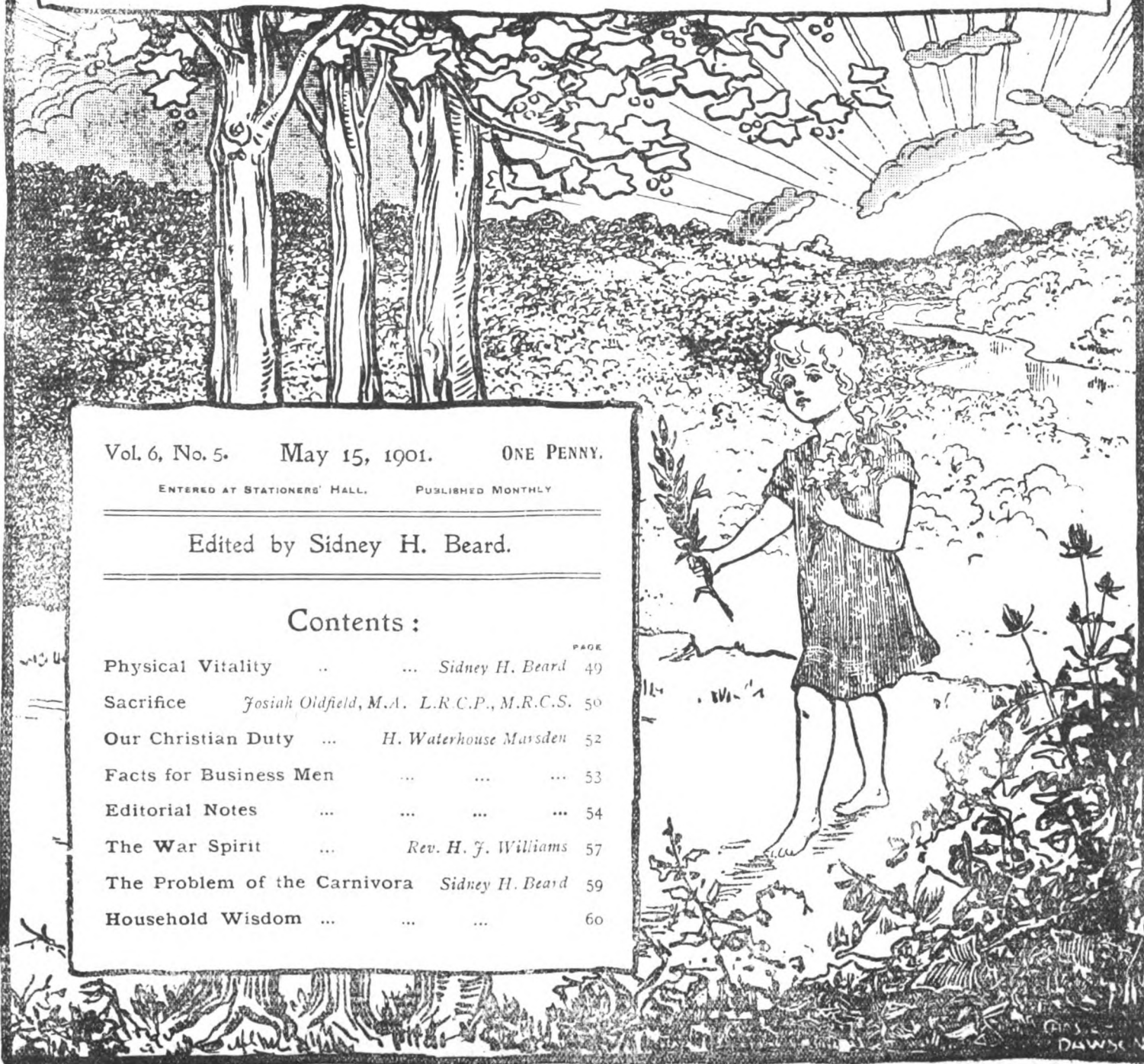


THE HERALD OF THE GOLDEN AGE.



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ONE PENNY.

Physical Vitality:

ITS ACQUISITION AND ACCUMULATION.

The acquisition of various kinds of material treasures—such as works of art, property, curiosities, or money—is a distinguishing characteristic



of the men and women of this generation. "Get all you can and keep all you get" is the popular motto, and this appetite for accumulation

seems to grow with its gratification.

With this desire for acquisition, so much in evidence, it is strange that so few persons take any thought or trouble concerning the accumulation of vitality. For it is one of the most priceless of all earthly possessions, and without it all other good

things are apt to fade—like a mirage—into thin air. Yet the majority of men make no effort to understand the laws which are connected with its creation and reservation.

The human body is a storage battery consisting of millions of cells in which the vital electricity that produces health, wards off and prevents disease, makes life enjoyable, and produces the personal magnetism which causes the human character to be powerful for good or for evil, is accumulated.

Every form of manifestation of physical vitality depends upon the life-force stored up in this human battery—and upon its voltage. The more fully charged the cells of the body may be, the higher the voltage, and, consequently the greater the vitality and power.

This voltage is always fluctuating. Physical or mental expenditure of force lessens it; recuperation, through rest, sleep, and the taking in of oxygen and food-pabulum increases it. And if the influx is greater than the output *accumulation* results.

Comparatively few persons have ever realised that a pre-determined accumulation of vital force is an actual possibility

and that it can be brought about by intelligent and methodical action. Even if only a small amount of vitality has been inherited from our parents the stock can be increased,—and, vice-versa, those who have come into the world endowed with a more than ordinary share of this best of Nature's gifts can run through their stock capital in a comparatively short time, and die bankrupt long before reaching middle age.

All the "preventive medicines" in the world are as the small dust of the balance—potentially—when weighed against this Life-force which "healeth all our diseases and redeemeth our life from destruction." Its therapeutic phenomena are truly wonderful;—the fractured human limb, the damaged bark of the tree, the broken shell of the humble mollusc, will each alike be mended and restored by the invisible Life-spirit which operates silently in each, and by such various methods.

In the presence of this mysterious Power our great scientists are nonplussed; they can neither analyse, nor classify it and are obliged to be content with the registration of its effects. Nor need we wonder at this, for the operation of this healing and energizing force is none other than the manifestation of the Lord of Life who is immanent in all creatures, and ever seeking expression in individual forms.

When the human system is invaded by malevolent bacteria and microbes, the benignant living cells within us overcome and expel them and save us from disease. They act thus whenever the sum total of our vitality—or voltage—is such as to evidence the fact that they are in fit and forceful condition. If they are not properly fed with those elements which are needful for their sustenance and welfare, they soon run down, and we become aware of the fact by realising that we ourselves, have run down. Our voltage is below the normal; *we are below par*. We then are liable to become the prey of those ceaseless microscopic enemies which are ever ready to pounce upon the unfit.

If our corpuscles are weaker than the invading foes, no drugs can save us,—we are doomed. Hence the importance of keeping our nerve centres well charged, for we then know that the minute life-cells are in vigorous condition.

To accumulate vitality our food must contain all the chemical elements which we need. Nitrates for muscle building; carbons for heat and energy production; fats and phosphates and other mineral salts for the sustenance of brain and nerve-force. None must be permanently omitted. If, for instance, we exclude organic phosphorous from the food of a

man of mighty intellect, he will, in due time, be reduced to a stage bordering on idiocy. We can obtain this phosphorous in such foods as cheese, milk, whole-wheat bread, oatmeal, peas, beans and bananas. But inorganic phosphorous in the form of drugs or pills is dangerous.

The other elements are also necessary, and our diet must contain the whole of the fourteen from which the body is constructed. This fact suggests the wisdom of making our diet *as varied as possible*. Nature will assimilate the necessary elements if opportunity is thus given her.

The human body, and its brain and nerves, are in the first instance constructed, and are then continuously reconstructed from food—and from it alone. By this term I refer to that nourishment which reaches us through the digestive apparatus, and also that which comes through the lungs, etc. *Just as we eat, so we become*; and our thought is almost entirely the outcome of our food-pabulum. The numerous cases of mental idiosyncrasy, incompetency, and aberration which we see around us, may, in nearly all instances, be traced to erroneous feeding.

To store vitality we must live *by method*, and take some trouble. Nature's greatest gift is not to be obtained haphazard and without thought and effort. We must eat wisely, and breathe wisely, and live wisely; and the closer to Nature we get, the better it will be for us. One hour of early morning sunshine is worth several in the after part of the day, and the atmosphere which has been vitalised by its rays contains the life-giving oxygen upon which our vitality so largely depends. To rise with the lark and retire whilst the night is still young, is to walk in Wisdom's way, and though this may involve, in some cases, a mid-day siesta in the summer-time, it is in accordance with Nature's plan.

The habit of deep-breathing, like the habit of living much in the open air, yields important results. We should remember that the atmosphere consists of oxygen and nitrogen—the very elements of which our bodies are chiefly constructed. Life and vigour *can be inhaled*, but few persons have learned the art.

The habit of cheerfulness tends to promote the assimilation of food which vitalizes—and thus it favours longevity.

