

THE HERALD OF THE GOLDEN AGE.

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

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

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

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All Official Correspondence in connection with the general work of The Order of the Golden Age should be addressed to the Hon. Secretary. If letters are addressed to the Editor delay may occur in the acknowledgment, as he is sometimes away from Headquarters.

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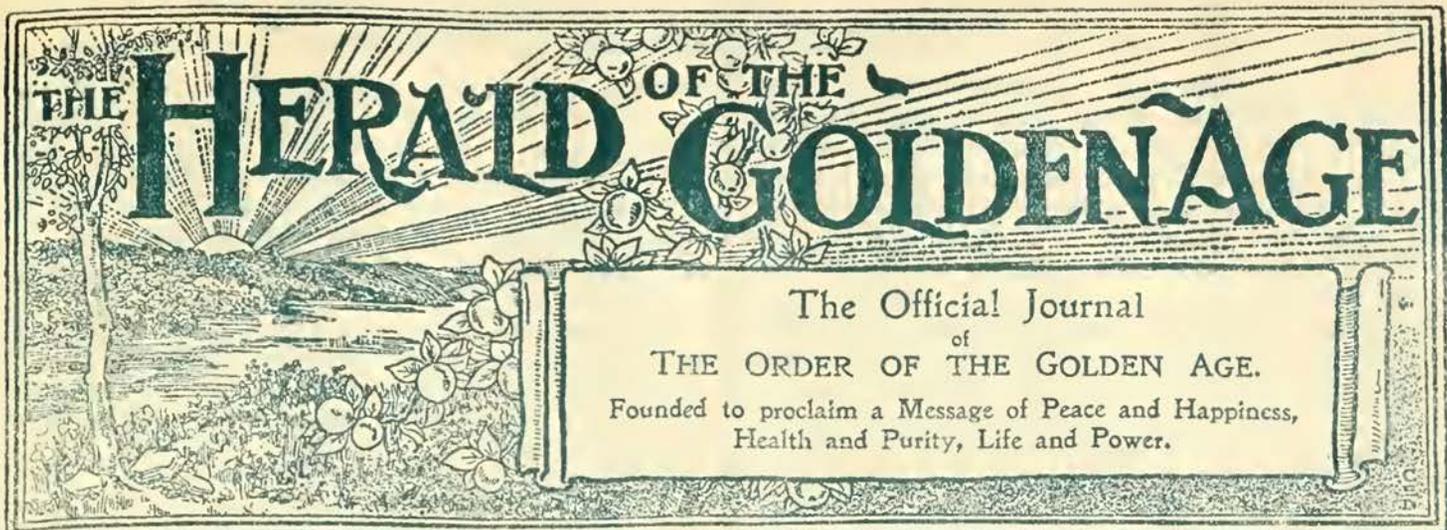
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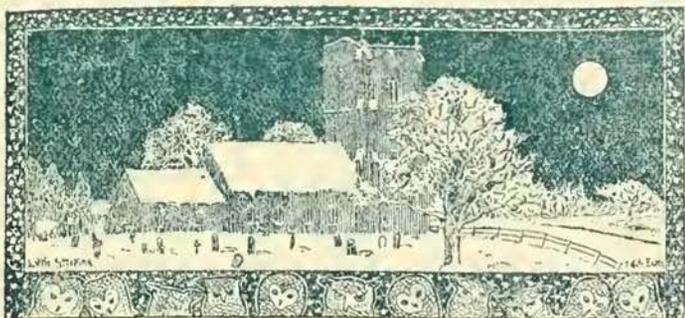
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Vol. 8.—No. 12. [Entered at Stationers' Hall]. DECEMBER, 1903. [Published Monthly]. ONE PENNY.

The Festival of the Christians.



Christmas is coming! The hour for celebrating the advent of Him who came to establish Universal Peace and Goodwill is again at hand!

Our annual epidemic of spasmodic altruism and of reckless generosity will once more become apparent, and a numerous portion of the human race will soon be busily engaged in strenuous efforts to manifest beneficence towards all and sundry, by bestowing gifts where they think such may be needed and also where they know them to be quite superfluous.

And it is well that these symptoms of benevolent intention—transient and strictly anthropocentric though they may be—should become evident.

For they disclose the fact that our hearts are inclined to beat true to the Christmas-tide Ideal, even though our spiritual perception has become so defective that we do not apprehend the tragic pathos of many things that are taking place in our midst, or realize the superficiality of our religious sentiment, the worthlessness of much of our humane diletantism, and the illogical limitation of our compassionate outpourings.

But, in these days of progressive thought and growth of humane sentiment, ought we not, as a Nation, to pause and consider whether the prevalent method of celebrating the incarnation of our Messiah, is not, in some respects, as unreasonable and unspiritual as are our conventional mental conceptions concerning his message and his life-work.

He came to redeem the world from transgression and suffering, by revealing Truth and the blessedness of obedience to the Divine Will; to proclaim the supremacy of Love and Gentleness, Spirituality and Mercy.

Yet the anniversary of his birth is signified by obtrusive manifestations of disregard for the Creator's intention that we should eat of the fruits of the Earth and exist as non-carnivorous beings (as evidenced by our physical structure); also by the infliction of pain and death upon untold millions of God's creatures, in order that their corpses may constitute an unholy banquet for the thoughtless multitudes of Christendom.

He came to preach a religion of Peace and Harmlessness, and to herald a Golden Age when amity should reign in place of enmity, and the groaning of Creation should cease.

Yet his professed followers make ruthless war upon almost every sub-human race which cannot escape their murderous hands. Instead of manifesting beneficence towards their earth-mates—as might have been expected—they regard it as their prerogative to exploit, or rob, or kill any fellow-mammal whose shape or mode of mental communication happens to differ from their own. And especially is this so at Christmastide.

Without pausing to consider whether these less fortunate inhabitants of our planet—who were apparently in possession before men came to share their tenancy—can feel pain, and suffer just as we do ourselves, or whether they possess any rights as sentient and intelligent beings, they send leaden bullets into their vitals, plunge knives into their throats, and drive pole-axes through their skulls with callous indifference and heartlessness.

From every part of the world, during the coming weeks, will vast numbers of these victims of human tyranny and barbarity be conveyed by cattle boat and train to the centres of 'Christian' civilization.

And their sorrowful journey, often accompanied by the indescribable horrors which overtake such living freights at sea when storms arise, will be followed by brutal executions, by the outpouring of rivers of blood, by groans of terror and despair, by cries of anguish, and by agonizing death-throes.

At our 'model abattoirs,' at Deptford, the animals who are condemned to be butchered in order to make a Christian holiday, will literally quake with fearful anticipation as they see their companions taken from their side, one by one, and dragged to a cruel death at the hands of brutalized and over-worked executioners.

With staring eyeballs and despairing hearts, will they watch the awful process of killing and disembowelling, as it goes on before their very eyes, knowing that their turn is soon coming. And every cry of agony which reaches their ears as the axe descends in the wrong place, or crashes its way through some eye or nostril, as often takes place, will awaken an awful response and dread within them.

And these barbarities will be enacted in Christian England in the year of our Lord, 1903, and will constitute a part of the Christmas celebrations.

And these bloody sacrifices which so disgrace our religion and our humanity, and which are offered up on the unholy altar of degenerate human appetite—the modern Moloch—will involve the death of millions of sentient victims, who love their lives and dread the knife just as we do.

Yes, great as these figures may seem, *by millions* will they be massacred, to make toothsome though unnatural and injurious food for the carnally disposed devotees who will throng our Churches and Chapels on Christmas morning and sing with thoughtless enthusiasm about:—

"Peace on Earth and Mercy mild,
God and sinners reconciled."

Truly, a sorry sort of *Peace* and *Mercy* is this which prevails amongst us;

And an equally dubious type of Reconciliation, which permits unchallenged such violation of a physical law of our being—for we are created *frugivorous*—and of the moral law of 'Love'—for this holocaust of suffering is totally *unnecessary*.

And the Angels are supposed to look down upon it all with holy joy, and to enter into the spirit of these Christmas 'festivities'; to watch with complacency the terrible scenes enacted in the slaughter-yards of Chicago and Kansas, and a thousand other cities and towns throughout Christendom.

