

20
47

"Thy Will be Done on Earth."

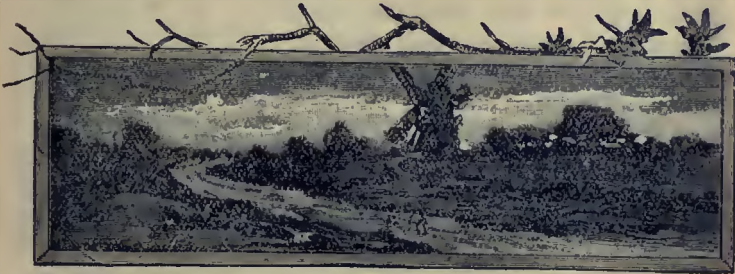
THE OFFICIAL JOURNAL
OF
THE ORDER OF THE GOLDEN AGE.

*Founded to proclaim a Message of Peace and Happiness,
Health and Purity, Life and Power.*

C.F.D.

Vol 5.—No. 1. [Entered at Stationers' Hall.] January 15, 1900. [Published Monthly.] ONE PENNY.

The Ascent of Man.



The ascent of Man from a state of mere brutishness to the sphere of Angelhood is the one great transcendental ideal. For the individual as well as for the Race, the paramount question would seem to be this:—How shall we rise on stepping stones of our dead selves to higher things? Before this problem all others pale into insignificance—for upon its solution depends our own happiness and the world's amelioration.

This uplifting and transformation is slowly going on within and around us—so slowly, perhaps, as to be often imperceptible. By the operation of beneficent natural laws, by the processes of spiritual evolution, by the stern teachings of that greatest of instructors, Experience, the tiger and the ape within us is being gradually eliminated and the image of God made manifest. And we help or hinder the work according to the response we make towards those glimpses of light and truth, those monitions of conscience, those inward calls to duty and renunciation which are sent us from time to time, inviting us to rise above the lower self and the materialistic consciousness and to come up to a loftier plane.

Full of pathos, intense with tragedy, is this never ceasing struggle on the part of mankind to rise heavenward in spite of repeated failure and reaction. Urged on by some Divine compulsion, beckoned by unseen hands beyond the veil, encouraged by the whisperings of ministering spirits and the voice of the higher self within, we strive to rise above the limitation and disability of our physical inheritance and environment—and even when we find ourselves overmatched by circumstances and defeated by the forces arrayed against us, we still look forward to some Heaven where the burden of our sinfulness shall drop from us with our fleshly enswathement—and our aspirations after goodness be at last fulfilled.

What a transition! From dull unthinking brutishness to angelhood—from selfish and mundane engrossment to a life of helping and uplifting spiritual ministry—from existence as mere human animals to no less a vocation than that of the message-bearers of God—the ministrants of that Divine grace which is ever descending from the Highest to those who are struggling upward from the lower planes of consciousness. Can such an experience indeed be ours? Can men of the market and the street—and women, oftentimes overburdened with domestic care—become transformed and win their way to such high privilege? Yes! for we are the offspring of the Eternal Being, who is the Source of all Love and Power. "All things are ours"—even the ability to overcome and transcend our temporary physical embodiment and surroundings. If we will to climb, we may. Our lives may cease to be sordid and mean, they may become illuminated by the radiance which streams from the upper realms of Life. If we do but seek after Truth and follow it with loyalty of heart—walking in that light that is ever given to those who obey—if we do but honestly choose and endeavour to do the Divine Will at all costs we shall become at last free—emancipated from error and darkness, from animalism and self-worship—free to serve with joy the world, our fellow-creatures, and our God.

But our progress depends upon the way we set about this important life-work of ours. We may blunder along without taking thought concerning our steps and suffer hindrance through blind acceptance of the errors which flourish around us—conforming ourselves to every foolish and harmful idea or custom because it is hoary with age and endorsed by the blind guides in authority who have so often misled humanity. Or we may search with intelligent earnestness after that narrow way which leads to Life—to Life more abundant and perennial blessedness—and amend our deeds in accord with the illumination which falls across our path to point us to the higher spheres. We may sow to the flesh, by feeding our bodies and minds with carnal food and by pandering to our lower nature in various ways, or we may sow to the spirit by seeking after such things as will purify and strengthen. In short, we can minister to either part of our nature and cause it to become predominant—the result being in exact accord with our action.

Every one of us is to some extent shaping destiny and moulding the future—our own, and that of the Race. We

60325
14/8/00

either accelerate this progressive development by our co-operation or retard it by our apathy and obstruction. A terrible responsibility is ours which we cannot evade, and by the operation of the law which is called "Karma" we shall inevitably reap as we have sown. The crown of life awaits those who win it, the victor's palm will be given to such as overcome, and they who turn many to righteousness shall shine as the stars. But to those who prefer the darkness and who will not leave the lower wilderness path, discipline is ever sent; they are called to walk in painfulness and weariness, to toil along in hunger and thirst, with blistered feet and aching hearts, until they learn the wisdom of turning their faces Zionward and at last, in their turn, arrive. Through successive earth-lives may be, by mysterious over-rulings on the part of "that Divinity that shapes our ends, rough hew them how we will," by being made to receive such measure as they have meted out to others, all are brought to know by experience the exceeding sinfulness of sin and the blessedness of Justness, Mercy, and Love.

The apprehension of such truths as these would do much to ameliorate the present condition of Society. The ascent of Man in the scale of being would be much accelerated if the merciless realized that they will obtain none themselves, if the vivisector knew that his probable doom in his next incarnation would be the vivisection trough and the torments he has inflicted on the helpless and defenceless, if the profligate and sensualist could see that his chosen path leads to the companionship of swine and a diet of husks, if those who consciously cast in their lot with the predatory races, could be convinced that just as "those who live by the sword shall perish by the sword," so those who live by exploiting and devouring their fellow-creatures shall in due course be exploited and devoured—as frequently takes place literally even now in the case of many around us when they fall victims to predatory parasites which they have introduced into their bodies by eating animals whose doom has not caused them to feel any pity or compunction.

The new Century is almost upon us, and it will witness such a struggle between the forces of good and evil as the world has not yet seen. During this closing year of the old century let us reflect and consider—and then determine to seek a place in the ranks of the progressive host who are striving to bring about self-amendment, national reformation and the uplifting of mankind to a more spiritual plane.

Thus may we help to hasten the advent of the time when wisdom, love, and spirituality shall be the predominant forces on this planet and the Kingdom of God be established.

"The tissue of the Life to be
We weave with colours all our own,
And in the field of Destiny
We reap what we have sown." Sidney H. Beard.

A NEGLECTED ART.

It is a great art to discover what we are fit for, so that we may settle down to our own work, or patiently wait for our own place, without enviously striving to rob every other man of his crown, and so losing our own. It is an art that saves us much fretting, and disappointment, and waste of time, to understand early in life what it is we can accomplish, and what precisely we mean to be at. How much of life often is gone before its possessor sees the use he can put it to, and ceases to beat the air! How much of life is an ill-considered but passionate striving after what can never be attained, or a vain imitation of persons who have quite different talents and opportunities from ourselves.

Marcus Dods.

WHY WE ARE FOOD-REFORMERS.

Instead of recognising the great fundamental truths upon which the Food-Reform Movement is based, many persons assume that the only object its advocates have in view is to impress the world with the advantages of vegetable food. This misapprehension has arisen because many Food-Reformers instead of advocating a bloodless diet from the platform of humanitarian sentiment, have appealed merely to the selfish instincts of the community, and sought to persuade people to adopt the reform simply because they will

derive hygienic and pecuniary benefit by so doing. The Movement has now, however, been lifted to the higher plane all along the line, and consequently it is being treated with much greater respect by the public because it is being advocated from the standpoint of morality.

The motives of those who engage in this work ought to commend themselves to every thoughtful and sincere person. A diet of flesh and blood involves the infliction of an appalling amount of cruelty upon the animal creation which is altogether unjustifiable because totally unnecessary, and it brings upon the human race an incalculable amount of demoralisation and suffering which can only be removed by bringing about the abolition of flesh-eating. Hence the advocacy of Food-Reform as the shortest path to the mitigation of most of our social evils.

