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# THE HERALD OF THE GOLDEN AGE.

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HAS E. DAWSON

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## The Soul's Eternal Choice.

**M**ercia's great utterance: "What He calleth me to do, that *will* I do, let the task be what it may," reveals the instinctive response of the truly regenerate and loyal soul to the voice of God when it is heard within the secret chamber of the human heart.



The man, woman or child who has reached that stage of evolution or unfoldment which is marked by a distinct personal consciousness of spiritual things and of the overshadowing Divine Presence, chooses the path of obedience to the Divine Will in whatever form it may be apprehended, and *knows*, intuitively, that such is the *only* way to Life and Heaven.

Though the revelation of that Will, or the call to personal service, may apparently involve suffering and loss—though it may demand self-abnegation—though cherished habits may be amongst the things that conscience declares must be laid aside so that the soul's upward progress may not be hindered—the loyal son of God only requires to be convinced of the Father's purpose, and the path of obedience is at once chosen.

Failure may mark the effort to walk in the path at first; the trembling feet may slip, and many a fall may take place amongst the boulders of difficulty and temptation; but there will be no wavering in the individual choice. Just as the needle of the compass swings to the North in spite of all temporary deflection, so will the soul that has passed from the 'animal' plane of being to the 'spiritual' plane, always be conscious of the inward desire to obey the voice of the Highest.

Our mental evolution is measured by the growth of our *perception*, our spiritual unfoldment by the increase of our *obedience*.

Souls that trifle with conviction—that deliberately put *expediency* or self-interest before *principle*—that quibble and consider whether the doing of that which is felt to be *right* is going to *pay*, or not—are in a comparatively elementary stage of development. They need to learn the rudiments of religion; yet there are many such in the world's pulpits to-day, engaged in the formidable task of expounding spiritual truth.

"To obey is better than sacrifice," and the following of conviction is of far greater importance than participation in religious ceremonies; but in the conventional religious world, few seem to apprehend this fact.

I constantly meet professing Christians (including ministers) who show most distinctly that they have so developed the habit of putting expediency and self-pleasing before Righteousness, that it has become almost characteristic with them. If asked to consider the claims of the Humane Diet Movement—which has for its object the reduction of cruelty, carnality, and human demoralization to a minimum, the *last* thing that seems to occur to them is whether God would have them support such a Cause. They weigh, mentally, with the scales of worldly wisdom, the pros and cons, and then, deciding that either pocket, reputation, or appetite might suffer if they espoused the interests of the weak and defenceless victims of man's barbarity, they are apt to repeat, parrot-like, some of the thoughtless and ridiculous popular objections which are current, and forthwith change the subject,—or else they ransack their brains for a suitable biblical text which may serve for the justification of their selfishness and indifference, or as a useful missile to be hurled at the heads of Reformers in general and Food-Reformers in particular.

I only mention this fact to illustrate the prevalence of this habit of mind—this carelessness about ascertaining the Divine Will—this disinclination to obey it if it clashes with the self-will. In such cases argument is of no avail. When "Israel is joined to idols" he must be "let alone" until the stern teacher, Experience, has wrought a change of heart and mind.

But there are many who sincerely desire to follow the upward path and who have drifted through carelessness into this unfilial attitude—who have become infected, as it were, with the prevalent disregard of the Father's Will. Such may find these few suggestive words sufficient to arouse them from their apathy and to make them take heed concerning their steps.

On many occasions I have seen human souls make shipwreck of their prospects by disobedience to sincere conviction. I have seen lives that were full of promise and of blessed possibility, become overwhelmed with disaster as a result of such action. Not only in connection with this particular Reform, but also concerning other calls to Service and to Duty have I seen the stars in their courses fight against those who deliberately entered upon the path of disobedience.

**All who consciously refuse to 'walk in the Light' bring leanness into their souls and darkness into their lives.**

I have many times seen a human career changed by a single act of obedience to the Divine Voice at a time of crisis. I have known weak and insignificant men and women who became powerful and who were lifted up to a position of great influence—to a career of beneficent ministry. I have seen whole families blessed and helped upward by the faithful obedience of one member of the same in spite of opposition and difficulty.

I have on many occasions witnessed the restoration of those who were diseased in body, to health and happiness—owing to their having chosen to walk in the path of physical rectitude when it has been revealed to them.

It has been my privilege, during my career as a Food-Reformer, to warn many men and women concerning the diseases which threatened them in consequence of the transgression against physical and moral law which is involved in the carnivorous habit. In many cases such warnings have led to earnest consideration and study on their part—with the result that they have apprehended the truth, have obeyed it and have brought blessing into their lives. Almost every day I am receiving letters from such which express their gratitude.

On the other hand, I have known many who have turned a deaf ear to the Evangel of Dietetic Reform, and who have brought upon themselves those 'diseases of Egypt' which are so intimately connected with the fleshpots, and which bear to them the relation of an effect to a cause. Amongst such visitations have been consumption and rheumatic gout in their worst forms, operations for cancer and calculus, and many contagious and parasitical maladies. Many of these victims are now lying in the tomb—obedience would have saved them.

It would, I believe, be difficult to exaggerate the supreme importance of obedience to conviction as a factor in the building of human character. At times it may be hard, at first, but the consciousness of the approval of Heaven brings ample compensation, and, eventually, the reward is very great. "Eye hath not seen, ear hath not heard, the things that God hath prepared for them that love Him."

The greatest Master and Adept who has ever walked this Earth, taught us that the revelation of the mystery of Life and Immortality to the individual soul depends upon its loyal obedience to, and harmony with, the Divine Will. "He that willeth to do His Will, shall know of the teaching."

The higher laws of the spiritual world do not change, and the same conditions prevail to-day. The first step to higher attainment and to higher knowledge is, at this present time, as it was then, the deliberate resolve to further the purposes of God and to obey His behests.

This truth is apprehended by all who have reached the higher altitudes of spiritual experience—by all who have climbed above the mists which lie in the valleys of being, where the soul's vision is so limited.

No sounder policy can be adopted by us, either in this world or in that which is to come—no grander motto for our lives could be found, than the words of the Christian girl who resolved to conquer by the Sign of the Cross—"What He calleth me to do, that will I do—let the task be what it may."

Sidney H. Beard.

## The Food-Reformer's Outlook.

By Lady Paget.

(An Address delivered in London in July, 1901)

**I**t is, I think, in these days quite unnecessary to discuss the spread of Vegetarianism. To those who have their eyes open to the movement of the world, the thing is patent. Those who not more than two or three years ago declared that they could not get on without their daily beefsteak, now calmly tell you that they do not care for meat, and that they 'like' fish and could 'manage a little chicken.' We all know what that eventually leads to.



Keen observers will always notice that all those who have left off eating meat from inward conviction are people about whom there is a good deal of initiative, character and elevation—in fact, "something good," as the common phraseology goes—in fact, they are in advance of a mental movement.

Those who become vegetarians because they have been talked over, or on account of their health or their complexion, or from economical reasons, or any reason except that being so leads to a higher life because it is the only right and pure way of living, I leave out of my present scope, for they will probably sooner or later relapse, simply because they have not the sacred fire which carries them over the initial material difficulties. It is certain that by-and-bye as the number of non-meat-eaters increase also in those classes which are accustomed to a luxurious table, many of those difficulties will disappear, as French chefs would then, perhaps, deign to turn their attention to the composing of vegetarian dishes.

It is a disgrace to many existing vegetarians that they should have so little imagination and perseverance in inventing dishes which can be eaten with pleasure. Living generally in a Roman Catholic country, I have frequently to give "Maigre" luncheons and dinners, and though the strictest observers of Lenten fare can partake of every dish, great "gourmets" have been quite astonished and mystified at their excellence and variety.

I will only give a few examples of those dishes, such as 'Quenelles à l'estragon and Sauce fennel,' not to be distinguished from those made of chicken. 'Pie of lentils with truffles,' exactly like game pie; 'Foie gras' just as good and far more healthy than the disgusting pâtes manufactured at Strassburg. Then there are cutlets of white beans and consommés made of vegetables which, as far as taste goes, could not be improved on were they made with meat.

For those who wish to make propaganda, a good cuisine is a most persuasive argument. From the hygienic point of view (a most important one) good cooking is an absolute necessity, and the more this is taught and encouraged the better it will be. I fear, however, that want of imagination



and an innate conservative tendency will prove, in England, obstacles to this much-to-be-desired consummation. One rule, however, which is easy to follow, I should like to give all beginners in vegetarianism, and this is to content themselves and their guests with one or two well-cooked and interesting dishes, and not to indulge in a succession of five or six tasteless and unmeaning little courses. A good soup, one dish, and a sweet—all delicate and savoury—are enough and a feast.

But let us turn from these sublunary matters, and let us look at results. Every true vegetarian here present must feel that he stands on a different level and that he sees the world with other eyes than people in general do. I do not so much mean that he feels himself so much better than the rest of mankind, but that he feels himself uplifted and irresistibly propelled towards the good, the high, the pure, and he shrinks away from the low, the material, the vulgar, not willingly only as all right-minded people do, but unconsciously and with inner loathing and disgust; a loathing which when one has to live in the world one half smiles at and wonders afterwards, for we know how often in former days before we had begun to tread the new path we have condoned and passed over these very same things.

