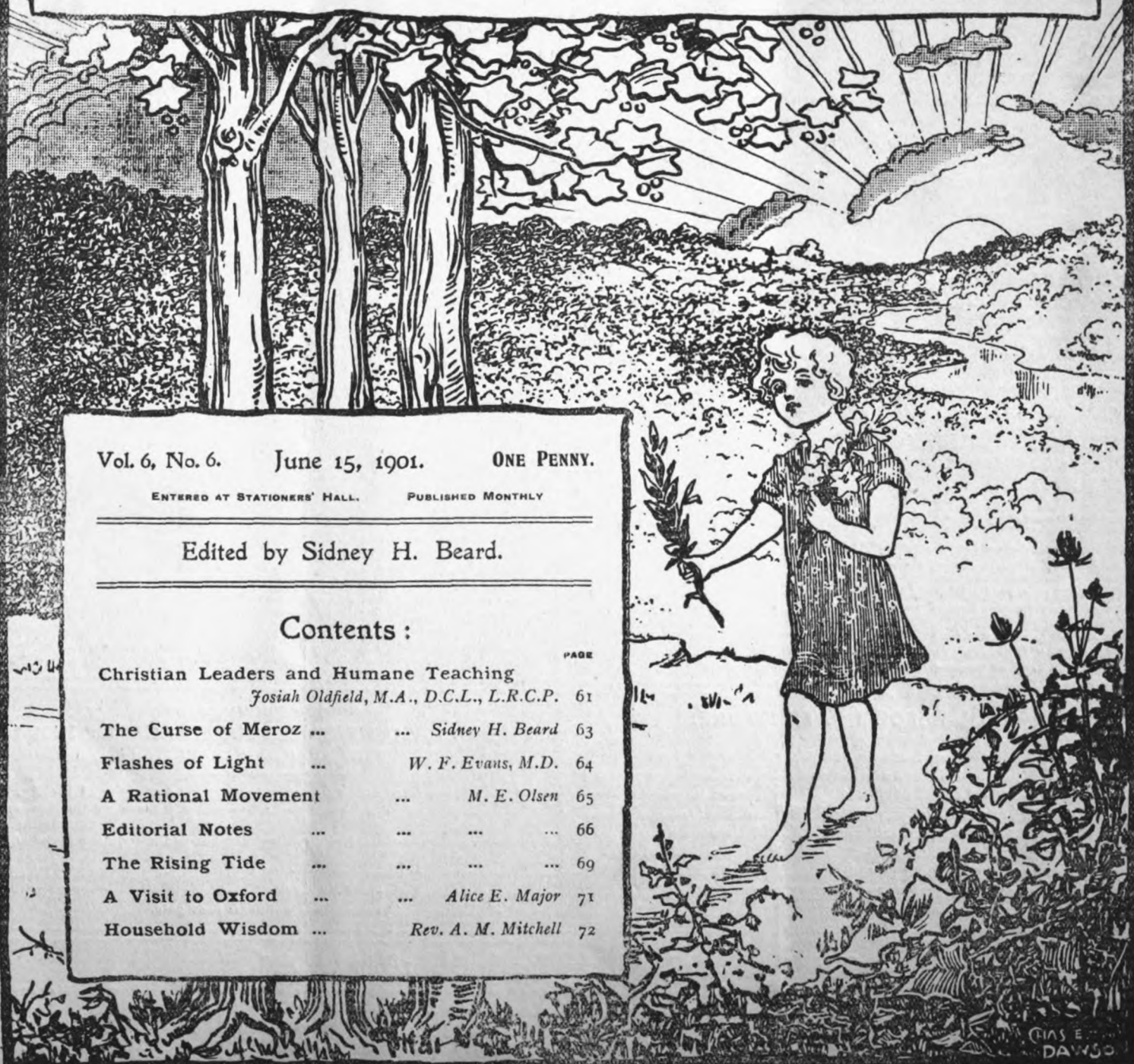


THE HERALD OF THE GOLDEN AGE.

JUN 24 1901



Vol. 6, No. 6. June 15, 1901. ONE PENNY.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY

Edited by Sidney H. Beard.

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G. E. DAWSON

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

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LONDON PUBLISHERS:—

W. R. RUSSELL & Co., Ltd., 5a, Paternoster Row, E.C.



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

Christian Leaders and Humane Teaching.

The time is now at hand when Christianity in the persons of its bishops and its priests will have to face the bare facts of the humanitarian problem. So far they have thrown the whole weight of their influence into the flesh-eating scale and have decided that, as leaders and teachers of the highest Christian ethics, it was enough to become patrons of societies for the prevention of cruelty to animals. One or two have indeed gone so far as to recognise that *other people* might rightly become more humane and so have thrown a few kindly commendations to anti-vivisection workers, but the bulk of the bishops have considered that the problem of vestments was more pressing than the claims of the slaughter-house victims, and the smell of incense more urgent than the sacrifices of the cattle upon a thousand hills.

The Bishop of Manchester, I believe, did say once that his conscience disapproved of the slaughter-house, but that his weak throat demanded a little meat. He was evidently thinking of Timothy's stomach and claimed Timothy's privilege.

Apart from this one case I do not know of a single bishop to-day who has ever thought this problem of the groaning creation travelling in pain to pander to human pleasure, worthy of his attention.

I remember the present Bishop of London coming and having tea with us at Oriolet, but the humanitarian basis of the hospital did not appeal to him one little bit, and the young fellows who came with him joined in the usual set formulas of "What about leather?" and "What will become of the animals?"

The whole attitude was, that abstinence from flesh food upon humanitarian grounds was a fad, and that "objections" were the most important things to raise.

This attitude, however, is one that must soon give way, for the problem is one that is forcing itself to the front, and is demanding a solution from all who profess to live by law, and who prefer to believe that love rules the universe, and that amity is greater than enmity, and compassion as divine an attribute as justice.

One might have thought that the leaders of the Free Churches would have been pioneers of the century towards a humane ideal, but so far as I can gather, only one body of Christians, and this, to the great honour of the Salvation Army, be it said, has a leader who has ventured to lay it down in the code of instructions to his people that flesh food should be abjured.

I have discussed the subject with Mr. Hugh Price Hughes, and though he admits that in his conscience he is a vegetarian, yet he has a difficulty in getting a vegetarian cook—the cook

difficulty is greater than the conscience scruple, and therefore he continues to eat meat.

I talked the matter over with Dr. Parker one day on the Lake of Geneva, and he admitted that he had once been so impressed with the claims of humane dietary that he went three whole days without flesh-food, and then the craving became great and he went back again and the enjoyment of eating once more the products of the slaughter-house was so great that it was well worth the pains of the three days abstinence!

Such is the flippant way in which at present they who are claiming to be the leaders of their race and generation deal with a new subject which requires some self-sacrifice and which brings no glory in its train.

I feel assured that the time will come when the leaders of Christianity will be *forced* to treat this subject seriously. They will not do it of a voluntary choice resulting from a



Christian prescience. They have had all these years their opportunity to do this and they have passed by on the other side with disdain. So they will ere long do it of *compulsion*—compelled by the force of a public opinion which is, as usual, in advance of its spiritual advisers.

Public opinion will sooner or later force their hands, because public opinion is governed by the law of evolution, and any high water mark which has been once attained in the ages will sooner or later be attained again in that community where progressive thought is free and unfettered.

Where, then, has the humane treatment of animals been advocated without that reservation of the selfish appetite which claims licence to itself to remain inhumane?

Unchristian Christianity is so supremely self-confident of its own virtues that it assumes that all the self-sacrifice and all the goodness and all the humanity of the world are the fruit of its own scythe and of its own sickle.

This is so false that when the eyes of the unseeing multitude become opened and the ears of the apathetic minds become unstopped they will tend to swing right away from all that calls itself Christian as if it were a liar and a hypocrite.

And this is the danger which we must labour to prevent. It is not Christianity which lacks in humanity, but unchristianised Christianity which refuses to accept any new light which would entail personal self-sacrifice, and a cook or a throat or a stomach difficulty!

Unchristianised Christianity, instead of being the beneficent mother of all that is gentle and humane, has been too often the strangling step-mother while wearing all the drapery and titles of motherhood.

The world is beginning to demand truth at all costs—even from its bishops and Free Church leaders, and if they, like Mr. Sheldon, refuse to face new problems for fear of the consequences to their kitchen arrangements, the world will build for itself a new and more beautiful temple—a very Solomon's temple—with the sacred well in its sanctuary where truth may ever abide.

It is quietly claimed, and Sunday school children are taught, that the organised care for the sick and suffering is peculiarly Christian. It is often stated that Louis IX. of France was the originator of the hospital system.

But both these statements are false. The Moors had public hospitals in Spain for centuries before Louis came into the world, and it was indeed Spanish Christians who destroyed them in their battles with the Moors.

Benjamin of Tudela, who travelled early in the twelfth century describes how the Sultan of Bagdad had built large hospitals for the sick on the Euphrates, where sixty store-houses, filled with every variety of stores, provided all that the doctors wanted.

