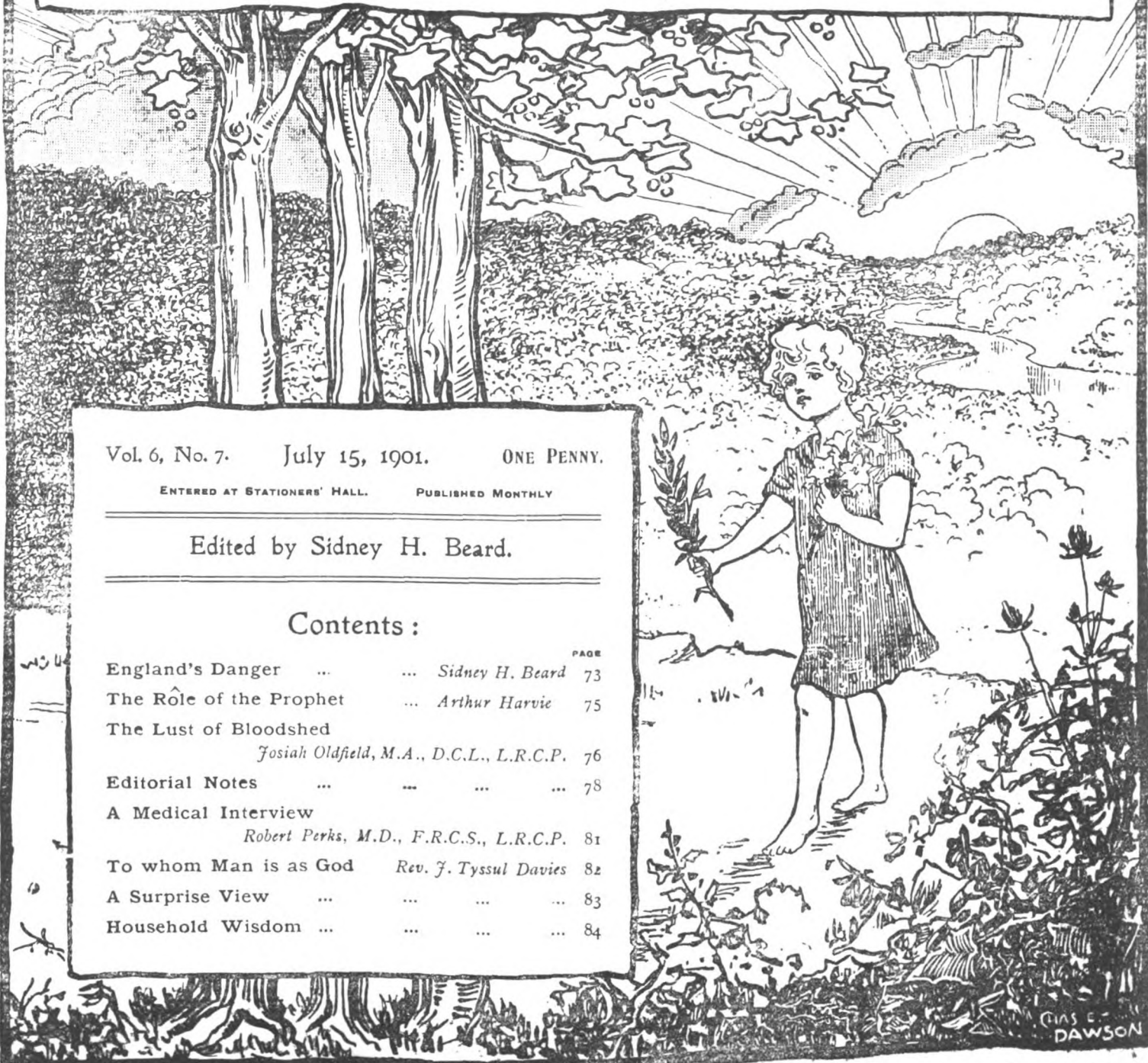


THE HERALD OF THE GOLDEN AGE.



Vol. 6, No. 7. July 15, 1901. ONE PENNY.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY

Edited by Sidney H. Beard.

Contents :

	PAGE
England's Danger Sidney H. Beard	73
The Rôle of the Prophet ... Arthur Harvie	75
The Lust of Bloodshed <i>Josiah Oldfield, M.A., D.C.L., L.R.C.P.</i>	76
Editorial Notes	78
A Medical Interview <i>Robert Perks, M.D., F.R.C.S., L.R.C.P.</i>	81
To whom Man is as God <i>Rev. J. Tyssul Davies</i>	82
A Surprise View	83
Household Wisdom	84

GIAS E-
DAWSON

The Order of the Golden Age.

Headquarters and Offices:—PAIGNTON, ENGLAND.

GENERAL COUNCIL:

Sidney H. Beard (Provost), Barcombe Hall, Paignton.

Dr. Josiah Oldfield, M.A., D.C.L., L.R.C.P., M.R.C.S., London Road, Bromley.

Harold W. Whiston, Overdale, Langley, Macclesfield.

The above constitute the Executive Council.

Frances L. Boulton, 12, Hilldrop Crescent, London, N.

Lydia A. Irons, Milan, Spokane Co., Washington, U.S.A.

Albert W. Jarvis, Powderham Villa, Salcombe.

Rev. Arthur Harvie, 108, Avenue Road, Gateshead.

Rev. A. M. Mitchell, M.A., The Vicarage, Burton Wood, Lancashire.

Hon. Auditor: Charles N. Foyster, Ilfracombe.

Dr. Robert H. Perks, M.D., F.R.C.S., L.R.C.P., Paignton.

Rev. Adam Rushton, Swiss Cottage, Upton, Macclesfield.

Rev. Walter Walsh, 4, Nelson Terrace, Dundee.

Rev. H. J. Williams, The Rectory, Kinross, N.B.

Hon. Solicitor: Geo. Cozens Prior, Portsmouth.

FOUNDED, 1895:—

To proclaim a message of Peace and Happiness, Health and Purity, Life and Power.

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

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

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

THE MINIMUM ANNUAL SUBSCRIPTION IS TWO SHILLINGS AND SIXPENCE, WHICH ENTITLES EACH MEMBER TO RECEIVE A COPY OF THE OFFICIAL JOURNAL, AND OF ALL PAMPHLETS AND LEAFLETS WHICH ARE PUBLISHED.

A Copy of the Prospectus and Rules, and a Form of Application for Membership will be forwarded, if requested, together with any information that may be desired. The Report of Income and Expenditure for 1900 (duly audited) will also be supplied gratis upon application.

OFFICIAL PUBLICATIONS.

"A Comprehensive Guide-Book to Natural, Hygienic and Humane Diet," by SIDNEY H. BEARD. Illustrated. Price 1/-, Post Free. (In Art Canvas, 1/6)

"Is Flesh-Eating Morally Defensible." Seventh Edition. Thirty-fifth Thousand. By SIDNEY H. BEARD. Price Fourpence, post free.

"Essays of the Golden Age." DR. JOSIAH OLDFIELD, M.A., D.C.L., L.R.C.P. Price Sixpence, post free.

PAMPHLETS.

Price One Penny, Five Shillings per Hundred (assorted if desired). Post Free.

No. 1.—Is Flesh-Eating Morally Defensible?	Sixth Edition.	Sidney H. Beard.
No. 2.—The Coming Revolution in Diet.	Fifth Edition.	" "
No. 3.—A Cause of the Failure of Christian Missions in the East.	Third Edition.	Rev. W. D. Etherington, M.A.
No. 4.—Is Flesh-Eating a Violation of Apostolic Teaching?	Third Edition.	Rev. J. H. N. Nevill, M.A.
No. 5.—What the Scientists say against Flesh-Eating.	Fifth Edition.	Sidney H. Beard.
No. 6.—The Relation of Christians to the Animal World.	Second Edition.	Rev. H. J. Williams.
No. 7.—Facts Concerning Right Living.	Second Edition.	Dr. Josef Drzewiecki.
No. 8.—The Testimony of Science against Vivisection.	Third Edition.	Sidney H. Beard.
No. 9.—Christian Citizenship.		Rev. W. J. Closs, B.A.
No. 10.—A Simple Guide to a Natural and Humane Diet.	Fifth Edition.	Sidney H. Beard.
No. 11.—Vegetarian Athletics.		H. Light.
No. 12.—The Overcoming of Pain and Death.		Sidney H. Beard.
No. 13.—A Tale of Shame.		Dr. Josiah Oldfield, M.A., M.R.C.S.

LEAFLETS.

Price One Shilling per Hundred (assorted if desired). Post Free.

The Coming Race.	Sidney H. Beard
Sowing and Reaping.	" "
Strange but Earnest Questions.	" "
The Gospel of the Kingdom.	" "
Our Great Inheritance.	" "
The Death Penalty.	" "
Are Animals Immortal?	Dr. Josiah Oldfield, M.A., L.R.C.P.
Aristophagy.	" "
The Duty of Joy.	" "
The Festival of Peace.	" "
But Who Slew all These?	" "
Our Christian Leaders.	" "
Say, what are you Doing?	Robert Semple
The Drink Problem: How to Solve it.	Harry Cocking
Is Vegetarianism Scientific?	Dr. Walter R. Hadwen, M.D., L.R.C.P.
Legalised Torture.	Mona Caird
Masonic Food-Reformers.	" "
Vegetarianism.	Bramwell Beeth

FOOD-REFORM LITERATURE.

Secretaries of Vegetarian Societies and Workers for the Food-Reform Cause are invited to obtain and circulate the Official Journal, the Pamphlets, and the Leaflets published by The Order of the Golden Age, as a most efficient means of propaganda. Large numbers of converts to the Humane principles which underlie the Food Reformation have been made through perusal of these publications, and as they are sold at a lower price than the cost of printing (in order to secure a large circulation) they constitute a most economical type of 'literary ammunition.' They can be used either for sale or distribution.

BOUND VOLUMES OF THE HERALD OF THE GOLDEN AGE for 1899-00.

BOUND IN WHITE ART CANVAS WITH GOLD LETTERING.

These Volumes record a protest against the inhumanity of the Age in general and Carnivorism in particular. By perusing them, young men or women who wish to qualify themselves to take a prominent part in the work of the Food Reformation, may obtain the requisite knowledge and also much inspiration for altruistic service.

