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THE HERALD OF THE GOLDEN AGE
 THE OFFICIAL JOURNAL OF
 THE ORDER OF THE GOLDEN AGE
 For the proclamation of a Gospel of Peace and Goodwill on Earth
 and of Health Happiness and Contentment for all

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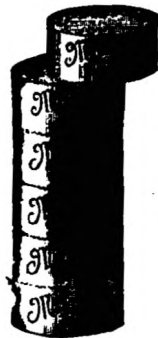
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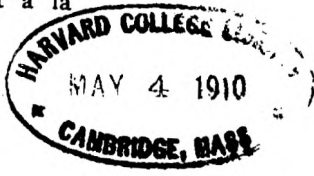
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Perpetual Motive Force.



Many attempts have been made to invent machines which will produce perpetual motion of an automatic or self-originated nature, and some sanguine individuals have even applied for patents for appliances which they considered to have solved the problem, *in theory*, but which proved to be delusive when put into operation. The general opinion concerning the matter is still to the effect that "it can't be done."

The conclusion which has been arrived at concerning *physical* motive force is doubtless equally true in relation to the generation of *spiritual* power. Although men and women, whose hearts are aflame with altruistic or religious zeal, can keep going *for a time* upon their supply of self-contained energy, yet sooner or later all feel and confess their need of fresh inspiration from some source outside themselves. Their stock of fuel seems used up and the spiritual machinery slows down for want of driving power.

There is nothing surprising in this, for spiritual motive force is essentially of a higher nature than that which is only physical, and in all probability the resistance or inertia to be overcome is greater also. It is far easier to drive a bicycle up a hill than to persuade human beings to amend their ways and to apply their hearts unto wisdom. But this being the case, there is all the more need for those who are making earnest endeavour to do good in the world, to realize the fact—so that instead of expecting to be able to "keep going" upon their own supply of strength, they may look

away from self to that great Eternal Power, who, both around and within us, "makes for Righteousness," and who is ever willing to supply our need and to restore fresh courage and resolution to our fainting spirits.

Those of us who are seeking to promote human welfare in any way, are often tempted to consider it a thankless task and to exclaim—Why should we continue to trouble ourselves thus; why not "eat, drink, and be merry" like the thoughtless multitudes around us? At such times our motive force is running low, and we need to hold communion with the Unseen so that our strength may be renewed and our hearts may beat in time once more with the great Heart of the Universe. We need to seek "*in the silence*" fresh visions of the world's misery and a new inspiration of the Spirit of Christ.

Alas, for those who set their hands to do any spiritual or philanthropic work yet whose purpose is not true nor their eye single, who mix up a desire for fame, personal exaltation, or self-aggrandizement, or some other unholy motive, with their good deeds and aspirations! Truly shall they know weariness both of flesh and spirit, and when their energy fails them they shall seek this way and that for power to keep forging ahead against the obstacles which bestrew their course! To manifest perpetual motive force in the service of God and man we must work from the standpoint of *Love* only—as children of the Great Father, whose Will it may become our meat and drink to do, and as kinsmen who bear a sacred relationship to fellow-creatures whose happiness we seek to promote. Then, and then only, shall we find ourselves lifted up as soon as we are cast down; then shall we feel the grasp of an Everlasting Hand when our faith fails and our feet begin to sink in the stormy waters; then shall we fight the good fight and finish our course at last with triumph.

We need often to drink at the Fountain of living waters, lest our spirits become parched and we fall by the way, faint and weary of heart! We need often to partake of the Heavenly Manna—that angelic food in the strength of which we may, like Elijah, go many days in the wilderness without a sensation of weariness! And the Fountain is ever flowing and the Manna is free to all who will reach out their hands

of faith for such refreshment. A simple but sincere prayer for help and fresh strength—uttered in the spirit of a little child in the silent Temple of the Deity which is within us—will bring a rich response; the portals of the Unseen World will be opened “to every one that knocketh” and from them shall stream forth Light and Life and Power to every true seeker whose purpose is sincere!

Let us then give up our dreams of self-originated perpetual motion and open our hearts and minds to those sources of power and strength which come from “behind the veil!” Let us catch the Heavenly breezes and be borne along by them without toiling so much at our oars! This is the secret of perpetual motive force! Thus may we run and not be weary, and walk and not faint!

SONGS OF THE DAYDAWN.

Copyright.

No. 1.

In Thy service, Lord, enlisted—
Blessèd bond that makes us free—
By Thy power and grace assisted,
May we true and faithful be:
To our service set Thy seal,
To our hearts Thy will reveal.

Naught of self be in our serving,
Not from fear, nor for reward;
Never from one motive swerving—
Love to Thee, our King and Lord,
To all creatures Thou hast made,
Every nation, every grade.

So may we in ceaseless striving,
Spend our lives for Thee and Thine,
Till the longed for time arriving—
Human shall become Divine;
Love the victory shall gain,
Earth, as Heaven, shall own Thy reign.

May this humble consecration
Of ourselves and gifts to Thee,
Be for us a new creation;
Haply we may soar and see
Glimmerings of the light that lies
Round about Thy Paradise!

Henry Brice.

BUILDING OUR OWN MANSIONS.

We do not realise how much the happiness of our *after years* will depend upon the things we are doing *to-day*. It is our own life that gives colour to our skies, and tone to the music that we hear in this world. The memories he makes along his years are the old man's heritage, his very home. He may change houses, or neighbours, or companions, or circumstances, but he cannot get away from *his own past*. The song or the discord that rings in his ear—he may think it is made by other voices, but it is really the echo of his own yesterdays.

What is true of our individual lives is true also of our homes. We are making their memories day by day and year by year, and what they shall be in the future will depend on the home-life we are living now. We may make our home a palace, filling it with delights, covering the walls with beautiful pictures, planting flowers to fill the halls and chambers with fragrance, and hanging cages of singing birds everywhere to pour out sweet notes of song; or we may cover the walls with hideous images and ghastly spectres to look down upon us, and plant only briars and thorns about the doors, to flaunt themselves in our faces when we sit in the gloom of life's nightfall.

Rev. J. R. Miller, D.D.

The Golden Age: or the Abolition of Death

BY PASTOR GEORGE RAPKIN.

From a Sermon preached at Margate Tabernacle, on Sunday, August 8th, 1897.

“And death and the grave were cast into the lake of fire.”—Rev. xx., 14.—R.V.



I have chosen this passage because it occurs in the apocalyptic vision of John at Patmos, and reveals that glorious and final consummation of events for which both the whole of creation and the Church of Christ wait—that condition of things for which humanity so earnestly pants, namely: the abolition of death, with its attendant evils of sorrow and suffering.

Now “the lake of fire” is one of those metaphorical expressions which exist in all Eastern writings like our Bible. Fire was the destroying element which so completely destroys as to leave no vestige of that cast into it. It is called a *lake* of fire to show its greatness and its intense capacity to destroy all that needed destroying. And thus the passage reveals just this in its plain language, that death and its companion the grave *were to be for ever destroyed*. The great and glorious fulness of the Kingdom of Christ was to have this consummation as one of its marked features.

It would profit us to look back and see how great this prophesied change was to be. The Antedeluvians, Patriarchs, and followers of Moses seemed to have waded in a religion of blood. That terrible spectacle of carnage was one which spoke to *them* of the awfulness of sin. In the latter stages of the Mosaic dispensation, the prophets spoke with no uncertain message that this was to cease, and its opposite was to reign. Jehovah's voice at times thundered through their sacrifices and said *He would have none of this*. Thus the prophets with one voice pointed forward to so happy an era as that of the Golden Age—when under Messiah's beneficent rule, the Prince of Peace should heal the demoralizing and blighting scenes of carnage, and destroy that last enemy—Death.

He came heralded to lowly men by the courtiers of His eternal realm. That first note of angelic praise was the key note of the whole. It was to be “Peace upon earth among men of good will.” Such is, I maintain, an honest translation of the original. It was among *the men of good will*—to those who no longer caused suffering for their own selfish end—that this peace was to be granted. It was by, and in the termination of that spotless life, that He fulfilled the law, and by His own one death put for ever an end to the slaughter of the animals used in Jewish sacrifice.

Is not the Saviour frequently spoken of as the *conqueror of death*, in the Scriptures? Isaiah said that He would “swallow up death in victory,” and confident in the conquests of Jesus, St. Paul declares “Death is swallowed up in victory,” just after he had said that the last enemy to be destroyed was *death*. The Apostle John saw the self-same One in his apocalyptic vision “*having the keys of death and the grave*.”

It is clearly manifest from the whole of the prophetic writings concerning Jesus, that death would be abolished at the time of His personal reign in the glorious millenium. Even among the Jews, blood-shedding was deprecated, and when speaking of that

Golden Age, the Lord God never spoke of feasts of *meat*, but always of the feasts of the *fruit of the ground*. The 65th Psalm speaks of the blessing of God, in the giving of the products of the vegetable kingdom; that psalm which prophecies of Christ's Kingdom, namely, the 72nd, says "There shall be abundance of *corn* in the earth upon the top of the mountains, the *fruit* thereof shall shake like Lebanon; and they of the city shall flourish like grass. His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him."

I would call your attention to what Ezekiel says in the 36th chapter of his prophecies. Speaking of the then coming kingdom of Messiah; the time when God would put His spirit in their hearts and cause them to walk in His ways, he says only that the *fruits of the earth* shall be multiplied to them, and *never* their flocks for slaughter. Does not Isaiah grow eloquent on the same theme? Of that Golden Age he says "The desert shall blossom as the rose," that waste places shall be cultivated, that joy shall reign, and sorrow and sighing shall flee away.

