

THE HERALD OF THE GOLDEN AGE.

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CHAS E. DAWSON

The Order of the Golden Age.

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

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The Twentieth-Century Crusade.

They shall not hurt nor destroy. . . For the Earth shall be full of the knowledge of the Lord.—Isaiah.

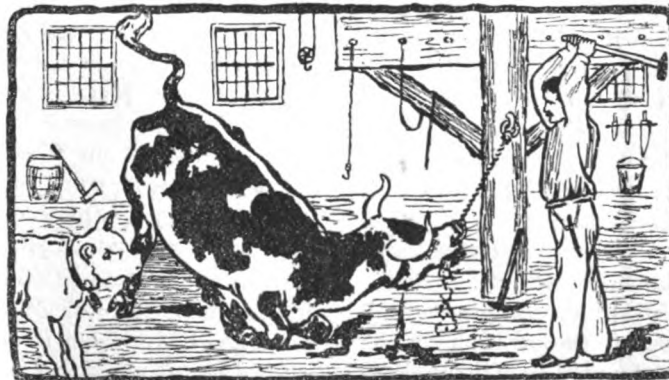
A new century has dawned, and from it mankind is expecting great things. The spirit of aspiration and of hope is in the air, and fresh efforts are to be put forth for the world's betterment. The hour has come for altruistic enterprise of higher type—for more courageous onslaught upon the empire of darkness and wrong; and earnest souls who are scanning the horizon for signs of the "coming kingdom" are ready to respond to the trumpet-call of any new Crusade which promises to hasten its advent.

Such a Crusade we proclaim! The most daring, the most peaceful, the most beneficent, and—to the superficial thinker—apparently the most hopeless the world has ever seen. And yet it is one that will accomplish its stupendous purpose before the next century dawns, and, by doing so, transform Christendom and shape the destinies of millions yet unborn.

To redeem the Human Temple from that desecration which prevents any full or complete manifestation of the Divine Presence; to remove the chief fundamental cause of the suffering and misery which exist in every Christian land; to extirpate the cancer which is eating into the heart of the nations; to abolish *the sin of Carnivorism* and starve out the spirit of selfishness and inhumanity to which it gives birth: such are its objects.

Let all earnest men and women, whether inside the Churches or outside of them, who have tender hearts and unobscured eyes, help in the accomplishment of this great task of leading Christendom to realise the wrongfulness and the disastrous consequences of the two-fold transgression against physical and moral Law, which has, throughout the past centuries, hindered the Divine purpose concerning man from being accomplished. We invite the aid of every enlightened soul in the beneficent work of bringing about a total abolition of butchery for dietetic purposes, and of the consumption of the flesh of sentient animals as food.

To all who can respond in any degree to this Ideal we say: put aside your prejudices, false ideas, and superstitions concerning the subject, and investigate it for yourselves. Ascertain if the claims which we make for this Social Reform are not well founded, and, whether or not, we are striking at a germinal source of evil—a root of bitterness which is the direct or indirect cause of most of the pain, cruelty, and demoralisation that exist in western lands and which constitutes the chief stumbling-block to the uplifting of mankind to a plane of thought and experience where health, brotherliness, altruism and spirituality shall become the rule rather than the rare exception!



More than 300,000,000 large animals are butchered every year.

Away with doubts concerning the possibility of changing the inherited ideas and primitive barbaric habits of those around us! Truth *will* prevail if we boldly publish it abroad and believe in its ultimate triumph over every obstacle! The beauty and reasonableness of this evangel will be instinctively

recognised by all truly cultured souls, and such will help to pass it on to those who are less developed.

Man is by nature frugivorous, and was never intended by the Infinite Being to descend to the level of the carnivora, or to stain his hands, his lips, and his soul-garments, with blood! Let us boldly challenge this popular custom as a transgression of physical Law!

With pen and voice let us proclaim it to be a sin against the Law of Love, because it brings incalculable suffering upon the animal creation, and involves the daily infliction of the death penalty in barbarous forms upon vast multitudes of God's creatures who are innocent of any crime which merits such treatment. They can feel and suffer pain and terror like ourselves, and they are being needlessly sacrificed upon the altars of human ignorance, appetite, and egotism.

Let the teachers of religion in Christian lands defend their participation in this system of unnecessary and wanton

massacre, and in this pollution of the Human Temple—if they are able to do so—instead of ‘sitting upon the fence’ and watching the growth and progress of this great Reform in spite of their indifference. They stand before the people as teachers of ethics and religion and as revealers of truth; let them refute the ideas which we publish widely in the press and on the platform, as being erroneous and misleading; or, if they cannot do this, let them recognise that our evangel is of vital importance to the physical and moral welfare of the community, and help us by their influence and example.

For five years has the work of enlisting recruits for this Crusade been carried on, whilst the clergy and ministry, whose co-operation has been sought, have, with a comparatively few noble exceptions, pursued a policy of masterly inactivity or have poured cold water upon this beneficent Ideal. Yet, in spite of this ministerial indifference—which is often merely the evidence of *worldly* wisdom—where fraternal co-operation might have been expected, the spirit of Truth has so confirmed this New-Century message, and so furthered this Movement, that a very large number of cultured and earnest men and women have been led to embrace these convictions, and they are determined to carry this Cause to ultimate victory. Their number is rapidly increasing, whilst, every day the fact becomes more plain that neither Christian ministers nor medical men feel inclined to justify or defend upon any platform the habit of flesh-eating, either from the standpoint of hygiene or of ethics. Many of these, including some who have occupied the Presidential Chair of our religious organizations, have confessed the belief that “flesh-eating is wrong,” but, as yet, only a few, comparatively speaking, have ceased to practise the barbarous habit, which they excuse on the ground that “*it is more convenient.*”

If it is a truism that the conceptions of advanced thinkers of one generation become the thought of the common people of the next, then is our faith justified, that before this New Century comes to an end, this inhuman custom will be generally recognised as an evil which is closely akin to cannibalism and slavery. Journalists and authors in many lands, and editors of such periodicals as are avowedly published with the object of leading mankind to higher and wider conceptions of Truth and Duty, are now in a very large number of cases helping in the noblest manner to bring about this Reformation. Although, therefore, as yet, the assistance of the present-day pulpit has not been won, the powerful co-operation of the pulpit which is to be—a regenerated advanced-thought Press—has been secured.

We call to our standard the young men and women in the Churches who want something to do as a means of manifesting their love to the Christ, but who are weary of, and discontented with, the various stereotyped sectarian methods which have been made to suffice in the past as an outlet for the aspiration and enthusiasm of young Christendom.

Here is a Cross for them to carry for the Master's sake—a Cross, for the want of which, the spiritual health of many is seriously impaired. Here is a path of self-reform which is full of promise—a purposeful method of self-denial for the sake of God and Humanity. Here is a type of practical Christian Endeavour which is worthy of their talent and devotion, and which will yield them magnificent and tangible results. Not only with their lips, but also by their lives, they can thus spread abroad amongst the heathen at home, who are weary of religious dogma and goody-goodyism, the true spirit of Christianity—the essence of which is gentleness and benefi-

cence compassion and self-sacrifice, the combatting of evil and the uplifting of that which is noble and right.

Let those who believe in the education of the masses co-operate in promoting that type which is the most important of all, but which is at present the most neglected, viz., hygienic and humane education. A very large percentage of the crime which flourishes in what are called “Christian” countries is owing to the lack of this form of instruction, for, whilst the children of the people are being mentally overtaxed with stereotyped academical teaching, which is often useless to them, we are, as a Nation, neglecting to teach them how to become capable citizens, and healthy, humane, and cultured men and women.

The spirit of cruelty is fostered and encouraged in their young hearts by our inhuman customs almost from babyhood, and it is owing to this fact that brutality is rampant in this England of ours, and that such institutions as rabbit-coursing, pigeon-shooting, tame stag-hunting, and vivisection are tolerated in our midst.

As an illustration of this truth, eleven boys at Leicester were recently convicted of beating a sheep to death, its head and body being reported to be a mass of bruises. Eleven English boys!—in all probability, attendants at a Sunday School where the Rights of animals are not recognised—not one of whom seems to have had sufficient true manhood in him to constrain him to defend a weak and defenceless creature from its cowardly tormentors. That such an instance of *collective* brutality could take place in an English town to-day is conclusive evidence that our system of religious and moral instruction of the young is totally inadequate.

Let all who feel the burden of human pain and disease, all who in sympathy share the world's sorrow, help in the sacred task of removing the principal cause of the same and thus prevent an untold amount of anguish and despair. Many of our worst maladies are quite preventible, and do not afflict those who obey the Laws of Health and live upon pure and natural food. Here is a philanthropic work of the highest order—for prevention is better than cure—and to give freedom from disease to our fellow-men and women, through knowledge of hygienic truth, is a more beneficent action than the offering of sympathy and medical treatment after it has been incurred, good and necessary as that may also be.