Exercise—of an intelligent and healthful sort—is needful to make the life-current pulsate through our bones and tissues. Without it our organs do not get properly nourished and re-built; stiffness and atrophy set in. Every organ must be used if we are to secure complete development and health.

Calcareous deposits must be eliminated by drinking soft water and fruit juices, or our veins will get incrustated like the interiors of the water-kettles in many households.

The skin must be kept pure and open by ablution, the teeth must be cleansed frequently lest they become a lodging for bacteria, and food which is likely to contain disease germs and decomposing bioplasts (such as dead bodies) must be eschewed.

Worry and care must be banished, as far as possible, from our lives, and vitiated atmosphere must be avoided—as well as all unwise and excessive expenditure of nerve-force. For these things deplete the storage battery of human electricity and lessen its voltage.

The Coming Race will master the secret of this accumulation of life-force, for it is one of those higher things to which mankind is slowly rising upon the stepping-stones of past mistakes and painful experiences. Let us keep abreast of the times and win our way to Life more abundant.

Sidney H. Beard.

Sacrifice.

Dear Lord! what though my path be set with sorrow,
And oft beneath some heavy cross I groan,
My Soul, weighed down, shall strength and courage borrow,
At thoughts of sharper griefs which Thou hast known!
And I in tears will yet look up with gladness,
And hope, when troubles most my hopes would drown;
The mournful way which Thou didst tread with sadness,
Was but Thy way to glory and Thy crown. Ray Palmer.

I have many times written of the superior beauty of the life of the higher culture. The daily joy that it offers to its votaries, of mental rest, of ethical harmony, of the happy consciousness of pains lessened and tortures ended.

I have often written of the great difference between the crusade against flesh-eating and the crusade against vivisection—how that victories in the latter field are won by making *other people* better, while successes in the former are crowned by improvements in the *self* character.

The joy of the higher life is one that never palls, for it is a continuous harmonising of our habits to our higher instincts, and the aristocrats of life must perforce, as an essential result of their better breeding, abstain from eating what cannot but be looked upon as a disgusting food.

I would, however, for the moment turn to an entirely different view of how life is affected by a changed dietary.

And herein the great problem of Sacrifice must be faced. I do not speak of the so-called sacrifice of the flavours of nice things and the savours of the wild venison and the steaming odours of Egyptian flesh pots. I do not count the lost joy of the sausage and the passed-by fragrance of high game, or the erstwhile sound of frizzling bacon, or the penetrating aroma of fried fish, for these pleasures of the stomach soon fade away from the men and women of higher culture who before long begin to look back upon these former pleasures as things of vulgar taste and almost of loathing.

It is the same with those who once loved bull-baiting and cock-fighting and pigeon shooting and ratting, with the fierce joy of the inherited hunting instinct. They learn, when they have given up all these things, having been touched by their higher humane spark within, how low and vulgar are the tastes which they formerly thought so grand and manly.

There are many who still think that the highest joys of the day consist in tracking defenceless animals and in testing their own power of vision and their control over their finer muscles of direction by breaking rabbits' legs with leaden pellets and dabbling the beauteous plumage of the sky birds with their own blood. There are many whose Sunday seems to have been a wasted day if they have not watched a dog worry a cat to death, or two dogs fight for all they are worth, or rat after rat gamely face the impossible when a terrier's jaws stand between it and liberty.

There are Neros in every rank of life to-day who revel in watching suffering and death, and whose appetite grows grosser upon its food.

To them, to deprive them of their brutal sports would be a deprivation indeed, and into whatever beautiful surroundings you might put them, they would still pine for their old haunts of cruelty and their old ways of brutality.

In the same way there are the lower classes in dietary, the Caligulas of the table. To them the smell of a roasting pet lamb or the flavour of a boiled cow is positively congenial and quite in harmony with their best within.

If you induced such people to vegetate they would be always moaning for the smells they have lost and pining for the body flavours they have given up.

I am not then speaking of people of lower culture who have been forced to abstain from flesh foods prematurely on grounds of economy or health and to whom their present abstinence is a real deprivation and an involuntary sacrifice.

I am the rather thinking of those who have joyfully embraced the higher life as soon as it was shown to them, and who, the moment they learned that it was not necessary for the best health and life and development of civilised man to kill and eat the bodies of their lower fellow creatures, thanked God with an exceeding glad joy and at once entered into the inheritance of their birth.

These, even these, have to offer up a goodly sacrifice upon the altars of the divine in order that they may become Saviours for countless races who will follow after.

There are those who see the light, who know the truth, and who are quite cultured enough to vegetate, but who, for the sake of peace, ask no questions when they eat in public, and to avoid the stigma of faddism or the worry of causing trouble, partake of the portion of the dead.

I have no word of judgment upon them, nor dare I utter one sentence of blame. They have done what they thought right and fitting, but they have fallen short of the glory which aureoles the head of every Saviour be he never so humble.

They who will to-day step out and proclaim that they abstain from flesh-eating because it is contrary to the moral law and to their highest instincts of what is lovely and beautiful must be prepared to endure many hardships and suffer many things, and this thankfully and joyfully, because thereby they know that their sufferings shall make the way easier and the path smoother for those who shall follow in increasing numbers year by year.

And here and now do I proclaim the great privilege of being allowed to participate in such a great sacrifice.

There was a poor sculptor who had been inspired with a great vision of the Christ, and with feverish zeal he starved and toiled in order that he might hand on to all time a sculptured figure that would speak of the infinite compassion that he had seen upon the sacred face.

The clay model was finished in his poor hovel, and exhausted and hunger worn, but with a sense of great peace he wrapped his poor bed-clothes around him and sunk to sleep.

Suddenly he awakened with a great fear upon him. . . . A sudden frost had fallen upon the city, and it had entered into his wretched attic.

He knew that if the frost were to touch the statue the wet clay would fall into sundered pieces, and all the beauty of the love-laboured lines would be lost for ever.

Hurriedly he got up and looked for some covering that he might throw over his priceless treasure; but the squalid chamber was bare. There was nothing, nothing, nothing but the few clothes he wore and under which he had been sleeping.

With the tender care of a mother he took them one by one and wrapped them round the statue, whose benign dignity seemed to smile and bless him as it disappeared from view.

More and more bitter did the frost fall that long night, colder and still colder as the hours dragged on.

In the morning when they came to the attic chamber the statue was saved, but the sculptor was dead!

Surely that sculptor is an object of reverence to imitate, not an object of pity to shun.

Such is sacrifice. Such its hardness and its pain and its loneliness and its weariness—but such, too, its inestimable beauty, its pathetic charm, its golden halo!

There is then a special beauty in the fact that now and to-day there is a scope for much sacrifice in connection with our gentle creed.

For those who will to take it up there is much contumely and many a jeer, loss of social intercourse and of many a comrade, difficulties at home and worries abroad, theological battles and economical arguments, and sometimes a career spoiled and parental aspirations blighted.

And herein lies the way to many a heaven-blessed Calvary, and to many a crown of hallowed amaranth.

Josiah Oldfield.

My Mother.

SHE gave the best years of her life,
With joy for me,
And robbed herself, with loving heart
Unstintingly.

For me with willing hands she toiled
From day to day:
For me she prayed when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now;
And Time has set the seal of care,
Upon her brow.

And, though no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And 'mid His gems, who showers His gifts
As shining sands,
I count her days as pearls that fall
From His kind hands. *A non.*

GLIMPSES.

A blow always hurts most the one who gives it.

* * *

The conscience of many persons is a fear that they may do something that others will not approve of.

* * *

He who does not wisely conserve his forces in the spring-time of youth may have none to cheer and bless his old age.

* * *

The ladder that reaches to Heaven is made up of Love, Wisdom, and Kindness, Gentleness, Generosity and Unselfishness.

* * *

All want happiness, but go about the wrong way to get it, by running after it, instead of doing the good out of which it evolves.

* * *

In all cases of inharmony keep silent until you have changed the thought of anger to peace. This is not easy to do at first, but "practice makes perfect."

* * *

This world is being made very uncomfortable for the animal man, and it will become increasingly more so unless he experiences a change of mind and heart.

* * *

The "regular" doctor, who relies wholly on drugs or vivisection, is the only individual in the State who is given a license to commit murder. He may murder one or a thousand in his ignorance and cruel experiments, and he is accountable to no one for his conduct.

* * *

Everybody applauds the efforts to suppress vice externally, but when it is brought home to each individual that he must suppress the cause of vice within himself he becomes angry and calls you a 'crank.'

The World's Advance Thought.

Our Christian Duty.

"I have said nothing about religion," says Dr. T. T. Munger towards the close of an article on the rights of Dumb Animals. "Well, I have not used the word

'religion,' but what I have said lies very close to it, and pertains to its inmost nature. We are in a world made by God, and filled with beings whose life proceeds from Him. God loves all, and all beings are to love one another,

for love is the source and law of their existence."

"Without perfect sympathy with the animals around them, no gentleman's education, no Christian education, could be of any possible use" said Ruskin.

