

# THE HERALD OF THE GOLDEN AGE.

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

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.

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

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## PROSPECTUS.

**Objects of the Company.** This Company was incorporated in February, 1900, under the title of "THE REFORMED FOOD (VEGETARIAN) COMPANY LIMITED," but the Directors, finding there was a greater scope for the Company in founding distributing kitchens, called the necessary Meetings of the Shareholders and changed the name to **DISTRIBUTING KITCHENS, LIMITED.**

**Reasons for the Issue.** The patent rights in a Carrier specially designed to meet requirements of the Company's operations were acquired in conjunction with Messrs. R. and A. MAIN, LIMITED, the Manufacturers; premises were rented at Westminster Palace Gardens, fitted and stocked, and the Carrier commenced running in January, 1901. In less than a month the Kitchen was sending out over a hundred portions daily, and the Carrier will soon be working up to its full capacity in Victoria Street and its immediate neighbourhood. Scores of orders and enquiries from various parts of London are being received, and a very great interest is being displayed in the undertaking on all sides;—these constitute a sufficient justification for the acquisition of several extra Carriers, and the extension of the Company's premises. To this end additional Capital is required.

**Patent Carriers and Motor Delivery Vans.** The system now in use by which the food is kept hot works satisfactorily, but a still better method has been elaborated which is more economical, besides allowing an extension of the four-mile radius, which is the Company's limit with the present Carrier. A great saving can be effected also in the cost of distribution by substituting motor delivery vans for horsed vehicles.

**No problematical figures offered as to probable profits.** It need scarcely be pointed out that this new system of catering is capable of enormous development. Not only can a high-class trade be done, but this method of distribution is equally suitable for cheaper meals. The Company's eighteenpenny luncheon, for instance, is very popular, and as no meat or fish enters into its composition, is very profitable. By the use of labor-saving appliances a large number of meals can be sent out at small cost of production. Calculations which have been made go to show that the enterprise will be a remunerative one, but in view of the probable developments of the system in various directions, it is felt to be premature to submit any estimate of probable income and the resulting profit.



This Form must be filled up and sent ENTIRE, with Cheque for 2s. 6d. per Share, to the Bankers of the Company.

The whole of the Additional Capital now offered for subscription will be devoted to carrying out the objects of the Company. The maximum number of Shares on which the Directors will go to allotment is 2,500.

An Illustrated Prospectus, containing quotations from Press Notices and describing the Patent Carrier, specially designed electro-plated silver ware, Kitchen, etc., will be sent on application.

Applications for Shares should be made on the accompanying form and forwarded to the London Joint Stock Bank, Limited Westminster Branch, 22, Victoria Street, S.W., with the deposit.

If no allotment is made the deposit will be returned in full, and where the number of Shares allotted is less than the number applied for, the balance of deposit will be applied towards payment due on allotment, and any excess returned to the applicant.

Copies of the Memorandum and Articles of Association of the Company can be seen at the Registered Office, and at the Offices of the Solicitors to the Company, where copies of the Prospectus, with forms of Application, can be obtained.

LONDON, April, 1901.

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(Incorporated under the Companies Acts, 1862 to 1898).

Issue of 10,000 Shares of £1 each at par.

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GENTLEMEN,—Having paid to your Bankers the sum of £..... being 2s. 6d. per share, payable on application for..... Shares of £1 each in the above Company, I hereby request you to allot me that number of Shares accordingly, upon the terms of, and subject to, the Prospectus, Memorandum, and Articles of Association of the Company, and I agree to accept the same, or any less number you may allot to me, and to pay the further instalment thereon when due as above mentioned.

Please write distinctly  
and say if  
Rev., Mr., Mrs., or Miss.

Date..... 1901

Signature.....  
Name in full.....  
Occupation.....  
Address.....

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£ : :

Cashier.





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## The Wealth of Nations.

The true wealth of nations and of individuals is represented by one word—Health.

Triune health—of body, mind, and spirit—constitutes the *summum bonum*,—a wealth before which the sordid gold of Mammon pales into insignificance. And yet the majority of men attach but slight importance or value to this real form of riches, whilst they are prepared to sacrifice all in the feverish struggle for its counterfeit presentment.



The delusion prevails that money can bring more real happiness than health;

and consequently we see the multitudes around us recklessly squandering their capital of health or manifesting but slight interest concerning the means by which it can be acquired and retained. Yet object lessons are plentiful which demonstrate that material riches cannot satisfy. Barnato was not the only suicide who, having gained a "whole world" of gold dust, found life unendurable. Many a dyspeptic, gouty, or disappointed millionaire, envies, in his secret heart, the ruddy cheeked and smiling visaged farm-boy, and would gladly give up his gold for the privilege of exchanging places with him.

Health means wholeness—abundance of Life, and harmony. It results from complete development in accord with the Divine plan, and from loyal obedience to Nature's laws, through the understanding of the same. It is based upon common-sense and wisdom, and is the birthright of every child of man. The reason why so many are robbed of it, is because the children suffer through the sin or ignorance of their parents—the parents, in their turn, being transgressors and

ignorant, because our legislators in the past have been unable to apprehend the things which most concern the true welfare of the people and constitute the roots of national wealth.

If the laws of health, and the necessity which exists for obeying them, were taught in all our schools, the average length of human life in this country could, within a century, be nearly doubled; whilst the crime, disease, and lunacy, which result from prevalent transgression, could be reduced to a minimum.

Something must be done to arouse our leaders of thought and teachers of the people to the importance of national Health-culture, so that they, in their turn, may mould public opinion and teach the masses how to apprehend the things which belong to their peace. Professors and Doctors of Hygiene are wanted in every University and in every town; men who will show the public how to avoid disease and premature old age, and how to escape the surgeon's knife. Such men are the urgent need of the hour. The drug and knife methods of dealing with sin-stricken humanity have been weighed in the balances and found wanting—for they are at best but palliatives which deal with symptoms, instead of true remedies which go to the root of the matter and strike at the causes of human misery.

This need must be fulfilled, and I would urge upon our wealthy philanthropists, the wisdom and beneficence of endowing the Cult of Hygiene, rather than a false, cruel, and misleading system of experimental research. The former cannot fail to bring blessing to the human race, whilst the latter is regarded by many able and representative thinkers in the medical world, as being fraught with the gravest danger to the coming generations, and as being likely to bring upon them a curse rather than a blessing.

The Parliamentary Bill for Compulsory Physical Education in our schools (which is being introduced by Mr. Priestley, M.P.) is a first step in the right direction, and it is worthy of the hearty support of all sections of society.

**Health can be retained by those who possess it, and it can be regained, in most cases, by those who have lost it.**

Our bodies are being continuously rebuilt by the formation of new cells, and the nature of the new tissue which is being constructed, can be largely determined by our own action. Healthy flesh can be built up by eating pure and vitalising food, by breathing pure and vitalising air, and by thinking pure and vitalising thoughts. Diseased and worn-out tissue,

instead of being allowed to remain in the body and accumulate, can be eliminated by healthful exercise, by hydropathic means, and by taking solvent foods and drinks—such as the kindly fruits of the earth, and water in its purest forms.

Our blood can be invigorated by the copious in-breathing of atmospheric oxygen which has been vitalised by the sun's rays,—but those who decide to avail themselves of this important source of life, must get close to Nature's heart, and spend much time among the trees and plants which are ever breathing out oxygen whilst absorbing those gases which are inimical to the human constitution. The inflation of the lungs with fresh air in the early morning—amidst the smell of the earth, the flowers and the grass, and whilst birds and insects are tuning up for their daily hymn of praise—is of more benefit to enfeebled humanity than cartloads of pills and potions.

Our veins and our bones need not become incrustated or ossified, so soon as they do; nor need we slowly commit suicide by eating food which is impregnated with calcareous matter, with toxic and stimulating elements, or with the germs of loathsome diseases.

We may have Life—and “Life more abundant” if we will; but we must seek to get its pabulum in a pure form and direct from Nature's storehouse, instead of from the shambles of the dead.

We must learn to *live by method* and to walk in wisdom's ways; to develop all our faculties and powers—physical, mental and spiritual—by well-balanced intelligent and health-giving exercise. We must aim at the highest and live for the highest; and seek after that *harmony* which expresses the will of the Infinite. And having thus fulfilled those conditions upon which our truest welfare and progress depend, we must *believe* for the highest and *expect its realisation*.

To the sick and the despairing, and to those whose hearts faint within them through gloomy misgivings about the future, the old-time message “Repent,” may bring a healing “word.” In the olden days of our Saxon forefathers, the original for this word was translated thus—“amend your deeds.” And this is the way to health and happiness for multitudes to-day. “Cease to do evil,”—from violating, whether consciously or ignorantly, the laws of health and harmony. “Learn to do well”—and follow those ways which will promote your well-being, and which tend to produce “*mens sana in corpore sano*.”

To be in health is to enjoy life and to make the most of it. The fuller and more complete the health, the greater will be the enjoyment,—and the grander will be the music which results from the blending of these three keynotes of harmonious existence—obedience, wisdom, love.

