

THE HERALD OF THE GOLDEN AGE.

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

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

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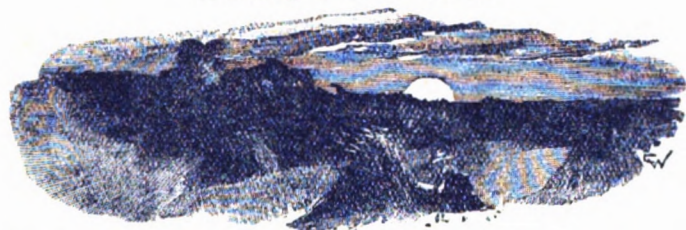
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The Coming Kingdom.

A Message from the Unseen.



For nearly twenty centuries have the words "Thy Kingdom Come" ascended to the Throne of God from myriads of human souls who have learned to breathe this divine prayer concerning the advent of the Golden Age.

The time of fulfilment is drawing nigh, and the long centuries of waiting and of sickness of heart are at last coming to an end!

The Age of violence and materialism, of bloodshed, tyranny and injustice is passing—for it is the Divine purpose that it should be terminated—and the Era of spirituality, brotherhood, and humaneness is about to dawn upon the world!

Let all elect souls who have watched for the signs of its appearing, prepare for, and expect, the coming of a Spiritual Kingdom of Love and Righteousness!

Let all such open their hearts to the influx of its spirit, and, embracing its principles, reform their lives so as to be in harmony therewith—for thus may they become fitted for participation in its sacred joys.

Come out, O ye followers of the Christ of Galilee, from amongst them that inflict needless injury upon the weak and defenceless—for the whole creation is travailing in pain, waiting for the manifestation of the Sons of God, who, like their great Fore-runner, shall be gentle, harmless, and beneficent!

Cease ye from further conscious participation in cruelty and wanton bloodshed, and from all condonation of the same,—for this must be the first fruits of preparation; without this, all mere lip-service and ceremonial observance, or the saying of "Lord! Lord!" is vain and useless!

The Physical Age—the Era of brute force, the time when Might was Right—has passed.

The Intellectual Age—the Era of materialistic science, of mere head-knowledge, of unillumined Reason, of heartless calculation and politic selfishness—is passing.

The Spiritual Age is dawning—the Age of intuitive perception, of soul-vision, of self-sacrifice and altruism, of regard for the rights, the sorrows and the joys of others (be they human or sub-human)—the Era of "Life more abundant," and of *Christianity in all its reality and power.*

The Gates of the Kingdom are to be opened wide, and all who will may enter in,—but the conditions must be fulfilled, and the chief of these is a coming into harmony with the spirit that pervades the atmosphere of Heaven. That spirit is one of filial and loyal obedience to the Divine Will, and of love and brotherliness towards all who can feel and suffer,—and those who would experience the blessedness of the Heavenly state upon this Earth, must not only learn to say "Abba Father," but must also be harmless, and gentle, blameless and undefiled.

The rich and poor, the learned and ignorant, the weak, the outcast and the despised ones; all may hope to share its joy and blessedness. No acceptance of any creed or dogma, or of any system of theology is required,—only the sincere desire to do the Father's Will, to manifest the spirit of justice and mercy, and to shew forth a genuine love and helpfulness to every brother soul.

But abstinence from all participation in the needless shedding of innocent blood, or the wanton infliction of pain, is an essential condition for those who would enter this Kingdom. Without such preliminary evidence of genuine desire to share the spirit of Him who laid its foundations, all mere religious profession will prove to be in vain.

"Wash you, make you clean; your hands are full of blood!" is the Divine exhortation to all who cruelly slay and devour the "lesser children" of the Heavenly Father—for, when the Earth is filled with the knowledge of the Lord, man shall not hurt nor destroy.

O! ye struggling souls in the Churches who have hungered after righteousness or thirsted for victory over the flesh, but who have been baffled and defeated by the strength of the carnal nature within:—Cease from sowing to the flesh by feeding the carnal nature with fleshly and stimulating food. Then shall ye have better hope of 'overcoming,' and of reaching that 'glorious liberty' to which the Sons of the Kingdom may hope to attain!

And if ye aspire to the mastery of self, and of doubt and of fear—to conquest of physical evil and human weakness—yea, to triumph over death itself, through the conscious indwelling of the Christ—learn this truth:—the Temple of

God must be pure and undefiled and may not be made a charnel-house for the remains of slaughtered beasts. Whilst ye feast upon the dead ye need not cherish the vain hope of experiencing that highest soul-illumination which is the special sign of conscious one-ness with the Divine Spirit.

But the Kingdom is verily at hand!

And with its advent shall come soul-liberty, freedom from sin, and peace which passeth all understanding!

No longer need ye wander in the wilderness of baffled aspiration and continual failure to reach the higher life. If ye will but roll away the stone of stumbling, the rock of offence, and lay aside the things that hinder, and embrace the doing of the Father's Will as your daily privilege—your very meat and drink—ye shall live the Divine life!

If ye be but obedient to the vision; if ye will but follow the path of Consecration—the Way of the Cross, and of daily self-denial and sacrifice for the sake of God and humanity—ye “shall know of the doctrine,” and prove for yourselves the powers of the Age to come!

A conscious one-ness with that Spirit of Eternal Life which surrounds us like an atmosphere, and of whose immanence we, as living souls, are but a manifestation, shall be yours!

And ye shall learn to inspire the very breath of God and to drink of the fountain of living water. It shall fill your veins and in due time overflow to other thirsty souls!

And more than this; ye shall find your way to the source of Truth and Love and Power, and, having access thereto shall become transformed until ye no longer walk this Earth as the children of men but as *Children of God*—as Sons and Daughters of the Most High!

And the Truth shall make you free—for Love is the fulfilling of the Law!

No longer need ye grope your way in the valleys of being, amidst the fogs of error and fear and superstition. The heights of spiritual attainment are within reach of all who resolve to climb to that altitude where the beatific vision bursts upon the gaze, and where the sun for ever shines.

Who will come up higher?

Who will renounce the self-life, and lay all upon the altar of the Divine Will—dedicating it to the service of those who suffer? Who will seek after the Christ-life—and become strengthened to stretch out a loving hand to those who wrestle with the troubled sea of human circumstance and heredity.

O! kindred souls, whose hearts respond to this high Ideal, to you, if ye be faithful, shall be given anew, in the silent hour or in the stillness of the night, that blessed invitation of the Master—“Follow thou Me!”

From the earthly to the heavenly, from the human to the Divine, from the dusty highways of this busy world to the very Mount of God, shall ye go forth in toilsome pilgrimage—your hearts aflame with holy aspiration and triumphant faith, and in your eyes the reflex of that Light which never was on land or sea!

And ye shall become ‘ministering spirits’ to those who sit in darkness and the shadow of death. And the keys of the Kingdom shall be given you, so that ye may be able to preach deliverance to the captives and to bind up the broken-hearted. For it is written “Behold the tabernacle of God is with men and He shall dwell with them. . . . And he that overcometh shall inherit these things.”

“Blessed are they that wash their robes that they may have the right to come to the Tree of Life.”

Sidney H. Beard.

Thoughts are Things.

Elibly we utter well-worn words and lightly toss we to and fro the pebbles that lie beside our feet.

In one case, all unconscious that we are dealing with mystic forces that go to the root of the universe, and in the other that many of the pebbles are nuggets of water-worn gold.

Thoughts are things.

Things as real as the grain of sand in the eye, as real as the lightning which tears the sky, as real as the solemn Sphinx, or the colossal pyramids.

Thoughts are necessary parts in the great highway of life's facts.

Immaterial things—thoughts—come first, and then later, material things follow.

Before a house is built of bricks and mortar, there has been built up the thought house of the architect, and only in so far as the thought house has been perfect in plan and adaptability will the brick and mortar house be suitable and in beautiful harmony with its object.

This is a well-worn illustration and few there are who deny its force, but the great truth that “thoughts are things” has a wider and deeper application.

Thought can affect growth, it can make men well, it can make men ill.

Thought force—like all forces—has its limitations, and no one must rise up and accuse me of extravagance, and put into my mouth things I have not said, and words I have not uttered.

Thought can make men well, but it cannot cure *all* men, nor wash away *all* diseases.

Thought can make men ill, but it cannot blight the health of *all* men, nor bring *every* variety of evil in its train.

Thought can produce growth, but it cannot change a dwarf into a giant, nor can it make the mustard plant to overtop the king of the forest.

Have you ever seen a sensitive girl blush when she is spoken to? It is the thought force which makes the capillaries of the cheeks to enlarge and which engorges them with blood. She becomes conscious of herself and in a moment she feels her cheeks tingling with a sudden physiological change.

In the same way, but in a varying degree, can the circulation of any part of the body be increased by thought force.

Unconsciously too, thought force acts indirectly in a material way. A fellow who is always thinking of his biceps muscle soon unconsciously handles it and touches it and plays with it, and thus by actual massage aids the stimulus of direct thought force.