Let all faithful and ministering souls link hands and unite in stemming the tide of animalism, misery, and sickness of mind and body which is engulfing thousands on every hand around us. Cancer and other malignant diseases are rapidly increasing; our hospitals, asylums and slums are overcrowded; the war spirit is rampant; cruelty flourishes under the patronage of Society and the State, and for lack of humane legislation at the behest of the people; dipsomania is claiming its hosts of victims, and tens of thousands of unenlightened and misguided human beings are being hurried into untimely graves by the grim Destroyer who meets out the *wages of sin* to all transgressors against physical Law with inexorable impartiality.

The mute appeal of the distressed Nations rises to Heaven and can be plainly heard by those who have ears to hear. “Is there no balm in Gilead? Is there no remedy for a diseased and sin-stricken Christendom? Cannot the modern representatives of the Christ bring us a Gospel which shall heal our sickness and remedy our woe? Must the plagues of Egypt be ever with us? Must the Mammon Idol, the Self-God, the Military Juggernaut and the Physiological Moloch continue to crush and slay the weak and less favoured ones of Earth whilst the followers of Him who overcame pain and sin and

death are busily engrossed in the work of building temples, performing religious ceremonies and raising funds for the purpose of sectarian propaganda?"

In response, let the Divine Message of olden time, which is also the "Word of the Lord" for to-day, be proclaimed throughout every land where the sabbath church-bells ring." "Bring no more vain oblations. . . When ye make many prayers I will not hear; *your hands are full of blood!* Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed! If ye be willing and obedient, ye shall eat the fat of the land!"

And surely the day shall dawn when the swords shall be beaten into ploughshares—when the wolf shall lie down with the lamb and a little child shall lead the beasts of the forest. Peace and goodwill shall then prevail amongst men and they shall not hurt nor destroy, for the Earth shall be "full of the knowledge of the Lord as the waters cover the sea."

Sidney H. Beard.

Clear the Way.

Men of thought, be up and stirring night and day.
Sow the seed—withdraw the curtain—clear the way!
Men of action, aid and cheer them, as ye may.

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a flower about to blow,

There's a midnight blackness changing into gray.
Men of thought and men of action, clear the way!

Once the welcome light is broken, who shall say
What the unimagined glories of the day?
What the evil that shall perish in its ray?

Aid the dawning, tongue and pen,
Aid it, hopes of honest men;
Aid it, paper; aid it type;
Aid it, for the hour is ripe,

And our earnest must not slacken into play.
Men of thought and men of action, clear the way!

Lo! A cloud's about to vanish from the day;
And a brazen wrong to crumble into clay.
Lo! The right's about to conquer, clear the way!

With the right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others, great and small,

That for ages long have held us for their prey.
Men of thought and men of action, clear the way!

Charles Mackay.

WHAT WE MAY BECOME.

We are told by the mariners who sail on the Indian Seas, that many times they can tell their approach to certain islands long before they can see them, by the sweet fragrance of the sandal-wood that is wafted far out upon the deep. Do you not see how it would serve to have such a soul playing through such a body that as you go here and there a subtle, silent force goes out from you that all feel and are influenced by; so that you carry with you an inspiration and continually shed a benediction wherever you go; so that your friends and all people will say—His coming brings peace and joy into our homes, welcome his coming; so that as you pass along the street, tired and weary, and even sin-sick men and women will feel a certain divine touch that will awaken new desires and a new life in them; that will make the very horse as you pass him turn his head with a strange, half-human, longing look? Such are the subtle powers of the human soul when it makes itself translucent to the Divine. Ralph W. Trine.

WHY I BECAME A FOOD-REFORMER.

My experience of coming into the light was so gradual I cannot give exact data. I think I was born a



natural humanitarian, for I cannot remember when the taking of life was not horrible to me, yet I was under the belief that it had to be done, and was *ordained of God*; and when my child's soul cried out at the injustice and horror of it all, I was taught that I could not live without flesh food, and that God created them for no other purpose than for food for mankind.

Being reared on a farm, in childhood I learned to dread the coming of the annual slaughter, and those days always found me in the garret, with my fingers in my ears to shut out the pitiful cries of the poor creatures who were made to give up their lives, weeping as if my heart would break.

When I did not think what it was, or how obtained, I was very fond of flesh-food, and by reason of an inheritance drawn from a long line of flesh-eating ancestors, my system seemed to crave the stimulant of flesh.

I had become an adult when I first took note of a stock train. While memory lasts I can never forget or brush aside that *picture of horror*; poor cattle packed in so that they could scarcely move, and as if the shipper wished to fill every inch of space, little calves were packed in under the larger cattle—this on a hot day in August. The poor creatures were wet with perspiration, their tongues were extended, cracked and bleeding. The pitiful bleating of the calves and plaintive wail of the larger animals as they gazed at me through the openings of the cars with their great brown eyes, all bloodshot, pleading for relief and help, *will never be forgotten*. Some were prostrate, being trampled by those standing, horns broken and bleeding, great sores where they had been jostled together, swarming with flies which they were helpless to brush away because of their packed-in condition. As I stood looking at the horrible sight I vowed never again to be an abettor to such a *diabolical traffic* by partaking of such flesh, and from that day I have eaten no flesh of the larger animals, but for a time I still indulged in the flesh of poultry, fish, oysters, etc., that I fancied were humanely (?) killed!! My environments were such that I had never heard of vegetarianism—but I soon learned that even fish and poultry were very cruelly treated, then husband and I decided to leave off the eating of flesh altogether.

For months my craving for the stimulant of flesh was *very great*. Friends told me I would starve, that *I must eat flesh or die*. I was determined to die rather than be a partaker in the crime of slaughtering. Gradually the craving for flesh-food wore away.

From childhood I had suffered much from indigestion and other associated ills, and also from muscular rheumatism. To my surprise and joy, I found that, instead of physical injury from abstinence from flesh-foods, I was actually obtaining relief from my long standing disordered conditions, which drug doctors had utterly failed to relieve, although having had me under their care much of the time for years.

But to me the crowning glory of a vegetarian life is the *soul growth*, the spiritual consciousness of one who has been awakened to a belief in the *sacredness of all life*, and to look upon the sub-human as our brothers. While I am glad to have converts to vegetarianism from hygienic reasons even (for I know the better things must follow if a bloodless diet is continued), I never urge it from that *selfish standpoint*. That the gift of life implies the right to enjoy it there can be no doubt, and when we knowingly accept benefits, real or imaginary, from any injustice to a fellow creature, we dwarf our own soul and cannot make spiritual progress.

We should *do right because it is right* without hope of reward or fear of punishment. Nevertheless it is a truism that we cannot escape, that "in what measure ye mete it shall be measured to you again." I *know* by an experience of some fifteen or more years that there is no loss from a bloodless diet, but *all is gain*, financially, physically, mentally and, greatest of all, spiritually.

Lydia A. Irons,

VEGETARIAN ATHLETES.

Their achievements during 1900.

The following are some of the most noted of the many excellent performances of the members of the Vegetarian Cycling Club during 1900.

George A. Olley won and holds the Amateur unpaced path record both for the three-quarters-of-a-mile and one mile; also the 100 miles and the 12 hours unpaced records for southern roads. In this latter race, the 183 miles which he accomplished, not only beat the previous best for safeties by 18 miles, but also eclipsed the unpaced tandem road record for 12 hours by $1\frac{1}{2}$ miles. Had he not met with four punctures, Olley reckons he would have approached close upon 200 miles. In the Cycling Derby—the "Carwardine" £300 Cup, at the Crystal Palace—he finished a good second, though he lost over five minutes through spills. The winner only lost three minutes, which proves a moral victory for Olley, as his time for the 100 miles was actually less than that of the winner. The best cyclists in England competed for this prize.

It is unprecedented for a long distance amateur champion also to hold the one mile record, hence Olley is in the unique position of being both a short and a long distance record holder in the same season. That circumstance explodes the fallacy that Vegetarianism lacks in speed what it gains in stamina. Olley is a vegetarian of many years' experience and only 19 years of age.

A week after Olley's 12 hours' performance Walter Pfeleiderer, on western roads, covered 190 miles in twelve hours, unpaced, which is probably the best amateur performance of the year in the whole kingdom. This performance beats Olley's record of the previous week by seven miles, and thus two vegetarians stand in advance of all the host of flesh-eating amateur cyclists in this 12 hours' trial of endurance on the road.

J. E. Newman covered 250½ miles, unpaced, in eighteen hours forty minutes, and 176 miles in twelve hours, both on western roads.

For a lad of sixteen, the performance of Eric Newman is most remarkable; he accomplished 171 miles, unpaced, in twelve hours, on western roads.

H. E. Bryning won for the third time the Cycle Championship of India. He also holds the ten-miles Championship of Bengal, and the one-mile Championship of Bombay.

E. P. Walker, a life vegetarian, rode 277½ miles in 24 hours, which, despite the very adverse conditions attending the ride, is the local (Yorkshire) Record.

Useful Information.

Food-Reformers who have gardens may be glad to know that haricot beans can be grown in England with the greatest of ease. Splendid samples of the "Giant" white haricot and also of the brown variety were grown this year at Paignton. They flourish like weeds, and when the pods have been allowed to dry the beans can be gathered for winter storage. Fresh seed for these beans can be obtained from any large seedsman, and the name of the white haricot is "The Czar," and of the brown one "Ne Plus Ultra."