Thus I could proceed at tiring length, showing you prophet after prophet whose words of prophecy glow with the theme of increased vegetable productions. Yet why is this? I answer you by saying, *it must be so!* The Prince of Peace is to conquer and destroy death; He is to swallow it up in victory. If then death shall be destroyed *with its debasing scenes of animal carnage*, God could only promise a prosperity in the fruits of the earth.

I see in these promises one vast piece of harmony, unbroken by any chord of discordant cruelty. In that age, no timid animal or tiny bird shall take flight with fear at man's approach. We shall have learnt Messiah's lesson *not to kill*, and man, a piece of God's creation, shall live in harmony with all the rest. Read Isaiah's picture of all this in the 11th chapter: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put its hand on the adder's den. *They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea.* And it shall come to pass in that day that the root of Jesse which standeth for an ensign of the peoples, unto Him shall the nations seek, and His resting place shall be glorious."

It is manifestly clear from God's word, that the Golden Age will be one of universal peace. It will consist of a government of the peoples, in accordance with *Righteousness*; the knowledge of the Lord shall cover the earth; and there shall be the abolition of death. Now with this Scripture ideal before us, each of us who are His representatives *have an obligation to do that which shall bring this about*. The Christian Church has no hesitation in seeking to bring about that universal reign of Righteousness, by sending her Missionaries into all the world to disseminate the knowledge of the Lord. The majority have no hesitation in labouring to improve the governments and bring them into uniformity with His government. But *how few of us* endeavour to bring about the *Reign of Love and Benevolence*. Why is this? If I may judge, I would say that Christianity and righteous government springing up around us are beneficial to us, directly, and so we have no hesitation in seeking their promotion. But instead of manifesting *Mercy* and humane sentiment, we allow our passions their play, and have not practised the self-denial we ought, *for the good of the lower creation*. But in that Golden Age all will have to conform. He has ruled "*No death*," and has provided a healthy and natural diet, which involves no bloodshed, that with a *pure and healthy* Temple we shall have healthy or divine aspirations.

It is hypocritical to cry "Even so, Lord Jesus, come quickly" if we refuse to live in harmony with the blissful laws of that Age when He shall be with us. Let those nobler sentiments of His divine creation within us, which resent the sight of blood and cruelty, have their rule over us, and let us each do his or her part towards bringing about the Divine ideal of the Golden Age in the abolition of Death.

To meet the needs of a regenerated manhood that had been brought into line with the Divine idea, is the promise given of the extra cultivation of the land. Back again to Edenic purity with its non-carnivorous life was man in the second Adam to be brought.

I ask you plainly, *is not this ideal in harmony with your best sentiments?* Do you not long to be in kind touch with all creation—to approach it without a fear, and to find it drawing near to you without fear? To "hurt no more nor destroy" must be a thing to accord with our nobler feelings! How many of the gentler sex, or men for the matter of that, would care to visit the slaughter house and witness *even one* animal slaughtered? The sight of the victim of our lusts writhing in its blood would be *revolting*. Yet do we not argue that God sent these things to be slaughtered for our food? We therefore make a *God of Love* the author of those things which even we cannot bear to look upon. We say He is *kind*, and yet we refuse to see the things which *we assert He has instituted*—things which we pronounce cruel and degrading. If we for one moment *believe that He authorised and designed these scenes of the slaughter house*, we not only have a right to witness them, but we ought, in order to be consistent, to go to the slaughter house and see His wisdom, and not *shudder* at the sight, but *praise Him* for it.

You rightly say it cannot be logically done! You believe you are right in turning away from such demoralising scenes, and I believe so too—but why? It is because your higher or nobler feelings demand it. *Who then is the author of your nobler manhood?* The author is God! Then He cannot teach you to hate these scenes of slaughter if He has ordained them. *He cannot teach you to hate what He has done*. You hate, let me tell you plainly, what He has *not* decreed.

The spirit of this New Age is to think upon whatsoever things are *pure and lovely*. This Golden Age which you and I can daily promote is one whose members shudder at the harvest of flesh and blood, but rejoice in the harvest of the fruits of the earth. If I know the spirit of Humanity, it will run with horror from the slaughterman's harvest but look on with joy at that of the agriculturist. Is not this the very spirit of the Age of which the prophet spoke, and which was to come in with the gladsome reign of the Messiah?

DEATH IN THE MEAT.

Poisoned by Eating Australian Mutton.

At Lichfield, on August 13th, Mr. W. Morgan (District Coroner), held an inquest relative to the deaths of Ethel and Nellie Baker, aged respectively nine and six, daughters of Mr. William Baker, who were alleged to have died as a result of poisoning from eating Australian mutton.

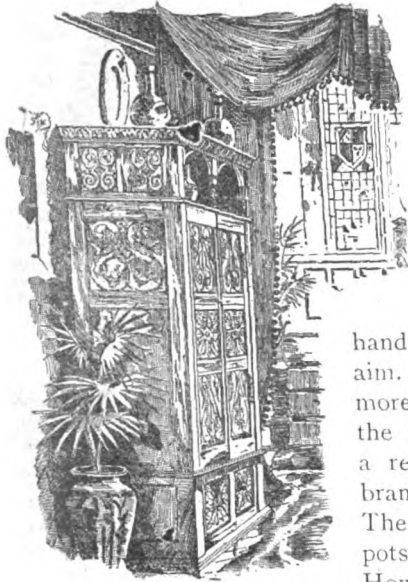
Mr. Baker, who appeared very weak and ill, said that on Saturday night he purchased a leg of mutton from a dealer in Australian meat, and that it was roasted for dinner on Sunday, when all the family—his wife, himself, and five children—partook of it. They suffered no ill effects on that day, and on Monday they dined off the same joint, cold. At night *all of them became ill*. Mr. H. M. Morgan, surgeon, attended them, but the younger child died during Tuesday, and her sister on the next day. Dr. Clark, medical officer of health, was called in, and took the remains of the meat to Dr. Alfred Hill, public analyst, of Birmingham.

Medical evidence was to the effect that the deaths had resulted from *ptomaine poisoning*. Mr. Morgan said ptomaines had developed in the meat after it was cooked on Sunday and before it was eaten cold on Monday. Ptomaines were a very serious form of poison, to which weak people and young children were peculiarly subject, but the knowledge as to them was yet in its infancy. *Ptomaines might develop in meat sold by the most scrupulous and careful butcher in existence*.

The jury found that death was due to *ptomaine poisoning*, and acquitted the butcher of blame. They recommended further analyses.—*Daily Chronicle, August 14th, 1897.*

How to become an Artist.

BY WILLIAM C. GANNETT.



Drudgery is the grey Angel of Success. The main secret of any success we may hope to rejoice in, is in that angel's keeping. Look at the leaders in the professions, the "solid" men in business, the master-workmen who begin as poor boys and end by building a town in which to house their factory

hands; they are drudges of the single aim. The man of science, and to-day more than ever, if he would add to the world's knowledge or even get a reputation, must be, in some one branch at least, a plodding specialist. The great inventors, Palissy at his pots, Goodyear at his rubber, Elias Howe at his sewing-machine, tell the

secret,—“One thing I do.” The reformer's secret is the same. A one-eyed, grim-jawed folk the reformers are apt to be; one-eyed, grim-jawed, seeing but the one thing, never letting go, they have to be, to start a torpid nation. All these men as doers of the single thing, drudge their way to their success. Even so must we, would we win ours.

The foot-loose man is *not* the enviable man. A wise man will be his own necessity and bind himself to a task, if by early wealth or foolish parents or other lowering circumstances he has lost the help of an outward necessity. Dale Owen, in his autobiography, told the story of a foot-loose man, ruined by his happy circumstances. It was his father's friend, one born to princely fortune, educated with the best, married happily, with children growing up around him. All that health and wealth and leisure and taste could give, were his. Robert Owen, an incessant worker, once went to spend a rare rest moment with him at his country-seat, one of the great English parks. To the tired man, who had earned the peace, the quiet day seemed perfect, and at last he said to his host, “I have been thinking that if I ever met a man who had nothing to desire, you must be he: are you not completely happy?” The answer came: “Happy? Ah, Mr. Owen, I committed one fatal error in my youth, and dearly I have paid for it! I started in life without an object, almost without an ambition. I said to myself, ‘I have all that I see others contending for; why should I struggle?’ I knew not the curse that lights on those who never have to struggle for anything. I ought to have created for myself some definite pursuit, no matter what, so that there would be something to labour for and to overcome. Then I might have been happy. It is too late, the power is gone. Habits are become chains. You can work and do good; but for *me*,—in all the profitless years gone by, I seek vainly for something to remember with pride, or even to dwell on with satisfaction. I have thrown away a life.” And he had only one life in this world to lose.

Again then, I say, let us sing a hallelujah and make a fresh beatitude: *Blessed be Drudgery!* It is the one thing we cannot spare. To lay the firm foundations in ourselves, or even to win success in life, we *must* be drudges. But we can

be *artists*, also in our daily task. And at that word things brighten.

“Artists,” I say, not artisans. “The difference?” This: the artist is he who strives to perfect his work; the artisan strives to get through it. The artist would fain finish, too; but with him it is to “finish the work God has given me to do!” It is not how great a thing we do, but how well we do the thing we have to do, that puts us in the noble brotherhood of artists. My Real is not my Ideal,—is that my complaint? One thing at least is in my power: if I cannot realize my Ideal, I can at least *idealize my Real*. How? By trying to be perfect in it. If I am but a raindrop in a shower, I will be at least a perfect drop; if but a leaf in a whole June, I will be at least a perfect leaf. This poor “one thing I do,” instead of repining at its lowness or its hardness, I will make it glorious by my supreme loyalty to its demand.