It is our privilege “to make known God's saving health amongst all nations,” and thus to hasten the coming of the time when sorrow and weeping shall have passed away!

Let us then seek after this higher sort of wealth for ourselves, and also try to enrich others by leading them to adopt more excellent ways of living. Let us inspire the sick with fresh hope and courage, and lead them to believe that the Life-giving Spirit is ever ready to heal them if they will but co-operate and remove the things which hinder! And let us teach the children those important physical truths which they ought to know!

Thus may we prove ourselves to be true citizens of the State and help to build up a National prosperity which rests on firmer foundations than bayonets, quick-firing guns, and a bloated revenue.

Sidney H. Beard.

## O Blest Communion.

“Of all the paths that lead to human bliss,  
The most secure and grateful to our steps,  
With mercy and humanity is mark'd;  
The sweet tongued rumour of a gracious deed  
Can charm from hostile hands th' uplifted blade:  
The gall of anger into milk transform,  
And dress the brow of enmity in smiles.”

Richard Glover.

Some people actually pity vegetarians because they are debarred by their creed from eating sausages!

Some people actually sympathise with “the poor vegetarian” because he may not eat of the “juicy rump steak” or the “tender wing of a fowl” or the “prime under-cut”!

In the Old Kent Road they cannot understand how the foolish vegetarian can tear himself away from the savoury precincts of the fried fish shop or can pass the steaming eel stew counter without having his basinful.

They cannot understand how he can be so absurd as to deny himself the delights of tripe and trotters or the dainty mixture of pig's brains and kidneys baked together, or can forego the rich juices of black livers.

I well remember the look of real sorrow for me that passed over the face of an old man in Nice when he found that I had never tasted the delicate flavour of a freshly roasted milk-fattened snail.

He appealed to me by its rapid and easy digestibility. He implored me by the high percentage of proteid matter it contained. He adjured me by Peter's vision which enjoined the eating of all creeping and crawling things—but I was obdurate and preferred to remain in that gastronomic realm where the flavour of snails and the digestibility of snails and the rich nutritive value of snails and the Petrine blessing of snails as food came not.

I remember having a delightful Christmas dinner upon the summit of a pine clad hill beside Costabelle, overlooking the sunkissed Mediterranean.

I was supremely happy with a cluster of raisins, a handful of figs, a piece of cheese and a cake of bread, coupled with the great joy of contemplating the memory of the lowly birth of the gentle Christ amid the protecting kine.

It was an ideal Christmas dinner, sitting in the full sunshine with the dancing waters in front and the pale green of the olive yards behind; sitting in God's sunshine eating the food which had sustained the prophets of old upon many a majestic mission of arduous toil. Drinking in some knowledge of the mystic kinship of my soul with that of the Divine man who blessed the animal race by accepting the hospitality of their manger home. It was a Christmas dinner indeed, and I came down from the mount, hallowed, strengthened, and beautified, joyous in the touching love of God for all His creation—yea for every sparrow of His hand—and when I reached the Hotel with the halo of joy upon my soul I found that I was an object of pity and commiseration!

They actually pitied me—these men of fashion and these women of luxury! They weighed my mountain inspiration and my mountain benedictions in the balance, and they found them wanting!

And they weighed them against what?

Against the smell of a roasted cow and the taste of the flesh of her cooked body!



How could I explain to them? With what words could I speak to them? What language would tell them the secret?

I tried and failed. I failed, miserably failed. Their only refrain was the one monotonous chant "But poor thing, how *could* you keep Christmas without roast beef?"

And their well filled, earless stomachs gurgled placidly "roast beef."

What can be done for a world that measures its joys by the piquancy of its food and whose only dream of heaven is an unlimited variety of bloodstained viands?

I feel inclined sometimes to say with the immortal Jorkins—"nothing,"—but it is not so. There is the sound of a storm in the earth and the shakings of the trees will not be little.

Above the cry of the Esquimaux gloating over his blubber. Above the cry of the South Sea Islander joying over his roasted enemy. Above the raucous shout of the Red Indian feasting over his bison. Above the chuckle of the stout German over his sausage or the delicate Frenchman toying over his frog. Above the roar of John Bull growling over his roast beef, we must ever keep sounding the silver trumpet note of a gentler life and of sweeter joys.

Who would say that Cinderella "sacrificed the joys" of the kitchen when she entered upon the blessed realm of her regal home.

Which of the drudges of the scullery could pity Cinderella for not being able to enjoy any more of the black bread and broken victuals that staved off her daily hunger?

So is it with those who have been touched with the mystic wand of gold and who have entered into all the glad glories of their human heritage.

To them it is not the loss of the flavour of the cooked animal which fills their mind, but the inestimable gain of a higher life which has lifted them one step away from cruelty and torture and suffering, and has brought them one step nearer to that blessed Communion of the Saints, who shall feed as angels feed, and knowing no death, touching no dead thing, passing beyond all pain inflicted and pain endured, and beyond all death and all dying, shall joy in the Communion of the All Merciful in whose steps they have sometime trod.

Over some of us, when dead, may the words spoken over the dead knight not wholly unfitly be spoken:

"O thou pitiful dead! Go thou where Pity is, in the hope some morsels may be justly thine. Rest thou there—rest thou till thou art called. And when thou art called to give an account of thyself and thine own works, may that which men owe thee be remembered with that which thou dost owe!"

Josiah Oldfield.

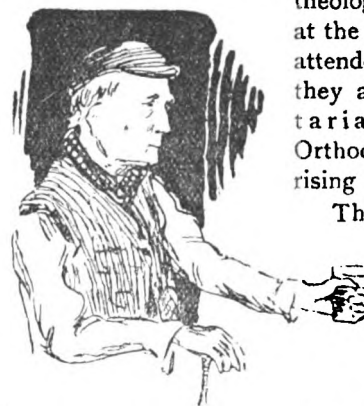
### LIFE IS TOO SHORT.

Life is too short for any vain regretting;  
Let dead delight bury its dead, I say,  
And let us go upon our way forgetting  
The joys and sorrows of each yesterday.  
Between the swift sun's rising and its setting  
We have no time for useless tears or fretting—  
Life is too short.

Life is too short for any bitter feeling;  
Time is the best avenger if we wait,  
The years speed by, and on their wings bear healing,  
We have no room for anything like hate.  
This solemn truth the low mounds seem revealing,  
That thick and fast about our feet are stealing—  
Life is too short.

## A Religion for all Time.

The old religions are crumbling. Everything eventually crumbles which is not true. Never was there so little theology, never so much religion, as at the present day. Never have men attended church so little; never have they attended hospital and humanitarian meetings so assiduously. Orthodoxy is going down. Jesus is rising higher and higher.



The old faiths do not, cannot, longer satisfy. No faith can satisfy when its acceptance is based on the stifling of human reason. At the close of our century the mind of man is vigorously bestirring

itself. The word has gone forth that it is the duty of man—a duty made plain by the gift of reason—to doubt and to examine. Doubt and fearless examination mean approach to the truth, and the truth cannot consort with the superstitions of the past.

An overwhelming majority of the children born of intelligent parents from this day on, will refuse to accept the religious misbeliefs of their grandfathers. A cry has already been heard for "a restored Christ," for the lovely, sweetly reasonable, all-loving, faith inspiring, Divine Man. Simplicity is the character of all discovered natural laws—simplicity will be the character of God's religion.

Moses was the law-giver, Jesus the love-giver. "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy. But I say unto you, love your enemies, bless them that curse you and persecute you, that ye may be the children of your Father which is in Heaven." There is the difference between the Old and the New Testament—the heart of Jesus, a heart overflowing with an ocean of love.

"A new commandment I give unto you, that ye love one another. By this all men shall know that ye are my disciples, *if ye have loved* one another." This is the essence of the new gospel according to Jesus. There is the inner spirit, which, despite the wrappings of credulous, mystical, superstitious churchmen, has contributed so much to the moral progress of the race.

How often and how emphatically Jesus brushed aside the non-essentials! "Master, which is the great commandment in the law?" Jesus said unto him—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and prophets."

The religion which will yet prevail among men will hang "all the law and the prophets" on one single commandment. It will demand that man shall love his neighbour *more than himself*. And "neighbour" will mean not only the neighbour, but anything that breathes in the universe.

Not love God? If you consecrate yourself to the love and service of your neighbour, your whole life becomes a love song to the Eternal. You love Him in the only way He can be loved, by loving His children and His creatures. Love to man includes love to God,—just as the brotherhood of man establishes God's fatherhood.



Theoretically, we ascribe superlative goodness to the Deity, but practically we do not credit Him even with the loving instincts of a noble human soul. What earthly father—more especially if he needed nothing for himself—would desire his neighbours to bring him incense, praise and sacrifice while one of his children lay neglected in sorrow, need and distress? He would say: "Friends, your praise can profit me nothing while one of my children lies in agony. Hate me if ye will, but love and serve my child." How much more would a Heavenly Father disdain human praise, while millions of His children were struggling with sin and pain!

