

THE HERALD OF THE GOLDEN AGE.

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

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

To advocate the adoption throughout Christendom of a bloodless and natural diet, because the practice of eating the flesh of animals is:—

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The Dawn of Spiritualism.

In spite of all that would suggest to us that evil is still triumphant and that the evolution of mankind towards true and perfect humanity—or in other words,



divinity—is so slow as to be inappreciable, it is a blessed fact that we are nearing the realization of the dream of the world's prophets and seers of all Ages. Slowly but surely the Race is evolving from the darkness into the light. Materialism is giving place to spirituality, superstition to truth, bondage to freedom. The future is bright with promise for those whose finger is upon

the pulse of the 'Zeitgeist' and who are in touch with the advance guard of the human host—the thinkers, sages, and philosophers of mankind.

Never before in the world's history has such literature been sent forth as is now being published in rich profusion. Books dealing with the power of mind over matter, of spirit over earthly conditions and circumstances, of Life over death, are becoming so numerous that it is difficult to keep abreast of modern thought in this its highest and latest development and form. There are now thousands of men and women who habitually think and speak about these subjects in such a familiar manner as our forefathers would have deemed to be impossible, and which to them would have been incomprehensible. Little do our denominational religious teachers realize what a vast and universal Church of rational believers is being silently but swiftly built up outside the pale of all the sectarian Churches—a great Brotherhood of noble minded men and women who have shaken off the swaddling clothes of narrow minded traditionalism, and who have had given to them such glimpses of the eternal verities as enable them to regard life and its problems with clearer vision and understanding, and to face the future with fearlessness and confidence.

Knowledge of such forms of Truth as are of immense practical help in the varying circumstances of our daily mundane existence are being spread abroad in every land, and enlightened souls are beginning everywhere to realize that

they can control their own destinies in a great measure, ward off diseases, lengthen their days, develop new powers of mind and body, build a stronger earthly tabernacle for themselves, climb the heights of spiritual attainment and win their way to the outer courts, at least, of the Heavenly state whilst here below. The "art of thinking" is becoming more generally cultivated, with the result that many of the good old fallacies are becoming exploded, and as sounder views of human life and its possibilities and responsibilities become prevalent a great and blessed change is being ushered in—for those who learn to reflect and consider with earnest purpose soon have illumination given to them. "He that seeketh findeth and to him that knocketh it is opened."

The Eras of Materialism and Intellectualism are ending, that of "Spiritualism" is dawning upon the world. By this word we do not mean "spookish tricks" or "hocus-pocus phenomena," such as are provided by professional caterers for those who have a fancy to pay for such entertainments. Probably no word is more misunderstood by the masses than this word "Spiritualism,"—which ought to stand for all that is highest and best. "God is Spirit," therefore the quest after knowledge of the Infinite Being is a spiritual quest. Man is spirit—as he derives his being from the Divine Source—therefore his effort to know himself and to find out his latent powers is a form of spiritual endeavour; our highest form of communion with kindred souls is a spiritual communion, whether such are in fleshly bodies or out of them; and even the Sacrament of the Lord's Supper, the most sacred of the Christian Ceremonies, should be, if rightly understood and in reality experienced, a spiritual seance—a solemn time during which those in the body seek to commune with and be influenced by One who once walked this earth in a visible garment of flesh, but who is now beyond the veil. Jesus promised to manifest Himself in the midst of such as were truly gathered together in His name, and thus endorsed for all time the belief that the barrier which separates us from those who have passed to the "other side" is not impassable.

The cultivation of the psychic senses—such as intuition, psychometry, clairvoyance, and prevision—which is now becoming so general, promises great things for our Race, for man must of necessity be uplifted and ennobled as he becomes more susceptible to spiritual influences which are holy and pure. The door of the Temple of Spiritual Knowledge being closed to the unworthy and untrue, those who enter will only

seek such influence and revelation as is from the Higher Powers and likely to uplift the world, and will guard themselves from impressions which are discordant with Truth and Holiness.

As Spirituality increases, the tiger and the beast in man will die out. Animalism, selfishness, and brutality, will be regarded as signs of undevelopment and low-breeding, even if found in persons of princely lineage. The coming aristocracy is to be one of spiritual men and women, and as they become manifest, the world will perforce doff its cap to them—recognizing, whether it will or no, that such are worthy of its respect. Thus a great premium will be put upon *goodness* of the real sort.

The emancipation of the subject races from tyranny will by this means be accelerated, for no truly enlightened souls who have experienced the powers of the Age to come, and who have been awakened to the great realization of the bond which unites all living creatures, because of their common heritage and destiny, will ever be consciously willing to

“Blend their pleasure or their pride
With sorrow of the meanest thing that feels.”

Butchery and flesh-eating will thus come to be regarded with loathing and abhorrence by all except those who are still in bondage to the flesh.

Let us then help on the coming millennium to the fullest extent of our ability, by setting our faces heavenward, by seeking after spiritual enlightenment, and by separating ourselves from customs and ideas which foster our carnality and hold us in bondage to the mortal and physical plane of consciousness. For as we do so we shall become more fitted for altruistic ministry to our brethren in the world—and more capable of realizing that oneness with the Author of our being, which, in consequence of such a sacred relationship, is our high privilege.

The Editor.

The Christ Within.

The times are not degenerate. Man's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul the need
Of that Supreme Creator, God. The wraith
Of dead beliefs we cherished in our youth
Fades but to let us welcome new-born truth.

Man may not worship at the ancient shrine
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a something all divine;
No humble worm whose heritage is sin,
But born of God, he feels the Christ within.

Not loud his prayers, as in the olden time,
But deep his reverence for that mighty force,
That occult working of the great All Source,
Which makes the present Era so sublime.
Religion now means something high and broad,
And man stood never half so near to God.

Ella Wheeler Wilcox.

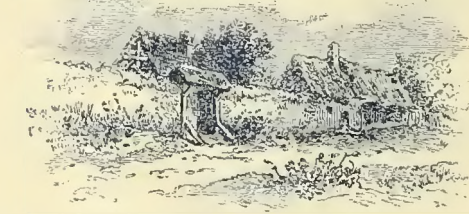
TRUTH VERSUS CUSTOM.

The first question that Society asks in relation to all matters appertaining to daily life, is not: “Is it true?” but “Is it customary.” And, no matter how erroneous or wrong the thing is, if age and numbers have given it a vantage of respectability, or if some society leaders take it up, it is considered proper and right. Judged impartially from the basis of truth, three-fifths of the customs of society would be condemned as wrong and injurious.

Lucy A. Mallory.

The Church and Reform.

The Food Reform Movement is to-day in the same position that all other great movements have been in at their commencement.



It has not yet become a fashionable form of philanthropy, like the Temperance Movement is in danger of becoming—it involves

too much personal inconvenience and too many social and moral obligations to become that just yet. No great moral victory is ever won in a single battle or a single campaign. Selfish interests and long-established customs are not overthrown without many a struggle, in which the friends of Freedom and of Justice are repulsed again and again. Great reforms are not accomplished until the reformers have had their mettle thoroughly tested. Old abuses have very deep roots. Combinations and coalitions are apt to be formed for their defence, and when aristocratic wealth and prejudice are found in association with ignorance and selfishness the alliance is strong indeed. Against such a combination the forces of reform are often dashed in vain.

Yet there seems to be a great law in this Universe that ensures a final victory for the right cause. There is an Eternal Power that makes for Righteousness, and all history supports the great induction that courage and persistence will carry to victory any cause that is worthy of victory.

We must never expect any great movement to receive the support of the Christian Churches until that movement has won its way all along the line, for the attitude of the Churches in general to all great reforms has been for Ages one of apathy, indifference, and, in many cases, direct opposition. One has only to go back a few years to find the Clergy and Ministers of America upholding slavery by arguments based upon Bible teaching. In the great pro-slavery meeting in Charlestown on the memorable 4th of September, the *Charlestown Courier* reported that: “The Clergy of all denominations attended in a body, lending their sanction to the proceedings and adding by their presence to the impressiveness of the scene.” Now precisely the same attitude that was manifested towards the traffic in human flesh is being taken to-day by the Churches towards the traffic in animal flesh, and in like manner the Churches will have to give way again and acknowledge once more that it is the Laymen of the country who have got the highest ideals of life and a more practical form of Christianity to offer to the world than the Churches ever dare attempt to preach.