On these lines it is easy to see that there is before us an immense vista of possibilities for the application of thought force in the developing of undeveloped organs.

Closely allied to this growth of an organ by systematically increasing the blood supply to it by thought force, is the problem of increasing health and causing disease by the thought force, applied to a right or to a wrong purpose.



Many people "fancy themselves," as it is called, into an illness, and those who are always brooding over the idea that they have one of their organs diseased, wake up, sooner or later, to the discovery that disease has actually commenced its ravages upon this organ.

Once recognise this fact that by brooding over disease, disease is actually produced, and it is but a short step to the recognition of an equally true fact that by the steadfast invocation of the spirit of health and of wholeness, the cloud may be lifted and the joyous freedom of vital forces flowing free and untrammelled again may be accomplished.

All diseases are not producible by thought force, so too, all diseases are not curable, but that great range of disease which is affected by a blood supply under the control of the nervous system may well be considered to be within the sphere of thought influence.

This is an age in which the disease spirit is abroad—*weakening and devouring*. This is an age in which there is disease dinned into us from our birth. Microbes in the air, and germs in the food, bacteria in the water, and parasites on all sides are the bogies which are held up on every hand.

In the middle ages it was the devil with hoofs and horns and flaming tongue that held sway in the thought world, it was sulphur and brimstone which was proclaimed far and wide as the most important object of contemplation, and the result was that the thought forces, filled to overflowing with satanic thoughts, worked themselves out in satanic acts.

Thoughts are verily things.

The gallows and the wheel, the rack and the thumbscrew, the ducking stool and the lash flourished on every side. Barons had their dungeons and their drowning pits. Courts had their prisons and their gallows, and over all there hung the dreadful pall of a deliberate cruelty, a fiendish love of inflicting pain, a gloating greed to pile torture upon torture until the torn form of human beauty could hold its poor life no longer and so it passed into death.

Why was all this cruelty abroad? It was but the result—the natural result—of the thought forces at work.

The preachers preached a God of hatred and cruelty, the teachers taught a doctrine of arbitrary damnation wrapped up with tortures unending and indescribable, and these terrible thought forces worked out their due sequence in producing a race of cruel men, and a harvest of devilish deeds.

On the other hand the great thought forces projected from the Mount of Blessing have gone on through all the ages, healing, comforting, and cheering, and the harvest of their power is seen wherever pain is soothed, wherever tears are wiped away, wherever captives are set free, and wherever the gospel of salvation is proclaimed.

"Blessed are the merciful, for they shall obtain mercy" is like a boomerang of blessing. It goes out full and it returns again running over.

It is a thought force of infinite capacity. No fetters bind it. No chains drag it down. Blessing him that gives and him that takes alike, it brings a new motive into the world and sheds a new light upon the mainspring of action.

The great Master did not say "Blessed are those who are merciful to men," but by leaving the ampler blessing he included once and for all that weaker sex whose rights had hitherto hardly been recognised by those warlike races to whom right was synonymous with might.

The great Master did not say "Blessed are those who are merciful to members of the human race," but by leaving the blessing still ampler he included in His benediction that great

weaker creation which is groaning in pain and anguish even to this day.

Every bleeding lamb can lay its poor little hoof upon the Bible page and can lift its gentle eyes to the butcher's face and claim its heritage from the Master's words.

Christ's words belong as much to the dying lamb as to the butchering man.

There is no word in Christ's teaching of comparing the impenitent sinner to the lamb whose throat shall be cut or to the bullock whose head shall be beaten in.

There are no moral lessons drawn by the greatest of great teachers from the abattoir or the slaughter yard, but to Him the lesson from the lamb was one of mercy and of compassion.

The "Good Shepherd" was the rôle the Master took up to show His relation to the animal creation, and not that of "godly butcher!"

Who then shall dare to limit the scope, or to limit the power of this great thought force, which has been set free in the world, and upon which The Order of the Golden Age has been built?

Thoughts are things.

A great thing is working in the world, a marvellous thing, a thing which shall transform evil to good, cruelty to gentleness, and the raging tiger to the comforting angel.

A great thing is working in the world, a marvellous thing, a thing which shall re-forged the steel sword and bring out of the furnace the glittering ploughshare, a thing which shall end the crying of the oppressed, and lull to rest the bitter cry of the tortured, a thing which shall fight pain, and war with cruelty, and overcome torture, and then, when the battle is over and the victory of Christ is won, the dog shall lick the vivisector's hand, for he shall no more torture, and the lamb shall frolic round the blouse of a butcher, for he shall no more torture, and the bird shall rest upon the sportsman's shoulder, for neither shall he torture any more.

The sorrow and the sighing of creation shall be done away with, and the love which flows from higher God to lower man, and from higher man to lower animals, shall find its power to bring in the age of Peace and the age of Gold.

And the thing which shall accomplish this is the great thought power projected from the Mount of Blessing.

"Blessed are the merciful, for they shall obtain mercy."

Joshiah Oldfield.

AT THE END.

When the hair on my head is silver,
And my work in the world is done,
When I steal indoors with a shudder
At the death of the evening sun,
When I sit alone with myself and think,
Shall I say that the best was won?

For the breast that may boast most ribands,
And the hand that can clasp most gold,
May lack the peace of the peasant boy
As he strides up the breezy wold;
May long for a Rest that they have not won,
Though the tale of their days is told.

For the work of the hand is nothing,
And the toil of the brain is nought,
But a love that is born in word and deed
Shall last till the fight is fought;
For a deed that is done in Mercy's name
Lives on—like eternal thought.

Harold Begbie.

The Dangers of Carnivorism.

Reprinted from 'The Family Doctor' February 23rd, 1901.

Rumerous diseases may be communicated to human beings by the use of the flesh of animals suffering from those diseases. Among the diseases which



may be so transmitted are anthrax, or malignant carbuncle, symptomatic anthrax, puerperal fever, pleuro-pneumonia, tuberculosis, glanders, trichinosis, malignant œdema, tapeworm, actinomycosis, and

mucous diarrhœa.

The danger of contracting a disease in this way is increasing rapidly. The fact that the risk attending the use of the flesh of diseased animals as food is little appreciated, is shown by the common custom of butchers, who simply cut off the diseased part, whether it be a cancer, tuberculosis, abscess, or some other disease, and do not hesitate to expose the rest for sale for use as food.

Animals suffering from tuberculosis of the lungs, liver, or any other organ are totally diseased, and *absolutely unfit for food*. The injection of guinea pigs with a small amount of the juice obtained by pressing the apparently healthy flesh of such an animal will communicate tuberculosis.

Butchers do not hesitate to kill animals suffering from diarrhœa; in fact, in hog-cholera times, says "Good Health," such animals are generally slaughtered and sent to market. Cases are recorded by Gärtner in which the flesh of a cow having diarrhœa for two or three days before it was slaughtered, induced severe illness in twelve persons partaking of it. Both the raw meat and the cooked meat were found to be poisonous. The germ obtained from the spleen of a person who died after eating this flesh, killed mice, guinea pigs, and rabbits.

According to Fisher, the flesh of a cow killed while suffering from puerperal fever caused violent sickness in nineteen persons. The poison was not destroyed, *though the flesh was cooked one and a half hours*.

The eminent bacteriologist, Basenau, reports a case in which a portion of the flesh of a cow sick when slaughtered, having calved eight days before, was found to contain 187,500 germs in a speck of the carcase weighing less than one-sixtieth of a grain. When these germs were placed in a solution of beef tea which was administered to a guinea pig nursing several young, the young ones died from the poison in the milk, and the mother died a little while after. Panum states that the intensity of these poisons is comparable to that of venomous serpents.

Di Mattei, an eminent European authority, maintains that the infection of animals dead from symptomatic anthrax retains its virulence for ten days, even after having been thoroughly dried.

Sausage poisoning is extremely common in Germany. The German peasants prepare sausage by mixing the blood and chopped meat, filling the stomach of a hog with this horrible mess, then hanging it up in a chimney. Six persons who ate of this sort of sausage meat were made violently sick, and four died. Of 231 cases of sausage poisoning reported, 121 died. The following are some of the symptoms of this poisoning:—

Dryness of the mouth, constriction of the throat, vertigo, a sense of suffocation, dilated pupils, nausea, vomiting and purging, indistinct vision, constipation, or diarrhœa with watery stools.

In Middlesbro, in 1888, hundreds of people were made ill by the use of bacon. The bacon was found poisonous to rats. On April 26th, 1894, 200 men partook of pressed chicken at a banquet at Sturgis. All were made sick within twenty-four hours after eating. The symptoms were violent nausea and purging and inability to stand erect. The germs found killed guinea pigs, rabbits, and rats.

Cases of poisoning from canned meats are very common. Within recent years more than 100 cases of epidemics of meat poisoning have been reported. In these outbreaks more than 6,000 persons suffered. No one ever heard of such extensive sickness from the use of fruit or nuts.