Patients were there in crowds, and were fed and housed and tended at the cost of the Sultan until they were cured. Where do you find in any Christian country any hospital to surpass in excellence of foundation and management, and especially in religious devotion, the noble pile which the Sultan Kilayur erected and endowed at Cairo centuries ago.

It has been described by a celebrated English writer* as an immense building combining hospital, college and mausoleum. There were beds for rich and poor, wards for women as for men, readers of the sacred Scriptures to the number of fifty on duty, day and night, chanting their words of comfort and of peace.

I have specially drawn attention to Mahomedan culture because those who picture the brutal Ottoman Turk as the

type of what Mahomedanism means, grievously underestimate the influence that the religion of the prophet has had in developing the gentle spirit of humaneness in the human race.

As to Buddha and his beautiful precepts of homely care for all that can suffer pain and die, the world to-day knows much, and millions of the human race stand aside from the infliction of pain upon their weaker cousins because the Buddhist scriptures have taught them that perfect love should cast out fear and the cause of fear.

There is a free hospital at Surat, which was founded 244 B.C. by the great king Asoka, and it has continued to flourish to this day.

The Maharajah of Bhurtpore has a great extent of park preserved, but does he use it like the Monarchs of Europe to breed up birds and beasts that he may slaughter them for his pleasure? "Oh, no," was the answer of the native guide to the English traveller, who asked this question, "His Highness never kills anything if he can help it. But when he sees cattle overladen or an animal suffering, he buys it and turns it loose here, to end its days in rest, in comfort and in peace—he remembers the words of the sacred Scriptures which say 'A monarch should care even for the beasts of the field and the birds of Heaven. He must answer for them before the great throne of God.'"

If we turn to the pages of the Zendavista and hear what Zoroaster would teach, we find that the gospel of humaneness is taught as a cardinal virtue of man.

The god whose duty it was to protect the cattle of the earth, in sorrow and sadness appeals with infinite pathos for a champion who would come down to earth and put an end to the brutal pains which the animal race are enduring from the hands of man.

No god will respond, and none will volunteer to take up the great cross which shall fall upon him who will become a saviour amid the groaning creation.

At last, then, Ahura-Mazda, the God of heaven, answers the petition and says that he has commissioned Zoroaster to do his best for the animals.

"I asked," is the lesser god's despairing reply, "for a champion brave and fearless and mighty who could meet the rude blasts of the world and who could protect my helpless creatures—but the prophet whom you have given me is but poor and weak and old, and the evil doers fear him not. But thou, O God, knowest what is best."

Nearly 3,000 years ago that despairing cry went up, and to-day the Christian Bishops and the Free Church leaders still bless with their custom and their benediction the slaughter-houses and the blood sports of the land.

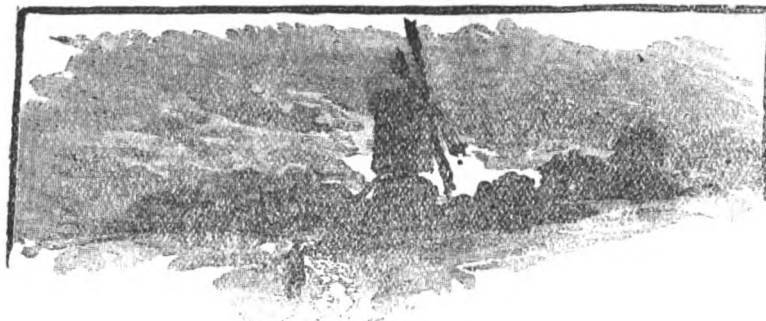
Those of us who believe in Christianity believe that the time is at hand when it will break its episcopal fetters, and that it will demand that the champion promised thousands of years ago shall soon be given, and that the deliverer of a creation groaning and travailing in pain unto this day shall be sent to the waiting world.

And then blood foods and blood sports shall become things of the barbaric past, and the Churches will have learnt the great mystery of the abolition of the sacrifices of death, and the substitution therefor of a holy feast of bread and of fruit, symbols of the harvest field and the orchard, and the restoration of man again to his lost inheritance—an Eden wherein man walked with God and wherein his food was "every herb of the field bearing seed and every fruit of the tree bearing fruit," to man "it shall be for meat!"

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

* Sir William Muir in his "Mameluke Dynasties."

The Curse of Meroz.



When the Israelite patriots commenced their heroic struggle for deliverance from the cruel bondage of the Canaanite King, their cause was apparently desperate and well-nigh hopeless. At the head of the army of the tyrant conqueror stood an able leader in the person of Sisera, and one item alone of the power which was behind him consisted of nine hundred chariots of iron. The courage and enthusiasm of the people was, however, aroused by Deborah and Barak; each town and village sent its forlorn hope of brave men, and ultimately, through confidence in the help of God and through the valour that is born of self-sacrificing patriotism, they threw off the yoke of the alien and achieved their national liberty.

This story of struggle and triumph belongs to a by-gone age, but one incident connected with it may be taken to heart by some of us to-day. It is this: *one town held aloof*, and its people were either too faithless or too craven-hearted to join in the fight for the accomplishment of the patriotic ideal. So they remained inactive, and brought upon themselves a curse.

"Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, against the mighty."

This constituted the handwriting on the wall against the people of this township,—and in all probability the curse was speedily fulfilled by the justly incensed compatriots of the Merozites, for the town appears to have been wiped out so completely that even its site is now unknown and every vestige of it has been destroyed.

There are Merozites to-day, and many are to be found even in the ranks of those who are, apparently, humanitarians and vegetarians.

There are men and women whose souls protest against the inhumanities which abound in these modern days, against the tyrannies and barbarities which are practised upon defenceless and suffering animals in Christian lands. Yet their lips are dumb, their purse-strings are not loosed, and the equanimity of those around them who uphold cruelty and carnivorousness, is not disturbed by them. They do not wish to become unpopular and to lose the good opinion of the worldlings, nor would they be considered 'extreme' in any way.

And so they stifle their convictions and hide the light which has been revealed to them. And even if their consciences will not let them *eat* butchered meat, they vegetate in silence and almost in secret, and perhaps provide flesh, which has quivered in pain and terror, for their fashionable and worldly friends, "to avoid giving offence."

Thus they leave the few devoted souls, who are giving and doing their best to stem the tide of inhuman sentiment and custom, and to uplift a great principle, to bear the heat and burden of the day without any aid or encouragement from them.

Their inactivity is not owing to the fact that they cannot work, or have no ability either to write, to teach, or to help others to better and kindlier ways of living; it is simply that, *they do not care* to help in the struggle against the mighty forces of barbarism and corruption—and so they stand aloof.

There are hundreds of vegetarians in this country who will not even take the trouble to take in the weekly or monthly journals which are published (at great personal cost to those who produce them) for the purpose of furthering the cause of Humaneness and of advancing the Food-Reformation.

I would invoke a blessing—in the form of a real awakening of the soul—upon these half-hearted friends, but I would remind them, in the spirit of all sincerity, that a curse may come upon them because of their lukewarmness. Through the awakening of their consciousness to the fact that they *might have helped* in the struggle, that they might have prevented a great amount of pain, and have brought deliverance to many a terror-stricken and agonised victim of the Moloch of selfish human appetite, the Nemesis of self-condemnation may overtake them.

They will some day realise that they might have been brave and fearless in this work; that they might have won hundreds from the ways of cruelty and death—but they held aloof.

And so the numberless victims were goaded and driven to their doom; were dragged and prodded right up to the terrible windlass to receive the awful blows of the iron axe upon the head or eyes or nose—blows which caused acutest agony and maddening despair—blows which might have been avoided if the demand for quivering flesh had been even to some extent lessened.

The Food-Reform Movement has enough truth and logic, and common-sense and sound reason, at the back of it to triumph over every obstacle and to burn its way through Christendom like a prairie fire. *It only wants fearless and devoted advocates* who are prepared to suffer inconvenience, and loss if need be,—to deny self daily—in order that the Cause may be carried to victory.

I have met vegetarians of over ten years experience who have never made a convert. Some of these have been public speakers on *other subjects*, but they have admitted to me that they have never lifted their voices in pleading for the dumb creation.

I have been introduced to vegetarians who have told me that they do not read the literature of the Movement *lest their feelings might be distressed*; that they banish from their minds, as far as possible, all thought of the travailing creation which is awaiting the deliverance which such as they alone can bring.

I have often blushed for these people, and their attitude has confirmed my innate sense of the inadequacy of what is known as 'merely hygienic and economic vegetarianism.' It has made me realise that the only hope for our Movement is in raising up a new race of abstainers from flesh-food, who will not only be 'vegetarians,' but 'Food-Reformers'—sympathetic souls whose eyes have seen the vision of a world redeemed from blood-thirstiness and inhumanity, and whose ears have been awakened to the cry that is ever ascending from ten thousand slaughter dens to the God of Heaven: the cry of appeal from the tortured and oppressed races of the sub-human sentient for deliverance from the hard-hearted brutality of their human oppressors.