A considerable number of useful Vegetarian Recipes, and also Dietetic Information will be found in them.

Price Three Shillings, post paid.

THE "HERALD OF THE GOLDEN AGE"

Is published on the 15th of each month, and may be ordered of any Newsagent, or at any Railway Bookstall, or it can be obtained direct from The MANAGER, PAIGNTON, ENGLAND, for 1/6 per annum. Suitable Articles, Poems, and News, will always be welcome.

LONDON PUBLISHERS:—

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



Vol. 6. No. 7. [Entered at Stationers' Hall.] July 15, 1901. [Published Monthly.] ONE PENNY.

England's Danger.

"Unless something definite is not only talked about but done to arrest this movement (of wholesale rural depopulation), and even turn back the townward stream, it is neither very difficult nor unduly pessimistic to predict national decadence and catastrophe as its inevitable outcome."—DAILY EXPRESS.

We all are patriots at heart but we differ in our conceptions of what constitutes patriotic sentiment and action.



There are some who think that England's greatness is to be maintained only by force of arms and by commercial and political enterprise; there are others who have thought more deeply and who realise that our health, stamina and vitality as a nation, and our social purity, industry, righteousness, and practical wisdom, as a people, constitute the real foundations of Imperial wealth and prosperity.

All of us, however, who can think and see clearly, realize that the overcrowding of our cities and the depopulation of our rural districts which are taking place, are bringing about the physical and moral deterioration of vast multitudes of our fellow countrymen; that in case of war with a strong naval power England would be threatened with famine in a short space of time; and that certain grave evils exist in our midst, which constitute a cancerous condition of our body politic, and endanger the future of our Race—such as the prevalence of dipsomania, of diseases which evidence general vital decay, and of the brutal and materialistic spirit.

We know that the strongest races must ultimately survive, and that in the future, victory in case of war will most probably rest with those countries which are least dependent upon other countries for their food supply and which can put into the field the largest number of men whose vitality is such as to enable them to withstand prolonged privations and hardships. We also know that nations which manifest a just apprehension of the rights and aspirations of other peoples, which show forth political integrity and uprightness, and which are characterised by an altruistic sense

of universal brotherhood—rather than by self-assertive arrogance and greediness—will, in the coming years, stand the best chance of avoiding the horrors of war, and will thus be enabled to build up by the arts of peace a reserve fund of national wealth.

If we believe these truths, it is our privilege and duty as patriots to labour for the promotion of health, righteousness, and true humanity in the dominions of our beloved King, and for the removal of the evils which afflict us as a race. We should strive to do this in a practical manner—by searching out the roots of misery and seeking to eradicate them. Thus may we show that we truly love our motherland and that, whilst we believe that a sacred mission is entrusted to the Anglo-Saxon race to carry civilization and liberty and good government into some of the dark places of earth, we are not blinded by insular self-conceit nor oblivious to the need of social self-reformation which exists in our midst—a self-reformation which must take place before we can rise to the Divine ideal of human society as it should be in a truly Christian State.

The bitter cry of the outcasts of London is echoed by the denizens of the slums of all the great cities of the Empire, and those of us who have witnessed the heartrending scenes of human wreckage that are taking place in the dark courts and alleys of the Metropolis, are well aware that this migration of our peasants towards the cities spells ruin of body and soul for millions, and that the process is sapping the vitals of the nation. "Back to the land" is the danger signal that is being hoisted by our national pilots whose vision of the future is marked by thoughtful prescience. But how to get the tide of rural migration stopped, no one seems able to tell. Our statesmen agree upon the urgent necessity of getting the people back, but none of them show the way. And for the simple reason that there is no feasible way whilst our staple food as a nation is beef and mutton.

To lessen the evils of urban overcrowding and to stem the tide of demoralization which flows from slumdom, our millions of acres of agricultural land must be repopulated,—and an essential preliminary to this is the substitution of

agriculture that *will* support a rural population, for bovicul-
ture which *does not do so* to the extent that is needful.

To create an extensive and local demand for the products
of such agriculture, and thus to make the support of a large
rural population possible, the diet of the people must first be
changed.

Here, then, is one reason why the claims of the Food-
Reform Movement deserve thoughtful consideration and
support from all intelligent Englishmen, for when car-
nivorous diet is superseded by that which is derived from
the fruits of the orchard and the garden, millions of labourers
will be required to work with the spade and the hoe. And
land devoted to the raising of fruit and market garden produce
has been proven to be capable of supporting about ten times
as large a number of labourers as grazing land can possibly
sustain. Artisans in our city suburbs will also have an instinc-
tive desire to secure and cultivate allotment gardens for them-
selves, in which they may raise a large proportion of what
is required for the sustenance of their families.

The dangers which threaten us as a nation, in case of war,
can also be largely avoided by this reform which is so simple
and so feasible. If we could learn to live chiefly upon nut
foods and upon fruits, legumes and cereals, which can be so
easily stored, the nightmare of possible famine and panic
would be removed.

Nuts will thrive upon land which will grow little else, and
I am told that the American Government is assisting its
farmers to plant these bushes by millions, as it recognises the
great fact that nuts will constitute a considerable proportion
of the food of the coming race. When they have been malted
and properly prepared and packed they resemble flesh, and in
such forms as "Nuttose" and "Protose," etc., will keep for
years without deterioration.

There are over thirty different kinds of haricot beans.
Every working man could raise them with ease in his back
garden, eating them in the green state in the summer and
saving a stock of the kernels for making rich and nourishing
soups and savouries in the winter. Lentils and peas can also
be stored for years and are both cheap and nutritious.

And when the people thus live chiefly upon these and
other kinds of the fruits of the soil, supplemented by home
grown dairy products, the safety of England would not de-
pend upon the prompt arrival of cargoes of meat and corn,
and there would always be a large reserve of storable food-
stuffs. Our surplus land which is at present used for feeding
cattle for the butcher could then be employed for raising
cereals of various kinds, under management by, or with
assistance from the State.

It is beginning to be generally admitted that vegetarian
races have more stamina and endurance than those which are
carnivorous. The Spartans, Romans, Goorkhas, Japanese,
and Turks have demonstrated that martial valour and
physical endurance do not depend upon animal food, and that
other things being equal, the vegetarian soldier can outmarch
and outlive his more highly stimulated comrade in arms.
And his food is more readily portable, being more concen-
trated in form. A vegetarian could easily carry a week's
rations in his knapsack. As *mobility* is now recognized as an
all-important factor in war, this matter deserves the attention
of the military authorities.

Food-reform will also meet the problem of disease. Every
month increases the number of medical men who are ready to
admit—at any rate in private—their conviction that most of
the physical ills from which English people suffer are the

result of feeding upon the dead bodies of slaughtered cattle,
the flesh of which is reeking with uric acid and, in many
instances, also with the germs of infectious disease.

Then again. Until the people are properly nourished
upon unstimulating but satisfying food they will crave for
strong drink, and multitudes will be swept into the maelstrom
of dipsomania, whereas a proper fruitarian diet is a successful
antidote to, and preventive of, the disease of alcoholism.

And men who respect the rights of the animal creation, and
endeavour to live humanely and *to let live* as far as may be
possible, will be more inclined to respect the rights of their
brother men of other nations. Vegetarian races are proverbially
more peaceably inclined than those whose veins are inflamed
by blood and drink, and there are but few thorough students
of history and of mankind who will venture to deny that vege-
tarian peoples are healthier, more moral, less diseased, more
spiritually inclined, and far more happy than those which are
carnivorous.

An increasing amount of evidence in favour of these con-
clusions reaches me every week from travellers, advanced
thinkers, reformers, and writers in all parts of the world, and
their testimony is confirmed by my own experience and by
that of hundreds of my fellow-workers in this country.

By furthering the ideals and ways of living, which are
advocated by The Order of the Golden Age, we may establish
our claim to be patriotic in the truest sense, and we may each
play an important part in uplifting, regenerating, and
strengthening the land we love. Let us then help to hasten
the day when these truths will be recognised by our Legis-
lators and Political Leaders.

The beneficent results of our action will constitute our
reward. We must not expect to be decorated with orders or
titles like those who serve their country with swords and guns,
but nevertheless our peaceful service may be even of greater
importance and may, in the long run, do more to promote the
happiness, wealth and prosperity of the Empire than the
martial service of our more highly esteemed fellow subjects
and fellow servants of the King and the Commonwealth.

Sidney H. Beard.

THE SOUL'S INHERITANCE.

There is no thing we cannot overcome,
Say not thy evil instinct is inherited,
Or that some trait inborn makes thy whole life forlorn,
And calls down punishment that is not merited.
Back of thy parents and grandparents lies
The Great Eternal Will, that too, is thine
Inheritance—strong, beautiful, Divine ;
Sure lever of success for one who tries.

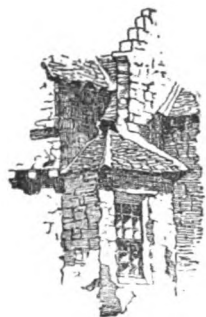
Pry up thy fault with this great lever—Will,
However deeply bedded in propensity,
However firmly set, I tell thee, firmer yet
Is the vast power that comes from Truth's immensity.
Thou art a part of that strange world, I say ;
Its forces lies within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself Divine, and watch and pray.

There is no noble height thou canst not climb ;
All triumphs may be thine in time's futurity,
If, whatso'er thy fault, thou dost not faint or halt,
But lean upon the staff of God's security.
Earth has no claim the soul cannot contest.
Know thyself part of the supernatural source,
And naught can stand before thy spirit's force.
The soul's Divine inheritance is best.

Ella Wheeler Wilcox.

The Rôle of the Prophet.

Reading into the word 'prophet' a meaning which Paul did not intend, we can say that there is no advice more appropriate to the present day than "Despise not prophesyings."