An artist himself shall speak. It was Michael Angelo who said, “Nothing makes the soul so pure, so religious, as the endeavour to create something perfect; for God is perfection and whoever strives for it strives for something that is God-like. True painting is only an image of God's perfection—a shadow of the pencil with which He paints, a melody, a striving after harmony.” The great masters in music, the great masters in all that we call artistry, would echo Michael Angelo in this; he speaks the artist-essence out. But what holds good upon their grand scale and with those whose names are known, holds equally good of all pursuits and all lives. That true painting is an image of God's perfection must be true, if he says so; but no more true of painting than of shoe-making—of Michael Angelo than of John Pounds the cobbler. I asked a cobbler once how long it took to become a good shoe-maker, he answered promptly, “Six years, and then you must travel.” That cobbler had the artist-soul. I told a friend the story, and he asked his cobbler the same question, How long does it take to become a good shoe-maker? “All your life, sir.” That was still better—a Michael Angelo of shoes!

In one of Murillo's pictures in the Louvre he shows us the interior of a convent kitchen; but doing the work there are, not mortals in old dresses, but beautiful white-winged angels. One serenely puts the kettle on the fire to boil, and one is lifting up a pail of water with heavenly grace, and one is at the kitchen dresser reaching up for plates, and I believe there is a little cherub running about and getting in the way, trying to help. What the old monkish legend that it represented is, I do not know. But as the painter puts it to you on his canvas, all are so busy, and working with such a will, and so refining the work as they do it, that somehow you forget that pans are pans and pots pots, and only think of the angels, and how very natural and beautiful kitchen work is—just what the angels would do, of course.

It is the angel-aim and standard in an act that consecrates it. He who aims for perfectness in a trifle, is trying to do that trifle holily. The *trier* wears the halo, and therefore the halo grows as quickly round the brows of a peasant as of a king. This aspiration to do perfectly—is it not religion practicalized? If we use the name of God, is not this God's presence becoming actor in us? No need, then, of being “great” to share that aspiration and that presence. The smallest roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom, as well as the great ocean. Even so, the humblest man or woman can live splendidly! That is the royal truth that we need to believe, you and I who have no “mission,” and no great sphere to move in. The universe is not quite complete without *my* work well done.

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A Visit to Deptford.

BY ERNEST BELL.

For the benefit of those who have not much knowledge of the dark places of the world, I may explain that Deptford is a port on the Thames where cattle are landed from foreign countries and where there are extensive slaughter houses, from which the meat trade of London is largely supplied. A visit to such a place is evidently likely to be an unpleasant experience, but it is one which I think all to whom meat is an article of diet should make once at any rate, that they may have some idea of one part of the system which their habits necessitate.

The enclosure extends over some acres of ground, and consists of rows of slaughter houses and lairs, in which many thousand head of cattle can be accommodated temporarily.

On arriving at the outer gates you are informed by a notice board that unless you come on business you had better remain outside as it is "dangerous" to enter. The danger consists in the fact that the oxen, excited and frightened, not unfrequently break away while being driven from the lairs and run wildly about the roads. We had not been inside many minutes when we heard cries of "Look out!" there are some more coming," and we saw a drove approaching from behind at a half trot, pushing and huddling together as cattle do, with the usual accompaniment of flogging and goading to keep them in the right direction. Looking for a place of refuge in case of necessity, we saw the door to a neighbouring lair standing open, and were recommended by a native of the place to come in before it was too late. From here we watched the drove arrive at its destination some thirty paces further along the road. Immediately in front of the slaughter houses are pens large enough to hold some dozen animals, with openings at the back leading directly into the slaughter houses. To drive the frightened and suspicious cattle into these pens cannot be accomplished without much flogging and prodding with the sharp metal points of the drovers' sticks. In this case a young steer breaking away from the rest was starting off down the road, when the heavy thud of the drover's stick across his muzzle turned him back to his doom. It was a cruel blow—a blow which if given to a horse in the public street, would have called forth execrations and perhaps earned for the man who delivered it a fine or imprisonment. So much, however is our standard of moral action apt to be influenced by surrounding circumstances, that at the time it seemed a quite natural and almost a proper act. Given the position that one had to drive and slaughter a certain number of oxen in a given time, one feels that one would have to employ the same means which these men employ—means which become a matter not of morality with them, but of necessity. Who shall say that this drover was a specially cruel man? As with much that is to be seen at Deptford, the fault seems to be less with the individual than the system and the social demands which force him into unnatural and unfair conditions.

The cattle, once in the small pens with hardly space to turn, have next to be arranged in some order side by side, that at least they shall not injure one another and shall be convenient to drag to the slaughter in turn. This of course necessitates again the usual prodding with spikes, belabouring their heads from above and the twisting of their tails. As the vivisector profanely said, the frog, from its manifold uses for living experiment, was "God's gift to the Physiologist," so to the butcher the tail of the ox must appear a special dispensation of Providence for his express benefit. The excruciating pain of tail twisting is best shown by the almost impossible feats an ox will perform under the influence of this barbarous incentive, and it really is a question how without it the drover and slaughterman would be able to accomplish what is demanded of them.

A few paces further along we see the first preparation for the actual slaughter. A chain attached a windlass within is fastened to the horns of an ox outside. As he is facing the road, and there are two others between him and the doorway, it is no easy matter to get him into position, the more so as the chain becomes

entangled between the hind legs of one of the others. Even the uncompromising windlass cannot solve the difficulty by its only property—force. To tear off a horn would not be very difficult; but to force one body through another is too much even for a windlass, and the only possible solution is to prod the second beast until with a maddened plunge it clears the chain, and the wheel again begins to turn and draw the agonized victim steadily to his doom. It was a vigorous animal this time, and not to be overcome without a struggle. Being firmly held by the head, he swung round violently with the hinder quarters, scattering the three butchers and looking defiance at them. Not without some risk one of them, watching his opportunity, stretched forward and slipped a rope round one of the hind legs, and by aid of it the captive was after a long struggle thrown on the floor, slippery with the blood of former victims. The last preparation for the Jewish method of slaughter of which these cruel preparations are the prelude is to fasten a short chain round the lower jaw of the prostrate animal. An iron bar about three feet long is then passed between this chain and the jaw, and using this as a lever the butcher wrenches back the head into the position most convenient to receive the knife, which cuts across the jugular vein and brings to an end the pain of the victim, but not the ghastly scene on which the others in the pen outside are *silent spectators* until their own turns arrive. The anxious and terrified looks in the eyes of the last one from a batch of about a dozen, who had been taken one by one from his side to meet their fate, was speaking evidence that *the pain of anticipation* is not confined to man alone. The next victim was to be killed by the pole-axe. The preliminary operation of dragging into the slaughter-house is similar in this case, and bad enough certainly; but the struggle is much shorter, as it is not necessary for the creature to be thrown down.

Another case of the Jewish method led to a struggle more protracted than the first. When the ox was brought to his knees, with his head pressed on the bloody floor, but still unconquered and fighting vigorously, with his hind legs free, what could be more natural than that the sweating man at its head should endeavour to bring the struggle to an end by a strenuous kick with his heavy boot on its nose.

It is not unusual to find people soothing their consciences by levelling the charge of cruelty against the slaughtermen who carry out their demands; but this seems hardly fair. The fault lies with those who make the trade necessary. When a man is pitted against an ox in a life and death struggle he cannot afford to be squeamish, but must make use of any means he has at his disposal. We saw nothing in the behaviour of the men worse than the wish to accomplish their work in the readiest and most expeditious and economical manner possible with the tools given them. As long as there is slaughtering to be done, it is quite certain that it cannot be done in kid gloves or with tender sympathy for the sufferer.

The only effective remedy for the evil is for the world to renounce the barbarous and unnecessary habit of flesh eating. The horror of the whole business is sufficiently objectionable; but we were, I think, no less struck by the meanness and treachery involved. That these gentle, unoffending creatures should be entrapped by the superior cunning of man, goaded to their doom and finally overcome in an unequal combat with three or four men simply for the benefit and pleasure of the superior race, is not creditable to the latter. That society should set aside and doom a large class of men to carry out the sickening and unjust work of which it is *ashamed* to know—and much more to face—the details, is a serious responsibility, and an evil of which the community will sooner or later have to reap the fruits!

THE WORD OF GOD.

Is it not a plain and simple rule that anything which is not in accordance with the love, the gentleness, the purity, and the truthfulness of Christ's Gospel is not God's word to us, however clearly it stands on the page of Scripture.—Dean Farrar.



Edited by Sidney H. Beard.

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Notes by the Way.

The Conference of Leaders of the Jewish Race which has recently been held in Switzerland to discuss the feasibility of purchasing Palestine and of re-instating the Hebrew Nation in their own land, is another "sign of the times." One by one the old prophecies are being fulfilled. The time when "spears shall be turned into pruning hooks" is drawing nearer; and there is reason to hope the day is not far distant when "Right shall no longer be on the scaffold and wrong upon the throne" but the position shall be reversed.

