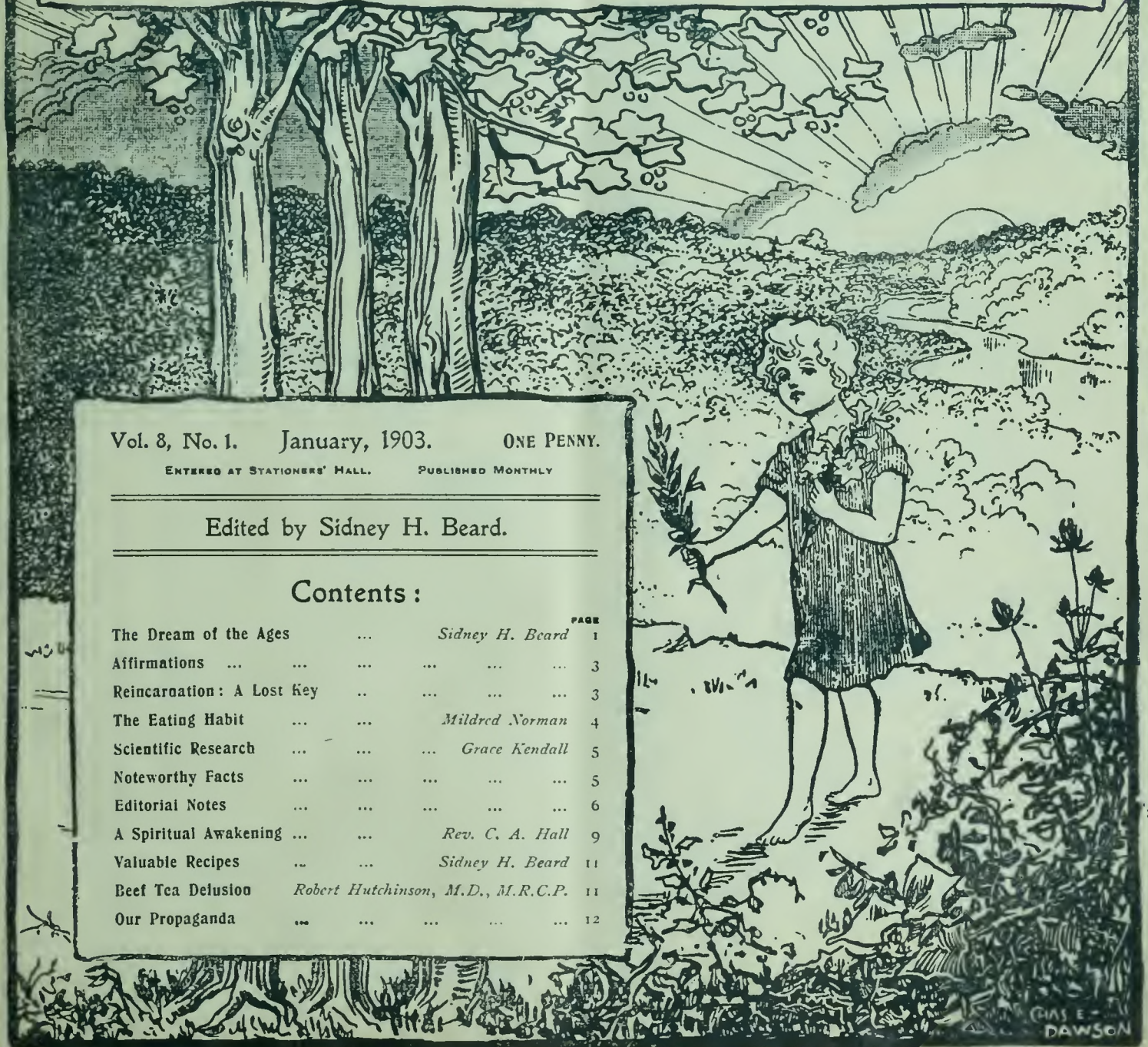


THE HERALD OF THE GOLDEN AGE.



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G. E. DAWSON

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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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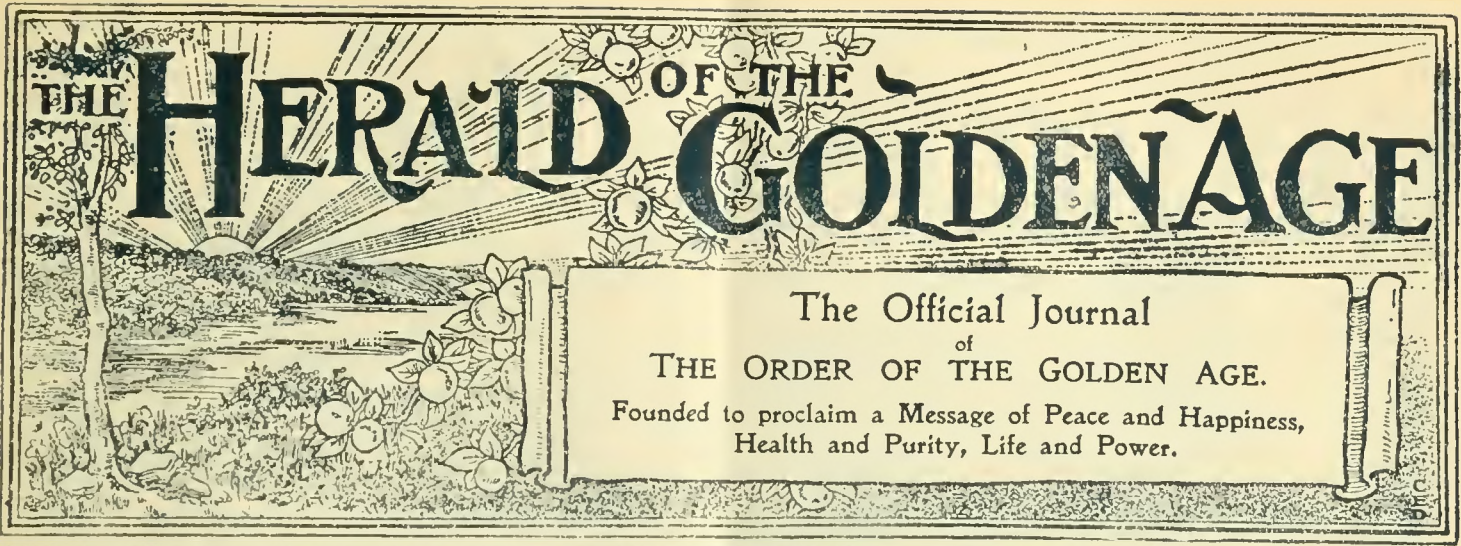
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The Dream of the Ages.



In every Age there have been Seers who have beheld the beatific vision of a glorified and transcendent manhood.

They have cherished the dream of a golden future when men and women shall be beautiful and strong, wise and good; when harmony shall prevail upon Earth

in place of discord; when happiness, freedom, culture and spirituality shall have superseded unrest, bondage, limitation and disease; when the aspirations of our poets, our artists and our mystics shall be fulfilled.

Those who were endowed with the clearest vision cherished the strongest hope concerning this consummation — this "divine, far-off event towards which Creation moves" — and such as were best qualified to speak in the name of the Lord, have testified most distinctly, though perhaps in veiled imagery, to the coming glory of mankind and of this world in which we live.

And when the great Teacher came—Jesus, the Avatar of the western world—he not only spoke clearly of the spiritual and transcendent life which is possible for men, but commanded his followers to strive after it and to attain it. "Be ye perfect as your Father in Heaven is perfect," was his inspiring and uplifting Message; and not only did he give utterance to it, but also personally fulfilled the great conception.

Strong with the strength of superb manhood and overflowing with spiritual magnetism, he energised every human being whom he touched.

Endowed with ample reserves of vital force he could fast for long periods without any ill effect.

With clear vision he perceived artistic beauty in the commonest objects, divined the thoughts of his enemies

and friends, foresaw coming events in the near and the distant future, apprehended the mysteries of life upon every plane, and ascribed pre-eminence to Simplicity, Sincerity and Love.

An Adept in knowledge concerning psychic law, he counteracted the operation of physical gravitation, disease and death, by his command over spiritual forces, and exercised powers that were deemed miraculous by his contemporaries.

Thus did the great Revealer of transcendent manhood demonstrate the fact that the dream of the seers and prophets was no Utopian fancy, but the vision of a coming reality.

And the time is at hand when this Dream of the few is to become the Ideal of the many.

The 'latter days,' when the Spirit of the Lord shall be abundantly poured out, are already dawning, and many human souls are making themselves receptive to the divine influx and are becoming illumine with the light of the Ages.

