

THE HERALD OF THE GOLDEN AGE.



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The Faith we Need.

In the hour of difficulty and trial, when circumstances seem to combine to make us haul down our colours and give



up hope of reaching those 'higher things' towards which we have stretched our hands, Faith is our supremest need.

Infinite is the sum of happiness which the world has forfeited through lack of Knowledge; infinite also is the misery that the same want has caused. But lack of Faith rivals ignorance as a paralyzing force and robs millions of souls of that inheritance of blessedness which it is their privilege to win and make their own.

Faith is not unreasoning credulity, nor is it confined to religious beliefs. It is, next to Love, the greatest of all human faculties, and without it human beings are weaklings. It is essential for the statesman, the merchant, and the soldier, and still more essential for the Reformer. Its possession in large measure will transform the humblest man or woman into a force that has to be reckoned with, for those who have it abundantly are, most frequently, endued with power, and win their way to whatever end they have in view.

As I look around me in the world, I see on every hand men and women who are suffering in body or feeble at heart because this great energizing force lies undeveloped within them. Invalids who are bedridden because they have not faith to rise and walk—yet with no real disease other than the mental one of fancied impotence. Afflicted ones, who by magnifying the power of some malady which has developed in their poor human frames, and by minifying the potency of that Life-force within them which built their bodies from the dust of the earth, are paralysed into meek acquiescence with their sickness and feebleness. Faltering ones who have embraced some lofty ideal and stepped out upon the waters which the

worldlings cannot tread, and who have become daunted because the waves of difficulty have risen high around them.

Whichever way I turn, such are to be seen, and one can hear the despairing cry within their hearts "Lord save me, or I perish." But, just as in the olden days, the Christ-voice might be heard by them—if their ears were not so slow to respond to the vibrations of the spiritual ether—saying: "O thou of little faith wherefore dost thou doubt?"

Has not the Lord of Life, whose offspring we are, a sufficient store of vitality for us to draw upon? Is it not being lavishly manifested and expressed in every field and forest, in the sea and in the sky? If "all things" are ours, because of our divine birthright, need we languish in poverty and weakness; should we not try to help ourselves, and trust in God to further our effort?

The Scriptures are full of promises concerning 'strength renewed' and 'saving health' and 'wings like those of the eagle' and 'feet that can run unwearied.' Such are the rightful portion of the Children of God—not surgical operations, incurable maladies, and incapacity in general.

And if 'all things are possible to him that believeth,' may we not win our way to better conditions by the exercise of Faith? For this power waxes stronger through exercise—like our sinews and muscles.

Have we done all that we could to obtain this uplifting force which is based upon knowledge of physical and spiritual law—upon wisdom concerning things human and divine? Have we sought out the causes of those evils, and difficulties, and weaknesses, which surround us and rob us of our peace?

For every effect there is a cause!

I often meet with backsliding humanitarians who have closed their eyes to the vision of the distant hills of the promised land, and who have returned to Egypt and its flesh-pots, simply because they have been too apathetic to learn how to provide themselves adequately with pure and humane food, such as God intended for the sustenance of spiritual beings made in His own image. And thus they have fallen back to that plane where the vision of the soul is beclouded by carnal diet.

And I have seen the divine call to high and noble service, and to self-sacrifice for the sake of God and humanity, come to human souls who truly aspire to the divine life. But for lack of Faith there has been that holding back, that fear of consequences, which I, as a brother man, so well understand,

and with which I can so truly sympathize. And the prophetic mantle, which might have been bestowed as the gift of heaven, has been withheld, because there was not strength enough to bear the weight of its sacred folds. Alas for us all! Well may we pray "Lord, increase our Faith!"

But let us remind ourselves that we *can* achieve, ultimately, that to which we aspire. Aspiration is the prophetic shadow of a coming event cast by the prescience of the Higher self within. The words, "Ask whatsoever ye will and it shall be done," were not spoken to sincere aspirants after the over-coming life in order to mock them or to raise false hopes. Let us then try to believe in the Power that waits to bless us, and in our own inherent capacity to rise to the highest.

We may be sorely handicapped in our present incarnation, but the eternal future is ours, for we are immortal. As our bodies are changed, let us strive to make that change such as shall secure us better opportunity.

If our Faith is weak we can strengthen it by using it. We can make the effort to achieve that which we have hitherto not dared to attempt—whether it be to speak in public, or to write, or to strengthen somebody who is weak, or to re-form our bodies for the better by our thought forces, or to lead some misguided person into the upward path. If we resolutely say *I can! I will!* we shall soon both *dare* and *do*. And "according to our Faith" it shall be done unto us.

Let us have Faith in our Ideals! The Cause that is founded upon Truth and Love and Righteousness will assuredly triumph. Though the worldlings mock, and the weaklings backslide, and the enemies of progress strive to thwart the efforts of such as labour to promote the world's betterment, the day will dawn when the Gospel of Humanity shall have won its way to victory.

The dark forces of cruelty and violence will ultimately be beaten back, and this Earth upon which we tread, will, through human instrumentality and the Divine overshadowing, become the abode of beings who are harmless and undefiled. Then, and not till then, shall *spirituality* supplant carnality and materialism.

By Faith will this stupendous work be wrought—Faith on the part of clear-seeing and spiritually-minded men in the accomplishment of the Father's purpose that divinity shall become universally manifest in humanity, and the Redemption of the World an accomplished fact.

For this consummation it is our privilege to believe, to labour, and to make sacrifice. Amidst the doubt that prevails throughout Christendom, and the despairing apathy which is so much in evidence around us, let us exalt this ideal, and shew forth our faith in its ultimate realisation *by our works*.

"Men whom God hath made fit for the fray!
Not yours to shrink, as the feeble ones may.
Not yours to parley, and quibble, and shirk.
Ill for the world, if ye do not God's work.
Move to the fore!

"Say not another is fitter than thou—
Shame to the manhood that sits on thy brow!
Own thyself equal to all that man may.
Cease thy evading, God needs thee to-day.
Move to the fore!

"God Himself waits, and must wait, till thou come.
Men are God's prophets, though ages lie dumb.
Halts the Christ-kingdom, with conquest so near?
Thou art the cause, thou man at the rear.
Move to the fore!"

Sidney H. Beard.

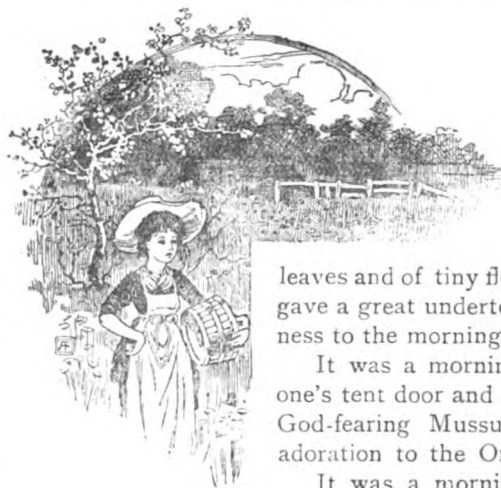
Facing Backwards.

Among the noblest in the land,
Though he may count himself the least,
That man I honour and revere
Who without favour, without fear,
In the great city dares to stand,
The friend of every friendless beast.

Tales of a Wayside Inn.

I was out in my garden early in the morning a few weeks ago.

There had been a little rain in the night, and the morning was perfect. The scent of the wallflowers and the roses filled the air, while the aroma of myriads of



leaves and of tiny flowers in the grass gave a great undertone of fresh sweetness to the morning.

It was a morning to come out to one's tent door and cry the cry of the God-fearing Mussulman—a cry of adoration to the One God.

It was a morning to take one of the joyful psalms of David and sing it out to the sky.

There was a busy hum of bees below and a joyous chorus of birds above. From east and west the forces came; from north and south the magic inspiration drew me; from heaven stooping down to earth and from earth reaching up to heaven the touch of God was upon all, and the glory of happiness was like a halo upon a mountain summit. And yet as I looked I saw the trail of the serpent, and a chance observation opened for me a flood-gate of sorrow.

Upon the sandy soil I happened to notice how busily the ants were running to and fro, and when I looked more closely I saw that they were engaged in a traffic which seemed to take the warmth out of the sun and the gentle comfort out of the rain.

Here in the midst of this garden of fragrance and song, the black army of the pitiless was at work. Tree flies, heavy weighted by the night's rain, had been brought to the ground, and one by one they were being seized by the prowling bands—seized, dragged, stung, until half dazed and half conscious they were carried down to subterranean dungeons to lie there, imprisoned from the light and from the day, until the young ants should hatch out and want food.