To me, a good world and a happy world such as we desire and work for, is not possible, combined with the horrors of meat-eating. The longer one is a vegetarian the more intimate this knowledge becomes. The undercurrent of this feeling is so strong that it influences our every action. A happy and a good world must, of course, be a beautiful one, and I recommend this consideration, especially to artists and young enthusiasts for Art, in fact, to all who love Art for Art's sake.

When I was young I, also, worshipped at the shrine of this entrancing Goddess, and it was then that from purely æsthetic motives I wished to abstain from meat. I had tried as far as I was allowed to do so to abstain from it by instinct when I was a child, as I now abstain from it solely on principle. As we get older, and duties crowd upon us from every side, the battle of life leaves us no time for the golden and dream-like adoration of Art of our younger days, but Art must be by that time so drawn and interlaced with our daily life, so practically adapted to everything around us, that it entails no loss of time, no thought, no effort.

No such life can be complete without following the perfect way of living such as Anna Kingsford delineated it many years ago in her masterly essay thus named.

A life might be comfortable, it might be luxurious, but it must lack the purity and the elevation which strike the higher note in the lives of those who have risen above the necessity of killing in order to live.

It is constantly urged that all the strongest nations, those that impose their supremacy, are meat-eaters. This theory could easily be disposed of, but it would entail entering into explanations which would hardly be in their right place here. It will be sufficient to mention to-day the Scotch Highlanders, especially those of the West Coast; splendid men, intrepid and active, living for generations on nothing but milk and oatmeal. But now, since the introduction of meat and whisky and tea, they have much deteriorated. The vegetable-eating peasants of North Germany are taller and stronger than those of the provinces where they can afford to eat meat. In Italy all well-to-do people live almost exclusively on meat, and they give it to their children when they are quite small, but they are pigmies in comparison with the beautiful "buttero" of the

Roman Campagna, or the starving Sicilian on his burning mountain slope.

The twentieth century will, I think and hope, bring forth many and most unexpected developments in every way, socially as well as politically. We are mounting up higher, and our children and children's children will look back with an amusement and amazement at the astounding gap which will separate them from what we fondly cherished as the culminating point of civilisation in every respect.

We "faddists" or "pioneers" stand on the bridge that spans the gap, and it is given to some of us in our moments of most lucid intuition to catch some of the changing lights and shades and vague elusive forms of coming changes and events.

Not even those who stand but on the brink of the higher life can doubt that these great changes will be far more mental than material and that they will bring with them the beginning of the realization of what not many years ago was not even a hope, but only a half-expressed wish. Let us be thankful and watchful and remember that our example, the beauty, dignity, purity and joyousness of our lives will do far more to further the cause we have at heart than any discussion and polemics can do.

Those who will prove the helpers—the strong men and women—will always join us because they have understood where their happiness lies.

The weaker and more material elementary souls, even if they have been for a short time won over by our words, may slide back, but this is indifferent, for have we not the certainty that we are on the right road—the road that leads to what *is right*, and that the further we go the more we leave behind us violence, drunkenness and cruelty—those sins which poison our happiness—while we draw nearer to the world of peace, love and purity, such as the Almighty designed it in the beginning, when "God saw everything that He had made, and behold it was very good."

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### MINISTRY.

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The memory of a kindly word  
 For long gone by,  
 The fragrance of a fading flower  
 Sent lovingly,  
 The gleaming of a sudden smile  
 Or sudden tear.  
 The warmer pressure of the hand,  
 The tone of cheer,  
 The hush that means "I cannot speak,  
 But I have heard!"  
 The note that only bears a verse  
 From God's own word—  
 Such tiny things we hardly count  
 As ministry.  
 The givers deem that they have shown  
 Scant sympathy.  
 But when the heart is overwrought,  
 Oh, who can tell  
 The power of such tiny things  
 To make it well!

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### THE IDEAL LIFE.

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If each individual in the world simply did all that was in his power each day for the persons whose lives come in natural contact with his own—whether in the relation of servants, or friends, or acquaintances, or strangers—the entire world would be regenerated.

Lilian Whiting.

## Conditional Immortality.

Yet may we haply, while the light  
Still lingers in the western sky,  
Find the lost way, and climb the height,  
Nor stay to gaze on time gone by.

H. Brice.

**T**he problem of death is one which every age has tried to solve.



Supposing that hitherto all have failed to unravel the mystery of life—of life beginning and of life ending—is that any reason to look upon it as a riddle with no answer or as a maze with no clue?

If the discoveries which have revolutionized the methods of living during the nineteenth century have proved anything, they have assuredly proved that the

impossible of yesterday is the possible of to-day and the achieved of to-morrow. If the expeditions into the unknown realms of thought and science during the last few decades have brought any treasures back, may we not claim that not the least of these has been the inspiration to further conquests and more far-reaching explorations.

If we have learnt the mystery of the magnet, may we not hope to solve the life principle of bioplasm. If we have learned to see through the envelope of the flesh, and to map with precise eye the outlines of bones beneath, may we not hope some day to gaze through the material veil and behold the mystic glory of the psychic below.

If we are learning the laws of the aether by which the obstacles of space and matter can be obliterated, may we not rightly hope in these later days to master the secret of the vital fluid by which all other forces are dominated.

There are some to whom the idea of attempting to solve the mystery of death appears impious.

To them the pain-worn mother shall be deprived of the sweet blessing of anaesthesia because forsooth long ages back it was rightly foretold that in sorrow and suffering shall motherhood be consummated.

There were pious nuns at Bologna who looked with real horror upon the gentle handiwork of Tagliacozzi and who believed in their very hearts that the great surgeon would be damned for all eternity because he tried to "alter the handiwork of God" by restoring the maimed and the blemished to activity and beauty.

There are good people to-day who take their parable from the Psalms of David and who declare that it would be blasphemy to attempt to extend the fateful "three score years and ten" beyond that period of occasional dotage which the observant Psalmist allowed sometimes to happen.

With such I have no quarrel. If they are satisfied, who shall blame them; but for me there is no blasphemy in using all the organs with which the human race has been endowed.

It is better to search for the secret spring of life and the cause of death than to weary over the philosopher's stone and the transmuting of the baser metals into gold.

Is there any reasonable ground of hope that we may one day learn enough to extend our span of life very considerably or even indefinitely?

I think there is. When I speak of death I use the word in the ordinarily accepted term and do not want to be told that

"there is no death." I do not want to incur the reproof of the arrogant monk who replied to the messenger who brought to him the news of his father's decease, "Thou blasphemest, my father is immortal and can never die."

The problem is to discover the relation which exists between the life principle of the man or woman and the body to which this life principle is attached: the method of the connection and the conditions which surround this connection and which make it one day possible and the next day impossible.

From one point of view an indeterminately long life may be lived by those tiny organisms that multiply by fission.

To-day there is one amoeba, to-morrow the one has split into two and now there are two separate amoeba, neither of which is the old one and yet neither of which is the offspring of the other.

And so by constant fission each one retains perennial youth and there are no aged or worn-out ones, for each is ever young and yet each may be looked upon as the original amoeba which first saw light countless ages ago.

Thus is it that atomic immortality in the flesh may be looked upon as possible.

While this observation gives its own hint as to a possible pathway it does not on the surface help much towards the solution of somatic immortality.

Yet when we remember that the soma or body is but a corporation of atoms or minute individual lives we begin to see that there is a close connection between somatic and atomic deaths.

The banyan tree is an illustration of the tendency in Nature towards somatic immortality.

There is no banyan tree that, in suitable surroundings, will ever die of old age. Its branches drop long arms into the soil beneath, and rooting there gain new channels of nutrition without being disconnected from their first fountain head, and thus there are not many young trees following where the parent tree has died, but there is one tree still—ever ageing, yet ever lusty and young.

And this brings me to the cause and to one method of prevention of old age.

As I look round me I see men and women whose skins are wrinkling, whose muscles are wasting, whose bones are becoming lighter and more brittle, whose backs are bowing, whose hearing is becoming dimmed, and who are gradually failing in vital strength and vigour. They are dying of old age, inch by inch, for years.

And what is the cause of it all?

From a purely physical point of view it is a question of silting up.

Just as the tiny plant floating in the majestic Nile is destined to become the great Sudd and to destroy the very river itself; just as the particles of mud in the wide Ganges, almost impalpable, will yet deposit at its mouth and alter the whole of its navigation, so too will the waste products of tissue life fall into the blood only in part, while some remain behind to impair vitality and to slowly kill, so too will some that is taken up by the blood fall back again by the way, so that at last the very channels of life themselves become narrowed, and the necessary irrigation of tissue becomes lessened and at increasing speed the fatal silting up takes place.

Then, indeed, the citadel may be alive, but the channels of communication and control are gone, and the brain, itself still young and vigorous, is killed by the body grown old and worn.