The report recently issued by Dr. Shirley F. Murphy, M.O.H. of the County of London, concerning the food supply of the Metropolis contains some startling facts. The absence of any systematic inspection of meat is admitted and is the reason given for the fact that not only beef and mutton, but also horseflesh, which is quite unfit for human consumption, are put upon the market. Meat which is "too far gone" to be sold locally, arrives daily from the country, and Dr. Murphy states "that there is no doubt that there is a definite trade carried on in meat of a quality which would never knowingly be allowed to be used in any civilised community."

Dr. Murphy also reported that a Hackney manufacturer of high-class meat pies and sausages was a large purchaser of the flesh of "various" animals sent him by a knacker through the medium of a cat's meat man. Poor flesh-eaters!!

Nicolas Tesla, the great electrician, published in the Century Magazine the following powerful testimony in favour of the Food-Reform Movement:—

"How to provide good and plentiful food is a most important question of the day. On general principles the raising of cattle as a means of providing food is objectionable. It is certainly preferable to raise vegetables, and I think, therefore, that *vegetarianism is a commendable departure from the established barbarous habit*. That we can subsist on plant food and perform our work even to advantage is not a theory, but a well-demonstrated fact. Many races living almost exclusively on vegetables are of superior physique and strength. There is no doubt that some plant food, such as oatmeal is more economical than meat, and superior to it in regard to both mechanical and mental performance. Such food, moreover, taxes our digestive organs decidedly less and in making us more contented and sociable, produces an amount of good difficult to estimate. In view of these facts *every effort should be made to stop the wanton and cruel slaughter of animals*, which must be destructive to our morals.

To free ourselves from animal instincts and appetites, which keep us down, we should begin at the very root from which they spring; we should effect a radical reform in the character of food."

The Chief Inspector of live stock of Adelaide, Australia, reports the discovery of the eggs of the tape-worm in beef. The matter is considered of serious importance as the consumption of measly beef by man would give rise to adult tape-worm.

The deaths from Tuberculosis in the County of London during the last year, for which a report has been issued, have increased instead of decreased, in spite of the efforts of the National Society for the Prevention of Consumption. The victims of this disease are likely to increase as long as the public continue to eat the dead bodies of consumptive cows and bullocks. The prevalence of this malady in cattle is demonstrated by the fact that a public analyst recently tested 70 samples of milk purchased in London and found 17 of them to be impregnated with tubercular bacilli.

The Vegetarian Almanac, which has now been published for the 18th time by Mr. J. S. Herron, is as interesting as ever, and contains some pithy and strong writing. An extract from it, entitled "John Bull," is published on another page, and copies of the Almanac can be had from the Editor at 29, High Street, Belfast, price 3d.

The perpetual strawberry yields a crop of fruit in a warm climate almost all the year round. At Barcombe the fruit has been gathered this year every month from May till the end of December. In the latter months of the year the plants were under glass, but without artificial heat.

"LET THE LOWER CLASSES EAT MEAT."

"Wilt thou draw near the nature of the gods?
Draw near them then in being merciful;
Sweet mercy is nobility's true badge."—*Shakespeare.*



have been much criticised for my notes on this subject in the Christmas number of *The Herald*.

Some representatives of the great democracy have written to me to demand why the poor should be treated as if poverty were a crime.

"Why," they ask me, "may not a poor man be fed as well as a rich man? Why should riches and culture secure the best things of life and only the offal be left for the hungry poor?"

Men of intelligence ask me this with a ring of indignation in their letters, as if I, of all men, had ever written anything disparagingly of the poor!

The joys and beauties of poverty have encompassed me round about from earliest childhood, and all my sympathies are with those who are free from this world's weary weight of gold.

I have seen a toil-stained ass dragging along his toilsome way under heavy panniers of metallic ore and I have sorrowed at his bending back and failing strength.

I have seen a weary man borne down under the weight of his house and servants and the cares and responsibilities of his golden wealth—cut off by the very weight of his burden from working simply and happily the live long day to make the world better, and I have sorrowed for his back laden and breaking under its weight of metallic ore.

"Not many rich" said the great Master when He was telling out the tale of those who should come into the Kingdom, and who am I that I should offer homage to that which He knew to be so great a temptation.

I maintain that the lower classes must for a time go on eating meat. Their food is suitable to their class. But the "lower classes" are not "*the poorer* classes."

If you want to find the beautiful grace of humility, the gentle virtue of self-sacrifice, the joyful attribute of active sympathy in sorrow, go and work with the poor as your fellows.

The porcine character is to be found in the gilded chamber as well as in the slum hovel. The "lower classes" sometimes carry coronets on their carriages, for they are not all of the Bill Sykes occupation.

I am only trying to state a simple scientific law, trying to emphasise a not altogether palatable truth, trying to make facts live.

A sow's ear is a useful organ for supplying sound to the sow's brain, but it is useless for making a silk purse with, and they are only wasting power and force who go on trying to perform the operation.

Many a foolish person has essayed to make ropes out of sand, but his labour has been waste labour and his talents had been better occupied elsewhere.

It is well to let the wild sand grass draw its nutriment from the arid waste and to grow up rank and strong and to bind the shifting dust and transform it into soil on which the trusty flax and hemp shall grow.

Then you may of these plants well and wisely make strong ropes that can carry a kingdom and not fail.

This is the moral of my text. I do not *despise* the sand, but I do not use it for *rope making*. I do not despise the "lower

classes," but I do not look upon them as forming fit material for the advance school, the pioneers of humane dietetics.

I do not despise the sand, but I would fain transform its inco-ordinated and detached grains into the tough fibres of the flax and hemp by a long process of sacrificial evolution before I give it to the cordwainer to work upon.

I do not despise the "lower classes" even when they rail at food-reform and play the buffoon at the sound of the word 'vegetarian.' I do not despise the swine when I am giving out the daily dole of barley and meal, but I pass by their styes when my hands are filled with pearls.

If we are students of Science we must learn the great truths of Slowly Progressive Evolution and of the Conservation of Energy.

Gauthama was as much a scientific observer as he was a religious enthusiast when he formed his four great castes and allocated a dietary to each.

To the highest caste—the Brahmins of the earth—he enjoined total abstinence from all blood foods, and he forbade the pollution of their lips with any dead bodies. The highest class, the regal class, the spiritual aristocrats, the men and women of blue soul-blood, must at all times remember their rank and may never step down and take their food from the gutter or the shambles.

The forest and the orchard, the garden and the harvest field, shall provide them with the pure and with the beautiful, and their souls shall be satisfied with the heavenly manna.

But there are other castes—there are men of lower evolution. All are not yet fitted to don the mantle of sacrifice or to put on the white garments of the blessed.

It may be enough to ask *them* to abstain only from the lower forms of unclean life at present—from snails and oysters, ducks and pigs, and from the reptile and fowl feeding animals and fishes.

And then we come to the "lower class"—the hyena class—the vulture caste—the men and women who only care to eat things because they "like" them, who are satisfied to go on eating *any* sort of animal which otherwise "would multiply and overrun the earth."

The men who eat cattle and pigs "lest they eat us." The men who eat rats and mice lest they overrun the land. The men who get up and rail at a humane dietary on the plea that if animals were not eaten they would multiply and overrun the earth and eat up man and his food.

Let these men act as eaters of the overswarming, as the prowlers among the herds, as the scavengers among the flocks and the shoals.

Whatsoever animal multiplies rapidly and is in danger of becoming a nuisance and a pest, this kindly and obliging caste are willing and ready to eat down and devour.

To them there is no distinction of "clean" or "unclean," of fowl feeder or dainty feeder. They eat the forbidden swine flesh as readily as they partake of the sweeter muscles of the ox.

To their net, all that *tastes* good comes, and they eat with ready relish and give thanks.

Before they can become aristophagists they must develop within, the higher instinct of wanting to be gentle and to be kind, of willingness to suffer somewhat for their principles; of joy in self-sacrifice that others may escape suffering.

Whenever and wherever this spirit has begun to develop the man and the woman is no longer a member of the "lower classes," but is becoming fitted to pass into a higher caste and then and therein such progressing souls will find that upon them has come the necessity, as well as the privilege, of abstaining from all dead flesh.

Jostah Oldfield.

Editorial Notes.

A New-Century greeting to all comrades and fellow-workers in this sacred Cause, as well as to all those friends whom I have found in connection with it. That the New Year which has now commenced may bring blessing and strength to all who are striving to promote the uplifting and betterment of mankind, and the emancipation of our lesser brethren of the animal world from cruelty and exploitation, is my earnest hope. I trust and believe that this New Century will witness the achievement of our ideals and the triumph of our Movement.



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CONSECRATED WORKERS NEEDED.

To ensure this the watchword for us all must be—*Consecration*. The battle against inhumanity and carnivorousness will only be won by faith, enthusiasm, and self-sacrificing labour on the part of each worker, and of our Fraternity as a whole. If our vision were only clear enough; if we could see the tremendous issues which depend upon our individual and collective action; if we could realise how much blessing awaits us personally in connection with this Divine Call to Service, we should, one and all, feel constrained to sweep aside the things that hinder, and to lay ourselves and our possessions at the feet of Him whose purpose it is to establish the Kingdom of Love upon this Earth.