It seemed a ghastly parody on the air of joy and peace that reigned around, to think of what was going on all unseen and underneath this smiling surface. We tried to turn up the soil and save these buried flies, but when we attempted to draw them away, at once a little vicious knot of ants laid hold and tugged and fought and stung, so that when we had rescued the fly it was but to find it dying.

And when I came to think of it, this is just the sort of scene that men hold up as their model. They, too, take helpless animals and coop them up away from sun and air in prisons, from whose portals the only exit is death.

They, too, desecrate the sunshine and the joyful days, and the fair hillsides and the rich valleys with sounds of agony and

screams of pain inflicted, and then they appeal to "Nature" as their excuse!

It has been well said that you can find in the Bible some text to sanction every deed. The merciless Inquisitors of the Roman Church went to the Bible to support their deeds of devilry. The soul stunting creed of Calvin was dug from out of the same pages, and now to-day, when Pseudo-Science is trying to replace Pseudo-Religion, the book of Nature is referred to with the same glib assurance as was the Bible in ages past.

Nature has dark and blood-stained pages. Nature has crooked and tortuous paths. Nature has vicious circles and tear-stained Calvaries. Nature has raven and torture, hatred and cruelty, disease and death.

Shall men, then, take these blotted pages from the great book of life, and frame them in a framework of amaranth and kneel down before them and worship?

Shall the demon worship of every savage tribe and race be perpetuated into the highest realms of civilisation under another name and another guise?

Well might the unlearned Fijian see the might of God in the thunder and the majesty of God in the devouring fire. Well might his undeveloped mind imagine that the might and the force and the cruelty in Nature were but manifestations of a God who was strong and merciless and cruel, and well might he fall down and worship the demon forces in Nature and go back to his tribe and try and copy the same forces upon his women and his children and his captives and his cattle.

But in this age and in this century have we got no further? Are we as yet unable to differentiate the forces which make for good and those which make for evil?

Are we still going to perpetuate the worship and the imitation of the lower forces and the perverted forces and the accursed forces, or are we going to recognise that Nature needs the interpretation and the higher discrimination as well as the Bible?

Time and again have I pointed out that whereas cruelty stains Nature's hands, and gore follows her footsteps, and curses pollute her mouth, yet that Janus-like she is two-faced, and that from the neck of the beast there is springing an angel form, haloed with glory and mercy and mantled with her own virtue of sympathy.

As I look out on Nature I see the savage forests giving place to the rolling plain, the wild wilderness to the fruitful field, the acrid sloe to the juicy plum, and the bitter crab to the luscious apple.

I see the eternal internecine war of cell fighting ever against cell, and every animal living for himself, giving place to a reign of gentler amity where the wild lion of Nature gives place to an angel touched creature, still, perchance, clad in the same old lion skin, but with a heart now so attuned to the harmony of God's will, that it can lie down beside the lamb and shelter the nakedness of bleating innocence with its own warmth and its own fierce strength.

I go for one brief trip into the fastnesses of Nature to learn a lesson of the lines of her progress, and I find the forests impassable with undergrowth of thorns and of briars. I find that the savage spikes are stronger and the stinging poison more virulent. I find the river banks heavy laden with the dank miasma of death, and jagged mouths lie hidden in mud, and sharp merciless teeth are covered by the lapping of the waters; myriad hosts of parasites are round me by day and the nights are long and sleepless from their ravages when the sun has set.

The crawling, the creeping and the hopping hosts are ever around me, and the presence of another life means the presence of an enemy to my own.

And then I remember as in a dream of paradise the pleasant groves of Argos and the cherry orchards of Kent.

I see as in a dream, and again long for the rich corn lands of Shropshire and the verdant green pastures of Cheshire. The pictures of health and beauty that fringe the lovely Rhine come back to me, and the fragrant peace of Normandy rises in a tantalising contrast.

I think of the woods and forests wherein I have roamed and known no dangers, the gardens and orchards and harvest fields spreading for leagues where Nature is pouring out lapfuls of her best, and I know that in all that land the wild bear does not ravage, nor the lion seek her prey. I know that the flocks and the herds may rest their days in plenty and their nights in peace, and that even the thorn is less thorny and the brier less prickly and the nettle less stinging and the fly less burdensome than in the land where Nature still halts laggard and unredeemed.

And then, indeed, I begin to understand what the prophet saw in a vision fore-shadowed—the full realisation of his dream is along the same lines but it is just a step further, just one little rung higher, just the revolution of one more turn of the wheel.

Well, indeed, may we take Nature as our guide, but it must be Nature living, not Nature dead; it must be Nature as she is, progressing, not Nature stagnant; it must be Nature as a great force, ever striving to emerge to the sunlight of God's presence by co-operation and amity, and not Nature as a dead weight dragging ever down to the perpetuated slough of antagonism and enmity.

"Nature our guide" may well be the motto of the progressive Aristophagist if only we understand what "Nature" means.

No more can a blind Franklin say that because he saw a big fish eat a little fish, that therefore he must give up his Vegetarianism as being an unnatural habit.

No more can a pseudo-scientist point to the cat torturing the mouse and plead therefrom a natural rightness of cruelty. This may indeed be the lowly place from whence we started, but no man reaches a goal if he keeps his gaze fixed upon the starting point. •

My brothers, we are more truly in harmony with Nature if we copy her efforts towards beauty and harmony, and peace, and gentleness, and compassion, than if we turn our faces to the stains that still sometimes smear her skirts and hang fast to the garments that she is ever striving to shed.

Josiah Oldfield.

HOW WE LEARN.

Great truths are greatly won; nor found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the word's gay hall of midnight mirth;
Not 'mid the blaze of regal diadems.

Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain,
Truth springs, like harvest from the well-ploughed field,
And the soul feels it has not wept in vain.

The Congress on Tuberculosis.

By R. H. Perks, M.D., F.R.C.S., L.R.C.P.

The Congress was looked forward to by the medical world as the great event of the past month; it more than realised its promise, and the developments arising therefrom will mark a distinct epoch (and let us hope the final one), in the war against this dread disease.

Probably, with one notable exception, the members of the medical profession attending it were unanimous in the belief that human beings can be, and are, infected with tuberculosis from the ingestion of flesh and milk containing its germs, and that, in the words of Prof. McEachran, of the McGill University: "*The intercommunicability of the disease from animals to man and man to animals, is an established fact no longer open to discussion.*" And it might be fairly said that most of them were prepared to advocate still more stringent regulations than those already in force for the prevention of the sale of such infected foods to the public.

To such an audience, the paper of the eminent bacteriologist, Dr. Koch, of Berlin (the discoverer of the "bacillus tuberculosis") came as a profound surprise. Dr. Koch described a series of experiments, which he had undertaken, in conjunction with Prof. Schütz, with a view of establishing the innoculability or otherwise of oxen with human tuberculosis, and found results in all his cases to be negative, the animals exhibiting no signs of the disease, either *ante* or *post mortem*, whilst on the other hand, he found that oxen innoculated with bovine tuberculosis rapidly sickened of it and died. In view of these results, he said:

"I feel justified in maintaining that human tuberculosis differs from bovine, and cannot be transmitted to cattle. It seems, however, desirable that these experiments should be repeated elsewhere, and the German government has appointed a commission to make further enquiries on the subject. But now, how is it with the susceptibility of man to bovine tuberculosis? This enquiry is far more important to us. It is impossible to give this question a direct answer, because of course the experimental investigation of it with human beings is out of the question. Indirectly, however, we can try to approach it."

He then proceeded to say that virulent bacilli of bovine tuberculosis are often common in milk and butter, and if capable of infecting human beings, the victims would be numerous in large cities, and especially amongst the young; and that a case of human tuberculosis can only be assumed to be thus caused when a so-called "primary tuberculosis of the intestine" is found, but such cases are rare. He then continues:

"Though the important question, whether man is susceptible to bovine infection at all, is not yet absolutely decided, and will not admit of absolute decision to-day or to-morrow, one is, nevertheless, already at liberty to say that if such a susceptibility really exists, the infection of human beings is of very rare occurrence. I should estimate the extent of infection from the milk and flesh of tuberculous cattle, and the butter made of the milk, as hardly greater than that of hereditary transmission, and I do not therefore deem it advisable to take any means against it."

The statement from such an authority as Dr. Koch that his investigations prove that human tuberculosis cannot be transmitted to cattle, and that he is strongly inclined to the belief, of vastly greater importance, that similar disease in cattle does not affect human beings, created a profound impression, and naturally so, for both the results of his experiments and the influence he draws from them are absolutely at variance with those arrived at by the various Government Commissioners of our own and other lands,

on which the whole of the legislation dealing with the question of tuberculosis in cattle is based. To quote the *Daily Express*:—

"That meant, if true, that the governments of the world, which have been spending millions for years past in the attempt to stamp out tuberculosis among the herds which feed humanity, have been battling with a bug-bear and conducting hostilities against a non-existent enemy. To say that this declaration caused a sensation is putting it mildly indeed. It made every Health Board in every country of the world seem ridiculous. . . . Then followed a storm of dissent in which Dr. Koch's announcement was spoken of as "amazing," "incredible," "revolutionary," as "something that would shake the world of medicine."