And there are doubtless many amongst the unreflecting multitudes who could even bring themselves to imagine that these celestial ones enter into sympathetic relations with those who perambulate the streets of our provincial towns, during the few days preceding Christmas, when the frightful slaughter is over and the butchers' shops are crammed with fat-laden carcasses which have been hideously decorated with garlands and flags: that they share the hilarity of the gaping crowds of ghoulish human beings who gloat over the coming banquet and feast in anticipation upon the bloated corpses that obstruct the pavement, or stare with imbecile pleasure at the sightless eyes which protrude from ghastly heads that have been ruthlessly flayed.

Surely the measure of delusion which enables us to consider such a celebration as this to be acceptable to the God of Love, and in harmony with the real spirit of

Christianity, might almost justify the decoration of our Churches with offerings in the form of slaughtered animals.

Why, from a sense of æsthetic squeamishness, stop short at mere holly and mistletoe? If the *living* Temple of God may, in honour of the Advent, appropriately be made a receptacle for such offerings, after the blessing of the Almighty has been duly invoked, why not these other Temples?

Why should such a suggestion as this seem sacrilegious? Is the Temple which is "not made with hands" of less account than that constructed by human labour of inanimate stone? Or is the one dedicated to Idol-worship and the other to God?

Is there any cause for wonder that our spirituality is at such a low ebb; that we are floundering in a slough of materialistic agnosticism and nescience; that we are in bondage to disease and the fear of death; that the barrier which separates us from the spiritual world is an opaque wall instead of being a transparent veil; that the angels and ministering spirits of the higher spheres, either cannot, or will not, visit and commune with such a carnal race of beings; that genuine spiritual experience and conscious realization of the Divine Presence and Influence, are so rare amongst us that such things are scarcely ever mentioned in our Churches, our homes, or by our religious teachers; and that one of our most eminent Churchmen has even publicly declared his conviction that he saw no hope for religion save in a new revelation?

Has Christianity had a fair chance amongst us—even supposing that it had not been emasculated and misrepresented?

Need we be surprised that so little headway has been made against this flood-tide of carnality which is sweeping so many of our contemporaries into the maelstrom of a merely sensual life, or into untimely graves?

Handicapped as it has been ever since the dawn of the Dark Ages, by the dominance of priestcraft, bigotry, misconception, and the purblindness of many official representatives, could it have been expected to bring about the evolution even of such saints as it *has* produced?

And what might it not have done for our poor sin-cursed world if this 'rock of offence,' this 'cause of stumbling,' had not obstructed its operation?

Followers of Christ! It is our privilege to labour for the humanisation of Christendom; to plead for a more rational conception of the Christian life; to proclaim the fact that obedience to the Will of the Supreme Law-Giver is essential to human welfare and happiness.

Let us, when this waning year is passing, and the New Year is being ushered in, unite in dedicating our time and strength, as far as our social obligations will permit, to this high endeavour!

And if the coming year should prove to be the last one of our present life upon this Earth, it may, if we are faithful to our convictions and ideals, be the most fruitful year we have ever spent.

Sidney H. Beard.

[This article is reprinted as an envelope-sized pamphlet. Copies can be supplied for distribution amongst those who frequent our Churches, or for enclosure in letters, at the rate of 2s. per hundred, post free.]

Mental Science.

Some Affirmations and Meditations for Promoting Mental and Physical Health.

It is Natural to be well in Mind and Body!

Good mental and physical health are mine by right. The laws of Nature, which are also the laws of God, if duly obeyed, make and keep me well. The power of health is even now at work within me, striving to make me strong, useful and happy. Sickness and pain are symptoms of the efforts of Nature to keep me well: they are also warnings of erroneous habits which I must discover and change. What can I do to co-operate with these beneficent efforts to make me strong?

Strength flows into all Receptive Minds!

Strength is everywhere; I cannot elude its presence. It is in the air I breathe, in the sun's rays which warm me, in the food I eat, in the Love and Wisdom which called me into being and momentarily uphold me. "Underneath are the everlasting arms." I am sustained by the divine Omnipotence: "They that wait upon the Lord (by obeying the spiritual and natural laws of well-being) shall renew their strength." I will receive strength of mind and body: I will open heart and mind to its inflow: the strength which is all around me shall be *in* me, and become my own: I will "be strong and of a good courage": I spurn the thought and fear of weakness. Gradually, as by disposition of heart and purification of body, I become more and more receptive, I receive an ever-increasing supply of strength from its never-failing source; I will grow stronger and healthier every day.

Don't worry. Try Sunshine!

There is no need for me to worry: I cannot escape from the Divine Providence which operates through unchangeable laws. All apparent evils are over-ruled for real good. Life is a character-making business, and through the stress of life all things tend towards lasting manhood and the truest happiness. The cares of past years now seem trifling and unworthy of the serious attitude in which they were regarded, and the cares of the present, in the near future, will become insignificant.

I will eat each day my daily bread in thankfulness; do each day's work dutifully, and lovingly, in the sure security that all is, and all will be, well with me. No longer shall worry depress and make me weak in mind and body. If the nights are dark, sunshine comes in the morning—the brightness of the sunshine shall enter into my inmost being. I will bask in the sunshine of Divine Love; I will be glad, happy, and cheerful, and radiate sunshine wherever I go. I will have the sunshine which faith gives, and not be afraid.

I will do as I would be done by!

To do unto others as I desire they should do unto me is the Golden Rule of life. Obedience to this rule will give me peace of mind and make me a happy and useful citizen. This law is the true basis of society: only when I lovingly obey it can I live on really social terms with my fellows. I will not trouble myself about other men's duty to me: I will think only of doing my duty to them: I will not blame others for what seems to come amiss in life—I will search myself and see wherein I have deserved what has come, for I shall certainly find some fault in myself.

I will not only do to men as I desire them to do to me; I will also obey the same law in respect to Nature. I desire Nature to supply my demands, so will I fulfil the demands of Nature by obedience to her beneficent laws—thus I will be on good terms with my Creator, my fellows, and Nature, and as a consequence be healthy in spirit, mind and body.

"There is no Death!"

My body is not me: I am spirit clad in flesh—here upon earth but a short period as part of my spiritual journey. When I have gained all that is spiritually necessary for me I shall lay aside my earthly body, that by which I am in touch with this world, and pass on into the spiritual realms to deeper experiences and keener joys. Death, as the process of birth into the spirit-world is called, will not change me: I shall live more fully and possess all that is really me—my love, my thought, my desire and power to serve. So-called death is part of a great life-process, then why should I fear its approach? I live: I cannot die.

I will do my Utmost for the Highest!

I will do my utmost for the Highest: I will not live meanly or basely: I will keep the noblest ideals ever before me, and shape my desires, thoughts, and actions according to their inspiration. Money may serve me, but I will not serve it: pleasure may fall to my lot, but I will not be its slave: the good things of the world may be offered me, but I will not accept them if their acceptance involves the loss of my manhood's integrity. Mine shall be a strenuous life of high aspiration and noble achievement. Divine Love and Wisdom shall rule me and plant the high principles of the Kingdom of God within me. I will that my desires be purified, my thoughts be holy (*i.e.*, healthy), and my actions clean. I will strive to keep my body wholesome, that it may be a fit temple of the Holy Spirit. I will eat the simplest and cleanest foods and breathe the purest air to this great end. My life shall be devoted to the service of God and man.

Charles A. Hall.

Scientific Religion.

Our thoughts are moulding unmade spheres,

And like a blessing or a curse,
They thunder down the formless years
And ring throughout the universe.

We build our futures by the shape
Of our desires and of our acts,
There is no pathway of escape;
No man-made creeds can alter facts.

Salvation is not begged or bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless thought,
And leaned upon a tortured Christ.
Like shrivelled leaves, these worn-out creeds
Are dropping from Religion's tree;
The world begins to know its needs,
And souls are crying to be free.

Above the drone of creeds, above
The blatant voice of braying doubt,
Man hears the still, small voice of Love,
Which sends its simple message out.
And clearer, sweeter, day by day
Its mandate echoes from the skies:

"Go, roll the stone of self away,
And let the Christ within you rise."