Thus around us the sad sight is ever present of young lives killed by old bodies; of brains full of power and wisdom and knowledge, stored with experience and sagacity, killed by the bodies to which they are attached and which are silted up with the products of tissue waste.

If only we could follow the example of the banyan tree and stretch on beyond our mud-choked centres and attach our hands, groping in the darkness of the ever possible to some new fount of vitality, we might bring back new sources of life, new lines and bridges upon which our present life might build, so that even as our old bodies drifted into the limbo of the worn out, our new temple would walk beside the old ever a-building, until on the May-day of selection the spirit force would pass wholly into the new and the self would remain, consciously immortal, and merely changing houses as each life's lease expired and a closure of the old home for repairs became necessary!

There are several other ways by which I see that a way may lie to conditional immortality.

I see a gleam of light for a moment far across the dark waters, and in a moment it is gone again; but I know that there is a beacon somewhere from whence that light has come, and it is well that manhood should ever have its Jasons, seeking, need be, at the sacrifice of life many times over, the golden fleece of life itself.

I hope to return to this subject in a different aspect in a future article, but for the moment I want to begin by focussing the thought of many pure and beautiful minds upon the possibility of the banyan tree solution—the stretching out into the infinite and getting into touch again with the great fountain mother from which we get our power to live in the flesh.

At one supreme moment we made the fateful connection with the mystic mother source, and the possibility of any individual spirit attachment to an individual fleshy tabernacle, to be built up from a formless cell, became a cosmic fact and a man child was conceived.

Wherein is the impossibility of finding touch again, even while we live in the body, and without having to wait in the dark ante-rooms of a bodiless existence so that even here and now we can build up our new banyan tree, a beautiful waiting body, to be ready for us when we will.

Then shall this mortal body put on immortality and the triumphant cry shall go forth "death is swallowed up in victory."

Josiah Oldfield.

### THE SILENT HOUR.

Lord, what a change within us one short hour,  
Spent in Thy Presence, will prevail to make;  
What heavy burdens from our bosoms take,  
What parched grounds refresh, as with a shower!  
We kneel—and all around us seems to lower;  
We rise—and all, the distant and the near,  
Stands forth in sunny outline, brave and clear.

Trench.

### Carnivorism and Christianity.

If the whole spirit of Christ's teaching be lived up to, a vegetarian diet is *essential*. Christ, both by example as well as precept, taught us love, mercy, and kindness to all, human and animal alike, and no one dare proclaim the fact that butchery and the other attendant cruelties unavoidably connected with the eating of flesh, are consistent with His teaching.

Hermann Lea.

## Glimpses of Truth.

All animals are eternal souls; souls in that part of the evolutionary stage where it is necessary for them to reside in animal bodies till, as they get experience, they evolve or pass into the lower types of human forms. When Christendom stops slaughtering, and stops eating the bodies of eternal souls, and knows and realises about re-incarnation (not transmigration), it will have made a great step toward—a great stride in, spiritual growth and development.

The great Adepts never eat flesh food—the bodies of animals.

All the Cults, Faith Cures, Mental Sciences, Divine Sciences and Cures, practised by men, will not permanently cure disease and give the soul bliss, unless they make man loving, kind, and gentle, and *exactly just* to his brother—whether his brother is the lowest type of animal or the highest type of man.

Within fruits, nuts, cereals, vegetables, and air and water, are all the elements needed for the construction of a fine, pure, clean and entire physical body. When man lives on these ideal foods, he will be moral, just and continent, and not waste his substance; the God within, above and below, will work in and through him.

A man fills his stomach with the bodies of his brothers and proudly affirms "I am God," "I cannot be sick," "I am a Spirit," "I am a divine or spiritual scientist," "I defy pain," and makes a lot of other silly lying affirmations. But that man *is sick*, he is not joyous, he does not thrill with that blessed consciousness that he has not injured a fellow-being, he is not at one with God—for God does not desire us to eat the bodies into which He has breathed His life.

The drugless Age will come when we are truly God lovers and will rather starve than eat the body of a brother soul. In the meantime there will be all sorts of ignorance, superstition, humbuggery and hypocrisy amongst schools of alleged spiritual healing.

No man can be a great power for good until he realises the oneness of all beings, and can put forth his love for all to the extent that he will not injure or destroy one being in the universe knowingly.

The great Mystic Adepts—the world's lovers—the real ministers—understand this law and obey it, hence their bliss and power to do; their power to know. Love and not kill; we must not knowingly be a party in any way to the murder or slaughter of one being in the universe. This is the golden rule.

Buddha extended his love to all, and he lived it and taught it. Blessed Buddha! . . . Bliss, joy, calm peace, and power can never come until we live this golden rule. Divine love means oneness. Love every living thing as thyself.

When the veil of selfishness is once and for all time torn from the soul, it shines out with clearest radiance, and it is calm, peaceful, and thoughtful. The veil of selfishness can never be lifted until we cease to eat the bodies of our brothers. Think of it, dear brothers and sisters, ye who are striving for more light, and who are yearning for God. Do not let the selfish mind keep the soul bound by its beliefs that God breathed life into the beautiful birds and animals, that you might murder and slaughter them to gratify a low and selfish appetite. The voice of God within you, speaks out, and says, *it is not right!*

The Magazine of Mysteries.

## Editorial Notes.

**M**any of us are doubtless often tempted to envy the world's plutocrats, and to think how happy we should be if we had command of their millions. The Scottish Croesus is reported in the press to have recently told an interviewer that he would give all his gold for the chance of having half his life over again, and that his immense wealth yields him very little enjoyment, for, said Mr. Carnegie, "I am sixty years old and cannot digest my food." It may be helpful to us to be thus reminded once more that health is of more value than money, and that the possession of youth and vigour is a priceless one—if only we can learn to regard life from the right standpoint.

### NATURE'S PATHS OF PLEASURE.

Whilst money cannot procure permanent happiness, pleasure is often obtainable without money and without price if we only learn to seek for it in Nature's haunts rather than in the artificial ways of modern civilisation. A few weeks since I was up on Dartmoor with a medical friend, and on Sunday morning we started from Dartmoor House, Belston (where, by the way, vegetarian friends can find excellent accommodation, and, if necessary, hygienic medical treatment) and tramped across the heath to the highest point of the moor (2,077 feet). The air was like champagne, and the sun blazed upon us and browned our faces. We rejoiced in its genial warmth, and felt no sense of oppression as we climbed the rocks and crossed the mountain streams and walked mile after mile over ground which was covered with rich brown peat and beautified by flowering gorse and variegated heather. The bilberry bushes were laden with luscious fruit, and on every hand the butterflies and bees flitted around us.

When we reached the summit and looked down on the world which lay so far beneath us, and commanded a view of South Devon and Cornwall, the Bristol Channel, Exmoor and the Mendip Hills in the far distance, we basked in the sun and enjoyed our frugal picnic with keen appetites. We felt that life was worth living; we envied no millionaire or other potentate, but realised that with a simple cottage and surroundings such as these, and freedom from conventionality, combined with health of body and peace of mind, we could renew the days of our youth and be supremely contented. Far from the habitations of men, and amidst the grand solitude of the moor, we bathed in the deep pools of the running streams and then exposed ourselves to the brilliant sunshine until we felt so exhilarated that we could have shouted from sheer youthfulness and vitality of spirit. Such are the joys of Nature, which are free to the poor as well as to the rich.

### KEEPING UP APPEARANCES.

One of the chief curses of modern civilisation is the necessity of keeping up appearances. We must dress as other people dress, and do as other people do, and live as other people live, instead of being free to do as we like.

Many of us weary ourselves by entertaining acquaintances for whom we have no regard, and with whose superficial ideas we have but very little sympathy. Our houses involve endless domestic troubles, and our orthodox well-cooked meals often lead us to eat when we have no hunger, and when it would be better for us to abstain from food. The many claims of social life absorb our time, and make self-culture a difficult matter. In short, the life of most of us is *artificial*, and we need, for the sake of our peace, to get back to Nature.

Man wants but little here below, and most of us would find life in a cottage, amidst simple surroundings, to be conducive to our highest welfare. Every month I feel more strongly tempted to make a clean sweep of my surroundings, and to commence life afresh on the hermit plan—making of it, as it were, a perpetual picnic.

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### THE CANCER PROBLEM.

In the October or November issue of this Journal I hope to publish a considerable amount of information concerning the subject of Cancer, and of diet in relation thereto. I shall be grateful if our readers will send me, as soon as possible, any mortality statistics or statements concerning facts which may have come within their experience in connection with this important subject. I am especially anxious to obtain experimental data about countries where carnivorous diet is not customary, and any expressions of opinion by medical men will also be gratefully received.

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### MORE RECORDS BROKEN.

John E. Newman, a life vegetarian, has just ridden 318 miles in twenty-four hours on a bicycle (unpaced). This is the best twenty-four hours' performance ever accomplished on West of England roads, and entitles the rider to a gold medal (for beating standard time), from his club, the Vegetarian Cycling Club.