The replies of some of the speakers following Dr. Koch are briefly summarised below:—

Lord Lister (Chairman) said:—

"The first thesis that human tuberculosis could not be conveyed to cattle required further examination; the second did not follow. . . . It would be a very grievous thing if our precautions against infection from cattle should be relaxed, that it should then be found that Dr. Koch's conclusions were not altogether correct."

He also mentioned the fact that the failures to innoculate small-pox into the calf had been so many, that many pathologists thought cow-pox and small-pox were different diseases, which opinion had been found to be wrong. Also that though "primary tuberculosis of the intestine" in children was rare, similar affection of the "mesenteric glands" was fairly common and might be due to infected alimentia.

Prof. Nochard (Paris) could not accept Dr. Koch's conclusions. He thought experiments in France demonstrated that tuberculosis was transferable from cattle to man, and *vice versa*.

Prof. Bang (Denmark) feared that the opinion of so eminent an authority as Dr. Koch, which he could not accept, would be highly detrimental to the efforts now made everywhere to secure the purity of milk.

Dr. Brouardel (Paris) in an able paper, said that while the mortality in adults in England had been reduced 40 per cent., mortality in infants had, during the same period, risen 27 per cent., he attributed this to infection from tuberculous milk.

Prof. McFadyean said:—

"That bovine and human tuberculosis were identical diseases was generally supposed to have been finally established by Dr. Koch himself, the labours of hundreds of workers for eighteen years had produced nothing in serious conflict with that conclusion. With diffidence he submitted that one of the premises in Dr. Koch's argument was not well founded, and that the other had little or no bearing on the question, and that there still remained reasonable grounds for regarding tuberculous cow's milk as distinctly dangerous to human beings."

He characterised the present state of the law, or rather the almost entire absence of any law dealing with tuberculous udder disease, as "a scandal and reproach to civilisation"; also that they ought not to concede to the milkmen the right to sell them tuberculous bacilli, even if they were assured that—like Dr. Koch's experimental pigs—they had nothing to fear beyond the development of "little nodules here and there in the lymphatic glands" of their necks and "a few grey tubercles" in their lungs.

Dr. Sims Woodhead expressed his conviction that bovine tuberculosis had played some part in the extension of tuberculous disease among mankind.

Mr. Dollar (U.S.) M.R.C.V.S., instanced several cases which had been under his observation, in which tuberculous disease of the skin had been contracted from animals.

On the last day of the Congress, the following significant resolution (amongst others) was carried. Moved by Sir H. Maxwell, M.P.:—

"In the opinion of this Congress, in the light of the work that has been presented in the sittings, medical officers of health should continue

to use all the powers at their disposal, and relax no effort to prevent the spread of tuberculosis by milk and meat."

And an addition to the same by Dr. Heron:—

"That in view of the doubts thrown on the identity of human and bovine tuberculosis, it is expedient that the Government be approached, and requested to institute an immediate enquiry into this question, which is of vital importance to the public health, and of great consequence to the agricultural district."

On July 25th, Mr. Walter Long (President of the Local Government Board), in reply to a question in the House of Commons, stated that the Government would not take any steps to institute further investigation in the matter, as the views expressed by Dr. Koch did not meet with the assent of the general body of scientific men. The obvious meaning of this refusal is that the declaration of the Royal Commission on tuberculosis made in 1895, to the effect that tuberculosis is transmissible from animals to man, is regarded as being based upon reliable and ungainsayable evidence.

Whilst the above resolutions were under discussion, a lady delegate suggested that medical men should study the value of a vegetarian diet with a view of stamping out the disease, but her courageous advocacy of "pure feeding"—a course the most radical and satisfactory of any for the avoidance of infection from flesh—does not seem to have received the attention it merited.

So far, the above is a brief precis of the proceedings of the Congress, which were specially of interest to the readers of the *H.G.A.* as dealing with the food supply; for the rest, want of space prevents any individual reference to the many able papers read. They shewed, however, a general consensus of opinion that by far the most potent agent in the spread of tuberculosis was the sputum of infected persons, next to this, milk from tuberculous cattle, and that overcrowding, insanitary conditions, and alcoholism were powerful pre-disposing and secondary agents; and the Government was appealed to for prompt and drastic legislation, for the more effectual combatting of the dangers springing from these sources, especially by enactments against promiscuous spitting, such as were in force in the United States and in some other countries.

This Congress on Tuberculosis has been, indeed, a notable one, and as its most important result we may look in the immediate future to the "threshing out" and, it is to be hoped, the final settlement of the whole question of human and bovine tuberculosis, and the respective relations of the causative bacillus in each case. The wider the publicity that is given to the conclusions that will be arrived at, the stronger will be, most probably, the position of the Vegetarian Movement and the more natural will appear the attitude of every abstainer from the flesh of animals as food.

TUBERCULAR REVELATIONS.

Professor McFadyean, of the Royal Veterinary College, showed in the same manner (by the lantern) samples of tuberculosis in cattle. "This," said the professor, "exhibits a rare mode of getting tuberculous disease—through a wound in the skin—usually we inhale it by breathing air infected by diseased subjects, or take the germs in our food or drink. But *this*," he added, in his quiet way, "*is not at all a rare case.* It may be seen any Saturday, in the Metropolitan Meat Market. It is a cow in the last stage of consumption. The owner has sold her milk up to the present and now he thinks he had better sell the cow." Then a shudder followed. . . .

This tuberculosis is no mystery.

Revelations like these are hopeful: such things cannot continue.

Daily Telegraph.

Congress Echoes.

From the Speeches delivered at the Tuberculosis and Public Health Congresses.

In our food danger lurks. Since Chauveau showed that it was possible for the tuberculosis germs in food to produce tubercles in the intestinal tract, attention has been turned in all directions for preventing the consumption of meats and milk from tuberculous animals. I do not know of any other kingdom (except Belgium) where private slaughter-houses are inspected, and in them it is that phthisical cows, measly pigs, and diseased animals of every kind are slaughtered, and are able to escape inspection. This injurious food is consumed either as fresh meat, or in the form of patés and sausages, from which the tuberculous viscera have not been removed.

DR. BROUARDEL (Belgium).

* * *

I have myself observed three cases of the direct infection of man by the bacillus of bovine tuberculosis. The three cases were in the persons of Dr. Leonard, Dr. Edwards and Dr. Gilliland, my own laboratory assistant. The first two were infected directly from the cow. I know of two Pennsylvania cattle men who sustained wounds in the hand which gave ingress to the bovine tubercle bacillus—one recovered and the other died.

DR. RAVENEL (Pennsylvania).

* * *

Dr. Koch's statement that bovine tuberculosis is not transmissible to man is not correct, as there are well established cases on record.

DR. SALMON (Washington).

* * *

In the interests of public health the sale of milk from tuberculous udders and from cows that were tuberculous in any part of the body must be stopped, and it must be declared to be illegal to keep such animals alive (applause).

PROF. MCFADYEAN.

* * *

The essential identity of human and bovine tuberculosis was experimentally demonstrated long before the discovery of Koch's bacillus. . . . Thirteen girl scholars in the Pension of the Dames Blanches, at Chartres, though born of healthy parents, and always previously enjoying good health, became ill after drinking milk from a cow which, on slaughter, showed well marked tuberculosis of the udder. Five of them died. . . . Since 1850, the mortality from tuberculosis in children less than one year old has increased by 25 per cent. Of every million children born, 7,732 die of tuberculosis (principally in the form of *Tabes Mesenterica*) during the first year.

JOHN A. DOLLAR, M.R.C.V.S.

* * *

A very large percentage of cattle in our best herds are subject to the disease, and it is impossible by ordinary examination to find any clinical evidence of the malady. I have made a post mortem examination of some of the best cattle exhibited as such at some of the principal shows, and after slaughter it has been absolutely necessary to condemn parts of them on account of tuberculosis. Although this is a well-known fact and has been for years past, nothing of any consequence has been done to check the prevalence of the scourge which is admitted to be a source of infection to human beings. As the result of careful observation, I have come to the conclusion that there is a growing demand for *foreign* meat, and a corresponding decrease as regards *home-fed*. The reason given by salesmen is invariably that the loss was so great through having the carcasses of home-fed cattle condemned, that they were driven to purchase the foreign meat. Surely this points to the necessity of some action being demanded of the Government.