In one of the churches of the town in which I reside is inscribed over the pulpit, "To the glory of God." That is the voice of the eighteenth and of earlier centuries. Then follows the sentence, "For the weal of man." That is the voice of the nineteenth century. The twentieth century and the centuries to come will join the two sentences by one single word and make them read, "To the glory of God" *because* "For the weal of man."

Suggesting this thought to the minister of the said Church, he naturally disagreed, and replied that the inscriptions should rather read, "To the glory of God," and, *therefore*, "For the weal of man." *This is the very point at issue.* I maintain that—from the remotest ages to our own times; from the first savage who offered up his enemy to the war god; to the Druids setting fire to great figures of plaited osiers filled with human beings; to the Mohammedan slaying thousands with the shout "Allah or the sword;" to the Aztec priest snatching out the heart of his sacrificial victim; to the Crusaders approaching the Holy Sepulchre after seventy thousand Moslems had been put to the sword; to the Pope's legate urging on the attack against the Albigenses, killing friend and foe with the cry, "Slay all! God will know His own;" to the holy inquisitor piling up the faggots around the unbeliever; to Charles V in the Netherlands, because of their religious opinions, hanging, beheading, burying alive, and burning over fifty thousand people; to the massacre of Saint Bartholomew's day, and the driving of over half a million Huguenots from France; to the horrible persecution of the Quakers in Massachusetts less than 250 years ago; to the modern son of the Greek Church ruthlessly expelling thousands of Jews from Russia—*All religion primarily devoted "to the glory of God" has left one long, hideous trail of suffering, of torture and of blood.* The conception must be turned about and be made to read, "For the weal of man" and, *therefore*, "To the glory of God."

Many, many weary centuries the churches have been praying "Paternoster," and the day of human brotherhood is still afar off. The religion that is coming will pray "Fraternoster;" and the ennobling service of man for man will lead, through the glorification of human nature, up to the glorification of human nature's God.

With what clearness and emphasis Jesus teaches that man-service is God-service. He describes all the nations standing before the judgment seat: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or athirst and gave thee drink? and when saw we thee a stranger and took thee in? or naked and clothed thee? and when saw we thee sick or in

prison and came unto thee? and the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Canst thou by searching find out God?" Job asks. No, you cannot; but you can find your neighbour, God's child, around the corner; find him needing help or sympathy, or some human ministrations. So do not stand gazing at the skies, but go, do thy duty around the corner.

Such a simple religion of love will be *a religion for all time*. The highest developed man which this planet may produce will need no higher ideal. The measure of love will grow with the measure of the man. It is a religion for the universe. It is the true guiding principle for every nook and corner of this universe that bears two living creatures. Love is "the greatest thing in the world." Such a religion will bless and beautify this earth as nothing has yet done. This, and this alone, will bring about the highest co-operation of man with man. The change must be made in the heart of man. This change must be made in man's conception of religion.

I quarrel not with religious *beliefs*. Believe, if thou wilt, in the God of the "Old Testament," who says to Saul: "Now go and smite Amalek and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and sheep, camel and ass." This, to me, is *horrible*.

Believe, if thou must, in the orthodox scheme of salvation, in an all-loving God, who curses thousands of innocent generations because of the sin of Adam.

Believe, if thou canst, in no God; in the conception that this vast upward climbing universe, that the divinely sparkled protoplasm, which carried in it the miraculous power of slowly flaming into the mind which is reading this page, that this is all the product of blind, non-intelligent chance. This, to me, is *foolishness*.

Believe in the one God, in the triune God, in the twenty-one God, so long as thy belief is the result of honest investigation; and, above all, so long as thou distinctly recognizest that the object and test of belief is the loving of your neighbour, and that the true way to worship thy God or Gods, is to serve mankind.

No disciple of Jesus will love his brother less because of that brother's honest belief. Believe the thing which makes you better, nobler. If beating a drum in the "Salvation Army" really lifts you higher, and, as you see it, is the best means of lifting your neighbour to higher ideals, then beat that drum, only recognise that you are beating it for *man* and not for *God*.

The ardent believer in such a religion of race love and race service is fortified and dignified. His sympathies are world-embracing. His emotions are multiplied a million fold. He joys with every joy of the race, he sorrows with every tear that falls. He feels himself in unison with the great heart of the universe. Every human being that in sincerity tried to serve his brethren since the world began is his own soul-brother. He grows indifferent to public opinion. Rage and anger against the evil and foolish give place to profound pity. The sorrowing message to him from every fallen man and every fallen woman is, "This would not be if thy generation and former generations had done their whole duty."

Such a religion will give a simple standard, by which all men, the king, and the scavenger can be truly measured. How much love for man is there in him? That will be the crucial test. That most contemptible question of our time, "How much is he worth," will come to mean, "How much of worth

has he?"—that is, how much of human love and of human service burns in his soul.

Wealth, position, ancestry mean nothing by this standard. Jesus can be no greater if proven the Son of God. He would not be less great if proven the son of the thief crucified at His side. *It is His infinite love which has made Him divine.*

Such a religion makes the purpose of life so simple. Money getting is justified only as a means to money giving. Every inlet of the soul is to be open to enrichment, open to the best education, to the best literature, to the best in music, and in all art. The soul is to be made richer and richer, so as to widen sympathies, increase usefulness, and make what one gives to others more and more priceless. Personal pleasure will not be considered. Joy follows beneficent love closer than shadow follows sunlight. The first thought upon rising will be, "Whom shall I make happier this day?" and the last thought at night, "Have I done my whole duty to man to-day?" When man meets man, the inner controlling thought will be, "How can I help this man?" No man will need an introduction to another. The bond of race kinship will always be sufficient introduction. The whole delight in life will be working with and for man in the reach for higher planes for mutual love. And the keenest regret of the last man on this planet will be that no other man is left for him to love and serve.

Such a faith will revolutionize education, because success in life will have a different meaning. Not how much you have amassed, but how much, in proportion to your opportunities, have you wisely given away, will be the new test. The lower animals are trained for the struggle of existence. Man, as representing the Divine Spirit, will be trained for the struggle of self-renunciation.

Education will strive to harmoniously unfold all of the latent powers of the child; but the highest effort, to which all others must be subservient, will be to unfold and develop the spirit of love and benevolence. The first lesson at home and at school will be, "Try to make somebody happier." No rules will be held as important as the rules offered for the Arithmetic of Life: to add to the happiness, subtract from the pains, multiply the joys, and divide the sorrows of as many human souls as thou canst reach.

Under the inspiration of such a religion, the swiftest, most radical change would come to those strange institutions, known as "Schools of Theology." These will give way to schools of sociology, and churches will greatly change their character. They will be resting places in which men will be inspired to work more and more zealously for men. Every church will be an organized aid-society. Every church will be a meeting place from which expeditions of mercy will start to the nearest souls in need. The bond of church union will not be *believing* but *doing*.

We seek the substance of love as fruiting in loving work. We must be doing. A new impulse is needed to make men join hands and hearts. "The night is far spent, the day is at hand, let us cast off the works of darkness, and let us put on the armour of light." How shall we reach the light? The disciple whom Jesus loved most makes answer, "He that loveth his brother abideth in the light." **John Freeman.**

[It is a well known fact that three drams make one scruple, yet the more drams a man takes the fewer scruples he appears to have. Here is a strange paradox.

## 'Food in Relation to Strength

By Apollo (the rival of Sandow—and the author of "Ideal Physical Culture.")

It is calculated that from two-thirds to three-fourths of the human race live on simple vegetable dishes. . . .



The brave Spartans, who, for muscular power, physical energy, and ability to endure hardships, perhaps stand unequalled in the history of nations, were vegetarians. The departure from their simple diet was soon followed by their decline. The armies of Greece and Rome, in the time of their unparalleled conquests, subsisted on vegetable productions. In the training for the public games in Greece, where muscular strength was to be exhibited in all its varied forms, vegetable food was adhered to; but when flesh-meat was adopted afterwards, those hitherto athletic men became sluggish and stupid. . . .

Experience teaches us that the food best adapted to the human constitution, and that which, at the same time, is most conducive to health and long life, is derived principally from the vegetable kingdom. Bread (brown) has been truly termed the "staff of life;" for in itself it contains all the elements of nutrition, all that is necessary to repair the waste of the system. Amongst foods it justly ranks the highest.

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Few appear to be aware of the action of food on the human body; how it influences our daily life, our thoughts, our aspirations, and our actions; how it tends to make us either agreeable, civilized beings, or irritable, cantankerous, miserable wretches; how it either shortens or prolongs life. Kean, the Actor, is said to have suited the kind of meat which he ate to the part which he was going to play—selecting mutton for lovers, beef for murderers, and pork for tyrants.

Those who live largely on flesh are usually spirited, excitable, easily irritated, and often passionate—qualities which tend to wear out the system; on the other hand, those who use flesh sparingly, or live almost entirely on vegetable food, are, as a rule, contented, cheerful, quiet and thoughtful—qualities which are very favourable to longevity.

On the whole, a plain simple pure diet, is very much more conducive to health and long life than a luxurious and costly one.