G. A. Olley (the vegetarian holder of the World's 12 hours Amateur Cycling Record), again figures as a record breaker by beating the previous best (which was already his own) for the 100 miles distance on Southern roads (unpaced). His time was 5 hours 44 minutes, and the course is a very hilly one.

At Wakefield, E. P. Walker, of Hull, a life vegetarian, has also established a local record, having won the Yorkshire Road Club's 100 miles paced handicap in 4 hours 39 minutes—the fastest time yet recorded for this particular course.

### A REPLY TO DR. KOCH

At the autumnal meeting of the Sanitary Inspectors' Association, Sir James Crichton Browne, M.D., delivered an address on tuberculosis. In the course of his remarks, he stated:—

"I should correctly interpret the feelings of my own profession if I say that Dr. Koch has been premature in his announcement with regard to tuberculosis, and unfortunate in the choice of the occasion for making it. (Cheers). The experiments on which he relied were too few and equivocal to warrant his conclusions, and he has unjustifiably ignored a mass of observations and experiments which, if correct, must negative those conclusions. Dr. Koch has challenged the report of the last Royal Commission on Tuberculosis, which up to now we have regarded as a standard work of reference, and it seems highly desirable that the report should be officially confirmed or declared to be obsolete. Meanwhile I suggest that it would be wise for sanitary inspectors to forget that Koch has spoken. We have human tuberculosis enormously prevalent, and we have bovine tuberculosis enormously prevalent. The seeds of the one are, under microscopical examination and cultural experiments, undistinguishable from the seeds of the other, and their pathological effects on animals inoculated with them are identical, for I defy anyone to point out any difference in the lesions found in a series of rabbits killed by infection with human, and in a series killed by injection with bovine tubercle matter.

### FOOD AND MORALITY.

Under the auspices of the Irish Vegetarian Union, Dr. Holden, of Chicago, delivered a lecture in the X.L. Café, Arthur Square, on the evening of 26th August. He prefaced his lecture by stating that certain substances are stimulants, and then proceeded thus:—

"It is a mistake to imagine that stimulants are helpful. On the contrary they are hurtful. The effete matter in all meat is a poison, and is, therefore, a stimulant. It leads the way for the partaking of condiments, salt, pepper, vinegar, pickles, mustard, tobacco, and alcohol. The Women's Christian Temperance Unions, the various Temperance Associations, and the Good Templars all begin at the wrong end. They should seek out the causes of intemperance and endeavour to remove these before proceeding to a cure. One of the great causes of intemperance is the taking of meat. In countless thousands of instances it develops a craving for alcohol. The proper cooking of proper food would be one of the mightiest reforms the world had ever seen. Many young ladies are taught everything but



the right thing. They are taught ancient history, but not modern cookery. The modern young lady could accurately *draw* and *paint* a loaf of bread, but the man who ate any of the loaves she *baked* would not have much admiration for the painter or the painting. Pure food means pure blood, and pure blood is at least a help to pure thoughts, and pure thoughts are necessary to pure deeds."

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#### A PATHETIC INCIDENT.

A leading article appears in the *Cumnock News* under the above heading, concerning the sale of prize pedigree stock in Ayrshire. The following extract will speak for itself, and it is an encouraging sign of the times that a daily paper should be able to realize the pathos of the incident in question and should be willing to draw public attention to it.

Lately I had occasion to pass the Kilmarnock Auction Mart, and stepped in to see the ring sale. After a good many animals had been disposed of by the auctioneer, my curiosity was at length aroused, when an aged cow was pushed into the arena. The animal looked wearied and far from well, and was evidently done for a milker and breeder. The man with the hammer announced that this cow was at one time a famous prize-taker and mother of a pedigree stock: She was the Lady Jane Grey of her day by Lord Sefton out of Lady Bolsover. At this the audience laughed heartily. How much for Lady Jane? The bidding commenced at 10s. 6d. and after much jesting was knocked down to a butcher for 17s. 6d. When being removed from the ring, she cast a look at her old master, as much as to say, "Has it come to this at last, after I have for years filled your pails with milk and your pockets with prize money? Do not my trophies in silver jugs and cups adorn your sideboard? and the medals my offspring have won, do they not hang from the velvet escutcheon which is placed above your parlour mantelpiece?" However, there was little time left for meditation; she was pushed out with the help of a thick stick by a wretched tramp, to whom cruelty was as one of the fine arts. As chief and only mourner, I followed her down Langland Brae, and Portland Street. A halt was made at the Cross Well, to give her a last drink. Lifting her head, she cast a look across at the Herd Office, at the door of which stood the portly form of the editor of the *Agricultural News*, in whose bosom reposes the well whence meanders the correct strains—in ink—of the different Ayrshire breeds, and who had more than once sung the praises of the old cow at the well in glowing and heroic terms. The driver in the meantime had stepped into Dobbie's New Bar, to which *rendezvous* I followed, and took the precaution to secrete the hazel stick, while he regaled himself with a glass of Old Tom—hot. I had not time to go any farther, but I understand from an eye-witness that she met her death in keeping with her great namesake in a heroic manner. After being depleted of her skin, the main portion of the carcase was placed under a machine driven by a gas engine, and reduced to minced meat, which, after being dusted with a strong pungent pink powder, to give it a fresh look and a tart taste, was converted into sausages, which, I am informed, are held in high repute by the literary savants and poetasters of the Fifth Ward, who have a penchant for anything *high*.

Pathetic incidents of this type are taking place by thousands every day, and they will continue to take place until the public can be taught to realize that animals have *rights* as well as a market value, and that they can suffer under ill-treatment and experience sorrow and despair like ourselves.

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#### A GRAND OLD MAN.

Capt. Diamond, the centenarian Food Reformer, in an address to a class of students in San Francisco, last month, spoke as follows:—

"I differ somewhat with you in my religious belief. I am a sun worshipper. From the sun all things derive life. Were it not for the sun there would be no existence of either vegetation or animal life. As to the rest of my belief, I expect you are all cannibals from my point of view. I subsist entirely upon vegetable matter, and have for some 50 years. I have tried to conform to the law of life, and that my efforts have not been all a failure you can see. I am not an old man. I am straight. I can kneel on one knee and arise quickly (suiting the action to the word). I think nothing of walking ten or twelve miles for a morning appetizer, and yet by the computation of time by the latest approved calendar they would call me 105 years old; I was born 1796, May 1st. My greatest ambition is to walk from the Pacific Ocean to the Atlantic, a little matter of 3,371 miles. If I retain my present health and activity I shall accomplish this ambition."

Capt. Diamond is now, in his 106th year, completing a book on health-giving laws.

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#### AN UP-TO-DATE MAGAZINE.

One of the latest additions to American advance-thought Journalism is the "*New York Magazine of Mysteries*," 22, North William Street, N.Y. (one dollar per annum.) It contains an amount of practical wisdom, idealistic thought, and interesting psychic matter, that is not exceeded by any other magazine in the world. It stands for the fullest recognition of the rights of animals, challenges carniv-

orism from the highest standpoints, and deprecates the habit of eating flesh as a form of sin and folly which is unworthy of all human beings who have passed beyond the stage of elementary development. This Magazine deserves to have a large circulation and I hope it will win its way to the same. Every reader will realize at once, that it is edited by a very able and spiritually-minded staff of men. A few extracts from its pages will be found in another column.

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#### AN AMERICAN SLAUGHTER YARD.

An article appeared in the *Scottish Trader*, for August, giving a graphic account of a visit to one of Armour's slaughter yards. The following extracts contain some glimpses that may perhaps awaken compassionate feelings in the minds of some of our readers who have not yet forsworn participation in the system which involves these horrors.

"Our company—when we had emerged from the steam and stink of the hog-killing room—had dwindled from fully a score to two, my uncle and myself! Time is verily a wonderful tester of endurance. Here was a score of nerveless individuals, forced by the exigencies of untoward atmospheric conditions to funk their tour of inspection ere it had well begun. It was their misfortune, rather than their fault, for they lacked the all-powerful talisman of a sound Scotch stomach and the staying power promulgated by such a priceless inheritance. Be this as it may, it certainly caused our obliging guide to look askance at the remnant with a cynical "will-you-also-go-away" kind of look in his "oie."

As we enter the enormous cattle-killing department we were very favourably impressed; the smell though strong was not repulsive; there was no "swinish" effluvia in the air, for which we were profoundly thankful. As we eagerly trudged along in single file—and the moans and calls of stirks and steers fell upon our ears with increasing audibility of plaintiveness and terror—I was conscious of a deep swelling surge of pity for the helpless brutes who have since bled and died for the good of their country. This mawkishness was an entirely new experience; it had neither part nor lot in the sight-seeing aforehand described.

Great ugly box-shaped iron trucks smeared all over with clotted gore were standing here and there, or filled with fearful contents were being wheeled over the brick-laid floor. There was an army of men and youths, sweating in blood-besmeared shirtsleeves, the very intelligence lighting up their faces making them the more ominous and fiend-like. They were assiduous and expert at their work, and though besmirched from head to heel with innocent blood, they needed not the perfumes of Arabia to wipe out the stain.