No longer a predictor of events which may or may not occur, still less a pourer forth of words whose meaning he does not himself understand, prophet in modern times is indeed the *vates*—the seer—who looking into the heart of things realises something of their meaning, and speaking out his vision appeals to man as the very messenger of God. Not a foreteller but a *forthteller*, boldly announcing the truth that has come home to him, found during

his sojourn in that wilderness where no voice of man penetrates or human presence mars the vision of God. Leading, if it will be led, his generation into higher paths, unfolding before it, if it will but gaze, the picture of a nobler and a purified life. Saving his people by destroying their self-satisfaction. In thus restoring the old meaning to the much misused word we put ourselves in such position that we can more fully understand the so-called 'books of the prophets,' and what is much more important we find it not so difficult to realize that descendants of Isaiah and Ezekiel are in our midst.

In one of the gospels there are four 'woes' or curses set over against as many 'blessings.' To the first set might, with profit, be added the word of a wise American—"Woe to that man or that nation to whom mediocrity has become an ideal." It is mediocrity that the prophets most disturb; downright evil always has its vigorous opponents, and wickedness which is ostensible is not allowed long to remain uncondemned.

Contentedness with things as they are is the disease which in some form or other most afflicts humanity; it always tends to decrease in violence when prophesyings are respected and encouraged. The present position, whatever it be, is doubtless very precious compared with positions that have previously been held, but how was it gained? Not by quiet contentment with the things that were, but by response to the call of the idealist, who, pointing to that which might be, disturbed in order that progress might be made.

How soon men forget this, how readily they presume that order once established does not change, that God fulfils Himself in only one way—their way, and how prone their good custom is to corrupt their world! Their very birth-right some are ready to forfeit so that they may be undisturbed.

It is indeed the mighty hopes, the mighty dreams, the noble discontents that make us men. No race of beavers or tribe of ants has ever been haunted by the ideal as by an unlaid ghost, finding life unbearable in the midst of plenty because of the taunting of its mildly persistent eyes, and compelled to move in new paths even though heart and flesh cried mournfully "the old are better."

'The yearnings of unstilled desire' which the prophet tries ever to evoke is, it would almost seem, the only attribute claimable as entirely human; all others can be found in germ, at least, in our fellow creatures, the animals, but this one, the foundation of progress and religion seems ours alone. To suppress it, to despise the prophesyings of the individual soul is surely to revert to a lower type.

'Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions,' so runs the word in Joel, happy should we be if to-day our youths and maidens would even listen while the dream was recited, or our elders receive the prophetic vision without scoffing. Never, we must believe, has an age or people been left without its speaking man, its prophet or poet—the words are interchangeable, one of those 'who utter wisdom from the central deep, and listening to the inner flow of things, speak to the age out of eternity.'

And certainly this age has been blessed beyond measure.

No one surely would deny the name prophet to such men as Emerson, Carlyle and Ruskin, while there are nearly a score of other teachers whose utterances are sufficiently inspiring as to merit at times the preface 'Thus saith the Lord.' The great sin of our day is that the prophesyings, no matter from what quarter, are in the main despised.

The very phrases in which we condemn our saviours are eloquent expositions of our depravity. He is 'idealistic' we say, 'all very beautiful, very poetical no doubt, but intensely impracticable.' We should say the same of Jesus if to-morrow he issued a "Manual of Christian Teaching" and a copy came in for newspaper review. He would be dubbed 'fanatic,' 'extremist,' 'visionary,' and by our very criticisms we should proclaim the extent to which paralysis had affected the body spiritual. That which is 'ideal,' that that we are obliged to confess full of poetry, full of beauty must become the object of our love and fealty; to say it cannot be put into practice is to condemn ourselves.

The word 'fanatic' recoils on the user, it means 'divinely inspired' a dweller in the 'fane' or temple; there is surely nothing but soundest wisdom in carrying good principles to the boundaries of daily affairs, and that is the worst that the taunt 'extremist' generally implies.

For one who hears or reads and judges from knowledge there are a thousand who despise alike the prophet and his prophesyings in ignorance of both; in after years their descendants will help build his tomb and will envy the age that heard his voice, altogether heedless of the fact that there is a new gospel being proclaimed in their midst to which they, in their turn, are turning the deafest ear they have.

"I saw a new heaven and a new earth," that was the cry of one idealist whose genius has supplied the world with a piece of constructive prophecy whose suggestiveness is not even yet exhausted. Modern successors have been more ambitious though they omitted the celestial half of his revelation. Picturing 'a new earth' they have severally portrayed the evils of modern civilization and have set forth means of cure. The madness of war, the iniquities of our commercial system, the follies of our national customs regarding food, dress, the criminal, the child, and the animal by our side, have all been pointed out. An ideal has been set forth toward which we might strive—a happier earth, fewer injustices, more room for life, more room for love. "Utopian," says one, and thinks in a word to summarize and dismiss the burning convictions of a heart that has proved itself great enough to break for the woes of a world. "Impracticable," says the average man shutting the half read book.

"Despise not prophesyings," says the voice from afar, the experience of humanity concentrated into a phrase.

The man who goes down into the deeps is to be revered and his word, however strange it may sound is to be received as though it were no light thing. His rebuke may carry with it no earthly loss, and a nation given over to materialism may

think it can afford to laugh at its greatest teacher as an erratic genius who shows his madness by refusing the offered bribes, but individual and nation alike will learn that the

"Dust the prophets shake from off their feet
grows heavy to drag down both tower and wall?"

If he paint a picture of what might be, or set before us a higher morality than that commonly accepted, the novelty should not hinder our attention, nor should we allow any fondness for the order that is established to make us blind to faults it may possess, and which the dweller in another intellectual or religious sphere can sometimes easily detect.

All our institutions, no matter how much they may be cherished, are, to a large extent, experiments; it is not wisdom but the very reverse that refuses to contemplate their alteration. Our religious convictions are part of ourselves and cannot be touched, but our theological conceptions are not much more than so many intellectual propositions; the prophet who shall cause us to reconsider them may be speaking God's word although he seems to take from us for the time that which formerly we had worshipped.

The idealist everywhere is to be welcomed and loved, looked upon as a possible saviour, received as a messenger from God. Because his word and work compels us to reverse some long established judgment, or to set ourselves at variance with the majority of our fellows, or to renounce the ancient customs, we need not fear; all we need be anxious about is that we do not miss the angel at our door, that we 'despise not prophesying.'

"God shall judge between the nations and shall reprove many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn the art of war any more."

It is only Isaiah prophesying. Visionary, poetical, impracticable Isaiah, what have we to do with thee? National prestige, balance of power, employment of surplus population, refining and civilizing influence of war, these are the straws with which we will ward off the onslaught thy words make upon our settled institutions.

"Blessed are the meek for they shall inherit the earth, blessed are the merciful for they shall obtain mercy, blessed are the peacemakers. Love your enemies, bless them that curse you, do good to them that hate you, pray for them that persecute you that ye may be sons of your Father which is in heaven."

It is only Jesus prophesying. He evidently had no idea of the needs of 20th century Christianity; to follow out His teaching would be to introduce a radical change into our social and political economy. We cannot be disturbed. Business and our country first, religion later on.

"He that killeth an ox is as he that slayeth a man. They shall not hurt, nor destroy in all my holy mountain."

Another poetic dream, humanity in diet, impracticable in our climate (so we are told) though thousands of men and women do manage to live without the shedding of blood. But it is only a fad, so let's pass on.

"The only money of God is God, He pays never with anything less or anything else. The only reward of virtue is virtue. Man does not live by bread alone, but by faith, by aspiration, by sympathy."

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into the Living Peace. And the men who have this life in them are the true lords or kings of the earth—they and they only."

Modern prophets this time—Emerson and Ruskin—mere theorizers, what would such babblers say?

In no such spirit let us meet whatever revelation from on high is vouchsafed to us, but let us wrestle with the thinkers and refuse to let them go till they have conferred upon us the blessing that is in their possession. The poets have meat to eat that we perchance know not of, but let us be so much in their company that a few crumbs may now and then descend to us. The spiritual giants, whose warfare seems often not to have been with powers of Earth alone, may have much to say to us that we cannot always bear; their vision is larger than ours, their hearts often deeper, their voices come as from the dwellers upon some distant star, clear, commanding, godlike, inspiring, revealing, making darkness light, and manifesting our own souls and our own God. But we need such forth-tellers and we should strive to bring about the realization of their ideals.

Arthur Harvie.

The Lust of Bloodshed.

I was spending a day in the wilds of Essex, a few weeks ago, and as I passed the gate of an old farmyard I saw the cowman standing at the cowhouse door.



He was a kindly sweet faced old man, whose hair and beard had been whitened by the hand of time.

At his feet lay three or four great rats.

Seeing that I was a stranger and had leisure on my hands, he came out to the yard gate to talk to me, and he brought the rats with him, hanging in a limp heap together as they swung by their tails.

Slowly and deliberately he laid each rat down along the top of the gate and then he turned to me again.

"Nasty varmint," he said.

"Yes, I suppose they are," I answered, as I examined their white and pointed teeth.

"Kills a sight of our chickens," he went on, "and steals the eggs, and they're that savage and daring that they would as soon fly at your throat as look at you."

For half-an-hour I stood and gossiped with the old man and listened to his yarns of havoc and destruction that the rats were causing. He told me how he sat in the late afternoons near the corner where the chickens fed, and how, with his shot gun at his shoulder, he waited for his enemy to appear. "I generally kill three or four," he continued, "when I have the time to wait for them. Would you, sir, like to have a try at them," he added, "this afternoon, for I've got plenty of caps and powder?"

I thanked the old man for his kindness, and half-hesitatingly refused and then went away at once, for fear that I might perchance be tempted to change my mind.

Memories of years gone by crowded my mind, and the excitement and eager zest of old days of sport came surging upon me.

For the moment the lust of blood was upon me again, and the spirit of the savage possessed me.

The sitting silent in a corner of the old barn, upon a wooden log, the intense and anxious watching through a broken board, the thrill of excitement as a grey shadow steals silently out from a distant corner and glides rapidly nearer,

and as rapidly flits away again. The nerves on highest tension, the dread of making the slightest noise, the sighting the muzzle on to the shadow for a single second, the supreme moment of pulling the trigger, the flash and report, and then the joy of seeing a marauder lying on his side, making but a few feeble struggles ere all is over.

I went quietly away and thought over the problem. Rats under certain circumstances must be destroyed. Death by shooting is instantaneous and practically painless. There are no preliminary minutes of agonized fear. There are no hours of pain like those which come when poison works its deadly path to the vitals, or like those of trap agony, when the cruel steel eats its way to the bone. It is a death to be selected.