"When our greatest of teachers told us that 'a sparrow shall not fall without the knowledge of Him whom we worship,' He told us plainly enough that a moral responsibility

rested on the author of the fall." So writes Mr. W. J. Stillman in his *Plea for Wild Animals*. . . . "To those who have once admitted the Divine sentiment of charity and affection for all the sentient creatures of our Maker, it becomes a part of the religion of the heart. . . . A religion, he adds later, "which is only an extension of the obligations imposed on us by the Head of the Christian Church, and even indicated by Him."

"Have you ever thought," exclaims Talmage in a sermon on the Nativity, "that Christ came, among other things, to alleviate the sufferings of the brute creation? . . . When you abuse any creature of God you strike its Creator, and you insult the Christ, who though He might have been welcomed into life by princes, and taken His first infantile slumber amid Tyrian plush and canopied couches, and rippling waters from royal aqueducts dripping into basins of ivory and pearl, chose to be born on a level with a cow's horn, or a camel's hoof, or a dog's nostril, that He might be the alleviator of animal suffering as well as the Redeemer of man."

Does perfect sympathy with animals teach us to slay and eat these, our fellow creatures, when all the while Ceres and Pomona offer us a delicious and sufficient sustenance? Can sympathy and love, awakened to the dark truths of flesh-eating, brook the needless horrors of the cattle-ship, the darkened prison-pen of the fowl, or the blood-stained slaughter-house? Light and darkness are as compatible as love and murder.

Our flesh-eating has created an Animals' Hell. Our Christian duty is to imitate that Divine charity for all creation. Can we then realize these dark truths and as Christians continue to take part in such bloody work? Christ loves everything that breathes. What a triumphant argument for the Christian vegetarian! What a condemnation for the Christian flesh-eater!

Shall the Christian point to Christ's fish-eating as His example, or shall he point to His sympathy and love for all the animal world? Contrast the two. The one depends upon an incidental allusion or indication in the record of one or two events in the life of Christ. The other is of the very essence of His whole life and teaching. A mistranslation in the text, or a slight discovery with regard to these particular events, would overthrow the first. Only a total denial to

Christ of this Divine charity and affection for all living things, an attribute in harmony with the wondrous love that beautified His whole life, would overthrow the second. Is it a mystery that such a record exists? What then shall we say of the Christian spirit, whose guiding impulse should be love and sympathy for all creation, which withholds condemnation—nay, seeks even justification, of a vast and cruel butchery of these lower creatures to which by Christ's own example the Christian owes his compassion and sympathy; a butchery unbidden by stern necessity, and amongst a people proud of its Christianity, its training in humanity in the home, its humane literature, its laws for the protection of domestic animals, its societies for anti-vivisection, and the prevention of cruelty to animals?

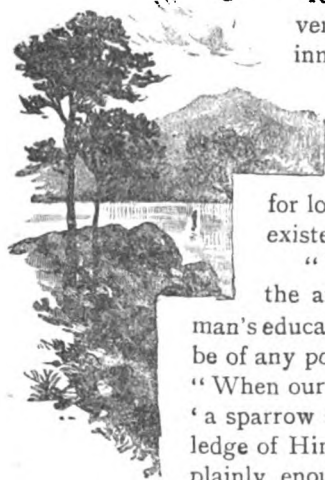
But let us follow the contrast. Christ ate fish. Follow this thought with custom's inevitable logic to the justification of fish-eating, to the justification of flesh-eating as it is in our age, despite its unparalleled tale of animal suffering and human degradation. This justified, realize, if possible, its terrible significance. The Christian whose religion is love may with God-given right and Christ's approval take his part in a custom bringing, without even the plea of necessity, an appalling amount of pain and torture upon millions of harmless creatures, creatures, too, born through man's agency only to be slaughtered for his appetite. The needless horrors of the shambles thus justified, let it lead you to its equal justification of the horrors of the chase, the battue, the seal-hunt, and the vivisectioners' laboratory.

The desire for flesh, the fondness of sport, the love of luxurious attire, of furs, feathers, or birds for personal adornment, enthusiasm for the advancement of science, the hope of benefiting humanity by curing disease and saving human life—which is the worthiest plea? Which then has the greatest justification, butchery, sport, murderous millinery, or vivisection?

Listen to this equal justification from the lips of opponents to Vegetarianism and Animals' Rights. "Man may," runs the "Catholic Dictionary" "according to the express permission of God, given to Noe, kill animals for his food; and if it is lawful to destroy them for food, and this without strict necessity, it must also be lawful to put them to death, or to inflict pain on them, for any good and reasonable end, such as the promotion of man's knowledge, health, etc., or even for the purposes of recreation." Note a learned logician's incidental reference. In his "Elements of Logic," Archbishop Whately thus illustrates the *argumentum ad hominem*. "A common instance is the defence, certainly the readiest and most concise, frequently urged by the sportsman, when accused of barbarity in sacrificing unoffending hares or trout to his amusement. He replies, as he may safely do, to most of his assailants, 'Why do you feed on the flesh of the harmless sheep and ox?' and that this answer presses hard, is manifested by its being usually opposed by a 'palpable falsehood,' viz., that the animals which are killed for food are sacrificed to our 'necessities;' though not only men 'can,' but a large proportion (probably a great majority) of the human race actually 'do' subsist in health and vigour without flesh-diet."

Take up "Chambers' Encyclopaedia" and read the article on Vivisection. "If man," it runs, "may legitimately put animals to a painful death in order to supply himself with food and luxuries, why may he not also legitimately put animals to pain, and even to death, for the far higher and more noble object of relieving the sufferings of humanity and of prolonging human life?"

When you have followed the thought thus far, when you have justified Butchery, Sport, Bloody Fashion, and



Vivisection, speed with it swiftly and surely into the terrible doctrine of the "Catholic Dictionary" that "the brutes are made for man, who has the same right over them which he has over plants and stones," and of Joseph Rickaby's "Moral Philosophy": "There is no shadow of evil resting on the practice of causing pain to brutes in sport, where the pain is not the sport itself, but the incidental concomitant of it. Much more in all that conduces to the sustenance of man may we give pain to brutes, as also in the pursuit of science. Nor are we bound to any anxious care to make this pain as little as may be. Brutes are *things* in our regard."

Turn now from this revolting creed to the thought of Christ's Divine love and sympathy for all creation. Follow it in the spirit of Spurgeon's noble denunciation of vivisection: "I wish evermore the utmost success to all protests against the inhuman practice of vivisection. It does not bear to be thought of. How it must excite the righteous indignation of the All-merciful Creator! It is singularly sad that there should need to be an agitation on such a question, for one would think that the least enlightened conscience, would perceive the evil of such cruelty, and the most hardened heart would retain sufficient humanity to revolt against it." Follow it too in the Christian appeal of Coleridge, the Lord Chief Justice: "What would our Lord have said, what looks would He have bent upon a chamber filled with 'the unoffending creatures which He loves,' dying under torture deliberately and intentionally inflicted, or kept alive to endure further torment in pursuit of knowledge? . . . To anyone who recognises the authority of our Lord, the mind of Christ must be the guide of life. 'Shouldest thou not have had compassion upon these, even as I had pity on thee?' So He seems to me to say, and I shall act accordingly."

Trace the beauty of this thought in Stillman's story of his realization of this religion of the heart, this extension of the Christian's duty: "A baby squirrel, brought to me by a village boy, and which I bought in order to give it more effectual protection, first taught me, by its devotion and its almost human sympathy, the community of all sentient being, and awakened in me the perception of the common parentage of the great Creator; and, once the germ of the great truth planted, I found that, like the mustard seed in the teacher's parable, it grew to a great tree which sheltered the birds of the air and the beasts of the field; and it brought me a reward I had not dreamed of, in a broadening and intensifying of my spiritual nature which gives me a new sense of existence; for the love which is the essence of the teaching of Christ, and which is the great reality of His religion, had until that quickening remained a partial and almost dormant element of my life. My little four-footed teacher left me at his death a tearful recognition of a visit of my Maker in disguise, and ever since, my heart, like that of St. Francis, has widened to the admission of all living things." Catch the harmony of this thought with the spirit of Josiah Oldfield's humanity—"For very many years I have not consciously eaten of the dead body of any animal, and so long as the cruelties of slaughter-houses exist, and so long as I have any spark of humanity left in me, I may not do so." Hear the poet sing—

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.

How vivid the contrast! Dwell upon it. Realize it. Then ask, Which is the Christian's guiding thought? Which points to his path of duty?
H. Waterhouse Marsden.

Facts for Business Men.

Speaking generally, the vegetarian is more abstemious than the carnivorian, and, therefore, longer lived.

Only last year a septuagenarian Kilburn doctor gave a striking proof of the efficacy of muscular vegetarianism. Notwithstanding his seventy-eight summers, this hale old gentleman bicycled over 1,000 miles of the United Kingdom in a month, upon a diet of bananas, tomatoes, bread and cheese, and cocoa.

Equally remarkable was the result of the famous Berlin to Vienna walking race of 1893. There were in all some sixteen competitors, and the first two came very near making a tie of it. The third man, however, was twenty-two hours behind them, and the remainder straggled in at varying distances. The amazing discrepancy between the form of the first two men and that of the remainder naturally excited much comment, and an explanation was eagerly sought after. It was speedily forthcoming. The winners were vegetarians—the others were not!