In conclusion if you wish to live for a hundred years, take plenty of exercise, abstain from all pernicious habits, such as drinking intoxicating liquors, smoking and chewing tobacco; live on a plain pure wholesome diet. In short eat and drink to live, and no longer live to eat and drink. Have an aim to live; live to do good; live to make others healthy and happy. Remember that, "he most lives, who thinks the most, feels the noblest, acts the best."

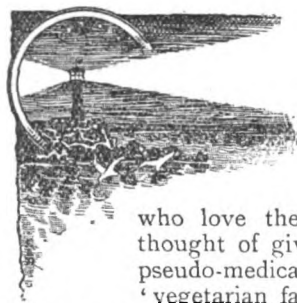
How shall we attain to peace, harmony, and perfection? By working for them. In words familiar to all, "we must work out our salvation" from undesirable into desirable conditions.

M. E. CARTER.



## Editorial Notes.

The flowing tide of current thought is manifestly in the direction of a Food-Reformation, and there can be



no doubt that before very long the hygienic and æsthetic feeder will be regarded with general respect, whilst the haphazard consumer of garbage and diseased carcasses will be looked upon with sentiments akin to pity. This will come to pass in spite of vested interests and the gibes of those who love the flesh-pots and cannot bear the thought of giving them up, and in spite of the pseudo-medical 'authorities,' who prate about 'vegetarian faddists,' and try to make the world believe that a beef-eating community obtains all its health and stamina from its carnivorous meals — whilst all its disease comes from *some other source*, which is not generally known and is still less generally mentioned in the particular Article or 'Science-sifting' which ventilates such good old-fashioned ideas.

### ATTITUDE OF THE PRESS.

I receive every day a considerable consignment of Press cuttings concerning humanitarian ideas in general and Food-Reform in particular, and I am by this means enabled to gauge the trend of contemporary thought. Every budget of such news is most encouraging, and Food-Reformers may face the future with a confident hope that their principles and ideals will triumph.

Even "Dagonet"—of "Mustard and Cress" fame—who a few years since sniffed at the pallid faced abstainers from beef and beer, finds it necessary to change his tone, and we find him writing in the *Referee* of March 24th as follows:—

"The viands that were patronised not only by our grandfathers, but by our fathers, are gradually disappearing from the daily bill of fare. Pork and veal have long been looked upon as fit only for freaks of nature blessed with the digestion of the ostrich, and now beef has fallen under the ban of the family doctor. How many professional men can manage in the middle of the day, the good old-fashioned rump steak and bottle of stout? Very few, I fancy, and my fancy is the result of a considerable amount of observation both in the City and in the West End. Everything to-day must be light—the lightest of wines and the lightest of beers are those which alone command a steady sale. Heavy meats and strong drinks are relegated to the limbo of things that were."

Nearly all the leading journals in England have vied with each other to give their readers the latest information and latest particulars concerning the new and increased supply of bananas and other fruit which is coming from Jamaica, and many of them extolled the virtues of this fruit as food. Seven years ago the occurrence would not have been deemed worthy of notice by 90 per cent of them.

### THE FRUIT TRADE.

The *Daily Chronicle*—which now frequently gives advice and information concerning vegetarian food—has just published the following particulars, which show how the fruit traffic is superseding the flesh traffic.

"Over 6,000 car loads of oranges and lemons have been despatched this year (from California), and the waiting crop will still require for two months a daily shipment of twenty loads. Less than half a century ago Southern California contributed only hides to the needs of the world. Now it is a luxurious garden of oranges, lemons, bananas, pines, almonds, olives, and vines."

The astutest and most far-seeing men of business that our world knows—our Jewish brethren—have realised the truth of Virchow's statement that "the future is with the vegetarians," and they are rapidly securing such a share of the fruit trade of this country as would almost justify the belief that they are aiming at securing a monopoly. One would have to travel a very long distance to find a butcher's shop kept by a Jew, whereas, I am inclined to think that there are very few large streets in London which do not contain a Jewish fruiterer's establishment.

### THE REAL VEGETARIAN.

A lengthy leading article is published in *The Echo* on the subject of Vegetarian Restaurants and giving an account of an experimental visit made to one. It concludes with the following significant paragraphs:—

"There are, of course, out and out vegetarians sincere in their convictions that to eat meat is morally and physically wicked, that pork chops are an abomination, that a fillet of beef maitre d'hotel is naught but sublimated wickedness.

These people are entitled to respect, because they are sincere, and the consideration of a cheap and filling dinner evidently weighs less with them than the fact that they can here enjoy a meal in harmony with their belief, that so far as they know they can eat, drink, and be merry without being the cause of one twinge of pain to any creature, without involving any member of the animal kingdom in death. Hence they enjoy their pulse and grain in peace and contentment.

Of the advantages of a solely vegetable diet I do not feel competent to speak, but I venture to believe that so long as a dinner of three courses of good vegetable food served with "cleanliness, civility, and despatch"—no claim is made to this sentence—can be obtained for sixpence, there is nothing to prevent vegetarianism becoming immensely popular, not only in London, but throughout the kingdom. The average sixpenny *meat dinner* in London is a bad dream; it is *too awful for words*. I cannot describe it—the steamy windows, the odour of stale fat, and the flat, grey gravy might have been useful to Torquemada in search of a new torture, but for nothing else."

### TESLA'S REASON WHY.

The *Daily Express* has published a press telegram stating that "M. Nicola Tesla says he is a vegetarian because the eater of vegetarian food is stronger mentally than a meat-eater. He is a vegetarian in order to free himself from animal instincts and appetites which spring directly from a meat diet. In order to crush them, one should strike at their root."

This testimony from the great electrical expert, when taken into consideration with the fact that Edison also inclines to the same way of thinking, is significant.

### CAMPAIGN EXPERIENCES.

Since our last issue I have had the pleasure of addressing two sympathetic audiences in London on the subject of the Food-Reformation. At the 'Women's Institute' a thoughtful and representative assembly listened to the truth on the subject with earnest attention, and the speech of the President (Mrs. Alfred Pollard) as well as the addresses and questions of other ladies, revealed the fact that some real work had been accomplished.

At the 'Higher Thought Centre,' at Kensington, I found myself amongst a group of kindred souls, and, after talking to them for an hour and a half with much liberty, many of them gathered round and gave me the hand-clasp of fellowship, and announced their determination to walk in the path of humanness and wisdom in the future.

Every Member of The Order who can speak in public ought to be doing some platform work. The fields are white unto harvest, and in every direction there are willing listeners to be found who are ready to hear with gladness the evangel of emancipation from barbarity and dietetic wrong-doing.

### MISTAKES AT MEETINGS.

Much of the good which might have been accomplished at meetings which are held for the purpose of advocating Humanitarianism in any form, is often lost through lack of wisdom in connection with the direction of the operations. It is often the case that when a good impression has been created, when conviction has been produced and sympathy won, this good influence is lost by allowing the attention of the audience to be completely diverted to some extraneous subject—either by the ill-timed remarks of some incompetent speaker on the platform, or the attempt of some unsympathetic person amongst the audience who is keen enough to see the strategic import of causing a diversion.

The best plan for general adoption is to create as powerful an effect as possible upon the minds of those assembled, and then for the Leader of the meeting to close it as soon as possible, *being careful to have the last word*. The audience will then go home with the subject at issue upon their minds,



and they will be likely to think about it until they arrive at some decision concerning it.

When it is deemed wise to invite questions after a lecture, it is best to stipulate that they should be serious and intelligent ones, and an earnest speaker or lecturer ought not to have any difficulty whatever, in maintaining such a tone as will prevent the slightest attempt at, or manifestation of, buffoonery on the part of non-intelligent persons.

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#### AN ILLUSTRATIVE CASE.

The importance of striking "while the iron is hot" upon these occasions, is demonstrated by an amusing anecdote related by Mark Twain, as follows:—

"Some years ago in Hartford, we all went to Church on a hot, sweltering night, to hear the annual report of Mr. Hawley, a city Missionary, who went around finding the people who needed help, and didn't want to ask for it.

"He told of the life in the cellars where poverty resided, he gave instances of the heroism and devotion of the poor. They are always good to each other. When a man with millions gives, we make a good deal of noise. It's noise in the wrong place. For it's the widow's mite that counts.

"Well, Hawley worked me up to a great state. I couldn't wait for him to get through. I had four hundred dollars in my pocket. I wanted to give that and borrow more to give. You could see greenbacks in every eye. *But he didn't pass the plate, and it grew hotter and we grew sleepier.* My enthusiasm went down, down—one hundred dollars at a time, till finally, when the plate came round, I stole ten cents out of it.

"So you see a neglect like this may lead to crime."

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#### CRUELITIES OF STEEPLE-CHASING.

The determined protest which is being made in nearly all the journals of higher tone in this country against blood-sports is beginning to tell upon public opinion, and, one by one, the more barbarous

forms of so-called amusement are being abandoned by those who wish to retain the respect and good opinion of cultured and refined persons. The cruelties of the race-course, are apt, however, to be overlooked, and it may be well to call attention to the fact that the horses which are lashed and spurred to make them attempt feats beyond their strength, are frequently maimed and injured past repair at steeplechases. An editorial note in "*The Field*" of March 9th, contains this candid admission:—

"In England it is no uncommon thing to see two horses killed in one afternoon's racing."