We stand for Animals' Rights, and we believe the day is soon coming when they will be more fully recognised, instead of being almost totally ignored as they are at the present time. It is only some fifty years since the negro men and women in America were denied the right to receive humane and just treatment. They were loaned and lashed, sold by auction, or done to death with impunity, whilst the whole Christian world was too blind to realize the crime in which it was acquiescing. That dark page in the world's history is now almost a thing of the past, but there are other races still waiting their deliverance, whose claims are based upon arguments fully as strong as those which could be urged on behalf of the sable African. The highly organized animals who are maimed, ill-treated and murdered at the rate of at least a million per day to pander to the degenerate tastes of Christendom, also possess individuality and the capacity to love, to feel, and to suffer. The day is near at hand when civilised men in what are called Christian countries will also cease to torture or to butcher them with impunity.

We believe that many Social Problems, upon the solution of which depend the happiness and welfare of our fellow men and women, cannot be solved until the way is paved by Food-Reform. An immense proportion of the disease which is prevalent around us on every hand is caused, directly or indirectly, by the consumption of the flesh and blood of animals—who are more often than not suffering, from maladies of some sort. On every hand we see those about us eating



cancerous and tuberculous cattle, and pigs often suffering from measles, incipient swine fever or parasites. Thousands of little children are lying in sick beds in our hospitals, afflicted with scrofula in its various forms, and often undergoing agonizing operations for the removal of diseased bones. They are suffering, in most cases, because their parents were ignorant of the danger of giving them flesh or unboiled milk which is so often infected with the tubercular bacillus. When we remember that at least a hundred millions of diseased carcasses are eaten in Christian lands every year—which fact can be proved by reliable and official statistics—no cause for wonder will exist concerning the great prevalence of human suffering.

Our hospitals, our gaols, and our asylums are overcrowded. The drink-crave claims annually a host of victims, and produces an army of criminals as well as a number of domestic tragedies. We believe that we have found an effectual remedy for this prolific source of evil, for the Drink Problem does not exist in countries where flesh is not consumed. It has been proved that dipsomania can be eliminated from the constitution by abstinence from flesh food and the substitution of a non-stimulating nutritious dietary—and a vegetarian drunkard could hardly be produced from John O'Groat's to the Land's End.

We believe that human carnality and selfishness, which are the chief causes of oppression and cruelty, and which lie at the root of the prevalent wholesale sacrifice of the weak in order to pander to the lusts or pleasures of the strong, cannot be effectually undermined and removed unless a food system which strengthens the animal instincts at the expense of the spiritual nature, and which is based upon the wholesale but needless sacrifice of millions of defenceless animals, is replaced by one which is free from these tendencies and objections. We also believe that true Christianity, which is essentially based upon altruism and the idea of *self-sacrifice for the benefit of others*, has little chance of prevailing in the hearts and lives of men whilst they continue to "sow to the flesh" every day and in consequence of thus violating God's physical and moral laws, reap weakness or corruption both in body and soul. Sermons on Sunday cannot undo the effects of breaking God's Laws seven days a week, and praying upon our knees will not expiate the guilt of needlessly preying upon our fellow creatures.

We appeal to the judgment and the conscience of Christendom, and we ask all thinking men and women to investigate this important subject for themselves. We plead for obedience to Natural Law, pointing out that as man is unanimously declared by our greatest biologists to have been created a frugivorous animal, his violation of a fundamental Law of his being—in descending to the level of the beasts of prey—is a physical as well as an ethical sin which must bring its inevitable penalty, and which has done so throughout the past centuries.

For more than four years we have been sending out large quantities of literature all over the world. In these publications we have clearly challenged the morality of flesh-eating by mankind, both from the standpoints of hygiene and ethics; and although thousands of letters have been received expressing sympathy with our work, no medical man or teacher of religion has yet written to us, attempting by any systematic reasoning to defend the habit from any standpoint whatever.

All over the kingdom there are evidences that the general public are earnestly seeking knowledge concerning purer and more wholesome diet, and the time has come for a direct

and continuous appeal to the consciences of men and women in every Christian land. We are proving every day that such an appeal awakens a response in sincere and true hearts. By hundreds they are severing their connection with the flesh-pots for the sake of principle—upon the ground that participation in a custom which involves all the horrors of the shambles, the cattle trucks, and the cattle boats, is *wrong*, because unnatural, unnecessary, cruel, and injurious.

We have found a lever by which, with God's help, we can do much to raise Christendom from the slough of animalism into which it has fallen; and that lever should be used to the fullest extent. We may be laughed at and be dubbed as "faddists" for a time, but the coming generations will honour all those who have stood for Righteousness and Humanity, and who were the means of ushering in a beneficent revolution of thought and custom, which cannot but result in an immense increase of the sum of happiness in this world, and a corresponding decrease in its misery.

We are fighting a winning cause, and no forces that can be opposed to us can hinder the final triumph of our principles, for Truth is on our side, and it will ultimately prevail. We are but instruments for the accomplishment of God's purpose to sweep away the Era of butchery and bloodshed and bring in that better time when the Golden Rule shall be more generally revered and obeyed.

Such being our convictions, we seek to press home upon the minds and consciences of all thoughtful persons these important facts, pleading for hygienic common-sense in place of superstitious ignorance and folly; for mercy instead of brutality, and for justice in place of wholesale and inhuman massacre. Thus we hope to serve our day and generation, and prove benefactors to our Race. Sidney H. Beard.

The Prophet of the East.

Then, craving leave, he spake

Of life, which all can take but none can give,
Life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest: yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble to the strong.
Unto the dumb lips of his flock he lent
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless.
Being as god to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.

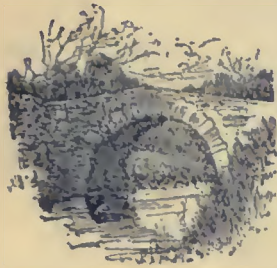
* * *

How fair

This earth were if all living things be linked
In friendliness and common use of foods,
Bloodless and pure; the golden grain, bright fruits,
Sweet herbs which grow for all, the waters wan,
Sufficient drinks and meats. Which when these heard
The might of gentleness so conquered them,
The priests themselves scattered their altar flames
And flung away the steel of sacrifice;
And through the land next day passed a decree
Proclaimed by criers, and in this wise graved
On rock and column: Thus the King's will is—
"There hath been slaughter for the sacrifice
And slaying for the meat, but henceforth none
Shall spill the blood of life nor taste of flesh,
Seeing that knowledge grows, and life is one,
And mercy cometh to the merciful." "Light of Asia."

The Test of Sacrifice.

When the Master was once asked for His estimate upon a young Ruler's life, He at once applied the great test—a test both searching and final—the test of



sacrifice. He did not tell him that the price of perfection lay in attending religious services in the Temple, in being present at the various ceremonials prescribed by the Sanhedrim, in giving what he could afford to give at the public offertories, or in adhering to the strict letter of the Law. He simply showed him that his "great possessions" had become

a millstone around his neck, and that the perfection of character he sought was to be found by treading one pathway only—the pathway of sacrifice. The putting down of the lower self in order that the higher self might become more perfect, and renunciation for the good of others was the price he had to pay; and when he heard this simple reply to his earnest question "he went away sorrowful"—exactly what thousands of men and women are doing to-day.

There are multitudes of human souls who are longing to know more concerning things eternal, who are seeking after the deeper mysteries of Life and Being, who are hungering for that Soul-Vision which sees where mortal eye sees not, who likewise leave the Master's presence "sorrowful" and disappointed when they know the price that has to be paid. Not many have ever fully understood what it means to find one's own Life by losing it. Here and there some great souls have caught something of the meaning, have grasped something of the possibility of the power of this principle, and in their humility and their nobility of character have for ever afterwards towered above their fellow men, as the summit of an Alpine peak towers above the rugged rocks which lie at its base; but the great mass of people to-day understand little or nothing of its real purport, and even where some glimpse of Truth has dawned upon the mind, the willingness to obey the Light and to follow its leading is generally lacking. Few men and women have realized that the one victory worth having is the victory over self, and that it is the essential achievement in the culture of the Soul. The Church, as an organisation, has not understood or taught the great truth that the one thing worth living for is Love, and that the greatest possession for all mankind is that spirit which thinks no sacrifice too great if by that sacrifice humanity may be strengthened and uplifted.

Those who have made the world what it is—who are largely responsible for all that is best and noblest in human thought to-day—have been the souls who were not only intensely practical in their ideals and aspirations, but who dared to sacrifice themselves for those ideals, and who at the call of duty risked all for the sake of what they believed would uplift the Race and bring it nearer to God.