But whatever be the attitude of the Churches, the Food Reform Movement is certain to win its way—nothing can stop it. Apathy and indifference may delay its progress, but ultimately its success is assured. The well-being of the State necessitates it—in the cause of National economy it must come. There are signs everywhere that men are taking a more intelligent view of this great question, and are being influenced at last by this movement—which Prof. Newman claims will solve the land problem—which Sir W. B. Richardson said will restore man to his birthright of sound health—and which Tolstoi asserts will completely revolutionise the

present standard of ethics. On the hill tops of life the light has already dawned, and as the dawn merges into the full splendour of the noonday sun, awakening men's hearts to the cruelties of our modern life, freeing their minds from barbaric instinct, ignorance, and prejudice, lifting thought and desire into the pure realm of unselfish purpose and noble aim, giving man leisure for haste, health for sickness, and gentleness for cruel indifference, then perhaps the Churches will awaken from their long sleep of indifference to the claims of the sub-human races of creatures.

It is no use for our parsons to preach about kindness and love whilst all the time they are knowingly upholding a system full of hideous cruelty. It is of no use their telling the little ones in their schools and congregations to be kind to animals, when they themselves are manifesting a spirit toward the lower creation which is unworthy of their high calling. It is of no use preaching about mercy and then going home and eating the flesh of animals which they know has been procured for them at the price of needless pain and suffering—suffering inflicted upon the dumb and helpless!

One cannot help feeling saddened at the callous indifference towards cruelty which is manifested by upholders of the dead flesh diet, and their remarks only serve to show what a fearful hold upon public thought this indifference has. A little while ago, a well-known lady in London Society said, "Yes, it is useless to attempt to move them to any feeling for animals. You can get them to do something for the people, because they think it does them good with the masses, keeps off revolution, helps in canvassing, but for cruelty they do not care in the least." One wonders whether she could have uttered a greater truth or a more cutting satire! Animals have got very few friends now-a-days—they have got no votes.

To the majority of people to-day, the wonderful, beautiful, races of birds and animals with which the world is filled only exist for the slaughter-house and the knife of both butcher and cook! It is an old saying, that "A man's stomach has neither ears nor eyes." The four-footed dwellers on the earth, and the winged children of the air, are seemingly only to expect—from parson and layman alike—ill-treatment and abuse; and for their patience, their aid, and their virtues, there is nothing to be looked for but so many extra blows and curses. It is this indifference to suffering which is the curse of the Age. As a modern writer powerfully puts it, "People's ears are wadded with prejudice, their eyes are blinded by formula, their characters are steeped with egotism, and you might as soon touch the heart of a Sicilian robber, or quarry the granite rocks with razors, as alter their views or change their appetites." Cruelty does not matter to them. They must have their joint, or chop, or game, and the degree to which the slaughter-lust is indulged is almost heart-breaking. They go to Chapels and Churches, they get on platforms and make speeches, they go to first one meeting and then the other, repeating every platitude and formula they can remember, and think they are uplifting the masses; but alter their old habits, give up their favourite joints, and thereby risk the sneers of friends and society—that they will not do. When even the *Syren and Shipping*, which is not a humanitarian journal, states "It is time that the South American cattle trade was done away with, for its barbarities are a reproach to national humanity! How long will the good sense of the British nation sanction such horrible scenes of slaughter and suffering? In the name of humanity, in the name of the poor, dumb, animal creatures, let these fearful

barbarities be terminated," is it not time that all who are not afraid of public opinion were looking into this matter, and doing all in their power to put an end to it?

Let everyone try to realise what it all means. Every year in England alone 1,000,000 cows are poleaxed to death; 7,000,000 sheep have their throats cut, and 2,500,000 pigs send up their piercing shrieks, as they find themselves in the presence of a frightful death. Divide these huge numbers up, and what do we get? Every hour, the whole day long and the whole night through, over 100 cattle are knocked down, while 700 sheep and 200 pigs are bled to death. In England alone, as I write these lines, this tremendous sacrifice is going on, all day and all night, and for every breath we draw, an animal ceases to draw its breath in a painful cruel death—and all this without taking into consideration the countless number of smaller animals and birds used for food. What is it all for? A necessary demand? No! A disgusting and abominable fashion in diet and nothing more, and all this to supply "Christian England" with food which is unnatural, unnecessary, and morally indefensible. The time is coming, thank God, when a nobler spirit of mercy will be breathed into the souls of men and women, and when the tenderness of pity will be lived day by day before the children of our country instead of being merely preached at them.

The conscience of the nation is awakening. The dawn of a brighter day has tinged the mountain tops of life, and error, ignorance and the infliction of unnecessary suffering and cruelty will one day flee away; and any movement which has for its ideals the attainment of these lofty purposes is worthy of our ungrudging labour and our unselfish toil.

Harold W. Whiston.

The Narrow Way.

Narrow the Way, another may not share it—

The Way of Life that leadeth up to God;
To tread it all alone—ah, who shall dare it!

A wilder path no mortal ever trod.

As lone it seems, as if no living creature
E'er walked before that desolation wide;
No footprint in the sand, no human feature,
No lamp that shines, nor beckoning hands that guide.

Yet couldst thou from thine eyes the veil uncover,
A multitude is toiling by thy side,
And o'er thy head immortal legions hover,
And come to greet the victor, far and wide.

The air is full of prayers for thy safe keeping,
And eager eyes upon thy victory wait,
And hearts oppressed are pausing in their weeping
To see if thou shalt gain the golden gate.

The universe shall grieve if thou dost falter,
The way shall steeper grow to following feet;
But if thou pushest on and dost not palter,
Thee shall the universe as conqueror greet.

Clara G. Orton.

UNIVERSAL KINSHIP.

It has long been a puzzle to me why no one has yet formally set forth the advantages of the Darwinian theory as a basis for sympathy with and affection for the so-called lower animals. Blood is proverbially thicker than water, and no better guarantee of friendship and mutual assistance could possibly be had than the recognition of Mowgli's jungle-cry, "We be of one blood, you and I," as no mere figure of speech, but a literal statement of fact. Woods Hutchinson, M.D.

Great Questions.

A most suggestive and interesting book has been forwarded, amongst many others, this month for review. It is written by Orlando J. Smith (The Brandur Company, 220, Broadway, New York, cloth, 50 cents, post free), and entitled "A Short View of Great Questions." As an onslaught upon Materialism it is as forceful as anything we have read for some time, and as an exposition of the unreasonable-



ness of many popular theological ideas it will, to say the least, prove startling to many souls. The doctrine of Reincarnation is clearly set forth in such a manner as to command attention and serious thought concerning the great subject of man's pre-existence and immortality. No enlightened person could read this work without feeling impelled towards goodness and repelled from evil, for the great consequences attending our every act in the ever present Now are plainly demonstrated, and all who read it with an open mind will gain breadth of horizon even if they differ with the views of the Author on some points.

We commend the work to those who can assimilate strong intellectual food, and who require to understand before they believe, and we give the following extracts as being likely to prove interesting to our readers:—

If God or Nature has created one man good and another bad, then God or Nature has been unjust.

* * *

He who honours any man for his wisdom or goodness, or scorns another for being dull or vile, repudiates both Materialism and Theology. For, if the creative theory of either Materialism or Theology be true, no man deserves the least credit or discredit for what he is.

* * *

Justice can only be established upon one theory—that the soul of man is pre-existent and after-existent, immortal and eternal. This philosophy alone maintains the responsibility of man, the freedom of man, and the dignity of the soul of man. There must be a law of evolution for the mind, character and soul, as well as for the physical body of man.

* * *

Man will for ever be what he makes himself. His follies and vices are his own; his strength and goodness are his own. From the awful responsibility of himself he cannot escape. . . .

* * *

We may now comprehend the great problem of Heredity, which is but one example of the law that like seeks like. To the vicious parent is born a vicious child. The child is not created, its soul is as old as the souls of its parents. Its sins are all its own. Its character has been formed in its own previous existence. . . . It comes from space, to be for a little time a citizen of this Earth. It is attracted by its own kind.

* * *

Man's systems of Justice are feeble compared with Nature's, as is shown in our temperance laws, which are as a rule impotent; whilst Nature's statutes against drunkenness are always enforced to the letter—degradation, poverty, insanity and premature death, are the penalties for the violation of Nature's prohibitory laws.