Many of the utterances which Christ made concerning the future have been fulfilled, although when spoken they appeared to be the words of a mad enthusiast. *He has become* the "Light of the World" and the recognition of His unique claim grows more widespread every day. *He is* "drawing all men unto Him" in ever increasing numbers. There are millions who would volunteer to die for Him if He came again now in power, as He himself foretold. In spite of the incredulity, worldliness, and selfishness of this present age, there can be no doubt that if the personal appearance of Jesus Christ upon this Earth were soon to take place every Government in Europe would crumble to the dust in His presence. *The people* are weary of every form of *human government* and would probably hail with acclamation the "Prince of Peace" as "King of Kings."

It is interesting to consider what a commotion would take place if the "Coming of the King" were announced in all our daily papers one morning, and "signs confirming" the truth of the statement followed in "special editions." This world would be shaken to its very foundations by the news. What a consternation in the Commercial World and the Stock Exchanges would be apparent; what an upheaval in "Clubland" and Mayfair; what a disposition to disband our large armies as being incongruous; what a revolution of thought and feeling in the hearts of our Jewish brethren when they realized that their unrecognized Messiah had at last come in accordance with their own ideas concerning the manner of His appearing.

It is possible that *great events* are drawing near with the approach of the new century which is soon to commence. There is a sentiment of unrest and expectation manifest throughout Christendom, and there is also a wonderful increase of *spiritual influence* being felt in all parts of the world. Old men are seeing visions

of a simpler and purer faith, a wider and more universal hope for lost humanity; young men are dreaming dreams of a Golden Age of Love, Righteousness, and Universal Brotherhood, as a possibility for the promotion of which all may work; the lost ideal of the Christian Church—God's Kingdom on Earth—is being again lifted up, to excite to consecrated effort and fresh enthusiasm the Christian host which has been to a large extent wasting energy and dissipating strength in beating the air and struggling for sectarian supremacy.

Let us then gird up our loins for service and see to it that our lamps are trimmed and burning, so that if the Bridegroom should unexpectedly come again to claim His Kingdom, we may be found watching and waiting to welcome Him and to place ourselves unreservedly at His disposal with our weapons bright from constant use rather than rusty through long inactivity.

In some parts of England our work is going ahead in a most encouraging manner. In one district alone, one of our Members has enlisted no fewer than sixteen new followers during the last few weeks, and not only have they realized the evil results of flesh eating, from the standpoint of hygiene, but they have all been deeply touched with the *spirit* of our Movement, and the foundations of Benevolence, Truth, Justice, and Mercy, upon which it is based. They have also banded themselves together and are holding monthly meetings, for prayer and mutual help, and thus are forging links of brotherhood in our great chain of practical Christian endeavour to promote the amelioration of the world.

One of the best ways of drawing public attention to the Truths we proclaim is to get Ministers and Clergymen interested in the work, so that they may teach the people plain lessons from the pulpit, concerning the necessity of obeying God's physical laws, and of showing mercy, justice, and kindness, to animals as well as to their *human* neighbours. We gladly welcome the numbers of letters we are receiving from Religious Leaders asking for information about our work, and especially have we been encouraged by their seeking admission into our ranks.

The sermon recently preached at Margate, which we are reporting in this issue shows how valuable is the co-operation which can be rendered by Christian Ministers, and we trust that ere long, from hundreds of pulpits there will be made known the practical religious ideas which we proclaim.

All Members of the Order and readers of this Journal, are earnestly invited to aid us in bringing this number to the notice of Teachers of Religion throughout the world, by sending a list of names and addresses to which they would like a copy posted from Headquarters. Those who are in a position to do so should enclose as many penny stamps as there are names, as the funds of the Order are already heavily overdrawn. Although this action may possibly involve self-denial, it may lead to some influential Minister or Clergyman embracing our convictions, and, in his turn, converting hundreds of others to the acceptance of humane ideas, and the adoption of a bloodless diet. It is impossible to say *where such influence would stop*, or how much suffering, disease, and depravity might *ultimately* be prevented by this simple act of sending forth a few additional Heralds as missionary pamphlets. We are printing some thousands of extra copies, in anticipation of a general response, and we trust that our friends will not disappoint our expectations concerning their desire and readiness to share our labours in this good cause.

The Rev. A. M. Mitchell, M.A., one of our most recently enrolled fellow-workers, gives the following testimony in his Parish Magazine, in addition to a number of weighty arguments in favour of Food Reform:—

"There have been times when I was obviously "fit," and times again when I was "fitter"; now the time has come when I feel "fittest." After three months of total abstinence from flesh, which at one time was my principal diet, my testimony is this—I have never since I was a very young man felt better or stronger, and barring anxieties and worries, never happier than at the present time. My brethren would do a good thing for themselves and their flocks if they gave the humane diet a trial. I am told the winter will try me, that when the cold weather comes I shall return gladly to flesh-eating. Our answer is, 'What others have done, we can do too; a non-flesh diet course is not an untried course; it is a pathway along which many have passed before, and moreover, that which is *wrong* in Summer can hardly be *right* in Winter: so we are content.'

The medical world has lately received a rather severe shock, especially in Germany, where the Nestor of German Medicine, the famous Professor and Privy Councillor, Adolf Kussmaul, of Heidelberg, has actually declined to sign the new programme drawn up by the Commissioners, for the usual medical examinations. The learned Professor, in explaining his action, says he declines to sign the papers, not because of what they contain, but because of what they omit. He contends that it is about time that our young doctors should be thoroughly versed in the enormous value of water, pure air, and diet in the healing of all kinds of disease. He says:—

"It is not only among the educated, but amongst all ranks of people that a justifiable suspicion of drugs has now penetrated. The physicians' recipe is rapidly declining in credit and favour, and the conviction is everywhere increasing that the most effective way of treating disease is by air, water and diet."

Criticising our average doctor, the aged Professor says:—

"He can diagnose exactly and correctly; he can distinguish precisely a dozen sorts of "bakterien" from one another; he is completely skilled in his knowledge of the contents of the chemical kitchen; he can administer with dexterity the minimal and maximal doses of the most dangerous alkaloids. The morpheum spirtze accompanies him in all his goings out and comings in, but of the value of hydropathy, pure air, and food, he knows absolutely nothing at all." "Here," continues the Professor, "lies the weak point of our medical training, and an immediate revision of the method and order of our studies becomes a pressing necessity."

When a man of such great distinction and intellectual power, after years of hard work and research, frees himself from the old traditions of the profession, and boldly asserts his convictions in this way, it almost suggests a revolution in the medical world.

The International Vegetarian Congress will be held in London during the week commencing September 13th. Particulars will be found on the last page of the cover, and we urge every person who is interested in Food Reform and who can possibly attend the meetings, to do so.

A Meeting of Members and Friends of the Order will take place at St. Martin's Town Hall, London, on Tuesday, September 14th, at 7.30. Tea, &c., will be provided at 6 p.m., and Invitation Cards to the gathering have been issued by the Provost, as it is not a Public Convention.

How is it that the spirit of bloodthirstiness is so terribly prevalent to-day amongst men? The chief source of pastime for most men must take the form of "killing" in some way, until the slaughter lust has become a huge giant amongst us. A man of position finds his recreation in shooting game. A workman, or one who cannot afford the luxury of dog and gun, finds his enjoyment in fishing in the local streams, or trapping in the neighbouring woods. Surely all this wanton taking of life for the sake of amusement cannot be in harmony with the spirit of Christ, for He was continually trying to impress the people with such ideas as—"Blessed are the merciful," and "Do unto others as ye would they should do unto you."

We should look upon animals with benevolence and show them kindness and consideration, because they have been endowed with life and the capacity for experiencing happiness, by the same Creator, and because they share with us His providential care. He has made them capable of feeling pain and sorrow just as keenly as we do ourselves—in fact, some physiologists say that many of them are *more sensitive* than human beings. They also manifest all the virtues displayed by man, in kind, if not in degree, whilst they are free from most of his vices.

Every logical argument which can be used to prove that man has an existence after death applies with almost equal force to our sub-human friends, and there is strong presumptive evidence for their after-life to be found in the fact that some redress seems due to them for their earthly wrongs—as God, the Judge of all the Earth, will do right. The vivisected animal which expires after hours of torture, inflicted by its superior (?) creature man, seems to have a right to expect compensation from its Creator for having delivered it into the hands of such merciless tyrants as many human beings have undoubtedly become through physical and moral degeneration.

It is almost amusing to listen to the childish attempts made by some of our religious friends to justify their practice of eating their fellow creatures, by quoting the record in the Hebrew Scriptures of the sayings and doings of some Patriarch, who lived thousands of years ago in the world's infancy.

Great questions of morality which involve the infliction of pain and the death penalty upon countless millions of sentient beings, cannot be settled by quotations from any sacred writings, the authorship of which has been lost in oblivion. The Spirit and the Teaching of Jesus forms the standard of morality to-day, for all those who call themselves by His name in this and other lands.

We are receiving a considerable number of protests against vivisection from physicians in all parts of the country, but many of our readers, misunderstanding our intention in enclosing the printed forms in our last issue, signed the protests themselves, instead of obtaining for us *medical* signatures, which are of so much greater value in an effort of this sort. We are glad however to receive such overwhelming evidence that nearly all our readers are actively opposed to vivisection, and that they respond heartily to our plea for justice and mercy for the defenceless and oppressed. We earnestly invite one and all to lend "The Herald" which contained the article against vivisection to their friends and acquaintances, to obtain copies of the pamphlet and circulate them widely, and to induce as many Medical Men as possible to send us a postcard stating that they are opposed to the vivisection of animals, and are in favour of its abolition. The list of Signatories thus formed will enable us to influence public opinion to a still greater extent.