Definiteness of purpose and consecration to the highest ideals are wanted to-day more than ever—men and women who not only dare to think alone, but who dare to stand alone for the sake of the "weightier matters of the Law." Where would human liberty have been to-day if Lincoln and Wilberforce had not faced public opinion and braved the scorn of fashionable drawing-rooms?—Where would our own Bible be to-day if Wycliffe had not endured the anathemas of Rome?—

Where would any of the great movements of the past be to-day—movements whose ideals are now practically realized—but for the whole-hearted consecration of those disinterested workers who are responsible for their foundation and progress? It is the men who are willing to sacrifice who become the Saviours of the Race.

To "tread the winepress alone" often involves loss of friendship, loss of position, and what is a still harder thing to bear—the evil opinion and misunderstanding of men. All who are prepared to do it must also be prepared for struggle and disappointment, for heart-searching and painful duty. Years may have to be spent in the exercise of unflinching faith and unswerving loyalty—with all the world in bitter opposition. This is the lot of those who seek to know the Truth and to follow it when found.

The teacher of religion who will not endanger his position with his Church and congregation by protesting against selfish customs and proclaiming unpalatable truth—the employer of labour who will not be true to his principles in his business relations for fear lest he should suffer loss—the editor who ignores his responsibility, and panders to the mob in order to gain popularity—the man of insight and lofty thought who stifles conscience with unworthy excuses—the man of wealth who refuses to look upon his worldly endowments as but a loan from God, to be used for the sake of humanity—such have failed to choose "the better part."

But the man who, whatever be his earthly lot, will so deny himself for the good of others, that "sacrifice" becomes an essential part of his daily life—that man has learnt life's greatest lesson.

On the threshold of a New Year, we may stand and ask ourselves "How far do we intend to let this spirit of willingness to offer up self for the sake of others enter into our lives and influence our actions in the world?"

If we would spend this year well, let us seek to fill it with consecrated effort and unselfish toil. By unremitting endeavour let us do all in our power to serve mankind, and to deliver the sub-human creation from pain and suffering. Let us have one definite purpose, and that to do right, to love mercy, and to deal justly in scorn of consequence—and then for us all shall be well.

Harold W. Whiston.

Follow thy Star.

Follow thy star!

What, though the mists of doubt and grief may rise
To dim thy weary eyes!

What, though the waves of strife and sin may beat
Around thy stumbling feet!

Follow thy star!

Still in the night, though thy weak bark may roll,
Its light will comfort and direct thy soul.

Follow thy star!

That star which shines within thy breaking heart
When all thy joys depart;

That star that lives within thy bosom's core
When loved friends are no more.

Follow thy star!

That star that cheers thee on thy homeward road,
That star that leads thee to the Throne of God!

Francis George Scott.

A Personal Testimony.

To physical sufferers seeking relief from pain, there is nothing more inspiring or helpful than to meet with one who has been in their position, who has travelled over the ground which they are now wearily treading, and who has thrown off the weight of weariness and affliction. It is with a sincere desire to help some such seekers that I put on record this account of my experiences in adopting a reformed and humane diet.

For a great number of years I had suffered from an extremely painful uric-acid complaint (namely, incipient calculus), which at times caused such extreme anguish that the perspiration rolled off my face, and my tongue clove to the roof of my mouth. By the constant exercise of will-power and self-control I managed to perform my duties in the world, and to hide, to a great extent, my acute sufferings from the knowledge of friends and those with whom I came in contact; though life was frequently burdensome, and the daily task was often performed with great difficulty. During those long years of suffering, several doctors were consulted, who gave medicine which relieved at first, but very quickly lost its effect. Time after time changes of medicine were prescribed till medicine was at last utterly ineffectual. Along with the medicinal dose, all the doctors gave me the same dose of "Job's comfort," which was to the effect that I must never expect to be cured, that my complaint was "chronic," and all that they could do for me was to give occasional relief from pain, or reduce its severity. All the doctors I consulted strongly advised a rigid course of diet, and, strange to say all agreed that the diet should consist chiefly of lean meat, fish and bread, and most of them said that vegetables and fruits were to be rigidly excluded. To this diet I faithfully, almost fanatically, adhered throughout the weary years, for did not my daily experience bear out the doctors' diagnosis? They told me I could not digest fruits and vegetables, and I found that I invariably suffered after partaking of them. Then there came a time when, in the development of the ethical spirit, it became forced upon me that I ought no longer to eat of the food procured by cruelty; but the doctors said that I could not possibly live upon a vegetarian diet; and still the weary round of pain went on. Things at last reached a crisis, and I saw a dangerous operation looming in the distance, with scarcely a ray of hope of avoiding its almost certain necessity. Then there came a day when I met an enthusiastic member of The Order of the Golden Age, who told me all about the horrible atrocities connected with the flesh-traffic, of which, until then, I had been almost entirely ignorant. That revelation decided me, and I resolved that I would henceforth eat no more flesh. I would think no more of my health. I would accept more suffering, for I expected a speedy breakdown as the result of eating fruits and vegetables; and so the "wise" counsel of the doctors was thrown to the winds. Day after day I partook of fruits and vegetables, without "lean meat and fish," and waited patiently for the expected breakdown; but to this day, after nearly two years of the new experience, that breakdown has not come.

At the end of the first month of vegetarianism, I suffered an attack of the usual pain, but less severe than formerly, and shortly after that the burden of physical affliction which had weighed upon me for so many years fell from me, and I have now known for nearly two years the joy of living with-

out pain. The vegetables and fruits which defied digestion when eaten with flesh, now form my staple diet, and are digested with ease.

But that is not all; with the disappearance of the physical suffering, there also passed away that nervous friction and irritation which resulted from the pain, and the mind entered, slowly but surely, into a settled peace. The spirit, so long hampered by its physical instrument, pruned its wings anew, the result being increased joy and blessedness. I now feel it a privilege to be able to use my pen and influence in helping to bring about the Food Reformation, for I feel convinced that by spending my time and influence in this work I shall be the means of saving many of my fellow-men from suffering and disease, besides hastening the day when the travail and anguish of the animal creation shall cease. James Allen.

The Value of Pain.

Pain is not disease; it is a symptom calling attention to the fact that disease exists. We do not remove the disease by stopping the pain. When putting my hand against a hot stove the pain may be stopped in two ways. (1). By making an injection of cocaine, morphine, or some other nerve-paralysing drug into my arm, without removing the hand. (2). By removing the hand. In the first case the pain would at once cease. Could the man be blindfolded, he would declare that he was out of all danger, although his hand would be dangerously injured by being allowed to remain against the stove. In the second case, although the pain would not cease at once, the member would be saved.

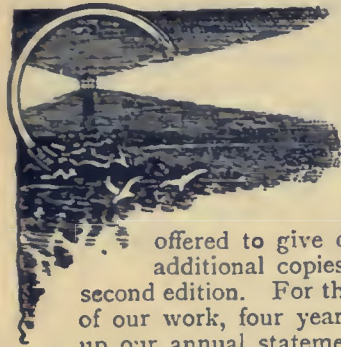
Headaches usually arise from disturbances in digestion, due to over-eating, eating freely of soft foods, making bad combinations of foods, too much of a variety at meals, etc. Fermentation and decay of the foods with the formation of poisons and irritants result. The danger is reported at headquarters. The thing to do is to heed the voice of the faithful sentinel, assist Nature to get rid of the impurities generated either by washing out the stomach, drinking freely of water, fasting for a day, by vigorous exercise, or eliminative baths. Recognise in the pain the voice of a friend calling attention to the fact that we have done wrong, and resolve never to violate the Laws of Health on this point again. In a day or so the transgressor would feel well, and would be able to keep from getting into the same or a worse condition by avoiding the causes.

This is not the way these symptoms are usually treated. Pain is looked upon as an enemy, not as the voice of a friend. The sick one goes to a physician and demands something that will stupefy or paralyse the nerves—the pain must stop at once. He is given an opiate, the pain stops; the food still keeps on decaying in the stomach, he imagines he is well. The disease still exists, the symptom alone has been removed. The faithful sentinel has been knocked down. The means of telegraphic communications to headquarters has been severed. The enemy has his own way, and is able to go ahead undisturbed in his destructive work. The watchers are asleep under an anæsthetic or opiate. The enemy enters the camp. Poisons that are generated in the stomach through errors in diet overwork and irritate the liver, the lungs, and kidneys, through which they are eliminated, and finally result in Bright's disease; or the lungs being weakened are not able to resist the germs of disease that are inhaled. He falls a victim to tuberculosis, and is now in a serious if not an incurable condition.

The only safe way is to study the human body, and become familiar with the laws upon which health, happiness and life depend. Prevent pains, woe, and sickness by avoiding their causes. "Life and Health."