To realise the extent to which some of our cattle suffer from this disease, it is necessary to be present when slaughtered; sights are then seen which make one wonder—large as the death roll is from this cause—that the disease is not more prevalent in human beings.

DR. JAMES KING, Veterinary Inspector (London).

Editorial Notes.

During the past month, the subject of Tuberculosis has occupied the public mind to a most gratifying extent.



The apathetic go-as-you-please world, which is in the habit of opening its mouth and shutting its eyes and eating without question anything that happens to be put before it, has at last been aroused to reflection—think of it, to *reflection*—concerning the dangers which lurk in the dead bodies which it consumes day

by day. Multitudes who are absolutely incapable of giving compassionate thought to the sufferings of the countless millions of wretched victims of

carnivorism, who are cruelly done to death in order that their remains may be eaten by the refined and brutal alike, are now compelled *from self-interest* to pause and consider. For the dangers of eating tuberculous meat, and of drinking tuberculous milk (unboiled), which have been pointed out in the columns of this journal in every issue for nearly six years, are at last proclaimed by the medical world in tones that are audible.

Every Food-Reformer will rejoice at this turn which events have taken, for there can be no doubt that hundreds of thousands of sensible persons will, now that the facts have been forced upon their notice, realize the wisdom of adopting the *only* means which at present exist of closing two of the avenues by which the germs of tuberculosis can reach us and fasten upon our vitals, viz:—boiling every drop of milk before it is consumed, and abstaining from the flesh which is now sold in the butchers' shops *without any adequate inspection by competent persons*. The cooking of meat does not destroy the bacillus as the interior of a joint does not reach boiling point at all, therefore abstinence is "the only way."

* * *

KOCH CONTRA MUNDUM.

The extraordinary theory proclaimed by Dr. Koch has aroused the whole medical world, and led it to array itself almost unanimously against him. The leading scientific authorities of almost every nation have declared his statement (that tuberculosis in cattle and in human beings is probably not inter-communicable) to be contrary to demonstrated facts, and, therefore, un-acceptable by scientific men. The principal point upon which the German Professor based his contention was, "That if the tubercle bacilli in cattle could produce tuberculosis in human beings, a large percentage of cases would be found to be infected in the intestinal tract," but, said Dr. Koch, "*such cases are extremely rare.*"

Apparently he came to this conclusion as a result of some post-mortem examinations which were made upon a number of tubercular children by a German doctor named Beidart—who only found .5 per cent. suffering from tuberculosis of the intestine. The children thus examined must, apparently, have been drawn from some city slums, where consumption was rife, and where, through sleeping in crowded rooms with infected relatives, they inhaled the germ into the lungs. For only by such a supposition, can one avoid the conclusion that Beidart's examinations were inaccurate.

Professor McFadyean—who, by the way, appears to have abandoned altogether the position which he took up two years ago at the Veterinary Conference in Plymouth, and who is now one of the foremost champions of the view that bovine tuberculosis is a real danger to man—has completely swept away one base upon which Dr. Koch built his theory, for he declared that at the Hospitals for sick children in London and Edinburgh, where for several years post-mortem records have been kept by Drs. Still and Shennan, the examinations have proved that in about 29 per cent. of the cases primary infection took place *through the intestinal tract*.

PROF. McFADYEAN'S DECLARATION.

Prof. McFadyean will carry conviction to all thoughtful minds by his declaration: "In face of these statistics it is not possible to assent to the statement that cases of tuberculosis of the alimentary canal *are extremely rare.*" He has also rendered great service to the public by proclaiming the following facts:—

"Thirty per cent. of milk cows are tuberculous, but of these not more than two per cent have tuberculous udders, and in these the actual danger lies. This danger is a very real one. At the present time milk is a vehicle by which tubercle bacilli are introduced into the human system. (Cheers). The present state of the Law, or rather, the almost entire absence of any Law dealing with tuberculous udder-disease in cows is a scandal and a reproach to civilization. (Cheers). It scarcely sounds credible, but it is a fact that the owner of a cow in a most advanced state of tuberculosis, and exhibiting the most manifest signs of udder-disease, may sell that cow's milk for human food as long as the sale has not been specially interdicted on the certificate of a veterinary surgeon, and no penalty attaches to this crime of deliberately or carelessly placing on the market a food material charged with the germs of a dangerous disease."

* * *

A HUMANE PEOPLE.

A significant testimony concerning the influence which a pure and natural diet, when combined with the teaching of humane ideals, has upon the welfare of a people, was given last month at Weston-Super-Mare, at an S.P.G. meeting by Dr. Marks—a missionary who has spent forty years in Burmah and has had 15,000 school boys under his observation. He stated that "The Burmese are the best people on the face of the earth, they have no care and no very poor persons amongst them. The country is extremely healthy and very beautiful. During the whole time I have been there I have never used a single weapon, nor have had a lock on the door of my house, nor have I lost the value of five shillings."

The Burmese, who have abstained from slaughter and from flesh-food for some 3,000 years, have been shown by Judge Fielding, in his charming book, "The Soul of a People" (R. Bentley & Sons), to be the happiest, kindest, healthiest, gentlest, and most courteous people on the face of the earth. Hospitals, prisons and asylums are scarcely needed amongst them; drunkenness, crime and brutality are almost non-existent; whereas genuine charity and regard for the welfare of others (which is almost a passion with them), and an earnest desire to seek after Truth and the highest type of life, abound on every hand.

We send out missionaries to *convert* these "heathen," whilst the besotted, wife-beating, drunken "hooligans," and the selfish, brutal and diseased multitudes of Christendom walk to a common perdition almost unhindered. And the reason is this; the chief concern of the religious organizations of the day appears to be centred upon the teaching of *orthodox theology* and the furtherance of *Churchianity* rather than upon the inculcation of humaneness and genuine morality.

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VEGETARIAN ATHLETES.

Mr. George A. Olley eclipsed all his previous triumphs by winning the Dibble Shield, at the Crystal Palace, on August 5th, and breaking the world's 12 hours Amateur record by nearly 10 miles. He let a powerful field have half-a-mile start before mounting, but he took the lead at the fourth hour, broke all records from the sixth hour to the twelfth and won by over 15 miles, in the presence of 10,000 spectators. The congratulations and thanks of the Food-Reform world are due to Mr. Olley for this demonstration that a vegetarian can beat all comers in a trial of prolonged endurance and exceptional physical prowess. The sporting papers have described him as *the finest amateur in England* and he deserves the title.

Dr. Harris, the veteran vegetarian, who has lived in this troublous world for seventy-eight years, rode on July 9th, from London to Calne (a distance of ninety-two miles), in a day, on a tricycle weighing seventy pounds. Upon arriving, he was not exhausted nor did he exhibit signs of fatigue, and he started off at once to call upon a local doctor, in order that he might be examined and reported upon as being in a fit condition. The next morning, Dr.

Harris continued his journey to Bath, where he had a day's rest, and on the following day he rode from Bath to London, in very bad weather and through flooded roads—leaving Bath at 5 a.m., and reaching Kilburn at 2 a.m., the following day. Dr. Harris states that it would be interesting to know if this ride of 120 miles has been beaten by any one of his age, and if so, *on what diet*.

Another "thin, tough vegetarian," (Mr. J. Nugent,) has announced his intention of walking from Leicester to London, on October 6th, in twenty-five hours, without stopping a moment. The distance is 100 miles, and he challenges any six of the strongest men in Maryport (his native town), under thirty years of age, to walk with him. They may carry what food they please, and in any quantity, but must have nothing but water to drink on the journey. Mr. Nugent will carry one-and-half pounds of oatmeal biscuits; his age is fifty-four, and he will leave Leicester, weather permitting, at 9 a.m. Here is a chance for the beef-eaters! Will "sporting" papers please note the result.

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DISCOVERIES OF THE AGE.

The past century has broken the record as far as 'discoveries' are concerned, and not the least important amongst such are the unrecognised Rights and unrequited Wrongs of certain classes of sentient beings. The emancipation of the enslaved Ethiopian has been accomplished, the deliverance of the child labourer in our mines and factories has been achieved, the widows of India have been saved from the Moloch of "sutteeism," and many other changes have been brought about which evidence the fact that the ethical blindness of our race is slowly being healed and that men are beginning dimly to perceive that the cause of the weak and defenceless must be championed by the strong. Vast multitudes of creatures, human and otherwise, still, however, await the recognition of their need for succour and help.

* * *

THE CHILD WIVES OF INDIA.

