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THE HERALD OF THE GOLDEN AGE.

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The Great Peace.

The attainment of that conscious experience which has been described by our brethren in the Orient as 'the Great Peace,' has been the dream of earnest and illumined souls in all lands.



Throughout the centuries this has been the object of desire and hope; for this, men have yearned and striven in spite of adverse circumstance and the worlds' unrest.

The Christian Heaven and the Buddhist Nirvana are just this thing—the entering into

possession of the selfless Peace "which passeth all understanding."

Possessing this, the soul is satisfied and the days of its sorrow and strife are ended. It then has "leisure from itself to soothe and sympathise," and is free for its predestined work of ministry.

For Peace results from harmony—with the laws of our being—with the Infinite will and purpose—with our Higher Self, whose Inner Voice can henceforth reveal things that the world knoweth not—and with every fellow creature around. Peace is, in fact, only possible for man to the extent to which he has entered into harmonious relationship with his environment, and into recognition of the higher laws concerning responsive vibration which obtain in the Universal Commonwealth of which we are citizens.

We may talk about "Peace on Earth" at Christmastide, and even sing and pray about it, but unless we ourselves become peace-makers, by ceasing from discordant action and wrong-doing and by furthering those things which make for Peace, our talking and praying and singing will be in vain. If we violate any one of Nature's laws, Nature will see to it that we do not enjoy peace—for this is Nature's way of

admonishing us—and *Nature* is but another name for the Infinite Universal Soul—that Eternal Power who makes for Righteousness.

If a minute cell in the human body becomes demoralized and disorderly, if it ceases to respond to the vibrations of the soul which pervades and governs that body, it may produce dis-ease—develop a cancer. And the individualized soul which acts discordantly with the Universal Soul must, of necessity, be brought into harmony—it must amend its ways, or die and be outcast from the living Universal Body.

Our intentions may be of the best, but if we are transgressors against Universal law a sense of discord will be forced upon our consciousness whether we will or no, and we can only secure Peace by removing the cause of the discord.

The well-meaning religious man who suffers from spiritual depression, who finds the heavens above him "as brass," who mourns the fact that he has no liberty in prayer, and but little inclination for thanksgiving, would, instead of attributing his distressing symptoms to the machinations of the enemy of souls, do well to ascertain whether he is not transgressing against some physical or moral law of his being. I have personally known many good men who were thus afflicted and who, when the truth concerning one particular form of transgression was revealed to them, followed Henry Ward Beecher's advice, and "answered their own prayers by eating less butcher's meat"; and such cases afford evidence that the soul of man cannot soar heavenward whilst the temple of his body is desecrated by the introduction of the mortal remains of kindred mammals.

Can we expect spirituality or clearness of soul-vision in men and women who have descended from their high birth-right to the level of the carnivora, and who are content to live upon that plane where dwell the beasts of prey, whose physical structure demonstrates that they belong to an altogether different order of creation—a *lower class* of beings.

We have only to look around us in any large public assembly in the cities of these Western lands, at the faces of those who are congregated, in order to become cognizant of the weariness, dissatisfaction and soul-hunger which is the experience of the majority of our contemporaries. Those who sow to the flesh do not reap Peace! The truth may be unpalatable, but it is the truth nevertheless. Physical corruption usually follows carnivorousness if the habit is indulged in by

human beings. The symptoms and effects may be many years in manifesting themselves, but the process of deterioration steadily goes on until eventually some dread malady reveals the approach of that Nemesis which overtakes those who offend against Nature's laws.

And when discord prevails in the body, Peace is banished from the soul. Sensual satisfaction may exist—a placid inane contentment such as may be observed at a menagerie when "feeding time" has passed—but not "Peace which passeth all understanding."

For Peace is the antithesis of strife and violence, and whilst man wantonly inflicts pain and death, the Higher Powers will see to it that he does not enjoy Peace.

The blood of myriads of victims to man's inhumanity and tyranny cries to Heaven for redress, and that cry is not uttered in vain. And, consequently, those who participate in the cruelty which characterizes the prevalent traffic in sentient flesh and which is unavoidably involved in it, court retribution, and must expect to experience, in some form, the terror and physical anguish which they have inflicted upon others. For thus shall they learn to understand what pain and death mean to those who suffer needlessly at their hands.

I do not say that abstinence from flesh-food will of itself bring any one of us into possession of "the Great Peace." For well do I know that we must, by seeking after Truth, by consecration to the doing of the Divine Will, and by altruistic ministry, first develop that consciousness of our One-ness with the Father which leads to the apprehension of the indwelling Christ. But without such abstinence, I feel convinced that our attainment of the divine or transcendent life is impossible.

Ere Peace reigns in the human soul the days of its conscious transgression and its soul-blindness must be ended, the time of its self-seeking must have passed, and all participation in wanton infliction of injury must have been outgrown.

"Blessed are the peacemakers, for theirs is the kingdom of heaven."

Thus declared the great Teacher, but few have apprehended the full meaning of His words. We must not limit them merely to the idea of promoting Arbitration in place of the appeal to the sword; we must *make our peace* with that Power that stands behind natural law and spiritual law, if we are to attain to the blessedness and rest of the heavenly state. We must get into harmony with the Infinite Will, and we must learn to recognise the Omnipresent Spirit wherever we see Life made manifest. And in the presence of this mystery we shall then learn to look with reverent eyes on all who share with us the gift of life.

And when we do this, we shall develop the sense of our kinship with those who dwell in the fields and forests, so that looking into their eyes we shall not regard them as being aliens to God's commonwealth, but as younger members of the same universal family, who, though less advanced in soul-growth than ourselves, will, by successive re-incarnations, one day reach the position where we ourselves now stand. Then shall we also realise that their friendship and gratitude is worth the winning and that we may not with impunity disregard their rights.

* * *

The first Christmastide of the twentieth century is here, and what do we find? Doubtless there will be crowds thronging the Christian temples who will sing about "Peace on Earth" and talk about Love and Goodwill. But the world is yet far from "the Great Peace."

Political, commercial, and social strife is everywhere manifest, man is at war with his human and sub-human fellow-creatures, and discord reigns. For violation of Law prevails, and the rights of the weak and less-favoured denizens of the Earth are ruthlessly denied. The people are as those who having eyes, see not.

Peace, Peace, is the topic of the hour, but there is no Peace! For the land is polluted with blood and the fumes of slaughter rise from ten thousand shambles in which multitudes of brutalised men, hired by those who assemble in our churches to celebrate the advent of that harmless and gentle One who is called the Prince of Peace, are beating out the brains of countless numbers of God's creatures who love the gift of life just as we do, and who shrink from the knife like ourselves. Whilst the cry of these victims is ignored; whilst a dearth of pity prevails throughout Christendom; whilst mercy, humanity, and justice are trampled under foot, there can be no Peace!

But we may all become peace-makers, creating peace for ourselves and helping others to create peace for themselves. We may play an important part in the work of bringing the Age of violence to an end, and of ushering in the time when Humaneness shall prevail—when man shall cease to wage relentless war upon those who by their weakness happen to be placed within his power.

Then the curse which now rests upon our homes and the land in which we dwell shall be removed. And the sickness which afflicts our Race—a sickness both of soul and body—shall be stayed. And instead of prevalent disease, poverty, strife and pain, a happier Era shall dawn upon the world.

Peace on Earth will then become possible. And the Golden Age will be recognized as a coming reality, instead of being regarded as an Utopian ideal. For when the chief obstacle to man's upward progress towards spirituality is swept aside, bondage to materialism will be outgrown, and the manifestation of that divine life which is to be the characteristic of the Coming Race will become attainable. And thus the glorious destiny that awaits us will at last be fulfilled.

Then man will become sensitive and responsive to angelic influence and ministry, the music of the heavenly spheres will draw near to him, and make life to be full of joy and melody, and his eyes will be opened to see the Beatific Vision.

Sidney H. Beard.

Ministering Spirits.

Earth has its angels, though their forms are moulded,
But of such clay as fashions all below;
Though harps are wanting, and bright pinions folded,
We know them by the love-light on their brow.

We still see angels by the sick one's pillow;
Theirs are the soft tone and the soundless tread;
Where smitten hearts are drooping like the willow,
They stand between the living and the dead.

There have been angels in the gloomy prison,
In crowded halls, by the lone widow's hearth;
And where they passed, the fallen have uprisen,
The giddy paused, the mourner's hope had birth.

Many a spirit walks the world unheeded,
That, when its veil of sadness is laid down,
Shall soar aloft with pinions unimpeded,
And wear its glory like a starry crown.

A Dream of Peace.



Loftiest vision of saints and of sages,
 Hope our despair never yet would allow,
 Star that we sought through the darkness of ages,
 Dare we to dream that we look on thee now?
 Is it the light which at last comes to find us,
 Though the stern shadows her advent delay?
 Are the dim regions of night left behind us?
 Stand we, indeed, at the gates of the day?

Only the glimpse of a golden forewarning,
 Seen down the gloom which it thrills with a gleam!
 Only a breath from the land of the morning,
 Warm with its prophecy—only a Dream!
 Yet the earth pauses awhile in her weeping,
 Knowing the dawn will give birth to the noon,
 In the first rosebud the summer is sleeping,
 May is for ever the herald of June.

So we again hear the joy of the angels,
 Rounding to fulness the primitive plan,
 Singing as erst their triumphant evangels:
 "Peace upon earth and good-will unto man."
 So the great song is made perfect in sweetness,
 Growing and deepening by dulcet degrees,
 Swelled at the last to a choral completeness,
 Drawn to one concord through manifold keys.

Hence this wild throb which the world-heart convulses,
 Thrilling its deeps with the breath of a change,
 Sending new hope through its passionate pulses,
 Hope indefinable, sudden as strange,
 Nations that languish in bonds and affliction
 Lift up their hearts and rejoice with the free,
 Lulled into rest by a soft benediction,
 Symbol and seal of the blessing to be.

Is it a dream? Let us shape it to action!
 Mighty with Truth's irresistible strength,
 Bold with the courage that fears not detraction,
 Shall we not climb to the Vision at length?
 Ever the dream-light grows clearer and finer;
 Ever the stars draw us up from the sod—
 Up to the height of a glory diviner,
 Nearer the infinite glory of God.

Slowly the powers of the night shall surrender,
 Scared by the morning's triumphant increase;
 Darkness shall yield to the ultimate splendour,
 Discord be merged in the absolute Peace.
 Then, at the summit and crown of creation,
 Earth may touch heaven in a mystical tryst;
 Then comes the dawn of the world's consummation,
 Lighting the way for the coming of Christ.

S. Gertrude Ford.

Faith Triumphant.

All miracles are promised to faith; but what is faith except the audacity of a will that does not falter in the darkness, and which advances towards the light in all trials, and overcomes all obstacles? To accomplish anything we must believe in our ability to accomplish, and this faith must at once be translated into action. Faith has *no tentative effort*. It begins in the certainty of finishing, and works calmly on as though it had omnipotence at its disposal and eternity before it.

Eliphaz Levi.

The Transcendent Life.

The majority of people are not awake; it is only here and there that we find one even partially awake. Practically



all of us, as a result, are living lives that are unworthy almost the name of lives, compared with those we might be living, and that lie within our easy grasp.