A WORD OF THANKS.

To all those kind friends in this and other lands who have sent me messages of sympathy in connection with my recent enforced period of comparative rest, and letters of congratulation because I am again able to take my full share of the toil and responsibility which the direction of this Movement entails, I send my warmest thanks. It has been impossible to answer all the letters that reached me, but I have appreciated these evidences of fraternal sentiment very deeply, and they have given me encouragement and strength. Some of those who have shown this interest may care to know that I feel at least five years younger than I did this time last year. Physically, mentally and spiritually I am a stronger man.

MY INDIVIDUAL PURPOSE.

As far as my future intentions are concerned, I am fully resolved to devote time, money and strength to this beneficent work. "I haven't grown weary yet." After six years ardent labour to further the Food-Reformation my heart is more completely in the business than ever, and I mean to "keep it up." Having studied most of our Social Movements and taken part in many of them, I know of no way in which I can so effectively serve my brethren in the world as by devoting myself to the work of uplifting spiritual ideals, and of striking hard at those evils which prevent their attainment and which cause such an untold amount of anguish, misery and demoralization on this planet.

PREVENTION BETTER THAN CURE.

In past years when I was hampered by conventional ideas concerning what constitutes true religious work, I went with the multitude who are busy administering orthodox palliatives for the symptoms which evidence human dis-ease of body and soul. Since then I have travelled in various lands, have sought enlightenment from the Giver of Wisdom, and have sat at the feet of the great teacher—Experience. To strike at the roots of bitterness is now, in my opinion, the wiser course for those who want to do good—to strive to prevent evil rather than to cure its consequences.

As long as the Race lives upon carnal food it will remain carnal and materialistic in mind, and inhumane and unbrotherly in disposition. It will also suffer pain and sorrow as the penalty for the transgression of the Laws of Health and the Law of Love. Harmony is impossible whilst discord of thought and deed prevails unchecked.

As long as Man dwells upon the *material* plane of consciousness he must suffer from limitation of vision, from error-thought, and from fear of evil, of death, and of the future.

OUR ULTIMATE HOPE.

The ultimate hope for us all, and the great purpose of the Universal Soul whom we call God, is the uplifting of mankind to the *spiritual* plane of consciousness—to that realm of blessed experience where the human soul, having become conscious of the Divinity of its being, triumphs over error and evil, over body and circumstance. Where the eyes are opened to the vision of eternal things and possibilities, and the chief object of aspiration is not money nor lands, not power nor fame, but a life of loving ministry and helpfulness to the less favoured in order that the Kingdom of God may be manifested.

THE RETIRING EDITOR.

The thanks of The Order are due to Dr. Oldfield, for the help and inspiration which all readers of this paper received from its pages whilst he occupied the Editorial chair in order to give me a spell of rest. The Movement is stronger in consequence of his literary work—so ably performed—and all Members must now regard him as a Leader whom it is a privilege to know and to follow. Personally I feel most grateful to him for relieving me of my burden for a time, when I was well-nigh worked out by five years of overstrain, for I did not know any other man in this country to whom I could with confidence resign my sacred task.

In consequence of the constant and increasing demands upon his time which his practice as a physician now makes, Dr. Oldfield has decided that it will be exceedingly difficult for us to collaborate as Editors this year. Frequent meetings would have been necessary and it would often have been impossible to arrange them. Therefore, I shall be sole Editor, and probably my esteemed colleague will take the Editorship again next year. He has promised to write an article every month, and to direct and further our work in London and elsewhere in every way possible. The Order may therefore rely upon his continued co-operation, counsel, inspiration and influence as a Member of the Executive Council.

THE CATTLE TRAFFIC.

The following account of what took place on board the S.S. "Yarrowdale," which arrived at Durban from Melbourne, is published in an Australian newspaper.

"Heavy seas swept the decks time and again, doing a vast amount of damage to the fittings, while some of her crew had also narrow escapes from fatal injuries. A repulsive sight was presented when the stalls for the animals began to give way, the sheep being washed overboard in dozens and drowned, while the terror-stricken bullocks were knocked about the decks with broken limbs, and their bleeding carcasses were washed to and fro as the vessel lurched. Attempts were made to save some of the stock from being washed away, but nothing effectual could be done, and the losses continued till they reached the total of 495 sheep and between 50 and 60 cattle."

MAGIC-LANTERN SLIDES.

The Council of The Order hope in the immediate future to be in a position to lend Magic-Lantern Slides to Members and fellow-workers for the purpose of illustrating addresses which they deliver in connection with our propaganda. Many slides have already been prepared, but others are required. I shall be glad to receive any offers of such as are suitable for the purpose, either as gifts to The Order, or by way of sale. The slides which are especially needed are those which will appeal to humane sentiment, and the Council wish to secure some illustrative of the slaughter-houses in Chicago and elsewhere. The co-operation of Members and Friends in obtaining these for the furtherance of the Cause is invited.

OUR CHRISTMAS ISSUE. The December (Christmas) issue of *The Herald* has been so favourably received by the public and the Food-Reform World that an edition of 5,000 copies was quickly sold out. Orders are still pouring in, but friends will please note that we cannot fulfil any more demands for these.

A very large number of letters have been received, from various countries, expressing the highest appreciation of this number of our Journal, and amongst those which have come to hand acknowledging the receipt of it is one from the Princess of Wales. The Council felt much gratified at this manifestation of interest in our Movement on the part of Her Royal Highness, and responded by asking her gracious acceptance of a copy of our Comprehensive Guide-Book. In response, a kindly worded letter of thanks has been received.

THE CENTURY ROLL.

A large number of signatures have already been obtained upon the parchment pages of this important Scroll, and the idea has been taken up with enthusiasm in all directions. Artistic friends are designing quaint illustrations and embellishments and Mr. Austin Young has created a most artistic cover in brown and white. We expect that an absolutely unique historical record will be evolved.

Foreign vegetarian societies are obtaining the signatures of their adherents, and there is every prospect of such a list being formed, of Pioneers of the Humane Age which is to be, as will prove of great interest to the coming Race.

We shall be glad to accept the services of any additional helpers who will volunteer to undertake the custody of one or two sheets of the Roll and obtain signatures; and we specially invite all secretaries of Vegetarian Societies to co-operate in the matter.

It has been decided to extend the time originally specified so as to enable the record to be as complete as possible, and, in all probability, the work of inscribing the Roll will not be finished until the year is well advanced.

AN INTERNATIONAL DIRECTORY.

In addition to the formation of a Century Roll the Council of The Order have decided to form an International Directory of Food-Reformers by soliciting and registering the names and addresses of all workers throughout the Western world.

This will be the first step towards the work of creating a closer bond of union between the multitudinous sections of vegetarians who are at present waging a guerilla warfare against dietetic barbarism. Until such a Directory is formed, all attempts to bring about an International Federation must prove futile, for there is at present no means by which any Central Executive can get into touch with the numerous isolated workers who are scattered in different parts of Christendom.

The Order is apparently the only Organization which can hope to accomplish this task of forming a Food-Reformer's Directory. It has an International Official Organ, it is in touch with numerous Societies which are working to help on the Food-Reformation, but which are outside the orthodox vegetarian world, and on account of its cosmopolitan nature it is above suspicion of being actuated by any spirit of rivalry with the numerous Vegetarian Societies. It is consequently free from disabilities which have apparently prevented any of the latter from accomplishing this achievement.

OUR ANNUAL REPORT.

The report of the work of The Order for 1900, together with the Statement of income and expenditure is now in the press and will be posted shortly. The Executive Council are glad to be able to commence the Century with a small balance in hand, and to make known the fact that The Order is in a far stronger position, both as regards numbers, influence and finance, than it has ever been before. The Movement is now going forward with a momentum of its own that promises great things. By every post letters are pouring in, and from all directions new friends and sympathisers are reporting themselves.

Our financial balance, however, is a very small one, and our operations are limited for want of funds.

The Council are prepared to launch out in many enterprising ways as soon as they feel that their hands are sufficiently strengthened.

All friends who are not members of The Order can obtain a copy of the Report gratis upon sending a post-card for the same.

THE ORDER AND THE CHRISTIAN CHURCHES.

At a meeting of the Council held on December 30th, a resolution was passed to the following effect:—

"That this Council desires to draw the attention of all leaders of Christian Thought to the Humane side of the teaching of the Gospel of Christ, and to ask them reverently to consider the cruelties connected with modern dietary and the claims of a Food-Reformation founded upon Humane lines.

"The Council further draws attention to the fact that the Salvation Army leaders have issued information on the question to all their Staff Officers, and are having the subject of Dietetic Reform taught practically by demonstrations of Vegetarian Food and Cookery.

"The Council will be prepared to make a grant of literature upon this subject to every Minister of Religion who may be desirous of giving it serious consideration."

A copy of the above has been forwarded to the leaders of all the Churches in this country, and also to many religious papers, and friends who have influence with the Bishops or Nonconformist Presidents are invited to exert the same in furtherance of this effort.

MACHINERY OR LIFE.