Ella Wheeler Wilcox.

The Mystery of Sleep.

Your body is not your real self. The power that moves it as you will is your spirit. That is an invisible organisation quite distinct from your body. Your spirit (your real self), uses your body as the carpenter does his hammer or any tool to work with.



It is the spirit that is tired at night. It is exhausted of its force, and therefore, unable to use the body vigorously. The body is really, then, as strong as ever, as the carpenter's hammer has the same strength when his arm is too weak to use it.

Every thought, though unspoken, is something that goes to that person, place, thing, or locality on which it is placed. Your spirit, then, during the day, is sent forth in a thousand, perhaps ten thousand different directions. When you *think*, you *work*. Every thought represents an outlay of force. So after sending out force for sixteen or seventeen hours, there is not at night sufficient left in or near the body to use it. The body, therefore, falls into the condition of insensibility we call sleep.

Sleep is a process, unconsciously performed, of self-mesmerism, and as the mesmeric operator wills another into unconsciousness, so do you nightly will yourself, or rather your body into a state of insensibility.

Your spirit has senses like that of the body, but far superior. It can see forms and hear voices miles away from the body. Your spirit is not in your body. It never was wholly in it; it acts *on* it and uses it *as an instrument*. It is a power that can make itself felt miles away from your body; it can travel when your body is in the state called sleep.

One half of our life is a blank to us; that is the life of our spirit when it leaves the body at night. It can go then to countries far distant and see people we never know in the flesh.

Sleeplessness means simply that your soul cannot leave its body. You cannot get healthy sleep at night unless your spirit does withdraw from its body.

It is done by first placing the body in a state of as complete rest as possible, involuntarily staying all thought in every direction—towards persons, places, things, plans or projects—useless frettings over cares, great and small, and the mind made as near a blank as possible.

If you fall into the dangerous habit of fretting, your spirit may fret upon going from its body at night as when using it in the daytime, or, if you are of a quarrelsome disposition, it may be quarrelling, fighting, and hating all night, and so return to its body without any strength to use it; because all quarrelling if only in thought is constantly using up force.

It is for this very reason dangerous and unhealthy

“to let the sun go down on your wrath”; that is, to have in mind just before the body's eyes close in sleep, the recollections of the persons you dislike, and to be then engaged in sending malevolent thought to them. The spirit may keep up the process after it leaves the body. To hate is simply to expend force in tearing yourself, your spirit, to pieces. Hate is a destructive force.

If you suffer from sleeplessness it will be a help to you to say to yourself “I am going to sleep to-night, I am sleeping. I demand of the Supreme Power help to sleep.” Then you are making the spiritual conditions to draw to you elements of rest at night.

Try not to carry your business to bed with you. Think of *rest* and *sleep* when you retire. Some active minds so soon as their heads touch the pillow commence working, planning, fancying, speculating, wondering, or worrying more vigorously than ever. The mind insists on living in the *physical* when it should be in the *spiritual*.

If possible change your room when you suffer from a succession of sleepless nights; change, if you can, temporarily, your place of residence.

If you wake at a certain hour for several nights in succession, don't let the idea fasten on you that you must the next night wake at that hour. Say, “I *must* sleep through the time.” Don't let that miserable idea that your sleep must be broken rule you.

If there are other persons in the house who are similarly wakeful, and with whom you are in any degree of sympathy, you are liable to wake as they do from the action of their mind on yours. In such case you must either remove from their immediate presence, or induce them to set their mind in the same current as yours.

We are, in substance, two individuals every twenty-four hours, one having but the vaguest knowledge or acquaintance with the other. We live daily in two worlds, close together as regards space, but widely separated by the gulf of unconsciousness.

We have a material memory which will not write down our spiritual existence. We also have a spiritual memory that will not write down our physical existence.

One of our lives is a life in physical things with the physical body. The other is a life of spiritual things with the spiritual body and senses. For, as Paul says: “There is a natural body and there is a spiritual body.”

Sleep is not always rest. The disturbed, anxious, fretting or angry mind goes, on the body's losing its consciousness, to a realm of disturbances. Similarly, if the mind dwells on disease, it brings only the thought and element of disease to the body.

Let your mind, then, before going to sleep, be on the thought of health. If the body is in any way ailing,—Say in thought, “It is only the instrument that I use that is ailing. My spirit and spiritual body are well. Therefore, it must during sleep send my physical body health.” Say this to yourself every night, and if immediate relief does not come, remember that you have a lifetime of error in thought to contend with, so that your growth out of this must be gradual, and that the good results from such growth will be sure and lasting. **Prentice Mulford.**

A Talk with the Children.



"Tell us a story!" the children said, as they clustered around me in the gathering twilight. They were tired of running races and playing at horses in the old home garden, and so, exhausted and silent, they nestled close to my arm-chair, their arms around my neck, and their little hands in mine.

So I told of white-robed knights who rode abroad redressing human wrongs, of the strange customs and peoples of far-off lands, and of the little black children who romped all day 'mid the flowers that grow 'neath a tropical sun.

With rapt faces the children listened while I drew word-pictures of the great deeds done by the heroes of ancient and modern times. "And who was the greatest knight that ever lived?" asked golden-haired Alice, that little hero-worshipper, who must always have something or someone to love and idolize.

The question puzzled me; I knew not how to answer it, but while I paused the quiet stillness of the summer evening was rudely broken by a shrill, piercing cry—the cry of an animal in pain. Wildly we flew to the spot from whence those piteous shrieks arose, and found they proceeded from a deep hole in the adjoining wood, where a frightened hare was held fast by the leg in the cruel jaws of a steel trap. I released her, and closing the trap tightly, threw it far away into the broad stream which flowed silently through the wood.

The children clung to me, their tearful faces mutely asking "Why are these things? Are there no white robed knights to-day who will stand up for the weak and the helpless?" I clasped their little hands in mine, and answered not, but led them gently to the chamber where they slept, and soon all their sorrows and wonderings were forgotten while they roamed together in God's beautiful Garden of Sleep.

I returned to my arm-chair and my musings. The stars came out one by one in the deep blue sky. I dreamed of the glories of those far-off worlds, where races of unknown beings live and love, and perhaps die as we do. I revelled in imagination over the planets where practically there is *no night at all*. I saw the sun in one of those worlds go down in gorgeous crimson, while from behind a low range of hills on the opposite side another sun rose *at the same moment* in clearest green. Oh, worlds of matchless loveliness, what marvellous colourings are yours! I have seen the sun set among Alpine peaks, and rise over the crystal waters of Niagara—but what are these sights compared to the splendours which are daily witnessed by the dwellers in double-sunned planets? Students of astronomy tell us that such worlds exist, and may they not be those regions in which the Scriptures declare "there shall be no night there!" If there be no night there, let us also hope there is "no more death, neither sorrow nor crying, nor any more pain."

But the children's questions came back to me—"Who is the greatest knight of all, and are there none now who

will stand up for the helpless?" I thought of the timid, terror-stricken hare, caught to provide some Christian's meal, and how I had broken the law of a Christian land by trespassing in a wood somebody proclaimed to be his, and releasing a dumb creature some Christian professed to own.

I cannot say who was the greatest knight of all; whether it was the Buddha, or the Christ, or whether these two Glorious Ones were one and the same, only descending to the earth at different times in its most chequered history? I know not—but one thing I am sure of, and that is that all this cruel killing of animals for food is entirely opposed to the principles of mercy and tenderness taught by those Holy Prophets of old.

Yes, yes, children, there are some now who will stand up for the helpless. There are, to-day, men and women filled with the spirit of love to all that lives and suffers. White knights are they, whose lips are undefiled with the blood of slain beasts, who fight not with lance or sword, but with the weapons of a self-denying example, and a life lived in the service of those lowly beings who are our sub-human fellow-creatures, children like us of the same Father, and destined to reach higher spheres of consciousness and experience.

Many in our day are awaking to a sense of their responsibility towards the dumb creation, but on none perhaps has the Light fallen more intensely than upon the "knights" of The Order of the Golden Age, whose great mission in this world is to "go forth redressing sub-human wrong."

