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Why Worry ?

One by one thy griefs shall meet thee,
Do not fear an armed band,
One will fall as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow,
See how small each moment's pain,
God will keep thee for to-morrow,
So each day begin again.

Adelaide Procter.



The true Devotee is one who, just because he has no thought nor care for self, has all thought and all care for those around him; and he is able out of the great peace of his own selflessness to find room for all the troubles and strife of his fellow men.

*Devotion and
the Spiritual Life.*

Life is as much more than meat as the body is more than raiment.

Why, then, should we worry about what we eat or drink, or why should we distress our souls about what we feed upon.

Has not the Great Master, with a sweet voice which thrills the ages down, bidden us look at the lesser children of His field and flock, and learn from them the lesson of divine content.

When we see the lilies quietly absorbing the food that has been provided for them in the scheme of the Universe and blazing out into a wealth of dazzling beauty of white and crimson and yellow and scarlet, we may learn to give up our worrying about nitrogen and settle down into a restful confidence that the food of Eden is the best.

Unrest and worry, worry and unrest, tell of the attitude of man to his food.

Restlessly worrying to get new, and strange, and Babylonian dishes, and then restless and in pain when he has eaten them, man is for ever breaking the divine command.

Ye lovers of flesh; ye eaters of the bodies of the slaughtered kine; ye who must have red meat from the

shambles for your daily feast, why do ye break through this teaching of divinest wisdom?

If God can provide enough nitrogen in the grass of the field and in the sweet herbs for the countless herds who flourish thereon, can He not be trusted to fulfil the essentials of the same when He teaches man how to live, in those striking words which have never been revoked:

"Behold I give you every herb of the field bearing seed and every tree in the which is the fruit of a tree yielding fruit, to you it shall be for meat."

Why worry about this trifle of food? it is provided in plenty on every hand, the rich harvest of herbs of the field bearing seed is gathered in from every clime.

Wheat and oat, barley and rice, maize and lentil, are all brought forth in richest profusion. "The herb of the field bearing seed" is doing its share right royally in the fulfilment of the cosmic scheme.

In the orchard, too, the trees are singing together their sweet songs of contentment, happy in the to-day, worrying nothing about the to-morrow, but, storing aside the treasure food in root and fruit, they are prepared for the bleak dreariness of winter.

From desert oasis the palms are sending their sweet burden; from tropical climes the fruitful banana comes in rich clusters; from sunny slopes the orange and the lemon, the vine and the olive, the peach and the pomegranate, jostle each other in their eager obedience to the divine command.

From forests stately and wide the precious nuts in their stony shells are poured.

Walnuts and chestnuts, cocoanuts and filberts, fat brazils and rich pecans, bring in their toll and tribute at the heavenly call.

The orchards of home and abroad, temperate climes and tropic isles, all possess their trees bringing forth fruit fit for the food of man.

While all creation is fulfilling the Creator's behest why should man alone fail in his duty and daily worry about his meat and drink?

The one great cry which every aristophagist missionary hears on every hand is a sound of untrusting worry.

"I would vegetare to-morrow, but I am afraid it wouldn't suit me."

"I would vegetare to-morrow, but I am afraid of injuring my constitution."

"I would vegetare to-morrow, only my stomach is too delicate and I can't digest vegetables."

"I would like to vegetare, but I should have to eat so much more, or I shouldn't get enough nitrogen."

These are the wails that go up; the real fears that chastise the minds of those who have lost trust in the allfatherly care of the Creator; manifestations of that unrest which has no faith, but which persists in worrying day and night about the minor matters of eating and of drinking.

Standing here in England to-day with its markets teeming with the rich stores gathered from every land and from every clime, month succeeding month with new dainties as each land follows on with succeeding harvests; shops and markets, barrows and stalls, piled up with the ripe seed gathered from the million "herbs of the field bearing seed," and with the luscious fruit plucked in endless varieties from "the trees yielding fruit"—and yet—and yet—the only answer that we get to our appeal to take no thought for the morrow, but to trust in God's knowledge, is this "If I gave up my meat what should I eat?"

"What shall we eat in this wilderness?" murmured the doubting host. "We shall die of hunger, it were better to return to Egypt and its slavery than perish of want in this stony place."

"What shall I eat if I give up the flesh pots of Egypt!"

It is the same old murmuring cry of weary worry about the small things of eating and drinking.

I do not wonder that Moses lost patience, I only wonder he kept it so long. There beneath the canopy of an eastern sky with the hand of God laid upon every star and His finger visible to them, and pointing out the pathway to their destiny, they began to worry about their food and even to sigh in selfish discontent when the banquet of the angels was sent down from heaven to earth.

To-day their descendants are worrying just as selfishly and just as distrustfully—"What shall I have to eat if I give up my flesh food? Why I should die of *starvation*" is the echo that repeats itself from distant Sinai.

Here to-day the Divine ordinance gives the food, here to-day the Divine hand provides it bounteously as every Harvest Festival amply testifies, here to-day as the Book of the Revelation of St. John points out, the heavenly food of fruit

is let down to earth, and yet—and yet—the weary worry of restless doubt goes on and men cry out that they are sure they will starve, that they are certain they will die of hunger or malnutrition if they trust God's Word.

Where is the sign of faith? It is looked for in vain.

Where is the voice of the Moses speaking to the congregation? The voices of the shepherds are silent and the flock are wearied with their worry.

The time has come for the Apostles of the *Golden Age* to stand upon the mountain tops and proclaim the age of rest and the century of peace.

Where the pulpit fails to speak, voices from the congregation must read the chapter for the day from the prophet's roll and must proclaim aloud the acceptable year of the Lord.

Tell it out far and wide; to the restless and the wearied; to the doubting and the despondent; to the worrying mind and to the sick body, that the Word of God is sure and cannot fail; that the food He has ordained for His children will nourish and satisfy them to the full; that man need no more worry about the lesser problems of eating and of drinking, but shall possess his soul in perfect peace as he lives on the kindly fruits of the earth which shall be brought forth for him in due season. Upon our altars now their lies a bloodless, endless sacrifice.

Earth's fruits of Bread and Wine
Our Brother brings His Blood to bless,
And consecrate by righteousness
An offering now divine.†

Man shall again walk with God in the garden in the coming eventide and the nightmare of the ages of blood and slaughter and carcase feeding shall have rolled away into an eternal peace.

Joshiah Oldfield.

What of the Night?

What of the night, O Watchman! see'st thou yet
The glimmering dawn upon the mountain heights,
The golden Herald of the Light of lights,
Are his fair feet upon the hilltops set?

Cometh he yet to chase away the gloom,
And with it all the demons of the Night?
Strike yet his darting rays upon thy sight?
Hear'st thou his voice, the sound of error's doom?

The Morning cometh, lover of the Light;
E'en now he gilds with gold the mountain's brow,
Dimly I see the Path whereon e'en now
His shining feet are set toward the Night.

Darkness shall pass away, and all the things
That Love the Darkness, and that hate the Light
Shall disappear for ever with the Night:
Rejoice! for thus the speeding Herald sings.

James Allen.

A MORE EXCELLENT WAY.

No discovery in physics, metaphysics, or political science, will give half the impetus to the cause of reform, that the discovery of our great need of moral re-adjustment will give. It is a good thing to illumine the mind with science, it is a better thing to instruct the judgment with logic and philosophy, but *it is* a more excellent way still in seeking true lasting reform to reach the conscience. W. Meikle.

† Edwin L. Blenkinsopp in *Lyra Mystica*,

Latent Self Healing.*

By James H. Jackson, M.D.

One of the saddest facts of existence is the presence of disease—a lack of harmony in the relations and functions of life. Life expresses



itself in connection with organized structure when not interfered with, always along the line of the divine ideal of that structure. Therefore it is but just to say that ill-health is not of any direct purpose on the part of the Creator, but that it occurs always through ignorance of the laws governing the expression of life, or through inability to conform to these laws, or because of wilful disobedience to them.