Editorial Notes.

We are glad to be able to report to our friends and fellow-workers that our Movement has become



so strengthened during the past year that although we printed a thousand more copies of our Christmas issue than we published in December, 1898, in anticipation of an increased demand, they were all sold out in a few days, and as orders continued to come in, and one of our Members alone offered to give double price for three hundred additional copies, we felt constrained to print a second edition. For the first time since the foundation of our work, four years ago, we are enabled to make up our annual statement of income and expenditure without an adverse balance, and this in spite of the fact that one of our largest contributors is unable this year to afford to give us financial help. The increase in small subscriptions has happily more than counterbalanced this defection, and this fact affords evidence that our work is being established on such firm foundations as the loyal sympathy and co-operation of a large number of true hearted men and women in all classes of Society. We have also registered more new Converts, Members, and Subscribers than during any previous year.

Although the Council have been able to carry on the work, hitherto by voluntary labour, without spending any of our Funds for Secretarial or Literary work, thus devoting all contributions toward the cost of printing and postage alone, they feel that the time is approaching when it may, perhaps, be necessary to appoint a salaried lecturer and organising secretary, so that the practical truths proclaimed by The Order may be more widely disseminated throughout the country. Those Members who are devotedly working in an honorary capacity are already more than fully occupied, and yet invitations from influential Churches and Societies to send speakers on the subject of Humanitarianism and Food Reform come to hand. With more men and women of the right type, and more money, we could shake Christendom concerning the general barbarity and the prevalent sin of wholesale carnivorousness which flourishes unchecked by Church or State in Christian lands, retarding the progress of our Race towards humaneness, health and spirituality, and hindering the development of the Christian spirit.

* * *

OUR FRIENDLY CRITICS.

We have received four letters from readers of this journal who have perused the article entitled "Can we work with God," which was published in our last issue, in such a superficial manner as to arrive at the erroneous conclusion that we approve all the words and deeds of Cecil Rhodes. We ask any friends who have thus mistaken the expression of our individual ideas, to read again the article in question, in the hope that they will see that we only used the earnestness and sincerity of purpose and definiteness of aim of the African Empire builder as a peg upon which to hang a useful moral. We would remind our friends that the foremost champion of Peace in this country—Mr. W. T. Stead—has recently written a character sketch in the *Review of Reviews* in which he eulogises him in a manner that we refrained from doing and speaks of him as the third greatest personage in the British Empire and the second greatest living Englishman. When one remembers that at the time of the Jameson Raid Commission Mr. Stead did his best to get Cecil Rhodes fined and imprisoned this recent recognition of the real worth of the great Colonist is very significant and should lead us to be careful how we give credence to the wild, and

often slanderous, statements which are always circulated against men who strive to do a great life work of any sort in this world.

* * *

AN INFLUENTIAL REINFORCEMENT

We are glad to record the fact that Ralph Waldo Trine, the well-known Author of "In Tune with the Infinite," and "What all the World's a Seeking," has stepped into the fighting line of the forces which are striving against inhumanity. He has just issued a booklet, entitled, "Every Living Creature" (Crowell and Co., 100, Purchase Street, Boston), which challenges the popular forms of cruelty—vivisection, butchery for food, blood-sports etc.—in his usual persuasive and telling manner, and which proclaims the need of humane education for every living child.

* * *

A STARTLING FACT.

In the above mentioned work the statement is made, that in India with a population of 300,000,000 there is only one fourth of the amount of crime which is registered annually in Christian England, with its population of about 20,000,000—and only a fraction of the amount recorded in the United States. Mr. Trine attributes this startling condition of affairs to the fact that humane sentiments are inculcated in the hearts of the children of India, whereas in western countries this important branch of education is almost entirely neglected. He writes thus: "If children are taught to be kind towards God's lower creatures they will have instilled into their hearts those principles of action which will make them kind and merciful not only to the lower animals but also toward their fellow-men as they attain to manhood. Let them be taught that the lower animals are God's creatures, as they themselves are, put here each for its own especial purpose, and that they have the same right to life and protection. Let them be taught that principle recognised by all noble-hearted men, that it is only a depraved, debased, and cowardly nature that will injure an inferior defenceless creature, simply because it is in its power to do so, and that there is no better, no grander test of true bravery and nobility of character, than one's treatment of the lower animals.

* * *

TURGENIEFF'S AWAKENING.

The great Russian novelist Turgenieff relates a touching incident in his life. When a boy of ten his father took him out shooting. A pheasant rose, he fired, and the creature fell fluttering at his side. Its life was ebbing away, but maternal instinct was stronger than death, and she struggled to her nest where her young brood were huddled, unconscious of danger. Then, with such a look of pleading and reproach that his heart stood still at the ruin he had wrought—and never to his dying day did he forget the feeling of cruelty and guilt that came upon him at the moment—the little brown head fell over, and only the dead body of the mother shielded her nestlings. He cried "Father, father, what have I done?" as he turned his horror-stricken face to his parent. "Well done, my son," was the reply, "that was well done for your first shot. You will soon be a fine sportsman." "Never, father," was the response; "never again shall I destroy any living creature. If that is sport I will have none of it. Life is more beautiful to me than death, and since I cannot give life, I will not take it."

* * *

HARDNESS OF HEART.

If there is one prayer which needs to be offered up in our Churches it is this—"From hardness of heart, and contempt of Thy Word and Commandment, good Lord, deliver us." It makes one sad to realize what a large percentage of presumably religious people are quite incapable of feeling any compassion whatever for the sufferings of the animal creation, and who consequently attach little or no importance to the words spoken by the Christ when He said "Be ye therefore merciful." The bare idea of considering the

feelings of a calf which is slowly bled to death whilst suspended head downwards, is to many quite unthinkable. With them, only two considerations can find entrance into the mind in such a case, viz:—"Do they like the taste of veal, and would it cause inconvenience to eat something else instead?"

At a public debate in 1858, Abraham Lincoln administered a telling rebuke to a man of this class, Stephen A. Douglas, who had just said: "I care not whether slavery be voted up or down, it makes not a particle of difference to me." Mr. Lincoln replied with emotion: "I am sorry to perceive that my friend Judge Douglas is so constituted that he does not feel the lash the least bit when it is laid upon another man's back."

* * *

ANOTHER USEFUL JOURNAL.

The People's Advocate is the title of a periodical just issued by F. Longman, 71, Beaufort Street, Chelsea (price two-pence). It protests against enforced vaccination, vivisection and injustice, and advocates humane diet. We welcome another humanitarian publication in the field, and wish this paper success. The Editor is a veteran opponent of cruelty and a devoted worker who is worthy of the sympathetic co-operation of all who love humaneness. Our readers may like to order a specimen copy.

* * *

A LITERARY BRIGADE.

The Council have decided to form a Brigade of literary correspondents, with a view to dealing more effectually with the opportunities for advocating Food Reform principles which are now frequently occurring in the daily and weekly press. Letters and articles often appear which need either to be supported or refuted by competent writers in our ranks, and as many such opportunities have been lost in the past for want of organization and despatch, a number of our Members are being invited to hold themselves in readiness to join in skirmishes of this nature upon receipt of a copy of the journal which contains the literary matter. One of the great secrets of successful warfare is to be able to concentrate a strong force rapidly upon any given point, and a considerable impression will be made upon contemporary thought, if, by means of a proper organization, we are able to direct a stream of correspondence upon the press in any part of the Kingdom where such is desirable and likely to be appreciated. We therefore invite any fellow-workers who see opportunities for such action to send a few copies of the newspaper or journal in question promptly to Headquarters, so that we may at once mail them to those who are competent to deal with them. In all such cases promptitude is of the utmost importance, for a day's delay may cause the chance to be lost.

* * *

THE PASTEUR STATISTICS.

In the *Journal de Medicine* of Paris, Dr. A. Lataud has published a powerful indictment of the Pasteur Institute, in which he relates, amongst other cases, one concerning some of his own relations who visited the Institution and were treated and inoculated as patients, although they had not been bitten by a mad dog at all, and were simply anxious because a pet dog which was suspected of being mad had licked their faces. He concludes his article in the following words:—"Then let me draw a moral from this narration:—

- 1.—They inoculate at the Pasteur Institute all those who present themselves, without making any inquiry into what risk there may be of any patient suffering from hydrophobia.
- 2.—The doctors charged with the service inject the anti-rabic emulsion, wrong or right, into people whom they well know have not been bitten.
- 3.—These pseudo-hydrophobics go to swell the fanciful and misleading lists of cures published from year to year, and which form the basis of *géraudelesques* advertisements

which go to assimilate the Institute Pasteur to the Institute Drouet.