A writer in the *Christian World* delivers himself thus:—

The religious communities of to-day are agitated by questions of re-organisation and adjustment. There is a din of ecclesiastical reform. By all means. But immense will be the blunder if, with a view to larger influence in the coming years, the emphasis is placed on these things. When an organising committee can show a *prophet* as one of its products it will be time to put faith in them. And yet the prophet is producible. The community that cultivates the deeper life, that realizes the conditions and obeys the laws of the invisible spiritual kingdom, will assuredly produce him. He will appear as certainly as that harvest follows the sowing; if not to-day, certainly to-morrow.

This same truth needs to be apprehended in the vegetarian world. Too much importance is attached to *machinery*. We hear so much about *committees*, about re-organization of societies, and creating fresh ones, whereas what the Food-Reform Cause really needs is *steam* to work the machinery—*steam at high pressure*. It needs *Life*—Life more abundant, and young men and young women whose hearts are fired with enthusiasm and holy zeal. Whilst some workers are spending time and effort in making mechanical changes and re-adjustments, or in the endeavour to exalt certain particular organisations, the Council of The Order are fully resolved to emphasize, by their example of teaching, the supreme importance of *making converts*, of leading them to *consecrate themselves* to this great work, and of educating them for efficient service in the Cause.

This, by God's help, is being done, and in such measure as to fill our hearts with rejoicing. And whilst thus usefully engaged, we are content to leave our prestige as a Society, and the financial necessities connected with our work, in the hands of Him whose purpose we are seeking to fulfil.

MISSIONS TO THE HEATHEN.

We are glad to notice that the Missionary Societies, who are busily engaged in evangelising the heathen abroad, have just had a splendid windfall. Under a recent will the Baptist Society received £400,000, and the London Missionary Society £350,000, while several other organisations are benefited in a similar manner.

As the needs of these Societies have now been supplied for a time, we hope that some good Christian persons may feel led to devote some of their wealth to the work of *humanising* the heathen at home. It is needful—far more needful—than what is known as evangelising them, for in this England of ours, where religious conventicles crowd upon each other in all our towns, brutality and barbarism still prevail.

OUR NATIONAL PASTIMES.

Rabbit-coursing—a most cruel and brutal kind of so-called sport, is still the week-end pastime of thousands of our artisans, who take delight in watching their defenceless victims being dragged out of the bags and baskets in which they have been crowded almost to suffocation, and then turned adrift in a half-dazed condition before a crowd of human (?) savages to be torn and mutilated by the teeth of dogs who have been trained to chase and worry them.

The tame stag hunting, which is patronised by Royalty and the Nobility, is almost, if not quite, as bad.

These are but two examples of many which illustrate the inherent savagery that still prevails in a civilised community which, whilst wearing the cloak of religiosity, is still lacking in that essential characteristic of True Religion—sympathy and compassion for the weak, defenceless, and oppressed.

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TUBERCULOUS MEAT.

In a leading article published in *The Hospital* for December 29th, the following significant paragraphs occur:—

"It having been ascertained, as we think without any possibility of doubt, that feeding upon the flesh of tuberculous animals is, in certain cases, an efficient cause of tuberculosis, there is a strong feeling among some in favour of entirely prohibiting the sale of such meat for the food of man; and no doubt such a course would be strictly logical. Nevertheless it would be vastly expensive, seeing that, according to the computation of experts on the subject, it would condemn at least 40 per cent. of the cattle in this country as unfit for food." "We cannot but feel that the practice of selling the carcasses of tuberculous animals as prime beef is wrong, and even dishonest, and that it is much to be regretted that such a practice should receive the sanction given to it by the Local Government Board." "The sanction given by the Local Government Board to its free and unrestricted sale as prime beef, is, we think, a mistake which ought to be rectified as soon as possible."

Consumption, as well as other forms of tuberculosis, is now admitted by the medical world to be an infectious disease. The moral is obvious, and we invite the attention of parents and guardians to it!

* * *

ANOTHER FINGER-POST.

We are glad to notice that the Humanitarian League has recently issued a useful pamphlet entitled "Humane Diet Cookery Recipes," which points the way to those who are desirous of abstaining from flesh foods and of adopting a reformed dietary. This is another sign of the times and we congratulate the Committee upon having taken this step. The price of the pamphlet is only a half-penny, and copies can be obtained for distribution upon application to the Secretary at 53, Chancery Lane, London.

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THE HOSPITALS AND VIVISECTION.

An important publication has been issued by the National Anti-vivisection Society, entitled the "Metropolitan Hospitals and Vivisection." It gives a complete list of the Hospitals which employ licensed vivisection, and furnishes their names. It also shows clearly that in many instances there is grave reason for believing that the funds subscribed for the work of healing suffering men and women have been diverted to the support or the extension of Medical Schools (attached to the Hospitals) in which the tormenting of animals is freely practised. We invite all contributors to Hospitals who read this paper to send to 92, Victoria Street, London, for a copy of this report (enclosing a few stamps) and to signify their disapproval of the demoralizing atrocities which are perpetrated in these laboratories by withdrawing their contributions from Hospitals which thus encourage vivisection, and by transferring them to truly Humanitarian Institutions.

The Hospitals concerning which some enquiry would seem to be advisable, are as follows:—

Charing Cross; Guy's; London;	National Hospital, Queen's Square;
Middlesex; Saint Bartholomew's;	Westminster;
St. Mary's, Paddington;	Union College; Victoria; West
St. Thomas's; Metropolitan, N.E.;	London;
King's College;	North London; and Paddington
	Green.

THE WINTER CAMPAIGN.

An excellent address was delivered by one of our most active members—Mr. Sam. D. Ward—at the Wesleyan Mutual Improvement Society in Halifax on January 4th. A long report was published in the *Halifax Courier*, which shows that a considerable impression was made, and that the Food Reform Evangel was advocated in a most able and convincing manner. I received the report of this address too late to permit of extracts being printed from it in this issue, but they shall be included next month.

We have not space for reports of numerous similar efforts which have recently been put forth. It will suffice to say that in various parts of the country our members are actively waging war against Carnivorism.

* * *

NUTTOSE OBTAINABLE ONCE MORE.

We are glad to be able to announce that an English factory, in which Nuttose, Protose and other malted nut goods are produced, is once more in working order, and that English Food-Reformers can now obtain these substitutes for flesh which are so useful and appetising. Since the factory and storehouses belonging to the International Health Association at Horley were destroyed by fire with all their contents, the need of these foods has been very much felt by those who have learnt their value. Large premises and plant have now been erected in a more central position at 70-74 Legge Street, Birmingham, and we hope that the use of these foods throughout the country will rapidly become popular and thus facilitate the progress of our movement.

* * *

NEW THOUGHT LITERATURE.

During the present year it is our purpose to devote a column of this journal every month to a review of books which are being published for the purpose of promoting the world's amelioration. So many books are now being issued in America in connection with what is known as the New Thought Movement—books which ought to be introduced to English readers—that we feel it incumbent upon us to make known to our members some of the best of these. This is also necessary because many works of a valueless or doubtful character are being printed in consequence of the success of those which contain truly uplifting and inspiring thought. These useless publications are astutely advertised, and are often purchased at high prices by those who can ill afford to waste their money upon stones in the hope of obtaining bread.

So many books have been sent us for review that our outlook now is a very wide one and we are thus enabled to give our friends the benefit of our experience. And in order that our criticism may be considered to be entirely impartial, we have decided to decline all advertisements of new books. We cannot promise to review all books that are sent to us, as we know that the number will be too great, but we are prepared to say something concerning those which we deem to be worthy of being introduced to the notice of our readers.

* * *

THE HUMANITARIAN HOSPITAL.

We are very sorry to learn that in consequence of the losses incurred in connection with the war by all sections of the public, the subscriptions to the Hospital of St. Francis have not been sufficient to meet its increased expenditure during the past year. The work of the Hospital has grown so rapidly that the Committee are compelled to ask the philanthropic for increased support. As this Hospital is founded upon Humanitarian lines, and as no vivisectional experiments on human beings or animals are permitted in connection with it, we trust that those amongst our readers who have means will extend a helping hand to the Governors.

The Need of the New Century.

God give us Men!
A time like this demands pure hearts, true faith, and ready hands.
Men with opinions and a will—
Men who will not lie,
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking,
God give us Men!

Only a few hours left of the Old Year and the Nineteenth Century in which to write my message for the New Year!



My present surroundings are suggestive of many topics. Before me, as far as the eye can reach, stretches the lovely Mediterranean—a mass of quivering, shifting colour under the rays of a blazing sun and the deep blue of a cloudless southern sky. To my left is the densely-wooded pine forest of Cape Martin, whilst on my right is the huge bare rock on which Monaco has been built. I am sitting on the terrace in the Casino grounds of Monte Carlo—one of the loveliest spots on the Riviera—a veritable garden of flowers and sunshine!

Orange trees, palms, cacti, eucalypti, aloes, acacias, lemon groves, with roses, carnations, marguerites and violets, are growing everywhere in the wildest profusion. It is as though Nature had showered all her wealth of verdure upon the place and had tried how beautiful she could make the lot of some of Earth's children at any rate.