I could see no killing until I had looked to the left, in the direction from which dull thuds were proceeding, and there, right within ten yards of where I stood, I beheld a row of things that looked like a railroad train of horse-boxes. I saw the cattle (as they entered from the upper viaducts) were driven into those boxes in pairs; the boxes were very narrow and precluded any chance of anything but a rigid standing posture. I was painfully impressed when I noticed the alarmed and terrified look of each doomed brute as he vainly gazed toward impalpable earth and unattainable sky—still more impressed as he glared at the sights outside his cage, or between his moans and piteous calls he bent his head low down and drew back as he smelt the blood of his fellows.

The stirk's first experience of elevated propulsion is begun. His journey is short and terrible, he proceeds into the centre of a crowd of practical butchers. One slits the throat open, a proceeding met by a feeble protest on the part of the victim—animate but inaudible. As the life-blood gushes forth in a copious torrent, three men in the crowd hold up an ugly pail apiece to catch all the scarlet liquid possible; floods of it drenched the workers, but in no way disconcerted them. What a ghastly gory floor!

Walking along "the stranger's gallery," our guide led us to a scene, the horror of which I had rather been spared. I saw a Jewish priest bleed a steer to death and dress it to the order of the Mosaic law. If Moses were alive in these days of enlightenment and general toleration, and his wondrous fecundity of legal acumen intact, he'd rectify the blunders of an earlier age, for what I saw done in his name and by his authority was to me Kurdish and revolting.

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#### AN AMERICAN VISITOR.

A reception was given on Monday, September 16th, at 8 p.m., in the Memorial Hall, Farringdon Street, London, to the Rev. Henry S. Clubb, the President of the Vegetarian Society of America. Invitations were issued by the Vegetarian Federal Union, and the London Vegetarian Association. Dr. Josiah Oldfield, M.A., D.C.L., was announced as Chairman, and music, speeches, and refreshments were included in the programme. The guest of the evening is a veteran Food-Reformer, who has done splendid service in the interests of the Cause for about half a century, and therefore it is but fitting that the hearty

welcome and recognition he deserves should be accorded to him by his fellow-workers in this country.

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#### JOURNALISTIC PARTIALITY.

One of the greatest difficulties which Food-Reformers have to contend with, lies in the prejudice and partiality which characterises many of the Editors of our daily journals. For instance, they will insert letters from persons who make attacks upon the vegetarian principles even when they contain statements which are palpably false, but when other letters are sent to them in refutation they often refuse to print them.

At the present time, a correspondent who signs her letters "Sophie Leppel," is busily engaged in the superfluous task of writing to the papers to extol the advantages of eating meat—and plenty of it. As every medical man in England would probably at once admit that the people of this country already eat meat to excess, and that by so doing they are bringing grave evils upon themselves and their children, it is a pity that this misguided lady cannot find some better employment. Unfortunately she is not content with expressing her belief that vegetarianism is altogether wrong, and that carnivorous (in spite of the object lesson which is provided by the diseased multitudes of this flesh-eating nation) is the chief means by which men and women can attain to health and beauty of body and soul, but she makes declarations which are discordant with truth and which are simply calculated to mislead the public, who have no means of knowing that her statements are false. One of the most important of these fallacious utterances which Sophie Leppel is guilty of making, consists in a statement contained in a letter to the *Echo*, of August 21st (amongst other papers) to the effect that "the majority of living vegetarian teachers, are prematurely old looking or unhealthy," and that there is such a long list of vegetarian leaders who have died prematurely, that it would require too much space to name them.

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#### IS VEGETARIANISM A FAILURE?

If this feminine champion of carnivorous had taken the trouble to attend the before-mentioned meeting at the Memorial Hall, she would have met some of the principal vegetarian teachers and leaders of this country, and would have had her eyes opened to the fact that she has departed from the paths of verity. Mr. Clubb, is nearing his 80th year, and has abstained from animal flesh for over 60 years, and is a splendid specimen of well-preserved manhood. The Rev. James Clark, of the Manchester Vegetarian Society, who has advocated Food-Reform in this country for about half-a-century, was, when I last saw him, in a similar condition. Mr. Arnold F. Hills, D.L., President of the V. F. U., and Chairman of the Thames Iron Works, is, after twenty years vegetarian diet, and in spite of heavy business responsibility in connection with the building of our greatest battleships, in such condition as to prove the falsity of this lady's remarks; and the Chairman of the meeting, Dr. Oldfield, M.A., D.C.L., L.R.C.P., who has been one of our prominent teachers and leaders for over twenty years, and who has during that time undertaken a prodigious amount of mental labour, is about as fit and presentable as a man could wish to be.

I do not know what can be the motive of this persistent writer, unless she is employed by the butchers or wishes to advertise herself, but I am of the opinion that if she had seen these well-known vegetarian teachers for herself, she would, unless her mind is as ill-balanced as her notions are erroneous, have felt that some apology is due to them for having publicly described them as "prematurely old looking or unhealthy."

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#### THE WORLD'S PROGRESS.

Few persons realise the magnitude of the Movement which is now taking place in connection with the higher culture of mankind. Humaneness, Spirituality, Life more abundant, and Health—of body, mind and soul—are to be

the glorious characteristics of the coming generations. In every land, the pioneers of Progress, the true prophets of the Race, are exalting such ideals.

Not from inside the Churches is this flood of light and new life and reform pouring forth; they have not stood for progress in the past, and probably they never will. The majority of the world's leaders of to-day, whilst being true disciples of the Nazarene Teacher, are emancipated from the limitations of Churchianity and are seeking to interpret more wisely the Mind of the Master.

Magazines and Journals are being established in all parts of the world in great number, which stand for Truth-seeking, for practical Religion, and for Advanced Thought. By reading such, one is able to put one's finger upon the world's pulse, as it were, and I find it most encouraging to realise through the medium of the publications which are sent me regularly, how the world is moving forward to better things. Most of these journals share our ideals, and many of them reprint regularly from the *Herald*. One by one they are growing to see the significance of our challenge of carnivorous and inhumanity, as a necessary first step to the world's upliftment from its present state of error and barbaric materialism. One by one they are lending their aid. The following list of journals, which exchange with us, will give our readers some idea of the influence which we are enabled to exert upon contemporary thought by this means alone, and of the sympathetic response which is thus being made to our evangel by some of the world's leaders of thought.