I would not be uncharitable, nor offend the *amour propre* of the weakest of my fellow abstainers from flesh and blood, and I would not wound the feelings of the feeblest of my fellow

workers for God and Humanity. But if these words of mine should be the means of revealing to them the fact that they have not done what they might have done; that they have not been faithful to the light which has been given to them, and to the responsibility which has been placed upon them, I shall feel that I have not written in vain and that the risk of being misunderstood has been worth the running.

I invite all such to come up higher; to buckle on the armour of service, and to come to the help of the Lord against the mighty.

O, Friends! If you cannot speak in public, you can surely talk in private social life. If you cannot write for the Press, you can surely circulate that which others have written, that which is being published at less than the cost of the printing and which is being made instrumental for the conversion of thousands of men and women to just and humane living!

You can help to give to the Journals which are published in the interests of our suffering fellow-creatures and of poor sin-stricken humanity, such a circulation as will enable them to speak with a power that shall cause the wrong-doers and the tyrannous and the scornful to pause and consider.

And you can thus become the means of turning many to righteousness and win for your souls the crown of reward which shall be given to those "*who have done what they could.*"

When you attend your Churches and confess "we have left undone the things which we ought to have done," I ask you to give some thought to this subject, and, remembering the curse of Meroz, to resolve to fulfil henceforth the duty which attaches to all who have been enlightened with the knowledge that *Humaneness is the essence of Righteousness*—the duty of helping a world that is still groping in the paths of blindness and error. Thus may you rise to the privilege of becoming, to some extent, saviours of your race and benefactors of your day and generation.

Ruskin—the seer of verities who resigned his Professorship at Oxford as a protest against vivisection—truly said "he that is not actively kind is cruel." Let us then work while it is called to-day, lest, when the eventide of life shall come—as it will come soon to each of us—our hearts be saddened by the thought that we might have played a noble part *but missed our opportunity*, and are, consequently, numbered with the ignoble and less worthy.

Sidney H. Beard.

WHEN THE CURTAIN DROPS.

When the curtain drops, and the music stops,
Then the flare of the footlights fades away:
And the gleaming gems and the diadems
Go back to the paste that they are by day;
And the strutting king is a common thing,
While the painted fool is a sober one;
And the noble queen, with her grace serene,
Is a woman—then—when the play is done:
And the lords and earls, and the lace and curls,
And the pomp and pride are forgotten—then—
When the curtain drops, and the music stops,
They must all become what they are—again.

It is thus with life—when the mimic strife
Has faded away with the mimic mirth;
When the kings have sighed, and the slaves have died,
And the queens have all gone the way of earth,
When our pride and pomp, and our strut and romp
Find their end—and the prompt-books close for us—
And we've played our parts with our hands and hearts,
Then the make-up's doffed, and the show ends thus.
So we should not grieve for the make-believe,
For the mimic life we have lived—for then,
When the curtain drops, and the music stops,
We will all become *what we are*—again.

The Baltimore American.

Flashes of Light.

The exhibition to the world of a perfect humanity in the life of Jesus has taught one lesson which our systems of theology have overlooked. It has demonstrated that sin and disease are no part of man. They



are not constituents of human nature, but are an intrusion, an external accretion. To separate them from our essential self in our conception of ourselves, has a redeeming influence. They are to be viewed as something foreign to man. This is one great lesson which the incarnation has taught. The great error of the world is, that men believe that their sins, their errors, and their maladies, are a part of their humanity. But in the perfect life of Jesus there is for all ages to come a sublime demonstration that it is not so.

* * *

Jesus was externally and wholly what we are in the inmost and unevolved degree of our being. By beholding Him in this light, may we not be changed into the same image, and thus the disciple become as the Master? The intuitive recognition of the truth, that sin and disease are no part of the immortal and real man, is the dawn of our redemption. It loosens the rivets in our chains, and they begin to fall off.

* * *

It is not in the noise and bustle of the city with its tainted moral atmosphere, nor in the marts of trade with their sphere of falsehood and selfishness, that spiritual truth is best learned; but rather in the solitude of mountain summits and the deep stillness of primeval forests, where we are alone with nature and with God. The prophets and sages of all nations have known and taught this. To gain the truth they turned the dual side of their receptive nature towards the world of pure intelligence, and placed a listening ear close to the lips of the living, speaking Silence to receive the inner word. Instruction from others may prepare the way for this, but can never be a substitute for it.

* * *

If with a sincere desire to know the truth, and live the truth, and use it for the good of mankind, and not from a mere idle curiosity or for the sake of gain, we are found listening at the door of the temple of wisdom and the "halls of learning," the door will be unlocked and thrown open to us, and we may enter in and read the records of the hidden wisdom, which God appointed before the ages for our glorification. It is only in the deep silence of the soul that God speaks. Silence is the bosom of the Infinite Life, and contains the indelible record of all the truth that ever entered the mind of man.

* * *

It is a truth, and a great truth, that there is a divine saving Principle, a universally diffused, and consequently ever accessible, intelligent and loving Life, that exhibits an endeavour to impart itself and its saving blessedness to everything that breathes. This universal saving Principle (or Divine Personage, if we prefer thus to conceive it) lies beyond the apprehension of our senses, and consequently must be perceived and appropriated by *faith*, and taken up into our individual being by *real prayer*; not the noisy supplications that clamorous lips pour forth, but a passive attitude of the mind.

* * *

But how am I to do this? Suppose I desired and needed to warm myself by the light of the sun, how could I do so? The process is simple. I should expose myself to the light and heat of the sun and *let* it warm me. I should make no effort to cause it to shine, but simply hold myself passively exposed to its vivifying rays. This is the only effort of will

that is necessary; if there was any obstruction, any opaque substance, between me and the sun, I should remove it, I should take away every screen which could obscure the sun's rays; and then it would shine upon me and penetrate me with its living warmth, even without my asking or entreating it to do so, but by simply trusting it in silence.

* * *

The law which governs the influx of saving, healing truth, and its reception by us, is given by Jesus in the Sermon of the Mount, "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

The Kabalistic righteousness, or justice, symbolized by the perfect square, which means perfection, is a state of spiritual enlightenment, the attainment of the gnosis, or true knowledge, which makes us free. It is a principle which seems to extend through the whole universe, that a demand, a conscious need, creates a supply.

* * *

Jesus as an individualised expression of the universal saving principle, and as an historical personage, was an ultimate manifestation of the principle of Health, in the full sense of the term. He was perfectly well in soul and body, and a sympathetic conjunction with Him brings us into *rappport* with the infinite fountain of Health and well of Salvation.

* * *

The *apotheosis* of matter, and the glorification of the body, is the highest triumph of faith. This was effected in Jesus, who has gone before us to prepare the way for us, and to open a pathway of light conducting by an unerring straight line to the highest unfoldment of the divine element in man. His life was a life of trust that brought Him into such close relations with the Godhead, and indissoluble union with the Father, as to raise His humanity entirely above the plane of sensuous illusion, and the evils that grow with more than tropical vigour in such a soil. Let us follow the path he has marked out for us.

W. F. Evans, M.D.

THE ONLY WAY.

How shall I a habit break?

As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist.
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown.

TALK LESS.

Talk less. If you never speak unless you have something to say to some one who wants to hear it, enough will be said. If you eliminate gossip and criticism you can save a number of words per diem. Listen to the other fellow, you may learn something; and he will tell the next person he meets that you are a brilliant conversationalist.

Hugh Pentecost.

DO IT NOW.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them.

A Rational Movement.

Sometimes the newly-fledged vegetarian appears a little timid when questioned as to his manner of living.

There is no call for such an attitude. Vegetarians have no apologies to make to the world. Because they happen at present to be in the minority, it does not follow by any means that their dietetic principles arise from personal idiosyncrasies or are indicative of mental weakness. To the contrary, they, and they only, have weighty reasons for their course, and these they should be ready to give in all clearness and candour.

The apologies, it may be added, belong to the other side. The flesh-eater of to-day has very poor standing-ground. Science and revelation both bear record to the fact that man is naturally a frugivorous animal. Science further assures us that all the needed elements for the harmonious growth of the body and the repair of its wastes, are to be found in the purest form in the vegetable kingdom. Experience tells us that we can live and thrive on a bloodless diet. Economy adds her voice in favour of it, and last, but not least, Humanity raises a vigorous protest against the cruel and useless slaughter of the animals whom God placed on the earth to adorn it and enjoy the life which He has given to them.

Thus we see that reason, self-interest, and benevolence all unite in approving the course of the vegetarian. Who raises a dissenting voice? First, perverted appetite, and it must be admitted that this voice is a loud, clamorous one. "I like meat, and I will have it." This is the argument of the multitude, stripped of useless verbiage, and simmered down to its very essence. Not a formidable one, do you say? That depends on the point of view. To the man who is enslaved by the meat habit, it means a good deal. It is well to remember that while the craving for meat is as unnatural as that for opium or strong drink, it is also just as real. Perverted appetite is a power to be reckoned with. It is one of those chains of forged steel with which the enemy of the race would fain bind the upward-struggling man to his own chariot wheel, and drag him down to destruction.