May their mission prosper, and their Order spread until the Earth shall be filled with mercy and tenderness (the true Righteousness) as the waters cover the sea!

Kate Cording.

Kinship.

I am the voice of the voiceless,
Through Me the dumb shall speak,
Till the deaf world's ear be made to hear
The wrongs of the wordless weak.
From street, from cage and from kennel,
From stable and zoo, the wail
Of my tortured kin proclaims the sin
Of the mighty against the frail.
Oh, shame on the mothers of mortals,
Who have not stooped to teach
Of the sorrow that lies in dear, dumb eyes,
The sorrow that has no speech.
The same Force formed the sparrow
That fashioned Man, the King:
The God of the Whole gave a spark of soul
To furred and to feathered thing.
And I am my brother's keeper,
And I will fight his fight,
And speak the word for beast and bird,
Till the world shall set things right.

Ella W. Wilcox.

THE LANGUAGE OF THE FUTURE.

Speech, whether by written or spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it—however little we believe it—telepathy, theoretically, is the next stage in the evolution of language.

Professor Henry Drummond.

Editorial Notes.

All our Members and Friends are invited to send copies of this Journal, instead of Christmas cards, to their relatives or acquaintances whom they think may be helped by its perusal.



Upon receipt of lists of names and addresses (together with the sum of 1½d. for each copy), the Magazine will be enclosed in our large envelopes, and addressed and posted by our Staff at Headquarters. A small slip bearing the words, "With the Season's Greetings from" will be enclosed after the name of the sender has been inserted—if so desired.

The Council trusts that a *heartly response* will be made to this suggestion, as by this means *The Herald* will become more widely known, a large number of converts will be made to our Humane Ideals, and blessing will be brought into many homes. This method of sending "Christmas Greetings" will probably commend itself as being far more *sensible and beneficent* than the dispatch of the conventional pictorial missives.

Our readers will oblige by sending in their lists as *early as possible* in December, so as to lessen the extra pressure of work which will be thrown upon our Staff of devoted workers.

The complete volume for 1903 will be ready early in the month, for presentation to individuals or Institutions as Christmas gifts. They are being bound in art blue cloth with white letters, and look *very artistic*. This volume is probably the best that has yet been published by The Order, and our Members should secure a copy, even if only for the purpose of lending it to enquiring souls.

* * *

Our Winter Campaign.

A successful series of evangelistic meetings has just been completed by the Rev. J. Todd Ferrier. He has addressed thirty-five meetings in various provincial cities and towns as a Travelling Lecturer for "The Order of the Golden Age;" and he reports the manifestation of genuine and sincere interest in the humane ideals of our Movement. It is hoped that many converts have been made, and that many of our comrades have been encouraged to put forth more zealous and courageous efforts for the furtherance of our Cause.

I hope to give addresses in the Cairn's Memorial Hall, St. Peter's Road, Bournemouth, on November 30th; in the St. Michael's Institute, Poole Road, Bournemouth, on December 1st; in the Lecture Hall, Avenue Congregational Church, Southampton, on December 2nd; and at "The Higher Thought Centre," 10, Cheniston Gardens, Kensington, on Monday, December 7th.

Other meetings will be arranged in the early spring, particulars of which will be published in our next issue.

Our Members are invited to supplement these official efforts by lecturing or speaking upon the Reform and Ideals which we advocate, during the winter months. And I would ask those who do so to send me particulars, so that the meetings may be duly notified in this Journal—for I find that many such efforts are made, concerning which no information is sent to Headquarters until the meetings are over.

Humanity in Dress.

Inquiries from humanitarians often reach me for information concerning substitutes for skins and furs, kid gloves, and leather boots, etc. Those amongst our readers who wish to manifest a consistent loyalty to the Humane Ideal in this matter as well as in connection with diet, may be glad of the following information:—

The best substitute for fur at present on the market is Caracul cloth. It is now made in white and black, and will probably soon be produced in the various fur-coloured tints. If the finest quality is purchased (costing about 12s. 6d. per yard), it has a far richer and more "dressy" appearance than the best astrachan. It also possesses the advantage of being porous, and consequently less stuffy and unhealthy; it is also much lighter and yet it produces equal warmth.

The white Caracul makes a splendid trimming for opera cloaks and the collars of children's mantles.

* * *

Substitutes for Leather Gloves.

There is not the slightest necessity now-a-days for anyone to wear leather, kid, or suede gloves, for many substitutes are upon the market which are far superior in every way to those which are made from the skins of animals. Messrs. Dent have produced imitation reindeer gloves, both for ladies and gentlemen (at about 1s. 6d. to 2s. per pair respectively), which are equal in appearance and colour to those made of the real skin, (which cost three times the money)—and for durability they are superior in every way. Imitation suede gloves, which cannot be distinguished from the real ones, can be purchased at about 1s. per pair at many good hosiers and glove shops. In addition to these, a large variety of gloves are made in golden-tan cotton, silk and vegetable fibre; and those who have once used these up-to-date articles of dress will not experience any desire to encase their hands in skin gloves, even though their choice is not the result of humane sentiment.

* * *

Leather Boots superseded.

Although the use of leather boots does not directly involve any slaughter of animals—for immense quantities of skins are available from creatures (such as horses, etc.) who die natural deaths or have to be destroyed for humane reasons, to say nothing of the vast quantities of hides which are a waste product resulting from the wholesale slaughter of animals for food purposes—there are many humanitarians who prefer to encase their feet in boots made of other substances. Those made by the "Sochon" Co., of Camden Town, London, cannot be distinguished from ordinary boots which have been polished with blacking. They are cool and soft, and apparently quite as durable as leather boots.

I always make it a practice to have these on my feet when addressing an audience upon "Humanity in Diet," so as to be able to extinguish promptly, by the exhibition of a practical object lesson, the objections of the ubiquitous individual who generally pops up upon such occasions with the triumphant question, "What about our boots?"

A splendid material for the soles of boots and shoes can now be obtained, made of compressed vegetable fibre (cellulose) known under the name of "Wolft." It is very light and durable and resists damp well, and makes a capital shoe when a canvas top is added; it can be obtained in various thicknesses by bootmakers either direct from The Velvrl Co., Ltd., 29, New Bridge Street, E.C., or from any wholesale house dealing in shoe trade requisites.

How to Avoid Appendicitis.

Now that Appendicitis has become a fashionable disease and so many persons live in constant dread of it, I feel that it may be well to state some facts which have recently come to my notice. They are as follows:—

Dr. Championner, of the Academy of Medicine, Paris, is reported by the *Lancet* to have declared that "every day more confirmation is forthcoming of the idea that it is the abuse of a meat diet that is the principal cause of Appendicitis. In those countries where the natives eat very little meat, as in Brittany, the disease is very rare. In England and the United States where a great deal of meat is consumed, Appendicitis is four times more prevalent than in Paris."

My colleague, Dr. Robert H. Perks, M.D., F.R.C.S., has had over twenty years' practice in the medical profession and has been Superintendent of two large Hospitals, and he cannot remember a case of an abstainer from animal food having this disease.

Dr. Josiah Oldfield, of the Lady Margaret's Hospital at Bromley, and Harley Street, London, who has been a Food-Reformer for twenty years, and an active worker amongst vegetarians all over the United Kingdom, reports a similar experience; as also does Dr. C. H. Harris, of Kilburn, who has had a long career as a medical man.

* * *

Ministerial and Journalistic Evidence.

Similar testimony is given me by Rev. James Clark, of Salford, who has been a public advocate of abstinence from flesh-food for more than half a century. He states that "I have not known any vegetarians have Appendicitis."

The Editor of *The Herald of Health*, who has been working amongst vegetarians for nearly twenty years, has never heard of a case of Appendicitis amongst them. And Mr. S. Booker, of Torquay, who has lived as a vegetarian for twenty years, reports a similar experience in writing to that Journal.

These experiences are more than coincidences, and I believe they will be corroborated by veteran Food-Reformers all over the world. In my own period of active service in this work, extending over nearly ten years, I have never known of a case amongst those who live on fruitarian diet—and my editorial position has given me exceptional opportunities of hearing of such cases if they existed.