The clouds of mental limitation and error are dispersing; the eternal sunshine is breaking through the mist, and 'Life more abundant' is being obtained.

A resurrection from the death of mere animalism and an awakening to 'the powers of the Age to come' is taking place, for the spiritual Era is being ushered in.

And, in view of these facts, we may well bear in mind the Master's exhortation "Ask, and it shall be given you, seek, and ye shall find."

A great mental renaissance is already apparent concerning the possibilities of *physical* culture.

Multitudes of young men and women now realize that a weak, unhealthy and malformed body is, in most cases, a disgrace to its owner and the evidence of prolonged disobedience to the laws of health.

Thousands are changing their appearance, strengthening their muscles, increasing their lung-power, and improving their general condition by daily physical exercise and the amendment of evil habits.

They are giving up strong drink, blood-stained and disease-laden food, excessive eating, the breathing of vitiated air by day or night, tight-lacing, luxurious living, and other follies.

And the time is near at hand when those who wish to be marriageable, and to find favour in the eyes of a desirable life-companion, will need to be themselves desirable. For no enlightened student of physical culture will care to wed a malformed or unhealthy specimen of the 'genus homo'—whether male or female.

There is a hopeful *physical* prospect for the coming generations, but the awakening must not be limited to this alone.

Simultaneously with the creation of the desire for physical culture, there must be aroused a passion for *mental* or *soul-culture*.

And just as the former has been created by the upliftment of a physical ideal,—by the appearance in public of an Apollo or a Sandow,—so must the latter be created by the exaltation of spiritual and artistic ideals and by the production of similar object lessons on the higher plane.

These two forms of human culture must be advocated together; neither must be neglected or the world will be the poorer.

Physical culture is of great importance, for the soul cannot function at its best on this plane without a perfect instrument.

But soul-culture is of greater importance, because the spiritual life transcends the physical life and is immortal.

And just as the prophets and leaders in the world of physical culture fitted themselves for their great task by patient exercise, earnest study, and self-denial during long years of preparation, so must the prophets of this higher culture seek after the spiritual wisdom, artistic achievement, and mental strength which is essential.

The great Exemplar—the world's object lesson of human perfection on both planes—has already appeared, and so great was his personality that some have well-nigh denied his Manhood altogether—and by so doing have deprived the world of an inspiring Revelation. They have created such a gulf between Him and ordinary men as almost to paralyze human effort to become like him, and thus have extinguished expectation and hope of successful emulation.

And the great work which is to be committed to the true followers of the Master during this twentieth century is that of demonstrating to the world, by living object lessons, that the Christian Ideal is *attainable* by just such men and women as walk the streets of our cities and villages to-day.

And, seeing that we are the Children of the Father—even as He was—and that our lineage is consequently also divine; and remembering that he came to give, to those who believe his message, power to become *consciously* the "sons of God," there is no reason why this great Ideal—this transcendent Hope—should not be revived in the hearts of men.

The Master said to his followers, "The works that I do, ye shall do also—and greater works than these shall ye do."

And his first disciples endeavoured to emulate his deeds and succeeded.

They healed the sick, cast out devils and restored to life those who were apparently dead.

They returned from their preaching tours rejoicing that even the obsessing spirits which so afflict mankind were subject to them.

And if such things were possible before Papacies and Churches were created, before the ancient mythical tradition of the immaculate conception was converted into an ecclesiastical dogma, and before a monopoly of authority to dispense God's truth was usurped by designing priests, may we not indulge the hope that as superstition and priestcraft decline and the people return once more to the direct teaching of the "Master Christian" in order to learn the Path to the transcendent life, the world may once more witness the spectacle of human transformation—of men becoming God-men.

Jesus taught the people of his day that the "Kingdom of Heaven" was within their reach, that they might rise above human infirmity and attain to the divine life and become consciously the sons and daughters of God, and co-workers with himself for the world's upliftment.

Such was his Message, and such was the Gospel that his earliest bands of Missionaries were sent out to proclaim.

The Sign of the Cross which He upheld before the eyes of each aspirant for discipleship was that of renunciation, self-denial, and beneficent ministry—the Eternal Cross which has been revered and uplifted in every land where religion in any form has been taught amongst men during the long milleniums of the past.

And we read that these first Christian initiates, who needed no gorgeous vestments or ceremonial pomp, and who went about without scrip or purse, were able to heal infirmity and disease, instead of dying prematurely at a comparatively early age (like so many of their modern successors) of maladies which are often the outcome of unnatural habit and unrighteous custom.

In those days *fasting* was not divorced from prayer, and God was worshipped, with spiritual aspiration and insight, in the wilderness, or the silent chamber, or upon the lonely hill-top, to an extent that would excite wonder in the conventional religious circles of the present day.

And when Christianity in all its simplicity and power, and unadulterated by human traditions, dogmas, and perversions, is once more proclaimed and understood, a great transformation of human society in the western world, and a complete reformation of the Churches will become manifest.

And the Dream of the Ages will then be brought near to its fulfilment.

For when spiritual culture becomes a popular ideal, spiritual gifts will become less rare. The music of the spheres will be re-echoed on Earth, and love of Art, in every form, will predominate.

Many who have eyes to see, and hearts to understand, are embracing the privilege of qualifying themselves for participation in this sacred work.

For during these 'latter days' the Master is moving about amongst the men and women of our time, unseen by the many, but apprehended by a few.

And a voice is being heard by many souls who are aglow with holy desire to win their way upward, saying—"Follow thou Me!"

Sidney H. Beard.

Affirmations.

He that will not be counselled cannot be helped.

The incarnation of the Christ-life is the one great eternal Reality.

Only one form of Ritual is needful: the daily practice of showing kindness and love to every fellow-creature.

Only one dogma needs to be proclaimed—that man in his nature is essentially Divine, and that consequently his possibilities are unlimited.

The test of sonship to God is brotherhood to man.

The power of sympathy is bought with the price of suffering.

Gold can buy nearly everything in this world, except that which man wants most—happiness.

It is useless watering the seedless soil.

The premonitions of conscience are always more valuable than its admonitions.

All the volumes which record the doings of Divine grace are but part of a series to be continued.

There is only one reliable standard of measurement. It is that given by Jesus, when He said: "By their fruits ye shall know them."

The world will be better off when there is less ecclesiasticism and more goodness—less Churchianity and more Christianity.

The Divine Life in each of us must be brought forth as it was in the Man of Galilee. Only thus can the Sons of God be made manifest, and the Christ-life be eternally incarnate.

There is no vacation in the school of experience.

The faster a man's pace the sooner old age overtakes him.

A friend in need is not intangible—he is one you can touch.

God's work never waits on the man who is not ready.

None can have the privilege of receiving the Word without the responsibility of declaring it.

This is the Age of progress, and the true man of the period never comes to a full stop.

Genuine heart service is always acceptable to God, whether rendered in kitchen or cathedral.

It is a good deal easier to pull a man's reputation to pieces than it is to put it together again.

The wider your understanding the greater will be your charity, the more patiently will you live and let live.

Reincarnation—a Lost Key.

The truth of Reincarnation may be described as one of the lost keys of knowledge, the want of which has rendered the problems of human life so



obscure and insoluble. For the lapse into barbarism which followed the disruption of the great civilizations of the past was accompanied by the loss of much knowledge that has not yet been

restored in our modern civilization. The darkness and sensualism of those mediæval times led man to fix his whole care and attention on the bodily life and its needs—that is, on the part of his nature which is mortal; and the fact that the *real self* within that body is immortal and enduring gradually faded from his thoughts, until finally it survived only as a vague and perverted dogma, such as is now taught by the Churches in connection with their crude fables of heaven and hell.

Thus the belief that man has only seventy years on Earth has become the tacitly assumed basis of all theories and speculations; and the question of immortality, which ever refuses to be shelved or denied, is left to the vague and timorous conjectures of religious thought. Reincarnation may be offered as a key which, for unprejudiced minds, will be found capable of solving many enigmas.

There is no occasion to put forward evidences of the truth of Reincarnation until such time as a plausible alternative theory of life shall be forthcoming. In the absence of this, Reincarnation stands as first favourite by right of its ability to explain the facts of life better than any other hypothesis.

The forgetfulness of this great truth is a part of the general lapse into materialism which is characteristic of this Age of material progress; and it implies an ignorance, or at least a want of concern, as to the Soul—the permanent part of man's nature upon which all his mortal attributes are threaded like beads upon a string. But materialism and indifference cannot satisfy a people long, for they lead to the brink of ruin; and then, the complacent sleep of prosperity being over, the eternal question of the Why? Wherefore? and Whence? begin to arise again. Then there becomes evident a yawning gap in our knowledge, and a want of consistency between the accepted theories and importunate facts of life.

