudice, has been proved times without number by supporters of the reformed diet, and I intend here to give my own experiences as an additional proof, however slight.

When I first started on the vegetarian diet, I did so on principle, but with a secret conviction that I should undoubtedly lose physical strength and stamina. I determined, however, to persevere, whatever the consequences, and vowed not to eat meat unless I was absolutely starving.

For some time after giving up flesh I had to battle day after day to keep from eating of the joints which were put before me, and sometimes had to even leave the table altogether, lest I should, in a weak moment, succumb to my depraved taste. However, this passed off very gradually, and after some weeks I was able to sit with flesh in front of, and all round me without any desire for it.

At present, after just a year's experience, my weight is equal to what it was before starting the natural diet, my upper arm measures 14 inches against 13 $\frac{3}{4}$ inches previously, my strength is greater, my energy increased, and endurance almost doubled. I can now lift 130 lbs. over my head with one hand, against 125 lbs. as a meat eater; can run 5 miles, or walk 30 without a stop, and without fatigue.

A few weeks ago I did a hard day's work, starting at 6-30 a.m., I left work at 5.30 p.m., and rode on my bicycle to Birmingham (26 miles), left the bicycle for repairs, and went to visit friends, walking about the whole of the time. I completed my business, etc., about 11.30 p.m., and then walked back home (26 miles), after having been on my feet all day, with scarcely a rest. I reached home at 6.15 a.m., washed, and went straight to work as usual for the day, and suffered no ill effects. I was slightly tired on the second evening, but that was to be expected.

A further test I put upon myself in September last; cycling 130 miles in 12 hours, without any previous training. The following day I started on a tour, which lasted 19 days, and during which time I rode 950 miles on my bicycle, and returned as fresh as possible. I have put myself to the test on several other occasions, but the above are sufficiently convincing for an unprejudiced mind.

I firmly believe that the highest mental and physical powers are attainable on a fleshless diet, and no sensible man can doubt the moral advantage of it. To wantonly slay fellow-creatures unnecessarily is a crime, and no specious arguments can prove the necessity for such slaying. As wanton slaughter is wrong; and as slaughtering for food is unnecessary—therefore wanton—butchery for food is criminal under ordinary circumstances. It may be easy, for some persons to knock down rabbits, etc., with a gun, but who could go into a slaughter house, with the blood flowing round one's ankles, and with the poor animals moaning on every side; and then slay one of them, skin it, take the flesh home, cook it, and eat it. How many could do it? And if the majority would find it impossible, why should they condemn their fellow-men to do such brutal and revolting work?

Is there one among us who would be willing to pass three weeks penned up in a cattle boat, to be kicked by men, bitten by dogs, to suffer hunger and thirst, and to be driven panting along a dusty road to a market on a holiday; to go from the market into a cattle truck, to be again kicked, brutally

beaten, and penned up with no room to move; and to stand for many hours in that same truck hardly protected from sun, wind or rain; and then to be driven exhausted, wounded, terrified, and fainting into a slaughter-house to be even more cruelly tortured, before receiving the last stroke, the stroke of Death?

Is there a man who would condemn even his enemy to undergo all this? If so then let that man eat flesh.

But for those of us who can feel sympathy and compassion towards the suffering ones of earth, there is a better way—the way of Mercy, Love and Harmlessness to all things. As we would that others should do to us, so let us also do to them!

Geo. W. Weaver.

Reviews.

"Perfect Health." By Charles C. Haskell (C. C. Haskell & Sons, Norwich, Conn., U.S.A.), 4/-

This book is an enthusiastic endorsement of Dr. Dewey's theory that the true science of living consists in never eating unless when hungry, and that fasting is the most important means of cure in nearly all cases of disease.

The author derived great personal benefit by adopting this plan and having witnessed many remarkable instances of cure in the case of others he has written this book with the object of emphasizing its importance. He strongly advocates vegetarian diet, physical and spiritual culture, and obedience to the laws of hygiene, and, having been restored from hopeless invalidism to perfect health by following this path, he consequently recommends it with convincing earnestness to others. It will do good and useful work and will prove helpful to many, but it deserves to be published at a more popular price so as to bring it within the reach of a larger number of readers.

"Dawn Thought," By J. Wm. Lloyd (G. Osbond, Scientor House, Devonport), 2/9.

This is a most original and interesting book, and it is full of suggestive thought, which the author claims to be the result of intuitional illumination. Its key note is pantheism, its tone is optimistic, and its outlook of the widest. Advanced thinkers and those who are interested in practical metaphysics will find in it much stimulus to reflection, and mental pabulum. The issue of such a volume is an additional evidence of the flood of new light which is being poured upon the world through human media. The spirit is indeed being "poured out upon all flesh," and men and women in all parts of the world are not only seeing helpful visions, but dreaming practical dreams. Through such revelations we may gain new light upon life's path and the mystery of existence.

"The Food Value of Meat." By W. R. C. Latson, M.D. (The Health-Culture Co., 503, Fifth Avenue, New York), 25 cents.

This book contains valuable information concerning the composition of all kinds of foods, the digestive organs, the way in which different classes of foods should be combined, and the advantages which vegetarianism has over carnivorousism, and also useful hints concerning the attainment of longevity. It will prove helpful and suggestive to many readers, and deserves a wide circulation. The author is editor of "Health-Culture," and is one of the leading medical opponents of carnivorousism (who are now becoming so numerous) in the United States. A lengthy extract will be found in another column.

"Little Cherie, the Trainer's Daughter." By Lady Florence Dixie (Treherne & Co., Charing Cross, London), price 1/-

This is a sporting novel which is written in a very pretty style and which commands the interest of the reader from start to finish. It shows up the evils of betting and the seamy side of the bookmaker's life. One of the heroines is a strong advocate of humane diet, and who is made to declare her views and convictions on the subject without any reserve, and the book is therefore calculated to awaken thought in the minds of the novel reading public.

ANNOUNCEMENTS.

Councillors of The Order and literary friends are invited to send in literary matter for our December issue. Short, interesting, and piquant articles will be welcomed, 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.

* * *

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 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.

* * *

The London Vegetarian Association announce that a Yuletide Festival and Bazaar has been fixed to take place in the Library and Board Room, Memorial Hall, Farringdon Street, London, on Saturday, December 14th, 1901, at 4 p.m., to be opened by the Viscountess Harberton. Admission Sixpence.

Friends who are willing to assist are invited to send for particulars and tickets to Miss F. Nicholson, L.V.A., Memorial Hall.

* * *

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, or postal orders, 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.

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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 Age*.

"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

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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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