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| Abiding Truth, Peabody, U.S.A.                           | Light of the East, Calcutta, India.            |
| Australian Theosophist, Sydney, U.S.A.                   | Mind, New York City.                           |
| Arena, Boston, U.S.A.                                    | New Crusade, Michigan, U.S.A.                  |
| Vegetarian Magazine, Chicago, U.S.A.                     | New Century, New York City.                    |
| Christian Leader, Cincinnati, U.S.A.                     | Our Animal Friends, New York City.             |
| Esoteric, California, U.S.A.                             | Perfect Faith, Denver, U.S.A.                  |
| Indian Messenger, Calcutta, India.                       | Self Knowledge, Baltimore, U.S.A.              |
| Lima Clipper, Lima, Ohio, U.S.A.                         | Signs of the Times, California, U.S.A.         |
| The Buddhist, Colombo, Ceylon.                           | Theosophy, New York City.                      |
| Light and Truth, Madras, India.                          | Union Signal, Chicago, U.S.A.                  |
| Harrower of Dawn, San Francisco.                         | Unity, Kansas City, U.S.A.                     |
| The Sphinx, Boston, U.S.A.                               | Vegetarische Warte, Leipzig.                   |
| The Suggester and Thinker, Gambia, U.S.A.                | World's Advance Thought, Portland, U.S.A.      |
| The Golden Link, Melbourne, Austr.                       | Zoofilo Venezolano, Caracas, Venezuela.        |
| Star of the Magi, Chicago, U.S.A.                        | The Sphinx Magazine, Boston, U.S.A.            |
| Fred Barry's Journal, Toronto, Canada.                   | Forward Movement Herald, San Francisco, U.S.A. |
| Immortality, Syracuse, N.Y., U.S.A.                      | Life, Salem, U.S.A.                            |
| The Threshold Lamp, Chicago, U.S.A.                      | Adept, Minneapolis, U.S.A.                     |
| The Independent Thinker, New York Ex-dus, New York City. | Elka, Baltimore, U.S.A.                        |
| The Faith and Hope Messenger, Atlantic City, U.S.A.      | The Voice of India, Bombay.                    |
| Social Gospel, South Jamesport, U.S.                     | Arbeiders-Weekblad, Den Haag.                  |
| The Radiant Centre, Washington.                          | Ayra Patrika, Lahore, India.                   |
| The Kneipp Water Cure Monthly, New York City.            | Prabuddha Bharatta, India.                     |
| The Open Door, Brooklyn, U.S.A.                          | Realization, Washington, U.S.A.                |
| The West Coast Spectator, Calcutta.                      | The Higher Law, Boston.                        |
| Herald of Health, Sydney, N.S.W.                         | The Vulgarisateur, Bale, Switzerland.          |
| The Natural Healer, Chicago, U.S.A.                      | The Magazine of Mysteries, New York            |
| Philo, California, U.S.A.                                | Physical Immortality, Oakland, U.S.A.          |
| Mental Science, New York City.                           | Practical Psychology, Boston, U.S.A.           |
| The World, New York City.                                | New Thought, Pittsburg, U.S.A.                 |
| The Indian Watchman, Bombay, India.                      | The Breath of Life, Michigan, U.S.A.           |
| Microscopical Journal, Washington.                       | Djurskyddet, Stockholm.                        |
| The Sunbeam, Ontario, Canada.                            | Modern Astrology, Boston.                      |
| Independent Observer, Lima, U.S.A.                       | The Temple Artisan, Syracuse, N.Y.             |
| Human Faculty, Chicago, U.S.A.                           | The Occult Review of Reviews, Ohio.            |
| Now, California, U.S.A.                                  | The Dawn, Calcutta.                            |
| Animals Defender, Boston, U.S.A.                         | The Logos Magazine, California.                |
| The Occult Journal, California, U.S.A.                   | The Challenge, California.                     |
| The Nautilus, Holyoke, U.S.A.                            | The Theosophic Gleaner, Bombay.                |
| Unity and the Minister, Calcutta.                        | The American Mother, Mich., U.S.A.             |
| The Zodiac, Boston, U.S.A.                               | Physical Culture, New York, U.S.A.             |
| Health, New York City.                                   | Our Federation, Adelaide, S.A.                 |
| Anglo-Russian, London.                                   | Washington News Letter, Washington.            |
| British Temp. Advocate, Sheffield.                       | Antahpur, Calcutta.                            |
| Brotherhood, London.                                     | Vegetarian Messenger, Manchester.              |
| Humanitarian, London.                                    | What is Right, London.                         |
| Humanity, London.  | League Journal, Glasgow.                       |
| Lindsey and Lincoln Star, Brigg, Lincs.                  | Shatts, London.                                |
| Good Templar, Glasgow.                                   | The Two Worlds, Manchester.                    |
| Young Oxford, Oxford.                                    | The Church Weekly, London.                     |
| The Wheat Sheaf, Pickering, Yorks.                       | Psyche, London.                                |
| Wings of Truth, London.                                  | Morning Star, Newcastle on Tyne.               |
| The Abolitionist, Bristol.                               | Goodwill, London.                              |
| Expression, London.                                      | Theosophical Review, London.                   |
| Children's Garden, London.                               | Zoophilist, Westminster.                       |
| Vegetarian, London.                                      | Health and Strength, London.                   |
|  | Herald of Health, London.                      |



## Facts for Clergymen.

"Only the Golden Rule can produce the Golden Era."—*Frances Willard*.  
 "Whoever is not actively kind is cruel."—*Ruskin*.

The crying sin of omission with our clergymen is their silence regarding the inhumanity of men to animals . . . . No man who has Christ in his heart can see animals abused without a protest."—*Ella W. Wilcox*.

"The lack of humane education is the principal cause of crime."—  
*Col. Cottrell, Chief Officer American Detective Ass'n*

"Human nature is nowhere so hideous or conscience so profoundly asleep as in our ruthless disregard of the happiness of the animal world."—  
*J. H. Moore*.

"The merciless fate of these sensitive and intelligent creatures is a shameful violation of moral principle."—*Henry Salt*.

"I believe the curse of God is upon our State because of our dreadful cruelty to animals."—*Col. Dennett*.

**A**n able lawyer in a public address said, "There is no place on earth from which the crime of cruelty to animals can be so appropriately denounced as the Christian pulpit, which would, I believe, be of vastly more benefit to the world should it advocate practical Christianity more and theology less."



Rev. Josiah Strong claims, as do others, that Christianity is misunderstood because it is misrepresented by the Church, and he asks "whether the gospel we preach is really Christ's gospel?" (The New Era, p. 216).

Surely a religion that is somewhat just and merciful to one animal, man, and unjust and unmerciful to all others is clearly incompatible with Christ's gospel—which requires compassionate kindness as the chief *characteristic* of every Christian.

Probably no command of Christ is so utterly ignored as is "Be ye merciful," and the indifference of most clergymen (*not all*) to the sin of Cruelty, the law of Kindness (Love) and the wrongs of God's other creatures which supply us with daily comforts is not only basely ungrateful, but is an inconsistency which promotes scepticism, decreases respect for the pulpit and "misrepresents Christianity." Pitiful indeed is the "stewardship" that ignores these friends which belong to God equally with ourselves, and false is the theology that assumes Kindness (Love) to be a *discretionary* habit rather than an essential attribute or second nature of a Christian.

A minister being asked for a sermon on Kindness to Animals replied that he had already so preached—that is—many years ago in another church!! The requirement of the Lord to "love Mercy" does not seem to reach the ministerial heart. *One* sermon in a life-time—enough! No wonder that we often hear—"Church people do not believe in Christianity themselves!"

Some ladies requested all the ministers of their city to preach on Kindness to Animals; only one complied. In two other cities the same request met unanimous refusal. A Humane Society sent the same petition to 378 ministers, only fourteen of whom responded. Yet they all daily accept favors from these fellow creatures; cruelty, the essence of all crime, abounds; and "open thy mouth for the dumb" is a plain scriptural direction. Is it singular that "the pulpit is losing its influence," that church audiences are slim, and 65 to 90 per cent. women, that conversions are rare, and even those which take place are mainly secured by "uneducated" evangelists, innocent of the wily zigzags of theology?

It is often said that if the clergy would fulfil their obligations to God and to His dumb creatures, animal misery and human depravity would be greatly modified. But so long as the mint and anise of church doctrines supersede

Justice and Mercy, and "getting men to heaven" after death is substituted for Christ's plan for getting heaven into men before death, so long will the Church misrepresent Christianity.

The spirit of Cruelty is the antithesis of the spirit of Christ, and "except a man have the spirit of Christ (which is pitiful, tender hearted and compassionate) he is none of His." Without the spirit of Christ, Churches are useless.

The paramount interest and obligation of every Christian is to be kind, innately kind, not occasionally, but invariably. He who is never unkind, never sins, for all sins are forms of unkindness. "Love fulfills the law," does so by kindness, love's sole method, and the law of kindness is the law of happiness and heaven. A pound of kindness is worth a ton of theology. It is as much the Christian's function to be kind as it is the Sun's to be hot, regardless of consequence; and he has no authority (or desire) to intermit this privilege.

We hear much about God's mercy to us, but why do we not hear about the *mercy that we owe* to all His creatures? is a query heard with increasing frequency.

Spurious Christianity is rarely more odious than in its beseechings for mercy *for self* while refusing mercy and protection to the helpless creatures God has entrusted to our care, and which "groan and travail in pain" under man. In Matthew 18: 32-35, Jesus gave his view of such piety and James says "He shall be judged without mercy who hath shown no mercy." Indifference to cruelty is destitution of mercy and Jesus declared that it is "the merciful who will obtain mercy." "Be not deceived, God is not mocked." "Except a man have the spirit of Christ he is none of His."

The National S. S. Lesson Committee refused to adopt lessons on Justice and Mercy to animals, and the sin of Cruelty—as if it were wrong to inculcate the nobler sentiments of pity, compassion, and protective kindness, and to assert the common fatherhood of all beings. Very appropriately some boys selected a churchyard for a "scientific" experiment as performed in "Christian" colleges, and in a rude brick oven baked a living cat. In the same city other boys kerosened and burned a dog. In two other cities houses were destroyed by blazing cats kerosened and fired by boys unhampered by any humane teaching in Sunday Schools. A city editor recorded twenty outrages on animals by boys in one month. Horses made balky by cruelty are barbarously beaten, or their tongues pulled out. In all our streets horses with eyes full of misery, starved, overworked, lamed, are driven to premature death to the evident content of the Church, and crimes against animals are neither bar—nor mar—to church fellowship. On many farms cattle are starved, in winter, to "skin and bones" and by many "good people" cats and dogs are turned adrift to starve, suffer and miserably perish; fashionable cruelties are common, pigeons are used by gunners as targets, and the farmer is robbed of useful birds for feminine vanity. Vivisectors inflict awful agonies on helpless creatures defending their crimes by rank falsehood—and in presence of all this (and much more) wickedness the pulpit is generally silent. "Shall I not visit for these things?" God once asked over lesser sins than these.

A careful regard for the rights and feelings of whatever has feeling is the primary principle of courtesy, civilization and Christianity, and there is no better preparation of the way of the Lord than the inculcation of this principle. Hardness of heart is the great obstacle to Christianity and nothing more surely causes it than cruel habits. Man's duty is to protect, not to persecute, to do good, not to get good, and the "Christianity" that condones cruelty for a consideration is obviously spurious. Rowland Hill expressed distrust of the religion of any man whose animals were not aware of his conversion.