And this sporting paper expresses surprise that owners do not more frequently insure their horses at Lloyd's against such risks.

A sport which demands such sacrifice of animals as this, may surely be stigmatised as a "blood-sport" which is unworthy of patronage by those who make any claim to be humanely disposed, and it ought to be suppressed on the ground that it involves cruelty which is contrary to Law.

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#### PULPIT SILENCE.

At the annual meeting of the Society for the Protection of Birds, Mr. W. G. Rushbrook is reported thus:—

"He himself had never yet heard a sermon preached in church or chapel with reference to the cruelty practised upon birds, beasts or fishes. If they suggested to the clergy that this subject should be introduced into their pulpit utterances they would not only increase the interest of these utterances, but would also extend the work, by gaining the sanction of the pulpit for the importance which they attached to the teaching of humanity in all its branches."

My own experience has been a similar one, and I do not remember hearing a single sentence which deprecated cruelty to animals or advocated humaneness in any of the sermons which I have listened to during thirty years' attendance at churches and chapels.

This silence of the pulpit concerning the sin of barbarity and the demoralisation of human beings which results from it is now being noticed by humane and thoughtful persons in all parts of the world. If the leaders of religious thought in our churches wish to retain the respect and regard of the most thoughtful, most cultured, and most enlightened sections of the human family, they will arouse themselves from their apathy concerning the brutality of the Age and will do some-

thing to help on the work of reformation in this respect, instead of leaving the important task of humanising Society so entirely to the laity.

A small percentage of the Christian Ministry are, I know, playing a noble part in combatting the heartless cruelty of the *genus homo*. To such workers all honour is due, but to that large percentage of religious teachers who are apparently quite regardless of the wrongs which are being inflicted on weak and defenceless creatures on every hand around them, a warning note, like the extract printed above, may prove beneficial and enlightening.

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#### LOST THROUGH VIVISECTION.

A lady who died on January 21st last, made a will in 1896, bequeathing a large portion of an estate valued at over £25,000 to seven London Hospitals. In August, 1899, she added a codocil revoking these

bequests, giving her reasons as follows:—

On account of my belief that such hospitals have on their staff or among their medical men vivisectors, or have vivisectors in their medical school, and these legacies are revoked for the reason of my abhorrence of the abominable and sinful practice of vivisection, as in my opinion it degrades and makes callous all those who habitually practise it.

It is to be hoped that the loss of this money will cause the governors of these Hospitals to realise that the time is fast coming when it *will not pay* for any hospital to permit experimental torture of animals to take place within its precincts, or to have licensed vivisectors upon the staff. Those who withdraw subscriptions from Institutions which condone and encourage this iniquitous practice—because of such condonation—will do wisely to make the reason for their action quite plain to the committee and also to the public—through the medium of the press. There are hospitals which are conducted on humanitarian principles and to which the poor can entrust their relatives with safety, therefore there is no need for humanely disposed persons to give or bequeath their money to charities where it may be devoted either directly or indirectly to the support or emolument of the vivisectioning fraternity.

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#### HOSPITAL OF ST. FRANCIS

The Third Annual Court of Governors of the Hospital of St. Francis was held on March 28th. The chair was taken by the Founder, Dr. Josiah Oldfield, M.A., and

the meeting was well attended. The Dowager Countess of Portsmouth and Viscount Harborton were amongst the speakers present.

Dr. Oldfield said that the past year had been one of development, and the net result was a great gain for the welfare, stability, and future promise of the Hospital.

"He wished to make it clear that the humanitarian basis of the foundation remained intact, and that every human precaution was being taken to render it impossible for it to be altered by future generations. No vivisection could take place in or in connection with St. Francis, neither could flesh-food be supplied to any patient save upon the written requisition of the doctor in charge. Such a requisition had been made once, and once only, in the course of three years.

"The report showed that in 1900 there was a very large increase in the work done compared with that of previous years. The new patients entered numbered 8,498, while the attendances were over 23,300. So great were the demands upon the space and resources at the disposal of the Staff that numerous patients had to be turned away. The Council therefore asked with all earnestness for the funds necessary for the proposed extension."

Viscount Harborton said it was very gratifying to see humanity to man associated with humanity to animals, and to know that the Hospital had attained to such an encouraging measure of success. Anti-vivisectors could well support the work done by this Hospital knowing there was no danger of helping on the practice they abhorred.

Dr. Sarab K. Mullick moved that the meeting should pledge itself to make every effort to raise money for the purchase of the adjoining premises which were now in the

market. A sum of £5,000 would be necessary. The resolution was seconded by W. N. Hibbert, Esq., LL.D.

Full particulars of the Hospital and its work will be gladly supplied by the Secretary, The Hospital of St. Francis, New Kent Road, London.

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#### BEWARE OF SAUSAGES.

The *Daily Mail* of March 19th published an article concerning the secrets of the sausage trade which was calculated to cause profound misgiving in the minds of those who have been in the habit of courting physical disaster by eating these highly-flavoured bags of mystery. It appears that in order to keep the contents from going bad, preservatives—the use of which is described as “legitimate and necessary”—are employed, such as borax, boric acid, salicylic acid, formaldehyde, and other drugs. From one half to one ounce of boric acid is used for each ten pounds of sausage, and the writer of the article remarks:—

“Every time you eat a half pound of sausages, therefore, perhaps you will take a medicinal dose of boric acid, and if you are a regular sausage eater your stomach will be in a nice state at the end of the year.”

Amongst the ingredients used, according to the standard work on “Sausages,” from which the writer quotes, are “*cheap meat*,” snouts, ears, hearts, sinewy and tough meat, calves’ lungs, etc. These are flavoured and disguised by pepper, sage, thyme, mace, nutmeg, allspice, and colouring matters. One has only to let one’s imagination suggest all that may lie behind the words “*cheap meat*” in order to conjure up the vision of the ‘carrion butcher’ and certain forms of flesh which shall be nameless, but which are hastily chopped up to prevent recognition if a possible visit from the Inspector should take place.

How is it that any intelligent person can resist the temptation to forswear these delicacies for evermore? If one *wants* to commit suicide, it is best to do it in a straightforward and openhanded way—by making a hole in some pond or river.

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#### SOWING THE SEED.

A large number of copies of this Journal are sent out every month gratuitously to strangers who are known to be sympathetically disposed towards humanitarian work. The names and addresses of thousands of persons who would be likely to respond to our Evangel are, however, unknown to the Council, and they desire to sow seed only upon good ground, with a view to making the expenditure of effort produce as large a result as possible. I invite our readers in all lands and localities to send me a post-card containing the names of thoughtful and influential persons whom they consider would be likely to give serious attention to the truths which are proclaimed in the columns of this Journal if a copy were sent to them. I hope that every member of the Order will co-operate in this effort and thus show a desire to assist the voluntary workers at Headquarters who are devoting time and strength to the furtherance of our ideals.

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#### A NEW RESTAURANT.

A restaurant has at last been opened in London which worthily represents the Vegetarian Movement. It is situated in Victoria Street, Westminster, and is called the ‘Victorian’ Restaurant. It deserves the patronage of every Food-Reformer in the Metropolis, as well as a visit from those who come to town from the provinces. It is quiet, well decorated and ventilated, and the catering is well done, and it is altogether managed in such a style that one need not be ashamed to ask any flesh-eating acquaintance to meet one there in order to partake of a reformed lunch or dinner.

Most of the vegetarian establishments are calculated to prejudice unfavourably such persons as have been accustomed to having their meals served in a refined and artistic style, but the ‘Victorian’ is free from this lamentable characteristic.

Adjoining the dining rooms there is an oriental smoking lounge and various quiet nooks where tea and coffee and light refreshments can be taken in peace and comfort; and in the adjoining building there is a first-rate Vegetarian Food

Depôt, where Food-Reform specialities of every kind can be purchased.

I offer Mr. Arnold Hills my heartiest congratulations upon establishing this much needed and well managed concern, and I ask my fellow-workers to give the establishment their sympathy, influence, and support. I sincerely trust that the venture may prove financially successful, so that Mr. Hills may be encouraged to open similar restaurants in all parts of the Metropolis. Such action will render to the Movement just that help which it needs at the present time, and I candidly believe that a Vegetarian Company which provided that accommodation for London which the ‘Duval’ Restaurants provide for Paris, would, if ably managed, put handsome dividends into the pockets of the proprietors.

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#### THE DANGERS OF OCCULTISM.

Many unscrupulous persons, having gained knowledge of the art of exercising hypnotic influence, are utilizing it for the purpose of exploiting the uninitiated. A word of caution may, perhaps, save some of our readers from being victimised by those who pose as “teachers of occultism, sexual science, theocracy, etc.”

There are many genuine and honourable teachers of the truths which concern Mental Science, but there are also *wolves in sheep’s clothing* about, who would seek to get the unwary into their toils by subtle arts and specious pretensions.