Let me, therefore, invite our readers to make these facts generally known: so that those who are in danger of suffering under the surgeon's knife because their bodies have become impregnated with morbid matter (through eating the corpses of animals) which outraged Nature seeks to eliminate by the formation of abscesses filled with pus, either in the vermiform appendix, or elsewhere in the human body, may be saved from pain, and perhaps from death, by a reformation of their diet and by the adoption of natural and hygienic habits of living.

* * *

The Vivisection Libel Suit.

The sympathy of all humane persons will be extended to the Hon. Stephen Coleridge, on account of his having been mulcted in heavy damages through his failure to substantiate by expert or professional evidence

his public statements concerning the vivisection of a dog at University College without complete anaesthetization. His two eye-witnesses were only cultured and disinterested women. Against them was a formidable array of scientific vivisectors with letters at the end of their names. The result was as might have been expected.

The public will draw their own conclusions concerning the issues involved in this trial; and I feel sure that a large percentage of those who read the reports of the proceedings will feel more determined than ever to fight this iniquitous system of animal immolation until it is suppressed by Law, and is regarded as a criminal offence upon Earth—as it already is in Heaven.

The vivisection fraternity will, doubtless, rejoice that one of their leading antagonists has made an unwise move and has exposed himself to a flank attack. But this battle is not ended yet, and the anti-vivisectionists are going to win in the end, notwithstanding the *esprit de corps* of those who wield the scalpel and the red hot cautery.

That the daily Press does not altogether regard the outcome of this trial as a crushing blow for the Anti-Vivisection Cause is evidenced by the following extract from the long leading article in the *Daily News*, of Thursday, November 19th. It has been followed by numerous letters of sympathy with the defendant and his co-workers, some of which are written by medical men who challenge the dogmatic position and some of the utterances which were made by the vivisectors who gave evidence.

In such a conflict of evidence, who shall decide? We can only say that the whole admitted details of the operation—the laughter of the students, the throwing down of the unhappy animal after the operation, the careless indifference of all concerned—throw no favourable light on the state of the mind and morals produced by scientific study under modern conditions. But the really serious issue was evaded by the verdict. It was admitted by the plaintiff that the dog had been vivisected twice before—by Professor Starling. Its pancreas had been removed at the first operation, and the effects examined at the second. But here is a third operation by Dr. Bayliss to illustrate the secretion in the gland. What are we to think of this subjecting a dog three times to the vivisector's knife?

Let us grant for the moment that man has the right to make use of animals for experimentation in the means of alleviating human suffering and saving human life. But surely there must be some limit to this right. Has it not been reached in such a case as this? Here is an animal which worships and trusts mankind with an unreasoning fidelity. The dog may almost be said to have surrendered himself into our safe keeping. Does not this overwhelming trust—this absolute confidence that glistens in the dog's eye—lay upon us some obligation?

If so, let us reflect how it was observed in the case of this "big brown terrier," who was strapped on a board with his legs "parallel to his spine," amid the jeers of those amazing young Hooligans, the medical students of the University College—the fine flowers produced by this type of culture. First he was cut open and his pancreas taken out. Then he was allowed to heal, until he may have imagined that mercy had returned to the earth. Then he was cut open again, and the effects of the previous operation observed. At that point, according to the law of the land, he ought to have been killed. But there is a fine thrift observed at the University College. The modern physiologist now boldly announces that he cannot teach his science without constant vivisection. "Physiology," he tells us, "is the science of the living animal." And therefore it can only be taught by perpetual reference to the living animal. So in order to illustrate a well-known physiological law established as early as 1877, this poor big, brown doggie is brought into the lecture-hall—his poor body mangled once more, until at last relief is given by the plunging of a knife into his poor, faithful, innocent heart.

Is it not worth considering whether the human race may not pay too heavy a penalty for knowledge acquired in this manner? Are we to leave out of count altogether the hardening of heart and searing of sensitive feeling that must be produced by the constant spectacle of such unmerited suffering? Let us suppose that the Swedish ladies were wrong, and that this dog was anaesthetised. But a correspondent points out that the certificate possessed by Dr. Bayliss is *not the only certificate* allowed by the law. There are other physiologists who are permitted to perform such operations as these on *conscious* animals, and no one who alleged that the animals were *conscious* would be saying anything libellous. After the claims put forward by Dr. Bayliss, how can we be sure that such operations are not spreading in our hospital schools? . . .

This is not a matter which can be allowed to rest here. We are all responsible for this hideous defiance of the laws of humanity. If there is no other way the public must express its feelings by closer inquisition into the hospital funds.

Some Unknown Sayings of Jesus.

Another discovery of hitherto unknown sayings of the Christ has been made by Dr. Grenfell and Dr. Hunt. In excavating an ancient cemetery in Hibeh in Egypt, they unearthed a collection of the sayings of Jesus to Thomas and another disciple, the majority

of which are new. The ends of the lines are, unfortunately, lost throughout, but one of the most interesting of these sayings reads thus:—

“Let not him that seeketh, cease from his search till he finds. When he finds he shall wonder. He shall reach the Kingdom of Heaven, he shall have rest.”

Only those who have eagerly pressed forward in the search after spiritual knowledge and attainment—who have by self-abnegation and ardent service, by prayer and fasting sought to reach the Sanctuary of God—can adequately realize the wealth of meaning contained in these words of the Master.

Another of the sayings, addressed to the teachers of the Law, reads thus:—

“Ye have hidden the key of knowledge; ye entered not yourselves, and to those that were entering in, ye did not open.”

It is to be hoped that many more of these lost sentences will be unearthed, so that the mystic philosophy of the Great Nazarene Teacher may be reconstructed and the misconceptions which prevail concerning His Message may be dispersed.

* * *

The King's Diet.

I am glad to learn that the King is now setting an example of living upon a very plain and simple diet—doubtless owing to medical advice. Flesh-food may not be

altogether eliminated from the menu at present, but this complete change may follow in due course, as His Majesty is aware of the Movement which is progressing so rapidly in favour of abstinence from flesh—for copies of this Journal have, upon several occasions, been graciously accepted by him, and also by the Queen.

Meanwhile let us be thankful that our Sovereign is discountenancing the tedious, wasteful and unhealthy dinners of many courses which have hitherto been considered as indispensable in smart society.

It is reported that his Majesty is enjoying much better health than he has done for many years as might be expected; and there is every reason to hope that a beneficial influence will be exerted by this fact becoming generally known, for his Majesty's dietary restrictions are rigidly observed by his hostesses when he is visiting. “God save the King!”

* * *

Poisonous Meat.

The amount of human suffering which is caused by eating poisoned or diseased meat is positively distressing. Almost every day one reads in the papers of sickness and death resulting from this unhealthy habit.

The other day a bereft father wrote to me to say that his son had died through eating some diseased mutton, which was admitted to be unfit for human food when he took back the remains of it to the “first-class family butcher” who sold it to him.

And I have just read of forty persons suffering from ptomaine poisoning, near Oldham, through partaking of ox-tongue, which was served up for tea after a local funeral which they had attended. And again of fifty persons lying ill at Wolverhampton through eating brawn. When will the public apprehend the significance of the fact that it is the practice, all over this country, to send animals that are afflicted with disease to the butcher—to save them from dying of their maladies?

Our Financial Deficit.

The Council of the Order gratefully acknowledges the receipt of the following contributions towards the deficit of £500, which is anticipated at the end of the year.