He who grasps the Truth that man's soul is eternal, that the life here is only one short act in an existence which has had no beginning, and will have no end, knows that no misfortune can seriously harm him. Sorrow, poverty, blindness, paralysis, and all other afflictions and maladies, will come to an end. Sight will follow blindness; joy will come after grief and pain. Our dead have only gone home before us, to the Land of Truth and Peace, where we shall presently join them. The frowns of fortune, the injustice of man, the insults of the strong, the stings of malice, are but petty things in the eternal life of man. There is little reason for hating or for the consideration of revenge. The evil will go their own way downward. Nature's revenge is surer and more exact in its justice than our own. Man should attend carefully to his own soul; for nothing but his own self-degradation can really harm him.

* * *

He who, in his life here, has done most to improve himself, his real self, his nature and his character, has been the most successful man who has ever lived on this earth. The conqueror of himself is greater than the conqueror of an empire, for the empire is of time, while man is of eternity. He who has developed within himself a generous nature, an open mind, the philosophy of patience and courage, faith in himself, in his fellows, and in the Rightness of the Eternal Laws, is a greater victor than Bonaparte or Cæsar. For this true and lofty man, the victor over himself, Death has no terrors; for him the grave is but the open door of rest, from war to peace. Those who pursue or secure wealth and power, and hold them to be the main objects of life, should know that they can strut and swagger but for a little hour on this temporary stage; that they are only as other men, even as those in the meanest stations, or in the humblest life. The noblest soul in a great city may not be its most honored citizen, but may indeed be a washerwoman, a drayman, or a newsboy.

* * *

The greatest hero is he who sacrifices, or has it in his nature to sacrifice, most for others. He who has acquired an heroic character is as much a hero as anyone whose name has become a household word, or who has been glorified in marble or in bronze. It even may be that he whose statue crowns the Trafalgar shaft in London, and that other noble and lofty soul in whose honour the tallest column on earth has been reared in Washington, were not really the greatest heroes of our race. For the battlefield is not the only stage on which true heroism can be displayed.

The courageous ones in ordinary life. The men who carry cheerfully the burdens and sorrows of others; the women who fight patiently through long years for shelter, warmth and food for their fatherless children; the lonely and forlorn souls who walk in the straight road of duty and honor—all the honest, brave, helpful and true-hearted are also real heroes, and the more heroic because there is little rest in their long prosaic battle; because they seek no plaudits, and hope for no day when they will receive the homage of mankind.

But the day will come—must come—when they who have acted nobly, seeking no approbation or glory, must be glorified; and when they who have played a coward's part must be scorned. In the eternal life, every earnest and strong soul must have recognition, and every hypocrite and impostor must be found out.

* * *

All of man's real riches, power and greatness are in his heart and mind, in his own character. His wealth is in his goodness and nobility; his strength in his patience, courage and thinking powers. The pauper who would give if he could, is a philanthropist; and he who could die for man is a martyr and Saviour. By the Eternal Measurement, man is exactly what he has made himself, and not what accident has temporarily conferred upon him. The rank of souls is more definite and exact than the rank of any line of earthly princes.

The philosophy of Reincarnation is good for man. It affords a powerful stimulus to the practice of morality, and to the study of the exact definitions of right and wrong in the affairs of individuals, of society, of the State, and between nations. It would ameliorate poverty, abolish caste and privilege, substitute peace for war, benevolence for conquest, and freedom for oppression. It would make our half-savage world the abode of good-will, toleration, and brotherhood. It unfolds a new heaven and a new earth. No other philosophy maintains with equal force—or indeed with any force—the responsibility of man, the freedom of man, and the dignity of the soul of man. It explains all things in harmony with our experience and natural feelings, without attributing inconsistency or injustice to the Eternal Power. It puts the responsibility for happiness or unhappiness upon ourselves. It affords the highest possible incentive for right living and for the pursuit of knowledge. It strengthens and reinforces the noble doctrine of moral responsibility. It dignifies and exalts our conception of the laws of Nature, proving that they work without variation for good. It gives us a philosophy to sustain us in our hardest trials—a hope to illumine our darkest hours, a faith based on reason and understanding. And finally, the philosophy of Reincarnation, and it alone, enthrones Justice as the basic, supreme, and unvarying Law of the Universe.

The Best Philosophy.

I may perform no deeds of great renown,
No glorious act to millions manifest;
Yet in my little labours up and down
I'll do my best.

I may not paint a perfect masterpiece,
Nor carve a statue by the world confessed
A miracle of art; yet will not cease
To do my best.

My name is not upon the rolls of fame,
'Tis on the page of common life impressed;
But I'll keep marking, marking just the same
And do my best.

Sometimes I sing a very simple song
And send it outward to the east or west:
Although in silentness it rolls along,
I do my best.

And if I see some fellow-traveller rise
Far, far above me; still with quiet breast
I keep on climbing, climbing toward the skies
And do my best.

My very best; and if, at close of day,
Worn out I sit me down awhile to rest,
I still will mend my garments, if I may,
And do my best.

It may not be the beautiful or grand,
But I must try to be so careful, lest
I fail to be what's put into my hand—
My very best.

Better and better every stitch must be,
The last a little stronger than the rest,
Good Master! help my eyes that they may see
To do my best.

Selected.

GOLDEN THREADS.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favourite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life which God approves.

Dean Farrar.

Glimpses of Truth.

Spiritual insight does not explain, it sees.

URSULA N. GESTEFELD.

* * *

Truth never changes, but our recognition of it may become fuller.

HENRY WOOD.

* * *

The struggle with surroundings makes all our misery. The reconciliation with surroundings makes all our peace.

MOZOOMBAR.

* * *

Truth may be compared to the light of the sun, which cannot be excluded from man, but from which he may temporarily exclude himself.

ELISHA FLAGG.

* * *

It is not the thing itself that afflicts a man, but the opinions he has about it.

EPICETUS.

* * *

Love attracts; doubt repels. If we love the Master, He will be attracted to us, in spite of personal imperfection.

FRANZ HARTMANN, M.D.

* * *

What we say in secret is known to Him who made our interior nature. He who made us is present with us, though we are alone.

THE PAPIRUS PRISSE, 2,600 B.C.

* * *

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart and secure comfort.

SIR HUMPHREY DAVY.

* * *

The end of life is to be like unto God; and the soul following after God will become like unto Him.

SOCRATES.

* * *

No nation, no people, no community has any exclusive monopoly of God's Truth. It is a misnomer to speak of Truth as Christian Truth, Hindu Truth, or Mohammedan Truth.

B. B. NARGAKKER.

* * *

Spirit is the only reality, the one power, the one love. We live in it, and there is naught to separate us from its ever-watchful care, its ever-loving presence.

HORATIO W. DRESSER.

* * *

If you have inherited evil, you have also inherited the power to overcome evil. If you have inherited sin, you have also inherited the power to overcome sin. Back of Adam there is always God.

W. J. COLVILLE.

* * *

That spiritual state of harmony and holiness which we call heaven must be begun this side of death to be continued on the other. To live in heaven after we die, we must live in heaven before we die.

LILIAN WHITING.

* * *

Possess yourself as much as you possibly can in peace; not by any effort, but by letting all things fall to the ground which trouble or excite you. This is no work, but is, as it were, a setting down a fluid to settle, that has become turbid through agitation.

MADAME GUYON.

* * *

For those who study the causes and ultimate results of their existence, there is no occasion to be sorry, for they are perfectly happy, knowing everything that happens to them to be for their advancement.

MARIE CORELLI.

* * *

Every mind that has ever unfolded a noble idea and sent it afloat on the sea of universal consciousness holds out so much of thought substance for me to draw from; every soul who at this hour is formulating ways and means to carry out God's purpose in the world, is suggesting plans for me to build upon.

ELLEN M. DYER.

Editorial Notes.

As we go to press, the shotted guns are still mute and we earnestly hope that they will remain so until the Transvaal Government are enabled to realize two facts which they do not appear to have apprehended yet, viz.: that graver issues than the mere questions of "franchise" and "suzerainty" are now involved in this unfortunate dispute, and that war will mean disaster for their country

instead of a swift and easy conquest by them of the forces of the greatest Empire the world has yet seen. The very deliberate manner in which our Government has prepared for possible contingencies and the many plain words which have been officially spoken are calculated to bring about the aforesaid realization, and we trust that even at the eleventh hour the Boers may be led to see that our Statesmen have grave responsibilities resting upon them in connection with the future of the British, Dutch, and Native inhabitants of the whole of South Africa which they feel they cannot evade. A war with the Transvaal will be a terrible calamity for all concerned, and we pray that it may be averted.

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RELIGION AND REFORM.