Why then, may I not accept the invitation of this kindly old man and spend a quiet hour "potting rats."

The arguments in favour of my doing so seem fair and plausible, and yet I am conscious that underneath them all there remains two deeper reasons why it must remain impossible for me to take his gun.

In the first place, I am conscious that I should *not* be doing it for the philanthropic motives I would fain pretend.

I should *not* be shooting these rats out of a kindly thoughtfulness for the welfare of a man whose chicken were being killed, and whose granaries were being robbed.

It would be all very well for me to pose as a goodnatured sportsman, killing off these rats out of the kindness of my heart, and from a knowledge that if I did not kill them they would do untold damage to this poor, worthy, honest farmer. But if I *did* pretend that this was the reason for my sport, it would only be a pretence and a pose, and not the truth.

I am quite certain that if I had heard that his currant crop was being spoilt by caterpillars, I should not have volunteered to spend a couple of hours picking these insects off his bushes. I am quite satisfied that if he had told me that his fruit crops were being spoilt by the fly, I should not have volunteered to give up my holiday afternoon, painting his trees with paraffin, or spraying his shoots with tobacco juice.

It is all very well to wear pretty dresses and to cover up a skeleton with an opera cloak, but it is just as well sometimes to know what is underneath the surface, and to gaze occasionally upon the rugged face of truth.

I have been a bit of a sportsman in my earlier days, and I remember only too well the difficulties of conquering the blood lust, and I remember only too well the thousand and one excuses that I was always willing to make, so as to avoid facing the fact that I was doing brutal work.

I was always glad to pretend that the birds and beasts that fell before my gun *had* to be killed, that they were injurious to crops or to pasture, or to the trees, or that if they were not killed they would over-run the earth.

The problem of the rabbit pest in Australia has been ridden to death as an excuse for the sportsman, and it always affords a ready weapon either to hurl at a humanitarian or with which to salve one's own conscience.

Deep down, however, very deep down, there is always the still small voice crying aloud that killing is brutal work, a voice which tries to say that the love of blood sports is a remnant of the tiger within, and that it is the tiger nature which dominates and drags the man on to his stalking and his shooting and his hunting and his fishing, and which makes him long to get up and go out into the wilds, into the hunger and into the cold and the loneliness and the waiting and the deathly fatigue, so only that he can *kill* something.

I knew that it was the awakening snarl of the tiger which bade me take up the gun again, and that it was no real love for my neighbour's welfare and his granary, and therefore I went away.

But when I came to think of it I felt that there was another reason, A reason why I personally could not again take up the gun.

There are some things which are not inherently wrong, but which are comparatively unfitting.

The ferocious creatures of the earth have often to be warred down and destroyed. We want no wolves or snakes in our English forests.

A piece of rope has sometimes to be cut in a hospital, but the nurse must take a pair of surgical scissors for the purpose.

In certain stages of evolution capital punishment is necessary, but the king must not be the executioner. So too in our great ethical movement, while I admit—sadly admit—that war must still be made upon the destructive forms of animal life and that they must be killed off as painlessly and rapidly as possible, I am also satisfied that the executioners must not be sought for amongst those whose eyes have been opened and who have become conscious of their royal birth and angelic heritage.

There are still needed the hyenas and the pariah dogs to do the killing and the eating of the slain, but *we* must go on, ever on, quietly working out the great solution of life wherein we shall one day find the dawn. In that dawn which shall reward our labours they shall neither need to kill nor to destroy, for the love of God shall cover the earth as the waters cover the great deep. In that dawn the savage shall have lost his savagery, and the cruel one his cruelty, the talons of the vulture shall have fallen away, and the claws of the tiger shall have atrophied, and the great peace—the *pax Dei*—shall have united creation in one bond of Amity and Worship.

Josiah Oldfield.

Waiting.

The world, Micawber-like, is waiting for happiness to turn up by some fortuitous circumstance, but Micawber-like, it never turns up, until we get to work ourselves and turn it up. Happiness is the culmination of love's labour successfully performed—it is the spiritual blossom evolved from the fulfilment of duty.

But people are praying (preying) and waiting for a "Saviour" to appear who will deliver them from their sins and transport them to a place of happiness; and while waiting for some one to do that which they are obliged to do themselves, they are getting farther and farther away from their salvation. Salvation can never come through greed, selfishness, unkindness and sensual gratification. While these are cultivated by the individual, he will always be in need of salvation.

A Messiah could do no more than teach obedience to the Law of Love and wisdom. Learn to conform to the mental-spiritual and physical laws of harmony. Bring the body and mind under harmonious control. This you know in theory; put it into practice, and the Saviour will appear!

World's Advance Thought.

NON POSSUMUS.

How can the world be advanced to the plane of love and refinement as long as we advocate the eating of flesh (procured at the expense of the torture and murder of animals and the brutalization of their murderers) that incites to fierceness and fighting? Love and refinement are the products of cultivation and do not come by miracles,

Lucy A. Mallory.

Editorial Notes.

Most persons are in the habit of looking back upon the years that are gone, but few of us have learned the art of looking forward into the years that are to be. We can recall our sensations and reflections in the past, but Imagination is not sufficiently developed within us to enable us to anticipate them in the future. Consequently we drift along without much pre-vision, and it is to be feared that many of us suffer loss through lack of this faculty.



The time will come when the shadows of life's eventide will fall around us, and we shall look back upon the hours of life's brief day much in the same manner as we, in the cool of some summer evening, reflect upon the way we have spent the hours of the day which are fading into night.

Many of us are so absorbed with life's cares, and details; with the burdensome duties that press upon us concerning material things, and the distractions which seem to leave so little time for thought, that we let our months and years slip forever from our grasp without having gathered from them much of real achievement. Instead of accumulated stores of wisdom, instead of character, beautified, strengthened and ennobled, instead of a record of brave effort to exalt high ideals and the memory of gentle and humane deeds, too many of us find that our harvest consists of nothing but the withered leaves of frittered opportunity and wasted time.

* * *

WHY NOT NUMBER OUR DAYS?

Would it not be well for us to stop and think? Would it not be well to imagine what our sensations will be as we bid farewell to mundane things and prepare to go forth alone into that realm where earthly distractions will cease and our eyes will be opened to eternal verities. In that day, as we look back upon life with all its opportunities for achievement and for progress, we shall probably ask ourselves the question,—What have I done with it? And if the realization that comes to us is to the effect that the world is no better for our having lived, we shall wish in bitterness of soul that we had *looked forward* whilst opportunity was still given to us to make ourselves worthy for fellowship with those who in all ages have sought after Truth and have striven to promote Righteousness.

* * *

THE LIFE OF MERE ANIMALISM.

We have only to look around us amongst our acquaintances who are past fifty years of age, in order to see how large a percentage of human beings have been content to walk this earth, not as immortal beings but as things of clay. Their darkened minds, their undeveloped souls, their lack-lustre eyes, and their dissatisfied faces tell all too plainly the tale of a life spent upon the animal plane. Instead of being rich with accumulated knowledge, experience, and spirituality, they are of the earth—earthy, and in the night watches the haunting terror comes upon them, lest being but of dust, they are returning to dust.

* * *

STILL THERE IS TIME.

There is still time to aim higher and to climb higher. We need not go down to the tomb with no brighter hope than that which is the outcome of delusion or superstition. A clear consciousness of immortality is our birthright. We may yet find blessedness in *being*, and in *becoming*, and in *doing*. We may yet leave behind us an imperishable record, carved in grateful human hearts and inscribed in the history of the land in which we live. But to do this we must dedicate ourselves to the doing of the divine

Will; we must seek to understand, and to make the great Purposes of God our own.

* * *

THE CONGRESS ON TUBERCULOSIS.

On July 22nd the British Congress on Tuberculosis is to commence. There will doubtless be much learned discussion concerning the treatment of sufferers from this disease, and much advocacy of the establishment of open-air and other sanatoria, but there is much probability that the most important question connected with the prevalence of consumption—How to *prevent* the disease—will be left unanswered.

The public need to be enlightened concerning the avenues by which infection most often reaches mankind, and I invite every doctor who believes that in a large number of cases the *bacillus tuberculosis* enters the human body through the medium of the milk or the flesh of tuberculous cattle, to take advantage of this opportunity for making the fact known either at the Congress or through the medium of the press. Many persons may thus be led to protect themselves and their children by boiling their milk for a sufficient length of time and ceasing to eat animal flesh—for the cooking of a joint of meat does not destroy the bacilli which are in the centre of it as the temperature reached is not high enough.

* * *

PROFESSOR McFADYEAN'S POSITION.

Such action is all the more necessary because Professor McFadyean has been chosen to deliver the address concerning tuberculosis in animals. At the National Veterinary Association Conference which assembled at Plymouth on August 2nd, 1899, he stated that "there was no justification for the assertion that human phthisis came from the butcher's shop," and thus endeavoured to allay the uneasiness which was everywhere being experienced by thoughtful persons concerning the consumption of animal flesh by human beings. Next day, Prof. Fraser (President R.C.V.S.) said:—

"I do not agree with the opinions Prof. McFadyean expressed and I do not think they are the opinions of the veterinary profession. (Hear, hear.) We believe that tuberculosis, and especially in the cow, is of the utmost importance, and that the community at large is not only deeply interested, but deeply concerned as to what we are going to do. . . . Owing to the position which Prof. McFadyean occupies, it would be wrong to allow him to use his influence in a direction with which we are not in sympathy. . . . We know, as well as we know the alphabet, that the existence of bacilli in the system causes the development of the disease, and that the bacilli are detected in the milk. Is milk which contains the bacilli of tuberculosis a safe article of food? If it is a dangerous article of food, we as a body ought to inform the public that they ought no longer to expose themselves to the danger that the consumption of this milk entails. *The meat is also dangerous*, and it is our duty as men particularly trained, and as special experts in this matter, to inform the public, and, as far as our influence will go, to protect them from the dangers of its consumption."

He moved:

"That this Association, being convinced that bovine tuberculosis is a danger to man and a source of enormous loss to owners of cattle, is strongly of opinion that State control of the disease is urgently wanted in the interests of public health and agriculture."