A PLEDGE.

I promise Thee, my God, that I
Will never cloud the light
Which shines from Thee within the soul,
And makes the reason bright;
Nor ever will I lose the power
To serve Thee by my will,
Which Thou hast set within my heart
Thy precepts to fulfil.

O let me eat as Adam ate,
Ere he from Eden fell;
O let me drink as Jesus drank,
When faint by Sychar's well;
That from my childhood pure from sin,
From blood and drunken strife,
By the clear fountains I may rest
Beneath the Tree of Life.—Cardinal Manning.

Christian Citizenship.

BY THE REV. W. J. CLOSS, B.A.

Chairman N. S. Wales Congregational Union.



Nation's politics are but the living expression of a Nation's faith. If its politics are atheistic, it is because its faith is atheistic. If God be divorced from its laws, then, though its churches be thronged, its heart is estranged from Him. Christianity must become political, and must insist on the mind of Christ being the main factor in its halls of Legislature: To save its life it must apparently lose its life for Christ's sake and the Gospel's. We insist on the spiritual nature of the life in Christ, and yet it must become, contradictory as it may seem, both political and social. Strive to keep only the spiritual life, and it will die in sentimentality and vague vapourings. Pour it into the channels of the Nation's life, send its vitality thrilling along the currents of the Nation's thought, and we shall save it unto life eternal.



We often talk of maintaining the spiritual character, of preserving the spiritual force, of deepening the spiritual life. We shall accom-

plish these ends in no other ways. "He that saveth his life shall lose it, and he that loseth his life shall save it" and all the more because it is a spiritual life. For centuries Independency has protested against a State Church. Have we recognised fully that when that desirable end is attained, our work is not finished but only begun? We can tolerate no earthly power or institution to lord it over God's heritage. Christ, and He alone, is the Church's head. Are we prepared to pay as dear a price to wage as fierce a warfare, to declare that Christ and He alone is the Nation's head?

Again, do we sufficiently recognise what the Nations owe politically to great religious movements? Do we recognise that the unchartered liberties of these Australian lands were voiced in the thunderings of Luther, and fought for by Cromwell and his Ironsides? That to Wesley and Whitfield and the religious revivals of years gone by, we are indebted for much of what we hold so dear to day? *Nothing* to do with it! Thank God it has had *something* to do with it in days that are gone, and will have much more to do with it in the immediate future. That reformation is needed all admit, that we stand on the brink of it, most of us believe, and that reformation when it comes is one that will have to be founded, not on the shifting sands of human idea and of human expediency, but on immovable principles, sure, steadfast and enduring; and I know of nowhere to look for those principles but to the teachings of Jesus Christ, and have no hope for improvement till they become the basis of the Nation's statutes.

Now that can never be till our legislators are men who are skilled in the counsels of God, men who in all manliness will stand first of all to represent Christ, to translate the mind and will of God for us. It were folly to think that God had a will and mind about the *ancient Jews* and has none about *us*, that He was willing and ready to guide *their* policy and direct *their* legislation, but leaves *us*, with the thousand fold more complex problems of these later times, to our own devices, till in the whirlpool of conflicting interests we find our Nation's grave.

It has become our bounden duty, that we who profess to believe in and obey God, we who declare that Christ is our Master and all we are brethren, shall find to represent us men who can ascend our Sinais and talk with God for us face to face, and from the holy places of this communion bring back to us the knowledge of the mind and will of God, who shall follow the

guiding of that unseen Spirit whose presence shall be as a sheltering pillar of cloud in the scorching heat of the day of fierce opposition and controversy, and as a pillar of fire in the dark night of difficulty and doubt. "Thy kingdom come." Let us see to it that we pray that prayer at the polling booth, and especially at the political meeting where leaders are chosen, for so to pray and then to fulfil the duties of our citizenship without reference to Christ, or to leave them unfulfilled, savours of hypocrisy, to say the least.

But not only in our political life do we need the rule and guidance, the government of God, but even more so perhaps in our *social life*. Look at our armies of unemployed. Tramp, tramp, tramp from the sunrise to the sunset in every so-called civilised land, an ever increasing host. Look at our social battles, the strikes for higher or against reduced remuneration. Look at our sweaters' dens where hope and faith die in the fierce struggle to keep body and soul together. Look at the sorrows of our famished poor whose whole existence is the prayer "Give us this day our daily bread." Look at the drink traffic battering on its victims; the gambling fever, slaying every noble impulse, every first aspiration of manhood, creeping into our Churches, sending its deadly virus along the healthiest veins of our life; the unmentionable social evil, and then let us answer whether socially Christ reigns, or whether we have need once again of the Man with the whip of small cords who taught us "Do unto others as ye would that they should do to you."

Look at the fierce spirit of competition that rules to-day in every mark of industry and every centre of life. Importer against importer, producer against producer, toiler against toiler, institution against institution, Church even against Church. Veritably a world of Ishmaelites, with our hand against every man's and every man's against us. Self-interest everywhere, in every other man a rival if not a foe, until it would seem that, practically at least, we endorse the assertion that the only rights of men are those of the tiger. The spoils to the strong, woe to the vanquished.

Long years ago, Frederick Dennison Maurice declared that the idea that competition is the rule of life is a lie, and it is time that the world was taught that it is a lie. It is entirely anti-Christian, a bitter and a deadly foe to the teachings and practices of Jesus Christ. Wherever it is entertained, true Christianity languishes and dies, faith wanes, and communion between God and man ceases. For how can I have intercourse with God when my heart and brain are busy scheming how to get the better of my brother? And not only is this spirit of competition the Upas tree to true religion, but it is the Upas tree which brings death to all that is best and worth most in life.

It is self and self interest which lie at the root of this bitter strife, and they are essentially against our fellows and against God. The first man that asserted the right of self interest as the law of life, was Cain when he slew his brother Abel. As things are, we live under a system of organised selfishness. Men have intuitively recognised that this is diametrically opposed to the spirit and teachings of Christ, and being unwilling to act a double part, professing the unselfishness and sacrifice of Christ on the Sunday, and acting the selfishness and self-interest of the world the other six days of the week, they have broken with the churches, and I am not surprised to find so comparatively few at our religious gatherings. Driven by the tyranny of so hard a task-master what else could they do.

We have lived too long under the spirit of "every man for himself and the devil take the hindmost." We need the spirit which is that of Christ, "Every man for his fellow and God for us all." The eyes of men have long been strained, looking for the time of industrial peace and social brotherhood. It was the dream of Moses and Plato, of Milton, and of many another noble soul, until the hope has almost grown faint with age. But we are upon the verge of all important changes, old things are passing away, all things are becoming new; old forms of thought are being laid aside like worn-out garments, and the soul of them takes to itself new clothing; old relationships can no longer bear the strain of the new times, and the old wine-skins are being laid aside, having fulfilled their part, while the new wine of Human Brotherhood needs new wine-skins in the shape of new relations to contain it.

These changes must come, but whether they come in accordance with the spirit of Jesus Christ, is for us to decide. Carry

our Christianity into the State, insist upon the controlling power of God being recognised, and "peacefully as the day dawn comes down when night is past," the whole world will sweep into its newness of life. Let us oppose, or stand apart—that will not stop the oncoming of the better time, but it may then come with storm and tempest, breaking all bounds, carrying everything before it, spreading destruction and death, and in that cyclone of change organised Christianity may suffer overthrow, and our churches become as wrecks stranded on the barren rocks, and official religion be cast as chaff to drift down the winds of public ridicule and reprobation, or borne as debris on the flood waters of revolution.

We have to preach the gospel. *What is the gospel?* "The poor have the gospel preached unto them." Was it the good news that there would be a time of ease and luxury in the hereafter to compensate for the privations, distress, hunger, cold and thirst in this? No. But the good news of a mighty brotherhood wherein the strong would bear the burdens of the weak, wherein no man would be left lonely and isolated to fight the cruel battle of competitive life, but where each and all would stand bravely together, and neither difference or distinction be known.

The building of beautiful and costly edifices, the lengthening of our Church rolls, the founding of religious and denominational institutions *are not necessarily the bringing in of the Kingdom of Christ*, and are not to be mistaken for it. We are too busy building up *our own Churches* forgetful that no *Church* has any more right to seek *its own* than any *individual* has. We are too busy seeking our own salvation, and caring for our own souls, forgetful that it was no more incumbent on *Christ* to give Himself for the world's salvation than it is for *us* to do so. We cannot be saved *without becoming Saviours* in so far as our powers and opportunities permit, and to the same degree, the work of *Christ* is the work delegated to us.

Nothing is more indicative of our lack of faith—our unfaith one has called it—in *Christ*, than the way in which we fear to apply His teachings to our social and political life. We profess to trust Him to keep our souls out of hell, and bring us safe to Heaven, as if that were the first aim in *Christ's* great sacrifice, instead of *that we should be like Him*; but we give Him no voice in our law-making, we follow no direction of His in our social relations.

We are religious. So were the priests and pharisees who rejected and crucified *Christ*. We are religious, we have our altars, if not to an unknown God, to a God whom we have taken very little pains to know, but it is time that we learnt His will regarding this people and that it became as clear to us all as His mind regarding Israel was, that His legislation for *this Nation* be accepted as was His legislation for *the Jews*, and that we drop discussing only what He said to men and women dead thousands of years ago, and seek to learn *what He has to say to us to-day*.