It is good that Professor Grancher and his colleagues of the Faculty of Medicine should be informed of these facts."

The public are kept well posted up concerning the wonderful cures wrought in Paris, but not of the hundreds of human victims who succumb to the treatment and who would probably have not died at all if they had not been misled into trying the "cure" for hydrophobia. Eight hundred and thirty deaths have been already recorded.

* * *

THE "VEGETARIAN."

Mr. Harold Begbie, who has so ably edited our contemporary, *The Vegetarian*, during the past two years, has felt constrained to resign his editorial position. The services which he has rendered to the Food Reform Cause will be remembered with gratitude by all who have the interests of the Cause truly at heart. We feel sure that we are speaking on behalf of hundreds of kindred souls when we take this opportunity of assuring him that he has won the respect and regard of the most ardent workers in the Humanitarian Movement, and that we feel indebted to him for his devoted advocacy of our great principles. That his pen may not long be 'silent' is our earnest hope.

* * *

PÂTÉ DE FOIE GRAS.

Perdon, a provision merchant of Paris, has, for eight years, been supplying the Parisians with potted horse-flesh labelled 'Pâté de foie gras,' for which offence he has been sent to prison for eight months. Had he supplied the genuine article the law would not have touched him, yet, both from a moral and hygienic standpoint, horse-flesh is far to be preferred to 'Pâté de foie gras.' We think our readers will agree with our opinion when we tell them that this loathsome and unchristian compound is made from enlarged goose livers, which are produced in the following cruel manner: "The geese are taken from the pastures when about nine months old, and placed in an underground cellar, where broad, slanting stone slabs stand in rows, and are bound fast to the tables. They are literally crucified. "Feet, wings, and bodies are spread out and bound by bands, so that only the neck is left free. As may be imagined, the animal struggles with all its might against this stretching, till, after days of vain endeavour to free itself from the bands and its position, its powers of resistance are overcome, and a dull resignation, broken only by its low cries, takes possession of it. Two months must pass away before death brings relief. The animals are meanwhile crammed with dumplings made of dough, of buckwheat, chestnuts, and stewed maize. Every two hours, six times a day, they receive from three to five dumpling pills. The most difficult task is to determine the right moment for death. Those who die of their own accord are lost to the liver factory, therefore a kind of study is needed to see when the cup of agony is brimming full, and the liver is ripe for taking."

* * *

MR. FROUDE'S DREAM.

In his "Short Studies of Great Subjects" Mr. Froude relates a dream he once had, of a Court of Justice in which he was being tried. It is as follows:—"Suddenly one of the walls of the court became transparent, and there appeared an interminable vista of creatures—creatures of all kinds from land and water, reaching away into the extreme distance. They were those which in the course of my life I had devoured, either in part or whole, to sustain my unconscionable carcass. There they stood in lines with solemn and reproachful faces—oxen and calves, sheep and lambs, deer, hares, rabbits, turkeys, ducks, chickens, pheasants, grouse, and partridges, down to the larks and sparrows and blackbirds which I had shot when a boy and made into puddings. Every one of

them had come up to bear witness against their murderer, out of sea and river had come the trout and salmon, the soles and turbot, the ling and cod, the whiting and mackerel, the smelts and whitebait, the oysters, the crab, the lobsters, the shrimps. They seemed literally to be in millions, and I had eaten them all. I talked of wages. These had been my wages. At this enormous cost had my existence been maintained. A stag spoke for the rest. 'We all,' he said, 'were sacrificed to keep this cormorant in being, and to enable him to produce the miserable bits of printed paper which are all that he has to show for himself. Our lives were dear to us. In meadow and wood, in air and water, we wandered harmless and innocent, enjoying the pleasant sunlight, the light of heaven, and the sparkling waves. We were not worth much—we have no pretensions to high qualities. If the person who stands here to answer for himself can affirm that his value in the universe was equivalent to the value of all of us who were sacrificed to feed him, we have no more to say. Let it be so pronounced. We shall look at our numbers and we shall wonder at the judgment, though we shall withdraw our complaint. But for ourselves we say freely that we have long watched him—him and his fellows—and we have failed to see in what the superiority of the human creature lies. We know him only as the most cunning, the most destructive, and, unhappily, the longest-lived of all carnivorous beasts. His delight is in killing. Even when his hunger is satisfied he kills us for his mere amusement.'

"The oxen bowed approval, the sheep bleated, the birds screamed, the fishes flapped their tails. I, for myself, stood mute and self-condemned. What answer, but one, was possible? Had I myself been on the bench I could not have hesitated."

* * *

THE CHRISTMAS FEAST.

The following is a description of the London Meat Market just before Christmas, published in the *Daily Mail*:

"Standing in the middle of the market and looking in turn down its four great avenues one seems to be in a world of meat. It looks like a Kew Gardens of flesh, with never-ending vistas of animals' carcasses for vegetation. There are sides of beef, solid and huge, like tree trunks, and underneath and round about them is a dense and bewildering undergrowth of quarters and legs of mutton. One can walk down any one of these long avenues and turn up to the right or to the left and wander through a maze made of meat, where the boundaries of the alleys are legs of mutton instead of bushes. If one walked all day and all night for a week on end, counting hard all the time, one would never be able to number the carcasses which hang row upon row by the hundred thousand, and compose the walls of *this shrubbery of flesh*. And all along the edge, like borders to a garden, are millions of bullocks' hearts and sheeps' livers. Then the turkeys and geese and sucking pigs are set out with as much care as an Italian garden—a marvel of landscape gardening in meat; and the soft white down on the backs of the ducks looks like a sprinkling of snow. Down the avenues, through the forests of beef and the thickets of mutton and the plantations of pigs, blue-clad meat-gardeners are hurrying, tending the garden of flesh, and bringing more meat-plants at each moment. Scores of carts are disgorging perfect avalanches of meat—beef from South America, scores of thousands of sheep from New Zealand and Australia, and tens of thousands of pigs from Chicago."

What must "the heathen" think of Christian England, and what will the coming generations think of this barbarous age when they read of such a celebration of the birthday of Jesus—the teacher of Love, Mercy and Compassion? When one reflects that every one of these corpses has quivered in the death agony after enduring, in most cases, pain and ill treatment of the cruelest nature, one's mind is almost appalled at such a revelation of our racial degeneracy and brutality. Would it make much difference if we shut up our Churches and Chapels and proclaimed Baal to be our god and Paganism our national ideal?

OUR EDITORIAL FAREWELL.

We regret to make the announcement that we find it necessary to resign the Editorship of this Journal for the remainder of the year 1900. For the last four or five years we have borne a heavy burden of literary, executive and secretarial work, which has involved continuous mental effort and has rendered a holiday practically impossible. From Monday morning until Sunday night almost, week in and week out, has our task of building up this Movement and preparing its literature made demand upon our heart and brain. The result is that we are suffering from mental overstrain and have been medically advised that it is absolutely imperative that we should obtain rest for a time. Under these circumstances we have no alternative but to stop work until recuperation makes it possible for us to take up the sword—or rather the pen—once more.

We commend the interests of the Movement to all those kindred spirits who have rallied round us, and who are enrolled as Members of The Order of the Golden Age. We invite them to be still more earnest and aggressive, so as to make up for our temporary retirement from the "fighting line," and to send all the literary matter that they possibly can to our successor—so as to help him in his editorial labours.

* * *

OUR SUCCESSOR.

It is a source of much consolation to us to be able to announce that Dr. Josiah Oldfield, M.A., B.C.L., M.R.C.S., who has been elected a Member of the Council of The Order, has agreed to take the Editorial Chair during the remainder of this year. His long experience as a prominent worker in the Food-Reform Movement and as a former Editor of the *Vegetarian*, will enable him to write many things that must tend to strengthen and build up those who have been led to embrace Humanitarian principles.

His record of devoted work in the past, and his able advocacy of humane ideals on public platforms throughout this country have won the esteem of all those who know him. From those of our readers who are as yet unacquainted with Dr. Oldfield, we confidently ask for sympathetic co-operation in the task of making this magazine more widely influential for good. Journals which advocate reform and which stem the tide of current erroneous opinion need to be pushed, as well as ably written, if they are to be successful in influencing contemporary thought. Our circulation has steadily increased up to the present time and with the help of all our friends this growth of opportunity and usefulness will continue to take place.