Humane education is of great benefit to human character, and character decides destiny. Spain, educating her children in the degrading barbarity of the Bull Fight and glorying in her shame, is a vivid object lesson to the world. "Weyler the butcher" has boasted of his youthful cruelties to animals. "As the twig is bent so grows the tree." With Spain in view, what educator can refuse to teach the opposite principle of kindness in heart and in life?

The salvation that does not save men from selfishness and cruelty and render them pitiful, tender-hearted, compassionate and kind—that is, Christlike—is obviously useless, and the theology that "justifies" wickedness is absurd and deceitful. There is no such thing as "justifiable sin," for "sin is the violation of the law" which infinite wisdom has found to be necessary to the harmony of the universe and the happiness of all beings—therefore sin is inexcusable. If one sin could be "justified" all could be, and so man would outrank Almighty God. Not what selfish men would like, makes right—but rather the rules established by infinite wisdom. All God's laws are "natural," none are arbitrary. The law of kindness is eternally the law of happiness and all unkindness is wickedness.

C. A. Hamlin.

### The Coming Harvest.

It has always been the experience of the human race that true reformers have been in the minority. Everything that has been for the real advancement of the race has had its inception in the mind of some possibly obscure individual. Jesus was ridiculed by the "majority." To-day we refer to those who reviled him as the "mob," and the principles advocated by the Nazarene have become as a leaven that has leavened the thought of millions of men. In spite of this truth, though, man has forgotten the true mission of the Master, Christ, and desecrated His temple and profaned His sanctuary which is in the hearts and minds of men.

When we can rise above the sordid earth life, and throw off the chain that binds us to materialism; when we can step out on the broad plane of humanity and brotherhood; when we are controlled only by the Christ life which is in every man's nature (however deeply covered with materialistic tinsel and dross), then it will be that we shall come in contact with mighty forces and have a realization of our at-one-ness with the spirit of good.

"Let not your hearts be troubled." The mission which is given to us does not as yet appeal to the masses. The truth is locked up in the hearts of the few. Yet it shall be that this new-old thought shall be as the "grain of mustard seed" that increased "till it filled the whole earth." It will go sweeping on and on because there is in the heart of every human a spark of the Divine, which will not be quenched. Logic and ridicule may be brought to bear; "facts and figures" may be presented, but none of these will prevail against that inner voice which tells us in no uncertain tone that this is right and that is wrong.

So let us content our hearts with the thought that while the materialistic world is not in harmony with us, yet the seed that we are sowing shall after a while become a bountiful harvest and all the mighty universe of God shall be gathered together in that

"Better day that's coming  
The morning promised long,  
When girded right with holy might  
Shall overthrow the wrong.

"The boast of haughty error  
No more shall fill the air,  
But age and youth will love the truth,  
And spread it everywhere."

"No more from want and sorrow  
Shall come the hopeless cry,  
But strife shall cease and perfect peace  
Shall triumph by and bye."

Life

## From our Post Bag.

A few extracts from the letters which we are receiving by every mail.—Ed

**A** Member of The Order who is doing pioneer work in Fiji writes as follows:—



"I have an uphill work before me in Fiji, but I shall leave no stone unturned until I have laid the foundations of our Cause in these parts. I generally manage to win some over to our way of thinking, and when once the ball is started rolling here it will never stop until God's plan is fulfilled."

What a mission for a young man! To sow the first seeds of a humane revolution of thought and custom that will bring blessings to thousands yet unborn and prevent an incalculable amount of suffering, sin and disease. More pioneers of this sort are wanted. Here is an opportunity for "Christian Endeavour" of a practical sort.

**A** member of the Boston (U.S.A.) Theosophical Society sends an article for publication and writes thus:—

"I have lately seen (through the kindness of Mr. Leadbeater in sending it to friends) several copies of *The Herald*, and I feel, as every true Theosophist must feel, the dignity and loveliness of your work, and if this small literary offering of mine can in any way help it on, you are welcome to it."

**A** letter from a lady in the United States shows the effect of a seed dropped in due season:—

"*The Herald* was sent to me about four years ago and I have not been able to enjoy eating flesh-meat since and this without any effort on my part, but owing to the disgust which the recollection of the articles in your publication created."

**A** Professor in the East who has been a vegetarian for some years sends his name to be added to the *New Century Roll*:—

"As one who has drawn aside from life's shambles and who is abstaining from having lot or part in the slaughter dens of the world."

**The Lady-Principal of a Nurses Institute**, to whom we had sent a parcel of literature for distribution amongst the nurses and patients, is grateful for the publications and says:—

"I am introducing vegetarian principles into all my sick nursing lectures, and find that, followed up rightly, much good has resulted in cases of long standing chronic illnesses."

**The Principal of an Oxford College** has had a copy of *The Herald* sent to him, and he is so much impressed with it that he has become a subscriber and says, "I shall be glad to let the future numbers of it lie on the College Reading Room table—the spirit and style are excellent." Another Principal of the same University has just written for a Guide Book.

**From Australia** comes a note of challenge to Temperance Workers:—

"For many years," writes this correspondent, "I have been associated with 'Good Templar' work, but now I see they are only treating the effects, and to do permanent good we must get at the cause."

As a consequence this lady is throwing her heart and soul into the Food Reform Crusade, and will use *The Herald* as an auxiliary.

**A young Scotchman** writes thus:—

"Through the influence and teaching of Rev. W. Walsh, and by reading a few copies of the *H. G. A.*, I was convinced that I was living my life all wrong; and I determined to make a radical change. Taking "For the Right" as my motto, I gave up eating all kinds of flesh, fish, and fowl, and the use of intoxicating drink . . . . Since taking this step I have enjoyed much better health, and am able to view from a different standpoint many more important questions. Accept my good wishes; may the *H.G.A.'s* influence 'For the Right' be ever-increasing . . . . and many thanks for helping me into this peaceful and beautiful way of life."

"I was living my life wrong!" "For the right is now my



motto!" What a *world* of difference it has made in that young man's outlook, and what a *world* of difference it would make in all young men's lives if they would *do likewise*.'

"I should like to express my gratitude for *The Herald*, and its teaching . . . my difficulties melt and problems become solved in a way which a short time ago seemed impossible. It is an awful—and yet a beautiful—thought that the body and soul act and react as they do. . . . I find the Guide Book very helpful." So writes a young convert.

A Doctor in Ireland who writes for some literature to distribute amongst his acquaintances, says:—

"I was glad to see your remarks about appendicitis in last month's *Herald*, and I can add that in my experience I have never had a case of the kind operated on, or yet terminate fatally.

From Essex a convert of five years' standing, writes to say that an article in the *Herald* helped him to decide to become a Food Reformer. He continues:—

"I have nothing to regret in any way from the change—having had increased health and strength and more interest in life generally. I have been enabled to bring others over by the help of your literature."

From an Ironworker who lives in the same country comes the following:—

"I have great pleasure in being able to report the coming into line of another earnest Soul, to do battle against cruelty and oppression; another link in the great chain of Brotherhood. . . . The world grows weary of pain. Let us go on inspired by the Faith that is ours, as well as by the outlook; an outlook which is far above the sordid conditions of petty selfishness. Victory over the forces of evil is ours."

### A VICTIM OF IGNORANCE.

He was just sixteen—the joy of home and friends—apparently in perfect health on Sunday; Wednesday, dead under the surgeon's knife, for appendicitis.

In ten years from now how we shall smile in pity for those who have rushed to the operator's table of those doctors who have learned their trade and enthusiasm in the vivisectioning room, and who are too busy with "operations" to learn the prevention of this disease—due to persistently neglected indigestion.

It seems surpassing strange to an unprejudiced mind, that while medical journals are engrossed with setting forth tentative (and mostly fallacious) cures for disease, utterly ignoring the momentous fact that said diseases are entirely in our hands to avoid—no mention is made of better life methods, and it is entirely left for health journals, understanding the deplorable situation, to speak to the people and teach them how by right living to make the doctor's cures unnecessary.

G. Kendall.

### WISHING AND DOING.

Do you wish the world were better? Let me tell you what to do.

Set a watch upon your actions, keep them always straight and true.

Rid your mind of selfish motives, let your thoughts be clean and high.

You can make a little Eden of the sphere you occupy.

Do you wish the world were wiser? Well suppose you make a start.

By accumulating wisdom in the scrap-book of your heart.

Do not waste one page on folly; live to learn and learn to live,

If you want to give men knowledge you must get it ere you give.

Do you wish the world were happy? Then remember day by day,

Just to scatter seeds of kindness as you pass along the way; For the pleasure of the many be oftimes traced to one, As the hand that plants the acorn shelters armies from the sun.

Ella Wheeler Wilcox.

## THE PREVENTION AND CURE OF TUBERCULOSIS.

A book bearing the above title has been sent me this month, by the author—Dr. Aug. F. Reinhold, of 823 Lexington Av., New York City—who is founding a "National Health League" for America, at this address. It is so comprehensive and deals with the subject of health and disease in such a rational manner that I think it will commend itself to most readers of *The Herald*.