There is yet another voice, the hysterical cry of that hydra-headed monster—Custom. Methinks I hear her saying: "Vegetarianism is a fad, one of the new-fangled notions. Don't dare to have anything to do with it. Follow me in the good old paths, and you will never go wrong." Not very strong arguments these. Misrepresentations, in fact, for the vegetarian is really walking in the good old way, and his flesh eating friends are the real innovators. But we could not expect better of custom, for it is well known that she speaks with "lying lips and a deceitful tongue."

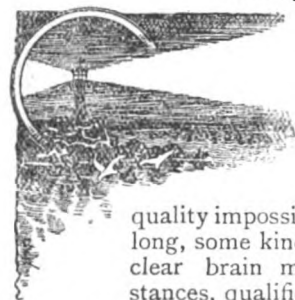
Such then, are the opponents of an enlightened diet reform. Intellectually considered, their arguments are worthless; but practically they are formidable, simply because the rank and file of the people are unenlightened. The remedy is to hold up the truth, and let its light penetrate the darkness. Men, women, and children must be patiently educated. They must be taught the sacredness of the laws governing the body.

In this work every believer in right principles should bear an active part. To know truth, is to place oneself under obligation to join in its promulgation. "Freely ye have received, freely give."

M. E. Olsen,

Editorial Notes.

For a long time our cause has sorely needed the services of a Reformer of independent means and business and literary ability, in the capacity of honorary secretary.



For many years I have, been voluntarily doing—as Editor, Secretary, and Managing Director of our operations—more mental work than one human brain can safely undertake. This prevents my doing justice to the work itself, and makes service of the highest quality impossible, and I earnestly hope that, before long, some kindred soul with a true heart and a clear brain may come forward whose circumstances, qualifications, and disposition enable him to volunteer to help in this work. “Why do you do it?” many persons ask me. For the simple reason that if I had chosen an easier path—as I have often been tempted to do—the work would have remained undone. The agonising cries which rise to Heaven from ten thousand abattoirs have been ringing in my ears and I have felt impelled to challenge the Sin of Carnivorism in the hope of awakening the conscience of Christendom concerning this daily massacre which is so needless and so cruel.

Here is an opportunity such as any man of humane sentiment and high aspiration might covet. I send out this invitation in the hope that it may come as ‘a call to service’ to some human soul who is destined to play a prominent part in the work of bringing about the triumph of the Food Reformation and the abolition of Carnivorism. Our influence upon contemporary thought is, already, both extensive and far-reaching, but we need many additional helpers as Heads of Departments in order to take advantage of the world-wide opportunities which are now within our reach.

* * *

A DISCLAIMER. Certain individuals who endeavoured in February last to obtain admission to the Order of the Golden Age, but whose overtures were declined by the Council, have it appears, posted a circular to some of our Members under the heading and title of “The Order of the Golden Age and Theocratic Unity.”

The tone of the circular is such that it needs no comment on my part; it will secure its own condemnation in the eyes of all intelligent and refined persons.

The publishers of this document, who a few weeks since, in Essex, commenced business under the title of “The Purity, Sexual Science, and Social Reform League” have now apparently abandoned that project, and have started a society at Brighton bearing the name “The Order of the Golden Age and Theocratic Unity.”

I shall be glad if our Members will make the fact known, if any enquiries should reach them concerning this new society, that *The Order has no connection whatever with it*, and that any literature issued under the above title or any appeals or letters sent out in its name have nothing whatever to do with The Order of the Golden Age. The Council of The Order are in no way connected with this society, and will be glad if any Members who receive communications from it will forward the same to me.

* * *

THE VIVISECTION REPORT.

The Government Report reveals the fact that during the year 1900, 10,839 experiments were performed upon animals in this country, and the number of licensed vivisectors was increased to 247. Fortunately, public sentiment which is antagonistic to this system of licensed torture is growing faster than the craze for wholesale experimentation, and we venture to hope that the day is not far distant when the professional vivisector will be regarded as a moral leper.

Too much importance should not be attached to the figures of this Official Report for it is principally based upon statistics furnished by the vivisection fraternity. The Law, which is quite inadequate, can be evaded with the greatest of ease, and, as a large number of licenses are granted to dispense with the use of anaesthetics altogether, the function of the Law consists chiefly in quieting the public conscience.

I have received the following from the Hon. Stephen Coleridge and its contents will doubtless interest our readers:

Sir,—With regard to the Parliamentary Return just issued on experiments upon living animals, may I be permitted to point out (1) that this return is compiled from reports furnished to the Home Office by the vivisectors themselves. My authority for this statement is Hansard, 8th of July, 1897. It is not likely that any vivisector will voluntarily accuse himself of cruelty or a breach of the law. (2) That the inspector who makes this return cannot possibly know what happens in a laboratory when he is not present, and that as there are 247 licensed vivisectors and only two inspectors it necessarily follows that there is no machinery provided by the present law to prevent any amount of torture being inflicted on animals in laboratories. (3) That there remains, therefore, no safeguard against the infliction of torture but the individual opinions and dispositions of the vivisectors, and they receive their licences and certificates avowedly on the basis of their scientific attainments only. (4) Scientific attainments are not necessarily accompanied by a tender heart, and it is paradoxical to suggest that the habit of vivisection secures a man from becoming indifferent to the sufferings of animals.

I hope you will allow your readers to consider these four points which I am sure you must admit are worthy of attention if this question is to be approached reasonably and without prejudice.

Your obedient servant,

92, Victoria Street, London, S.W.

STEPHEN COLERIDGE.

Vivisection is a paying business, and, unfortunately, it is being liberally subsidised by misguided men of wealth. The latest benefactor of the physiologists is J. D. Rockefeller, who having made millions by causing the public to pay more for the oil which wells up from God's earth than they ought to do, has just presented £40,000 for the endowment of an Institution in America for experimental research on the same lines as the Pasteur inferno.

* * *

THE VEGETARIAN CONGRESS.

The Annual Vegetarian Congress will be held in the Memorial Hall, Farringdon Street, London, E.C., from June 25th to the 28th. An Exhibition will be opened on Tuesday, June 25th, by the Hon. Mrs. Eliot Yorke, and on the evening of the same day the Annual Dinner of the London Vegetarian Association will take place at the Victoria Café, Victoria Street, S.W., at 7.30. (Tickets 4s.) The Congress Session will meet at 11 o'clock on Wednesday, June 26th, and Thursday, June 27th, when there will be papers read by Mr. Bramwell Booth, Mr. Eustace Miles, Mr. J. C. Kenworthy, Dr. Kellogg, Dr. Higgins, Dr. Harris, Dr. Spring, Rev. C. J. Street, and others. There will be a Garden Party and Cycle Gymkhana at Monkhamms, the residence of the President, on the afternoon of Wednesday, June 26th. A trip on the River by special boat on Thursday, June 27th, at 3 o'clock. A Reception by Mrs. C. Leigh Hunt Wallace, of The Physical Regeneration Society, and Miss May Yates, of The Women's Vegetarian Union, on Friday, June 28th, at 6 o'clock.

On Friday, June 28th, the Semi-Annual Meeting of the Vegetarian Federal Union will take place at 3 o'clock. The Exhibition will be open free to the public from 4 o'clock on Tuesday and from 11 o'clock on Wednesday, Thursday and Friday, in connection with which a Vocal and Instrumental Concert will be given each evening (admission free.) Tickets admitting to all the above except the L.V.A. dinner 5s. Further information can be obtained of the Secretary, Memorial Hall, London, E.C.

* * *

A METAPHYSICAL LIBRARY.

A Library of modern metaphysical books has been established by Mr. G. Osbond, Scientor House, Devonport. As such books are usually rather expensive, some of our readers may be glad to know of this opportunity for reading advanced-thought literature without incurring much expense.

There is one word of advice, however, that I would offer to those who plunge into the sea of twentieth-century meta-physical thought; it is contained in the old adage, "Read not to believe and to take for granted, but to weigh and consider."

* * *

THE HOSPITALS WORKING GUILD.

The following letter has reached me from Mrs. Clifford, of the Hospitals' Working Guild:—

Will you allow me to call the attention of your readers to this Guild which provides garments for patients in Vegetarian and Humanitarian Hospitals. Many more workers are needed, as it has been found impossible to supply the articles applied for by various Hospitals. Also a lady Hon. Sec. is required who could devote a small amount of time to superintending the working department. If friends at a distance would undertake to make two garments a year, it would be a great help. Patterns of those most needed would be sent and all information given by Mr. C. R. Brace, 42, Manor Road, Stamford Hill, N.

If any of our lady friends feel able to help in this deserving work they will doubtless make themselves known to those who are directing it.

* * *

MESSAGE-BEARING ENVELOPES.