Whether one believes in the doctrine of evolution and so of growth from small beginnings, from imperfection toward that which is perfect, or adheres to the doctrine that creation was a complete and finished production from the beginning, there is no escape from the conclusion that, when unobstructed, life always functions—that is, expresses itself in harmony with the divine ideal—and consequently that ill-health is incidental and not organic. For it is unthinkable that God ordained for us the misery and evil of ill-health as a necessary part of our life.

The human ego is an offspring of the Heavenly Father—an individuated portion of God, the Great First Cause, and is endowed with personal identity and consciousness. Its leading characteristics are what we know as life and consciousness.

The activities of the very lowest forms of animal and vegetable life show purpose and direction. Hence we may readily believe that intelligence, or mind, accompanies or is inherent in all manifestations of life. The spirit within, that which is involved as the essence of being, is then the great developer, organizer, director. The very association of living cell entities that make up in their differentiation of structure and activities the various tissues and organs of our bodies, is a display of power of Choice or of will to combine their forces for the bettering of their chances for life and for a larger consciousness.

What bearing upon the question of "health from within" have all these powers of the mind? Simply this—the magnificent creating, developing, directing influence of thought, the subtle and potent alchemy of which leads to divine power and mastery.

What facts have we to support this theory that man has the power in large measure, and may have it in full measure to regulate the processes of his bodily life, and his adjustment to environment to such a degree as to enable him to keep in health, or if sick to regain health? It is all a matter of consciousness, and consciousness is from within, not from without.

Let us go a step further. Why, of two persons equally exposed to an infectious disease, does one take it and the other escape? You say one was predisposed and the other not. What is it to be predisposed? What is that condition of the system in which the natural resistance to baleful impressions is diminished or absent? How does it occur? Through a disturbance of the normal vital tone in general, or in particular organs or structures of the body.

What are the causes of such disturbance? What are the things done or undone that so undermine the resistant power of the structures and functions? The answer is that we so live as to alter the normal consciousness, and therefore the normal action of the cells of our bodies, and so of the structures of which they are integral parts. Thus we disturb and destroy that equilibrium which is the protection against disease. In the case of the two exposed persons, one was wrong within, the other was right with reference to resisting the special morbid agent.

To be sure, external conditions affect us, but they affect us for good or evil according to our right or wrong relationship to them. Fire warms us and is beneficial in its action till we violate our normal relationship to it, and then it may burn us to death.

Food is necessary to the maintenance of our bodily life and health, but if we gorge ourselves, eat too rapidly, at all hours, and of qualities and nutritive proportions not normal to us, we suffer in health and strength.

If we overwork, or worry, or debauch ourselves by giving free range to emotional or passionate expression, we suffer the consequences of violated right relationships. Mere belief that we do not, or need not, or shall not suffer will not prevent us from reaping the penalty of traversing right relationships.

While it is true that anxiety, fear or passive mental states tend to undermine bodily resistance to disease or to prevent speedy recovery from ill conditions, it is not true that peace, faith, courage or active protesting mental states can absolutely prevent these.

If you go to the surgeon and let him operate, or to the dentist to have your tooth pulled out, while you may suffer less and recover more quickly if you are fearless and determined, still your leg will be cut off, or your tooth will be taken out just the same.

You may be hypnotized or may hypnotize yourself so that consciousness is temporarily held in abeyance, and yet the wound to the flesh will be there. May we not cultivate states of mind that will protect us from the results of ignorance or wilful violations of physiological law? Yes, to some degree from immediate effects, or from those effects that are incidents in our lives, but no mere state of consciousness can wholly protect one who violates the sub or organic consciousness of his being. Otherwise man could do what he pleased regardless of natural law or its consequences. Thank heaven, there is something in the universe that is greater and of more consequence than the will or pleasure of the individual.

Let us consider some of the effects of mental states upon bodily conditions and health. Among familiar examples may be mentioned the flushing or pallor of the face from a thought or emotion; the arrest of digestion from mental shock, the loss of appetite, flesh, and strength, that frequently results from great anxiety, and the sudden change for the better when the mental strain is over; the well known effects of fear in predisposing to endemic or infectious diseases; the poisoning of a mother's milk from violent anger to such a degree as to produce convulsions and death.

*From one of the weekly lectures regularly given at the Jackson Sanatorium, Dansville, New York, by Dr. James H. Jackson, Physician in Charge.

Muller has laid down the following physiological law:—
“An idea that a structural defect will certainly be removed by a certain act increases the organic function of the part.”

Dr. Tuke, late president of the Medico-Psychological Association, says:—“The emotions powerfully excite, modify or suspend the organic functions, cause changes in nutrition, secretion and excretion, thereby affecting the development and maintenance of the body.”

Dr. Quain relates that a gentleman who had constantly witnessed the sufferings of a friend afflicted with stricture of the oesophagus had so great an impression made on his nervous system that finally he himself experienced a similar difficulty in swallowing and ultimately died of the spasmodic impediment produced by merely thinking of another's pain.

Dr. Durant quotes this experiment:—The house surgeon administered to one hundred patients in a hospital inert draughts, such as sugared water. Then apparently in great alarm he pretended to have made a mistake in inadvertently giving them an emetic instead of syrup of gum. No fewer than eighty became nauseated and were unmistakably sick.

Incontestible evidence exists of the appearance of stigmata on persons who have given themselves to contemplation of the crucifixion of Christ and passionate emotion over His wounds. Many marked and wonderful restorations from certain forms of disease have resulted from suggestion, often more or less hypnotic in character.

There is every reason to believe that health depends upon right living. And there is every reason to believe that right living involves the direction and control of life from that realm of consciousness wherein are focussed the higher faculties of mind—comparison, causality, choice, and will. When in our lives the higher mental and spiritual powers are habitually used to adjust and to control our subconscious or organic mind, we shall no longer be the victims of primary impulses and inco-ordinate action, for we shall be in line, we shall be in accord, both within and without, with the divine, eternal laws of life, and so in the sure way to harmony, health wholeness, and happiness.

Only a Seagull.

From broken wing and wounded side
The life blood is slowly falling,
And a faint weird cry is dimly heard,
As if for help he were calling!

He rose in his pride at early morn,
To soar with his mates all free,
And rest at will on the silver crest
Of the long familiar sea.

Ah! little he knew as he floated there,
Or gracefully dived amain,
That morning's dip was the last he'd take
Of his own free will again!

For a wanton hand with never a care,
For life he could not recall,
Has fired a gun with intent to kill
A Seagull, and that is all.

There's one at least of a kindred kind
Who has come but alas! too late,
From a distant flight over hill, and sea,
To search for her absent mate.

Her grey head is bending lowly down
To one that can rise no more,
The sportsman has finished his noble work
And the gull's poor life is o'er!

Selected.

Life as a Fine Art.



Human life may be one of great joy or great sorrow. There are great resources of happiness in Nature open to every person of ordinary health and intelligence, but which they do not see. The joy of life is the outcome of the right use of the powers of mind and body.

One of the first requisites is the power of self-control; if people have not that, and get into a panic on slight occasions, troubles and difficulties will be many. We are embarked on the ocean of life, and our fellow-passengers are sometimes difficult to get on with. A friend of mine asked a fellow-tradesman how he got on with a certain troublesome customer. “Oh,” he said, “I must swear at him or laugh; I choose to laugh at him as being best.” It is a fine art to be able to live with aggravating and faulty people happily, and keep an even temper and be forgiving. Forgiveness is a divine “fine art,” founded on justice and love. Jesus said, “Father, forgive them, they know not what they do.” These words are sublimely beautiful. Let us also be considerate, and try to think that those who trouble us do so in ignorance.