In these "laissez faire" times the question: Can a man be religious without being in some measure a reformer? is a pertinent one which might be seriously considered by most persons with profit both to themselves and the world in which they live. Many of us have drifted into the habit of regarding religion merely as a matter of accepting certain creeds, attending certain gatherings in public buildings—which act is dignified by the appellation "divine service"—and either contributing our own money towards the support of some particular religious organisation or collecting that of somebody else for the same purpose; but it does not require much exercise of the mental powers to show that one can do all these things without being in any sense "religious," for they need not necessarily have any connection with real love to God or our fellow-men.

* * *

THE SALT OF THE EARTH.

All the great religious characters of the world have been reformers and most of them have been persecuted or slain by the world whose ways they sought to amend. Socrates, Zoroaster, Buddha, John the Baptist, Savonarola, Luther, Wesley, and a host of noble spirits whose names are enshrined in history were "the salt of the earth," purifying its corruption and uplifting mankind to nobler conceptions of life and duty. Can we, then, avoid the conclusion that if we desire to be justly considered religious men and women we cannot afford to look unmoved upon the many evils which exist around us, but must throw in our lot with the crusading host which is seeking to "right the wrong" and to ameliorate the world's condition.

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THE CALL TO REPENTANCE.

The old Saxon version of Mark's Gospel which was translated by the Venerable Bede always gives the words "amend deeds" in place of the more modern word "repentance," and this rendering is usefully suggestive, for in these days of easy going piety, the most hazy notions exist concerning the primal religious duty of repentance. The average church and chapel attendant is more apt to connect it with the shedding of emotional tears than any real amendment of life, for our modern sermons instead of being trumpet calls to just and right living are often apt to partake more of the nature of weekly doses of soothing syrup. If our professional

religious teachers were unitedly to preach "repentance toward God" of this real sort—as a small percentage of them are bravely doing—we should soon see some of the tyranny and suffering which afflicts the human and sub-human races swept away. But there is little reason to hope for this at present. The orthodox heavenly pilgrimage is a "go-as-you-please" affair—provided you hold the correct sectarian views and contribute regularly to the collection plate; therefore the need exists for all true men and women who have any love for God and His righteousness, and any regard for the sorrows and suffering of their fellow creatures, to seek after practical truth, to live up to it, and to proclaim it fearlessly, protesting against prevalent iniquities even though they are patronized by Royalty and the State and are fashionable with the thoughtless multitude.

* * *

MILITANT CHRISTIANITY.

A "fighting holiness" is the type of religion that is most likely to promote health of soul, for it includes earnest and self-denying effort in the sacred but unpopular cause; it brings "suffering for righteousness' sake," and it precludes the sickly mamby-pambyism which is so often met with in religious circles to-day, and that fatal "ease in Zion" which was condemned by the prophets of olden time. A sad awakening may be in store for some of the good friends who have been deluded into thinking that a well padded pew combined with the acceptance of traditional beliefs (without either thought or question) is the road to Heaven.

* * *

IS THERE ANY NEED?

But is there need for our Humanitarian Reform? Can we open our eyes and look around, or read our newspapers, or unstop our ears and listen to the smothered wail of anguish which rises from myriads of our fellow-creatures, and still doubt it? It is our pre-occupation, our absorption in the trifles or cares of the world that have made us hitherto oblivious to the tragedy of this mundane life. Is it our duty to seek to bring about a change? Again we ask who else is to do it, if those who profess to be servants of God and followers of the Christ stand aloof and acquiesce in the popular sentiment—laissez faire? Shall cruelty and tyranny for ever flourish unchecked? Shall men and women and little children by hundreds of thousands continue to violate natural law because, in their ignorance, they follow implicitly established custom and the blind guides who generally share their fall into the ditch of disease, demoralisation, pain and premature death? No, it is for those of us who have been led to realize that obedience to God's physical laws—even in the matter of daily food—is the only path of safety, and that human beings are not justified in participating in the needless massacre and exploitation of their fellow-creatures of the animal world,—because they happen to be weak and defenceless—to raise our voices in protest against this double form of wrong doing, and to keep on urging our plea for mercy, justice, and right living, until public opinion shall have been so aroused and enlightened that wholesale and wanton butchery shall have been abolished throughout Christendom, and this great stumbling block to the spreading of true religion, real Christianity, and humane sentiment shall have been swept away for ever.

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THE GREATEST MODERN MOVEMENT.

There are many other reforms beside Food Reform which deserve our aid and are worthy of our highest effort, but this is the most urgent, the most comprehensive, and the most far reaching of them all, for the full recognition by the Western World of the Rights of Animals and of the barbarity and folly of carnivorous habits will save countless millions both of the oppressors and the oppressed from suffering and sorrow. The Rev. A. M. Mitchell, M.A., was fully justified in saying from a public platform last September: "In my opinion this Movement is the greatest Movement of modern times. I know that in making that statement I am claiming a good deal, but the fact

that I have been a worker for the furtherance of all social reforms for twenty-five years and a minister of the Church of England for twenty years may lend some weight to my words."

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A LIST OF TORMENTERS.

It cannot be too widely known amongst all who are humanely inclined, that the National Anti-Vivisection Society, 92, Victoria Street, London, S.W., has recently issued a list of between one and two hundred hospitals in the United Kingdom which employ vivisection, and giving the names of those upon the staff who hold licenses to torment with impunity. We note with sorrow that some of the hospitals mentioned are those "for children." To put an innocent and defenceless child into the hands of a man who can perpetrate the horrors of the vivisection chamber, is a thing too horrible for contemplation, and we trust that all humanitarians will secure this list for themselves, and bring it before the notice of others, in order that this evil may be ended if possible by the force of awakened public opinion.

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THE FRIENDS OF ANIMALS.

Our attention has been drawn to "Our Dumb Friends' League," designated as "A Society for the encouragement of kindness to animals." Its chief business seems to consist in making small grants of money to Homes for animals and Zoophilistic Agencies, and in sending monetary gifts to those who protect domestic animals from ill-treatment. All such work is good, and deserves commendation, but we would draw the attention of the Members of this Society to the fact that the cruelty involved in occasional cases of beating horses unduly, or throwing stones at cats, is infinitesimal compared with the unutterable anguish that is caused to dumb creatures who are not domestic, in order that human beings may dine off their flesh. Let us defend horses, cats and dogs from brutal assault, by all means, but let us also defend the cow and the calf from still greater cruelty. Whilst the horrors of the slaughter-house are sanctioned and supported by the "friends of the animal creation," we shall continue to witness brutality and cruelty in all directions. We are convinced that the Members of the "League" could do a far nobler and more influential work if they would build upon the consistent and enduring foundation of personal abstinence from all participation in needless cruelty—for zoophily, like charity, should "begin at home."

* * *

HOW IT WORKS.

In relation to the above, a very interesting letter has just reached us from one of our lady Members in America, in which she relates how the family (three of them) were prompted to adopt the non-flesh diet. She says:—"We are ardently fond of animals, and that is what led us to it. We had four cats and a dog. One day one of our pets died; and we took it very bitterly to heart, and we were talking over it, when we said, was it wrong to love them so much? Then we said, no, it could not be that, but where the wrong came in was in loving some, and having others killed for our use, and we ought to love all alike—and from that time we have been vegetarians." It is one of the mysteries of human nature that men and women should love and protect one animal whilst causing another to undergo needless torture in order that they may eat its mangled remains. The incongruity of the thing is so glaringly apparent that surely the time will come when thought will be generally awakened concerning the subject. Such is the trend of things, and before many years have passed it will only be the more undeveloped and brutal types of mankind who will unblushingly feed upon the flesh and blood of their butchered fellow-creatures.

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THE USE OF A BADGE.

A lady writes commenting upon the wisdom of wearing a Member's badge, as follows:—"I cannot over-estimate, to the Members of The Order, the desirability of wearing a Member's badge. Scarcely a day goes by that

we are not asked what our badge means, and it gives an opportunity that we otherwise would not have." An opportunity, of course, to push home the truths which underlie the Food Reformation to the minds of those with whom we come in contact. To those who are so sensitive and reticent as to shrink from intruding their views upon others, the desirability of wearing a badge of The Order should be apparent, for it often leads enquirers to open up the subject themselves by questioning the meaning of the badge. Thus the wall of reticence is broken down, and the food reformer can step in and take possession of the field.

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A GLOOMY OUTLOOK.