Why do such large numbers of business men suffer agonies with indigestion, turning, as they grow older, into confirmed dyspeptics, with rheumatic and gouty tendencies galore? The reason is two-fold. The stress of modern business renders it impossible for them to take the necessary amount of daily exercise, whilst the influence of habit holds them to the heavy meat meals which are only suitable to persons leading an outdoor life.

Now it is obvious that a good square meat meal taken in the middle of the day, and which any doctor will tell you requires some hours for digestion, does not best fit the consumer for an immediate resumption of brain work. The process of food digestion causes a rush of blood to the stomach; the process of mental digestion causes a similar rush to the brain. Unfortunately the blood cannot simultaneously serve two masters. Either one or the other must take its chance. But the brain work must be done; therefore the stomach suffers. Therefore, too, the indigestion, the torpid livers, the gout, and what-not of so many busy city men.

Ninety-nine out of every hundred of these men would do better as vegetarians. There is no more clear-headed man than your systematic vegetarian, for liver troubles and the numerous kindred ailments which arise from much meat and little exercise are to him unknown. The cost of the diet is considerably less than that of a meat menu, and it has, therefore, much to recommend it to that great class of poorly-paid city toilers to which it is so peculiarly fitted from a hygienic point of view.

Pearson's Weekly.

THE SUPREME IDEAL.

Christ preached for the far-away ages, and it was the world's misfortune that it thought He was teaching us a creed when He was talking about the ideal life. Every generation views Him from a higher vantage ground, and every generation adds to the general faith in Him. But in nothing were His revelations more important than when He spoke of love, not self-love, but world-love, love of humanity, pity for its weaknesses, the kind of love which makes sacrifices for the benefit of those who refuse to accept them, even, or who are ungrateful for them. It is the central command of Christianity, the only regenerating power, the one Divine influence which is to redeem mankind.

George H. Hepworth.

Editorial Notes.

The leading article which was published in the February issue of this Journal entitled, "Churchianity and Ethics," and which controverted the position adopted by the Bishop of Calcutta concerning "the true Christian attitude towards animals" has been largely reprinted in the Indian Press. Many journals, including that published by the Theosophical Society in Bombay, reproduced it in its entirety, and the comments of



the native Papers reveal only too clearly how deeply the best native thought resented Dr. Welldon's justification of vivisection and carnivorousness.

India is not hostile to Christianity, as many persons suppose, and the failure of Christian Missions in that land is almost entirely owing to the fact that the religion of Jesus is not presented to the Hindoos in an acceptable form or uncontaminated with the barbarous ideas and customs of modern Christian civilisation. I would urge all who take a deep interest in the evangelization of Oriental nations to use their influence to bring about some reform of our missionary methods, so that those who are sent out as representatives of the gentle and harmless Founder of our sacred religion may not betray its interests by being identified with inhumanities which so many of our Oriental brethren regard with loathing and scorn.

* * *

THE WORLD'S NEED

An interesting letter has reached me from a lady in Bridgwater asking me to emphasise the importance of the Gospel of Health and to give it a prominent place in our programme. She writes thus:—

"There is a lofty view of Health in which the question stands in the very forefront of moral progress, no whit behind the most lofty promptings of humaneness towards the animal creation. As a race we hardly know what positive serene vigorous health means; it scarcely exists among us as more than a negative quality—a freedom from the ills we see our neighbours suffering from, and on which we scarcely dare to congratulate ourselves lest our pride should have a fall.

And what does this not import to our spiritual nature! The action and re-action of body and mind is endless, and it would be easy to fill pages with instances. Some of the most obvious are tempers soured, gloomy habits of mind, dullness of spirit, nervousness, and anxiety, and fear, sloth and laziness—all due to a body and brain not in fine working condition.

It seems to me that we cannot know what life in the largest and fullest sense is until we have subdued disease, not by a pseudo science which seeks to get at the heart of Nature by every unholy method, and, knife in hand, but by simply and reverently sitting at Nature's feet, and learning her lessons of sun and air, and pure water, and the fruits of the earth.

We need to hold up an ideal of health for the sake of our brother man, who is almost as grievously downtrodden by our customs as our fellow-creatures the animals.

I heartily endorse these sentiments and would take this opportunity of reiterating the claim which has so often been made for this Movement, viz., that it is the *most beneficent Movement of modern times*. We are not only seeking to benefit the oppressed races of creatures who are immolated in their countless millions upon the altars of human ignorance and selfish appetite, but we are also seeking to benefit their oppressors by leading them to forsake a racial sin against physical law which brings upon the transgressors and their children the penalties of disease, demoralization, and premature decay.

I invite thoughtful philanthropists to investigate this claim, and, if they find it is based upon sound arguments and indisputable facts, to help those who are engaged in this gigantic task of saving the human race from the sin of carnivorousness and its punishment.

CANCER IN COWS

The Veterinary Surgeon to the Corporation of Glasgow, in his Annual Report of Meat Inspection, confirms the fact that the internal organs of cows are frequently affected with cancer. "This disease," Mr. Trotter states, "is comparatively common in Irish cows."

For a long time I have been trying to find out what becomes of cancerous cells when they enter the human body in the form of animal food which is in most instances only partially cooked. Are they liable to reproduce themselves? Can any flesh-eater be absolutely sure, when he eats his meal of cow's flesh, that he is not taking a mouthful of micro-organisms that will "run amuck" in his own constitution. May he not by his action be virtually signing his own death warrant?

We hear a great deal about the wonderful triumphs that medical science is to achieve "in the sweet by-and-bye" through improved and up-to-date methods of treatment of Tuberculosis and Cancer, but at present these achievements exist chiefly "*in nubibus*." It is high time that our doctors applied themselves in real earnest to the *prevention* of these diseases by proclaiming the causes, or even the *suspected* causes, of these maladies in human beings and by pointing out to the public their danger. When this plan is followed in place of the visionary and unpractical methods which are at present often pursued we shall have our medical men and our medical journals telling the people that it is dangerous, and that possibly it may even be suicidal, to eat the cancerous and tuberculous bodies of cows and bullocks, sheep and pigs.

* * *

MEDICAL SILENCE

The work of breaking down the conspiracy of silence which apparently exists in connection with this important subject in the medical world is an arduous one, but it will yet be accomplished in spite of the cold water which is poured upon those who are trying to publish abroad the significant truths which ought long ago to have been taught by our family doctors and prominent physicians. Whilst there is not one doctor in a thousand who would publicly declare that it is safe for a human being to eat the flesh of a cancerous or consumptive *human* animal, there is also probably, at present, not more than one in a thousand who is warning his patients against the dangerous practice of eating day by day the carcasses of animals belonging to the sub-human races. And yet it is a well-known fact that the corpses sold in our butchers' shops have, in a considerable percentage of cases, been afflicted with these dire and malignant diseases.

* * *

CAN CANCER BE CURED?

A ray of hope has at last dawned for sufferers from the terrible malady of cancer. It may be too early yet to speak definitely and with emphasis on the subject, but it is a fact that my friend and fellow-worker, Dr. Black, of Torquay, has been treating a case of cancer of the breast with such success that he now ventures to hope that a perfect cure will be effected, and this without any operation. The disease had advanced to the final stage, emaciation had set in, and a large open sore of the most distressing kind—the nature of which I need not describe—was apparent.

By treating the patient with carefully chosen vegetarian diet and certain vegetable medicines, combined with oxygen in certain forms, a recovery has taken place, the wound has become quite healthy and very much reduced, and there is every reason to hope for a complete cure. When this is established, I will comment again on the subject, as Dr. Black will probably read a paper before the British Medical Association, setting forth his treatment.

* * *

THE VACCINATION CRAZE.

Glasgow has recently passed through a bad attack of the vaccination delusion, and strong efforts have been made by interested parties, and those whose sympathies they have won, or whose feelings they have worked upon, to compel men women and children to be inoculated with the cowpox.

Dr. Hadwen, Medical Officer of Health for Gloucester, has however, come boldly to the rescue and has delivered lectures on the subject in Public Halls in the city, which were procured with difficulty for the occasion, and he has triumphantly refuted the arguments of the compulsory vaccinators. He has shown that in nearly all the recent epidemics of small-pox the disease has commenced on a vaccinated and re-vaccinated person; that cowpox and smallpox are entirely distinct maladies, and, that the statistics published by pro-vaccinators in general, and those of Glasgow in particular, are both erroneous and misleading. His arguments appear to have been so sound and convincing that sympathetic resolutions were enthusiastically carried, and the medical champions of enforced vaccination appear to have considered it the wiser course to maintain a discreet silence.

I hope that Dr. Hadwen will publish his speeches in pamphlet form, as they contain many startling and interesting revelations concerning the prevalent superstition.