Mr. A. W. Mason, ex-President of the Royal Veterinary College, seconded the motion, and it was carried unanimously.

* * *

THE COST OF EXTERMINA- TION.

The strength of the opposition to Prof. McFadyean's fallacious remarks was evidenced by the fact that in addition to the passing of the above resolution, Prof. Williams (Edinburgh) said "I am surprised that Prof. McFadyean should have come before us as a special pleader of a cowardly Government. The Government should have done its best to suppress tuberculosis, and it has done nothing;" whilst Mr. Hunting went farther and said,

"Prof. McFadyean has stated that animals do not die from tuberculosis. They do not die, because they are eaten before they have time to die. *This meat is not a decent diet*. It is not a right food to feed men on, and if it was a choice between eating tuberculous animals and letting them die, I prefer to let them die."

It was stated at the Conference that, having regard to the cost, "the extermination of tuberculosis in the near future

amongst cattle was practically impossible," as it would cost half a million to test the animals in this country even once, whereas several tests were necessary, and then the enormous cost of wholesale destruction had to follow.

This being the case, there is, as I have for the past six years contended in our columns, obviously only one remedy left—to abstain from eating the corpses of animals, of which such a large percentage are tuberculous.

It is the duty of all fathers and mothers to refrain from giving their children food which may bring upon them consumption, scrofula, or diseased bones, and I urge such to consider their grave responsibility in the matter, and to act in accordance with the dictates of conscience and common sense.

* * *

**A WELCOME RE-
INFORCEMENT.** It gives me pleasure to make known to Members of The Order the fact that Dr. Robert Perks, M.D., F.R.C.S., L.R.C.P., has been elected a Member of the General Council.

His large experience as a surgeon and a physician, both at home and abroad, will enable him to render valuable assistance and advice in connection with our work. He has been a Member of The Order for some period, but his realization of the beneficent nature of our work is such that he now intends in future to devote most of his time to the furtherance of our ideals.

* * *

VOX-POPULI.

On Hospital Sunday two separate collections were taken by Archdeacon Wilberforce, at S. John's, Westminster, one for the General Hospital Fund, the other for some special Hospital, to be selected by Lord Llangattock, as being free from all connection with vivisection. The General Fund received £33 11s. 2d., and the anti-vivisection fund £94 3s. 4d.—thus showing a three to one majority against vivisection.

I trust that the example thus set by the congregation of S. John's, Westminster, will be followed all over the country, as such manifestations of public opinion will convince Governors of Hospitals, and the medical profession in general, that the time is at hand when it will be the wisest policy to discountenance the vivisection cult and their inhuman methods of research.

I learn with much pleasure that this amount has been awarded by Lord Llangattock to the Hospital of S. Francis, New Kent Road, of which Dr. Oldfield is the Medical Superintendent; and I would urge all humanitarians to take action next year with a view to inducing the Ministers of other Churches to follow Archdeacon Wilberforce's example—thus striking a blow at inhumanity and at the same time helping those Hospitals which discountenance vivisection.

* * *

THE HEATHEN AT HOME.

The press cuttings which have reached me this month have demonstrated the fact that the people of England sadly need humanising. At West Ham a man was convicted of savagely beating a horse, upon which were found eight wounds wet with blood. In a West Riding colliery a pony was beaten with a wooden beam until it became paralysed. At Newcastle a man kicked a dog to death. At Worcester a drover so ill-used a sheep that it died, and it was found by a veterinary surgeon to have an eye knocked out, the tail broken, and the body a mass of bruises.

These are a few illustrations of what is taking place all over the land. The churches have failed to apprehend and to teach that Humaneness is the essence of Righteousness, and, consequently, inhumanity prevails amongst us.

* * *

WANTED: A UNITED MISSION.

The work of converting the savages of this country into human beings might well engage the attention of our churches and form the object of a 'United Mission.' But as the exploitation of the animal world is popular amongst church workers as well as amongst

the heathen outside them, such labour would, for consistency's sake, involve preliminary self-reform. A general effort to abolish sins of cruelty would produce far greater results than the orthodox missions which are held to induce the people to "give their hearts to God and join the Church." Only too often the converts of such missions have but a faint idea of what they are doing or what such a presentation of themselves to the Almighty involves. If they were clearly taught that 'giving themselves to God' meant giving themselves to the doing of the Divine Will, and that God's requirements are that we should "love Mercy, deal justly, and walk humbly before Him," the world would be the better for it. Theological orthodoxy would then become superfluous and there might be some chance of real Christianity prevailing.

* * *

VEGETARIAN ATHLETIC VICTORIES.

At the Crystal Palace, on June 20th, Mr. G. A. Olley (the vegetarian crack), won the Anerley C.C. fifty mile handicap from scratch, although he had to change his machine, owing to the chain having broken. This cost him two laps, but he won the race from the point of honour in 1 hour, 49 min., 22 secs.

In the *open* mile of the Railway Clearing House Sports, held at the Crystal Palace, on Saturday, June 29th, out of a field of 62 starters, Olley won as he pleased in 2 min. 3 secs.

On July 6th (again on the famous "Palace" track) he essayed the formidable task of winning the 100 miles open race for the £150 Carwardine Cup. As might have been expected, the elite of the cycling world contested for this much coveted prize, but the vegetarian rider showed a speed and 'staying power' that the flesh-eaters could not cope with, and he won in the splendid time of 3 hrs. 46 mins.

For the third time Mr. Eustace M. Miles, M.A., the Cambridge vegetarian, has won the Tennis Championship of England.

At the Vegetarian Congress, Dr. Harris, a veteran vegetarian who has seen 78 summers, gave particulars of his recent 1,000 miles ride (on a tricycle weighing 40 pounds, and carrying 20 pounds of luggage). He told how he did 53 miles in one day and how he covered the full distance in 31 days, *feeling none the worse*. He also related how, on the previous day to the Congress, he had ridden 33 miles *without soiling his necktie*, and he proclaimed himself an enthusiastic champion of vegetarianism.

* * *

THE VEGETARIAN CYCLING CLUB.

The members of the Vegetarian Cycling Club are doing splendid work by demonstrating to the carnivorous public that abstainers from animal food can win prizes and break records when in competition with carnivorous athletes. Additional honorary members and subscribers are needed in order to enable the officials of the club to fulfil their programme and to carry out their good work in proper fashion. I hope that some of our readers will make themselves known to the Captain (Mr. H. Light, 183, Seymour Street, London, N.W.)

In order to encourage young vegetarian athletes to assist in the work of moulding public opinion by furnishing practical object lessons of this type, I have notified to the Committee that I am willing to give at the end of this season and also at the end of next season a £5 prize to any member of the V.C.C. who has won the greatest number of races during the year against flesh-eating competitors at public race meetings (where admission money was charged), the winner to be declared by the Committee of the Club. The prize will be known as the O.G.A. Prize, and the winner will be allowed to name the article that he would like purchased with the money.

* * *

A BRIEF CAREER.

The Society which was established at Brighton a few weeks since under the title of "The Order of the Golden Age and Theocratic Unity," by Swami Viva Ananda, Theo Horos, Henry S. Bosanquet and Mr. J. G.

Ouseley, has already come to grief. I have received a letter from Mr. Ouseley, the gentleman in whose house it was created, to the effect that his colleagues have departed 'to seek fresh fields and pastures new,' leaving him a sadder but a wiser man. He now appears anxious to disclaim any connection with the Theocratic Unity and has published the following letter in the *Morning Leader* of June 22nd:—

Sir,—In your columns of the 19th in the article "Sub Rosa," my name is, I find, used to prop up the "Theocratic Unity." I am compelled in the interest of truth to say that the "order of at-one-ment," founded by me in Brighton, has no connection whatever with that society, or with any other of the kind. My name, it is true, has been rushed on to certain papers before I understood the true working of that society, calling itself "Theocratic."—Yours, &c.,
Brighton.

J. G. OUSELEY.

I feel it to be my duty to reiterate the word of warning which I published in the April issue concerning unknown teachers of occultism, sexual science, etc. It is dangerous for the uninitiated to come under the influence of adepts in the art of using hypnotic mental influence or to invite strangers to sojourn in their houses, even though they may appear to be "angels of light." And it is always a wise plan, when plausible but slanderous reports concerning well-known public workers are circulated, to seek some verification before believing them. Had Mr. Ouseley acted thus he would have avoided many painful experiences.

* * *

The Dean of Canterbury, writing to the *Christian World*, says:—

"I think that the greatest problem of the present century is how to keep alive, in the hearts of the vast mass of men nominally Christian, a deep and effectual faith in those doctrines of the Christian religion to which they still give a nominal adherence."

The Church is apparently beginning to realise that thoughtful men are learning to distinguish between the simple teachings of Jesus and the illogical doctrines which are taught from many of the pulpits of Christendom. Later on in the article, the Dean, speaking of the Athanasian Creed, makes the following candid admission:

"The damnatory clauses as they stand are not only grossly uncharitable, but in their literal sense absolutely false and contradictory to plain indications of holy writ."

Many persons will be ready to agree with the Dean concerning the aforesaid matters, but I am at a loss to understand how a scholar like Dr. Farrar can give utterance to the following passage:—

"Since the advent of Christ nineteen centuries ago, and the death of the last inspired apostle, although many great teachers have been granted to mankind, there has been no fresh revelation of the will and purpose of God toward us."

How are we to account for the great reforms of thought and custom which have taken place during the past thousand years and which have been brought about by the message-bearers and revealers whom God has raised up for the purpose of proclaiming truth and of leading men to apprehend more clearly His Will.

* * *

VEGETARIAN CONGRESS.

The Vegetarian Congress and Exhibition at the Memorial Hall appears to have been well patronised and to have accomplished much in the way of educating the public concerning Food-Reform Specialities, etc. It was opened by Hon. Mrs. Yorke Elliot and addresses were delivered by Mr. Arnold F. Hills, D.L., Mrs. Bramwell Booth (for Mr. Bramwell Booth), Dr. Spring, Dr. Harris, Dr. Kellogg, Lady Gwendolen Herbert (for Lady Paget), Mrs. McDonall, Messrs. Eustace Miles, M.A., J. C. Kenworthy, and other speakers.

* * *

JOURNALISTIC IMBECILITY.