* * *

AGGRESSIVE PROPAGANDA.

Several meetings have taken place during the past month, which have been arranged by Members of The Order. At Ilfracombe a Cookery Demonstration has been given, addresses have been delivered at various meetings, and a *Conversazione* was held at the Church Mission Room during succeeding weeks. Two influential, well attended gatherings were addressed by the Provost at Paignton, at both of which profound interest was displayed and a considerable impression was made upon the minds of the audience. Many converts to Food-Reform Principles have been made at these gatherings. Meetings and debates have also taken place in the North, and in fact the month has been marked by some very useful work. A desire for information concerning our Movement and the truths we proclaim is very manifest in all directions, therefore all Members are urged to be up and doing.

We are learning from these experiences that it is a good plan to have either a cookery demonstration or an instructive address on reformed foods and cookery, within a day or two of the delivery of addresses which are calculated to make the public realize the wrongfulness of carnivorous customs. The desire on the part of many in the audiences we address, to abandon flesh-food, is generally expressed, but there are always many enquirers who ask "How shall we set about it, what shall we eat?" To meet such, a stock of small guide books should be on hand for sale—such as "A Simple Guide," "The Best Way to Begin," &c.

A Coming Terror.

It is reported on good authority that experimentation upon the bodies of the poor is now carried on in the hospitals



of Vienna to such an extent that the working classes will only enter them when impelled by sheer physical misery. Even then the step is taken in fear and dread of the horrors which await them when they pass within the walls of these institutions which were originally intended to be places of healing, but which have now practically

become mere laboratories in which ambitious and unscrupulous physiologists strive to carve their way to fortune by seeking to set up some new theory or to discover some new nostrum. It matters little to them that their theory is almost sure to be promptly knocked down again by some other physiologist, and that the nostrum is usually destined to be cast into the limbo of exploded quackeries immediately it is called to stand the test of general utilisation—for in any case they gain notoriety and get themselves advertised.

The writer of an article in the *Nineteenth Century* upon the hospitals of the Austrian capital, declares that such institutions are there looked upon primarily as medical schools and quite incidentally in any other light, and makes the following statements:—"Vienna, as a school of medicine, is almost as much in advance of us as it is behind us in humanity and consideration for those treated. The conviction is forced on one that, so far as regards the public interest, a State Subvention does harm, since it places hospital authorities beyond the control of public opinion. . . . While in Vienna all the scientific instruments have been brought to the utmost perfection, the appliances for the comfort and convenience of the patients are of the most primitive kind. The result is, however, that the poor dread and detest the hospitals. They only enter one under pressure of extreme pain and misery, and with dismal forebodings that they will never come out alive."

This revelation is worthy of note at the present time, because we are menaced in this country by a very real danger that our own hospitals are destined shortly to be transformed in accordance with Continental ideas. Sir J. Burdon Sanderson, in his address given at the Middlesex Hospital, speaking as the representative of the modern high-priesthood of physiological research, a cult in the medical world which is rapidly securing a dominating influence in all our medical schools makes it quite clear that he and his fraternity wish to have disease regarded rather as a subject for experimental investigation than as an evil to be cured and alleviated, and that they advocate methods of investigation which "disregard for the moment the benefit of the sufferer."

In all probability, at the new cancer wing at the Middlesex Hospital, experiments for the purpose of causing cancer in human patients will now be introduced, for such are frequently taking place in the Continental hospitals, and they have already been made upon animals at our own Metropolitan Tophet, the "Jenner Institute."

We are convinced that our land is menaced by no less an evil than the wholesale corruption of our young doctors by the materialistic apostles of the "knife and cautery school" of

therapeutics. By inducing the students to witness and participate in the appalling atrocities which are perpetrated upon helpless animals in our medical laboratories they are robbing them of that divine gift of sympathy with suffering which is so essential to every true healer. In addition to this fact their minds are being filled with morbid but intense aspirations after physiological fame, and their lust for power and wealth is being excited by visions of the princely fees and incomes which await the surgeon who has, by wholesale experimentation and skilful advertisement, made himself notorious. Thus they are, in large numbers, being brought to that state of mind which regards suffering men and women from a position altogether different to that occupied by the good and time-honoured family physician who has gained his experience by clinical observation. Instead of looking upon them as fellow-creatures whose pain it is their privilege to assuage, and whose malady it is their duty to relieve, there is grave reason to fear they are learning to regard them rather as "cases," who either afford fair quarry for financial exploitation or "physical material" likely to prove useful for purposes of private experimentation or surgical practice.

We had a conversation the other day with a young surgeon who told us that he had been taught in the hospital that all who opposed vivisection were to be regarded as imbeciles, and that it was a necessary means of acquiring medical knowledge. He had never read the other side of the question, and was unaware that such great surgeons as Lawson Tait, Treves, Bell-Taylor, and Sir Charles Bell, together with hundreds of other eminent physicians in Europe and America, whose names and addresses are in our possession, have advocated the total abolition of this iniquitous practice because they regarded it not only as being barbarous but also useless and misleading. He admitted that the experiments were "ghastly" to witness, but said that any student who protested would find his life scarcely worth living, and he volunteered the information that the surgical experimentation which takes place upon human patients, exceeds that which is inflicted upon animals. He told us that it was fully recognised as a principle in some hospitals that operations should be performed, not only when necessary, but when any possible excuse could be found for performing them; that the lecturers and staff surgeons share between them the fees paid by the students, and that the larger the amount of surgical operation that takes place at any particular hospital, the greater becomes the number of students who flock there, the consequence, of course, being that a larger dividend is provided by the increased fees. Thus he revealed to us the existence of all the forces necessary to transform our hospitals into infernos, and to swamp the medical profession of the coming years with callous and unscrupulous men, whose business and object in life it will be to exploit the unenlightened public without compunction. Abundant evidence could be furnished from other sources to show that this fear is not groundless.

The writer of the article above quoted, shews that in Vienna, where the process of medical corruption which we have just described is coming to fruition, no regard is ever shown for the sanctities of feminine reserve—patients in the obstetric ward being exposed in the most brutal manner—that in other parts of the Hospital women were disrobed and examined in batches like so many animals, and that the dying are disturbed in their extremity to be made the subject of demonstration or inspection.

An old and well-known doctor told us, a few years since, that he resigned his appointment as the Head Physician of

one of our London hospitals as a protest against the needless operations which took place, and that he regarded it as a positive public scandal that unscrupulous surgeons were allowed to use the knife upon anything and anybody, as they are at present doing. He said the young doctors, who frequently had cases of instruments presented to them by some rich aunt, were like school-boys with a new knife—they felt they must use them on something. Our own personal experience affords constant corroboration of these truths, for we frequently hear of cases which deserve exposure. A lady in our own family was operated upon with red-hot irons and other barbarous appliances by a "lady's physician" who had been fifty years in the profession and had delivered the Harveian Lecture. His own nurse told us that he had been performing similar operations upon lady patients for the past twenty years, and charging heavy fees, and she had never known a case of permanent benefit result from them; yet he posed as a moralist, and wrote essays dealing with medical integrity. A young man who was suffering from varicose veins in the leg, caused by excessive work at the turning lathe, confided in us some time since, telling us that he had been advised by a local doctor to see a famous surgeon who visited the neighbourhood and who was reported to be making ten thousand pounds a year in his profession. The specialist at once told him that the veins must be cut out, but we succeeded in persuading him to try first the effect of rest, combined with simple hydropathic and dietetic treatment—the result being that he was able to resume his work in a few weeks with a sound limb.

In face of the danger which threatens the community, from this rapidly growing evil—an evil which menaces the welfare and happiness of our own children and posterity, and of the future generations of our countrymen—it is imperative that all who dare to think for themselves should study this grave subject, and raise a warning voice concerning the growth and progress of the Modern Inquisition, which, like the Romish Inquisition, is already condemning countless victims to infernal torture, and will, unless combatted and overthrown, sap the ethical integrity and humanity of all those Nations which permit it to flourish in their midst, and bring them down to the level of brutal paganism.

