

# THE HERALD OF THE GOLDEN AGE.

Vol. 3, No. 1.] *January 15, 1898.* [One Penny.

ENTERED AT STATIONERS' HALL. PUBLISHED MONTHLY.

*Edited by Sidney H. Beard.*

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JAN 29 1898

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Vol. 3.—No. 1.

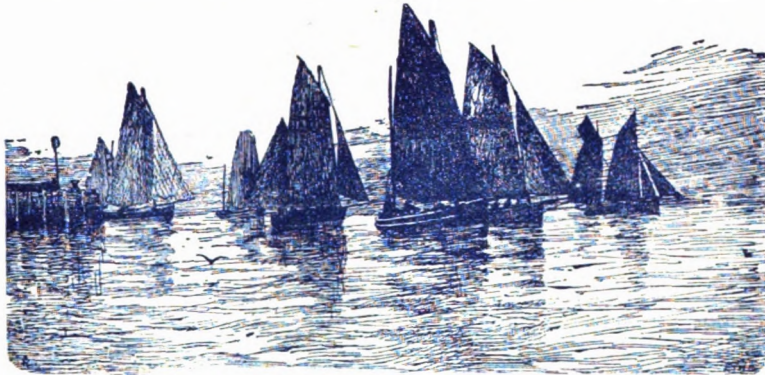
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January 15, 1898.

[Published Monthly.]

One Penny.

## What shall we do with it?



**A** New Year has come—what shall we do with it? Shall we make it the happiest and most useful we have ever experienced? Shall it be a year filled with earnest and disinterested work to promote the realization of those Ideals which constitute the first rays of the Sun of Righteousness and the forerunners of that Golden Age when disease and poverty, war and cruelty, sin and selfishness, shall have been banished from this Earth for ever?

'Tis coming! Let us not doubt it! The struggle has been long and fierce all through the centuries, and there is much fighting yet to be done—but Right is destined to triumph over wrong, Truth over error, Wisdom over ignorance, and Love over the worship of mammon and self. Its advent can be hastened or retarded by each one of us, for we may all do something to extend the Kingdom of Heaven into other human hearts, as well as to establish it in our own, and it is by the union of sincere and faithful souls the wide world over in a great effort to proclaim and manifest the principles of true religion and "Golden Rule" morality, that the new Era will be ushered in! That there is need for earnest service on the part of each one of us, of a more practical nature than merely attending religious ceremonies, will be at once apparent if we reflect upon the following facts and consider their significance.

Europe is a camp of armed men, trained in the art of committing wholesale murder, and ready when the signal is given by some rash statesman or ambitious sovereign, to del-

uge the nations with blood and anguish and mourning. The despotism of the Military Juggernaut is steadily growing in spite of the efforts of Peace Societies and Peace-makers, whilst England's power, which might be used to uphold and advance the cause of Righteousness and Universal Brotherhood, is largely devoted to the work of imperial land-grabbing and the suppression of native races in various parts of the world. Our national conscience does not utter any adequate protest, although the Nations look on with jealous eyes and anticipate a day of reckoning.

Multitudes of men and women are being slowly crushed into the grave by the iron heel of poverty in our city slums and alleys. Tens of thousands of poor women are placed in such circumstances that they only have the choice of two alternatives, starvation or prostitution. Millions of little children are being born into the world, cursed from their babyhood by hereditary taint and hereditary vice—whilst their environment makes true and healthy manhood and womanhood almost impossible to them.

Every minute of the day and night in Christian countries about a thousand large animals die a violent death unnecessarily, under circumstances of more or less barbarity—simply to satisfy man's unnatural craving for flesh. Official statistics shows that at least a million a day are being thus massacred, whilst a hundred millions of diseased corpses are consumed in Europe and America every year. Our hospitals, gaols, and asylums are filled to overflowing, and physical disease with the attendant horrors of surgical operation is increasing instead of decreasing, through this daily violation of God's physical laws by the community. Murder, rapine, and outrage of every kind and description are taking place throughout the length and breadth of Christian lands—10,650 murders having been committed in the United States last year—where also recently, a poor negro was slowly roasted head downwards over a slow fire by a mob of nineteenth century savages. Cruelties of the most distressing kind are being continually inflicted upon women, children and animals, whilst our elected legislators are busily engaged in the exciting game of party politics, and in the scramble for titles, sinecures, and emoluments which forms part of the same.

In the laboratories of Christendom, tortures of the most appalling nature are being hourly inflicted by human beings from whose hearts the last vestige of humanity has departed,

and these doings are winked at by Church and State, and by Christian citizens, who possess electoral privileges.

Tame deer are hunted in public, even near London, and are either torn to pieces for the amusement of aristocratic "gentlemen" and "ladies," or impaled upon spiked railings in order to escape from them (as took place quite recently). To maintain this gentle form of amusement, Christian England pays £1,500 per annum to the Master of the Royal Buckhounds. Thousands of men and women find their happiness in killing defenceless creatures that have never done them any harm. So depraved have some of the people become, that crowds will even gather together (as they did on Boxing Day in Birmingham), to enjoy the sight of a number of innocent cattle being publicly put to death amidst general festivity and shouts of acclamation. The streets at Christmastide are made hideous by revolting displays of mangled and bloody carcasses, gory and skinless heads, and the internal organs of slaughtered animals—upon which groups of quasi-civilized persons feast their eyes in anticipation of unholy banqueting.

These glimpses of the true condition of the world and society around us, are quite sufficient to convince us that there is abundant need for all who possess any measure of the Christ spirit to deny themselves daily, to take up their cross, and, following Christ, *to do something* to bring about a better state of things. If we are Christians, or if we merely call ourselves patriots or humanitarians, this is our duty—and in it we may also find our happiness.

Let us then throughout this New Year so labour and so strive, that when its closing hours shall come—as they will come all too soon—we may be able to look back upon "something attempted, something done," and realize that it has been a happy year because it has been faithfully spent in the service of God and of our fellow-creatures!—*The Editor.*

### Another Landmark Passed.

Another year has come and gone,  
Time swiftly flies!—  
Another year is just new born,  
What thoughts arise!  
Who heed aright the old year's fleeting?  
Who hear the new year's solemn greeting?  
Who listen to the soul's entreating?  
*Who are the wise?*

Ye who are starting on life's path,  
Naught to impede;  
Who dream the world its pleasures hath,  
In thought and deed;  
O! let not all the joys of sense,  
Health, friendships, ease, and competence,  
Chase from your minds the query—whence  
*Come they—and lead.*

And ye, who of maturer years,  
Have journey'd on,  
Unsway'd by doubts, unmov'd by fears,  
Through years—all flown;—  
In vain pursuits, or pastimes gay,  
No longer let them steal away,  
Unheeded, unprov'd—each day,  
*Once yours—is gone!*

Yes, gone!—for ever past and gone!—  
Then seize, while giv'n;  
Let not your garment be moth-worn,  
*No chains unriv'n;*  
Freed from the tyrant custom's might,  
Your souls enrobed in spotless white,  
Prepare with angels to unite,  
In God's own Heav'n.

H. Cole.

## The Ideal Woman.

By Alice F. Major.

Of all the difficulties that beset those who are devoted to advocating the sacred cause of womanhood, perhaps none is so great as the fact



that the bulk of womankind has no sort of idea of what womanhood is. Woman has been so sedulously trained from generation to generation to consider herself an inferior sort of being, deriving whatever glory she might attain to through man, and as being brought into the world simply to minister to him, that her whole mental horizon has been distorted. She has been like a child born in prison, who has never heard

of the liberty of the green fields, or at any rate, only as a glorious impossibility. Even her relation with the Deity, and with man in this direction, has been entirely misrepresented and transposed; so that a great soul like Milton could be betrayed into writing the monstrous, but much quoted line: "He for God only, she for God in him," thus ignoring and inverting the plan of the Creator when He crowned creation by bringing woman into being, and gifted her with intuition. Even St. Paul is so far blinded by his Jewish prejudices that he advances, in support of man's superiority, the weak argument that man was created first. At that rate, the beasts take precedence of man, the fishes and birds of the beasts—*and so weiter.*

The radical injustice of one law for the man and another for the woman; of separate codes of honour, morals, and conduct for the two sexes, has hitherto worked like poison upon the whole constitution of society. The true relation of the sexes is that of complement or fulfilment, the one of the other; so much so that each individual needs something of the opposite sex to keep the balance; for a man who has no womanhood in him is a brute, and a woman who has no manhood in her is a doll. As Tennyson, seer as well as poet, aptly puts it:—

"The woman's cause is man's: they rise or sink  
Together, dwarfed or godlike, bond or free."

To such of us as hold that soul has no sex, and that each of us has been in the past, and may be in the future, manifested many times in the form of both man and woman, this question of the sexes will entirely cease to be personal, and will become one simply of qualities and principles. The dawn of a new era is at hand in which Right shall be Might, and the Queen shall enjoy her own again. Then shall they stand together, a noble pair that shall regenerate the earth.

A male advocate has summed up the qualities which he considers to be characteristic of women, not as they should be ideally, but as he finds them. He says:—"Women are gentle, pretty, timid, resigned, poetical, sentimental, flighty, frivolous, nervous, tender, pious, chaste, modest, demure; fond of retirement, self-sacrificing, tearful." The woman here sketched out is not my ideal at all.