Children especially deserve patient and loving forbearance, with firmness. It is a “fine art” to teach children obedience without harshness—without slapping, shaking, and much scolding. This art all parents should try to be proficient in. If parents lose self-control, how can they expect their children to govern themselves, and restrain angry feelings, if they do not have a good example set them?

Benjamin Franklin is an example of great self-possession. He commenced life as a printer, but raised himself to the highest positions in the State. He formed a high ideal of what human life should be, and determined to make his life a work of art. With this end in view, he wrote out a list of all the virtues—the good qualities inherent in man's nature. At the end of the day or week he impartially examined his conduct, and wherever he failed he put a mark. It surprised him very much to see so many marks, and this made him more circumspect. He never succeeded in getting rid of all his failings, but he had the great pleasure of seeing most of the marks disappear. He could not quite reach the high standard of perfection, but his attainments in the fine art of living were very great. Franklin became one of the most eminent of statesmen and philosophers, and at the same time he was a domesticated man, and performed well his part in home life. This grand and beautiful life was due to his endeavour to free himself from his faults and increase the power of his virtues.

Everyone should form some good purpose, some ideal to live for, and if they cannot realise all they desire, they will become better and happier by the effort they put forth. It is best to have an ideal that it is possible to reach by long continued effort. If the standard is impossible of attainment it discourages effort. A refined and comfortable home is a possible ideal which people in all classes can and should strive to realise and keep, and those who can should adorn it with beautiful things, and make it the centre of attraction. Emerson, the great American poet and philosopher, said that the greater half of human happiness is in loving and being

loved in return. Where love reigns in the home, all the troubles of the outward world can be borne much better than when it is absent.

It is necessary that we cordially recognise the truth that this world was made for all, and that no one family have any patent rights to more than is justly due to them. Shakespeare has said, "Wherefore this world was made for Cæsar I am weary of conjecturing." There are many people who act as though they thought that getting and keeping was the wisest and best thing to do. This great error eventuates in the loss of the purest pleasures of social life. How is it possible to get and keep the love and sympathy of those we are connected with if we always want the best of every bargain and our self-will first and foremost.

One of the greatest teachers of wisdom (Seneca) has defined the art of life to be living in constant good humour. This is very difficult for a selfish man, but to one who is self-possessed and unselfish, the fountain of good humour will be abundant, for he is not troubled by anxiety and conflict with the interest of other people, and even feels a pleasure when they are having a good time. There are times when people aggravate and ruffle us, or children are difficult to manage. The question is how to bear these things with good humour, or without losing self-possession and getting angry.

I think it is a great help in times of great irritation to remember that each individual has had a different parentage and education, read different books, and been surrounded with different influences all their life. How is it possible for them to think and act as we think they should? It cannot be done. They cannot do the impossible. Why then let it trouble you overmuch?

Many of the vexations of life arise from expecting too much from others. It is best to endure with good humour the failings of others and help them to overcome instead of resenting. Be to others' faults a little blind, be to their virtues very appreciative. The fine art, good manners, the charm of social life, grows out of due appreciation of the virtues and rights of imperfect people, and becomes easy to those who have good dispositions. It is the disregard for the good qualities in others, and censoriousness towards their imperfections, that introduces discord and pain into human life. Nature has made every man, woman, and child to be different from every other, and the sooner we recognise this, the more easily will it be to live with other people happily.

Outward adornment is important when not overdone, but it should not supersede the cultivation of the mind and the heart. I think it would help mothers of families if they secured a portion of time every day in the week for a change of scene and rest from the worries of family life, for it would enable them to gather their scattered wits, and enable them to become more self-possessed, and so act with greater wisdom towards their families.

The bringing up children wisely is a very fine art indeed, and requires much knowledge of the laws which govern the physical and spiritual development of child nature. Loving firmness and due provision for the ceaseless activity of childhood should be the rule of conduct in the home.

Goëthe, the Shakespeare of Germany, has well said that there are three reverences—for those that are below, for those that are our equals, and those above—in other words, we should not despise human nature because of its imperfection. Shakespeare has said, "There is a vein of good in things evil, if men would but diligently distil it out." The distillation of

good from things apparently evil is possible, and if we are wise we shall make ourselves better and happier and more perfect by doing so. This is a fine art.

One great difficulty in social life is the difference in the quality of moral sense.

Our moral judgments differ, and it is not fair to assume that those who differ from us are morally blameable or stupid.

Ruskin speaks of a man he knew that was so proficient in the fine art of living that he intuitively perceived the possibilities of good in those he had intercourse with, and by sympathetic and judicious appreciation called forth all that was good in them. He was one of those who carry a benediction on the countenance, and lift, by their genial presence, those who come near them to a higher level of happiness. The great American, Emerson, makes a suggestion, that when a man goes into society he should study how to make life beautiful. This cannot be done by those who cherish or permit revengeful feelings, for real or supposed injuries, to wrangle in their heart.

To be willing to forgive, and to suppress all angry feelings, is one of the most necessary steps in the art of living happy and beautiful lives. I will relate a case of the great power of forgiveness. A soldier had been punished many times for his bad conduct, without amendment. The officer of the court-martial said, sympathetically, that he was very sorry that past punishment had not succeeded in reforming him, and that he would be forgiven this time, and see if that would. The effect of forgiveness accomplished what punishment had failed to do, and gave him back his self-respect. "Mercy is twice blessed."

If we cannot be perfect now, we *can* all do our *very best* to live up to this noble ideal of a perfect human life, and the more we try, the happier and better we shall become.

William Slatter.

Changeless Truth.

It fortifies my soul to know
That though I perish, Truth is so—
That howso'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.

Arthur H. Clough.

HOSPITALS' WORKING GUILD.

The Annual Meeting of this Guild was held by kind permission of Mr. Harry Phillips, at Memorial Hall, Dr. Oldfield presiding. The report and balance sheet (the latter showing a deficit of 12s. 8d.) were read and adopted, and officers for the ensuing year appointed.

The Guild was founded for the purpose of supplying garments and other useful articles to hospitals worked on humanitarian lines. The materials are bought with the money given by subscribers and then worked up by voluntary workers, either at their own homes or at "working parties" held at regular intervals in various localities. The Council will be glad of offers of help in any way and of gifts of money, materials, garments, etc., or of any miscellaneous goods for use or sale. Anyone interested and willing to assist in any shape or form is requested to communicate with the Hon. Sec., Mr. C. R. Brace, 42, Manor Road, Stamford Hill, N., who will gladly answer any enquiries.

Editorial Notes.



A significant sign of the times is the appearance of an article which strongly advocates Vegetarianism in the Journal which is published by the Salvation Army for the purpose of helping and educating its Officers. It is written by Mr. Bramwell Booth—the Chief of the Staff—and the fact of such a message being sent forth by one who is already the virtual Director of the Army's operations and who is destined to be its future General, really means that the coming change

in public thought concerning the morality of butchery and carnivorousness is already foreseen, and that the necessity is realized of leading the

Officers of the organization to perceive the importance of the subject. The day is rapidly approaching when all religious teachers will have to publicly face the question "Why do you patronize and sanction the needless shedding of innocent blood and the cruelty which is involved in carnivorousness?" It will be a good thing for the Army when that day arrives if its Officers throughout Christendom—and especially throughout India, Burmah and Japan—are able to reply "Our hands are clean from the stain of bloodguiltiness, we practise the gospel of love which we preach and we endeavour to shew forth the compassionate spirit of Christ, not only towards our fellow-men, but towards all creatures who share with us the gift of life and the benevolence and care of our common Creator."

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ENCOURAGING RESULTS.