The Vapour Bath.

Few persons in England realise the benefits which can be derived from the use of a Russian or Vapour Bath or what a hygienic luxury it is considered to be by those who possess one. Fewer still know that such a bath can be produced for a moderate sum of money, or can be made at home by any intelligent man at a trifling cost.

The difference between the Russian and the Turkish bath is this. In the former the body is heated and induced to perspire freely by the application of steam to the skin. In the latter only *dry* heated air is employed for the purpose.

Many persons who find Turkish baths to disagree with them because their skins do not respond with sufficient celerity to the action of dry heat, are able thoroughly to enjoy a vapour bath, and generally find it most beneficial in every way.

Unless we have sufficient physical exercise to induce the pores of the skin to be cleansed by the process of perspiration it is very difficult to maintain health. Waste matters are apt to accumulate because they are not thrown off, and there is a danger of an undue share of work being relegated to the liver and kidneys. In winter time, and in the case of ladies or those of sedentary habits, this exercise cannot always be obtained, and, when this is the case the use of the vapour bath once or twice a week is invaluable.

A bath can be made in the following manner:—First, make four skeleton frames of wood measuring about three feet six inches in height. Two of these should be two feet in width and the other two should measure two feet six inches. The latter should be used for the sides, whilst the two narrower ones form the back and the door. Fasten the two sides and back by means of galvanised iron angle brackets so as to form three sides of a square, then hang the door with hinges and make a secure fastening. Cover the whole with some thick and opaque cloth or other substance—American cloth would do nicely. Make a lid for the top in the same manner, or use a flat piece of board, with a hole large enough to enable the head to pass through. Hinge this at the back so as to form a flap.

When the patient is in the bath, a large towel placed round the neck stops up the aperture and prevents the steam from escaping. A strong wooden chair should be placed inside, with a spirit stove under it. A gas-burner should be placed outside, and a bronchitis kettle should be employed, its spout passing through a small hole in the side of the bath, so as to introduce the steam. The lamp *inside* the bath is to help to warm the

air and to make perspiration more rapid, but the steam from the kettle outside is sufficient if it boils fast enough.

Those who wish to study strict economy can purchase a combination Vapour Bath Boiler, which consists of a spirit lamp, above which a metal pan is fixed containing water which is made to evaporate. But this is not so satisfactory as the other arrangement.

Those who can afford to spend a little more money on the bath should have it made by a cabinet-maker with sloping fronts and should place inside it one of Fletcher's smallest size Turkish Bath Stoves (price about 16/-). This provides a large amount of hot air which will give a good Turkish Bath by itself, and all the products of combustion pass away and can be led up the chimney out of the room. A copper bronchitis kettle used outside in the way above mentioned, completes the apparatus for providing either a first-class Turkish or Russian Bath.

When perspiration has proceeded for ten or fifteen minutes the body should be well washed in warm water and soap, and this should be followed either by a cold sponging or a cold shower bath. The tonic and exhilarating effects of this bath can scarcely be realized by those who have not tried it, and in cases of fever, chill, or threatened rheumatism, it is a sovereign remedy and preventative if taken in time. Many an illness might be avoided by its use, and many a valuable life saved.

The Vapour Bath treatment, when prolonged, is a certain cure for hydrophobia—far more certain in its effects than the much vaunted Pasteur treatment which frequently fails, and which necessitates the torture and cruel death of thousands of wretched animals. This fact has been proved by the success of the Buisson System of cure.

Several kinds of portable vapour baths are now upon the market. One of the best of these which we have yet seen is known as the "Queen" folding bath and is sold by the World's Trading Company, Finsbury Square Buildings, 18, Eldon Street, London, the price of which is about thirty shillings, complete. Wooden bath cabinets can be bought from bath manufacturers at from three guineas upwards.

Sidney H. Beard.

THE BURDEN BEARER.

They were talking of the glory of the land beyond the skies,
Of the light and of the gladness to be found in Paradise,
Of the flowers ever blooming, of the never-ceasing songs,
Of the wandering through the golden streets of white-robed throngs,
Said father, leaning cozily back in his cushioned easy chair—
(Father always was a master-hand for comfort everywhere)—

"A joyful thing it would be to know that when this life is o'er,
One would straightway hear a welcome from the blessed shining shore!"

And Isabel, the eldest girl, glanced upward from the reed
She was painting on a water-jug, and murmured: "Yes, indeed!"

And Marian, the next in age, a moment dropped her book,
"Ah, yes, indeed!" responded she, with a most ecstatic look.

But mother, gray-haired mother, who had come to sweep the room,

With a patient smile on her wan, thin face, leaned wearily on her broom—

Poor mother! no one ever thought how much she had to do—
And said: "I hope it is not wrong to disagree with you;
It seems to me that when I die, before I join the blest,
I'd like just for a little while to lie in my grave and rest."

Selected.

The Observance of Lent.

The question of Fasting is one to which attention cannot be too persistently directed at any time. The most superficial observer cannot fail to notice the gluttonous habits which, as a people, we have most unhappily, but only too successfully, formed. Lent is a great opportunity. It was never instituted merely to get men and women to live soberly and healthfully for one-ninth part of a year, leaving appetite to follow its own lustful devices the other eight-ninths, but rather as a help to abstain from improper food at all times and in all places, and also that we should learn to eat only so much as is absolutely necessary for the sustenance and vigour of the body.

I believe we are in reality little better than a nation of gluttons. An example of simple living and spare diet should be forthcoming from the clergy and ministers of religion, but alas! we too often hear it said of these: "They are such great eaters." Is it to be wondered at that our prayers are hindered?

Any novice in the practice of religion knows how impossible it is to pray "in spirit and in truth" without abstinence from excess of food. Fasting and prayer are true yoke-fellows. Man may try his utmost to put asunder, without success, what God hath joined together. The prayers of those who eat heartily and live well may be frequent and even long, but they are not efficacious. When we are "full," we are never spiritual.

Now is the Food-Reformer's golden opportunity. People are, I think, prepared to listen—the more thoughtful anyhow—to the Diet Gospel, as never before. The medical profession ignored it as long as might be, but can no longer turn a deaf ear to its rousing call. This fact is, in itself, incalculable gain.

Three mistakes are made by a large percentage of the people of this country, as the result of custom or tradition: (1) Eating wrong food; (2) Eating too many meals; (3) Eating too largely at meals.

As a rule, we do not need one-half of the food we consume; the Medicos are so busy as the result of the over-taxing of the digestive organs. In our blind folly we eat to make ourselves well, as we imagine; had we a grain of that wisdom called "common sense" we would sometimes fast from food and find the body "to prosper and be in health."

I speak from experience—which teaches, if I do not. I eat now, perhaps, one-half so much food as in former years—*flesh-meat of any kind never*. For four years, breakfast has been an unknown meal to me. At one time I thought: "You cannot possibly do without breakfast, you would faint in Church and create a scene!" So far from fainting or collapsing in any way, I can do my Sunday morning work ever so much better without food of any kind than with it. As a rule I take two full services single-handed, and preach twice, before tasting food.

The clergy never make a greater mistake than when they persuade themselves to eat largely, or to eat at all, before officiating in God's house. Efficiency never follows a large breakfast.

Some of my friends think they have done a great deal if they abstain from certain kinds of food in Lent. If they have derived benefit physically, mentally, spiritually, by eating less, why do they abandon "the better way" in diet at the end of forty days? Why do they not make the Lent—a Lent of weeks, of months, and years?

A. M. Mitchell.

Editorial Notes.

Eur insular position makes the food supply of this country a subject of paramount importance, and that section of



our food which is included in the comprehensive word 'fruit' is the most important of all, although this fact has not been sufficiently realised by our legislators. The salvation of England from most of its social evils depends upon its becoming a fruit-eating country, and as we look forward into the coming years we have now every reason to regard the future with hope and courage—for the people of this land are realising more fully, every month, the wisdom of *frugivorousness*.

It is with much gratification, therefore, that I draw attention to the fact that a steamship, specially fitted for carrying fruit in good condition, is on its way from Jamaica with 24,000 bunches of bananas; that it will be followed by sister vessels in regular rotation; and that there is every prospect of this natural product, which is, perhaps, the most valuable of all the fruits, being sold in our shops at sixpence a dozen.

A DIRECT SUPPLY OF FRUIT.

I have approached Messrs. Elder, Dempster and Co., of Bristol, with a view to ascertaining if they are prepared to supply the public direct with minimum quantities of one whole bunch. They have

not yet been able to decide whether they can give householders this opportunity of getting past the middleman, but it is probable that they might do so, if a large number of applications were sent in.