My worshipful lady is fair and strong, bright and cheerful, helpful and self-reliant. Her bright eyes can gleam with fun, as well as kindle with enthusiasm or deepen with earnestness; and if the tears rise into them with pity or deep feeling they seldom or never run over. She, ever strong upon the weaker side, is the unfailing champion of the oppressed. The old, the sick, the poor, the suffering, the little children, are her natural care; and very tender is she to those of her daughters whom the lust and selfish-

ness or treachery of men have dragged down into the ranks of the "fallen." There is no drawing aside of her skirts as she approaches them, for purity such as hers cannot be sullied; it is the tainted, not the wholesome, that fear infection or contagion. None can be so gentle to her less happy sister as the absolutely pure woman, for she alone knows what the other has lost. If there is one class more than another to which she will be severe, it is that to which Mrs. Grundy is so kind, and which moves unblamed—nay, courted and fêted through the world; those, namely, who have sold themselves body and soul to unloved or unlovable husbands for wealth, comfort, or position. For these unhallowed unions she has no respect. She would encourage and help all women to be independent and self-supporting, so that they may be free to select fitting mates, and form happy, holy, and durable ties, whereby the whole race may rapidly rise to a higher level. Nothing is more abhorrent to the Ideal Woman than that her daughters should be forced to sell themselves under any pretext whatever.

The woman whom I offer to your contemplation is no New Woman; she is as old as the hills, and older, for she dates from the initial thought that God conceived of her; and yet she is ever fresh and ever young. Every man is born with the hope of meeting her deep planted in his heart; the poets knew and sang of her, and she has inspired every painter, sculptor, and musician that ever came into the world. She shews under many aspects, from the gentle Una to Britomart, the brave and true. She is devoted with Cordelia, witty with Beatrice, constant with Imogen, and wise with Portia; yet no one character in history or fiction fills up the measure of her true perfection. Nevertheless, every woman, who would be a woman indeed, must create in her heart a living image of her to which she must strive to conform herself.

How fair a picture she presents, our lady and leader, the Ideal Woman, in whose steps we follow to victory. Beneath her footsteps spring sweet flowers, her hands are full of gifts, and on her brow is the light of the rising sun. She goes forth indeed to war, but armed with no offensive weapons, for her trade is not to wound, but to heal; and if she seeks to wrest from man her natural rights, the person most benefited by her victory will be her "friend the enemy." Though she is armed with no offensive weapon, she comes in strength, and serpents there are whose heads she will crush with her white feet. When once her voice is heard in the land, no more shall innocent creatures be strapped to the torture-trough in the interests of pseudo-science; no more shall her daughters be wrecked, body and soul, name and fame, for the pastime of the stronger sex; no more shall might be right, nor the weak and the poor be trodden under foot. Wives shall no longer lose their identity in that of their husbands, nor mothers be robbed of their children without redress. Each individual shall be free to cultivate the powers wherewith he or she was born, and sex shall cease to be a disability. Under her mild sway, the rivers shall no longer run with blood because diplomats disagree, and the cry of the widow and the orphan shall no more bewail the manhood of the nations cut down in a quarrel that is not their own. Perchance, even justice shall be administered free, and shall cease to be the appanage of the longest purse, but that is almost too wild a dream to be entertained; still if she is what I hope, she will wrestle with Mammon hand-to-hand, and set him beneath her footstool, after which the reign of God upon earth may be confidently looked for.

She comes, this daughter of God—this youngest, sweetest child of the Eternal Parent—to regenerate the world and make it clean, to illumine its dark corners, to drive out the swarms of evil creatures that infest it. Her henchmen are Love and Purity, Truth and Righteousness, and before her presence the demons of Lust and Greed, Tyranny and Cruelty, shall flee abashed. Her mission is to help the oppressed, to right the wrong, to bring succour to the sick, the sad and world-weary; to be indeed that comforter for whom the suffering world has looked so long. Not

for self, but for others is her mission, and that this last outpouring of Divine grace may work its perfect work it is incumbent on us, her zealous, but not always wise followers, to learn of her and to follow in her steps.

## Real Christianity.

To be on the side of Jesus is not to stand up for a creed or a theory of inspiration, or even for the Bible; it is to stand up for *reality*, for plain right, for manifest duty, against Pharisaism and hypocrisy, and those conventional distinctions which confuse the conscience and disfranchise from the liberty of truth, men, our brothers, anywhere. The man who has not learned to despise the cackle of society, and do right in scorn of consequence, can never truly enter into the spirit of Christ; and therefore the man who would be like Christ must listen to the authoritative voice of his own conscience alone and be careless of what the world says, so long as the unconquerable soul within him applauds.—*W. J. Dawson.*

## Mystic Music.

There is a beautiful legend of the sweet-toned bell of the angels in heaven which softly rings at twilight. Its notes make a music supremely entrancing. But none can hear it save those only whose hearts are free from passion and clear of unlovingness and all sin. This is only a legend. No one on earth can hear the ringing of the bell's of heaven. But there is a sweeter music which the lowliest may hear. Those who live the gentle life of patient, thoughtful, selfless love, make a music whose strains are enrapturing.

"The Heart that feels the approval  
That comes from a kindly deed  
Knows well there's no sweeter music  
On which the spirit can feed.

In sweet'ning the life of another,  
In relieving a brother's distress,  
The soul finds its highest advancement,  
And the noblest blessedness.

That life is alone worth the living  
That lives for another's gain;  
The life that comes after such living  
Is the rainbow after the rain.

This spirit of human kindness  
Is the angel the soul most needs;  
It sings its most wonderful pæan,  
Where the heart does its noblest deeds."

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

## The Dawn of Freethought.

Many years have gone since I used to say to myself—on passing a flock of sheep or drove of oxen, yelled at, barked at, prodded with short spiked sticks, and hurried along to their death by dogs and "men," gesticulating like maniacs—Well, a religion which can permit such abominable acts as these, such sickening indifference to animals' feelings and thoughts, is not worth believing in (for I knew when a youngster, that these sheep and bullocks, like my birds, rabbits, cats, or other pets, could think and feel). On recalling what I had been a most unwilling witness of, when a little child—the putting to death of a sheep, whose ineffectual writhings and kicks wrung my heart-strings—doubt in the Church and Chapel God took root, flourished, and finally triumphed. These incidents, and not so much my reading or contact with others, were what made me a Freethinker.—*P. H. Echlin.*

# The Sin of Exploitation.

By J. Howard Moore, A.B.  
(Chicago University).

The adoption of a bloodless and humane diet means more than the neglect by one being to suppress another for nutritive purposes. It is one aspect, and only one, of a wide and profound philosophy. The exploitation of birds and quadrupeds for human whim or convenience is an offence not different in kind from the offences denounced in human statutes as robbery and murder. And the same logic which impels abstinence from one of these offences impels everyone who has the talent to be consistent to refrain from all of them.



There is, in fact, but one principal crime in the universe, and most varieties of impropriety are aspects or phases of this crime. It is the crime of *Exploitation*—the suppression of the interests, lives, or welfare of some beings for the whim or convenience of others—the neglect to recognise the equal, or the approximately equal, rights of all to life, consideration, and happiness—the crime of doing to others as you would that others would *not* do to you.

I look back over the ages of this world—not the ages of human history simply, for the history of the human species is but a little section, the remembered chapter in the history of the evolutions which have been performed by mundane life. I look back to the beginning of life on this planet—when the first protoplasmic specks sprawled in primeval seas.

After ages of evolution it crept out upon the continents, subsequently entered the forests, climbed and clambered among the trees, became endowed with perpendicularity and hands, descended and walked upon the soil, invented agriculture, built cities and states—and here we are. Human civilization is but the van, the hither terminus, of an evolutionary process which had its beginning away back in the protoplasm of primeval slime. The philosopher is the remote posterity of the meek and lowly monad.

Now, this whole enterprise, this entire process of biological evolution, has been accomplished by the survival from age to age of the fittest to survive. And the disposition to exploit and to tyrannize manifested by every animal that breathes, from philosopher to fish, is a disposition which has been implanted in the natures of living beings by the necessities of evolution. The great task of reforming the universe, therefore, is the task of eliminating from the natures of its inhabitants the disposition to be inhospitable, egoistic, and merciless, which has been everywhere developed by evolution.

In the ideal universe the life and happiness of no beings are contingent on the suffering and death of any other. And the fact that in this universe of ours life and happiness have been, and are to-day, so largely maintained by the infliction of indescribable misery and extinction is the most pathetic contemplation that ever invaded human mind. It is encouraging to know, however, that life in its highest forms—that is, as represented by the most cultured aggregates of the human species, is evolving rapidly and irrepressibly toward the ideal—that is, toward a social state in which the interests and life of each individual being are more and more equally precious.

What are civilization and morality? What do we mean by ethical progress? The growth of consideration for others, nothing more—simply cessation of, or abstinence from, *Exploitation*. Courtesy, kindness, altruism, humanity—what are they? They are the qualities which distinguish those who put themselves in the place of others, who recognise the existence and preciousness of others, and who act upon others as they themselves would be

pleased to have others act upon them. *Otherism* is the antithesis of *laissez faire*. The growth of civility in the earth, is the growth of the principle or consciousness of solidarity among its inhabitants.