* * *

**CATTLE
TRAFFIC
HORRORS.**

Many persons, when they are first made acquainted with plain facts concerning the cruelties of the cattle traffic, are inclined to think that Food-Reformers must be exaggerating as they tell forth wrongs which are suffered by the animal creation in connection with the food supply of carnivorous humanity. Such, however, is not the case, and it would in fact be difficult, if not impossible, to find words which would overstate the case.

At the Annual Meeting of the R.S.P.C.A., at Perth, on April 19th, Mr. C. A. Murray spoke as follows, concerning the treatment of animals at auction markets in that town:—

"To his mind the treatment was positively revolting and perfectly disgusting. He had seen blows showered on animals, on the poor brutes' heads, eyes, and everywhere, and it made his blood boil when he saw that, and not a hand raised to stop it. Those fiends in human shape—he could call them nothing else—seemed to have no feeling at all except for drinking. He believed many of them were half drunk when they showered those blows upon the cattle, and he thought the Inspectors, if they had the power in the marts, should try to stop this conduct. (Applause.)"

* * *

THE DISEASED- FLESH TRAFFIC. Some astounding revelations have been recently published in the columns of the *Sun*, concerning the filth which is used in making sausages and potted meats, etc.

A special correspondent of that paper has been making a tour of inspection and doing some amateur detective work, with a view to ascertaining the truth concerning this subject. As a result of these investigations, the *Sun* makes the following declaration:—

"As to the kind of meat used, it is generally admitted that it would not pay to supply sound horse-flesh for sausages, or to sell it at the lowest rates paid for beef, mutton and pork in the open market of the very poor.

But the animals suffering from greasy heel and other loathsome diseases are thrown into the common stock, which goes into the human food market.

Pigs which have died from swine fever, or other diseases, are sent to join the flesh of the nobler beasts; and practically anything which it is possible to cut up is used."

This statement is corroborated by the Chief Sanitary Inspector of Bethnal Green, who has also been on the track of those who make a living by poisoning the public. Inspector Foot states as follows:—

"I have absolutely no doubt that there is an enormous amount of filthy poisonous food (of course, deeply masked with condiments) dealt in, and that regular well-established markets and agents exist for this purpose, and are as well known in certain circles as are the *tona-fide* recognised markets.

"In one case the market is open, in the other it is carried on in underground channels, but just as regularly and just as well known to those who deal in it as is the other."

Truly our carnivorous friends would do well to enquire as to what kind of dead bodies they and their children are eating, and, if their enquiries into this subject are in any respect thorough, a considerable percentage of them will realise that even for the sake of mere selfish interest it should be wise for them to join the ranks of the rapidly increasing host of abstainers from flesh and blood.

**POPULAR
REFORM WORK.**

The ways of this world are both peculiar and interesting, and the reformer must be careful not to tread upon any tender part of the toes of Society if he wishes to be tolerated, encouraged and assisted by those whose particular sins or weaknesses he winks at.

A few days since, a paragraph in one of our London Dailies—which has not a spark of sympathy with those who deprecate butchery or the scientific torture of animals—extolled in glowing terms the splendid work accomplished by the Society known as "Our Dumb Friends' League," in paying the licences of certain dogs which had been overlooked by our absent-minded friend Thomas Atkins whilst away in the South. The writer waxed so eloquent over the picture of the returned warrior and his canine friend falling upon each other's necks (probably for the first time in their lives) that one almost felt inclined to shed tears of emotional sympathy.

The conversaciones, dances and meetings of this particular Society would appear to be crowded by fashionable people of the aristocratic world, whose kindly sentiments are evoked on behalf of donkeys and other animals who are not so well groomed and cared for as they might be.

I once hoped to co-operate with the leaders of Our Dumb Friends' League, but found that the Committee was apparently opposed to the idea of doing anything to combat the frightful barbarities of the slaughter-house and vivisection laboratory, and this fact showed me very clearly that the propaganda of the League was intended to be sentimental and popular rather than practical and remedial. I would not be misunderstood in this matter, for I am in hearty sympathy with the work of the League, as far as it goes, and I would subscribe to its funds if I did not feel that a larger amount of humane work could be accomplished by spending the money in a more practical manner. These remarks are penned simply because I feel that humanely disposed persons and Societies need an exhortation to be practical, consistent and courageous, and to help in the great struggle against the worst forms of brutality which exist in these Christian lands of ours—irrespective of the consideration whether it will pay financially to combat popular cruelties and inhumanities which enjoy the support and patronage of the great and the wealthy.

On one occasion when a royal procession passed the headquarters of the Salvation Army, a huge emblem of loyalty was fastened outside the building, bearing the words "God save the Queen"—which, of course, was interpreted literally by our salvationist friends. In a similar spirit I would feel constrained to say "may God bless Our Dumb Friends' League—and incline the hearts of all the members to cease from participating in the infliction of cruel wrongs upon our dumb friend the cow, who, after supplying us at great personal cost with calves and milk, is poleaxed to death by brutal executioners to supply a toothsome but needless type of food for fashionable and worldly zoophilists.

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**CRUELTY
AT THE ZOO.**

The *Saturday Review* deserves the thanks of all Humanitarians for drawing attention to the fact that a shocking amount of inhumanity is apparent in the Gardens of the Zoological Society, where large numbers of liberty-loving animals are condemned to life-long imprisonment in wretched cages which are not large enough to admit even of proper exercise. Confinement in these dens must for many of the inmates be a process of slow torture. The keeping of monkeys, wild cats and other creatures which have been accustomed to roam at will and to climb the trees, in small kennels or meat safes which are only just large enough to enable them to turn round, is an unmitigated form of cruelty which deserves condemnation on the part of every Zoophilist.

I invite Humanitarians to protest against the treatment which is meted out to these inoffensive creatures and to use their influence to induce the Zoological Society to cease tormenting animals in Regent's Park, and, either to provide proper accomodation so that they may be seen under conditions which are calculated to give the public some faint idea of

their natural haunts and ways of living, or else to release these unhappy victims by a merciful death or by returning them to the wilds from which they were taken.

* * *

PERSONAL EFFORT (AN ILLUSTRATION).

An illustration of what may be accomplished by each individual soul who is in earnest is contained in a letter which has just reached me from a recent convert in Hull. A short time since he picked up a copy of my Guide-Book at a bookstall, and he at once made up his mind to help on our crusade. In a short space of time he has studied the subject, and has now given a lecture on it, with the result that at the end of his address he sold fourteen Guide-Books at one shilling each, together with other literature. I only mention the sale of the books to show that he produced genuine conviction in the minds of the audience, but if all those who believe in the principles which, as an Order, we seek to spread, were to set to work in this fashion—instead of leaving the bulk of the work to be accomplished by the over-taxed 'willing horses' who have voluntarily harnessed themselves in front of our car of progress—we should soon see the number of the victims of the slaughter-house lessened by hundreds of thousands per annum.

* * *

THE DANGERS OF HYPNOTISM.

A well-known author writes me on this subject as follows:—

I was very glad indeed to see your outspoken remarks about hypnotism. They are calculated to do much toward counteracting the influences that are being brought to bear on mankind to their detriment.

It is claimed by some operators that "much good is done, drunkards reclaimed, vicious propensities wiped out of mind, diseases cured, etc." but this seemingly better condition is the result of an overpowering influence and not the result of growth, hence, when the influence is removed the condition is still found to be present, and the patient with less mental strength. For it cannot be that any mental powers are increased by negative methods, or by any mind subjugating another.

If one will only look at the ridiculous picture of persons under hypnotic influence as sent out in the advertisements and consider for a moment that "men are fishing in a drawing room, with cotton and walking sticks"; "fighting down bees that don't exist"; "afraid to drink a glass of water thinking it to be poison"; it will give one an idea of its use.

Just think of men being put before a whirling ball to get their senses bewildered, and then to be subject to the will of another, to do whatever pranks he chooses to dictate. Is it not degrading to manhood?

That, however, is not the worst phase. One firm deliberately advertises that the power can be used to make people sign documents against their desire. It is against such influence that we have to guard, and I would say that the only safeguard against persons who practice such arts is a positively positioned mind.

It is only the negative and fearful who can be influenced, those who don't think, those who don't know what to do, those who are ignorant. Hence, the remedy is self-development, self-reliance, self-poise, education. This can only be gained by right thinking and exercise of the will in one's own behalf, and mentally connecting one's self to the best positive thought current now sweeping over the land, and by reading the best literature.

The people who read bracing, life-giving, self-asserting, power speaking literature do not give in to such influences and do not want to read about hypnotism, being filled with a power that is unknown to, and unbelieved by the majority.

The difference between the two is this: one is ruled, the other rules himself; one is deluded the other is awakened to the facts of spiritual life and power; one is overcome, the other overcomes; one is weak the other is strong; one is liable to be put into a state where he is such a fool as to believe anything he is told; the other is educated and thus made free by knowing the truth.

When anyone learns the powers which are inherent in his own mind he will not borrow powers from another nor suffer another to make him his slave.

I am glad to see there is a movement on foot in America and this country to show up the truth concerning the subject and I wish it success. I would also like to advise everyone as a safeguard never to practise anything which necessitates negative attitudes of mind or body or the giving up of reason. It is destructive, and renders the actor susceptible to every adverse thought current. On the other hand one should practise in that line which builds up mind and body and makes them feel "they are power."