An excellent suggestion reaches me from Mr. P. L. Charlier, of Hull. It is to the effect that envelopes with the following sentences printed on the back of them should be produced by the Order with a view to their being supplied to such members and friends as might feel disposed to purchase them, and use them for correspondence:—

Why I am a Food Reformer.

- Because** I am practical. A vegetarian diet is cheaper, healthier, cleaner, more easily prepared, and more nutritious than a meat diet.
- Because** I am logical. Man was originally a fruitarian; I can get in vegetables and fruits all the nutriment contained in meat in a purer and more assimilable form.
- Because** I am humane. The cruelty inflicted upon animals at the Slaughter-House is terrible beyond description.
- Because** I am a Christian. I will not condemn my fellow men to do a degrading and repulsive work that I would not do myself.
- Because** I am an Idealist. I believe that there is possible a Social System better than the existing one, based on Justice, Truth, Brotherhood and Humanity. Vegetarianism is the most practical solution of the Drink problem, the Land Question and other Social problems. It is the first step to take in the regeneration of individuals on which is based the ideal Society of the Future.

I shall with pleasure give to my friends and acquaintances all the information they desire on the subject. I have been a vegetarian foryears.

I am quite prepared to arrange with our printers to prepare and stock these envelopes, and to supply them direct to applicants if a sufficient number send me a post card expressing their intention to use them. I think the idea is a very excellent one as an economical and promising means of propaganda.

* * *

SUMMER FOODS.

In consequence of a letter inserted by Dr. Oldfield in a Belfast paper, advising people to change their diet during the summer months in such a manner as Nature and personal feeling would obviously dictate, and a statement to the effect that information would be sent from our Headquarters upon receipt of a stamped envelope or wrapper, we have simply been inundated with applications. These would appear to evidence the fact that a considerable percentage of the public are tired of eating corpses which are in a manifest stage of deterioration at this time of the year.

I would suggest to all our members and fellow-workers who are in the habit of writing to the Press that this is an opportune time to push our evangel by means of letters to the journals; but I would also suggest to them the importance of calling attention to the Guide-Book which has been published by the Order, because it is so much more comprehensive and complete than leaflets which could be supplied gratuitously. In fact we have not sufficient staff to deal with an overwhelming influx of applications for free literature at present. Every copy of this book that is circulated helps to break down public prejudice and to win adherents to our cause.

One of our members in Hull writes thus:

A GOOD SUGGESTION.

"Nearly all the people to whom I lent my extra copy (of the Guide-Book) are now vegetarians. Since last January it has brought 15 people to us. In fact I think the best way to win people is simply to get them to read the Guide-Book."

This correspondent also makes the following suggestions which I think are worthy of publication:—

"Supposing that some of our vegetarian friends want to buy the Guide, instead of getting it from the publishers, they could go to a stationer's and ask him to order the book. But instead of fetching the book at once they could agree with the stationer to keep it in the window for a week or a fortnight and sell it to any one who might want it; and in that case order another copy and deal with it in the same way.

Those of our friends who spend each month a certain sum for propaganda, might get in that way an extra copy of the Guide-Book and lend it to acquaintances."

* * *

A WALKING FEAT.

Mr. J. Nugent, a vegetarian of 25 years experience, has just accomplished the remarkable feat of walking 80 miles without stopping.

The route was from Maryport to Carlisle and back, by Keswick and Bassenthwaite. Mr. Nugent is 54 years of age, he did not train for the task, and his diet for the day consisted of barley bread. And yet there are persons who still write to the "scientific" papers declaring that vegetarianism brings about physical deterioration.

* * *

HUMANE WORK IN NAPLES.

I am glad to learn that the Naples Society for the protection of animals is accomplishing splendid results under the able leadership of Princess Mele Barese.

Inspectors are employed in Genoa, Rome, Bordighera, and Brindisi, the influence of the Society is being extended to other cities in the Peninsula, and local organisations are being created which are helped and assisted by the Naples Society.

The record of work done last year includes the confiscation of 20,000 sticks and 1,500 stakes used for beating animals, also 472 spiked bits and 5 knives; the decreasing of the load in the case of 21,000 omnibuses, and the attaching of extra animals to 21,000 vehicles. There were also 2,389 prosecutions for cruelty.

In view of the inhumanity which prevails in some parts of Italy, which is largely the result of the false ethical teaching of the Romish Church, it will be difficult to find any work which is more deserving of support than this, and I trust that many of our wealthy readers will send a subscription to the Naples Society for the protection of animals. Contributions will be gratefully received by Miss P. H. Johnston, The Beeches, Carlisle.

* * *

AUSTRALIAN FRUIT.

The large supply of fruit which is reaching England from Jamaica is now being supplemented from Australia. The first arrival of 3000 packages (with an average weight of 30lbs), turned out to be in splendid condition, and it is expected that specially constructed steamers will soon be running to this country in connection with the Australasian fruit trade.

On every hand there is abundant evidence that the people of this country are realising the folly of feeding upon the produce of the shambles when the kindly fruits of the earth can be obtained in economical profusion. The increase of the banana supply by the Elder Dempster line of steamships, which is to the extent of seven millions bananas per month, instead of bringing the price down, has so increased the demand that the price has gone up, and it is expected that these shipments will take place every week instead of every fortnight.

* * *

SPIRITUAL HOSPITALS.

One of the most interesting chapters of Dr. Oldfield's book the "Penalty of Death" is that devoted to the subject of Spiritual Hospitals, and I sincerely hope that one of the results of the publication of this book will be the remodelling of our prisons, and the system of treatment

which is carried on in them, on the lines suggested by the author.

Writing to the *Daily Chronicle*, Dr. Oldfield speaks as follows:—

"In the chapter on 'Spiritual Hospitals,' which is really the pivot of the book, I have tried to impress the fact that the ultimate aim of all penology should be to make better men and better women, and not to punish at all—in the ordinary sense of the word—for the sake of punishing, or on the plea of 'deserving' punishment.

"I ventured to argue, from the analogy of medical experience, that the method of treating all spiritual diseases—of which crimes are but symptoms—should be akin to the method of treating physical diseases, *i.e.*, by spiritual hospitals, well staffed with spiritual physicians and surgeons, and that criminals should be remitted to these hospitals for treatment until cured.

"The best practical attempt to carry out this method, so far as I know, was made in Paris by the 'Christian Brothers,' with the greatest promise of success, but the Revolution swept it away, and the experiment now awaits a more permanent renewal."

This idea of treating criminals in a more intelligent manner is pregnant with possibility and hope, and I trust that it will gain the attention of the public, and of those in authority who have it in their power to bring about the suggested change.

I am glad to learn that an influential General Council has already been formed, as a result of the issue of this publication, for the purpose of getting Capital Punishment abolished. May the Author soon see the accomplishment of his great ideal!

* * *

BAD MEAT.

I receive such a large number of Press Cuttings now, which contain accounts of prosecutions for the sale of diseased meat to the public by unscrupulous dealers in all parts of the country, that I simply get tired of reading them. Tuberculous and cancerous flesh, to say nothing of that which is in a partial state of decomposition, is being offered for sale in every direction. The business seems to be so profitable that fines levied when the culprits are caught appear to have but little effect in stopping this nefarious traffic.

Not only is such meat used for making sausages, but it is actually exposed in the full light of day in the butchers' shops. A butcher was recently prosecuted at Northampton for hanging in the front of his window several pieces of a 'blown' cow which he had purchased from a farmer who admitted that the meat showed signs of 'grapes' (which is another name for Tuberculosis), and although this butcher had been previously convicted for a similar offence, he was only fined £5 and costs.

Seeing that such an action is calculated to cause the death of many individuals, it is evident that some amendment in the law is necessary, and that the minimum penalty for a crime of this sort ought to be six months' hard labour.

To show the danger which the flesh-eating public are running, I would call attention to the fact that in this case, as in many others, although the Inspector stated that the evidence of Tuberculosis was visible to the naked eye, the butcher declared that the diseased flesh was "alright," and his assistant said that "it was good enough for any one to eat."

Parents who allow their children to eat butchers' meat, under present conditions, can hardly escape a sense of self-condemnation and guilt if they should be stricken with consumption, scrofula, or some other form of tubercular disease.

* * *

PRIESTS AND CRUELTY.

Another Church Dignitary has made an illogical attempt to defend vivisection and the sacrifice of animals for the supposed benefit of human beings. This time it is Monsignor Vaughan, who, in his new book "Faith and Folly," characterises those who are opposed to the torture of animals as being "illogical and inconsistent—men who are ruled by sentiment and not by reason."

It is just this sentiment of sympathy with the suffering that this prelate lacks. Being unable to put himself in the place of the tormented creatures—so that he could feel for, and with them—his attitude is characterised by that cold and selfish type of reason which has distinguished so many of the Romish priesthood, and which is doubtless the outcome of

the authorized teaching of that particular Church—to the effect that animals are merely "things" which are made for man's use and which are not entitled to any just or gentle consideration on his part. This false and inhuman teaching has made every land where the papacy has prevailed the "hell of animals."