Vegetarianism, therefore, that is abstinence from non-human exploitation, or the recognition of universal solidarity, is related from this exalted standpoint to the logic of the Magna Charta, the Declaration of Independence, and the modern movements of social reform. The sympathies of the consistent vegetarian go out naturally to the stricken and oppressed everywhere—to Cuba in her struggle for autonomy, to Ireland in her misery, to the helpless quadruped quivering under the pole-axis, and to the pitiable proletarian who goes up and down the monopolized universe seeking in vain for opportunities to earn honest nutrition. The vegetarian who is conscious enough to be consistent, is in love with the universe, not simply with his wife, or clan, or species. He strives to be graceful to every being with whom he has contact, however humble, or hopeless, or eccentric that being may be.

Comrades, as we gather about our beautiful and bloodless banquets, let us rekindle our sympathy for the submerged and unconsidered millions of every class and condition in the universe. Let us re-vow our vows of allegiance to the principles of courtesy and love—whether to the lone worm wandering in the twilight of consciousness, the feathered forms of the fields and forests, the heifer of the meadows, the simple savage on the banks of the gladed river, the political slaves whom men call wives, or the economic exiles of industry. Others may do as they will, but as for me, I shall devote my feeble energies, my life, to the amelioration of the deprived and the unpitied of this world; and I shall go down to my grave and out into the hereafter with a bloodless digestion, even if I am the only animal in the universe to do it.

## A Plea for the Unborn.

Yes, I plead for the children not yet born, I ask that laws shall be made to prevent those from marrying who are unfit to bring into the world healthy children. I ask that those who are deformed in body and those who are mentally diseased shall not be allowed to marry. I ask that those who are known to have spent a life in debauchery and are diseased, shall not be allowed to bring into the world creatures who will inherit a loathsome disease and live a life of misery. I ask that the confirmed drunkard shall not be permitted to bring into life a creature who will crave for drink, and ultimately become a curse to himself and society. I ask the physician, the philanthropist, I ask the clergy, I ask all good men and women, I ask our law-makers to awake to the frightful fact that we are permitting human beings to marry and bring into the world children who are shockingly diseased both in mind and body.

This is a great crime and a disgrace to man's nature. It is a disgrace to Christianity—it is a disgrace to those who consider themselves too wise to believe in the Christian religion and call themselves Altruists.

The old are mated with the young. Old men marry young girls. Young men marry old women. Half-mad men marry diseased women. The lame, the blind, the deformed, the consumptive, the epileptic, the scrofulous, all and one, regardless of the consequences, are permitted to marry and bring into life creatures like themselves. Is this not a sin—a crying sin against human nature? Is it not a *shameful sin against the unborn child*? If that diseased child could, when given to its father and mother, turn round and curse them with its first breath, it would be justified. If that child lived its life of misery, cursing its parents, it would be justified in so doing. Will the clergy, the doctors, the reformers, the law-makers—will society continue to look on, and not move a finger to prevent thousands of children being brought into life deformed physically and mentally?

Shall we continue to treat the symptoms, and not attempt to remove the *cause* of the disease? Shall we continue to *punish crime*, and *make no attempt to remove the cause*? Or shall we attempt to create a perfect man? Let us remember Juvenal's lines: "*Mens sana in corpore sano.*" Let us cultivate a sound mind in a sound body.—Henry Smith.



## All about Consumption.

By the Editor.

For a long time it was supposed that Consumption was a hereditary disease, but it has now been demonstrated beyond all doubt that it is an infectious malady caused by a minute fungus, known as the "Bacillus Tuberculosis." This organism is also the cause of scrofula in its various forms, hip-joint disease, and other similar complaints.

The Report of the Royal Commission on Tuberculosis, published in 1895, declares that healthy animals can acquire the disease from tuberculous animals, and that consumption in man is probably acquired from animal food in an appreciable degree.

Professor Walley (Principal of the Edinburgh Veterinary College) tells us that the tuberculous bacillus requires to be magnified 600 times before it becomes visible to the eye, and it is so tenacious of life that it can withstand the temperature of boiling water for 15 minutes—as demonstrated by John.

It was shown at the Sanitary Congress which met at Newcastle in September 1896, that from 30% to 70% of ordinary dairy cows showed signs of tuberculosis when tested with tuberculin, and this prevalence of tuberculosis in cattle is confirmed by the testimony of a large number of Medical Officers of Health, Sanitary Inspectors and scientific men.

It is quite impossible for tubercle in meat to be detected with the naked eye in many cases, even by experts, and an immense quantity of tuberculous flesh is consequently eaten by the public. It is therefore easy to understand why a thousand persons every week die in the United Kingdom from tuberculous diseases.

Professor Walley states, in his "Practical Guide to Meat Inspection," "When the power of resistance to heat of the spores of the tubercle bacilli is borne in mind, it will be plain to all observant persons that in the ordinary process of cooking, especially in the cooking of large joints, there may be ounces of flesh devoured by human beings which are never subjected to a sufficient amount of heat to destroy these spores." He also states, "Sausages and such like delicacies are prepared from the flesh of tuberculous animals, and as a proof that such flesh is used for this purpose, I have only to direct attention to some of the prosecutions that have been instituted against the manufacturers of such articles, and in which I, as well as others, have detected tubercle nodules in large numbers."

As the non-existence of tuberculous bacilli in meat could only be proved by careful and prolonged microscopical examination, and seeing that even this process, were it possible, would not be sufficient to reveal the spores, it is apparent that the cursory examination given by the few Inspectors in our meat markets must be totally insufficient for the protection of the public from the danger of contracting tubercular diseases through eating animal food.

Mr. James Long, in the "Nineteenth Century" for October, states that upon one Danish farm where Professor Bang carried out the Danish regulations for three years, 131 animals were found to be diseased, against only 77 which were healthy, and that Professor Law found a maximum of 98% and a minimum of 5% of the animals in New York State diseased. Also that in 1894, 3,295 animals were examined with tuberculin test in Massachusetts, and that 24.58% were found to be tuberculous.

It is extremely rare to find a case of calves being born with tubercle, and the fact that of 10,000 calves under a month old slaughtered under official inspection on the Continent, only one was found to be tuberculous, confirms the idea that the disease is infectious and not hereditary—except so far as predisposition to take infection is concerned.

There is quite as much danger of contracting tuberculosis by drinking infected milk as by eating infected meat, for the "bacillus tuberculosis" has often been found in the lactiferous product of cows whose udders are infected with tubercle, and also when they are to all appearance perfectly healthy.

In view of these facts, and considering the terrible mortality amongst children and adults which takes place in consequence of this terrible disease it behoves all sensible persons to guard themselves and their children from possible suffering and death by total abstinence from animal food and by taking the precaution to boil milk for an hour before it is consumed.

## A Child's Poem.

A little kingdom I possess,  
Where thoughts and feelings dwell;  
And very hard I find the task  
Of governing it well,  
For passion tempts and troubles me,  
A wayward will misleads;  
And selfishness its shadow casts  
On all my will and deeds.

How can I learn to rule myself,  
To be the child I should,  
Honest and brave, nor ever tire  
Of trying to be good?  
How can I keep a sunny soul  
To shine along life's way,  
How can I tune my little heart  
To sweetly sing all day?

Dear Father, help me with the love  
That casteth out my fear,  
Teach me to live in Thee, and feel  
That Thou art very near,  
That no temptation is unseen,  
Nor childish grief too small,  
Since Thou, with patience infinite,  
Dost soothe and comfort all.

I do not ask for any crown,  
But that which all may win;  
Nor try to conquer any world,  
Except the one within.  
Be Thou my guide, until I find,  
Led by a tender hand,  
Thy happy kingdom in myself,  
And dare to take command.

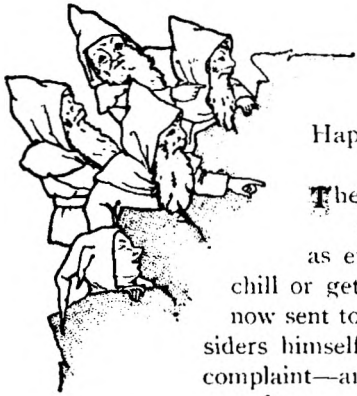
Louisa M. Alcott.

## A Lesson Worth Learning.

It is probably as hard to learn to be gentle always as it is to learn always to be contented. It will take time, and close, unwearied application. We must set ourselves resolutely to the task; for the lesson is one that we must not fail to learn, unless we would fail in growing into Christliness. It is not a matter of small importance—something merely that is desirable but not essential. Gentleness is not a mere ornament of life, that one may have or may not have, as one may or may not, wear jewels or precious stones. It is not a mere frill of character which adds to its beauty, but is not part of it. Gentleness is essential in every true Christian life. It is part of its very warp and woof. Not to be gentle is not to be a Christian. Therefore the lesson must be learned. The golden threads must be woven into the texture. Nothing less than the gentleness of Christ himself must be accepted as the pattern after which we are to fashion our life and character.—Rev. J. R. Miller, D.D.

## Editorial Notes.

Many kind letters of greeting and encouragement have been reaching us every day lately. It has been impossible to respond to them all by personal communications, but we desire to thank our numerous friends for their words of sympathy. We wish them and all our Readers a Happy New Year.



The Influenza—that terrible and most dangerous malady—is as fashionable as ever. Any person who takes a slight chill or gets a mild attack of nasal catarrh is now sent to bed for a fortnight or so, and considers himself a living miracle if he survives the complaint—and its treatment. Human nature is very funny. Simple Simon was evidently a family man and left a numerous progeny.