The above remarks will doubtless prove helpful to some of our readers. There are two classes of persons to be avoided: (1) Quack vendors of high-priced books, or "courses of instruction" on hypnotism; (2) teachers of occult sciences who not only teach but also use their arts to gain their own ends when they come across pupils whose

minds can be easily controlled. The uninitiated become an easy prey to unscrupulous persons who are adepts in the exercise of mental influence. Therefore the wisest plan is to educate oneself, instead of submitting to the tuition of strangers who may not always prove to be worthy of trust.

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THE HUMANE HOSPITAL.

I am glad to learn that the claims of the Hospital of St. Francis are beginning to be recognised by those who are opposed to the vivisection of animals in hospital laboratories, and to the employment of vivisectors as doctors of the sick and helpless poor. The sum of £50 has already been received from Lord Harberton, and £200 from Mrs. Grove-Grady, towards the sum required before June for the purchase of the premises adjoining the hospital.

* * *

NEVER TOO LATE TO MEND.

Many persons seem to have the idea that it would be dangerous for elderly folks to give up eating flesh-food, to which they have been so long accustomed. This is quite a fallacy, for I know many men who have become Food-Reformers after having passed their sixtieth year who have benefited so much in health by the change that they are enthusiastic advocates of Vegetarianism.

A letter came recently to hand from Mr. George Summers, the Sergeant and Mace-Bearer of the town of Romsey. He is in his 88th year, and his photo, taken in full regimentals, shows him to be in splendid form. He became a teetotaler 60 years ago and a total abstainer from flesh-food of every kind 25 years since, when he was 63 years of age. The cause of his conversion is related by him as follows:—

"Close to my residence is a slaughter-house. One morning as I was getting up and looking out of window, I saw three men getting an ox into the place of execution. They had a rope around its neck, another was twisting its tail, and another with a stick was striking its legs. I called my wife's attention to the cruelty, and I remarked to her 'If the poor creature has to pass through such an ordeal as that before we get it on the table I will never eat another bit.' My dear Polly replied 'No more will I,' and we settled it before we left our bedroom."

It is people of this sort who make Food-Reformers, and who "stick to it" in spite of all obstacles. The folks who require a great amount of persuasion and argument before they can be induced to abandon the carnivorous habit can with difficulty be made vegetarians, but they seldom become Reformers, for their spiritual unfoldment is not sufficiently advanced to enable them to apprehend the anguish of the suffering creation and the vision of a world emancipated from pain.

* * *

THE REFORMER'S YEAR BOOK.

The Year Book hitherto known as the Labour Annual has just appeared under a new title, and in a decidedly improved form. It is called the Reformer's Year Book, and its horizon has been considerably widened, so that it now contains particulars and statistics concerning reform work of all kinds. It is at once apparent that this book, in its present enlarged and comprehensive form may have a great future before it, for it will become an almost indispensable Guide Book to those who are engaged in any form of earnest work for the uplifting of mankind. Amongst other valuable matter, its pages contain the names and addresses of about a thousand prominent reformers, who have distinguished themselves in the battle against error, ignorance and injustice.

I commend this book to the notice of all true workers and would invite them to purchase a copy. They will find it exceedingly useful and they will also be able thus to encourage the devoted editor (Mr. Joseph Edwards), who has freely sacrificed his time and given his strength to the compilation of this work, without reward, and, it is to be feared, with some pecuniary loss. The price is one shilling, in paper cover, and two shillings, in art linen, and it is to be obtained from the "Clarion" Office, 72, Fleet Street, London. Mr. Edwards deserves the thanks of the world's reformers, and they will be freely accorded to him.

The War Spirit.

It is a well known fact that we are more than *what we seem*—that we are dual or tripartite beings with a mixture of Heaven and Earth—and that, though every



part of our body can be accurately weighed and catalogued, as so much fat, glue, phosphate of lime, phosphate of magnesia, salt, water, etc., yet the immaterial part of

man, the true man, the spiritual being is beyond the analyses of Earth.

The material man is fed on the products of the Earth, but the spirit of man is fed by no corn and wine, but by communion with the unseen God, by the thoughts we think, the deeds we do, the aspirations we have, the company of people we associate with, from whom, consciously or unconsciously, we imbibe ideas and habits of mind.

The spirit is a delicate sensitive plate, and easily receives impressions, both good and bad, and the latter alas! most readily. Yet the very food we eat influences our brain and soul. Numerous subtle influences and forces are generated by it.

The earth spreads before us a royal feast. There is the food of the Gods, food which is full of life, sweetness and health, and there is the food which is the sustenance of lions, tigers and wolves. And man can choose, and the higher he rises in culture and in skill, the greater his responsibility. And anyone who attentively considers the story of human life may see that erroneous diet has been the bane of our Race.

How few men think seriously upon the highest matters or use their reason. What their fathers have done, they will do, and whatever crowd makes the bigger shout, it they follow. It would be quite impossible, absolutely impossible, that the world should still go along its present course after nineteen hundred years of light—that course which marks the path of Progress with curses and imprecations, and clogs her wheels with gold and gore—if the electors to Parliaments *really thought*.

How is that 'rages,' like the fury which fell on the old Norse warriors and pirates, seize the children of Civilization to-day? It only needs the tap of the war-drum, as in old Saxon lands—the tap of a Daily Press, or the war-songs of Music-Halls—to make a people forget culture and art, and gentleness and Christianity, and to rush out hither and thither to kill or be killed.

What can be the cause of this irrational and unchristian conduct of Christianly-enlightened peoples?

I am prepared to affirm that the foods men eat, and the strong drinks men take, insensibly and mysteriously influence the ideas and the standards of private and public life.

We may approach this subject from an avenue in which many will agree with us. Few will deny the influence of strong drink upon a man's character. It is taken to some excess in every town and village, and millions of homes are blasted by the Destroyer's breath. It is the parent of quarrels, and malice, and the truculent spirit. If only men would give up the use of alcoholic drinks, and take the harmless ones in their place, the whole land might break forth in

singing before God. We know that in about every other case before the Magistrates, 'drink' is the cause of domestic war and breaches of the peace. The voluntary renunciation, nationally, of the cup that *inebriates and does not cheer*, would close a long horrible record of bloodshed, poverty and despair. Strong drink is the cause of domestic warfare and misery, and has it not often swayed the balance of peace and war? Statesmen with irritable tempers, crowds of pothouse hooligans, letting in Dutch courage, as it used to be called. And then how could our rulers embark on the expenses of war if it were not for the enormous revenues gained from the excise taxation?

Those who are cognisant of the evil of drink in others, if they are blind to the harm done by their own moderate use of whiskey or brandy, say "Prohibition is of no use; if men want drink, drink they will have, and get it they will, lawfully or unlawfully." Well, I agree so far that in all probability Prohibition is not a radical cure. It can bring no absolute safety because the root of desire of craving is left in human-nature; but we Food-Reformers are prepared to show the country a way by which not only the root of the desire for alcohol can be reached, but by which there may also be eliminated from our nature that quarrelsomeness of mind, that pugnacity and love of dominion which is the most fruitful source of war and poverty.

One word describes the magic cure, and that word is *Vegetarianism*. But my cure has this great advantage, it does not interfere with the liberty of the subject, because that regiment of people who gave up flesh-food as an article of diet, would grow in a short time to a great temperance Volunteer Army. The chains of habits of drink would fall off, the "want" would disappear along with many of our police. Our public-houses would close, and our brewers and distillers would have to seek a nobler profession.

Whether for the present it will be conceded or not, it will be apparent by and bye that the advocates of Food-Reform and the abolition of Carnivorism are the true and best Temperance-Reformers. Abolish flesh from our tables and the drink question will take care of itself.

It is open to everyone's observation that the carnivora—lions, tigers, wolves and others—are the least useful creatures, though most destructive and inimical to man's best interests. And the non-carnivora—such as the horse, the ox, the elephant and the camel—are the most useful of the animal creation. When wild animals of the flesh-eating sort are to be tamed they are kept from flesh. If you would make a big dog useless for companionship and entirely savage, then feed it almost exclusively on flesh-meat. Flesh is a stimulating food, and excites the passions like alcohol, only more slowly. The food which has a calming physical influence on the animal race lower than ourselves, has, in its measure, the same influence on ourselves.

Let us now turn to the Western Nations—largely flesh-eaters at all times—and we find that these peoples have always been a warrior caste, and have always been inclined for war. Waves of blood-shedding have rolled over Europe, backwards and forwards, for the last thousand years. Now fighting on land and now on sea, now going far afield in search of new empire across the sea, but always *war* and *blood*, and heavy taxation to keep up the killing armies. It is the bane of our race, the doom of Western Civilization, Age-long war or preparation for war.

And Christian Churches, instead of boldly denouncing war (except to protect their land against the assaults of Mahometan or other Powers), have done all they can to make

war popular by calling in prayer and praise to make that which is *intrinsically wrong* in God's sight appear right. It is in vain to advance the ethics of Christianity—useless to urge a divine command down the long lines of Christians, pledged to the holy Law of Jesus Christ—in vain the imperative word, “Put up thy sword within its sheath.”