£ s. d.		£ s. d.	
Sidney H. Beard ...	150 0 0	Mons. de Tarnowsky ...	1 0 0
Mrs. Grove-Grady ...	100 0 0	C. F. Carpenter ...	10 6
Rev. J. T. and Mrs. Ferrier ...	5 5 0	Miss C. Normand ...	10 6
W. Goodwin	John Gill ...	10 0
Miss C. Goodwin	W. R. Bridges ...	6 6
Miss W. M. Goodwin ...	2 2 0	Miss Bailey ...	5 0
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Dr. and Mrs. Perks ...	2 2 0	Rev. A. M. Mitchell ...	5 0
Mr. and Mrs. Andrew Thomson ...	2 2 0	J. H. Payne ...	5 0
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F. S. Blizard ...	1 1 0	S. Brooks ...	2 6
Mr. and Mrs. Hopgood Hart ...	1 1 0	W. Firth ...	2 6
Mrs. Wolstencroft ...	1 1 0	Mrs. Clara Turner ...	2 6
Miss Conran ...	1 0 0	“W. J.” ...	2 6
Rev. H. K. Hope ...	1 0 0	Miss Dora Cogswell ...	1 6
“R.” ...	1 0 0	Alf. Dixon ...	1 6
			£269 12 0

I trust that some of our wealthier members and subscribers (and we have many such) who have been too much occupied with the affairs of this world to respond to the appeal which was made by the Council in these columns last month, will reflect upon the importance of the Truths which we are seeking to proclaim, and upon the philanthropic nature of our work; so that they may feel led to avail themselves of this opportunity and privilege of helping forward, *at a time when such help will produce important results*, this high endeavour in which we are engaged.

In a few years' time it may be too late for them to share with us some of the cost of promoting this beneficent reformation of thought and custom, for I confidently anticipate that we shall not then need to ask for money—only for *workers*. Now, however, we need the money, and I trust that it will be forthcoming.

If we had a few thousand pounds we could enlarge and beautify this Journal, and thus increase its influence throughout the world. We could put Lecturers into the field, distribute large quantities of humane literature, and extend our operations all round. But we have to suffer limitations and “cut our garment according to our cloth.” And yet I know that we have many amongst our readers who are in fullest sympathy with our aims, and who could spare these few thousands without even missing the amount. And some of them give us nothing, except our nominal subscription charge, which does not meet the cost of printing each copy.

Let us remember that when we pass hence, we shall be glad to realize that we have done what we could to leave the world better than we found it, and to lessen the sum of human and sub-human suffering.

* * *

A Children's Magazine.

I should like to remind our readers, who have children in their homes, that the small Magazine entitled *The Children's Garden*, which is published entirely for the help and encouragement of our young folks who are seeking to cultivate humaneness in thought and deed, is still running, and that it is as interesting as ever. It is published by “The Ivy Leaf Society,” 3, and 4, London House Yd., London, E.C., and the price at any bookseller's is only ½d. per month, or 1d. by post. The volume for 1903 will make a nice present for the children at Christmas.

Some Reasons for Abstinence from Flesh Food.

By Rev. Henry S. Clubb (*Philadelphia*).

The writer of the following paragraphs having abstained from flesh-food for about 50 years, and consequently being in a position to speak from long experience, sent them, with many other reasons, to an American contemporary (*The Optimist*). Such testimony coming from a veteran Food-Reformer, and Pastor of a Christian Church (which since 1849 has made such abstinence a condition of its membership) merits thoughtful consideration—and especially from religious leaders. Mr. Clubb looks the picture of health and energy, and many years younger than his age would suggest.—[*Ed. H.G.A.*]

"I am an Optimist: I believe that human life is destined to become a divine life. That man is created for a higher condition than that of a carnivorous or an omnivorous animal.

In the progressive development from the animal to the spiritual man, there is necessarily a change in the habits of eating and drinking as well as in those of affection and thought.

A spiritual-minded man cannot partake of that which requires him to destroy the lives of inoffensive creatures in order to partake of their bodies, because the very thought is repugnant to his nature.

Man is gifted with freedom and intelligence. He can, by indulging his propensities, sink himself to a level with the lower animals, or by cultivating intelligently his *higher* faculties and adopting habits of life conducive thereto, he can rise out of and above the animal instincts; become receptive of the higher nature, and eventually enjoy the rapture of the spiritual and celestial life.

This freedom should not be regarded an authority to continue in the animal plane of existence, but an inducement to adopt such habits as are conducive to the ideal of spiritual life.

The flesh, even of healthy animals, contains from the physiological operations incident to construction and reconstruction, a considerable quantity of decaying material, forming uric acid and ptomaine poisons that cannot be taken as food without rendering the person so using it liable to the most distressing diseases; hence the prevalence of rheumatism, gout, apoplexy and those many painful symptoms that sooner or later render the life of the consumer of flesh miserable.

As all animals killed for food are liable to disease, which the most rigid inspection of their flesh does not always detect, and as much of the so-called inspection is necessarily superficial and imperfect, there is a constant danger of the flesh of diseased animals being consumed, even where great precaution is believed to be taken.

As most flesh-buyers trust to their butchers to supply them with "good meat," themselves unable to distinguish what can only be detected by microscopic observation and inspection, the risk of the diseases of animals, such as cancer, tuberculosis, measles, small-pox, cholera, etc., being communicated is very great, butchers not being microscopists and not interested in condemning the flesh they are offering for sale.

To live a pure life man must restrict himself to pure food and drink, and this is impossible while he consumes the flesh and blood of animals.

Almost all animals just previous to being killed are subjected to the most cruel and heartless treatment, such as travelling in railroad cars for days without food or drink; driving through streets by means of goads or sharpened rods; wrenching of their tails, etc., causing the most excruciating pain, and naturally exciting their most violent passions, inflaming the blood and distributing bile all through their bodies; so that if they were healthy when they commenced their journey, they become full of disease before reaching their destination where the scenes of bloodshed they are permitted to witness intensify their distress and work them up to a state of frenzy and madness specially adapted to sow the seeds of insanity in those who consume their flesh.

Those only who have personally abstained from the flesh of animals for a considerable period can render an intelligent judgment on the subject.

Flesh-eating in America and England is the greatest impediment to progress in that moral and spiritual growth and development which must precede an intelligent acceptance of Christianity and a love of it in the human heart.

All spiritually minded workers know how hard it is to convert an inveterate flesh-eater to Christianity or even to humanity.

The above are a few of the reasons for not eating the flesh of animals; now for some of the reasons for living on the productions of the field, the orchard and the garden.

The cereals—of which wheat is the chief—rice, barley, oats and corn and the pulses, peas, beans and lentils, contain the elements required for human nourishment without any poisonous elements. They constitute a pure food.

When the cereals are made into bread, or combined with fruits and vegetables in the various ways so well known to vegetarian ladies, we have an ideal food and may live ideal lives! Our food may be simple, if we so prefer, or considerable variety may be enjoyed, but in either case, *it must be pure*. No *flesh*, no *lard*, no *blood*, tainted with disease.

A great variety of fruits, nuts and even vegetables can be eaten without artificial cooking (salads for example), so that those who prefer to do so, may do with little or no cooking. What independent lives are theirs! How vigorous! How optimistic!

The most laborious animals sustain their strength on grain, grass and water, therefore there need be no fear of sustaining health and strength on what Nature has provided for her most powerful and faithful labourers.

By living thus in harmony with the original law of food as given by Moses (Gen. i, 29) man becomes a co-operator with the Creator and becomes proportionately endowed with those faculties that enable him to resist and overcome diseased conditions.

Observance of the divine law in relation to food produces that condition of confidence, hope and tranquility, which is the essence of optimism.

The effect of pure food is to induce a condition of health that tranquilizes the nerves. A healthy condition of the nerves promotes equanimity of temper and disposition, a condition most favourable to the acquisition of knowledge—as observed by Dr. Benjamin Franklin when subsisting on biscuits and raisins during his apprenticeship. (See Franklin's Autobiography).

The careful observation of the effect of various kinds of food on the health and consequent condition of the nerves and the use of such as produce the best effect for daily nourishment, in a few years produce a most beneficial effect on the health, physically, mentally and spiritually.

This habit of observation and the prompt adoption of the material food that is proved by experience to be best, gradually and naturally leads to a similar habit in regard to our mental and spiritual pabulum. Hence the one prepares for the other and induces that healthy condition of the whole man that makes the bread of life (John vi, 35) the most delightful food.

Thus by adopting the food prescribed by Divine law in the beginning (Gen. i, 29) man is led to become a partaker of the hidden manna (Rev. ii, 17) which is promised to those who overcome.

Such a life requires an exercise of the will to maintain obedience to the Divine law; it is a life of self-denial, of conflict and of victory.