The continuous stream of pamphlets and leaflets which have been sent forth by the Executive of The Order during the past three years to the more prominent Staff Officers of the Salvation Army is having a very appreciable effect. Many of those commanding Districts and Divisions have been led to embrace our principles concerning natural and humane diet. These in their turn will influence those who are around them as well as those under their command, and we venture to hope that the day will come when the organization as a whole will take its stand on the side of the Food-Reformation and openly declare its belief that 'Carnivorousness' is a physical and an ethical sin from which men must be saved before the full realization of the Christian spirit in both heart and life can be enjoyed and the Kingdom of God come upon this earth. If this hope is realized, and we believe it will be eventually, the fifty or sixty journals published by the Army in various languages will help on the work of *humanizing* the people, as well as in evangelizing them; its numerous Food-Depots will supply pure, nutritious, and bloodless food to the masses, and Vegetarian Societies will become almost *de trop*—for the Churches of Christendom would then be compelled by such an object lesson to face the question whether needless bloodshed and butchery for food is *Right* or *Wrong*.

We invite all Salvationists who read these words to aid in bringing about the fulfilment of this beneficent hope and of the clearly expressed desire of the Chief of the Staff. No surer way of furthering the interests of the Army, the Kingdom of Christ, and the amelioration of the lot of the human race—as well as of the animal creation, could be adopted. We will send pamphlets gratis to any Officers who feel led to study this question thoroughly with a view to ascertaining the Will of God concerning their daily food, if they write to The Order of the Golden Age, Ilfracombe.

VIVISECTION.

Just now the battle over vivisection is being waged as fiercely as the battle of the Tugela was, and in some quarters with just as much bitterness and hatred.

But the opponents seldom reach each other and seldom convert each other—and why?

Why they are fighting on different sides of the river.

* * *

The apologists for vivisection take their **UTILITARIANISM**, stand upon the utility of the practice, upon the discoveries which have resulted from it, upon the possible increase of knowledge that lies before the experiments.

* * *

MORALITY.

The humanitarian, on the other hand, takes his stand upon the basis of ethics and morals; upon the loss to character which results from the practice, and upon the sapping of the standard of right and wrong as to cruelty which will affect the whole race so soon as the claim of the experimental school is allowed—that experimental research is the only scientific pathway to knowledge, and that it should not only be unfettered but should be encouraged in every way.

* * *

THE MONTE CARLO OF SCIENCE.

The apologist for the millions of experiments that have taken place, upon the ground that from some few of them—an infinitesimal number—useful discoveries have been obtained, reminds me of the apologist of the gaming table on the plea that a few prizes are occasionally drawn.

If the laboratory is but the Monte Carlo of science, the time cannot be far distant when its injury to scientific morality will become palpable to all thoughtful minds.

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MR. TRIST'S BOOK.

Most of my readers have seen or heard of Mr. Stephen Paget's latest book, written in support of experimental research and which is being largely quoted as a masterly exposition of the value of vivisection.

Mr. Sidney Trist is preparing a scientific reply to it, and is obtaining the collaboration of a number of medical men, each of whom is writing a chapter on his own subject.

I hope all who are interested in this most vitally important subject will obtain a copy of Mr. Trist's book as soon as it is published.

* * *

EVOLUTION.

The advocacy of vivisection is an advocacy of perpetuating pain and perpetuating antagonism.

Evolution teaches that the most precious virtues of mercy and gentleness are the latest attained; are the most difficult to attain; are the first and most easily lost; and that there is always a tendency to sport back to the lower vices of cruelty and brutality. Vivisection teaches that all students of science should use the higher animals freely, destroying functions, organs and lives; it promises them that they will retain their highest virtues and will not deteriorate. Vivisection, therefore, is in direct antagonism to evolution.

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SACRIFICE.

Sacrifice is a cosmic law, but the law teaches that compulsory sacrifice is but transitory, and it is always pointing towards voluntary sacrifice as being the only sacrifice which will bring permanent good to the race. Vivisection advocates the perpetuation of compulsory sacrifice as being good and just in its essence.

* * *

SPIRITUAL DEVELOPMENT.

To me, therefore, it appears that vivisection is one of those practices which is in harmony only with the lower stages of thought and development, I look upon the advocacy of the essential rightness of vivisection as an advocacy of what is opposed to the highest laws of spiritual development.

HONEST VIVISECTORS. I have no word to say against honest vivisectors. We can only live up to the light we possess. I shall be satisfied if I can ever or to any light such a candle in their heart that they will see that vivisection itself is wrong—is unscientific—and then those to whom such a light comes, will become just as earnest and just as honest humanitarians as they have been in the past earnest and honest believers in the scientific basis of vivisection.

THE "FRIENDS" PUT THE QUESTION. The *Friends' Anti-Vivisection Society* are to be congratulated most earnestly upon their fearlessness and honesty. They have sent out a circular booklet, worded in temperate but earnest language, to every medical man in the kingdom asking each to devote a little thought to the subject and then to give a reply.

About 28,000 copies were sent out. About 80 replied expressing sympathy with the movement to suppress vivisection, 17 disapproved of vivisection except under strict supervision, 11 were ambiguous, 128 wrote to express approval of the practice, and one can only regret that of these it is said that they wrote "in language far from courteous, and generally with the characteristic omission to stamp their letters."

VIVISECTION AND FLESH-EATING. For my own part I replied that I wholly disapproved of vivisection but that, in return, I should be glad of *their* opinion upon the practice of flesh-eating, in the name of which, and under the auspices of which, the most atrocious cruelties are hourly and daily inflicted upon thousands and thousands of our sentient fellow-creatures.

The sum total of the agonies inflicted by ship and rail, by overdriving and underfeeding, by blows from men and bites from dogs, by the long hours within the sight and smell of blood, and by the last dreadful scene of all—is as terrible and as real and as gross as the agonies suffered in the scientists' laboratories.

Vivisection is done—nominally at any rate—for the good of others, for the good of the human race; but the cruelties of the slaughter houses have no higher motive whatever than the gratification of a selfish appetite.

COURTESY. Quite promptly I answered the query of the *Friends' Anti-Vivisection Society*, but so far, though nearly two months have elapsed, I have received from them no answer to *my* question! It is strange how ready we are to try and set *others* right, and how keen we are to make *other* people good, and how vexed we are with them if they won't be at once converted to our higher standpoint, and yet how we shirk anything which turns the tables upon ourselves, and how glad we are to pass on rapidly and to shelve all questions which affect our own selfish habits and luxuries.

Stay! to be quite honest, the Secretary did write and ask if they might *publish* my letter—but that was a very different thing from answering the questions it contained.

EASIER TO DESTROY THAN TO BUILD. I then further wrote and asked whether they would not take up some constructive work. It is so easy to find fault and to pull down. It is so easy to rail at all existing Hospitals and Schools of Medicine and to refuse to support them because of the vivisection which goes on in connection with them, but it is a very much harder thing to put your hand in your own pocket and to devote time and thought and money to building up a newer and fairer and juster and more humane Hospital regime.

WILL YOU HELP ST. FRANCIS? Since the *Friends' Anti-Vivisection Society* had set themselves up to condemn what is, I wrote and asked them whether they would be willing to take up the work of helping to replace what they condemn by endowing a bed or a cot in the humanitarian Hospital of St. Francis.

To this I got an answer, and I will leave those who know most of the attitude of the *Friends' Anti-Vivisection Society* towards constructive humaneness to think out what the answer would be, and—I will tell them next month.

UNITARIAN AND HUMANITARIAN. Not very long ago at a coroner's inquest one of the jury asked what was meant by St. Francis being called a "humanitarian" Hospital. Another juror replied that it was "another name for Unitarian!"

The coroner promptly put the poor man right and severely said that "Unitarians and Humanitarians are *very* different things."

I used to think so, but if our enthusiastic pioneer, the Rev. Arthur Harvie, has his way, he will soon turn all Unitarians into Humanitarians as well. He has been lately pegging away at Leicester with the same great object in view, as will be seen by the following paragraph which has just reached me.

At a Conference held by the Unitarian and Free Churches in Leicester, at the beginning of April, an innovation was made at the suggestion of Rev. Arthur Harvie, which proved very successful and created great interest. This was the providing of vegetarian tables at the luncheons held during the Conference.