An eagle has been chained for many months to a perch just outside his cage; so long has he been conscious of the fact

that he is bound by the little silver chain which holds him, that he has given up all efforts to escape, almost forgetting, perhaps, that the power of flight is no longer his. One day a link of the little chain opens, but, living so long in the consciousness that he is held in captivity, he makes no effort to escape. The freedom of the heavens is now his, were he only conscious of his power. But day after day he sits sullenly longing for freedom, but remaining a captive still. One morning, however, he ventures a little farther out on his perch than usual, when suddenly a strange consciousness is his—he sets his wings, and the captivity which held him for months will perchance know him no more for ever.

And so it is with man. On account of the false gods that tradition and prevailing theology have brought him, he knows not himself, and not knowing himself he knows neither his powers nor his possibilities. The human soul is held captive. An opaque physical structure is about all that he can be said truly to give evidence of. The day comes, however, when in his thought he moves out a little farther than usual, then a little farther, and a little farther. The Inner Light is now moving within, he catches at first a little glimpse of his real Essential Being, then a little more and a little more, and by and bye the fact of his essential oneness with the Infinite Life and Power bursts in upon him, illumines, and takes possession of his soul. In bewilderment, and almost afraid to utter it at first, he cries aloud, "O God, I am one with Thee!" Enraptured by this new consciousness, he holds to the thought of this oneness, and living continually in this thought his life for ever after flows steadily on in one constant realization of his oneness with Divine Being.

Compared with the new life that he is now continually living, the old life of ignorance with its consequent limitations, which can now know him no more for ever, deserved only the name of death, for, in a sense, he was indeed dead unto Life, and only he who lives in the conscious realization of his oneness with the One and only Life can be said truly to be born into Life. He was born into the world and lived in the world, but into consciously real and eternal *Life* he had not yet entered. He was born the Adam man, but within him the Christ man had not yet awakened, or, rather, he had not yet awakened to the Christ within, and so the

Christ man was not yet born, and sitting therefore in darkness he knew not yet the glorious realities of life.

The teaching that has come to us through past generations, which has as its dominant keynote, poor worm and miserable sinner, death and the grave, is as false as it is pernicious, and therefore damnable in its influences. These old thoughts and words have had the influence of taking heaven out of earth, and populating the earth with doubt, and error, and sin, and crime. New and true thoughts and words will make literally a new heaven and a new earth.

Man is essentially Divine, actually part of the Infinite God, and so, essentially good. When he severs his connection in consciousness with the Divine, then do doubt, and error, and sin, and crime, with their consequent pain, suffering, disease, and despair enter into his life.

And as this separation is made entirely through the instrumentality of the mind, one sees that making one's conscious connection again with God—the true and only redemption—must also be through the instrumentality of the mind.

Believing in the God in whom he believes, ay, *knowing the God whom he knows*, the illumined man sees no place for an atonement in the sense of appeasing the wrath of an angry God. He does see, however, that redemption can and must come through living in conscious at-one-ment with the Father's life. He recognises it as the natural method that the Adam man be first born, with freedom of thought and consequently freedom of action, and that from him the Christ man then comes forth into consciousness. He recognises that it is God's, and consequently nature's and evolution's method, that "the first man is of the earth earthy, and the second man is the Lord from heaven." He recognises the fact that kittens are born blind, not because their parents or even their grand-parents sinned, but because it is simply natural to be born blind, and that in process of time their eyes will open. He also recognises that on account of our limited comprehension the "natural" appears first and then the "spiritual," but in reality the spiritual is from the very first incarnated within, and only because it is in process of time, either sooner or later, assume the ascendancy by changing from potential into active life.

Once in a while there comes into the world one who from the very first recognises no separation of his life from the Father's life, and who dwells continually in this living realization; and by bringing anew to the world this great fact, and showing forth the good works that will always and inevitably follow this realization, he becomes in a sense a world's saviour, as did Jesus, who, through the completeness of the realization of the Father's life incarnate in him, became the Christ Jesus. He in this way pointed out to the world how all men can enter into the realization of the Christ-life and thus be saved from all impulse to sin. And so instead of coming to appease the vengeance of an angry God—difficult for one who has any adequate conception of God even to conceive—he brought to the world, by exemplifying in his own life as well as by teaching to all who will hear his *real message*, the method whereby all of us can enter into the full and complete realization of our oneness with the tender and loving Infinite Father.

Redeemed from the bondage of the senses through which alone sin comes, and born into the heavenly state, into life eternal, is every one who comes into the same relations with the Father, and hence into the same realization of his oneness with the Father's life, that Jesus came into.

And what, let us ask, is the result and hence the value of this realization? For unless it is of value in the affairs of every-day life, it is then a mere dead theory, and consequently of no real value. *Use* must be the final test of everything, and if it has no actual value, or if no visible results follow its use, we had better not spend our time with it, for it is then not founded upon truth.

First, let it be said, it is not the mere intellectual recognition, merely the dead theory, but the conscious, vital, living realization of this great Truth, that makes it of value, and that makes it show forth in the affairs of every-day life. This it is, and this alone, that gives true blessedness, for this is none other than the finding of the Kingdom of God, and when this is once found and lived in, all other things literally and necessarily follow. Through this the qualities and powers of the Divine Life are more and more realized and actualized, and through their leading we are led into the possession of all other things.

He who comes into this full and living realization of his oneness with the Divine Life is brought at once into right relations with himself and with his fellow men, and with the laws of the universe about him. He is now in the inner, the real life, and whatever is in the interior must necessarily take form in the exterior, for all life is from within out. There is no true life in regard to which this law does not hold. And if the will of God is done in the inward life, then it is necessarily done in all things of the outward life, and the results are always manifest. Thus and thus alone it is that men have become prophets, seers, and saviours, they have become what the world calls the "elect of God," because in their own lives they first elected God and lived their lives in His life. And thus it is to-day that men can become prophets, seers and saviours, for the laws of the Divine life and the relations of what we term the human life to it are identically the same to-day as they have been in all time past and will be in all time to come. The Divine Being changes not; it is man alone who changes.

All the evil, unhappiness, misery, and want in the world are attributable to man, and are the direct results of his taking his life, either consciously or unconsciously, either directly or indirectly, out of harmony with the Power that works for righteousness and consequently for wholeness and perfection.

And when our life is lived in the life of God, and God's will therefore becomes our will, all is and necessarily must be well with us. And thus it is that he who seeks first the Kingdom of God and His righteousness shall have all other things added unto him.

The soul, the real life, is Divine, and by allowing it to become translucent to Infinite Spirit by living continually in this conscious union with the Divine Being it reveals all things to us. Things become hidden, mysteries fill, and uncertainties pervade life only as we turn away from the inner light and life; there is nothing that is hidden of itself; to God all things are known, and he who consciously lives his life in the life of God sees with the Divine Vision that reveals all things to him. He who lives continually under this Divine guidance enters thereby into the realm of the highest wisdom, and even in the most trivial things of every-day life he never finds himself in a state of doubt or perplexity, for he always knows what to do and how to do it.

A continually growing sense of power is his, for he is now working in conjunction with the Infinite God, and with God all things are possible. In material things he is not lacking, for all things are from this one Infinite Source, and, guided

by the Divine Wisdom, and sustained by the Divine Power that are now his, in a perfectly natural and normal way he finds that an abundance of all things is his, if he simply does each day what his hands find to do. Sure, always of this unfailing source of supply, he does not give himself to accumulation and hoarding of great material possessions, thereby robbing and enslaving the real life.

His thoughts grow more and more into the nature of their Divine Source, and as *thoughts are forces*, and as in the degree that they are spiritualised do they become ever more effective in their operations, so through their instrumentality is he able to mould more and more effectively the every-day conditions of life.

These truths will come as new revelations to many, and again to many they will come merely as agents to strengthen and possibly to arouse to renewed life the realisations of which they are already more or less conscious. In themselves, however, they are not new, *but as old as the world*. They are the real spirit of true Christianity, not, however, of the Christianity that the majority of people conventionally hold, which in many respects is as radically inconsistent as it is void of results, but the great transcendent truths of our relations with the Father's life that Jesus taught.

They are likewise the real essential spirit of all the great religions of the world, and as all religions in their purity are from the same source—God speaking through the minds of those who have come into sufficient union with Him to hear and to interpret His voice, the one universal source of all true inspiration and all true revelation—so far as their fundamental principles are concerned they are necessarily the same.

And the great spiritual awakening, the beginnings of which we are witnessing in all parts of the world to-day, is evidence that the Divine Breath is stirring in the minds and hearts of men and women in such a manner as it has rarely, if ever, stirred before. Men and women are literally finding God. They are breaking through the mere letter and form of an old and too-long-held ecclesiastical theorising and dogmatism into the real vital spirit of the religion of the living and transcendent God. Their lives are being completely filled with this realisation, and as a consequence they are showing forth the works of God.

They are leaving the old one-day-in-seven some-other-world religion, and they are finding the joys as well as the practicability of an every-day this-world religion. They are passing out of the religion of death and possible glory hereafter into the religion of life and joy and glory here and now, to-day and every day, as well as hereafter and for evermore. With this new religion of the living God and the spiritual power that through it is being made active in their lives, they are moulding in detail all of the affairs of every-day life, proving thereby that their religion is the religion of life. And any system of religion that does not enable its possessor to do this is simply *not* religion, and we should no longer desecrate the word by applying it to any such hollow mockeries.

To this old semblance of religion those who are thus entering into the new and larger religion of life will never return, nor can they, any more than the chick can enter within the confines of its shell again after it has once been born into life. Having found the pearl, the shell for them must perish; or rather, as it is of no farther value to them, it perishes simply by the operation of a natural law. Centred thus in the Infinite, working now in conscious harmony with Divine forces, they ever after rule the world from within.

Ralph Waldo Trine.

Glimpses of Wisdom.

We must climb before we can have our visions.

Dr. L. S. McColester.

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The fool who knows his foolishness, is wise at least so far; but a fool who thinks himself wise, he is a fool indeed.

Buddha.

* * *

No soul that aspires can ever fail to rise; no heart that loves can ever be abandoned.

Annie Besant.

* * *

All the world is the temple of God. Its worship is ministration. The commonest service is Divine service.

George Macdonald.

* * *

Goodness is the only happiness. Selfishness is short-sighted.

J. F. D'Arcy.

* * *

Not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions.

Buddha.

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What some men think has more effect than what others say.

Lord Chesterfield.

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Thought is the speech of the Spirit, the universal language into which man comes after death.

Emanuel Swedenborg.

* * *

Men need religion now as never in the world before—need it as the premises of logic the conclusion they involve. The religious attitude is the supreme necessity to which all knowledge, science, and experience run as rivers to the sea.

John W. Chadwick.

* * *

The pure in heart not only see God themselves, but they become a medium for transmitting His thoughts to others. It is at least as if God were thinking through every look and movement of the purified soul.

Lucy Larcom.

* * *

The man who is willing to sacrifice not only his present but his future, not only his lower pleasures but his higher enjoyments, to hasten the coming of the Kingdom of God and the reign of Righteousness, has reached the summit of true civilisation.