The power of the mind over the body grows with obedience to Divine law. The exercise of kindness towards all creatures is productive of intense satisfaction and delight. The heart and affections become tender towards all, and soul and body become permeated with the divine love and wisdom.

Such are the convictions and reasons derived from the experience of the writer, whose health, vigor, and true enjoyment of life at the age of seventy-six years bear ample testimony.

Vegetarianism has at all periods of the world's history been advocated in some form or another. The prophetic and historical writings of the Old and New Testaments have strong allusions to it. It was practiced by many of the prophets and apostles, and Christ himself abolished the bloody sacrifices of the church and instituted the bread and wine as emblems instead of the slaughtered lamb. The Buddhist, the most prevalent of all the religions of the East, is distinguished for its adherence to the vegetarian sentiment and practice. The philosophers of Greece and Rome were strong advocates of the same doctrine from Pythagoras to Plutarch; the poets have sung its praises from Ovid to Pope and our modern poets are glowing with the thought of the ideal life so near at hand when man shall sing and live 'in tune with the Infinite.'

Manufactories of health foods are springing up in various parts of the country—of which that of Quaker Oats, by Ferdinand Schumacher, a vegetarian, was the pioneer—Battle Creek, Michigan, with its great Sanitarium, has become a great centre of the health food industry, which however, is extending throughout the country. Advertisements of health-foods now occupy spaces formerly monopolised by quack medicines, a most healthful sign of the times.

Almost all cities of prominence in the country have Hygea Restaurants or Physical Culture Cafés, and Vegetarian Hotels and Boarding Houses are in demand and will follow as a necessity, as the odour of flesh and fish is becoming intolerable to the advancing refinement of intelligent and progressive people who know how sweet and joyful are the homes that are free from it."

A Resolve for the New Year!

To keep my health! To do my work! To Live!
 To see to it I grow and gain and Give!
 Never to look behind me for an hour!
 To wait in weakness, and to walk in power:
 But always fronting onward to the light,
 Always and always facing toward the right.
 Robbed, starved, defeated, fallen, wide astray—
 On, with what strength I have!
 Back to the way!

Charlotte P. Stetson.

Universal Brotherhood.

There is a beautiful old proverb which says, "He who is kind and courteous to strangers thereby shows himself a citizen of the world."



And there is nothing so remembered, and that so endears one to all mankind, as this universal language. Even dumb animals understand it and are affected by it. How quickly the dog, for example, knows and makes it known when spoken to and treated kindly, or the

reverse! And shall not a word be spoken in connection with that great body of our fellow creatures whom, because we do not understand their language, we are accustomed to call dumb? The attitude we have assumed toward these fellow creatures, and the treatment they have been subjected to in the past, is something almost appalling.

There are a number of reasons why this has been true. Has not one been on account of a belief in a future life for man, but not for the animal? A few years ago a gentleman left by will some fifty thousand dollars for the work of Henry Bergh's New York Society. His relatives contested the will on the ground of insanity—on the ground of insanity *because he believed in a future life for animals.*

The judge, in giving his decision sustaining the will, stated that after a very careful investigation, he found that fully half the world shared the same belief. Agassiz thoroughly believed it. An English writer has recently compiled a list of over one hundred and seventy English authors who have so thoroughly believed it as to write upon the subject. The same belief has been shared by many of the greatest thinkers in all parts of the world, and it is a belief that is constantly gaining ground.

Another, and perhaps the chief cause, has been on account of a supposed inferior degree of intelligence on the part of animals, which in another form would mean that they are less able to care for and protect themselves. Should this, however, be a reason why they should be neglected and cruelly treated? Nay, on the other hand, should this not be the greatest reason why we should all the more care zealously for, protect, and kindly treat them?

You or I may have a brother or a sister who is not normally endowed as to brain power, who, perchance, may be idiotic or insane, or who, through sickness or mishap, is weak-minded; but do we make this an excuse for neglecting, cruelly treating, or failing to love such an one? On the contrary, the very fact that he or she is not so able to plan for, care for, and protect his or her self, is all the greater reason for the more careful exercise of these functions on our part. But, certainly, there are many animals around us with far more intelligence, at least manifested intelligence, than this brother or sister. The parallel holds, but the absurd falsity of the position we assume is most apparent.

And why should we not speak to and kindly greet an animal as we pass it, as instinctively as we do a human fellow-being? Though it may not get our words, it will invariably get the attitude and the motive that prompts them, and will be affected accordingly. This it will do every time. Animals in general are marvellously sensitive to the mental conditions, the thought forces, and emotions of people. Some are peculiarly sensitive, and can detect them far more quickly and unerringly than people can.

It ought to help us greatly in our relations with them ever fully to realize that they with us are parts of the one Universal Life, simply different forms of the manifestation of the One Life, having their part to play in the economy of the great universe the same as we have ours, having their destiny to work out the same as we have ours, and just as important, just as valuable, in the sight of the All in All as we ourselves.

"I saw deep in the eyes of the animals the human soul look out upon me.

"I saw where it was born deep down under feathers and fur, or condemned for a while to roam four-footed among the brambles. I caught the clinging mute glance of the prisoner, and swore I would be faithful.

"Thee, my brother and sister, I see, and mistake not. Do not be afraid. Dwelling thus for a while, fulfilling thy appointed time, thou, too, shall come to be thyself at last."

But a small thing, apparently, is a kind look, word, or service of some kind; but, oh! who can tell where it may end? It costs the giver comparatively nothing; but who can tell the priceless value to him who receives it? The cup of loving service, be it only a cup of cold water, may grow and swell into a boundless river, refreshing and carrying life and hope in turn to numberless others, and these to others, and so have no end. This may be just the critical moment in some life. Given now, it may save or change a life or a destiny. So don't withhold the bread that's in your keeping, but

"Scatter it with willing fingers, shout for joy to see it go,"

There is no greater thing in life that you can do, nothing that will bring you such rich and precious returns.

And then the supreme charity one should have, when he realizes the fact that *the great bulk of the sin and error in the world is committed not through choice, but through ignorance.* Not that the person does not know many times that this or that course of action is wrong, that it is wrong to commit this error, or sin, or crime; but the ignorance comes in his belief that in this course of conduct he is deriving pleasure and happiness, and his ignorance of the fact through a different course of conduct he would derive a pleasure, a happiness much keener, higher, more satisfying and enduring.

While all are the same in essence, all a part of the One Infinite Eternal, all with the same latent possibilities, all reaching ultimately the same place, it nevertheless is true that at any particular time some are more fully awakened, evolved, unfolded.

By the door of my woodland cabin stood during the summer a magnificent tuber-rose stock. The day was when it was just putting into bloom; and then I counted buds—latent flowers—to the number of over a score. Some eight or ten one morning were in full bloom. The ones nearer the top did not bloom forth until some two or three weeks later, and for some it took quite a month to reach the fully perfected stage. These certainly were not so beautiful, so satisfying, as those already in the perfect bloom, those that had already reached their highest perfection. But should they on this account be despised? Wait, wait, and give the element of time an opportunity of doing its work; and you may find that by-and-bye, when these have reached their highest perfection, they may even far transcend in beauty and in fragrance those at present so beautiful, so fragrant, so satisfying, those that we so much admire.

Here we recognize the element of *time*. How foolish, how childish, how puerile, to fail or even refuse to do the same when it comes to the human soul, with all its Godlike possibilities! And, again, how foolish, because some of the

blooms on the rose stock have not reached their perfection as soon as others, to have pronounced them as of no value, unworthy, to have refused them the dews, the warm rains, the life-giving sunshine, the very agencies that hastened their perfected growth! Yet this puerile, unbalanced attitude is that taken by untold numbers in the world to-day toward many human souls on account of their less matured unfoldment at any given time.

Why, the very fact that a fellow man and a brother has this or that fault, error, undesirable or objectionable characteristic, is of itself the very reason he needs all the more of charity, of love, of kindly help and aid, than is needed by the one more fully developed, and hence more free from these. All the more reason is there why the best in him should be recognized and ever called to the front.