I therefore suggest to my fellow-workers in this country that they should offer to purchase a bunch, with the request that this facility may be afforded to the Food-Reform world. It is anticipated that the cost per bunch will be somewhat under five shillings at the docks, and the carriage by train will not be very great. Now is the time to obtain this concession, for if once a contract is made with the 'trade,' in all probability some monopoly will be created, and the public will be cheated of the benefits which Mr. Chamberlain's policy—in furthering this direct West Indian supply—was intended to give the Colony and the Home Country.

HOW TO COOK BANANAS.

Few persons realise that bananas when cooked make a savoury, delicious, most easily digested, and highly nutritious dish.

Four of these will make a substantial breakfast or supper for one person, and all that is necessary is to bake them for three-quarters of an hour until the skins become black and slightly shrivelled. It is better to cook them too much than too little, and those who have once tried this fruit, thus prepared, will always be able to feel that they have something to fall back upon in an emergency.

It is a fruit upon which the most delicate invalid may be safely fed without any risk or trouble, and, moreover, a food which is almost, if not quite, complete in itself, and one which is suited to mental workers as well as to physical labourers, for the banana contains a very considerable amount of phosphorus in such a condition as to be easily assimilable.

ROYAL BUCKHOUNDS.

One of the most encouraging signs of the times is the general outcry which is now being made in all sections of the Press against the continued maintenance of the

Royal Buckhounds, which is a relic of our ancestral barbarism. Scores of influential journals have demanded, in no unmistakeable terms, that this scandal should be terminated on account of the wanton cruelty which is practised in order

to afford amusement to a small number of men and women who, although they belong to aristocratic circles, do not appear to have risen above tendencies which can only be described as low, cowardly, and despicable.

This protest only needs to be maintained in order to bring to an end this pitiful form of 'sport'—which simply consists in chasing a timid terrified creature with a pack of savage dogs and brutal men, until in its mad terror it inflicts some fatal injury upon itself and is carted away in a mutilated condition, or is caught by the hounds and torn to pieces.

The Rev. J. Stratton, of Wokingham, has demonstrated by a letter to the *Daily News* of February 25th, that our late Queen was "strongly opposed to stag-hunting."

* * *

THE CATTLE TRAFFIC.

Mr. H. Johnstone writes as follows to a contemporary:—

"I recently crossed in a Philadelphia steamer with a cargo of cattle, and was distressed and disgusted at the treatment the poor animals received. For days a large number of them were standing or lying in several inches of water, simply because the cattlemen were too careless or negligent to clear the 'scuppers,' and so allow the water to drain away as it came on board. It was most painful to watch the poor animals endeavouring to slake their thirst by drinking this filthy salt water."

"When the ship arrived at the landing-place, we were met by an army of men and boys with sticks and bludgeons, and as the poor brutes were driven from the ship, they were well belaboured with cruel blows and sharp-pointed sticks, until they were so dazed as not to know which way to look or turn. The scene was most sickening, and a blot on our common humanity."

Another instance of similar cruelty is reported in the *Western Morning News*, as follows:—

At Kingsbridge, W. Saunders, Plymouth, drover, was charged with ill-treating a steer at the railway station. P.C. Sprague said he saw Defendant, three railwaymen, and others thrashing five or six bullocks, trying to drive them into empty trucks. Defendant hit a steer over the head and nose, causing blood to flow. Defendant was beating the animal ten minutes, and he had to catch him by the arm to stop him. Dr. W. H. Webb said as he was driving down the hill by the railway station he saw three drovers and about a dozen boys, all armed with sticks, and belabouring the cattle as hard as they could. He drew the constable's attention to it. Defendant was hammering away at one animal with both hands. What he saw was really disgraceful. Pens were provided from which to load the animals, but were not used, all simply beating the poor animals indiscriminately. The Bench said gross cruelty had been committed. Defendant would be fined 30s., including costs.

This is the manner in which our fellow-creatures in countless thousands are being treated on their way to execution, simply because the people of Christian lands have developed a degenerate taste for flesh-food.

No human murderer or other criminal would be treated with such brutal callousness, and yet these animals—who have done no wrong—can feel pain and terror like ourselves.

* * *

A NEW FORM OF VICE.

An article has recently been published in "The Abolitionist" which throws a lurid light upon the dreadful subject of the systematic torture of animals.

Two men of eminence in the medical profession—Dr. Leffingwell, of Columbia, U.S.A., and Dr. Krafft-Ebing, of Vienna—both of whom are well acquainted with the facts of the case—have declared that in many instances the torture of animals, by men who pose under the title of physiologists, is simply carried on by them as a means of gratifying an infamous form of lust with which they are afflicted, and that they derive *infamous pleasure* from watching the agonies of their victims.

How much longer will Christian England legalize such a type of vice as this? How much longer will public opinion permit men who occupy positions of prominence to disgrace themselves and the medical profession, and the land in which they live, by upholding this heartless system of wanton torment either with shallow sophistry or with statements, which being contrary to the truth, are uttered to mislead the public?

* * *

OUR REGISTRATION DEPARTMENT.

Our work of Registration at Headquarters is steadily growing. In addition to the International Directory of Food-Reformers and a Register of Doctors who treat their patients on vegetarian lines, I have now been requested, in the interests of the Movement, to form a

Directory of Hotels, Restaurants, Boarding Houses, and Lodgings where Food-Reformers are catered for—so that those who intend visiting any strange town may be in a position to ascertain where they can find suitable accommodation.

The Council deem it wise to respond to this request, and I therefore invite our readers to co-operate in forming a reliable register by sending, on a post-card, the addresses of any quarters which can be recommended to vegetarians when away from home. And I also invite those who provide such accommodation to send particulars. No fee will be charged either to those who are placed on the register or to the enquirers who seek information.

THE BROWN INSTITUTE.

A determined effort is now being made to put a stop to the torture of animals which is being systematically carried on at the Brown Institute, in the Wandsworth Road, London. This Institution was endowed as a hospital for sick animals of the poor, and the Founder requested that the patients *should be treated with kindness*. For years it has been used as a vivisection hell, and it would be difficult to adequately describe the atrocities which have been, and are being, committed within its walls.

Petitions praying for the abolition of vivisection in this modern Bastille can be obtained from the Hon. Secs. of the British Union of Vivisection, 232, Wandsworth Road, and I trust that many of our readers will co-operate in this effort by obtaining sheets for signature, and by contributing some small sum towards the expenses of the campaign.

It is positively scandalous that the humane sentiments of a large section of the community should be continuously outraged by the licensing of places of torture and of professional tormenters in our midst. If constitutional efforts fail to terminate these legalized crimes, the time will probably come when hands of men and women, whose hearts are burning with indignation on account of these horrors, will storm the physiological laboratories, and let in the light of day upon this Inquisition—even though they may bring upon themselves the penalty of a fine or imprisonment by so doing.

THE LONDON MEAT SUPPLY. The Chairman of the Public Health Committee of the London County Council has made some significant statements in his Report—which was published in the *Daily Chronicle*. Speaking of the risk to which human beings are exposed, of becoming infected with tuberculosis through the eating of the meat of tuberculous animals which finds its way into the London Meat Market, Mr. George Cooper made the following statements:—

"The Committee had one hundred samples of milk taken from the churns arriving at the different railway stations from the country and sent them to the Bacteriologist, and found in eight of them the Tubercle Bacillus."

"With regard to meat, the Committee very carefully considered the question in much detail, and brought up proposals to the Council for a radical change in the inspection of meat in London. . . . London is as conservative and antiquated in its ideas and methods of meat inspection as it is on tramways."

"The suggestion to abolish the 400 small slaughter-houses attached to some butchers' shops, and institute the public slaughter-house and the inspection of meat, as practised in many of the large towns of England and Scotland, and all the cities and towns in Germany and France, raised the opposition of the great middle-men in the Central Meat Market, and also of many butchers. Every member of the Council was lobbied, and so frightened by his butcher and his friends that when the report came up for discussion it was adjourned *sine die*. The City Corporation claims that it inspects the meat at its Central and Deptford markets; but the kind of protection the London meat-eater derives from the City's methods of inspecting meat is well described by Sir Herbert Maxwell, Bart., M.P., the chairman of the Tuberculosis Commission:—'When the Commissioners visited Deptford last summer they found that the work of inspection of the vast number of animals slaughtered there (amounting on an average to 2,700 per week) was committed to a single individual, who said that sometimes he had to inspect one thousand carcasses in a day; which means that he had to examine one hundred carcasses per hour in a day of ten hours! What possible safeguard can be looked for in such a preposterous performance?' Anybody is fit for a meat inspector, no matter what may have been his previous training or vocation. . . . No obstacle now presents itself to any unscrupulous person who may desire to send diseased meat to London."

The obvious moral to be drawn from these statements—made by one whose ability to speak with authority is unquestionable—is as follows:—It is quite unsafe to drink milk which has not been boiled for half-an-hour, and it is *positively dangerous* for adults or children to eat meat which is so liable to contain the germs of consumption or scrofula. It is an established fact that a very large percentage of the cattle are tuberculous; it is now admitted that the system of inspection is totally inadequate, and consequently there is nothing whatever to prevent the sale of tuberculous flesh in our butchers' shops.