We need a living inspiration that we too may say "Thus saith the Lord." It may be ours if we are but willing to fulfil the obligations of its reception. The guidance, power and illumination of the Holy Ghost are *for us*. No shadows need fall across the path that we are called to tread, no doubt need exist as to the duties that we are to perform, and no weakness need stay us in the accomplishment of God's purposes. Forward then in His name!

"He has sounded out the trumpet which shall never call retreat,
"He is sifting out the hearts of men before His judgment seat,
"Oh be swift my soul to answer Him, be jubilant my feet,
"For God is marching on."

Once again with the seer of Patmos we lift our eyes and behold a vision. A world wherein there is perfect unity between the life of the people and the life of God, wherein nor war nor strife is found, wherein are Brotherhood and Love, wherein God reigns. "And I saw as it were a new earth wherein dwelleth Righteousness." Brothers, it comes! Our feet are touching the waters of our dividing Jordan! Forward ye who bear the Ark of the Lord!

TRY AGAIN.

If we have failed let us scramble to our feet, and not spend too much time on our bruises and bandages. Bruises do not heal by looking at them. Self pity is a weakness.—*Charles B. Newcomb.*

Strange but Earnest Questions

Respectfully addressed to Teachers of Religion & Christianity.

Have you ever preached a sermon inculcating the duty of showing mercy and kindness to animals, or lifted your voice against the shocking barbarities which are taking place throughout Christendom—in the vivisection laboratories, cattle-boats and trucks, slaughter-houses and elsewhere?

If *Christ* considered it necessary to proclaim that to be merciful is a duty and *essential to true blessedness*, and even to infer by His teaching that *only those who shew mercy will obtain it*, should not His representatives proclaim similar truths?

If God created mankind a *frugivorous* or fruit-eating Race—and our great Anatomists are unanimous in declaring this to be a *fact*, is it not a serious violation of the Divine Will for man to descend to the level of the beasts of prey and live upon flesh and blood? Should not this form of unrighteousness be challenged and the evil nature of it be pointed out by Christian Ministers?

That flesh-eating is *unnecessary*, is proved by the evidence of hundreds of men and women in this and other lands who have lived upon a rational and hygienic diet (from which animal food is entirely excluded) for long periods of time, in the enjoyment of almost perfect health and vigour up to an extremely old age, requiring neither drugs or medical attendance. As the plea of *necessity* is thus proved to be *fallacious*, by what argument can the horrors of the shambles be justified?

If the religion of *Jesus* is based upon benevolence and self-sacrifice, and if the spirit of Christianity is essentially the manifestation of these qualities, how can there possibly be any harmony between it and the spirit which inflicts pain and death upon one's fellow-creatures in order to pander to one's degenerate appetite for flesh-meat, thus *sacrificing others simply to gratify self*.

As flesh-eating can be proved by overwhelming evidence to be an *unnatural habit and a violation of God's physical laws* which produces most disastrous consequences to human souls and bodies, ought not those who have been made aware of these facts to teach the people, who look up to them as their spiritual leaders, to adopt a purer and more righteous system of living?

Is it perfectly consistent to stand before the world as a teacher of ethics and morality whilst aiding and abetting the massacre of sentient animals for food, after becoming cognizant that the practice of flesh-eating is totally unnecessary as well as injurious?

Has the thought ever occurred to you that if you confine yourself to the utterance of religious precepts, whilst your daily example and influence encourage men and women to demoralize themselves by carnivorous habits, your action somewhat resembles that of a person who picks up apples with one hand and throws them down with the other?

Have you ever seriously attempted to find out why, in spite of eighteen centuries of Christian influence, the inhabitants of Christian countries are still the victims of such widespread disease and depravity, whilst the most callous selfishness and indifference to the sufferings of fellow-creatures is manifested even in "religious Society?"

Is not the fact, that thousands of earnest men and women are severing their connection with the Christian Churches—on account of their apathy and indifference concerning some of these great moral and physical evils of the present day—a very significant one?

It is stated on good authority that the Japanese Government refrained from making Christianity the State Religion of Japan because their Commission of Inquiry found Christian England such a hotbed of drunkenness, disease, and immorality. Does not this afford ground for serious reflection concerning the results of our present dietetic customs?

If the object of your life is to win men and women from carnality and sin to a God-like life, would it not be wise for you to take some trouble to ascertain what is the *chief cause of their carnality*, and to give some consideration to the evidence which Food Reformers are prepared to furnish, both from personal experience and scientific testimony, in support of the contention that *a diet of flesh and blood strengthens human passions and promotes carnal-mindedness*.

Would it not be desirable, for many reasons, if the Clergy and the Ministry were to lead the people to this higher and better form of living, instead of waiting for *the people to lead them*?

If the Apostles, assembled at the first Council of the Christian Church, in the name of the Holy Ghost, imposed upon Christians abstinence from things strangled and from blood, *as a supremely necessary duty*, is it right for Members of Christian Churches to partake of strangled poultry and to furnish their tables with joints of animal flesh from which the blood runs out upon the dish in the form of red gravy? Microscopical investigation demonstrates that it is *impossible* to eat animal flesh without eating blood, for *even in veal* the venous blood remains present to a considerable extent.

Do you know that habitual intemperance is a physical disease caused directly or indirectly by flesh-eating; that the Drink Problem does not exist in Countries where flesh-eating is not a custom; that the drink crave can be entirely cured by abstinence from flesh-meat and the substitution of a fruit diet; and that a vegetarian drunkard cannot be found in this land?

Is it reasonable to expect men and women ever to get to Heaven who are dominated by such a spirit as to be ready to acquiesce in the slaying or torturing of any fellow-creature if they have a fancy to eat it, or if they think they may possibly derive some personal benefit by sacrificing it? If we look upon Heaven as a *place*, can we think that God could safely admit spirits of this order; if we regard it as a *state* or plane of spiritual experience, can we regard it as possible that persons, while manifesting *such a spirit*, could attain to *such a state of experience*?

A large number of Christian Ministers were either totally indifferent, or actively opposed, to the Anti-Slavery Movement. Are you in danger of making the same mistake concerning the great tide of humane sentiment which is now setting in throughout the world in favour of a full recognition of Animal's Rights?

It is eminently desirable that you should retain to the fullest extent the esteem and reverence of the people to whom you minister spiritually. If, however, several of them embrace the conviction that butchery and flesh-eating is an unnecessary outrage of physical and moral law, and amend their lives in accordance with that conviction, they will wish that their Pastor had opened their eyes to this more excellent way of living. Thousands *are thus being led* to a higher and better life by that Eternal Power which makes for Righteousness, and before long many of *your people* will be included in the number—for Truth is great and it will prevail. Would it not be wise for you to co-operate with God in bringing about this desirable change of thought and sentiment?

Grapes as Food & Medicine.

By DR. M. L. HOLBROOK, NEW YORK.

Rank grapes next to apples in value and healthfulness. Originally cultivated between the 20th and 40th degrees of North latitude, and only then successfully where soil and climate were most favourable, they are to-day, through a better agriculture, grown much more extensively and farther north and south. As an article of food the grape has always been highly prized, and its unfermented juice makes a nourishing drink. The ancient Greeks and Romans boiled the grape juice to one half or one third of its bulk and drank it. In Germany, Italy, and France to-day during the vintage much grape juice is drunk, and in many places the juice is boiled to a syrup and used in various food preparations.

The constituents of the grape vary with the variety, the soil, the climate, and state of the weather.

An important part of the grape is its sugar, which may be as high as 30 per cent. or as low as 10 per cent. The warmer and drier the weather at the time of ripening, the more sugar in the grape, and the less acid it is found to contain. No grape is entirely devoid of the acid called vinous acid, similar to the malic acid of the apple. There is a small quantity of albuminous matter in the grape, similar to the albumen in the blood, also some gum and dextrine. The mineral constituents are, tartrates of potash, soda, phosphoric acid, lime, magnesia, and iron, with a few other unimportant minerals. The colouring matter is slight; but some grapes contain considerable tannin and fatty oils. From 70 to 80 per cent. of the grape is water.

Grapes are nourishing, but their nourishing properties are not the same as those of bread and meat, for they contain only a small portion of the protein which is required daily. For instance, it would take over one pound of grapes to give as much albumen as is found in a single egg. But as protein is so abundant in our grains, we do not need it in our fruits, and this is a wise provision of nature. In non-nitrogenous substances, in acids, in mineral matter, in pure water and refreshing qualities consists the great value of the grape.

The physiological effects of the grape are significant. Eaten with other suitable food, and especially with bread in quantities of from one or two pounds daily they increase nutrition, promote secretion and excretion, improve the action of the liver, kidneys, and bowels, and add to the health. The sugar of the grape requires no digestion, but is taken almost at once into the blood, where it renders up its force as is required; so, also, of the water.

The dextrine of the grape promotes the secretion of pepsine, and this favours digestion. Sometimes when grapes are taken too freely the heart may be excited by the potash salts, but this need not occur. The phosphoric acid, of which there is considerable, acts most favourable on all the bodily functions, and especially on the brain. Grapes richest in phosphoric acid are best. Preuss found wine rich in phosphoric acid most favourable to the recovery of children ill with many diseases, and in order to discover if these effects were in any respects due to the alcohol, he removed it by evaporation and found the results quite as striking. He also showed that the tartrates of potash in the wine rendered the blood more alkaline, which he deemed to be beneficial in some diseases. Grapes have been found excellent in cases of diarrhœa, a result possibly due to the tannin, but it cannot be entirely owing to this substance.