The following extract from the "Family Doctor" speaks for itself:—"Professor Roswell Park makes the startling prophecy that if for the next ten years the present relative death-rates are maintained, in 1909 there will be more deaths in the State of New York from cancer than from consumption, small-pox, and typhoid fever combined. For a number of years back, statisticians have been calling attention to the rapid increase of cancer in England. It has been almost universally noted that flesh-eating and cancer are increasing at about the same ratio. The rice-eating natives of India are almost wholly free from cancer, which is found to be of most frequent occurrence among pork-eaters and those who make free use of animal food. It is impossible for human beings to make cemeteries of their stomachs without suffering the natural consequences of polluting the vital stream with the products of disease and putrefaction. This is the means whereby a fertile soil is prepared, not only for cancer, but for consumption and many other maladies."

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SOUND LOGIC.

We are glad to welcome the appearance, in book form, of Mr. Henry S. Salt's essays on "The Logic of Vegetarianism" (Ideal Publishing Union, 33, Paternoster Row, London, price one shilling). There is not a dry page in the book, and the logic is clear, forcible, irrefutable. Every food reformer ought to secure this book, and make himself thoroughly conversant with the arguments which it contains. It will prove a tower of strength to many in enabling them to successfully meet the shallow quibblings of the argumentative upholder of flesh-eating, as it deals with the subject of Food-Reform from every point of view. The following selection of headings to some of the chapters will suggest to the reader some idea of the contents of the book:—"The Appeal to Nature," "The Humanitarian Argument," "The Consistency Trick," "The Degradation of the Butcher," "The Æsthetic Argument," "The Hygienic Argument," "Doubts and Difficulties," "Bible and Beef," and "Vegetarianism as related to Other Reforms." As an instrument for successful propaganda this work is likely to prove most useful, and being strongly bound it can be lent with impunity.

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TEETOTALISM AWAKING AT LAST.

At last some of the Temperance Societies seem to be realising that a close connection exists between flesh-eating and the craving for intoxicants, which prove a snare to so many men and women in this country. At the annual conference of the Association of Christian churches, held at Gloucester in September, after passing a resolution deprecating the buying, selling, or using of intoxicating drinks, an addendum was added to the original motion, worded as follows:—"It is the opinion of this Conference that Christians should not provide for their children stimulating food which excites the appetite for intoxicating liquor."

* * *

DISTILLED WATER.

The distilling apparatus for making absolutely pure water at home, which we mentioned last month, has arrived from America, and we find it a scientific appliance of the first order. It is small and compact, but will turn out a considerable quantity of distilled water by being simply

placed on a gas jet and replenished occasionally. The working is almost automatic. The only drawback is the cost, which is somewhat high (being forty-five shillings), but in consequence of the skill and care displayed in the construction of the apparatus, we consider it worth the money. A cheaper form is, we understand, purchasable. The agents are the World's Trading Company, 20, Bishopsgate Street Without, London, E.C., and this Still is the one used by the Ralston Health Club of America.

FEATS OF ENDURANCE.

Facts illustrative of the adequacy of a vegetarian dietary to maintain physical strength and endurance are rapidly multiplying. At the end of last month, the two youngest Members of the Vegetarian Cycling Club, Masters Eric Newman and Kurt Pfeleiderer, aged respectively fifteen years and fourteen years and ten months, and both life vegetarians, performed remarkable feats of endurance. Young Newman rode, on the undulating Gloucestershire roads, 101½ miles, unpaced, in 6 hours, 46 minutes. Only two days prior to this he cycled over the Welsh hills from Fishguard to Gloucester, a distance of 166 miles, and the day following his 100 miles' trial, he indulged in a pleasure ride of 60 miles. The boy Pfeleiderer rode a paced 100 miles on the London to Bath road in 6 hours, 22½ minutes, although he had a strong wind to contend with. He rode the last ten miles very rapidly, and finished in a remarkably fresh condition. What will our flesh-eating friends (who contend that they could not keep up their strength if they did not eat meat) have to say to such facts as these?

THE VEGETARIAN CONGRESS.

The Annual Congress of the Vegetarian Federal Union, held in London, attracted many friends to the Metropolis from all parts. The speech of the President, Mr. A. F. Hills, was optimistic and encouraging, as he pointed out the many evidences of the solid growth of the Movement throughout the United Kingdom. Numerous papers were read throughout the week, and the Exhibition of Food-Reform Specialities in the Memorial Hall, was well patronized by visitors. For a full account of the speeches and meetings we must refer our readers to our esteemed contemporary, *The Vegetarian*, of September 23rd.

SCIENTIFIC DISCOVERY.

That any sane man, such as we presume Dr. Crile is supposed, at any rate by the medical profession, to be, should shockingly mutilate 148 animals and then write a book ("An Experimental Research into Surgical Shock") in order to give to the world the following results as "scientific discoveries," seems to us almost incredible:—

1. That the shock to the system produced by a surgical operation is in proportion to the functional importance of the part injured.
2. That tearing, bruising and roughly mutilating with blunt instruments tend to produce more shock than the use of sharp instruments and gentle manipulation.
3. That the duration of an operation is an important factor in the production of shock.
4. That unhealthy and old animals are bad subjects for protracted experiments.

A CASE FOR PROSECUTION.

Commenting on the above, *Humanity* says: "The way in which Dr. Crile arrived at these magnificent results was by taking all the organs of the animal's body in turn, and subjecting them to the most horrible mutilations and outrages that he could devise. As his object was to create as much shock to the system as possible, he had no intention of mincing matters (except indeed the flesh of the animals before him). He tore their tongues, broke their jaw-bones, crushed their paws; he burnt their muzzles with flame; he exposed the sciatic nerve and stripped off pieces of it; he put their feet in boiling water; he whipped the intestines and poured boiling water on them; he extirpated the eye and bruised the

socket; he severely pinched the gall-bladder, hammered the skull with a mallet, pinched the tongue, forced open the jaw beyond its natural point; and, in fact, went through all the organs in turn, sparing none of them in either male or female, and tested them by such methods as a fiend might devise." We have not yet heard that any Meeting or Society of Medical men has passed a resolution condemning such atrocities as the above. What are we to understand by this silence concerning the doings of their colleague? How much longer will a deluded public allow a self-convicted malefactor of this type to remain at large and thus encourage others who are afflicted with the same infernal spirit to do likewise? Are the laws against cruelty to animals altogether inoperative if a man has, by passing through a stereotyped course of study, been decorated with the magic letters M.D.? Will no Humane Society in America make this a test case by endeavouring to get the author of this book locked up either in a gaol or lunatic asylum?

MORE WONDERS.

Just at this time new discoveries seem to be cropping up in so many directions at once that we are reminded of the mythical sea-serpent when it gets on the war-path. Edison announces that in a few weeks he will turn out an electric tricycle which is light and graceful and capable of running 150 miles without re-charging. A young man in Wales claims to have discovered a method for projecting Marconi Rays in a perfectly straight line for 150 miles, in such a manner that they do not get dispersed, as is the case with Marconi's instrument; he also claims to be able to establish telephonic communication without wires. A German is said to have discovered how to manufacture a new kind of fuel which will entirely supplant coal, as it is both cheaper and lighter, and gives out more heat. Asbestos leather is to be put upon the market as a perfect substitute for hides; and, greatest of all, a Russian has found out how to enable the blind to see without eyes and the deaf to hear without ears, by conveying light and sound direct to the brain by means of an appliance placed on the head and connected by wires to a machine. After speaking of these wonders we hardly like to mention the fact that a number of medical men in various parts of the United Kingdom have simultaneously made the discovery that as tuberculosis is such an infectious disease human patients ought to be isolated and the milk of tuberculous cows ought to be boiled for some time, it must consequently be a dangerous practice for people to eat the dead bodies of cattle which were suffering from consumption or some other tubercular complaint, at the time of their death.

A WORD FROM GERMANY.

In our German contemporary *Vegetarischer Vorwärts*, Adolph Rehse writes as follows:—"No the ennobling of the human race can surely take place under the guidance of all this bloodshed. But of what use are the animals? May we not eat their flesh? Certainly you may eat their flesh. He who can kill a fellow-man, without blush or shame, without any pang of conscience, may also eat that man's flesh. He who is savage enough to give an ox the three cruel blows on the head with the poleaxe, or who can coolly stand by and watch them given without having his finer sensibility touched, may safely eat a beefsteak from that ox. But he who turns away with horror and disgust when he sees the blood of the poor slaughtered beast gushing out, and when he hears the death-bellow of the poor murdered animal, his sensibility is more delicate than animal food; he is already so far ennobled that his soul-harmony must needs be disturbed through the eating of flesh-food. I hold every person responsible, from the ethical and religious standpoint, that in virtue of the possession of a conscience, he shall from time to time examine himself, and ask himself this question, 'Does my mode of life stand in harmony with my inmost feeling?' Should, at this solemn moment, the plea of 'live and let live,' find an echo in his heart, then I say let him give Vegetarianism an honest trial."