Where in all the world's history is to be found a more beautiful or valuable incident than this? A group of men, self-centred, self-assertive, have found a poor woman who, in her blindness and weakness, has committed an error, the same one that they, in all probability, have committed not once, but many times; *for the rule is that they are first to condemn who are most at fault themselves.* They bring her to the Master, they tell Him that she has committed a sin—ay, more, that she has been taken in the very act—and ask what shall be done with her, informing Him that in accordance with the olden laws, such an one should be stoned.

But, quicker than thought, that great incarnation of spiritual power and insight reads their motives; and, after allowing them to give full expression to their accusations, He turns and calmly says, "He among you that is *without sin*, let *him* cast the first stone." So saying, He stoops down, as if He is writing in the sand. The accusers, feeling the keen and just rebuke, in the meantime sneak out, until not one remains. The Master, after all have gone, turns to the woman, His sister, and kindly and gently says, "And where are thine accusers? doth no man condemn thee?" "No man, Lord." "And neither do I condemn thee, go thou, and sin no more." Oh, the beauty, the soul pathos! Oh, the royal hearted Brother! Oh, the invaluable lesson to us all!

I have no doubt that this gentle, loving admonition, this calling of the higher and the better to the front, set into operation in her interior nature forces that hastened her progress from the purely animal, the unsatisfying, the diminishing, to the higher spiritual, the satisfying, the ever-increasing, or, even more, that made it instantaneous, but that in either case brought about the new birth—the new birth that comes from the awakening of the soul out of its purely physical sense-life to the higher spiritual perception and knowledge of itself, and thus the birth of the higher out of the lower, as at sometime or another comes to each and every human soul. Ralph Waldo Trine.

He Leads us On.

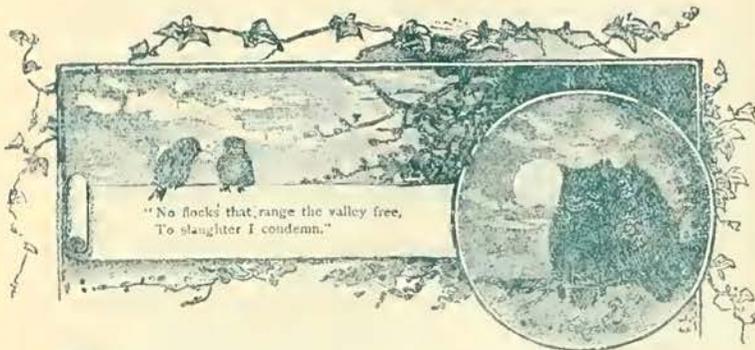
He leads us on

By paths we did not know,
Upwards He leads us, tho' our steps be slow,
Tho' oft we faint and falter on the way,
Tho' storms and darkness oft obscure the day,
Yet when the clouds are gone
We know He leads us on.

And He, at last,

After the weary strife—
After the restless fever we call life
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past—
Will give us rest at last.

Some Christmas Recipes.



The following recipes may prove useful to our readers during the festive season, and enable them to show their friends that it is quite possible to have a satisfactory time—speaking from the gustatory standpoint—without participating in the indiscriminate massacre of our furred and feathered associates in this earth-life which takes place at Christmastide.

A Substitute for Fish.

Scrape some salsify roots well, lay them in cold water half an hour. Boil till tender, drain. Beat with wooden spoon to a smooth paste, free of fibre. Moisten with milk, add a little cream and an egg to every cupful of salsify, but beat the eggs well first. Bake and serve in fire-proof china or scallop shells. Cover with crumbs that have been steeped in butter and browned. These patties taste exactly like fish.

* * *

Substitutes for Fowl.

A tasty dish is made as follows:—Run through the nut mill two cupfuls of bread crumbs, and one good cupful of shelled walnuts. Mix these together in a basin with a small piece of butter, a tablespoonful of grated onion juice, and a teaspoonful of mace. Melt a large teaspoonful of butter in a saucepan, with half a teaspoonful of flour, and add gradually a cupful of fresh milk; when this boils add the other ingredients, salt and pepper to taste, add a beaten egg, and when removed from the fire a teaspoonful of lemon juice. Stir well and turn out into a dish to cool, then roll into balls or other shape, dip in egg and bread crumbs, as usual, and fry in boiling fat. This is a splendid substitute for chicken and when served with bread sauce is delicious.

* * *

Macaroni à la Turque.

Boil $\frac{1}{2}$ -lb. macaroni until slightly tender, then add $\frac{1}{2}$ -lb. of grated bread crumbs, one large onion grated, two large teaspoons of parsley, some grated nutmeg, and two eggs beaten. Chop the macaroni and mix all well together and steam in a basin or mould for one or one and a half hours. Serve with thin white sauce or brown gravy poured over the mould.

* * *

Substitutes for Flesh.

Delicious rice cutlets can be made as follows:—Fry two grated onions brown, then add four tomatoes in the same pan and cook till tender. Cook a small cupful of rice in a double saucepan, turn it into a basin, add the onions and tomatoes, a teaspoon of chopped parsley, half a teaspoon of lemon thyme, 2-oz. bread crumbs, one egg, and pepper and salt to taste. Mix well, turn out on plates and smooth with a wet knife, cut into fingers and fry crisp in egg and bread crumbs. Serve with tomato or egg sauce.

Protose Cutlets.

Open a tin of protose and turn half of it into a basin; pound it well with some grated onion juice, parsley, salt and pepper, three potatoes put through masher added whilst hot, and a few drops of lemon juice. Roll the mixture well on a floured board about half an inch thick, shape into cutlets, roll in egg and bread crumbs and fry. Serve with tomato or onion sauce, and any vegetable gravy.

* * *

Dainty Supper Dishes.

Stew some fresh young mushrooms in water until tender; thicken the gravy with a little corn-flour. Serve with fingers of brown bread which have been dipped in milk and batter and then fried crisp. Garnish with mashed potatoes.

A simpler supper dish can be quickly obtained by boiling some chestnuts until tender. These should be eaten with salt, and they make a tasty repast.

* * *

Plum Pudding without Suet.

Mix $\frac{1}{2}$ -lb bread crumbs, 1-lb apples, 1-lb sultanas or currants, 1-lb raisins, $\frac{1}{4}$ -lb mixed peel, $\frac{1}{2}$ -lb sugar, $\frac{1}{4}$ -lb albene or nucoline flaked in the nut mill, $\frac{1}{4}$ -lb chopped pine-kernels. Add nutmeg to taste, and five or six eggs. Boil twelve hours, and serve with sauce as usual. This pudding wins approbation from all who try it.

* * *

The vacant places of the turkey, game and steaming joints, can be adequately filled with a selection from the above, and the garnishings and dessert can, of course, be as usual.

I would, however, suggest that the greater the prominence given to the dessert, rather than to culinary productions, the more likely shall we be to enjoy that peacefulness of spirit and contentedness of mind which is a continual feast.

* * *

Books Received.

"The Art of being Healthy." By the Rev. Charles Hall (Alexander Gardner, Paisley. Price 1/-).

This small but artistic booklet, written by one of the Members of the Council of The Order of the Golden Age, contains in a condensed form a considerable amount of helpful teaching and wisdom. It sets forth in a very distinct but most pleasing manner those fundamental Laws which concern our bodily and mental health, and consequently our happiness.

In order to give our readers some idea of the author's teaching, some lengthy extracts are printed on page 135.

* * *

"A Catechism of Vivisection." By Dr. Berdoe (Swan Sonnenschein & Co. Price 1/-).

We welcome the appearance of this book, for which we have long waited. We can best summarise its contents by quoting the words of its sub-title, it is "The Whole Controversy argued in all its Details."

In the form of question and answer it deals with every department of vivisectional experiment, for the most part refuting the claims and pretensions of vivisectionists by quotations from the writings of their own order, and for these in nearly every case the reference is given; this last feature alone ensures its wide usefulness. It is, we feel certain, destined to become the 'vade mecum' of every earnest anti-vivisectionist. No one who speaks or writes on the subject can afford to be without it. Though technical terms are of necessity often employed, their meaning is explained in the context in a way that every layman of ordinary intelligence can understand. The book is tastefully bound, there is a copious index, and the price is merely nominal. We congratulate Dr. Berdoe on his work, which must have involved an immense amount of labour and research.

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