Let me advise all seekers after Truth to *test* any human spirits which approach them *by their fruits*—not by their pretensions,—and to be very cautious how they respond to the overtures of any occult Society, League, or Brotherhood. Helpful advice concerning such organizations can be obtained by writing to our Headquarters. Women, especially, should be careful not to reply to circulars emanating from unknown persons.

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#### THE PASSING OF JOHN S. HERRON.

With sincere regret I record the death of our much esteemed colleague, John S. Herron. As a Member of the Council of The Order, as Honorary Secretary of the Irish Vegetarian Union, and as an ardent Temperance advocate, he rendered noble service in the interests of the Humanitarian Cause and the Food-Reform Movement. Immediately The Order was founded he joined our ranks, and since that time he has rendered help by his fraternal sympathy and counsel, as well as by his pen, his voice, and his money.

Our Brother will be much missed both in England and Ireland, but let us hope that his mantle will fall upon some ardent soul in the Emerald Isle who will take up the work from which he has been so suddenly called, and strive with equal zeal to uplift and humanise the people of the “ould country.”

Mr. Herron was a native of Belfast; he was a student widely read, a disciple of Swedenborg, and a great, though unostentatious, lover of his fellow-men. In his wife—who wrote for the Cause under the *nom de plume* of “Astley Walton,” and who died some years ago—he had a congenial helpmate, and they both laboured for the social advancement of the Race as advocates of Temperance and Vegetarianism. As a Good Templar he was the Grand Electoral Superintendent for Ireland, and in his business life he was on the Staff of the *Belfast Evening Telegraph* for the past twenty-six years.

Our comrade received the reward of a peaceful and, apparently, painless translation. On Saturday evening, March 16th, he retired to rest without any signs of illness, having made all arrangements for his work for the following day and the coming week. Next morning it was found that he had peacefully left this material world during the night.

Having passed to that higher Brotherhood of ‘Ministering Spirits’ who, doubtless, yearn with strong desire to see the fulfilment of the Divine Purpose concerning mankind, we may expect from our departed comrade more effectual help and encouragement than he was able to render whilst subject to the limitations of human incarnation.



## A Tale of Shame.



There is such a growing interest in the creed of Humanitarianism, and the world of to-day is beginning to wake up to the fact that all cruelty, wherever it appears and of whatever form it may consist, is antagonistic to the development of the higher life and soul of man, that I have ventured to overcome the hesitation one feels in dealing with the unpleasant side of an unpleasant subject, and to draw attention to some of the evils connected with slaughter houses and other facts associated with butchery.

Can an animal be killed painlessly? The unanimous experience of centuries of experimentation over the whole world is summed up in the short word "No."

We are, therefore, face to face with an enormous volume of pain continuing day and night, week after week, month after month, year after year, century after century, deliberately inflicted by man, directly or indirectly, for the sake of providing him a daily piece of flesh meat to eat.

If this daily piece of flesh meat were *necessary* then would the human race be of all mortals the most miserable because it would be conscious of its inherent inability to rise to the height of Eternal "kindness" to which its higher aspirations long to attain. Man would be a creature endowed with a longing towards a state of Mercy, Love and Gentleness, but enchained to a state of practical Harshness, Hatred and Cruelty.

We are, therefore, as thinking, reasoning beings, face to face with the fact that we are deliberately inflicting an untold and unnecessary volume of agony upon sentient fellow creatures for the gratification of our appetite!

### For a Luxury!

In looking round upon the world of life, I can conceive of few things more terrible to contemplate than this question of butchery and all that it involves. In the daily butchery of animals, men are engaged in their loathsome, degrading duties, day after day, and year after year, and each night as the poor man wipes the blood off his hands and changes his blood-smirched clothes he knows that he has killed his pile of innocent victims, and that the animals who but a few days before were bright in the beauty of health are now lying with glazed eyes and dripping limbs, dead, skinned and eviscerated, and mangled.

Those, therefore, who are eaters of flesh, are responsible for perpetuating in the land a race of humans doomed to an inhuman occupation. Those who still persist in sacrificing the daily steak or chop at the altar of Stomach must be plainly told that by this selfish gratification of an unnatural appetite they are requiring that men shall be doomed to spend their lives in inflicting suffering and agony upon sentient fellow creatures, and thereby be themselves hindered from progressing towards that end to which all men are born, namely, the attainment of that attribute of gentleness and mercy which is the first manifestation of the divine in the human.

### Cattle Ships.

The cruelties of the slaughter houses are intimately connected with the cruelties which precede the final act, and thus while not dealing with these in any detail, eaters of flesh should be told that these cruelties exist, and *will necessarily continue to exist so long as slaughter houses stand.*

Just one short passage from "*Cattle Ships*", to give an idea of the cruelties which precede the final scene:—

"On several occasions I saw the men pour paraffin oil into their ears, which, as soon as it reached the brain, caused the poor brutes to fairly shriek with pain. Occasionally the ears were stuffed with hay, which was then fired; while in many instances the tails were snapped in the endeavours of the cattle-men to force the animals, that had lain down from sheer exhaustion, to regain their feet. The commander of the vessel was appealed to, in the hope that he would order a cessation of these cruel practices. 'I am, however,' said he, 'powerless to interfere in the matter. My duties are simply to carry out the instructions of my employers, the cattle being regarded by me as freight, nothing else.' The reason that these animals, no matter how horribly mutilated, sick, or suffering, are not put out of their misery, is to be found in the imperative rules of the insurance companies both in New York and London."

The preceding extract throws a gleam of light upon the awful picture of a cattle ship, and the horrors there suggested are borne out by the Report of the Departmental Committee appointed by the Board of Agriculture, 1894, in which the following terrible facts are brought to light:—

### The Stick.

"Stick marks, according to the evidence of witnesses in the trade, are easily recognizable, and consist of blue lines and patches discoloured with extravasated blood. The extent to which the use of the stick enters into the Irish cattle trade may be best understood by following the evidence as to the treatment of the cattle from the Irish fair at which they are bought to the port of embarkation. Their treatment at some of the fairs, according to Mr. Hedley, F.R.C.V.S., and Chief Inspector of the Veterinary Department at Dublin Castle, is 'simply brutal.' There are no means of separating the different lots of cattle, and a stick is used, often a very heavy one, to get the heads of the beasts together, so that they will not break away. The stick is used for the purpose of keeping them together or of separating them, and the beasts, many of which have been driven long distances during the night, are kept standing huddled together during the fair. After that they are driven to the railway station, a process in which they receive more beating, 'because the driver is paid so much for loading them, and the more frequently he can go backwards and forwards the more money he can earn.'"

Mr. Fleming, a bullock man of forty-one years' experience on board ship, pleaded that the stick marks were not made on board ship, but by the drovers who had charge of them going to and from the railways and markets. But Mr. O'Connor, an Irish cattle dealer, declared that there was ten times as much stick used on board the boats as anywhere else. Several witnesses spoke to beatings with ropes and sticks in order to force the beasts up or down steep gangways and cattle ladders.

"The worst class of bruises, however, are described as those which occur through animals falling or lying down on shipboard and getting trampled on. To these causes are

•• "Cattle Ships," by Samuel Pilmsoll, M.P. Price 1s.



ascribed not only extensive bruises of the muscles, but broken ribs and hips, and laceration of the subcutaneous tissues which connect the skin to the subjacent fasciæ of the back, at times so extensive that when the beast, having been flayed along the legs and underportions, is slung up by the legs for the purpose of completing the operation, the skin on being loosened round the tail, is described as dropping to the ground through its own weight. Thus Mr. Davies, ex-President of the Liverpool Butchers' Association, told us of a lot of seven bullocks so badly injured in this way that when they were hoisted, as described, in the process of flaying 'as soon as the hide was loosened from the tail, and cut off there, the hide simply flopped on the floor, there not being sufficient left intact to hold the hide on the beast's back.' These cattle had been landed on a Friday or Saturday, sold in the Liverpool Cattle Market on Monday, and slaughtered and flayed the same night. Again, Mr. Nelson, an extensive cattle salesman in Glasgow, declared that he had 'hundreds and hundreds of times' himself seen, when the cattle were partially flayed, the hides fall right off them owing to the bruises, and had often wondered how cattle could live and travel and stand the market in the condition which was revealed when the hide was taken off. As to broken ribs, Mr. Cassidy, an Irish dealer, who passed through his hands over 6,000 cattle per annum, put the number of cases of broken ribs at between 100 and 150, and told the Committee that out of one lot of twenty fat cattle which he had sold, the purchaser complained that he found ten of them with the ribs broken."