The effect on individual hopes and aspirations of a belief in Reincarnation, in place of the usual doubt or dogmatic belief, is incalculable. Man becomes accustomed to regard himself as a being with endless possibilities and opportunities in the future, and as the child of untold ages in the past. His status is raised from that of a helpless mortal, drifting like a straw in the currents, to that of a mighty soul having power over his own destiny.

For the truth of Reincarnation carries with it the truth of the two-fold nature of man—the God-like and the animal. Man learns to look upon his present equipment of ideas and faculties as merely the particular set of tools he is just now operating with; and expects one day to find his real self—the user of those tools.

We cannot expect that humanity will quickly and readily attain the heights of liberation and disenthralment; but a general acceptance of Reincarnation (as a fact) would be a long step in that direction, besides saving the race from deeper and as yet undreamt-of perils to which a continuance of its present ignorance would lead.

The truth concerning Reincarnation brings to man knowledge of certain laws which explain many other facts and laws, and those who gain this knowledge are at once equipped with a deeper insight into Nature's processes than is possible to the ignorant. There is no surer antidote to mental slavery and tyranny than a broad, enlightened view of life: and a clear understanding of the law of Reincarnation sets a man on his own feet and takes him out of the clutches of those who would impose on his ignorance and credulity.

The "New Century."

A Twentieth-Century Creed.

In fellowship of living things,
In kindred claims of Man and Beast,
In common courtesy that brings
Help from the greater to the least,
In love that all life would receive,
Lord, I believe.

In Peace, earth's passion far above,
In pity, measured not nor priced,
In all souls luminous with love,
Alike in Buddha and in Christ,
In any Rights that Wrongs retrieve,
Lord I believe.

In Truth that falsehood cannot span,
In the majestic march of Laws,
That weed and flower and worm and man
Result from One Supernal Cause,
In doubts that dare and faiths that cleave,
Lord, I believe.

"Light of Truth."

MAXIMS FOR THE MARRIED.

Since you are married you may as well make the best of it. So make some maxims and try to live up to them.

Never cease to be lovers. If you cease, some one else may begin.

Never both be cross at the same time. Wait your turn.

You were gentleman and lady before you were husband and wife. Don't forget it.

Keep yourself at your best. It is a compliment to your partner.

Keep your ideal high. You may miss it, but it is better to miss a high one than to hit a low one.

Permanent mutual respect is necessary for a permanent mutual love.

The tight cord is the easiest to snap.

Money is not essential to happiness, but happy people usually have enough. So save some. The easiest way of saving is to do without things.

A. Conan Doyle.

The Eating Habit.

All about me, wherever I go, I find people slaves to the eating habit. The greater part of men's lives is spent in earning the food, the greater part of women's lives in preparing and serving it and in "ridding up" after it. Men and women alike, wear themselves out in this service, grow prematurely old and break down in health.



Much of this slavery is incurred for the ministering to the pleasures of taste; people do not eat to live, but live to eat, and the sad results of this unnatural living create innumerable other businesses; the professor, the doctor, the surgeon, the dentist, sanatoria, hospitals, nurses and all the manufactures that minister to sickness.

When you get dizzy thinking of all the work eating makes in the world, hold in mind that most of it is unnatural, useless and harmful; and that it destroys the body and mind, and hinders the development of the human being. Remember that it wastes our time and energies, prevents us from enjoying the many beauties and blessings surrounding us, shuts us out from the delightful sensations of health and vitality, dulls and warps our minds and perverts our dispositions, causes us to dwell in falsities and prevents us from seeing truth.

In society the prime diversion, especially on Sundays and at holiday times, is eating. No matter for what a company of people are called together, there must be eating at some period of the occasion, the greater the occasion the more elaborate and injurious the eating programme. In nearly every function or gathering, the food is the chief charm.

Now all this would not be surprising among a people destitute of intellect, but that intelligent human beings live in this way, work and entertain in this way, is marvellous.

Eating to live is a simple matter and requires little money, labour or time; it builds up body and mind and gives more enjoyment than the everlasting eaters can conceive.

Grains, fruits, nuts supply all the needed material, but milk vegetables and eggs add variety that many at first feel the need of. Water and fruit juices are the natural and necessary drinks.

The amount of food that best nourishes the body is surprisingly little when one eats to live. Air, water, sunshine, exercise and rest are the most important body-builders and the best brain-builders. Foods that are prepared should be the simplest possible. Foods giving the most vitality are those that are eaten in natural condition. By practice of many years it has been demonstrated that two meals a day not only give the best results, but corrects many disordered conditions. And fasting altogether from food removes many diseases that have defied all other treatment. Many doctors are advocating that practice now, and the future looks brighter for the disease-ridden race.

One good meal and one light one is the rule. The first thing noticeable in this practice is a toning up of the whole body and a clearing of the mind; then the sight and senses are strengthened, the taste becomes aware of new flavors in foods not before noticed, and there is a relish and after-satisfaction the old diet cannot give. To eat in this way is refreshing instead of clogging. Many who do not know the pleasure or benefit of a good night's rest will find it if they give up the eating habit. Many who only exist, filling up their days with eating, working and sleeping, will be able to *live* as well as exist when they eat to live.

Mildred Norman.

Noteworthy Facts.

John Ruskin's opinion of the present condition of the world is as follows:—"We shall be remembered in history as the most cruel and therefore the most unwise generation of men that ever troubled the earth—the most unwise in proportion to their sensibility—the most unwise in proportion to their science. No people understanding pain ever inflicted so much; no people understanding facts ever acted on them so little."

* * *

Thirty-eight thousand carcasses of sheep which arrived in the Thames from New Zealand on board the steamer *Narivaru* were condemned as unfit for human food. The vessel thereupon steamed out to sea where the bodies were thrown overboard.

* * *

Many people dig their graves with their teeth. By eating half the amount they now eat, such would feel twice as well and be twice as happy.

* * *

Sir Harry Johnston in his book on the Uganda Protectorate states that boys and men of the Baganda people, who are fed entirely upon plantains, have often raced alongside his bicycle for a distance of five miles without effort, at the rate of eight or nine miles an hour. Banana food is good for hard workers, and especially suitable for invalids.

* * *

A correspondent at Lowestoft, who was led to adopt Fruitarian diet some time ago through the influence of one of our members, writes as follows:—

"I would not go back to the old order of things for all the wealth of the Indies."

* * *

A lady in Tasmania writes to me as follows:

"I have not touched any meat for thirteen years. I am never ill, and never have been ill in all that time. I am really grateful to you, and the noble band of workers who stand by you, for the encouraging and stirring articles that appear in *The Herald*."

* * *

Another convert (at Farnworth) writes, saying:

"My eighteen months' trial has certainly resulted most satisfactorily, physically, and the emancipation from what I had for some years felt to be a moral degradation, has been a great relief and joy."

* * *

Mr. W. McDonald Smith, the well-known teacher of Physical Culture, is actively co-operating with The Order by supplying his pupils with our Guide Books, etc.

* * *

About 100 persons were poisoned at Werribee, near Melbourne, recently, through eating ham and beef sandwiches at a Sunday School picnic.

A spectator describes this scene as appalling. "The grass was dotted with children and adults, of both sexes, moaning and calling for help. A large number were taken by special train to the nearest hospital, where the stomach pumps were kept busily employed." Moral:—Beware of flesh-food which commences to decompose immediately it ceases to be living tissue.

* * *

John Wesley was for many years an abstainer from flesh-food, and he wrote to the Bishop of London in 1747 as follows:—"Thanks be to God, since the time I gave up the use of flesh-meat and wine, I have been delivered from all physical ills." In his journal of November 30th, 1735, he also testified to the vigour and health which he experienced through simplicity in diet.

Scientific Research.

The man who is not ashamed to secure a being (first rendered defenceless by a whiff of chloroform, or other means) in order that he may deliberately inflict upon his helpless vainly-pleading victim, all the suffering that nerves can endure, is both a coward and a savage.

Scientific Research! by all means let us have it—but let it be an investigation which shall help solve the vexed problems of our modern civilization concerning the ills which, through our ignorance, have fallen upon us. It is by no means a new thought that the office of the physician should assume the purpose and responsibility, not of *making* his patients well, but of *keeping* them so. The highest standard can never be attained by the cure of disease—it will more and more demand its prevention.

Some broken law running through these lives, with its attendant suffering, is evidenced in them all; for the diseases which afflict us are not God-given—inherent in our nature. It is for "scientific investigation" to reveal and emphasize to us the conditions which shall assure to us that full degree of health which it is our birth-right and our privilege to claim and to enjoy.

Some few notable examples of illustrious men who have done their great life-work after sixty—men who by prudence and precaution have managed to maintain a balance of health—would indicate that not only life, but life replete with physical and mental vigour, may be ours if we can learn to prize and claim these gifts.