Ruskin.

* * *

If the Christ spirit of loving service dwells in any man, he is a Christian; and the extension of that spirit throughout the world will Christianize it. Nothing else will.

The Temple Artisan.

* * *

Religion is no more possible without prayer, than poetry without language, or music without atmosphere.

Martineau.

* * *

Are not all true men that live, or that ever lived, soldiers of the same army, enlisted under heaven's captaincy, to do battle against the same enemy—the empire of darkness and wrong? Why should we misknow one another, fight not against the enemy, but against ourselves, from mere difference of uniform?

Carlyle.

* * *

"He went unto his own place." This was the doom of Judas.

He could go nowhere else. By every law of natural affiliation, he must seek out his own. By every law of natural gravitation, he must descend to his own level. But Jesus also went to his own place, beautiful and blessed. Every man tends to find his own place on earth, and he will go to his own place when he leaves earth with swifter, surer steps.

Rev. R. Heber Newton.

From a Mountain Cell.

I am sitting on the floor of a little rock cell at Sihor. Below me flows a stream, which in winter is a great river. It is now a very sluggish brook-



let. Facing me there is a barren hill, brown, baked, scorched and strewn with broken masses of rock.

This was formerly a yogi's cave, but the yogi has passed on to greater knowledge. I have come away from the world of busy Indian life, which has no privacy, to be alone for two or three days to spend a little time in quietude and prayer and contemplation.

Overhanging my rock terrace there is a banyan tree whose roots have forced their way into the steep hillside.

A hundred yards up the stream a sacred pool has been built, and twice a day I go to swim and bathe in it, but to-day as I was dressing I saw a huge snake swimming round the edge, and so I hesitate to go and bathe again. This pool and the brook contain hundreds of fish which come and eat bread out of my hands while I am swimming, and nibble at my toes. There are notices put up prohibiting any fishing, but none the less the herons and kingfishers are busy the live-long day with their sport, and no one disturbs them.

I had hoped to be allowed to be quite alone, but I found when I arrived that they had sent on a Brahmin cook, a clerk, a sowar (*i.e.*, horse soldier) and four sepoys! It was a rather curious idea of solitude, but it has not worked out so badly, for they all keep quite away. The sepoys have spread their mats on a rock in the shade, and all I see is the sowar's horse grazing down beside the water. The Brahmin cook has not much to do. He bakes me fresh bread twice a day, and boils me milk to drink and water for a bath, and this and some fruit I have brought with me is all I need.

Two stray dogs also have found our party in the hope of getting a few scraps. They have come from a tiny temple which lies further up the valley. My men thought these dogs would disturb me, and so whenever they ventured down into the little bend of valley before my cell I used to hear terrific shoutings and yellings and saw great stones being hurled at them. I went and begged them to stop, and now whenever I sit down cross-legged on my table rock to eat, these two dogs come and sit on an adjoining rock and patiently wait for scraps.

Dogs are not well treated here; they are treated almost as badly as cats in London, only that here boys never deliberately stone dogs *for fun*, and here there is no home for the injured and the dying. Ownerless and looked upon as unclean animals, they prowl about and lie in the streets and roads and barely get up to escape from the wheels of a passing carriage. If they go near a house they are greeted with a stone, and many a one goes about with a wounded leg or a broken foot where a cruel stone has hit him.

Sad as is the picture everywhere of these lean and hungry and maimed dogs, it has never struck me that the men and

boys who illtreat the dogs do it as brutally as English men and boys do. I have never seen the slightest sign of pleasure when the stone has hit the dog, or glee as it limps howling away. I have never seen anyone laugh coarsely at an animal's pain. I have never seen any attempt to throw at an animal for "sport." The stone throwing is only to drive the animal away, and is much the same as the slap which the vulg armother gives to her child when it has displeased her.

When a dog gets weakened by age or injury it begins to die of starvation, and it is pitiful to see fine dogs crawling about little else but skin and bone.

On the face of it there is the stamp of gross cruelty and a glaring contrast to the tenets of that gentle creed which speaks of all life as kin, but when you think a moment it is not quite so bad as it looks. These are ownerless dogs, and in England hundreds of ownerless birds—to say nothing of ownerless cats—die of starvation every hard winter, and very few take any thought of their sufferings or their death.

It is the thoughtlessness and carelessness of hereditary habits rather than actual brutality. Starvation, too, is not the dreadful thing it is with us. Here *men and women* are always starving and dying by inches from want of daily food. What wonder is it, then, that *dogs* should die of hunger? The very food which the dogs fight for would be gladly eaten by starving men and starving women and starving children.

We must not forget that it is only owing to the strong hand of the law in England that children are not now brutally tortured and starved by stepmothers and sweeps and colliers and masters to whom they have been apprenticed. There is no law here, and yet these brutalities of old England are not perpetrated!

We must not forget that, in spite of stringent laws and a whole army of inspectors, there are hundreds of convictions every year for the grossest forms of deliberate cruelty to horses and donkeys and cattle in England. Cruelties of such a sort that one wonders at times what sort of men our lower classes would be if only they were let loose for one short year to do just what they liked with defenceless women and defenceless children and defenceless animals.

Here there are no such laws, all the cruelty that exists is plain and open and on the surface—and to me the wonder is that with an uneducated, unrestrained and terribly poor population you should hear so *little* cruelty to animals!

I was shocked when I found that bull calves only lived a couple of months or so, because their owners gradually—but as rapidly as possible—weaned them and so let them die of starvation! But I knew that these poor people living from hand to mouth would never shut up the calf in a dark shed and open a vein and let it slowly bleed to death for days in order to obtain a few extra shillings for white veal!

People in England take credit that this is not done to-day, but they forget to add that it *would* be done again to-morrow by hundreds and thousands of breeders and feeders and farmers if only it were *allowed* and if they could get a farthing a stone more for the poor beast's carcase.

On one side is a rich, highly educated nation, claiming to be the pioneers of the world in Christian goodness, whose humanity would be outweighed by a few pence and which is only kept straight by the iron hand of the law. On the other hand is a poor, ignorant, "heathen" race of land cultivators, unable to read or write, with no public opinion to restrain them, starving their useless animals.

Two wrongs never make a right, but one asks sorrowfully "Who are we that we should condemn?"—we with our

wealth and our luxury; we with our granaries filled with corn from every land; we with our markets and gardens overflowing with fruits and vegetables; we with our stores of fresh and preserved foods of infinite variety gathered from every land—we, we, even we, with our boasted civilization and our plenty, break in upon the sacred lives of our little brothers and sisters and tear from them, out of sheer wantonness, the one greatest treasure they possess. We, we, we, overfed and supplied to overflowing with every kind of beautiful food, shut our eyes and close our ears to the scenes of cruelty and the cries of agony that go on in every slaughter-house of the land, so long only as we can get unnecessary flesh to eat—and here are these poor, ignorant children, whose forms are pinched in and whose faces are sharpened by hunger, poor children of the East who eat but twice a day a scanty meal of the coarsest grain, cooked with water and washed down with buttermilk; coarse food made barely palatable with peppers and chilies gathered from the hedges and bushes—these are the men who would not kill a bird stealing corn from their little corn patch, who would not kill a rat plundering their scanty stores, who would look upon it as the meanest of loathsome actions to kill and eat the cow which had given them milk all these years.

We, who in selfish ease will sacrifice without any need but that of luxury every victim the world possesses on the altar of our stomach and on the altar of our pockets, are calling these poor, earnest people, who will sacrifice everything to their principles and everything to their religion, "barbarian and heathen," and are trying to make them like unto ourselves.

It appears to me, as I sit in this cave that has been dedicated to God and to meditation upon His will, that our missionaries must first understand the beauties of a Hindu faith which can bind these millions of people for all these centuries to a life of constant self-sacrifice, and must secondly understand the spiritual meaning of a Christianity which takes all animals under its care and condemns all forms of cruelty in thought and deed, ere they can hope to make any progress in converting the Indian nation to the service and knowledge of Christ the King.

I say deliberately, from my knowledge of village life in England, that the men of the villages here are cleaner living, cleaner thinking, gentler mannered to their animals and their children and their women, and more constantly reverent in their worship of God than are their fellow tillers of the soil in England.

Whatever, therefore, Christian missionaries must teach them, they must not teach them to descend *lower* in the scale of life by making them like English villagers.

There are no public-houses, there is no beer brewed, no wines or spirits are drunk. Religion has felt it to be her duty to protect her people from the brutalities of the West by prohibiting the use of things fermented, and it was a terrible humiliation to me to find my Mahommedan butler saying to me in all innocence and without a thought of offence, "Oh, that sahib's butler is a very bad man, he drinks, drinks, drinks. He is a Christian"—as if the two were closely connected—Christianity and drunkenness!

Since I left the semi-English city of Bombay I have never seen a slaughtered animal, a butcher's shop, a piece of meat, a public-house, or a drunken man!

I have wandered through the slums of this capital city of the Bhoynagar State at all sorts of hours by day and by night, and I have never seen a fight or a quarrel. I have rarely heard a child cry. I have seen hardly any deformities in

the naked children who throng the streets. I have hardly seen one bow-legged or hump-backed boy or girl. I have come across not a single idiot or insane person, so that England, with its terrible slum-life, has something to learn from "heathen" India.

I was at the meeting at the Mansion House when Bishops and philanthropists met together to discuss the problem of the slum cancer, and I think it was the Bishop of Rochester who declared that more amusements and more games would be the social salvation of the Hooligans!

My mind went back, as I heard the Bishop talk, to the Roman Emperors and their belief in the *circus—panis et circences*—for the safeguard of the Empire.

It were better to learn how India avoids *breeding* Hooligans rather than to be satisfied with trying to cure those that are bred—with games and amusements!

Before the next number of *The Herald* appears I hope to be back again in England full of a strengthened joy in the power of Vegetarianism for social good and in the privilege of Aristophagy for individual development.

Josiah Oldfield.

The Wounded in Battle.

In future battles, with the great range of the present small-bore rifle, it will be almost impossible to give satisfactory first-aid on the battlefield. . . . The surgical resources of an army are strictly limited, even if the injured could all be brought in, and can only deal with a given number in a given time.

In the Franco-German War, the doctors had not finished their merciful work at Mars-la-Tour when they were wanted at Gravelotte. After days of work at Gravelotte, they returned to the field of Mars-la-Tour, where they found men still living in agony with festering wounds. Others had ended a life hateful beyond imagination with their own hands.

Amongst the list of missing, whose fate no man knows, there are many such tragedies. Those who creep for shelter from the sun to some copse or cornfield, who escape the anxious search of the ambulances, are the true victims of war. "In the burning heat of midday, in the dark shadows of midnight, crouched on stones and thistles—a prey while still living for the feasting vultures," without water, without food, without help of man to assuage their torments, what to them is the meaning of glory, and what in this life their reward?

At Sadowa sixty wounded were found in a barn six days after the battle. They had lived, God knows how. When found, the state of their wounds was such that not one of them could hope to survive.