The Physiological Profession is becoming such a lucrative one, now that misguided philanthropists are giving princely benefactions for the support and emolument of men who style themselves "experimental scientists" (as in the case of Lord Iveagh's gift of £250,000 to the Jenner Institute for instance), that we need not wonder at the phenomenal growth of the experimental craze, and at the rapid multiplication of the number of those who live "by the use of the knife." If this tide of barbarism is to be stemmed, it must be met promptly and resolutely by all who have sound heads, perceptive minds, and humane hearts. Journals which challenge cruelty must be liberally supported, the daily press must be influenced, literature must be widely distributed, subscriptions must be withdrawn from hospitals which have licensed vivisectioners on their staff, and medical practitioners throughout the country must be made to realize that, if they uphold vivisection, the doors of many homes will be closed to them, because thoughtful parents feel that they dare not trust themselves or their families to the tender mercies of men who support a system which outrages the sensibility of all who love Justice and Mercy, and which was condemned by the late Lord Chief Justice of England as "a means of gaining knowledge which is morally unlawful."

Sidney H. Beard.

The Wind Bath as a Tonic.

In the Golden Age, man, made wise by bitter experience, will return to the simplicity of Nature, from which he has wandered, into artificial methods of living, which are the cause of so much of his suffering and disease. Nature will then be his foster-mother indeed; he will participate in all her moods, and he will look upon all her elements with their attendant phenomena, as essentially necessary to his health and well-being. In his present state of artificial knowledge he thinks that many perfectly natural conditions are distinctly inimical to human health, happiness and life. Wind, rain and snow he has labelled "dangerous," and the healing, invigorating airs of heaven he often religiously shuts out from his rooms, believing, in his state of ignorance, that a blow of fresh air is at the root of all colds and most diseases. Trained up in such a state of delusion, is it any wonder that we suffer continual aches and pains, and are filled with complainings? Man, in his degeneracy, has set himself in opposition to the divine beneficence of Nature, and the result is a host of painful penalties. Evil lies, not in Nature, but in man's ignorance of her uses.

It is a common belief that fine weather alone is health-giving, and that wet, cold, or stormy weather is disease-producing. For this reason, upon a stormy day the streets, roads and open places are practically deserted, and the majority of people confine themselves to hot, stuffy rooms, under the impression that they are thus protecting their health; whereas they are really laying the foundation of a cold, if not of something worse, by not allowing the body to be sufficiently oxygenised. The storm is one of Nature's renovators; it clears out disease germs, and infuses vitalising force. If people would only avail themselves of the storm, as they do of the sunshine, how much stronger and healthier they would be. The bracing effects of a good storm on the body cannot be overestimated. A wind bath is one of Nature's tonics. It invigorates and enlivens every artery and nerve, and is a quick remedy for a weak circulation. A lady said to me the other day, "I have had several wind baths to-day, and I feel splendid, my whole body is glowing." People who are continually out in all weathers are noted for their physical health and vigour, whilst those who only venture forth when the weather is fine, as is the case with so many women, invariably suffer from such complaints as dyspepsia, weak circulation, disordered nerves, or anæmia. If such people would expose to every wind that blows, they would soon discover a marked improvement in their physical condition. The wind is a reactive agent, and to keep indoors whilst it is carrying its invigorating influence throughout the whole of Nature, is to miss an opportunity for securing that physiological reaction so necessary to the ensurance of physical health. Over-solicitous mothers who protect their children from the elements, have to pay for their ignorance in seeing their children grow up weakly and sickly—mere hot-house plants. It is not wind, rain and frost that kill, but the want of these. The robust condition of the countryman, as distinguished from that of the town-dweller, is a sufficient proof of this. Man is part of Nature, and like the plants and animals about him, should expose himself to all her varying moods. The weak and sickly, instead of establishing and increasing their weakness by sitting over the fire on a cold, windy day, like strengthless slaves, should pull themselves together, go out and brave the boisterous elements, and let the invigorating winds of heaven restore the roses to their cheeks.

James Allen.

Cattle Ships.

We would commend to our readers and to all intelligent and thoughtful men and women, a pamphlet entitled "Cattle Ships," recently published by the "Humanitarian League," 185, Fleet Street, London. The evidence it contains is sufficiently strong to change the opinions of any who doubt the occurrence of the atrocities which are inseparable from the international live stock traffic. The following are a few extracts:—

A Report of the Board of Agriculture says:—

" By far the most serious losses seem due to the unsuitable condition in which the South American cattle are usually shipped. For the most part, they are brought direct from the ranches where they have been bred, and it is said that they are often more like wild than domestic animals. Treatment of a very severe, if not of a cruel, character has to be resorted to before and during shipment, and consequently the animals not infrequently receive severe injuries resulting in their death during the voyage. Being without previous experience of eating or drinking from troughs or buckets, many of the cattle during the earlier days of the voyage, cannot be induced either to eat or drink; while the variations of climate encountered during the journey and the complete change of diet from green to dry food are circumstances that greatly add to the hardships that must be endured by cattle during a long sea voyage, even in the best constructed and most suitable vessels. The length of the voyage and the great heat generally experienced during some portion of it must remain as permanent sources of suffering."

"The giving way of fittings in heavy weather has been the immediate cause both in the foreign and Irish trades, of the most wholesale and noticeable losses. It is obvious that unless the fittings are extremely strong, the great weight of a mass of cattle suddenly thrown upon them by a lurch of the vessel may cause them to break somewhere; then the extra weight of those which have become loose will cause other fittings to give way, and so on; and there have been too many instances of whole deck loads being thrown in struggling heaps and masses to one side of the vessel, necessarily causing each other most frightful injuries. In the case of a small vessel this may give it a list from which it cannot recover until the cattle can be shifted; while it has been impossible, sometimes for days together, for the crew or cattlemen to get among the wretched, mangled creatures to release, give water, slaughter, or render any help whatever. When the storm abates, or the vessel comes into port, many are found to be smothered, drowned, or trampled to death; while many more are so shockingly injured as to necessitate immediate slaughter. Every winter this sort of thing occurs to a greater or less degree in all branches of the trade."

* * *

"About 1.30 the Dublin Steamer 'Mayo' arrived at the stage with a heavy list to starboard. She likewise encountered the full force of the gale coming across, and it was evident that the cattle on board had suffered terribly, and some of them had been killed, as blood was seen pouring from the scuppers when the vessel drew alongside the landing stage. It was reported that forty head of cattle, which had been maimed during the storm, had to be killed on board. Yesterday afternoon four steamers from Dublin arrived at the stage. A number of cattle on board some of the steamers were maimed owing to the effects of the storm, and had to be killed. It was evident from the blood on the horns on some of the cattle, as well as other marks, that they must have had a terrible fight for life." (*Liverpool Daily Post*).

* * *

"The Dublin cattle steamer 'Blackrock' . . . encountered the full force of the gale off Holyhead. She was driven on to her beam ends, and unfortunately her steering gear went

wrong. There was on board a cargo of nearly 400 cattle and about 350 sheep. Most of the sheep, which were on the upper deck, were washed overboard, only twenty-five out of the whole being saved alive, and only thirty-eight dead bodies being found. The cattle on the lower decks were terribly knocked about, and sustained shocking injuries. When the landing stage was reached it was found that the majority were either dead or dying As quickly as possible the steamer was made fast, and the cattle hauled on to the stage. The services of between twenty and thirty men were then requisitioned to slaughter such as were not already dead. This they did by cutting their throats . . . and the stage presented a horrible spectacle, being thus transformed into a shambles. The animals, alive, dead or dying, were hauled up by the horns or neck by steam winches, and those of them that were not able to stand were quickly despatched." (*Liverpool Express*).

* * *

"There is a cruel practice in the Irish trade of shipping cows in calf. The fatigue, fright, and general rough treatment these have to undergo frequently brings on parturition during the journey, in the jolting railway trucks, on the bustling quays, or in the crowded 'tween-decks of the steamer; and frightful suffering ensues (see Appendix IV). There have been cases of six, seven, and eight calves born during a single night at sea on one vessel, with no hospital pen or other accommodation on board for the care of sick animals. This practice is universally condemned by all persons of ordinary humanity, yet no steps are taken by the authorities to prevent it."

* * *

The following are a few samples out of many recent prosecutions at Birkenhead by the R.S.P.C.A.—

(1) "All the forward fittings were carried away; vessel lost 64 cattle from 156, and 385 sheep from 1,150 shipped."

(2) Prosecuted for "improper fittings." ". . . . Pens were like birdcages perched on deck. No shelter for cattle, which were cramped and shivering from extreme cold."

(3) ". . . . This vessel carries animals between decks, and lost nearly all the animals" [which were lost] "whilst lying at the quay at Buenos Ayres, owing to want of sufficient ventilation." [Lost 51 out of 277.]

(4) "On the 12th of June the 'Port Victoria' arrived from Buenos Ayres, having lost 154 head of cattle from 318 and 1,010 sheep from 1,320."