WEARING DEAD BIRDS. Miss Redfern writes me further details of her work at Hanley, and dealing with the sad sights that daily meet those whose eyes have been opened to the true basis of a humane life, adds:—

"My lady helper is now in Birkenhead, where she has gone to stay for a fortnight. In her letter she tells me that she went to Church on Monday evening, and though the service was very beautiful, she was disgusted by the sight of the women's head decorations—feathers, etc. I myself felt extremely shocked when I reflected upon this present season of mourning, and of the greatest act of self-sacrifice the world has ever witnessed on the part of our Saviour, so much so that throughout this Passion Week, our Churches are thrown open for daily worship, and thought upon the gross inconsistency of the women worshippers who can profess to bow the knee in adoration wearing such abominable attire. I feel strongly when I think of this, but custom and ignorance is at the root of it all."

WHOSE ARE THE CHILDREN? I hope no reader of *The Herald* will ever forget that the most important work of all is to bring up children in the right way, so that they may escape all those terrible difficulties which beset our path.

The majority of us are flesh-eaters because we were brought up so, not because we elected to become so.

Bring up children as natural feeders and they will never want to stray off into the forbidden ground of the foods polluted by blood and by cruelty.

That is why the Ivy Leaf Society is of more than local importance, it is of more even than national importance, it is a movement to effect the dietary of the human race at its fountain spring.

Every reader of *The Herald* should be a subscriber to *The Children's Garden* also and should take up a share of the burden of teaching the young idea how to vegetate.

PLANT YOUNG. Every Church has learned the lesson that they to whom the children belong shall in time possess the adults also—and yet we are waiting for subscriptions to reach the small sum of £5 so that Mr. Laxmidas' idea can be carried out and a thousand children set to carefully study the basis of the gentler life.

Here is a charming bit of true thought on this subject which reaches me from the pen of Mr. A. H. Bullock. He says:—

"Let us turn our attention to the children. They provide the sweet soil necessary for the growth and fruition of our seed. Plant the germs of moral grandeur as deeply in their hearts as may be, and leave the rest to the silent years and the alchemy of God.

It is only in the hearts and minds of children that the foundations of the New Jerusalem can be firmly and freely laid. Elsewhere there are no open spaces; the ground is choked with old ideas, and ancient loves, and hoary prejudices and precedents where men were wont to find a refuge.

But now the city of the olden time is crumbling; chinks are in its temples and pitfalls in its streets. And the prophets have left it and gone into the wilderness to preach. They have seen afar off the New Jerusalem, the Kingdom of God on earth. The new city can never be built on the old site. Other foundations have been dug there, and clearing the ground would be harder than building the city. The hearts of the children are like the open meadows, with simple thoughts and pure, for buttercups and daisies.

Except ye become as little children, ye cannot enter the Kingdom of God. For this kingdom is ever in the keeping of children and the child-like. They are the builders of God."

* * *

WHO IS WORKING?

Here is the response to my suggestions for work in a late issue. I shall be glad if all readers of this issue will turn back to the previous number and read carefully

the list of things which are pressing to be done.

When I have at least one worker busy at each subject I will issue a fresh list of work.

Miss Kay, of Birmingham, writes:—

"I thank you for O.G.A. collecting box. I will do my very best to collect for our good Cause and return the contents to you on June 21st, 1900. Please send me 5/- worth of O.G.A. Literature for which I now send P.O. Hearty good wishes."

* * *

PARIS CONGRESS.

I have received the following letter from Mr. Phillips and heartily advise all who want to get a peep at the greatest exhibition of the world to write to him at

once and book a ticket. The vegetarian congress should startle a slothful age with the knowledge that we are a great power to be reckoned and with that we intend to make our question *the* burning one of the 20th century. For this purpose a well organised, influential, well attended congress, full of life and vitality, and with sound and brilliant papers is an absolute necessity.

May I call the attention of your readers to the coming Paris Congress on June the 21st, 22nd and 23rd. It will be a really important gathering of Vegetarians from all parts of the world. It is officially recognised by the French Government and a part of the Congress and Exhibition. They place the Congress Hall at our disposal for three days and issue the invitations to those taking part in the Congress. The Congress will last for two or three days and the remainder of the time can be spent in visiting the Exhibition and sights of Paris.

We have arranged with Messrs. Cook & Sons to take us over second class train and boat. They will board and sleep us at their Exhibition Hotel and cater for us on first class vegetarian lines. The inclusive cost is Five Guineas. We have about fifty friends booked up to the present and hope to get at least another hundred. For further information apply to Harry Phillips, Secretary, Vegetarian Federal Union, Memorial Hall, London, E.C.

* * *

ALIVE AND WELL.

That Dr. Tanner, who some years ago was the hero of a fasting feat lasting forty days and nights, is still alive, is a matter of wonder to many people. He is now

sixty-seven years old, and though many medical men indulged in melancholy predictions as to the result of his long fast on his digestive organs, Dr. Tanner enjoys good health. He is a strict vegetarian, and believes that a man can live comfortably on sixpence-halfpenny a day. He attributes much of the ill-health from which people suffer to the eating of pork and badly prepared foods. He looks upon the stomach as the most important physical organ in the body and believes that a healthy stomach means a sound man. He has ideas of his own on cookery, and considers that it is right to let all viands retain their natural flavours, instead of trying, as the modern *chef* delights to do, to disguise them with condiments and sauces. He believes, too, that as far as possible, the natural salts of each vegetable should be retained in cooking.

* * *

THE EFFECT OF WAR.

I promised a month or two ago to discuss one of the after effects of the present terrible war.

In the glamour of the fight we forget the pain which will follow with the wounds; in the mad rush of the chase we forget the feelings of the fox; in the gay glory of the evening carousal we forget the headache of the morning.

It is just as well to remember then that war is not in all ways a school for good, and while we may of necessity have to wipe things off the slate we are at the same time running up other scores which will have to be faced later on.

* * *

THE SANCTITY OF LIFE.

What of the sanctity of life! You can't expect men who have been spending months trying to kill all they know having the same ideas of the sanctity of human life as those who have been brought up from earliest childhood to look upon the killing a man as the greatest crime known upon the face of God's earth.

* * *

RESTFULNESS OF CHARACTER.

You can't expect men who have gone about for months carrying their lives in their hands and knowing that there were round them thousands of fellow human beings anxious to shoot them dead by

night or by day, to feel the same sweet restful mind as those who have been brought up to look upon the law as their guard and to rest safely beneath the protecting breast of communal security.

* * *

A STEP BACKWARD.

A spirit of less reverence for life must of necessity be engendered and of less restfulness of character.

The old spirit of self protection by destroying every possible enemy is aroused again in the human mind and this means devolution, deterioration of character, retrogression.

After all great wars the tendency is for crimes of violence to increase in the land to which the soldiers return and we may therefore anticipate that after the Transvaal War is over, crimes of violence in England for the next decade will be above the average.

* * *

AN ILLUSTRATION.

I was so much struck by the public apathy with regard to Louise Masset's fate as compared with that of Mary Ansell.

In the first case which happened last July the whole country was in a way stirred to its depths and excited by the fact that a poor woman was about to be sent to the terrible doom of death.

It seemed so horrible and so revolting to cut off the young life from all chance of reformation by suddenly breaking her neck and burying her in the earth.

But when Louise Masset's fate was in the balance in January there was much less interest taken in it although the crime was one which might have been expected to have created the most intense excitement and discussion.

When her doom was decided upon, there were but few who seemed to care, and the newspapers found room for paragraphs instead of columns.

* * *

THE LAW OF LIMITATION.

Why? Why because there were hundreds of brothers and husbands and sons dying all the time of deaths more violent and tragic on the far off Veldt of Africa.

Human compassion and human sympathy is limited in amount, and if you have cried yourself to sleep every night, and sobbed for loneliness all day for your own dearest one who has been killed with hundreds of others, what tears have you left or what bowels of compassion unwrung to extend to a criminal who is "only paying the just penalty of her crime!"