The many tonics—the pre-digested foods—indicating that the system is too impaired to do its own expected work—the different advertised remedies anxiously resorted to by discouraged invalids, prove all too clearly that the assistance of physicians (gratefully dependent as we are upon them) does not, as matters now stand, bring the needed relief.

The army of dentists, oculists, and the many specialists for our increasing woes needlessly induced, would indicate that some "scientific preventive" department is absolutely required to aid us to return to the heritage of health enjoyed by less civilized man to whom the many present aids were neither known nor necessary.

The varied and multiform chronic invalids, known to us all, who have found their first relief from mental healing (under its different names) testify unerringly that there is some strong and priceless influence (as yet but vaguely understood), whose subtle, curative power can be exerted by one mind over another, restoring to the impaired mental or nervous structure its lost power of elasticity and recuperation—this strange gift with its power that is two-fold—able to bless, but able equally to curse its unwilling, unknowing subject.

The hope for our humane cause is in *knowledge* concerning facts. Knowledge followed by an agitation which, in its righteous indignation, shall shake the prison walls that encircle those torture dens, whereby the hapless creatures, powerless before their persecutors, shall in time be set free.

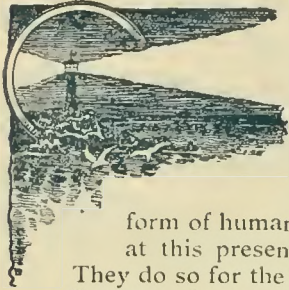
Let us not be deceived into believing that these crimes connected with vivisection are only done at a distance. Horrors such as to make the heart sick and faint are going on daily in our own land.

Light to benefit mankind must come, not by oft-repeated experiments that debase the operator and inflict anguish untold upon the lower creation, but by presenting to the world that higher standard of possible health, which shall inspire adequate desire to live in accordance with those benign laws which make possible its attainment.

Grace Kendall.

Editorial Notes.

During the past seven years the dominant note of the Message proclaimed in this Journal has been Humanity in Diet.



In every issue, and in almost every page, Carnivorism and wanton bloodshed have been challenged from the ethical or religious standpoint, as well as from that of Hygiene—because the Council of The Order believe that such a protest against this form of human degeneracy is supremely necessary at this present time.

They do so for the following reasons:—

Because the progress of mankind—individually and nationally—towards the higher or spiritual life, is hopelessly barred by the prevalent habit of feeding upon blood-stained food. Such diet produces hardness of heart and soul-blindness.

Because a vast percentage of human suffering, disease and demoralisation is the direct or indirect result of the carnivorous habit.

Because an appalling amount of needless pain and cruelty is being daily inflicted upon the sub-human races, in order that man's barbarous and unnatural craving for flesh may be pandered to.

* * *

Why We Have Kept It Up.

Realising that the chief ground for hope that the Western nations may be led to give up this degrading custom lies in bringing about its condemnation in the minds of thoughtful and cultured persons on the ground that it is *wrong*—for experience has shown that comparatively few persons permanently deny themselves any sensual gratification for the sake of their health—every effort has been put forth by myself and my colleagues to win over leaders of thought in England, America, and other countries, to the truth concerning this matter. And our efforts have been abundantly blessed with success. Whereas we stood almost alone when this journal was founded seven years ago, we now have influential co-workers in thirty-six countries.

Our belief that this conviction will ultimately prevail throughout Christendom, and bring about the abolition of all butchery of animals for commercial purposes has been strengthened until it almost amounts to a certainty. For a large, and rapidly increasing, number of journalists, doctors, ministers, teachers and reformers of all kinds are now upholding and proclaiming it.

"Magna est Veritas et praevallebit," was our motto at the commencement, and we still believe with full assurance of faith that no power in Heaven or Earth can permanently and effectually hinder the growth of this movement to bring about the humanization of society and the purification of national life.

* * *

Higher Ideals.

Our ideals, however, were never limited to this one aspect of reform-work. The Order of the Golden Age stands for something far more than the mere combatting of human degeneracy and barbarism, and we have consequently exalted, from time to time, spiritual ideals of the highest type.

During the next seven years we shall, by God's help, endeavour, as far as possible, to increase our proclamation of the latter, whilst not neglecting the former part of our Mission; and aspirants after divine science and the spiritual life may expect to find in the pages of this Journal

helpful and suggestive information concerning the Path to Clear-Vision and the Higher Consciousness.

* * *

The Higher Motive.

Experience has taught us that the best workers for the cause of Food-Reformation who have been raised up through our instrumentality, have been those who have been actuated by lofty religious ideals as well as sanctified common sense, and in order to reach other souls of this type, and to lead them to unite with us in our efforts to bring about social humanization and betterment, it is necessary that the highest ideals of the Order should be clearly expressed in our literature.

Kindred souls who become acquainted with our publications will then realize that those who constitute our Brotherhood are neither faddists nor mere hygienists, but practical men and women of spiritual aim and earnest purpose.

* * *

Beware of Prejudice.

In resuming the Editorial function which I have fulfilled for more than five years out of the past seven, I feel constrained to invite those of our readers who are still in bondage to conventional limitations of thought concerning religious matters, to put their prejudices aside and to become fearless seekers after the Truth which can alone make men free.

I have been very careful to avoid, as far as possible, any needless wounding of the susceptibilities of the 'unconventional,' and have even sometimes refrained from giving utterance to thoughts that I knew would be helpful to many, simply from a desire to avoid stirring up unreasoning prejudice among those who were being won over to our humane evangel, but whose conceptions were elementary.

Our Crusade against Carnivorism is now, however, firmly established, and the leaven which we have introduced into modern thought is working so vigorously that no fear need be entertained that the fire which we have kindled can ever be extinguished. And such an increase of freedom of thought, open-mindedness, and Christian rationalism is now apparent amongst educated persons in our religious world in the west, that many who a few years ago thought it almost sacrilegious even to question any of the ancient traditions, dogmas, and superstitions which were believed in by our forefathers, are now awakened from the sleep of illusion and have outgrown their narrow views concerning these matters.

* * *

Charitable Judgment.

I would ask any friends who have hitherto refrained from *doing their own thinking* about religious truth or who have been content to have it done for them and dispensed to them in weekly doses, to believe that such ideas as may seem strange to them in our pages, or which may extend beyond their own horizon of thought and understanding, are given forth by fellow-pilgrims to the better-land who are *orthodox in heart*, although they may, in consequence of an increase of knowledge, have outgrown some of the traditional and irrational conceptions which prevail in Church and Chapel Society at this present time.

* * *

Prevalent Misunderstanding.

There are two facts which I should like to impress on the minds of those who read these pages.

(1) That at least ninety per cent. of the people who are called Christians know very little concerning their own religion or its origin.

(2) That they understand still less the religions of other men.

I often get into conversation with Christian Ministers about the profounder truths of Christianity, or the dogmas which are generally prevalent amongst the orthodox, and I find that comparatively few have really thought out these subjects at all, and that many have neither the desire nor the ability to justify, explain, or logically demonstrate the beliefs which they profess and teach. If this is the case with many of our Ministers, what can we expect to find in the Churches? Many of us need to take the Articles of our Creed one by one and to ask ourselves *what reason we have for believing them*, and if we did so we should probably find such an investigation both helpful and instructive.

Without doubt, a great change of thought is taking place throughout Christendom, and such elementary superstitions as the belief in a material Hell of fire, or in an absolutely correct verbal inspiration and translation of the canonical writings, are, in the light of modern research, common-sense and progressive christian scholarship, being rapidly swept away from the minds of all but the uneducated and blindly credulous.

* * *

A Great Object-lesson. Some interesting photographs of Captain Goddard E. Diamond, of San Francisco, are published in the December number of McFadden's Physical Development Magazine. They represent him taking physical culture exercises, boxing and cycling, at the age of 106 years, after being a total abstainer from all flesh-food for over eighty years.

This famous old fruitarian (may God bless him!), is giving demonstration lectures to classes of students, and he often walks twenty miles a day. He has the appearance of a healthy man of fifty or sixty; his eyes are keen and bright, his limbs are straight and well covered and he is perfectly erect. I am trying to get lantern slide photographs of him, in order to use them for my public lectures.

* * *

Medical Prejudice. Such object lessons as the above cause one to wonder at the ignorance and prejudice which prevail. A doctor recently told one of our converts that he was a "maniac" to think he could live without flesh-food. Another gravely informed me that he found most of his vegetarian patients "anæmic." When I asked him "how many such he had," and "how many of his carnivorous patients were anæmic," he did not answer but thought it was time to be off to his next call.