But if we turn our notice to countries like India and Burmah, we find races for the most part gentle and un-aggressive, non-flesh-eating races who are famous in the past for their dislike of blood-shedding. Nor may we say that they lack courage, because in India a great resistance was made to the savage Mahometan conquerors.

The opponents of the Food-Reform Movement allege that if we changed our diet we should become less able to defend our just interests or the interests of others. To this we reply that the facts of history, the courage of the Spartans, Sikhs, Goorkas and Japanese, the courage of horses, bulls and elephants, the courage of women and children, the courage of martyrs and reformers to endure and bear the cruel wrongs of time, prove that a bloodless diet can furnish a courage which is even greater than the mere *animal courage* required to be a fighting and killing machine.

If we would become a peaceable, gentle and sober race, if we aspire to live the precepts of Christianity and not only to admire them, then the Food-Reform Evangel brings a real message to Christendom:—Banish flesh, let the most thoughtful and leisured classes give it up; let them learn the sacredness of human life, and also of that of the non-humans,—and in a few decades their practice and tone of thought will filter down into other ranks of life, and the nations will awake to find that this Earth is “Holy ground,” and that down here, men should “neither hurt nor destroy.”

If men shrink from imbruing their hands in the lamb's blood (the lamb that is as a child in the hands of the ruthless slaughterer), if the struggles of the poor cow, with its eyes dilated with terror, move men to compassion,—if the helpless, dependent sheep no longer appeals in vain to man's mercy,—if the minds and thoughts of men are thus changed to channels of love and mercy towards our earth-mates—who although lower than ourselves, are yet each made to serve its own life and ends, and are no more created for man's table, than man was created to fill a tiger's larder,—if men, so come to regard the life of the non-human animal, *much more* may we reasonably expect that they will shrink from the gore and the glory of human battlefields of blood.

But are those about us, so-called Christians and civilized people, really desirous to end the conflicts of Earth? I cannot explain the denial which the Christian Churches give to Christ's teaching as to war. It is so gross and fundamental a violation of our professed Faith that we must say either that Christ has laid upon us an impossible aim and burden, or that our nature or racial character is such that we cannot accept the *very soul* of the Christian religion.

Possibly some have read a very wonderful book, interesting and instructive beyond many, which deals with the Burmese Nation, the title of which is, “The Soul of a People.” As the reader rises from its perusal, a sigh passes upward, and one is led to marvel how it is that these people are so loyal to *their* Master's humane and beneficent teaching, whilst our European people are so inconsistent or so defiantly indifferent to *our* Master's teaching about Love and Goodwill.

The Burmese are disciples of Buddha, and are *non-flesh-eaters*. They have priests and altars and a strong sense of obligation to the unseen world. It has happened from time

to time under pressure and from the stress of difficulty that this people has entered on warfare, but what is their attitude? Do they ask their priests to pray for them? Do they offer prayers and praises to propitiate God, or try to make that appear right which our conscience before the Mount of Law knows to be wrong? No, they do not bring the blood-stained laurels of victory and the broken hearts of a conquered people and the cries of the orphan and the widow to be laid as thank-offerings at the feet of their Supreme Ruler. The Burmese vegetarian is aware that by the act of killing he has violated the great law of his religion, and he bows his head and heart in shame and sorrow, and only wishes it may be the will of the Supreme to at last pardon that great sin of his life.

Is not this a rebuke of our Christian lands, where armies going forth to slaughter their brother man are blessed by priest and Bible, where Christian pulpits resound in condonation of war—or what is practically the same thing, the immediate war—for it is always assumed that the war declared by a Government elected by a *majority*, is under the special patronage of Heaven.

Why are the disciples of Buddha more conscientious than the disciples of Christ? Why is the lesser Master more fully and literally obeyed than the greater Master? It is surely a question worth considering and pondering. Has our national diet of flesh anything to do with it? Has the generally accepted idea that man has all right to the lives of other animals, no influence in determining the bent of morality?

Kings, emperors, dukes, Parliament men and slaughtermen are all mixed up with bloodshed, and Society generally is deeply pledged by custom and orthodoxy to a life necessitating it. Does not this of itself account for the Western habit of thought in reference to war? I can conscientiously state from my own experience and that of thousands of other vegetarians, that when man accepts God's great commandment in regard to diet, “Every fruit tree bearing seed, to you it shall be for meat,” then the heart receives an influx of mercy, gentleness and humanity which breathes the spirit of Peace and Goodwill.

Many hear the news, the good news of Christ's teaching as to Love and kindness, but it never gets *quite* into their hearts until they put from them their tables of blood. The habit of flesh-eating is responsible for the countless wrongs done against our harmless, useful and defenceless fellow-creatures. Our social habits, our dinner parties with their slaughter of game, are they not all resting on blood, the taking of life? Is not Religion itself smirched with its stain? When is the death-roll of animal life the heaviest? Is it not when we celebrate the birth of the Prince of Peace? Is not Christmas-tide ushered in with a whole creation of creatures groaning and travailing in pain?

We acknowledge that the unwarlike, the gentle, loving and forbearing spirit of Christ is best; then why do men fortify the carnal part of their complex being with food dripping with blood from the slaughter-house? Why do men and women pretend they do it because doctors say it is necessary, whilst all the while the real reason is *because they like it*?

We are told that Nature itself is red with rapine, and we are only doing our part in completing the chain of destruction. But surely man was made to be a priestly Healer of the discords of the world, and to help it forward to a true Golden Age of love and happiness.

It is a great Reformation which we have on hand. Not the saving of a bit here, or a bit there, of human-nature—as Societies for Temperance, for Peace, for the protection of

animals, or for the safeguarding of children—but *one Reformation, which when accepted*, will remove all these evils, and others also by *altering the tendency of our racial characteristics*.

Should anyone wish to approach this great question in a truly religious spirit, he will find guidance and help from the Headquarters of The Order of the Golden Age, at Paignton, Devon. The workers in this Order deeply believe that the God of all peace and consolation is calling the attention of the world to a root of bitterness which has too long smitten the earth with a curse.

Henry J. Williams.

The Rectory, Kinross, N.B.

THE PROBLEM OF THE CARNIVORA.

In consequence of the numerous letters which come to hand, asking me to solve difficult problems of all kinds and to supply information on almost every subject, I am sometimes constrained to feel that an Editor's lot "is not a happy one." I do not know why it should be supposed that a man who edits a paper must necessarily be a walking encyclopædia, but many persons evidently hold this view. I candidly admit that I do not regard myself competent, nor yet called upon, to solve every problem of existence. Like many others I am but a seeker after truth, and the more I learn the more I realise how much there is to be revealed to me and others.



One of the latest questions which has reached me is this, "How can one reconcile the existence of the carnivora with the idea of a God of Love"? This difficulty is a serious one, and I have often tried to think it out with a view to finding the solution, but at present I have only reached the following position.

Presuming that the spiritual evolution of divine-human beings will ultimate in the enjoyment of perennial blessedness by a vast number of individual souls who are thus brought to perfection, and that such evolution depends upon an ever-growing consciousness which is developed through experience—and, probably, in the earlier stages of existence, by re-incarnation in various animal forms before the human is reached—we have a *prima facie* case for the existence of suffering in the animal world. For most persons will admit that such high characteristics as sympathy and gentleness are the outcome of suffering, and it would probably be the case that the individual souls who are climbing upward in sub-human forms, not having yet attained to the human stage, would need this discipline as much as we humans do.

Then again, the Infinite Spirit of Life is apparently ever seeking the most perfect expression in various material forms, and it is quite probable that the physical perfection and grace of the creatures we see around us depend upon the operation of that great Law which brings about the survival of the fittest by the process of weeding out the unfit.

Here we get another *prima facie* case for the existence of suffering, and, as the carnivora appear to play a very important part in the working out of this Law, by destroying creatures who are not so alert nor so intelligent as their fellows, we thus get a ray of light which may enable us to harmonize the existence of carnivorous animals with the idea of a beneficent Creator.

It is highly probable that we exaggerate the pain which is suffered by the victims of the carnivora under natural conditions, for many competent witnesses who have been mauled by lions and tigers, etc., have declared that local anesthesia

seems to be produced by the terror and fascination which takes place when a ravenous beast seizes its prey.

There are so many possibilities connected with this problem that it ought not to be difficult for us to hold the conviction that what appears to us to be distressing and evil is probably *inevitable*, in the nature of things, if the beneficent purpose of the Divine Being is to be carried out—a purpose which will result in a sum total of happiness that will altogether transcend the sum total of pain which has been a condition of its accomplishment. For the pain is transient whilst the ultimate "weight of glory" will be everlasting.

At present we see through a glass darkly, but one day we shall understand. Meanwhile, we should trust and wait until the mystery is fully revealed, and we may find it helpful if we remind ourselves that, as He who was the highest and best that ever trod this earth, needed to be made "perfect through suffering," it is more than probable that all those who are beneath Him in the scale of being and who have not attained such unfoldment or such an altitude of consciousness, need the same purifying process.