The study of the ancient religions of the East, in order to search out the great truths which they embodied, is eminently calculated to enable us to apprehend more clearly the teaching of Christ. He was an Oriental and spoke after the fashion of those who dwell in Eastern lands, and many of His words which are pregnant with thought and deep meaning to those who have studied psychical laws and sought after wisdom concerning spiritual things, are incomprehensible when viewed from the standpoint of the superficial and materialistic culture of the Western world.

We read in the earliest chronicles of the lives of the first followers of Christ that some had tasted "the powers of the Age to come!" How many of us, now-a-days, have any knowledge of those spiritual gifts which are as attainable at the present time, as they were then—in fact more so, because much has been discovered during recent centuries to throw light upon the laws which operate in the spiritual world.

Such presentations of Truth as satisfied our forefathers before the days of free education, free speech and free thought, will not satisfy the eager quest after a fuller and more practical knowledge of eternal verities which is widespread at the present day. It is possible for us to know more, therefore let us seek further knowledge!

If we can gain clearer apprehensions of God's Laws and the manner in which they operate, by all means let us do so, for Christ said, "The Truth shall make you free!" It is Ignorance and Error we have to fear. Yet to hear some good people talk, one would think that nothing could be more dangerous than seeking after Truth or exercising one's thinking powers. These good people, however, are rapidly dying out, and a new and more enlightened generation is stepping into their shoes, who want a practical common-sense religion which will help them to solve the problems of their own nature, which will reveal to them something concerning their own powers, and teach them something, if possible, concerning their immortal destiny.

By almost every post we now receive some evidence of the influence which this journal is exercising upon contemporary thought. The following are typical instances:—The Librarian of the University of Oregon writes to say that, in a recent debate on Vivisection which took place amongst the students, those who were combating the practice maintained their position almost entirely by evidence which was furnished in our issue for August, 1897, which contained "The Testimony of Science against

Vivisection." Another lady (an entire stranger) writing for a stock of literature to give to her friends said, "I have been a Vegetarian for twelve months, having been converted by reading a copy of your Journal which was given to my husband in the train."

A doctor writes from Scotland saying he is going to lecture on Physiological facts, and to advocate a bloodless diet, and that he wants some of our pamphlets and leaflets to give to those in his audience who are interested. A gentleman in Japan who possesses literary influence and patriotic aspiration sends to request samples of all our publications so that they may be introduced to other leaders of thought and public opinion in the land of the Mikado. We could quote a large number of such evidences of the fact that when our readers send or give away a copy of *The Herald* they never know how much practical good it may be the means of doing.

The statistics recently presented by Sir Robert Giffen to the Royal Commission on Agriculture, reveal the fact that nearly four hundred millions of oxen, sheep, and pigs, are massacred and eaten in Christian countries every year. This means one million per day, between forty and fifty thousand per hour, and nearly one thousand per minute, by day and night all the year round. This bloodshed is increasing at a terrible rate, and will continue so to do, unless the conscience of Christendom can be aroused from its lethargy, and the professing followers of Christ can be made to realize that such carnage and the appalling amount of suffering which it involves, is *totally unjustifiable*, because flesh-eating is not only unnatural and a violation of Physical law, but *totally unnecessary*.

The picture which recently appeared in *The Graphic*, 13th November, 1897, illustrated more forcibly than any words can do the ghastly horrors of the Transatlantic live cattle trade. As a faithful representation of actual fact, uncoloured by the sentiment which might be accused of tending to exaggeration, it revealed something of the horrors of this iniquitous system, showing the oxen being hurled from one side of the vessel to the other, becoming mangled, gored, or impaled with the broken timber of the cattle pens in the process.

Terrible are the sufferings of the poor creatures who are doomed to become food for Christendom, as depicted in this noticeable sketch, drawn by an eye-witness, but they are often further augmented by the barbarous brutality of the beings who have charge of them. On the arrival of the *Lara* at Liverpool, on 12th December, a cow was found to be injured. The foreman cattleman proceeded to kill it, and first struck it on the head with a mallet. Failing to stun it, he commenced hacking at its breast. An officer of the R.S.P.C.A. interfered, gave instructions, and left. On returning, the butchery was still proceeding, the poor beast having then a hole in its breast, in which a man's hand could be placed. Half-an-hour later he found the animal still alive, and seizing the knife himself, promptly despatched it. This story was recently entered on the records of the Liverpool Police Court, and it is only a minor case when compared with the atrocities which are frequently committed on cattle boats in bad weather, when the poor beasts become mortally injured, and are got overboard by the infliction of nameless torture.

A gentleman connected with the leather trade recently wrote as follows to a Member of the Council:—"In our business we see hides from all parts of the globe, and nothing shows the treatment the animal has received clearer than its hide, when the hair is removed. We get a large quantity of hides from Liverpool, and you can see great gashes in them, caused by the horns of another animal being forced against them by the rolling

of a vessel. Others are covered with half-healed sores. Some with their horns broken, and the skin on their knees worn away, by being thrown on the hard planking of the cattle boats. "I was to-day looking at a cow-hide which showed that the animal had received eight blows on the head, six of which had only cut half way through the hide, and when you come to reckon up the time which must intervene between each blow, the agony the poor thing suffered must have been beyond imagination. If anyone doubts the truth of this statement, I shall be pleased to send you a sample face, either tanned or in the green state, containing from eight to ten holes—we get hundreds of them."

The vaccine mania grows. We have heard of the vaccination of men and animals against consumption, hydrophobia, pneumonia, influenza, smallpox, yellow fever, tetanus, croup, and the venom of reptiles, but the latest phase of this craze of pseudo-science is its threatened application to plant-life. A microbe has been found in chalk and in potash, and this has raised the question of vaccinating the vine against phylloxera. A funny feature in the attitude of the champions of vaccine, is that they are such vehement denouncers of all fads—save their own!

To the reasoning mind the absolute necessity that the supply of sustenance or refreshment—whether it be solid, fluid or atmospheric—should be perfectly pure, if health is to obtain, is at once apparent. To the unthinking, however, a holocaust of food-poisoned victims, a Maidstone epidemic, or the details of the Black Hole atrocity, convey little or no meaning; and even if their lesson is apprehended, it is speedily forgotten.

The recent experiments made upon eight "incurable" patients at the City Asylum of Baltimore, serve to illustrate the danger springing from scientific experimentation when carried out by those whose hearts have been rendered callous by the unnatural training of the schools. The result was the death of one patient and the extreme illness of the other seven. The scientific torture of lunatics is but a step from the scientific mutilation of animals.

The revolting results of the slaughter habit when combined with drunkenness, were shockingly illustrated before the Barnsley magistrates recently. A butcher was ordered to undergo two months' imprisonment for gross cruelty to a horse, and was also fined ten shillings and costs for being drunk. His weights and scales and a quantity of meat, were found scattered upon the highway, and the horse, suffering from forty gashes upon its buttocks was found elsewhere.

We are informed by a correspondent that the ladies who have charge of the Church Guild and Young Men's Institute in a Devonshire town ordered *The Herald* to be removed from the reading-room and torn up, as there are several young men who sing in the choir who are *butchers*. We are glad to learn that our journal is looked up as a dangerous publication by those interested in the flesh traffic.

It is depressing to find ladies of title and fashion engaging in blood-sports and deriving satisfaction from the wanton destruction of harmless and lovable creatures, but it is more so to find our much vaunted Press retailing their exploits as items of news. Humane readers would do well to protest against the publication of such distasteful details in any save "sporting" journals.

Some Members of The Order have started a Vegetarian Club at Forest Hill for the purpose of promoting sociability among Food Reformers, and the discouragement of the practice of flesh-eating. The President is the Rev. C. E. Milton, and the Secretary

is W. F. G. Webb, Esq., of 2, Westbourne Road, Forest Hill. We wish the Club a successful career, and have much pleasure in making its existence known to our members and friends in South London.

A sale of human heads recently took place in Covent Garden.

The "specimens" included the head of a chief from Ecuador, Central America, a tattooed Maori head, and skulls from New Guinea, Borneo, and Ashantee. This occurrence seems to have attracted some public attention and yet millions of heads of other large sentient animals are not only being cut off and sold, but also *eaten* in Christian countries, without much notice being taken of the fact.

The perils of pork were shockingly exemplified in the recent sad death of Mr. William Viney, at Earls Court. Having dined upon pork, he was taken ill in the evening and expired in few minutes. Having heard the evidence of Dr. Frederick Womack, of St. Bartholomew's Hospital, based upon an analysis of the stomach and its contents, a coroner's jury returned the open verdict of *death from ptomaine poisoning*. This verdict is now becoming a familiar one.

A somewhat remarkable book bearing the title "The Living Christ" has recently been published by The Editor of *The Temple*, Denver, Colorado—the price of which is one dollar. The author desires to give prominence to the fact that Christ not only raised His body after death and appeared in veritable flesh and bones to many witnesses, but that He is still living in the self-same body of human flesh after an interval of nearly 2,000 years. Emphasizing the promise, "Lo, I am with you always, even unto the end of the world," the writer sets forth his conviction that the popular idea that Jesus went away to dwell in some invisible heaven is erroneous, and that the immortality which He brought to light—by His command over death in His own person—was *immortality of the body*, this being the great prize attainable by those who are able to reach the full stature of the divine manhood which He revealed.