#### The Journey towards Death.

Just a peep into the world of patient endurance and pain which we are inflicting on the animal world, by depriving them of exercise, in order to fatten them, and then driving them long weary miles, to market and to death. Just a thought of those terrible journeys, when their exhaustion and hopeless weariness is no longer of any market importance, for they are so soon to die. If we turn to the same Report of the Commission to which I have already alluded, we find it stated that:—

"A second cause in the deterioration in value of Irish cattle in transit has been stated to be want of water, fatigue on the journey from the breeders to the British market, and want of sufficient ventilation when at sea. The combined effect of these, together with the mental excitement inseparable from strange surroundings is said to bring about a "fevered" condition of the animal, manifesting itself in dry, sapless, and blackened flesh, which materially depreciates its market value. Many of the animals are sent from inland fairs to the port of embarkation. Some of them have been driven to the fair overnight, and are kept standing there during the day, it may be without food and water. When sold, they are driven to the station and trucked, often already in a condition unfit even for the train journey. . . . Cattle have frequently to do without water for sixteen or twenty hours, and occasionally thirty-six or forty hours without food, and in an extreme case, like that mentioned by Mr. Abrahams, when a vessel has been detained by fog, they may find themselves unable to lie down and deprived of food and water for as much as fifty or sixty hours."

And in the *Animals' Friend* for November, 1894, the same subject is discussed in the following way:—

"Do you really think," I asked, "that there is really much cruelty involved in the whole or any part of the system under which people's tables are supplied with animal food?"

"Think?" he replied; "it is more than opinion, it is fact. Listen! Have you ever stood beneath Holborn Viaduct and watched the hundreds of animals passing by on a Monday night? Have you ever speculated for a moment what these poor creatures are going to face? Have you ever watched their massive bodies and noble heads, and pleading pathetic

eyes, as in tired wonder they look in vain for a friend; yapped at by dogs and prodded from behind by drover, they have to limp on, footsore and weary, to their doom. Curious people stand and watch the efforts that are made to get some poor brute up again that has deliberately laid down, too tired to get a step further. Have you seen then what curses and sticks and tail-twisting will do? She is up again on her pathway of doom. *Morituri te salutant* is the meaning of those sad bellowings."

"Yes," I remark, "I have seen those things and been sickened by them. When one gives one's imagination play it seems dreadful."

"Dreadful! Yes, and is it the drovers who are the torturers of those innocents? No, they are but the rude instruments of the market. They are the product of their trade, and as I look upon this passing procession of sentient creatures, I know that those who demand their carcasses for food are the ones who are really guilty for all that is entailed in this barbarous spectacle."

#### No Sympathy.

It is too evident the slaughter house must be a place where no sympathy can be expected from the slaughtermen towards the animals they are paid to hammer on the head, throat cut, and kill. The stupid dazed creature that has no vitality left, and which comes up to the ring spiritlessly, and meekly bows its head to be struck again and again till it falls, is the only one the slaughterman can have any sympathy for, and that because it lessens his own work. The moment the animal shows fear or fight (and ninety-nine out of a hundred beasts do so) pain and force must be used to compel it to move on to the place of doom: it must be agonized up to its ring of death or the job won't be done to time—and what does it matter, a few tails twisted or horns broken, or eyes smashed, or tender parts prodded into the very living quick; the beast will soon be dead and we have to hurry up and get home to our tea.

In a letter to the *Standard* I showed that "There are three common modes of slaughtering animals, and the less usual methods are generally modifications of one of the chief ones. Animals are killed by either (1) cutting their throats and allowing them to bleed to death; (2) destroying sensibility by stunning with a mallet, or pole-axe, or mask-bolt, and then damaging the brain so as to cause death; (3) stabbing the animal in the neck by driving a dagger into the space between the base of the skull and the first cervical vertebra, and so injuring the upper part of the spinal column, or possibly the lower part of the medulla (depending on the direction of the stroke), and thus causing immediate paralysis, to be followed by throat-cutting or hammering to hasten death.

"In none of these cases can it be said, as your 'Butcher' correspondent states, that death is 'instantaneous,' but, none the less, it is probable that he is quite right in fixing two minutes as a period quite long enough for an animal to lose all consciousness in, when the first method of throat-cutting is adopted. For this, however, it is necessary to have both a careful and a skilled man, while in a very large number of cases the want of skill of the slaughterman is shown by conscious movements (not the reflex epileptoid movements), which demonstrate that acute pain is still felt when the incisions are made for stripping off the skin.

"When as in a case of cattle, the second method is adopted, the total sum of agony which is inflicted in the public and private slaughterhouses of the land is too terrible to contemplate calmly. I have seen a fine young sensitive

cow dragged up by the windlass to the ring, and then, as the slaughterman brought down the pointed pole-axe with all his force, he missed the spot, and the weapon struck into the eye, and burst it, and tore its way into places where the presence of many sensory nerves would cause the most atrocious agony. With bellowings of anguish, the poor creature dashed her head madly again and again against the wall, and it was some time (which seemed like centuries) before a blow was brought home and she stiffened out and fell.

“The third method of slaughter, which is now in vogue in St. Petersburg, Naples, Venice, Mayence, and a few other places, probably entails still more suffering, for, though the animal at once falls into a heap, it is through muscle paralysis, and not through loss of consciousness, while the injury to the posterior sensory nerve roots of the spinal cord would necessarily cause the acutest agony. In butcher language, an animal is said to be ‘killed’ when it is down in such a way that it will die of itself without causing the butcher any further trouble. This, however, is not the language of humanity, and there is no way of ensuring market deaths without the enduring of bitterest sufferings by thousands and thousands of sentient creatures.”

#### In the Slaughterhouse.

The usual method in vogue in England is to drive the animal to the door of the slaughterhouse, and then throw a rope or chain over its horns, and then throw the other end of the rope over a beam, or attach it to a windlass, and so pull the animal in till its head is wedged firmly in a corner, or against a barrier. While the creature is held in this position the slaughterman takes a pole-axe (which is a very long handled hammer with a heavy head ending in a hollow steel spike), and standing in front of the animal, brings it down with all his force upon the centre of the creature's head. The spike may penetrate the bone and stick fast in, and the man may break away a piece of the skull in getting it loose again, or the bony frontal bone may be so hard that it does not break its way in. In either case, the beast may fall at once as if shot, while the peculiar stiffening process runs all down the spine to the very end of the tail—a ghastly stiffening out in death, which, once seen, will never be forgotten. In some cases, however, the animal will not fall, but will only bellow and roar, and dash its body from side to side in its agony. If the rope or chain holds taut, so that the head cannot move, the man simply lifts up his axe again, and brings it down again as before, with just the same result. If the man is strong and skilled, and the gearing is good, he nearly always succeeds in bringing the animal down in one or at most two or three blows, but if he is not very strong, or not skilled enough to hit exactly in the right spot, or if the animal can get its head at all loose in its agonizing struggles, he may hit away for several times, and may even—in rare cases—have to stop and rest awhile, while the poor thing stands in all the terror of death and suffering before him.

Where ropes are used, and these have to be tied in a primitive way, or held by another man, the poor creature is generally able to get its head so far loose that much difficulty is experienced in getting it close up again and in hitting in the right spot; and what agonies are endured when an excited man is bringing down a spiked steel axe, blow after blow, with all his might upon the head, can be conjectured rather than realized. A blow above the orbit would break through and burst the eyeball; above the nose would force its way into the delicately nervous chamber where the olfactory nerves are all spread out and would cause intensest agony,

while the front of the head generally below the margin of the frontal bone is highly sensitive and a life time of suffering could be crowded into those terrible minutes which prelude unconsciousness and death.

To make the description of animal suffering in the slaughter house clear, however, it must be remembered that there is not only the absolute and intense physical suffering which is endured during the actual process of killing to be considered, but in addition to this, there is the equally terrible mental and physical suffering which precedes the strokes of death.

In a roomy, well-arranged abattoir, the little companies of the doomed, which are driven up pen by pen of about half-a-dozen at a time, go readily and happily enough to the small enclosure outside the actual slaughter house.

I have watched—with that sense of pain which comes over you when you see someone being deceived that you are powerless to help—the expectant beasts that had been deprived of food for the day, turn out with the utmost alacrity as their stall man opened the gate of their pen. Their tails swinging to and fro, with eager eyes and tossing heads they hurried along. Trust, confidence, and expectation of food written in every line of their expressive faces. And knowing as I did to what they were going so gaily, I shuddered with a shudder I could not repress.

It is strange how rapidly the poor animal becomes conscious of its danger, and if the first attempt is unsuccessful, it is often very difficult to induce it, in spite of all the shoutings, and cursings, and blows, to come near enough for a second trial.

As soon as the chain is over the horns, the veritable fight for life begins. It feels the power drawing at its head, and with all its might resists. The man behind prods it in tender places, and it shrinks forward from the blow; an inch further forward; it tries to get that inch back again, but the force before is inexorable as fate; a dexterous twist of the tail, and in sharp agony it rushes a step onward; another foot nearer to death; its head is now just inside the dark doorway, and its keen smell detects the dank odour of blood which fills the place. In the semi-darkness ahead, it sees the blood bespattered slaughtermen in their smocks, and a sense of infinite despair and terror seems to come over it.

Great, strong bullocks and cows, full of sensibility and with nervous organizations acutely perceptive, are so appalling in their terror! Their eyeballs starting; their tongue protruding; the hard, rapid breathing; the head dragged forward by the chain; every muscle at its fullest tension; every hair on end; perspiration streaming from every pore, and bellowing, or still more, pathetically moaning, they are forced on towards the fatal ring. Slipping on the blood slimed floor they fall, but every fall is only a little nearer the end. The bruises, the skin scraped off, the strains, are unheeded, it is terror which predominates.