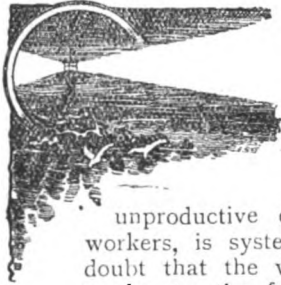
In the terrible battles in the Wilderness during the American Civil War, the woods caught fire as the two sides fought, and the wounded were consumed by the flames. Dreadful, perhaps; yet, was this fate more dreadful than that of those who had crawled clear of the thickets, and were eaten alive by the beetles o'nights? "The wounded," says Wilkinson, "were haunted with the dread of fire. . . . Their hearts well-nigh ceased to beat when they thought they detected the smell of burning wood in the air. . . . I saw many wounded soldiers who hung on to their rifles, and whose intentions were clearly stamped on their pallid faces. I saw one man, both of whose legs were broken, lying on the ground with his cocked rifle by his side, and his ramrod in his hand. . . . I knew he meant to kill himself in case of fire."

At Cold Harbour, the men who fell between the lines on the first day were left by either side to die. For war makes the human animal indifferent to others' pain and suffering, and careless of the single life."

Fortnightly Review.

Editorial Notes.

It has been truly said that every great War leaves a country with three armies—one of invalids, one of mourners, and one of idle persons ready to commit crime.



And if humane men and women could only see the actual horrors of a battlefield they would, in real earnest, throw the whole weight of their influence against the costly perpetuation of the military juggernaut. The maintenance of

multitudes of men in a state of unproductive dependence upon the world's real workers, is systematic folly, and there can be no doubt that the world will eventually become fully

awake to the fact and to the realization that a Federation of the most highly civilized Nations for judicial purposes would, if created, be the most beneficent achievement that the world has probably ever witnessed.

* * *

PEACE AND PLENTY.

Security, Peace and Plenty, would then become attainable, whilst three-fourths of the world's armies could then safely be disbanded. Not only these blessings would follow, but a great many other things besides. And as the advent of the Era of Peace depends upon the world-wide growth of the sentiment that it is worse than folly for men to engage to murder each other at the word of command, on account of national differences which could be more cheaply arranged and settled by the International Tribunal which now exists for the purpose, we should, as patriots and peace-makers, labour to bring about the prevalence of more rational ideas, and deprecate to the fullest extent in our power, any further continuation of the worship of the War-god at the shrine of Militarism.

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A LEAGUE OF PEACE.

When the Peace Conference was held in London I attended as a delegate, and I made a suggestion in the Journal of the Peace Crusade concerning the possibility of forming an International Non-Combatant League, by opening International Bureaux in large cities throughout Europe at which conscientious objectors to War could register themselves and be paired off as it were against men in other lands (so that such action would not weaken one country at the expense of another, or bring upon those registering themselves the charge of lack of patriotism).

The Masonic Fraternity could bring this scheme to fruition if they chose, and I would invite leaders in the Masonic world to consider seriously this proposal which is in reality a logical sequence to the fraternal principles of Freemasonry.

If the world were thus to be shown that the bond existing between Masonic brethren was stronger than that apparently existing between Christian brethren, the Churches would be roused at once to a sense of their shortcoming and we should see hundreds of thousands of the professed followers of the "Prince of Peace" manifesting an eagerness to enrol themselves in a fraternal and peaceful bond. And the political influence that would be exerted by a few millions of men when they had joined this League of Peace would be such that the Military Juggernaut would totter to its fall.

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THE MASONIC BROTHERHOOD.

I often wonder why the Masonic Brotherhood does not play a more prominent part in the work of bringing to an end the reign of Militarism. If there is one class of men upon this earth who ought to strive against this evil, it is the Freemasons, for "Brotherhood" is their watchword and the Masonic body includes the citizens of

every State. And war involves the murder of numbers of Freemasons by their brethren—a fact which cannot be minimized by pathetic instances of Masons having befriended one another when lying wounded upon the field of battle.

Militarism neither respects Freemasonry, Christianity, nor any other form of human Brotherhood. The soldier who is conscripted, or who takes his shilling and swears obedience, must kill without compunction his enemy or his supposed enemy whoever he may be. And, therefore, seeing that this iniquitous system of reducing men to mere killing machines, is inimical to the interests of Freemasonry, and seeing that the Craft now has enormous influence in every land, I cannot understand why some at any rate of the most enlightened men in this important body do not take some steps to combat this evil and fratricidal system which practically enslaves such multitudes of men and which entails such suffering on the part of widows and orphans.

If Freemasons all over the world would set an example by refusing to participate in war lest they should imbrue their hands in the blood of their brethren, their example would soon be followed by other bodies of men and the world would quickly realize that war is but a form of National madness.

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SOCIALISM AND PEACE.

If Freemasonry with all its wealth and political influence cannot take any practical steps to bring war to an end, and if the churches also feel unable to commence definite action in the matter, the Socialists may perhaps be induced to take up the work. The masses of the people are the chief sufferers from Militarism and if Masonic brethren are still willing to hire themselves out for military service which involves the slaughter of each other, perhaps the hard fisted sons of toil may display a more real and logical conception of Brotherhood and its true meaning. The political results of such an organization would be stupendous and an object lesson of paramount importance would thus be furnished to the rulers of Europe.

To carry out this plan a large sum of money would doubtless be needed, and an able staff of workers possessing both business and literary ability, but both would be forthcoming if the scheme were promulgated in earnest by a representative body of influential men.

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A GOLDEN OPPORTUNITY.

The first Christmas of the New Century is upon us, the time for proclaiming Peace and Goodwill has once more arrived, and it brings with it an opportunity for re-affirming the possibility of forming an International League of Peace, consisting of peaceful men—banded together with the object of abolishing war between civilized Nations by pledging themselves to refuse to fight in any war of aggression.

This idea, will, I believe, one day be realized. I invite my fellow-workers in every land to think about it, to speak about it, and to proclaim the possibility of its accomplishment. All things are possible to them that believe, and there is no reason why this dream should not be fulfilled. It may be a forlorn hope, but it is better than none. Our Statesmen, as yet, seem unable to show any way of escape from this ever increasing military expenditure and consequent taxation, and this nightmare of a coming collision between empires—which, as the German Kaiser declared, will result in their "bleeding each other white."

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OUR YEARLY REPORT.

The yearly Report and Statement of Income and Expenditure of The Order of the Golden Age will be published early in January, and will be posted to every subscriber to our work.

During the past year we have largely increased our Membership, our income, the sale of our pamphlets and literature, and the number of countries in which we have workers enrolled and our Official Journal in circulation. At the commencement of the year we had enrolled members

or subscribers in twenty-three countries, whereas the number is now thirty-three. As an evidence of the way in which *The Herald* is appreciated in distant lands, I may state that we have recently enrolled a subscriber in Persia, who paid for the journal to be sent to him for three years in advance, and supplied printed labels in the Persian dialect to avoid postal miscarriage. The countries we have entered this year are Turkey in Asia, Persia, Hungary, Peru, Rhodesia, Ceylon, Trinidad, Japan, Sweden, Mauritius and Fiji.

The constant stream of letters containing demands for literature which reaches us steadily grows in volume, and affords me and my colleagues great encouragement.

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SIGNS OF PROGRESS.

In the early days of our Movement I had to put forth constant effort to drive our work forward, as it were, whereas now it seems to go of its own momentum, and the pace is steadily increasing. The future is bright with hope, the world's best thinkers are awakening to a realisation of the truths we proclaim, and there can be little doubt that before many decades have passed Carnivorism will stand condemned in the eyes of cultured humanity. And when it is condemned and deprecated by the Leaders of the Race, the masses will soon follow, and the time will come when this barbarous and demoralising custom will be totally abolished. And when it goes, most of our social evils will go with it, for drunkenness, militarism, crime, cruelty and poverty will be sapped at their foundations, and we shall soon see a better state of things. To hasten forward this better time is our privilege, and I invite the co-operation of all earnest and thoughtful souls in this beneficent work. The fields are white unto harvest, people on every hand are seeking for truth and enlightenment concerning the Food-Reformation and Humanitarian Ideals, and we now have a blessed opportunity within our reach of lifting the world a step upward towards a higher plane.

The change of public opinion which is taking place is evidenced by the altered tone of the newspaper press towards our propaganda. An instance of this is furnished by an editorial paragraph which appeared in the *Daily News* on December 2nd, which reads as follows:—

"There is no doubt that the vegetarian propaganda is making very considerable progress, and if we all of us knew a little more of the brute suffering involved in the modern trading in animals and the horrors of slaughter-houses it would certainly make more rapid progress still. To say the least of it, it is an amiable and eminently humane movement, and even those of us who are not able practically to fall in with it may very well entertain the friendliest feelings towards it."

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OUR HONORARY SECRETARY.

Our readers will be glad to learn that Dr. Robert H. Perks, M.D., F.R.C.S., has volunteered to undertake the work of Honorary Secretary to The Order, and having been appointed by the Executive Council, he will take charge of our official correspondence from the commencement of the new year.

For some months Dr. Perks has been working with me at Headquarters, and he has already rendered most important service in connection with our Movement. The fact that after having become acquainted with the nature and extent of our work he should be willing to devote his time and ability to the furtherance of our Cause, instead of continuing to practise as a consulting surgeon and physician, is a significant testimony to the worth and importance of our propaganda in the opinion of one who, as a medical practitioner and as Superintendent of two large Hospitals, has for more than twenty years been in direct touch with the physical needs of mankind.

I anticipate that my colleague will also be elected to the Executive Council at the forthcoming annual meeting, and the Directorate of The Order will thus be strengthened by his advice and co-operation.

A CHRISTMAS APPEAL.

I earnestly appeal to every professed follower of Jesus to abstain from desecrating the anniversary of His advent by participation in the pagan orgie which annually takes place at Christmastide.

It is positively deplorable that this event should be celebrated by the importation from all parts of the world of living cargoes of victims who in the towns and cities of this most enlightened Christian land will be offered up upon the altar of man's unnatural appetite. Their sufferings in transit by rail and sea are such as ought to bring the blush of shame to any civilized community, and these barbarities were truthfully described in *Chambers's Journal* as being a disgrace not only to Christian civilization but also to humanity. Thousands of animals are maimed and mutilated in transit, thousands more are mangled almost beyond recognition in heavy weather. And when the survivors are landed they are driven to execution in a manner that is absolutely pitiless.

Rivers of blood will be shed in connection with the "Festival of Peace" and for more than a week before Christmas Day cries of anguish and groans of despair will well up from the hearts of thousands of living creatures who are being done to death by executioners from whose souls the last sparks of humanity and compassion have been almost eliminated by the brutal calling to which they are condemned by the demands of carnivorous men and women.

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LET US PROTEST.

Let us each do our part to redeem our country and our religion from this dark blot. Let us at any rate keep Christmas Day as a holyday—a day dedicated to Him, who whilst He sympathised and participated in every form of human joy and friendly social intercourse, was harmless, compassionate, and undefiled.