## Watching at Eventide.

It may be in the evening,  
When the work of the day is done,  
And you have time to sit in the twilight,  
And watch the sinking sun,  
While the long bright day dies slowly  
Over the sea,  
And the hour grows quiet and holy  
With thoughts of ME;  
While you hear the village children  
Passing along the street—  
Among those thronging footsteps  
May come the sound of My feet.

Therefore I tell you, Watch!  
By the light of evening star  
When the moon is growing dusky  
As the clouds afar,  
Let the door be on the latch  
In your home,  
For it may be through the gloaming  
I will come.

Unto you is given  
To watch for the coming of His feet  
Who is the glory of our blessed Heaven;  
The work and watching will be very sweet  
Even in an earthly home,  
And in such an hour as you think not  
He will come.

B. M.

## The Philosophy of "Little Things."

By Philip Hovey.

There are few men or women—arrived at the age of 30 years—but, glancing in a contemplative mood at their past, will find cause to confess that some of the tiniest acts of their lives have been fraught with enormous influence on their after conduct. That event which was deemed so insignificant that its very entrance into our life lived in memory but one day, or a week, is not unfrequently recognised, at a more distant period, as the pivot upon which our fate turned. Therefore it is that the importance of "little things" should not be under-estimated.



It is well to remember that nothing happens without its pre-determining causes. It is of no consequence that we fail to perceive the compelling force—it surely exists. We may not see the moon, yet the tides rise and fall with unvarying regularity, and so rose and fell all through the centuries of man's ignorance of their cause. The psychological side of an act too often escapes our ill-trained minds, but it exists, perforce, as an inevitable and necessary accompaniment. In the Orient, the mind is explored and examined with a minuteness impossible to a Western intellect, which prefers to dabble with things concrete; but a school which shall graft European science upon Eastern philosophy is yet likely to arise, and it is only from such may be expected that complete demonstration of the rationale of the truism, which is equivalent to a knowledge of the operation of hidden laws. Only when men are conscious of their own nature, of its hidden potentialities, its strange complexity, its yet stranger harmonies, its interaction with the natures of others, and the great cosmic forces, will there cease to exist for them a single thought, impulse or passion, within the wide limit of their being, which they could not trace, with almost infallible precision, to its predetermining agent.

Day by day, the everflowing tide of little things sweeps upon us. Every second brings its task, and not infrequently its problem. In one period of daily working life, we are called upon to make a thousand decisions. We—that is, the soul—have to determine the right or wrong of a vast multitude of thoughts and acts. If we have not recognised this, if we have not found this stress and urgency in our life, it simply means that we have neglected our first duty—the study of ourselves. We are too accustomed to place a fictitious value upon some things, some happenings—we are too easily caught by some glitter, or hypnotised by a particular event, while Life rushes by us with the details unheeded and its problems unsolved.

We are here for a purpose; we have a work to do. As makers of events, we must understand the making; and it is an absolute first requisite to know somewhat of the life we live, and the inner meaning thereof, ere we can apprehend the relation of ourselves to the divine. We must learn to get at the heart of things. . . . In a familiar story of the Hebrew Scriptures, we read that all the animals passed before Adam, who named them. On the face of it the story seems improbable; the evolutionist would regard it as a display akin to that intellectual aberration of the earlier races which he thinks manifested itself in an inalienable proclivity to use human personalities for the dramatization of natural facts. Yet there is a sense in which a profound spiritual meaning suffuses the story. In certain schools of mysticism, the *naming* of an object, animate or inanimate, is equivalent to knowing its essential deep-lying nature; that which working through it from the unseen makes it what it is.

Apropos of what? Day by day we study in Life's school, yet how few attain any proficiency. How many experiences have we learned to *name*? Of how many deeds have we fathomed the motive? Of how many motives have we traced the source? Can we give any reason for this impulse—or are we

aware of the subtle impulse which guided that reason? We cannot question ourselves on these points without discovering how feeble have been our efforts to master the small things of our daily life. Take an instance.

Who has ever regarded, in a spirit of psychological criticism, the moment he first joined the Food Reform Movement? If it be two years since, doubtless all memory of the moment has fled beyond recall. Yet it was one of those instants fraught big with fate. It was a point in time that admitted us into a field of labour, oft-times of struggle; it opened a channel for certain energies of the soul.

But much of vast import to us as students of Life lay behind that moment. Why was the decision made? Our friends the astrologers tell us that there is virtue in particular moments—a concatenation of starry influences converged upon a time-unit. But the moment is useless without a man. Time is merely an all-pervasive condition: it is *we* who act. Our past, consequently, is not countable in cycles, but in character; not anniversaries, but acts; not years, but yearnings. We, to-day, are pregnant with the aroma of deeds done and aspirations awakened. Thus, a thought may pass from memory, but its result is deposited as an *influence* in some chamber, deep hidden, perhaps, in the soul. We may forget the details of the slaughter-house, but the atmosphere of horror clings about us, and subtly moulds our inclinations. Deeds of brutality and cruelty witnessed in the streets, escape (oft-times mercifully) our recollection; but the germ of indignant sympathy that was roused in us lingers, waiting for the coming opportunity to manifest on the side of right. And although we no longer recall when and where we learned to revolt at grossness and savagery, or to disregard the fetish of custom; although scene and circumstance no longer abide that led us to strive for natural growth, or to recognise the claim which the rising tide of animal souls has upon the human—it was still such, or similar "streams of tendency" which, in not a few instances, united in pressing the soul gently forward towards that golden instant when it definitely allied itself with a movement for the further rationalising of man.

Men call Fate that power in their lives over which they have no control. If they would but carefully study the small things in life, deeming nothing too trivial to be seriously regarded—Fate's empire would be mightily reduced. *Great events* seem to have a way of shaping themselves; we little suspect how much the good or ill of those events has been predetermined by *small acts*, all but unconsciously wrought, months since. The truth is—we fate ourselves. The deed or thought of *yesterday* binds and directs us *to-day*, and opportunities are but openings into which the soul flows. This then, we may know of a surety: that the more we concentrate our attention upon the psychological bearing of our little acts, and seek to trace their origin in the soul, the greater the degree of spirituality we endeavour to infuse into our motives, the more clearly shall we see that the foundation of true nobility of character lies in the right performance of the apparently insignificant details of Life.

## The World's Progress.

Upward, upward press the peoples to that pure, exalted plane  
Where no throne shall cast a shadow and no slave shall  
wear a chain,  
They have trampled on the fagots, broken crucifix and wheel,  
Banished block and thong and hemlock, and the headsman's  
bloody steel;  
Forced the churchhold to surrender stake and scourge and bolt  
and bar;  
Torn the keys from off its girdle, thrown the gates of Truth ajar.  
They have forced the titled tyrants human rights to recognise,  
And with bayonet and sabre they have slain a legion lies.  
They are lighting lamps of freedom on a million altar stones  
With the torches they have kindled at the blaze of burning thrones,  
And this light will sweep and circle to the very ends of earth,  
Touching with immortal beauty every heart and every hearth,  
Thrilling every human being underneath the silent skies  
And transfiguring our planet to a perfect paradise;  
As we higher march, and higher on into this light serene,  
Every man will be a kaiser, every woman be a queen.

W. H. KERNAN (in *The Christian Metaphysician*).

## How to Form a "Circle."

By the Editor.

**W**e are often asked the question—What is a "Local Circle" of The Order, and how can I get one formed in my neighbourhood? As many of our Members are interested in this matter, and Circles are being formed in various parts of the world, the time has come to give some information upon the subject.

The aim and object of The Order is not to create a mechanical organization either Universal or Local, but to generate and direct a world wide motive force which makes for Righteousness, Happiness, and Progress. An O.G.A. Circle is not intended to be complicated with much machinery in the form of Committees, Rules and Regulations, printed circulars, etc., etc., for where such machinery exists it is often found to be constantly getting out of order, and to cause much waste of time and energy on account of the need which arises for repairs, polishing up and lubrication. There is also a great danger of individual workers resting content with the fact of having created a small organization, whether it be called a Church or a Society; and of having their attention diverted from the necessity which exists for each one to do an individual work, instead of leaving it to one or two laborious Officials who have been appointed for the purpose.

To form a "Circle" it is needful that a man or woman who has embraced the ideas and convictions which we proclaim, should influence others, either by personal conversation, by the introduction of our literature, or by lectures, addresses, letters to the Press, etc. When a few converts have been raised up who share our humane sentiments, and our religious and philanthropic aspirations, they should be encouraged to meet together at each other's houses, or at the residence of the one who is best able to lend a reception room for the occasion, in order that they may help each other by speech and sympathy and by mutual encouragement, to fuller consecration and to aggressive service. There will be no expenditure incurred in connection with such meetings, therefore balance-sheets will not be necessary. Literature in the form of pamphlets and leaflets can be obtained from Headquarters by individual Members as far as their private means will permit; and each one will thus know that whatever sum he devotes to the purchase of ammunition in this form—viz., literature which is supplied at less than the cost of printing—will be made to do as much good as possible, no portion of it being spent in the mere maintenance of machinery.

As each Member will receive the Official Journal month by month, new ideas will be continually suggested in its pages which can be discussed and enlarged upon, and thus be made more helpful to each and all. Any Member who feels led to undertake the work of forming a Local Circle need not be discouraged by the fear that he will have to depend upon his own unaided talents to carry on so important a work, for not only will he receive helpful messages from the ablest workers in the movement through *The Herald*, but, what is of far greater importance, the Spirit of Truth who is ever seeking to guide the children of men in their quest after the things of God, will supply the need of earnest and devoted souls.