Vegetarianism in the Home.

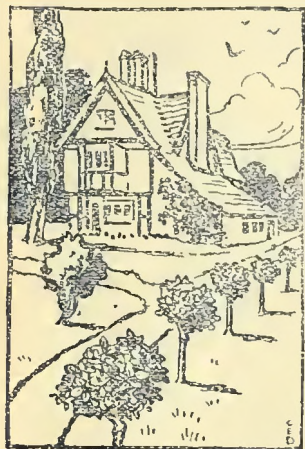
By Mrs. C. Leigh Hunt Wallace.

Spoken at the National Vegetarian Congress, 1899.

I have had over twenty-five years' experience of undeviating abstinence from fish, flesh and fowl. During this time

I have recovered health which was declared by professional experts, prior to my conversion, to be irretrievably lost; I have also passed easily through illnesses which are dangerous and often fatal, arising from mechanical accidents and from blood-poisoning, have endured the strain and stress of many severe trials, and have happily reared seven children.

During twenty of those years I have kept house and servants, and have never, on any single occasion, allowed the entrance of the forbidden into my premises.



As the servant difficulty is one that seems to present itself overpoweringly to would-be vegetarian housewives, I will deal with it first. It is quite likely that to convert servants already in your employ is difficult, sometimes impossible. They were engaged as meat-eaters, and part of your contract was to provide the usual allowance of steaks and stews, therefore, to change the kitchen dietary by force would be an injustice. But, having found a truth, it is right that you should give your assistants the opportunity of participating in its advantages. I have heard of servants, even cooks, who are employed in flesh-eating families and who are staunch practical followers of the purer diet, so it must not be imagined that professional domestics are necessarily wedded to the food of the shambles. If your knowledge of character and the tyrannies of temperament lead you to conclude, after a careful trial, that discontent and rebellion will arise in the kitchen by your substituting fruits and farinacea, fresh vegetables and pulse for flesh-meat, then the only course open to you is to obtain other servants willing to give your diet a fair trial. You may then have several servants enter your service, one after the other, who will leave because they miss the taste and stimulation of their accustomed food, and fancy themselves starving. But the right one will come along eventually and, my experience teaches me, she will stay with you.

It is at the time of making the engagement that your need of tact and harmless diplomacy comes in. First, explain to her frankly all her duties, making rather more than less of them. Then tell her that as regards her food it is exactly the same in the kitchen as in the dining-room, that the best of everything is provided, and the quantity is unstinted; that you are very particular in your choice of food, because upon it depends the health and strength of your household. Explain the usual items selected for breakfast, tea and supper, at which meals meat is not imperatively customary. If you have any children who are particularly bonny let her casually see them; if your husband or sons are engaged in any physically arduous tasks relate them to her; if the previous servant did the work capably and happily on the diet tell her so. Then explain to her that you are all vegetarians, to which you hope she will not object, and point out to her that she

will not be making an experiment in diet as you have proved its ability to maintain health and strength. Next carefully explain that she can of course come on trial, and that you will give her, in writing, the character you received from her last place, so that she shall not lose by the venture if she should happen to dislike the diet.

When, however, some of the members of your family refuse to adopt the diet; the servant difficulty is non-existent, for, of course, the domestics will then choose their own food. But never, never allow meat-eating in the kitchen when the entire family are vegetarians. This is more necessary for your own sake at the beginning of your change of diet than afterwards. Vegetarianism not only regenerates the body, but the senses also. Indeed, it is the vitiating of the senses that makes the bloodless feast difficult. In a state of purity the senses are our servants, guides and protectors from danger, but when vitiated they become our masters, betrayers, and exposers to dangers. When the sense of smell pronounces pleasant the odour of things known to be injurious, then must that treacherous sense be transmuted to a state of reliable purity. And its conversion must be brought about by total abstinence from those things that are disease-producing. In time the sense of smell will harmonize with reason, and the odour of the butchers' shambles and the fish shop, the roasting corpse and the frying haddock will become unendurably disgusting. And until this is so the senses are not regenerated and a craving for the fleshpots may exert their sway at any moment. Therefore give the sense of smell a chance to recover itself, and abolish, when possible, the use of flesh in any and every form from every part of your household.

I have been frequently told that when my children leave my immediate care they will become meat-eaters. This I do not believe, because in every such case that I have investigated I have found that fish, flesh and fowl have been frequent items of the menus of some members of the household in which they have been reared. The sense of smell has at least been forcibly made tolerant of the odours of both raw and cooking flesh.

A thorough knowledge of cookery and an intelligent selection of foods, carried out with an eye to nutritiousness, variety and individual tastes, are, of course, essentials to the successful introduction of Vegetarianism into the home. There should be as little deviation from the original dietary as possible, save an increase in variety. Meals should be meals in kitchen and dining room, not odd scratches and picnicky put-offs. Every customary dish of flesh-meat should be substituted with a savoury equivalent, and every innocent dish retained, but improved upon when possible. If for breakfast the changes have been rung upon eggs and bacon, cold ham, hot toast, porridge, boiled milk and coffee and cocoa, then the porridge, toast, coffee, cocoa and poached eggs must be retained, while pancakes, savoury golden-brown fritters of yesterday's preparation, fried eggs and tomatoes on toast, fried mushrooms and such like dainties must substitute the bacon and ham. And see that the servants in the kitchen are equally well catered for. But if the porridge is thoroughly cooked and tempting in flavour and appearance, the bread of good wholemeal, and there be on the table fresh ripe fruits in summer, and tenderly stewed dried fruits and baked apples in the winter, it will be found that the savouries will be gradually discarded.

When convenient let the mid-day meal be the most elaborate, designing it on the plan of the usual dinners. The

most delicious soups in the world can be made from pulse and vegetables, the leading secret being that a good stock from brown and red lentils, haricot beans, barley, chopped celery, potatoes, tomatoes, or other vegetables be made, which must be poured while boiling into a pan of vegetables while they are in the final stage of being rendered tender by frying. After that the whole must be put into a saucepan and gently simmered till soft enough to force through a moderately fine sieve. The addition of boiling milk, and when needed, the thickening with egg-yolk, are means of enriching these soups. The addition of herbs and lemon-juice for flavouring must not be forgotten. The house-wife who seriously determines to cater for her household on vegetarian lines should begin by systematically writing out the customary diet for two or three weeks, and then substituting a three weeks' menu upon the same plan. Of course she will arm herself with as many vegetarian cookery books as she can procure. After the soup comes the savoury course. In place of the usual animal's joints, give pulse of some kind, seeing that it is thoroughly well cooked, with the water that it has either been soaked or boiled in retained and used either as a thickening or the foundation of a sauce to be served with it. Your accompanying vegetables must be cooked in a double saucepan, or steamed or baked in the oven. As you value the health and strength of your family do not give them boiled vegetables with the water containing all the nutriment strained off and thrown away. What would you think of people who would eat tea-leaves and throw the tea away, and how much worse it is when the vegetable has been boiled in the thrown-away water. Batter pudding, usually cooked under the meat, should be baked in the oven, and butter should be used freely till the taste for greasy dishes becomes modified.

The third meal should consist considerably of fruits and farinacea, but should be a real meal, and not just tea and bread and butter. During the mid-day cookery some pudding or little substantial dainty should be prepared and set aside for the third meal. When evening dinner is conditioned, then a light lunch should be had in place of the mid-day meal. But few people need more than three good meals daily, but if a fourth is really wished for it should consist of fresh and cooked fruit only. Never let the newly-converted feel empty and hungry, as it is a sore temptation; a little fruit or other dainty will tide the time over, and in a week or so regular meals can be wisely established.