That such flesh is being sold freely, is beyond all question, and if the medical profession do not warn the public against the danger, one can only come to the conclusion that they have failed to furnish themselves with most important information concerning dietetics, or that they are more concerned in treating patients professionally than in teaching the public how to escape the ravages of disease.

RELIGIOUS DISCONTENT.

A very suggestive article recently appeared in a journal published in the Isle of Man pointing out some of the reasons which underlie the present unrest and discontent which exist in the religious world. The following is an extract:—

"No word in the sacred Scriptures is more expressive than the word 'way.' Among the new things which are some day to bless the world, one of them is to be a new way The hope of the world from a religious point of view is in the new religious teacher, not in the ancient fathers."

The old creeds, the old doctrines, of Christendom have been played out. Nothing more in the way of religious progress will ever be squeezed out of the Athanasian or any other of the Medieval creeds. They have had time enough for all practical purposes, and they have left the world steeped in ignorance, poverty, and crime, immersed in political and religious corruption, and with no more prospect of the millennium or of peace and good-will to men than there is of finding the philosopher's stone; and only as we find the new teacher shall we find the new 'way' of life.

So may Christianity be played in and help the race to reach human perfectibility."

For many years I have been deeply impressed with the conviction that the Christian world is unconsciously thirsting for a restoration and revival of the lost ideals of true Christianity, and that the time is at hand when this restoration is about to take place.

A religion which does little more than hold out to men and women a prospect of some Heaven beyond the grave, will never satisfy human souls, for deep down in the human heart is a quenchless, though perhaps unconscious, yearning, for power to live a divine life and to reach a heavenly state, *whilst here upon Earth*.

Jesus came to show the "way" to this attainment, but He has been misapprehended, and the Church—having failed to grasp the kernel of His teaching, and the inner meaning of His doctrine—has given to the world, in its place, an inadequate and unsatisfactory theological system which has proved to be misleading and disastrous to the interests of His Kingdom.

THE GLASGOW EXHIBITION.

The Council of the Order are endeavouring to arrange, with the co-operation of the Scottish Vegetarian Society, for a series of meetings to be held at Glasgow during the month of June, in connection with the Exhibition which is being held there, so that our evangel may be widely preached to the numerous visitors who will gather in the Scottish Metropolis of Commerce.

We hope to hold meetings in Glasgow and, to proceed thence to Belfast and Dublin, so as to respond to the invitation which has been received from the Irish Vegetarian Union, to go over and help them.

Our Scottish friends who are prepared to co-operate and help, are invited to offer their services to the Committee of the S.V.S., by writing to the Hon. Sec. (Mr. J. P. Allan, 5, West Regent Street, Glasgow).

Funds and workers will alike be required, and the extent of the programme which is undertaken, will depend upon the manner in which the hands of the Committee are upheld.

HOW FOWLS ARE CRAMMED. An article published in the *Daily Mail*, on Monday, March 4th, which occupied a whole column, fully exposed the cruel manner in which fowls are crammed for the market. After describing the way in which they are shut up in small wooden boxes and are made to bid farewell to liberty, exercise and comfort, in order that they may be stuffed with fattening food, the report continues as follows:—

"If they will not eat of their own accord he (the breeder) has the means to force them.

In the corner of the house stands a simple machine in the shape of a pump. From the mouth of it depends a rubber tube, about eight inches long, for insertion into the throat of the bird. The top of the pump is filled with the customary food, more freely mixed with milk than usual, so that it may be driven through the narrow bore of the tube into the crop of the fowl.

When chick declines breakfast, the fatterer opens the pen, seizes him without much effort, and steps over to the "cramming" pump. He holds the bird firmly under his left arm, pushes the rubber down the throat four or five inches, and then he or his assistant, by a few vigorous strokes of the handle, pumps in the semi-liquid food. At each operation from half-a-pint to a pint is given, which is twice or three times as much as a healthy bird would eat in ordinary course. Night and morning the process has to be repeated, for once the forcing has been adopted, a bird will never eat again for itself. The pumping has to be very carefully done, for any undue force would kill.

The fowls are now in a very delicate condition. The bodies are so heavy that one can hardly believe the thin legs could carry all that weight.

The ordinary joys of their life have gone, and they would utterly collapse under the awful régime they now endure. They are, however, more valuable than before, and must be preserved as long as they can digest a pint of food. As with men and horses, stimulants work wonders with fowls. To keep their courage up, or rather, to endow them with a new and artificial spirit, a preparation of arsenic is now mingled with the food, and that brings a change for the better in the demeanour of birds. Even this poison will not keep them going long, but a few days' more life helps the fatterer to round off their plumpness and raise the average weight by an ounce or two, and that is all he cares for.

The end of the fourth week sees a very quiet crowd, for the shadow of death is upon the place.

Great fat fowls blink idiotically at the men as they go about their work. The eyes take on a different look, and the whole appearance of the face changes. They look more stupid than usual, and one can easily see that they are on the point of collapse, just about to die. Night and day the attendants watch them, lest they should slip off before the neck has been twisted. "Natural causes" must not be allowed to intervene.

The fatterer, by long practice, learns just how long a bird can endure the agony of life and cramming, and at the last moment he steps in to slay."

The carnivorous householder is now faced with another danger, in the form of chickens which have been fed upon arsenic. Here is a "way out" for the brewers, for many of the victims who have succumbed to beer poison, may, after all, have only died through eating poisoned fowls.

* * *

RELIGIOUS EDUCATION UP-TO-DATE.

We commend the above recital—published in a secular Journal which is not at all afflicted with "sentimental" tendencies—to the attention of the Committee of the Church Missionary Society, and especially to the Editor of the *Childrens' Magazine* which they publish, entitled *The Round World*.

In the current number of this publication there is a recitation for a group of children, entitled "The Missionary's Farmyard," which, for bad taste, pure bathos, and disgusting sentiment could hardly be excelled. In one verse, the child reciter—speaking of the poultry which it is supposed to be rearing for the purpose of supporting missions, is made to repeat the following lines:—

I'll tell you what to me they say, each in his own peculiar way;
"You'll have to feed us every day, but we your trouble shall repay;
For when you've fattened us to kill, and sold us as we know you will
The money gained will help to fill, your Missionary Box!" (Shakes box).
Sure, every woman, every man and even little children can
Begin at once, as I began, with geese and hens to trade!
So let us for the heathen pray, and money try to earn:
The willing heart can find a way, the necessary funds to pay,
That soon our heathen brothers may of Christ our Saviour learn.

Worse than this follows, but further repetition would be superfluous, and I am glad to remember with a sigh of thankfulness, that in many lands (such as Burmah for instance) where "our heathen brothers" dwell, such callous trafficking in the flesh of sentient creatures would be regarded with abhorrence.

Faith and Works.

The faith that would trust other lives to any system of practice, but would not lead its possessor to adopt that system for himself, is even worse than unbelief. A man's faith is evidenced by his works. It is in the outward action that faith finds its fulfilment. A tree is known by its fruit. The true impulse must find its outer expression.

How much would Jesus have accomplished in this world, when seeking for disciples, if He had met with such answers as these?—"Master, I have faith in You and Your works, but I pray Thee excuse me. The thing You propose to do is not popular. Besides, whilst we have great faith in You and Your mission, we are not quite sure You are going to make a success of it."

Now, we all know that this would not have been faith; neither would such a course have been fruitful of results. But because of their faith in the Man and His mission they were ready to leave all and follow Him. If, after the crucifixion of Jesus, His disciples had said to one another: "Now, we have faith in the things the Master taught; but it seems unwise, in view of what has transpired, to go any further in this matter," would this faith have made any impression on the world? But their faith and works went hand-in-hand, and when they passed away from this field of action their works still lived on, a monument to their faith.

Who are they who have had their names handed down through the ages? The half-hearted, luke-warm people? No, neither sacred nor profane history has any place for them. Neither their riches nor their social position could save them from obscurity. They may have been highly honoured in their day and generation, for wealth and social standing always demand and are usually accorded respect by certain numerous classes of people. But, after leaving this world, how soon are they forgotten.

It is principle that counts after all. It is the picture of Socrates, standing poorly clad and bare-footed while instructing the young men of Athens, that comes down to us through the ages, and not the record of the most famous aristocrat of his day. The world respects principle that is exemplified through works. It is true that it likes to honour it at a distance. It is not safe for anyone living in the present, and bearing faith in and adhering to a principle not commonly accepted, to count too much on the honour and respect of the world. The world uses a telescope through which it looks down the vista of the past and views principles at a distance. The general public has a habit of stoning you to death for daring to know more than it does. But you may find the next or some future generation gathering up the stones again to build you a monument, when you will live again in the world through your works. It pays, therefore, to take a firm stand for advanced principles.