I am thankful to find, however, that there are many *progressive* doctors who do their own thinking instead of getting all their ideas from obsolete text books. Some of our best co-workers are members of the medical profession, and the number of such helpers is rapidly increasing.

* * *

The Children of the Poor. The London Vegetarian Association is doing good work just now by supplying nutritious meals to the children in the poverty-stricken districts of London.

Two large distributing centres have been opened—at Bethnal Green and Bermondsey, each of which is capable of turning out 250,000 meals per day.

The following menu is supplied for a penny:—

- One pint of soup, consisting of grains, vegetables, pulses, cocoa-butter, and herbs.
- One round wholemeal bread.
- One round wholemeal currant bread.
- One slice raisin pudding.

An object lesson concerning the superiority and economy of fruitarian food, is thus supplied to the poor, whilst the hungry little ones are nourished during the cold weather. I invite philanthropists to send subscriptions towards this work to Miss Nicholson, London Vegetarian Association,

16, Farringdon Street, London, E.C., as financial help is needed. The meals are sold at cost price, but labour and rent has to be provided by philanthropic friends.

* * *

Laughing Gas for Pigs. The correspondent of the *Morning Leader* New York publishes a statement to the effect that the administration of laughing gas to the pigs in the Chicago Abattoirs, previous to their execution, is being contemplated.

I do not take this rumour seriously, for the Mighty Dollar is the main consideration at Chicago. At present the pigs are thrown into cauldrons of boiling water before they are dead, and are there scraped and disembowelled. The profits would be lessened if sufficient time were given to them to die first.

At one slaughter-house alone some 7,500 pigs per day are thus done to death, in order that Christian breakfast tables may be supplied with swine's flesh—a type of food which is distinctly forbidden in the Bible, and which is known to be dangerous to all persons who have taken the trouble to ascertain what elements and microbes are contained in pig-meat.

* * *

Chicago Vivisectors in Trouble. There has been a great outcry in Chicago in consequence of a number of pet dogs having been stolen by loafers and then sold to the janitor of the University vivisection laboratories. One lady, upon being refused admission to the Chamber of Horrors when she went in search of her lost canine friend, obtained a warrant, and, with the aid of a police officer, rescued her dog just in time to save it from the torture trough. Her example was soon followed by others upon the fact becoming known, with the result that a raid took place on this Animal's Hell, and many stolen canines were rescued.

This University has been largely endowed with some of the money that Rockefeller succeeded in amassing by making his fellow-men pay more for their lamp-oil than was needful. It is a pity that millionaires, when they pose as philanthropists, do not take the trouble to ascertain that their wealth shall not be used for nefarious purposes.

* * *

Lost Dogs Vivisected at Oxford. It is not only in America that this sort of thing goes on. Captain Pirkis, R.N. (Chairman of the Canine Defence League), has publicly drawn attention to the fact that he was informed by a physiologist at Oxford University that lost dogs are being sold to the Vivisectors at Oxford by the police.

Upon writing to the Home Secretary concerning this matter he received a reply to the effect that no statutory provision exists concerning persons to whom lost dogs may be sold, and "that Mr. Akers-Douglas finds no grounds for any enquiry."

We are now liable, therefore, at any time, to lose our canine friends and to find that they have been tortured to death by men who are licensed by the electors of this so-called Christian land to torment animals with impunity. And we have no means of redress unless we take the law into our own hands and publicly chastise those who commit these atrocities.

It is probable that some righteously indignant dog-lover who meets with such a painful experience as the loss to which I have alluded, may act thus, in order to arouse the public conscience and make a test case.

I fear that the London police may be tempted by pecuniary rewards to sell stray dogs to the London Vivisectors instead of sending them to the Battersea Dogs' Home. The usefulness of this Institution will thus be much lessened.

Up-to-date Evangeliza- tion.

An Australian paper publishes the following report of the cruise of H.M.S. Sparrow in the South Seas:

The Sparrow visited five places in the island of Malietta, namely, Auk, Sio, Uras, Kwi, and Port Diamond. At the four first-named villages the natives were found to be hostile towards the Christian religion, and it was deemed advisable to give them a salutary lesson. Numbers of the natives were taken aboard and shown the heavy guns. They seemed to recognise the awful character of the instruments of destruction, and left profoundly impressed. As a further warning several rounds of blank shell were fired into their villages. Although no actual damage was done, the natives were very greatly alarmed, and fled in all directions. . . . Very little concerning the Christian religion is known at many places in the island, which is an extensive one, and "peculiar views are held concerning the belief of the white man." These natives will doubtless understand the religion of the white man much better now.

* * *

Boots Without Leather.

I have recently received a pair of "Sochon" Boots which are made without leather, from a material which resembles it exactly.

In appearance these boots look as if they were made of a good glacé kid, and they are certainly very comfortable. I have worn them in wet weather and have found their durability to be satisfactory.

Food-Reformers, and especially Public Lecturers, would do well to try these boots, as they will then be provided with a practical illustration which can readily be exhibited to objectors who ask the eternal question, "How about leather boots"?

That leather is being superseded is a fact that no one can deny. I am using a driving belt for my engine and dynamo which is made from some sort of hardened canvas, and which is far superior to the leather one which I previously used. Being endless it is silent, and it does not stretch like its predecessor. The old maxim, "There is nothing like leather," has now become obsolete.

* * *

Towards Civilization.

All humanitarians will be glad to learn that the Government of India have issued an order prohibiting the export of the skins and feathers of wild birds. The *Morning Leader*

publishes a comment as follows, with the spirit of which we thoroughly agree:—

The news that the Government of India have prohibited the export of the skins and feathers of wild birds marks an important step forward in the civilization of this Empire. At last a Government has been found with the courage to treat the destruction of bird life for the purpose of self-adornment as the thing it is—a relic of barbarism, which the community is as much entitled to suppress as a blood feud or cattle foray. The would-be lady who decks herself with bird-corpses, and flaunts before us what is merely a record of the wanton destruction of a gay and beautiful creature with a cheerful and innocent life of its own, is already repulsive to all thoughtful observers in a degree which she probably lacks the imagination to conceive. But while public opinion is doing its slow work the massacre goes on. Lord Curzon has shown the way. But India is, after all, only one source of supply. Are we to wait until all the remote corners of the earth which supply us grow more scrupulous than ourselves, and simply starve our market? It would be more self-respecting to prohibit the import trade.

* * *

Serum Quackery.

The inoculation of the inhabitants of the Punjaub with the latest plague serum has been brought to a standstill because so many people of a village near Gujerat died of the serum instead

of the plague. It is high time that this serum quackery was exploded. Thousands of British soldiers lost their lives in South Africa because the military authorities were hypnotised by the advocates of empirical nostrums into having our troops inoculated with worthless anti-typhoid serum, instead of adopting preventive measures on lines characterised by hygienic common-sense.

The Executive Council.

A new member of the Executive Council of The Order has been elected. Many of our readers are already well acquainted with the Rev. J. Todd Ferrier (Pastor of the Congregational Church, Macclesfield) through his instructive and inspiring articles which have been published in this journal. Many, however, do not know that he is not only gifted as a teacher of spiritual truth, and on the platform, and with his pen, but is also an all-round practical business man of sound judgment, clear insight and sanctified common-sense. His heart is entirely in our work, and his counsel and aid in the direction of our affairs will be a great help to those who are bearing the responsibility of superintending the operations of The Order.

We now have a strong General Council, every member being an author as well as a public speaker. To assist the Council we also have an earnest band of co-workers in various parts of the world who are seeking by pen and voice and personal influence to promote our aims and to proclaim our Evangel.

* * *

The opportunities of Press Correspon- dence.

The following letter sent by one of our Members to the Press just before Christmas, gives some idea of the general influence which is being exerted by our band of earnest Reformers in many lands. I trust that during the year 1903 many more of our readers will become "Knights of the Pen." It is a weapon that is mightier than the sword.

"CHRISTIANS, AWAKE!"

SIR,—Now that Christmas is again close upon us, permit me to protest once more against the Paganism which has turned the sacred season into a hell for dumb animals. The cattle shows, prove how little we have caught of the spirit of the "gentle Jesus," whose birth we are about to celebrate by inflicting untold suffering on the creatures God made. There is extra work for the slaughterman because the Prince of Peace is born into the world. Old friends will meet around the festive board, and there will be music and songs and laughter—but the White Christ will weep in spite of it all, for above the senseless merriment He will hear the low moan of pain, and see the look of agony of the dumb creatures whose mangled hodies grace the barbaric feast they have prepared to do Him honour. Think of the slaughter-house and the cattle-ship, Christians, when you sit down to eat your Christmas dinner, face all that it means—and pause before you presume to "ask a blessing on it!"—I am, &c., KATE CORDING, Companion of The Order of the Golden Age, 31, Trinity-street, Islington.