One stained death more or less does not seem of such gigantic importance when the bravest of the brave and the dearest and the best are being violently killed by the hundreds and the thousands.

* * *

WAR VULGARISES.

The immediate effect of war therefore is to blunt sensibility, to increase crimes of violence, to lessen the sanctity of human life and so to retard humanitarian reforms.

One of the effects of war then is to vulgarise, for does not Ruskin beautifully say, "It is in the blunt hand and

the dead heart, in the diseased habit, in the hardened conscience that men ever become vulgar; they are for ever vulgar precisely in proportion as they are incapable of sympathy.

* * *

THE PRAYER OF THE CHURCH.

Ever has the church classed "battle" and "murder" together and from both has prayed "Good Lord, deliver us."

With true insight into the brutalizing effect of war upon character has the church taught her children ever to pray:

"That it may please Thee to give to all nations unity, peace and concord."

* * *

A VEGETARIAN ORPHAN.

Verily, the earth is teeming with beautiful ideas and with loving thoughts. On all sides, the hearts of men and women are being stirred to their depths to do something for God on the lines of a reformed, diviner dietary.

It is like looking out upon a garden of rich earth after the April showers and May sunshine have breathed upon it.

On all sides the signs of life are peeping up, tiny shoots as yet, but they are as earnest of a glorious harvest of flowers and fruit in the hereafter.

My heart has been much gladdened by a letter from one of our O.G.A. members, who is building into his soul the precious Jewels of Sympathy and Charity, so that he may offer a sweet sacrifice of great worth to his Creator when he is called hence.

"Whose are the little ones?" I have been asking. My friend replies that he will be a father to the fatherless, and as a mother to those who have no breasts to lean upon.

He will lay the foundations wisely and deeply, so that those who follow after may enter into his wisdom, and that for all time orphans shall be brought up, not only in the faith and fear of God, but in the Edenic innocence from blood-killed food which was the state into which God created man.

This is my correspondent's letter, and I gladly commend it to the sympathetic co-operation of the members of our beautiful Order whose spirit it so truly echoes:

"I have long been impressed with the idea that an Orphanage in connection with our movement would be a source of considerable strength, not only by saving the orphan children of the vegetarians but also as a side entrance into our ranks of such as we could get hold of and rear from an early age according to our own method and precept, and I am doing my very best to put this idea into practical shape. The fact is I am, though not rich in this world's goods, of what are commonly called independent means and along with other things I am owner of about seven acres of freehold land, which for about twelve years I have let in allotment. I am now for certain reasons engaged in cultivating this land in growing fruit, vegetables and flowers. During the last two-and-half years I have expended thereon in glass and other buildings, etc., etc., over £2,000, and my returns have been only about £500, this year I hope to make the concern pay and if I can get foremen and other helpers who are something like ourselves, that is true Christian vegetarians, I make no doubt as to a successful issue. In connection with this land I have also twelve six-room cottages, the whole having cost me about £5,000 which I am hoping to leave as a permanent foundation for the Institution before mentioned. This then may be considered as belonging to the Lord, and I regard myself for the time being as the Lord's steward. But being an old man (in my seventy-fifth year) my stewardship cannot in the natural order of things be for long and I desire therefore to put the thing in order ere I am called away so that it may not suffer loss. My first need is a practical foreman and wife, both earnest Christian vegetarians to live in one of the cottages. My next is two or possibly four orphan boys or youths ranging from thirteen to sixteen years of age to be boarded and lodged by foreman and wife and work on the grounds there with two other workmen—would be quite competent to do the work and make the thing pay and pay well without the aid of the middlemen commonly called hucksters who, as a rule, claim far too great a share of the proceeds.

I have then a large house in which I, my wife, and my two daughters have been living for over twenty years; this is amply furnished and would accommodate twelve or fourteen orphan girls under the management of my two daughters who are both life vegetarians and whom I have pledged to this work from babyhood.

We should then need, and I hope, succeed, in forming, an efficient vegetarian society to take an active interest and oversee the work to which I have set my hand and upon which I have set my heart and thus enlighten the moral darkness of the district round about and hasten the time when none shall hurt or destroy in all our Father's Holy Mountain.

If you can inspire any of your friends to take an interest in the work I have indicated so that it may be started soon you will add very much to my joy.

Vegetarian Born not Made.

That the vegetarian, like the orator, is born and not made is the conclusion I have come to after two or three years of propaganda work. If a person does not feel that flesh-eating with all its ghastly concomitants is a discordant note in Nature's harmonies it is absolutely futile to argue the point—as futile as it would be to hope to persuade a person into the appreciation of music. The perception of harmony is an intuition and therefore cannot be acquired.

A person may be convinced that vegetarianism is better for his health, and for that reason he may adopt it, but in all probability he will retain a hankering after the flesh-pots, or at any rate not possess sufficient enthusiasm to overcome the obstacles to be met with in the practice of the better way in diet and will revert to his former habits on the first pretext that presents itself. Such renegades do the cause infinite harm, for they are afterwards pointed at with a triumphant finger by our opponents, as those who *were* vegetarians but "had" to give it up.

Of course, the people who take naturally to vegetarianism are those who are generically known as idealists—those who are striving for a better and more beautiful state of things. I have had it said to me by way of remonstrance, "Why can't you take the world as you find it?" That sentence reveals the fundamental difference between the Philistine and the idealist: the one is content with things as they are, he does not deem it his mission to improve upon the wisdom of his forefathers; the other seeks to transform discord into harmony and ugliness into beauty. For what is it after all that makes the idealist so ardent a reformer, that so imperiously urges him to do what he can to better the world? Is it not this self-same love of Harmony and Beauty—the aesthetic sense which makes a man an artist or musician?

The man who is destitute of the appreciation of the beautiful is little raised above the brute. It is this sense which differentiates the refined from the coarse, the spiritual from the carnal. The greatest men of the race have been those who have striven with burning, quenchless, enthusiasm to bring harmony where before it was absent, to infuse beauty into the ugly and sordid. Suffering is ugly, happiness is beautiful; therefore it is that idealists are almost always humanitarians, and so readily become food reformers.

We should seek less to terrorise people into becoming converts by threatening them with dire diseases if they persist in their evil ways, than to win those who have a natural leaning towards vegetarianism, who only require a knowledge of its practicability to at once adopt it. There must be thousands in this country who only require this knowledge in order instantly to discontinue the practice of flesh-eating.

I believe, moreover, that the inculcation of general humanitarian sentiments would do more in the long-run for vegetarianism, than any exclusive advocacy of food-reform. If we can only get our relations to the animal kingdom viewed in a different light—from the evolutionary and not from the Old Testament standpoint—all the rest will follow as a matter of course.

We want to get the fact recognised that animals do not exist solely that man may exploit them to his own selfish advantage; but that they possess rights of their own, chief of which is a claim on us to be spared all unnecessary suffering.

E. Martin Webb.

The Reformer's Dream.

The reformer was tired, weary and depressed. He sank down to rest almost in despair, for he was troubled both by the apathy of his friends and the opposition of his enemies.



He had fought a one-sided battle against Prejudice, Cruelty and Ignorance, and though his trusty sword (Knowledge) was as bright and keen as ever, yet his arm was weakened by his mighty exertions and the rude buffetings he had received.

He had long refused to recognize the might of the opposition, but now came the reaction and the result of the strenuous exertions he had made seemed very insignificant.

All his failures crowded his brain in grand array, whilst his successes took but a small corner and seemed to be hardly worthy of that. The sneers of the scornful, the taunts of the worldly wise, and the friendly counsel of the earth-bound which had, as he thought, long been banished to oblivion, re-asserted themselves as fresh as when uttered, but with much greater effect.