Amidst all this loveliness rises behind me in all its magnificence and splendour, the world-famed Casino—built regardless of cost and complete with everything to allure and attract all who venture within its walls. On the terrace and in the Casino itself the wealth of the world is represented. Selfish indulgence takes on its thousand shapes in human form, and holds high carnival here every day of the year, Christmas-day and Sundays included. The gendarmes patrol every part of the lovely grounds so that if some "pauvre diable," who has been "cleaned out" at the tables, puts a revolver to his head and blows out his brains, his body need not be any annoyance to others who may be strolling about. Could any place, combining such extremes of life, suggest more powerfully the thought that the New Century will want *men* and not weaklings, if the Race is to be uplifted and brought nearer to the ideal?

One of the many cries of the twentieth century will be "the Abolition of Carnivorism," and in the name of the four-footed dwellers of the earth and the winged children of the air, I appeal to all those who read these lines to join us in our great Movement. Many of the present-day Movements have become fashionable and have long been condescendingly patronized and patted on the back by the so-called "leaders of Society," but here is a Movement which is extremely unpopular, which touches men and women just where they do not like to be touched—their stomachs! A Movement which appeals to all that is unselfish in life, which seeks to free the whole of the animal and bird creations from the terrible load of pain and suffering under which they still groan, which

seeks to develop the beautiful and gentle in human conduct, towards all that lives under the Father's care, which seeks to lift the Human Race above cruelty and bloodshed.

Therefore, I ask you, my reader, whoever you are, to come and help us? Will you? Here is an opportunity for consecration to an Ideal. Here is a chance to prove the strength of your manhood and womanhood. Here is an opening for beautiful service and holy toil in the welfare of the Race.

We ask for *men* because we know that weaklings will not pay the price. If you join us, do it with your eyes open! You will have to be prepared to be misunderstood. You may possibly have to break up earthly relationships in obedience to the Divine command. You will have to learn to renounce the personal and often forego what the heart most covets if you want to help in the building of this great Temple of Love.

It is easy enough to shout "Hurrah" with the crowd, it does not need any very great bravery to charge when a thousand troopers are by your side. It is no great test of your moral stamina when you declare what you know to be acceptable truths to all around you. But we want men and women who will be brave enough in spirit, strong enough in character, to stand alone if needs be. Men who will stand for Truth in scorn of consequence, who will live on day after day in spite of the misunderstandings of life, and who will be loyal to the O.G.A. Ideal.

Have you never yet understood what that Ideal really is? Then let me ask you to go to some slaughter-house in your town where perhaps your own food comes from. Go once or twice and carefully watch what takes place there day after day, go and see intelligently for yourself. Then—after you have looked into the eyes of those terror stricken, suffering creatures, great or small, suffering as keenly as you can suffer, feeling as keenly as you can feel, and when you have read in those eyes their tale of unuttered and unutterable anguish—go and thoughtfully read our *Herald*, and in humility of spirit ask God to baptize you with a fire which, on the altar of your soul, shall never cease to burn with fervent zeal for the creatures who share your life and in whom the possibilities of still higher development await your reverence and your love.

Now, my reader, are you willing to lift your life to the height of this Ideal? Are you willing to let the light "that never was on sea nor land" illumine your inner life? Are you willing to stand alone if needs be in order to champion the cause of your weaker brethren? Will you rise above the sordid limitations of your own selfish likes and dislikes and by widening your spiritual horizon, see a grander, nobler meaning in that word "Life," or are you so sunk in cowardly respect for custom and other people's opinions that you prefer, *deliberately prefer*, to be loyal to earthly things and false to Truth, rather than seek to catch glimpses of that vision of a "Kingdom of God," a Kingdom of Love, rising like some holy shrine out of the ruins of a wrecked Humanity? Which is it to be this New Year for you?

These glimpses will come, do come to all aspiring, truth loving souls, in whom the Father's presence is becoming a conscious daily experience. They are like guiding stars shining out amid the surrounding darkness and which none but the Idealist can hope to understand. To be allowed to share this work is a great privilege and for its perfect development I tell you there must be soul growth and spiritual culture.

Are you consoling yourself that, therefore, it is not for you, as you can do "so little"? Then in God's name I ask you to do that "little," whatever it is, or however small it may appear

in your own sight, and in the doing of it learn to be faithful in the "few things" first, for

"We bring our varying gifts to Thee,
And Thou rejectest none."

Do you feel that your opportunities for work are "so few"? Then, again, in God's name, I ask you to make that part of His vineyard nearest to where you live, all the better for the birds and animals around you by your way of living and all the gladder for them by your human speech.

Never mind how little, do IT—in God's name DO IT!

Young men, young women, I appeal to you in the name of all that is unselfish in your life to come and help to lessen this unnecessary shedding of animal blood and start the New Century in the cause of Mercy, Justice, and Truth. I appeal to you in the name of all those creatures whose speech we do not understand, and whose life it should be our joy to maintain and uphold in all manliness of spirit. I appeal to you in the name of your fellow-men whom you daily degrade, perhaps *knowingly degrade*, by a bloody occupation which you could not, dare not, do yourself; and, lastly, I appeal to you for the sake of that Ideal Life when cruelty shall be replaced by compassion, when, instead of suffering, there shall be great joy, and when, instead of selfishness, there shall be a holy brotherhood in which the whole creation shall share, from the greatest even unto the least.

"O, Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues; whatsoever things
Are pure, and honest, and of good repute—
And add thereto whatever bard has sung,
Or seer has told of when in trance or dream
They saw the happy isles of prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven."

Harold W. Whiston.

THE WORST FORM OF DEATH.

"This my son was dead."

The prodigal son had not been dead physically. We draw up our list of obituaries on a totally different principle from that on which they are drawn up in heaven. We record the death of the man; God records the death of the ideal. There are funeral obsequies which make the angels very sad; but these are generally attended only by the angels. We never call a man dead till the life has left his body; God calls him dead when the life has left his soul.

There is such a thing as a *Divine* bereavement. We shall never understand its sadness until we know what it is to lose an ideal. There is no pain more excruciating than the sense of an ideal lost. We speak of the separations through *physical* death; and they are sad enough. But have you ever thought that there may be a more effectual separation than either physical death or physical locomotion can bring!

When you go away from me either to earthly lands or to the silent land, I still keep your picture in my heart. But what if your picture is *taken out of my heart*! What if it is your *picture*, and not yourself, that is to be buried! What if the beautiful painting of you, which I kept in my soul and for whose sake I loved you, has become ghastly and grim—so ghastly and grim that I have to bury it out of my sight! Will any sense of separation equal *that*!

Christian World.

The Banana Cure.

"Bestow a boon on humanity," says the *Medical World*, "and help to popularise the baked banana as an article of food for rich and poor, especially the poor. One cent will buy a good-sized banana, which, when baked in its skin in an oven for fifteen or twenty minutes, until it is quite soft and bursts open, alone makes a full meal. I say from personal experience that bananas, weighing one pound, are, when baked, equal in nourishment to six pounds of bread."



Baked bananas are also the ideal food for nervous persons and anæmics, also for brain workers. I learned their great power to sustain mental effort in India. I am as hard a brain worker as any person in New York, and I have subsisted for years entirely on baked bananas. When I see lean, poor-blooded persons, I advise them to eat baked bananas, and after adopting the diet they unfailingly build up and gain flesh.

This subject, which might not inappropriately be called the "Banana Cure," because many diseases can be cured by eating baked bananas, merits the closest investigation.

Bananas are the most prolific of fruits. The produce of an acre planted with plantains will support twenty-five times as many people as the produce of an acre planted with wheat. The plantain tree produces 45 times more fruit per acre than the potato, and 131 times more than wheat. In support of this statement the following extract from *Answers* is inserted:—

"It is estimated that 22 acres of land is necessary to sustain one man on fresh meat. The same space of land, if devoted to wheat culture, would feed 42 people; if to oats, 88; potatoes, Indian corn, and rice, 176; and if to the plantain or bread-fruit tree, over 6,000 people.

The celebrated explorer, Sir Henry M. Stanley, in his work entitled "In Darkest Africa," says: "If only the virtues of the banana flour (plantain meal) were publicly known, it is not to be doubted but that it would be largely consumed in Europe. For infants, persons of delicate digestion, dyspeptics, and those suffering from temporary derangements of the stomach, the flour, properly prepared, would be of universal demand. During my two attacks of gastritis, light gruel of this, mixed with milk, was the only food that could be digested."

Father Las Casas, Humboldt, Dr. Parke, and all the savants who have written about this fruit, admire it on account of its containing such nutritive substances, and no others. Consequently it is not astonishing that the illustrious Don Francisco Xavier Balmaseda, in his book on Agriculture, says:—"Whatever may be the origin of the plantain it is the most precious gift which Providence has bestowed upon us mortals." There is nothing to be lost in the precious tree, for even its leaf is useful for dressing blistered wounds and as a rest for the eye in ophthalmia, the root is anthelmintic, and the sap is given to allay thirst in cholera.