In the small meetings which are held there should be manifested above all things the spirit of prayer, of altruistic endeavour, and of self-sacrificing consecration. As the work of The Order is essentially a spiritual and religious work, whilst at the same time it is intensely practical and adapted to human needs, it can only be carried on successfully by spiritual men and women. In each Circle, that Member who possesses in the greatest measure spiritual life, perception, and attainment, combined with personal ability, will soon become recognised and regarded as the Local Leader of our movement. The very fact of this voluntary recognition being a necessity will guard our work from many dangers, such as the undue self-assertion of unqualified persons; for as it will be quite optional on the part of members to attend local gatherings they will be able if necessity should arise to form additional Circles—of souls who are more entirely congenial. Whilst, however, harmony of temperament and aspiration is rightly looked upon as being essential to soul liberty and progress, the very nature of the bond of union which unites all true Members of The Order in fraternal love and mutual effort, will tend to make one and all desirous of working in close co-operation as far as may be possible.

As the aims and objects of The Order become unfolded and apprehended an ideal and powerful force of seekers after Truth and God, and workers for the World's welfare, will be raised up in every land. As their faith increases and their spiritual attainment becomes more advanced, they will doubtless be used as instruments to bring illumination of mind and health of soul and body to many in this poor sin-cursed world.

In conclusion, it may be pointed out the formation and leadership of a Local Circle will provide an opportunity for those who share the conceptions and ideals of the principal workers of the Movement, to manifest such qualities as will make it possible for them to undertake still larger responsibilities as Provincial Leaders.

## Items worth Noting.

**T**here is a great increase in the demand for fruit in this country, and of the supply available to meet it. In one day alone there were landed in our ports over 20,000,000 oranges.

**F**rom Canada, the United States, Spain, and other countries we import 15,000,000 apples per week. The English supply is limited, and prices are consequently high.

**T**here are now ninety-five Anti-vivisection Societies in existence.

**M**iltown Malbay, Ireland, Mrs. Anne Armstrong, who was in all probability the oldest woman in the world, has just died at 116 years of age. She was married 101 years ago, and has been a widow for 80 years. She was able to walk and to care for herself up to the last. Her habits were simple and abstemious as might be expected.

**H**erman Harms, a citizen of St. Charles, Minnesota, has equalled the sleep of Rip Van Winkle. For twenty years he has been slumbering, and has been fed once a day. The physicians cannot agree as to the cause of his continued somnolence.

**T**here are at least five physicians in Chicago (regular practitioners) who will not take a patient who persists in eating flesh meat.

**I**t is officially stated that 26,000 horses per annum are sent to Antwerp from England, and are there converted into canned beef, upon which American trade labels are placed. The American tinned meat trade is suffering in consequence of this fact becoming known.

**M**r. Parker Pillsbury, one of the pioneers of the Anti-Slavery Movement who fought alongside of Garrison, Phillips and others, is now in his 89th year, and attributes the good health he enjoys to the fact that he has for many years abstained from all animal food. He now pleads the cause of oppressed animals by advocating a bloodless diet.

**V**egotarian table is set at the Theosophic Headquarters, and all over the world Theosophists are rapidly joining the ranks of the Food Reformers, because they recognise that a humane and rational diet is the only one consistent with the ideas they proclaim.

**T**he British hothouse grape holds its own against all foreign grown varieties, and its culture bids fair to develop amazingly. There are now growers who own houses, taking ten and twenty miles of pipes. For every hundred-weight supplied to the market by the Channel Islands, the English producer supplies a ton.

**F**erment is going on among the Moslem population throughout Asia which threatens to culminate possibly in the proclamation of a "Holy War." This is directly traceable to the effect of the news of Turkey's glorious victories over "Great" Greece. England in India and Russia in the Caucasus, may reap a bitter harvest as a consequence of their past actions.

**T**he dream of the alchemists appears to have been realized by Mr. Emmens, an American chemist, of New York. He has succeeded in transmuting silver into a substance which is pronounced upon assay—and after half-an-hour's boiling in nitric acid—to contain 70 per cent. of gold.

## The Voice of the Siren.

By Harry Coaling.

He who essays to tread the upward path, or to apply himself to the quest of Truth, must early learn to discern and



disregard the Voices of the Siren—those voices which, from within and without, ever seek to lure him from his self-imposed task, and beguile him to relinquish a life of toil and self-sacrifice for one of ease and personal gratification. So soothingly sweet, so pleadingly persuasive, and withal, so harmonious with the yearnings of the natural man are the bewitching strains which ravish the enraptured ear of the pilgrim that—if he

resist not their charms—he becomes infatuated and is led captive by the sorcery of the temptress. When the pilgrim finds himself within the sphere of her fatal spell, let him close his ears and press forward; for he who stays to listen or to parley, does but court defeat and full surrender.

No son of earth has trod—or sought to tread—the Way of the Cross who has not come under her seductive influence; and none can say that in no particular were they ever hindered or prevented by reason of her bondage. Let him who is sorely tempted remember that no temptation can overtake him which is not common to man; and that if he resists for a season the temptation will assuredly be removed. At no stage will he be out of reach of the siren songs of the world, the flesh, and the devil; but the nature and intensity of the temptation will be continually changing, and each repulsion of the enchantress will weaken her subsequent endeavours.

To the ardent and impulsive youth she sings the songs of pleasure: pleasure is the gift of God and the fount of happiness: they who follow her are blessed, for before her face both care and sorrow flee. But woe to that impetuous pilgrim who leaves the beaten track to follow her misguiding strains, for she will lead him by pleasant but erratic paths, until darkness and exhaustion fall upon him, and then leave him to blindly grope in the trackless mazes of despair, amidst the stinging thorns of penitence and remorse. Here he is doomed to wander until he chances upon the track he has left, or some sweet and compassionate spirit comes to his aid and guidance. Thereafter, taught in the bitter school of experience, he no longer worships at the shrine of pleasure, but presses forward in the path of duty.

With the dulcet strains of love-songs, the siren has betrayed thousands to their destruction. With dream-like, sense-subduing melody, she woos to languorousness and abandonment; or with the passionate vibrations of her glowing and voluptuous music fires the soul to madness. For what, if not for love, was man created? What manner of fool is he who prefers an empty dream to actual and present bliss? Let him in sensual love find his heart's desire. Thus counsels she, but he who follows her prompting at the sacrifice of his soul's ideal, finds, all too late, that he has sold his birthright for a possession which gives him naught but a sense of dissatisfaction, since nothing but a spiritual union of souls who are akin can satisfy the yearnings of the spiritual nature. Happier he, who toiling up the heights of altruistic endeavour, closes his ears to all Siren songs, and

patiently awaits the advent of the love which will exalt his spirit and purify his loftiest aspirations. To barter spiritual freedom for carnal love is a sign of slavish sensuality; and he who is seduced thereto, makes a bad and binding bargain.

To the indolent and the luxurious, her theme is of ease and personal comfort. He who has done well deserves to take his ease: personal comfort is a necessary to contentment: ease is restful and recuperative: self-preservation is the first law of nature. Thus does she seek to lull to sleep the spirit of self-denying enterprise, and inculcate the love of ease, which is the certain forerunner of apathy and indifference. He who would reach the summit must husband his strength and resources, but he must also learn to distinguish the voice of the Siren from that of kindly Prudence.

On a golden instrument she harps of wealth and great possessions; and men in crowds cast aside their high resolves and give themselves entirely to the pursuit of Mammon. The fever of speculation takes the place of spiritual fervour; and the aspirant for riches is in danger of becoming sordid of soul, and of burying his higher nature within the steel-clad recesses of his bank or safe-deposit. In striving after spiritual attainment, it is well to remember that "Where the treasure is there will the heart be also." Money rightly used is a powerful agent for good, but the lust for its mere possession is a prolific source of evil. He who is heavily cumbered with this world's goods is not accounted to the best advantage for the upward race.

In the ears of the ambitious she blazons forth, with many a meretricious embellishment, the glory and triumphant joy of earthly fame and power, and many are moved to abandon spheres of useful and honourable activity, in order that they may secure a passing reputation, a tinsel decoration, or a term of more or less doubtful authority. Casting aside the everlasting crown of Righteousness, they strive for that which perishes even in the wearing. Vanity hath ever more followers than Verity.

The wiles of the Siren are as varied as the vices and vagaries of man. She appeals to each soul by that medium which is best calculated to assist in its seduction and enslavement. The path of duty is the path of safety. He who turns aside, or is ever seeking to discover some more pleasant road of ascent, is especially likely to fall a victim to her fair words and promises. Let every pilgrim learn to place implicit reliance upon the Word of Him who has said:—"He that followeth Me shall not walk in darkness." By so doing, he will avoid much perturbation of spirit; win for himself all that is really worth having of pleasure, love, comfort, wealth and power; and possess a talisman that will protect him from all danger of being lured to destruction.