It would probably be difficult to find any spectacle more pathetic or pitiable than that which is furnished by the wholesale sacrifice of womanhood which is taking place in India under the British flag. The Hindoo widow is no longer forced by public opinion to offer herself a willing sacrifice upon her husband's funeral pyre, but Hindoo wives, who in many cases are but children, are being sacrificed by millions through the prevalence of marriage customs which outrage common-sense, which are founded upon tyranny and injustice, and which ignore the most elementary rights of womanhood.

At an age when they should be playing with their dolls, these poor girls are sold or contracted to men whom they have never seen, and who are often old enough to be their grandfathers. Tears and piteous pleadings are unheeded, and they are ruthlessly parted from their mothers and from the home circle which they love, and are sent to a life which practically means enslavement and prostitution, and, only too often, a speedy death as a result of premature motherhood.

Surely the time has come when some strenuous effort should be made by those who have influence in this land, to put a stop to this unrighteous immolation of the mothers of India's future millions. If the Government dare not act for fear of incurring native hostility as the outcome of popular ignorance and conservatism, something can surely be done to break down the superstition and moral darkness which prevails, so as to prepare the way for the eventual upliftment of India's women to that comparative freedom from such intolerable burdens which is enjoyed by their more fortunate sisters in other parts of the dominions of our King. It is monstrous that sins against children which are criminal in other parts of the Empire should be legally recognised and condoned in India because they happen to be the residuum of certain despairing measures which were adopted by the gentle people of this land in past centuries to save their female offspring from the tyrannous rapine of their Mohamedan conquerors.

A CALL TO SERVICE.

I appeal to the many leaders of native thought who habitually read the pages of this journal, and who as Editors of newspapers and magazines are leading the thought of India to-day, and who, in virtue of their influential position are in reality prophets to their race, to raise their voices against this iniquity, and to inaugurate a crusade against a custom which is doing more than all else to prevent the races of Hindustan from taking their place amongst the progressive peoples of the world. The merest tyro in physiological knowledge knows perfectly well that no woman can satisfactorily fulfil the function of motherhood until her physical frame has reached maturity of development. Premature maternity entails needless martyrdom of the mother and inflicts a grievous wrong upon the child,—for every child has the right to be well-born, and that which causes it to commence the battle of life handicapped by inherent physical disability, and without its rightful share of vitality, is an evil against which every lover of Justice, of Womanhood and of Humanity should strive to the utmost of his power.

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PRE-NATAL RIGHTS.

This right of every child to be well-born, is beginning to occupy a great deal of attention in the western world. The old-fashioned superstition that it is the duty of most human beings to marry, to be fruitful and to multiply, is rapidly becoming exploded, and in its place the conviction is becoming dominant amongst the world's best thinkers that unless a man and woman can undertake the sacred functions of parenthood under such conditions as to ensure to their offspring the privilege of being well born—that is with a proper equipment of mental and physical soundness—they have no right to undertake the function at all. In several American States legislative restrictions concerning marriages have already being established, and I trust that this good example on the part of our American friends, who are about half a century ahead of the rest of the world in most things, will be followed in other lands. It is essential that the profligate and the mentally unsound and the physically diseased should be prevented from cursing their offspring and society by perpetuating their own maladies and deficiencies.

* * *

A WORD OF WARNING.

The time is at hand when it behoves all young men and women to be careful what they do concerning the marriage relation, for it is almost a matter of certainty that before many more decades have passed over our heads, education concerning these matters will be so much more widely diffused than at present, that those who bring into the world physically enfeebled or mentally misshapen children will incur the penalty of being denounced by their offspring on account of the wrongs thus inflicted upon them. I would urge every young man who contemplates marriage to see that he gives his children a healthy mother, and I would plead with every young woman to be careful lest she should curse her children with a profligate, besotted, or diseased father.

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THE GRECIAN IDEAL.

In the Isles of Greece, "where burning Sappho loved and sang," where the finest types of physical beauty and human symmetry were produced, and where men and women of magnificent stature and splendid mental endowment were the rule rather than the exception, beauty and perfection of form became so to be regarded as the evidence of conformity to Divine Law and consequently as a sign of the favour of the gods, that it was almost worshipped as being the hall-mark of physical and moral rectitude. It was the custom amongst the Spartans and Athenians for men and women to display their forms with considerable freedom in the games and athletic contests which were so popular, with the result that it became a difficult thing for any malformed individual to obtain a mate. When I visited Greece and studied the causes of her glory in the bygone years,

I realised that the modern 'society woman' with her pinched waist, her distorted form and her consequent nervous wreckage, would have been spurned with contempt by the swains who exhibited their physical prowess in the halcyon days when Greece was at her zenith and almost had the world at her feet.

It is to be hoped that the time is again at hand, when a healthy body and a well-cultured mind will be considered to be more desirable and of greater worth than wealth or social position, and when all parents will strive to secure such an endowment for their children.

* * *

THE RETURN TO NATURE.

One of the chief symptoms which mark the growth of sentiments such as these, is the success which is attending the publication of journals which are issued with the object of advocating physical culture. Large Institutions are also being established all over America and Germany, for restoring the weak and sickly to health and vigour by means of hygienic treatment and training, and the inculcation of dietic reform. In these Sanatoria the "nature cure" is practised, and from most of them flesh-food is entirely banished. They can now be numbered by scores if not by hundreds, and their success, combined with their rapid multiplication, bears evidence concerning the efficacy of the treatment and the transformation of public opinion concerning such matters which is taking place.

But England, "good old conservative England," lags behind the rest of the world in this as in other matters. So hide-bound are we by medical superstitions and fallacies, that it is almost dangerous to talk about hygienic reform to some of our doctors unless one wishes to be considered to be at once a dangerous iconoclast and crank. Drugs and surgery are the twin panaceas for all human ills, and consequently the operating theatres of our hospitals are crowded by an endless stream of terror-stricken and misguided human beings, who because they have not been taught the things belonging to their peace or have refused to listen to the warnings which have reached them through the lips or the writings of hygienic reformers, are paying the penalty which nature exacts for the physical transgression which is taking place all around us.

* * *

THE OPERATING CRAZE.

The craze for operations is increasing to such an extent that unless something is soon done to stem the tide of popular ignorance and medical empiricism, we shall arrive at such a condition of affairs that vivisection will be the lot of almost every human being. It is true that the humans will have the advantage over their less fortunate fellow-creatures of the animal kingdom, for in their case, in the majority of instances, vivisection will take place for the supposed benefit of the patient and with all the relief which anæsthetics can bring, whereas in the case of the wretched animals, their personal benefit is altogether ignored, just as their agonies are totally disregarded by those who operate upon them.

* * *

IS IT NECESSARY?

Is this use of the knife necessary? Can it be that God intended that His children should be dissected alive and that His temples should be mutilated by the scalpel and the forceps? I declare my conviction without any hesitation that most of the operations which take place are avoidable, that the necessity for them could be altogether prevented by study of, and obedience to, the laws of Hygiene, and that even when grave physical maladies exist they could in a large number of cases be cured without surgical operations.

The most fashionable malady which drives people to the operating theatre at present is 'appendicitis'—a disease, by the way, which I have not yet heard of as afflicting any person of vegetarian habits. Thousands of people are scared into undergoing an operation for this complaint, and it was only last

week I heard of a distant relative of mine (who could ill afford the money) paying £100 for surgical treatment in connection with this malady. That such surgical measures are generally unnecessary I know, for one of my medical friends who has treated sufferers from appendicitis for 23 years, has never used the knife and has never lost a case.

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ESSAYS OF THE GOLDEN AGE.

A small volume containing some of the best articles which have been written by Dr. Oldfield for this Journal has now been issued by our publishing department, under the title of "Essays of the Golden Age." The book is bound in art green canvas, and is prepared in such a manner as to make it suitable as a gift book. In order to secure for these volumes a large circulation, as they are calculated to win adherents to our cause wherever they go, copies will be sold at sixpence net, post free.

Our readers will be interested in knowing that during the first half of the present year The Order has issued from the press about 80,000 books and pamphlets. This stream of humane-thought literature, which is steadily increasing in amount, is having a great influence upon contemporary thought. If all our friends would heartily co-operate in the work of making known, distributing, and selling our literary ammunition this work could be much increased. Those who cannot write for the Press or speak in public can, at least, help by circulating our literature. And as our publications are issued on disinterested lines—no person deriving pecuniary benefit from them (except in the case of ordinary book-sellers)—I invite our friends to become amateur vendors of the same 'for Humanity's sake!'

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A GROWING MOVEMENT.

That the Food Reform Movement is steadily forging ahead, in spite of opposition, prejudice, and ignorance, is a fact that may easily be demonstrated by reference to the Press of to-day. The newspapers cannot afford to ignore the subject, and many of them frequently devote many columns to its discussion.