The press cuttings which have come to hand concerning this Exhibition reveal only too clearly that certain types of the journalistic mind—the 'beefy' type, for example—are in a somewhat enfeebled condition. Year after year the same stupid 'humour' is introduced into our sporting journals by hack writers who are deputed to attend functions

of this sort and to write something 'witty' concerning them. It would seem that some peculiar epidemic comes upon these gentlemen as the result of their venturing near the precincts of the Memorial Hall, for it appears that many of them, after having partaken of numerous dishes at the refreshment tables, containing concentrated and highly nutritious ingredients, are seized with a mad impulse to rush round the corner to the nearest carnivorous dining-room and to put themselves, without delay, outside of a porter-house steak. Let us hope that by next year these knights of the pen will, between them, have been able to evolve from their fertile brains some new *joke* with which to amuse the public at the supposed expense of Vegetarianism. Their time would be better spent in the endeavour to give information concerning the many useful food products which have been invented by scientific food-experts of these later days—foods which are having an immense sale already and which are destined to become very popular in the future. It is *information* that the public want—not *stale jokes*.

* * *

WOMEN'S VEGETARIAN UNION.

Miss May Yates has been elected President by the Women's Vegetarian Union. I offer this Society and their new Leader my congratulations. Having adopted for her motto the words "I serve," which should be the motto of every enlightened soul, Miss Yates appeals to each member to make renewed efforts to carry forward the Cause and asks them to write stating *what they intend to do* during the coming year.

"Each can do something—distribute leaflets, teach a neighbour how to prepare a tasty Vegetarian dish, or arrange themselves a cookery demonstration, a drawing room or other meeting, or help to make public meetings on Vegetarianism generally known."

"The progress of Vegetarianism depends, above all things, upon quiet, persistent workers, unnoticed perhaps by the public, but whose efforts are as essential as those upon which general attention is fixed."

"The task before us is a difficult one, requiring the greatest patience and unflinching enthusiasm."

"Inspired by this thought and realising that a newer and brighter spiritual era is slowly evolving, let each and all pass from heart to heart the holy fire of Truth and Love until the whole world is purified and illuminated by it."

I trust that some of the 'drones' in the Vegetarian hive (and there are plenty of them) will take these earnest words to heart. The Cause needs workers—not dilettantists.

* * *

IN MEMORIAM.

It is with deep regret that I record the death of our fellow-worker, Mr. Walter G. Clark, of Newcastle. For the past twenty-five years he has been an ardent Food-Reformer, working constantly to spread abroad the truth concerning hygienic diet. He realized his responsibility as a member of The Order to the fullest extent, circulating large quantities of our literature and furthering the efforts of the Council by every means in his power. Mr. Clark was always delicate, and he believed that he would have died twenty years ago if he had not adopted Vegetarianism. I never had the pleasure of meeting him personally, but I shall look forward to doing so "later on."

* * *

DISTRIBUTING KITCHENS, LTD.

I have been requested by Messrs. Sargent, Page and Taylor, the auditors whose names were printed upon the Prospectus of Distributing Kitchen's, Limited, to state that owing to some difference with the Directors they have declined to act as auditors of the Company. I understand that the auditors who have been appointed are Messrs. Chantrey & Co., 57, Moorgate St., London.

Some of the shareholders appear to be concerned in consequence of a Prospectus having been issued by the 'London Distributing Kitchens, Ltd.,' which states that they are about to supply carnivorous meals as well as vegetarian meals. This Company is a subsidiary one, and is not the original 'Distributing Kitchens, Ltd.,' which, I understand, is adhering to its vegetarian programme, as in duty to the shareholders it was almost bound to do.

A Medical Interview.

The Opinions of an Eminent Surgeon concerning Food-Reform.

Amongst the visitors whom I have had the pleasure of receiving during the past month was Dr. R. H. Perks, M.D., F.R.C.S., L.R.C.P., a medical man who has travelled widely and has had a large experience both in England and in Australia (also as Medical Superintendent of the Hospitals at Devonport and Adelaide).



Knowing that he was a vegetarian—for he has long been a Member of The Order—and seeing that he was a splendid specimen of healthy and vigorous manhood, I thought the occasion presented an opportunity for a press interview, and for obtaining some candid expressions of opinion which would be helpful to some of our readers, who, although walking in the paths of Food-Reform, are at present, perhaps, doing so in fear and trembling, owing to the forebodings expressed by anxious relatives and the doleful misgivings of some local doctor who has not studied the subject of hygienic diet as well as the art of medicine.

The following answers to my questions are just as I received them from Dr. Perks; they have not been worked up to produce literary effect. I commend them to the notice of the many medical men who are numbered amongst our readers with the hope that some of them may be led to declare themselves more openly as being in favour of the abolition of carnivorous diet. I invite their co-operation in our beneficent work, and would courteously remind them of their great responsibility towards sinful and suffering humanity because of their influential position as teachers of the art of right living.

The pages of this Journal afford a world-wide platform to any such who realise their sacred obligation to proclaim the truth. It is the mission of every true doctor to be a *teacher*, and the people need *advice* more than *medicine*. I also know, from the numerous letters that reach me, that many persons are only too ready to pay for such advice, for I am constantly asked to give to enquirers the names of professional men to whom they may safely apply.—[ED. H.G.A.]

* * *

What is your candid opinion of the Movement which is now taking place in so many lands to promote the abolition of the carnivorous habit on the part of mankind?

I think the Movement is one which will influence the condition and destinies of humanity profoundly for good. I regard the adoption of a non-carnivorous diet as the *indispensable first step* in the development of a healthier and fuller life on all planes of man's being—physical, intellectual and spiritual. I am also of opinion that the adoption of the highest ethical standpoint, as illustrated in the teaching of the Order of the Golden Age, from which to advocate a pure and humane dietary, is the true course and the only one likely to be widely and permanently successful.

Has your long experience both as a physician and a surgeon led you to believe that any considerable proportion of human disease is the result of eating animal flesh as food?

Yes. The very large class of "diseases" and degenerations—much more numerous than suspected by the lay public—caused by the action of the gouty and rheumatic poisons, are primarily due (and this is recognized by the medical profession in their treatment of them) to carnivorous diet on the subject's part, or his inheritance of such diatheses from ancestors of similar habits. These diseases, I believe, would become practically unknown if a vegetarian diet were generally adopted.

Tuberculosis most frequently occurs—though to what extent it is impossible to say—from infection from diseased and imperfectly cooked flesh. Also the parasitic diseases, Trichinosis and Tapeworm, from the same cause.

In Australia a pronounced form of (uric acid) anæmia is almost universal among young female adults, especially of the working classes, from excessive flesh eating.

I am also convinced that much of the so-called summer diarrhoea and dysentery is caused by ptomaine poisoning—the result of decomposing flesh, though such decomposition may not be evident to the sense of smell.

Do you think that any considerable percentage of the Medical Profession are likely to lend their influence to this work of teaching the people the advantages of living upon pure fruitarian or natural food?

I think the number of medical men who recognize the value of a natural, pure and restricted dietary is rapidly increasing. Many, I am sure, who are *personally* convinced, are deterred from advocating their beliefs to any considerable extent by the extraordinary prejudices and ignorance of a large section of their patients on the food question—amongst whom such advocacy would probably lead to loss of practice and possibly of livelihood.

As these prejudices are overcome and ignorance is dispelled by such agencies as *The Herald of the Golden Age*, such men will be able to follow their convictions without the fear of penalty.

Do you consider that the intelligent and judicious use of vegetarian food would be likely to increase or decrease the amount of indigestion which prevails amongst all classes of society at the present time?

I consider that it would be followed by a considerable decrease. "Indigestion" is frequently, and sometimes the only, symptom of gouty and rheumatic conditions, and is also largely due to habitual overfeeding, the temptation to which—"to keep up the strength"—is much increased by the "sinking feeling" so frequently present in the reaction period following the immediate stimulant effect of a flesh meal. The large amount of undigested debris from a vegetable dietary is a valuable factor in securing regular intestinal action.

During your career have you had a large operating experience as a surgeon?

As the chief Medical Officer in large hospitals for a period of 13 years, and subsequently in private practice, the number of operations which I have personally performed, assisted at, or have had general charge of, has been large—perhaps ten thousand.

Among the number were there any whom you knew to be of vegetarian habits?

I do not remember any case of a patient having declared himself to be a vegetarian.

Do you consider that those who abstain from animal food stand a better chance of recovering from accidents, operations, etc.?

I cannot speak from personal experience, but all the records of surgery among non-flesh-eating peoples (Hindoos, Turks, Egyptians, etc.) seem to establish this fact.

Do you consider that the habit of flesh-eating tends towards the development of dipsomania and that the Food-Reform Movement has a reasonable chance of solving the 'drink' problem?

Yes, to both queries. I believe the craving for alcoholic "stimulants" is often due to the disordered digestive conditions in gouty constitutions. Conversely, from my own personal experience and the testimony of friends who have adopted a vegetarian dietary, I can say that its use develops an indifference and even distaste for alcohol. So marked is this that I consider we have, in a pure diet, a true physiological remedy, or rather antidote, for the drink crave.

Knowing from personal experience that two large Insurance offices have offered to make greater concessions to vegetarians than to any other class of the community (teetotallers not excepted), I should like to know if you consider they are justified in so doing?

Yes, certainly, believing as I do that such a large proportion of the diseases affecting our populations are due directly or indirectly to flesh-eating.

Do you, as a practical man with much experience of the errors and needs of mankind, consider that I could spend my life to better purpose than in advancing the ideals which are proclaimed by The Order of the Golden Age. Do you think that in any other way I could do more as an individual towards lessening the sum total of the world's suffering?

No, I do not think a man can devote himself to a nobler life work than the endeavour to realise for himself and help others to realise your ideals. The pure ethical teaching contained in *The Herald of the Golden Age* is especially needed to counteract the tendencies of this self-seeking and materialistic Age, to lead men to think seriously on the problem of their existence here, and to help them to the attainment of a higher and purer life. Personally I am so impressed with the profound importance to humanity of such work that it is also my resolution to devote myself voluntarily to a life endeavour to hasten the advent of a better time—that "Golden Age" when there shall be no more need of such efforts, for "all men shall know the Father and do His will from the least even unto the greatest."