### What Think Ye?

Quite apart from all questions of personal religion or theology, there is no intelligent man who can afford to ignore the presence of Christ in history. "The Son of Man came"—it is a sentence which opens new worlds. The importance of that supreme advent is testified in the very chronology of the world; history divides itself into that which is before Christ and that which is after the year of the Lord. This strange divine apparition stands upon the threshold of the past, and rivets the gaze of the ages as they pass. No one has ever seriously approached the study of Christ without memorable results to himself. Those who have commenced that study with indifference have gradually been fascinated; those who have begun with hostility have been softened into pity or melted in adoration. Renan, in spite of his scepticism, exclaims in his last writings: "Jesus is altogether unique, and nothing can be compared to Him. Athens and Rome have adopted Him; the barbarians have fallen at His feet; rationalism dare not look at Him at all fixedly, except when on its knees before Him. His beauty is eternal, His reign will have no end!" "Whence hath this man these things?" is the cry which is echoed by the astonishment of the ages. "What think ye of Christ?" is a question which has been passed from lip to lip for nearly nineteen centuries. Therefore, I say that, apart from all matters of personal religion or belief, this question is so imperative that no man of intelligence can afford to ignore it.—*W. J. Dawson.*

## A Personal Testimony.

No. 13.—MR RICHARD COAD. (UNITED KINGDOM ALLIANCE.)

Stronger, healthier and wiser after 25 years' experience.

I advise those who are sceptical of the benefits of vegetarianism to try it. Having tried both ways, I praise God every day that I am a vegetarian. It is 25 years since I buried any dead animals in my stomach; I am 65 years of age, and stronger, healthier and wiser now than I was then. I have laboured hard for the last 40 years, and it is a *luxury* to work now.

This is an age of prizes. Our Heavenly Father has not been unmindful of prizes. He has created everything by law and love and wisdom; obedience to law brings blessedness all the way through life. One of the prizes of life is to be strong, robust, vigorous; and I know that far better health can be got from fruit and grain, than from eating flesh. Take a thousand flesh-eaters, and a thousand life-long vegetarians and all other things being equal, the vegetarians will be found to have far better health than the flesh-eaters, and will be far more vigorous and joyful. Never failing health is the prize of life. If we find out the laws of health and have courage to obey them, we shall have perfect health. Pluck is wanted, as well as wisdom, because when people go out to dinner, the lady at the head of the table, however ignorant she may be, expects her guests to eat and drink everything she offers. Adam was treated in the same way, and disease is rampant to-day through the dietetic ignorance of women.

Another prize of life is a clear, vigorous brain. Our asylums are not large enough to hold all the lunatics. How many mistakes have men and women made because of their muddled brains? When a man takes a heavy dinner of flesh meat he is not worth much for two or three hours after. We must eat the best kind of food to make the most of our brains. Better brain can be made out of oatmeal, apples, onions and nuts, than from any form of flesh food. The way to prove this—is to try it!

A lot of people ask the blessing of God upon their dinners, and think no more about it. If we profess to be Christians we are bound to eat and drink to the glory of God. Thousands of professing Christians eat and drink to their own destruction, and never think about God or His glory when they are devouring a dead pig. They cannot eat that dirty, dead stuff without a lot of condiments, so they pickle their stomachs with salt, blister them with mustard, and then inflame them with alcohol. Stomach and brain are in partnership, and to have a clear brain we must keep a healthy stomach. No wonder that people who thus abuse their stomachs are ill. Oh, the hypocrisy! for they pull long faces and say, "Whom the Lord loveth He chasteneth;" they bring on themselves such diseases as rheumatic gout, apoplexy and complaints of all kinds, and then attribute their sicknesses to their Heavenly Father. There are some people so selfish that they would not infringe on custom, appetite, stomach or domestic arrangements to save the world!

Another prize of life is a tender heart. I am glad that there are hearts tender enough not to want the innocent animals killed for them. There are some persons who will give large sums every year to prevent cruelty to animals, and punish men for beating their donkeys, but yet will not abstain from participation in the horrors of the shambles, even when they are informed about them. Such inconsistency is outrageous. Another prize of life is a clear conscience. God started the world on vegetarianism, and fed the children of Israel in the wilderness with the best food convenient for them, but they clamoured for quails and died with them in their mouths. Christian people clamour for dead animals, and thousands die of diseases produced thereby. I attribute much of the bad temper, the strong passions and brutality of the English people to their flesh-eating propensities.

There is one more prize within reach—the joy of doing good. Praise God! we can all do good in this cause. I have been trying to enlighten people for twenty-five years, and I am glad to say there are scores who thank me for putting them on the vegetarian track. Seven years ago I gave an address in the Friends' Meeting House, Brighton; on returning from Australia I again went to Brighton, when a lady drove four miles to thank me for my address on Food Reform, saying, "I had no idea I could live without animal food;

now for four years I have not taken any, and I am far healthier, happier and stronger than before." I again say to the sceptical, *Try it*, and you will have the joy of doing good to yourself and others. It is impossible for me to tell *all* the good that comes from the adoption of a bloodless and rational diet, but if you want self-control under the troubles and trials of life, peace of mind, and prolonged existence—*try vegetarianism*.

## Athletic Food Reformers.

The successes of Food Reformers in the athletic world have of recent years been very pronounced, and a study of the records of the Vegetarian Cycling Club proves that for athletes, as well as for the community in general, a bloodless and rational diet is best. The Captain, Officers, and members of this enterprising club are to be congratulated upon their past achievements.



Mr. John Barclay, in 1896, won 24 foot races, varying from 440 yards to 10 miles; twelve first prizes, seven second, and five third; in addition to six gold medals for cross country racing; and the *Half Mile Championship of Scotland*. His record for 1897, included one first, five second, and two third prizes for flat racing; two ten mile challenge cups in cross country events; and the West of Scotland eight mile handicap from scratch. His departure for Jamaica closes a brilliant racing career.

In competing for the Hammon Memorial Shield, open to upwards of a hundred clubs connected with the Essex Cycling Union, in races of one, fifty, and one hundred miles, the Vegetarian Cycling Club secured second position, being beaten only by the Pegasus C.C., and then only by four points.

In open events and club races, members of the V.C.C. have been successful in securing twenty-two prizes, consisting of nine first, three second, seven third, and three lap prizes.

In a five miles team race, in competition with the London Central and Shepherd's Bush Clubs, the Vegetarian Cycling Club won easily with the minimum points. The times were 12 minutes 45 seconds, and 12 minutes 37 seconds.

In the V.C.C. 10 miles handicap, run on the Wood Green Track in May, the times of the three first riders, Messrs. S. H. Nickels, H. J. Nickels, and A. R. Wyatt were 22 minutes 55 seconds, 25 minutes 5 seconds, and 25 minutes 5 seconds respectively.

At the Catford Cycling Track, Messrs. S. H. Nickels, H. J. Nickels, and S. W. Turner rode 100 miles in 4 hours 14 minutes, 4 hours 27 minutes, and 4 hours 28 minutes respectively.

Mr. E. P. Walker (a Life Vegetarian), is the present holder of the *Hull to York and back Record*. He beat the previous record (4 hours 47 minutes) by 26 minutes. On the same road, Mr. E. Wade, V.C.C., won the Yorkshire Road Club Medal (time 4 hours 39 minutes.)

In twelve hour road rides, Messrs. E. Wade, E. P. Walker, and S. W. Turner have accomplished 174, 171, and 177½ miles respectively.

Mr. H. E. Bryning, Vegetarian C.C. (the present holder of the Championship of India), left London in November, 1896, and in a period of about two months after reaching India, rode as winner in five out of six open handicaps (four from scratch); broke the path records for two and three miles; broke the road record for five miles; won each Challenge Shield put up (three); and secured the *Championship*. The previous holder of these honours was Mr. Stanley Oakes, once a well-known rider in this country.

## Domestic Information

By Frances L. Boult.

### The Use of the Griddle.

A few months since I gave directions for home-made wholemeal loaf bread and will now supplement this with some recipes for the small rolls and fancy bread which make such a pleasant and welcome variety on the tea-table. Of all these, none is perhaps nicer than fresh made griddle bread.

The griddle or griddle plate, so common in Scotland and the North of England, is but seldom seen in South Country Kitchens and the use of it is equally little understood. It is a very simple appliance, consisting of a circular sheet of iron about  $\frac{1}{4}$  inch thick, with a round handle across from side to side, hinged so as to lie flat with the plate when out of use. A still simpler one can be made by any blacksmith; a plate of iron to fit size of stove, say 1 foot square with a hole at one end to insert poker for moving when hot, in place of the circular handle. Heat the griddle plate over a clear slow fire, and when moderately hot it is ready to use, and should be kept at an even heat, not sufficient to brown flour if sprinkled on it.

#### Wholemeal Griddle Bread.

Put 1 lb. of fine wholemeal into a bowl and mix it into a stiff dough with sharp boiling water. No kneading is required. Flour the pastry board and turn the mass on to it. Roll out once or twice, then cut in half; shape each piece of dough into a circular lump and roll out in an even circle about  $\frac{1}{4}$  inch thick. Rub fine flour over the surface and then cut across and across into light triangular pieces. Put these immediately on to the hot dry griddle plate and, while preparing the next, allow them to cook slowly about 10 minutes moving and turning them frequently that they do not burn. When sufficiently done, they should be a light brown and have a crisp biscuity sound when tapped with a knife. Place them on a sieve, or rear them up till cool, but thin bread is quite wholesome even if eaten hot, having neither yeast nor baking powder in its composition. There are many ways of varying this griddle bread, such as introducing a little butter rubbed into the meal currants, caraway seeds, &c.

#### Potato Cakes.

Cold mashed potatoes; work in a little warmed butter and a pinch of salt; then add about equal parts of very fine oatmeal and mix with a spoon till firm enough to roll out. Stamp out into circular cakes with a sharp cutter and bake a golden brown on the griddle plate. Butter and serve hot in a muttoner.