Mr. Stephen Coleridge, in the pages of the *Saturday Review*, comments thus upon the Bishop's "Faith and Folly":—

"The fact is that the world has been in the past and is likely more and more to be in the future ruled by sentiment. Sentiment abolished slavery. Sentiment abolished child labour. Sentiment abolished bear baiting, cock fighting and a thousand selfish and barbarous customs and laws, and Sentiment will, let us hope, abolish vivisection in spite of the somewhat confused support of this dignity of the Roman Catholic Church."

* * *

THE CAUSE IN AMERICA The Food-Reform cause in the United States is progressing by leaps and bounds. Restaurants are being opened in the great cities, workers are being enrolled and Societies are being found.

Most of the journals and prominent workers in connection with the New Thought and Mental Science Movements are lending their aid to the furtherance of the Food-Reformation. Nearly all of these people are seekers after Truth, and their quest soon brings them face to face with the problems of the flesh-traffic, the horrors involved in it, and the evils which result to mankind from the eating of dead bodies. As their minds are mostly free from prejudice and from ancient fallacies, they soon apprehend the facts and principles which underlie the international protest against carnivorousness which is now being made, and then they feel led to help on the great Cause by their example and influence.

All our fellow-workers and friends in the States would do well to take in a Journal entitled: "The Vegetarian and Our Fellow-Creatures" published at 79, McVickers Buildings, Chicago. The Editor is Mrs. Fairchild-Allen, a veteran champion of righteousness and of the rights of the animal creation. The subscription is one dollar per annum.

* * *

WHO WILL HELP? An extra number of copies of this issue of *The Herald* are being printed, and I invite our friends in the Churches to give one to their Pastors (with the leading article marked). There are many Ministers, who, although they are unable to go in advance of their people—in ethical perception—are yet, even if only for the sake of the dignity of their office, desirous of *keeping abreast* of modern humanitarian thought.

Dr. Oldfield's article is reprinted in leaflet form, and it is also contained in *Essays of the Golden Age* (now in the Press, price 6d).

I shall have much pleasure in sending pamphlets (gratuitously) to Christian Ministers who are desirous of apprehending the truth concerning the Sin of Carnivorousness, upon hearing from them.

LET SOMETHING GOOD BE SAID.

When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken strong and glorified
If something good be said.

And so I charge ye; by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said.

James Whitcomb Riley.

The Rising Tide.

PUBLIC EXPOSURE OF LORD LISTER'S POLICY.

The great meeting held at St. James' Hall, on May the 9th, by the National Anti-Vivisection Society, was of such importance that a report in our columns is desirable (although belated owing to our having gone to press last month). The gathering was an immense one and it was characterised by enthusiasm.

The following resolution, was moved by the Hon. Stephen Coleridge and carried unanimously amidst loud cheers:—

"That the torture of animals for scientific purposes is morally wrong, and should be totally abolished by law."

Lord Llangattock presided, and among those also on the platform were the Earl of Buchan, Lady Butler, Lady Llangattock, Bishop Barry, the Hon. FitzRoy Stewart, the Hon. Stephen Coleridge, the Hon. John Rolls, the Hon. Charles Rolls, Lady Pender, the Ven. Basil Wilberforce (Arch-deacon of Westminster), the Dean of Hereford, Mr. F. A. Channing, M.P., Mrs. Benson, Mr. Ernest Bell, the Rev. H. M. Fletcher, the Rev. Berdoe, the Rev. Dr. Porter.

The following ladies and gentlemen, among others, had written expressing regret at their inability to be present: The Duchess of Somerset, the Duke of Beaufort, the Duke of Portland, the Marquis of Hertford, the Dowager Countess of Portsmouth, the Countess of Warwick, the Earl of Mexborough, Lady Florence Dixie, Lord Colville, Lord Clifford, Lord Abinger, Lady Abinger, Lord Leigh, and Admiral Lord Hood.

The Chairman, who was loudly cheered, expressed great delight at seeing so magnificent an assembly, and in knowing that they all had one thought and one hope, namely, to do something to alleviate the sufferings

of animals. The question was, whether it was wrong to torture animals? (Hear, hear.) They need not be afraid of the physiologist. Physiology had not yet, thank God, taken the place of religion or morality. (Cheers.) As laymen, they were accused of knowing nothing about the subject. There was no need to be ignorant. They could all read the horrible stories of the laboratories in the medical journals. Unfortunately for his own peace of mind, he had read a good many of them. What did they think of a man who tied dogs' heads up in india-rubber bags to see how long they could live without breathing? (Hisses.) What did they think of a man who smashed an animal's legs with a bottle to see how it would stand the shock? (Shame.) What did they think of the Brown Institute, given by a humane man as a hospital, where animals would be treated with the greatest kindness, but where, unfortunately, owing to some slip in the wording of the will, animals were now tortured? ("Shame.") To criticise the management of hospitals was not to attack them. They wanted to see them cleansed of a terrible stain. He knew of thousands of pounds that had been diverted from hospitals on account of vivisection. (Hear, hear.) Believing vivisection to be thoroughly immoral and degrading, he hoped to see

the time when vivisection would be altogether abolished. The Koch system was a failure; there was great doubt about that of Pasteur, and he thought that it was far better and safer to avoid such dangerous methods, and, instead, to study the laws of health—fresh air, pure water, wholesome food, moderation in eating and drinking, and, above all, to lead pure and healthy lives. (Cheers.) Those things would bring greater blessings than cutting open live animals and torturing them; greater attention to fresh air and proper hygiene would do far more for the human race than cutting up animals alive. He had a heart which was filled with shame when he thought of the horrors that went on in the laboratories of this country. Their cause commanded the respect of an ever-increasing section of the public, and that respect had been sustained by the way in which the society had carried on the controversy. No published statement of their Hon. Secretary had ever been shown to be inaccurate, and most of them had

no objection to be called sentimental so long as the statements on which they based their faith were correct. If it were sentimental to entertain kindly feelings towards animals, then he was proud of the name of a 'sentimentalist.' Let them remember that, "Blessed are the merciful, for they shall obtain mercy." (Loud cheers.)

Hon. Stephen Coleridge said they had met that night to protect animals. With men there might be worse evils than physical pain, but to animals physical pain was the worst torture, for they had no martyr's crown to look forward to; they knew nothing of a pitiful God, but only the measureless cruelty of man. To tie an animal

and inflict nameless tortures on it for hours was a sin against God. (Applause). "Such an action is only possible to a man whose heart is dead. If we promise ourselves benefit from such an act we are but justifying malignant cruelty with a bold selfishness; if we profess lofty motives for such an act we are but adding hypocrisy to sin." (Applause.) They based their objection to vivisection on moral grounds, and they said that it was better for mankind to be without serums than without pity. (Cheers.) And ever since we have declared that this is not a question of science, but a question of conduct, no vivisector has entered the arena of controversy with us to justify torture. (Cheers.) Ashamed to justify, they fall back on denial, and tell us that at any rate in England no torture of animals takes place, but their own publications rise up in judgment against them, and give them the lie. (Cheers.) And if this were not enough the late Home Secretary has told us the facts. I have *Hansard* here. On the 24th July, 1899, the late Home Secretary, in his place in Parliament and in his official capacity as Home Secretary, told us that, 'serious experiments, in which the use of anæsthetics have been wholly or partially dispensed with, do take place in English laboratories.' This awful work went on under the shadow of the great hospitals, and was not seldom carried

If the Animals ruled us—Vivisection.



"Do unto others as ye would that they should do unto you."
(Reprinted from the New York 'Evening Journal' with acknowledgments.)

on with their funds. (Shame.) Thousands of pounds were annually diverted to schools and colleges which published no accounts, but which were licensed for vivisection. (Shame.) Mr. Cole-ridge went on to give facts concerning the audited accounts of the London hospitals, which, he said, showed that some of them were managed on a system which began with the torturing of animals, and ended in defrauding the poor. "Seventy beds might be established to-morrow with money taken from the hospitals and given to schools of vivisection. Was there ever a greater betrayal of a sacred trust? (Shame.) The Prince of Wales's Hospital Fund was founded by the King, who told them that the welfare of the sick poor was very near his heart, and that the fund was founded to commemorate the late Queen's glorious reign. But it had fallen by some sinister misfortune into the hands of a Committee, whose Chairman was Lord Lister. (Hisses). *Lord Lister was the intimate friend of fifty-eight licensed vivisectionists in this country, for every one of whom he signed a certificate exempting the holder from the use of anaesthetics for his victims.* Lord Lister last year told the world how he himself had stitched a needle and thread through the eyeball of a living rabbit and left the thread there for two days and two nights. (Shame.) How have Lord Lister and the Committee distributed the money of the Fund? They have given upwards of £5 per bed to hospitals that had Schools attached to them licensed for vivisection; they had given £3 and odd per bed to hospitals with licensed vivisectionists on their staffs; and they have given a miserable dole of £2 13s. 9½d. to hospitals entirely free from any connection with vivisection. (Shame.) The Committee had so distributed the Fund as to make it clear to hospital managers that the more they connected their hospital with the torture of animals the larger the grant they might expect to receive. The Fund, therefore, had been used as an insidious and powerful incentive to vivisection, and it was thus that Lord Lister and the Committee had thought fit to interpret the touching and kindly solicitude of the King for the sick poor. (Shame.) He asked them to fight the good fight against these ways of darkness, and to practise those qualities of mercy which would lead them on to the light of the perfect day. (Cheers.)