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Another Illustration.

The Urban District Council of Denton has issued a circular to the inhabitants stating that the milk from consumptive cows is very dangerous, and that all milk should be sterilised or boiled. Also that "as many animals suffer from consumption, all meat should be thoroughly cooked."

The Rev. James Brighting has responded in the local Press by calling the attention of the people of this district to the fact that as tuberculosis in cattle cannot often be detected by any naked eye examination, even by the most experienced expert, and that as the testimony of many eminent scientists is to the effect that the bacilli are not destroyed in the centre of a joint of meat, by roasting or even by boiling, the path of safety lies in leaving meat out of our diet altogether, for this is the only way to avoid the risk of infection through this medium.

* * *

A Needful Protest.

Mr. Eustace Miles, M.A. (a Member of our Council), is writing to the Press to protest against the disgusting pictorial advertisements which the proprietors of Bovril are inflicting upon the public. He asks "How can a nation which has been stirred by a book like *Black Beauty* tolerate this loathsomeness in its streets—this pictorial parading of the terror of animals."

All cultured persons will endorse this protest, and there is some satisfaction in knowing that the public are rapidly being awakened to the fact that it is worse than foolish to spend good money in purchasing the numerous types of Beef Essence which are upon the market, many of which are manufactured from the sweepings of the slaughter-houses. If it were not considered impolite to call a spade a spade, that which is now termed Beef-Extract might be described as corpse-juice.

* * *

Our Financial Deficit.

The following donations towards meeting the deficit in the Funds of The Order are gratefully acknowledged by the Council. There is still a balance of about £200 to be made up, and our operations must be restricted during the current year unless the amount is subscribed by those who are interested in the beneficent and educative work that is being accomplished by means of our publications.

Those who realise the paramount importance of Humane Education, as a means of promoting Social Amelioration and the welfare of the Coming Generations, are invited to investigate our Work and to aid in its maintenance.

Deficit Fund.

£ s. d.			£ s. d.			
<i>Amount previously acknowledged</i>	150	18	3	Miss E. Redfern	8	0
The Lady Gwendolen Herbert	3	0	0	Miss B. I. Hall	5	0
Mr. and Mrs. Andrew Thomson	2	2	0	Mr. J. Edward Holmes	6	0
Madame Risos	2	0	0	Mr. A. Bailey	5	0
The Marchioness of Anglesey	1	1	0	Miss M. J. Oldham	4	6
The Dowager Marchioness of Queensbury	1	0	0	Miss A. Dixon	4	0
Dr. Dorman	1	0	0	Mrs. Vernieux	3	0
Mrs. E. M. James	1	1	0	One of Society of Friends	2	6
Mr. Charles Simmons	1	1	0	Miss C. J. Belk-Smith	2	6
Miss M. Maxwell-Muller	1	0	0	Miss E. Henden	2	6
Miss C. M. Pollock	1	0	0	R. L. G.	2	6
Miss E. A. Pollock	1	0	0	Mrs. A. F. Wellesley	2	6
Mrs. N. H. Hume	13	9		Rev. W. Bathgate	2	6
Mr. E. Ll. Jones	10	0		Mr. F. E. Walshe	2	4
Mr. Arnold Philip	10	0		Mrs. Daly	2	0
Miss J. Oswald	10	0		Mr. R. Wood	2	0
				Mr. J. W. Robson	2	0
				Mrs. Robson	2	0
				Mr. Chas. E. Squire	1	9
				Mr. H. B. Hall	1	0
					£171	10
					7	

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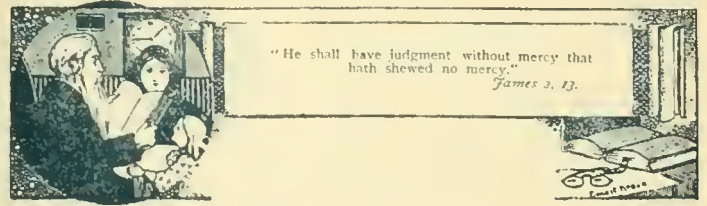
Review.

"The Awakening of Woman, or Woman's Part in Evolution." By Frances Swiney (W. Reeves, London). 5/- net.

In the words of the authoress, this book is written in the hope that it "may excite in earnest minds a deeper and more practical interest in matters pertaining to the welfare of women, and in the majority of women an awakened, keener perception of the true and holy responsibilities of womanhood." Avoiding as much as possible technical and scientific phraseology, it deals with woman's physical and psychological characteristics, her position, past and present, as wife, mother, and sister, and her work in the present and future in a comprehensive, interesting and sympathetic manner.

Those who, like ourselves, believe that in the future progress of the human race on all planes of being, the influence of woman will be the most important factor, will find much that is instructive, suggestive, and hope-inspiring in this book; whilst amongst women its perusal should do much to stimulate and encourage the endeavour to realize the high ideal which Mrs. Swiney holds up for their attainment.

A Spiritual Awakening.



The more I meditate upon the subject, the more deeply do I become convinced that the Food Reformation is the outcome of a new spiritual impulse and a factor in its expression. That there is a new spiritual impulse, or an old impulse acting with renewed force, in the world, should be patent to all observers of the signs of the times.

The spirit which makes for reform is manifesting itself in a thousand ways. It lays hold of one mind endowed with the requisite combination of faculties, and, lo! we have a socialist. It impinges upon another whose faculties are differently arranged and, this time, we have, as a counterblast to the grosser materialist, an ardent spiritualist. A third comes under its influence and becomes enthusiastic in temperance reform; and a fourth, whose talents seem to have been Providentially prepared for the purpose, submits to the controlling force of the not-to-be-denied impulse and henceforth is a food-reformer, or Fruitarian—call him by whatsoever name you will so long as he is earnest and true.

My own experience supports me in this conclusion. The time came years ago, when I had to "burn my boats" behind me; and make a break with convention in several of its most limiting forms. Some wonderful power took hold of me from within, and, I say it without credit to myself, opened my eyes to a wider vision and enlarged my heart for broader sympathies. It was at that time, and I firmly believe as a direct response to the power working so mightily within me, that vegetarianism urged its claims upon me. It had no need to debate the question with me; it was not even a question to be debated, for I immediately and intuitively perceived that it was right, and, being right, demanded my allegiance. From that time I gradually adopted a bloodless diet, until eventually I became, as I hope I still am, a consistent Fruitarian. But had it not been for the spiritual impulse which led to such a change in my inner man, I do not think food-reform would have ever appealed to me in the forcible way in which it did; I should have just gone on in the old way, as so many thousands do, gathering what sweets of life came into my way without any particular regard to the rightness or wrongness of my course.

These thoughts are not without a practical issue, for they lead one to the conclusion that only those will readily accept our arguments and adopt the practice we advocate who are duly prepared by evolution and temperament. The converts we make are chiefly those whom we reach at the psychological moment; others are apt to meet our efforts with scorn, ill-timed jests, or good-natured but unappreciative smiles. The truth is sown on many qualities and conditions of soil: on the wayside, which is unproductive; on the stony ground, where it takes root for a time, but is eventually dried up, and becomes abortive; among the thorns of worldly anxieties

and cares, which prevent its growth; and on the good ground, which brings forth variously its thirty, sixty, or hundred fold.

But whatever may be the state of the ground, the truth must continue to be sown, the propaganda must not be stayed, not only on account of those who are prepared to receive it and benefit by it, but also out of regard to the fact that hearts that to-day are cold, selfish, and unreceptive, to-morrow, under the tender, mysterious, transforming touch of the Great Spirit, become warm, generous, and hospitable to the truth.

The general newness of thought, freshness of aspiration, and novelty of activities in modern life, give fresh and forcible meaning to the words penned centuries ago: "Behold, I make all things new." Humanity in Diet is an outcome, and an important outcome, of that newness, and, moreover, it is a factor absolutely necessary to the more perfect expression of the new spiritual impulse, and without which it must needs be arrested in its onward course. By-and-bye, as the human consciousness comes more generally under the searchlight of the new spirit it will awake from its long sleep, rub its eyes, and discover that abstinence from blood-stained food is necessary to it, soul and body, and is a *sine qua non* of its development.

Poets, prophets, and the best thinkers of all ages—themselves, although not always vegetarian in practice, bearing testimony to the value of abstemiousness in eating—have ever looked forward to a good time coming, a Golden Age, a Kingdom of Heaven, a "Fatherhood of God and a Brotherhood of man." They were moved by a spiritual impulse which also, I trust, moves you and me. But I cannot imagine that time existing in the presence of the cattle-ship, the shambles, and the constant flow of the warm red blood of animals sacrificed on the altar of inhuman appetite. Such a thought is altogether repulsive to our best instincts; no true reformer can possibly imagine the two things existing together. No, before the good time to which we all look forward *can* come, the abolition of butchery for food *must* come, and the fact cannot be gainsaid.