Without doubt, it is the secret of Tropical Force, though it appears paradoxical that such apparently poorly constituted people should be so powerful as they have been proved to be. It is a very common thing amongst the country people to go a day or two without eating anything, and nevertheless they continue in their rough work as if nothing had happened, owing doubtless to their being nourished with the powerful food of the plantain.

It is the food which can with the greatest confidence be given to the most delicate stomach; and so it happens that the natives of the country districts bring up their children on gruel made from this substance, when the mothers are not there, or when they are suffering from digestive indisposition owing to taking bad milk or from other causes. R. A. De Rondan.

John Bull.

John Bull is a great believer in the efficacy of beef and beer. He mistakes his bloated form for health and good condition, and his rubicund face as a sign of pure blood. . . . But the conditions in which he glories are the precursors of his downfall. The average age of "John" is forty; he dies like a plant that has been blighted, and leaves his wealth to others. The beauty and glory in which he boasts are as a fading flower. He sows and another reaps; he garners and another scatters. Being a slave to the lusts of the flesh death mows him down early and he does not inherit the land—the land of health and peace and plenty, and long life, and hardy and green old age, promised as a blessing to those who obey the laws of Nature. J. S. Herron.

OMNIA VINCIT AMOR.

When shall we learn that God is synonymous with Good and with Love; and whatsoever is not done in the name of God—that is to say in the name of the supreme Good—whatsoever is not consistent with Love, shall fail? If there is one God, then are we the children of one Father; if there is one Mind, one Soul, one Heart, then do we share its intelligence and its love. There is a Divine Order in apparent chaos; there is a perfect Unity in seeming diversity. We shall choose between Eternal Truth and national error, between Divine Order and human disorder. That which is true for the individual is none the less so for the nation which is but a larger, more comprehensive individual, and Love is the corner-stone of a national culture. It is political shortsightedness that sees one code of ethics for the individual and another for the nation; it is worldly fatuity that admits a golden rule in daily life but ignores it in national conduct. There is a Wisdom which makes foolish our statesmanship; there is a noble procedure of Love which scorns our diplomacy. Love is the genius of true diplomacy and good government. In the encouragement of labour, capital reaps a large benefit; in a love of humanity Royalty need tremble no longer; in a just consideration for each other nations cease to fear, cease the paltry, ignoble game, where the cards are marked, the dice loaded, and the players sit uneasy in their chairs—suspicious and distrustful.

Love would have us disband our armies and dismantle our guns. The burden of fear weighs heavy upon the world and only Love shall lift it. In the days of unrefined savagery man dreamed that he was separate from the Source of Life, separate from his brother; and all the years he has lived in that dream, haunted by this mania of separateness—striving to advance his separate interests. And forsaking the rule of Love he is overcome by fear and seeks protection from all he has alienated from himself; for inexorable is the law of Love—the law of laws, which is never broken but which breaks the transgressor, which grinds him to powder. Europe turns uneasy in her dream; demands a tax on the salt and the cabbage of the poor; exacts of the peasant the best years of his manhood; of the woman, toil and weariness; of the well-born, that they sacrifice better aims for a sword—and idleness. So much does a lack of national culture impose; such is the price of military pretence. But who shall protect us from ourselves if love has gone out of the heart? The combined armaments of the world cannot offer safety to one shivering fearful human creature, nor subdue the rebellion in one little mind. There is but one armour that will serve—the beautiful armour of Love, mighty and invulnerable. Stanton K. Davis.

GLEANINGS from OUR POST BAG.

The Honorary Secretary of the Vegetarian Society, of Victoria, New South Wales, writes thus:—

"Thanks for your generous donation of literature. I got the books into circulation at once and the people are demanding more. I enclose an order (for 500 pamphlets and 300 leaflets) which we shall be pleased to receive as soon as possible.

Your literature is so much to the point that one is able to offer it and feel sure of its acceptance. On behalf of our Society, I would ask that we be enrolled as a Member of The Order, and I enclose the membership fee. We are really trying to help forward this glorious movement, and it gives me personal pleasure in joining ourselves to you." . . . "The hand of fellowship and sympathy coming across the seas is very acceptable to us, and especially when the vegetarian path is beset with so many thorns as it is in Australia. It is more than acceptable, it is inspiring."

A doctor of Medicine and a Fellow of the Royal College of Surgeons of England writes to say that, having heard of some of his relations being converted to Food-Reform principles through our work, he is desirous of joining The Order as a Member. He says:—

"For many years I have advocated a dietary from which flesh is excluded or its use reduced to a minimum, and have followed the same course myself with much benefit. . . . My cousin writes that he attended your lecture and now his household have been vegetarians for some three months—and with marked benefit to their health and temper."

Mr. Stanhope Frith writes:—

"We have about a score of staunch Food-Reformers here and a good many more sympathisers. I am busy among the debating societies in connection with the various churches and chapels, and several of our members are persuading their neighbours by their influence. I can assure you that The Order and *The Herald* have warm places in the hearts of several out here, and that there is a wealth of good wishes expressed for you and the Cause, *The Herald* and its publications having been the chief means in the measure of success which has attended us. I thank you on my own behalf for two of the happiest years I have lived, the first two years in which I have not had to lose one hour's work through sickness. I say, thanks! thanks! ever thanks!"

A nonogenarian in Cornwall (Mr. John Gill), writes as follows:—

"I congratulate you on the production of your Guide-Book, as well as on the general progress of humane principles so ably advocated in *The Herald*. I cannot do much to help the cause, having entered on my 90th year, but I am told I am a good advertisement for the Cause, being in fairly good health, and able to take daily walks, with every faculty as clear as when young. It is a great source of happiness to feel that no cruelty is practised for me."

A lady at Ealing writes:—

"Someone sent me *The Herald* as a Christmas Card, and it was quite the best I had. I began to be a vegetarian on January the 1st. Please send me the *Guide-Book*."

A Scotch lady writes:—

"In this part of the country one hears little about vegetarianism, and since I have taken it up my friends quite look on me as a Faddist, but I feel that, since it is the right way, I mean to do all I can to help on the Movement."

Our ardent fellow-worker in Bombay (Mr. N. F. Bilimoria) writes to say that he is introducing our "Guide Book" to the Parsees, and also reprinting from *The Herald* in his journal which is published in Gujerati. He says:—

"As the Zoroastrian ethics are based on 'pure thoughts, pure words and pure minds,' I am always on the alert whenever opportunity offers to hint in the articles the necessity for a bloodless diet. . . . The cause is gradually gaining ground among the right-thinking men."

A letter which is typical of many which we receive and which evidences the genuine but unostentatious work which is being accomplished by means of our publications is one which contains the following words:—

"About a year ago I was in the Free Library, Derby, and happened to pick up *The Herald of the Golden Age*. I was at once interested, and from that time I have been gradually getting into the better way. Now, I eat no flesh-food whatever, my health is much improved, and there is a feeling of 'new liberty,' as if one had been loosed from chains. At first mother was rather anxious about this new way of living, but now she delights to help me, and also abstains from flesh-food herself. I am charmed with your new *Guide Book*; no one need go wrong who gets it. May you long be spared to help on the glorious work of Food-Reform in the new Century."

Reviews

"Where Dwells the Soul Serene." By Stanton K. Davis (Alliance Publishing Co., New York, and W. G. Osbond, Scintor House, Devonport, Eng.) Price 5/6

Of all the 'New Thought' publications which have yet appeared it would be difficult to find a book containing more wealth of thought than this. Sound in its philosophy, lofty in its aspirations, clear seeing and intuitive in its perceptions of the highest possibilities for man, its pages are filled with wisdom which must prove helpful to every reader. We congratulate the author upon having given to the world a work which will be valued throughout the century. An extract from this book will be found in our columns elsewhere.

"Creeds and Religious Beliefs." as they appear to a plain business man. By John S. Hawley (W. B. Kitchen, 7, West 18th St., New York, 4/-).

This book gives a bird's eye view of the world's religions, and enables the reader to see at a glance the admixture of Truth and error which constitutes each particular creed and declaration of faith. Its tone is earnest and sincere, but at the same time the author exposes popular fallacies and conventional superstitions in a manner that is both unsentimental and businesslike. This book will help many a young man to shake off the fetters of ignorance, narrow-mindedness, and sectarian bigotry, and hasten the advent of the day when real and rational religion will supplant the unenlightened credulity which at present so widely prevails.

"The Light that is in Thee." By Harriet B. Bradbury (Alliance Publishing Company, "Life" Buildings, New York, 3/-).

This is a small book, but the thought contained in it is of the best. To those who have learnt to look at life from the 'New Thought' standpoint, this will prove suggestive and inspiring and is the kind of volume which one would like to keep upon one's bedside table for perusal in the night watches.

"Englishwoman's Year Book." (A. & C. Black, Soho Square, London, 2/6).

A valuable compendium of information concerning the prominent women of to-day, their work, their institutions, and their achievements. A sort of 'Whitaker's Almanack' for every woman, and for all those who are interested in their doings. It will be recognised as a necessity in the library of all leaders of social reform.

"Friends and Helpers." By Sarah J. Eddy (Ginn & Co., Boston, U.S.A.)

A delightful book about animals, profusely illustrated with half-tone pictures of great merit. It would be difficult to find a more suitable gift-book for children than this, or one that is more likely to develop in their minds Humane Sentiment and the Love of Nature.