The enclosed paragraph from the *Leeds Mercury* is a fair illustration of the impression which is being made upon the average journalistic mind:

"Whether it be that increasing success is attending the missionary efforts of the Vegetarian, the Humanitarian, and other Leagues and Associations which preach the gospel of a reformed diet, it is difficult to say, but the fact remains that people with a penchant for a vegetable cuisine are becoming more numerous. A year or two ago the avowed vegetarian was held in that ridicule and contempt which a couple of generations ago were principally reserved for avowed teetotalers. To-day, however, genuine vegetarians can be counted in their thousands, while those who, though not convinced on moral or scientific grounds of the desirability of adhering to a fleshless dietary, nevertheless have a decided preference for vegetarian dishes, are almost innumerable. Improved cooking and the recognition of the fact that the vegetarian is a serious person, and not a harmless lunatic to be put off with the most indifferent serving and accommodation, have done much to popularise the cult. In late years the advance in this respect has been most marked. The latest step was taken in Leeds yesterday, when "The Bank" Vegetarian Restaurant, situated in Bond Street, was opened to the public. This restaurant, which is the property of "The McCaughey Restaurants Limited," who already own similar institutions in Belfast, Dublin and Glasgow, is undoubtedly one of the handsomest and best equipped of the many admirably appointed dining and tea rooms which Leeds possesses."

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TO THE FRONT.

Many brave toilers in the Humanitarian Cause have recently been removed by death, and young men and women are needed to step into their places. Such will need both faith and wisdom to overcome difficulties and to open the mental eyes of the blind.

And to all who aspire to a life of beneficent ministry such as this, I would say these words:—Equip yourselves by seeking knowledge, begin to work at once and just where you are, and, like the old Norse viking, let your motto be, "I will either find a road or make one."

THE MORAL DAMAGE OF WAR TO THE SOLDIER.

By Rev. Walter Walsh.

One of the strongest protests against War which has appeared in recent years was recently published by the above named Member of our Council, in the *Humanitarian*. The article contained so much that is worthy of consideration by all philanthropic men and women, that I reprint the following extracts.—Ed. H.G.A.

It is plain that the training and occupation of the soldier, apart from any particular act of killing, subject him to a train of influences particularly demoralizing. If war be the sum of all villainies, the man who carries it on can hardly be a spotless saint.

The ancient world was content to have a slave-class to do the scullion work, whilst the new humanitarian spirit demands that all shall be elevated to the rank of manhood and citizenship. The modern world is not happy in purchasing its pleasures by the morals of its people.

We have no more right to select a class of men for special demoralization than we have to set apart a class of women for special contamination. Modern democracy insists upon the equal goodness of all men; and if the fighting-man is debarred from equal virtue, it is necessary, if only for his sake, to abolish war. All questions of political expediency shrink into nothingness beside this question of character. Man is more than constitutions; the citizen than the State; the voter than the policy; the national soul than the body politic; all these latter being but agencies through whom the former express their supreme importance. The Briton is more important than Britain, the Frenchman than France, the Chinaman than China. Whatever makes manhood is to be followed; whatever mars it renounced. The soldier, as the relict of an old and barbarous society, is now confronted by the new conception begotten of Jesus. Two types of manhood face each other for a last grapple, the prize being dominion over the future humanity. Cæsar is making his last stand; Christ His determined advance to the throne. The issue cannot be uncertain. The soldier cannot live in the same world with Christ.

With fighting, killing, or brute force of any kind, Christianity has simply nothing to do; a truth which might have been supposed to be settled by the declaration of its Founder: "My Kingdom is not of this world, else would My servants fight."

The military regulations, which the soldier has read and solemnly sworn to obey, are set above the Gospels which he has probably also read, but without being required to practice. He is under strictest law to Cæsar—a law palpably and strongly embodied in the military regulations, and scrupulously enforced by Court martials and summary executions; whereas he is under law to Christ only in an impalpable and remote sense, backed by no visible authority and enforced by no immediate penalties. He will hear the saying of the Iron Duke—"men who have nice notions of religion have no business to be soldiers," and of Sir Charles Napier—"that to overcome all feelings of religion is generally the means of making a warrior," and he will readily infer that the military authorities have set up a new Sinai whose one word is "obey," absolving him alike from the obligations and penalties of the Decalogue.

The general irrationality of war—that men should fight like savage and unreasoning beasts, as against arbitration, which flings men back precisely upon their distinctive attribute of reason, has for its specific consequence the damnation of the soldier into a condition of sworn unreason, by which he, in set terms, abdicates his rational faculty, his moral sense, his right to hold or express opinions upon any subject connected with his employment as a hired fighter. The passive obedience which is the first and last duty of a soldier is a powerful illustration of the essential immorality of his calling; for the makers of war, recognising that their objects could never be accomplished if, at every step on the way, the soldier

were permitted to reflect upon the rightness or wrongness of his cause, have been compelled to withhold all moral choice from him. If, unable wholly to subdue his distinctive human faculty, he permits a doubt to haunt his mind, it must not interfere with the business on hand. His oath has relieved him from the necessity of being virtuous. Tennyson's ringing words, which have stirred the fierce brute in myriads of hearts, have also, to those who have ears to hear, rung the knell of the soldier's conscience: "His not to make reply, his not to reason why, his but to do or die"; his one duty being to kill whom he is commanded to kill, and his one alternative to be killed by the enemy or the court martial. When he takes the king's shilling, he swears to serve the king, right or wrong; and, which is worse, without asking whether he is right or wrong; for while it is always immoral to violate conscience, it is a more hopeless and terrifying form of immorality to deliberately abjure conscience—to swear that one will not so much as own a conscience. A more important question, however, arises as to the effect of his military temper—this deliberate and reasoned abdication of reason—this dutiful renunciation of morals—upon the general community. Into every section of society go these lay-figures with the blinded eyes, suspended reason, suppressed conscience, effaced moral nature; re-acting everywhere as icebergs upon the moral temperature of communities, and deadweights upon the uplifting spirit of man. Testimony enough is afforded on this point by the hideous dilemma in which persons find themselves who, in time of war, are compelled to question its justice. Condemning and opposing the war on its demerits, they are yet logically forced to acquit the men who carry it through, landing themselves in a moral inconsistency more painful and harmful than any flaw in logic. Denouncing an act, they yet acquit the actor; stigmatising it as a crime, they cannot brand the doer as a criminal; deploring many of the incidents as positively fiendish, they continue to speak of the perpetrators as gentlemen and Christians, and thus encourage the spirit which regards the Army as a fetich against which, as such, no whisper must be spoken. They do not blame the soldiers; they had taken the oath; they had to obey orders; no, they do not blame the soldiers—except for taking such an oath—except for being soldiers!

Writers of poetry and romance have dwelt too exclusively on the brighter side of the soldier's life—his scorn of danger, recklessness of life, prodigality of blood, cheerful endurance of hardship, good comradeship and *esprit de corps*; have assumed that these qualities were always displayed in worthy causes, and have touched the darker side with light and hasty pencil. It is this lower side which, though necessarily rejected by the rhymer and romancer, must be contemplated unsparingly by the student of ethics. An army is by no means a school of chivalry, for it assumes, to begin with, that the cause it fights for is just; infers, in the next place that the enemy is an aggressor and a traitor, and proceeds, in the end, to adopt the most unchivalrous methods of getting the advantage over him. The maxims for soldiers, already referred to, include rules directly contradicting the home-grown chivalry expressed in such proverbs as "never kick a man when he is down," for they require a beaten and retreating foe to be harassed by every possible means. When that "flying hell of horse and foot and guns" so vividly pictured by Browning has swept and broken him, the soldier is instructed to run after him, hammer him with guns, charge him with cavalry, keep pushing and hitting him from morning till night. If he asks an armistice to bury his dead, it is to be refused; if he asks honourable terms, he is met by the peremptory demand for absolute and unconditional surrender. This is called following up a victory, and is defended as being war. That is just the point; it is war; and it is not chivalry.