JUDGE NOT.

People continually waste their energies in judging each other and finding fault with each other. They might with as much profit find fault with ounce bottles for not being pints and pints for not being quarts; for each individual is just what he is because of his organization, environment and ignorance, and the individual can only manifest in the degree that the organs and faculties of his mind and body are unfolded.

The condemners ever reason as if all people were made alike, and had the same capabilities and faculties unfolded.

The world is in need of Light, and that Light is increased by increasing thoughts and speech and acts of Love. This is the regenerating force that can alone bring crude humanity into harmony. Be wise, be loving, be kind! In this is involved the happiness of the individual and of all mankind.

Lucy A. Mallory.

'To whom Man is as God.'

(From a sermon preached at West-Grove Unitarian Church, Cardiff, June 30th, 1902.)

As we would have God be to us, as we plead for mercy, as we crave for love, as we demand justice from the Power in whose hand our destiny lies, so must we be and do to the lower creatures whose destiny lies in our power to make or mar.

Suppose there were no love at the heart of the universe. Suppose there were but a tyrannic intelligence that gave the pangs and sufferings men have to endure for sport, played with us as victims of his cruel power,—then we should have the diverse of the picture of man's habitual dealings with animal creation.

Whence our right to pet or kill, play with or slay as we will, those beneath us in the scale of being? Is it the right of greater power, of higher development? Then with equal reason those bright beings that are in advance of ourselves, might torture the vivisectionist, rack the soul of the sportsman, horror the spirits of eaters of flesh! But they do not. Rather set they example of being ministering angels to those below, helping them upward, lifting them nearer to goodness and love.

How do we pray for mercy unto God, being merciless to those to whom we are as God? In the depth of every man's heart there is none other answer to this than shame, whatever subtleties the reason may weave. Why weeps the woman over her children's woes, while yet she flaunts the barbarous spoils of some poor feathered mother's nestlings? Why grieves a man over a comrade's untimely end, while still he finds delight in severing brute friends, in robbing bird of mate and cubs of dam? Why are men merciless, who have power to show mercy?

If we would have compassion from superior powers, why deny compassion for less developed life, why withhold gentleness from lowliest creatures, why quench tenderness in lust of blood, in pandering to a degraded palate? Two thousand five hundred years ago, when our ancestors were but savage hordes, humanitarianism was proclaimed as a living faith in the valley of the Ganges and amongst the exiles of the Children of David. "Thou shalt not kill for sport or revenge or food," so went forth the divine command. "He that killeth an ox is as he that slayeth a man," all life is sacred, so proclaimed the unknown Hebrew prophet.

Since then, it might appear, sufficient time had been given to realise this ideal, but the sin of blood-guiltiness still rests heavily upon our national account. It is, however, our comfort to know that though exceeding slow, there is a steady and sure progress, and that an increasing number bear witness to the sweeter and humaner ideal, and experience the peace that belongs to mercy. "Man is likest God in being merciful."

Olive Schreiner takes the humanitarian movement back to the most primitive times, when the hills were young, and the lichens had hardly shown their stains upon the rocks, and man still raised himself upwards with difficulty, because the sinews in his thighs were weak. In those days when man hungered, he fed on the flesh of his fellow-man and found it sweet. Yet, even in those days, it came to pass that there was one whose head was higher than her fellows, and her thought keener, and as she picked the flesh from a human skull, she pondered. And so it came to pass, the next night, when men were gathered around the fire ready to eat, that she stole away, and when they went to the tree where the victim

was bound, they found him gone. And they cried one to another, "She, only she has done this, who has always said, 'I like not the taste of man-flesh; men are too like me, I cannot eat them.' She is mad," they cried, "let us kill her!" So that woman died. But into the hands of certain men and women a new thought had taken root; they said "We also will not eat of her. There is something evil in the taste of human flesh." And ever after, when the flesh-pots were filled with man-flesh, these stood aside; and half the tribe ate human flesh and half not; then as the years passed none ate.

To-day, the tribe is likewise divided over the eating of flesh of other mammals, the limb of ox and lamb, but by the inexorable law of God, the time shall surely come when none shall eat. And every teacher of morality must hasten to bring about that time, For with its advent will undoubtedly end the drink craze and many of the diseases of the body; will be laid to rest half the animal lusts that keep man in the mire; half the passions that inflame and the hatreds that distract, and gentleness and holiness and peace shall take their place.

J. Tyssul Davis.

A Surprise View.



"He is the happy man, whose life even now Shows somewhat of that happier life to come." Cowper.

We all know either personally or by hearsay, men and women, who, having set before themselves some object or some position to be attained, have overcome all obstacles and difficulties, and have displayed qualities which we never dreamt they possessed, and holding on to their way have obtained their desire.

We may call them obstinate, self-willed or persevering, according to whether we consider the thing striven for worthy or unworthy. But what *we think* about the object of their struggle does not alter the fact that, for whatever purpose it is expended, there is a force in the human will which is unconquerable.

I am not thinking now of the great leaders of men who figure in history, because it might be said of them that they were born to rule and therefore endowed with the necessary qualifications. But of ordinary every-day people, who, by dint of sheer pluck, have won their way through all kinds of misfortunes and perplexities; and have extricated themselves from what seemed a hopeless tangle of adverse circumstances and untoward events, merely by will power; and far from being crushed and saddened by troubles have come out stronger and happier, though perhaps more serious.

We all admire these strong people, but vegetarians, especially those in the transition stage, have need to cultivate this quality of mind; for there are those who while acknowledging that the theory of vegetarianism is right and beautiful, put off its practice until a more convenient season, which season, for them, in all probability, will never arrive. And why? Because without this force from within nothing is accomplished. And one season will be just like another. If we do not use the magic of our will, we are at the mercy of

the winds of fate, to be blown hither and thither on the ocean of life, like a ship without a master.

It is a great mistake to yield ourselves to the force of circumstances, and to give up what we consider best, for the sake of convenience? If we cannot choose for ourselves what we shall eat, and bend circumstances to our will in such ordinary things, how can we ever hope to live up to greater ideals?

And after all what do the obstacles generally consist of which prevent people carrying out the theory of Food Reform. In the case of men the blame is conveniently thrown upon either their wives or the hotels; their wives, they say, do not agree with them and therefore will not be troubled with, what they call, their fads; and they can get nothing fit to eat if they ask for a vegetarian meal at an hotel.

This last objection will soon be obsolete, for with the increase of vegetarian restaurants the hotels will offer better accommodation for vegetarians; and a man is not bound to patronize any hotel where his wishes are not studied, but can always try somewhere else.

The case of his wife's disagreement is a more serious problem to the 'mere man,' and it may require patience and much perseverance to overcome the prejudice and ignorance of his affectionate women-folk. It is generally affection which prompts the wife to disregard her husband's expressed wishes in the matter of food; she thinks he will half starve and make himself ill, so rather than he should suffer, she braves his displeasure.

If this mistaken solicitude arises from ignorance, he has the remedy in his own hands, let him dispel ignorance by knowledge; but if from prejudice, or a natural incapacity to grasp the fact that mankind is destined to a higher mode of life than that in which the slaying and eating of animals has a part, then he has an opportunity of displaying a little of that strength and patience which he so much admires in others.

This failure to comprehend the reality of higher ideals is not a fault in the individual, but rather a condition of retarded growth. Mental evolution cannot be hurried from without, but the rate at which mind growth takes place is perfectly under control of that inner force which we call Will—the power which works from within by a process of unfolding and enlarging.

However sincere and well meaning may be our efforts to help another to see as we see—if we happen to be the more advanced of the two—we can do nothing to help that other without the co-operation of the Will, one form of which is Aspiration or Desire. But we can do our best to show that there are things to be desired which are well worth any trouble or self-denial to obtain, which bring to us results almost incomprehensible to those who worship self or Mammon, and who, after receiving gifts from their god of this world, still find themselves unsatisfied.

Without struggle growth is impossible. The nobler the object or ideal striven for, the more of nobility does the struggle bring to the character of the aspirant; but though we find that nothing worth having is ever obtained without effort in this life, we do not always understand that it is in the endeavour itself that the good lies.

Those who have passed the trial stage, and have become thorough vegetarians, do not feel that they have been pursuing an illusion, but are truly rewarded by a certain soul satisfaction which is abiding; for nothing can take from them the happiness of knowing that none of God's creatures are tormented and done to death that they may live, and that no labour which the production of their food necessitates has a degrading

and brutalizing effect upon the character of thousands of their fellow men occupied in it. In toiling up the pathway of life they have come suddenly upon a sort of 'surprise view.'

Visitors to the beautiful Abbey of Fountains, near Ripon, will remember that one of the sights not to be missed is the surprise view after following a rather rough and uninteresting path for some distance, between thick hedges and trees, the wayfarer comes suddenly upon an opening in the hedge—a doorway, in fact—and finds that he has gradually been ascending to a point from which, for miles, the beautiful country around lies open to his gaze. The scene before him is exquisite; at the end of a long stretch of water he sees the ruined abbey, surrounded by fine old trees and open spaces of grass; the quiet tones of its sober greys in beautiful contrast with its shining setting of living green, and over all the thin veil of the blue transparency of the atmosphere, soft and mysterious. The abbey, even in its decay, expressing something of that peace and steadfastness which its founders thought to bring into the lives of men by retirement to this quiet spot from a changeful and deceitful world. Surely we may think that many came to the knowledge of that 'peace which passeth understanding' within those sheltering walls.

Whatever may have been our troubled thoughts or pre-occupations before coming to the door in the hedge, we lose sight of them immediately in the contemplation and enjoyment of this sudden and larger view. And so, on becoming a vegetarian we come, as it were, to a door in the hedge, the thick hedge of custom, whence we gain a view of our future path, which comes as a surprise and a beatitude; for until we reach this higher standpoint we cannot imagine that life holds for us a prospect so full of beauty and peace; and we are amply rewarded for our patience in treading the rugged, uphill path by the knowledge that we have at length obtained a blessing the effects of which are abiding, and also an added strength of character which the effort required to overcome obstacles has brought to us.