It is this prelude of mental as well as physical suffering which stamps all the forms of slaughtering of large animals of highly developed organizations. The battle may rage about the Jewish Shechita, the Italian stab, the German mallet, or the English poleaxe, but the preliminary *via dolorosa* is the same in all, and is soul-revolting in every one.

These are descriptions of what takes place in an ordinary first-rate English abattoir. Similar accounts are given by Dr. Dembo, of St. Petersburg, not of what occurs in private slaughter-houses but in abattoirs. He describes the mallet process of stunning—one extract may serve to reveal to our



readers the terrible price at which their daily meals are obtained.

"That the ox feels every succeeding blow is proved by its conscious movements, by the bellowing and groaning to which it sometimes gives vent, and by its turning round from one side to the other. The butchers know that very well, and continue to strike the animal until the movements cease—*i.e.*, until they are sure that he will not jump up any more. One must see the deep holes made with the hammer in the bones of the skull to form a right conception of the agony the animal has to suffer in this method of killing. Amongst my notes there is a case (and I could give the name of the slaughter-house if necessary) where the animal was struck with the hammer *eleven* times before it fell."

The Jewish method consists in throwing the animal down and then cutting its throat. Of this it is enough to say that the Berlin Society for the protection of animals has circulated millions of leaflets against this Jewish method owing to the cruelty involved in it. Legislators have been moved to forbid it by law owing to the sufferings it entailed and yet, horrible though it admittedly is, there is good reason to believe that it is not the worst method in use by far! If that which is upheld by hundreds of thousands of intelligent Jews as being one of the best methods known, be so bad, wherewith shall we classify the worst?

#### The Passing Lives.

In the first year of this new century we may calculate that in England alone over a million cattle are being done to death, over seven million sheep are offering their throats to the knife, and over two millions of pigs are sending up their piercing cries as they find themselves in the presence of a violent death.

This means that for the purpose of providing a *luxury*—not a *necessary*—of life, not a day passes but that nearly two thousand eight hundred cattle, nearly twenty thousand sheep, and over five thousand pigs are put to death. Divide this still further, and we find that every hour, the whole day long and the whole night through, there are over a hundred cattle knocked down, over seven hundred sheep, and over two hundred pigs throat cut. Still further we may drive the thought home and impress upon ourselves that every minute of the day, and every minute of the night as well, two cattle fall, and fourteen sheep and four pigs gasp in violent death.

In *England alone* as I sit and write, this tremendous sacrifice is going on all day and all night, and for every single breath I draw in life an animal ceases to draw its breath in a painful and convulsive death—and all unnecessarily—to *satisfy a fashion in diet*.

This calculation of twenty violent deaths a minute day and night refers only to the higher and very sentient creatures and omits all thought of the thousands upon thousands of rabbits, hares, fowls, ducks, geese, turkeys, birds (game and otherwise) deer, etc., etc., which are doomed each day to die to swell "the food supply" of the nation.

#### Who will help to end it?

Try to grasp these figures, remember that each animal is a sentient fellow creature which knows the joys of living and the agonies of dying; which has senses by which pleasures can be appreciated and on which the sharp stylus of pain can inscribe its terrible record. Remember that each unit of all this awful total has to suffer its time of agony—in some cases a few minutes, in other cases many minutes, in not a few cases, hours, days, and weeks of suffering—in order that butchery may be done and the human animal may feed on the dead

body of his fellow non-human animal, and then try to picture the awful chorus of groans and cryings—voiceless but pitiful—which are going up day and night from the civilised (?) world and are calling out in despairing sadness "How long? How long?" Well may we sometimes find it hard to answer the problem of the agnostic when he asks "Can these things be, and yet God be good?" Well may we shudder as we rise from their perusal and wonder that nineteenth-century men can stand up as apologists for their perpetuation in the future, even though they were excusable in that barbarous past which considered that polygamy, slavery, and war to the uttermost extinction, were in harmony with humanity and the eternal fitness of things.

We must not *blame* the past, neither must we *perpetuate* the past, but must remember that it is the duty of each age to take one upward step. Let us not forget the warning truth of the poet Lowell, that

"New occasions teach new duties,  
Time makes ancient good uncouth,  
They must upward, onward ever,  
Who would keep abreast of truth."

Josiah Oldfield, M.A., B.C.L., M.R.C.S.

This article can be obtained from Headquarters in pamphlet form. Price One Penny. Five Shillings per hundred. Members and Friends are invited by the Council of The Order to circulate it widely.

## Reviews

"**Alcohol as a Medicine.**" By Mrs. M. M. Allen (W. G. Osbond, Devonport, price 5s. 6d. post free).

This book contains a large quantity of medical and other testimony concerning the evil which results from the taking of alcohol, whether as a beverage or as medicine. The mass of evidence contained in its pages is calculated to produce conviction in any unprejudiced mind. Even if the reader is not prepared to accept the idea that alcohol is injurious in *all* cases he will probably be surprised to find that many doctors speak with strong emphasis on the point. This volume would prove a useful hand-book to Temperance lecturers and debaters.

\* \* \*  
"A Series of Meditations." By Erastus C. Gaffield (The Order of the White Rose, Syracuse, N.Y., U.S.A.)

This is a book for advanced students of the New Thought. It is profound and most suggestive. It will prove interesting and helpful to those who have learnt to think deeply and to seek after the higher aspects of truth. The author is evidently a philosophical mystic and his writing contains strong meat.

\* \* \*  
"From Bondage to Brotherhood." By John C. Kenworthy (Walter Scott, Ltd., Warwick Lane, E.C., price 1/-).

This is a very difficult book to review. No humanitarian could help admiring and sympathizing with the ideals of the Author and the whole-hearted way in which he advocates them. But most altruists will find themselves unable to go all the way with Mr. Kenworthy concerning his methods for attaining Social Salvation. The title is the keynote of the book, and it is written on similar lines to the works of Tolstoy.

\* \* \*  
"Ideal Physical Culture." By Apollo (London: Greening & Co., St. Martin's Lane, price 2/6).

This book exemplifies the marked change which has come over the minds of some of our "strong men" and physical culturists during the past few years, concerning reformed diet and the superiority of well chosen vegetarian food over flesh-meat for making muscle and for giving strength and endurance.

The writer of it is at the top of his profession, having challenged Sandow to a trial of strength in public, and he claims to have proved what he writes of. Thoughtful chapters on breathing, alcoholic liquors, &c., and many finely reproduced illustrations add much to the value of the book. An extract from it appears on another page.



## ANNOUNCEMENTS.

Members of The Order and Subscribers to *The Herald*, are requested to send their subscriptions, which became due in January, if they have not already been paid. If those who read this notice will kindly act on the suggestion at once, before it is forgotten, the trouble and expense of sending a note from Headquarters will be avoided and the Executive Council will feel obliged.

\* \* \*

**WANTED**, the addresses of Hotels, Boarding Houses, Restaurants, and Apartments, where Vegetarians will be welcomed and properly catered and cared for. These are required for insertion in a Register which is being made at the Headquarters of The Order, so that enquirers may be able to receive information concerning where they can find accommodation when visiting cities and Towns where they are strangers. Proprietors of such establishments will oblige by stating if they are vegetarians or not.

\* \* \*

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

\* \* \*

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

\* \* \*

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

\* \* \*

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.

\* \* \*

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.

\* \* \*

Dr. Oldfield has kindly promised to meet any members of The Order who would like to visit Oxford and see the old ceremony of conferring Degrees and to show them round the Colleges on Thursday, May 23rd, or Friday, May 24th, when the University is conferring on him the Degree of Doctorate in Civil Law (D.C.L.) Names of those who would like to join the party should be sent in as soon as possible.

\* \* \*

In consequence of numerous requests having been made that the photographs of the individual Members of Executive Council should be sold by The Order, special portraits have been prepared and can be supplied at the low price of One Shilling each, post free, but applicants should clearly state which portrait they want. 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 more than a thousand Public Institutions in this and other lands—such as Free Libraries, Institutes, University Colleges, &c.

\* \* \*

Parents are invited to obtain for their children a Magazine entitled *The Children's Garden*. It is published by the Ivy Leaf Society, 12 Hilldrop Crescent, Camden Road, London, and advocates humaneness and kindness to all creatures. Sample copy will be sent in exchange for a penny stamp.

\* \* \*

Member's Badges can be obtained upon application as follows:—

Gold Letters, O.G.A. (15 ct.), on 9 ct. pin. **TEN SHILLINGS.**

Gold Letters, O.G.A. (9 ct.), on Gilt Pin. **TWO SHILLINGS.**

Gilt Letters and Pin (on yellow Metal). **ONE SHILLING.**

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Gold Letters, O.G.A., on a Safety Pin Brooch (all 15 ct.)

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## THE FOOD-REFORMERS' VADE-MECUM.

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

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

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

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