If our religious teachers fail to inculcate sentiments which are appropriate to the occasion, let us endeavour by our example and our influence to create in their minds a clearer apprehension of the real spirit of Christianity. And when they become cognizant of the fact that members of their congregations look upon the Christmas orgie with disfavour and condemnation, they will feel constrained to sit down to a bloodless Christmas banquet with hands that are clean and with hearts that are contented to enjoy the bounteous provision that God has made for our sustenance which can be partaken of with an approving conscience.

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ANOTHER MISSIONARY.

Another missionary has gone forth to foreign lands to proclaim our humane evangel where it will be much needed. Mr. A. W. Jarvis, who for some time has been a Member of the General Council, having resolved to leave England, has sailed for Queensland in order to become a fruit farmer and to advance the Food-Reform cause in the Australian Commonwealth.

The good wishes of our members will follow him, and those who are cognizant of the devoted way in which Mr. Jarvis has laboured to further our work in his neighbourhood will wish him abundant success in his new sphere of activity and usefulness. His address for the present will be Woombye, Queensland, Australia, and doubtless he will be glad to receive from time to time English magazines which will prove helpful to him in his work in localities where humane ideals have not yet obtained such recognition as in the Mother-land.

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FEEDING THE WAIFS.

The soup kitchens which have been opened under the auspices of the London Vegetarian Association, and in which a substantial meal is supplied to children of the slums for the price of one penny are doing good work.

I trust that many readers will set aside something from their Christmas benefactions and send it to Miss Florence Nicholson, Memorial Hall, Farringdon Street, who is superintending this undertaking. Not only will happiness and

good cheer be brought into the lives of these little ones, but they and their parents will be made to realize that substantial, appetizing and nourishing food can be procured without the necessity of purchasing the cheap, and often diseased scraps of meat and offal which are sold to the poor by the butchers of the East End of London.

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A CIVIC BLUNDER.

The Civic Fathers made a sad mistake on the occasion of their entertaining the Prince and Princess of Wales (who are the Presidents of the Royal Society for the Prevention of Cruelty to Animals) by setting before them dishes of 'paté de foie gras.' All the world knows, or ought to know, that this particular delicacy is procured by crucifying geese and then stuffing them whilst in this helpless condition until their livers become diseased and abnormally enlarged. No refined person who has witnessed what takes place in a 'foie gras' manufactory could help looking upon such food, and those who partake of it, with feelings of loathing and disgust. It is a pity that the Corporation should have paid their royal guests such a poor compliment as to expect them to appreciate food which is the product of such cruelty.

It is also reported that 56 dishes of larks were provided for the occasion—a fact which deserves to be stigmatized as being an unseemly and ill-timed pandering to gluttonous appetite, and an outrage of æsthetic sentiment. For in the fields and lanes of England the voice of the lark is now but seldom heard and its song is much missed by those who appreciate Nature's melodies.

* * *

THE THEOCRATIC UNITY.

Many fallacious statements have been made in some of the daily papers concerning myself and the Order, in consequence of certain reporters having carelessly misrepresented the evidence in the Theocratic Unity case.

Regular subscribers to this journal will remember that in April last I published a warning to the public concerning these people, and when the Council heard that in retaliation they had attempted to found a bogus Order of the Golden Age at Brighton, an official disclaimer was published in our June issue. But in consequence of the draft prospectus of this bogus Society having been found amongst their papers, certain persons jumped to the conclusion that they were in some way connected with the real Order of the Golden Age.

Several of the daily papers have published a refutation of these fallacies, but as others did not do so, I think it may be well to definitely state that The Order of the Golden Age has never been connected in any way whatever with the Theocratic Unity or its members. The Council refused to have anything to do with them from the first, and declined to admit them to membership notwithstanding their skilful intrigues to obtain an entrance to our society.

The statement made in certain papers, that the Order of Atonement was established at my residence at Ilfracombe, is entirely without foundation, and I have never been connected with it or with any other occult league. The prisoners in this case did obtain possession of my house for a few days without my knowledge or consent, by means of false representations made to the caretaker who was in charge, but as soon as I ascertained the fact, together with evidence which justified such action, I called in the aid of the police, a solicitor, and a bailiff and had them ignominiously ejected (as testified by one of the witnesses on Saturday, November 30th).

The Council will be glad if our readers will correct any false reports that may be in circulation, and it is to this end that I publish this information.

I feel constrained to take this opportunity of thanking the numerous friends who have kindly sent me letters of sympathy and expressions of confidence in connection with this unpleasant experience. Truly, at times, the reformer's lot "is not a happy one," but those who go to war must not mind hard knocks occasionally.

THE CHILDREN'S GARDEN.

The Christmas number of a humanitarian magazine for children, which is entitled *The Children's Garden*, is a most interesting and instructive publication. I would advise all parents who are in sympathy with humaneness and vegetarianism to send a penny stamp and obtain a copy for their little ones, for if they do so they will probably become regular subscribers for it throughout the year.

The humane education of the young is a matter of paramount importance as a factor in connection with the amelioration of the world, for humaneness of thought is essential to right conduct and the building of character. This periodical is edited by Mrs. Frances L. Boulton (a Member of our Council), who for years has devoted her life disinterestedly to the work of creating noble ideals in the minds of the coming generation. Such work cannot be too highly estimated and appreciated, and I trust that many of our readers will encourage her in her great task by helping to increase the circulation of her children's magazine. The Editorial address is 10, Napier Road, Charlton-cum-Hardy, Manchester, and the London publishers are The Ideal Publishing Union, 33, Paternoster Row, E.C.

* * *

OUR FINANCIAL DEFICIT.

The following additional subscriptions have been received towards meeting the deficit in the funds of The Order for the year 1901:—

£ s. d.		£ s. d.	
Amount already acknowledged ...	89 14 0	Mr. George Osbond ...	5 0
Lady Florence Dixie ...	5 0 0	Mr. R. T. Reynolds ...	5 0
Mr. and Mrs. Andrew Thomson ...	2 2 0	Mr. S. Finbow ...	2 0
Miss M. Greenhough ...	1 0 0	Mrs. Stevens ...	1 6
The Misses Tacey ...	1 10 0	Mr. A. Toby ...	5 0
Miss J. E. Metford ...	1 0 0	Miss Jessie Kay ...	2 6
Miss M. Maxwell-Muller ...	18 8	Mr. J. G. Thompson ...	6
Mr. E. O. Whitehouse ...	10 0	Miss Mary J. Carr ...	5 8
		Mr. A. Brayshaw ...	5 0

A WATCH-NIGHT PRAYER.

Thou Lord of Hosts, whose guiding hand
Has brought us here before Thy face;
Our spirits wait for Thy command,
Our silent hearts implore Thy peace.

Our spirits lay their noblest powers,
As offerings on Thy Holy Shrine:
Thine was the strength that nourished ours;
The soldiers of the Cross are Thine.

While watching on our arms at night
We saw thine angels round us move;
We heard Thy call, we felt Thy light,
And followed, trusting to Thy love.

And now with hymn and prayer we stand,
To give our strength to Thee, great God;
We would redeem Thy holy land,
That land which sin so long has trod.

Send us where'er Thou wilt, O Lord,
Through rugged toil and wearying fight;
Thy conquering Truth shall be our sword,
And faith in Thee our truest might.

Send down Thy constant aid, we pray;
Be Thy pure angels with us still;
Thy Word, be that our firmest stay;
Our only rest, to do Thy Will.

O. B. Frothingham.

I would suggest that all Members of The Order might appropriately offer this prayer as the old year is passing. Our bond of spiritual communion and fellowship would thus be strengthened.—Ed. H.G.A.

Fairy Dwellings.

None of us yet know, for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought—proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure-houses of precious and restful thoughts, which care cannot disturb nor pain make gloomy nor poverty take away from us—houses built without hands for our souls to live in. **Ruskin.**

The World's Progress.



Those who have attentively studied human evolution during the past twenty years, cannot fail to recognize many signs of progress in the direction of clearer apprehension of scientific and ethical truth. To those who believe that the ultimate destiny of the human race is to realize and manifest the Divine Ideal, these signs afford ample reasons for rejoicing, indicating, as they do, that in spite of manifold retarding and retrograde influences, the advance of humanity to higher planes of thought and experience, although slow, is nevertheless surely taking place.

Some of the evidences of this progress are as follows:—

In international affairs the superiority of arbitration to violent methods of settling difficulties has obtained general recognition, and in the social and commercial worlds this principle has been generally accepted. Even war itself in obedience to the pressure of a more humane public opinion, is conducted with far less barbarity than hitherto.

As instancing this we may compare two accounts which appeared lately in the Press. In one a Waterloo veteran tells us that on the day after the battle, squads of Prussian soldiers were detailed for the duty of going over the field and shooting those who were severely and hopelessly wounded. The other records the action of a British general, who stopped when under fire to send a wounded Boer to the rear, and gave special instructions concerning his treatment and welfare.

There is a widespread feeling of revolt against the more extreme reforms of commercial competition. Men are earnestly seeking for a better way in this respect, and their efforts are finding expression in numberless schemes on socialistic, communistic, and co-operative lines. In fact the good time seems to be distinctly nearer:

“When man to man the world o'er
Shall brithers be for a' that.”

The growth of altruistic and philanthropic sentiment is also shown in the prompt and generous response which is made to all appeals, on behalf of those suffering from various disasters at home and abroad; and in the enhanced interest shewn in the consideration of questions such as the housing of the poor, old age pensions, the treatment of criminals, and the lessening of industrial slavery.

As compared with twenty years ago, there is a well-marked and significant increase in humane sentiment. This is evidenced by the rising tide of popular indignation against cruelty to women, children and animals, and such enormities as vivisection.

A distinct growth of public opinion is noticeable against all forms of so-called “sport,” which involve the torture or mutilation of animals; the world is far more humane in this respect than it used to be.

In the literary world, too, there is an increase unparalleled in any similar period of the world's history in the number of

books issued devoted to the betterment of mankind. The columns of the public press are open also, to an extent not formerly noticeable, to the serious discussion of all moral and ethical questions.

In the medical world there is a growing distrust of the methods of “medical research” as carried on in the physiological laboratory, and indications of a general return to the paths of clinical study. A very large number of the leading minds in the profession have arrived at the conclusion reached by Mr. Lawson Tait some years ago, and so strenuously insisted upon by him, that knowledge gained by the atrocious practice of vivisection is not only useless, but misleading. There is also manifest a revival of the idea that the true function of a physician is the prevention of disease rather than its cure, the rôle of the doctor being that of a teacher of hygienic and physical morality. The investigation of the diet question is leading a large number of progressive medical men to apprehend that carnivorousness is a transgression of natural law which results in deterioration in the human body and its functional derangement. These conclusions are confirmed by my own personal experiences

But it is in the religious world that the changes have been most marked. In the lucid words of a recent American writer, “a strong wave of spiritual thought is sweeping over the world at the present time, carrying us with irresistible force to higher and better things. A new era has dawned, which we may very properly term ‘The Age of Spiritual Truth.’ Its influence is permeating every department of life, and is felt both inside the churches and outside of them. Not only in the liberal churches, but even in the most conservative, there is a stronger disposition than ever before to *get at the truth*; and this is evidenced by the many controversies and struggles that arise over old matters of belief and in regard to discarding old dogmas. It is as if an unseen hand had been at work scattering seeds of spiritual thought, which are everywhere springing into active life and lifting us into higher planes.”