Complete indifference to human life is, in these various ways, perfected in the soldier's character; he becomes inured to sights, and prepared for deeds he would formerly have contemplated with disgust. Everything about him tends to blunt his sensibilities, deaden his remorse, and impair his sense of the sanctity of life. He sees comrades bleeding to death on

the field, or rotting in hospital; they fall out of the ranks, and he marches on leaving them to certain death. The commanding officer is himself compelled to disregard the sufferings of the wounded in time of stress; they are taken out to fight not to be nursed, and they cease to interest him when they cease to be able to kill. The private does not blame the General for this; he knows that it cannot be otherwise, that if the General's choice lies between fighters and invalids, ammunition and mattresses, batteries and ambulances, guns and drugs, horses and nurses, he must, in every case, choose the former and allow the latter to take their chance. The splendid machine does not murmur, and the stoicism with which he meets his own lingering doom comes at length to be matched by the unconcern with which he regards the doom of comrades, and the stolidness with which he inflicts it on his enemy. Thus he plies his sword like a sickle, shoots with compunction as slight as if men were ninepins, and at last finds terms in which to justify the slaughter of the wounded on the field, or the murder of those who have flung down their arms and begged for quarter. The soldier permits no consideration of the gross amount of suffering to move him from the immediate thing commanded; the bit of work cut out for him and his company has to be done, and done it is, with as little pity as fear. He has no more dread of being killed than ruth of killing. He is intoxicated with excitement, and would frequently be unable to tell what he had done. He feels no fatigue, and his senses are preternaturally sharpened. He is bouyed up with a feeling of elation, but, adds a popular officer, "with a cruel undercurrent which the Kaffirs so aptly described as *seeing red*." Kaffir, we thank thee for that word! The soldier in battle is a being who "sees red"—the blood is in his eyes as well as on his hand, fills soul as well as sense, and it is only when worked up to this height of frenzy that he is able, according to the strong line of Byron, to perform "all that the devil would do if run stark mad." Inflamed by the passions which he has been taught to regard as the working of his noblest instincts, fired with military ardour, thirsting for revenge, burning to sustain or enhance the reputation of his regiment, maddened by calumnies carefully circulated against the foe, persuaded and persuading himself that they are vermin fit only to be exterminated, he is ready to see justice where formerly he would have seen cruelty, heroism where once brutality, and necessity instead of murder and revenge. . . . Wounded, he will prop himself against a tree and exhort his comrades to "exterminate the vermin!" He will write home to his friends that "man-hunting" is a better game than football, and declare "pig-sticking" the best of sports. The stakes being life and death, chivalry and religion disappear, and the latent savage emerges thick with primeval slime. "Give 'em hell, boys!" are the words with which he heartens his comrades to the fight; and, true to the figure, the pressmen tells how they "fought like demons" and "yelled like fiends."

The case is seen to be the more sinful and desperate when we reflect that the evils connected with the corruption of the soldier's character do not pass away with a campaign, but endure and carry their baneful leaven into the abodes and years of peace. To say that a man can kill, wound, ravage, plunder, and then return to his friends as mild and unselfish as he went away, is to state a moral impossibility. Like a certain other evil of which Robert Burns spoke, war hardens all within and petrifies the feelings. Brutishness and violence tend to become habitual, and to exhibit their presence even after the occasion which first called them forth has passed away. It has, as a matter of fact, been noted that, after all great wars, crimes of violence tend to increase in the lands to which the soldiers return. How can it be otherwise? Years of obedience to a visible and inexorable authority, of alert eagerness to shoot, or alert anxiety to avoid being shot, of weariness on the march and excitement on the field—these cannot fail to react in a restlessness of spirit, a tendency to lawlessness, disdain for the tamer methods of civil life and security, and a corresponding demoralization to the civil population. The very acceptance of the soldier's trade tends to bring the conscience of civil society down to the military

level. Thus the baleful circle is complete. We deliberately set men apart and train them to do the works of the devil, and then wonder that hell gets let loose! Men do not gather grapes of thorns or figs of thistles. The price we pay for corrupting the soldier is our own corruption. The political greatness of a nation is ill founded upon the demoralization of a class. If only for the soldier's sake, it is time to abolish war.

The Pity of It.

It is related of Phillips Brooks that once after listening sympathetically to a young woman who told him of a grievous wrong which she had suffered,



he said to her: "I am very sorry for you. It is hard to be misunderstood, injured, and wronged in this manner. Yet, shall I hurt you more if I tell you that I am not so sorry for you as for someone else." Then he expressed deep pity for the guilty one, who had needlessly caused such pain, and added: "It is so pathetic to have caused so much trouble in a world already full of heartaches."

The great man's words come forcibly to mind as one passes the butcher shops, and sees the dead bodies of beautiful and highly useful animals displayed in all manner of frightful shapes. One of the saddest things about this wholesale slaughter of God's creatures is that there is not the slightest need for it. The market teems with fruits and grains and vegetables of excellent quality and pleasing variety. In these alone we find a dietary that is at once palatable, nourishing, and every way healthful, even if we do not add the dairy products, which can also be had in abundance in this land of plenty.

Yet with all these natural gifts to load his table with every day man is not content. He must have his "pound of flesh," cost what it may. Instead of regaling himself with the luscious fruits and nourishing grains which a bountiful heaven has especially appointed for his sustenance, he falls to devouring the dead, decaying bodies of his fellow-creatures. Innate depravity? Yes, we were almost going to say, savagery. Someone has made the wise observation that the savage still leaps and yells in the heart of the civilised man.

But there was some excuse for our heathen ancestors pursuing the deer and the wild boar in the thicket, and trailing the rivers and lakes for fish. The roots and berries they found in the forest were insufficient to sustain life, and they had not learned the arts of husbandry. The situation is entirely different to-day. Not only do we grow in this isle a large variety of excellent fruits and grains and vegetables, but ships laden with the produce of many other lands, unload their rich cargoes at our very door. There is not a country upon the face of the earth that is more liberally supplied with good things to eat than Great Britain. Sad to say, there are few countries where flesh foods forms so large a part of the daily fare.

Nevertheless, the evil results weigh most heavily upon the transgressor himself. Not only are some of the most painful and fatal diseases that afflict mankind directly traceable to the use of flesh foods, but such an unnatural diet slowly

undermines the constitution, and weakens the excretory organs, making the individual liable to take any malignant disease that may be prevalent.

Worst of all, flesh-eating involves a deterioration of the moral character. The poisons taken into the system act as powerful stimulants of the passions, and tend to create a feverish state of the body which calls for drink. How much of moral obtuseness, of crime, poverty, and misery springs indirectly from confirmed flesh-eating, it is hard to estimate.

Therefore, while on the one hand one cannot but feel a tender pity for the innocent sheep, and oxen and feathered fowl who are slain and devoured by thousands and hundreds of thousands, so that their blood flows forth from our slaughter-houses as a great river of death; on the other hand we must feel sorry for the perpetrators, the effects of whose evil course rests upon them and their posterity. It is a pity to have caused so much needless trouble in a world already full of suffering and death. Wrong-doing brings its own punishment in time. The way of transgressors is hard; it finally leads to death. But the path of obedience, while narrow at times, is overhung with precious blessings, and it grows brighter and brighter unto the perfect day, which is eternal life.

M. E. Olsen.

FOR LACK OF BROTHERHOOD.

God pity us all as we jostle each other;
God pardon us all for the triumphs we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart; words are keener than steel,
And mightier far for woe or for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent;
Ere folding the hands to be and abide
Forever and aye in dust at his side?

Is it worth while that we battle to humble
Some poor fellow-soldier down into the dust?
God pity us all! Time o'ftsoon will tumble
All of us together like leaves in a gust,
Humbled indeed down into the dust.

Joaquin Miller.

Is Vivisection Wrong?

Cruelty is either right or wrong.

If it be right, all the humane legislation of the Nineteenth Century has been a delusion, and the whole trend of our civilization a fraud.

If it be wrong, no specious professions of good motives will make it right.

It is as good a rule in public as in private life to do what is right and leave the consequences with God.

We believe we shall be right to prevent men deliberately inflicting horrible tortures upon harmless dogs for any purpose whatever, and the consequences of preventing it will, we may be sure, bring nothing but blessings upon us.

These torturers of wretched dogs call themselves physiologists and defend their doings under the traduced name of Science. Some of us take leave to reply that in their hands physiology is not a very manly pursuit.

All experience teaches us that it is cowards who are cruel and the truly brave who are merciful.

We appeal then to every man and woman whose heart is not dead to defend the defenceless and champion the cause of these poor creatures who cannot speak for themselves.

Anything is better for mankind than that we should be without pity.

The way of mercy and loving kindness is the true path of progress.

Stephen Coleridge.

England's Danger.

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

Sir,—May I, as one who has for some years been a quiet sympathiser with the excellent work of the Order of the Golden Age, be permitted to express some simple thoughts suggested by a perusal of the article which appeared in the July *Herald* under the above heading?

It seems very desirable that the article in question should be widely circulated among members of Parliament and all who have at heart the welfare of the people. Such a procedure might be regarded as most judicious seed-sowing, and, while it should not be expected to bear fruit immediately, one can prophesy that practical results would ultimately follow. It might be confidently assumed that the majority of the recipients of the article would lay it aside without a thought, but we might also calculate upon an influential minority giving the matter more or less consideration; and pioneer reformers should bear in mind that present-day minorities, acting truthfully and justly, according to the usual progress of reform, become the majorities of the future generations.