Grapes, say several authorities, act very much like mineral waters upon the system; but they must be more beneficial than mineral water, because they nourish, and their effect upon the

THE HERALD OF THE GOLDEN AGE.

nerves is greater through their more agreeable taste. Eaten moderately with a suitable diet, they will not produce cathartic effects, but a more natural action of the bowels, so important to health, or if eaten in larger quantities, they are gently laxative. As soon as this occurs obstructions disappear, and a feeling of comfort arises which is very gratifying to the sufferer.

"At present," says Dr. Knauthe, "the grape is used in diseases of the most varied character, mostly, indeed, upon the ground of present experience, but also upon that of its ancient reputation. It is chiefly celebrated and effective in the treatment of the digestive organs, namely: catarrh of the stomach, with or without intestinal catarrh, heart affections and dyspepsia, which without pain are accompanied by a feeling of pressure and fulness, and which are followed as a consequence by loss of appetite, sluggish movements of the bowels, sour eructations and heart-burn, in habitual costiveness; also in affections resulting from alcoholism. It is successful in all cases where a cleansing of the intestinal canal is requisite, as in hæmorrhoids or the so-called abdominal plethora, in congestion of the brain, in the most varied affections of the liver which cause an enlargement of this organ.

"The more or less favourable results in these complaints are to be attributed to the important fact of the cleansing action of the grape, and there can be no doubt that this treatment, on account of its easy application, is to be preferred to other methods of cleansing, especially since it is in the power of the physician to give prominence to the nourishing, or rather to the not weakening, side of the treatment, and thus adapt it to the constitutional requirements of the patient."

(To be continued.)

"Full to Overflowing."

By HAROLD W. WHISTON.



There are many things in life which influence the destinies of men but there is nothing so great as the influence of woman!

Although, generally speaking, she is man's inferior in intellect and genius. Yet in the higher spheres of life, those which are touched by the Great Unseen, her influence and power are almost terrible in their greatness.

She is the sweetest emblem of the Divine in her pure womanhood and her work is a far greater work than man's for she wields a greater power than he does in shaping the spirit life of the universe. Men are

largely what women make them. For good or evil they rule the whole of God's world and either lift men nearer to Heaven or drag them nearer to Hell. Those who clamour for

electoral rights, and who fight for university privileges sometimes seem to overlook the fact that woman's life work should be to perfect *man*. If society is to be cleansed of its leprosy, if the rotten conventionalities of fashionable drawing rooms are to be substituted by sincerity of life, if the degrading instincts of life are to be checked and purified, if the home life is to be uplifted and thus brought nearer to the "perfect life" it must all be done by the great beautiful power of ennobling influence with which woman has been transcendently endowed.

What then in the face of this beautiful idea of woman's possibilities could be more terrible and more inconceivably wicked, than for man, by any means whatever to make her degrade herself and so ruin her powers for good, and instead strengthen and develop those powers by which man himself becomes degraded. The "Daily Telegraph" recently brought to light one of the greatest iniquities of modern times, in an article from which the following is an extract:—

"There are, unhappily, many very offensive vocations, almost at our doors, in which women are employed. Poor creatures, with faces and hands dark as the most ebon Haussa lately in our midst, may be seen shelling walnuts on the confines of the fruit and vegetable markets; the trade of paper-bag making is a sticky one; that of fur-pulling is choking to lungs and blinding to eyes; and in the dustyards of the Surrey side—if any intense interest in the less well-known phases of feminine occupation ever leads you to explore them—you will find young girls and old women raking over the refuse heaps, to sort out fragments of string and rag, cardboard and cloth, or anything that machinery can metamorphose into foreign notepaper or cheap shoddy cloth. Such corners of London's under-life I know well, but all of them appear wholesome, cleanly, pleasant, beside the horrible work assigned to the sex in the allied trades which cluster round the Cattle and Dead Meat Markets at Deptford. Let it be broadly stated at the outset that it consists in nothing less—or more—than the preparation of animal entrails for the commercial use such commodity has, and the squeamish or easily shocked reader will do well to glance no further.

Women are only employed by two large firms, who contract for the greater part, if not, indeed, the whole, of the "gut offal" from the slaughter houses. This is brought to the factories lying near these gruesome houses of death in large shallow trollies or barrels, and, turning out of the main and stone-flagged roadways to the vicinity of these dark chambers, there is a nasty and fetid smell of blood in the heat-laden air of a blazing July day without a breeze to stir it. There are little patches of gore and slime upon the ground, great, bloated, gorged flies hovering over them.

Piles of reeking, newly-flayed hides lie in a doorway, and some pairs of handsome horns, their bases still dripping with scarlet blood, are near by. But these things are as nothing as one turns into an open doorway, where the floor is an inch deep in greasy water, for the smell was so revolting that I thought I should perforce have to return to the open air precipitately. Even the precaution of a handkerchief steeped in a strong disinfectant, was powerless against the disgusting combination of stale blood and animal refuse which seemed to fill the air.

It would tax the pen of Zola to describe the great vats overflowing with piles of unwashed entrails waiting their preliminary cleansing and the removal of the more important adherent masses of fat, and the women's share in the ugly business begins when the greasy, slimy, intestinal skins—anatomists will understand how many yards each one is in length—come to them for the scraping off of all fat and substance still attaching to them. This, however, is but the exterior cleaning, and rather less than half of what has to be done. In its next stage it goes to another group of women, who stand in wooden desks or rostrums, with a sink and powerful watercock before them. Each of the lengths is untied, copiously washed, and turned inside out. Again they are washed, twisted up, and dressed with salt, and are ready for the sausage makers, on whose behalf they have been thus prepared, the larger bullock skins going for the dried and smoked varieties, which have such a huge sale in the East-end, and the thinner ones yielded of the sheep (which are the more offensive in preparation) to the dealers in 'prime dairy-fed pork' for their requirements."

Can the mind of men conceive of more degrading work for the women of our land!

Why do not then women of this country band themselves together just as the women of France did during the Great Revolution of 1789! They were women indeed! Grand in their bravery, fearless of results, filled with one great burning thought to free themselves from the oppressors. All they wanted was to put down tyranny, to put an end to injustice; and to bring that end about, they endured hardship, suffering, and even death. Have we no women in England to-day made of the same material who will take up the cause on behalf of their fellow women and make such hideous occupations as "offal cleaning" impossible for their "sisters" at any rate! Let 10,000 of them march to Westminster as those 10,000 did to the Hotel de Ville and Versailles and demand of Parliament such laws as will make it impossible for money to make "God's sweetest creation" degrade themselves in this hideous work. By this last revelation, England has about filled her cup of ingratitude and injustice to women to the full, and soon that cup will be full to overflowing.

Domestic Information.

Answers to Enquirers.

SUBSTITUTES FOR ANIMAL FOOD.

The following list of articles of diet will be found to be complete substitutes for animal food, whilst being much more pure, wholesome and nutritious:—

Nitrogenous Foods.

Flesh Formers.
Egyptian Lentils,
Prussian Lentils,
White Haricots,
Brown Haricots,
Red Haricots,
Green Haricots,
Peas,
Beans.

Starch Foods.

Heat and Force Producers.
Whole Wheatmeal Bread,
Whole Wheatmeal Porridge,
Oatmeal Bread,
Oatmeal Porridge,
Macaroni,
Nuts of all kinds,
Potatoes, Artichokes,
Rice, Tapioca and Sago.

Fresh and Preserved Fruit of all kinds; Vegetables in season.

For Suet—Pine Kernels (crushed and chopped), or Brazil Nuts passed through a nut mill. (*To be obtained from the Vegetarian Society, 9, Peter Street, Manchester, or Bilson & Co., 88, Gray's Inn Road, London.*)

For Lard—Cocoanut butter or Nucoline.

For Joints of Meat—Nuttose (*London Food Co., 481, Holloway Road, London, N.*)

For Cutlets—Slices of wholemeal bread soaked in milk, dipped in batter and fried crisp in boiling nucoline, cokernut butter, or oil (at 380 degrees).

For Soup Stock—The water in which Haricots, Lentils, Peas or Nuts have been stewed for several hours.

For Beef Tea—Stew brown haricots in water for two hours, flavour with an onion fried in butter, and season (this tastes exactly like beef tea, is far more nutritious, and is free from poisonous ptomaines which cause inflammation.)

Animal Products (if desired).

Eggs, Butter, Cheese, Milk (previously boiled for half-an-hour).

USEFUL HINTS TO PERSONS COMMENCING A RATIONAL DIET.

Let your food consist principally of lightly baked wholemeal bread, fruit of all kinds (fresh and dried), rice, lentils, macaroni, vegetables, and cereals. Prefer solid food which requires mastication and eat sparingly, as this diet is highly nutritious. Eat apples every day if possible.

Rice is cooked best in a jar by pouring boiling water on it and then standing it in the oven to swell. It should then be mixed with ground nuts and boiled with some milk. This makes a delicious rice mould.

Macaroni is best when simply boiled in plenty of water. It is then served with tomato sauce and cheese, toasted or grated. Forty-three different kinds can be obtained from Messrs. Cosenza, 95, Wigmore St., London, W.

Lentils, Haricots, etc., can, after being boiled, be passed through a potato masher before being made into rissoles or fingers, &c., with bread-crumbs, onions, herbs, and an egg. These should then be fried crisp, after being rolled in bread-crumbs. The water is saved for stock.

Bran Tea is made by boiling a handful of Bran in a pint of water for ten to thirty minutes in an enamelled saucepan kept for the purpose. The fluid is then poured through a strainer and served hot with sugar and milk, or cold with lemon. This drink is invaluable as a food for the nerves, brain and teeth, as it contains all the phosphates of the wheat.