"The Original Book of Genesis." The Order of the At-one-ment, 3, Evelyn Terrace, Brighton, price 1s 1d, post free.

This booklet is said to contain the ancient Word of the Book of Genesis as preserved in Thibet, and the restored text is stated to have been communicated by Emanuel Swedenborg by means of spiritual guidance. It is a very interesting book, and it must be admitted that portions of it are more in harmony with modern ideas of the Deity than the Authorised Version. As far as authenticity is concerned, there is very little evidence to support either version, and therefore both of them stand before the bar of individual reason and judgment.

"Death Defeated; or How to Keep Young." By J. M. Peebles, M.D. (W. G. Osbond, Scintor House, Devonport, 4/8, post free).

This volume contains valuable teaching concerning diet, hygiene, the causes of longevity, and the art of living wisely and well. Few persons could read it without receiving benefit from its pages, and, in these days of popular ignorance concerning the laws of health, such a work as this cannot be too highly recommended or too widely circulated. Every food-reformer who wishes to educate himself for the work of championing humane, hygienic, and spiritual Ideals, would do well to get this book and study it.

Domestic Notes.

CURRY GRAVY.

In the cold weather dishes which contain curry are seasonable and are generally appreciated. The following recipe for a curry gravy will prove useful to many of our readers as it makes a capital addition to a dish of plain boiled rice:

Fry two onions, minced, in some butter until they are quite brown. Then sift in some flour and let it brown also. Add slowly some vegetable stock or water, two minced apples, a teaspoonful of curry paste (Stembridge's is best), a teaspoonful of vinegar, and a dessert spoonful each of tomato sauce and chutney. Stir and serve. The rice should be garnished with fingers of pastry or fried bread, and cauliflower makes a nice addition.

HOW TO IMPROVE CUTLETS.

Many ladies may like to know that Vegetarian cutlets, rissoles, and sausages are very much improved in their appearance and taste, if, before being fried in egg or bread crumbs, they are first encased with flaked potatoes—which should be pressed on firmly with a knife.

CHOPPING MADE EASY.

A chopping basin will be found most useful in Food-Reformers' kitchens. It can be obtained from any ironmonger and is a thick wooden bowl with a chopping knife that fits the centre of it. Herbs can thus be easily chopped whilst the operator is sitting, and there is no danger of their falling on the floor; the operation also proceeds with less noise.

RICE CUTLETS.

Delicious rice cutlets can be made as follows: Fry two grated onions brown, then add four tomatoes in the same pan and cook till tender. Cook a small cupful of rice in a double saucepan, turn it into a basin, add the onions and tomatoes, a teaspoonful of chopped parsley, half a teaspoonful of lemon thyme, two ounces of bread crumbs, one egg, and pepper and salt to taste. Mix well, turn out on plates and smooth with a wet knife, cut into fingers and fry crisp in egg and bread crumbs. Serve with egg or tomato sauce.

NUTTOSE RAGOUT.

A good way to prepare Nuttose is as follows: Fry a teaspoonful of butter until it is nearly black, add flour until it absorbs the butter, add gradually any vegetable stock until a nice rich gravy results. Bring to the boil and add very thin slices of nuttose. Stew very slowly for two hours; before serving add some Worcester or other sauce to taste. Serve with flaked potatoes and a green vegetable.

A SUBSTITUTE FOR COFFEE.

Those who are desirous of finding a substitute for tea and coffee would do well to try the new preparation named "Caramel Cereal" (manufactured by the International Health Association, Ltd). It tastes very much like coffee, but is free from its toxic or stimulating effects which are harmful to many constitutions.

PORRIDGE IN WINTER.

In the winter time a small plate of oatmeal porridge is a wise addition to one's breakfast if the meal has been thoroughly well cooked. To accomplish this, two or three hours are necessary—even for Quaker or crushed oats, which are perhaps, on the whole, the most desirable form in which oatmeal is sold. Some persons prefer honey to cane sugar as an addition, as it is less likely to cause fermentation. Oats contain more fat than other cereals, and are therefore more suitable for consumption in cold weather.

ANNOUNCEMENTS.

The December issue of this Journal is sold out. Friends will please take notice that orders for this number cannot be fulfilled.

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

The Index and Title Page of this Journal, for the year 1900, can be obtained on application. Price Threepence, with covers for binding Fifteenpence.

Members of The Order and subscribers to *The Herald* will please note that all subscriptions fall due in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for minimising the work of Headquarters, and will therefore be ready to forward their subscriptions without special application being made.

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.

All members of The Order and fellow-workers in the Food-Reform cause are invited to send the names and addresses (with occupation) of all abstainers from flesh, whom they know, so as to help the Council in forming an International Directory of Food-Reformers. The post card included in the current issue of *The Herald* is for use to this end. Supplemental lists can be added, for which ordinary post cards may be used.

The article entitled "The Overcoming of Pain and Death" is being issued as a penny pamphlet, bound in an artistic cover. This will form the gist of a series of new publications which the Council intend to issue henceforth.

The Secretaries of all Vegetarian Societies are invited to aid the Council in forming a truly representative Century Roll of Food-Reformers. Parchment sheets will be supplied upon application.

Members 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. In special cases a grant of such literature will be made upon payment of cost of transport. It is generally found, however, that many persons will readily buy a penny magazine at a meeting, if asked, and they give it the more attention through having done so.

Winter Meetings. The Council are prepared to send one or more speakers to address good meetings that may be arranged throughout the country. Any Member wishing to arrange a meeting during the Winter should write to HEADQUARTERS—previously obtaining, if possible, an invitation from some Church, Literary Society, or Y.M.C.A., &c.

In consequence of numerous requests having been made that the photographs of the Executive Council shall be sold by The Order, special portraits have been prepared and can, in consequence of the large number contracted for, be supplied at the low price of One Shilling, post free. Members across the sea who wish to see the faces of the Leaders of this Movement can, therefore, now do so. The pictures are exceptionally well produced.

This Journal is now supplied regularly to nearly a thousand Public Institutions in this and other lands—such as Free Libraries, Institutes, University Colleges, &c.

If there is any Free Library, Y.M.C.A., Public Reading Room, Theological College, or other Institution, where this Journal is likely to be read by thoughtful persons, which does not at present receive a free copy, we will send one regularly on receipt of a request from the Librarian or Secretary.

The Committee of the Vegetarian Federal Union offer a prize of £5 for the best pamphlet on "The Arguments in Favour of Vegetarianism, with Answers to the most Common Objections."

The pamphlet should not exceed 10,000 words. It must be type written, and sent in before the end of February to the Secretary V.F.U., Memorial Hall, Farringdon Street, London. Here is a chance for our young literary aspirants to discover their latent but undeveloped talent.

SELLING BY HUNDREDS.

THE BOOK OF THE SEASON.

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.

By SIDNEY H. BEARD.

Illustrated.

Price One Shilling Net, Post Free. In Art Canvas, Eighteenpence Net.

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 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 proscribed."—*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.—The American edition is published at 50 cents. Friends in the 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. Four copies will be sent post free in exchange for a one-dollar greenback. No coins, please!

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**ABSOLUTELY PURE,
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CADBURY'S is a perfectly safe and reliable Cocoa, containing all the full nourishing properties of the Cocoa bean, without any foreign admixture whatsoever.

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The Lancet.

When asking for Cocoa, insist on having **CADBURY'S**—sold only in Packets and Tins—as other Cocos are sometimes substituted for the sake of extra profit.

Every true Reformer
should take this
Journal.

"THE VEGETARIAN"

Always
Interesting!
Always Suggestive!

ONE PENNY WEEKLY.

33, Paternoster Row, LONDON, E.C.

Where to go for a Holiday.

BARTMOOR.—Mrs. Westaway, Dartmoor House, Belstone, near Okehampton.
BOURNEMOUTH.—Loughtonhurst, West Cliff Gardens. Boarders or Private Apartments. Mrs. Hume (née Hutteman).
POWEY.—Mrs. Julia Sanders, Fowey, Cornwall.
HONITON.—Where to go for a rest, "Rosemount." Honiton, Devon.
HYTHE.—Boarders or Invalids. Geo. Brickman, Stanley House, Hythe, Kent.
ILFRACOMBE.—Mrs. Wrighton, 3, Florence Villas, Torrs Park, Ilfracombe.
ILFRACOMBE.—27, Belmont Road, Ilfracombe. Vegetarian Paying Guests.

Where to go for a Dinner.

LONDON.—Apple Tree Restaurant, 34, London Wall.
" St. George's House, St. Martin's Lane W.C.
" Mansion House Restaurant, 35, Poultry, Cheapside.
" The High Holborn Restaurant, 278, High Holborn.
NEWCASTLE.—"Apricot" Vegetarian Café, 4, Nelson Street, Newcastle.

Lady seeks another (not necessarily a Vegetarian) to share pleasant home. Or offers Bedroom, furnished or unfurnished, use of other Rooms and Attendance. Near the Station. Is a Worker in the Humanitarian Cause.—G., 23, Fairlawn Avenue, Chiswick Park, W.

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