His small band of disciples was thinned by veiled allies of the foe, conventionality, ease and luxury all claiming some of those he had fought for and with; who should have been at his side now.

Happily, sleep came and mercifully cast her wand over him and his troubles, giving rest to his aching limbs and calm to his surging brain. As he slept he dreamed, the haggard expression departed and he looked himself again. In his dream he viewed the land of promise he had trustingly striven for so long, which he had tried to reach and lead others to, and now as he looked he saw it finer than his imagination had pictured, or his eloquence portrayed; only the river of blood lay between him and this true paradise, and he hastened to cross it.

Soon he joined the happy throng on the other side and there he found that cruelty, misery and inhumanity were entirely absent and greed never had a place, whilst right and might were for ever united. Every day was a holy day, every inch of ground was truly consecrated and all feelings were sacred. Every human being was looked on as a living temple of God and treated accordingly.

He dwelt in this beautiful valley and his heart rejoiced with complete content except when he thought piteously of his faint followers who were on the other side of the river, and the old opponents who had blindly hindered his progress.

Soon, however, he looked further afield and observed men leaving the beautiful valley and going towards the mountains in the distance. They were of several companies and went various ways.

They carried banners bearing strange devices which he could not understand. They exhorted others to follow them, pointing out ideals and warning of dangers of which he knew nothing.

He did not like the calm and peaceful quiet being broken by strife and tumult, and he sighed to think his ideal spot had such bands to blot the fair picture. It seemed to him to be as bad as in the old days of his struggles, except that the different advance parties did not criticise and rend each other.

He could, however, see nothing to strive for, or to fight against, and therefore looked upon these parties as unseemly disturbers of a perfect peace.

At last, however, he discovered that he was behindhand, that these had ideals he could not comprehend. He realized that they were fellow-reformers, only more advanced than he had been, that his goal was their starting post, and this brought him to the uncomfortable conclusion that he was a laggard and had no inclination to follow, knowing nothing of the benefits of the heights above.

He felt more kindly now to the faint followers he had denounced in the past, and instead of continuing in his previous happy state of rapturous content his old spirit yearned to be one of the forward party, and as he saw his incompetence for this he longed to be back on the other side of the river, where, in spite of all, he could play a manly part.

He knew now there was no finality, that these mysterious evangelists were as much in advance of him as he had been ahead of the rest before, and his sympathy went out to them, and he shouted:—

Forward! forward!! forward!!! I cannot see your haven, I know not your aim, but it is high and that is enough.

And then he awoke and found himself where he had lain in the midst of his difficulties and disappointments.

He arose refreshed, his eye brighter, his arm stronger, and his heart braver than before. He buckled his armour more tightly and went forth in a broader spirit, with a nobler aim, more tolerance and greater confidence, with less fear of strength in foe, and more consideration for weakness in friend, and content to be a gentler and more patient leader towards the light.

Stanhope Firth.

Our "Difficulties" Column.

"Difficulties are not doubts."

Difficulties, difficulties, there are always difficulties.

The great charm of them is, however, that they don't often come in a crowd. Each day has its own, and by to-morrow we have found out that things are not really as dreadful as we thought them twenty-four hours previously.



In all cases of difficulty therefore the best plan is to ask yourself if you are in the right, if so, keep straight on, cheer up, sing or whistle, and work or play.

Get right up as close as you can to the sense of the all father surrounding you, to the knowledge of the protection of God to all who are working for Him, to the real conviction that what is most in harmony with the Divine beauty of God is best for you at all times and everywhere.

Then by to-morrow you will begin to wonder why you thought it so difficult to 'give up' your stomach's demand and you will begin to rejoice in the beautiful freedom of obedience to your higher self.

Again and again would I emphasise that this column will welcome 'experiences' from young or old, from rich or poor—from all who have been tempted to eat of the forbidden flesh and who have come out victors from the fight.

The following communications have come to hand this month:—

“When you are the only vegetarian in the family and all the others are against it.” I fancy your difficulties are more imaginary than real. The larger the family the greater the variety of the dishes is likely to be, and as flesh is only one item from the number, replace it by a slice of wholemeal bread and butter—by a little reasoning and obedience to Nature’s dictates you will find that even this substitute will frequently be unnecessary especially if your family can be induced to use *beans* in turn with other “vegetables,” and *dessert* in turn with pudding (if dessert is not always permitted). I know too little of the kind of meals provided for “assistants” to feel quite competent to give advice, but if two vegetables and pudding of some sort and wholemeal bread are daily provided, I don’t think you will find much difficulty. Whenever possible choose milk and egg puddings, stewed fruit and bread and cheese in preference to suet puddings or pastry, and beans in preference to “greens” or potatoes. I fancy most young people when they are “out” treat themselves to sweets or something “nice”—on such occasions buy chocolates, cocoanut in some form, sweet oatcake, rice buns, macaroons, figs, dates and nuts generally. I advise the lady whose doctor “orders her meat” to at once firmly decline to be treated by him any longer, unless he be a man of sufficient intelligence to consent (in her case at least) to use his senses instead of his theories. I think most doctors advise in the manner they do because they have so many silly patients. When they come across one with a little common-sense and self-reliance they are usually pleased to meet the requirements of the case.

J. C. Brace

* * *

The following “Difficulties” are propounded by Miss Elizabeth Redfern:—

(1). One young lady, who fully endorsed our views regarded from all standpoints, was compelled to have the diet provided by the establishment where she was employed, as the salary did not permit of her providing for herself, or rather, the “living-in” being taken into consideration, as regards salary, she objected to going out.

(2). Another difficulty encountered by shop-assistants is:—What are they to do in cases where they object to sell the sealskins, furs, and feathers, knowing of all the horrors perpetrated in connection with these trades?

(3). A third difficulty is with Actors and Actresses. We have met with several gentlemen who are interested in vegetarianism, but find it difficult to find landladies who will cater for them when on tour.

(4). One of the questions put to me on one of my visits to Etruria was the following:—“What should a man do who has commenced to keep fowls for the sake of the eggs only, when he finds his poultry increased by ten chickens, only one of which is a hen. He cannot kill them for food, for he has—since he purchased the fowls—turned vegetarian; neither can he sell them for the same purpose. What is he to do?” I could not advise in such a case. I could only state what I should do, and left the matter to the test of his own conscience.

* * *

The subjoined O. T. text, though primarily written in the interest of afflicted humanity, would seem well fitted, in a wider and deeper sense, to promote the kindly treatment of our humble earth-mates—bird and beast:—

“Open thy mouth for the dumb in the cause of all such as are appointed to destruction” (Prov. c. 31, v. 8). E. E. K.

In the life of every man there has been a day when the heavens opened of their own accord, and it is almost always from that very instant that dates his true spiritual personality. It is doubtless at that instant that are formed the invisible, eternal feature that we reveal, though we know it not, to angels and souls.

MAETERLINCK.

Vegetarianism.

By Bramwell Booth, Chief of the Staff of the Salvation Army.



have been frequently asked to write something on this subject. In fact, on one occasion, I received from no less than forty Local Officers a request that I would explain to them all I meant by what I had called, when speaking in one of the Councils, The Gospel of Porridge. I do not think I shall be able to do all that, but I will try and briefly reply to one question which I often hear:

“Why do you recommend Vegetarianism?”

Here are, at any rate, some of my reasons for doing so:

1. Because I have myself tried a vegetarian diet with the greatest benefit, having been for more than ten years at one time a strict vegetarian.

2. Because, according to the Bible, God originally intended the food of man to be vegetarian.

“God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.”—Gen. i., 29.

3. Because a vegetarian diet is favourable to purity, to chastity, and to a perfect control of the appetites and passions, which are often a source of great temptation, especially to the young.

4. Because a vegetarian diet is favourable to robust health and strength. With very few exceptions, and those only confirmed invalids, I believe the people would be better in spirits, stronger in muscle, and more vigorous in energy if they abstained entirely from the use of animal food. The Spartans, who stand first among all the nations of history for power to endure hardship, were vegetarians, so also were the armies of Rome when Rome was conquering the world.