This view is confirmed by my own observation. Numbers of people with whom I have been brought into contact in my professional career appear to have become dissatisfied with a narrow and too often pessimistic theology, and having severed their connection with the recognized religious sects (by whom they are too often regarded as “backsliders,”) are earnestly seeking the incentives of a wider and loftier faith, and in many cases their quest would appear to have been fruitful of results.

These signs of the times should inspire all earnest souls to renewed effort—for never was the world's spiritual prospect brighter than at present, and never was the time more favourable for striking hard at the Social and Moral evils which afflict mankind.

The humblest worker may co-operate with the Divine Spirit in the great task of ushering in the better time that is to be. Personally, I appreciate the privilege of participating in the world-wide effort which is now being made by so many earnest altruistic workers to this end.

Robert H. Perks, M.D.

Nobody wants to keep a runaway horse, but many keep a runaway temper, and think nothing of it.

Scientific Research.

A book which throws a considerable amount of light upon the subject of vivisection has recently been



published by Stephen Smith, M. R. C. S., entitled *Scientific Research*. (Elliot Stock, 62, Paternoster Row, E. C., Price 1/-) As it is written by a surgeon who can speak from personal experience concerning

English and Continental laboratories, and what is done in them, it will prove a valuable handbook for all who are seeking to bring about the abolition of the experimental torture of animals.

Many persons are under the impression that it is only on the Continent that such horrors are perpetrated, but this supposition is completely refuted by Dr. Smith. The following are a few extracts from his valuable work—which I trust will have an immense circulation.—Ed. H. G. A.

* * *

“In the year 1900, having retired from practice, I took a prolonged holiday. It was not strictly a holiday, for I studied at various Continental hospitals my own special branch of medicine. Moreover, I was interested in physiology and bacteriology. This took me into laboratories at home and on the Continent where experiments on animals are conducted. It is averred by opponents of the practice that cruelty occurs. This cruelty has been denied by apologists. The truth of the case had always appeared to me a matter of importance. What I saw is to be found in this book. The illustrations have been copied from operations done by myself on dead animals—repetitions of what I had seen done on living animals. I shall be blamed for making these disclosures by some who would say that *esprit de corps* should have restrained me. To such I would say there is something higher than class bias—Truth.

* * *

“The appearance of such a room as was to be seen in the Strasburg Institute, to the person of imagination and sympathy, and with something of the emotional temperament, would be sickening and horrifying to the last degree.

“For instance, how illuminating to the understanding and conscience is the sight of a monkey, one of the prisoners of the establishment, one of its occasional victims, flinging itself with horror, rage, and fear to the back of its cage immediately it catches sight of the laboratory attendant entering the room. As its piercing shrieks fall upon your ears, you feel that there is reason in that animal's madness, that it fears the very sight of that man, and that it has reason to fear him.

“Take another instance. A dog, a sort of family dog, standing on rather short legs, no particular breed, but perhaps a mixture of the Dachshund and the Scotch Terrier, a dog, who, when he entered the laboratory, was on good terms with its human habitues because he had always been on good terms with their fellows outside, and was accustomed to offer his paw for a shake; a dog who liked to have his head patted, and would wag his tail in recognition of these friendly attentions. But look at him now. He stands on his bench a little bit askew, his head has not quite a natural pose, it seems to be poised in a strained unnatural manner. True he looks in your direction, but not

exactly at you; there is a dull, unintelligent look out of the brown eyes; he must be aware of your presence, and yet he gives no indication of it by his manner. You speak to him, and he takes no notice; you pat his head, and he takes no notice; you ask him to give you his paw, and he takes no notice. What has happened to that dog? Merely this—that one day he was strapped down on the table and his skull opened. They played strange pranks with his brain, and when the mutilations and injuries had healed, the dog had ceased to be an intelligent, loving, caressing, being; he was a mere unintelligent creature, scarcely an automaton. He had lost the power of co-ordination, and could not respond to you when you asked him to give you his paw, because the understanding which had once been in that canine brain had been destroyed, and the dog himself could not understand or interpret what you said to him, though he might have heard.

“Then look at this dog in the tub. He would never run straight again. On his brain also some mutilating experiments had been performed, with the result that he could only turn round and round and round just as long as nature could stand the strain; his sufferings had rendered him so savage that you could not even pat him.

“Think also of the dog in the large zinc bin, with a wire network lid, reclining on such an abundance of straw that the bed to other dogs would, no doubt, be a bed of luxury; but he was lying just as he had been placed on being brought from that awful operating-room; the tongue was hanging out slightly between the teeth, the eyes were half-closed, and there was a certain glazed appearance about them. You might also have judged the animal to be dead, but he was only another victim of the search after knowledge, and there he was—a crumpled heap of suffering dog, with the scar across his skull where it had been opened no less than three times within two years, a portion of the brain being removed on each occasion. If he survived this last ordeal he was to undergo still another experiment on a subsequent occasion, when strong and well enough to stand it, because it would involve the removal of more of his brain.

* * *

“Scientific research as a practice is one and indivisible—it is the same everywhere. My knowledge of what is done on the Continent, and my studies of the *Journal of Physiology*, which details some of the experiments carried on in this country, prove to me absolutely that vivisection in Great Britain is not different in nature or scope to what it is on the Continent. As we shall see presently, a large number of experiments in England are done under curare. This drug paralyses the motor nerves and prevents the slightest movement. The object of giving it is to keep the animal quiet. Claude Bernard, the well-known French physiologist, says: ‘Curare is now employed in a vast number of experiments as a means of restraining the animals. There are but few observations of which the narrative does not commence by notifying they were made on a curarised dog.’ And Dr. Lauder Brunton told the Royal Commission that it was used to keep the animal quiet, to make the experiment an easier one to conduct. But curare is *not* anæsthetic. It *intensifies* the sensibility to pain.

“It is obvious that the horrors practised on the Continent openly and without shame, are going on in England, masked by curare and with a pretence of anæsthesia.

“In 1895 there visited England an American, Dr. George W. Crile, a Professor of the Cleveland College of Physicians and Surgeons, formerly Professor of Physiology in the Medical Department of the University of Wooster; attending surgeon to the St. Alexis and Cleveland General Hospitals.

“Dr. Crile came armed, no doubt, with instructions to the leading experimenters in England, for he obtained a licence from the Home Office Department of the British Government

to perform experiments at the University College, Gower Street, London, the College with which is connected University Hospital, otherwise known as the North London Hospital.

"There he did sixteen experiments on sixteen different dogs. The following is a brief description of a few of his experiments, taken from his own book, 'Surgical Shock,' published by Lippincotts, Philadelphia and London, in the spring of 1899.

"Some of these experiments were done, we are told, with anæsthetics. Others, how many we are not informed, were done without anæsthetics.

"Curare was used to keep the animals motionless. Morphia, which is *not* an anæsthetic, but *merely a narcotic*, was employed, apparently, to anæsthetise the public conscience. It could only have diminished the torture slightly.

"Experiment III. (May 2nd, 1895.—Adult fox terrier, weight, nine kilos. The nerves of the left shoulder and fore-leg were dissected out, pulled and torn out. Those of the right side were similarly dealt with. The respirations became very irregular and shallower and slower until death. Time, one hour and twenty minutes.

"Experiment IV. (May 6th, 1895).—Collie terrier, weight nine and a half kilos. First: Paw crushed with forceps. Second: Foot crushed extensively. Third: Nerves of shoulder torn out. Fourth: Opposite paw severely crushed. Fifth: Certain organs crushed. Sixth: The skin and other parts cut. Seventh: The abdomen cut open. Eighth: Some nerves in the neck cut. Time of the experiment is not mentioned.

"Experiment V. (May 8th, 1895).—Healthy male fox terrier, three years old. Preliminary dissection of some nerves and removal of part of ribs. Under *incomplete anæsthesia* foot crushed. Under full anæsthesia further experiments. Time not mentioned.

"Experiment X. (May 22nd, 1895).—Fox terrier, three years old, weight eleven kilos. Chest and abdomen cut open. Various parts crushed and cut. No mention of anæsthetic. Duration one hour and twenty-nine minutes.

Experiment XI. (May 22nd, 1895).—Bull terrier, four years old, weight, nine and a half kilos. Legs and paws crushed. Abdomen opened and manipulated. Finally an artery was opened and the animal bled to death. Duration one hour and fifteen minutes. No mention of anæsthetics.

Experiment XIV. (May 26, 1895).—Mongrel, weight nine kilos. Paws, etc., crushed. Abdomen cut open and boiling water put in. Duration two hours. Anæsthetic not mentioned.

Dr. Crile states that in all one hundred and forty-eight animals were used in his experiments, all those beyond the first sixteen being done in America.

"It might be supposed after reading of their deeds that vivisectors are different to other men. I have known many, and I am sure they are not.

"Constant witnessing of pain causes a blunting of the feelings. This, by some vivisectors has been denied. In one case I am absolutely certain that it is true. That case was myself. The first occasion on which I saw severe pain—which other persons might not inaccurately call torture—inflicted, I was sickened. Later I was less affected. Still later I could look on almost unmoved. I am further convinced that the experimenter estimates the pain he inflicts by the effect it has on himself. He is not affected by the spectacle—therefore the animal does not feel much. I have heard this view explicitly stated by those accustomed to experiments.

"The vivisector does not realise what he is doing. The animal to him is merely a creaking machine. The experimenter may be a very respectable citizen. But no victim of the Inquisition, no prisoner of the Red Indian is more to be pitied than many an unhappy dog who has found his way into a laboratory."

MORS JANUA VITAE.

There is no death. The stars go down
To rise upon some fairer shore,
And bright in heaven's jewelled crown,
They shine for evermore.
And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life:—there are no dead. E. Bulwer Lytton.

Vegetarian Cycling Club.

WHAT IT HAS ACCOMPLISHED DURING THE YEAR 1901.

The Vegetarian Cycling Club, whose objects are "the promotion of cycling and other forms of athletics amongst vegetarians, and of vegetarianism amongst cyclists and other athletes," was founded in 1889, and after an uphill fight for some years, during which its adherents were the subjects of much scorn and laughter, it was accepted as a Club that had come to stay. Each year has seen an improvement in its numbers and performances; and it has now won for itself a very high and respected position amongst Metropolitan Cycling Clubs.

The performances of 1901, looked at as a whole, are most brilliant, and form a convincing proof that men can excel in cycling athletics on a fleshless diet. The advantage over the ordinary diet comes out most clearly in the fine quality of our long distance rides, which afford evidence of the stamina and endurance developed by our riders. With these remarks I proceed to detail our successes:—

George A. Olley has had a thoroughly busy year on path and road. His track victories include:

1st in one mile handicap, at the Railway Clearing House sports against 62 starters.

2nd in 25 miles handicap of the Anerley B.C. from scratch; time, 52 mins. 42 $\frac{1}{2}$ secs.

1st in 50 miles ditto; time 1 hr. 49 mins. 22 $\frac{1}{2}$ secs.

1st in 100 miles scratch race for the 150-guinea Cardwaine Cup; time 3 hrs. 46 mins. 17 $\frac{1}{2}$ secs.