Dr. Reinhold upholds the theory which now finds acceptance with most medical men of advanced views, in nearly every land, namely:—that morbid matter in the system affords a congenial environment for disease germs of all kinds, that without this morbid matter they do not succeed in effecting a lodgment and that if it can be removed, their "locus vivendi" ceases to exist. He therefore gives a vast amount of information concerning the restoration of health by natural methods, and contends that in the elimination of deposits and impurities from the system lies the secret, both of the prevention and the cure of consumption and tuberculosis. Whilst recommending such means of restoration as hot-air baths, electricity, magnetism, hydropathy, physical exercise and pure air, he makes a strong point of dietetic remedies, and condemns entirely the carnivorous habit. He advocates fruitarian diet and water, as a necessary regimen for the regaining of pure blood and healthy tissue.

One of the most valuable chapters in this book, is devoted to 'premonitory signs' of ill-health. By means of illustrations and plain directions, the author enables the readers to detect the first symptoms of that physical degeneration which is a pre-monor of tuberculosis and other diseases. Many who read his words will be surprised to find, that, instead of being in a flourishing condition, as they perhaps imagine, they bear in their bodies clear indications of deterioration. Such a realization will doubtless lead many to mend their ways so as to regain that "saving health" which is God's great gift to man, but which so many deliberately throw away either through ignorance, obstinacy or perverted appetite. The following extracts from the book, which contains 450 pages of similar instructive matter, (and which costs three dollars), will doubtless be read with interest by many who have friends or relatives suffering from tuberculosis in some of its various forms.

"Restoration of health must aim at eliminating foreign matter from the patient's system. If the measures be correct, they must first prevent any further accumulations, and secondly, must arouse the vital power to such a degree of activity that it can expel the morbid material from the system. Our measures, therefore, are:—first, preventives which prohibit from entering the system, any and all substances not found in a healthy body (such as meat, spices, alcohol, drugs, etc.);—and second, active measures by which the deposits already present are first loosened, and then removed by our special methods, in which none but Nature's own agents are employed. Nothing else can be done rationally, nothing else should be attempted."

In order to continue in good health, or to restore it, the question of proper diet is paramount. Some patients seem to regard the restrictions upon their diet as a personal grievance; but we cannot remedy that, and must not be blamed; for we only interpret Nature as we find her. We did not make her eternal laws, and cannot alter them, neither for ourselves or for others.

If medical science has the real welfare of mankind at heart, its highest ambition must be, not to find a *cure* for every ill, but to *prevent* entirely the existence of ills. As we shall see, many fruitless attempts have been made to *cure* consumption.

Apparently little or no effort was ever made to prevent this form of abnormal health from taking hold of humanity. *The thought of cure*, moreover, is unworthy of an enlightened age; there should be no necessity for it. By this time we should be far enough advanced to anticipate disease, having had the experience of past centuries from which to learn.

As the existence of both health and disease can be recognised it is possible for us to so regulate our lives, that the signs of health are permanently maintained, and the signs of ill-health avoided. . . . No creature can exist without food, and the bacillus tuberculosis makes no exception. It finds its nourishment in the latent deposits of "pre-disposed" people. Every act against Nature is productive of harm. The effects of our indiscretions are accumulative, first resulting in waste of vital force, and then in abnormal deposits. The symptoms thus produced gradually increase in severity, and each injurious cause is the parent of a more detrimental result. *When a person becomes ill, his condition is not the effect of a single momentary attack or indiscretion, but is the final issue of a long chain of causes and effects.* In regard to tuberculosis in particular, if we trace each symptom, such as cough, high pulse, etc., step by step, back to its starting point, we find that they all began at one common centre, viz., *wrong living*. The latter is optional; we can avoid it. Therefore consumption and all other forms of disease are entirely preventable.

How it ever happened that some races of men—all originally frugivorous—have deteriorated into carnivorous beings, has been accounted for in various ways, e.g., it may have been the result of an emergency. In primeval times, a local and temporary dearth of vegetable food drove a tribe of starving men to imitate the beasts of prey. After a time the emergency, which had necessitated the use of animal food, passed away; but the *habit* remained, and was communicated to some other tribes, though not to all. Cannibalism may have originated in exactly the same way. Even in our own days, civilised men, when lost in desolate regions, or forced by shipwreck to face starvation, have been driven to eat their human comrade's flesh. We shudder at the thought and forgive them, because we believe that hunger must have rendered them irresponsible; but we have nothing to prove that the horrible act would not have engendered the habit of cannibalism, if the degenerating circumstances had continued for a longer period.

As to the nutritious character of vegetable diet compared with animal food, Professor Liebig and other famous chemists declare that peas, beans and lentils contain three to four times more of the blood-forming principle (albumen) to the pound than does meat, and that wheatmeal supplies about the same amount of albumen as meat. They also say that in potatoes more of the heat-forming principle is found than in meat, and that bread, peas, lentils, barley-meal, sago, maize, oatmeal, and rice are *three times* richer in "fuel food" than meat. Nuts, olives, and other fruits of trees possess the oleaginous properties of animal fat, but are more readily digested. In short, a repast of vegetables, fruit and grains in proper combination will impart much more nutriment than a meal of animal food.

What excuse, then, has man for killing and devouring his fellow creatures? Absolutely none—unless, perhaps, his thoughtlessness, and that his ancestors have bequeathed the habit to him. The South Sea Islanders can offer the same excuse for indulging in their taste for *human* flesh. If man was intended to be carnivorous, he should have been provided with long, sharp teeth and huge, curved nails; he would pounce upon his dinner as a tiger does, tear it to pieces, and eat it raw and quivering, and lick the warm blood with eager zest. Instead of this, he has to use knives and guns to kill animals, and must then disguise the flavour of the meat with spices, and by cooking. It is obvious that if Nature

had intended us to take life, she would have provided us with suitable tools. . . . The sight of our natural food should certainly be agreeable to us; yet our children, as a general rule, instinctively refuse to eat meat until coaxed or forced to form the habit. Not so with fruit. The desire for it comes naturally to most of us.

Most people relish fruit and cool water. Boys and girls who at home are compelled to eat the flesh of dead animals—oftentimes against their will—run with delight into orchards and vegetable gardens and feast on their natural food. . . . If animal flesh were the normal food for human stomachs, our poultry yards would be invaded by young human marauders, who would catch and kill the fowls and eat them raw, the same as carnivorous animals treat their prey. "One man's meat is another man's poison," is unsound doctrine as regards our *natural food*. The human organism is made but after one pattern, and any differences in taste arise mainly from the different degrees to which our systems are charged with abnormal material consequent on an unnatural regime, craved and indulged in by a perverted taste. Meat, in any shape or form, we judge not only useless, but absolutely detrimental to our health. If we coveted meat naturally, it would be as the carnivora do, viz., raw, unseasoned and alive. But no!—to make it palatable, to make it even endurable to our eyes, we must first have it cooked, and then its taste, its *raw* repulsive flavour, must be disguised by all the arts of civilised (?) cookery. Is this then a natural craving? No, rather one of the most artificial, forced, and pernicious habits that the human race has acquired. How many flesh-eaters would resort to meat if they had to do the killing.

Some persons seem to think the more food they force down their throats, the stronger and better off they will be; but this causes obesity and troubles of a plethoric nature (induced by an excess of blood), amongst them apoplexy, and liver, kidney, and heart diseases. Cancer, too, often results from over-feeding.

Those who habitually over-eat are the best customers of the doctors, druggists, and undertakers. . .

In Europe during the Middle Ages, the feudal barons and their retainers used to gorge themselves with the flesh of oxen and wild boars, roasted whole; and they washed down the rich food with copious draughts of ale. . . . When pestilence appeared, entire villages and towns were depopulated by its ravages. Knowing that no infectious disease will attack a perfectly sound body, we have to infer that during those times the systems of the people were already encumbered with impure matter.

Flesh diet, being too heating and stimulating, brings on insomnia, irritates the nerves, and arouses excessive amateness. To eradicate vice, therefore, we should *strike at the root* by renouncing and denouncing flesh diet. The rest would follow as a matter of consequence. . . . *Predisposition* to disease can have no other source than errors in regard to our six prime factors of health:—food, drink, light, air, exercise, and rest.

People grow sick, because they eat what was not ordained for them and is not capable of building up the normal tissue. Like infants the majority of people carry to their mouths whatever they can lay hold of, and thus make themselves the receptacles of the most irrational foods and fluids, and of various kinds of medications—never thinking what effect these articles must have upon their systems. They stifle the action of the skin by living in hot rooms, wearing heavy, tight clothes, and by submitting to the absence of daylight. They produce an improper distribution of the blood by covering the various parts with different thicknesses of clothing. Their being encumbered with corrupt matter, makes them averse to exercise; and by this inactivity their condition is aggravated. Under such circumstances, we cannot wonder at the universal degeneration of the human race.



## 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.

\* \* \*

Friends 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, 9, Greencroft Gardens, South Hampstead, London, and advocates humaneness and kindness to all creatures. Sample copy will be sent by the Publishers (as above) 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*.

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