Mere numbers are not the all essential thing in associated effort; but every true spiritual scientist, who has derived spiritual and physical help from his faith in the science, must desire to see others profit in the same way. The sooner we lose ourselves in thinking and doing for others, the sooner will our faith become a living one—and a living faith is one of the world's greatest needs. "The harvest truly is great, but the labourers are few."

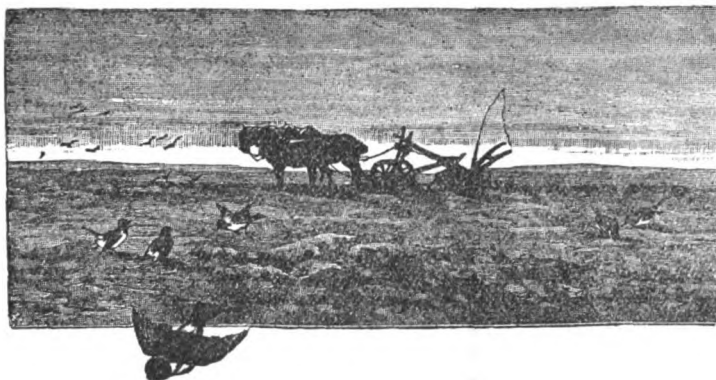
Has not God committed to each of us a work? Is it not expected of us that the talents with which He has endowed us shall be used for His honour and glory? Then let each of us realize that we have an object in life—the upholding of our God-given powers, and that this can best be accomplished through the unselfishness of mind that works for the good of others.

Love and hope, united with a living faith, will overcome the world; they will cast down every barrier and make us more than conquerors. And the good we have accomplished will remain to bless other lives long after we have passed this plane of action.

Charles B. Patterson.

Vegetarianism.

(An Address given at Halifax, in January, 1901).



When the name and practice of Vegetarianism is brought casually before an English man or woman it is very often regarded as fanciful and ridiculous. I will not deny that when I knew it myself from a distance, I certainly considered it a strange fancy; hence I cannot be surprised that others, equally uninformed as I was, regard it in the same light.

In its origin, the word has nothing to do with that conception which modern usage would thrust upon it, or which ignorant jesters apply, when they take an opportunity to invite us to the meadow as grass-eaters. The name "vegetarian" will probably stick to us; but it has a very different meaning. For we derive the name from the Latin word "vegetus," which signified among the Romans a man sound in body and intellect, brisk and energetic. So much for our title.

The first point to which I ask your attention is the economical side of vegetarianism. Flesh-meat is so much more expensive than cereals and vegetable products, that it must be accounted very extravagant and wasteful to use it as a common article of food, unless, as is generally believed, its superior quality compensates in the long run for its dearthness. But if vegetarians find that they live in better health without meat, would they not be somewhat deficient in common-sense if they did not make the most of their pecuniary advantage?

The humanitarians and sentimentalists have therefore, at least, one point in their favour—the cost of their food is far less than that of the shrewd flesh-eater.

I mention this point as being of importance, in a country whose food supply is yearly becoming a matter of greater anxiety, and where thousands of people are in a state of abject poverty and want. Even in well-to-do households the price of meat is a source of constant complaint and vexation to the prudent housewife; yet she will perhaps laugh to scorn the bare idea of living without meat, and if she has ever thought of Vegetarianism, it is only as an impious absurdity and dangerous hallucination of modern times, to be classed with Mormonism, Spiritualism, or possibly Atheism itself. "What sort of religion would that be?" was the remark of an old and faithful servant when she heard that her former master had become a vegetarian—a remark typical of the attitude of certain sections of Society towards the Vegetarian Movement.

It is unquestionable that it is both more humane, and what, for want of a comprehensive word, I must call more "æsthetic," not to slaughter animals for food, unless it be really necessary to do so? If it can be shown that men can live equally well without flesh-food, or, rather, unless it can be

shown that the contrary is the case (for the burden of proof must always rest with those who take on themselves the responsibility of wholesale slaughter), it must surely seem unjustifiable, on the score of humanity, to breed and kill animals for merely culinary purposes. There is therefore a *moral* advantage in a vegetarian diet; and humanitarians are only fulfilling a real *duty* in, abstaining from animal food, if experience has shown it to be in their case *unnecessary*.

And, if we assume for a moment that a fleshless diet is practicable, how cruel to animals and how degrading to men, is the institution of the slaughter-house! Having no wish to dwell on what is morbid and unpleasant, I shall not pain your feelings by harping on the sufferings which the poor creatures undergo, but shall content myself with remarking that those good people are entirely mistaken who imagine that the slaughter of animals is painless and merciful. A Society has recently been instituted (not by vegetarians), with the object of introducing into our slaughter-houses more humane and sanitary methods of procedure. The mere existence of such a Society is a proof that the system is not free from cruelty; but if anyone wishes for further proof, he has only to read, if he has nerve enough to do so, the various accounts which have been published of the present system of slaughtering.

One of the greatest arguments in favour of Vegetarianism is, to my mind, the utter absence of "good taste" in flesh-eating, which is revolting to all the higher instincts of the human mind. "Methinks at meals some odd thoughts might intrude," says Byron; and if they do not intrude in most cases, it is only another proof of the well-nigh insuperable power of custom and prejudice. It appears, then, that both on economic and moral grounds, there are certain very distinct advantages in a vegetarian diet, provided only that such a diet can be physically practicable.

This brings me to the practical side of the subject. The popular idea is, of course, that meat is the only food which gives strength, and that Vegetarianism is a peculiar name for weakness. We are told—first, that meat is necessary to support the body; and secondly, that physical and mental work cannot be done without it. "Vegetarianism," says one, "may be all very well for the rich and indolent, but the hardworking man must have his meat." "The labouring classes," says another, "may doubtless perform their merely bodily work on a reformed diet, but those who have to work with their minds need a more stimulating diet." The Vegetarian thus finds himself placed between two arguments, neither of which, when carefully examined, will be found very formidable. I will content myself with giving you a few testimonies to prove both arguments to be groundless.

Mr. Thomas Mansell, foreman at the Thames Ironworks, a large shipbuilding yard in London, when lecturing in Manchester a short while ago, said: "We may well maintain that our system is adapted to hard manual labour, I think, when we find puddlers, shinglers, moulders, forgemasters, blacksmiths, engineers, and platers living well, and doing their work well, upon a vegetarian diet."

Dr. Sir B. W. Richardson tells us that "the oftener we go to the vegetable world for our food, the oftener we go to the first and therefore the best and cheapest source of supply."

The Rev. C. H. Spurgeon, after giving the reformed diet a fair trial, wrote these words, dated September, 1885: "For the last seven or eight months I have eaten no meat whatever, but have lived on purely vegetable food and I am a hundred per cent. better man for it, I am a stronger person altogether. . . . I enjoy life more than I ever remember doing before,

and am a great deal lighter and more vigorous and more full of mental energy than I was."

Sir Henry Thompson has said: "The vegetable eater can extract from his food *all* the principles necessary for the growth and support of the body, as well as for the production of heat and force."

Time does not permit, or I might quote sayings of many noble men and women who have been blessed by the reformed diet, and there is overwhelming proof that vegetarianism is gloriously possible; whilst there is an utter absence of proof that it is in any way detrimental to perfect health. It is, therefore, at least worthy of more serious consideration than it has yet received; before it is ridiculed and condemned it should at least be *tried*.

But it must not be supposed that vegetarians rely solely on personal experience for proof—they, too, can appeal with confidence to the teaching of science and physiology. The fact that the structure of the human body is wholly unlike that of the carnivora, and that the apes, who are nearest akin to us in the animal world, are frugivorous, is a strong indication that flesh is not the natural food of mankind.

The absurd assertion so often made, that animals were *sent* to us for food is scarcely worth considering. The mere fact that we have been accustomed to include flesh-food in our dietary no more proves that animals were created for this purpose than the existence of cannibalism proves that missionaries are sent to the South Sea Islands solely as an article of food; or the existence of slavery, that black men were sent to be the slaves of white.

Many and many a time have I been begged to explain "what would become of the animals" under a vegetarian system, ridiculous fears being sometimes expressed that they would "drive mankind from off the face of the earth," or they would themselves perish miserably in utter want and destitution. Such foolish objections as these give one a curious insight into the mental state of those who advance them, for even a child ought to know that the animals are bred for the market and that a reduction of demand would cause a reduction of supply. I once heard of a physician, of some repute, who not only condemned the principles of vegetarianism, but professed himself entirely unaware of the existence of vegetarians. When informed that such persons do undoubtedly exist, he persisted in regarding them as imposters, and gravely inquired, "Are you sure they do not eat meat *by night*?"

I have now arrived at the concluding point of my argument, which should be most important to all those who have the abolishing of the curse of Intemperance at heart. At a recent conference of British Women's Temperance Associations, the lady President said she feared that temperance workers had humbly to admit failure in reclaiming drunkards, as in only one in three cases dealt with in the Inebriate Homes did cure result. I am thoroughly convinced that much greater success would attend our work as Temperance Reformers if we adopted a more scientific policy.