#### Plain Oat Cake or "Clap Bread,"

Fine oatmeal mixed with cold water to a stiff dough. Cut in pieces and roll out as thin as it is possible to lift and make a dry surface both sides with fine flour. Bake in whole pieces the size of the griddle plate till very crisp and stand on edge while cooling.

#### Richer Oatcake.

1 lb. fine oatmeal—rub smoothly into it 3 oz. butter, mix with cold water till about as stiff as thick porridge. Cover it up and leave for a couple of hours, then add a little more meal and knead up into a light dough. Roll it out several times, cut into thin cakes and bake crisp on the griddle. If liked thicker, roll the cakes to about  $\frac{1}{4}$  inch, bake as before, then toast the other side before the fire, and butter.

#### Unfermented Rolls.

Place in a bowl about 1 pint of milk and water mixed. Into this sift fine wholemeal by handfuls, beating briskly all the time. The more it is beaten the lighter the rolls will be. Continue till you have a thick batter, such as will drop from a spoon. Make very hot a tin sheet of sunk bun pans or iron gem pans, if you have them; grease each pan and drop in a spoonful of the dough batter. Bake in a quite quick oven about 30 minutes.

#### Another Way.

Mix milk, water and meal as before, but increase the quantity of meal, till the dough is stiff enough to handle. Turn out on the board and knead very thoroughly so as to work in as much air as possible by rapid manipulation. Finally roll with the hands into a long sausage-like length, cut off with sharp knife into 2 or 3 inch finger rolls. Shape smoothly, stand on a floured baking sheet, very hot and bake in a quick oven about 20 minutes.

#### Lemon Gems.

1 lb. fine wholemeal, 3 oz. moist sugar, the grated rind of 1 lemon,  $\frac{1}{2}$  pint milk, 2 eggs, 1 oz. butter. Rub the butter into the meal and add the lemon and sugar. Beat the eggs thoroughly and put in a large bowl with milk. Then scatter in the meal slowly and beat the batter till all is mixed in and very light. Bake in little pans the same as the unfermented rolls above.

#### German Tea Cakes.

When baking loaf bread, take a pound of the risen dough, add an egg well beaten, 2 oz. castor sugar, 2 oz. warmed butter, a little grated lemon peel. Work the ingredients thoroughly in, flour the board and roll out about an inch thick. Each pound will make 3 fair sized cakes. Shape them firmly—bake on a greased tin in quick oven for  $\frac{1}{4}$  of an hour. Split open and butter if hot, or when cold split and toast them.

### Useful Hints.

Some persons who have tried Nuttose without any flavouring recognise the taste of the nuts from which it is prepared. If a piquant Tomato or other sauce is used in the gravy in which the Nuttose is stewed, or is added afterwards, the taste will then be found to be very agreeable, and the nut flavour will not be recognised at all. Try it!

We have received a sample of one of Welbank's Duplex Boilerettes and can highly recommend it to our readers as the most up-to-date double saucepan or cooking pot we have yet become acquainted with. It is strong, simple in construction, cannot boil over and is also effective in operation. For boiling milk in order to destroy disease germs it is probably the most efficient utensil yet invented.

## Answers to Enquirers.

(31).—Do you expect the Golden Age to be brought about simply by changing the diet of Christendom?

No, certainly not! but as flesh-eating is an insuperable stumbling block to moral and spiritual advance, it must be removed before any substantial progress towards the reign of Love and Righteousness can be expected. The Golden Age will be ushered in by the development of a higher degree of mental illumination, ethical consciousness, and spiritual attainment; for *as men think so they are*. A carnivorous people can never be truly humane, benevolent and spiritual in character, therefore a bloodless diet is the first step towards the realization of our Ideals.

(32).—Can a true Theosophist consistently patronise the shambles?

As Theosophy teaches the essential unity of all living creatures, and the law of Karma, it is difficult to understand how any thoughtful Theosophist can reconcile butchery, which is unnecessary, and flesh-eating, which is a violation of natural law, with ethical integrity.

(33).—If rabbits, etc., were not killed would they not soon overrun the earth?

Yes, in all probability, and therefore, as they would soon become an intolerable scourge to the Agriculturalist, it seems necessary, even from the humane standpoint, in some instances, that they should be destroyed in as merciful a manner as possible. It is a very different thing however to breed artificially vast numbers of large animals, like cattle, and then to butcher them *unnecessarily* for food.

(34).—How is it that man has canine teeth if he is frugivorous?

The so-called canine teeth of man do not bear any resemblance to the teeth of carnivorous animals, for they do not project beyond the others at all, and would be quite useless for the purpose of tearing flesh. The chimpanzees have teeth which do project half-an-inch into the mouth, but these animals are all frugivorous, and only use these teeth for fighting purposes. Man can use his jaws vertically, horizontally, and laterally, whereas no carnivorous animal can do more than move them vertically. These statements are corroborated by the fact that all the carnivora have large livers and short intestines, whereas man, like all the frugivora, has a small liver and long intestines, which makes flesh a very dangerous form of food for him.

(35).—How do you account for the directions given to the Jews, by God, on the subject of killing animals?

We have no reliable evidence that God ever gave any such directions. Such sacrifices were offered up in supposed honour of the Deity long before Abraham was born, by man in his then semi-barbaric state. The Prophets denounced the sacrifices which were instituted by the priests; and Jeremiah states distinctly that God gave no commandment whatever concerning burnt offerings and sacrifices. Besides this, Christ abolished them altogether, and as God does not change, we have no reason to believe that He ever required such sanguinary immolations. Christian people are not followers of Moses or Aaron, but of Christ, who advocated the sacrifice of self in place of the sacrifice of others. The authorship of the particular books of scripture which contain these minute directions is not known to any living person, therefore, they do not constitute evidence upon which great principles of morality can be based, however valuable they may be for other reasons.



## Announcements.

All Communications for the Editor should be forwarded to the Headquarters of The Order:—

*The Beacon, Ilfracombe, England.*

The February number of "The Herald" will contain articles entitled:—

THE GOSPEL OF THE KINGDOM.	By the Editor.
NATIONAL GREATNESS.	By Henry Brice.
GOOD NEWS FOR THE AFFLICTED.	By W. Welch.
CHRISTIANITY VERSUS CRUELTY.	By Lydia A. Irons.
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If you have any difficulty in obtaining this Journal from your bookseller, please send a postcard to the Editor, giving full particulars of the name and address (and if possible, also of the *wholesale Collecting Agent*). The matter shall then be investigated and rectified, if possible. Sometimes the Agents will not take the trouble to collect a penny Magazine, as there is not much profit on it; but if you insist, *you will get it!* Messrs. W. H. Smith & Son will always supply the "Herald" to their customers if it is ordered.

The Annual Subscriptions for this Journal which fall due at the end of the year are now renewable. As the Herald is published at considerably less than the cost of printing, in order to bring it within reach of as great a number of readers as possible, you are invited to assist the Council by subscribing towards the expense of sending free copies to various public Institutions in all parts of the world, and to teachers of religion and morality throughout Christendom.

Journal which proclaims truth which is unpalatable to the carnal mind, in addition to that which is pleasant, needs to be "pushed" in this way in the early stages of its existence. The Message we are seeking to proclaim is going to be driven home *somehow*—for the time has come for Christendom to be awakened from its sleep concerning blood-guiltiness! God wants this work to be done; and by His power it *shall* be done! Would you like to help in this good enterprise?

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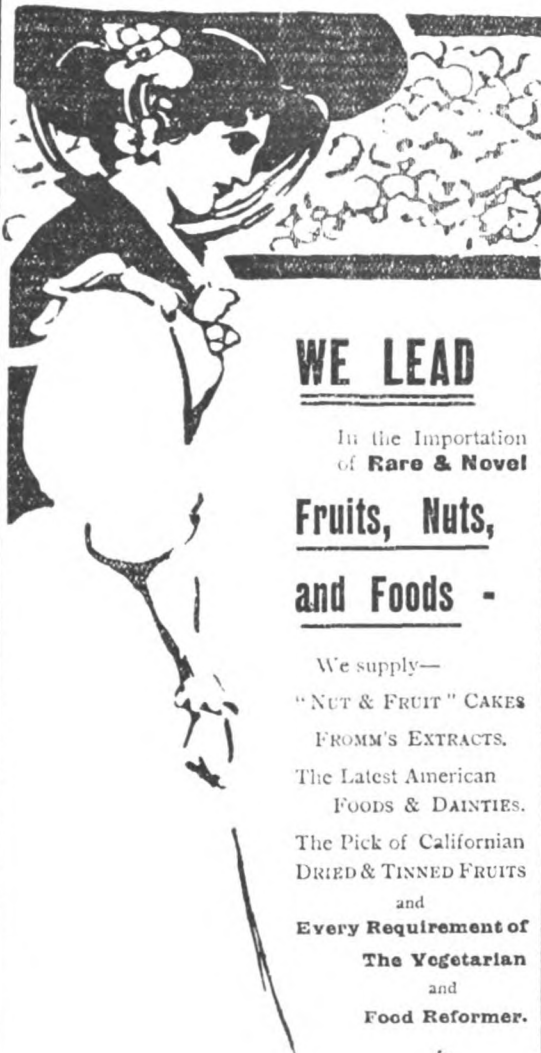
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