1st in 12 hours' race on August Bank Holiday (winning the Dibble Shield, and breaking all amateur records from 151 miles upwards, also breaking 12 hours' record by 10 miles, and 13 hours' record by 1 mile.)

His road rides are: 50 miles in 2 hrs. 35 mins. 50 secs., winning the Monkams Cup as the best club 50 of the year; 100 miles over the hilly South Roads' record course in 5 hrs. 44 $\frac{1}{2}$ mins., knocking 14 mins. off his own record of 1900 on this road and winning the Ladies' Cup; another 100 miles on the Bath Road in 5 hrs. 48 mins.—ridden through a sea of mud in places—this ride winning our Championship Shield for the third time, thus making it his own property; 189 miles in 12 hrs. on the Bath Road, winning the Apple Tree Shield; and 325 miles in 24 hrs. on Southern and Western Roads, carrying off the Stephens' prize of £5. The number and quality of these performances also entitle him to the O.G.A. prize offered by the Editor of this journal. There is no doubt that our champion is distinctly acknowledged as the finest all-round amateur in the United Kingdom. His work for 1901 season includes 37 sprint races and 18 long distance events, viz.: One 24 hrs., three 12 hrs., seven 100 miles, four 50 miles, and two 25 mile races, in addition to helping and pacing his friends on their rides—an unparalleled season's output.

John E. Newman, a life vegetarian and long distance rider, has done two fine performances this year: 317 $\frac{1}{2}$ miles in 24 hrs. on the Bath Road, and 186 miles in 12 hrs. on roads round Portsmouth and Chichester. He also rode second in our hill-climbing competition up Westerham Hill, Kent, time 4 mins. 24 $\frac{1}{2}$ secs.; and was second in a hill climb of the Portsmouth Mercury C.C.

J. Corden, a new member, in maiden attempts did 50 miles in 2 hrs. 52 mins., 100 miles in 5 hrs. 52 mins., and



184 miles in 12 hours, also obtaining 3rd place in our hill climb in 4 mins. 25½ secs.—fine performances indeed for one who only two years ago was given up as a sufferer from chronic asthma, but was restored to health by a simple diet, and will make a fine long-distance rider.

W. Ragan, another new recruit, has done 50 miles in 2 hrs. 38 mins.; 100 miles over S. Roads' course in 6 hrs. 8 mins., and 100 miles on the Bath Road in 6 hrs. 1 min.; a 12 hours' ride of 181 miles, and a 4th place in the hill climb, time 4 mins. 38½ secs. Ragan also won a 2nd prize in a 2-mile open handicap at Hastings Bank Holiday Sports, the only extra-club competition in which he entered.

Eric Newman (age 17), a life vegetarian, for the second time came first in our hill climb, making a virtual record for the hill in 4 mins. He also did a creditable 50 miles' ride in 2 hrs. 48 mins., and his brother, W. F. Newman, went over the same course in 2 hrs. 50 minutes.

W. Carey, a 1901 recruit, has ridden 50 miles in 2 hrs. 53 mins., 100 miles on the South Roads' course in 6 hrs. 24 mins., and a paced 100 miles on the Bath Road in 5 hrs. 26 mins. Two other members, C. R. Tight and F. Newell, rode 100 miles on the Bath Road in 6 hrs. 10 mins. in maiden attempts.

The performances of the Pfeleiderer family—all life vegetarians—speak volumes for the diet. Walter, the eldest, did 50 miles in 2 hrs. 43¾ mins. Ottmar rode 50 miles in 2 hrs. 52 mins. Kurt (age 16¾) rode 50 miles in 2 hrs. 47½ mins., and at Wellington College (Salop) Sports in July rode 1st in the open mile from scratch. At the same sports Bernard (15 years) rode 2nd in the mile from 40 yards, and came 4th in the steeplechase and 5th in the mile flat off 130 yards, time 4 mins. 47 secs. Rudolf (age 13¾) rode 4th from 80 yards in the mile cycle, 2nd off 35 yards in the junior half-mile flat, 2nd off 5 secs. in the junior 80 yards swimming, and 2nd in throwing the cricket ball. A good family record this!

Our vegetarian athletes are not confined to London. Mr. J. P. Walker, of Hull, another life vegetarian, carried off the 25-guinea cup given for the Championship of the Yorkshire Road Club in 100 miles' race at Wakefield—doing the fastest time ever done for this trophy—4 hrs. 39 mins. He is also the joint holder for this year of the 12 hours' unpaced tandem record for Yorkshire roads—193¾ miles.

H. Taylor, of Halifax, rode an out-and-home 50 miles in 2 hrs. 39 mins., and holds the unpaced record over a hilly 50 miles from Halifax to Ranskill, doing this distance in 2 hrs. 55 mins.

It should be noted that unless stated otherwise, all the road rides detailed were done over out and home courses, and unpaced. Our hill climb this year was held on the famous Westerham Hill, in Kent, the venue of the great annual Catford climb; and it is highly praiseworthy that of seven entrants, all succeeded in mounting the incline under 6 min., whereas the Catford event generally witnesses a large number of failures.

Mr. Eustace Miles, one of our vice-presidents, has won the Tennis Gold Medal Prize, and for the third year in succession won the Amateur Court Tennis Championship of England.

Taking into account the comparative smallness of our squad of speedmen, we can confidently challenge comparison with the record of any other club, however large its funds and membership.

It is worthy of notice that members of other clubs with whom we come into contact are frequently induced, from respect for the quality of our performances, to try our diet for training purposes. In short, the old attitude of hostility on the part of racing men has given place to one of scarcely-concealed respect—a frame of mind in which it only requires time and patience to lead the owner into the right path.

A. G. Brown, Hon. Sec.

A Neglected Industry.

HOW TO MAKE FRUIT AND VEGETABLE CULTURE PROFITABLE.

Some Gleanings from an Address Delivered at Paignton, Nov. 1901, by Mr. James Harper (Lecturer to the Devon County Council).

Fruit and vegetable growing in this country is often unprofitable owing to lack of thrift and knowledge on the part of the producers, and the fact that they neglect the up-to-date appliances for drying their products which are so generally in use on the Continent.

Nowhere can fruit and vegetables be grown cheaper and better than in England, but production is curtailed, and thousands of tons are allowed to rot on the ground for want of knowing how to deal with it.

The general adoption of fruit and vegetable drying would ensure the employment of thousands of labourers as cultivators, and would help to solve the question of rural depopulation, and would thus do much to improve the national health and prosperity.

The average price of apples in Devonshire for the last ten years was 30s. per ton. By expending 12s. for labour, 4s. for coal, and 5s. for packing boxes (a liberal estimate all round), a ton can be dried and packed, the total cost of the apples being then £2 11s. One ton will produce about 2½ cwt. of dried rings, or three cwt. cored apples, or 3½ cwt. pippins; the two former find a ready market at 4½d. per lb. wholesale, the latter a higher price. Total for rings, £5 5s.; net profit resulting from evaporation, £2 14s.

For drying (except as "pippins") apples must be peeled and cored, and sliced, but a machine capable of so treating 15 cwt. daily can be purchased for £2 4s., and it can be worked by unskilled labour.

The cost of buying and drying whole plums works out at about 42s. per ton; there is an unlimited market for them, dried, at 4½d. per lb., the usual price of foreign plums in the shops being 10d. A handsome profit thus becomes realisable if plums, when plentiful, are dried instead of being allowed to spoil.

In Bosnia 80,000 tons are thus prepared for the market annually, and in France 900,000 cwt.; in America an immense acreage is being planted with plums for the English market.

Besides fruit of all kinds, every description of vegetable could be dried after slicing, thus preventing the present enormous waste and yielding good profits. The German farmers are now supplying £20,000 worth per week of such dried vegetables for the British troops in South Africa *as none could be procured in England!!* Packets of compressed dried foreign vegetables for making Julienne Soup, etc., are being freely sold in England at 10d. retail; the actual cost of production was under three half-pence. Packets of compressed dried vegetables in the form of soup packets which cost one farthing sell at 2½d. Here is a great chance for the English gardener.

Potato flour and chips, which freely sell at £25 per ton can be made from the smaller potatoes now usually wasted.

A clergyman in the Midlands bought a small dryer, taught a girl how to use it, and every day sent her to the local gardeners and farmers asking for refuse vegetables; in a few weeks he had £50 worth of the dried product, which he exhibited as an object lesson to the donors, much to their astonishment and, it is to be hoped, their edification also.

Evaporating machines can be purchased of all sizes—from one costing £2 for use on the domestic range, enabling every possessor of a garden to dry his surplus vegetables for future use; up to large sizes costing £120 for use on a commercial scale. For purchasing and working these latter to advantage, small local syndicates of market gardeners, farmers, etc., are recommended. Examples of such successful co-operation can be furnished.

The adoption of this process by the English producer is the only means of enabling him to utilize the land to its fullest capacity, and to resist the crushing effects of foreign competition.

From a business point of view this industry is of very great importance. When prices are bad and the fruit-grower cannot sell stock at a reasonable figure, he can dry it and put it on one side until better prices are obtainable.

Quantities of French beans and other garden produce can be seen standing in English gardens, which, instead of being allowed to rot, might have been dried and sold. These beans are selling at 226s. per cwt. dried. The same evaporator which is used for drying fruit can be used for vegetables, and these machines can be obtained in this country from Messrs. Lumley and Co., America Square, Minories, London.

The English fruit-grower places himself at a great disadvantage as compared with foreign competitors, because when sending fruit to the market he does not grade it. The result is that the purchaser has to take his chance of getting defective or undersized fruit, and he can only give a low price for the consignment. The foreign producer packs apples that are all of one size and quality, and he keeps the small and defective fruit to be dried. He thus obtains a much higher price for his goods.

TWENTIETH-CENTURY ETHICS.

There is a side to farming life that always seemed to me
The nearest touch to Paradise that here on earth can be;
The side that deals with growin' crops, and trees, and free
fresh air,

With out-door work, and peaceful thrift, and harvests full
and fair.

But there's another, rougher side to life upon a farm,
The sacrificin' helpless things that never did you harm;
The bringin' up of poor, dumb beasts to trust you day and
night,

Then sellin' them for butchers' meat, or killin' 'em outright.

I could not pet the orphan lambs, and teach them how to
drink,

Then turn 'em over to be killed without a single wink;
And even the little pinky pigs—it's fun to see them play—
I couldn't bear to cut their throats for my Thanksgivin' day.

I don't believe in sellin' off my friends when they grow old,
And reckonin' all their faithful years against a little gold;
'Twould make me feel as if I were an ingrate and a thief,
To milk a poor cow's life away, then trade her off for beef.

I couldn't teach an ox to trust my hand and mind my call,
While all the time I knew I meant to murder him next fall;
I couldn't gain a creature's love for selfish treacherous ends—
I draw the line at dinin' on my most familiar friends.

Elizabeth Akers.

THE NEW AND LIVING WAY.