Few people realize when they speak of the Drink-Crave what it really is. It is not merely an indefinable craving, but results from an ill-nourished condition of the body due to indiscretions in eating, and bad food, etc. Alcoholism is rightly denounced as a prolific breeder of other vices, but if there exists that which is the begetter of alcoholism, that undeniably is the parent of them all! The immediate cause of alcoholic indulgence is the unfortunate craving of the system for stimulation. If alcoholic drinks are readily obtainable by the victim of this desire, they are usually resorted to, and, in such cases,

we speak of the Drink-Crave. That bluntest of all physicians, the celebrated Dr. Abernethy, struck the right nail on the head when he said: "I tell you honestly what is the cause of the complicated madness of the human race. It is their gormandizing and stimulating the digestive organs to excess, and thereby producing nervous disorders and irritations."

The inflammatory nature of flesh-meat is now generally recognised by the medical profession; and the close connection between its use and the drinking habit has been unmistakably traced and exposed. The famous Dr. Jackson, head physician of the Sanatorium at Dansville, U.S.A., says: "The desire for drinks grows out of the starved condition of the nerves. If you give to this disordered, exhausted, living body, the means of repairing its starved nerve tissues, the desire for stimulants is lost. The habitual use of wholemeal bread, fresh fruit and properly cooked vegetables would do much to remedy the nerve starvation induced by an unnatural and unsufficing flesh diet. . . . Such a diet would provide an effectual barrier to alcoholic indulgence and would remove the crave from those subjected to its impulses."

One of our leading scientists recently said: "It is not possible for a drunkard to eat unleavened bread, made from unbolted wheat flour and uncooked fruits, such as the apple, pear, plum or apricot, and nothing else, for six months, without having the desire for liquor substantially die in him." "I have been instrumental during my professional life in restoring to permanent health, sobriety, and usefulness over one hundred habitual drunkards, and in no instance when I have had opportunity to bring to bear these agencies have I failed."

When temperance people come to understand that no person can become a drunkard until an appetite for liquor has been created and fixed, and that such appetite always has its beginnings in exciting foods and malnutrition, and that no one having become a drunkard can remain such — once he shall abandon stimulating foods and drugs and eat natural food, the way to success will be open before them.

If this is true, are we justified in thrusting aside so simple, so efficacious a safeguard, so complete and easy a cure? Ought we not to rise to a higher level of self-denial for the sake of our brother who perisheth? If there is any sacrifice involved in abstention from that which science demonstrates to be unnecessary, unnatural, and unwholesome, of what moment is it when compared with the glorious privilege of standing by the apostle's side and for reasons wholly unselfish saying, "Wherefore I will eat no flesh so long as the world endureth."

The scientific, moral, and religious aspects of Food Reform should be studied by every person who makes any pretention to be a thinker; and the drink reformer who is ignorant of this side of the subject has not yet passed the elementary stage for the successful prosecution of his own Movement. To bring a question to the test is, however, a process which to most people is particularly disagreeable. They greatly prefer the easier and more expeditious method of shaping their ideas in accordance with the time-honoured traditions of custom and "society."

One word more. Europe has been called a hospital, a lazarette. As vegetarians, seeking a sound mind in a sound body, we would convert it into a paradise of Health. Every consistent vegetarian is an unpaid Officer of Health. England has been called the "hell of animals" and the "field of blood;" our Reformation would turn it into a peaceful garden. I ask you in the words of Dean Stanley, spoken in Westminster Abbey, "to resist above all things, the temptation to do things because everybody else does them."

Sam D. Ward.

The First shall be Last.

I publish this dream with the hope that it may help some struggling, earnest spirit who is seeking for Light concerning some of Life's problems.



During the hours of sleep, Life became symbolised in a picture of rare beauty and great size.

I saw a strong, powerfully-built ladder, the top of which was hidden in a dense veil and

yet so depicted as to suggest to the mind a continuation even beyond the veil. At the bottom of the ladder, looking at one another with wonder, each trying to think what the other was doing there, stood three men—a scholar, with hood and gown; a soldier, with sword and helmet; a merchant prince, with his bags of gold.

Half-way up the ladder, on either side, were two angels, delicately balanced, facing each other—each with one wing supporting the ladder, whilst the other wing, beautifully curved, almost hid from view the ladder itself, and sought to shield those who were slowly mounting step by step. Written in letters of gold across the brow of the one was "Love," whilst across the brow of the other was "Sympathy."

Slowly mounting the ladder, with faces at first anxious and troubled, but later on radiant with hope and joy through the effort of climbing, were four human types.

There was the "lonely soul" who had never known much of life's blessings. She had lived a lonely life, uncared for and passed by on the earth, with little to cheer or to brighten the long, toilsome years of her existence, but amidst all her loneliness there had always been a little glimmer of hope and a longing after God; and she was there slowly mounting to the heights beyond.

Then there was the "struggling soul," who had only known the sear of toil and the sharp fight for existence. He had never known any help towards higher things. He had done his best though men often laughed at his efforts. On the earth he had tried to understand a bit about "religion" even, but he had never been able to grasp it and when he asked he received but little spiritual help. He had not been a "good" man as others were counted "good," though he had given up his own life to save his mate's when the crash rang through the mine, and it was a question of self or another—and self had been sacrificed for another's good—and he, too, was mounting the ladder!

Side by side with these was she whom the world had branded as "outcast"—she, whom the world had spurned as a nameless thing—she, who had been far more sinned against than sinning, and who had wronged herself to earn bread for an aged mother. Her motives had always been "best" as she understood "best," and her life had learnt its lesson though at a terrible price. She *loved*, and because her soul had responded to one little vibration of Love's mighty music, she had started on the eternal climb to the realms of purity and faith.

Then there was one who had always done wrong according to earthly judgment. He had always failed. The thing he hated, he performed, and that against which his soul had cried out in agony, he had constantly been guilty of. "Why could he never control himself?" had been his daily anxious thought—and on that life—the life on which men had written "failure," God had written "well done." He had *tried* and Infinite compassion had watched the struggling soul grow upward towards the Light.

At the visible top of the ladder, piercing through the veil was the radiant form of an angel, on whose face Peace and

Rest had made their eternal home. The arms outstretched, in almost human entreaty, and the delicately poised hands beckoned to those below to "come up higher." Over the Angel's brow was written in letters of crystal purity "Immortality."

And as the three human forms at the bottom still wondered and stood amazed, there rang through the silence of the night—"the Master hath said"—

"The first shall be last and the last first."

And the scholar—he who had ruled in the world of intellect, before whose wisdom men had bowed, and at whose voice all discussion had been silenced:

And the soldier, whose military genius had quelled peoples and built up empires, whose very name had become a synonym of power and might:

And the merchant, whose wealth had been the envy of all and whose position and influence had been made by gold.

These were at the bottom of the ladder.

They had never sought for sympathy, they had never craved for love, alone and fearlessly they had carved their way to the front, and pushing aside their fellow-men they had found their great reward. Each had gained his "whole world"—one of knowledge, the other of power, and the third of wealth, and in the process they had missed the way that leadeth unto Life.

Harold W. Whiston.

Love Thyself Last.

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger
To heights where he may see the world is fair.

Love thyself last. The world shall be made better
By thee, if this brief motto forms thy creed.
Go, follow it in spirit and in letter,
This is the Christ-religion which men need.

Selected.

THE SOUL'S CHRONOLOGY.

The soul's chronology, if we may use the metaphor, is based on observation of our spiritual sunrises:—

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

That an empire was founded or a prophet born may be of sufficient importance to decide the world's calendar, but for the soul such dates are of no consequence, it numbers its days by their fulness: its epochs celebrate deliverance from sin, or further revelations of God; its Golden Circles are formed by the meetings of love's arcs in the heavens of God's peace; great thoughts announce the completion of its eras, and its "centuries" are the developments of mighty and holy emotions.

We need to dwell upon these points of departure, milestones of progress in our higher life; to number those days in order that our hearts may recognise not only the progress made, but the guidance wherewith we have been guided. We need to look back to the days of our ignorance—early days, may we not call them?—and then to recall the illuminating flash, the flash that knew no time. We should gaze with reverence upon the "day" of our soul life when we really bowed our head before God, and arose consecrated to a service of which before we had known nothing.

Arthur Harvie.

CARNIVORISM & INTEMPERANCE

The Temperance world is at last waking up to the fact that carnivorism is so closely connected with the Drink Problem that the Food Reform Movement, as a potent factor in the work of combatting dipsomania, cannot be longer ignored. The following extract is from a significant article which recently appeared in the Journal of the Scottish Temperance League:—

"Vegetarian propagandists assert, and with much show of reason, that many of the prevalent vices of this age are directly stimulated, if not induced, by the eating of flesh-foods. It is claimed that animal food excites the nervous system, and unduly inflames the passions and lower propensities. It certainly *does* tend to promote the desire and apparent need for drinking, and thus actively induces the crave for alcoholic liquors.