It is the obvious incompatibility of an ideal condition of life with the slaughter of animals for food, that leads to the conclusion that bloodless diet is not only an outcome of the new spiritual impulse, but also a factor in its expression. In addition to perfect laws regulating society, we need perfect men, men developed inside and outside, spiritually and physically, in order that perfect society may exist. At present we can barely realise what elements of character are necessary to perfect manhood. We may generalise, but we cannot particularise. We do not even know the powers that are stored up as latent potentialities within our spiritual economy. Nor shall we ever know, and much less give them expression, if we degrade ourselves in our eating, and remain gross in our appetites.

Sensualism—and many are sensualists without being aware of the fact—blocks the channels through which spiritual powers and truly human characteristics should work, and the consequence is that spiritual impulses are choked for lack of outlets. Let the appetite be controlled, and the passions regulated, let every meal be a veritable sacrament, and the application of man's true food to the best uses, then

obstructions will gradually disappear, the channels will be cleansed, the outlets will be opened, and the spiritual impulses, the instincts of true human character, will gradually manifest themselves in ever-increasing gentleness, loving-kindness, and all Christian virtues and graces.

There are, I know, thousands of most excellent Christian men and women who have not yet adopted this more excellent way of living, and they may be instanced in disproof of what I have advanced. I think they are what they are in spite of the flesh-eating habit, and, more than this, I venture to suggest that when they realise the horrors of the flesh traffic, and refuse to encourage it by flesh-eating, they will be even better men and women than they are now. The question is, not what they are as flesh-eaters, but what they might be as abstainers.

Without this purification of our diet, much of our manhood, that lies within us awaiting expression, fails to come into manifestation, but, with its aid, we are enabled to discover and bring into ultimatum, impulses and instincts which erstwhile were but latent potentialities. All this confirms the conclusion that food reform is one of the many reforms of a radical character which must take place before an ideal state of society can exist. With this conclusion before us we can see how imperative it is that the claims of this Movement must be urged with special emphasis upon the attention of all reformers, who, if they are men of comprehensive intelligence, must see that they cannot afford to leave it out of their programmes.

As a final word, even with the risk of appearing immodest, I feel it my duty to bear personal testimony to the value of this dietetic system. It has certainly been a great factor in my own development. With its beneficent help my physical health has greatly improved; I think I am, in consequence, clearer-headed, and, of a surety, I am able to accomplish three times the amount of work I ever attempted to do before I adopted the reform. And I have a vitality, an intellectual eagerness, and a joy in the Master's service which I would not exchange for all the kingdoms of the world.

I do not say that a bloodless diet is the prime cause of these benefits, for I believe they come from a spiritual, nay, Divine causation; but I do say as my firm conviction, that it has been a means to these ends, and, had I not adopted the means, the ends would never have been mine.

New Jerusalem Church, Paisley.

Charles A. Hall.

In Praise of the Infidel.

The infidel is Nature's safety valve to blow off the superfluous steam of ignorance and conservatism.

The bigot holds humanity back. The infidel prods and pushes him onward, and thus we recede and advance, until ultimately the infidel succeeds in locating humanity a little higher on the highway of life and in the scale of being.

We cannot afford to scout the infidel, for he is the lever that moves the world forward and onward. We should learn of him.

Conservatism is the poorest asset in the vast universe, for it has no value in the redemption of man. We should shun the conservatist. We can learn nothing from him. He is asleep with his fathers.

When we are all infidels God will be rescued from the skies, and we shall find Him active in the soul of mankind.

Francis E. Mason.

Valuable Recipes.

Milk-Cheese without Rennet. I have recently discovered how to make a delicious cheese, by the following method. Take one gallon of milk, sterilize it by scalding, put it in a large pan until cold, add one dessertspoonful of Italian wine vinegar (Lachryma Christi brand, Cozenza & Co., 96, Wigmore St., London), stir it into the milk, leave it for twenty-four hours or more until curds and whey are formed. Take a strong and clean cloth, place it over another pan, pour in the curds and whey, tie up the cloth and allow it to drain. In one or two days the whey will have gone through and a firm cheese will remain. This should be pressed into a mould or basin, and in another twenty-four hours it will be in prime condition.

This recipe is an original and valuable one, but I present it, together with the following ones, to our readers gratis. Those who try it and are consequently oppressed with sentiments of gratitude, can, if they please, send a donation to the Deficit Fund of "The Order of the Golden Age."

* * *
Chestnut Ragout. Stew some shelled chestnuts in haricot-bean stock until they are moderately soft, add a few drops of lemon juice, and some forcemeat-balls, serve with mashed potatoes and red-currant jelly. This is a good and tasty dish for dinner or supper in the winter.

* * *
Forcemeat Balls. Rub half-an-oz. of butter into five ozs. of bread crumbs, adding chopped lemon thyme, lemon peel and parsley, some pepper and salt, and one egg to bind; fry very brown.

These forcemeat-balls are useful for serving with stewed Protose or with the following 'Mock Rump-Steak Pudding':

* * *
Mock Rump-Steak Pudding. Some twenty years ago I used to wend my way occasionally, to a famous old hostelry in London, in order to be present when the celebrated "Rump-Steak and Oyster Pudding" was dispensed; to the patrons of the establishment. It used to be brought in with much ceremony, and the host, in full dress, and surrounded by a staff of well-attired waiters, served it with the airs of a gastronomic high-priest.

I well remember its qualities, but no longer with regret, for I have lately discovered a substitute of equal merit and free from the taint of blood. The recipe is as follows:

Line a pudding basin with the usual crust. Take some previously boiled giant white haricot beans (stewed until soft, but not broken up), also some boiled chestnuts, some tapioca (previously soaked in cold water), some fried onions, chopped parsley, and 4 cloves, and some very *small* well-fried force-meat balls (made as above). Make a *rich* gravy from brown haricot beans (see Comprehensive Guide-Book recipe), mix these ingredients in the pudding, pour over some of the gravy, cover with the paste, and boil as usual. Serve with some of the brown gravy.

The flavour can be varied by adding fried mushrooms instead of the forcemeat balls. If the pudding does not turn out A1 at first, ask the cook to try again and give her the benefit of friendly criticism and suggestion.

* * *
Whole-Meal Bread with Olive Oil. Take 3½ lbs. of whole meal and the same quantity of good household flour, rub in 5 tablespoonfuls of good olive oil, and raise in the usual manner with 2 oz. of fresh yeast. (See Comprehensive Guide-Book recipe). This bread, if properly made and well baked, is short, light and easily digested. It helps to keep one warm in the cold weather.

Beef Extract Delusions.

Extracted from a Lecture delivered at the London Hospital Medical College.

By Robert Hutchinson, M.D., M.R.C.P.

In the following table there is exhibited the position of most of the beef-juices met with in the market. It will be observed that these also vary considerably in composition. Of the various ingredients the coagulable proteid is the most important, and, as the amount of this present is not clearly stated in some of the analyses, I have estimated the quantity contained in each of these preparations, the result being embodied in the following table:—

AMOUNT OF COAGULABLE PROTEID IN VARIOUS BEEF-JUICES.

	In 100 Parts by Volume.	In one Teaspoonful.
Puro beef-juice	29 per cent.	1.74 grammes.
Bovinine	17 "	1.02 "
Armour's beef-juice	5 "	0.30 gramme.
Wyeth's beef-juice	5 "	0.30 "
Bovril meat-juice	4 "	0.24 "
Brand's beef-juice	4 "	0.24 "
Liquor Carnis	3½ "	0.22 "
Taurine	1 "	0.06 "
Valentine's meat-juice	0.3 "	0.018 "

Of these preparations Puro is by far the richest in coagulable proteid. In appearance it is a dark brown fluid, which when diluted with water becomes bright red, and in that condition resembles blood so closely as to lead one to expect that its appearance would prove repugnant to many patients.

Bovinine, which comes next to Puro in richness in coagulable proteid, is an American product of dark brown colour, and when examined with a spectroscope shows distinctly the presence in large amount of the altered colouring matter of blood (methæmoglobin). Indeed, Professor Chittenden, who has analysed it, is of the opinion that it is prepared largely from blood. It is certainly very poor in extractives, and, in my opinion at least, possesses anything but an agreeable flavour. In spite of its cheapness, therefore, and the comparatively large amount of proteid which it contains, I cannot regard it as a preparation to be recommended.