No vegetable contains urea, and no edible vegetable, taken into a healthy stomach, will produce alcohol and consequent stimulation and intoxication. Nations unaccustomed to the use of animal's flesh for food, save at long intervals, exhibit all the signs of alcoholic intoxication after its ingestion. A consideration of this property of flesh-meat will account for the difficulties that have to be encountered in persuading people to give it up. A sense of being supported and stimulated is mistaken for signs of the great nutritive qualities of flesh. When the meat-eater becomes a vegetarian he suffers at first similarly to the alcohol drinker when he becomes a teetotaler, only the evidences against flesh-eating are not so obvious as those against alcohol drinking. Alcohol drinking is the great curse of this and other flesh-eating nations, and it will now be understood why flesh-eating pre-disposes to and aggravates this habit.

Mothers should study dietetics and hygiene, and hold themselves responsible for the physical welfare of their children. Too much dependence is placed on the medical man. No physic can take the place of pure diet, good water,

fresh air, early hours, cleanliness, and care in the kind and quantity of clothing, any more than it can remedy the effects of a disregard of these factors in health.

After twenty-five years' experience of vegetarianism, I can conscientiously declare that no possible consideration could ever induce me to resume a habit which experience has shown me is disease-producing and life-shortening, besides being cruel and unnecessary, and consequently unjustifiable.

The Conquering Truth.

Can ye lengthen the hours of the dying night,
Or chain the wings of the morning light?
Can ye seal the springs of the ocean deep,
Or bind the thunders in silent sleep?
The sun that rises, the seas that flow,
The thunders of heaven, all answer "No!"

Can ye drive the spring from the blossomed earth,
The earthquake still in its awful birth?
Will the hand on time's dial backward flee,
Or the pulse of the universe pause for thee?
The shaken mountains, the flowers that blow,
The pulse of the universe, answer "No!"

O priest! O despot! Your doom they speak,
For God is mighty, as ye are weak;
Your night and your winter from earth must roll;
Your chains must melt from the limb and soul;
Ye have wrought us wrong, ye have brought us woe,
Shall ye triumph longer? We answer "No!"

Ye have builded your temples with gems impearled,
On the broken heart of a famished world;
Ye have crushed its heroes in desert-graves;
Ye have made its children a race of slaves;
O'er the future age shall the ruin go?
We gather against you and answer "No!"

Ye laugh in scorn from your shrines and towers,
But weak are ye, for the Truth is ours;
In arms, in gold, and in pride ye move;
But we are stronger, our strength is Love;
Slay Truth and Love with curse and blow?
The beautiful heavens they answer "No!"

The winter night of the world is past;
The day of humanity dawns at last;
The veil is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their words and deeds like the thunders go;
Can ye stifle their voices? They answer "No!"

It is God who speaks in these words of might;
It is God who acts in their deeds of right;
Lo! Eden waits like a radiant bride;
Humanity springeth elate to her side;
Can ye sever the twain whom to oneness flow?
The voice of Divinity answers "No!"

Thos. Lake Harris.

CAUSE AND EFFECT.

It is true that some ideas produce spiritual depression. There is a dyspepsia of the soul as well as of the body. Your thoughts may force you into a perfect purgatory and keep you there until you change your mental outlook. The level of your thinking decides the level of your living, because one is cause and the other effect. Love, and you will be loved; hate, and you will be hated. Your attitude toward others is the sure indication of their attitude toward you, and the way in which you bear yourself toward the world is the product of your conviction as to your duty to be kind and helpful or your determination selfishly to get all you can at whatever cost to others.

Rev. George H. Hepworth.

Meat-Trade Revelations.

The other day we travelled in the train with a representative of the flesh-traffic and we succeeded in obtaining from him some valuable information. He was specially qualified to impart the same, for the American Meat Company, whose agency in this country was intrusted to him, kills over fifty thousand animals a day. In addition to some ghastly particulars concerning the daily butchery which is carried on with scientific regularity in the killing houses of this firm of purveyors, we elicited certain facts, after receiving from our travelling companion his credentials in the form of a small booklet which contained full particulars about the methods, appliances and system of business adopted by this particular firm. These facts are given in the following paragraphs—which correctly record the substance of part of our conversation during this impromptu interview:—

“Is it true that evidences of the existence of cancer and tuberculosis are often found amongst the cattle that are slaughtered?”

“Yes, both diseases are very prevalent amongst cows, and for this reason my firm does not supply any cow beef at all, for the more enlightened portion of the public in America would not think of buying it as the people do in England. We only supply ox-beef of good quality, and the per centage of cases of disease amongst oxen is much smaller.”

“What becomes of the cows that are slaughtered in America?”

“They are mostly tinned and sent to Europe.”

“Do you consider much of the meat sold in England is diseased or unwholesome?”

“Yes, a vast quantity of it, for not only is the system of inspection a perfect farce, but the methods of storage are most unwholesome and dangerous. It was recently shown that of all the Inspectors of the London slaughter-houses only one or two had had any training at all, the rest having previously been plumbers, gardeners, or workmen in different trades. The private slaughter-house system is altogether wrong, for it leads to great cruelty and there is practically no inspection at all. In England, when the carcasses are dressed they retain their animal heat for a long time through being exposed merely to the ordinary temperature of the atmosphere; the result of this is, that decomposition commences at once and ptomaines are developed. We adopt quite a different system in our factories, for as soon as the half-sides are dressed they are hurried into a cold storage chamber and are kept at a very low temperature: by this method we rapidly take out the amount of animal heat which remains in the flesh after death takes place.”

“Have you any proof that this makes any difference to the meat?”

“Yes, you will find that if the meat in an ordinary English butcher’s shop is kept until decomposition becomes evident it will be gangrenous round the bones. Our meat goes ‘mouldy’ instead.”

“Do you attribute the frequent cases of death from ptomaine poisoning that are reported in the Press to this fact that the dead bodies of the animals begin to decompose at once?”

“Yes, the system generally adopted is wrong altogether.”

“How is it that the Americans are more particular than the English in this matter?”

“They are not so lamentably ignorant concerning the subject of food; and another reason is that we have such great heat that most butchers are obliged to have cold storage chambers from which they fetch out one joint at a time as it is required. They dare not expose the meat in their shops in summer for it would go bad directly. Cow beef is eaten everywhere in England, for when the cows are exhausted by milking and get weak, they are quickly fattened up with

artificial foods and sold to the butcher. Many of the Americans would not eat this cow meat.”

“How did the sight of the operations in your killing yards impress you?”

“It was a bit sickening, I admit, but we have the best appliances?”

“How are the animals killed?”

“The bullocks are driven into fenced pens where they stand in single file, and as they put up their heads to try to look over the railings the men come along on a platform and strike them with the axe; they then have their throats cut in the chamber to which the movable platform on which they stand carries them, and the slaughtermen force the blood out of them; the pigs are hauled up by their hind legs and have their throats cut so that they will bleed to death, they are then passed on to the cauldron.”

“Are you aware that many diseases are caused by eating animal flesh?”

“Yes, I know that complaints like rheumatic gout are brought on by excessive meat eating; the public consume far too great a quantity. I do not eat very much myself.”

The Editor.

How to Prosper.

There is no royal road to right;

No victory comes at idle call;

Prosperity is not for might;

Fair Wisdom’s way is free to all.

This grand old law for ever stays;

That he shall prosper who obeys.

Old Israel heard with trembling awe,

Proclaimed from Sinai’s mount sublime,

The dictates of that righteous law

That echoes on throughout all time.

God taught them in a thousand ways,

That he shall prosper who obeys.

Woe unto him who dares to spurn

The truth Jehovah maketh known!

Too late, alas! he yet shall learn

That right must not be overthrown.

Though retribution long delays,

He only prospers who obeys.

Let nations fear the Almighty God,

Repenting humbly in the dust,

Nor stand beneath His lifted rod,

But make His age-tried Word their trust.

Let us remember all our days,

The nation prospers who obeys.

F. A. Breck.

Judge Kindly.

Do not drift into the critical habit. Have an opinion, and a sensible one, about everything, but when you come to judge people remember that you see very little of what they really are unless you winter and summer with them. Find the lovable nature of the man who knows little of books. Look for the beautiful self-sacrifice made daily by some woman who knows nothing about pictures, and teach yourself day in and day out to look for the best in everything. It is the every-day joys and sorrows that go to make up life. It is not the one great sorrow, nor the one intense joy; it is the accumulations of the little ones that constitutes living; so do not be critical of the little faults, and do be quick to find the little virtues and to praise them. So much that is good in people dies for want of encouragement. As was said before, have an opinion, and a well-thought-out one, about everything that comes into your life, but do not have too many opinions about people. Their hearts are not open books, and as you must be judged yourself some day, give them the kindest judgment now.

Christian Leader.

Household Wisdom.