It would be a mistake to think that vegetarianism is an end in itself. It is to be looked upon merely as an eminence from which we gain a larger outlook on life; it gives us a sense of peace and restfulness, but we must not stay content to dream and gaze. We have to descend the mountain and begin again our life routine, take up our usual occupations, overcome difficulties, and attain our ideals by adding step to step of quiet effort, quite persuaded that the path we have chosen is one which leads to that kingdom of Love whose ruler is the Prince of Peace.

M.D.

THE ONLY WAY.

The universe is governed by Law. Put the hand in the fire and let it burn off, and all the prayers of all the world cannot replace that hand. Generate the forces of cruelty, that transmute themselves into diseases, disasters destruction, and death, and all the prayers of all the world cannot put people back to the condition that they were in before they generated the cruel forces.

The only way possible for humankind to avoid suffering in this life is to stop inflicting it upon anything.

Hatred, cruelty, murder is Hell itself, and generates the torments of Hell in the being. This is the real Devil; and it is always those who sustain this Devil, who live in fear of the mythical Hell, while they build up the real fire of torment, agony and woe within their own beings and furnish the fuel therefor.

Lucy A. Mallory.

Household Wisdom.

COLD LUNCHEON DISHES.

These Recipes are reprinted from the "Comprehensive Guide-Book" and are copyright.

Vegetable Galantine.

Grate or finely slice 2 carrots, 1 small turnip, 1 medium-sized onion, and stew in just sufficient stock until tender. Then add $\frac{1}{2}$ -pt. of cooked green peas, and 2-ozs. of fine bread crumbs, some pepper and salt, a pinch of cayenne, and a little ketchup or gaffer sauce. Mix 3-ozs. of semolina, and when cooked add this and mix well, and press on to a dish in a shape, leaving a hole in the centre; leave to cool, then improve the shape. Garnish with the yoke of a hard-boiled egg rubbed through a sieve, and the white being chopped with some parsley. This is a good cold luncheon dish and it is much appreciated if served with lettuce and salad dressing.

A Good Salad Dressing.

Rub an eggspoonful of mustard, salt and sugar, in a teaspoonful of olive oil and cream, until the mixture is quite smooth. Then rub the yolk of a hard-boiled egg in a paste, and keep it free from lumps. Pour in a dessertspoonful of vinegar, stirring slowly all the time. Add a teacupful of rich milk. Serve.

Tomato Galantine.

Make in same manner as 'vegetable galantine,' but add 4 large tomatoes (sliced and cooked). This dish is specially recommended.

Potted Haricot Savoury.

Stew some brown haricot beans for several hours (using the liquor for stock, for soup, or as a substitute for beef tea after adding some butter and seasoning). Pass them through a sieve, mix with them some brown bread crumbs, a finely chopped raw onion, parsley, a little thyme and a $\frac{1}{4}$ -oz. of butter; pepper and salt to taste. Heat altogether in a saucepan for ten minutes; pour into jars, and cover with melted butter. This is also a useful dish for breakfast, supper, or when travelling, and it makes nice sandwiches.

Protose Rolls.

Open a tin of protose and turn it out into a basin; pound it well with 2-ozs. brown bread crumbs, 2-ozs. fresh butter, some grated onion juice, mace, salt and pepper, and a few drops of lemon juice. Prepare pastry as usual for sausage rolls, either short or puffy. Roll the mixture between the fingers into the shape of a sausage, and proceed just as for the sausage rolls of yore. Brush with egg and bake in a quick oven.

Cheese without Rennet.

Letters are often received from friends who want to know where they can obtain cheese without rennet. I have been informed, upon reliable authority, that Dutch Cheese is made with hydrochloric acid in place of rennet, and it is owing to this fact that its flavour is so distinctive.

Hydrochloric acid is not considered to be injurious in any way, and it forms, in fact, one of the ingredients of human gastric juice. Yellow coated Dutch cheese will be found superior to that which is red.

A New Self-Raising Flour.

A new kind of self-raising flour is being issued by the Hovis Bread Co. named "Lito." For fancy bread, cakes, and biscuits it is very useful, and will commend itself to those housewives who obtain a sample packet.

This firm has recently published a most sensible and ingenious advertisement in the form of a Cyclists' Road Map with the best main roads printed in red. It is issued in sections for the various counties, and mounted on linen, and the price is 1s. Touring cyclists will find this map very valuable.

ANNOUNCEMENTS.

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

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

* * *

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

* * *

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

* * *

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

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.

* * *

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.**
Gold Letters, O.G.A. (9 ct.), on Gilt Pin. **TWO SHILLINGS.**
Gilt Letters and Pin (on yellow Metal). **ONE SHILLING.**

For Ladies.

Gold Letters, O.G.A., on a Safety Pin Brooch (all 15 ct.)
FIFTEEN SHILLINGS
Gilt Letters and Safety Pin. **ONE SHILLING.**

THE FOOD-REFORMERS' VADE-MEGUM.

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

A COMPREHENSIVE

GUIDE-BOOK

TO

NATURAL, HYGIENIC AND HUMANE DIET.

By **SIDNEY H. BEARD.**

Illustrated.

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

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 prescribed."—*The Western Mercury*.

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

Orders should be sent to

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!*

Cadbury's

COCOA

**ABSOLUTELY PURE,
THEREFORE BEST.**

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

"The Standard of Highest Purity."
The Lancet.

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

INTERNATIONAL HEALTH ASSOCIATION, LTD.

Telegrams—"HYGIENE, BIRMINGHAM."
Telephone No. 04655.
70-74, LEGGE STREET, BIRMINGHAM

20th CENTURY FOODS.

GRANOSE.—The King of Cereal Foods—perfectly cooked—in flake or biscuit form. Especially valuable for those suffering from flatulency or constipation. Invaluable for small children.

Per packet, 7½d.
AVENOLA.—A combination of Cereals, perfectly cooked, ready for use in one minute.
In lever-lid 1-lb. canisters, 7d.

NUT ROLLS.—Unfermented Bread in portable unique form, crisp, toothsome, very nourishing, easily digested.
1-lb. packets, 5d.

PROTOSE.—A perfect substitute for meat. Looks like meat, tastes like meat, has the flavour of meat, served as meat.
In 1-lb. tins, 1s.

NUTTOSE.—A pure product of nuts. Can be stewed, baked or prepared in any way to suit the taste. Forms a perfect substitute for meat.
Per 1-lb. tins, 1s.

BROMOSE.—A combination of Malted Cereals and pre-digested Nuts. A great blood and fat producer. Is greatly superior to Cod Liver Oil for consumption and all other wasting diseases.
In a beautifully embossed tin, 1-lb. 1s. 6d.

VEGETARIAN HOME and BOARDING HOUSE,

20 & 22, Clifton Gardens, Maids Vale,
London, W.

A most comfortable Home for long or short periods.

Terms Moderate, sent on application to
MRS. BENTLEY.

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

SWITZERLAND.

Lake of Zurich Vegetarian Boarding House.

Natural Cure Sanatorium;
Large Sun Baths; Beds in Nice Cottages;
Unsurpassed for Situation; Fr. 6 a day.

Terms on application to—
FR. FELLEBERG, Erlenbach.

AN EXPERIMENT IN THE NEW COMMERCE.

Packed under Good Conditions for the Workers. 8 hours Day.

ESPERANCE

**TEA,
COFFEE,
COCOA.**

Trade Union Labour. Co-Partnership of the Workers.

FRANKS & CO.,

59, Eastcheap, LONDON, E.C.

Retail Stores Department for all Groceries at Store Prices.

EAST LONDON PURE FOOD DEPOT

THE "GARDEN" POTTED MEATS. A Pure Vegetable Compound. Sample free per post 1d.

Also **THE "GARDEN" WHOLEMEAL NUT BISCUITS,** SUSTAINING! NOURISHING! SATISFYING! Sample Box (6 kinds) post free 1/-

Price List on application to Mrs. C. A. EAMONSON (Sole Maker), 13, East India Dock Road, E.

Cod Liver Oil entirely replaced by

VYTALLE OIL

(Late VITOL).

All dainty people are using VITOL. It is the most perfect oil on the market, and is so nutritious that one bottle is equal to three bottles of common Cod Liver Oil. Children love it and rapidly grow fat and strong. Once tried always used. Recommended by Medical Men as a great Nerve FOOD.

Price 1/- per Bottle from all Chemists, or Sample Bottle post free ¼ from

The "VYTALLE" OIL COY., LTD.,
465, Battersea Park Road, London, S.W.

Application for Shares (2/6 on application) should be made to the SEC.

MR. G. OSBOND

Carries a full and large stock of Literature devoted to all the Advanced and Reformatory Movements (including American Books). Full Catalogue sent on receipt of two stamps.

Books sent on appro. on receipt of value of order. Terms: Cash with Order in all cases.

Address—Sciencor House, Devonport, Devon.

Every true Reformer should take this Journal.

"THE VEGETARIAN"

Always Interesting!

Always Suggestive!

ONE PENNY WEEKLY.

33, Paternoster Row, LONDON, E.C.

JUST PUBLISHED.

ESSAYS OF THE GOLDEN AGE

By Dr. JOSIAH OLDFIELD,
M.A., D.C.L., L.R.C.P.

An Artistic Volume, containing some of the best Literary Matter written by Dr. Oldfield for this Journal.

Price in Art Green Linen, Sixpence net, post free.
THE ORDER OF THE GOLDEN AGE.

THE FRUIT GARDENS,

Fruit Preserving Manufactory,

Market Lavington, WILTSHIRE.

Established 1868, for the growth and preserving of Fruit upon the most scientific principles, and the direct supply to the consumer of the most delicious

Fruit Preserves, Jams and Jellies,
Fruit in Syrup and in Water.

PURE UNFERMENTED WINES.

No Antiseptic, Colouring, or Thickening material ever used. Nothing but Fresh Fruit and the Finest Cane Sugar.

Fruits in Syrup very Excellent.

Price List on application to the Proprietor:

SAML. SAUNDERS.



No bread can be more tasty, nutritious, or digestive. It is the highest form of a prepared wheaten product.

Use Hovis "LITO," our new Self-raising Flour, for Home Baking. Put up in 3d., 6d., and 1/- boxes. To be obtained from "Hovis" agents. For further particulars, write HOVIS, LTD., MACCLESFIELD.