5. Because tens of thousands of our poor people, who have now the greatest difficulty to make ends meet after buying flesh food, would, by the substitution of fruit and vegetables and other economical food, be able to get along in comfort, and have more money to spare for the poor and for the work of God.

6. Because a vegetarian diet of wheat, oatmeal and other grains, lentils, peas, beans, nuts and similar food is more than ten times as economical as a flesh diet. Meat contains half its weight in water, which has to be paid for as though it were meat! A vegetable diet, even if we allow cheese, butter and milk, will only cost about a quarter as much as a mixed diet of flesh and vegetable.

7. Because a vegetarian diet would stop the enormous waste of all kinds of animal food which is now consumed with scarcely any advantage to those who take it.

8. Because a vegetarian diet is a great protection against our drinking, and because the growth of meat-eating among the people is one cause of the increase of drunkenness. One bad appetite creates another.

9. Because a vegetarian diet is favourable to industry and hard work, and because a flesh diet, on the other hand, favours indolence, sleepiness, growing fat, want of energy, indigestion, constipation, and other like miseries and degradations.

10. Because it is proved that life, health and happiness are all favoured by a vegetarian diet. I have known many examples of this myself. Most of the instances of great age are to be found among those who from their youth have lived principally, if not entirely, on vegetables and fruit. All this is worth thinking about.

11. I favour a Vegetarian Diet because the digestive organs of man are not well adapted for the use of flesh. Flesh meat contains a great deal of matter which, at the time the animal was killed, was being changed and prepared for being expelled from its system. This matter often passes through the human stomach undigested into the blood and causes various diseases, especially rheumatism, gout, indigestion and the like.

12. Because it is very difficult, especially in hot weather and in warm climates, to keep flesh-food sweet long enough to cook and eat it, and a great deal of meat is therefore eaten after it has begun to decay—that is, to rot. This decay often begins long before the meat gives any sign of its real condition. Neither its appearance nor its smell is a safe guide as to its being wholesome.

13. Because a great deal of the flesh meat which is supplied for human food is already diseased, and because it is nearly impossible to be sure that any flesh is quite free from the germs of disease. Much common meat, which is often that of old animals, is well known to be sold to the butchers because the animals are sick, or unhealthy. And the best meat is nearly always the flesh of young animals which are fattened and killed before the germs of many diseases have had time to develop so as to show themselves. So that many animals are killed, which, though believed to be healthy, are really diseased. This is especially the case with calves for veal, young bullocks for beef, and with lambs and young pigs.

14. Because I believe that the great increase in consumption and cancer during the last hundred years has been caused by the great increase in the use of animal food, and that a strict vegetarian diet would greatly help to ward off these most terrible and incurable diseases.

15. Because I believe that a flesh diet brings on many very painful diseases, which though not perhaps immediately dangerous to life, cause much suffering and loss. I mean such complaints as eczema, constipation, piles, worms, dysentery, severe headaches, and the like. A vegetarian diet would do much to relieve if not cure them.

16. Because of the awful cruelty and terror to which tens of thousands of animals killed for human food are subjected in travelling long distances by ship and rail and road to the slaughter-houses of the world. God disapproves of all cruelty—whether to man or beast.

17. Because of the terrible cruelties practised in killing animals in many slaughter-houses. The whole business of killing is cruel, even when it is done with care, and we know that in the case of millions of creatures it is done with very little care. Ten thousand pigs are killed for food every hour in Europe alone!

18. Because the occupation of slaughtering animals is brutalising to those who are required to do the work. "The highest sentiments of humane men," says a certain writer, and I agree with him, "revolt at the cruelty, the degrading sights, the distressing cries, the perpetual bloodshed, and all the attendant horrors which must surround the transit and slaughter of suffering creatures."

19. Because a flesh diet is not necessary to hard work. A great part of the work of the world is done by animals, and always by those animals which subsist entirely on vegetable food, namely, horses, mules, asses, camels, oxen, buffaloes and elephants.

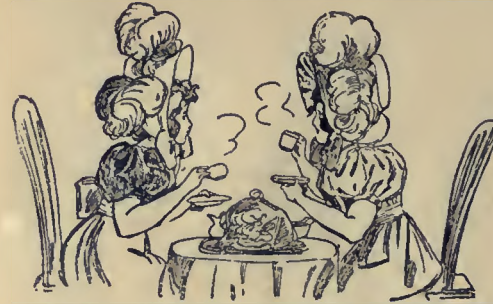
I believe this matter is well worthy of the serious consideration of our Local Officers. It has an important bearing not only upon their own health and happiness, but upon their influence among the people, as men and women who are free from the bondage of that selfish gratification which too often afflicts the professed servants of Christ. Let us remember the Apostle's direction: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Think on these things.

Household Wisdom.

This month I propose to give one or two recipes for busy housewives who cannot devote the whole of their time to cooking and are glad to have

a dish which will serve as a substitute for the "cold joint," and which comes in handily to save cooking for Sunday supper or busy-day luncheon.



For the 'baron' I am indebted to

Mrs. Jarvis, of Salcombe, under whose kind hospitality I first made its acquaintance.

"Baron."

Ingredients.—4 large onions, $\frac{1}{4}$ -lb. salt butter, $\frac{1}{4}$ -lb. brown bread, $\frac{1}{4}$ -pint butter beans, 1 tin peeled tomatoes (without the juice), 2-oz. boiled macaroni, $\frac{1}{4}$ -oz. of agar-agar, forcemeat balls, hard boiled eggs, Worcester sauce, pepper and salt to taste, 2 raw eggs.

Method.—Chop the onions fine, and fry in the butter. When soft add the brown bread (which must have been previously soaked in cold water and well drained), and chop all together. Put into a large basin, and add the butter beans (previously cooked and peeled), the tomatoes, macaroni, agar-agar (dissolved), forcemeat balls, and hard boiled eggs (whole), add the worcester sauce, and seasoning, and mix altogether with the unbeaten eggs. Then butter small moulds or pie dishes, fill with the mixture and bake in a slow oven for about 2 hours with an oiled paper on the top to prevent hardening. Let them get quite cold before turning out of the dish, then garnish with parsley and serve.

The flavour can be varied by substituting tapioca for macaroni, and other beans instead of butter beans.

Forcemeat Balls.

Ingredients.—4-oz. bread crumbs, chopped parsley 1 teaspoonful, grated rind of one lemon, 1 dessertspoonful mixed herbs, 1-oz. butter, 2 eggs, salt and pepper to taste.

Mix the dry ingredients together, oil the butter (i.e., melt it), and add the eggs after having beaten them well, and pour into the other ingredients stirring it well. Flour the hands and divide the mixture into twelve portions, roll into balls, and fry for quarter of-an-hour.

"Raised Pie."

Ingredients.—6-oz. Nucoline or other fat, $\frac{1}{4}$ -pint water, 1-lb. flour, a little salt.

Put the water and fat into a saucepan together, and let them boil. Make a hole in the flour and pour in the boiling fat and water, stir until cool enough to knead with the hands, then roll as quickly as possible and make up in a mould or pie dish to bake. A very good filling is made with small well-cooked haricot beans, cooked potatoes, onions, tomatoes, and a little of Heinz's tomato sauce, but this may be varied in many ways.

Stewed Rhubarb with Figs.

A very agreeable addition to stewed Rhubarb, and one which removes the acidity so much disliked by children, is a few figs cut into small pieces and stewed with the rhubarb. Rather less sugar is needed than for rhubarb alone.

Plasmon.

When the great advantages of Plasmon become fully known it is quite evident that it will become a great favourite in the kitchen and household, as a regular adjunct to Soups and Sauces, Jellies and other delicacies, on account of its convenience and economy.

Gertrude Oldfield.