Three Fallacies.

The Archdeacon of Westminster seconded the resolution. He said the clergy were accused of approaching this question from the sentimental point of view, and it was just as well that they should have heard what a level-headed lawyer had to say about this system of cruelty, fraud, and impious inquisitiveness. (Cheers.) Their greatest difficulty was the wilful deafness of men and women of light and leading to the evils of vivisection. The responsibility of defending the mass of the defenceless animals of the world lay upon them all, and a neglect of this responsibility made them share the guilt of those who practised actual cruelty. They had been taught to see in the universe the manifestations of the universal soul, and the holiness of all things appertaining to it. They made no organised attack on the honourable medical profession; all they desired to do was to take away from it the reproach of a great wrong. The members of that profession numbered many of the world's greatest heroes. They knew of their tenderness and their unrewarded good deeds. What was it they had to fight against? It was against three constantly repeated fallacies—first, that vivisection in this country was very rare; secondly, that many valuable discoveries had been made through its means; and, thirdly, that it produced no physical pain, because anaesthetics were used. He would rather leave it to a layman to apply the proper description to those three statements. (Laughter and cheers.)

As to the second statement, Sir Charles Bell had said that nothing had been gained to medical science by vivisection; and Dr. Lawson Tait had confessed that for years his researches had been obscured by the false conclusions come to by the vivisectionists. Sir Thomas Watson had told him (Dr. Wilberforce) that young men had to unlearn by the bedside what they

had learnt in the laboratories. He went on to say that not only had vivisection been of no use to the human race, but that it had inflicted great harm upon it. Sir Andrew Clarke, who arrived at the very summit of his profession, told him with his own lips, that he had never seen an operation upon a live animal in his life. His published exposure of the absolute absurdity of drawing a conclusion from a setus in the back of the neck of a guinea-pig to the same setus in the back of the neck of a man, spoke of it as "Science drunken with success, and drivelling with prophecies." That is from a man at the very head of his profession. Another eminent surgeon, Sir Frederick Treves tells us that he went abroad for the purpose of studying, by vivisection on dogs, a peculiar circular suture of the intestine. He came back and tried it on his patients in England, and he found that he had to unlearn every single conclusion to which he had come from vivisection. And yet vivisectionists go on telling us that the greatest possible benefits to the human race accrue from these vivisectional experiments. He agreed with Lord Shaftesbury when he said, "I would rather die a man than live a vampire." Morally, this thing had done the race harm.

The last fallacy hardly wanted knocking over. The statement that no pain was inflicted during the experiments was the worst of all. It was not a fallacy, but a lie. (Cheers.) There was no animal so hard to chloroform as a dog. If the eyes of the people in England were opened to facts, vivisection would be stopped in six months. Dr. Wilberforce went on to describe some of horrors practised in the laboratories, when he was interrupted by a lady, who said, "Oh, we cannot bear this." "You have got to bear it," said the Archdeacon. "These poor animals have to bear it." (Loud applause.)

Here is a case of vivisection on a horse. Do take care what you do with your old horses. Never upon any consideration sell an old horse, a good old servant, one that has been a member of your family, so to speak. Here is an account of a horse undergoing seventy operations without chloroform, one after the other, at the hands of tyro students, and when the vivisectionist was asked "What do you do with the horse?" he says, "If it is alive when we come next morning we go on with the experiments." (Shame.) I want you to crush out the fallacy when they say that there is no pain connected with these things. I believe from my soul that there is no more fiendish cruelty on God's earth than the cruelty that is perpetrated in vivisectionists' laboratories. (Applause.) It is for you to put this thing down—you who have got intelligence and influence. For God's sake never relax your efforts in the slightest degree. By press and by platform, and by public meeting, pour such a flood of light on this foul Stygian iniquity that it shall be driven from our midst. (Loud cheers.)

Lady Pender, in supporting the resolution, said this was a question for the women of Great Britain more than any one else. This was a subject for them to take up. If they could not bear even to think of these things, let them try to imagine the awful agonies suffered by animals in laboratories. Every woman there could educate her sons, so that they would refuse to learn at the expense of these tortured animals, and could force her men friends to see the importance of this subject. No good cause had ever been carried through without the cordial co-operation of women. (Cheers.) Lady Pender asked the working men present to remember that if they tortured their horses or their donkeys in the course of their daily work they incurred a heavy punishment. Was it fair to them that others in another position were actually licensed by a high authority to inflict far worse cruelties upon animals? (Loud cheers.)

THE BEST POLICY.

Be honest with yourself, whatever the temptation. Say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad at this hour in the world, insincerity is the most dangerous.

J. A. Froude.

A Visit to Oxford.



To the Editor of "The Herald of the Golden Age."

Sir, Your readers will, I am sure, be pleased to hear that the honour of the Doctorate of Civil Law has just been conferred upon Dr. Josiah Oldfield, whom most of them must regard as a valued friend. Perhaps they will be interested to see an account of how this dignity is conferred.

On the morning of Thursday, May 23rd, a cheerful trio, consisting of Dr. and Mrs. Oldfield, and the present writer, left town for Oxford, under a brilliant sun which seemed to be shining its good-will and congratulations. On arriving at Oxford, we sought our hotel and, after a brief interval for ablution and refreshment, we again sallied forth, accompanied by the doctor's mother and other friends who had joined us, and followed the doctor (now arrayed in his B.C.L. robes and blue hood trimmed with white fur) to the Examination Schools, where he was to read his thesis to qualify himself for taking the degree.

Here we were ushered into a fairly large room, where were seated in awful state two dignified and imposing figures, robed in scarlet, and looking like Minos, Eacus, and Rhadamanthus rolled into two. Before these dread Inquisitors the doctor stood up unabashed, and in a clear voice read out selections from his last work: "The Penalty of Death." As he, from time to time, presented some new and startling thought to the notice of his audience, and as one or other of the Inquisitors interrupted him for a moment to put some question, we trembled for the consequences. But our fears were unfounded, and after listening for what we were afterwards told was an unusual length of time, they arose quite gently and met the doctor at the foot of the table, where they shook hands with him in the most friendly manner, and did nothing worse than ask him to dinner.

The next morning, we were up betimes to attend the ceremony of conferring degrees in the Convocation Hall, adjoining the Sheldonian Theatre. The hall was bordered on each side with rows of seats, and at the end a dais, on which sat the Vice-Chancellor (Dr. Fowler), the two Proctors occupying seats on either hand a little below him. The candidates for honours filled the foremost seats and the spectators sat behind them.

The names and qualifications of the candidates were read out in Latin, and then the two Proctors, to the great amusement of themselves and the spectators, took a short walk down the room and back to their seats to give the opportunity to any one in the assembly who could bring any just cause or impediment against the conferring of the degrees, to pluck at their gowns or else for ever after hold their peace. It is said that Oxford tradesmen have occasionally used this privilege to procure payment of their bills when other methods have failed.

However, on this occasion, no such interruption took place, and in due course Sir Frederick Pollock and our Doctor (who

were the only two candidates on whom this degree was conferred) walked up side by side in their B.C.L. robes to receive their doctorate. Arriving before the "Vice," they knelt down and were required, in Latin, to swear "in the presence of the University that they would do nothing contrary to its dignity, but would to the utmost of their power uphold the honour, prestige and dignity of the doctorate to which they were called," and to this they replied *do fidem*; the "Vice" then laid the Bible reverently upon the head of each, bestowing on them the honour in the Name of the Father, the Son, and the Holy Ghost. The new doctors then walked down the hall and disappeared from public gaze, returning in a few minutes clothed in the handsome scarlet robes of their degree. After this were presented a crowd of B.A.'s to take their M.A., and after them another crowd of Undergraduates to take their B.A. All these ceremonies were of a distinctly religious character, beautiful and impressive; the "Vice" invoked not only his own authority, but that of the Holy Trinity, thus linking on the present with the old times, when all was done under the shadow of the Church.

At the conclusion of the ceremony, Minos and Rhadamanthus came up, and shaking hands warmly with our Doctor, offered him their congratulations, an example which was speedily followed by less important persons.

Then we were taken to see the Bodleian Library, the task of our cicerone being most kindly shared by no less a person than Rhadamanthus himself, a charming gentleman with beautiful white hair, who to the great delight of some of the ladies of the party took them under his wing and did the honours of Oxford with exquisite grace.