HYGIENIC AND USEFUL HINTS.

If starch foods, such as wheatmeal, oatmeal, etc., be cooked long enough and with sufficient water in a double pan, the starch is converted into sugar. This being the first process in the digestion of starch, the food is rendered much easier of assimilation, and the tendency to starch dyspepsia is greatly minimised.

* * *

Butter can be made to look dainty and appetising by being prepared for the table as follows:—Pour some boiling water over the butter pats, then place them in cold water till quite cold. Roll small pieces of butter in short lengths and twist round to form the shape of a leaf, placing about twelve around the dish. Now beat a good sized piece until quite thin and roll round to form the petals of a flower. Place this in the centre and garnish with parsley.

* * *

The majority of people imagine that disease seizes upon them spontaneously, and in some mysterious manner, whereas it is in nearly all cases the direct result of the violation of some simple, natural law. When a man is ill the most important question he could be asked is often the very one which the doctor seldom does ask, viz. :—What have you been eating?

* * *

A very frequent cause of ill-health is the habit of sleeping in a room poisoned with foul air! Many people are so afraid of "catching cold" that they carefully close up their bedroom windows before retiring to rest. By this means they ignorantly invite their dreaded enemy. Bedroom windows should be left open all through the night, both at top and bottom, in order that a continual current of fresh air may be kept up. It is a simple thing, but it is one way of avoiding colds and doctors' bills. The laws of health are simple, plain, and easy to follow, though few obey them. To eat frugally, and of natural foods, to always breathe pure air, night and day, to keep the body clean and the mind pure; he who follows these simple rules will rarely be attacked by disease.

* * *

The juice of tomatoes is useful for taking most stains out of white cloths. A slice should be cut and well rubbed on the spot, after remaining for an hour the cloth should be rinsed in warm water.

* * *

The addition of chutney to lentils, whether curried or otherwise prepared, gives them a most piquant and improved taste. Lazenby's mango chutney is the best we know of.

* * *

Delicious marrow jam can be made thus: Take 4-lb. of marrow (after parting and taking out seeds) cut in pieces one inch square and place on a large dish over night, strewing 1-lb. of crushed sugar over it. Next morning strain off the water and put it in a pan with 3-lb. of best loaf sugar, 1-oz. bruised ginger and the juice and grated rind of two lemons. Boil for ten minutes, then add the marrow and boil till quite tender and clear. When nearly done add about half-an-egg-spoonful of cayenne pepper and boil about three to four hours.

* * *

A box of unslaked lime will, if placed in a damp pantry, tend to keep it dry and sweet. The lime should be renewed every month.

* * *

Parsley can be made a brilliant green in colour by placing it in a cloth after chopping and dipping it in cold water, wringing it tightly in the hands and squeezing it with the fingers. For garnishing savoury puddings or fried potatoes, etc., this is worth knowing.

SOME USEFUL RECIPES.

Yorkshire Savoury Pudding.

Take 3 eggs, 5 tablespoons of flour, 1 pint of milk, 1 large onion, pepper and salt to taste. Beat the whites of the eggs to a stiff froth, mix the yolks with the milk, flour, and condiments, lightly mix in the whites and pour into one or two well greased pudding tins which should have been made hot. Bake 20 minutes. The pudding should not be more than three-eighths of an inch in thickness and should be nice and brown in colour.

Creamed Macaroni.

Break $\frac{1}{4}$ -lb. macaroni into one inch pieces, drop them into 2 quarts of *boiling* water, salted, boil till tender. Drain and place in a dish, at serving time put into the pan a tablespoon of butter, when melted, a tablespoon of flour, rub until well mixed, then add $\frac{1}{2}$ -pint of milk, stir until it bubbles; a little cayenne to be added, then put in the macaroni and heat thoroughly, and just at the last, stir in $\frac{1}{4}$ -lb. of grated cheese (not quite half ought to be Parmesan and the rest a good fresh cheese).

Nuttose with Yorkshire Pudding.

Make a gravy by dissolving one teaspoonful of Fromm's extract in a tea-cupful of water and 2-oz. of butter, or by stewing brown haricots in water until they are soft; put it into a stew or frying-pan with the nuttose cut into thin slices. Simmer a couple of Spanish onions tender and cut into thin slices, and fry it for a few minutes in the gravy before taking it off the fire. Pile the slices of nuttose on the centre of a meat dish, and place the onion round. This served with Yorkshire pudding and potatoes makes a substantial dinner.

Pineapple Fritters.

Mix $\frac{1}{2}$ -lb. of flour with $\frac{1}{2}$ a teaspoonful of salt and a well-beaten egg, and then mix in $\frac{3}{4}$ of a pint of milk, using half at a time, and beat the batter until it bubbles. Cut a tinned pineapple into thin slices and half or quarter them and lay into the batter, but on no account add any juice. Have a pan of boiling nucoline ready and lay the pineapple in and fry a nice light brown (the nucoline must cover them), drain off on soft paper and sprinkle castor sugar over them. Serve with pineapple sauce.

Pineapple Sauce.

Place the juice of a pineapple in a pan, and 1 tablespoonful of castor sugar. Boil until thick and, if liked, add a $\frac{1}{4}$ -oz. of cornflour. Cook well and strain. Serve with pineapple fritters.

Corn Omelette.

Beat the yolks of two eggs, and add some pepper and salt, and two teaspoonfuls of sweet corn. Beat the whites to a very stiff froth, add to the yolks and mix together. Put one ounce of butter in the omelette pan, and when very hot, pour in the omelette and stir round a few times until it begins to set; when brown at the bottom, place under a grill or in front of a clear fire to brown the top; sprinkle over some chopped parsley, fold over in half and serve quickly.

Damson Cheese.

To every pound of fruit pulp allow $\frac{1}{2}$ -lb. of sugar. Put the damsons into a preserving pan and simmer until they are soft occasionally stirring them, then put them through a coarse sieve; put back into the preserving pan with sugar in the above proportion, having carefully weighed the pulps and juice. Stir the sugar in well and simmer 2 hours. Skim, then boil the preserve quickly $\frac{1}{2}$ -hour, or until it looks firm in the spoon, put it quickly into earthenware moulds, cover with oiled paper. A few of the stones may be cracked and the kernels boiled with the damsons, which much improves it.

ANNOUNCEMENTS.

From all parts of the world, encouraging news has been received during this month. Friends and Fellow-workers are being raised up in every land and the amount of voluntary effort which is being put forth in advocating our aims and ideals increases every week. Let us each do our part faithfully!

* * *

Several responses have been made to the intimation which was given by the Executive Council in our last issue, concerning the deficit which is foreshadowed for the end of the year in the funds of The Order. Only one hundred pounds (instead of £300), now remains to be subscribed, and we hope that those of our Friends who wish to share the privilege of contributing towards this work of advocating Humaneness and Purer living, by circulating free literature to Public Institutions in all parts of the world, will send along their donations, so that they may be included in the complete list of subscriptions which we purpose printing next month. The expenditure consists solely of the cost of printing, stationery, and postage—all literary and other labour being rendered gratuitously by members, whilst the offices are provided by the Provost.

* * *

Friends are invited to place this Journal in the waiting rooms at large Railway Stations which are Junctions. Whilst waiting for trains many persons are glad of something to read and we have heard of much good being accomplished by the chance perusal of a pamphlet. Who will "cast bread upon the waters" and thus help us in our work?

* * *

Friends in America who wish to forward money for literature are requested not to send silver pieces, as a registration fee of 8d. is charged by the Postal Authorities in England. Money Orders or Greenbacks should be used (or postage stamps for very small amounts). Letters and postcards must be correctly prepaid.

* * *

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

* * *

We cannot supply loose sets of *The Herald* complete for past years, as several numbers have run out of print, but we have a limited number of bound volumes left for 1898 which we send for 3/-, post free.

* * *

In consequence of the rapidly increasing number of subscribers to this Journal and the labour involved in registering them, the Council have decided that all subscriptions must fall due at the end of the year, so as to be renewable at one date. In future, therefore, we ask all who are sending remittances with a view to having *The Herald* posted to them regularly, to send a sufficient amount to pay our published price and postage up to the end of 1900.

* * *

Members of The Order will please note that all subscriptions will fall due henceforth in January, being payable in advance for the current year. The Council feel sure that all will recognise the necessity which exists for thus simplifying the work of book-keeping at Headquarters, and will therefore be ready to acquiesce in this arrangement which they have found it necessary to make.

* * *

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