And in rather more detail:—

(a) (S.S. *Sicily*, Captain Taylor.) Inspector Pocock visited the defendant's ship at the Wallasey Stage. He found eight animals badly injured, all having to be killed and the beef destroyed as unfit for food The animals were nearly dead, and none of them could stand. One had its back broken. When killed, all were a mass of bruises and corruption, and had to be destroyed. Inspector Dowty corroborated, and said the stench was so bad they could not examine for broken bones. Wm. Smart, Board of Agriculture Inspector, also corroborated. He said some of them were badly bruised about the head, and one of them with its back broken he thought was dead until he touched its eye. He had to stop the men diving the live cattle over the injured ones.

(b) (S.S. *Newton*, Captain Royce.) The *Newton* left Buenos Ayres with 157 cattle and 1,150 sheep, and 60 cattle and 400 sheep were lost. Every animal in the fore part of the ship had been lost. These losses were caused by bad fittings—The pens too large and the stanchions insecurely fastened to the deck."

The above reports will give some idea of the cruelty involved in the transport of cattle in connection with the public food supply. It is unjust to shift the whole of the responsibility upon the "authorities" for accidents are unavoidable in bad weather. Those who buy the flesh and thus create the demand are, in reality, the responsible parties, for they cause the traffic in animal flesh to exist in order that they may pander to their appetite for a totally unnecessary and, in fact, injurious type of food.

Household Wisdom.

USEFUL RECIPES.

Those who are commencing a reformed and humane diet should make a practice of having really nourishing but simple dishes. It is a mistake to drift into the habit of living upon mere scraps and titbits, as it were, especially in this wintry weather. A good nourishing soup, made either from lentils, haricots, peas, or nuts, etc., should be taken once a day. In making this the aim should be to have a distinct and appetising flavour, so as to get variety each day. As a score of delicious soups can be easily made, there should be no difficulty about this. Bread dice fried crisp and brown are a great addition.

* * *

Brown haricots are the most valuable of the sixteen varieties of these beans. They contain much iron, and when stewed yield a splendid stock either for soup or for a substitute for beef-tea. The beans can then be skinned, passed through a sausage machine, and made into potted meat with seasoning.

* * *

It is a good plan to make potted meats—from lentils, haricots, or tomatoes and eggs, etc.—frequently, so as to have a tasty addition to bread and butter always handy for breakfast or supper. Recipes can be found for all such things in the bound volumes of this Journal, or in *Vegetarian Cookery Books*.

* * *

Many persons suffer from dyspepsia from eating cane sugar with starch foods. This sugar—unlike the grape sugar in ripe fruits—is very difficult to digest, and it sets up fermentation in the stomach. This is why stewed fruits which require a lot of sugar to make them palatable upset most people.

* * *

Stewed figs make a very tasty and wholesome dish for those who cannot take stewed apples and other tart fruits. If well cooked with a little lemon peel and eaten with cream they are highly nutritious, as well as being easy of digestion. Few persons know the real value of figs as an article of diet.

* * *

Persons who feel the cold much in winter should include in their diet nuts which are rich in oil, and should partake liberally of butter. A daily dose of pure olive oil, taken with a little flavouring, is a good thing. It is very strengthening, acts as a laxative, and helps to keep one warm.

* * *

Lentils cooked in various tasty ways are capital food for mental workers. They are very nutritious, and easily digested. A good winter dish can be made by adding some of Stenbridge's curry paste and some mango chutney to stewed lentils. Served with rice and small fingers of pastry, and "sauté" potatoes, this makes a good dinner. Cauliflower is a nice addition to it.

* * *

A warming winter drink can be made as follows:—Take 1 dr. essence of cayenne, 4 dr. essence of ginger, 2 dr. essence of lemon, 1 dr. of burnt sugar, $\frac{3}{4}$ oz. tartaric acid, 3 lb. lump sugar. Pour over the above 5 qts. of boiling water. Bottle ready for use, and dilute to taste when using.

* * *

Chestnuts are good and cheap this winter. If boiled until tender and eaten with salt they will be appreciated by most people and prove a welcome addition to the supper table or useful as an easily prepared extra course at dinner.

* * *

Persons who do not get on well at first when they commence to live on vegetarian diet, should not put it down to the fault of vegetarianism, but to their own ignorance or incompetency in choosing their food. Those who will not take the trouble to study the matter at all, will, of course, make mistakes—and suffer for them.

Artichoke Soup.

Take 2 dozen artichokes and 5 onions, boil them in milk and water until tender enough to pass through a strainer. Return to the saucepan and add more milk and water, pepper and salt to taste. This will make two quarts of soup.

Lentil Cutlets.

Stew $\frac{1}{2}$ -lb of red lentils and a chopped onion in about 1 $\frac{1}{2}$ pints of vegetable stock for about $\frac{3}{4}$ of an hour until tender. Add $\frac{1}{4}$ -lb of bread crumbs and a $\frac{1}{4}$ -lb of mashed potatoes, rub all through the sieve, add a little pepper and salt and some dried herbs and chopped parsley. Mix well, spread out on a dish to cool, then cut and shape into cutlets. Dip in egg and bread crumbs rubbed through a sieve and fry in a basket in boiling Nucleine. Serve with sauce and gravy.

Vermicelli Croquettes.

$\frac{1}{4}$ -lb vermicelli, $\frac{1}{4}$ -lb. grated cheese, 3-oz. brown bread crumbs, $\frac{1}{2}$ -tablespoon curry powder, little salt and pepper, 2-oz white bread crumbs, 2 pints boiling water, 1 egg. *Method*—Sprinkle vermicelli into the quickly boiling water, stir till thick, add cheese and brown crumbs, cook three or four minutes, add seasoning, spread on flat plate to cool, shape into croquettes, egg and crumb them, and fry in bath of fat till golden brown. Serve hot, with brown sauce or gravy.

Haricot Mould.

1 $\frac{1}{2}$ pints haricots, 2-ozs. fine sago, 1 tablespoon dried herbs, 1 tablespoon mushroom ketchup, $\frac{1}{2}$ pint stock, $\frac{1}{2}$ -oz. butter, $\frac{1}{2}$ tablespoon curry powder, $\frac{1}{2}$ pint green peas for garnish. *Method*—Soak the haricots at least 12 hours, put into boiling water, cook till tender, drain and chop finely or put through mill; return to pan, add rest of ingredients, mix well, cook till sago is transparent and the mixture is dry. Put into a well greased mould and bake in moderate oven till firm and set (the mould should be covered). Turn on to a hot dish, garnish with boiled green peas and tiny strips of cooked carrots.

Baked Semolina.

$\frac{1}{4}$ -lb. semolina, $\frac{1}{2}$ -oz. butter, 2 eggs, 1 $\frac{1}{2}$ pints stock, pepper and salt. *Method*—Heat stock in pan, sprinkle semolina in gradually, stir till thick, add butter, pepper, salt, cook 10 minutes, draw to side of fire, add beaten eggs slowly, stirring all the time. Pour into a greased pie dish, bake rather quickly $\frac{3}{4}$ -hour. It should be a nice brown on top. A little grated cheese or $\frac{1}{2}$ an onion grated may be cooked with the semolina if liked.

Scotch Eggs.

6 hard boiled eggs, 3-ozs. cooked lentils, 3-ozs. mashed potatoes, 1 raw egg, 3-ozs. fine bread crumbs, seasonings. *Method*—Mix lentils, potatoes, and seasonings together. Put mixture on slightly floured board. Shell the eggs, and cover each with a little of the mixture, brush over with egg and roll in crumbs, fry in deep fat, cut in halves. Serve cold on a bed of cress.

Tomato Chutney.

1 $\frac{1}{2}$ lb. tomatoes, 1 $\frac{3}{4}$ lb. apples, 1 $\frac{1}{2}$ lb. sultanas, 1 $\frac{1}{2}$ lb. brown sugar, 2 oz. onions, 6 oz. salt, $\frac{3}{4}$ oz. cayenne pepper, 3 pints vinegar. The whole to be boiled for 3 hours.

Celery Sauce.

Take 1 stick of celery, 1-oz. butter, 1-oz. white flour, $\frac{1}{2}$ -pint of stock, $\frac{1}{2}$ -pint of milk, salt and pepper. Stew celery in a little stock or water with the salt until tender, then take out the white part of the celery, chop fine about 3 table-spoonfuls. Mix the butter and flour in a saucepan, before it boils add the chopped celery, then gradually stir the liquid until it boils. Serve with egg darioles.