These favoured and fortunate ones were taken by him to the Sheldonian, where for them was uplifted the veil of the crafty dealing of Alma Mater with her sons. Namely, how that the undergraduate youth of the past were apt to be unruly and boisterous in their conduct, especially at the Saturnalia or Festival of "Commons," so that they with hootings and howlings made themselves insupportable. And how that the authorities, being loath to resort to force, dealt with them subtly, and so diluted this too potent element by the admixture of large quantities of its sisters and its cousins and its aunts, that thenceforth it had been much less heady and comparatively innocuous. Thus by means of Venus Victrix were the undergraduate manners softened and not permitted to be brutal.

Did time permit, much could we tell how we visited one college after another, till we got completely mixed, and were shamefully plucked by our examiner as to the relative positions of the respective houses. How we had a heavenly afternoon on the river; and on Sunday morning, how we sat in the seats of the mighty, at St. George's Church, heard the Bidding Prayer and the University Sermon preached by the Bishop of Hereford; on which occasion the Doctor made his first official appearance in his new dignity, having had the honour of being invited to walk in the procession with the heads of colleges, both in entering and leaving the Church. How from the same point of vantage we heard evening service at New College, and finished up with a concert at Baliol. All this might be enlarged upon, but that the entire space of this month's *H.G.A.* would be required, and other contributors might complain.

One item, however, must not be omitted: the Anti-Vivisection Debate, on Saturday evening, at Ruskin Hall.

The chair was taken by Mr. H. B. Lees Smith and Dr. Oldfield opened the discussion by moving "that in the opinion

of this house, vivisection is opposed to the best interests of the human race." He claimed that the whole question was one, not of expediency, but of *morality*, and he cut most of the ground from under his opponent's feet by answering in advance many of the arguments that he was most likely to use. Among other things, he begged Dr. Mann not to dwell on the question of painless experiments, but to speak of those which could not fail to cause torture, such as baking alive, etc. He also drew a marked distinction between painful operations which were performed *for the good of the sufferer*, and those which were performed upon unwilling victims for the problematical good of others.

Dr. Gustave Mann, in reply, began by appealing, not to the sentimentality, but to the 'common sense' of the audience. He represented the Anti-Vivisection party as consisting of neurotic and hysterical individuals who, because their own nerves were out of order and sensitive to pain, imagined that healthy people and animals were equally sensitive. He contended, on the contrary that pain is practically non-existent, and cited the instances of a navvy whose arm was cut off *without his perceiving the incident*, and of two eviscerated rabbits who went on eating as though nothing had happened. He spoke of the inconsiderable pain caused by the prick of inoculation, but omitted to refer to the resultant suffering, though he promised to do so later—which he did not do. He also quoted statistics to prove the numerous advantages gained for the human race by vivisection.

Mr. Sidney Trist, who followed, brought counter-statistics to bear upon the adversary with excellent effect.

He was followed on the other side by Mr. H. G. Spurvell, B.A.

Mr. Mackonochie, who came next, spoke with great eloquence on the ethical point, and brought home with what should have been convincing force to some mockers in the back ground, the moral position to which their sneers consigned them.

He was followed by Mr. W. H. Dixon, M.A., who claimed that happiness was to be sought at any price. He omitted to state how much happiness was the portion of the vivisected.

Then arose Mr. Somerville Wood, who in powerful and well-chosen language exposed the cowardice, the selfishness, the unscrupulousness of this worst of all pleas for vivisection.

Dr. Oldfield, who spoke with admirable tact and moderation, summed up the proceedings, and not without pathos, spoke of what would be the feelings of the Founder of Ruskin Hall could he have heard the sentiments expressed by some of those who were benefitting by its foundation. He drew attention to the fact that Dr. Mann had not, according to promise, touched upon the after consequences of the "painless" inoculations. He went on to say that a zoometer was needed to measure the worth of lives, and that whereas vivisection claim that a million rabbits are of less worth than one man, there are cases where a patient, courageous and devoted animal is more worthy of life than a brutal, sensual, and degraded man. In many cases also, some animals are *more sensitive* to pain and fear than some men. He quoted Arnold to the effect that "the tendency of progress is from enmity to amity."

Votes were then collected, and after very careful counting, were found to be 29 on each side. The Chairman gave his casting vote on the Anti-Vivisection side. There was no time for any outside speaking, otherwise one of us would have asked whether it was to our common sense or to our credulity that Dr. Mann appealed on the subject of pain, and would have invited some of his sympathisers to come up and illustrate in their own persons the non-existence of suffering under the knife.

A. E. Major.

THE ART OF PEACEMAKING.

"I wouldn't fight, my good men," said the peacemaker. "But he called me a thief, sir," exclaimed one of the combatants. "And he called me a lazy loafer," cried the other. "Well," said the peacemaker, serenely, "I wouldn't fight over a difference of opinion; you may both be right."

HOUSEHOLD WISDOM.

Over-Eating a Common Sin.

With few exceptions we English over-eat. We are the victims of custom and tradition. The traditional meals per diem must all be rigidly adhered to and systematically devoured (perhaps automatically), or something calamitous will follow. We have too many recognised meals, *square meals*, and attack them too vigorously; we eat too often and too largely.

Indigestion was never so prevalent in this country as it is to-day. Behold *the new race*—the dyspeptic English people. Doctors, surely, were never more in demand in this island than in this first year of the 20th century. If we can only persuade ourselves to eat less at longer intervals, and to partake only of the right food, we shall soon obtain the mastery over the demon of our day—Indigestion—and drive him far enough away.

How to prevent *overcrowding* is a problem which deeply concerns the Food-Reformer, for it is a problem of the House of the Body.

The article, "A New Treatment for Invalids and Dyspeptics," published in the February issue of *The Herald*, was quite opportune and to the point, and will, if I am not mistaken, prove helpful to some who are anxious to "beat-under" the body and bring it into subjection. Lent is the Church's annual opportunity for the vigorous proclamation of the Gospel of the Body—fast, and be well; fast, and be strong; fast, and be happy.

I embraced Dr. Dewey's evangel three or four years since, and have never regretted the step. Breakfast has a long time been unknown to me; my fast is never broken till middle-day. Do I feel any the worse for having discarded "the vulgar meal?" (as I think the doctors call it). Not worse, but better—better in three all-important ways—physically, mentally, spiritually. I advise dyspeptics to be as I am, to try Dr. Dewey's non-breakfast plan, for personally the benefit to me has been great.

As a bilious subject, I consumed in the days of my dark ignorance a goodly number of pills—not worth a guinea a box—yet my last state was worse than the first, "nothing bettered, but rather grew worse." With the surrender of flesh meats and breakfasts, pills and pill boxes have made their exit from my life. A pill is now a thing unknown to me and mine. Blue pills, pink pills, white pills, silver pills, all appeal in vain for admission to our home, and to my body.

Indigestion, dyspepsia, flatulence, biliousness, different forms of one and the same evil, are all set right by temporary fasting, and subsequent wise, judicious, and moderate eating of nutritious foods served with the best of all sauces, "keen appetite." I lent Dr. Dewey's valuable book to a medical friend, who assured me it was "absolutely unanswerable." Alas! he does not follow things which he approves—he has a wife!

Rev. A. M. Mitchell.

* * *

[Whilst fully endorsing this idea of reducing the number of our meals, I would point out that in many cases it is wiser and more convenient to omit a solid meal either at mid-day or eventide. If this plan is followed a *good breakfast* should be taken, and it will generally be found that *after rest* the digestive power is stronger. This is especially so if the evening meal has been reduced to a minimum or discarded altogether.—Ed. H. G. A.]

ANNOUNCEMENTS.

The Order of the Golden Age has no connection whatever with a Society which has recently been started at Brighton, under the title of "The Order of the Golden Age and Theocratic Unity," by certain persons, viz. : Theo. Horos, Swami Viva Ananda (*alias* Ellora, *alias* Madame Horos), and Henry S. Bosanquet.

The Council disclaims all responsibility concerning any publications that may be issued by the said persons, or any acts that may be committed by them.

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

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

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

The **Century Roll**.—Those friends who have been collecting names for the Century Roll will kindly oblige by returning the parchment sheets to Headquarters before the end of the present month, and, in the case of foreign countries, the sheets should be returned as soon as possible in July.

If vegetarians, who have not had an opportunity of signing the Roll, but who would like to have their names inscribed on it, will forward them (with address), they shall be carefully transferred.

The Council are prepared to send a bound volume of *The Herald* to a limited number of Y.M.C.A. Reading Rooms, which are situated in towns of good size, upon receipt of a letter from the Secretary stating that the gift will be appreciated by the Committee. A volume will also be presented to a few Hydropathic Institutions and Sanatoriums in reponse to a similar letter of request.

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.

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.

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.

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

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

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

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

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

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

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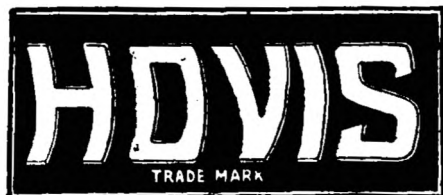
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