Theoretically, and very persuasively too, you, in the repetition of the old cry, "Back to the land," and in your advocacy of a bloodless diet, have given the solution of the problem; but from your great experience as a reformer, you will know better than I how difficult it is to convince "the man in the street," and until he is convinced and in full freedom of will chooses the better way, we may rest assured that our ideal cannot become a tangible reality. We may lead our horse to the well, but we cannot force him to drink.

Now, while granting that *The Herald* has always proclaimed those exalted principles which, accepted and lived, have a tendency to direct men's affections "back to the land," it seems to me the question of the depopulation of the country districts and overcrowding of the cities and towns is becoming so serious and important that the members of the Order of the Golden Age ought to give it very definite and continued attention. A widespread and protracted propaganda is necessary, and it would be well to draw up a carefully considered programme calculated to meet the necessities of the case. In fact, it is our clear duty to agitate and educate. The people must have their eyes opened to the enormity of the evil and the simplicity of the remedy, and this can only be effected by a universal and persistent effort. Your article may be regarded as a clarion call to all reformers to take their share in such splendid pioneering work.

Propaganda, to be successful, must be carried out optimistically, but, sanguine as we may be, it is not wise to overlook the difficulties with which we have to contend. This deplorable townward movement has many causes, not least among which is the false glamour that attracts the inexperienced countryman to town life. A few more shillings a week than can be earned by agriculture are very enticing. There is always the vague hope of fortune to be realised by some, as yet, unaccountable means. The glittering saloons, the gorgeous theatres and music halls, and the varied gaieties of town life have strong charms for the uninitiated. The would-be town settler does not look upon the darker side of the question; he fails to consider the possible loss of work, poverty and degradation. In our propaganda it would be necessary to give special attention to the inhabitants of the rural districts, to take steps to disillusion the dwellers in the country.

But we ought to go farther than this: attention must be given to the necessity for establishing counter-attractions of an educational and exalted character in the villages and hamlets. All must be done that can be done to relieve the tedium and monotony of rural life, and we must show how this can be accomplished.

And we must go further still. The real trouble lies in the false ideas that so generally obtain concerning the nature of wealth and what constitutes real happiness. A false theology

practically declares that heaven and its happiness are to be obtained by priestly nostrum or subscription to dogma, whereas, in fact, heaven is for the heavenly-minded and happiness is the result of consecrated character. A false economy places wealth in the abundance of money or things possessed, whereas its true place is in *manhood*, with all that the term implies.

In a word, it is our duty to labour very resolutely to remove false ideas of so radical a nature. The question is not merely one of practical politics; it resolves itself into a religious question. We have still to repeat the ancient exhortation, "Seek first the Kingdom of God, and His righteousness, and all things needful will be added unto you."

The work of propaganda should also be very practical in its bearings. If nuts can be grown as stated by you, we must tell the people what kind to grow and how to grow them to the best advantage. We must give the working man the best advice concerning the cultivation of his back garden or small holding. We must show him how to raise his haricot beans and lentils. I must confess that I, for one, should be greatly helped by some practical notes in the pages of *The Herald* on the subject of the vegetarian's garden. Also, I think it is desirable that the Order should be in a position to supply the necessary seed, so as to ensure the right kind and quality. Then it becomes necessary to teach the working man the food value of his produce and how it is to be prepared for his table.

All our advocacy should, so far as possible, be based upon experience: chapter and verse should be given for every statement. We must be able to point to individuals who are realising our ideal, and I think it would be wise to consider the advisability of establishing experimental circles or colonies of reformers who may be looked to as demonstrators of what may be done.

All this is a "large order" and may be considered impracticable at the present time. It will be seen that I have not stated a thousandth part of what is necessary to be done, but I hope I have written something which may lead reformers to give this serious question the attention it demands. If much cannot be attempted, let us at least do what we can, and if this be but little, yet done in the right spirit, the way may be opened for such widespread propaganda as may have universal results.

Faithfully yours,

(Rev.) Charles A. Hall.
Meikleriggs, Paisley.

The suggestions made in this letter are most excellent, and I trust that many of our readers will endeavour to follow them or to induce others to do so. The chief workers in The Order have too much on hand already. A copy of our last issue was sent to a large number of Members of Parliament, and one was also placed in the hands of His Majesty the King (by the courtesy of Sir Francis Knollys).—ED. H.G.A

EDUCATIONAL SLAVERY.

3 saw a boy, a little boy, about ten (or scarcely more),
Come staggering home beneath a weight of text books
that he bore.

In school from nine to three he toiled, from seven to nine
with tears

He fagged at "home work" sleepily—this boy of tender years.

"What do you learn, O little boy?" He answered dolefully:
"Why, hist'ry, word analysis, advanced geography;
Physiology and language, and art and music—well,
And physics and arithmetic—of course we read and spell."

"When do you play, O little boy, of years and text books
ten?"

"'Bout half an hour, because I've got to do my 'home work'
then."

His head was large, his face was pale; I wondered how the
nation

(Whose hope he was) could ever use this slave of education.

Ella M. Sexton.

Household Wisdom.

Hot Weather Dishes.

These recipes are reprinted from the second edition of "A Comprehensive Guide Book" (see next page) and are copyright.

Risotto (Milanese).

Boil 6-ozs. rice in a double saucepan until tender. Fry a chopped onion brown, then add 3 peeled tomatoes and cook until soft, add this to the rice with the yolks of 2 eggs, $\frac{1}{4}$ -teaspoonful of salt, and 1 $\frac{1}{2}$ -ozs. of Parmesan or grated cheese. Mix well together and serve. This makes a most tasty and nutritious dish. Serve with tomato sauce.

Risotto à l'Italienne.

Boil 6-ozs. rice with a clove of garlic. Fry 4 peeled tomatoes in 1-oz. of butter. Add this to the rice with the yolk of 1 egg, $\frac{1}{4}$ -teaspoonful of salt, and 1-oz. of Parmesan or grated cheese. Stir and serve.

Macaroni à l'Italienne.

Boil some macaroni ('ribbon' is best), in plenty of water, strain and place on a dish; take a dessertspoonful of cornflour, mix thoroughly with a little milk, add milk to make half a pint, boil until it thickens, add half an ounce of grated cheese, a small knob of butter, and a few tablespoonfuls of tomato sauce or tomato conserve. The tomato sauce can be made by slicing 4 tomatoes and cooking them in a saucepan with a little butter and chopped onion. Pass through a strainer. Pour the sauce over the macaroni or serve in a sauce boat.

Curried Lentils.

Stew some German lentils (in vegetable stock is best), and when quite soft stir in a teaspoonful of Stembridge's curry paste, a fried onion, a chopped apple, and some chutney. Mix it well. Serve with a border of boiled rice, fingers of pastry or fried bread and chipped potatoes.

Cauliflower à l'Italienne.

Boil a large cauliflower, after removing the leaves, until just tender, strain it, place it on a dish, pour over it some white sauce and some fine bread crumbs. Brown it in the oven and serve with tomato sauce. Another dainty way of serving cauliflower is by adding walnut gravy to the tomato sauce.

The Simplest Omelet of all.

Take 2 eggs, $\frac{1}{4}$ -pt. of milk, a teaspoonful chopped parsley, and a taste of grated onion juice, pepper and salt. Whisk all in a basin so as to mix thoroughly. Heat $\frac{1}{2}$ -oz. of butter in a frying-pan until very hot, then pour in the mixture and keep putting the knife round the outside to prevent the omelet adhering and to make the uncooked centre flow towards the rim. When nicely set, fold and serve on a hot dish. This simple omelet is equal to any produced by a 'chef,' if it is carefully prepared.

Gateau Aux Fruits.

Take half a tinned pineapple, three bananas, $\frac{1}{4}$ -lb. grapes, four Tangerine oranges, and the juice of a lemon. Cut up the fruit into dice, sprinkle with sugar, and pour over them half the pineapple syrup, the lemon juice, and a tablespoonful of maraschino, and leave for an hour to soak. Split five stale sponge cakes open. cut each half into three fingers and spread each rather thickly with apricot jam. Place four of these strips on a glass dish so as to form a square, and put four more across the corners so as to form a diamond in it, and so on, square and diamond alternately. Fill the middle of the tower thus formed with the macedoine of fruits, piling them high above the top, and pour the rest of the pineapple syrup over the cake. Whip half a pint of cream, or Plasmon snow-cream, stiffly, and put it on in rough spoonfuls all over the tower.

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 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 response 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.**

* * *

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.

THE FOOD-REFORMERS' VADE-MECUM.

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

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 proscribed."—*The Western Mercury*.

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