"But another question which the matter of flesh-eating suggests to a few of us may be to the vast majority of readers so unusual as to be startling. . . . We must consider the case of those who are laid under contribution to supply our needs. And will anyone venture to deny that all the circumstances connected with the breeding and slaughtering of animals tend directly and almost inevitably to coarsen and demoralise to the point of brutality? . . .

"We must face facts as they are—*here and now*. Practical people everywhere will maintain that it is absolutely impossible to provide flesh for our tables without a large amount of suffering on the part of the animals—in transport and otherwise—and revolting labour on the part of those employed. This is so even when the most humane methods are observed, and even case-hardened butchers have been heard to declare that they could not face the slaughter-house 'without a stiff dram.' Strongly as we may deprecate this method of blunting the sensibilities, we must admit that it would be by no means the coarsest of their class who would feel its necessity. We would turn with greater revulsion from the man who could face these revolting duties in cold blood. The analogy between the killing of animals and the murdering of human beings seems very striking in this connection. It was urged as a powerfully redeeming feature in the case of one of the notorious murderers, Burke and Hare, that he could not go through with his atrocities until thoroughly intoxicated, while his companion was esteemed more fiend than human by contrast, because he could face his victims in his sober senses.

"Now, the question which seems to press for answer is—'Are we, as a Christian people, seeking to further the cause of right and of temperance in the world, justified in demanding that a traffic be carried on in our behalf which involves such demoralisation, such brutalising of the whole nature and being of those engaged in it? Can we, with smug complacency, face the fact that, to supply our tables with a certain kind of food, we are directly contributing to degrade and vitiate a large class of men and women (for over three hundred women are employed in the London slaughter-houses alone) whose daily avocation is so brutalising that the border line between felling an ox and stabbing a fellow-creature is almost invisible?'

"Readers of the account of the recent Aberdeen tragedy must have noticed the number of terms suggestive of murder which besprinkle it. 'Killing,' 'slaughtering,' 'butchering' are a few. Harron is said to have had an umbrage against Tastard, as first 'killing' man in the slaughter-house. We have to face the fact also that in demanding flesh-foods we are contributing largely to the *raison d'être* of the public house."

HOUSEHOLD WISDOM.

Baked Lentil Puddings.

Ingredients.—1-lb. Egyptian lentils, 2-ozs. ground rice, $\frac{1}{2}$ -lb. mashed potatoes, 1 large Spanish onion, 2 tomatoes, small piece of butter, pepper and salt, sage (if liked).

Method.—Make short pastry for crust by using 2-lb. flour, 8-ozs. butter, 6-ozs. albene, a little salt, and cold water. Rub the butter and grated albene into the flour to which salt has been added, add the water gradually, mix the whole into an elastic dough; roll out once and have in readiness for the puddings. Wash the lentils and cook slowly in enough water to cover them. When tender add the rice gradually, and let it boil up and thicken; fry the onion and tomatoes in the butter and add to the mixture, also the mashed potatoes and sage. Allow to cool a little and then add one beaten egg. Line several greased basins with the pastry ($\frac{1}{4}$ -in. thick), put in the mixture, cover with layer of pastry and steam several hours, and brown afterwards in a quick oven. The steaming renders the pastry more delicate and digestible than if only baked. Serve with tomato sauce or brown gravy.

Potato Milk Pudding.

Ingredients.—Potatoes, milk, a little butter, pepper and salt.

Method.—Peel and grate as many potatoes as will three parts fill a pudding dish, fill with milk, season with pepper and salt, and add a very little butter. Cook in a moderate oven for several hours, when the pudding should be rich and creamy. A little grated cheese and a Zetland biscuit eaten with this pudding make a delicious and nourishing luncheon or supper dish.

Nut Cakes.

Ingredients.—1-lb. white flour, $\frac{1}{2}$ -lb. hazel meal, $\frac{1}{2}$ -lb. castor sugar, $\frac{1}{2}$ -lb. walnut meal, a pinch of salt, cold water to mix.

Method.—Sift flour and sugar, add the nutmeal and salt, and make into a stiff dough and place in tablespoonfuls on a greased or floured tin. Cook in a rather quick oven until a rich brown. They should have a rocky appearance. They are a very suitable accompaniment to fruit salads.

Creole Pudding.

Ingredients.— $\frac{1}{2}$ -lb. bread crumbs, 6-ozs. castor sugar, 4-ozs. cocoanut meal, 3 eggs, $\frac{3}{4}$ -pt. milk (rather less), 2-ozs. butter, grated rind and lemon.

Method.—Warm the milk with the butter, sugar, and lemon rind, and pour it over the crumbs and cocoanut. Break in the yolks and beat all together. Mix in lastly the stiffly beaten whites. Brush a mould with warmed butter and dredge in sugar and flour mixed in equal quantities. Nearly fill the mould with the mixture. Cover with buttered paper and steam 3 hours. Turn out, pouring over the sauce.

Sauce for Creole Pudding.

Ingredients.—3 large tablespoonfuls grated pineapple, juice of 1 orange, 1 $\frac{1}{2}$ -ozs. potato flour, 3-ozs. castor sugar, 1-pt. water.

Method.—Rub the flour smooth in the orange juice, boil the other ingredients, and stir in the liaison. Add colouring if desired.

Cocoanut Crisps.

Ingredients.—1-pt. white flour, 1 desiccated cocoanut, 4-ozs. castor sugar, pinch of salt.

Method.—Sift flour, add the salt and mix well with the desiccated cocoanut and sugar. Add as much cold water as will make a stiff dough, then roll out very thin, cut into any shape preferred, and bake in moderate oven. Walnut meal or hazel meal may be used in place of the cocoanut. These are suitable to eat with soft puddings or stewed fruit.

Plain Boiled Crust for Puddings.

Ingredients.—1-lb. flour (white or brown), 5-ozs. butter, 2-ozs. tapioca, a little salt.

Method.—Soak the tapioca 2 hours, in a little milk, previously. Rub the butter in the flour and add the soaked tapioca and salt, and a little more milk or water to make a light dough. This is the foundation of either sweet or savoury puddings, or crust or jam roll. It needs 3 hours' boiling or 4 hours' steaming.

Lottie Bardsley.

ANNOUNCEMENTS.

WANTED, the names of Medical Men at home and abroad who regard flesh-food as being neither necessary nor beneficial, and who are prepared to treat their patients upon vegetarian lines. These names will not be published and are only required to enable the Council of The Order of the Golden Age to supply information to the numerous enquirers who are desirous of finding vegetarian physicians near the localities in which they live.

* * *

WANTED, the addresses of Hotels, Boarding Houses, Restaurants, and Apartments, where Vegetarians will be welcomed and properly catered and cared for. These are required for insertion in a Register which is being made at the Headquarters of The Order, so that enquirers may be able to receive information concerning where they can find accommodation when visiting cities and Towns where they are strangers. Proprietors of such establishments will oblige by stating if they are vegetarians or not.

* * *

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

* * *

Members of The Order and subscribers to *The Herald* will please note that all subscriptions fall due in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for minimising the work of Headquarters, and will therefore be ready to forward their subscriptions without special application being made.

* * *

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

* * *

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

* * *

All members of The Order and fellow-workers in the Food-Reform cause are invited to send the names and addresses (with occupation) of all abstainers from flesh, whom they know, so as to help the Council in forming an International Directory of Food-Reformers.

* * *

Members who wish to obtain back numbers of *The Herald* for distribution at meetings, etc., can have the same at 5/- per 100, carriage paid, as we have a few hundreds of certain issues on hand. Judicious distribution of copies of this journal to persons who have been interested by lectures or by addresses, have often been found to confirm the impressions made, and to lead the recipient to become an avowed Food-Reformer.

* * *

Winter Meetings. The Council are prepared to send one or more speakers to address good meetings that may be arranged throughout the country. Any Member wishing to arrange a meeting during the Winter should write to HEADQUARTERS—previously obtaining, if possible, an invitation from some Church, Literary Society, or Y.M.C.A., &c.

* * *

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.

* * *

This Journal is now supplied regularly to nearly a thousand Public Institutions in this and other lands—such as Free Libraries, Institutes, University Colleges, &c.

* * *

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

* * *

Member's Badges can be obtained upon application as follows:—

Gold Letters, O.G.A. (15 ct.), on 9 ct. pin. **TEN SHILLINGS.**
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NATURAL, HYGIENIC AND HUMANE DIET.

By **SIDNEY H. BEARD.**

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

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

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

A FEW PRESS OPINIONS.

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

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

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

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

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

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

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

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

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

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

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

Orders should be sent to

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

N.B.—The American edition is published at 50 cents. Friends in the States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Four copies will be sent post free in exchange for a one-dollar greenback. *No coins, please!*

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