Of the other preparations, Wyeth's, Brand's, and the Bovril Company's juices, and the preparations known as Taurine and Liquor Carnis, all exhibit, on examination, the appearances characteristic of the unaltered colouring matter of blood, and may rightly be regarded as uncooked juices. The amount of coagulable proteid which they contain is, however, considerably lower than that in the two preparations mentioned above.

The small value of Valentine's Meat-juice as a food has been so often insisted on that it is hardly necessary to say any more on the subject. I would only state that in this matter I am in full agreement with other investigators. It contained less coagulable proteid than any other preparation I examined, whilst its price is higher than that of any of its rivals.

It may be admitted that many of these preparations contain more proteid than the natural or home-made beef-juice already described. It by no means follows, however, that they are on that account of higher nutritive value.

The objections urged against those beef-extracts which also pretend to be foods apply here with full force. A patient could take considerable quantities of natural raw-beef juice because it only contains salts and extractives in small amounts; but in many of the artificial preparations the ratio of these ingredients to the total proteid is so high that they could only be administered in very moderate quantity without running the risk of exciting diarrhœa and thirst.

Composition of Natural Raw-Beef Juice.

Method of Preparation.	Water.	Composition Coagulable Proteid.	Extrac- tives.
1. Meat from round slightly broiled and pressed	88.1	6.97	3.90
2. Meat from neck slightly broiled and pressed	90.1	5.18	3.56
3. Chopped beef heated in corked bottle	92.1	2.19	2.09
4. Lean steak slightly broiled, and juice expressed with lemon-squeezer (1 lb. yielded 2½ ozs.)	92.9	2.90	3.40
5. 1 lb. beef and 8 ozs. water stood on ice for six hours; then twisted in coarse muslin (yield=8½ ozs.)	94.9	3.0	1.90
6. 4 ozs. minced steak soaked for an hour in 1 oz. of water, then forcibly expressed	91.1	5.1	3.1

That no raw-beef juice, whether natural or otherwise, can really be regarded as an important aid to nutrition is evident from the fact that, *even of a preparation which contains 5 per cent. of proteid, about three pints would be needed to supply the proteid required by an invalid daily.* The administration of such a quantity is, of course, impracticable. One must be careful not to allow himself to be misled by the examples often adduced of patients who have lived for several days "on nothing but So-and-So's beef-juice." Everyone knows that, provided water be freely supplied, most patients are capable of living on nothing but their own tissues for a surprisingly long period.

Our Propaganda.

Many addresses have been delivered in various parts of this country by Members of The Order, including myself, during the last few weeks. I have not space to report them all and therefore select the following as being most worthy of insertion:—

On December 2nd, an interesting lecture was delivered in the Friends' Meeting House, Rochdale, by the Rev. J. Todd Ferrier. His subject was "Fruitarianism." The Rev. Jonathan Evans presided. He was supported on the platform by the Rev. J. Swann Withington and others. Messages were received from Councillor Rushworth, J.P., the Rev. T. P. Spedding, Dr. Hayle, and Mr. H. Silverwood, expressing regret at inability to attend and sympathy with the vegetarian movement. There was a large audience, which evinced deep interest throughout.

In the course of his address Mr. Ferrier said:

The impressions received by us in childhood influence our actions in after life; they bias us—sometimes for good and sometimes for ill. In our early environment we are accustomed to seeing dishes of flesh meats provided every day till we come to look upon such things as a matter of course. So the habit of taking flesh foods grows up as a part of ourselves, and we never question either its rightness or its wisdom. As the habit does not arise from moral conviction or principle, people rarely pause to examine its momentous physical and moral issues; if they did this, Society would be speedily revolutionised.

Looking at it from the side of science we find the whole argument in favour of a fruitarian diet. It has been demonstrated beyond doubt by the greatest authorities on the human anatomy that the structure of the body of man is similar to that of the anthropoid apes, whose alimentation is derived from fruits, grains, and other succulent vegetable substances. As Professor Sir Charles Bell, F.R.C.S., observes, "It is, I think, not going too far to say that every fact connected with the human organisation goes to prove that man was originally formed a frugivorous animal." What our anatomical structure affirms medical experience substantiates; for many of the highest authorities in the medical profession have come to recognise the fact that much of the illness which overtakes humanity is the outcome of wrong diet, and that some of the most awful diseases, such as cancer and appendicitis, are attributable to flesh-eating. So strongly did the late Sir B. W. Richardson, M.D., F.R.C.S., feel this that in his address at the Public Health Congress of 1894 he said, "I sincerely hope that before the close of the century, not only will slaughter-houses be

abolished, but that all use of animal flesh as food will be absolutely abandoned."

That flesh foods are not necessary may be gathered from the history of many of the ancient peoples. And the finest athletes of our day eschew all flesh, finding in simple vegetarian fare abundant nutriment. The great walkers, runners, and cyclists, are living expositions of the value of a bloodless diet. All who adopt it intelligently affirm that health improves under its régime, and that the power of endurance is increased by it.

From the standpoint of personal, social, and national economy a bloodless diet is advisable. It is much cheaper for the artisan, for he can live on 25 per cent. less, and derive far more nourishment, without running the risks of the diseases that follow in the wake of flesh-eating. Increased growth of cereals, fruits, and succulent vegetables would mean the return to the country of those who are children of the soil, and thus the congested centres would be relieved.

But the question goes deeper than even health and economics. It has an ethical side. It is impossible for any gentle-hearted soul to study this question closely as it affects the animals without feeling constrained to champion the cause of the poor, patient, suffering brutes. The story of the ranches, the cattle boats, the drovers, the abattoirs are all too ghastly and sickening. If people had to kill for their own food, there would soon be a transformation in the diet of the nation. It seems a monstrous idea and a libel on our creation that we should have to live on the flesh and blood of the sub-human world. A society to prevent or lessen cruelty is no doubt good, but true humaneness is full-rounded, and cannot pause short of absolute abstinence from flesh diet. To profess to do a good thing with one hand and give it the lie by the other, is to degrade humanity.

The drink problem is no nearer solution. Never before were there so many pledged abstainers, yet never before was the national drink bill so heavy. It is an amazing fact that the man who lives simply on the fruits of the earth has no craving of this kind. And so, if we could only persuade all the people to abhor flesh and blood diet we should be in a fair way to solving the awful drink problem. In conclusion, it is only through abstinence from flesh-foods that our spiritual nature can be fully developed and our minds be enabled to grasp and realize the sublimest ideals.

To Members of the O.G.A.

It is your privilege to enlighten and humanise many of your neighbours and acquaintances.

There are many sincere souls living near you, who only need to be told the truth and they will respond to it. Will you be God's message bearer?

The literature published by the Order will aid you in this work.

If you have never attempted to promote a Lecture or Debate upon the subject of 'humanity in diet,' or the 'advantages of Fruitarianism,' it might be worth your while to try.

If you and your friends can inaugurate a Food-Reform Meeting and an Exhibition of some fruitarian dishes and specialities, you can obtain the loan of a number of cardboard labels from our Headquarters. These will prove suggestive and will lend dignity to your Exhibition Stall. They will also impart instruction to those who attend the demonstration.

Many of the ablest workers for the Food-Reformation were converted by the loan of a book or pamphlet, or by listening to a few earnest words. You may accomplish much if you mean business and aim at definite results.

We are fighting a *winning* Cause, and the day is coming when human-carnivorism will stand condemned in the eyes of all cultured souls as being loathsome and barbarous. Have faith in God and in yourself, and in the righteousness and ultimate triumph of this great and humane Movement.

During the year 1903, you may accomplish work that will make you glad for the rest of your days.

You may be only *one*, but you *are* one, and many transformations in this world have been brought about by solitary individuals who dared to think, to speak as God gave them utterance, and to act right up to their convictions.

S. H. B.

Announcements.

Members of the Order are respectfully requested to renew their subscriptions during the month of January, as they fall due at the commencement of the year. The Council will greatly appreciate the early receipt of remittances as the labour and expense involved in sending out printed notices can thus be obviated.

* * *

Subscriptions for this Journal (in most cases) become due at the commencement of the New Year, and subscribers are therefore asked to forward their remittances before the matter is forgotten by them.

* * *

IMPORTANT.

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

* * *

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 Provost delay may occur in the acknowledgement, as Mr. Beard is sometimes away from Headquarters.

* * *

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, or postal orders, should be sent.

* * *

Readers of this Journal who are in sympathy with the ideals that are advocated in its pages, are invited to persuade their friends to become subscribers. Many more converts to the principles which underlie our Movement could thus be won.

* * *

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

* * *

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends.

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

* * *

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

* * *

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N.B.—Friends in the United States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Price twenty-five cents (canvas fifty cents) post free. Paper money, please. *No coins*.

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