That this is taking place in the best way possible under the circumstances is quite conceivable, for myriads of creatures can only be taught, disciplined, and moulded in the aggregate by the operation of Universal Laws, and these must be consistent and unalterable in their working.

The existence however, of the Carnivora, who are provided with organs suitable for their function, and with the means of partly paralysing their prey, cannot justify or excuse the wanton destruction by man of his fellow creatures under unnatural conditions, seeing he is not provided with the aforesaid organs, and that the carnivorous habit is a violation of a law of his being. "*Noblesse oblige!*" and, because man has reached the high estate of *manhood* the obligation rests upon him to manifest the humane characteristics which appertain to this higher state; to comply with the spiritual and moral Laws which are linked to *humanity*.

There is strong ground for hope even in connection with this difficult problem. The time will probably come when the divine scheme will have been worked out to completion, and when the necessity for the creation and evolution of sub-human souls and bodies may gradually cease. At any moment the Lord of Life might cease to manifest in certain classes of material forms if He so willed.

The human race is also rapidly nearing that plane upon which conscious *one-ness* with the Divine Spirit, and understanding of the divine purpose will be exhibited by the advance-guard of the human family. The amelioration of the animal world and the gradual lessening of the rapine of Nature will then be brought about by man's efforts—and this, after all, may prove to be the divine plan. When Man decides to abolish war, the effort will probably extend beyond the limits of the human race. Not only will *human* marauders be put down with a strong hand, but probably marauders of all kinds, with the result that, at last, Peace and Goodwill will reign upon the Earth.

Nothing is impossible to the divine-human being of the future, for he will be equipped with divine knowledge and crowned with divine power.

Sidney H. Beard.

SPIRITUAL CULTURE.

We each have our own garden-plot to cultivate. We must pull up all the weeds of selfishness, envy, and discontent, and plant seeds of love and patience, and, in the fulness of time, we shall reap what we have sown; but it takes time to grow spiritually as well as physically. A mother does not grow impatient with her child because it does not develop at once into a full-grown man or woman, but each day watches the growing baby, and encourages it with loving words.

Anna M. Tuttle.

Household Wisdom.

Plasmon Snow-Cream.

The value of Plasmon as an easily prepared and very digestible form of proteid food is becoming widely recognised. I therefore feel that it may be well to call attention to its value so that those who through inexperience have made mistakes in diet, and have perhaps not been taking a sufficient amount of this type of nutriment, may be able to remedy the defect.

The most palatable and widely appreciated form in which this product of milk can be used is that of 'Snow-Cream.' When this is properly made it has the same consistency as junket, or custard pudding, but it looks lighter in texture and more like snow. As an accompaniment to dishes of stewed fruit it is very enjoyable, whilst providing the best form of flesh building material.

I have seen so many persons derive benefit and increase in weight by taking Plasmon that I think all Food-Reformers ought to know of it, and to learn how to make this Snow-Cream, which, by the way, can be added to cocoa, and many different kinds of dishes.

In making it, the important point to be remembered is a right proportion of Plasmon powder and water. If too much water is used, the cream when whipped is too frothy, and not solid enough. The taste is also far less pleasing than when the right consistency is obtained. If too much powder is used the cream looks stodgy and heavy in appearance, and is not at all likely to be appreciated. In making it the best plan is to weigh the powder and to measure the water; and the method is as follows:—

Take $1\frac{1}{2}$ (one and a third) ounces of Plasmon Powder, and $\frac{1}{2}$ (half) a pint tepid water. Make the powder smooth with a small portion of water, then add the remainder, and bring it to the boil, allow it to stand in the bowl till cold, and when required for use, whip it with an egg whisk for a few minutes. A firm but light Snow-Cream is the result, and this will remain in its firm condition for many hours.

How to Serve Rice.

Rice dishes are much improved both in flavour and nourishing properties if a small amount of grated cheese is added, together with the yolk of an egg. One ounce of cheese to six ounces of rice makes the right proportion, and the flavour of this dish can be varied in many ways by adding tomato or other sauces. A dish of this sort is easy to digest whilst being very nutritious, whereas the rice alone is apt to be insipid as it contains only starch—and is a one-sided type of food.

Hot Weather Diet.

The hot weather is coming and now is the time to live more upon fruit and less upon fatty foods. Bananas are becoming cheaper, oranges and apples are arriving from Tasmania and California, and the English supply will soon be available.

I would invite the attention of our readers to the fact that young green peas contain proteid matter in a most delicious and easily assimilable form, if they are carefully cooked in water which contains some mint and a pinch of sugar. If some butter is then added to them they make a dainty and sustaining food both for the weak and the strong.

New potatoes if nicely cooked and dried off, so as to be floury, should be served with the peas with the addition of salt and butter.

How to Serve Apples.

The apple is an important, most wholesome and most delicious article of diet. One good way to prepare it is to thinly slice a ripe mellow, sweetening and pour over it a modicum of sweet cream.

Again, grate or scrape a well-flavoured apple into a small dessert glass of whipped cream, slightly sweetened, and you

have a delicate tit-bit to close any meal, in place of richer dessert.

An enjoyable supper is the following:—Take large Greening's or Baldwin's, wash, core, but not peel, fill the apertures with sugar, and, if you like, a couple of raisins and a bit of cinnamon; place in a granite baking dish, deep and large, pour over a half cup of boiling water and set in a quick oven. When the skins are burst and the flesh thoroughly done, take out all except one and carefully place in the serving dish. Take the skin from the one reserved, sweeten a little more if need be, add a pinch of salt to the ripe juice, which should measure a large cup full, give a dash of nutmeg, and pour the juice thickened with the mashed apple over those heaped in the dish. Set aside to cool, and when served, say truly if you have ever tasted anything more delectable. Accompany it with thin slices of whole wheat bread and butter, and a cup of cocoa, and you have all the ingredients for a most enjoyable supper.

Reviews

"The Penalty of Death." By Josiah Oldfield, M.A., B.C.L., L.R.C.P., etc. (George Bell & Sons, 3s. 6d. net.)

The subject of capital punishment has always, in the past, appeared to me to be gruesome and of comparative minor importance, but since reading Dr. Oldfield's new book my sentiments have been completely changed. He has dealt with this problem in such a manner as to make it intensely fascinating and highly instructive, and unless I am much mistaken this volume will attract world-wide attention and become the means of bringing about the abolition of the penalty of death throughout the British Empire.

No one could read the book without feeling the importance of the question, and but few readers will escape the conviction that capital punishment is a relic of barbarism which is unworthy of this enlightened age. It will be interesting to see what the Bishops have to say to Dr. Oldfield's indictment of the attitude of the Church in this matter.

I commend this book to the attention of all students of social problems and to all leaders of public opinion. It is a masterly piece of work that cannot fail to win respect in the library and ethical world, and I earnestly hope that it will have the large circulation that it deserves—for it is a most important contribution to the progressive and humanitarian thought of the present day and will produce beneficent results.

* * *

"Esoteric Christianity." By W. F. Evans. (George Osbond, Scientor House, Devonport. Price 6s. 6d. net.)

This is one of the soundest and most helpful books published in connection with the New Thought Movement. It is a mine of wealth for any religious thinker, and will be prized by most seekers after clearer apprehension of Christian truth and knowledge concerning mental therapeutics.

* * *

"The Political Economy of Humanism." By Henry Wood. Lee & Shephard, Publishers, Boston, U.S.A. Price 50 cents, post free.

The author of this book deals with the problems of Socialism, Labour, Capitalism, and Trade Unionism, in a most able manner. Whilst in true sympathy with the aspirations of the wage-earning classes, he sets forth very clearly and emphasises the importance of the unalterable Natural Laws which operate in human communities, and exposes the dangerous fallacies which are so often preached by self-seeking demagogues.

This work ought to be placed in the hands of all leaders of thought amongst the "hard-fisted sons of toil," for its perusal would tend to bring about a better understanding between employers and the employed, through a clearer realization of the Laws to which each are subject. Its influence is also likely to promote that friendly co-operation which is necessary for the benefit and advancement of both parties concerned.

ANNOUNCEMENTS.

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

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

Dr. Oldfield's powerful article "A Tale of Shame" has been reprinted in a most artistic form and it is already having a very large sale. Members and friends are invited to purchase copies and to distribute them amongst their acquaintances. The pamphlet is sold for less than it costs to print, and the price is one penny each or 5/- per hundred post free.

An influential journal in reviewing this pamphlet, stated that "it is calculated to make flesh-eaters *writhc*. A lady journalist also writes to say that "any body who could read it and still eat meat must be made of cast-iron."

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

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

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.

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.

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.

Member's Badges can be obtained upon application as follows:—
Gold Letters, O.G.A. (15 ct.), on 9 ct. pin. TEN SHILLINGS.
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NATURAL, HYGIENIC AND HUMANE DIET.

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

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

A FEW PRESS OPINIONS.

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

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

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

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

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

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

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

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

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

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

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

Orders should be sent to

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

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

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