Lentils, boiled until soft, with the addition of some of Stembidge's Curry Paste, and Lazenby's Mango Chutney, make a tasty, nutritious, and easily digested dish. Boiled rice should be served around it.

Soups of all kinds are quickly prepared from Cosenza's Soup Tablets, seasoned with herbs, fried onions, cream, &c., &c. Two or more kinds can be blended with advantage.

As cooking is comparatively an unknown art in England, perseverance and common sense must be applied to this important study. The reward will repay the trouble taken however. Vegetables should be stewed in a double saucepan, if possible, to preserve the natural flavors and juices. Marrows and potatoes should be cooked in their skins.

Do not let your friends or your doctor frighten you into flesh eating again. Hundreds of persons in this climate have abstained from it for thirty or forty years; they are still alive, and strange to relate, enjoy splendid health and scarcely ever require medicine.

If you get into difficulty through inexperience, don't give up, but seek advice!

Questions concerning Practical Truth and Reform will be answered under this heading. Those who have mental or social difficulties concerning the ideas we advocate are invited therefore to make them known.

(22).—**Why are not such aspects of Reform as the promotion of Land Nationalisation, the Amendment of Criminal and Poor Laws, etc., etc., included in the Program of The Order of the Golden Age?**

Every kind of Reform which tends to promote the progress and welfare of mankind is included in our program, but it is quite impossible for any Organization in its early days to grapple with every social problem. The Order is, for the present, concentrating its effort upon such work as promises to yield the greatest amount of result in proportion to the labour expended. We are therefore seeking to combat those evils and errors which are *germinal* and which produce the greatest amount of misery and demoralisation.

(23).—**How is it that some persons who have adopted a bloodless diet still suffer from indigestion?**

Generally because they partake of too much nitrogenous food, not being aware how little is required, and how much more nutritious such things as beans, peas and cereals are, than the old diet of flesh meat. If such would live more abstemiously, partake more freely of fruit as food, and follow the rule of "only eating when they are hungry," their complaints would soon cease. They must, however, exercise prudence, and avoid excessive tea drinking and other errors.

(24).—**Is there any organisation in connection with the Food Reform Movement corresponding to the 'Band of Hope' to which my children could be united?**

Yes, a most promising and interesting work amongst the children, known by the name of The Ivy Leaf Society, is carried on in London by Mrs. Frances L. Boulton (a Member of the Council), and branches are being formed in various parts of the country. If your children join this Society, they will be assisted in the development of humane, benevolent, and unselfish ideas as well as in a realization of the principles of "right thinking" and "right living."

(25).—**I am desirous of helping to further the work of The Order, but being a convert of only a few month's experience, I am at a loss to know how to set to work. What shall I do?**

If you make known your circumstances and capacities to the Provost, friendly counsel and suggestions will be given you which may enable you to see your way more clearly to the undertaking of useful service in this good cause.

(26).—**If the Science of Mental Healing is capable of delivering mankind from the ills to which flesh is heir, what necessity is there to trouble about eating and drinking?**

It has yet to be proved that Mental Healing can accomplish this great work. Doubtless a most beneficial and remedial influence can be exercised by the mind over the body, and many nervous diseases can be removed in this way, but practical persons who believe that *the violation of Natural Law brings an inevitable penalty*, find it difficult to grasp the idea that any process of mental thought or affirmation will enable human beings to continue to violate God's physical laws without suffering for such action. The ingestion into the human economy of dead flesh, consisting as it does, even when healthy, of decomposing ptomaines and decaying cellular tissue, to say nothing of what it must be when infected with the germs of tuberculosis, trichinosis, anthrax, pox, measles and other diseases, must be attended with serious danger to the body; and as such food tends to inflame the animal passions and to strengthen the lower self, the mind and spirit must inevitably suffer through carnivorous habits.

ANNOUNCEMENTS.

Our next issue will contain the following articles, if space permits:—

EXCEPT YE BECOME AS LITTLE CHILDREN,
by Harold W. Whiston.
DREAMERS, by "A."
THE RELIGIOUS ASPECT OF FOOD REFORM WORK,
by The Editor.
THE WAY OF TRUTH, by George H. Poake.
QUERIES FOR THOUGHTFUL CHRISTIANS,
by G. Vallance.

Every reader of this Journal who is interested in the Food Reform Cause is urged to attend the Meetings of the International Vegetarian Congress in London.

You are invited to send a copy of this number of "The Herald" to every Teacher of Religion whom you know. If you forward a list of names and addresses to Headquarters, with a penny stamp for each copy, they shall be posted direct. You may accomplish a great deal of good by this action at a trifling cost. Do not let the opportunity slip, as it will never return!

The special meeting of Members and friends of The Order, on September 14th, is expected to be a memorable gathering. If you have received a card of invitation, make an effort to be present; if your name is not known at Headquarters, but being sincerely interested in the Movement you would like to be present, send a line to the Provost at once!

"Strange but Earnest Questions" will be reprinted in leaflet form; if you would like some to enclose in your letters, they can be obtained for 1/- per 100. post free.

Mrs. Frances L. Boulton will be pleased to receive at her home, 12, Hilldrop Crescent, Camden Rd., London, N., on Friday afternoon or evening, anyone wishing to talk over the question of Food Reform, or needing advice in any difficulty arising out of the practical part of the subject or its adoption. Those who seek information through the post should enclose a stamped envelope for reply.

Some of the issues of "The Herald" for this year are already sold out. As we have only reserved a very limited number of copies for binding and publication in volume form at the end of 1897, we are booking orders in advance. A considerable number are already bespoke. The price will be Three Shillings post free (as in 1896).

The Executive Council requests all Members of The Order, to unite in devoting the first evening of each month to silent thought and earnest prayer concerning the Coming of God's Kingdom of Love and Righteousness upon the Earth. A world-wide union of faithful hearts in holy aspiration and in special petition for Divine aid, in connection with the work and the individual lives of Members, will thus be established. This will prove helpful to each and all, and be followed by still greater evidences of God's blessing upon the Movement. These "hours in the silence" may become times of very real Spiritual Communion.

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- No. 2—**The Coming Revolution in Diet.** Fourth Edition. SIDNEY H. BEARD.
- No. 3—**A Cause of the Failure of Christian Missions in the East.** Second Edition. REV. W. D. ETHERINGTON, M.A.
- No. 4—**Is Flesh Eating a Violation of Apostolic Teaching?** Second Edition. REV. J. H. N. NEVILL, M.A.
- No. 5—**The Testimony of Science Against Flesh Eating.** Third Edition. R. E. O'CALLAGHAN.
- No. 6—**The Relation of Christians to the Animal World.** Second Edition. REV. H. J. WILLIAMS.
- No. 7—**Facts Concerning Right Living.** DR. JOSEF DRZEWEICKI.
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Monday, September 13th.—Reception of Delegates by President and Committee of the V.F.U. and President's address, 3.30 p.m. (All Vegetarians specially invited to the opening address).

Monday, September 13th.—Conversazione, Tickets 1/-, 7 p.m.

Monday, September 13th to Friday, Sept. 17th.—Grand Exhibition of Vegetarian Goods, Manufactures, Specialities, etc. Open all day. Indian Cookery, Science Lectures, etc.

Tuesday, September 14th.—Papers 11 a.m. Papers 3 p.m.

Tuesday, September 14th.—A Special Meeting of Members and Friends of The Order of the Golden Age (by invitation cards only), at St. Martin's Town Hall, Charing Cross, at 7.30 p.m.

Wednesday, September 15th.—Papers 11 a.m.

Mrs. Boulton, on "The Organization of Work amongst the Children."

Mr. Sidney H. Beard, on "The Religious Aspect of Food Reform Work."

Wednesday, September 15th.—President's Garden Party at Monkham, 3 to 8 p.m. (Cricket, Tennis, Croquet, Music, Tea, etc.)

Thursday, September 16th.—Crystal Palace, Lunch, 2.30 p.m. Special Fireworks (Brook's Benefit Night).

Friday, September 17th.—Papers 11 a.m. Papers 3 p.m. Private Receptions and "At Homes," Royal Ivy Leaf Meeting at 12, Hildrop Crescent, Cambridge Road, N.W. 5.30 p.m., President, Mrs. Boulton.

Saturday, September 18th.—Festival at Oriole Hospital, Loughton, Essex, 3.30 p.m. to 8 p.m.

Saturday, September 18th.—Private arrangements for visiting places and objects of interest.

Sunday, September 19th.—Festival at Oriole Hospital, Loughton, Essex, 4 p.m. to 8 p.m.

Sunday, September 19th.—West London Mission, St. James's Hall, Evening. Humanitarian Sermon. Rev. Hugh Price Hughes.

Congress Tickets, Price 5s.

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1.—To be present at, and to take part in all the sessions, and to a reserved seat at the same.

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3.—Free Admission to the Conversazione on the 13th. (Tickets for Conversazione are 1/- each to those who do not hold Congress Tickets).

4.—To an invitation to the President's Garden Party at Monkham (September 15th). Woodford Station (G.E.R.), not George Lane. Return Ticket, to be obtained from V.F.U. 1/-

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6.—To obtain a 4/- Ticket for the Crystal Palace Lunch, on September 16th, at half-price if purchased before September 11th.

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NOTE. Vegetarians who are Members of Societies and have paid their subscriptions to their Society for the current year, are entitled to receive Congress Ticket and Lunch Ticket at half-price, namely, 2/6 and 2/- respectively, upon application to the Secretary of the V.F.U.

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