If a preacher were to say: "My friends, we are all brothers
of the man Jesus Christ, flesh of His flesh, and bone of His
bone; what He felt, we may feel; what He saw, we may see;
what He did, we may do; we have in kind, though may be
not in degree, the same power and capacities He had; we may
show, in a measure, the same meekness, gentleness, humility,
unselfishness, lovingness, charity, truthfulness, brotherliness
as He showed, and the coming to Him means the coming to
our better selves, to the Christ within us, to our capacity to
be and do like Him," we should understand him. He would
be speaking words of soberness and truth. If he were to say
that salvation by Jesus Christ meant salvation by cultivating
Christlike qualities, not the believing of this or that about
Christ, but by living up to the Christlike ideal,—if he were to
say these or like things, his words would be strong by the
whole weight of science and human experience.

John Burroughs.

Be Merciful



wandered in the market and I saw
Men striking shrinking beasts upon their heads
Until the red blood ran. In these beasts' eyes
I saw the tired look of suffering,
The still more piteous look of sad despair
Which comes of much vicissitude, I saw
Foam dripping from their mouths and heard
them low

As though they pleaded for the mercy which
They never got. I saw the crowding sheep
Pressing upon each other, terrified

By drivers' yells and collies' ceaseless yap,
Their eyes all starting and their mouths quite dry,
And then I looked upon their drivers, men
Who knew not what was pity, in whose hearts
The light of mercy shone not and I cried
Aloud for very horror, for they had
Faces like demons, voices born of hell,
That hell which man has made upon this earth
Out of his greedy passions and desires.
"Be merciful!" I cried, they heard and laughed
And the crowd standing by joined in the sneer.
What to that crowd was mercy? Was it not
Thinking of luscious steaks and mutton chops,
Of Britain's roast beef and her mutton legs?
Can mercy dwell where stomach greed holds sway?
Alas! it cannot, so I wandered on.

I wandered through the streets. The horses toiled
All day, all day, in patient hopelessness,
Their poor legs jarring on the hard hard stones,
Many looked wearied, tired unto death,
Their tongues quite dry and parched On these the whip
And jobbing bit played havoc. "Poor old gees,
Your happy, prancing foal days all are o'er,
Those dolce far niente hours are passed,
Nothing but toil, toil to the very end
Without a holiday or kindly word,
Or gentle treatment to alleviate
The hardship of your life's long martyrdom."
I looked upon their sufferings and I cried
Unto their Jehus, "Oh! be merciful,
It is the least that you can do to ease
Their dreary lot in life." The Jehus laughed
And the crowd pushing by joined in the sneer,
What to that crowd was mercy? Was it not
Thinking of gold and how to make it quick,
Make it and taste of its delight before
Death came to tear it from its hard earned pile?
Can mercy dwell where greed of gold holds sway?
Alas it cannot, so I wandered on.
And wand'ring on I saw on every side
The lack of mercy and the reign of greed.

* * *

Still may the echoes of my earnest prayer,
"Be merciful," awake and ring again,
Awake, and still intone that prayer aloud
Until it bounds without the wilderness
And finds a resting place in human hearts,
"Oh! human hearts, be merciful" I pray.

Lady Florence Douglas.

Intelligent people make many blunders, because they never
believe the world to be as stupid as it is.

He who gets up every time he falls, will get up by and by
to stay.

"They say that one half the world doesn't know how the
other half lives." "Don't they? Well, the man who
wrote that never lived in a small town!"

Household Wisdom.

For the benefit of those who do not know how to make a first-class plum pudding without suet, two recipes are given below which, if properly carried out, will result in the production of puddings fully equal to the best which contain suet.

Christmas Pudding.

Mix 1-lb. bread crumbs, 1-lb. flour, 1-lb sultanas or currants, 2-lbs. raisins, $\frac{1}{2}$ lb. mixed peel, $\frac{1}{2}$ -lb. sugar, $\frac{1}{2}$ -lb. albene (or nucoline), $\frac{1}{2}$ -lb. chopped pine kernels, add nutmeg to taste, and five or six eggs. Boil for 12 hours, and serve with sauce as usual.

A Simple Plum Pudding.

Mix $\frac{1}{2}$ -lb. flour, 1-lb. raisins, 6-ozs. albene, and 1-oz. mixed peel. Add 1 teaspoonful of mixed spice, 2 eggs, and a little milk if required. Boil for at least 6 hours, serve with sweet sauce.

* * *

Those who find that porridge is apt to cause dyspepsia will be glad to know that a popular product which is now being sold under the name of "Grape Nuts" is a first-rate substitute. This cereal food is already dextrinized (or half digested); it contains the phosphates of the wheat, assimilates well with milk and prevents it from curdling, and possesses the advantage of compelling the consumer to masticate it well. I strongly recommend this food to sufferers from amylicious dyspepsia and hyperpepsia. This food does not require any cooking; it is simply eaten with a little sugar and some boiled milk.

* * *

Another excellent food of this type which is good for dyspeptics and invalids as well as for strong persons, is 'Malted Nuts'—a production sold in bottles by the International Health Association (see cover). It dissolves readily in hot milk, and makes a most nourishing drink for the breakfast table or for supper. For those who have been making the mistake of taking stimulants in the place of food, and who have run down in consequence, this nut food will prove most useful, as it makes fat and blood and soon causes flesh to be put on.

* * *

For a Christmas menu I must refer our readers to the Comprehensive Guide-Book, which is published by the Order; in it they will find recipes from which a selection may be made. I may mention that the third edition of this book—making the 15th thousand—is now in the press and the sale still goes on steadily in consequence of personal recommendation.

* * *

A Cereal Meat-Extract.

The new "extract of meat" termed "Odin," which is made from malted barley without the introduction of any animal product whatever, and yet which is indistinguishable from the finest extract of beef that is upon the market, is one of the most interesting dietetic triumphs of the Age.

The fermented product of barley is passed through an elaborate process in certain heated cauldrons which transforms it by a treatment resembling artificial digestion: when the final stage has been reached the product presents an appearance of a rich brown gelatinous syrup which will be pronounced by any expert from its taste and smell to be identical with Leibig's concentrated essence of beef, though far more sustaining. This new substance enables Food-Reformers to make savoury and nutritious soups, beef tea, and tasty dishes resembling those containing flesh, for carnivorous friends who require to be helped along the road to reformation. I hear that "Odin" is having a very large sale already, and this will probably increase in the near future as it becomes better known. For information concerning where it may be obtained I must refer our readers to page 4 of the cover of this journal.

Two Men and their Ways.



A Poem for Recitation by the Children.

There once was a man,—but he died long ago—
And a powerful man was he;
And he fed upon beasts and fishes and birds
In a manner most dreadful to see.
Thus blessed in his strength, like the giants of old;
He boasted of many a deed;
And scoffed at the thought his vigour should fail
Ere the time by Nature decreed.

This man had a neighbour who is living to-day,
Though a very frail man was he
Until he lived upon fruits of the earth
And nuts that grow on the tree.

Thus weakly by Nature he honoured her laws,
Giving heed to her lessons so true;
And as years passed along in the natural way
More strong and more healthy he grew.

But the strong man laughed—he doesn't laugh now,—
And jeered at his neighbour's odd ways.
"Why, you crazy old crank, you'll starve on such stuff,
And flicker out one of these days."

The little man chuckled,—he's chuckling to-day,—
And this is the answer he gave:—

"Don't worry, my friend, I'll warrant you now
I'll see the grass grow on your grave."

And so it occurred the strong man fell sick
On a feast of carrion stew,
And as day after day disease had its sway
Still sicker and weaker he grew;

Till the man of such strength with his body so big—
The birthplace of many a germ,
Who had feasted on beasts and fishes and birds,
Himself became food for the worm.

Now this moral is plain, for the fruits and the grain,
And the nuts so much relished by some
Are the food Nature gives *that the weak may be strong,*
And the strongest still stronger become.

REVIEWS.

"The Songs of a Child." By Lady Florence Douglas (Leadenhall Press, 50, Leadenhall St., Price 2/6.)

This volume of poems from the pen of Lady Florence Dixie, written before she reached the age of 17 years, contains many gems of thought. There is a freshness and versatility about the book that is quite unique. There can be no doubt that the author possesses the poetic gift in a most marked degree. A dominant note in many of the poems is love for animals and the recognition of their sorrows and their wrongs. In another column one of these is printed, and its perusal will, I am sure, lead many of our readers to obtain the volume. It is to be hoped that Lady Dixie will also publish the poems which she has composed in later years.

* * *

"The Greatest Thing Ever Known," By Ralph Waldo Trine (Geo. Bell and Sons, London, Price 1/-)

This small but artistic volume is written in Mr Trine's best style. It contains advanced thought of the highest type, and it will help many who have become dissatisfied with conventional theological limitations to step out into a wider realm of conception and experience. It sets forth in a reverential and convincing way the best teaching of the New Thought Movement concerning Christianity.

ANNOUNCEMENTS.

Friends are invited to post copies of this Journal in lieu of Christmas Cards. The postage will be one penny instead of a halfpenny, as the Journal is overweight in consequence of enlargement. Copies (including a Christmas Greeting Slip bearing the name of the sender if desired), will be sent direct from Headquarters upon receipt of list of names and addresses, together with remittance.

As hundreds of persons were disappointed last year in consequence of the enlarged edition of *The Herald* being sold out so rapidly, early application will be appreciated; this will also facilitate the work of the Staff at Headquarters.

* * *

Christmas Leaflets.

Members and Friends of The Order are invited to circulate the leaflet entitled "The Festival of Peace" amongst their friends and acquaintances, before Christmas, as it is eminently calculated to lead those who read it to provide a bloodless Christmas banquet. Copies will be forwarded by the Secretary at the rate of one shilling per hundred, post free.

* * *

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

* * *

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

* * *

Christmas Presents.

Members and friends are requested to take note that bound volumes of *The Herald* (3/- post free), copies of the "Comprehensive Guide Book," bound in art canvas (1/6 post free), and also the "Essays of the Golden Age" bound in art linen (6d. post free), are very suitable for use as Christmas and New Year Gifts. The bound volumes will be ready for delivery on the 22nd inst.

* * *

The Council will be grateful for any copies of *The Herald* for July and August which are unsoiled. Members and friends who have any which they can spare are requested to send the same to Headquarters as soon as possible as they are needed for binding purposes in consequence of the copies which were reserved by the printers of "The Herald" having been destroyed in the fire which took place last September. Pamphlets or other numbers will be sent in exchange.

* * *

The London Vegetarian Association announce that a Yuletide Festival and Bazaar has been fixed to take place in the Library and Board Room, Memorial Hall, Farringdon Street, London, on Saturday, December 14th, 1901, at 4 p.m., to be opened by the Viscountess Harberton. Admission Sixpence.

Friends who are willing to assist are invited to send for particulars and tickets to Miss F. Nicholson, L.V.A., Memorial Hall.

* * *

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

* * *

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

* * *

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

* * *

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

* * *

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for secretarial or literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

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

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

A FEW PRESS OPINIONS.

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

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

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

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

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

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

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N.B.—Friends in the United States who wish to obtain the book at the low price at which it is sold in England should write direct to Paignton for the English edition. Price twenty-five cents (canvas fifty cents) post free. Four copies will be sent in exchange for a one-dollar greenback. No coins, please!

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